THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., January 3, 1931 | No. 1

RELIGION IN NINETEEN THIRTY-ONE
An Editorial

PRESERVING AND ADVENTURING
By Roy D. Boaz

THE CHURCH OF THE BRETHREN
By Merlin C. Shull

FOR WHOM SHOULD WE FIRST PROVIDE?
By C. C. Hawbaker

THE CHURCH THAT WOULD SAVE ITS LIFE
By E. F. Sherfy

THE PLACE OF MISSIONS IN OUR CHURCH LIFE
By Chas. D. Bonsack

A PSYCHOLOGIST AT A STREET MEETING
By Perry L. Rohrer

HAPPY THOUGH CIVILIZED—A Story
By H. A. Brandt

TWELVE DEPARTMENTS, INCLUDING: Editorial—General Forum—Missions—Pastor and People—Home and Family—Kingdom Gleanings—Correspondence—Announcements—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

An Old Friend in New Clothes

Yes, this is the Gospel Messenger. Look closely, and we surmise that you will find fewer changes than you think. Of course, the most obvious one is in the size of the page—thirty-two convenient and easy reading pages in place of sixteen large ones.

All the familiar departments have been retained, though with some revision in space allotments. The newest and most important of the departments added is that of missions, to compensate for The Missionary Visitor. And yet, the Messenger has always published a substantial volume of mission material and at one time regularly carried a full page Missionary Department.

Then there is the type, the length of line, and most of the department headings, which generally remain as they were. Even the name, The Gospel Messenger, is the same as it has been since the merger in 1883. The headings on the cover and title-page are reduced facsimiles of a heading which for many years was used on special occasions.

Of course, we do not mean to say that the new Messenger involves no important changes, but we are trying to point out that the paper in hand is really an old friend in new clothes. And as such we hope our readers will welcome it into their homes and to the accustomed place on the reading table.

One thing which makes the changes seem more striking is the fact that the Messenger has not been noticeably altered in size since 1895. Before that date there were several such changes. Since that date the changes have been less obvious—that is, in type or makeup. Now thirty-five years is a long time, and dear as the old paper has become, we believe Messenger readers will not begrudge an old friend a change of clothes.

With this issue volume eighty begins. And the vitality of our church paper is demonstrated, not alone by its survival of time, but by the will to combine with The Missionary Visitor and carry on with a double load. We believe that faithful readers everywhere will wish the new Messenger well and help it to serve the church of today as devotedly, and we hope as efficiently, as it served the church in years gone by.

H. A. B.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., January 3, 1931 No. 1

EDITORIAL

Volume Eighty—Number One

Welcome: Missionary Visitor

THE GOSPEL MESSENGER is approaching fourscore years of age. "By reason of strength" is the best explanation of these ripe years. It might have passed off the stage at the allotted threescore and ten but it did not, could not. It was too much alive. It might cease to be at eighty but it can not, will not. It is too much alive. And since we saw and heard a woman speak from the public platform a few weeks ago at the age of a hundred and six, and noticed how alert and youthful she was in thought and manner, we have gathered new confidence in the possibilities of withstanding the ravages of time.

The MESSENGER on entering its eightieth year is not getting ready to die but is taking on a new lease of life. Some signs of this, we hope, will be apparent to the reader as the weeks progress, not merely in its more attractive make-up but also in the increasing vigor of its subject matter. One factor which would seem to justify this confidence is the infusion of new blood which comes from the absorption into it of *The Missionary Visitor*. And it is at least interesting to recall that this word *Visitor* was in the name by which this paper was first known, *The Gospel Visitor*. Don't blame us, please, for feeling seventy-nine years young.

The coming in of the *Visitor* does not mean, however, that the MESSENGER is just now becoming a missionary journal. It has always been that and the missionary note has grown stronger with the years. Nor does it mean that this note will hereafter be confined to one department of the paper. The particular emphasis which has been the *Visitor's* will be evident in the pages specially given to Missions, but there will be no hard and fast lines drawn. Missionary matter will be spilling over into other parts of the paper constantly, and we hope there will never be a page in THE GOSPEL MESSENGER which does not have something of the missionary flavor.

To all former readers and lovers of *The Missionary Visitor*—and this must include most MESSENGER readers surely—to all the special phases of the great missionary movement so long and ably championed by this monthly journal, to those who have been responsible for its management and publication and will hereafter preserve its interests and spirit in these pages, we extend a hearty welcome. And we invite your earnest coöperation and support and prayers, as we labor together to make the new and greater GOSPEL MESSENGER worthy of its predecessors, of its own honorable past, and of the high hopes we entertain for its still greater future.

E. F.

Good Business Sense

TRUE insight looks beyond appearances. That is why it is called *in*sight. It sees that things are not what they seem. It sees straight through the superficial and transient to the real, the enduring, the eternal.

When Jerusalem was under siege by the Chaldeans and the little nation of Judah was falling to pieces Jeremiah bought a piece of land from his cousin Hanamel, paying seventeen shekels of good money for it, all cash down.. From the viewpoint of "a hard-headed business man" that was the climax of financial foolishness. But his deeper penetration of the realities saw that "houses and fields and vineyards shall yet again be bought in this land."

With equal justification faith can see today that the breakdown of moral standards and the decay of faith itself which threatens us is a temporary condition, that self-control will again be generally recognized as essential in the making of moral character, and that no philosophy can endure which fails to put spirit at the basis of all things.

To some minds today this is an audacious thing to say, an unwarranted thing. To the deepest insight it is the only thing that can be said. No mind that sees beneath the surface of life can rest in any other conclu-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

sion. Faith is bold and venturesome but for all that it is the soundest rationality. It sees farther because it sees deeper. And therefore more accurately. E. F.

Why He Speaks

A VIGOROUS thinker observes of a certain type of teaching much in fashion now that its prophets do not cry or lift up their voices in the streets. And the reason is not that they are too much bowed down with grief over the unhappy lot of their brethren. It is rather that they are too comfortable in the luxurious depths of the upholstery from which they issue their pronouncements of wisdom.

Their philosophy doesn't mean much to them. It's merely something nice to have and fumble with. It has not gripped them. There is no fire shut up in their bones. And by these tokens you know that they are no prophets of the coming better day.

The true prophet of God is driven by an urge he can not down. His soul is on fire with a mighty earnestness born of a conviction so deep and vital that it is the very voice of God. He speaks because he must. "The lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy?" E. F.

The Penalties of Leadership

SOME years ago Thorstein Veblen pointed out that economic leadership frequently involves heavy penalties. He used the railways as an illustration, suggesting that the small cars and narrow-gauge tracks typical of English railways are penalties the British are paying for being first in the railroad game.

Veblen's point is that before experience had revealed the most economical type of equipment, the English companies had such a big investment tied up in narrow tracks and bobtailed coaches that they could not afford to pay the price of a change.

Leadership in moral affairs is not without analogous penalties. Situations develop in which a stand must be taken. It is up to some one to make a move, and one of the spiritual sons of Peter makes a venture. It may turn out to be inspiration or desperation—but in any case the die is cast.

If the venture proves unwise the one who made it suffers. He suffers more than the rank and file and all others in a position to profit from another's experience. It will not be hard for the reader to recall leaders who have ventured unwisely and seemingly paid the penalty in the loss of usefulness.

Now at first glance it seems that such penalties are not only inevitable, but impossible of liquidation. For how few come back after a really serious mistake! And yet, men have come back. Where they have, they have almost invariably proved to be a great inspiration to their fellow-men.

Consider Peter—and how he is both criticised and loved! In spite of his mistakes, or perhaps because of them, he is the more human and intelligible to the average man. Few great leaders have lived without mistakes because the risks of leadership are heavy. And yet, with all their mistakes, if they were willing to begin again, they have had the admiration of mankind.

However, it is not our aim to advocate mistakes that somehow good may come. But what is meant, is that there are few discouraged today who face greater odds than did Paul when he came to himself, or Moses when he fled to Midian, or Peter when the cock crowed. The person who is paying the penalty for some mistake need not be counted out if there is the will to begin again. H. A. B.

The Leaven of the Kingdom

IT is not by accident that China and India are in a state of flux. For a hundred years missionaries have been pouring new wine into old skins in these countries. What we see today is but the natural though surprising result.

A painless transition is not possible where customs

In This Number

Editorial—
An Old Friend in New Clothes (H. A. B.), ... 2
Volume Eighty—Number One (E. F.), ... 3
Good Business Sense (E. F.), ... 3
Why He Speaks (E. F.)), ... 4
The Penalties of Leadership (H. A. B.), ... 4
The Leaven of the Kingdom (H. A. B.), ... 4
Religion in Nineteen Thirty-one (E. F.), ... 5
Kingdom Gleanings, ...16
The Quiet Hour, ...17

General Forum—
Lot's Wife (Poem). By Mildred Allen Jeffrey, ... 6
Preserving and Adventuring. By Roy D. Boaz, ... 6
The Church of the Brethren. By Merlin C. Shull, ... 7
If I Were —— By J. E. Miller, ... 8
The Church That Would Save Its Life. By E. F. Sherfy, ... 9
For Whom Should We First Provide? By C. C. Hawbaker, ...10
The Fine Art of Being a Good Listener. By Chester E. Shuler, ...11

Missions—
The Place of Missions in Our Church Life. By Chas. D. Bonsack, ...12
Conversations in India. By Alice K. Ebey, ...12
Ruth Earl Utz. By Mary Studebaker Hinshaw, ...13
News From the Fields, ...14
Program for Women's Missionary Society, ...15

Pastor and People—
A Psychologist at a Street Meeting. By Perry L. Rohrer, ...18
The Gist of the Sermon. By D. W. Kurtz, ...18
The Great "I Am's" of Jesus.—No. 5. By A. P. Geib, ...19
Star of the Orient Sky (Poem). By Margueritte B. Garrett, ...19
Meeting of the General Ministerial Board. By J. A. Robinson, ...20
For Times Like This, ...20
Peace and Moral Welfare (D. W.), ...21

Home and Family—
Memory (Poem). By Irene Hecker, ...22
Happy Though Civilized.—No. 1. By H. A. Brandt, ...22
Around the Table, ...23

have stood all but unchanged for many generations. That which has been the established order for a thousand years or more can not be changed without shock and labor.

The best technique in the present situation is not to lament that the missionary enterprise has proven effective; but as Paul, let us seize the possibilities of a dynamic age. He saw in the unrest of his time the earnest expectation of the whole creation. He saw in the gospel the power of God unto salvation. And he sought to interpret Christianity in terms of the special needs of his day.

If Paul were here to interpret the current world situation he would not be discouraged. In the world-wide restlessness of our times he would see the working of the leaven of the kingdom. In the common eagerness for reality he would see the golden opportunity which comes once in a millennium. H. A. B.

Religion in Nineteen Thirty-one

THE implied question was put to an after luncheon speaker. He said it made him half mad. His monosyllabic Anglo-Saxon seemed almost too vigorous, but we could understand. And we found deep down inside of us no small degree of sympathy with his thought.

Was there lurking in the question a feeling, not to say a wish, that religion in the new year would be something new and different? Something more in line with the modern recoil from old-fashioned virtues and restraints? Something less exacting? Or, if not that, something more philosophically sound, more psychologically up to the minute, more scientifically correct than the religion which the church has been contending for? The speaker wondered and we wondered and we still wonder.

The question was borrowed and the borrower may have taken it over without finding in it any of the interrogation points which our imagination did. To him it may have suggested only the wisdom of considering what special issues if any should be foremost in our thinking this year, a perfectly natural and legitimate inquiry. We ought to do that. Conditions may arise which call for some particular emphasis. But the air of late has been full of intimations that religion, if indeed we are going to need that word much longer, must be put upon a new and different basis. It must be brought down from the clouds and made more earthly, more human (more humanistic?).

Quite sure we are that some who have been raising this question have done so with the implications suggested in the second paragraph. It was this that stirred the speaker's righteous indignation. And justly. And we think it was a just answer that he gave.

Allowing for the fact and need of change in some details of religious thinking, he insisted that religion in nineteen thirty-one, if worth the name, will be in essence what it was in thirty-one. Then it was faith in the God revealed in Jesus. It must be that now. And that not against science, reason and philosophy but because all these things demand it.

This is the bold ground which we must take in this new year of grace. If that is new, then let it be so. God grant the year may mark the end of that pernicious practice of Christian leaders—apologizing for their faith, in the presence of scholarship, fostering the impression that one must choose between faith on the one hand and reason and science on the other. The alert young life of our day will not stand for such a false antithesis, and the older life should not, for utterly false it is.

Faith often outreaches reason but never outrages it. Faith runs farther, digs deeper, mounts higher, but it does not trample reason under foot. It pays it the utmost respect. It is consistent with the highest order of intelligence. The most reasonable answer to the mystery of this universe is that which makes intelligence the bottom fact in it. The very intelligence that requires us to exchange many of our childish fancies about God for the maturer and more spiritual concepts demanded by increasing knowledge, will never be satisfied with something less than Intelligence at the Heart of things. What's past all understanding is that anyone in this day of worship at the shrine of reason could say there is none worthy of our worship. Fools used to talk like that. It is not fit speech for wise men now.

You can have faith in God in nineteen thirty-one without blushing. It's nothing to be ashamed of. You need ask no quarter from science or philosophy or any other branch of human knowledge. Believers are not weak-minded victims of "wishful" thinking. They are rational beings able to see that the whole is greater than a part. And seeing this they see that the Spirit of this universe is greater than any fraction of it, not excluding the spirit fractions.

Believers can think soberly. There are fanatical sentimentalists among them, to be sure. On the other hand, some of them are quite intelligent. They even accept the scientific method of arriving at the truth, the method of "experimentation and observation." They have tried the Christian theory of life, the way of trust and love, and they have found (observed, seen) that the supreme values are spiritual. It is the clear-sightedness which this practice gives them that enables them to see God.

The first fact in the religion of *nineteen* thirty-one, as in that of thirty-one, is God, the Christlike God. The second is like unto it, very much like unto it. E. F.

GENERAL FORUM

Lot's Wife

BY MILDRED ALLEN JEFFERY

She did not stop before she reached the hill
That rose beyond the suburb on the plain,
But there she paused to struggle with her will
For just one glance at Sodom's fire-rain.
Down through the busy years of her short life
She often felt a need to compromise;
And living in a city filled with strife
Avoided friction, telling little lies.
Lot strode ahead, so he would never know
If she looked back; besides, what harm was it
To look upon a wicked city's woe?
Quite likely it would prove of benefit!
She paused, and forfeited her last of grace;
She looked behind—and saw God face to face.

Hawthorne, Calif.

Preserving and Adventuring

BY ROY D. BOAZ

This thought grows out of a number of discussions that five of us, who were Brethren students, had at Yale University during the past year. We all had our earlier training in Brethren schools and seemed motivated by the same purpose in continued search for truth. Several of us in New Haven, had more or less experience of some kind in churches of other denominations where we found the churches struggling with practically the same problems our own church is facing. The situation seems to simmer down to the matter of knowing how to *preserve* without becoming stagnant, and how to *adventure* without losing the life of the Christian message.

In the first place what do we mean by *preserving* and what do we mean by *adventuring?* I was tempted first to say preserving or adventuring and fall into the trap so easy for us to fall into, namely, that things must be either this way or that. When we speak of preserving we have a feeling similar to the feeling we have when we lustily sing: "Faith of our Fathers." Our minds run back to some cherished remembrance, something which stirred us years ago. It is a pleasing memory and we wish to hold on to it. It produces comfort and satisfaction. Very often it is a distinctly emotional reaction produced under stress of circumstances. The feeling is pleasant, so why not stay on the mountain top and "build three tabernacles" and enjoy it forever?

On the other hand, adventuring very often causes pain. It means "following the gleam"; it means a search for light in the applications of truth in a rapidly changing world; it involves a certain amount of independence in constructive thinking; it means sometimes breaking with certain customs and traditions in order to keep the light of truth from growing dim.

Now then how may we preserve and adventure at the same time? Preserving the faith of our fathers does not mean what we sometimes think it does. It does not mean following the customs and traditions they did. It does mean what it says. It means preserving a faith they had in God, a faith in a personal living Father who guides and directs this world, a faith in a Living God who is concerned about this world and the people who live in it; a God who is loving and true and who is working to get folks to work with him for the salvation of men. Such a faith must be preserved. But there are a surprisingly large number of folks, young and old, who are losing such a faith because we have not known how to preserve and at the same time adventure. The preserving of such a faith requires a distinct adventure in living in such a world as ours today. Without adventure there is no such faith. Without adventure, materialism rings the front doorbell, walks into the home, and abides without even an invitation. Slavery to custom and tradition is not necessarily preserving the faith at all. The history of our denomination and the history of Protestantism as a whole reveal sharp divisions of thought and the spirit of adventure all along through history. In the Roman Catholic Church these have not been so conspicuous. Adventure seems to have been the very genius of Protestantism, and thus far we have no reason to think it will ever be otherwise.

Jesus was the greatest adventurer of history. He followed many of the customs of his day, I feel, with the hope of winning the people. But the time came when he felt compelled to adventure beyond the strict religious sects of his day until they finally crucified him. He reached the point when the old bottles would not hold the new wine. Yet he preserved what? He preserved his love for his Father, God. He preserved his love for man and let nothing come between himself and his great love for God and man. The only terms of disproval our Master used was when he frowned upon those who were self-sufficient; who were lukewarm; who straddled the road; those who insisted upon a comfortable religion; those whom he would "spew out of his mouth."

As a matter of fact, only an adventurous religion can possibly maintain itself and expand. The comfortable religion must necessarily feed upon itself and gradually eliminates itself. All of the leaders of our church and church colleges were men who in their ages adventured beyond the rank and file and established new outposts and goals toward which to strive.

The wise followed rather than feared. The foolish feared rather than followed. Adventuring has become more difficult than ever, because of the many, many new factors which have just naturally entered in during recent years. There is in many places a general bewilderment. Some are hunting refuge, and like some of our earliest Brethren, are by their lives ordering a general retreat. Others are running wild with dreams of various forms, modernism and materialism of all sorts. The wise man will not "rush in where angels fear to tread"; the wise man will not expect to solve this problem in an abnormally short time; but the wise man will continue to search the Bible, the great textbook on the art of religious living; he will have his eyes and ears open to every new truth; and he will not fear adventuring with the sword of truth into yet untried fields. The religion of Jesus Christ is the same yesterday, today, and forever. It must be preserved for it is the only hope of our civilization. We must adventure with it for it is the only salvation of our civilization. We have gotten to the point where we can destroy ourselves with modern implements of war in an incredibly short time. What can keep us from this but the religion of Jesus Christ? There is no power under heaven by which men can be saved, except by the power of Jesus Christ. Certain matters of church legislation and church policy which have concerned us in the past have no moral right to challenge our attention and time to the exclusion of problems which are challenging the faith and spiritual life of our younger generation. Adventure we must, if we wish to preserve. Our whole scheme of living is geared considerably higher. To hesitate may mean losing. Such matters as the proper use of money, unemployment, peace, and a spiritual faith in a materialistic world do not adjust themselves, they require your help and mine.

I know of no better way to illustrate the happy combination of preserving an adventuring religious faith than to tell the experience of one of our men at Yale during the past year. After entering the class in Philosophy of Education, he found himself face to face with a professor having a distinctly materialistic conception of the world and of education. This one of our group possessed a true Dunker faith in a personal God who is righteous, loving, true and dependable in all of life's relationships in which man is willing to prove himself worthy of such love and protection. He maintained and defended that position throughout the year in discussions and reports, always maintaining the sweet Christian disposition toward those who did not see it thus. As the year drew to a close, this professor, during a personal interview with this young man, plead for a knowledge of the ways and means to obtain such a faith. Briefly he told him: "I adventure with my faith. I act as if all the things I learned about the fatherhood of God, the sonship of Jesus Christ, and the brotherhood of man were true. The critic accepts nothing until he can reason or prove it. I find that by taking this adventure with my faith, they are true, and this gives me increased faith."

This is what is meant by preserving and adventuring.

Daleville, Va.

The Church of the Brethren

BY MERLIN C. SHULL

Extract from an Address Given at the Last District Conference of Michigan

Some folks are disturbed because of the size of our denomination. While there are doubtless some reasons not so complimentary why we are not so large, yet I wonder if our strict loyalty to some great ideals might not be the principal reason. Thus our stand against slavery is a reason, for even today we have few churches below the Mason and Dixon line. Our opposition to war is a reason; our adherence to strict moral principles is still another reason. It is worth something to belong to a church that opposed slavery over one hundred years before the boys in blue wiped it out of our fair land. It is indeed worth something to belong to a denomination that has always disbelieved in war, and has won the reputation for honesty and integrity of life. We should not succumb to the pernicious doctrine that "twenty million can't be wrong." God's truest followers are always in the minority.

Think of it! Our church is responsible for the printing of the first Bible in a European language in this country, printed forty years before the first English Bible was printed here. Christopher Sower printed the first song book, the first daily almanac and newspaper published in the German language in colonial America. The sales for the second edition of the Bible which was printed by Christopher Sower, Jr., were so unexpectedly large that out of gratitude he issued the *Geistliche Magazine,* which proved to be the first religious magazine published in America. This magazine was distributed free at intervals for seven years.

"As early as 1748, Ludwig Hoecker, who had formerly been a member of the Brethren at Germantown, was made Schoolmaster of the Ephrata Society. He at once organized a sabbath school, and maintained it full thirty years before Robert Raikes founded his first Sunday-school. . . . This is without doubt the beginning of sabbath schools, and had its inception in the 'young people's Sunday afternoon meeting' of the German Baptist Brethren of Germantown. The Brethren may, therefore, justly claim to be the founders of Sunday-schools" (History of the Brethren, Brumbaugh, p. 464).

What a splendid growth we have made. Think, for instance, of our Annual Conferences. In 1850 the Meeting was held in a barn eighty by forty feet. Five thousand were in attendance. One thousand of these were members, the others were probably curiosity seekers; but eighteen of them were converted. At the time of this Conference we had no organized mission board, no publishing house, no colleges. Now we have eight fine colleges and a seminary. We have thriving missions in the midst of the three greatest non-Christian regions of the world—in India, China and Africa, as well as in Denmark and Sweden. It was only a little while ago that we celebrated the fiftieth anniversary of our oldest college, Juniata; and likewise the beginning of our mission work with the going of Christian Hope to Denmark. Our pioneer missionary to India passed away but a few months ago. Our pioneers to China are yonder on the firing line, and the leaders to Africa are still in their early thirties. It is my belief that the first one hundred years and the last sixty years have been the most glorious years of our history.

But the question for us now is: What will we do about it? Shall we keep "that good thing"? A good inheritance may be dangerous. When Lincoln stood at Gettysburg he cried: "It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced." The great tasks of God are unfinished, the evangelization of the world is not done, freedom from slavery is not an assured victory, peace is not established in the world. Shall we consecrate ourselves to *the unfinished task?* We can not rest secure on our fine heritage.

Let us avoid those things that will kill a church and a denomination. *Inconsistency* will kill a church. War is incompatible with the spirit of Christ. A church that blesses war is doomed. Overemphasis on some things and underemphasis on others is inconsistent and mars the appeal of the church. The deacon of another fraternity who rejoiced in the privilege of running a slave ship because of the opportunity it gave for prayer and fasting, was inconsistent. Though he was doubtless sincere, yet for that very reason his inconsistency was the more dangerous. We want a whole life dedicated to a whole gospel.

In the second place *indifference* will kill the church. Indifference from within is much worse than stiff resistance from without. Studdert-Kennedy, former pastor of the Queens Chapel in England, wrote—

"When Jesus came to Birmingham, they simply passed him by,
They never hurt a hair of him, they only let him die;
For men have grown more tender, they would not give him pain;
They only just passed down the street and left him in the rain."

Indifference may leave unfinished the grand message of our fathers.

In conclusion, note two thing which will greatly help in completing the unfinished task. First, *the spirit of adventure.* This is the spirit that took Christian Hope to Denmark, Stover to India, Crumpacker to China and Helser and Kulp to Africa. This is the spirit that sent our fathers across trackless forests in pioneer days. The spirit of adventure put into the fresh application of our gospel to modern problems and into needy fields where this good news is unknown will keep the church alive. In the second place, we must maintain *a vital spiritual life.* We must keep in tune with God. It is just as possible to have fellowship with God as to hear the voice of the minister over the radio in morning worship. Helen Keller once said she remembered of walking with Alexander Graham Bell and having him place her hand on a telephone pole to feel the delicate vibrations caused by wires answering to whispering winds. At another time, he placed her fingers on a tree trunk to catch the sensations of fluttering leaves made by falling rain drops. If the senses can be cultivated to register such faint impressions, the spirit of man can be trained to hear "the unobtrusive coming of the feet of God." An old Moravian pastor, who had served a little flock faithfully for many years, was compelled to give up his labors because of failing health. His people wanted him to stay, though his mental powers were not so keen as once they were. They loved him! But he said as he stood on the shore bidding adieu to his weeping parishioners—

"I hear a voice you can not hear
That bids me not to stay,
I see a hand you can not see
That beckons me away."

If as a church we maintain a sensitive and answering spirit to the calls of God, our greatest days are yet to be.

Detroit, Mich.

If I Were—

BY J. E. MILLER

Rich

Yes, I mean if I were rich in money! I have learned that money is a hard master but may be made a most efficient servant. If I were rich I'd make my money count for my church. For me, my church offers me my best opportunity through its channels to do the Lord's work. For that reason I plan to give her my best efforts and full support. I am led to the resolution above stated because of what I have seen a few of our rich brethren do. When I see a rich brother use some of his funds to cheer missionaries at Christmas time, or to supply them with a needed book, or to send the

MESSENGER into every home in his local congregation, that does not take it, or can not take it of its own accord, or to help others under various conditions, and when I see rich brethren do these Christian acts in a Christlike way, sounding no trumpet and even asking that their names be withheld, I know that they are using some of their money to further the interests of the kingdom. Praise God for their use of riches. But as for me I will never do as they are doing, if ever I become rich, unless now I do in some small measure deeds similar to theirs and with the same heavenly motive.

Elgin, Ill.

The Church That Would Save Its Life

BY E. F. SHERFY

JESUS enunciated a great, eternal, fundamental truth when he said: "He that would save his life will lose it and he that loseth his life for my sake will find it." He illustrated that truth from the laboratory of nature when he said: "Except a corn of wheat fall into the earth and die it abideth itself alone, but if it die it bringeth forth much fruit." We may have accepted this principle—in theory at least—in our individual lives. But have we ever recognized that it has a social significance, and that it is a fundamental in kingdom building? Have we recognized that a church organization may be called upon to give as an organization with little thought as to returns?

As I write I am sitting in the new men's dormitory of the Virginia Polytechnic Institute where eighty rural pastors with trained leaders have come together in a two weeks' conference. I have been listening to men who are not mere theorists, but men who are doing the job in kingdom building and are getting results. This thought is brought out again and again: that we often think too much about whether or not a certain course will pay; whether and how by a certain procedure we can get more members for our own denomination. Sometimes by being scrupulously careful about certain technical matters we can win favor with presiding elders, bishops, etc. But our teachers think we might do well to almost forget ourselves and our "birthright people" long enough to take an interest in the whole community and its needs regardless of denominational lines. A slogan might be made: Let the church exist for the community and not the community for the church.

Perhaps my readers would appreciate my passing on an illustration. A live wire pastor finds himself in a large valley without a high school. He offered his church plant as a schoolhouse if the state would furnish teachers. A few deacons objected. It so happened that these deacons had boys ready for high school. They said: "Walls will be mutilated and windows broken." This challenge was put to them: "Which is worth more, walls or boys?" The boys won out! It cost the church new plaster and new glass. But in ten years' time it has paid a thousandfold. They are not a dollar poorer; the community is richer in the good and beautiful; and hundreds of boys and girls have risen to call that church blessed. Yes, boys and girls (who with their parents one day had little use for that old country church) now attend it and some have united with it.

Other cases might be cited. The writer has had the privilege of seeing church plants used for farmers' institutes, health talks, road meetings, Red Cross and such like things, all of which cause some wear and tear on the equipment and for none of which is there remuneration for light or heat. He has seen doors opened to all denominations for the week day school of religion or a Daily Vacation Bible School where the furniture was not benefited thereby. But in the long run it always pays.

There is one class of people in rural America which is, in too large a degree, neglected. I speak of the twelve million tenant farmer population, five million of whom are south of the Mason-Dixon line. Many of these people are so impoverished that for a church to undertake to help them is simply spending itself on what looks like doubtful returns.

But go with me to Dr. McLaughlin's old pastorate at Rafine, Va., where they have been at that job for thirty years, and see what can be done to prove that Jesus was right about giving of one's life to save it—even in a church way. Twenty-five years ago sixteen-year-old Mary came from a backward community over dirt roads to the main church. Because of her educational status she was put with the primaries. Strange to say she came back. If other children of the class shied at her, she seemed not to notice it. She applied for membership. The pastor shrugged his shoulders, cleared his throat, and gave her an examination in the catechism. She stood the test, and he said, "Mary, I see you read your Bible." "No," said she, "I can not read, but my Sunday-school teacher helped me."

She asked for a Sunday-school in her home community. A chapel was built there. It meant putting the good money of good people into a doubtful proposition. Now Mary is a mother and a rather young grandmother. Her nine children and their families are a credit to and backbone of the Sunday-school at the chapel. Land owners have for a quarter of a century assisted at Mary's Chapel until today the tenants of that community—those who have not become land owners themselves—no longer hold aloof from the high-up landlords; and even landholders have learned that the

only true highness is in character rather than in mere blood and social prestige. They have spent themselves in service for those who could not pay back and have greatly prospered in every way thereby.

May I suggest in closing that in our present financial stringency many of us are likely to begin cutting on expenditures by some such plan as this: "I must look out for my family first"—and sometimes that means a continuation of luxuries—"and our church must look out for itself; we can't spend for the needy on the outside, for missions for example."

Well, if Jesus had acted on that policy, where would we be? Yes, and where will our churches be ten years from now if they act on that principle? Yes, if we would save our churches, we lose; but if we are willing to lose for his sake, we find new life.

Daleville, Va.

For Whom Should We First Provide?

BY C. C. HAWBAKER

Upon several occasions recently I have been told the Bible teaches us that if we do not provide for our families *first* we are worse than infidels. No doubt the persons who say this are thinking of 1 Tim. 5:8 where Paul says: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." I have read this verse in several translations of the Scriptures and I can not find in any of them where the word *first* occurs. Paul was warning against the teaching of the Pharisees in approving ways of being relieved of providing for one's relatives. In Matt. 15:5 we see that Jesus condemned the Pharisees for teaching that people could disclaim helping their relatives simply by *saying* that anything that might have been given to provide for them was given to God. By *saying* this a person did not need to provide for his relatives. Jesus said that such practices nullified what God had commanded in regard to honoring one's father and mother.

In 1 Tim. 5:8 Paul was teaching against the neglect of providing for one's own and leaving them to the mercy of charity on the part of strangers. To pervert and misinterpret this scripture to try to make it mean that a Christian should provide for his family before he gives to God is to violate the fundamental teachings of Jesus.

Yet in effect this is what is done by a large number of church members. How often one hears: "I would like to give more to the church but I have had sickness," or "I can not give anything now because I have to pay my taxes," or "I have to buy my coal," or "I have to buy a new car," or any one of a hundred and one other excuses that are given. To say such things is to admit that one provides for material things first. This is directly contrary to one of the great principles laid down by Jesus in the Sermon on the Mount as given in Matt. 6. Here Jesus said: "Seek ye *first* the kingdom of God, and his righteousness." The word *seek* in Matt. 6:33 comes from the Greek word zeeteo meaning "to desire." If we make the kingdom of God our chief desire or concern we will provide for God first, and then we have the promise of Jesus that all material things we need will be given us. I know persons who refuse to accept and follow this scripture, although they say that they believe every word of the Bible. Jesus refers in Matt. 15:8 to the words of Isaiah: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."

Our actions in regard to our possessions show whether we are serving God or money. If we are too anxious about providing for material wants *first* our heart is far from God, no matter what we say with our mouth and lips.

God has taught from the beginning that he must come first in man's thinking, if the man would worship properly. To assist man in giving God first place, the separated portion of the fruits of the earth was established as an acknowledgment of man's dependence on God. This separated portion had a place in worship as shown in Gen. 4:7. In Prov. 3:9 one is exhorted to "Honor the Lord with thy substance, and with the first fruits of all thy increase." In Ezek. 48:14 we are told that the first fruits are holy unto the Lord. When people began to accumulate property, the separated portion became the tithe which was required to be given *first*. This was not just to get money, it was to keep the heart right also. The great purpose of providing for God's needs first, is to keep the thoughts on God rather than on things to eat and wear and amuse ourselves with. We find that the Jews were favored when God was provided for first, and that they suffered when other things came first.

In Mal. 3:7-11 an account is given which shows that the people had ignored God's statement of principle that he must come first in man's thinking. Malachi in question and answer form shows that the people professed ignorance of any straying from the path of right. In strong and unmistakable language Malachi points out that Israel had brought on their infidelity because other things were provided for before provision

All our learning and science, our culture and our arts, will be of little avail unless they are supported by high character. A trained intelligence can do much, but there is no substitute for morality, character, and religious conviction. Unless these abide, American citizenship will be found unequal to its task. —*Calvin Coolidge.*

was made for God's work. He tells people plainly that the only way they can be restored into divine favor is to accept the principle and follow the practice of providing *first* for God.

Most professing Christians by their actions and attitudes, if not by their words, show that they put self, business, pleasure, and home *first*. After giving time, energy, and money to all these the kingdom *may* get some, *if* there is any left. God is considered last, or not at all, instead of first.

If we wish to put first things first, we must establish as a principle and practice a habit of putting the needs of God's kingdom first. Thoughts usually come before actions in adults who really think. The reason our giving for church work is so small, is because our thoughts are on other things more than on God. Many persons say: "Well, we have to live." Jesus said that he who tried to save his life by smothering out generosity and compassion, would lose it. He who says that he must provide for his family *first* has his life dominated by things that make up an existence with self as the center.

The separated portion if thoughtfully and faithfully set aside *first,* and before any other demands are considered, safeguards our souls. Because this is not the practice of so many church members, we need to consider who shall be provided for first.

Let us not misquote or misinterpret scripture in order to defend our actions in being absorbed in material things, when the plain teachings of the Master tell us that if we are too much concerned about providing for our physical life we will lose the life that has eternal value.

South Bend, Ind.

The Fine Art of Being a "Good Listener"

BY CHESTER E. SHULER

THE minister of a certain church was being tested severely. He was disliked by some of his people, the attendance at the services had diminished until only a handful came out, and he was on the verge of tendering his resignation and giving up the work, as Satan wanted him to do.

And then suddenly he seemed to take new heart. His messages increased in interest and spirituality. Larger numbers came to hear him, including even some of those who were unfriendly to him. Little by little, he gave up the idea of resigning and after a while practically the entire congregation became well pleased with his work and service.

A young man had arrived in the town when the pastor was tried the most severely. He happened to belong to the pastor's denomination and was a regular attendant at all the services. Quiet and unassuming in manner, he attracted little attention from the people in general. He had always been friendly toward the pastor, but even they had not seemed intimate.

It was a genuine surprise to the youth, therefore, when he met the pastor alone one day and the latter said:

"I owe you a debt of gratitude which I can never repay, but for which I am thanking God every day."

"Why—what have I done for you, sir?" the youth exclaimed.

"You have encouraged me more than I can say. You have helped inspire me to renewed efforts when Satan seemed to have me in his grasp and I was about to quit."

"But, sir, I—don't quite understand—"

"You are, first of all, a good listener. You have always given rapt attention to what I had to say. You always showed interest. I never looked in your direction that I didn't find you a good listener. Doubtless you have been unconscious of this fact, but I wanted to tell you just the same. It was inspiring to know that at least one person was receiving the message well."

And the young man never forgot the pastor's parting advice: "Continue to develop the habit of being a good listener, my boy, and you'll never regret it."

The pastor was right. Good listeners are so rare these days that the man or woman who possesses this trait is generally appreciated. It is a fine thing to be a good conversationalist. They are popular and often "the life of the party." But the best conversationalist in the world, unless he is also a good listener, becomes boresome.

It isn't easy to become a good listener, but the habit can be developed by most folks with the exercise of a little self-discipline and practice. Perhaps the finest reward that comes from this attainment is the fact that it enables one to help some one else—just as the youth helped his pastor.

God, too, wants good listeners. His Word says we shall be "slow to speak and quick to hear." Of course, he wants doers too, but in order to be a doer we must first learn to listen.

And so the fine art of being a good listener is worth while cultivating—for it brings good returns in this life and in that which is to come.

Harrisburg, Pa.

The tiniest bits of opinion, sown in the minds of children in private life, afterward issue forth to the world and become a public opinion; for nations are gathered out of nurseries and they who hold the leading strings of children may even exercise a greater power than those who hold the reins of government. —*Charles Kingsley.*



MISSIONS

This Department
Conducted by
H. Spenser Minnich

The Place of Missions in Our Church Life

BY CHAS. D. BONSACK, GENERAL SECRETARY

With this issue of The Gospel Messenger we are merging *The Missionary Visitor*. This experiment of merging a missionary magazine with a regular denominational church paper is being watched by other denominations with much interest. Several leaders in these other communions have requested us to report results to them. Most of them feel that missions belong in the church paper, like every other department of church work, but fear space and other things will crowd out important events and needs as well as the progress in this world-wide crusade.

That there is ground for this fear is true. Missions represent that part of our church work which reaches the frontiers and needy places. It has to do with beginnings and first experimentations. None of us appreciate the struggle and sacrifice back of the large congregations of today. It does not make good copy in an age of statistics and complex machinery. Its value appears only when the simplicity and patience of antiquity are contrasted with the complexity and organization of today. It is so much easier to be interested in the completed product.

On the other hand, missions represent the vital, dynamic life of propagation and faith. They keep alive our own experience in the blessing of the gospel of Christ. They express our faith in mankind and build goodwill and brotherhood among all men. They do not seem to represent a part of the body of Christ like the hand or arm that can be amputated, without doing serious injury to the body itself; but missions are more like the blood or digestive system, which, if not functioning normally, lead to weakness or anæmia in the whole body. Christianity is a fellowship of crusaders rather than a mutual admiration society. It seeks to minister, rather than to be ministered unto. Its life is best assured when, like its Master, it is poured out for others.

If this be true—and we trust few doubt it—then the regular church paper must abound with missionary zeal and vision. This is necessary to maintain our own faith and vigor. The early disciples were inspired with the far-flung goal of their Master as they saw him ascend skyward. We need that same sky and we must push back our horizons. If we would enlist our youth in the work of the church, our sympathies must be world-wide and our courage sufficient to face any need. If we would carry forward the banner handed to us by our fathers, we need a faith that dares to live and serve.

Therefore everything seems to urge us to make this merging business a success, if possible. The church will be blessed by any additional missionary zeal that can be brought to it. The old and young expect it of the church. The editors welcome us gladly. Economy and coöperation will be thus best served. That there are some giants in the way is quite likely, but the joy of overcoming them will only be one of many others, if we follow Christ with a love that trusts and dares, and with a life that serves and shares.

Elgin, Ill.

Conversations in India

BY ALICE K. EBEY

Messenger readers have often wished they could glimpse missions in an intimate way. Listen to these conversations.—Ed.

They were hard-working coolies in whose home we often sat down to tell the story of Jesus to the women and children of the village. But this day the head of the house was at home and led in the conversation.

"No, it is not often I sit at home," said he, "but we have just finished the rice harvest, so our master has given us one day off. I am bound for twenty years to the rich man who lives in the large house over there. When I was quite a young lad my father borrowed two hundred rupees [about seventy dollars] to meet the expenses of my wedding. I have still ten years to serve until the debt is paid, and in the meantime my three little sons will need money to get married. I get about a bushel of rice each month, a rough blanket, a sleeveless coat, and four rupees a year. My wife works when she can and so we manage to live."

This is typical of thousands of the poor in India. And yet we read much more of the hard times and the unemployment in America than we do in India.

"Do you know why Rachel's baby died?" they asked one day in Bible class. "A lizard fell on her head and that is an evil omen," so the young Christian women told me. Thus it is that superstition still clings to their thought.

"Well, but who is stronger, Christ or the evil? And what do you think Christian women should do when some omen of evil makes us fear the future?"

And so we talked on and they conceded that Jesus

is able to overcome all evil and that he loves and cares for those who trust him, even in the most difficult situations.

What a challenge to Christian teachers, pastors, and all who would see Christ exalted in the midst of unbelief and sin!

Vada, India.

Ruth Earl Utz

BY MARY STUDEBAKER HINSHAW

The biography of Sister Ruth Utz, one of the new missionaries to Africa, did not arrive in time for the December issue of The Missionary Visitor. In connection with its publication it will doubtless be of interest to list the workers who sailed to the fields the past year. Bold type indicates new workers.

For Africa, Homer L. and Marguerite Burke, **Desmond and Irene Frantz Bittinger** and **Evelyn J. Horn** sailed June 28 on Steamsbip Mauretania.

For India, Dr. B. M. Nickey, Elsie Shickel, Mae Wolf and **Emma Ziegler** sailed October 11, on Steamship Samaria.

For Africa, A. D. and Lola Helser, **Harold and Gladys H. Royer** and **Ruth Utz** sailed November 8 on Steamship Leviathan.

For India, **A. F. and Florence M. Bollinger** sailed November 28 on Steamsbip City of Hong Kong.

Missionaries wbo returned to America for their period of furlough are Dr. A. Raymond and Laura Cottrell, Goldie Swartz and Jennie Mohler from India. H. Stover and Christina Kulp from Africa. Ruth F. Ulrey from China.

Ruth Earl Utz was the ninth child born to Bro. Robert O. and Sister Hontas Utz, on June 20, 1892, Madison County, Virginia. She was fortunate in having devout Christian parents, loyal to the church, whose influence and concern were great factors in the development of her sterling character. They instilled within her by precept and example the Brethren principles and a high standard of living. This readily accounts for her faithful, consistent, devoted life to Christ and the church. Her father was a deacon in the church, for many years faithfully performing the duties of that office.



Her girlhood days were spent on the farm with her parents and the rest of the family. Here she lived the ordinary industrious life of a farm girl, attending the near-by country school during the winter months. From a small child she was very devoted to her parents and in every way possible relieved them of burdens.

In the summer of 1909 Ruth accepted Christ and united with the Madison church near her home where she still holds membership. She was baptized in the Robinson River near by.

In the autumn of 1909 she enrolled as a student at Bridgewater College in the Academic Department, completing her course in 1913 receiving her B. E. degree. During this period she was called home on two occasions because of the serious illness of her father: first in February, 1911, at which time she remained home helping to care for him until the following school term; and again in the spring of 1912 during his last illness. He passed away June 12, 1912. It was while at school at Bridgewater and attending to home duties, that she purposed in her heart to become a foreign missionary and talked about it on several occasions.

After finishing her college course she taught four terms of public school in Virginia. While teaching at Rose River (a mountain school) she organized a Sunday-school at the schoolhouse and remained during the summer months doing missionary work. While she was thus engaged two series of meetings were held and 26 were baptized. She was also placed on a building committee to secure a church for that vicinity and through her vision and labors and prayers, in no small measure, she helped them realize their desires.

Ruth came to Washington, D. C., about 1918 and was employed in government service for three years. While in Washington she became associated with the Washington City church, taking an active part and rendering efficient service. She was instrumental in establishing our Chinese Sunday-school. In the Bureau where she worked she met Miss Rose Kidwell, who was teaching English to some Chinese boys in her home on Sunday afternoons. Ruth became interested and seeing an opportunity to satisfy her missionary desires somewhat, she joined hands with Miss Kidwell in her enterprise. Soon the class grew too large for the home; then it was that Ruth proposed securing the basement of our church and organizing a Chinese Sunday-school. Her dreams materialized and at present we have the finest and largest Chinese Sunday-school in the city.

To further prepare herself for her life work Ruth entered Bethany Bible School and spent one term in studying God's Word.

The next two years were spent at home with her mother, who was fast losing her sight due to cataract of the eyes. While at home she was actively engaged in Sunday-school and other church work; also taught one session of public school.

She came back to Washington, D. C., in 1927 to further fit herself for future usefulness and entered the Nurses' School of Training in the National Homeopathic Hospital, completing her course with honors in 1930. She also passed the examination for registered nurses, receiving the R. N. degree. During the winter of 1928 her mother became critically ill and Ruth got leave to go home and nurse her and remained with her until she passed away on December 23, 1928. Dr. Ernest F. Sappington, Chief of Hospital Staff, says: "She did excellent work. During her last year she was given supervisory duties. All the nurses and the house staff respected and admired her splendid character. She was known as The Faithful One. She was never found wanting in any detail of duty and was counted as one of the most sincere and dependable of students."

She put in her application for foreign service in the spring of 1930, attended Annual Conference at Hershey, Pa., in June, and was formally approved by the church. She sailed with the Helsers and Royers on Nov. 8, 1930, for the Africa field to begin her career as a foreign missionary. She leaves in the homeland six sisters and two brothers and many friends.

Ruth's life is an offered life devoted to the Master's cause, capable, efficient and conscientious, whose quiet and unassuming disposition portrays the Spirit abiding within. May God bless her abundantly and use her as an instrument of his grace toward man.

Washington, D. C.

News from the Fields

INDIA

Anklesvar

Sadie J. Miller

Political Situation

These are the days when the Round Table Conference is on in London. The civil disobedience element is showing a surprising interest in it, perhaps more than the average person. There are many sensible people among India's millions, who have a true interest. Last week in many parts of the country bands of such interested people met to have special prayer for the Conference that it might terminate with the best results for India in general.

Many of the common people have gotten distorted ideas from the Gandhi movement as to what a free country would be. They express surprise, for instance, when we Americans tell them that in our country people pay taxes as heavy as the average. To think they will be free from all taxes shows painful ignorance and is a poor idea of what a free country means. Gandhi himself would have the time of his life getting things lined up even if he had the kingship of the country.

Winter in India

November usually begins the most delightful season of the year for foreigners. The cooler weather lasts until about March 1. For the ill-clad poor of the land, however, it means a great deal of suffering. Many of them live practically out of doors with little protection from the cold.

This is also the touring season. Our main evangelist has been delayed in getting out to camp on account of severe attacks of asthma. The plan is to do some very real work though during this season. We have some volunteer workers who use their influence the year around with results that are gratifying.

Jalalpor

Eliza B. Miller

Monsoons

The monsoon gave its final salute for 1930 with strong wind and heavy rain. Many trees were uprooted. The rain left refreshment in field and garden. It lowered the temperature to that common to pleasant India weather. How delightful the cooler days after the many months of heat!

School News

The mid-year examination in the Jalalpor Girls' School and the annual examination in the Macleod School are on the program for this month. Marmlal Gulabji, who is on leave of absence for two years' work in the Bible School, has a few weeks' vacation in which he has come among us to help in this work. He is heartily welcome at Macleod where for six years he and his wife did faithful service in the school and formed warm friendships among the villagers.

The administrative officer of the Surat district school board was a welcome visitor and inspector in our school early in November. We appreciated his kind words of encouragement and his helpful suggestions for our improvement.

Visitors

Our sister, B. Mary Royer, stopped at Jalalpor for a short visit on her return to Ahwa after the District Meeting of the Second District of India, held at Dahanu Road. How much we appreciate these visits from our fellow-workers from whom we are often separated for many months!

Our generous Parsi lady friend from Navsari, who every year at Diwali (Hindu New Year) gives the school children a treat, has been on hand again within the last few days to gladden the hearts of the children.

"Just called to see you," is what they say as they come from day to day. Sometimes it is a lady from Surat, who has come to Jalalpor to worship at the temple, whose acquaintance we had made on the train; sometimes it is some one come to announce a death in the family and desiring to pour out their grief; sometimes it is a neighbor dropping in to say that a new baby boy has come to the house; and then sometimes it is only a beggar—of whom there are so many in this land. Whether friends, neighbors, helpers, or beggars we desire to greet all in the spirit of the One who went about doing good.

Vyara

Ruth Brooks

Boys at Work

The Boys' School has turned in some creditable essays for the inter-mission temperance contest. They are also working on story-telling for the contest.

Sunday evenings are being spent by the boys singing and giving testimonies in near-by villages.

Boys are helping set up the temporary booths for the annual Bible institute.



Loyal Sisters' Bible Class

"The Spray church has been entirely a home mission project. Last quarter our Sunday-school averaged 217.

"The Loyal Sisters' Bible class has been very active in the cause here. They have been one of the main factors in raising our missionary support from year to year."—*H. W. Peters, Leaksville, N. C.*

P. S. Have you ever heard of a congregation where the Loyal Sisters' Bible class, or its equivalent, was not a main factor in the success of the work?

CHINA

Shou Yang

Frances J. Smith

Women's Work

Sister Cripe reports a successful Bible class with eight women enrolled. At the close of the class four of the women asked for the privilege of enrolling as enquirers of the Jesus doctrine.

During November a school for women was in progress at Shou Yang with Sisters Neher, Cripe, Clapper, Kung, Hsing, and Lien as instructors. Seventeen women have enrolled, most of whom are local women. Because of the presence of soldiers all over the country women from a distance did not come. For this we are very sorry since they missed some vital lessons in Bible study, hygiene, child training, music and Chinese character reading.

Since the government has forbidden the teaching of the Bible in the public school, as well as in mission schools, Sister Clapper is teaching a Bible class for the girls, who choose to come, in her own home and outside of school hours.

The girls' school has launched an anti-lice campaign, endeavoring to rid the school of these pests, until the close of the month. Judging from the methods used we predict a clean school until that time comes.

Soldiers in Homes

For several weeks past, soldiers have occupied the chapel quarters in Yu Hsien, thus hindering the Christians from worshiping. The quartering of Shansi soldiers in all the county seats greatly disturbs the peace of mind of the people, and discommodes them too since all are having to share their homes with these unwelcome guests.

Good Prayer Meetings

Bro. Heisey has been giving some very practical lessons based on the Beatitudes at our Wednesday afternoon prayer meetings. Although, as is true of most prayer meetings, the attendance is not as large as we desire, yet the interest manifested by those in attendance is very encouraging. Since the beginning of the new year the Sunday-school has taken on new life especially in the children's departments.

Program for Women's Missionary Society*

Note: Program outlines for the text, "A Cloud of Witnesses," also life stories of women at our own mission stations, are available in mimeograph form. One copy free, five cents for additional copies. Order from General Mission Board, Elgin, Ill.

Text—"A Cloud of Witnesses"

Price, cloth 75c; paper 50c

Chapter 4, Women in Social and Welfare Work

"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

Devotional

Hymn: "O Master, Let Me Walk with Thee."

Scripture: Luke 10:1-11, 23-24.

Two rules for a long and happy life, page 129.

Solo: "Lord, for Tomorrow and Its Needs."

Prayer: Give thanks for those who have the spirit of compassion for the needy and are giving their lives to lead those who sit in darkness into the light. Pray that the women of the homeland may do their part in bringing about a Christlike world.

*These program outlines have been published in The Missionary Visitor month by month. Henceforth they will appear in the first issue of the Messenger in the months of February and March.

Chapter Outline

As a result of Christian missions outstanding women are giving themselves to the building of Christian nations through their social and welfare work.

1. Japan
   a. Madam Yajima is known throughout the world as a Christian reformer and temperance leader. "At the age of ninety she took the fund presented to her and came to America to pray with her Christian sisters in this country. She found honors at conventions, luncheons and meetings, but expressed her disappointment that there were no plans for prayer. The women of Washington, D. C., arranged for a great prayer service which gave her soul joy and comfort."—From Prayer and Missions.

Poem: "For Peace." This poem appeared in an American newspaper the day Madam Yajima presented the petition at the Washington Conference.

For Peace

From cherry blossom land she comes,
A little woman quaint and old,
Risking all that she may bring
A gift of spirit sweet and bold;
"One hundred thousand women hearts
Petitioning for peace!"

No gifts she asks nor favor craves,
Nor mandate brings for wars to cease.
From where "hearts mobilized" await
She comes—a human dove of peace
"One hundred thousand women hearts
Petitioning for peace!"

In this vast land can we do less
Than "mobilize our hearts" as they,
The little women of Japan?
And kneel with them and bravely pray?
An army of the spirit, thus
Petitioning for peace!

—E. O. B.

2. China's Leaders in Welfare Work
   a. Miss Ting, page 134. Portrait, page 165. General Secretary of the Chinese Y. W. C. A.
   b. Deaconess I. L. Lieo, page 139. One of the faithful builders of the kingdom of God.
3. God's Servants in Other Lands.
   a. Helen Kim of Korea, page 143. Miss Kim prepared the World Day of Prayer service used in March, 1930.
   b. Miss Tilak of India, page 144. Portrait, page 160. Miss Tilak has a rich, Christian background.
   c. Violet Makanya of Natal, S. Africa, page 150. Those who attended the World's Sunday-school Convention at Los Angeles will remember Miss Makanya as bringing a message from South Africa.
   d. Yapindar of Nigeria, West Africa. Yapindar is from the Church of the Brethren Mission and one who is not afraid to endure persecution for Christ's sake. (See story on next page.)
4. An Educated Hindu's Tribute to Christianity, page 152.

Discussion: If there are Y. W. C. A. or W. C. T. U. members in your society have them tell what their organizations are doing toward building a Christlike world.

Song: "Help Somebody Today"

KINGDOM GLEANINGS

Calendar for Sunday, January 4

Sunday-school Lesson, The Birth of John the Baptist.—Luke 1:8-17, 80.

Christian Workers' Meeting, A Year at a Time.—John 15:1-17.

B. Y. P. D. Programs:

Young People—Some Things We Do.

Intermediate Girls—Are Resolutions Worth While?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Six baptized into the Wenatchee Valley church, Wash.

Five accepted Christ and two were reclaimed in the Mercersburg church, Pa., Bro. Aaron Heisey of Lebanon, Pa., evangelist.

Fourteen added to the Brookville church, Ohio, Bro. Rufus Bucher of Quarryville, Pa., evangelist.

Twenty-four baptized in the Spray church, N. C., Bro. J. H. Wimmer of Union Bridge, Md., evangelist.

Fourteen won for the East Petersburg church, Pa., Bro. M. H. Jacobs of York, Pa., evangelist.

Eight baptized in the Black Swamp church, Ohio.

Five baptized in the Second South Bend church, Ind.

Five baptized in the Polo church, Ill., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

Two baptized in the Fairview church, Ind.

Four baptized in the Syracuse church, Ind.

Two baptized in the West Dayton church, Ohio.

Seven baptized in the Haxtun church, Colo., the result of personal work.

Twenty-eight baptized in the New Carlisle church, Ohio, Bro. E. S. Coffman of West Dayton, Ohio, evangelist.

Three baptized in the Turkey Creek church, Ind., Bro. D. G. Berkebile of Bradford, Ohio, evangelist.

Four baptized in the Mineral Creek church, Mo., Bro. Galen Lehman of Conway, Kans., evangelist.

Ten baptized and one reclaimed in the Okaw congregation. Ill., Bro. W. C. Sell of Mt. Morris, Ill., evangelist.

Five baptized in the Flint church, Mich., Sister Mary L. Cook of North Manchester, Ind., evangelist.

Eleven united with the Harrisonburg church, Va., Bro. Cecil O. Showalter of Rileyville, Va., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Jay Eller, the pastor, Dec. 28, in Seattle church, Wash.

Bro. J. O. Winger of North Manchester, Ind., second week of January in the Cart Creek church, Ind.

❖ ❖ ❖ ❖

Personal Mention

Bro. Samuel J. Burger of Howe, Ind., according to information delayed in reaching us, passed on from his earthly labors to his heavenly reward on the fourth day of December.

Bro. C. H. Hinegardner is just entering on his new pastorate at Colorado Springs where the next General Conference is to be held June 10-17. Two other churches in the vicinity will be a part of his "larger parish."

Bro. H. C. Early begins the new year by changing his address from Boonsboro, Md., to Dayton, Va., his former home.

The Committee on Church Letters—C. D. Bonsack (substitute for J. A. Dove who is ill), S. H. Hertzler, J. G. Stinebaugh, V. F. Schwalm, A. C. Wieand—was scheduled for a meeting over last week-end.

Bro. L. H. Eby and wife of North Manchester, Ind., left their home in mid-November for a tour of visitation with their children and other near kin in the west. They are now at Rivera, Calif. In early spring, birdlike, they aim to migrate northward to their former home in Idaho. Thence to the conference at Colorado Springs, and back to North Manchester, if the Lord permit.

Bro. E. H. Eby and wife, with their son Herbert of McPherson College, were visitors at the Publishing House last Friday, Dec. 26. They had been enjoying a Christmas family reunion with the two older sons at Bethany and were on their way back to Iowa to resume their institute work among the churches. The principal theme of Bro. Eby's addresses is stewardship. Soon they begin five months' work in Northeastern Kansas.

Bro. Philip Lauver, now a student in McPherson College, was a last week's visitor at the House as he was on his way to Detroit to attend a student-faculty Y. M. C. A. convention.

Bro. S. Z. Sharp of Fruita, Colo., is spending the winter at La Verne, Calif. He was ninety-five, Sunday, Dec. 21, and celebrated the event by preaching to the La Verne congregation.

Dr. Daniel Horning and wife, formerly missionaries in China, have lately removed their residence from Elgin to Chicago where Dr. Horning will be associated with Bethany Hospital.

❖ ❖ ❖ ❖

Miscellaneous Items

February and March are each to have a ministers' regional conference in the first week of the month. The first one is at McPherson, the second at Bethany. Mount Morris will also hold its annual Bible Institute Feb. 22 to 27. The McPherson program will be described next week.

New Year Resolutions

The worth of New Year resolutions may well be gauged by the way we fulfill purposes of last year. The general Mission and Church Promotion year does not end until Feb. 28. In the next two months every congregation has a great opportunity and duty to finish the church year in a way pleasing to our Lord. The vote of the Conference delegates authorizing the Conference Budget was stronger than the usual New Year resolution.

On Nov. 30 the church was $43,000 short in giving the amount due at that date. Financing the church program has greater difficulties than for many years. Earnest members are inquiring, "How will we get through this year?" The answer is, "By all doing the best we can and by discovering new sources of funds." Thousands of our members have not been faced seriously with the importance of missions. A plan is arranged for the enlistment of all members in weekly giving during January and February. Finance boards, ministers, and church workers should write the General Mission Board, Elgin, Ill., for the leaflet *Victory Achievement Movement.* Do this at once as every day is precious in securing victory for this business year.

This next week, Sunday, Jan. 4, to Saturday, Jan. 10, is the annual "Week of Prayer for the Churches." The general theme is World Evangelization. Special phases of it suggested for Sunday sermon treatment are The Lord's Command, The Divine Dynamic, Essentials to Success, The World's Only Hope. Other suggested sub-topics for meditation and prayer throughout the week are: Monday, Thanksgiving and Confession; Tuesday, The Church Universal; Wednesday, International Fraternal Coöperation; Thursday, Foreign Missions; Friday, Family, School, and University Life; Saturday, Home Missions. Let us pray next week. Then let us make every week this year a week of prayer.

The Live Oak congregation (California) recently completed a very successful study in missions. The text used was: "India Looks to Her Future." A special program was rendered at the close of the study. One of the brethren who took part in the program says he took a map of our work in India and attached a picture of Brother and Sister Stover from the December Visitor. In connection with this a chart was made showing the India territory in which we are working systematically and also showing in black the part that is not yet worked. The program was closed with a candle ceremony and the song, "Let the Lower Lights Be Burning."

News from Churches should be condensed, according to many who read the Messenger. Yet most readers confess that this is one of the first departments they read! What, then, shall the editors do? Well, it helps some when a correspondent writes: "I am sending in report of ——— church. I ask you to please cut out anything not interesting to Messenger readers and correct any mistakes I may have made. I am sorry I can not write it just as it should be, but have done the best I knew, and want it to be worth the space it takes."

❖ ❖ ❖ ❖

With Our Schools

McPherson College

The college chorus recently gave a good rendition of the cantata "Esther."

McPherson College will be represented at the National Student-Faculty Conference, Detroit, by Ward Williams and Philip Lauver.

Dr. Alva W. Taylor, Editor of Social Trend, Nashville, Tenn., has been secured to give the address for the Forty-fourth Commencement, May 29, 1931.

In a pre-season debating tournament held at Southwestern College, Winfield, Kans., recently, the men's and women's teams of McPherson College received third places. This is considered a high honor since more than fifty colleges and universities entered men's and women's teams.

❖ ❖ ❖ ❖

Around the World

The recent visit of Rabindranath Tagore to the United States was under the auspices of the Friends. He came partly to see the better side of American life, and partly to try to gather funds to carry on the school and settlement at Santiniketan. Here is a type of international coöperation which not only touches the imagination but promises much in the promotion of understanding.

The spirit of reform which is abroad in the land raises a nice question in procedure. Should changes come by persuasion or by compulsion? Beside the quick results gotten by the latter, persuasion may look to be a pretty tame and ineffective method. And yet the slower procedure is really the Christian way. What we mean to say is, that it is all right to vote dry and argue dry, but any sure and lasting victory must come by way of a quiet and persuasive educational process.

When Dr. Charles E. Jefferson retired from Broadway Tabernacle, New York City, he was still in what seemed to be his prime. In justification of his decision to retire at such a time he wrote a letter to his congregation in which he suggested: that he wished to lay down his task before he began to slip; that he felt it was time for his people to hear a new voice; that he felt he could prolong his usefulness by a shift of strain through a change in work.

At the last election in Illinois the big ballot was frequently compared to a tablecloth. Obviously intelligent voting is not possible when there is a chance for so many people to get on the ballot. And there are those who feel that something should be done, for no less than fifty changes in election laws have been suggested to the state commission in charge of such matters.

THE QUIET HOUR

Church Attendance

Matt. 18: 19; Acts 1: 14; 21: 5

For Week Beginning January 11

"I Hear Good Sermons Over the Radio"

So do I; and with much pleasure and profit. But this can never be a substitute for church attendance for the radio can carry only so small a part of an hour of worship (Heb. 10:25; Matt. 12:9; Mark 1:21).

"There Are Other Things More Important"

That is true. There are, for example, things more important than **eating.** Shall we therefore stop eating! These less important matters are the surest way to get the more important matters done (Luke 4:16; Acts 13:14; Deut. 12:5).

Renewal of Ideals

I was talking to a friend of one whose financial dealings we regarded dishonest. Said my friend: "I do not think he regards them dishonest. He never goes to church nor mingles closely with Christian people. His standards of right have sunken lower and lower until he actually believes he is doing right (Psa. 84:4; 122:4; Micah 4:2).

The Witness of Past Experience

Let worldly men and indifferent church members belittle church attendance as they will, the witness of past experience stands: all great and fruitful peoples have been faithful attendants at worship (Luke 2:36, 37; 18:10).

Doing Our Bit

In the announcements, sermons and offerings one keeps in vital touch with the "front" of God's kingdom (Luke 24:52, 53; John 7:14: Acts 2:46; 3:1).

The Miracle of Congregational Worship

Who has not experienced it! The great hymns, the scripture, the prayer, the sermon, the multitude of hearts set upon God! We go out to face another week renewed (Isa. 37:1, 14).

Discussion

Why the present low church attendance? How change this?

R. H. M.

PASTOR AND PEOPLE

A Psychologist at a Street Meeting

BY PERRY L. ROHRER

It was Saturday night. The rural and city folk were thronging to and fro on the streets. And here we came suddenly upon a crowd gathered on the busiest corner. Crowds are always interesting. Nothing draws people like more people. Place a group of people on a busy street corner, all giving attention to a common object, and in five minutes traffic will be jammed. Such a crowd gains in size like a snowball rolling down hill.

Any crowd makes an interesting study, but religious gatherings are doubly interesting. This was a street meeting. As we came into the throng of people and edged our way to the place where we could see and hear the speaker, we saw a pale little woman. With one hand she held the hand of a child who appeared to be about six years old. The other hand was lifted heavenward. Her voice was pitched high. She had the naive attitude of one who was both scolding, defiant, and at the same time warning against the wrath to come. She seemed to feel that the crowd was all against her and her message. She saw in us (her audience) only those who did not love the Lord. Her enthusiasm was enviable but poorly directed. The peace and quiet of the Christian religion seemed not to have taken a strong hold on her. Perhaps a more perfect way needed to be shown her.

She ended her testimony and another woman past forty stepped wearily into the open space which the milling crowd kept constantly diminishing. The long lines running downward on her gaunt face told their own story of suffering of some sort. One knew that a voice such as hers had been tempered by sorrow. Hers was a simple story of divine healing. She told it simply and directly. At first there was a calm about her manner of talking which was admirable, but ere long some of her associates who were standing back of her began to shout and urge her on with emotional sounds. The effect was instantaneous. She soon worked herself into a state of emotional frenzy, shouted, repeated over and over nonsensical phrases, jumped up and down and stared blankly at us. Finally physical exhaustion cooled off the emotional state and she dropped back into the group of her associates. We noted that her face was twitching; that she registered pain and grief in her face; that her breath came in jerks and that she was anything but happy. Night after night this experience goes on in the name of religion. What a gruesome experience to have with the One who came to bring peace and harmony into the lives of human beings!

Those in the center of the ring who were doing the speaking were interesting, but on all sides of us were people listening who were equally interesting. To our right stood a bearded and shaggy man. As the woman with the little child spoke he slowly lifted the faded old black felt hat from his head. To him he was in the presence of that which was religious and he wanted to be respectful. We have not the right to judge; perhaps he was experiencing the reality of God. He might well be saying "Lord, be merciful to me a sinner," if we were to judge by his humble appearance.

A group of young men looked on much as do the throngs at the zoo in Lincoln Park. It was only humorous to them. They laughed, joked, and gave every evidence of being entertained. Life was perhaps yet too young and sweet for them to catch the significance of what those who were older and scarred by wrong living had to tell about being snatched from the jaws of hell. These testimonies came just "as is" from the lives of working people. A glance about soon revealed that to the working people it was meaningful and helpful in a measure. To those otherwise engaged it seemed to be fanatical and cheap.

A song accompanied by guitar music, the closing prayer, and then the group melted into the stream of pedestrians of the street. I noted that many went to the movie near by, others to the ice cream parlor, and some home. I also remembered that once a "Sower went forth to sow."

Chicago, Ill.

The Gist of The Sermon

BY D. W. KURTZ

Emotion in Religion

The early church was full of emotion, full of love and enthusiasm. The Greek church was philosophic, full of discussion, and the time was spent in trying to define religion. Creeds were made, but the life of the church went down, and the church became so weak that when Mohammedanism arose, the church was easily swept off most of the Christian territory.

During the Dark Ages, and the Middle Ages, the only real piety was found in the convents and the monasteries. The church had become a great political power, but her light had gone out. The Reformation brought back a vital faith as the essence of religion. But no sooner than started, the Protestants developed a scholasticism of hair-splitting arguments over definitions. Protestantism became barren with dogmas, and dissentions. The new life came with the Pietistic movement of Germany, the Huguenot movement of France, and the Puritan movement, and the Wesley revivals of Great Britain and America. Today, the churches are

again endangered by interest in definitions, many of which make no difference to the religious life at all. Right ideas are essential, but the definitions that weaken the churches usually are on the surface of things, and make no difference to the life of the Spirit.

The great leaders of religion were all men of great emotional power. Even those who were looked upon as the intellectual men of their day, were men capable of great passion, great faith, great loyalty, and love for the cause. Only men capable of great emotions will pay the price of labor and persecution necessary for the building up of the church.

The religion of Jesus is not an intellectual system, nor is it an ecclesiastical organization, nor is it a litany or cultus. It is a life of love. It is a life of fellowship with the Father. It is a life of friendship, of kindness, of mercy, of service, of passionate devotion to God and man. The creeds and the forms of religion have value only as means to this end, and have no value at all unless they contribute to the promotion of this end. If then, the religion of Jesus is the life of Love, we must have a large place for the emotions in religion.

What we need is a deeper appreciation of the fact that the Way of Jesus is the right Way of Life, and the only right way to live, and then have a passionate love and devotion for Christ who is the Way. The acceptance of the creed, however perfect, without a passion for it, a love that will die for it, an enthusiasm for it so as to live for it, unless we have the emotional drive, it will profit us nothing. All definitions in the world without love will be of no avail. Christianity is a life, the life of Christ in the heart of man. No one will live this life until he loves it. Men live by their feelings, not their logic. When a truth of religion is neglected by the church, it always comes back in caricature. The caricatures of emotionalism that are in our country are caused by the barrenness of the churches of a vital dynamic, a passion, a love for the living Christ.

Long Beach, Calif.

The Great "I Am's" of Jesus

BY A. P. GEIB

5. "I Am the Way"

In direct line with Jesus' greatest mission to the human race, namely to become the Supreme Sacrifice in the sinner's behalf to make atonement, he brought the world the practice and message of a new way of life. The early followers of the Master spoke of this way as the "Way of the Lord," and the "Way of God." The enemies of those who believed and taught this new way of life called this new sect, "The Way."

Many sages and philosophers prior to Christ's coming, like Plato and Aristotle, had told the Greeks how men should live in order to secure individual and social happiness; but Jesus was the first Great Teacher who first lived the way he taught. Besides, his message was unique; back of the new way of life it was required that there be a new way of thinking regarding God, nature and man's relationships. He taught us to think of this world as one in which our Father takes an interest in the smallest flower and bird; of all men, regardless of social or racial distinction, as brothers; of nature as being completely under divine control and conforming to his will.

Back of this new way of life, then, is a new manner of thought, and in turn, there must be a new spirit and desire for this approach unto right relations with God and man. Of himself man can not work this way out alone; but Christ, who identified himself with the race, will strengthen the believer to walk in this way which leads back to God and obedience to his will among men.

The author of the Epistle to the Hebrews makes this clear when he says: "The way into the holy place hath not yet been made manifest while the first tabernacle was yet standing, but under the new covenant believers have boldness to enter in by the blood of Christ by the way which he dedicated for us, a new and living way through the veil, that is, his flesh." And now the believer, in faith and clear conscience, having gone through the symbol of cleansing and remaining steadfast in hope, is directed toward right relations with man. The writer continues: "Let us consider one another to provoke unto love and good works."

In this approach to God, as well as the way to right relations among our fellows, we are not left like helpless ships on the sea of fate; but through faith in him who is the Way, through the Holy Spirit, we obtain strength to live as he lived, doing the will of God in obedience to his law and receiving grace to love our fellow-men. Jesus is the Way to find God as Love, Life, Light, the Source of strength to practice these.

"Thou are the Way!
All ways are thorny mazes without thee,
Where hearts are pierced and thoughts all aimless stray;
In thee the heart stands firm, the life moves free:
Thou art the Way."

Manheim, Pa.

Star of the Orient Sky

BY MARGUERITTE B. GARRETT

Star of the Orient sky,
Star of the Orient sky,
Shine from thy brilliant throne on high.
By thy gleaming light O guide us,
Guide our steps aright, O lead us,
Lead us to the Christ.
Shine on, shine on Orient Star.
Bring us to the Christ. Bring us home.

Sebring, Fla.

Meeting of the General Ministerial Board

BY J. A. ROBINSON, SECRETARY

THE General Ministerial Board met in its regular sessions Tuesday morning, Dec. 9, all members being present to face a large agendum of business to be cared for in the regular routine of such Board meetings.

The Board is giving consideration to the standardizing and strengthening of the local church program and a committee representing the Board of Religious Education, General Mission Board and General Ministerial Board have this whole question under advisement and consideration for a later report.

The large number of inactive and nonresident members in the Brotherhood has been a problem for the Board for several years and we hope to have some definite suggestions soon.

A code of ethics for ministers and churches has been prepared by the Board and copies of them are being sent to pastors and churches. A copy was authorized sent to the various ministerial magazines, also to THE GOSPEL MESSENGER.

Annual Conference placed into the hands of the Board the arranging of a baptismal certificate for use among the churches. This is being prepared and will be on sale by the Brethren Publishing House. The Board also hopes to be able to report to Conference this year regarding an order of service for the consecration of infant children which was committed to them last year.

A joint meeting of the General Mission and Ministerial Boards was held at which a report of the Home Missionary and Ministerial Secretary, Bro. M. R. Zigler, was made. Bro. Zigler has been employed by these two Boards jointly and has been doing some field work which was badly needed. He has visited a large number of the Districts and held conferences with the District Mission and Ministerial Boards and is making surveys of the Brotherhood. Some valuable information is being secured.

A meeting was held with the members of the Senior class of Bethany Seminary who contemplate entering the pastoral field, with a view of becoming better acquainted and assisting in placing them in pastoral work.

Considerable time was given to reports from churches, appeals from churches where adjustments were desired, reports from the field by regional members, and consideration of applications for ministerial relief.

A statement of the objectives, purpose and plans of the Board was prepared and is included to give some idea of the general plan and program of the Board:

FIRST, DOMINANT OBJECTIVES. The General Ministerial Board shares with all Boards and agencies of the church the following objectives:

1. To win men and women to the discipleship of Jesus Christ, uniting them in the fellowship of the Christian church and educating them for worship and service at home and abroad.

2. To help them discover and accept for themselves and for society at large the full consequences of Christian discipleship.

3. To make the service and fellowship of the church available to those sections of America which lack its ministry.

4. To supply adequate church leadership where the work of the present church is unsuccessful and inadequate.

5. To assist in providing those institutions and services which are essential to the development of the Christian community life among the handicapped, retarded and underprivileged groups.

6. To bring the Christian impulse to bear on the broad social and civic questions of the day.

SECOND, SPECIFIC OBJECTIVES.

1. Pastoral care of churches. It is the purpose of this Board to provide adequate pastoral care for the churches of the Brotherhood through such a system as is best adapted to the conditions of the local church.

2. Evangelistic program of the church. It is the purpose of this Board to develop an emphasis on evangelism throughout the church and to assist local churches in developing an effective evangelistic program. The aim is a 10% increase in membership annually.

For Times Like This

From "Institutional Financing" for November, 1930. Suggested by President C. Ernest Davis of Mount Morris College as an appropriate New Year thought.—Ed.

THESE times test men's courage but they test faith more than courage. There is such a thing as being foolhardy and calling it courage. But experience shows that our peril is the lack of faith.

It would seem as though some social leaders have no faith in America and some church leaders have no faith in God. A defeatist attitude dominates most enterprises for the well-being of society and the advancement of the kingdom of God.

We are in retreat! The challenge of the sacrificial has been lost in coping with emergencies.

Reductions. Curtailment. Cuts. Discarded programs. Abandoned fields. Surrender. Retreat. These are the prevailing attitudes. Faith has crumpled. Men charged with great programs are panic-stricken. They have lost their nerve.

Courage. Love. Spiritual passion. Sacrifice. Religious fervor. Service. Generosity. The sense of immediacy. The sense of opportunity. Faith. These are the qualities for a time like this.

"Now faith is the substance of things hoped for, the evidence of things not seen."

"By faith . . ."

It is a good time to restudy the Eleventh Chapter of Hebrews.

3. Efficient church management. It is the purpose of this Board to improve the executive and administrative machinery of the local church in relation to finances, records, reports, standards and objectives.

4. The Ministerial force of the church. It is the purpose of this Board to recruit the ministry of the church wisely and to assist in the location and distribution of our present ministry so far as is practicable under our present system.

THIRD, STANDARDS OF EFFICIENCY IN THE LOCAL CHURCH. This Board feels the importance of developing some basis for properly evaluating the work and progress of the local church. The following tentative basis is suggested:

1. Has the church well-defined aims?
2. Is the church efficiently organized?
3. Has the church an effective leadership and is it developing a future leadership?
4. Has the church a comprehensive program of spiritual nurture for all of its membership groups?
5. Has the church an adequate physical equipment?
6. Is the church loyal to and coöperative with the whole church program?
7. What contribution is the church making to the fundamental needs of the community in which it is located?
8. Has the church an effective financial system which embraces the whole program of the church?

FOURTH, PROGRAM AND PLAN OF EXECUTION. This Board feels that the church is demanding action on our part and that unexecuted programs and plans are dead material and are therefore futile so far as church promotion is concerned.

1. General plan. It is the purpose and plan of this Board to work toward the objectives which have been set forth through the regional members of the Board, the joint secretary, District and local ministerial boards, and every other available agency. We want to coöperate fully and helpfully with all the general Boards to the end that the local church may be strengthened.

2. Immediate plans. This Board has outlined the following tasks as immediate steps in its program:

a. The secretary is to make a careful analysis of all available reports, studies, and surveys which throw light on the problems entrusted to this Board.

b. A committee of the Board is to revise our system of reports in the interest of greater accuracy, promptness, and essential information.

c. Our secretary is to develop a system of files and other necessary office facilities in order that the facts regarding the field, men, and churches, may be made available for all Boards and committees whose work may be made more effective by the use of these data.

d. A campaign of education will be launched by each regional man for the purpose of awakening District and local ministerial boards to a knowledge of their real function in the work of the church and to a sense of their relationship to our general church machinery.

e. An effort is to be made by the secretary of our Board to develop a sense of the need in the local church for pastoral care of its membership.

f. We have authorized a new system for a study of the qualifications of available pastors with a view of more effective placement of men.

g. There is to be a continuation of conferences, camps, etc., by Districts and regions in an effort to improve the efficiency of our present leadership.

h. The recruiting program of the Board is to be put on the basis of the future need of the church.

FIFTH, THE PROBLEM OF MORALE. It is the conviction of this Board that the church has for some years been the victim of a poor morale, which might have been averted in a measure if the leaders of the church had had clearer vision, more constructive policies, and more aggressive programs. We believe that we ought to carefully correlate the whole program of the church with the actual needs and resources of the church. Having done this we believe that all Boards and committees of the church should preach a gospel of hope in order to dispel gloom and inspire confidence in and enthusiasm for the program of the church. This Board wants to pledge to all other Boards its full measure of action and faith in developing a finer morale. We believe that there is a solid basis in the church for such a movement as this.

Johnstown, Pa.

Peace and Moral Welfare

Neighbors

"Thou shalt love thy neighbor as thyself."

Most of us claim to believe in that commandment. Time was when I was clearer on the meaning of it than I am now. It came about thus:

Last Spring I presented the Bogardus Social Distance Test (in a modified form) to a group of about seventy young people and perhaps fifty older people. It was in a large city in the Middle West.

Seven columns on the blackboard indicated how near the people of particular nationalities were to be allowed in the judgment of those rating on the test. For instance, Americans were not shut away from the nearest social distance (column 1) "to marry your near relatives."

The British did not fare so well. Two people would allow them U. S. Citizenship (column 6) but no closer relationship. Nine would allow them to be members of the same local church but no nearer (column 3). Thirty-eight would make no restrictions at all on Britishers.

Chinese, Mexicans, Negroes, and Asiatic Indians and others fared worse yet, as you can see by the chart.

	7. To be tolerated on same planet	6. To become U. S. citizens	5. As fellow workers in same firm	4. To be neighbors on same street or next farm	3. To be members in your local church	2. As personal friends or chums in home	1. To marry your near relatives
Americans							74
British		2		7	9	11	38
Chinese	17	15	3	2	17	9	
French			1	4	7	27	19
Germans			2	4	7	20	27
Italians	1	11	2	7	21	6	1
Japanese	10	15		4	17	7	
Mexicans	17	12	3	2	20	2	
Russians	11	4	4	3	21	10	
Negroes	9	13	5	3	21	2	
American Indians		5	9	5	22	12	
Asiatic Indians	17	7	1	3	16	3	

What do you think it means to love your neighbor as yourself? Do you see why I am uncertain about it? However, I am willing to learn what it means. Are you?

PEACE COMMISSION, CHURCH OF THE BRETHREN
BY D. W.

HOME AND FAMILY

Memory

BY IRENE HECKER

Ah, strange—so passing strange—
The vagaries of memory!

A murmured word, a soft, low laugh,
The gleam of light upon a tree,
And once again old dreams we live,
And old friends see.

The scent of flower, a whistled tune,
The low, deep throb of cello's croon,
And once again we see a lost friend's face,
And once again commune with him a space,
And stilled the longing for a little beat,
The silence broken, and in dreams we meet.

The sound of rain upon the roof,
And wind in trees, restrained, aloof,
And once again we live a moment through
That long was buried, now to thrill anew.

The moonlight silvering the snow,
The sound of bells upon the air, and lo,
Forgotten all the present with its changing scene,
We're back in youth's glad hour,
Vanished the years both bright and dour
That stretched their sometimes weary length between.

Yes, strange—how passing strange is memory—
God's perfect gift to you and me.

Mount Morris, Ill.

Happy Though Civilized

BY H. A. BRANDT

I. At January House

"Good night!" called Dr. Bridge as he stopped for a moment at the door of Dr. Harold Newman's office. And then he added: "I say, when does your day end on a rainy evening?"

"Not for an hour or so," answered Dr. Newman, scarcely looking up from a sheaf of papers he was reading as he sat at the desk. What he did not add was that his days might not have been so long if a warmer welcome were customary at January House.

Thus time passed, and Dr. Newman was suddenly recalled to the material world about him by the striking of the great clock in the city hall tower. So it was six o'clock on a rainy, somber, winter evening. The late working Dr. Newman switched off the lights in his skyscraper office, and standing at a window, studied the gleaming, thronging streets some twenty-odd stories below.

The view of the great city of Enterprise from Dr. Newman's windows was a thrilling one by day. But at night the spectacle was one which held the onlooker by the chains of awe and admiration. Countless lights —steady, colored, changing—fading away in the distance, suggested the city's far-flung borders.

A fairy land of majestic man-made towers loomed in the foreground. And then there were the vast abysses which men called streets, from which there welled up the dull roar of traffic, reminding the traveled man of the impatient, ceaseless, pervasive voice of the ocean. Some three blocks to the west was a broader and blacker deep. It was the glassy, pitch black river in which were mirrored bridges, ships and the gleaming towers that lined its banks.

Far below where the doctor stood, unnumbered shop windows were resplendent, fascinating. Deep down from where he paused in contemplation, throngs of people looking much like ants, crowded the sidewalks and elevated street car platforms. And on the wet streets that glistened like polished glass, streams of cars that seemed no larger than toys shuttled to and fro.

"So here in these man-lighted deeps is life," thought Dr. Newman, "strong, aspiring, relentless, modern, but futile sometimes—for dozens of dazed and broken specimens see me every day. And yet, who am I that I should try to make their minds and bodies new? If these distressed people could but know the things that weigh me down, and make me less than my better self, would they still come, eagerly seeking for that vitality which men call life?"

Even the masterful have their weak moments—so realized Dr. Newman as he seated himself wearily in his desk chair and rested his throbbing head in his cupped hands. Then, too, there was a dull uneasiness in his right side. But all day long he had sought to radiate a spirit of courage, even optimism. A confused youth he had sent away with a new outlook on life. A frantic mother he had somehow pacified. In answer to a sudden call, he had saved a stricken business man when far gone from a heart attack. He remembered the face of a sick child in whose eyes he had caused to glow the confidence which would take it through a crisis. And so went by the tales and faces of others. So far as he could tell, most, if not all, had been measurably helped. Yet, he was himself utterly weary and discouraged at the end of the day. He, too, was in a sense just another victim of the driving life of a great city.

Time was passing and Dr. Newman realized that he must go—not to the quiet of a simple home, but to face the stress of life as it is commonly lived in the so-called better homes. And what irony there often is in this phrase none knew better than Dr. Newman as he contemplated his home going. Somehow he and Mrs. Newman had drifted farther and farther apart in their interests until he buried himself in his work and she

gave herself to clubs and church and charities. Thus, though they lived at the same house they really did not see much of each other. Dr. Newman gave himself so utterly to his work that he usually came home physically exhausted and fit for nothing more strenuous than a book and an easy chair. But Mrs. Newman, with no family cares, and freed from all household duties by the man and wife who lived in the servant quarters, had her days free, and her evenings for an endless round of social activities, committees, lectures and sundry meetings. Hence, Dr. Newman worked by day and rested at night; Mrs. Newman rested by day and worked at night.

As Dr. Newman closed his desk to leave his office the telephone rang. The call was not entirely unexpected. Instinctively he felt it was from Alice—Mrs. Newman.

"Hello! . . . How are you tonight? . . . You are going away? . . . Where? . . . Yes, I had forgotten. . . . I am all right—just pretty tired. . . . Yes. . . . Good-by, and a safe journey."

Perhaps three-quarters of an hour later Dr. Newman drove in at the Newman home, one of the better homes, and called by the caretaker, January House, because it was first occupied on a cold day in that month. And January House it seemed to Dr. Newman on the chill, rainy night that he came home with no one to greet him but John Helper who put his car away. And so it seemed when Mrs. Helper met the weary doctor at the door, took his hat and coat, and told him that dinner for one was ready at any time.

"It's a bad winter night," ventured Mrs. Helper.

"Yes, wet and raw."

"Chills one to the bone," continued Mrs. Helper.

"Even doctors. Have you any hot water, Mrs. Helper?"

"Yes, doctor, but dinner is ready."

"I know, Mrs. Helper, your dinners are excellent—but I am afraid I am too tired to eat. I have had a bit of a pain in my side today."

"Dear me, that old appendicitis trouble again?"

"Yes."

"And it's from your working so hard and late, doctor. John will be up with a pitcher of hot lemonade and a hot water bottle as soon as you are ready."

"Thanks, Mrs. Helper, you are as thoughtful as a mother."

As Dr. Newman donned his bath robe and settled himself in an easy chair, which was a part of the rather unusual equipment of his spacious bedroom, John Helper appeared with the lemonade and the hot water bottle. He had also the evening paper and a couple of the doctor's favorite magazines.

So the tired doctor was soon settled in his reading chair with the hot water bottle in place, a reading lamp adjusted, and the steaming lemonade conveniently at hand. For some minutes Dr. Newman sipped the hot

(Continued on Page 26)

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

12. Do you have any suggestions as to how a twelve-year-old boy might be helped to overcome the characteristic of dawdling?

MIGHT it be just possible that this dawdling is not a characteristic of the boy, but rather a result of something outside of his fundamental make-up? Are there any indications that his state of health could be at fault? A sluggish physical condition may be responsible for a number of undesirable effects, you know.

If you have satisfied yourself that health can not be the cause, then how about incentive? For example, his good home provides him with food, clothing, comfort, and opportunity; hence neither hunger nor cold spurs him to special activity.

Necessarily then, since the demands made by life's absolute needs do not weigh upon him, he is left without the *inner urge* until some other incentive can be found to stimulate his action, for the psychologist tells us that the child nature provides laws for its own development, and so it seems to be up to us to work in harmony with such laws even to the extent of overcoming the dawdling habit in the boy.

Have you and his father tried the stimulus of giving him a financial interest in a calf, a pig or some of the chickens on your farm? Then, too, this day-dreaming attitude of the dawdler may be a sort of absent-mindedness concerning the chores to be done while he is really thinking of what he wants to become when a man, and his youthfulness does not help him in seeing how the doing of these things will contribute toward the thing he wants to do some day.

It frequently happens that the dawdler in the family falls heir to much nagging. Permit me to express the hope that such is *not* the case here. The nagging habit is a foe to the peace and quiet of any home. Nor will it benefit the plodding child.

This is not a matter that should cause overanxiety, it seems to me. When a child knows that the tasks set for him are his to do, and that the denial of certain privileges will follow his *failure* to do them; this knowledge is a stronger spur than would be hours of impatient worry, and proves to be less nerve-racking to those in authority.

CORRESPONDENCE

LETTER FROM THE BYLER FAMILY

Through these pages we wish to extend greetings to all, for we can not write every home where people have been thoughtful and kind to us on our singing trips.

During the summer we gave eighty-one programs in Indiana, Southern and Northeastern Ohio, Pennsylvania, Delaware, Maryland and Virginia, concluding our work with three weeks in Ontario among the Mennonite churches. We were at home in North Manchester three weeks. Then we again started on a tour, this time through Illinois, Iowa, Missouri and Nebraska. We are now in Kansas. We have given our programs of hymns and gospel songs seventy-five times in family programs from Oct. 1 to Dec. 17. In the Church of the Brethren these were given thirty-seven times; in Mennonite churches, twenty-eight times; the rest in churches of other denominations, college chapels, high school auditoriums, hospitals, old folks' homes, orphanages.

We want to thank all who have helped to make our work possible. Furthermore, as best we can we will continue to give these programs in the power of the Spirit, emphasizing the beauty of the hymns and gospel songs, urging their use to bless home life and make the family altar a joyful experience to the children of our homes. We go from Kansas, if the Lord wills, to Oklahoma and Texas. We plan to spend the winter months in the Southland.

The Byler Family, by John I. Byler.

INCIDENTS OF LONG AGO

It seems to me that visible emotion at our preaching services is almost a thing of the past. It may be that we as ministers fail to reach that most important part of the spiritual being of our audiences.

I remember very distinctly in Illinois in our large tent in the Bear Creek church, Christian County, when S. H. Bashor and M. M. Eshelman came to us at our communion service. Though they are both in the city of the dead their words still ring in our ears. On Sunday Bro. Bashor preached to a great crowd. He was very eloquent and impressive. I think I am safe in saying there was not a dry eye in the entire audience. I saw old, hard sinners weep like children. It was a solemn occasion, so wonderfully did the Spirit operate on the people.

In the afternoon Bro. Eshelman spoke. Although it was but his second sermon after his installation, he stirred the great crowd to tears. It was a strong appeal. It was no uncommon sight to witness tears streaming down the cheeks of the dear old saints long since gone home. They took it all seriously for it was a very soul-stirring occasion and worthy of our most solemn meditation. We looked upon our communion service as a time of emotional joy, for it was to us in those days a longed-for feast to the soul.

This communion service was held in the fall, and in a large tent at a point worked by the Sugar Creek church. After the communion service, Bro. A. S. Sear of the Bear Creek church preached a soul-stirring sermon from Isa. 1:18. The great audience was stirred as never before, and four of the wildest boys of the community came trembling to Jesus for pardon. Emotional feelings ran high and we praised God mightily. I praise God for such seasons of refreshing. O, for such meetings again! W. H. Miller.

Darlow, Kans.

NEWS FROM CHURCHES

CALIFORNIA

Hermosa Beach church held their business meeting Dec. 13 and elected the following officers for the year: Elder, Bro. C. C. Kindy; clerk, Alpha Stump; Messenger agent and correspondent, the writer. Nov. 13 the Ladies' Aid gave a father and son banquet which was well attended. A splendid program was given by the men with a lecture by Bro. Kurtz of Long Beach which was enjoyed and appreciated. Nov. 23 Brother and Sister Stump showed pictures taken on their trip last summer in the Holy Land. They were instructive and interesting. We had union Thanksgiving services in our church on Wednesday evening with special music and a splendid message. Nov. 30 Bro. Chalmer Faw gave us a good message in the morning. He is our youngest minister and is now attending La Verne College. In the evening we had a contrast in years and experience in the person of Bro. C. E. Gillett. In the absence of our pastor, we enjoyed hearing these as both gave us good messages. Our missionary society met with Sister Hollinger in November and enjoyed a talk by Mrs. Levi Stump who told us some interesting experiences of their European trip. Our group is growing in numbers and interest; we send our share money to the Mission Board. This group as well as the Aid is paying their portion in the Women's Work project. Our Aid president is Sister D. W. Shock.—Mrs. Clinton Bowman, Hermosa Beach, Calif., Dec. 19.

CANADA

Bow Valley church met in council Nov. 15. Bro. J. S. Culp was re-elected elder for another year; Bro. Quinter Hollenberg, church clerk; Sister Effie Norton, Messenger agent and correspondent. Bro. J. H. Brubaker resigned as pastor and at present our ministers—Brethren Culp, Brubaker and Kauffman—are taking turns delivering the Sunday morning and evening messages. Dec. 2 the church again met in council. Bro. Kauffman was installed as elder and Bro. Earl Harp as deacon. Sister Elsie Larson is superintendent of the adult department of the Sunday-school. The attendance for several Sundays has been over 100, thus we feel much encouraged. Dec. 7 we accepted an invitation to worship with the United Church people. Rev. Lyle from the British and Foreign Bible Society delivered an interesting message on what the society has done and is doing throughout Canada. Our Ladies' Aid has been doing much good work. Nov. 1 they had a bazaar and chicken supper and made over $100.—Mrs. Effie Norton, Arrowood, Alta., Dec. 18.

FLORIDA

Tampa church had their communion service on Sunday evening, Dec. 7. Bro. J. H. Garst, our elder, was in charge and about thirty members were at the tables. We had a very enjoyable and edifying meeting.—Mrs. A. O. Haney, Tampa, Fla., Dec. 19.

ILLINOIS

Canton church met in council Dec. 10. Bro. O. E. Norris was re-elected elder for another year. Church officers and committees were also chosen. Three deacons were elected and installed into office: Harvey Lehman, Clyde Ludlum and Floyd Walter. Our Sunday-school superintendent is Sister Cecile Vansyckle, with Sister Mary Rohrer, assistant. Our communion service Nov. 27 was much enjoyed. Plans are being made for two Christmas programs Dec. 21. The Ladies' Aid Society will meet every two weeks at the members' homes during the winter. Rev. Craven of the Baptist church (colored) delivered a sermon in our church Sunday afternoon which was greatly enjoyed by all present.—Mrs. Harvey Lehman, Canton, Ill., Dec. 18.

Okaw congregation just closed a very successful revival with Bro. W. C. Sell of Mt. Morris, Ill., as evangelist. The attendance was good throughout the meeting. Bro. Sell's messages were Spirit-filled and given in a powerful way. The church received a great blessing. There were eleven conversions, ten being baptized and one reclaimed. The heads of five families were included in this number. Bro. Sell visited in the homes of the community, doing much personal work. Sister Sell was with us the last two days and gave three inspiring messages. Dec. 6 the members met in council when officers and committees for the church were appointed.—Estella Emmert, La Place, Ill., Dec. 18.

Polo.—Dec. 17 our congregation held their business meeting at which time church officers were elected. Our pastor, Wm. E. Thompson, was reëlected elder for the year. Our fall months have given us very interesting programs. We were privileged to have Bro. Ralph G. Rarick conduct our revival meetings at which time five were received into the church. Our services were well attended and much special music was rendered. Bro. J. I. Byler and family of North Manchester stopped with us and gave a very instructive program Sunday morning, Nov. 2. Our Thanksgiving union service was held in the Lutheran church, our pastor delivering the message. One Sunday evening in November the Bethany Bible School deputation team brought us an inspiring message. Dec. 14 Bro. W. O. Beckner brought the morning message and in the evening Bro. Virgil Finnell delivered his illustrated lecture, Why Girls Smoke, which was very instructive. The women of the church held a bake sale Dec. 6 and donated the proceeds to the church treasury; the quilters of the church donated $50 toward buying coal, and a number of classes are having food sales and using the proceeds for the benefit of the church.—Mrs. Chas. Butterbaugh, Polo, Ill., Dec. 23.

INDIANA

Bethel church met in council Nov. 30 when church officers were chosen for the year, with Lee R. Cory, elder. Our revival meetings will begin Dec. 28 with J. E. Jarboe, evangelist. Sunday morning, Dec. 21, the Christmas play, Bethlehem, was given in song and story. —Grace Noss, Milford, Ind., Dec. 22.

Cart Creek church met in council Dec. 9. All church officers and committees were chosen for the new year. Bro. J. O. Winger of North Manchester, Ind., was chosen elder for one year. He will also hold our revival meeting, beginning the second week of January. We have a very interesting Sunday-school with Bro. Jesse Winger, superintendent. We have had a number of fine sermons during the year by different ministers. A number of special programs have been given by the Sunday-school. Our Ladies' Aid has also done some very efficient work, both for the church and the community. Christmas cheer and baskets of food will be distributed to many poor families.—Emma Winger, Marion, Ind., Dec. 23.

English Prairie church met in council Dec. 16 when officers were elected for 1931. Bro. Chas. A. Light was chosen elder; Bro. Clemon Burge, Sunday-school superintendent; Bro. Paul Yoder, assistant. The church and community have been saddened by the death of Bro. Burger. Dec. 21 we spent at the home of one of our sisters. We had a short program, fellowship dinner and a good social time, forty-three being present. Dec. 22 in the evening we went to the home of Bro. Chas. A. Light and gave them a pleasant surprise. They were remembered in a temporal way and the evening was spent in a social time.—Mrs. Banks Light, Howe, Ind., Dec. 23.

Fairview church met in council Dec. 20. Since our last report there have been two accessions by baptism. A reorganization of both Sunday-school and church resulted as follows: Superintendent, Bro. Raymond Wagoner; church clerk, Bro. Clarence Idle; trustee, Bro. Henry Gunn. The reports of both treasurers showed a balance on hand. The writer was selected as church correspondent.—Lulu E. Root, Lafayette, Ind., Dec. 22.

Mt. Pleasant (No.).—Our congregation had the misfortune to have our churchhouse destroyed by fire Nov. 9. Two evenings later a council meeting was held and we decided to rebuild immediately. A committee was appointed and work has begun on a new house. We are hoping to have it finished yet this winter as we are quite bandicapped for lack of room. We are holding our services in a small Baptist church near by (they hold services only the first Sunday of each month). On the Sunday of their services we hold ours in the afternoon. At our regular council Dec. 11 reports showed our church and Sunday-school in a very favorable condition. Chas. Cripe was reelected elder; Russell Hanawalt, Messenger agent; Chas. Sellers, Dan Brown and John Leeper, church trustees. Our Ladies' Aid sent a box of clothing and food to Chicago at Thanksgiving. The church is endeavoring to make this Christmas time a season of giving to those who are needy or unfortunate. Sunday evening, Dec. 21, the children and a few young people gave a short Christmas program; then gifts of money, food, clothing and toys were brought to the altar. That afternoon the young people's class and others of our church conducted a short Christmas service at the county infirmary, and gave them gifts of fruit.—Mrs. F. J. Wiedeman, Bourbon, Ind., Dec. 22.

North Liberty.—Since our last report we enjoyed a very refreshing love feast with Bro. J. W. Grater of South Bend in charge. In the absence of Bro. Guy West one Sunday Bro. Finnell gave us two sermons. While working in the schools here he also gave his lecture on the tobacco evil. Last Sunday Bro. W. W. Slabaugh of Bethany preached two Christmas messages. At our business meeting we decided to have Bro. C. C. Cripe of Bremen act as elder for the coming year. Sister Elva Blosser was chosen Messenger agent and correspondent. Bro. Richard Whitmore will act as trustee. The Aid reelected Sister Blosser for another term. Our Aid report shows about eighty garments made and donated to the needy, also money donations to the mission schools, some dolls, etc., to China, the Messenger sent to several worthy homes, and a comfort to a family.—Mrs. J. H. Markley, North Liberty, Ind., Dec. 19.

Pine Creek.—Council convened in regular session Dec. 13. One of the trustees resigned and Jerry Peters was selected to take his place. The year's program was presented and the following items accepted: one week of pre-Easter services; Mother's Day by the Y. P. D.; joint Sunday-school convention in June; harvest meeting Sept. 9; evangelistic meetings beginning Oct. 4 and closing with the love feast Oct. 18; sermon on Thanksgiving evening; Christmas program by the young folks and intermediates. Two questions were up for discussion which were lost: securing a pastor and the Vacation Bible School. This will be the first time in eleven years that we have not had the school. Two lectures are to go in the program. Brother and Sister Otho Winger were with us Nov. 22 and 23 delivering three stereopticon lectures on their foreign trip; these were much appreciated. The children delivered their missionary program Nov. 30 with a collection of $22.62. Everything considered the singing class conducted by Bro. Theo. Miller of Plymouth is quite well attended. Nov. 16 Bro. Eldon Burke of Ada, Ohio, delivered a fine message on Isaiah's Vision of the Lord. Dec. 7 Bro. Ellis of Bethany Bible School gave us two much appreciated messages on, The Power of Prayer and the Prayer of Power, and The Dynamic of the Cross.—Wm. H. Summers, Plymouth, Ind., Dec. 19.

Syracuse.—The last three months have been mountain peak experiences for the church. Our pastor delivers an evangelistic sermon to a well filled house each Sunday evening. Since our last report two have been received on former baptism. one received by letter, four baptized and four to be baptized this week. The Sunday-school has been a great power. The young married people's class, which is organized, is under the supervision of Sister Jarboe. The Aid Society has a very prominent place in the work. Recently through the little device of "placing a patch" on an apron, we realized $45.83. At the time this money was received a playlet was given by the Aid members entitled, The Raising of Dorcas. A free will offering of $12 was taken. Our Aid also holds bake sales from which we have had very good results; the last two netted us $57.75. We meet every two weeks and are now doing quilting. Our financial part of the work in the church has been cared for by free will offerings. Our pastor, Bro. J. Edwin Jarboe, will begin a series of meetings in Milford Dec. 28. During his absence the pastors of the various churches in Milford will care for the church here.—Ada Mock Klink, Syracuse, Ind., Dec. 23.

Turkey Creek church held their revival meeting Nov. 6 to 23 under the direction of Bro. D. G. Berkebile of Bradford, Ohio. He delivered nineteen messages which brought inspiration and renewed faith to all. At the close of the meeting three of our Sunday-school girls were baptized. Our love feast Nov. 8 was well attended. We held our council Dec. 6. Leroy Fisher was reelected elder for another year; Roy Blosser, Sunday-school superintendent. The church decided to organize a primary department in the Sunday-school. Dec. 21 the children and young people rendered a Christmas program, after which an offering was taken to be sent to the General Mission Board.—Mrs. Ada Fisher, Milford, Ind., Dec. 23.

Walnut church met in council in September. Sunday-school officers were chosen for another year, with Bro. D. R. Rohrer, adult superintendent. Nov. 23 Bro. Edward Frantz of Elgin spoke at our homecoming services. Some of the children and young people also gave readings. We enjoyed having friends return and worship with us again. Short memorial services were held for those who have gone to that better home. The church and Aid Society sent a box of clothing and provisions to the Hastings Street mission for Thanksgiving. Dec. 13 the church officers were elected for the year with Bro. David Metzler, elder; Bro. T. G. Weaver will remain as pastor. Dec. 18 the Aid Society organized for another year and gave a very good report of this year's work.—Clara Fanning, Argos, Ind., Dec. 20.

Second church enjoyed a wonderful service Dec. 21. Five came out on the Lord's side. In the evening before our Christmas program they were baptized. In the morning an offering of $19 was taken for missions. Our average attendance for the past year has been 100 per cent, an increase over last year of 10 per cent. We are enjoying spiritual feasts each Sunday.—Mrs. Dewey Rowe, South Bend, Ind., Dec. 22.

Upper Deer Creek church met in council Dec. 6. Seven letters of membership were accepted. The church decided to have a week's service preceding Easter. We raised $55 to pay some bills now due. The church granted permission to install a musical instrument. Bro. Frank Burrous was reelected clerk; the writer, correspondent and Messenger agent.—Mrs. Geo. R. Murphy, Walton, Ind., Dec. 23.

KANSAS

Wichita.—Oct. 26 a deputation team from McPherson College brought us a splendid program in sermon, music and reading. Nov. 23 V. F. Schwalm of McPherson College and Bro. Frank Sargent of Betbany Bible School were with us in the interest of the endowment of McPherson College. Bro. Schwalm gave an illuminating address presenting a vision of the greater advantages and opportunities of a Christian college over a nonchristian college. Bro. Sargent presented the financial needs and received pledges and donations as the membership felt to give. Our aged Bro. Wm. Johnson was unable to preach his annual birthday sermon this year; though frail in body he is still vitally interested in the work of the kingdom. Dec. 5 he and his wife celebrated their sixty-ninth wedding anniversary. On the following Sunday they held open house and a hundred or more friends called to congratulate them. Bro. W. H. Miller of Darlow, Kans., gave us three inspiring and helpful messages recently.—Mrs. H. F. Crist, Wichita, Kans., Dec. 18.

MICHIGAN

Flint church has just closed a very spiritual and uplifting series of meetings which resulted in four being baptized from the adult department and one from the junior department of our Sunday-school. Sister Mary L. Cook of North Manchester, Ind., gave us seventeen sermons which were much appreciated and will be of lasting benefit to the church. Our communion was held Dec. 13 with forty-six present, all members of the church. Bro. Prowant officiated. We have preaching twice each Sunday and a very interesting Sunday-school. We are especially desirous of meeting our brethren who come to the city from time to time. The church is located at 3210 Corunna Road and mail addressed to that number will reach our pastor.—Verna Prowant, Durand, Mich., Dec. 18.

Florence church just closed a successful evangelistic campaign under the leadership of Bro. C. Walter Warstler of Bellefontaine, Ohio. Bro. Warstler's sermons were powerful and Spirit-filled. As a result there were forty-five public confessions of whom thirty-nine were taken into the church. These new members included six complete families. Bro. Warstler accompanied by our pastor, Bro. Geo. Sherck, and Mrs. Sherck visited in nearly every home in the community. The campaign closed Dec. 14 with an all-day service and basket dinner. These inspirational meetings will long be remembered in the community. We have been enjoying the electric lights for some time and the installa-

(Continued on Page 28)

Happy Though Civilized

(Continued From Page 23)

drink and glanced over the evening paper. It was possible to be contented, comfortable, even in January House!

Seemingly hours had passed. At least the doctor had a good rest, when he woke up, feeling refreshed and about as usual except for a persistent pain in his right side. It was a warning of a condition threatening for some time, that must surely be attended to. Glancing at the clock he saw it was just past ten. Perhaps the striking of the clock had wakened him. Perhaps also the pain in his side—for it seemed to be increasing as the minutes passed.

In a moment of decision Dr. Newman reached for the extension phone and called his friend, Dr. Gaius Bridge. When this party answered Dr. Newman said:

"Hello! Dr. Bridge? . . . How about an operation tomorrow morning at ten o'clock? . . . Who? . . . Oh, your friend, yours truly. An unruly appendix is giving me some pain tonight and I have decided it is time for us to party company. . . . I suppose it does seem rather sudden, but the way I feel it would be unwise to wait longer. . . . I thank you indeed. I had expected to make the rest of the arrangements but all you do will mean just that much relief. . . . No, John Helper will drive me over in the morning. I think with the Helpers I can manage for the night. . . . Thanks and good-by!"

Dr. Newman rang for John Helper and gave him instructions for the morning. The latter was to drive the doctor to the hospital for his operation at ten o'clock. Mrs. Helper was to phone Mrs. Newman over long distance as soon as the operation was over and she could be reached in New York, where she had gone as an officer in and a speaker for a national women's organization. All other matters Dr. Bridge had volunteered to take care of for his friend—except certain eventualities.

Facing these, Dr. Newman wrote out a few instructions for Mrs. Newman and placed them in a sealed, addressed envelope. This he placed with some business papers in the drawer of his writing table, knowing that in case of the unexpected it would be found and get to the one intended.

As he was busy with a number of matters Dr. Newman felt should be gotten in shape before an enforced hospital absence, he grew conscious of increased pain. He was at the point of wondering just what should be done when the phone rang and he found Dr. Bridge on the line.

"That's just like you to call. . . . Well, there's considerable pain. I don't know just what to think about staying here. . . . What? You have ordered an ambulance over? . . . Yes, I think I would prefer Dr. Adair as anæsthetist. There is something about his fatherly way that commends him, and I have a feeling that I dare not take any chances. . . . Yes, certainly. Good-by."

And so John Helper did not drive Dr. Newman to the hospital as first planned. The doctor was hurried there in an ambulance, and a few hours later, suffering sudden agony, was prepared for an emergency operation.

Elgin, Ill.

CORRESPONDENCE

ELD. S. G. LEHMER

Eld. Solomon G. Lehmer, son of John R. and Lydia (Gentzler) Lehmer, was born on the Underwood farm near Dillsburg, Pa., Dec. 25, 1857. He died in Los Angeles, Calif., as a result of an automobile accident, Sept. 11, 1930.



He leaves two brothers: Jacob Lehmer, of Mechanicsburg, Pa., and O. W. Lehmer of Alhambra Calif.; three sisters: Mrs. John Widders of Shepherdstown, Pa., Mrs. D. I. Nofziger of Glendora, Calif., and Mrs. O. V. Long of Fullerton, Calif.; six children: D. F. Lehmer and Paul G. Lehmer of Anaheim, Mrs. A. Klein Wolford of La Habra, Mrs. Clifford D. Conklin of La Verne, and Silas W. and Mark D. Lehmer of Los Angeles; eight grandchildren; and his companion, Mrs. Della Lehmer, to mourn his loss.

He confessed Christ in public baptism at the age of 25; was elected to the ministry at 27; and was ordained to the eldership at the age of 44. He served his fellow-men in the capacity of teacher, farmer, banker, and minister of the gospel of Christ.

After accumulating a small sum of money by day labor, he entered Millersville State Normal, Pennsylvania, from which he graduated in the spring of 1879. He studied pharmacy in Philadelphia. He later took a course in higher mathematics at Ann Arbor, Mich. He also took special Bible work at the University of Chicago, and the Moody Bible Institute.

After teaching a number of terms in Pennsylvania, he decided to go west. He accepted the principalship of a high school in Sterling, Nebr., which he served successfully for three years. At about that time some of the Brethren conceived the idea of establishing a Brethren's college in the middle west. The proposition appealed to Bro. Lehmer. He saw an opportunity to serve the church of his choice in a very definite way. He and his brother G. G., together with a number of others, founded McPherson College in which he was one of the first teachers. Early in the history of the

college his health failed. He decided to go to the Rocky Mountains for a rest. After arriving there he joined an engineering corps and helped survey a railroad in a section of the Rocky Mountains near Glenwood Springs.

After regaining his health he decided to take a trip around the world via Los Angeles. He arrived in Los Angeles Dec. 1, 1890. Soon after his arrival he met Ida Frantz whom he married March 26, 1891. To this union was born one son, D. F. Lehmer, for whom Ida gave up her life. The three short years of their married life were very happy and eventful. It was during this time that Bro. Lehmer taught in the Los Angeles High School. Many of his students are successful business and professional men today.

He was one of the first evangelists of the Brethren in California. He held successful revival meetings in Glendora, Covina, Tropico, and Conejo. His first work in Los Angeles was house-to-house prayer meetings, followed by regular services in Calendona Hall on North Main Street; later in a hall on North Broadway near Avenue 22; still later in a hall on Daily and North Broadway. He and Ida collected the first money for building the churchhouse at 234 S. Hancock St. The death of his beloved wife before the churchhouse was erected was a very great disappointment to him; and the responsibility of caring for a three-weeks-old baby led him to change his plans.

He gave up his teaching profession and decided to dedicate his life more fully to the Lord's work. In pursuance of this plan he took a divinity course in the University of Chicago, and special training at the Moody Bible Institute of the same city. Before completing his work in the Institute he took a severe attack of la grippe which impaired his health. On the advice of his physician he took up agriculture.

In 1895 at the Decatur, Ill., Annual Conference he met Della Snider of Lima, Ohio, whom he married Feb. 27, 1896. He and his wife and two-year-old son settled on an orange grove at Covina, Calif. He regarded orange growing a delightful recreation as well as a profitable business. He was very attentive in the care of his trees, being intimately acquainted with each of them.

After regaining his health he felt he owed his services to the Lord. The growing city of Los Angeles appealed to him as a very fruitful field. In 1902 he moved his family to 3007 North Broadway, Los Angeles. In 1903 he moved to 3207 Manitou Ave., where he resided at the time of his death.

Eld. P. S. Myers was then in charge of the First Church. Bro. Lehmer assisted in the work until Bro. Myers passed away. His dying request was that Bro. Lehmer should stay by the work of the First Church. Bro. Lehmer chose to render his church service free of charge. In order to do this and also care for his growing family, it was necessary for him to choose a business career. In 1903 he assisted in the organization of the Coöperative Savings Bank, later the California Savings and Commercial. He served as Trustee, Secretary, and appraiser of those institutions for a number of years. He later saw an opportunity in the building business. He superintended the building of about forty five-room cottages which he sold on the easy payment plan.

He loved to be of service to his fellow-men. His recognized business ability, good judgment, and wise counsel, were sought on every hand. To know that he had helped some one in a temporal or spiritual way was a great satisfaction to him.

His love was as broad as the world, and he greeted the world with a smile. If he suspected he had an enemy he immediately endeavored to make him his friend. He appreciated the sacred obligation of our Lord's commission to "Go into all the world and preach the gospel to every creature." He also realized the magnitude of the task. Whenever a call came from the General Mission Board, or the local church to assist in the work of evangelizing the world, he met it with a hearty response and inspired his congregation to do the same. As a result of his personal labors, he held about thirty-five evangelistic meetings, baptized between four and five hundred converts including about seventy-five Chinese and one Japanese. He solemnized many marriages, preached many funerals, assisted in anointing many sick folks, witnessing some very remarkable healings. He was the first District Evangelist of California and Arizona, and was among the first to hold revival meetings in Imperial Valley. He preached the dedicatory sermon in the following churches: Inglewood, La Verne, Laton, and Lindsay. He assisted in building every churchhouse in the District of Southern California and Arizona except one. In a very special way he helped the Santa Ana and San Diego churches, also the mission school in South China in the time of their great need. He served as Moderator of the District Meeting on a number of occasions, and as elder of the Laton, Bangor, Santa Ana, San Diego and First Church of Los Angeles. At the time of his death he was an executive trustee of the La Verne College and elder in charge of the San Diego and the First Church of Los Angeles. Under his supervision the First Church has prospered. Not numerically large at any one time, it has nevertheless reached out and established missions which resulted in strong organized churches. It is the mother church of Pasadena, Calvary and Belvedere. For twenty years it has

(Continued on Page 30)

MISSION STUDY BOOKS
FOR 1931

The General Mission Board recommends these books for study and reading for 1931.

For Primaries

BHASKAR AND HIS FRIENDS ....Cloth, $1.00; paper, 75c
T. H. P. Sailer
Stories and material that help children and teacher to see India.

For Juniors

THE GOLDEN SPARROW .....Cloth, $1.00; paper, 75c
Irene Mascn Harper
Stories about Indian boys of the more progressive type which are made the basis of understanding India.

For Intermediates, Young People, Adults

THE STAR OF INDIA .....Cloth, $1.00; paper, 60c
Isabel Brown Rose
Readable stories of old and new India. Interesting and informing.

For Supplementary Reading

WILL INDIA BECOME CHRISTIAN?.....$1.50
J. W. R. Netram
A native of India gives an emphatic **Yes.**

FREEDOM, ...85c
Welthy H. Fisher
A highly interesting story of a Hindu brother and sister who meet changes taking place in India.

THE CHRIST OF THE ROUND TABLE $1.50

THE CHRIST OF THE INDIAN ROAD $1.00
Both by E. Stanley Jones
These two books have revealed India to Westerners as they had never seen it before.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

tion of the new furnace is nearly completed. The young people of the church recently erected a large sign in the churchyard calling attention to the various activities of the church. They also plan to share their Christmas this year with those less fortunate in the vicinity.—Russell Searer, Three Rivers, Mich., Dec. 17.

Midland church met in council when officers were elected for the year. Bro. Chas. Spencer was reëlected elder; Bro. Ray Baker, clerk; Bro. Harry Ray, trustee; the writer, Messenger agent and correspondent. We recently put a new roof on our church building which greatly improves it. We purchased new hymn books with the help of the B. Y. P. D. and the Sisters' Aid. The B. Y. P. D. elected officers recently for the year, with Bro. Ray Baker, president. Recently the Sisters' Aid also elected officers for the year. Sister Bertha Fradenburgh is president. They tied two comforts and solicited some other help recently for a poor family.—Ray Baker, Midland, Mich., Dec. 23.

Woodland Village church met council Dec. 10. Only one change was made in the annual election of local church workers: Bro. Smith felt that his services were no longer needed as elder in charge, which duty now falls upon our pastor, Eld. Irvin Weaver, for the coming year. The community meetings held in this village for more than five years have been increasing in interest, the last one being at our church last Sunday evening. Christmas carols were sung by the high school pupils under the direction of their instructor. A fine address was given by Rev. Sharp of Hastings, Many hearts were saddened this week in sympathy with Brother and Sister Geo. Teeter in the passing of their youngest son, Francis, after a lingering illness.—Grace E. Messner, Woodland, Mich., Dec. 19.

MISSOURI

Mineral Creek.—Bro. Galen Lehman conducted a two weeks' meeting for us in November. The sermons were an uplift to our community and four were baptized. A love feast was held at the close of the meeting. Dec. 3 the Byler family was with us and their gospel singing was appreciated by both church and community. Officers were elected for 1931 at our November council: Elder, Jas. Mohler; Sunday-school superintendent, Ira Saxon; Mrs. Effie Young, church correspondent. The McPherson deputation team will be with us Dec. 28. We enjoyed a play by the Happy Hill church in October.—Ida M. Mohler, Leeton, Mo., Dec. 19.

Peace Valley church enjoyed a very interesting meeting. The first week was conducted by Bro. W. P. Bosserman and the second by Bro. Clarence B. Fike. Both ministers delivered some very interesting sermons. The members were spiritually strengthened. The meetings closed Nov. 24 with a spiritual love feast which was enjoyed by many; twenty-one surrounded the tables. Bro. Bosserman officiated. On Thanksgiving Day Bro. Clarence B. Fike preached a very interesting sermon and an offering of $7.77 was received for home work. A temperance and purity program was given in November, mostly by the juniors and primaries, at the Christian Workers' hour.—Zella M. Fike, Peace Valley, Mo., Dec. 17.

Warrensburg church held a special memorial service on Sunday morning, Nov. 30, for Bro. W. B. Stover and Bro. J. E. Wagoner, our beloved missionaries who so recently passed to their reward. Bro. B. F. Summer, our elder, was especially near these two brethren in the India mission work.—Grace S. Greim, Warrensburg, Mo., Dec. 23.

NORTH CAROLINA

Spray church began a two weeks' revival Nov. 16 conducted by Bro. J. H. Wimmer of Union Bridge, Md. Preceding the meetings a series of cottage prayer services was held in all parts of the city. Several preparatory sermons had been preached. From the beginning Bro. Wimmer's strong gospel sermons attracted much attention. For the first time in the history of the church (except on special occasions) people had to be turned away for lack of room. Bro. Wimmer's sermons were so forceful and logical that sinners could not resist the power of the gospel. Twenty-nine confessed faith in Christ; one was restored and four reconsecrated their lives. Twenty-four were baptized at the close of the meeting. This is the fourth meeting Bro. Wimmer has conducted here.—H. W. Peters, Leaksville, N. C., Dec. 19.

OHIO

Black Swamp.—Through the influence of the preaching of Bro. Geo. Garner, our pastor, and through attending Sunday-school eight accepted Christ and were baptized, four adults and four children. Sunday evening, Dec. 21, the young folks rendered a play, The True Meaning of Christmas. Dec. 23 the younger classes are to give an entertainment.—Mrs. Asenath Baker, Le Moyne, Ohio, Dec. 22.

Brookville.—Bro. Rufus Bucher was with us in a revival effort recently—one of the best meetings we ever had. He preached twenty sermons which were spiritual feasts for both saint and sinner. Fourteen were added to the church. The meeting closed Dec. 7. On Tuesday evening fourteen were baptized. Our council meeting was held after this service. This being the time of year to elect church officers, quite a few vacancies were filled.—Mrs. Arthur Hay, Brookville, Ohio, Dec. 19.

Brookville.—The yearly report of the Mothers' Society is as follows: During the year fourteen meetings were held. The society held two markets, the proceeds being $44.01. In January and July we had missionary programs, the proceeds amounting to $30.08. In August we enjoyed a family picnic. Our total yearly offering was $132.68. Our average attendance was twenty-four. Mrs. Opal Hay was chosen president for the coming year. We feel our opportunity for service this year has been greater than that of any other year in which we have been in the work.—Mrs. Ruth E. Kuns, Brookville, Ohio, Dec. 19.

New Carlisle.—Bro. E. S. Coffman, pastor of the West Dayton church, held a very successful revival meeting for us beginning Nov. 30; it lasted for two weeks. We had good crowds throughout. Twenty-eight confessed Christ and were baptized Dec. 15. Four applicants from the Middle District church also were baptized the same evening. Dec. 3 our Aid Society held a homecoming—an all-day meeting. We knotted a comfort and made quite a number of articles to put on sale for Christmas presents. A good time was enjoyed by all present. The District Aid Society meeting will be held here sometime in February. The primary and junior department of the Sunday-school gave a short Christmas program Sunday morning, Dec. 21, after which a white gift offering was given for general missions.—Mrs. H. D. Funderburg, New Carlisle, Ohio, Dec. 23.

Painter Creek.—A ten day revival meeting conducted by J. O. Winger of North Manchester, Ind., was brought to a close on the evening of Nov. 30. Seven were received into the church. Our new baptistry was dedicated and impressively used for the first time as these were baptized. Our crowds were encouragingly large and all fully enjoyed the messages brought by Bro. Winger. Our business meeting was held Dec. 13 when various officers were elected. A committee was appointed to arrange for a homecoming May 17, 1931, which marks the fortieth anniversary of the beginning of the Sunday-school work here. The young people at the Red River church under the able supervision of Sister Galen B. Royer will give a Christmas service Dec. 21. The young people of Painter Creek will give the pageant, the First Christmas, the evening of Dec. 28. Dec. 21 the children will also give a missionary program at which time the proceeds from the quarters invested will be brought and dedicated, to be used toward the support of missionaries' children on the foreign field. We expect the North Manchester male quartet to give us a program Dec. 25.—Mrs. Roy Honeyman, Greenville, Ohio, Dec. 17.

Prices Creek church met in council Dec. 12 with Eld. H. Jesse Baker presiding. Church officers were elected for the coming year. Bro. J. O. Winger of Indiana will assist us in a revival in August.—Verna Lee, Eldorado, Ohio, Dec. 16.

Stony Creek church met in council Dec. 18 when officers were elected for the year as follows: Elder, Bro. H. Z. Smith; clerk, Bro. Omar Hengsteller; Messenger agent, Sister Hazel Oder; correspondent, Sister Esther F. Huber. The different treasurers gave very good reports. While our pastor, Bro. C. Walter Warstler, was engaged in evangelistic work in Indiana and Michigan our home ministers had charge of the services. We are having fine attendance at our services.—Mrs. Esther F. Huber, DeGraff, Ohio, Dec. 23.

West Dayton.—Our school of missions closed on Sunday evening, Nov. 23, after a five weeks' term of the study of India. We averaged fifty-two for each session held. We had four groups—adult, young people, intermediate and junior. At the closing session each group gave some phase of the work done during the term. We were most fortunate in having as our special speaker Bro. H. Spenser Minnich of the General Mission Board. He gave two excellent addresses after which we took our Thanksgiving offering. Our love feast and communion—a very quiet and devotional service—was held Nov. 16 with about 200 present. Our pastor, Bro. Coffman, officiated. Two young sisters were baptized the week previous to the love feast. Our pastor has been holding a meeting at the New Carlisle church and in his absence the pulpit was filled by Bro. Yoder of New Carlisle and our home ministers. A number of Christmas baskets are being filled for the poor by the church, the Aid Society, the Sunday-school classes and the missionary board of the church.—Ida Klepinger Hoover, Dayton, Ohio, Dec. 23.

White Cottage.—At the regular council we elected officers for the year. With our missionary, Miss Evelyn Horn, in the Africa field, we pledged half of her support. To raise this amount we take the last Sunday-school offering in each month which is unusually large because of its purpose. The different classes and the Y. P. D. help also. Recently the latter gave a play, Brother Tightwad, the proceeds of which go to Miss Horn. We recently held a revival service under the direction of Bro. John Wieand of Bellefontaine, Ohio. Two were added to the kingdom and many were drawn closer by Bro. Wieand's efforts, also by the help of our chorister, Sister Weber. The members and friends of the church recently gave a donation of food and an evening's pleasure and entertainment to the pastor and family. This not only showed the relation of our pastor to his church but helped to bind all closer. The young married people's class, at their last meeting of the year, elected officers for six months. A Christmas box lunch, games and social were enjoyed by all. The Ladies' Aid held their annual Christmas bazaar and took in about $46. They also held the last meeting of the year. A Christmas box and many other things of interest gave them a very pleasant day.—Thelma Worstall, Zanesville, Ohio, Dec. 23.

OKLAHOMA

Guthrie church was made glad on Dec. 9 by the coming of Bro. J. G. Neher and wife of Nampa, Idaho; he gave us a very inspiring and helpful sermon. Bro. Glover of Oklahoma City preaches for us twice a month. We would be glad to have any brother passing through stop and preach for us. Our Sisters' Aid Society is preparing to assist the needy in the way of bedding and groceries during the winter.—Ellen Garst Lehman, Guthrie, Okla., Dec. 18.

OREGON

Newberg.—On Nov. 16 Rev. Atchley of Eugene, field worker of the Anti-Cigarette League of Oregon, gave a very inspiring lecture on the cigarette evil and its effect on the youths of our land. On the Sunday before Thanksgiving we held our Thanksgiving service and took an offering for home mission work. Our young people also sent an offering to the General Mission Board. Our Christian Workers' Society is progressing nicely under the direction of Bro. Earl Lilly as president. There are two departments and occasionally we have a joint program which is very interesting. Dec. 2 Bro. H. H. Ritter of Mabel, Ore., chairman of the District Mission Board, was witb us and assisted in advancing Bro. James Harp to the eldership. Our pastor goes to Damascus the second Sunday in each month. We feel much encouragement over the prospect of the work there. The attendance has increased during the last few months.—Mary Smitb, Newberg, Ore., Dec. 20.

PENNSYLVANIA

Big Swatara church met in council and held an election for a deacon. Brethren Clarence Wagner and S. B. Shiffer were installed with their wives.—Mrs. J. N. Wright, Hummelstown, Pa., Dec. 17.

East Petersburg.—We beld a two weeks' revival meeting conducted by Bro. M. H. Jacobs of York. His efforts were very much appreciated by the entire membersbip. Fourteen were won for Christ and the church. Many homes also were visited during this time. Bro. Jacobs was a special friend to the young folks and as a result thirteen of the number baptized were children from our Sunday-schools both at East Petersburg and Salunga. The church held a council meeting Nov. 19 at the East Petersburg house. We decided to order more hymn books for both church buildings. A love feast was held at the Salunga house Nov. 22. Eld. Miller of York County had charge of the service. Brethren Cassel and Hess both spoke very effectively on the ordinances of feet-washing and the Lord's supper. Sunday morning the service was conductcd by Brethren Daniel Bowser and Samuel Miller. We invite neighboring ministers to worship with us and to visit our weekly prayer meetings, held in members' homes. We use the Quiet Hour topics which are very helpful and uplifting.—S. Clyde Weaver, East Petersburg, Pa., Dec. 19.

Glendale.—Aug. 31 a splendid young people's rally was held in this church. Delegations were present from Snake Spring, Everett, Bethel and Cherry Lane. Prof. H. B. Speicher of Boswell, Pa., delivered an interesting address. The different churches also presented numbers on the program. Bro. John B. Miller of Curryville, Pa., conducted singing school from Oct. 5 to 13. Dec. 7 Bro. B. M. Rollins of Keyser, W. Va., delivered messages morning and evening to good crowds. On the afternoon of the same day the Juniata College Volunteer Mission group presented a splendid program. At our December council Brethren Eston Dolly and Homer F. Bible were elected trustees; Bro. G. L. Baker, church clerk; Bro. E. M. Detwiler, presiding elder; the writer, Messenger agent and correspondent. Tbe Sunday-school will continue throughout tbe year. The church has been making steady progress. Bro. G. L. Baker preached an interesting sermon Sunday morning, Dec. 21.—Zada Harper, Glendale, Pa., Dec. 23.

Indian Creek congregation met in council Dec. 6. The report of the Sunday-school finances and activities for the year showed that the missionary offerings amounted to $368.09. The missionary solicitors also reported the result of their semiannual every-member canvass for missionary money to net a total of $263. A letter of appeal for funds was read from Grandview, our local hospital, and we decided to lift an offering for this purpose. Oct. 5 we had the pleasure of having with us Bro. David Snader of Akron, Pa., at the morning service. He also spoke in a very interesting manner at the children's meeting in the afternoon. Oct. 25 our love feast was very well attended with Eld. C. L. Baker officiating. Bro. Baker and Bro. W. G. Group were also with us for the Sunday morning services and favored us with inspiring messages. The ministerial meeting of Eastern Pennsylvania was held in our church Nov. 5 and 6. This proved to be a conference of real interest and inspiration throughout. At our services on the morning of Thanksgiving Day helpful, interesting and thought-provoking messages were given by the home ministers. An offering of $78.50 was lifted for home missions. Nov. 30 the Christian Workers' Society of the Hatfield church rendered a very interesting program, followed by a fine sermon by D. N. Cassel, of the same church. A feature of this program was the appearance of the well-known Hatfield male quartet. Dec. 7 we enjoyed a very impressive program of gospel songs by the W. N. Zobler group of East Petersburg. Bro. Zobler also preached an interesting sermon.—Mathias P. Landis, Vernfield, Pa., Dec. 19.

Mercersburg.—Bro. Aaron Heisey began a series of services Nov. 9 and continued until Nov. 23, delivering seventeen inspiring sermons. Five accepted Christ and two were reclaimed. Bro. Heisey visited in a number of homes in the community. The congregation feels much inspired by his efforts. A number of bretbren from other congregations ministered to us at the different appointments during the summer. Bro. Benj. Ebersole of Hershey was with us in May and September. Bro. Lehigh of Hanover was with us in July; Bro. Mitchel Stover of Waynesboro was here one Sunday evening in September. Bro. C. E. Martin of Maugansville, Md., was here in December. The other appointments were filled by the Welsh Run brethren. Our church here has lost three aged members in seven months: Sister Mary C. Myers died March 18; Sister Sarah Hege in April and Eld. Jacob S. Keller Oct. 25. Our Sunday-school is progressing very niccly under the leadership of Bro. Ervin Witter. During the autumn we began Y. P. D. meetings. By holding services in the U. B. church it is only possible to have church every four weeks in the evening, but the Y. P. D. seems to work well. Mrs. Harriet Balsbaugh celebrated her ninety-first birthday Sept. 15 and still attends services.—Mrs. Sarah A. Keller, Mercersburg, Pa., Dec. 19.

Midway.—Our love feast was held Oct. 4 and 5. The following ministering brethren were with us: Eld. E. W. Edris, H. M. Eberly, John Wickham, David Weaver and B. W. Ebersole, who officiated. Oct. 20 was donation day for Neffsville Orphanage. Our revival, beld by Eld. H. F. King, in November was well attended. Two stood for Christ and were received into the church by baptism.—Elizabetb B. Nolt, Lebanon, Pa., Dec. 22.

Mingo church met in council Dec. 6. Bro. John Ziegler was re-elected a member of the board of trustees for five years. Bro. Norman Musser of Mountville was with us from Nov. 16 to 30 and gave us seventeen Spirit-filled messages. We appreciated the presence of tbe Mountville chorus, also the selections of song rendered Thanksgiving evening. The attendance and interest throughout the meetings were good. As a direct result one stood and another expressed a desire to return. The Ever Faithful Bible class rendered a splendid program Dec. 6 at the Skippack house.—Carrie K. Hoffman, Collegeville, Pa., Dec. 19

VIRGINIA

Christiansburg church met in council Dec. 13. The meeting was turned over to the committee from the Southern District (composed of Brethren W. F. Vest, Chas. Williams, A. N. Hylton) sent bere to investigate the move of this church into the First District. The church made another appeal through the committee to be transferred.—Mrs. W. R. Nolley, Christiansburg, Va., Dec. 19.

Damascus.—We held a meeting to organize a Sisters' Aid Society at which fourteen were present. The following officers were elected: President, Maggie Dove; vice-president, Icie Dove; secretary, Leota Moyers; treasurer, Winnie Ritchie. The first meeting will be held Dec. 31.—Leota Moyers, Criders, Va., Dec. 24.

WISCONSIN

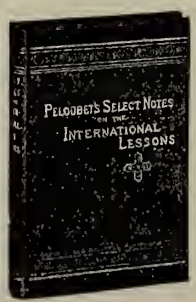
Worden church met in council Dec. 14. It was decided to have Sunday-school and church service on Sunday afternoons through the winter montbs beginning Jan. 1. Bro. Harley is giving us some wonderful sermons and good interest is shown in the work bere. Last fall the pastor held a two weeks' revival meeting. One was received by baptism and many were uplifted by the messages.—Mrs. Elsie Reppert, Worden, Wis., Dec. 20.

Good S. S. Helps Make Efficient Teachers

No teacher can do his best work without the best tools.

Brethren Teachers' Monthly, 75c
The 1931 issues will be the best ever.

Arnold's Practical Commentary, $1.00
Vol. 37. Not so large as some but full of valuable material.



Lesson Round Table, $1.25
The large number of lesson writers offer a variety of treatment and material appreciated by many.

Peloubet's Select Notes, $2.00
Vol. 57. A full treatment of the lesson viewed from many angles.

Snowden's Sunday-school Lessons, $1.50
Appreciated because of its simple and effective presentation.

Tarbell's Teachers' Guide, $2.00
Vol. 26. Noted especially for its wealth of illustrative material.

Torrey's Gist of the Lesson, 35c
Vol. 32. A vest-pocket edition abounding in helpful suggestions.

Wells' Daily Digest of the Sunday-school Lesson, 35c
Fits the vest pocket and helps the busy teacher every day.

Teachers and pupils who mean business will use the Brethren Teachers' Monthly and at least one of these other commentaries. Order now.

Brethren Publishing House, Elgin, Ill.

ELD. S. G. LEHMER

(Continued From Page 27)

fostered a healthy Chinese mission out of which has grown the Detroit Chinese Mission, and two missionary enterprises in South China: a Girls' Chinese School under the supervision of Bro. Pon Hon Sing, and a strong Mission School under the supervision of Sister Martha Shick. Out of this mission have also gone the following missionaries: Sister Martha Shick, Bro. Oscar Walton, Bro. Joseph Wong and Brother and Sister Garnet McRostie, all of whom are working and preparing for work in China.

Bro. Lehmer appreciated the fact that his body was the temple of God. He dreaded to think of the possibility of his faculties failing which would disqualify him for full service.

He was much loved by his own family and highly esteemed by all who knew him. The church sustains the loss of a devoted servant, the community a loyal citizen, the children a kind and tender father, and his wife a loving, true, and faithful companion.

It can well be said of Eld. S. G. Lehmer, as of one of old, "He served the generation in which he lived."

The funeral services were held in the First Church in the presence of a large audience. Eld. J. E. Stinour officiated. He was assisted by Elders Fred A. Flora, W. H. Wertenbaker, D. B. Miller and E. M. Studebaker. There were about fifty ministers present. The "Apollo" Quartette of La Verne College sang a number of appropriate songs. He was laid to rest in the Evergreen cemetery beneath a large palm tree.

Mrs. Della Lehmer.

Los Angeles, Calif.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Anderson-Hadeen.—By the undersigned at the bride's home, Haxtun, Colo., Nov. 27, 1930, Bro. Ernest Anderson and Sister June Hadeen.—I. C. Snavely, Haxtun, Colo.

Davis-Deardorff.—By the undersigned assisted by Bro. John R. Snyder, in the Cherry Grove church, Sept. 7, 1930, Bro. Walter Davis of Eau Claire, Wis., and Sister Della Deardorff of Lanark, Ill.—W. A. Deardorff, Lanark, Ill.

Christy-McLennan.—By the undersigned at his residence, Nov. 2, 1930, Mr. Wilbert J. Christy and Miss Hannah Catherine McLennan, both of Garrison, Iowa.—O. W. Haner, Waterloo, Iowa.

Kuhns-Ballinger.—By the writer Oct. 10, 1930, at the home of the bride's parents, Geo. C. Kuhns, of Ada, Ohio, and Miss Mabel Fay Ballinger of Bluffton, Ohio.—J. L. Guthrie, Lafayette, Ohio.

Norheim-Santman.—By the undersigned at the home of the bride's parents, Mr. and Mrs. Roy Santman, near Rock Lake, N. Dak., Nov. 30, 1930, Mr. Omar Norheim and Miss Vera Santman, both of Rock Lake, N. Dak.—Earl L. Flora, Rock Lake, N. Dak.

Schmidt-Widener.—By the undersigned at his residence, Dec. 6, 1930, Mr. Albert Schmidt of Peru, Ind., and Sister Rutb Widener of Walton, Ind.—W. C. Stinebaugh, Logansport, Ind.

FALLEN ASLEEP

Andrick, Amanda Jane (Knupp), born near Moores Store, Va., died Dec. 5, 1930, aged 61 years, 9 months and 21 days. She was burned to deatb in her home in Candó, N. Dak. She married Chas. A. Andrick Nov. 9, 1884, who survives with five children. Services in the Cando church by the writer assisted by J. M. Myers. Interment in the Cando cemetery.—Earl L. Flora, Rock Lake, N. Dak.

Deaven, Sister Maggie, nee Ney, died Nov. 24, 1930, of typhoid fever at her home in Jonestown, aged 57 years, 9 months and 27 days. She is survived by her husband, Jacob Deaven, and five sons. Sarah Deaven, a daughter, died Nov. 25, 1930, aged 23 years and 11 days. Grant Deaven, a son, died Dec. 6, 1930, aged 25 years, 9 months and 24 days. Both died in the Lebanon hospital of typhoid fever; four in the family baving died within a month. Services were held at tbe Rankstown house by Eld. E. M. Wenger and J. W. Meyer. Burial in the Moonshine cemetery.—Annie L. Weaver, Lebanon, Pa.

Early, Maggie S., born near Spring Hill, Augusta County, Va., died Nov. 14, 1930, at her bome near Pleasant Valley, Rockingham County, Va., aged 79 years, 14 days. She was the daughter of Daniel and Susannah Hale. She married Bro. Jonas J. Early about forty years ago and spent most of her life in Rockingbam County, Va. Sbe joined tbe Church of tbe Brethren in early life and was a firm believer in all the doctrines and principles of her church and especially the anointing as she was anointed twice during ber illness. As long as her health permitted she always attended church services and was interested in the activities and publications of the church; especially did she enjoy reading The Gospel Messenger. She is survived by her husband, four stepsons and a number of grandchildren, also one sister and two brothers. Services at the Pleasant Run churcb by Bro. W. F. Flory assisted by Bro. J. H. Bowman. Interment in the Early cemetery.—Mrs. L. S. Miller, Harrisonburg, Va.

Fike, Mollie A., daughter of Abrabam Wiles, born July 12, 1868, died Oct. 20, 1930. She married Adolphus R. Fike Sept. 28, 1890. To them were born four daughters who survive. She joined the Church of the Brethren soon after her marriage and in 1893 she and her husband were installed into tbe deacon's office. She was a consecrated and devoted worker for the Lord. She was a great friend of the Maple Grove Child Rescue Home. Funeral by Eld. Jeremiah Tbomas assisted by Elders W. L. Teets and B. W. Smith. Interment in tbe Eglon cemetery.—Martba Judy, Eglon, W. Va.

Fornwalt, Mrs. Bertha (Sollenberger), wife of Charles Fornwalt of Williamsburg, died of complications, Nov. 1, 1930, aged 28 years, 7 months and 19 days. Sbe was the daughter of Andrew S. and Elizabeth Sollenberger and was united in marriage with Charles Fornwalt May 11, 1929. To this union a son was born Oct. 1, 1930. At the age of eleven she united with the Church of the Brethren and was a consistent, active, earnest Christian. She is survived by her husband, one son, one stepdaughter, her fatber (who suffered a paralytic stroke nearly five years ago and has been bedfast for two years), her mother, three brothers and four sisters. Funeral services were held at the Fairview church by Eld. I. B. Kensinger assisted by the writer. Interment in Fairview cemetery.—Ernest A. Brumbaugh, Williamsburg, Pa.

Grant, Bro. Myron G., born at Stephens Point, Wis., Feb. 10, 1883, and died in Banning, Calif., Nov. 21, 1930. He married Addie Netzley Jan. 5, 1904. To this union were born eight cbildren, all but one surviving. The family lived in the vicinity of Glendora for eighteen years. Bro. Grant suffered much for many months but patiently. Funeral services in Glendora by Eld. H. M. Brubaker and the writer. Interment in Oakdale cemetery.—A. D. Sollenberger, Glendora, Calif.

Hazel, Sister Matilda J., nee Rhoades, born at New Germantown, Pa., June 23, 1855, died at ber home at Newville, Pa., Sept. 2, 1930, aged 75 years, 2 months and 9 days. She was a member of the Brethren Church for about thirty years. She leaves her husband. Interment in the Newville cemetery. Services by Elders Samuel Stouffer and I. N. H. Beahm.—H. C. Hazel, Newville, Pa.

Jones, Eld. Joseph, born June 3, 1844, near Union, Montgomery County, Ohio. His parents moved to Darke County when he was quite small; there he grew to manhood. In 1866 he located near Pleasant Mound, Bond County, Ill. In 1876 he was married to Mary Ellen Magie, of Sidney, Ohio. They united with the Church of the Brethren in 1876 and he served as deacon several years and was then elected to the ministry. In 1892 the family moved to the Macoupin Creek congregation near Girard, Ill., and resided there until 1922, when he and his wife went to Beaumont, Calif., to live with their son, E. D. Jones. In 1925 his wife passed away. For several years he resided with the son in Hermosa Beach, Calif., and was a faithful attendant at the Sunday services until several weeks prior to death. He did some revival meeting work in his active days, married numerous couples and conducted many funerals. His services were in small congregations and thus he was not widely known over the Brotherhood. Funeral services were held in Hermosa Beach by the writer, assisted by Eld. Wm. Stutsman and Eld. Jesse Hollinger. Interment was in the Hemet cemetery over 100 miles inland. He passed away Sunday morning, Dec. 7.—D. W. Shock, Hermosa Beach, Calif.

Karns, F. M., died at the age of 74 years. Funeral from the home in Tippecanoe City, Nov. 21, by C. V. Coppock, J. Howard Eidemiller and H. M. Coppock. He had been in a very serious condition with dropsy since last June. Early in September he confessed Christ and was baptized.—C. V. Coppock, Sidney, Ohio.

McCann, Elta June, daughter of Elbert B. and Ruth Wine McCann, died Nov. 27, 1930, aged 14 years, 11 months and 14 days. She was born at New Rockford, N. Dak. When she was about six weeks old her parents moved to Montana, where she resided about eight years, then with her parents came to California. She was stricken with scarlet fever, whicb left her in a weakened condition. She became seriously ill about three years ago and since tbat time had struggled to regain her health. In 1926 she accepted Christ as ber Savior and lived as a witness for him. She is survived by her father, mother, two sisters and one brother. Funeral services in Nortb Hollywood by the pastor, Bro. Geo. C. Carl. Interment in Grand View cemetery, Glendale, Calif.—Lulu Terford, Los Angeles, Calif.

Parrack, Louella Ardeth, daughter of Sylvia M. and E. C. Parrack, born at Horse Shoe Run, W. Va., died Dec. 1, 1930, at Terra Alta, W. Va., aged 15 years, 5 months and 5 days. She was a member of the Church of the Brethren having joined at the Maple Spring church when ten years old. She is survived by her parents, two brothers and a sister. For several years she had been confined to her bed most of the time due to heart trouble. But she bore all this with great patience. Funeral services by Eld. E. S. Fike assisted by H. C. Miller. Interment in the Eglon cemetery.—Martha Judy, Eglon, W. Va.

Rutgledge, Sister Catharine, nee Long, born in Richland County, Ohio, died Dec. 11, 1930, aged 88 years, 9 months and 18 days. She died at the home of her daughter-in-law, Mrs. Geo. W. Bohner, her son having died about five years ago. Two daughters also survive, with an adopted son and one brother. Her first husband, Nathan Bohner, died in 1878; her second husband, Joseph Shiffler, also preceded her. Jacob Rutgledge whom she married in 1892, died May 5, 1901. Shortly after her first marriage, she and her husband accepted Christ and united with the Church of the Brethren, living faithful until death. Funeral in the Amboy M. E. church by Daniel Koch assisted by Eld. Geo. Throne. Burial in the Amboy cemetery near her home.—Mrs. Noah Long, Sr., Pioneer, Ohio.

Shrider, Vance Boyd, died Oct. 14, 1930, at the government hospital at Fort Whipple, Ariz., aged 39 years, 7 months and 24 days. He was baptized in the Church of the Brethren at the age of seventeen. He was a World War veteran and served twenty-three months overseas. He attended college at North Manchester, Ind., and graduated in a course of oratory at Bluffton, Ohio, in 1922. He leaves his parents, Mr. and Mrs. Wm. Shrider of Bluffton, four brothers and three sisters. Funeral services at the County Line church by the writer, assisted by Eld. D. W. Landes. Interment at County Line cemetery.—J. L. Guthrie, Lafayette, Ohio.

Shumaker, Wm. J., died Nov. 27, 1930, aged 75 years. He was married twice, his first wife preceded him in 1855. His second wife and twelve children survive; nine children were born to the first union and six to the second. He was a lifelong member of the Church of the Brethren. He lived his entire life on the farm where he died. Funeral services in the Maple Glen church by Guy Wampler. Interment in the Maple Glen cemetery.—Mrs. H. G. Peck, Fort Hill, Pa.

Smith, Bro. Teddie Carson, son of Chas. and Hattie Smith, died near Grottoes, Nov. 22, 1930, aged 23 years, 3 months and 8 days. He had been a sufferer for a long time with leakage of the heart. A few weeks before his death he was anointed. Funeral at Salem Lutheran church by Eld. S. D. Miller. Interment in adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Stutsman, Valentine B., son of Jacob and Hannah Studebaker Stutsman, born near Goshen, Ind., and died at his home in Girard, Ill., Nov. 27, 1930, aged 74 years, 9 months and 15 days. When twelve years of age he came with his parents to Girard, Ill., and resided in this community ever since excepting about ten years. Oct. 26, 1878, he married Tabitha J. Gerlach who preceded him Aug. 28, 1902. To this union were born eight children, four of whom survive. June 6, 1907, he married Esther Ulrey Heckman. In 1877 he united with the Church of the Brethren and was an active member. Since 1910 he was a member of the deacon board, serving as its chairman for a number of years. He served a number of times as superintendent of the Sunday-school, and most of his active life as a teacher. He also served his community in many ways. He is survived by his wife, two daughters, two sons, one stepdaughter, one stepson, thirty-two grandchildren, five great-grandchildren and one brother. Funeral at the church by A. L. Sellers assisted by I. J. Harshbarger. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Wampler, Bro. Jos. Benj., born near Mt. Sidney, Va., died at Weyers Cave, Va., Nov. 29, 1930, of apoplexy, aged 75 years, 3 months and 29 days. His first wife was Sister Mary Katherine Garber. Four daughters and one son of this union survive. His second wife was Sister Mary Wampler. Eight children were born to them of whom one daughter and one son survive; one brother also remains. Funeral at Pleasant Valley church by Eld. S. D. Miller assisted by Bro. W. H. Sanger. Interment in adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Ward, Mrs. Wilma, nee McCoullough, died Dec. 1, 1930, aged 33 years. She was a devoted church worker. She is survived by her husband and five daughters. Funeral from the Sidney church by the pastor, the writer.—C. V. Coppock, Sidney, Ohio.

Whiteneck, Arlene Elizabeth, daughter of Mr. and Mrs. N. M. Saylor, born near Morrill, died in the St. John's Hospital in St. Louis, Mo., Dec. 9, 1930, aged 23 years, 9 months and 5 days. She united with the Church of the Brethren when she was thirteen years old. She was graduated from McPherson College, Kans., in 1929. She married John S. Whiteneck, Jr., June 10, 1929. She leaves her husband, parents and two brothers. Services in the church by W. H. Yoder and the pastor. Interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

DO NOT DELAY—SUBSCRIBE TODAY

THE NEW GOSPEL MESSENGER

[Including the Missionary Visitor]

The **Messenger** and **Visitor** are merged into one 32-page weekly. **Mission news every week.** We hope to make the publication better than ever. Illustrated. **Something for every member of the family. Only $2.00 for a whole year.** And **1931 Yearbook free** (mailed to all $2.00 subscribers about Feb. 1).

Our Premiums Will Appeal to You. Take Your Choice

Premium No. 1. "SOME BRETHREN PATHFINDERS," by **J. H. Moore.** A most readable story of many pioneer Brethren preachers. **This book and the Messenger, $2.50.**

Premium No. 2. "THE LIFE OF D. L. MILLER," by **Bess Royer Bates.** A splendid account of a most wonderful life. **This book and the Messenger, $2.35.**

Premium No. 3. "SOME WHO LED," by **D. L. Miller** and **Galen B. Royer.** The story of more than fifty church leaders with **the Messenger, $2.35.**

Or, you may have the **Messenger for three years for only Five Dollars.** For Premium No. 1, **add 50c.** For Premiums Nos. 2 or 3, **add 35c.** For all three Premiums **add $1.20.**

Select your premium, fill out this blank and enclose your check. This will give you the **Messenger until Jan. 1, 1932.** DO IT TODAY.

SEE YOUR AGENT OR SEND IN YOUR SUBSCRIPTION

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... for **GOSPEL MESSENGER** for 1 year (3 years) and for Premium No. .....

Name .....

Street or Route ..... Postoffice .....

[ ] Renewal [ ] New State .....

Meet a Few of Our Many Friends

As the New Year begins make it a rule to spend a little time each day in the company of great minds that can direct you because of their wide experience. Reading after them will do you good.

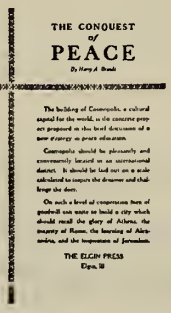
African Stories



Missionary **A. D. Helser** gathered these stories from the natives and has translated them in a style that preserves their simplicity. Read these stories and you will understand why the Bura people think as they think and live as they live. Single copy, **$1.75.** In clubs of 5 to 9, **$1.25** each; in clubs of 10 or more, **$1.15** each.

The Conquest of Peace

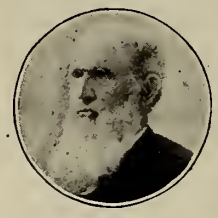
By H. A. Brandt



A new book on an old subject approached in a new way. And this new way will make for peace **instead of war.** That's what makes this book valuable—its new approach, its new message. **Only $1.25.**

Some Brethren Pathfinders

$1.50



In which **J. H. Moore** paints vivid pictures of many of our pioneer preachers during pioneer days. Will stir you to action. **Messenger** subscribers may have the book with a year's subscription by paying **50c extra.**

Books by Dr. Kurtz

Symphony of Life, 50c

Makes you feel that life is worth while and makes you want to live the worthwhile life.



Studies in Doctrine, 60c

Introduces you to some of the fundamental Christian doctrines.

Nineteen Centuries of the Christian Church, 50c

A brief and concise narrative of the great movements of church history.

New Edition



One Dollar Each **One Dollar Each**

Revised Up-to-date

Eight "OUGHT TO KNOW" Books

What a Young Girl Ought to Know
Young Woman Ought to Know
Young Wife Ought to Know
Woman of 45 Ought to Know

Young Boy Ought to Know
Young Man Ought to Know
Young Husband Ought to Know
Man of 45 Ought to Know

American Version

Small Vest Pocket Testament

RUBY TYPE



Fits the vest pocket and the hollow of the hand. Proper names divided into syllables and accented. Size 2⅝x4⅛x½ inch.

No. 220. Leatherette, cut flush, round corners, red edges, blind frame and title on front cover, ...**25c**

No. 222. Leatheroid, Morocco grain, round corners, red edges, blind frame and title in gold on front cover, ...**50c**

No. 223. Genuine Leather, Morocco grain, flexible covers, square corners, gilt edge, title stamped in gold border on side, ...**70c**

No. 224. Genuine Leather, Morocco grain, limp binding, title stamped in gold on side, ...**75c**

The next move is yours. Mark the books you want, write your check, send to us and we will mail you as many books as you desire. Thank you.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., January 10, 1931 | No. 2

THE SECOND FACT IS THE SECOND HALF
An Editorial

THE WHITE HOUSE CONFERENCE AND THE CHURCH
By Mary Alice Jones

WHEN THE PINCH COMES
By Florence S. Studebaker

LOCAL COMMUNITY EDUCATION
By A. T. Hoffert

WORLD DAY OF PRAYER TESTIMONIALS
By Nora M. Rhodes

MY CHINESE NEIGHBORS
By Minnie F. Bright

THE GIST OF THE SERMON
By D. W. Kurtz

DEEDS OF KINDNESS
By D. E. Cripe

TWELVE DEPARTMENTS, INCLUDING: Editorial—General Forum—Missions—Pastor and People—Home and Family—Kingdom Gleanings—Correspondence—Announcements—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



Why We Should Strive for Victory in Missions and Church Promotion

(The Conference Budget)

Large areas of our church life are dependent on what congregations give for general missions and church promotion:

One hundred foreign missionaries are engaged in a glorious work.

Three million people in India, China and Africa are dependent on the Church of the Brethren missionaries for the gospel revealed in Christ.

Sixty home missionaries are doing needed service in America.

Our program of religious education includes the publication of our Sunday-school literature, the direction of children and young people's work, promotion for peace, moral welfare, simple life and the development of church music.

Our ministerial and church administration situation needs earnest study and guidance.

The church Bible school for the training of ministers and missionaries is dependent on the Conference Budget.

Congregations have much local need about them in this crucial year. Some may ask if we should not discontinue, temporarily, certain mission and general church work, resuming it when times are better. This would mean dismissing workers whose years of training help make their work a success. They would need to seek other employment. Their work well begun would have to be discontinued. These workers would likely not be available to take up their tasks a few years later. We must either press on toward a victorious year or suffer disastrous permanent losses.

The Conference Budget task is not large when distributed to the entire membership. Let every congregation secure a response from every member and the wall will be built.

GENERAL MISSION BOARD, ELGIN, ILL.

A plan for every congregation to enlist every member in raising the Conference budget is set forth in the leaflet, "VICTORY ACHIEVEMENT MOVEMENT." Copy will be sent upon request.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 **Elgin, Ill., January 10, 1931** No. 2

EDITORIAL

Objectives for Our Church

AT the present time there is an unusually keen interest in the future for our church. Many are thinking in terms of a clearer statement of objectives, policies and the organization needed.

And yet, just how is all this to be uncovered? Is there some sure way by which the proper objectives may be brought to light? With all our eagerness we must have a care lest unfolding objectives be blasted in the bud.

It has been well said that the line of progress is a zigzag one. Notable advances have centered about prophetic figures. They have been in the direction of special emphases. The processes by which Jehovah has worked out his plans for his people have been slow but sure.

But is there not some way by which the trial and error methods of the past can be improved upon? There are those who feel that taking thought should help. That a commission on objectives, policies, and management could at least get the perspective of the past and codify the best thought of the present. Perhaps they can even rise to the level of prophets and give us the advantage of such insight. At any rate we are to have such a commission, and the importance of their task is such that they should have a place on your prayer list.

H. A. B.

His Voice Is His Spirit

VERY early on the first day of a certain week Jesus appeared to Mary Magdalene. Later on that same day he appeared in another form to two men as they were walking across the country. And he has been doing things like that ever since.

Appearing and reappearing—there is no end to it, but so often in another form that we fail to recognize him. And there never will be any end to it, at least not until the kingdom of this world has become his kingdom.

But we must keep a sharp lookout for him "in another form." Were you never able to recognize an old friend by his voice? That is the way you can tell whether it is Jesus or not. To people in different parts of the world and in different times he appears in different forms but the voice never changes. Have a keen ear for that—the voice.

Which is to say that if a man or an institution or a church or an organization of whatever sort has not the Spirit of Christ, it is none of his. E. F.

While the Discussion Continues

A VERY dear brother of ripe years writes me concerning a proposal I had made him. This was to the effect that we agree to differ in certain matters of opinion while we keep on loving each other just the same. The proposal is not entirely satisfactory to him. He does not say definitely that he is going to keep on loving me but I think he is. I feel quite sure of it, in fact. But this thing of agreeing to differ does not strike him so favorably. He thinks it would be better to agree on the points in question, and so he continues his labors with me to that end.

One must admire his perseverance in the face of a prospect so hopeless. And there is something to be said too in support of the effort to convince others of the soundness of one's position. How can anybody hold deep convictions on matters which he considers vital to the church welfare, and not try to show his brethren the error of their way? Well then, let the good work go on. If it seems better to differ without agreeing to, until such time as the difference disappears, let it be so.

Provided the loving be not interrupted. Should not both of us and all of us stick out for that? E. F.

Religion Not a Pure Science

NOT many days ago a Dr. So-and-so surprised his audience with the statement that "Even religion as a pure science has passed. It is more than worship of one kind or another, it is more than prayer, it is social coöperation, or to put it plainly, it is fellowship." The

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

doctor's statement is fine—but not new. As a matter of fact, the Founder of Christianity both taught and practiced a religion which was more than a pure science. The record states he went about doing good. Even his enemies did not accuse him of making religion a pure science. No, pure religion was never a pure science, even though our Dr. So-and-so has just discovered the fact. The common people heard the Master gladly because his religion was one of fellowship. H. A. B.

The Importance of Man

STANDING under the star-decked skies of Palestine, a thoughtful shepherd once exclaimed: "What is man, that thou art mindful of him? And the son of man that thou visitest him?" These questions were not new when they were spoken, nor are they old today after the passing of three thousand years.

Peering through great telescopes, our sobered astronomers are awed by the vastness and precision of a universe of which our earth is but a microscopic part. And as they wonder they ask with added reason those ancient questions concerning man's proper place in the tremendous world which has come to his knowledge.

Nor does man's wonder spring entirely from what he sees in the heavens above. For as he stands in the shadow of his own material works he is not infrequently overwhelmed by a sense of his insignificance. Who or what is man beside the magnificent ruins of the old world or the bright towers of the new? In one way or another he has become increasingly oppressed with a sense of littleness. More and more man has become a victim of a profound inferiority complex.

Now as one convinced that this attitude is not justified, it is not urged that man should bolster up courage with arrogance or pride. And yet, it is maintained that there is no good reason for courting the despair of those who feel utterly crushed. For in the only world that we know, there is plenty of evidence that man is important—vastly more important than the modern temper suggests.

Take the average man and his relation to the economic depression which has gripped our land. Once he was overlooked as Americans gloried in the bigness of our factories and the size of our cities. Grand as are the factories which cover a farm and the cities which spread over a county, these are yet as nothing beside the common man.

But for the average man consuming his quota, both factories and cities would have no justification. Indeed, the material works of our age are not ends in themselves. They are but instruments fashioned for the service of the multitudes. It is the customer spending here a dime and there a dollar who contributes the grand totals which are the joy of the business world.

How important is man? It was the coming of man, or rather the children of men, who gave fabulous value to a point of land at the mouth of the Hudson River, to marshland on the southern shores of Lake Michigan, to desert areas in the great Southwest. See in the man buying a paper, loaf of bread, candy bar, or sack of oranges, the Atlas who supports modern business.

There are plenty of spots where man has wrought and passed on. Jungle mounds in Yucatan and tremendous stone images on Easter Island join with the ruins of Egypt and the East to proclaim that it is not the monument but man that is important. For what are all these material wonders worth in themselves? They have no value except as they intrigue the interest or in some way minister to the fulness of life for average men.

In the world of man's making he is naturally supremely important. It is his ingenuity which accounts for the difference between the desert and the garden. It is his presence which creates site values. It is his slightest whim which makes an industry. It is his desires which support commerce and spell out profits.

In This Number

Editorial—
Objectives for Our Church (H. A. B.), ... 3
His Voice Is His Spirit (E. F.), ... 3
While the Discussion Continues (E. F.), ... 3
Religion Not a Pure Science (H. A. B.), ... 3
The Importance of Man (H. A. B.), ... 4
The Second Fact Is the Second Half (E. F.), ... 5
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—
A Charge to Keep (Poem). By Joseph Van Dyke, ... 6
The White House Conference and the Church. By Mary Alice Jones, ... 6
When the Pinch Comes. By Florence S. Studebaker, ... 7
Local Community Education. By A. T. Hoffert, ... 8
The Characteristics of the Church. By S. Z. Sharp, ... 10
Our Paper's Part in Revivals. By Ralph G. Rarick, ... 10
The Church Musician (A. F. B.), ... 11
Her Text. By Julia Graydon, ... 11
Women's Work. By Mrs. Ross D. Murphy, ... 12
Conference Budget Thermometer, ... 12
"Food for Thought." By Bertha Boggs, ... 20
Living or Dead Faith. By Ida M. Helen, ... 21
Is War Eternal? By Andrew W. Cordier, ... 21

Missions—
Some Mission Notes (C. D. B.), ... 13
How to Get $7.50 for Missions, ... 13
World Day of Prayer Testimonials. By Nora M. Rhodes, ... 13
News From the Fields, ... 14
My Chinese Neighbors. By Minnie F. Bright, ... 14

Pastor and People—
The Gist of the Sermon. By D. W. Kurtz, ... 18
Truths for Christian Thinkers. By Ezra Flory, ... 18
If I Were—A 1931 Minister. By Bertha K. Cook, ... 18
The Great "I Am's" of Jesus.—No. 6. By A. P. Geib, ... 19

Home and Family—
Still Waters (Poem), ... 22
Deeds of Kindness. By D. E. Cripe, ... 22
Happy Though Civilized.—No. 2. By H. A. Brandt, ... 22
Around the Table, ... 23
Following God's Schedule. By C. E. Schuler, ... 23

But for men by the million there would be nothing of the yearning, despairing, driving, and yet aspiring world of which we are a part. Man is so important that his welfare conditions all that matters in our world.

There has always been the temptation to rank institutions above the life which gave them birth. There are still those who put form above spirit and the state above the individuals who compose it. Now forms and institutions are important. They have their place. But they are vital only when they enrich and liberate individual human lives. Therefore, when America glories in her material greatness, it must be remembered that average men are the makers of all this—and should be its beneficiaries.

By these as well as other proofs we insist that man is important. That in this modern world he represents the only values which matter. Surely that creature which can think God's thoughts after him is worth more than all else. So also runs an ancient teaching which says that the Great Father gave an only begotten Son in order that men might have eternal life.

H. A. B.

The Second Fact Is the Second Half

MAKE sure to hold the first fact fast. Religion this year is the hunger of the human heart and the bread that feeds that hunger. It is the soul's cry for relief and the answer to that cry. The cry is the recoil from mysteries that baffle us, from fears that terrify us, from griefs that would crush us, from guilt that would damn us. The answer to that cry is God, the Christlike God. There is no other answer. Mind and heart, faith and reason, all unite to spurn any other answer.

But you can not find God without finding your brother also. For Christ is the way to God and his way is paved with fellow feeling, human brotherliness, "Inasmuch," etc. There is no such thing as getting to God by way of Christ except by way of ministry to men. And there is no other way to get to God.

This second fact has long been seen dimly in the distance, but the deep meaning of it is not yet understood. Our intellects assent to it but our hearts do not leap out to embrace it. They actually shrink back from many of its implications. Do you suppose this year of grace, nineteen thirty-one, could see a change in this? That would be something new in religion after all, a new insight into the old truth, a new estimate of its immensity and preciousness, and a new joy in the practice of it.

That ministry means charity in the conventional sense of that word we know already. Few of us can refuse to share the good things which God has given us with those who are in want if the want is urgent enough and is pressed hard enough upon our immediate attention. This is beautiful. This is religion of a sort that is good for any year. When we see to what extent this spirit has possessed the church of our time we can but rejoice. We thank God and take courage.

But it is so pitifully inadequate to the need and to the demands of brotherliness. That means our best effort to make life as rich and full for our fellows as it is for us. We have the Master's own word for this. And he said it is the second half of our religion. When we see what a small fraction of our living has been taken over by such effort, we must feel that nothing has been done as compared with what remains to be accomplished.

We can not stop with occasional doles of charity. Systems which encourage some to live in luxurious idleness while others starve for lack of work, can not be reconciled with either half of a religion fit for nineteen thirty-one. A Christian can not live this year in such a system without revolting in his soul against it and determining to do his best to change it. Nor can he, without despising commonly current attitudes toward other races and peoples and purposing in his heart to change them, God helping him to make his brethren help him.

We Christians of Brethren heritage have a great advantage here, if we but had the wit and heart to seize it. We make much of symbols, but not enough of what they stand for. They paint the demands of brotherliness in vivid colors. They make us say that we hold our fellows as our equals, even as our superiors, in their right to richness of life. They make us say that nothing delights us so much as an opportunity to serve their comfort and well-being. They make us say that our neighbor's good is as great an object of concern to us as our own. And they urge us on with the most powerful compulsion to make good our profession. They are trying to persuade us to lead out in championship of the neglected rights of under-privileged classes.

If we should listen to their call there *would* be something new in religion in nineteen thirty-one. New, not in professed principle but in the lengths and breadths to which it would be carried. And it would be so different and wonderful that it would seem like a new religion. It would be a new religion in the finest and best sense of that term. For it would be the old religion of A. D. thirty-one brought down to *nineteen* thirty-one with new power.

The world wants nothing else in its religion but these first and second facts, these two halves. They make a perfect whole. But it does want these, and both of them. The hungry heart of it will be satisfied with nothing less. Certain would-be philosophers are proposing a religion that leaves the first half out. Traditional Christianity has come too near to leaving out the second. The world waits for a whole religion, a religion made of love to God and love to man. And for a church to point the way.

E. F.

GENERAL FORUM

A Charge to Keep

BY JOSEPH VAN DYKE

To teach my friend
A better road;
To show him how
To ease his load;

To help him lift
His hands in prayer;
To see his sin
And seeing—care;

To lift his spirit
From the clod
And send it soaring
Up to God;

These are the tasks
Laid down for me
As test of my
Sincerity.

If I can see
A stronger man
Because I helped
Him say, "I can";

If I can lead
One seeking soul
Toward a higher,
Finer goal;

I shall have paid
The debt I owe
To one who helped
Me, long ago.

Beaverton, Mich.

The White House Conference and the Church

BY MARY ALICE JONES

Director of Children's Work for the International Council of Religious Education

THE White House Conference on Child Health and Protection which met in the city of Washington, Nov. 19 to 22, 1930, was a meeting of such significance that one would be forced to use superlatives in extravagant succession to express the import of the work which was projected. Called by the President of the United States, presided over by the Secretary of the Interior as chairman, and the Secretary of Labor as vice-chairman, attended by 3,000 carefully chosen delegates representing all phases of work with children, the conference marked a new level of interest in child welfare throughout the nation and its results will be far-reaching in extent and profound in character.

For over a year special committees of expert technicians in social, mental, and physical sciences had been conducting investigations into all phases of child life, and the results of these investigations were made the basis of the discussions of the conference. These investigations fell into four general areas which became the four sections of the conference: *Medical Care; Public Health and Sanitation; Education and Training; The Handicapped: Prevention, Care, and Protection.*

Among the topics studied were: Prenatal and maternal care, medical education in preventive measures, nutrition, housing, mental hygiene, milk production and control, influence of economic factors on the stability of the family, vocational guidance, the function of the family in child education, the institutional education of the preschool child, the relation of recreation to health, the mentally retarded, the socially handicapped child, the special problems of family life in rural areas, the delinquent, the child and the church, and the like. In fact, the studies of the conference covered practically all of the problems and relationships of children. They give us a wealth of data regarding the relations which the children of America have with their parents, the types of houses in which they live, the amount of time they spend in the movies, what they read, where they play, their attitudes toward family and school authority, their habits of personal cleanliness, the type of companions with whom they associate, the number of days they stay in bed because of illness, and similar matters. They help us to understand the causes of delinquency, the effect of racial prejudice, of a sense of insecurity in the family affection, of poverty, of broken family ties, and the like. They help us to understand the needs of the dependent child and how best to care for him so as to bring about wholesome development. They help us to understand the problems of the normal child and how to help him solve them. They help us to understand the importance of specialized guidance for the gifted child.

What, does one ask, has this conference to do with the churches? In the first place, certainly everyone who bears the name of Christian will rejoice that the childhood of the nation is receiving the thoughtful attention of its statesmen and doctors and administrators as well as of its teachers and parents. Every such one will receive with satisfaction news of the larger plans for health and service and the provision of adequate educational facilities for all children whatever their race, their place of residence, or their handicaps. Every such one will feel within himself an irresistible desire to cooperate to the fullest in making his own community aware of the needs of its children and in perfecting plans for the meeting of those needs. As President Hoover said in the opening address of the Conference: "We approach all problems of children with affection." Indeed, any measure which increases the joy and happiness and well-being of children will be accepted with

enthusiasm by all disciples of Jesus, who put the child in the midst.

But this great conference has even more specific relation to the program of the churches. Throughout the sessions of the various sections, as well as in the meetings of the conference as a whole, there ran a very definite note of interest in the religious development of the children. Though there was but a small amount of time given to the consideration of the specific work of the various religious bodies for children, there was frequent reference to the necessity of making provision, in an inclusive program of child welfare for the nation, for religious nurture. It was impossible in a body so selected and so constituted to discuss the details of a program of religious education. But numerous committee reports spoke in positive terms of the need for religion. When Secretary Wilbur summarized the findings of the conference in terms of the needs of the children of America, he said: "Every child should have religious and moral education."

In a nation-wide program of child welfare, therefore, religious education is definitely included. The other needs of children are to receive during the coming few years vastly more attention than they have ever before received. The results of the conference will be felt in child health clinics, in the work of visiting nurses, in the improvement of sanitation, in the lighting and ventilating of school buildings, in the clothing, housing, and feeding of children throughout the country. No instructions were given to the forces of religion regarding their task: no suggested program was mapped out. This would have been impossible. But if the churches are awake to their opportunity they will take advantage of the new knowledge regarding the needs and interests of children and will rebuild their programs so as to provide for every child of the nation that indispensable element of spiritual nurture without which all other education is joyless. They will find the spiritually neglected children and nurture them tenderly and intelligently. They will give to the program of religious education of their churches that whole-hearted support which will make possible adequate equipment, properly selected and trained leaders, needed books, pictures, and other materials, and ample time in which to do really educational work.

Not alone in plans definitely for training children through the church school, but more inclusively in all aspects of its life, the church which takes seriously its responsibility for bringing about the kingdom of God will give more thought to children. It will study the results of the investigations into family life and methods of parent education. It will create a program of education for fathers and mothers which will make the home that center of religious nurture which it must become if children are to experience in its fulness the abundant life. It will consider the studies into the cause and prevention of delinquency and throw the weight of its influence into the scale for a wholesome community environment, a sympathetic and intelligent public opinion which removes unjust social handicaps before they warp a life, which demands wise guidance for juvenile offenders. And it will reëvaluate the scope of its work and place at the heart of the total program the necessity of making the church family a social unit in which every child who comes within its influence will find welcome, love, understanding, appreciation, protection, and a meaningful fellowship with God, the common Father.

So long as there is a child who is oppressed by the burden of racial prejudice, so long as there is a child in a home without the means of supplying the minimum essentials for physical well-being, so long as there is a child who is not receiving needed medical attention, so long as there is a child who is unloved, so long as there is a child without friendly adults to share his joys and sorrows, to understand his misdemeanors, to appreciate his potentialities—for just so long must the churches which boast the name of Christian increase their efforts to stir the hearts of the citizens of the community, of the parents of children, of the membership of the church to a realization of their supreme opportunity: the nurture of childhood.

When the Pinch Comes

BY FLORENCE S. STUDEBAKER

A SUNDAY-SCHOOL teacher was trying to impress upon a class of intermediate boys the value of refusing tobacco and strong drink. One boy raised his hand and said: "What about it, teacher, can a fellow be a Christian and smoke?" The teacher hesitated a moment then answered,

"I do not say it is impossible to be a Christian and smoke, but you can be a cleaner one if you refrain from it."

"Then," persisted the lad, "most of our old men are dirty Christians. Look at them around here. Nearly all of the officials of our church use tobacco in some form. Yet they are looked up to as good Christians. Mush!"

"I am not defending the tobacco user," insisted the teacher. "Whoever uses it will pay for it dearly, when the pinch comes. Many strong men die prematurely because of a tobacco-weakened heart. Doctors pronounce the fatal disease as pneumonia, apoplexy or something else, but if the truth were told, tobacco was the root cause."

If on the tombstones in our cemeteries it would read, "Killed by tobacco," there would be a surprising num-

ber of these if the truth were told. General Grant was a tobacco user. General Lee did not get him, but, tobacco did! President McKinley should not have died from his wound. He could have survived, but when the pinch came that demanded all his physical powers of resistance, his body was lacking. Tobacco had sapped that resistance. Colonel Roosevelt was smitten with severe tropical fever at one time. He begged his companions to leave him to die while they fled to a place of safety. They refused and he recovered in a miraculous fashion. The story would have been different had he been a tobacco user. The hero of our day, Colonel Lindbergh, not only refused to use tobacco, but would not allow his name used in advertising it, even though offered large sums of money.

Last summer a ten-year-old boy worked out in the swamp near our town, weeding onions. The farmer had twenty-five or thirty boys working for him ranging in age from ten to fourteen years. When the ten-year-old returned home that night he said, "Mother, I was the only boy working out there who did not use tobacco, and they were using cigarettes too!" Where did they get them? In some towns it is becoming easy for minors to get cigarettes. In a large restaurant in a city near here a slot machine like those having gum and candy, is being used. All a boy needs to do, is to place his money in the machine and he is immediately supplied with cigarettes. Keep your eye on the slot machine. You may be surprised at the secret it reveals.

Dealers are wise in their use of advertisement. "Take a lucky instead of a sweet, and keep a trim figure," they say. And some ignorant fashion plates, posing as women, snatch every opportunity to maintain a youthful appearance and blindly follow the devil's sign post. Two ladies entered a restaurant, seated themselves and gave the order to the waiter. One ordered a cup of coffee and two sandwiches and the other ordered two packages of cigarettes which she disposed of as rapidly as possible during the meal. Whether the latter is intelligent enough to know that by such a process she is undermining her health, is not known. Certainly the woman who uses tobacco is also a faithful slave to rouge, vanishing cream and all sorts of artificial beautifiers trying to cover up the ravages of her own folly.

Yes, she will reduce, in more ways than one. She will reduce her physical resistance to disease, her brain power, her self-control and her soul will wither and die. Oh, the pity of it, that the body wherein the Holy Spirit should dwell is thus defiled with the unclean. If Jesus came today to cleanse the temple I think he would say: "Take these things hence, make not your bodies the abiding place for the filth of the world."

A cartoon in the *Chicago Tribune* lately shows a young lady perusing the want ads of the daily paper for a position. At last she throws the paper aside and exclaims:

"Why don't some one advertise for a queen; some one to wear sparkling jewelry; some one to wear beautiful gowns, and throw expensive parties! Why don't they ask for a queen to sit on the throne?"

If you look at the picture closely you can see smoke coming from a cigarette tucked between the dainty (?) lips. Advertise for a queen, indeed! Who would want a queen who had lost her womanliness? Who would want a woman without brains to sit on the throne? God is calling for men and women, boys and girls who are strong, who have vigorous healthful bodies, ready to fight the battles of life victoriously. He will not find a king or queen among tobacco users.

Nappanee, Ind.

Local Community Education

BY A. T. HOFFERT

THE object of church promotion is to bring the program of the church to the attention of the people; to bring them under the moral and spiritual influences of the church. The object of local community education is to make the ideals and influence of the church a larger factor in the total community life. By this means the message of the church is carried to the people. Church promotion attempts to bring people to the church; community education attempts to bring the church in terms of religious and moral influences to the people. The latter does not take the place of the former; rather it supplements the work which takes place within the church plant.

A church that draws its members and attendants from the neighborhood in which it is located will, as a rule, exert a larger influence in the community than a church of equal size that draws its attendants and members largely from more distant places. The latter may be located in a foreign section of the city. Naturally its influence upon the community will be small. Many churches have introduced neighborhouse activities with a view of meeting the religious, moral and recreational needs of foreign peoples. Such churches put on a seven-day program. In this article I am not considering the program that is usually carried on in an institutional church of this character. Community church education, however, is a vital need in every foreign speaking area of the city.

Factors in Community Religious Education

There are factors contributing to community religious education over which the local church exerts little or no influence. The radio is a recent factor in that regard. It brings a religious service of high quality to an unseen host, many of whom are active in local

church work, others are not. The phonograph has functioned largely in bringing the message of song to the fireside. Many of the leading magazines and daily papers give considerable emphasis to religion. Religious journals and books for generations have been bringing a vital religious message to church goers quite as much, if not more so, than to nonchurch goers. These influences serve as a great unifying factor in the Protestant world. Wide reading of this character deserves every encouragement. The Bible has been and must continue to be a source of instruction, hope and inspiration to an ever increasing number of homes.

The local church has influence in promoting the circulation of denominational literature in the home. This serves to build a denominational consciousness. It gives to the local church a larger vision of world needs and opportunity for a vital participation in meeting these needs. As a rule the circulation of this literature is confined to the membership and immediate friends of the church. Certain tracts for distribution receive, or should receive, a wider circulation. The home department of the Sunday-school reaches certain ones who can not go to church. A live church, also, through the moral influence and prestige of its members and through their daily lives and contacts with their neighbors, will exert a wholesome influence in the community.

Aims in Community Education

The aim of community education will depend in a large measure upon the character of the community. If the community is indifferent to matters of the Spirit and to moral ideals, the educational program should seek to create a deeper sense of religious values. The church can exert an educational influence for God beyond its borders just as the tobacco companies seek to educate for devotees of their product. The church must seek to spiritualize the thinking of the entire community. Many communities need education along lines of temperance, law observance, and total abstinence. Educational campaigns to safeguard the growing boy and girl from the peril of the cigarette is a real challenge to all congregations of the Church of the Brethren. The cause of world peace is a vital object of community education. Social and moral purity are matters of public concern and are vital to Christian living and conduct. The place of human values in all racial and industrial relationships should receive emphasis in certain areas.

The aim is governed further by what other agencies are doing. Our churches may wisely coöperate with other local churches and reform agencies; where their program does not reach out and include some things we consider vital, the local church can seek to supplement this by its own efforts. For instance, some churches might coöperate in peace or temperance work which would not be interested in a no-tobacco effort.

The aim must not detract from the main purpose of the church in introducing Christ as the saving power in the lives of men. This should be the overflow of life and activity which is centered in the church. In community educational effort the church seeks to spiritualize life and conduct in the environment, rather than suffer the environment to materialize or hinder the life of the church.

Methods in Community Education

Methods must necessarily vary to meet the particular needs of different communities. Any suggestions here must be of a general character. During pre-Easter meetings, or during a revival campaign, an effort is made to lay the claims of Christ upon those who have not entered into full church fellowship. Home visitation, the distribution of evangelistic literature, vivid accounts written up for the local press, are all familiar methods. Many churches are conducting classes which meet once or twice a week over a period of six weeks to six months. This gives opportunity to acquaint prospective members with important denominational history and with teachings of the Bible pertaining to the Christian life. This builds for steadfastness and church loyalty. It utilizes, with adaptations, a method which is universally used by the Catholics and Lutherans.

Any method which brings a helpful message to the entire community is effective. Work of this character will augment rather than detract from the influence of the church. A joint peace program, a joint Thanksgiving service, a commencement exercise, gives occasion for rather full reports in the local press. These reports should include in brief the strong points brought out in addresses. A declamation contest in the local church on peace, or on the tobacco question, furnishes good news material and gives an opportunity for the church to carry its message to the entire community. A wide-awake press reporter of a live church may become a vital factor for the religious and social uplift of the community. Ministers have an opportunity to contribute book reviews, short articles, or sermon echoes in many local publications. Many large dailies have their religious editors. Do not neglect your local paper.

Do large cigarette advertisements appear on the billboards of your community? Circulate a petition to have them removed. The expression of local sentiment has already been effective in removing many such appeals to the growing youth. Before circulating such a petition in your community secure handbills or other no-tobacco literature from the Board of Religious Education, Elgin, Ill., or No-Tobacco League, Indianapolis, Ind., and leave appropriate literature. A community may be canvassed for signers petitioning for the passage

of the Smoot Bill which will extend the provisions of the Food and Drug Act to tobacco and tobacco products. This will curb untruthful claims now being made by large tobacco concerns.

Sentiment for abstinence from alcoholic liquor and in favor of law observance and law enforcement would develop much more rapidly in local communities if churches made a yearly practice of carrying a message for sobriety to all the homes of their community.

This article merely opens up the subject; certain aspects of it deserve fuller consideration. We can not delegate our responsibility for community education along social and moral welfare lines to reform organizations. They can be a help, a necessary help, but their efforts will fail if the church fails to function in this regard. There is a tragic need for the local church to function more adequately in thousands of communities. Has your church come to grips with the moral, social and religious needs of your community?

Chicago, Ill.

The Characteristics of the Church

BY S. Z. SHARP

I DO not remember that ever in the history of the church, and I can remember about as far back as any member in it, we have had in the same number of any of our periodicals a half dozen such able articles written by some of the foremost leaders in our church, as those appearing in a December issue of the MESSENGER just one year ago. These articles were notable for being strong, terse and brief, yet together they covered broadly what our church stands for. If compiled and printed together they would form the best description of the characteristics of our church ever published. We hope the readers of the MESSENGER did not pass them by too lightly. Especially would we urge the young people of our church to read them carefully in order that they might learn what a rich heritage the founders and our early leaders have bequeathed to us. We extract from these articles the following salient points:

I. Why I Am a Dunker. I am a Dunker because of the personality, character, and heritage of the founders and early leaders of our church; because of the opportunity the church affords to be true to the spirit and teachings of Christ; because of her devotion to the New Testament doctrines, the principle of progressive light and development, her power of prophetic vision and her spirit of brotherliness.

II. The Church of the Brethren in the Christian World. Our church offers the finest opportunity to be true to the spirit and teaching of Christ. The church stands as a fortress against worldliness and is an evangelistic power for goodness. She provides conditions for the development of both age and youth in the graces of Christian life.

III. Why I Love My Church. Because of her emphasis on goodness, her tradition of industry, her generous hospitality, her home religion, her high regard for the Bible, her emphasis on the simple life, her emphasis on preaching and worship.

IV. Our Contribution. This article stresses strict adherence to the Book, discusses the manner of promoting the simple life in contrast to the luxury and extravagance of the present age; also how to oppose materialism and intellectualism as opposed to spirituality.

V. The Church and Distinctiveness. The attitude of the founders of the church is evidenced by their earnest search after truth in order that they might learn the will of God; and having found it, they followed it literally, often even with painful minuteness. They did not conclude that they had found all of God's will at once. They remained open-minded and receptive to further revelation. Their moral earnestness took them out of the world and made them different. If the church continues earnestly and faithfully to adhere to the great principles taught by Christ she will receive the respect of good men. Our objective is not to be different, but to be right.

VI. The Church of the Future. The church of the future must have prophetic leaders who will fearlessly interpret God's will as did our forefathers. It must make gospel principles a vital force in the world. This church must be a teacher to instruct our young people to be Christlike, to be prepared for responsibilities.

Our Paper's Part in Revivals

BY RALPH G. RARICK

"ST. PAUL'S Revival Proves a Success." That was a headline which caught my eye recently in a newspaper. It was a report for a church which had just concluded a revival, and it was considered successful. Their submitted proof of it is noteworthy. One hundred and sixty-six church members renewed their vows, one hundred and thirty-five tithers were added, thirty-five persons dedicated their lives to Christ and *twenty new subscriptions were received for the church paper.*

This may somewhat enlarge our vision of what are to be reckoned as good factors in a successful revival for a church. The revival makes an item in the church paper. Why not also make the church paper an item in the revival? In consideration of the character, mission, and accruing spiritual results of a good church paper, why not indeed make it one of the objectives in *our* revivals to enlarge the local list of subscriptions to *our* church paper—THE GOSPEL MESSENGER?

North Manchester, Ind.

We can think of but one thing more to make this outline complete, and that is to state why our church has a right to a place among the other churches and why its existence is necessary: namely, to preserve, teach, practice and propagate *all* the doctrines, instructions and examples given by Christ. These embrace nonresistence, nonswearing, nonconformity to the world, trine immersion, feet-washing, the Lord's supper, communion and anointing the sick with oil in the name of the Lord. Expressed in the form of a maxim, our motto would be: *The whole gospel for the whole world.*

Fruita, Colo.

The Church Musician

SHAKESPEARE once said: "How sour is the sweetest music when time is broken and no proportion kept." This is also true of one's life. After all, the one great problem in church music activities is to be filled with the desire to do all to the glory of God. One can not live but, for a moment, in such an atmosphere without discovering the fact that musical talent is God-given. Thus one can ill-afford to use the privileges of music leadership for the exploitation of self. The blessing will not come through such service. The soul who is overwhelmed by the truth of the message he sings can not help but be used of God in lifting mortals out of mortality. He is one who, as a true artist, brings to consciousness and expression the problems of humanity and their solution. The aim and purpose of art is to help the finite soul to reach out after the infinite—to bring the ideal into the present.

Is it not a rare privilege to continually tune in on the waves of spiritual influence? To live one's life in the presence of God? To practice the presence of God? Augustine said: "See that what thou singest with thy lips, thou believest also in thy heart, and what thou believest in thy heart, that thou also practicest in thy life." We can not always sing with our voices but our lives can be veritable symphonies of beauty and harmony. Where there is harmony of spirit, there is real music. The master violinist Paganini once stood before a vast audience of people who were unconvinced of his worth. His consecration is worthy of note. His critics had been at work and many were present. They had prejudiced many in the audience against him. He began to play and one of the strings snapped. A few youngsters tittered. Paganini began to play again. Another string snapped. The audience moved about uneasily. Several whisperings of satisfaction and gloating reached his ears. But he was a consecrated soul and his art was to be used to bring them nearer the Divine. So moving ahead a few steps to the center of the platform he started again to draw his bow. The atmosphere had done something to the sensitive instrument. A third string snapped with a melancholy twang. People in the galleries laughed. Many hissed. Stepping up to the footlights Paganini held up his hand for attention. Mingled hurt and rage played over his countenance as he fairly shouted:

"One string left!" But he remembered his purpose and motive. Realizing that he must do his part, must be free from hatred and full of love for his message and people, he played such music as they had never heard. He played music which thrilled and stilled them—music which brought joy to their faces, and tears to their eyes, and regret to their hearts; for were they not conscious of their own failures which might have been turned to successes?

People will rise and call blessed the church musician who has made the decision to consecrate his talent to the glory of God. Therein lies the remedy for prejudices, hatreds, ill-feelings, discords and bitterness. May we appreciate more fully the opportunity to tune in on the laws of happy, harmonious, successful human relationships, by always applying the master-tuning-in key. "Let the words of Christ dwell within you richly."

May we not pray more often the prayer of the poet:

"Knowledge we ask not—knowledge thou hast lent,
But Lord, the will—there lies our bitter need;
Give us to build above the deep intent,
The deed, the deed."

THE MUSIC COMMISSION.—A. F. B.

Her Text

BY JULIA GRAYDON

WHILE in the room of a friend at a summer hotel, I noticed on her bureau a motto with these words in large type: "Let nothing disturb the harmony of your thought."

The words are all right in their place, but as I looked at them I realized that my friend was not living up to them for she was constantly on the lookout for some disturbance or trouble around her, and was continually finding wrong in something. Yet I do not think she realized this herself for she was blaming others for the faults she herself possessed.

Then I thought of another text far better for her, one which would have helped others also, some of whom had weighty troubles, perhaps similar to hers, for she *did* have sorrow in her heart of which she could not speak.

Would not this text have comforted her more than the other: "Let not your heart be troubled, ye believe in God, believe also in me"?

Harrisburg, Pa.

Women's Work

BY MRS. ROSS D. MURPHY

THE new women's booklet is being rushed into completion and soon, very soon, we hope to place it in your hands. A few of your representatives have worked untiringly to plan a correlated program of women's work. We feel that there is something very helpful to present now, so watch the MESSENGER for the booklet announcement. The leaflet on District and local organization as well as other helpful material is being prepared.

Meanwhile, may we work hard on our project. If we fail, the Mission Board will be short in its funds. It needs every dollar of our project and many more if the work planned for India, China, Africa and elsewhere shall go forward.

❖ ❖ ❖ ❖

One small group of women in Ohio, where there is no Aid or other women's organization, sent $53 for the national project because, as they said, they were glad to have a part in this worthy cause.

Our project will come easily even during these hard times if all of our women everywhere respond. If there is no women's organization in your church, send your gift as these women of Ohio did. Should you not know how to get in touch with the District treasurer, send direct to the mission office of the General Mission Board, 22 South State Street, Elgin, Ill., with the name of your church and District. A record will be kept and credit given you and your District.

(Continued on Page 20)

The Thermometer's Story

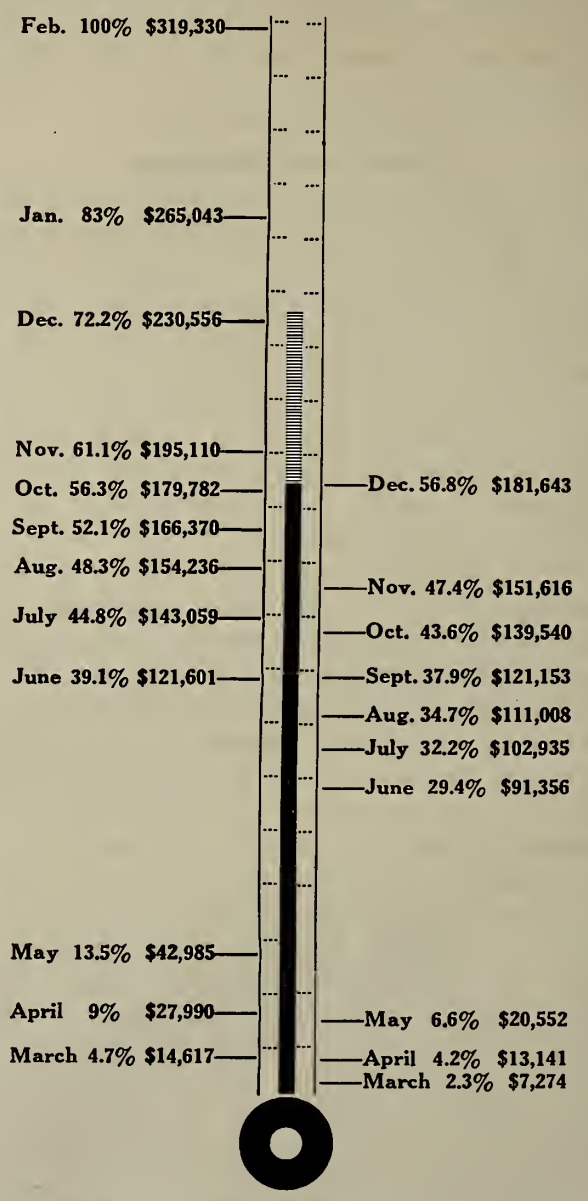
Mission and church promotion receipts for ten months of the fiscal year, March 1 to Dec. 31, total $181,643. The year's financial needs are 56.8% net. By this date 72.2% of the money, or $230,556 should have been raised. These ten months are not as good as the corresponding period last year nor for the average of the past five years.

There is no desire to censure any person or congregation. Some very loyal and missionary members have been unable to work full time; others have secured very low prices for their products. Much credit is due members who love their church that they keep up their contributions in the face of difficulties.

Some have asked if the $319,330 is the amount desired or needed. The full amount must be received or the brotherhood program must be reduced somewhere. The mission program has already been greatly cut. Today we have 109 foreign missionaries; five years ago, 129. During nine months of this fiscal year mission expenditures were $197,651; for the corresponding period five years ago, $238,539. If we fail to raise the Conference Budget in full, some of the work authorized by Conference will suffer seriously. On page two of this issue is a plan to raise the necessary funds.

CONFERENCE BUDGET THERMOMETER

Light mercury shows the amount that should be raised. The bold shows the amount received.



*Inasmuch as Conference Budget receipts are more some months than others, the left side of this thermometer is arranged to show what per cent and what amount (based on three years' experience ending Feb. 28, 1929) should be received the respective months of the year, assuming that the budget is raised 100%.

**The right side shows actual receipts by per cent and dollars for the months indicated.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Some Mission Notes

THE death of a missionary on the field is keenly felt. The Secretary of the India Mission referring to the recent sudden death of Bro. Wagoner says: "At such times we are all one family. How we do miss him." Among the compensations mentioned by several was the presence of skillful physicians and nurses to do all humanly possible at such a time.—C. D. B.

❖ ❖ ❖ ❖

During his sickness, Bro. J. E. Wagoner expressed deep interest in the work in the District where he was stricken. It is most challenging to all of us to know that Sister Wagoner intends to go back to carry on the work from which he was so suddenly taken. This is the spirit of courage and faith that stimulates all of us to more sacrificial service.—C. D. B.

❖ ❖ ❖ ❖

When Bro. W. B. Stover recently passed to his reward, he had led one session of a school of missions in the Olympia church. It is reported that his good wife has carried this through to completion with increasing interest and attendance. One of the modern miracles is the example of a faithful wife and mother gathering together her spiritual resources of faith and love, thus bringing to the darkest clouds a golden glory.—C. D. B.

How to Get $7.50 for Missions

As we were leaving a certain public building, my acquaintance lit his cigarette. I said: "John, think how much you could give for missions if you gave your cigarette money for that purpose." He replied: "Costs me 15c per day. Let's see, that's about $54 per year." But John is in no mood to give up his cigarettes, mostly because of being enslaved to the drug and a selfishness that would not permit this self-denial for the distant brother who needs to know Christ.

This little item is not written so much to make an example of John, as it is to make clear that members of the Church of the Brethren can easily give $7.50 and be no worse off financially than their cigarette smoking friends. In 1929 over $1,000,000,000 was spent for cigarettes, an average of $7.50 per person, according to *The Church Advocate* of Dec. 12, 1930. Let's suppose a typical church home has five members, none of them using tobacco. They could give $37.50 for missions and be not one cent worse off than a neighboring family where cigarettes are used. Indeed, they would have health and a spiritual joy that cigarettes can not bring.

World Day of Prayer Testimonials

BY NORA M. RHODES

THERE is something very inspiring in the thought that on the Day of Prayer last year, we had prayer fellowship with those of every country where Christ is loved. For many years the women and girls of the United States and Canada observed this special day, but four years ago for the first time, the circle was widened to include the Christians of the world. The invitations sent to other lands were accepted with joy.

Each year the groups observing this day are becoming more numerous. Last year, for the first time, the day was set apart at several of our mission stations. The following extracts were taken from letters written regarding the service:

Bulsar, India: "It may be that you have heard from some of our India women about the prayer service which was held at Bulsar on March 7 out under the old banyan tree in the front yard. It was during the time the Mission Conference was at Bulsar, so many of our missionary women were present, along with practically all the Bulsar Indian Christian women. It was a very nice service in Gujarati. Eliza Miller led the meeting and followed very closely the program as printed on the folder."

Vyara, India: "I am writing to tell you about the prayer service which we had at Vyara. Our Christian women, Indian and American, also all the girls of the Boarding School, met in the large room of the Boarding School from 2 to 4 o'clock in the afternoon. Using the printed folder as a guide, Anetta Mow had charge of the service. The women helped with the responsive readings and prayers and the schoolgirls sang the grand old hymns which have been translated into Gujarati.

"Mirambai, the head mistress, led the quiet prayer. This was a new way for these women, but Mirambai led it very nicely, as she suggested the various items for prayer."

Liao Chow, China: "On account of circumstances in our midst, we were not able to carry out our plans for the observance of the Day of Prayer as we desired. Some of us did observe it as best we could, but I trust by another year we may all observe it together and that it may be a day of blessing in drawing nearer the Father. I am more and more impressed that we scarcely touch the spiritual riches our Father has in store for us."

Show Yang, China: "We took the World's Day of Prayer and made it a day of prayer for a revival in our church. We tried to get the word to all our outstation Christians, and made it imperative that they come if they loved the church. Instead of fasting as others did, we had a fellowship meal. Some felt it would be impossible to get our Christians in from the outstations, but nevertheless we

made the effort and prayed earnestly that they might come and they came! Some walked as far as ten miles. Some came on donkeys, some on oxcarts, but there was not one automobile in the procession. We had three services, morning, afternoon, and night. Special emphasis was laid upon the advent of the Holy Spirit and the need of it in our church at present. I think every one went away feeling it was worth all the time and effort, and we are praying that the effects may remain."

On Feb. 20, 1931, we will come together for another World Day of Prayer. May the women of our Brotherhood match their zeal with the zeal of the Christians in mission lands. Begin planning early for this very important event. Delayed preparation often leads to confusion. For your help there has been prepared a program, "Ye Shall Be My Witnesses," at 2c each, $1.75 per 100. Wall or window posters, 10c. Letter seals, 25c per hundred. The call to prayer leaflet is free. Order supplies from the General Mission Board, Elgin, Ill.

Dallas Center, Iowa.

News From the Fields

INDIA

Jalalpor

Eliza B. Miller

A Fisher of Men

During the Bible School vacation our Bro. Punaji is out witnessing among the fisher villages. The salvation of his own people is on his heart. May the Spirit use him in winning many of them for the Savior.

Bulsar

Mary Blickenstaff

The widows who for a number of years have been living in very poor quarters were moved to Anklesvar this month. A nice comfortable place has been provided for them. Sister Widdowson is in charge.

CHINA

Liao Chou

Elizabeth W. Oberholtzer

A Village Bible Class

Nov. 2 we took courage and decided to start a class at Han Tou, a village about twelve miles north of Liao Chou. Regardless of troops moving every few days through the village, we had a good class. Some of the Christians and inquirers came quite a distance and stayed throughout the week's meeting. All those from a distance, including the missionaries, ate Chinese food together, which consisted of millet, pumpkin, potatoes, and beans all cooked in the same kettle. The class was held in the main room of an old inn, in which was a kang (Chinese bed made of brick). This was heated during the day by burning mountain brush under it and provided a warm seat for the Chinese in the daytime as well as a warm bed at night.

Although our food and accommodations were very simple, we felt that the Lord's presence was with us in a wonderful way. The theme of our meetings was "Better Homes." The daily program consisted of six periods. Each evening there was a sermon or lecture of general interest.

The Chinese evangelists, Mr. Chen and Mr. Li, who bore the heavy part of the meeting, performed their part excellently. They seemed to be filled with the Spirit. I wish our people in the homeland could have heard them preach and teach. I am sure you would have been moved as we were. These brethren, with Bro. Sollenberger, also climbed the hills and visited some isolated brethren.

Sister P'an Hsi Chen, Fan Mei Shu (a schoolgirl), and Sister Oberholtzer took care of the women's and children's part of the meeting. In the forenoon they brought several of the local village women to the classes and in the afternoon had special classes for them and the children. They also visited in a number of homes. At the close of the week's meeting, a children's program was given, when the children's handwork was exhibited. The village elder and a number of other village people attended and seemed to enjoy the meeting very much.

(Continued on Page 27)

My Chinese Neighbors

BY MINNIE F. BRIGHT

Yesterday I made a call on the neighbor living nearest to the east of me. She has not been my neighbor very long, but she is the kind who makes you feel at home and not intruding in any way. She is a woman who has had the advantage of an education, having been in the university for awhile and also a teacher for a period of years. She has been a Christian since her early years in a mission school. She has one child, a son, past a year old, with whom she is a constant companion. On sunny days I see her carrying him in the warm sunshine or sitting near him while he plays with sticks or tufts of grass. She never seems busy except in caring for her child, and yesterday she told me of all the little clothes she was planning to make for him, adding: "It is so much pleasure in making things for baby. I get the most enjoyment out of it." Then she had him show me where about ten different parts of his anatomy were by asking him and having him tell by pointing to them, at which I had to express surprise at his cleverness; and both laughed heartily at the little tricks which, of course, is not good for the baby. I surmised he was especially keen along this line since his father is a doctor.

This neighbor might be called China's modern woman, not because she has bobbed hair and wears a foreign hat, but modern in that she is one who has broken away from the superstition which bound her mother and all those before her. She lives in an altogether different world from the thousands of other neighbors about us. She is one who has had superior advantages in education, marriage and home life. She is supremely happy and contented, her chief joy being in maintaining a proper home for her little family. Books of fiction, theatres, parties, and radios do not interest her. I am not one to say she would not be interested had she a chance at them, but I really doubt it. I am sure she would be interested in everything which would mean a better home and make her better qualified for her part of home-making.

I noticed the lack of books and magazines in her home, and knowing she was a woman with no little leisure, ventured to ask her if she would not like to borrow some of my books to read. I told her I had a tiny library of Chinese books of about ninety volumes to which she was most

welcome. She asked: "What kind of books are they?" I replied: "Books along various lines of home life, fiction, history, religion, etc." She answered: "I'll be glad to borrow some of them." We chatted of many things, for a woman of her attainments is capable of entering into any kind of uplifting conversation and a great contrast to that of her uneducated sister. I am indeed most happy to have her as a near neighbor.

I visited my neighbor on the south. Since I live outside the city my neighbors are not clustered so thickly about me as when I lived in the city. My south neighbor is a dear little woman in her early twenties. She has a babe of four months, a son. In all my years I have never seen a babe receive more intelligent care than does this one. I never see it but that it is immaculately clean. Its little garments are snow white, the young mother being too particular to allow any hired help to do its washing. She is not afraid of putting white on it, as are many of her uneducated sisters. The crib covers are beautifully clean. The baby must have its own bed with regular times for feeding. And those lovely pink, and dainty blue silk coverings! What wonderful dreams must have been woven into the making of them before the baby came! And there were clothes a-plenty for it to wear when it came, all made by her own hands. And how different from my neighbors on the west, who would not dare make a garment for baby before its arrival for fear of offending the spirits! But this little neighbor to the south was freed long ago from all such superstition and is a wonderful example of what education makes of those who have had a chance. It always is a great pleasure to call on this charming woman, and sometimes when I see her holding her sweetest of babies I think what a wonderful Madonna picture she would make! She is a graduate nurse, a Christian, an ideal home body, her husband a doctor, and she lives entirely for her home interests. She is a modern Chinese woman, a most worthy example, and were China's homes to be found with such wives and mothers it would be a heavenly place, indeed, in which to live. Such mothers are the torch-bearers of the emancipation of China's womanhood, the stars shining out of the darkness. Out of the east come not only wise men, but wise women, who can show to the modern woman of the west some of the finest qualities of womanhood and motherhood unwarped by the complexity of western living. We rejoice in these fine neighbors.



My neighbor on the south is a dear little woman in her early twenties. Sometimes when I see her holding her sweetest of babies I think what a wonderful Madonna picture she would make!

Then I visited a group of my neighbors who also are to the south just a few steps away. This happens to be in the hospital ward where they come from far and near. To this place I often go to visit with them, but it is of one I visited yesterday that I wish to speak. She is a young mother seventeen years old. She was married at fifteen, a mother at sixteen, and a widow at seventeen. I met her yesterday in the hospital with her second born three days old. Before I went to her bedside one of the women took my hand and whispered to me: "Tomorrow they are going to kill the baby. Her father-in-law was here this afternoon and gave her orders not to nurse the little babe, but to let the older one take her nurse instead. It is a little past a year old. He said he would come tomorrow and take it away. They don't want it because it's a girl, and the other one is a girl, too, and they don't want two since she is a widow. I just feel so sorry for the baby and it's so nice, too. Can't something be done? I just know if the old father comes and takes it away it means death to the baby." I went to the young mother and said: "Don't you want your baby?" She replied: "We can't afford to raise it." "Don't you love it?" I said, but she only murmured that they could not afford to keep it—and it seemed her eyes were moist. I knew she had no responsibility in the case. I went to the nursery to see the baby. There it was in a little white bed with seven others in the same row. It was crying pitifully. "Hungry," a woman said, adding, "she lets the other one have what little she does have." I spoke to the nurse about it and she was surprised at the news of all this. But the baby cried on, almost too tired to cry any more. It seemed to ring in my ears: "Am I your neighbor or will you be a neighbor to me?" As I looked at the helpless little bundle of humanity I thought of the possibilities wrapped up there, of other rescued babies who are doing a great work for the uplift of China's womanhood today, whose names will be immortal in the annals of China's Christian workers. The echo of the helpless cry kept ringing in my ears late into the night: "Who will help me?" So it came about that arrangements have been made to save the little life from destruction. But here in the ward one meets neighbors of all kinds. Most of them come from darkness; they are mothers who have never had a chance for enlightenment, but nevertheless possessed with that human mother love known the world round. The next time I want to tell you about my neighbors on the west.

Ping Ting Chow, Shansi, China.

KINGDOM GLEANINGS

Calendar for Sunday, January 11

Sunday-school Lesson, The Childhood of Jesus.—Luke 2: 40-52.

Christian Workers' Meeting, The Worth of a Man.—Matt. 16:26; Mark 8:36.

B. Y. P. D. Programs:

Young People—How Long Do You Want to Live?

Intermediate Girls—Getting Acquainted With Each Other.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Twelve baptized in the Lincoln church, Nebr., Bro. Homer Caskey of Council Bluffs, Iowa, evangelist.

One baptized in the Bremen church, Ind.

Three baptized and one reclaimed in the New Salem church, Ind., Bro. David Metzler of Nappanee, Ind., evangelist.

Eight baptized in the Flora church, Bro. R. O. Shank of Flora, Ind., evangelist.

Four baptized and one reclaimed in the Glendora church, Calif.

Twenty-three baptized and four received on former baptism in Stonerstown church, Pa., instead of as formerly reported.

Nine accepted Christ in the Lick Creek church, Ohio, Sister Mary L. Cook of North Manchester, Ind., evangelist.

Three baptized in the Juniata Park church, Pa.

Three baptized in the Ottumwa church, Iowa.

Nine baptized in the Logansport church, Ind., Bro. Ray O. Shank of Huntington, Ind., evangelist.

Four baptized in the Schuylkill church, Pa., Bro. S. K. Wenger of Lebanon, Pa., evangelist.

Two added to the Markle church, Ind.

Eight baptized in the Nanty-Glo church, Pa., Bro. D. P. Hoover of Mt. Pleasant, same state, evangelist.

Four added to the Richland congregation, Pa., Bro. Norman K. Musser of Columbia, same state, evangelist.

Eleven baptized in the Pleasant Dale house, one at Jones Chapel and twelve in the home congregation, Daleville, Va., Bro. Sherfy and wife, pastor-evangelist.

Six baptized in the Wenatchee Valley church, Wash.

Two baptized in the Midway church, Pa., Bro. H. F. King of Myerstown, Pa., evangelist.

Three baptized in the Lewiston church, Minn.

Twenty-seven baptized and one reclaimed at the Verdigris church and Sunnyside mission, Kans., Bro. D. J. McCann of Waverly, Kans., evangelist.

Seven baptized at the Spring Run church, Pa., Bro. W. C. Swigart of McVeytown, Pa., evangelist.

Three accepted Christ in the West Milton church, Ohio, Bro. S. S. Blough of Ft. Wayne, Ind., evangelist.

Eighteen baptized in the Rice Lake church, Wis., Bro. F. E. Mallott of Chicago, Ill., evangelist.

Seven baptized in the Newton City church, Kans.

Two baptized in the Libertyville church, Iowa.

Four baptized in the Cabool church, Mo.

Sixteen baptized and two reclaimed in the Fruita church, Colo., Brother and Sister O. H. Austin, evangelists.

Twenty-eight baptized in the Goshen City church, Ind., Bro. J. H. Cassady of Washington, D. C., evangelist.

Eight baptized in the Laton church, Calif.

One baptized in the Ashland church, Ore.

Two baptized and one reclaimed in the Hanover church, Pa.

Twenty-two baptized and one reclaimed in the First church, Kansas City, Mo., Bro. O. H. Feiler of Norborne, Mo., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ralph G. Rarick of North Manchester, Ind., Jan. 11 in the Germantown church, Philadelphia, Pa.

Brother and Sister Oliver H. Austin, Jan. 14 at the McFarland church, Calif.

❖ ❖ ❖ ❖

Personal Mention

A memorial service for our lamented Bro. Wagoner, India missionary, was held last Sunday in his old home church at La Place, Ill., with Secretary Bonsack as the principal participant.

Sister S. J. Burger of Howe, Ind., wishes us to say for herself and family that they greatly appreciate the many expressions of sympathy which have come to them in their recent bereavement.

Bro. L. A. Walker, 2039 North Forty-ninth St., Omaha, Nebr., wishes us to announce that he will be in a position where he can assist some churches in evangelistic meetings after Sept. 1, 1931.

Word from the Ping Ting territory in China reports forty-seven baptisms during 1930. Religion is barred from the curriculum of the licensed elementary mission schools, and yet they are more crowded than the year previous and the number of accessions to the church is encouraging.

The Amsey Bollinger family arrived in India Jan. 1, according to a cable to the mission rooms. Friends and acquaintances remember the Bollingers as the faithful workers at the Greene County Virginia School since 1922. It is of interest to note their arrival in a new land for the new work on New Year's Day.

Sister Elizabeth Broughman, R. 2, Buchanan, Va., whom we have known heretofore as Sister Jennings, writes us of her evangelistic work in recent months which resulted in more than a hundred additions to the church by baptism. The change in her domestic relations will leave less time for the field but she still plans to give some of it to evangelistic meetings.

❖ ❖ ❖ ❖

Miscellaneous Items

Northeastern Ohio gives loyal support to its annual Ministerial Institute. The District is not lacking in some very able and consecrated leadership. We found the fellowship with these earnest workers during the closing days of the old year most delightful. Attendance and interest were good, slippery roads notwithstanding.

Great accomplishments often follow small beginnings. At Plymouth, Ind., years ago a small lad stayed in a Brethren home for two years. In this home The Gospel Messenger was read and enjoyed. The lad, too, read the paper. And now, for forty-two years, this lad, long since a man, has been subscribing for the church paper, even though he has allied himself with the Presbyterians.

Around the World

North Dakota will have a new capitol. Such an improvement has been recommended for some years, and a building fund is actually in process of accumulation. But the proposed step became imperative when the old capitol burned to the ground on Dec. 28, with a loss of many state records.

The voices of our great cities are being recorded as a part of the technical studies of the Chicago Noise Commission. At the ground level city noises are a jumble, but up fifteen stories or so they become blended into a characteristic note. Thus it has been determined that London's voice is low C, New York's like the singing of a wire carrying a 60 cycle alternating current, and Chicago's like the hum of a smoothly running auto engine.

Complete figures on income tax returns for 1928 indicate that 511 persons had in that year incomes of one million or more. Stock speculation was at its height during this period and accounts in no small measure for an increase from 290 persons in 1927, to 511 persons in 1928, with million dollar incomes. The crash which came in 1929 will make that year tell another tale. Hence, the figure for 1928 is expected to remain a record for some time.

The year 1930 will likely be remembered as one of drouth, depression and surplus—though these do not seem strictly compatible as they stand. But it could also be remembered as the year of the best health conditions ever known in the United States and Canada. There has been a slight rise in the suicide rate, but the insurance statistician we are following says that the year has been without any widespread outbreak of infectious diseases, and that a break was noted in the long series of annual cancer mortality gains.

❖ ❖ ❖ ❖

From Our Bookshelf

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Exploring the Bible, by Frank E. Gaeblin. Harper and Brothers. 232 pages. $1.50.

"This book is for youth. It should find its greatest usefulness among those in the upper grades of high school or in the first years of college." This from the Preface.

The author is the headmaster of Stony Brook School, a school in which Bible study has a big place. Speaking of this the author says: "The Stony Brook School has courageously given to the study of the English Bible an honored place as a subject required for three recitations a week throughout the entire secondary course. Academic standards have not suffered. The school has met the test of regional accrediting agencies. Graduates have entered college and have proved, by the quality of their work, the caliber of their preparation. So much for the fear, often expressed by cautious schoolmasters, that college requirements will not permit the expenditure of time for Bible study!" This testimony should be an encouragement to teachers and trustees in Christian colleges who are not overcourageous in giving Bible study much of a show in their institutions.

Concerning the Bible he says: "The Bible is a Book with a purpose. It was not written for entertainment or recreation, as is fiction. It was not given to call from the silence of the past the hosts of forgotten ages, as in the case of history. Neither can its aim be said to be æsthetic or critical, as in poetry and belles-lettres. . . . The purpose of the Bible is the highest any book can have. From beginning to end it aims solely to acquaint man with God. This it does by a progressive revelation of God's character manifested in beneficent action in behalf of man. The Bible stands out primarily as a Book of deeds, not theories. Containing no elaborate philosophical proofs for the existence of Deity, it postulates him in its first sentence and thereafter proceeds to reveal him as the vigilant, just and loving Father, active in planning salvation for erring humanity even unto the sacrifice of his own Son."

Discussing inspiration he says: "The theory of verbal inspiration holds that the original documents of the Bible were written by men who, though permitted the exercise of their own personality and literary talent, yet wrote under the control and guidance of the Spirit of God, the result being in every word of the original documents a perfect and errorless recording of the exact revelation which God desired to give to man."

On the whole, we have here a sympathetic and scholarly treatment of the Bible, written in clear and simple language, setting forth God's Word as enlightening, trustworthy, aud pointing man to the best God has for him in this and the next life.

THE QUIET HOUR

Christian Giving

Psa. 24: 1; Hag. 2: 8; 1 Cor. 4: 2

For Week Beginning January 18

The Slavery of Money

He who makes money his god becomes the slave of a terrible waster. Money can never enslave the man who gives (Acts 4:34, 35; 11:29; 2 Cor. 8:2; Philpp. 4:16).

Enlargement of Soul

I know an aged mother whose life has been given to the hard labor of rearing a large family. Yet her mind is not provincial and narrow as you might expect of one whose opportunities have been so limited. She is indeed a citizen of the world. Giving for education and missions is what has enlarged her life (Luke 21:1-4; Prov. 25:21; Eccles. 11:1; Isa. 58:7).

The Money We Do Not Give

The man who gives a part of his income as a duty of love will use all of his money more righteously (Prov. 11:25; Isa. 5:8, 10; Mal. 3:10; Luke 6:38; 2 Cor. 9:6).

Cheerful Giving

This is a reasonable request. We are not asked to be cheerful as we do a bitter duty. The man who gives, knowing what giving means to himself and others, will therefore be cheerful (Ex. 35:22; 36:5; 1 Chron. 29:3, 4).

An Act of Worship

Giving is not a purely financial transaction. It is chiefly a spiritual one. A whole garden of Christian graces will bloom in the life which is faithful in this duty (Mal. 3:10; Luke 6:38; 2 Cor. 9:6; 1 Chron. 29:9; Prov. 3:9).

Discussion

Should a Christian tithe?

What methods of giving yield the largest spiritual fruit to the giver and most effectively provide the funds the work requires?

R. H. M.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

Church History, the Martyrs

A STUDY of church history is very important for the understanding of the "Faith once delivered to the saints," and the price that was paid for the blessings of Christianity. We take too much for granted, and fail to appreciate the struggle of the church with heathenism, and the contrast between heathenism and the blessings of our Christian homes and civilization. The only way we can hope to teach loyalty to the church, and the highest ideals of life, is to understand how we got these ideals, and how much it has cost the creators of civilization to bring them into being, and make them a common heritage.

The first century of the church is covered by the New Testament. Two of the ten persecutions occurred in the first century, the other eight great persecutions after this century, until A. D. 313 when the edict of religious freedom was established. The church had dangers without and dangers within. She was in danger of diluting the purity of the Word by compromising with pagan philosophies, and the mystery cults. The church was also harassed by factions, and divers theologies within her own membership. This was more subtle than the mockery and cynicism from without. There is a martyrdom that does not end in a dramatic death, but the faithful witnessing to the truth, and keeping the true historic Christ before the church as the only way of life.

The Roman Empire gave religious liberties to various cults of the provinces. The Jews had this freedom, and they were exempt from the usual military duties. Why then were there persecutions of the Christians? It was almost entirely a political matter; the Christians called Jesus *King,* and the central part of their teachings is the kingdom of God. Because of their profession of another king, except Cæsar, they were under suspicion, and the most horrible falsehoods were circulated and believed by the pagans. The empire, in its effort to rid itself of all disloyal folks, made greater and greater demands that all persons, except the Jews, sacrifice to the emperor, and call him Lord. This the Christians could not do, hence the persecutions. Once under suspicion, all calamities were attributed to them. In almost every one of the great persecutions, Jewish hate and gold helped to bring about the persecutions.

The most important part of this history is the spirit of these Christians that enabled them to suffer, and eventually win the victory over the empire. Tertullian observed that "The blood of the martyrs is the seed of the church." So it was. The more the church was persecuted, the more the church grew. It was the victorious faith of the Christians, enabling them to endure, and even to court martyrdom, that won the day. Hundreds of thousands were killed, usually the bishops and leaders, men and women, in the most cruel ways known to the pagan world—on crosses, in the arena by the wild beasts, at the stake, and through torture and inhuman cruelties. The faithful of the church faced the fiery trials with a smile, and they saw the glory of the Lord, and thanked God for the privilege of suffering for their Savior. Such was the faith that won the victory of the church. Such a faith we need today to transform the luxury and materialism of this age.

Long Beach, Calif.

Truths for Christian Thinkers

BY EZRA FLORY

IF any man will do his will, he shall know of the doctrine.

Truth completes itself in obedience.

It is evident that action leads to certitude.

Every man must begin with what he knows of duty.

The Epicurean creed grew out of the epicurean life.

Honest doubt is possible, but honest wickedness never.

Supreme consideration to duty is the way to find the will of God.

Doubt is never honest unless it is connected with an upright life.

There is a close relation between a clean conscience and a clear intellect.

Great and small are not words you can use in the vocabulary of conscience.

If I Were—A 1931 Minister

BY BERTHA K. COOK

I WOULD insist upon having an office at the church.

I would purchase a life-size mirror, before which I would practice my sermons, that I might in some way or other make a better impression on my audience.

I would select a text that was suited to my congregation. I would make it so attractive that the brethren would bring some friend every Sunday.

As a minister I would strive to keep the wires of love and fellowship very much alive.

I would visit the sick, the poor, the stay-at-homes.

I would be as one among the young people.

I would be on the stoop to say "Good-morning," and at the same place to say "Good-night."

Port Angeles, Wash.

Intellect is not vision.

Action is a mode of teaching.

Right thinking is the result of right living.

A man's creed comes out of his character.

Religion is first an experience and then a knowledge.

The consecration of the conscience to duty will insure a man a satisfactory knowledge of God.

Huntington, Ind.

The Great "I Am's" of Jesus

BY A. P. GEIB

6. *"I Am the Truth"*

"WHAT is truth?" is one of the oldest of inquiries propounded by man. It was the question Pilate asked of Christ when the Master was before him. Many philosophers and sages have sought to comprehend reality through reason and reflection in order to build up a system of truth. Prophets and seers, too, have discovered gleams of truth about God and his dealings with man and nature.

Men of science have made observations and experimented with nature and man to get data and classify facts in order to build up a system of truth. Such systems are labeled by the names of the various sciences—such as astronomy, geology, biology, physiology, and psychology. But such a conception of truth, comprehensive as it is, is limited to the things we see or observe through the medium of the material.

Beyond the findings of physical science, however, there are searchings and longings of the normal human heart after certain truths to insure satisfaction in the midst of an enigmatic world. It remained for Christ to reveal these, to show that there are certain great realities not seen by the human eye nor touched by the human hand. These realities transcend human sense perception but are realities of the region of the spirit and affect the complete life of man tremendously. In him we have the answer for the hungering heart in its deepest desire for reality.

And Jesus is the embodiment of the larger conception of truth, for "grace and truth came through Jesus Christ." Now truth is the agreement between our notions of things, and things as they really are. When these two can not be made to agree the mind labors under delusion. The open-minded man corrects his ideas by the revelation of certain realities. In Christ we have the truth of God to man. To Philip he said: "He who hath seen me hath seen the Father and known him." And all the attributes of God find expression in him, namely: peace, love, pardon, salvation, hope, comfort, grace and glory. And the great longing of the soul of man for immortality as the climax of human destiny finds him the Truth in the words: "Because I live, ye shall live also." Thus in him we need not labor under delusion, but can either get a new conception of the Father, or correct our preconceived idea of him. The Pharisees, though they saw the reality of truth, were not able to make their preconceived notions of the Messiah correspond with the reality, so they never discovered Christ as God.

As the ages of history roll on we come to realize that Christ is the Truth in reference to man. The truth of man in his highest design and hopes of creation is found in him. In his humanity he was the first real Man as God intended for man, since the first Adam fell. And Pilate was the first one to discover this first real Man, exclaiming: "Behold the Man." Christ as Truth of man is a Being with compassion, love, sincerity, godliness and strength. And the greatest beauty of it all is that, "we shall be like him for we shall see him as he is."

Truth, like all life's beauties, does not come full blown; but like the rose, comes in the form of a bud. It then unfolds into a full blown rose. We begin with a nucleus or central idea, as did Descartes, and then truth grows from faith unto faith into an ever widening circumference of reality of experience in him. Revelation of the truth is progressive. Christ had many things to reveal unto them but they were not able to bear them then. But the Spirit of Truth, when he came, was to lead believers into all truth.

Like all truth as perceived by the warped and limited judgments of men, Jesus was first vigorously opposed, then perceived by some who were willing to die for him as the only great Reality. But today many constructive thinkers find in him a reality to correspond to their theory. To the communist he is a great Leveler of society destroying old notions of rank, race, creed, or social distinctions; to the socialist he is a Propounder of a theory of wealth.

A thing is true if the results, in the long run and in all relationships, are satisfactory. This fact of Christ being the Truth regarding the deeper spiritual realities will bring results if submitted to the scientific method of experiment. It goes without saying, of course, that in order to have this experiment to work a man must submit to the laws of faith unto obedience in order to be successful.

"Thou art the Truth!
Questions the ages break against in vain,
Confront the spirit in its untried youth;
It starves while learning poison from the grain:
Thou art the Truth.

"Thou art the Truth!
Truth for the mind, grand, glorious, infinite,
A Heaven still boundless o'er its highest growth,
Bread for the heart its daily need to meet:
Thou art the Truth."

Manheim, Pa.

Women's Work

(Continued From Page 12)

Please send at once a list of District women's work officers to the General Mission Board office, Elgin, Ill. Include the women's work director of the local churches if possible. It is very important for the development of our program to have these records.

The local women's work committee of one church having several women's Bible classes and other groups decided to ask each group to provide a program occupying the entire Sunday evening service once during the year. Already three programs have been given—a program of sacred music by the older women's Bible class, a program with peace as the central theme by the young women's Bible class, and the program indicated below by the Aid Society.

At least three additional programs are being planned. The girls' club expects to give an evening with Jane Addams, the theme being: Peace and Service. One of the other programs will be based on *The Cloud of Witnesses,* and one will have temperance as its theme. The junior girls may give a program on *The Star of India.*

The above is offered as a suggestion for other groups of women. *The Cloud of Witnesses* and *The Star of India* are mission study books of unusual interest. Material on peace and temperance may be secured from the Board of Religious Education at Elgin. The book, *The Turn Toward Peace,* affords excellent material for peace programs. All material for program below was secured from the September issue of *The Missionary Visitor.*

Ladies' Aid Society Program

Gloria.
Opening Prayer.
Scripture Reading, John 3: 16. (1st Verse.)
Hymn, Revive Us Again.
Scripture Reading, Matt. 28: 19.
Hymn, I'll Go Where You Want Me to Go.
Scripture Reading, Heb. 12: 1.
Hymn, Must Jesus Bear the Cross Alone?
Scripture Reading, Matt. 5: 16.
Hymn, Let the Lower Lights Be Burning.
Report of Aid Society.
Solo.
Our National Project.
Schools for Native Girls of India, China, Africa.
Hymn by the Aid Society, Count on Me.
Reading.
Hymn by the Congregation, No. 230 in the Hymnal.
Offering and Announcements.
Hymn by the Congregation, No. 379.
Benediction.

Philadelphia, Pa.

"Food for Thought"

BY BERTHA BOGGS

Religious leaders in a community have many problems to face. One of the greatest of these is indifference on the part of those who at some time were active in Christian work. The problem is so important that it should be viewed from the standpoint of the community, and especially from the angle of those who are non-Christians.

In the first place church leaders are trying to help people to find Jesus as their Companion and Friend. They are trying to help them find One who will stay by them, giving them grace, strength, and courage to meet every issue of life. The aim is to get them to a point where they can truly say: "Not my will but thine be done." True Christian happiness comes in living whole-heartedly for God, no matter how dark the sky is above. The examples of the great men of the Bible have come down to us for our edification. When the way gets so dark that we can not see ahead, we can look at their lives, and then through prayer and a searching of our own hearts find an answer.

As followers of Jesus Christ we dare not measure our success or failure by finance alone, or by the standards of others. When we have a conviction that we have been saved to serve—pastors, teachers, mission workers, or what not—we dare not forsake that conviction though the whole world turn against us; for if after once putting our hands to the plough, we then turn back, we are not worthy to be called his disciples. To be able to earn money, and then dedicate it to the Lord, is a real calling; but it is a very difficult one because of the many pitfalls along the way. However, there is a calling in which all may have a part, and that is in the molding of the lives of the boys and girls in the community.

What the church and mission work need more than they need the inflow of funds, is Christian members who are so consecrated to the work of the church that they will be as steadfast as Job when everything is taken away. The people with whom we work can read our lives much better than hear what we say, that even though they do not live up to our standards, their faith is greatly destroyed when they discover that we are not living up to what we teach.

Now here are some of the questions that leaders are brought face to face with nearly every day: Where are So-and-sos? What is the matter they never come to church any more? Are they going somewhere else? What is the matter that their own children do not go to church? As one tries to answer such questions there are a lot of possibilities that come to mind. Is it possible for one to become so eager to become a financial success that unconsciously he puts his trust in the

things he possesses rather than in God? Does God permit some unpleasant things to come into our lives to try us out to see if we are fit for his service? When these trying times come, should we be rebellious or should they bring us closer to God in prayer? When the way is dark and we can not see ahead, should our prayer be for the thing we want, or should it be a heart-searching prayer to be sure that our motive is right and that all may be done to the greatest glory to God? It is with such questions as these that we must search our hearts when the way is dark ahead. Then we will always find the Holy Spirit an unfailing Guide.

Most of us can remember as well as yesterday when we laid our lives on the altar of service. Those were sacred moments, and I am sure that God wants our zeal to burn just as loyally for him now as it did then. He may have seen fit to use a purging to make your lives of greater service; but a yielding to his will as the clay to the potter will enable you to say with Paul, "I have fought a good fight, I have kept the faith."

No one can tell you how and where you are to serve your Master, but unless we each put the kingdom of God first in our lives and make our living whole-heartedly for Christ, our lives are going to be Christless and our church and nation will suffer because of it. Let us all with sincere and honest hearts draw near to the throne of grace that God may work in and through us his will and pleasure.

Chicago, Ill.

Living or Dead Faith

BY IDA M. HELM

"For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes" (Luke 6:44).

HERE the Master tells us how to determine the character of the hidden life within the plant. If we see figs on a tree we can not call the tree an olive tree. If we see a thistle stalk we do not expect to find grapes. So it is with the life of the professed Christian. Men judge them mainly by their fruit. The fruit is in sight. If a tree bears no fruit even though the sap course through every limb and every branch, it is useless unless it has an opportunity to transform itself into fruit. The Christian profession must be confirmed by good works. An emotional faith may spend itself in feeling without action and leave the character unchanged. It may understand the truth and believe it but remain unmoved by its power. This is a dead faith. True living faith actuates every department of life and urges to a life of righteousness and usefulness. Wherever there is a living faith there must be works, and wherever there is true Christian works there is a living faith.

(Continued on Page 24)

Is War Eternal?

AN outstanding obstacle, perhaps the principal obstacle, to peace today is the belief in the inevitability of war. "It always has been; therefore it always must be," is the common but naive argument which silently motivates the action of millions of people. An English soldier who had fought through the entire war has been trying to teach his sons about the "terrible scourge and the insensible waste of all warfare," but his friends warned him that he was unpatriotic, that war developed manliness, courage, and revealed the highest expression of patriotism. The perplexed soldier wrote to Tagore, the Indian poet, who replied in the most cogent fashion against the inevitability of war.

"When some desperate dreamer," he wrote, "in a prehistoric age prophesied to our remote ancestors that their custom of making a meal of their fellow beings was antisocial and immoral and therefore doomed to disappear, he, I am sure, was contemptuously told that not only was this consanguineous appetite eternal in man's nature, but also helpful to him in the cultivation of an intelligently heroic form of pack-mentality required for the constant need of man-hunting. We can be quite certain that the members of his community convincingly silenced him by eating him up, which they did with holy unction for the good of their nation. But the unfortunate prophet and his opponents both had their theories supported by later history, for the human instinct of cannibalism changed its physical character and took an economic aspect. While such a change was beginning to shape itself, there were vigorously virile persons who lamented the good old days and despised the prevalence of a morbid sentimentalism that suppressed the time-honored nutrient art of manslaughter, the art that promoted unscrupulous courage and rude callousness, healthy and masculine.

"I know that the spirit of fight is ingrained in man, but the urging is also inherent in man to transmute its nature from the brutal to the human. When he has passed through his present stage of physical ferocity he will still no doubt have more than enough to fight about, but on a higher plane, intellectual, moral, and spiritual. There was a time in Europe not very long ago when men were burnt alive for holding opinions different from those of the majority. That time has ceased, and the burning alive of intellectual and spiritual heretics has changed its process from the physical to the moral. This, though often quite as unjust and cruel as the earlier process, presages a course of higher modification.

"Today the fact of war is only too evident, but the feeling among a fairly large body of men that war is not good is inevitably working toward its removal. In the physical universe man, in spite of his want of wings, ever dared to dream that he would fly through the air. That seemingly absurd wish has been fulfilled only because he continued to dare against a contradiction of congregated facts. Is it at all fair to man feebly to say in his great moral adventures that some of the things that are spiritually hurtful will never be vanquished? Those of us who dare express our faith in a future containing a more humanly perfect social adjustment than now, from which the brute has been ostracized, are maturing that fulfillment every moment; and any mere negation of faith, however muscularly powerful for the moment, will never be able to resist its progress, for the truth in man, as distinguished from the animal, is moral, and that truth is eternal."

PEACE COMMISSION,
BY ANDREW W. CORDIER.

Geneva, Switzerland.

HOME AND FAMILY

Still Waters

Not where beats the surging sea,
  Not where torrents tear the hill—
Let mine, O Lord, the pathway be
  By waters still.

'Tis not the shock of power I want,
  The rush and roar of nature's wrath;
My need is for a quiet haunt,
  Some placid path—

Of gleaming stillness 'mid the wood,
  Where moon and stars their image find
In waters whose blest quietude
  Becalms the mind,

And helps it to a sense of God,
  A mood unruffled and serene;
That so I walk, with gladness shod,
  In pastures green.

—Charles L. Zorbaugh in Presbyterian Advance.

Deeds of Kindness

BY D. E. CRIPE

22. Conscientious Honesty

He was thrust out on the world when quite young and had had a hard time with but little encouragement. When he grew to manhood he went to the western prairies to try his fortunes in that new country. There he hired out to a widow to work on her farm. Her husband had also dealt in cattle and had quite a bunch of them on hand when he died.

The widow separated most of these cattle into another pasture and these she offered for sale. One day a stranger came to buy cattle and the woman priced this bunch to him. The hired man went with the buyer to show him the stock, and he noticed that the man looked them over very carefully. Without saying anything about the price to the hired man they walked back to the house.

"I have looked over your cattle," he said to the woman, "and I will take them." He took out a well-filled wallet and counted the money and gave it to her. She counted it over the second and the third time and then told him he had made a mistake; he had given her too much.

"No, I think not," the buyer replied. "I am not buying them on your judgment, but on my own. Your cattle are worth more than you asked for them. I am paying you what I think they are worth."

The hired man stood by and heard it. He was astonished. He had never known such honesty. Wherever he had been it was the custom to pay the buyer what he asked (or else Jew him down to a lower figure) and that was considered honesty. Here was a man who had a different standard of honesty, and it put him to thinking.

It was many years after that he told this circumstance. He said he came to the conclusion that if there was any religion which made a man as honest as this cattle buyer was, he wanted that religion. He found out that the cattle buyer was a deacon of the Dunker church, and that he did not live so very far away. He went to their meeting and got acquainted with the people. After he had married a good girl they both attended that meeting and became members.

In the course of time this hired man was called to the ministry, and became a useful worker in the church. At the time he told about that honest deacon he himself had a fine family of grown children. During all those years the deacon had set for him the standard of conscientious honesty, which he tried to follow. If the deacon had taken the cattle at the widow's price no one would have blamed him for being dishonest, and possibly he might have made a little more money out of the trade, but his conscience would have condemned him, and he would never have won to the church useful members through the deal.

Chico, Calif.

Happy Though Civilized

II. In a Day of Uncertainty

BY H. A. BRANDT

"Are you ready, Dr. Newman?" asked the anæsthetist. The latter, elderly Dr. Adair, was giving the mask a final inspection.

"Yes, I am," answered the patient firmly. Dr. Newman was unusually calm in view of what he had just suffered, and what was likely in store for him.

Dr. Gaius Bridge, who was to operate, marveled that his friend was so composed. And yet, that was just like Newman in a crisis. Others might hesitate or lose their nerve entirely; but the patient was characteristically master of the most trying situations. And doubtless it was just this that had made him so successful as a doctor.

Also, Dr. Bridge recalled that but a week before he and Dr. Newman had planned their summer vacation. They had arranged to take it together. But how uncertain is life! Here was Dr. Newman stricken with what appeared to be a very acute case of appendicitis. And now all that they had planned seemed so strange and utterly impossible in the light of overnight developments. For here was the stronger of the two men gravely ill and on the operating table! Suddenly Dr. Bridge was conscious of the fact that his helpers were ready for his direction.

"Dr. Adair, you may proceed. I guess I was a little

preoccupied." But there was a light of understanding on the faces of those in the operating room. They all knew something of the David and Jonathan relationship which had long existed between Dr. Bridge and the comparatively young man stretched out upon the table. It was generally known that the two had been

(Continued on Page 26)

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

13. What do you think about mothers attending Conferences, District Meetings, etc.? I have a keen desire for the spiritual fillings that one receives at these meetings.

SUCH is the question and such the heart desire of a mother of several small children living many, many miles from the one who is undertaking to write an answer to her query. What wonderful homes our homes would be if every mother longed for the spiritual uplift expressed in this mother's letter!

There is no doubt in my mind that mothers, almost more than any other folks, *need* this spiritual uplift gained by attending District and Brotherhood Conferences; for in what other calling is it so important that one manifest the fruits of the Spirit—love, joy, long-suffering, kindness, goodness, faithfulness, meekness and self-control—as in that of motherhood? In what other profession does the lack of these attributes bring more disastrous results?

The mother of small children knows no eight-hour law in her work, for she finds herself on duty the greater number of hours in each twenty-four; and surely the social and spiritual contacts made during Conference days will be a benefit to her as well as to the entire family. But having decided that a mother needs the inspiration of the Conferences, we still have the question: Should she go?

Yes, I regard it as important that she should go. It may involve some expense in getting a trustworthy person to care for the children during her absence, but if at all possible it will pay to skimp somewhere else if necessary that she may attend, for saving at the expense of mother's spiritual life is poor economy.

A more ideal way, however, is to take the children along provided the church has done her part in making preparations to care for the little folks during the Conference sessions. No real mother would expect her tiny tots to sit quietly by her side session after session while she listens to the program. Neither do church leaders expect them to do so. Hence, many congregations make special preparations to meet this emergency during such meetings.

For several years such preparations were delegated to the Mothers and Daughters' Association for the Annual Conference week, but since the present organization of Women's Work has been effected, this has been turned over to the Children's Division of the Council under the leadership of Sister Ruth Shriver.

Well-equipped, comfortable nursery and kindergarten rooms should be a part of every up-to-date church building, and some leaders among us anticipate a day when one room will be provided with a loud-speaker, or better yet, individual head phones so that the mothers can take care of their own children and yet hear the sermon or address. This room might be used also for the playing children while babies sleep in nursery beds in an adjoining room.

In addition to the benefit for mother, there is another valuable result when she and the children go with father to Conferences. The children learn to love the church and its leaders. They grow up with a vital interest in its work and message. In homes where the entire family attends church and where Conferences are looked forward to as great events, there is developed for the church and her principles a love and respect which the children can gain in no other way.

Would not a little church equipment money spent for the purpose of thus providing for mothers and children come sufficiently close home that we might call it a bit of home mission work? In all probability would not such provision go far toward saving our children to the church?

Following God's Schedule

BY C. E. SHULER

"How can you look so pleasant tonight?" a gentleman asked his friend. "You have had so much bad fortune today, so many interruptions, such exasperating experiences—why, if I were in your place, I shouldn't know how to contain my impatience! And you seem just as happy and content as if you'd accomplished everything I know you had planned for this day. Tell me, John, how on earth can you do it?"

The other smiled.

"That's all right," was his reply. "Every morning I give my day to Christ. I ask him to guide it, and me. And so I take what he sends. These interruptions and difficulties and exasperating things came with this day, in the way of duty. Why should I complain about the service he has appointed? I've followed the schedule he has laid down, and so I'm content. Possibly on the morrow he will have better plans for me to follow—but come what may, the day will be wholly given over to his leading."

Harrisburg, Pa.

Living or Dead Faith

(Continued From Page 21)

Faith and works are both necessary and they work in perfect harmony. Faith is the sap, the life within, and good works are the fruits the life puts forth. James says, "Even so faith if it hath not works, is dead being alone. Yea, a man may say, Thou hast faith and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God: thou doest well: the devils also believe and tremble. But wilt thou know O vain man, that faith without works is dead?"

Ashland, Ohio.

NEWS FROM CHURCHES

ARIZONA

Glendale and Phoenix churches spent Thanksgiving Day together at Phoenix. In the morning a service was held at the church and at noon a hasket dinner was enjoyed at the home of one of the memhers. That evening, at the Glendale church, the young people from Phoenix gave the play, Ordered South. Dec. 7 the dedication services for the new parsonage were held. Bro. H. A. Frantz of the District Mission Board gave the address. Dec. 21 the primary department of the Sunday-school gave a program and in the evening the pageant, Light Eternal, was given hy the other departments.—Sarah Greenawalt, Phoenix, Arix., Dec. 22.

CALIFORNIA

Glendora.—Since our reorganization in September our Sunday-school and church services have been gradually increasing in attendance and interest. Our new pastor, Bro. H. M. Bruhaker, has been doing splendid work hoth in private visitation and pulpit work. His sermons are practical, helpful and inspiring. Seven have been added to the church hy letter, four by baptism and one sister was reclaimed. D. W. Kurtz from Long Beach gave us three lectures in Novemher which did us much good. We are glad to have Brother and Sister Stahly with us again this winter; the latter is a great help to our singers. We are ohserving Christmas in the white gift way. There are not many destitute in our community but we want to help those who do need it. Our Messenger agent, Sister Lulu Brubaker, is trying to get the paper into every home, and the pastor helps hy calling attention occasionally to some good article in the Messenger. Dec. 7 our Christian Workers used the program in the hooklet, entitled, Our Church Organ. The writer was assigned the topic, Suggestions for Improving our Church Paper, and said that "if you want a hetter church paper, do something to make it hetter, hut don't criticize others who are doing their hest to make it the very best they can."—C. S. Hoff, Glendora, Calif., Dec. 23.

La Verne church spent a busy Christmas season. Dec. 14 a program consisting of selections from the "Messiah" was rendered hy the College Choral Union directed hy Prof. B. S. Haugh, with Prof. Ralph Travis at the organ. Dec. 17 the college Y. W. C. A. put on a Christmas vesper service in the church auditorium and Sunday evening, Dec. 21, a program in song and story, entitled, The Littlest Son, was given. The same evening from five until six-thirty o'clock the Junior Church League went ahout town and sang Christmas carols at the homes of sick and shut-ins. Christmas morning a group of the primary department assisted hy some of their parents took gifts to several families in the Mexican colony. Each patrol of the Boy Scout organization packed a Christmas hasket for unfortunate families the day hefore Christmas. The Girl Reserves made scraphooks for children's hospitals and the Girl Reserve Buds helped the high school social worker give a party to her classes of Mexican women and girls. The Aid Society has reëlected Mrs. D. F. Schrock president for another year and Mrs. Annie Lichtenwalter, secretary. The annual hazaar held this month netted enough to enahle the society to pay off their balance on the drapes for the new church. The various classes of the Sunday-school are putting on food sales and following other projects to raise money to pay off their pledges. Under the leadership of Pastor Galen K. Walker, assisted hy the church social committee, a reception was held Dec. 15 for the new memhers received into the church during the past year, over one hundred, forty-seven by baptism and the others by letter. Plans are made to haptize two hoys Sunday evening after services who will he the first to be received in the next reception.—Grace Hileman Miller, La Verne, Calif., Dec. 27.

Raisin City church met in special council Dec. 7. Two deacons were chosen—Bro. O. P. Hylton and Bro. J. N. Young. Brethren C. E. Yoder and Harvey Snell had charge of the installation services for the new deacons and their wives. The church held a love feast Dec. 14 with Bro. C. E. Yoder officiating. The cottage prayer meetings under the direction of Pastor Harvey Snell are heing well attended and much good is heing done as a result of the united prayers of the memhers. Dec. 21 the congregation was favored with the Christmas program.—Mrs. J. N. Young, Raisin City, Calif., Dec. 27.

FLORIDA

Brooksville.—Several weeks ago our B. Y. P. D. gave a very interesting program on prohibition. We have had five additions to our church, their letters heing presented at our council in Octoher. At that time it was also decided to ask for the District Meeting in 1931. The call was given and accepted and Brooksville church will entertain the District Meeting Oct. 9-11. The change from Thanksgiving to Octoher was made to accommodate the school-teachers; the weather also is usually nicer at that time. Our delegates to District Meeting this year were Brother and Sister J. H. Morris, Jessie Smith and Kermit Wysong; they came hack with much good news and inspiring reports.—Myrtle Wysong, Brooksville, Fla., Dec. 21.

ILLINOIS

Franklin Grove church met in husiness meeting Dec. 6. The financial hudget for next year was approved. It was decided to change the time of the fall love feast from November to the first Saturday evening in Octoher. There will he no revival service in our church this winter hut a series of meetings will prohahly he planned for next year. The following were elected to fill the various offices of the church: Clerk, L. L. Group; Messenger agent, Mary Wolf; the writer, Messenger correspondent. A social committee also was elected and a ministerial committee of three memhers.—Ruth B. Hussey, Franklin Grove, Ill., Dec. 27.

INDIANA

Bremen.—At the council meeting Dec. 5 the following church officers were elected: Clerk, Bro. Adam Kauffman; trustee, Bro. Armel Ernsberger; Messenger agent, C. C. Cripe; correspondent, Sister Frank Younker; Christian Workers' president, Herhert Craig; B. Y. P. D. leader, Bro. Harry Rowe; leader of the Junior League, Sister Fannie Loucks. One more was received hy haptism into the church since our last report. Our Sunday-school gave a splendid Christmas cantata last Sunday evening entitled, The Everlasting Light. The interest in attendance and also spirituality has heen wonderful the whole year through.—Mrs. Geo. Carhiener, Bremen, Ind., Dec. 28.

La Porte.—Although at times our Sunday-school attendance is not up to standard we do not dare he discouraged. The church is now using a piano which is an aid in the singing. The church has new song hooks, Worship and Praise, donated hy different organizations. The Sunshine chorus is ready to start in a new year of work in singing for the Master. At the regular Decemher church council it was decided to let the Y. P. D. meet separately on Sunday evening, and also the juniors; this to he effective Jan. 1. Dec. 18 the Aid Society elected officers for the coming year, the president heing Alice Bayer. The Aid also adopted a constitution written hy Sister Eli Roose. Dec. 21 we gave our Christmas program.—Mahel Murphy, La Porte, Ind., Dec. 29.

Logansport.—Our revival meetings closed Nov. 30. Bro. Ray O. Shank, evangelist, delivered wonderful sermons. The music was exceptionally well directed hy Geo. Anglemeyer. Nine souls were baptized at the close of the meetings and one was reclaimed. Nov. 31 directly following the meetings we held our love feast. Dec. 3 Bro. Finnell delivered a lecture on Why Girls Smoke which was much appreciated. Dec. 24 and 25 the Ladies' Aid held a market and hazaar. Dec. 18 at our regular council Bro. Ray O. Shank was chosen elder. Bro. Isaac Cohlentz has served as elder for several years and his work has been much appreciated. Dec. 21 a Christmas program was given.—Beulah Irvington, Logansport, Ind., Dec. 27.

Markle.—We held our love feast Oct. 18. Our pastor, Bro. John Eberly, officiated. Oct. 19 the four churches of the town started a union revival effort and continued for four weeks. The four pastors did the preaching. The attendance and interest were fine. The spirit of goodfellowship was splendid. Nine accepted Christ—two of whom joined our church. Union Thanksgiving services were held in our churchhouse. The Methodist minister hrought the message. We held our regular quarterly council Dec. 19, with Eld. D. W. Paul presiding. Church officers for 1931 were elected. D. W. Paul was reëlected elder. Last Sunday our pastor preached one of the best and most practical Christmas sermons we have ever heard. Sunday evening the children and young people gave a good Christmas program to an appreciative audience. Thus the good work continues to grow.—D. B. Garher, Markle, Ind., Dec. 27.

Michigan City mission (La Porte church).—Since the opening of the Sunday-school year Oct. 1, there has been a steady increase in attendance so that we opened an extra room for the accommodation of a class. Oct. 12 Bro. B. J. Cross, who is conducting a successful class in music in La Porte, gave a very impressive musical to an appreciative audience. Oct. 15 at a meeting of the Come and See class, Bro. Jesse Swihart gave a temperance talk. Oct. 26 as a culmination of the temperance and prohihition efforts and teaching, Bro. E. S. Moyer of Bethany Bihle School gave a forcible sermon on the issues that were hefore us at that time. He also preached at La Porte in the evening. During Novemher special stress was placed on the teaching of world peace. Nov. 9, Armistice Day celebration, a numher of our own ex-service men and friends gave very interesting and enlightening talks. This was followed by a review of Bro. J. M. Henry's book, The Heart of the Crimson Cross, for three successive Sunday evenings by

Sister Maud Mansfield. The emphasis during December was Christmas and its meaning. The Aid Society held a Christmas bazaar Dec. 12 and 13 and received liberal support from our friends. Dec. 21 a Christmas program was given to the largest congregation since the dedication of the church Sept. 18, 1927. The offerings of the last Sunday of each month are given to the support of world-wide missions.—Mrs. Ellen Roose, Michigan City, Ind., Dec. 26.

Muncie church met in council Dec. 4. Bro. Russell Showalter was re-elected elder; M. E. Rarick, church clerk; Bro. Ellis Fields, Sunday-school superintendent. For the past four months we have enjoyed having our home ministers take care of the preaching hour both morning and evening on Sunday. Our attendance is growing and interest is good. Bro. Reuben Boomershine, formerly of Shepherd, Mich., has been secured as pastor for the coming year. Our Aid Society meets regularly for quilting. In the past eight weeks we served penny suppers which netted us about $19. We are quite proud of our primary department, of which Sister Emma Shively is superintendent. The children are deeply interested in the work, due to the special efforts put forth by Sister Shively.—Melissa Jackson, Muncie, Ind., Dec. 24.

New Salem.—Dec. 7 Bro. David Metzler of Nappanee, Ind., and Sister Bertha Neff of Milford, Ind., came to assist in a two weeks' series of meetings. Bro. Metzler delivered eighteen gospel sermons and Sister Neff led the song services. As an immediate result four were added to our number, three being baptized and one reclaimed. At our quarterly council meeting Nov. 14 officers were elected as follows: Elder, Bro. E. B. Jones; clerk, Bro. Herbert Morehouse; the writer, Messenger agent and correspondent. Bro. Bert Christman and Sister Lulu Cooper were elected to serve on the missionary committee.—Dora A. Stout, Milford, Ind., Dec. 30.

Peru.—Since our last report the church has been moving steadily forward. Nov. 2 a deputation team from North Manchester gave us a very interesting program in behalf of temperance. Our pastor gave a talk at the homecoming of the Brethren church Oct. 12, and their pastor, Rev. Vanator, filled the pulpit at our church the same evening. The two churches held a joint fathers and sons' banquet in the basement of their church. Nov. 30 Perry Coblentz filled the pulpit, our pastor being absent on account of the death of his mother, Sister Rebecca Oberlin. Bro. Oberlin preached our missionary sermon and a generous offering was lifted. The average attendance of the Sunday-school for the past year was 115, an increase of nineteen over the preceding year. Our quarterly council was held Dec. 4. The usual church officers were elected for another year. The church decided to purchase new song books, Sister Glee Orput was installed in the deacon office, and a building fund was started as our Sunday-school has outgrown its capacity. Sister Bertha Butterbaugh gave us two very interesting talks in behalf of missions Dec. 7. Rev. Vishanoff of Macedonia told of his native land at our church Dec. 14. Dec. 21 we had our Christmas program, at the close of which the congregation responded with white gifts. The gifts were very bountiful and distributed among the unemployed of our city. Services were held on Thanksgiving morning in which all Protestant churches of the city united and a goodly number attended in spite of the decidedly cold snap.—Mrs. H. F. Peters, Peru, Ind., Dec. 24.

Plymouth church met in business meeting Dec. 17. Officers for the church were chosen for another year with Bro. Appleman as pastor and elder; clerk, Sister Mary Burkett; trustee, Harvey Markley; Messenger agent, Cecil Reed; correspondent, Sister Morlock. We observed Thanksgiving with union services at our church. Our primary department rendered a much appreciated Christmas program Dec. 21 in the forenoon. The young people in the evening presented a pageant entitled, The Great Light. We are awaiting the time when Plymouth church will have more room to carry on her work as our present building is much too small.—Mrs. Harvey Markley, Plymouth, Ind., Dec. 27.

Pyrmont.—Nov. 1 Bro. R. O. Shank of Flora preached to us in the morning. Bro. I. R. Beery of Rossville preached in the afternoon. In the evening we held our love feast with Bro. J. G. Stinebaugh officiating. John Root of Fairview came the next morning to preach for us. We held our regular council meeting Dec. 13 and officers were elected for the new year: Bro. Frank Barnhart, superintendent of the main school; Sister Alta Hufford, Messenger correspondent. Dec. 28 we had a fine new year's program. The lesson in the Christian Workers' booklet was used, including recitations, special songs and a playlet, Father Time's Office.—Dortha E. Barnhart, Rossville, Ind., Dec. 29.

Union Center church met in council Dec. 12 when church officers were elected for the year. The church sent food and clothing to the Hastings Street mission for Thanksgiving. Our young people gave a Christmas program on the evening of Dec. 21. Services have all been well attended this winter.—Mrs. Jesse B. Mishler, Nappanee, Ind., Dec. 27.

West Eel River church met in council Dec. 19. Dec. 21 we enjoyed our Christmas program following the Sunday-school hour. Our attendance that Sunday was 114. We feel that interest and attendance are growing. Some new members have just recently moved in and we appreciate their help very much.—Edith M. Heckman, Silver Lake Ind., Dec. 30.

IOWA

Coon River.—Dec. 14 the dedication services were held for our new churchhouse. Bro. W. E. West of Mt. Morris, Ill., gave us a message in the morning on the theme, The Great God. In the afternoon he delivered the dedication sermon on the theme, I Will Build My Church. Several numbers of special music were given. There were about 500 in attendance. Dec. 20 at our regular business meeting all church officers were elected for the coming year. Bro. Irving Haughtelin was chosen elder. All departments of our church are progressing nicely. Sister Ara Erb is president of the Aid Society.—Mrs. E. O. Reed, Yale, Iowa, Dec. 27.

Ottumwa.—In September our Sunday-school election was held, Lawrence Clark being chosen superintendent. The church elected two members as representatives on the Sunday-school cabinet. Since our last report we have baptized three and two have been received into fellowship from the Brethren (Progressive) church which has no church here. Bro. Davis of Mt. Morris gave us a splendid sermon in keeping with the crusade on in our city on the value of the church to the individual, to the community, to the nation, to the world and to God. The Aid Society recently had their election; Ada Scully is now president. We had a splendid Christmas program following the Sunday-school hour Dec. 21. At night we had a play. Much organization work is to be done and a great and needy field is here. Our city has nearly 30,000 population with a number of factories; at present we have employment for most of our membership.—Jas. Q. Goughnour, Ottumwa, Iowa, Dec. 27.

Union Ridge.—A vocal music class conducted by Bro. Vernon Messer of Waterloo, Iowa, began Dec. 19 and closed with a public musical program Sunday evening Dec. 28. The interest was good under Bro. Messer's efficient leadership. The Christmas message was brought to us on Christmas eve in a program given by the children. It was under the direction of Mrs. C. E. Schrock. The Aid Society reorganized for the coming year with Sister Ella Jones, president; Sister Nina Schwab, secretary. The treasurer's report showed a neat balance which is being applied to the local church budget. On Dec. 15 the Home Builders Sunday-school class sent a box of clothing to the Children's Home at Omaha, Nebr.—Mrs. J. S. Sherfy, Hampton, Iowa, Dec. 30.

KANSAS

Newton City.—In November our church with six others affiliating conducted a visitation evangelistic campaign under the leadership of Guy H. Black of Greencastle, Ind. After the religious survey, a five day visitation campaign was put on and as a result there were 215 additions to the seven churches coöperating. Our church, the smallest in the group, had seven additions by baptism and two by letter. We plan to continue this type of evangelism. Dec. 17 the Byler family were with us for a service which was enjoyed by everyone present. Our Christmas program was given Dec. 21. There is a gradual increase in attendance at the worship services both morning and evening.—Mrs. Geo. E. Jackson, Newton, Kans., Dec. 30.

Olathe.—At our regular council the following officers were elected for the year: Elder, W. B. Devilbiss; Messenger agent, Glen Buckman; Sunday-school superintendent, Leon Harris. Our love feast was held in October. Eld. J. E. Young was with us all summer but has gone to Florida for the winter. Dec. 7 the juniors brought their missionary offering of $15.45.—Mrs. F. P. Sanger, Olathe, Kans., Dec. 27.

White Rock congregation has been reviving and gaining in attendance since the coming of our new pastors, Brother and Sister W. H. Myers, Sept. 1. We were represented at District Meeting by a group who gave a pageant and songs. They also gave the program at Burr Oak church in October. In return Burr Oak gave their pageant here Dec. 7. A father and son banquet was held Dec. 17 with eighty-five present. The fathers and sons showed their appreciation by electing officers and deciding to make it an annual event. The young people give a program one Sunday evening of each month. Now they have decided to take up the study of History and Doctrines of the Church of the Brethren by Otho Winger. The Methodists and Brethren gave a fine Christmas program at our church.—Mrs. Ben Switzer, Lovewell, Kans., Dec. 24.

LOUISIANA

Roanoke church met in council Dec. 20 to elect new officers for the coming year. The following were chosen: Elder, J. F. Hoke; secretary, Sister Lois Troutman; correspondent, Sister Maurine Bowers; Sunday-school superintendent, Sister Rubye Harris. A Thanksgiving offering of $79.85 was taken for home missions. On Sunday evening, Dec. 21, we had our Christmas program.—Maurine Bowers, Roanoke, La., Dec. 27.

MICHIGAN

Flint church met in council Dec. 21. A new baptistry has been built in the church and was used for the first time Dec. 13 when five members were received by baptism. Jan. 1 is to be get-together day when the members will gather at the church to do some work about the premises and consider plans for the future. At a recent election Bro. Emil Patzwell was elected B. Y. P. D. president for six months. As time goes by it is felt that we are becoming more established as a church in this great city and are growing in influence in the community where our church is located. Members or friends here permanently or just for a short time are invited to worship with us at 3210 Corunna Road. Our pastor gave us two sermons Dec. 21; morning theme, Christmas Thoughts; evening, God's Gift to the World.—Verna Prowant, Durand, Mich., Dec. 26.

Lakeview.—Our attendance and interest in Sunday-school and church services have been good so far this winter. The children gave an interesting Christmas program. The juniors' Christmas offering amounted to $32.70. Oct. 31 the church choir went to Gaylord, Mich., to enter the contest and won fourth prize. The young people took up a proj-

(Continued on Page 28)

Happy Though Civilized

(Continued From Page 23)

good friends through the long grind in medical college and that for some years now they had been as good as partners in practice in the same great city. Yet how uncertain is life! The strong man falls and the weaker is left to continue the race—or so it seemed in the case of Dr. Newman and Dr. Bridge. The former was the better physical specimen, but here he was on the sands that mark the boundary between the here and the hereafter. All that modern science could furnish in the way of facilities for healing were at hand—yet, there was no certainty that all this could stay the Grim Reaper. The outward calm on Dr. Bridge's face did not betray the anxiety of his heart, but his fears were none the less real.

Meanwhile Dr. Adair adjusted the mask and began to douse on the ether. He had a quiet capable way of doing things and thus the patient on the table was satisfied. He felt that as far as doctors and nurses were concerned, he was in friendly and efficient hands.

However, in a few moments as the ether began to enter his system, Dr. Newman experienced a sudden, engulfing feeling of fear. Though outwardly calm, he was soon torn by a perfect maelstrom of vague, fearsome emotions. He had not dreaded the operation when it was first considered. He had rather welcomed it as a bit of useful, adventurous experience. But once on the table, and under the growing power of the ether, Dr. Newman was seized by a profound sense of weakness.

How many times he had cheered his patients as they faced an ordeal in life! But today he had exchanged places with them. Now it was the doctor who was the patient! He felt a sudden desire to brush doctors and nurses aside and escape. But an iron will scattered this wandering thought before a muscle quivered.

More quickly than control had been challenged, he was himself again. Perhaps the inner victory was favored by his feeling the warm hand of the anæsthetist at his neck. And strangely enough he recalled how his father once tied up a hurt finger for him when he was a boy. But why think of his father now—gone hence for many years? Perhaps there was something about the kindly, elderly man who was giving the ether that suggested his father. At any rate the idea went flitting through the troubled brain of Dr. Newman.

Just why this fancy should have come to him Dr. Newman did not try to answer. But the idea soothed and comforted him. In an irresponsible way he began to play with the notion of a resemblance between his father and Dr. Adair. It seemed that a mist was settling down, and through the mist he was confusing the face of Dr. Adair with what he remembered of the features of his father. Meanwhile, he drank in the cooling vapors, breathing deeply. He felt sleepy and half resolved to take his rest. His pain had eased and he would just sleep—for he was tired—would just sleep on, and on.

Then, far off, the drugged patient heard voices. And when he looked, the room was full of ghostlike figures. And they were talking about him, yet he could not understand what was being said. But he determined to know.

"What is that you say?" he shouted—or seemed to shout. But the figures just looked at him benignly. Then Dr. Newman was aware that he had not moved a muscle, that he had not and perhaps could not make a sound! Yet, he wanted to speak; he would speak! He tried with all his might.

But his jaws were set and his tongue paralyzed. And then, as consciousness wavered in the balances, all sorts of vague emotions arose. He felt he must escape. He vainly tried to rise. He struggled to get free while the ghostlike figures looked on and waited. Alas, the command of the frantic brain could not touch the muscles. A misty, lethal power was binding him hand and foot.

In the last lurid moment of consciousness there was the illusion of epic struggle. It seemed to the patient that he was trapped. Yes, that was it! Trapped like a man in a deep well. And on his chest there was a great weight—like the world on the shoulders of mythical Atlas! One of the white-robed figures bent over him and the distressed man on the table imagined he felt its warm breath on his own frigid cheek. Only in the brain was there light—now low—now bright—now low again—and darkness—and night—and oblivion.

Of course, the doctors and nurses had watched the patient with no idea of the conflict that was raging through his brain. The long sigh that marked the coming of the profound sleep induced by ether was the signal for Dr. Bridge that his time had arrived. There would be a quick incision, and then in a moment he would know whether or not his friend on the table would ever go back to January House. And as Dr. Bridge prepared to operate, Dr. Adair remarked:

"I think I have never seen a patient more composed. He seems at ease."

"Yes, or under perfect control," answered Dr. Bridge. "I think I have never seen a man more deliberate and cool in trying circumstances. Dr. Newman is always the master in a trying situation. It would be most interesting, I am sure, to know something of his secret feelings. For those outwardly composed are seldom without their moments of inner stress."

But now the moment to make the incision had come.

With tense eagerness Dr. Adair and the nurses watched the deft surgeon for some clue of the seriousness of the patient's trouble.

Suddenly, they saw the resolution of the fighter flash in the tense face of Dr. Bridge. And then they knew that it was a real emergency—that doctors and all would have to fight that the patient might live. And with this they bent to the task with the same resolution that Dr. Newman had faced his part of the ordeal.

Elgin, Ill.

News From the Fields

(Continued From Page 14)

The love feast and communion services on Saturday evening were a fitting climax to the meeting. Bro. Oberholtzer officiated. Brother Wampler also was present. There were seventeen local members at this meeting and all of us enjoyed the services and were benefited spiritually.

Home Week in Liao Chou

In harmony with the plans of the Five Year Movement of the Christian church in China, our Liao Chou church recently observed Home Week. Daily talks were given by several speakers on subjects practical in their relation to the home. The training of children, especially in Christian principles, was emphasized. One day after a talk on the family altar, a demonstration was given showing how family worship should be conducted. The week's meetings closed with a very impressive demonstration by the schoolgirls in which they portrayed two homes, one Christian and the other non-Christian. We feel that the meetings were helpful and inspired our people to higher standards of Christian living.

Women's Bible School

Recently two new pupils entered the Bible school—a grandmother sixty-five years old, and her grandson's wife, who is sixteen years old. They represent the oldest and the youngest in our school. The grandmother is a Christian and wants to learn more of the doctrine. She is trying to read more of God's Word by means of the phonetic script.

There are sixteen babies and small children in the school, belonging to the twenty-seven mothers who are in the school. A nurse takes care of the tiny babies and the older ones go to kindergarten. These mothers do their own cooking, sewing, and washing along with their school work. We wonder if many of our American mothers would be willing to make the effort and sacrifice that these Chinese mothers do to get a bit of education and learn the doctrine.

In the Hospital

A man came into the hospital with a locked jaw, caused by hard coughing attacks. Unfortunately he waited three weeks before coming for help. The jaws were fixed and could not be set in place even though an anæsthetic was given.

Two soldier boys have been in for typhoid and typhus. They are over the fever and are convalescing. The typhoid case is a young fellow seventeen years old who ran away from home because his father beat him. He is quite peevish and tries to boss the nurses. When asked what he would do when he left the hospital, he thought he could work; but work is scarce. He decided he had better be patient and said: "I'll take anything you bring me to eat." He wants to go back home. Many of these soldier boys find that home is the best place.

Shansi Conditions

Yen Hsi Shan has retired temporarily to his farm home at T'ai Shan, but the ultimatum has come for Yen to leave the country or the central government will make war on Shansi, and continue to bomb the capital, Tai Yuan Fu. We hope that the former governor of Shansi will do something to keep the province from bloodshed and that the central government can effect his retirement in a peaceable manner. We surely pray that peace may come speedily to this country which has been so harassed for years by terrible civil strife.

CORRESPONDENCE

TO THE WOMEN OF THE SOUTHEASTERN REGION

In the Women's Work of the Church of the Brethren we are growing. Are we women glad for this growth, or should we be satisfied with our past attainments and relieve our consciences with the balm of "Perfect Contentment"? A sense of ease perhaps might follow for a time, and yet we must question if this state of mind would not result in an inactive, irresponsive, starved condition of soul desires.

It is natural for us to watch for growth in the spiritual, as well as in the physical; so in our women's work we are watching for development, for interest intensified and for its effectiveness. As representatives of the Women's Work of the Southeastern Region, may we each one keenly feel our individual responsibility. May each woman, young or old, fully realize the great possibilities that rest with the womanhood of the world. May we, as never before, study the needs of humanity; and may we deem it a privilege to

(Continued on Page 30)

For "Grace" at Table and "Family Devotions," Use—

Think on These Things

By Amos R. Wells

A new book of daily meditations throughout the year. For each day it suggests the Bible reading, prints selected verse with meditation, illustration, or quotation, ending with a short prayer. **Helpful in training the devotional life.** 254 pages. **$1.50.**

God's Minute

A collection of 365 one-minute prayers, one for each day of the year. Prayers were written by leading Christian men and women. At the top of each page is a Bible passage encouraging prayer. **Thousands have used this book with great profit to themselves.** 384 pages. Cloth, **60c.** Keratol, **$1.00.** Art Leather, **$1.25.**

Grace Before Meals

By Nyce and Bunyea

Suggests a table prayer for each day. Prayers are short and pointed, asking for something definite, thankful for some special blessing. Its use will lead you out of your own narrow and sometimes selfish prayers. 167 pages. Plain edges, **50c.** Gilt edges, **60c.**

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

News From Churches

(Continued From Page 25)

ect for raising missionary money and gave musical concerts at Brethren, Onekema and Bear Lake; their offering was $25. The total Christmas offering for world-wide missions amounted to $102. The father and son banquet was held Dec. 26 and was enjoyed by a large crowd. The Ladies' Aid furnished the banquet. The Aid met Dec. 10 and elected officers, Sister Chas. Forror being chosen president.—Mrs. Cuma Leckrone, Brethren, Mich., Dec. 29.

MINNESOTA

Lewiston.—During the past summer much good carpentry talent came to light and as a result we have a new shingle roof on the church. The woodshed of the Aid home was also remodeled into a kitchen so that the entire hall may be used as a dining room. We are now able to handle large numbers much more efficiently and look forward confidently in this respect to a large attendance at District Meeting next fall. The harvest meeting Oct. 5 was unusually well attended. A community dinner was served at the Aid home. At the Thanksgiving services an offering of $70 was taken for home missions. Teachers' meetings are held weekly and are felt to be very much worth while. At the council meeting Dec. 2 church officers were elected for the year. Three were baptized Dec. 13.—Mrs. Roy Cady, Lewiston, Minn., Dec. 20.

MONTANA

Proctor.—Nov. 19 to Dec. 1 Brother and Sister W. Riddlebarger were with us in a series of meetings. The community was much benefited by the soul-inspiring sermons given by Bro. Riddlebarger. The music under the direction of Sister Riddlebarger was an inspiration. She did good work with the children, four of them accepting Christ; five in all were baptized. Thanksgiving Day Bro. Webb of Whitefish gave us a message after which a basket dinner was served. The Flathead church is fortunate in having Brother and Sister Riddlebarger to labor among them. Bro. Riddlebarger preaches the fourth Sunday of each month at Proctor. Bro. Webb, who takes the second Sunday, is also much appreciated. The young people are organized with Mrs. Urban Savall advisor and Charlotte Hawkins, president.—Mrs. Leri Learn, Proctor, Mont., Dec. 27.

NEBRASKA

Beatrice.—After services yesterday the congregation was invited to the basement where dinner was served. This was followed by a social time. The Sunday-school board discussed some plans for 1931. Dec. 21 we had our Christmas exercises. Some aged ones who no longer can attend services were remembered as well as some children who were sick. Eld. J. W. Gish continues in the capacity of pastor.—E. J. Kessler, Beatrice, Nebr., Dec. 29.

Lincoln.—Bro. Homer Caskey of Council Bluffs, Iowa, came to our church Nov. 16 and began a revival meeting which continued two weeks. As a result twelve were baptized. The sermons that Bro. Caskey gave us were deep and spiritual and the membership was encouraged and built up. Nov. 17 at our father and son banquet about fifty were present. The last Sunday of November our meetings closed and we held our communion on the following Monday evening with Bro. Caskey officiating. About ninety surrounded the tables. Bro. S. B. Wenger, our pastor, and his family are enjoying the Christmas holidays in their old home in Ohio. Dec. 21 we had our Christmas program in the morning. In the evening Mrs. Iva Inness, a W. C. T. U. worker of Lincoln, gave an interesting talk. Dec. 28 the pulpit was filled both morning and evening by Paul J. Graybill of Yale University. —Opal I. Newton, Lincoln, Nebr., Dec. 30.

NORTH DAKOTA

Kenmare.—We had our yearly council meeting Sept. 27 when the following officers were elected: G. I. Michael, elder; secretary, Jorgen Boe; Sunday-school superintendent, Ava Harry; Messenger agent, Earl Schwartz; correspondent, Ava Harry.—Ava Harry, Kenmare, N. Dak., Dec. 27.

OHIO

Bear Creek.—Our Thanksgiving service was well attended considering the zero weather. The missionary committee had charge of the service which consisted of talks and stories on thankfulness. An offering of $86 was taken for home missions. Nov. 16 a peace declamation contest was sponsored by the Ohio Council of Churches; there were five contestants. Quite a number of our folks attended the Passion Play given in Dayton. Dec. 2 at our regular members' meeting, members for the various boards and committees were elected. Dec. 21 the young people and children gave the pageant, The Great Light. Our Christmas offering was $64. The children gave $21 for the support of the missionaries' children.—Mrs. Maudie Filburn, Dayton, Ohio, Dec. 30.

Covington church met in council Nov. 28. Sunday-school and church officers and members for various boards and committees were elected. Bro. J. O. Click, our pastor, was unanimously chosen as elder for the coming year. The installation service for the new officers was held Sunday morning, Dec. 28. Sunday, Dec. 7, Bro. F. N. Sargent of Chicago delivered the morning message and in the evening before the worship service, vesper services for juniors, young people and adults were started. These meetings are being well attended and helpful and interesting programs arranged. Sunday evening, Dec. 21, a cantata-pageant, "The Manger Glory," under the direction of Miss Ethel Manning was given to a very large audience, and on Sunday evening, Dec. 28, Bro. R. C. Wenger from North Manchester, Ind., gave the message at the worship service. The Covington Ladies' Aid has been progressing very nicely the past year with an average attendance of fifteen and has taken in over one thousand dollars.—Edith Deeter, Covington, Ohio. Dec. 31.

Donnels Creek church enjoyed a love feast Nov. 1 with Bro. N. B. Wine officiating. Bro. Johnson also was present. On the Sunday following Mrs. R. F. Flory gave a talk to the children and Bro. Wine preached. Dec. 10 the church met in members' meeting. Church officers were elected for the year. Bro. G. W. Barnhart and wife were installed to the deacon's office. This service was in charge of our pastor, Bro. R. F. Flory. At Thanksgiving time a liberal offering was taken for home missions and at Christmas time the offering was for foreign missions. The Christmas cantata, The Coming of the King, was given by the children and young people of the Sunday-school.—Ruth Dresher, Springfield, Ohio, Dec. 29.

Lick Creek church held their homecoming Oct. 26 which was well attended. The first week in November Sister Mary L. Cook of North Manchester, Ind., conducted a series of meetings which continued for three weeks. Nine accepted Christ. A splendid interest was shown and the meetings were very well attended. Our love feast was held Nov. 9. Nov. 28 the B. Y. P. D. of the District held their eighth annual conference at Lick Creek. Bro. Kahle of Virginia was the speaker. The cabinet elected Sister Vera Swank of Lima as president. Dec. 5 we held our quarterly business meeting. Dec. 7 the church entertained at the county home. Our pastor, H. H. Hendricks, talked on the Christmas Spirit. Some special music was rendered and a treat was given to each member of the home. Dec. 9 Bro. J. L. Guthrie preached a missionary sermon.—Sadie Hire, Bryan, Ohio, Dec. 26.

Lower Miami.—On Dec. 21 the children of our Sunday-school gave a missionary Christmas program. At this time they brought the money which they had earned in different ways to help in the missonary project. This amounted to over $47. In the evening a male quartette from Manchester College furnished a very interetsing program which was enjoyed by all. On Christmas night, by a united effort of the churches of our township, a Christmas drama was presented in the high school auditorium. This we feel was a credit to the churches which participated, our own church being one of them. We also tried to demonstrate a real Christmas spirit by furnishing baskets of provisions for unfortunate families in our community.—Blanche Furrey, Dayton, Ohio, Dec. 28.

Poplar Grove church held an all-day harvest meeting Nov. 2. Our pastor, W. U. Wagner, gave the address in the forenoon. An offering of canned fruits and vegetables was brought for the needy. In the afternoon a temperance address was given by Mrs. Nellie Philips, and an address on The Rural Church was given by Mr. Don C. Ward, principal of the Union City high school. At our last council we re-elected Bro. Ralph Haladay as missionary director. The writer was chosen Messenger agent and correspondent. The ministerial board was authorized to secure an evangelist to hold a revival some time next fall. The children gave a Christmas program of songs and recitations Sunday morning, Dec. 21. In the evening an impressive pageant, The Child of Prophecy, was given by the Sunday-school.—Mrs. Harry Williams, Greenville, Ohio, Dec. 27.

Sidney church was blessed by the six strong spiritual messages given by Bro. Von De Ogden of Dayton, beginning Oct. 29. Nov. 2, rally day, we went over the top in our attendance total. Miss Mabel Funderburg presented a very interesting ilustrated talk to the children. Nov. 26 a number listened to the Thanksgiving message by the pastor, after which we repaired to the basement and enjoyed a covered-dish supper. Mrs. Coppock is president of the missionary society and Mrs. Cora Mayo, president of the Aid. At the business meeting Dec. 11 the various church officers were elected. The children's Christmas program was very good.—Essie Stoner, Sidney, Ohio, Dec. 26.

West Milton.—Nov. 17 we held a very spiritual love feast with Bro. S. S. Blough of Ft. Wayne, Ind., officiating. Monday night following we began our two weeks' revival. Bro. Blough gave us very helpful messages; we were glad for the special music rendered by the Georgetown quartet and two sisters from Salem. Bro. J. B. Deeter, one of our oldest members, rendered a very fitting number Sunday morning. One evening the sermon was given mainly for the young people who also gave special numbers. Three accepted Christ. Since we have no regular pastor, our elder, Bro. S. A. Blessing, Bro. Galen Royer and Bro. Paul Gibble have been filling most of the appointments. Dec. 19 at our regular council the Ladies' Aid Society asked permission to redecorate the church which was granted. The young people also asked for a special council to consider the placing of a piano in the church and on Dec. 23 permission was given. The four churches of the town are to hold a union service of prayer for four days beginning Jan. 1.—Mrs. S. C. Gnagey, West Milton, Ohio, Dec. 27.

PENNSYLVANIA

Allegheny Valley.—Dec. 14 we held the first service in the new Allegheny Valley Church of the Brethren at Natrona Heights. Dec. 21 they had seventy-three at Sunday-school. One feature was a choir made up entirely of young men about nineteen years of age.—C. D. Brendlinger, Kennerdell, Pa., Dec. 24.

Brothersvalley.—Under the able leadership of Prof. H. N. Mostollen the Pike Sunday-school rendered a cantata on Sunday evening, Dec. 21. Monday evening under the supervision of our elder's wife, Sister Rhodes, who is superintendent of the primary department, the pro-

gram of the young people was given.—B. B. Dickey, Berlin, Pa., Dec. 27.

Lancaster.—Our Easter sunrise service was one of interest and spiritual uplift. The oldest and the youngest of our neighboring ministers, Eld. Amos G. Hottenstein of E. Petersburg and Caleb Bucher of Quarryville, were present to lead us in worship. A cantata, Life Eternal, was sung by a mixed chorus in the evening. Eld. R. P. Bucher preached the preparatory sermon and Eld. J. I. Baugher officiated at the May 4 communion service. Missionary Albert D. Helser of Garkida portrayed in his vivid way the needs of Africa, July 6. The Daily Vacation Church School was directed by the pastor from July 14 to July 25. Sixteen volunteer teachers and helpers coöperated. Tbe attendance was the largest in the history of the school. Miss Rebekah S. Sheaffer of Elizabetbtown College addressed the Church School and D. V. C. S. groups at their outing at Long's Park. Dr. Ralph Schlosser delivered a great harvest home message September 7. Sept. 28 was Religious Education Day; Church School promotion; sermon, and installation of churcb and Church School officers. Bro. Chester A. Royer gave the rally day address Oct. 5. Oct. 12, under the direction of the Welfare Board, Bro. Ulysses L. Gingrich of Union Deposit, Pa., preached the morning sermon. Eld. John B. Brubaker of Florin, Pa., preached the preparatory sermon Nov. 1, communion Sunday, and officiated at the love feast service. He was assisted by Elders John W. Myer and R. P. Bucher. Two hundred tbirty-nine communicants. A very encouraging growth over previous communions. Fathers and Sons' Day was appropriately observed Nov. 16; Bro. Franklin J. Byer of Williamsburg, Pa., preacbed the sermon. Nov. 23 was Home Mission Sunday. The offering, together with tbe Thanksgiving offering, was given to home missions. Our pastor gave us a series of services on the Advent of Christ. The evening of Dec. 21 marked the climax of the year's efforts: A Christmas service, World Wide Voices, was given very effectively; a Christmas cantata, The Holy Child, was sung by the church chorus, directed by Bro. W. E. Glasmire.—Mrs. W. D. Fisber, Lancaster, Pa., Dec. 22.

Nanty-Glo churcb met in council Dec. 18 with Eld. J. A. Robinson, of Johnstown, Pa., presiding. We were glad for the presence also of Eld. Galen B. Royer, pastor of the Morrellville church and president of the Western Pennsylvania Mission Board. Officers were elected for the year beginning Jan. 1. We will coöperate with the other Protestant churches of the town in a union evangelistic campaign beginning soon after the first of the year. Our fall evangelistic services, conducted by Bro. D. P. Hoover, of Mt. Pleasant, Pa., closed Nov. 16. Bro. Hoover preached gospel sermons in an able manner. As a result, eight were baptized and three received by letter. Seventy-five were present for the communion service at the close of the meeting. During the summer and autumn months our pastor devoted some time to the Penn Run congregation, but since Dec. 1 he has been giving his entire time to the Nanty-Glo church. Dec. 21 our Sunday-school presented in a splendid way and to a full house a cantata entitled, Gwen Allen's Christmas.—Mrs. H. C. Hess, Nanty-Glo, Pa., Dec. 29.

Pine Glen church began a revival Nov. 9 and closed Nov. 23 with Bro. Wilbur C. Swigart of McVeytown as evangelist. The church was much strengthened spiritually. Special music was furnished by members of the Spring Run church and by the men's chorus on different evenings. We were also pleased to have Brother and Sister Arnold of the Burnham church with us two evenings; they gave us some very beautiful messages in song. Bro. Swigart accompanied by our elder visited in many homes in the community. As a result of the meetings, together with some personal work by members of the Spring Run congregation, seven were baptized at the Spring Run church on Sunday afternoon, Dec. 14.—Ida M. Miller, Mattawana, Pa., Dec. 26.

VIRGINIA

Daleville.—Since our last report Daleville Academy has reopened; the council meeting for reorganization was held; our pastor has conducted four revivals; the fall love feast was observed with a record attendance of young and old; Thanksgiving was properly observed; the Regional Conference with its great inspiration was enjoyed. Many of the old officers were retained; C. S. Ikenberry was retained as elder. A publicity committee was appointed to report to county and church papers; hereafter Mrs. R. P. Huff will write for us. A larger parish committee was appointed. At this meeting a unanimous vote was given Bro. Robert Sherfy to be licensed to preach. During the early part of October our pastor held a successful revival in Lynchburg. Immediately upon his return he began trying to fire his home people with pentecostal zeal. The result was a very fine meeting at the Pleasant Dale house with Miss Elizabeth Barnhart of Wirtz, Va., leading the singing. Eleven souls were received by baptism and the membership there greatly revived. At Jones Chapel there was a two weeks' meeting. One promising young man was baptized and there were four confessions. Bro. Sherfy and wife then challenged us to do our part in a short campaign for souls at the home base. Results were most gratifying. Crowds were very good from the first and grew until the last night when all available space was used. The membership was revived and twelve were baptized. Because of vision, sacrifice and work on the part of many of our leaders here, coupled with a like spirit in adjoining congregations, Daleville Academy still lives to do a bigger and better piece of work than ever before. Bro. Williar, our new principal, expects to move here in the spring. Our goal for next year is a 100 per cent increase cnrollment; this year's increase is most gratifying. Our women's work and the junior church should not be ignored. The latter under the direction of Mrs. W. M. Kahle and others is still proving a success. The women are giving two scholarships to Daleville Academy, besides carrying their part of the District load. They have a strong missionary program. Recently they served the yearly oyster supper which has come to be a great community event.—Mrs. D. V. Shaver, Daleville, Va., Dec. 23.

Valley Bethel church met in council Dec. 19 with Eld. C. B. Gibbs acting as moderator. All old officers were reëlected. Nov. 5 and 6 Bro. I. S. Long gave us very interesting lectures on his work as missionary in India.—Edna C. Bussard, Bolar, Va., Dec. 29.

WASHINGTON

Seattle.—Tbere are several encouraging features about tbe work here. At the December meeting of the teachers an attendance goal was set; fifty properly enrolled was to be the mark to be reached by Christmas. This was attained by the middle of the month. Work was begun among the Chinese and very encouraging prospects are before us. Sister Gish is in charge of this activity. A series of meetings is to begin Dec. 28 and continue for two weeks with the love feast on Jan. 11, and tbe reorganization council on Jan. 12. The meetings will be conducted by the pastor, Jay Eller. The Seattle congregation enjoyed sharing with the other churcbes of the community a visit by Bro. D. W. Kurtz. He lectured three times in Seattle and we feel much enriched.—Geraldine Eller, Seattle, Wasb., Dec. 18.

Sunnyside congregation met in council Dec. 13. Cburcb officers for tbe year were elected with Bro. Stricker, elder. We held our annual missionary meeting Nov. 23 when the missionary offerings were gathered in, amounting to around $150. Recently Bro. D. W. Kurtz showed his pictures and gave a lecture wbich was much appreciated and enjoyed by all. We expect to have Bro. Geo. Hilton and wife with us sometime in February for a two weeks' meeting.—Mrs. John T. Reeves, Sunnyside, Wash., Dec. 22.

Wenatchee Valley.—At the evening hour during the month of October our pastor, W. Earl Breon, delivered a series of sermon studies in the Gospel of John. At the close of these services six boys and girls were added to the church by baptism. A number of our people attended the funeral of Bro. W. B. Stover. He had been a frequent visitor here, being present and officiating at the laying of tbe corner stone of our new church. Under the auspices of the ministerial association of the city a union Thanksgiving service was held. The speakers included Bro. Breon, as chairman of the ministerial association. The church entertained as tbeir guest on Dec. 7 Bro. D. W. Kurtz of Long Beacb, Calif. During tbe morning service we were given a very vivid and masterful description of tbe Passion Play. The morning message was broadcast, as all our morning services bave been during the past year. At 2:30 we were favored with a timely address on the Task of the Church. The large auditorium was again filled in the evening to listen to an intensely interesting account of Bro. Kurtz's recent trip abroad. We held our semiannual love feast Dec. 10 witb Bro. Wm. Mohler officiating. Plans are being made for an evangelistic meeting during the winter.—Mrs. J. W. Shafford, Wenatcbee, Wash., Dec. 23.

THINGS I KNOW IN RELIGION

By Joseph Fort Newton

A collection of twelve of Dr. Newton's best sermons. His plea is not for faith in more things, but more faith in a few fundamentals. He deplores our "trying to live a maximum of life on a minimum of faith." A book for those who will study, weigh, think. 188 pages. **$2.00.**

❖ ❖ ❖ ❖

AFRICAN STORIES

By A. D. Helser



Hundreds of copies of Bro. Helser's new book, **"AFRICAN STORIES"** have gone out. Folks are reading and enjoying these stories.

One salesman writes, **"The first evening I sold seven. I have read a dozen stories and think the book is very good."**

Get your copy and you too will enjoy these stories that so vividly picture the natives in their huts and daily life.

Single copy, $1.75; 5 to 9 copies, each $1.25; 10 or more copies, $1.15 each.

Brethren Publishing House, Elgin, Ill.

TO THE WOMEN OF THE SOUTHEASTERN REGION

(Continued From Page 27)

live in this age and a greater privilege to be used in the Master's service in our enlarged women's field.

As your colaborers in the Region, may we have your helpful suggestions, your constructive criticism, your willing coöperation, and your unified prayers that we may use wisdom and discretion, and above all, have the love of souls at heart.

Mrs. Levi Garst, Chairman.

Mrs. O. S. Miller, Associate Chairman.

Bridgewater, Va.

McPHERSON AREA REGIONAL CONFERENCE

The annual Regional Conference of McPherson College territory is appointed for Feb. 1-6, 1931, at McPherson, Kans. A complete program has been arranged covering several vital aspects of the life and work of the church. Daily periods are to be conducted as follows: Christian Doctrines, Ralph W. Schlosser; Religious Education, Rufus D. Bowman; The Ministry, M. R. Zigler; Bible Study, J. Hugh Heckman. World Peace will be discussed by J. Daniel Bright and V. F. Schwalm. "Pastoral Hindrances" will be treated by J. J. Yoder. Col. Ebbert of the Kansas Anti-Saloon League will present: The Present Crisis of the Temperance Cause. A conference on community church cooperation will be led by Dr. J. B. Gonzales of the Kansas Council of Churches. Sisters are to have a session on Women's Work. The idea of open conferences will be stressed throughout the meeting. Inspirational addresses will occupy the daily chapel periods and the evenings. The Music Department of the College is to be represented frequently on the various programs.

The trustees of the College are to be in session all day on Monday, Feb. 2. In the evening of that day they will assemble with the faculty in the annual dinner. Rufus D. Bowman will preach both morning and evening sermons in the McPherson church on the preceding Sunday. These meetings are appointed to register and promote the spiritual life of the church. Each congregation in the McPherson College area is solicited to be represented by both men and women. Pastors and Sunday-school workers are key people in the church and the congregations are urged to help make their presence possible. Entertainment will be provided by the McPherson brethren and those who know they are coming will do us a favor by writing ahead of their intentions. Address all communications about the Conference to the Regional Conference Committee, McPherson College, McPherson, Kans.

McPherson, Kans. J. Hugh Heckman.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Boning-Bolinger.—By the undersigned at the home of the bride's parents in Wenatchee, Nov. 20, 1930, Chas. F. Boning and Edith L. Bolinger.—W. Earl Breon, Wenatchee, Wash.

Brown-Auker.—At the home of the bride's parents, Elizabethtown, Pa., by the undersigned, on Nov. 8, 1930, Emanuel B. Brown of Lancaster, Pa., and Minnie R. Auker.—W. D. Fisher, Lancaster, Pa.

Clark-Feightner.—By the undersigned Dec. 22, 1930, Everett D. Clark of Andrews, Ind., and Evelyn M. Feightner of Huntington, Ind.—Ezra Flory, Huntington, Ind.

Fuhrman-Foubrman.—By the undersigned at his home Dec. 20, 1930, Bro. Samuel S. Fuhrman and Sister Ruth Fouhrman, both of Brodbecks, Pa.—N. S. Sellers, Lineboro, Md.

Hess-Willis.—By the undersigned at his home, Ralph G. Hess and Geneva Willis, both of near Oxford, Pa.—U. C. Fasnacht, Quarryville, Pa.

Richardson-Berkheiser.—At the First Baptist church, Miami, Fla., Nov. 21, 1930, by the pastor, Dr. White, Bro. Simon Richardson and Miss Mary Elizabeth Berkheiser, both of Miami.—A. L. Richardson, Troutville, Va.

FALLEN ASLEEP

Bowers, Sister Huldah Pollard, born at East Sharpsburg, Pa., Jan. 28, 1877, the daughter of Brother and Sister Alfred J. Pollard, both deceased, died of a heart affection, Dec. 7, 1930, at the home of her sister, Mrs. Jos. Blattenberger, Roaring Spring, Pa. Her husband died in Florida in March, 1929. She was a member of the church for about ten years. Funeral in the Roaring Spring church by S. P. Early assisted by Eld. Jas. A. Sell. Interment in Greenlawn cemetery, Roaring Spring.—Lena M. Hoover, Roaring Spring, Pa.

Bowman, Eliza Jane, born in Stark County, Ohio, the daughter of Avarilla and Richard Vandergrift, died at her home in Pierceton, Ind., Dec. 17, 1930, aged 82 years, 7 months and 3 days. She married Thos. Michael Bowman Feb. 23, 1868. Seven children were born to them. She was a member of the Spring Creek congregation and the last of the group of charter members. Funeral services in the home by Eld. Moyne Landis. Burial in Hillcrest cemetery near Pierceton.—Mabel Mishler, South Whitley, Ind.

Custer, Sister Margaret Jane, died near Fulks Run, Va., Dec. 22, 1930, aged 80 years, 7 months and 16 days. She accepted the faith of the Church of the Brethren about sixty years ago and from then on walked in the light of its teachings. Funeral at the Mt. Carmel church by Bro. John H. Cline assisted by Eld. H. O. Turner. Interment in adjoining cemetery.—P. H. Turner, Genoa, Va.

Deardorff, Mrs. Emma, wife of Wm. H. Deardorff, of Empire, Calif., died Dec. 7, 1930, aged 63 years, 4 months and 16 days. She was born in Darke County, Ohio, the oldest child of John and Catherine Blocher. She united with the Church of the Brethren in early years and remained faithful. She is survived by her husband, two daughters and four sisters. Funeral at the Empire church by M. S. Frantz assisted by A. M. White. Interment in the Modesto cemetery.—Pearl Kappler, Empire, Calif.

Fouke, Bro. Robert Franklin, born at Security, Md., died in Waynesboro, Pa., Dec. 7, 1930, aged 53 years, 4 months and 12 days. While crossing the street he was struck by an automobile; he died from the injuries received. He united with the Church of the Brethren in 1914. He is survived by his wife, two sons and four daughters. Services in the Waynesboro church by Elders L. K. Ziegler and H. M. Stover. Interment in the Rose Hill cemetery, Hagerstown, Md.—Sudie M. Wingert, Waynesboro, Pa.

Gibble, Ida E., was born near Terre Hill, Pa., Oct. 22, 1863, daughter of the late Isaac K. and Kathryn Regar Overholser, fell asleep at St. Joseph's Hospital of a complication of diseases, Dec. 10, 1930, aged 67 years 1 month, and 18 days. She was united in marriage to Samuel S. Gibble Dec. 20, 1883. She leaves her husband, one son, one daughter, one brother, three sisters, and two grandchildren. She was baptized in the faith of the Church of the Brethren, April 26, 1891, by the late Bishop S. R. Zug. She was an active worker of the church, a member of the Mary and Martha Bible class and a devoted member of the Sisters' Aid Society. She was faithful to her church and always concerned for her welfare. Services at the Church of the Brethren, Lancaster, Pa., by her pastor, W. D. Fisher, and at the Spring Creek church, Hershey, Pa., by Eld. John C. Zug. Interment in the Spring Creek cemetery.—Mrs. W. D. Fisher, Lancaster, Pa.

Hoover, Sister Amelia Dubs, died Nov. 16, 1930, at her home near Menges Mills, York County, Pa., aged 74 years, 3 months and 29 days. In her youth she joined the Pleasant Hill Church of the Brethren and lived faithful until death. A few hours before she passed away she was anointed. Surviving are her husband, Bro. Absalom Hoover, six sons (two of whom are deacons) and two daughters. Funeral services at the Pleasant Hill church by Eld. G. Howard Danner and J. C. Sellers. Interment in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Hullenberger, Geo., died Dec. 17, 1930. He married Mary Jane Altman about sixty years ago. The union was not blessed with children. Bro. Hullenberger lived in the Huntington church many years. His wife died about ten years ago. Services by Ezra Flory. Burial in Mount Hope cemetery near Huntington, Ind.—Ezra Flory, Huntington, Ind.

Kline, Sister Mary, died at her home near Hershey, Nov. 21, 1930, aged 52 years, 11 months and 22 days. She is survived by her husband, seven sons and three daughters. Services at Heidelberg by Elders F. S. Carper and Henry King. Interment in the adjoining cemetery.—Mrs. Mary Bashore, Hershey, Pa.

Kuntz, Sister Susanna Fager, died Dec. 7, 1930, aged 89 years, 6 months and 26 days. Three daughters and one son survive. Funeral at Hanoverdale church by Elders A. M. Kuhns and W. L. Gingrich.—Mrs. J. N. Wright, Hummelstown, Pa.

McMillen, Jacob, born near Lima, Ohio, Sept. 7, 1850, died at his home in Wenatchee, Wash., Nov. 23, 1930. He was one of a family of

twelve children. He came into the church when twenty-one; he was a faithful deacon. He lived in Missouri, Kansas and North Dakota before finally settling in Wenatchee Valley. He was married three times, two companions having preceded him. His wife, Martha Neher McMillen, survives with his children and stepchildren. Funeral services in Wenatchee Valley church by the undersigned. Burial in Sunnyslope cemetery.—W. Earl Breon, Wenatchee, Wash.

Mock, Bro. Joseph R., born at Imlertown, Pa., Nov. 11, 1873, died at his home in Roaring Spring, Pa., Nov. 2, 1930; he was the son of Geo. and Mary Mock. His parents died when he was quite small and he was raised in the home of Brother and Sister Daniel B. Replogle as their own child. He united with the church early in life and lived a consistent Christian life. He married Mary Ellen Price Feb. 26, 1899, who survives with one son, one brother and a sister. Funeral in the Woodbury church by Eld. J. B. Miller and S. P. Early. Interment in the Replogle cemetery.—Lena M. Hoover, Roaring Spring, Pa.

Palmer, Bro. Frank, died at his home near Uniontown, Md., Dec. 6, 1930, of complications, aged 58 years, 6 months and 6 days. He united with the Church of the Brethren fourteen years ago and remained faithful until the end. He is survived by his wife and seven children; two children preceded him. Funeral in Pipe Creek church by Eld. J. J. John assisted by Eld. John D. Roop. Interment in adjoining cemetery.—Hilda Speicher, Uniontown, Md.

Simon, Mrs. Clara Watts, born in Douglas County, Kans., died Nov. 27, 1930, aged 32 years, 7 months and 17 days. She married Fred Simon Oct. 7, 1916. Surviving are her husband and daughter, her father, R. N. Watts, five sisters and four brothers. She had been failing in health for some time and about three weeks before her death was taken to Lawrence for treatment. She was prominent in all church and social affairs. Services by L. H. Griffith assisted by J. R. Smith and H. R. Stover. Burial in the Washington Creek cemetery.—Mrs. Asa M. Postma, Lone Star, Kans.

Smith, Lewis, died at the Hershey Hospital, Nov. 4, 1930. He was accidentally shot while out hunting. He is survived by his wife, two sons and two daughters. Services at Spring Creek by Rev. A. K. Weir, pastor of the United Brethren church of which he was a member, assisted by Bro. B. W. S. Ebersole. Interment in the adjoining cemetery.—Mrs. Mary Bashore, Hershey, Pa.

Smith, Mrs. Myrtle Kyle, died at the home of her mother, Mrs. Ida Keiper Kyle, Dec. 1, 1930, after an illness of almost six months. She was in her thirty-fifth year; her husband and one son survive. Services by her pastor, J. A. Robinson, with interment in the Headricks cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Teeter, Bro. Francis Zerrah, youngest son of Geo. W. and Mary E. Teeter, born March 17, 1911, near Scottville, Mich., departed this life in the Blodgett Memorial Hospital of Grand Rapids, Mich., Dec. 17, 1930, aged 19 years and 9 months. At the age of eleven he confessed Christ and united with the Church of the Brethren. This union with his Lord was a constant source of strength and hope during the time if his intense suffering. Surviving are: the father and mother, living in Woodland, Mich.; one sister, two brothers. Funeral services from the M. E. church in Woodland, Mich., by the writer, assisted by Eld. J. M. Smith and Rev. Loomis. Burial in the Woodland cemetery.—Ervin Weaver, Woodland, Mich.

Wert, Mildred Marie, daughter of William and Marie Shotzberger Wert, died Oct. 27, 1930, aged 5 months, 25 days. Services at the home, Lancaster, Pa., by Eld. W. D. Fisher and at the Mohler church near Ephrata by Rev. Horst, Mennonite.—Mrs. W. D. Fisher, Lancaster, Pa.

Westveer, Cora Metzger, daughter of John E. and Lydia C. Metzger, born near Rossville, Ind., Dec. 14, 1877, and died at her home in Lafayette, Ind., Nov. 25, 1930, of blood poisoning. She was an active member of the Baptist church for a number of years. She is survived by two daughters and two sisters. Funeral at the home by D. G. Dunkin and J. Elbert Smith. Interment in Pleasant View cemetery near Rossville.—B. H. Bossert, Indianapolis, Ind.

Williams, Minerva Jane Riley, born Sept. 9, 1861, Warrensville, N. C., died at her home near Cashmere, Wash., Dec. 11, 1930. Her husband, Alfred Williams, and five children survive. She lived in a quiet way but was loved by many. Funeral by the undersigned from the Cashmere M. E. church.—W. Earl Breon, Wenatchee, Wash.

Wilson, Mrs. Mollie, daughter of Mr. and Mrs. Theo. Stephens, born in Auburn, Ill., May 25, 1867, died suddenly at her home in Girard, Ill., Nov. 14, 1930. She lived in Auburn until 1911 when the family moved to Girard where she had since resided. In 1890 she married John Wilson. She is survived by her husband, one daughter, stepmother and eight grandchildren. Funeral services at the church in Girard by A. L. Sellers. Interment in Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Wissinger, Wm. B., aged 53, died at his home, Dec. 19, 1930. He was a member of the Walnut Grove Church of the Brethren, from which services were conducted by J. A. Robinson. He leaves his widow, one son, an adopted son and two stepchildren. Interment in the Grandview cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Wren, Minnie Yoder, died Dec. 15, 1930, aged 60 years, 1 month and 16 days. She married Joseph Wren Feb. 8, 1894. Two sons, two daughters with her husband survive. Twenty-seven years ago she became a faithful member and worker to the end. She became ill about six months ago. She also leaves two brothers, one sister and four grandchildren. Services by her pastor, Bro. C. Walter Warstler, in the Stony Creek church. Burial in DeGraff cemetery.—Mrs. Esther F. Huber, DeGraff, Ohio.

FOR SALE: GOOD FARM, 64 acres adjoining Manchester College Grounds. Seven room brick house. Well ditched, buildings and fences in good repair. Location unexcelled. A long time Federal Loan makes payment easy.
WABASH NATIONAL BANK, Wabash, Indiana

BIBLE STUDY AT HOME
under the direction of
BETHANY BIBLE SCHOOL
If you can't come to Bethany we will bring Bethany to you
Correspondence-Study Dept.—M-1
BETHANY BIBLE SCHOOL
3435 Van Buren St. Chicago, Ill.

MEN, ATTENTION!
Christian Stewardship Studies
Thirteen lessons on **Christian Stewardship,** prepared by **C. C. Hawbaker** and **J. E. Dotterer** under the direction of the **National Council of Men's Work.** Arranged especially for use in **Sunday-school** class and **study groups.** Each lesson is followed by a series of questions to stimulate further study and discussion. Only as you **understand** the fundamental principles of **Stewardship** will you enjoy the **practice** of **Stewardship.** These studies will help you to **understand** and **enjoy Stewardship.** Paper bound. More than 150 pages. **Price, 25c.**
Brethren Publishing House, Elgin, Illinois

Don't Like Stories?
"Well, I Do and I Read Them"
says the man who writes these lines. That is, he likes good, clean stories. Here are some of the kind he enjoys—

Hold That Line
By Harold M. Sherman
Vic Wanderman was an athlete, a great football player, but unfortunately his uncle was coach at Bowen College and that made it hard for Vic. But he won out. The book will hold you to the end.

The Oregon Trail
By Francis Parkman
A true story of the experiences and observations of the author in the Wild West during the 40's, when trappers, traders, scouts, guides, buffaloes and Indians held full sway. Often called **"The immortal epic of the opening of the West."**

Freckles Comes Home
Jeannette Stratton Porter
Those who love nature and admire the noble will delight in reading this new book from the talented daughter of Gene Stratton Porter. Her delineation of the character of the Swamp Angel and Freckles strikes a responsive chord in every honest heart.
The price is only 75c per volume.
Brethren Publishing House, Elgin, Ill.

DO NOT DELAY—SUBSCRIBE TODAY

THE NEW GOSPEL MESSENGER

[Including the Missionary Visitor]

The **Messenger** and **Visitor** are merged into one 32-page weekly. **Mission news every week.** We hope to make the publication better than ever. Illustrated. **Something for every member of the family. Only $2.00 for a whole year.** And **1931 Yearbook free** (mailed to all $2.00 subscribers about Feb. 1).

Our Premiums Will Appeal to You. Take Your Choice

Premium No. 1. "SOME BRETHREN PATHFINDERS," by **J. H. Moore.** A most readable story of many pioneer Brethren preachers. **This book and the Messenger, $2.50.**

Premium No. 2. "THE LIFE OF D. L. MILLER," by **Bess Royer Bates.** A splendid account of a most wonderful life. **This book and the Messenger, $2.35.**

Premium No. 3. "SOME WHO LED," by **D. L. Miller** and **Galen B. Royer.** The story of more than fifty church leaders with **the Messenger, $2.35.**

Or, you may have the **Messenger for three years for only Five Dollars.** For Premium No. 1, **add 50c.** For Premiums Nos. 2 or 3, **add 35c.** For all three Premiums **add $1.20.**

Select your premium, fill out this blank and enclose your check. This will give you the **Messenger until Jan. 1, 1932.** DO IT TODAY.

SEE YOUR AGENT OR SEND IN YOUR SUBSCRIPTION

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... for **GOSPEL MESSENGER** for 1 year (3 years) and for Premium No. .....

Name .....

Street or Route ..... Postoffice .....

[ ] Renewal [ ] New State .....

DIARY AND BUDGET ACCOUNT BOOK, 25c

A Pocket Diary for Christians who would really budget as faithful stewards. Many are using it every year. They like it.

HOMELY TALKS OF A HOMELY WOMAN, $1.00

BY FAY INCHFAWN

In which an English woman (Using the English word "homely") talks to mother, father, baby, John, Bunty, Jane (the servant) and others in "homely" English. **Recommended by leading women of our church.**

RELIGIOUS EDUCATION OF ADULTS, $1.50

BY W. EDWARD RAFFETY

A practical book for practical people, not a book of theory for the idealist who seldom mingles with real folks. **Religious leaders will find much help in it.**

FINDING THE TRAIL OF LIFE, $1.00

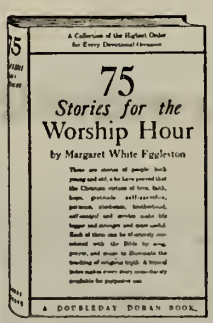
BY RUFUS M. JONES

Many have lost it, some have never found it. Jones has been over the road, knows its ups and downs, its many turns and slippery places. **A book you will not forget.**

WORSHIP IN THE CHURCH SCHOOL THROUGH MUSIC, PAGEANTRY AND PICTURES, 50c

BY H. AUGUSTINE SMITH

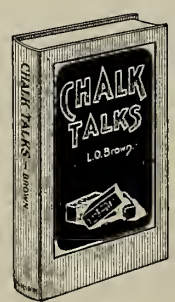
If you have heard Smith interpret and seen him lead you know what you may expect in this helpful book. **Get it.**



75 STORIES FOR THE WORSHIP HOUR, $1.50

BY MARGARET WHITE EGGLESTON

A fine collection of stories well suited to win and hold attention and to lead to real devotion. **Will meet your needs.**



CHALK TALKS, $1.25

BY L. O. BROWN

A great book for teachers and preachers. Fifty verses of scripture visualized and riveted through the eye gate by use of simple chalk drawings. **Hold your boys and girls with chalk.**

DEVELOPING PERSONALITY IN BOYS, $1.75

BY W. RYLAND BOORMAN

Learn to know boys and how to lead them out and you will discover that they are reasonable, ambitious, idealistic and crave comradeship. **Read this book if you would know boys.**

THE AMATEUR POSTER-MAKER, $1.00

BY J. E. PERKINS

Religious education calls for much handwork. Learn to make your own posters, do your own illustrating. **This book shows you how.**

IMPROVING YOUR SUNDAY-SCHOOL, 75c

BY PAUL H. VIETH

Helps you to use the good in your school and shows how to make the good better and the better best. **Even the small school will appreciate this book.**

Our aim is to help you to the best books for your every need. Whatever your problem we are in position to help you find the books that will assist you. Write at any time that we may know your difficulty and help you over it.

"THE HOUSE OF GOOD BOOKS"

BRETHREN PUBLISHING HOUSE
ELGIN ILL.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., January 17, 1931 | No. 3

Einstein on "War and Peace"

THIS famed physicist, hailed as the "ruling monarch of the mind" when he touched shore at New York on Dec. 14, 1930, said:

1. When recourse is made to war, "it is the duty of man to commit crime" in the name of his country.

2. Pacifism is a "very worthy thing"; peace is the major humane task at hand.

3. Refuse military service in time of war. "Real pacifists should practice this in times of peace as well. . . . It should be the mission of pacifists to recruit people from all over the world for this idea."

4. "If only 2% of the men liable for war service were to refuse there would not be enough jails to take care of them."

5. Let those convinced that "war is wrong" subscribe to an "international war resistance fund" in order to strengthen the idea everywhere.

6. Do more than merely speak; "meet the wolves" who are not already convinced.

7. "A spirit of peace should reign the world over for the realm of the mind does not recognize wars."

Note: Active divisions of the American Legion in California at once began to plan the prevention of any speaking engagements in California, whither Professor Einstein was going via Panama.

PEACE COMMISSION, BOARD OF RELIGIOUS EDUCATION

BY J. D. B.

TWELVE DEPARTMENTS, INCLUDING: Editorial—General Forum—Missions—Pastor and People—Home and Family—Kingdom Gleanings—Correspondence—Announcements—News From Churches—Etc. VOLUNTEER TALK, Pages 13 to 15

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



Church of the Brethren, La Verne, Calif.

OUR CHURCH

BY MYRA BROOKS WELCH

Not many moons ago, as men count time
And seasons pass,
'Twas but a heap of gravel, sand and dry cement
A crude unshapen mass
Of steel and unstained, molten glass.
Behold, the miracle which love has wrought!
A church, a house of prayer with beauty fraught,
Staunch and true it stands
With tower uplifted toward the sky
Like strong, uplifted hands!
And folks pass by who mark its beauty—
Calculate its strength
And estimate how many feet it spans
This way and that
In breadth and length.
But there are other passers too,
Who see, entwined with gravel, sand and steel,
The deeper things
That alien eyes may never view.
They see the pennies brought by bands
Of little children, earned and consecrated
By the labor of their hands;
They see the dollars given by the mass of men,
Who must fare forth to labor
And with each successive sunrise
Perforce fare forth again;
They see the daily sacrifice—
The tables spread with scanty fare,
That in love's labor each, both small and great,
May have a share;
They see the widow's lowly mite
Appear beside the gifts munificent
Equal in the Father's sight.
A church – a house of prayer, with beauty fraught,
Staunch and true it stands,
With tower uplifted toward the sky
Like strong, uplifted hands!
And deep within our souls we cry,
With one accord,
O may there nevermore be those who would deny
Us beauty, in thy house, oh Lord!
There troubled ones find peace,
A holy calm pervades the place;
Sweet music pours its healing balm into each heart
And quivers through the vaulted space;
Pain-racked bodies here may feel
A healing Presence overshadow them
As surreptitiously they reach uncertain hands
And touch his garment hem.
And here within this sacred place
Alien souls who grope for God
May meet him face to face.
And yet, not long ago, as men count time
And seasons pass,
'Twas but a heap of gravel, sand and dry cement,
A crude unshapen mass
Of steel and unstained molten glass.

La Verne, Calif.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., January 17, 1931 No. 3

EDITORIAL

The Age of Heroism

Do you ever find yourself thanking God in your prayers that you have been spared the ordeal of living in such trying and heroic times as men and women had to meet in past ages? Times when Christians had to choose between renouncing the faith and risking their lives, their fortunes or their social standing? At least you have heard prayers like that, if you have not made them yourself.

There is something noble in the sentiment which inspires such prayers, but there is another factor in them less pleasant to contemplate. It is the evidence they furnish of blindness to the real demands of the age in which we live. If we had eyes to see the implications of the gospel which we profess to accept and love and obey, and hearts sensitive to the injustice and selfish greed which face us constantly, we would know that it takes as much heroism now to be a real follower of Jesus as it ever did.

The opportunity to enjoy a taste of bitter persecution is not far to seek. The openings for heroic service are abundant, far more numerous than the candidates to occupy them. It is a question of willingness to pay the price.

And that comes back to the same old question that meets us at every turn of the road: How much do we love? E. F.

The French Exception

FRANCE constitutes the one major exception in a world plagued by economic indigestion. Just why this should be so is something of a mystery—so much so that doubtless more than one correspondent has nosed about in France to see if he could uncover the reasons.

One such has written that the most plausible reason for the French exception seems to be the French themselves. It has been well said that "The business situation as a whole is what the millions of people make it in the management of their private affairs." Our authority feels that this is particularly true with respect to France. The French are hard working and thrifty. As a people, they are cash buyers. They know little or nothing of the great American habit of installment buying. Doubtless this is one rather significant reason why the French are sitting pretty while others are having hard sledding.

And the more one thinks of the typical American practice of living ahead of income, spending the week's wages or the month's salary long before it is earned, the more one is constrained to feel that the French exception is the result of French simplicity. Perhaps when the average American gets his installments paid up, he too, will be ready to substitute work for speculation and cash for notes or mortgages. H. A. B.

Avoiding the Shock

A FAR-SEEING thinker tells of a type of Christians who "would be equally shocked to see Christianity doubted or put into actual practice." You are not among them, are you? Their number is none too small.

They are very jealous of the faith, that is, of a correct statement of the faith. They have little patience with any questioning of long cherished interpretations of the gospel. They have much concern that the sermon should give no evidence of such questionings.

But they have no corresponding concern that the implications of the faith should be set to work at solving the actual problems of human relationships. Sometimes they almost seem to fear that they might be. Or perhaps they are so intent on keeping the formulas intact that they do not see what would happen if they were converted into life. In either case the result would undoubtedly be a shock to them.

Because the mind yields very slowly to the pressure of the truth. The full meaning of Christian discipleship, of faith and love, of sonship with God and broth-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

erhood with men, makes its way with great difficulty past human prejudice and ignorance.

But why say "they" and "them"? Are not all of us too close akin to the type of which we speak to have any ground for a superiority complex? Who of us would not be shocked at the lengths to which the Golden Rule would go if we allowed it complete control of our own lives? Or if not shocked, at least astonished, at the new joy we would find in our soul depths, if we learned to believe whole-heartedly in God's goodness?

But don't you think we would all like it when we once became accustomed to it? E. F.

Private Advantage and the Public Good

WHAT has become of the man who set great store by the public good? Has his race perished from the earth? From what one reads in the papers it is rather easy to think that private advantage, and not the welfare of the public, is the chief interest of American citizens.

Consider the statement of a shrewd and well-known American publisher who glories in the fact that he was one of the first to interpret the publishing business as a purely commercial enterprise, "as nothing more nor less than a name-brokerage business."

This Cæsar of the economic world writes: "Then and there, I determined to offer to the American people editorial pages so baited with reading matter, drawings, and photographs, as to attract and gather into one compact group, the several hundred thousand or more people in this country who are the most cultured, the most traveled, and the most affluent . . . a 'matched pearl' list of names." And all to what purpose? Not primarily to serve subscribers, but to build a list of prospects to sell to advertisers!

For a good while there has been an uneasiness in the land based on a growing conviction that publishers have quite generally sold out for a mess of pottage. That is, as our Cæsar has said, publishers are chiefly engaged in shrewdly gathering and culling names to sell to the highest bidder. And now the intimations are more than justified. On the basis of this publisher's blatant statement, the gentle reader is a fool not to see that a publication is just so much sticky fly paper, baited to attract the best sucker list for those who have the price.

The editor who had a conviction, who perhaps occasionally championed a real cause, has given way to the chameleon who is all things to all men in order to build the best list of prospects. For a more revealing statement of why the public press has lost much of its power with thinking people it would be hard to surpass the simple statement: "The publishing business, analyzed to its basic elements, resolves itself into nothing more nor less than a name-brokerage business." If this confession can be taken at anywhere near its face value, then more than ever is there need for the sane and concientious ministry of the religious press.

The same dry rot of obsession for private advantage is cutting the conscience out of American public life. For example, there is the sickening situation in politics. First of all, see how a dearth of concern for the public good and the ceaseless pursuit of private advantage have all but wrecked the machinery of local government. In our great cities there seems to be some subtle understanding, with financial aspects, which has made our judiciary system practically powerless to deal with the big criminal. Certainly, there are all sorts of smoke screens raised, all sorts of diversions staged, but the pay-off business goes merrily on. Racketeers wring untold millions from business, and flourish until our satirists say that only saps work! This is mainly because officials sworn to serve the commonweal refuse to act; judges busy themselves with the claims of criminals rather than the protection of the public; lawyers serve too often for the fees involved rather than the equities at stake; and the police, often mere pawns in it all, keep going in a circle.

But this sorry business is not confined to the officialdom of local political units. It has spread as a blight throughout our governmental system. Consider

In This Number

Editorial—
The Age of Heroism (E. F.), ... 3
The French Exception (H. A. B.), ... 3
Avoiding the Shock (E. F.), ... 3
Private Advantage and the Public Good (H. A. B.), ... 4
Dividends and Persons (E. F.), ... 5
Kingdom Gleanings 16
The Quiet Hour (R. H. M.), ... 17

General Forum—
Einstein on "War and Peace" (J. D. B.), ... 1
Our Church (Poem). By Myra Brooks Welch, ... 2
In Thy Presence (Poem), ... 6
Financing the Local Church. By Frank N. Sargent, ... 6
The Roamer Looks at Life—Prelude. By Joseph Van Dyke, ... 7
Peace—A Challenge to Christian Youth. By Rebecca Foutz, ... 7
What the Parent Owes to the Child. By Ezra Flory, ... 8
Concerning Attitudes. By Mrs. E. M. Brubaker, ... 9
Why Was I Born? By Otto Laursen, ... 10
For Self-examination. Selected by Frank B. Myers, ... 11
Church Music Notes (A. F. B.), ... 11
Conference Budget Financial Statement (C. M. C.), ... 20

Missions—
Some Mission Notes, ... 12
Student Volunteer President's Message. By Roy Nicholson, ... 13
Officers of the Student Volunteer Groups 1930-1931, ... 14
Reports From College Volunteer Groups, ... 14
Echoes From the Regional Conference. By Grace E. Bosserman, 15

Pastor and People—
Empty Benches—Why? By Paul B. Studebaker, ... 18
Making the Great Decision. By George W. Tuttle, ... 18
The Great "I Am's" of Jesus. By A. P. Geib, ... 19

Home and Family—
Giving Thanks (Poem), ... 22
Muddy Shoes. By Chester E. Shuler, ... 22
Happy Though Civilized.—No. 3. By H. A. Brandt, ... 22

the scandal shows that have been broadcast from the national capital from time to time. Note the statement of "the man in the green hat" as it relates to men in the higher walks of public life. He is quoted as saying that "four out of five senators and congressmen consume liquor either at their offices or homes." Doubtless he exaggerates, but even so, if many of our higher officials live one way and vote another, they are hardly men of conscience. They have more in common with those who seek private advantage in place of the public good.

And so one comes to this, that now as always, politics is chiefly in the hands of those who vote so they will keep their jobs, who are generally eager for a place on another pay roll.

Now the responsibility for this state of affairs is only partly on those in public life. Everywhere there seems to be a veritable plague of self-seekers shrewdly calculating private advantage rather than the public good. In its more obvious aspects, the plague is one of racketeers muscling in, collecting tribute and living as parasites, as dead weights on the economic life of the nation.

Less obvious, but no less significant, is the attitude of those who will endorse anything—for a consideration. Mark how the testimonial business has become a joke and a scandal. And yet, it goes gayly on along some new tangent. Recently nationally known business men have been staring out of half-page advertisements by the side of matter that commends cigarettes —or what have you?

When those who are in places of leadership will endorse commodities without respect to their effects on public health or morals, we have certainly come to the real nadir of the quest for private advantage irrespective of the public good.

That this thing persists in the land is due to the fact that all too many people are indifferent, perhaps even desire to have it so, in the hope that they too will reap where they have not sown. At any rate leaders have become like people, or people like leaders. Meanwhile the public press has sunk to the name—brokerage business, politics languishes, and the general welfare of the nation is left to the tender mercies of those who prefer private advantage rather than the public good.

However, this sort of thing can not stand at the present point forever. Not all the rich are self-seekers. Not all millionaires are using their funds to nullify amendments to the constitution which stand as the legal basis for noble experiments. And not all common men are in travail of spirits for forms of personal liberty which mean neither liberty nor the public good. There must be many times seven thousand who have not bowed the knee to the almighty dollar, the American Baal. Even many of those who might find it hard to stand in a day of special temptation, nevertheless appreciate and applaud the moral qualities of a Lindbergh, or judge to a nicety the sincerity of senatorial candidates.

Indeed our citizens are not all bad, but they do need to be aroused to the fact that something must be done to dampen the quest of private advantage and further the realization of the common good. A house that is honeycombed by the manipulations of grafters and the outright stealings of racketeers can not stand. Even prosperous America can not pay the bill indefinitely. Taxes are mounting; waste is becoming not only evident but onerous. And some day the worm will turn.

So in one way or another it is pretty clear that the pursuit of private advantage can not be allowed to run wild. A time will come when it will cost everybody too much.

But why wait for things to come to such a pass? Why not recognize that if the public good is the best eventually it is also the best here and now? Yes, this is a great day for the man with a conscience, for the man who will stand by the best he knows, for the man who will ignore the name-brokers, turn out the double pay-rollers, and touch not the commodities that lower the tone of public health or morals. Yes, it is a great day for those millions who seek first, not private advantage, but the public good. H. A. B.

Dividends and Persons

THE prevailing thought of our American life and of modern civilization generally takes more kindly to Old Testament emphasis than to that of the New. It likes the doctrine that righteousness pays dividends in cash and shows much interest in prompt collection of the dividends. It does not appreciate so much the doctrine of Jesus that persons are worth more than property, especially in the extreme form in which he stated it, to the effect that a single individual is of more value than all the property in the world.

If it did, it would never think of spending thousands of lives to protect somebody's investments in foreign oil or mahogany. If it did, it would not for the sake of larger profits consign men and women and children to lives of grinding toil and dwarfed capacities of mind. If it did, it would make more serious effort to turn its boasted claim of equal opportunity for all from a partial falsehood into a whole fact.

There is much missionary work to be done yet before all of us can believe that a man is of more value than a sheep when the sheep is our sheep and the man is some other man. Or that the dividends which righteousness pays are really there even if they are not subject to income tax. E. F.

GENERAL FORUM

In Thy Presence

Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel and all around us seems to lower,
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear.
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy, and strength, and courage are with thee?

—RICHARD CHENEVIX TRENCH.

Financing the Local Church

BY FRANK N. SARGENT

WHOSE responsibility is it to finance the local church, and what should the budget include? Should there be one budget for church expenses and another for benevolences?

These are questions that we often ask and many of our finance boards and church trustees are seeking information as to a plan which will work.

First of all, let me say my experience with individuals has been that if they have been taught the gospel of giving, and have learned to give systematically, thus honoring God with the first fruits of their labors, the question of a plan for them is very simple. The same thing applies to local churches. I am trying to say that the most important factor in the development of a successful local church financial program is proper teaching which puts a great responsibility on the ministers and teachers.

Due to the fact that so large a number of church members do not have a plan for systematic giving, the problem of financing the local church is intensified.

In many of the local churches I find the men meeting from time to time and discussing this problem with the thought that it is their problem and they must see that it is solved. Now, it is true that the men of the church who are the heads of the church families do have a responsibility in this matter. But if the younger folks are not made to feel their responsibility in the task, they will be ill-prepared to accept it later in life.

The committee whose responsibility it is to finance the church should have in addition to men, a representative of the women's work, as well as a representative of the young people's organization. Every member of the church who enjoys its fellowship and benefits should contribute regularly each Lord's day. If there are such in the church who are church charges, or think they are too poor to contribute to the support of the church, they should be reported to the deacons or a special committee and these officials should see that they get necessary assistance either in material support or proper teaching.

If each child who is a member of the church is helped to see that the church's program calls on them for their contribution, it challenges them and helps them to feel that they are a part of the church, where if only the men of the church feel this responsibility, and the children are excluded, the avenue for a successful church in the future is clogged. It is scriptural to lay by on the first day of the week, and if we follow it conscientiously, it becomes an act of worship to us.

I am not sure that it would be wise to suggest that we all use the same plan for our budgets.

Many churches are coming to appreciate the plan of having one budget and including everything in it that the church is supposed to contribute during the year. This plan has some distinct advantages, in that it helps to eliminate special drives. The whole church should know just what is included in the budget and printed copies should be available for everyone. Before the budget is passed on all should have the opportunity to suggest things that in their opinion should be included in the year's obligations. When it is passed on by the church in council; then it should be presented to the church as a whole, "preferably at a Sunday morning service." A sermon on the church would be in place. It would be in place on special occasions such as Thanksgiving, Christmas or at a spring meeting for Annual Conference offering, to stress special needs, but with the understanding that what is raised is a part of the budget.

If perchance an emergency should arise during the year, that was not anticipated and that can not wait to be included in the following year's budget, then the proper announcement should be made and the loose change of that offering go toward the emergency. This would not affect the envelope offering previously dedicated to the church budget.

Some churches have found the plan of having a separate budget for benevolences very successful. One of the explanations I have heard for two budgets is that some people wish to confine their offering to a special cause, but that could be done with a combined budget, for anyone has the right to specify to what cause his offering should go. Still others give for their reason that they are not in sympathy with the plan of the church, and therefore do not care to support it. I am not in full sympathy with the United States government, but I pay my taxes and try to help elect men to represent us who will try and improve my government.

The importance of the church and her work justifies my coöperation whether I am in full accord with all her plans or not.

The elder or pastor should be in close touch with the trustees or committee responsible for raising the budget. These officials should coöperate and advise with them, but only under very unusual circumstances should the minister or pastor be charged with the responsibility of raising the finances of the church.

We know that Jesus had a treasurer; and since the treasurer keeps the money, paying it out for the causes approved in the budget, he should be a member of the finance board. We do not know whether Jesus had a budget or not, but I am of the opinion that they did anticipate the needs and gave to the treasurer sufficient funds to pay the bills.

Chicago, Ill.

The Roamer Looks at Life

BY JOSEPH VAN DYKE

Prelude

AFOOT and light-hearted, I took to the open road. September and October found me traversing the mountain and coast states. It was a new world to me, and a new venture, and all that came of it can not be transmuted into words. This present record is not intended to be historical in any sense; in much of it what happened and what did not happen are freely mixed. Diary notes, if there had been such, would be dull reading for they hold only the bare shell of experiences. I have aimed here to give more than that; to look underneath appearances, to discover the essentials, the meat of what occurred, and report it in clearness to you who read.

Being intent on larger game, I entirely missed the famed wonders of the west to which ardent tourists have made beaten paths. I have yet to see the Yellowstone, the gorgeous Canyon, the sky hungry redwoods. I did see the great cold temple built by the brawny pioneers to Utah, and the great warm temple built by middle-aged folk in affable California; but neither contributed to my argosy. For I had not intended to visit the west to marvel. There are wonders in anyone's dooryard to marvel at. I had not gone to wax ecstatic over nature's beauty and to write reams of gushing poetry. I had not traveled a thousand miles from home in order to boast of where I had been and what I had put my body close to. My journey was, more than anything else, an adventure of the spirit. Scarcely a day passed but that some one gave me a lift on the way, but I had determined before setting out that there were no short cuts in learning how to live. So I became an argonaut seeking a goodly prize. I am writing the log of that search nearly a year after its physical completion. If it has value it is because it is essentially true, not merely reasoned to be true, but experienced and known.

THE ROAMER.

Beaverton, Mich.

Peace—A Challenge to Christian Youth

BY REBECCA FOUTZ

BECAUSE mankind, especially youth, seeks adventure, the earth, the sea, and the air have been pretty well explored. But let none weep or sigh thinking that there are no worlds left to conquer.

Great problems are ever with us, to challenge our courage and our daring. And those that concern the well-being of our fellow-man, constitute the highest adventure known. Like as is necessary in conquering earth, sea or air, these problems require vision that can see farther than the human eye and courage of the spirit as well as of the flesh.

Promoting the doctrine of peace will furnish any youth with adventure. It will call forth all the strength that he has to give.

Peace is a positive Christian teaching. The gospel tidings of peace and goodwill were to *all* men. For all mankind are God's created children. He meant for all to share in his blessings, spiritual as well as material. His love has no color or race boundary.

War is caused by hate and greed. The stronger try to exploit the weaker. It is the exact opposite of the supreme Christian principle—love.

There are several lines along which we can labor in a positive way. Let not discouragement hamper because the effort seems small and insignificant.

Tell the truth about war—its futility, horror, waste and moral consequences. If this were done, especially in history, instead of its pretended success and glory being extolled, much ground toward its outlawing would be gained. Witness how each side circulates lies about the other in order to keep their people at fighting pitch during a war. Anything that is afraid of the truth hurting its cause is not worthy. There is also the exploded plea that preparation for war insures peace. Yet men still propagate that lie.

Labor both in word and deed to take profit out of the making of the implements of war—this to hold in peace time as well as during war. This would remove one of the strongest incentives for war and the preparation for it. For there are always those who do not scruple to see their fellow-man slaughtered if they gain thereby. We hang our heads in shame to think that many such are professed Christians. Nations that are civilized and have the gospel are the great transgressors in this respect. What an indictment of our failure to live our religion!

Help promote the idea of using the energy expended

in war to settle differences without fighting. If even a small part of the effort it takes to prepare for and prosecute a war were used to prevent it, killing would never need to be resorted to. The old way has been to fight first, until all are exhausted, and then after irreparable damage has been done, discuss a settlement of the problems which have become aggravated and added to by the war. The late World War is a stupendous example in this respect. This reversal in method is a ringing challenge to Christian youth who will be the future men of affairs.

As a climaxing thought, let us vision this possibility —that if the money used for armaments were diverted to the cause of helping humanity, anywhere and in any way that its lot could be bettered, would not this revolutionize man's feeling for his fellow? Wouldn't the war spirit die for want of fuel to feed it?

Such a use of resources would be a greater challenge and a more thrilling adventure than any war ever was. It would give free course to all the courage and patriotism that war propagandists claim for their cause. Nowadays we are used to most everything being done on a big scale. We are used to thinking in large *figures*. Even so, such a venture taxes our imagination both as to its size and possibilities. Will modern youth measure up to such a task?

Philadelphia, Pa.

What the Parent Owes to the Child

BY EZRA FLORY

THE home is the greatest blessing God has bestowed upon mankind. Here the lessons are learned which are the hardest to forget, lessons which control life in later years. As goes the home so goes the church, the nation, and civilization. The home is the citadel of morals and the first school to which children go. The home arose in the pure highlands of man's innocency before he had sinned against his Maker and before he had been banished from Paradise. It has spread over the earth with blessings of love and protection indicating to men that God's ideal condition for his children is neither a mighty world conquering an imperial nation, nor an all-embracing and pompous church, but a splendid home in which all the quiet and admirable virtues and graces of the soul may expand and come to complete perfection. The true home is always a reminder of Eden and a type and prophecy of heaven.

It is a sad picture that is reported by those who travel in many other parts of the world, to the effect that no real homes are to be found among the people. In our land, home is an important theme. Thousands of magazine articles are written each year on such subjects as: "How to Make the Home Attractive," "How to Beautify the Home," "Do We Live at Home as Much as We Should?" and so on through endless lists. Poets have given attention to this subject, and we listen to their, "Grandmother's Chair," "The Scenes of My Childhood," "The Old Clock on the Stairs," "The Children's Hour," "The Lost Kiss." There are sermons by famous preachers of England and America in which ministers do not fail to impress the duties of the home. They praise the glory of its mission and denounce its abuses and perversions.

Gray's Elegy in a Country Church Yard contains a sublime picture of the happy days when a weary father returned from work and was refreshed with loved ones about his knees. But the saddest note is reached when these joys are forever past. John Howard Payne, an American, and a poor man, was walking the streets of Paris when in weariness he sat down to rest. As he sat there a sense of loneliness and homesickness came over him. Being a lover of music and poetry he began to compose a ballad to express his feelings. The words are,

"'Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home;
A charm from the skies seems to hallow us there,
Which, seek through the world, is ne'er met with elsewhere.

"An exile from home, splendor dazzles in vain,
O, give me my lowly thatched cottage again;
The birds singing gaily that came at my call;
Give me them, and that peace of mind dearer than all!

"Home, home, sweet, sweet home,
There's no place like home!
O there's no place like home."

One of the striking features about the Jewish religion is its emphasis upon religion and training in the home. It treated the family as the fundamental social institution—the most potent element in shaping the life of the people. Great honor was paid to those who reared a large and well-disciplined family of children. "Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are the children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." The Israelites were instructed to give great diligence in instructing their children about the glorious events and names of their national history, whether in the house or walking in the field.

This worth of the home as estimated by the Hebrews should not be confined to that nation alone. No, the Christian home has an inestimable value. It is a church with an altar of secular sanctity; it is the first and best school of life; with teachers who receive their inspiration from love and duty, and with pupils in the most docile period when the foundations for time and eterni-

ty are laid. Here the first lessons in social life and the spirit of true religion are learned.

Home is a sweet refuge from the cares and turmoils of modern life. There is not on earth a more sacred place than the Christian home. In this holy of holies parents stand in place of God to the child, making it the nearest approach to God and the best preparation for heaven.

That which makes reclaiming the criminal and the vagabond so hard, is that he has no home to live in. He lacks a fond father, a loving mother, a kind sister and an honest brother to fold him in forgiving arms and help him make a man of himself. No one can estimate the infinite good, as a preventive of evil, that a good home brings to society. In a study of influences in the child's character formation, a group of university students reported after a careful investigation, that the home is more potent than all other institutions combined.

It is in the home that anarchy becomes a kindergarten process, or children learn first to break law.

"Charlie, if you don't go and get that fork, I'll skin you," yelled a father. But Charlie did not stir. He explained to friends that dad often talked that way.

"Sammy, bring me the nails," said a father.

Sammy did not stir but said, "In a minute."

The father did not argue, but took the lad by the trousers and dipped him in a barrel of water that stood near. Sammy screamed: "I'll go, father, I'll go."

When his clothes were changed by the father, Sammy got the nails.

In the first chapter of First Kings David was at the point of death. Adonijah sought to seize his father's kingdom before David died. It is no surprise when we read, "For his father had never displeased him at any time saying, Why have you done so?" In other words, this son had never been called upon the green carpet, but had been permitted to have his own way. Not only David, but society is now paying for such a lack of discipline.

Oliver Wendell Holmes was one time asked: "When should we begin to teach a child?" Holmes replied, "A hundred years before it is born." Psychologists are agreed that the "set" of life is made by the time a child is seven years old. Bushnell said it is so at the age of four. The Bible assures us that God will keep covenant and mercy with those who love him and keep his commandments to a thousand generations. Every thought, whether foul or fair, leaves its ghostly fingermarks somewhere. A little boy ran by his father's desk, and spying a nickel begged for it. The father desiring to teach a lesson, said: "I would not take it for I don't know whose it is." After begging, the boy ran to play and the father thought to himself: "I have gained a victory." Then the boy came again and the father repeated his words. The boy took the money and went out. The father thought he had lost in the struggle. After a few minutes the money was returned. Today that little boy is a man working for the government. Some time ago a manufacturer came to that man, now a collector of income tax, and desired the law to be given a certain interpretation. The boy now a man said: "It is not mine, I can not do it." The manufacturer therefore found it necessary to pay $50,000.

These candidates for humanity have a right to be given a chance for strong physical bodies, and right attitudes toward honesty, chastity, industry. The child is not yet a whole human being. He is only a candidate for humanity. His mental functions are limited. He must be studied and directed. Denial of toys, or of play hours, or even a meal will not injure the child. A wise mother hearing her child swear washed his mouth

(Continued on Page 20)

Concerning Attitudes

BY MRS. E. M. BRUBAKER

"And the Pharisees sought to ensnare him." Why such an attitude toward Jesus? Why were they not seeking some benefit from his service and ministry? Were they not in need of benefit? Why so diligent to find fault where you and I know there was no real fault to find? All the faults they found and the accusations they made were false.

I am much impressed with the thought that we need to be very careful lest our attitude toward the work of the Lord in these days be as blind and prejudiced as was that of the Pharisees of old. The Lord could not reveal himself to the Pharisees in his true self because of their wrong attitude toward him. Even so today he can reveal himself fully to those only who are open and hungry for all of his will. It is the believing ones who see his glory and his wonderful works even in our day.

Is there need of seeing him as he is in these days and of being able to lift him up so that he may draw all men unto him? Anyone who loves the Lord with all his heart and his neighbor as himself, surely knows there is such a need. All around us there are those who are deaf, dumb, and blind spiritually as well as physically. The cries of the distressed, the sick and the dying continually ring in the ears of those who can hear. The Lord has given us command to loose the captives and set them free. Anyone who has attempted to obey this command knows it takes the power of God working through us to accomplish the task. So it surely behooves us to have the proper attitude toward the power of God and his ways of working through the gifts of the Spirit for the benefit of the needy.

It seems to me a sad commentary on our attitude toward the work and gifts of the Holy Spirit, when they are so little understood and that some of them are found among us so rarely as to cause unfavorable comments when they are found. All of the gifts should be so common among us that all of us would understand their use and value. When we have it so clearly stated what a grave sin it is to speak against the work of the Holy Ghost, I am amazed that any of our good brethren can feel to say a word against any of the gifts of the Spirit.

The gifts all have inestimable value, as those who have experienced them well know. Would I be qualified to discuss the value of any gift I had never received? I might discuss what I thought I saw of its effect on others, but that would not be a fair test because my attitude might be so blinded and prejudiced that I could not see straight. In this way many false statements are made and much harm done and the Spirit grieved. Many needy souls and hungry hearts go away disappointed because the Lord can do no mighty works in our day because of our unbelief. We pray for Pentecost and then put the lid on before it comes so we are not open to receive it if it should come.

Let us change our attitude in this matter. The Lord knows what kind of a Pentecostal blessing to send. Trust him. "If we ask for bread he will not give us a stone." The church needs an unadulterated baptism of the Holy Spirit, and let every Uzzah be afraid to put his hand on the ark. The Lord always raises up an able leader who keeps things decent and in order without quenching the Spirit.

North Manchester, Ind.

Why Was I Born?

BY OTTO LAURSEN

THERE are people in the world who are greatly concerned about when they were born. They do not care to tell us the date of their birthday. If they could, they would erase the wrinkles from their faces and turn back the hands of the clock of time. They are much concerned about when they were born. There are those who in a similar way are concerned about where they were born. They speak with pride of their birthplace. To have been born in old Virginia or in New York—ah, how much that signifies to them! Others are concerned about from whom they were descended. They are proud of their ancestry, they say: "My grandfather was a nobleman!" or "My ancestors came over on the Mayflower!" How they love to dwell on these facts!

When a man was born, where he was born, of whom he was born—all these may be very important matters. But there is another matter relating to a man's birth that is far more important than all these combined. That is the question: Why was a man born? For what cause was he sent into the world? What purpose, what plan did the Mighty Maker of men have in his mind when he placed us as individuals upon this earth?

Why was I born? Here is a question more outstanding than others in importance, for the simple reason that a wrong answer may spell great sorrow to the world and ruin to the individual. Napoleon Bonaparte, once ruler of France, thought he knew why he was born. He thought he was born for the royal purple. He thought that fate had singled him out to be the greatest ruler of all. He thought he was the "child of destiny," and that the stars were set in their courses to fight for him. Napoleon's belief was proven false. But, oh, the lives that were lost, the blood that was shed, and the homes that were made desolate before this ambitious man was turned aside!

It is a serious thing, a dangerous thing, for any man to go out into the world with a wrong answer to the question: Why was I born? Here is a man whom God has sent into the world to do work for the kingdom. This man has the gifts for such service, a good mind, pleasing appearance, the ability to speak and to convince. But he chooses to use these gifts for other purposes, for the sole purpose of exalting himself or of making money; he does this even to the hurt of his fellow-man. What a pity it is when a man fails to find his mission, but uses his God-given talents for selfish ends! What a pity it would have been if Livingstone, instead of being Christ's missionary, had chosen to be a dealer in African slaves! It is bad, often dangerous, for a man to get a wrong answer to the question: Why was I born? But is it not equally bad, perhaps worse, never to ask one's self that question at all?

Some people, strangely enough, seem to be perfectly content with themselves and the world as they find it. It is enough, they say, that they should have food and drink, clothes and a roof overhead. There is with them no reaching out for higher things, no desire to improve the mind or to enlarge the soul. What about such people? Is it too severe a judgment to say that, serving no worth-while purpose, they might just as well as have never been born at all?

When it comes to finding God's purpose for a human life, there is no guidebook so good as the Bible, and no advice so helpful as that of our Master. God's Word would have us know that behind every life there is some high and holy purpose. You may think lightly of yourself, you may say, "I am too weak and poor to do great things." In spite of your disbelief God has sent you into the world for a good purpose. There is a work that only you can do, a work that will be left un-

done if you do not do it. To do that work is the reason why you are in the world.

Paul sent young Titus to preach the gospel to the people in Crete. If ever a young preacher had an unpromising field, it must have been Titus on the isle of Crete. Of course he became weary; indications are that he sent a letter to Paul complaining about the people. What was Paul's reply? In substance this: "Dear Titus: For this very purpose I sent you to Crete in the first place, and now ask you to stay." Do we catch Paul's meaning? He wanted Titus to stay in Crete, not because the Cretans were so good, but because they were so bad. To take a crowd of sinners, and to preach the gospel to them until there is a great transformation, that is a task that calls for a man of real strength and courage.

As it was with Titus, it is our task to brighten the spot where we are, to take the poor rough material of life in us and around us, and with the grace of God, make of it something fine and good. In a world that scarcely knows him, we are called to be witnesses to the Christ who alone can redeem. That is the answer to our question: Why was I born?

Lincoln, Ind.

For Self-examination

SELECTED BY FRANK B. MYERS

Am I really and truly interested in my church—in helping it achieve its objectives and ideals—or do I just *think* I am? What do I do to prove my interest, that it is half as vital, for example, as I think it is?

How do I look to the man on the outside? Could he tell that I am interested by what I do? How do I look to *him?*

Am I a good example for anybody to follow, or do I just think I am? Or do I think about my responsibility in this connection at all? Do I attend church services as often as I think I do?

How often do I speak a word of encouragement or praise to the minister, or have a pleasant word and smile for his wife? Do I as often as I think I do?

How would the minister classify me? As interested, indifferent, cold? As a friend and helper, or just as one of the congregation? Would he be justified by what I *do?*

Do I really give as the Lord hath prospered me, or do I just think I do? If I should add up my contributions to local church support and to missions, would they represent as large a part of my total income as I think they do?

Would a stranger think me as liberal as I think I am, even if he had all the facts of my other responsibilities?

Do I really care for missions at all? Do I really ever *deny* myself—a new suit, cigars, street car rides (when walking would be better for my health), anything, to help forward the cause?

Do I really ever deny myself or do I just think I do? Do I really believe it more blessed to give than to receive, or do I just think I do?

What kind of a church member am I anyhow? Am I the kind I think I am, or do I just think I am?

I am going to try a little introspection along these lines.

Johnstown, Pa.

Church Music Notes

One of the most important elements in the form of Christian worship is sacred song. It combines intellectual and emotional content in such a way as to hold a prominent place among those desired incitements to holiness which have been traditionally emphasized as of profound value in the church of God. Sacred song has both subjective and objective power, stirring the heart of the singer and inspiring the hearer. The benefit and significance derived from this form of worship, therefore, depend very largely upon general participation in it.

There are, to be sure, other important varities of sacred music which perform useful functions in Christian worship. But these can not successfully be substituted for the singing of hymns by the great congregation, and should never be allowed to usurp that place. Historically, the church has from the beginning made use of this means of spiritual power and expression. The last act of our Lord and his disciples before the supreme trial of Gethsemane and Calvary was the singing of a hymn at the close of the last supper. The apostle exhorted the early Christians to join in teaching and admonishing one another in psalms, singing with delight in the heart. One of the chief exercises of the early church was chanting hymns in honor of a divine Christ. In the early and later Middle Ages, vast numbers of hymns were written and sung, many of which have survived as a precious heritage in our own hymnody. Here is where we discover the hymns that made our fathers glad to live and unafraid to die. Much of the conquering power of the church was due to the hymns of the few sung by the many.

The Music Commission is convinced that many members of the Church of the Brethren have carelessly allowed themselves to lose their sense of responsibility in congregational singing, and also their realization of the great privilege they have thus so unwittingly surrendered. Let our ministers everywhere study to provide the most inspiring conditions for effective congregational singing, and let them exhort the people to universal enjoyment of this privilege. Then let all the people sing. THE MUSIC COMMISSION.—A. F. B.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Some Mission Notes

A Missionary New Year's Resolution

One of our Chicago members two years ago made a resolution to give $5 for missions on New Year's day, and in sending her money this year she expresses great joy in continuing this practice.

Governor Yen Leaves Shansi

Last year's battles in China were all fought outside Shansi province, where the Church of the Brethren is at work. The vanquished leaders, Governor Yen and General Feng, returned with their armies to Shansi. The victorious Nanking government insists that Yen and Feng leave China. To enforce their demands, bombing airplanes have been dropping bombs over the capital city. A number of people were killed.

Just after receiving this information another missionary writes: "Ex-Governor has now definitely left Shansi and we have prospects for a brief period of peace again. But with 200,000 troops quartered in the province there is grave danger of their turning bandits before spring."

The strength of the central (Nanking) government gives hope of a constructive period for China. Chiang Kai-shek, after becoming victor, was baptized into the Christian church. In all probability this is a good omen. The value of this step will be proven by the test of time.

Mission Questions

From a church in Virginia a letter comes asking if the money they raise for the support of a missionary is all used for this purpose, or if a certain per cent is deducted for expenses. Missionary money given for a definite purpose is all used for that purpose. The money for missionary education and the administration of the work is taken from the world-wide fund. Any money designated for support of a certain missionary or for the work in any one of the fields is always used as designated. The cost of missionary education last year, including *The Missionary Visitor,* was 5.32 per cent; and of administration, 3.58 per cent. The rest of the money was all used in mission work.

A brother in Pennsylvania writes that his congregation has some money for missions, but he wonders whether it is needed most in home or world-wide missions. It is needed in both funds. When churches have a preference for home missions, it is quite right for them to designate it for that phase of the work. If they wish the Board to use it to the best advantage where most needed, it should be sent for the world-wide fund. Then it will be divided among the various fields according to the need.

Who Will Provide Two Dollars for Missions?

This appeal is addressed to those who have not given mission money this year, or who can increase their giving by this sum. A good woman in Tennessee sends $3, saying times have been hard with her. She was left a widow recently. She wishes she could send more. An investigation of our record reveals that a year ago she sent $5. Now the mission cause needs some one who will take up the slack not only in what this good woman is unable to send this year, but to help out other people who are doing the best they can where it is less than last year.



Show Yang Summer Conference for 1930

"This conference represents the leaders of our four stations. Those in the front row are the speakers.

"It continued ten days and was one of the best we ever had—perhaps the very best."

VOLUNTEER TALK

Published Occasionally During the School Year

VOL. 12 DEVOTED TO THE INTERESTS OF THE STUDENT VOLUNTEERS NO. 1

Note. For twelve years the Volunteers have helped to edit and the General Mission Board has published a little paper called Volunteer Talk. Last year for the sake of economy, this periodical was published in the Visitor instead of as a separate sheet. Henceforth it will appear in the missionary department of the Messenger.—Ed.

Student Volunteer President's Message

BY ROY NICHOLSON

President United Student Volunteers, Church of the Brethren

In many of our colleges during the past few years there has been a marked decline in the volunteer organization. This falling off in volunteer enthusiasm is attributed largely to the cooling effect of the necessary reduction in the number of missionaries being sent out by the church in recent years. Some even say that our organization is obsolete; but we feel that there is greater need for it than ever before, and that the loss of this organization would seriously impair the work of the church.

This is true not only in its selection of new missionaries, but the most serious loss would come in the lack of missionary inspiration among our college students who are to be the supporters of the missionary enterprise in the near future. A recent study shows that practically every leader in our church at home and abroad was a volunteer in his college days. If the volunteers quit, to whom shall we look for leadership in the church of tomorrow?

I am told that in earlier years the Volunteer Band was the largest and most popular organization in our Brethren colleges. Students sought the organization for membership. Our task today is greater than ever before; hence we must challenge our fellow students with the call of service. A few years ago the Volunteer Band was a strictly professional group; its members were preparing for a certain country abroad. In recent years the foreign emphasis has been lifted. Today the volunteers are a group searching for a place to serve in the kingdom. More consideration is being given to abilities and aptitudes, and less to the geographical location of the field of service. We are a group studying the world situation and its needs, with the desire to give such as we have to relieve that need.

The acid test of a volunteer is the way he responds when it seems evident that his first ideal of serving is cut off. I have known volunteers who lay down on the task when they found that the Mission Board was unable to send them to their chosen field. But I also know of a volunteer who was hindered from achieving his highest ideal, which was to serve abroad, who entered business and has for several years supported a missionary out of his own funds. And he does not make a lot of money either. He has been driving a model-T Ford now for several years, and says he can't afford a new one; yet he has never fallen short on his missionary pledge.

The true volunteer will find expression! The United Volunteers of the Church of the Brethren are trying to develop this vigorous type of volunteer who will find expression regardless of changing conditions or geographical location. John R. Mott says: "When I was a volunteer, if the Board wouldn't send us, we bored a hole in the Board."

Now for a program that will develop this determined, vigorous type of volunteer. A vigorous volunteer will make no apology for his position, but will bring others to see the greatness of his work. In some of our schools the volunteers are considered a weak group of students who take their mental gymnastics by reading devotional poetry, reciting prayers, and so forth; who talk about heathen off somewhere on the other side of the globe, but are blind to the social conditions of their own town. In other cases they are considered pious, nonsocial, and aloof. I hope such concepts are entirely false and unjust, but it is our task to raise the standing of our organization.

Our first task is to properly interpret to the students what the missionary movement is all about—to let the people of the campus know that the volunteers have a live, active organization with the highest purpose a man can possibly have. Possibly there is some truth in the statement that we are not reaching the best students. If we are not, let us not blame God for not calling capable men, for he is probably waiting to use us in calling them.

Being a volunteer in college is not as popular as it once was, yet I believe that the Brethren young people are just as anxious to serve as they ever were when they are challenged with the real sincerity of the volunteers and come to see the dire need of our less fortunate brothers. It is our duty to put on programs and tackle tasks that will challenge the best students. There are several ways of doing this. What I know of the volunteers in the past indicates that we are not as aggressive as we should be. We can not expect new members unless the students know the merits of our

organization. We must have a part in freshman week and let the new students know about the work of our organization at the same time that the other groups are putting on their drives for membership. And as the year progresses, we should keep the missionary challenge before the student body by high quality chapel programs, and a financial drive. But the best challenge we can give is to tackle a hard project. Start a mission in your college town among people who are not being reached by the churches. To give inspiration to students without affording an outlet for expression would be useless. Vigor is developed only by exercise. The vitality of our organization depends upon the work we can give our members; for the spirit of service is gained only by experiencing the thrill of serving others. So let us see that every volunteer has a Sunday-school class to teach, is on a home visitation team, deputation team, or helping at a specific task whereby the joy of service is experienced.

I am pleased to note that all of our colleges have a financial project this year. Bethany is supporting Paul Rupel, Bridgewater his wife, Mt. Morris is backing one of their alumni by supporting Red Royer, McPherson is financing the return of Helser to the field, Manchester supports Clara Harper, and so on. Thus we all have a part in the great work abroad while we are yet in college. This financial project also strengthens our incentive for deputation work.

Those with whom I have talked declare that deputation work is the most practical thing that the volunteer program afforded them. Most of the schools have teams out among the churches. I have had news of McPherson and Bridgewater being in the field during the fall. Manchester has two teams at work. I spent a most pleasant Thanksgiving vacation in five of the churches of Southern Ohio. If any of you desire help in planning deputation programs the writer will be glad to talk with you; or write H. Spenser Minnich, Elgin, Ill., for suggestions, plays, readings, or any program materials you need. I would like to also recommend the National Student Volunteer Movement, 419 Fourth Ave., New York City. They are always ready to help with suggestions and materials. I hope close coöperation may be carried out between our organization and this movement. If one of their traveling secretaries has not visited your campus this year, and you need some outside inspiration, write the movement and they will have a secretary spend a few days on your campus if at all possible.

May God give us, through our best efforts, a fruitful year in His Service.

Officers of the Student Volunteer Groups 1930-1931

United Student Volunteer Officers

President .....Roy Nicholson, North Manchester College
Vice President and Educational Secretary, Grace Bosserman, Elizabethtown College
Traveling Secretary, Ora Huston, 1607 South California Avenue, Chicago, Ill.

Officers of College Groups

Bethany
President .....A. J. Caricofe
Vice President .....Galen Wampler
Secretary .....Cathrine Bechtel
Treasurer .....James Elrod
Chorister .....David Wampler
Pianist .....Mrs. Mabel Schrock

Blue Ridge
No Report

Bridgewater
President .....S. Earl Mitchell
Vice President .....Frank Isenburg
Secretary .....Ruth Layman
Treasurer .....Edna Rader

Daleville
No Report

Elizabethtown
President .....Jesse Whitacre
Vice President .....Grace Bosserman
Recording Secretary .....Dorothy Brungard
Corresponding Secretary .....Ray Kurtz
Treasurer .....Madeline Wolfe
Librarian .....Martha Bucher
Chorister .....Grace Light

Juniata
President .....Ivan Fetterman
Vice President .....John Middlekauf
Secretary .....Kathryn Fisher
Treasurer .....Alvin Alderfer

La Verne
President .....Ed. Cunningham
Vice President .....Martha Baer
Secretary .....Lucile Forney
Treasurer .....Harry Thomas
Chorister .....Pearl Niswander
Deputation Chairman .....Dortha Gans
Practical Service .....Glenn Hannon
Social Chairman .....Evelyn Deardorff
Librarian .....Virginia Stern

North Manchester
President .....Everett Peters
Vice President .....Glen Rust
Secretary, Treasurer .....Grayce Brumbaugh
Program Committee Chairman .....Pauline Kinter
Deputation Committee Chairman .....George Weybright
Home Visitation Committee Chairman .....Thelma Long

McPherson World Service Group Officers
President .....Philip H. Lauver
Vice President .....Charles Austin
Secretary .....Ward Williams
Treasurer .....Ida Lengel

Mount Morris
President .....Zelma Pierce
Vice President .....Mark Burner
Secretary .....Marie Thompson

Reports From College Volunteer Groups

Juniata College

The organization of the Student Volunteers of Juniata College is one of the oldest on the campus. The primary purpose of this organization is to create a spirit of helpfulness among those who are contemplating the foreign mission field as their life work.

It is the purpose of the group this year to have regular biweekly devotional meetings, open to all on the campus; to have special meetings once a month for those who have signed declaration cards; to have men of wide spiritual experience deliver inspirational addresses and give counsel; to secure several new members; to visit at least sixty churches in deputation work; and to raise nine hundred dollars for the support of H. Stover Kulp on the Africa mission field. During the year the volunteers will also endeavor to enhance the spiritual atmosphere of the college and to render such services

as will contribute to the continued growth of Juniata as a Christian college.

At present the organization consists of twenty-five members; fifteen of this number have dedicated their lives to a distinctly Christian vocation and ten have become associate members.

Thus far two special addresses have been given by Dr. W. D. Bowman, Dean of Men, and Rufus D. Bowman, Secretary of the Board of Religious Education in the Church of the Brethren. Programs have been presented in sixteen churches and contributions amounting to one hundred and seventy-nine dollars have been received.

La Verne College

La Verne College Student Volunteers have enrolled for another year of activity. The weekly meetings are usually held in the homes of friends and conducted by members of the group. The attendance averages about forty students, half of whom are signed members. The theme of the group this year is: "My Personal Response to World Needs." The programs consist of addresses by special speakers, book reviews, student talks, and discussions.

This year, Nov. 14-16, La Verne entertained the fall conference of the Southern California Student Volunteer Union which includes eight colleges and universities. Thirty-five delegates attended besides other interested members. The theme, Bringing Christ to the World of Turmoil, was worked out in the three main sessions: the world of turmoil, the all-sufficient Christ, and the willing student being brought forcefully to us by able speakers—Mr. Seaman, L. L. Torbear and J. B. Emmert. It was an inspiration to all who attended.

The main activities of the group are the weekly prayer meetings held in the Mexican homes of La Verne. A group is collected by singing; scripture verses are read and prayer offered. These seem to be enjoyed as much by the members as by the Mexican people. Work is planned for the Chinese mission in Los Angeles and may begin soon. The Student Volunteers are coöperating with a Sunday-school class in work with the Filipino element.

The deputation teams toured Arizona and Northern California during the Christmas vacation. These also represent the "Y" Associations of the colleges. A play is being chosen to help swell the Mission fund.

This with the socials and yearly mountain retreat keeps each one on his toes and living to the full.

McPherson College

The World Service Group of McPherson College is a combination of Student Volunteers for home and foreign missions, student ministers, and all other students definitely interested in opportunities for Christian service. More interest and activity in world service is being manifested on our campus this year than usual. Membership has more than doubled over that of last year.

We are endeavoring to answer every call for service. Deputation teams are sent out from this group in an effort to serve our churches in the field. Already a team of five have completed a ten-day tour of twelve churches in Southeastern Kansas. Programs were also given in two high schools and a large railroad shop. Several other teams are being organized and will be sent out later.

We are furnishing Sunday-school teachers, and children's workers for our own Sunday-school and others of the town. We also plan to answer calls for music, young people's programs, aid in special conventions, or supply student ministers. Five student ministers are now holding regular pastorates.

We send visiting teams to the hospital, and to the aged and shut-ins in homes, to cheer with singing. Many Sunday afternoons are spent in this way.

Our missionary project is the partial support of Bro. A. D. Helser's work in Africa. The goal of our "Sharing-in-Africa" fund is $400 from the student body and faculty. The campaign is still in progress and we hope to realize our goal.

In our study work the first series of lessons was conducted by our pastor, H. F. Richards, on, Our Missions. A series on Church History is now in progress under the direction of Dr. J. D. Bright. A series in hymnology, directed by President Schwalm, will follow.

In these varied efforts we are endeavoring to give each member opportunity for service, and thus serving, aid our fellow-men and our own spiritual growth.

Mount Morris College

The youth of the Church of the Brethren have open to them many opportunities and possibilities of service. Will we accept them, with God's help, or will we shrink back in fear? We, as volunteers, ought to be the first to step out and say: "Come on youth, let's work for God." This brings a big responsibility, but along with it, a wonderful opportunity for service to our Redeemer.

The volunteer group of Mount Morris College is going nicely. We have had a number of meetings, which were all well attended. Our programs consist of some mission study inspirational talks, good singing, and varied selections. Our project for this year is to help support Harold and Gladys Royer, who so recently went to Africa. Deputation work is being planned and will be started soon. We feel we have a prosperous year ahead of us, and with God's help we will do our best. May God's richest blessings be upon like groups in our sister colleges.

(Continued on Page 20)

Echoes From the Regional Conference

BY GRACE E. BOSSERMAN

Vice-President and Educational Secretary, United Student Volunteers, Church of the Brethren

The Student Volunteers met in a regional conference, which included Bethany, McPherson, Mount Morris, and North Manchester, Dec. 12 to 14 at Bethany Bible School.

To Bethany we are very grateful for the splendid spirit in which they welcomed us and made us feel so much at home during our stay with them.

At the first session of our conference, Bro. Floyd Mallott presented the present missionary situation. He said our presence in this conference was an evidence of the vitality of the movement begun by William Carey. As a result of Carey's missionary sermon there are now 380 principal agencies sending out missionaries. There are now a total of 830 agencies to spread the gospel.

At 8:00 A. M., Saturday, we discussed the most prevalent criticisms of modern missions under the leadership of Bro. R. C. Wenger of Manchester College.

After a short recess, Bro. C. D. Bonsack spoke of some future missionary needs and methods. He said there must be a change in our attitude toward other nations, toward other religions, and in our methods and procedure. We can not go with our materialism and superior feeling. We must

(Continued on Page 26)

KINGDOM GLEANINGS

Calendar for Sunday, January 18

Sunday-school Lesson, The Ministry of John the Baptist.—Luke 3:7-17.

Christian Workers' Meeting, My Duty to the Home.

B. Y. P. D. Programs:

Young People—"What Gets Your Attention, Gets You."

Intermediate Girls—Team Work.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Five baptized in the Sheldon church, Iowa.

Three baptized in the Pleasant Hill church, Ohio.

Four baptized in the Empire church, Calif.

Three baptized in the Osage church, Kans.

Five baptized in the South Waterloo church, Iowa.

Three baptized in the Albany church, Ore.

Two baptized and two reclaimed in the Elkhart Valley church, Ind.

Three baptized in the Garrison church, Iowa, Bro. U. H. Hoefle of Robins, Iowa, evangelist.

Ten baptized in the New Freedom house, Codorus congregation, Pa., Bro. Howard Merkey of Manheim, Pa., evangelist; one baptism following.

Seven baptized in the Harmony church, Md., Bro. Harper Snavely of Myersville, Md., evangelist.

Ten baptized in the Pleasant Valley church, Ohio, Bro. C. H. Petry of Mogadore, Ohio, evangelist; one baptized since.

Four baptized in the Morrill church, Kans.

Eight united with the Mt. Olivet church, Va.

Two baptized in the Greenville church, Ohio.

Nine baptized and one received on former baptism in the Bethany church, Ind.

Four baptized in the Middle District church, Ohio, Bro. R. W. Schlosser of Elizabethtown, Pa., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. R. McFadden of Smithville, Ohio, Jan. 25 in the Nappanee church, Ind.

Bro. M. C. Swigart of Philadelphia, Pa., the middle of February in Lima church, Ohio.

Bro. M. J. Weaver of Johnstown, Pa., Jan. 25 in the Roaring Spring church, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. Bennett T. Stutsman, pastor of the church at Des Moines, Iowa, succumbed to an attack of pneumonia Tuesday, Jan. 6. Such is the brief sad word that came to us next day. Bro. Stutsman was one of the younger men of much promise and his untimely going will be mourned by many.

Dr. G. H. Van Dyke of Winona Lake, Ind., sends us "a few items of small interest": Four of the eight instructors in the Indiana University Extension classes in the Winona neighborhood were Brethren; sixteen of the local (North Winona) congregation are teachers in public schools, music or university; of the five last on the floor in a P. T. A. public spelling class three were Brethren; Manchester College graduates are preferred for public school teachers in northern Indiana.

Bro. H. J. Brooks writes from Vyara, Surat District, India, Dec. 11: "The work on the Vyara church building is progressing nicely. The masons have the walls nearly up to the top of the arches of the windows. The head engineer of our town waterworks is a Christian. He has already asked that his daughter's wedding take place in the new church building on its completion."

Sister Julia A. Gilbert, Messenger contributor of years agone, now residing at the Brethren Home, Greenville, Ohio, will be eighty-seven years of age if she lives until the twenty-seventh day of this month. She is somewhat afflicted but gets about some and was able to enjoy the recent love feast at the Home. She appreciates the many Christmas greetings which she received but kindly asks her friends not to expect personal replies.

Bro. A. T. Hoffert, in connection with his pastoral duties at Osceola, Iowa, will be in position this year to give considerable time to near-by churches, high schools or other organizations which desire welfare lectures, especially anti-cigarette demonstrations.

Sister Ernest B. Leatherman, Burlington, W. Va., has arranged to resume her work in the evangelistic field March 1. She is open to several more engagements for 1931 and will be glad to hear soon from churches interested. Some of our readers will more readily identify her by her one time name of Sister Mary Martin.

Bro. H. H. Nye of the General Mission Board, Missionaries H. Stover Kulp of Africa and Dr. A. Raymond Cottrell of India, with Secretaries Bonsack and Minnich, represented our church interests at the Foreign Missions Conference at Atlantic City this week. This is a smaller number of our folks than usually attend this important annual event. The two secretaries utilized the opportunity to look after other duties in connection with their work.

The editor had pleasant fellowship last Sunday with the church at Covington, Ohio, Bro. J. O. Click, pastor. The evening service was the conclusion of the city wide observance of the week of prayer.

Bro. W. C. Sell writes that he is open for one evangelistic meeting before June 5, and for a number of such meetings after that date. His address is 305 Center St., Mount Morris, Ill.

❖ ❖ ❖ ❖

Miscellaneous Items

What They Say About the New Messenger is the title of a symposium that will be ready for next week's paper. We think it will make interesting reading.

"I am thinking of resigning," says one of our Messenger agents who has done splendid work. He says his age makes it very difficult to get out for subscriptions. If he does resign we will miss him. We, however, commend him for looking the situation squarely in the face. There have been pastors and elders who were not as wise as he seems to be.

Volunteer Talk, published occasionally during the school year in the interest of Student Volunteers, occupies most of the missions department this week, and even runs over into the rest of the paper. Some of the matter did not arrive until the first side of the Messenger was already on the press, but the patient reader will find it all if he reads the last half of the Messenger.

Special Notices

Bethany Bible School commencement dates are May 21 to 25 and not Dec. 21 to 25 as printed in the December Bulletin. Just how this mistake happened no one seems to know, but Bro. A. C. Wieand writes, "We are going on as usual, and the Lord willing, will continue up to the regular commencement time, May 25."

The Ohio Pastors' Convention meets at Memorial Hall, Columbus, Jan. 19 to 22. The date of the International Luncheon and meeting of the Church of the Brethren and Brethren Church ministers is Thursday noon, Jan. 22. Laymen attending the Dunker fellowship luncheon should notify J. Perry Prather of Ashland, Ohio, not later than Jan. 21. An unusually strong program for the convention is in prospect. Hotel Columbus is suggested for those who will require lodging.

Oklahoma, Panhandle of Texas and New Mexico: There was an error made in the District Meeting report concerning the organization of The Church Extension Board. The correct data follow: President, George Eller, 1932; Secretary of Missions, Joseph Nill, 1931; Ministerial Secretary, E. F. Weaver, 1933; Financial Secretary, B. F. Stutzman, 1933; Educational and Moral Welfare Secretary, E. J. Glover, 1931; O. D. Yoder, 1931, John R. Pitzer, 1932.—E. J. Glover, Clerk.

The Annual Bible Institute of Elizabethtown College will convene Jan. 25 and continue until Feb. 1. This institute is a school of religious instruction for ministers, Sunday-school workers, vacation Bible school teachers, laymen, and women workers. There is no charge for lodging and tuition, but a freewill offering will be gratefully received to meet necessary expenses. Meals will be furnished in the college dining hall at thirty-five cents each. Lodging may be arranged for in advance by writing to J. Z. Herr, Business Manager, Elizabethtown, Pa. The program for the institute will be published in our next issue.

❖ ❖ ❖ ❖

Around the World

Motor transportation is cutting deeply into railway traffic. This seems to be especially true in the movement of live stock, fruits, and vegetables. One thing is certain, the railways have been jockeyed into a very tight place, and one not to be relieved by raising rates. Consolidations, coordination of bus and rail traffic, and regulation of bus traffic are some of the remedies offered.

The recent challenge of the constitutionality of the Eighteenth Amendment by a New Jersey judge seems to have fizzed out as nothing more than a bit of wet propaganda. At least the United States Circuit Court of Appeals sitting in New York, and ruling in a similar case, concludes its argument with this statement: "It follows that the defense interposed of unlawful ratification of the Eighteenth Amendment is without merit." And justly so, for as pointed out by the court, "All, even the first ten amendments, were proposed and ratified in like manner to the Eighteenth." Thus the time to have raised such an issue was more than one hundred years ago.

The man charged with the now famous Lingle murder has a life story which suggests much as to why some boys become bad men. Years ago Leo Brothers' parents separated and were divorced, the boy growing up with scant knowledge of his father. He left school in the seventh grade, took one casual job after another, and served two years in the navy—which brings us down to 1919. In the eleven years since his honorable discharge, Brothers has married, deserted his wife and child, and generally repeated and exaggerated in his own home the worst elements in the home in which he grew up. Today at thirty-one, when he should be in the very prime of his powers, he has become an example of the bad man who makes society pay.

The city has often been represented as the destroyer of civilization. But now comes Dr. Robert E. Park who argues that cities are the cradles of civilization—that the great civilizations of the past centered in great cities. He declares that the founders of religions, the earliest poets, philosophers, and artists, were great wanderers who found in the large cities of their day their refuge and their opportunity. All of which leads us to the thought that the great city is another name for opportunity, but for evil as well as for good.

THE QUIET HOUR

Supporting Our Pastors and Elders

1 Thess. 5: 12-15; Rom. 15: 30

For Week Beginning January 25

Why Do We Have Elders and Pastors?

That some one of good standing may be added to my social circle? That he may fit into my clique and do the things I want done? That he may assume certain religious and social obligations which are unpleasant to me? For none of these! We have them to lead us into greater and harder work and to help us to achieve strength from God for the doing of it (Acts 11:30; 14:23; 15:2; 1 Tim. 5:17; Titus 1:5; Jas. 5:14; 1 Peter 5:1).

Let Us Remember That They Are Human

It may help us be willing and to know how to treat them if we think how we would like to be treated were we in their place (Matt. 7:12; Luke 6:31).

Support Them in the Things That Are Vital

Let us encourage a pastor in study, prayer and in the preaching of good sermons and in visiting at such places as have real need. From the troublesome errands and chores which so many of our churches impose upon a pastor, let us seek to deliver him (Acts 6:1-7).

Financial Worries

They destroy a minister's power to do his best work. We increase his spiritual effectiveness, and thus bring a great blessing upon ourselves, if we see that he is paid an adequate salary (1 Cor. 9:14; Matt. 10:10; Gal. 6:6; Philpp. 4:14; 1 Tim. 5:18).

Speak the Word of Commendation

If he is truly a good man it will not spoil him. Commend the sermon that helps you. It will tend to insure another of the same high quality (2 Cor. 12:11; Rom. 15:30; 1 Kings 13:6).

Pray for Him

If you find within the dark impulse to criticize, smother it and in its place offer a prayer. No one but a pastor knows how much more effectively one can serve the flock that is praying for him (Psa. 106:23; Eph. 1:16).

Discussion

What can I do this year as a contribution to enrich the work of our pastor and elder?

In case one does not approve a word or act of his pastor, what should he do? What should he not do? R. H. M.

PASTOR AND PEOPLE

Empty Benches—Why?

BY PAUL B. STUDEBAKER

I HEARTILY agree with a recent writer of THE GOSPEL MESSENGER that there is today a great deal of indifference on the part of the masses toward church attendance. But meanwhile, the places of amusements are flourishing. I also agree in part with the remedy. There must be holy fire in the church, men of God flaming with the zeal of true righteousness. I believe in a large measure we have that. I have a great deal of faith in the sincerity and spirituality of the present day ministry. What is wrong, then? What can we do?

The thing which we must learn as churches and leaders, is this: that we are living in a different world mentally, spiritually and socially; and that we must keep up with the times. About everything we do is done in a modern way. In our homes and on our farms, in the shops and stores we eagerly watch for the latest methods and are not long in adopting them for our use. How about our church methods? Is it not true that in many cases we remain about twenty-five or thirty years behind in our ways of doing things? If business houses would try to carry on with business methods of twenty-five or thirty years ago they too would be asking: "Where is our business?" Why are people so indifferent to our places of business? And the same thing would be true of the places of amusement. Let the moving picture houses put on the same kind of programs as they did twenty-five years ago and I believe they would soon be going out of business. But what are they doing? They are constantly adding to the beauty and attractiveness of their houses. They have made marvelous use of lighting effects and music with the result that people are eager to go.

What has the church done along this line? Not much. Many of our churches are not attractive, let alone conducive to worship. Often the walls are so bare and the music so uninspiring. As the places of amusement have been made attractive by modern methods, so could the church by proper use of materials, such as beautiful houses, pictures, music, and light, create more of an atmosphere of worship. Our churches are cold and unattractive. Our methods of work and order of worship are just about what they were twenty-five or thirty years ago. Then is it any wonder that people get somewhat indifferent? Who will lead out and show us a better way? I believe we would do well to give some thought to æsthetics in religion. It is time to see if we can not make more attractive both our places of worship and the services conducted therein. One of the God-given characteristics of humanity is the love for the beautiful. Why not cultivate it? We have never done this but we have never lived in this age before. So along with our brother's appeal for more spirituality, I would like to add that we need refreshing methods and attractive, beautiful, and inspiring forms of worship.

In a recent evangelistic service something of this nature was tried. At the beginning of the service the room was darkened, a light was thrown on the picture of Christ in the garden of Gethsemane. Hymns were played softly on the piano and a verse or two was sung of some good prayer hymn. The effect was indeed quite gratifying. The audience was unusually quiet and meditative. Many hurried in so as to be present for this part of the service. This in a small way is illustrative of what can be done in making more attractive our worship programs.

Nappanee, Ind.

Making the Great Decision

BY GEORGE W. TUTTLE

WHY not cut out these words: "I know I should become a Christian"? You know it; you feel it more than you feel the heat and the cold! Our Father is bringing it home to your heart. His Spirit has worked mightily to arouse your sense of need. No argument is needed to convince you that you need a Savior. The best human argument is the daily life of some dear friend who keeps the Lord Jesus always to the fore in heart and life, a friend whose life echoes these words, spoken by Paul: "Whose I am, and whom I serve." You are not so blind as to say: "My life is perfect, I need no Savior." Perfection abides in One alone, even in the person of Jesus Christ our Savior. "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Becoming a Christian is so very simple: repentance for sin, acceptance of Christ as Savior, taking him for Guide and Master, and striving always to do those things which please him. It is comparatively easy in the eager, dew-laden days of youth, when life seems like a great adventure upon which our ship of life has been launched.

Why should you wait for feeling? If you can say, "At least I have been moral and upright," we will say, "Well, praise the good Lord, who loved us long before an irresistible urge to love him was upon us." Should you say, "What lack I yet?" we hasten to reply, "His completeness, round about your incompleteness." Do not close your eyes to the fact that the greatest sin of all is the sin of rejecting the Son of God, who loved us and gave himself for us. Conversion does not of necessity mean a great flood of ecstatic feeling. It does

stand for choice, for saying, " I will," to the Lord Jesus Christ.

Sam Jones said to a man who was waiting for feeling: " Suppose I should go out into the woods and find a woodchopper sitting on a stump and shivering with the cold. I would very likely say, ' Man, what's the matter?' and he would reply, with chattering teeth, ' I am cold.' Then I would say, indignantly, ' Why don't you get busy chopping wood and get warm?' What would I think of him if the poor simpleton should say: ' No, I am waiting for sweat; I won't strike a lick until I sweat '?" If we use what feeling we have he will see that more is added to us.

Why not choose the one Friend who can multiply friends for you? Why not choose the Pilot who has charted every rock in the sea of life? Why not choose an all-loving, powerful Savior? " For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Pasadena, Calif.

The Great " I Am's " of Jesus

BY A. P. GEIB

7. " I Am the Resurrection, and the Life "

No one has in a material sense yet discovered just what life is. As a matter of fact, it is not a thing; it is a result—the combining of certain forces under a set of circumstances which produce it. Try to analyze it and life vanishes. But once it exists, men know that it can be influenced and harnessed like other forces. But whence is it?

This mystery has baffled the greatest minds since men have attempted to give an explanation of the meaning of existence. Even at this date, the poet exclaims:

" Life, I know not what thou art,
But know that thou and I must part;
And when, or how, or where we met,
I owe to me's a secret yet."

Tennyson seemed to think that life is in some mysterious manner bound together into one great entirety, from the farthest star to the smallest flower; and, but for our limitations, might be known. But this is vague pantheism:

" Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root, and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

Out of the great mass of thought and speculation only One emerges who holds the key to the mystery of life, and this is Jesus who saw it in its entirety and so successfully and triumphantly dealt with it. To us it is still to a large extent a secret, except insofar as the believer through faith appropriates the life that is in him. Here life becomes clothed with meaning.

To comprehend this mystery of life is possible only when a believer in joy senses it as it is in union with our risen Lord, for life is of the spirit and consequently beyond the comprehension of bodily flesh and blood here; and those who possess it say little about it because this experience would not be understood by those living only for the present material things of existence. The glory and joy of the child of God lies in this strength outside of himself. Such was Paul's experience, but he said little about it.

Life, according to Jesus, is not limited by time or space. To him this existence which, in our limitations, we call life, is simply a very minute part of the possibilities of the abundant life. In the clarity of this idea he transcends the thought of all men. Death, of which Jesus made little while here, was merely an incident in man's experience which was not really tragic. He triumphed over it every time by the law of life which is positive and eternal, for the God of love is eternal, and though he himself knew the power of the enemy in the crucifixion, " yet he liveth through the power of God." Here he transcends all human experience. Here he is divine.

Jesus was the first one to bring to the world a definite message which satisfies the soul's hunger for immortality. Having triumphed over the obstacles to the attainment of eternal life through the resurrection, he offered the believer a solution through his victorious experience and the opportunity to inherit eternal life. " Because I live," he promises, " ye shall live also."

To him who is in union with the victorious risen Lord, death is a mere incident; and just so the resurrection unto the spiritual life is an incident in the program of God which guarantees the continuity of eternal life, which really begins here. Christ is the Resurrection in that he led the way in the conquest of the obstacles of life. And now the believer, through faith, finds complete redemption through the resurrection which culminates in immortality.

To Paul this fact was so real that this transitory existence here was insignificant in comparison with the life that is in the triumphant Christ, and he exclaims: " For me to live is Christ; to die is gain."

" ' I am the resurrection!' hear him saying,
' I am the Life; he who believes in me
Shall never die; the souls my call obeying
Soon where I am for evermore shall be.'

" Sing hallelujah! light from heaven appearing,
The mystery of life and death is plain;
Now to the grave we can descend unfearing,
In sure and certain hope to rise again."

Manheim, Pa.

What the Parent Owes to the Child

(Continued From Page 9)

with soap and then knelt with the little one in prayer.

A good home requires patience and a price. It can be had by those who are willing to pay the price. Others need not apply. Some mothers should stop gadding to bridge parties, to clubs, and to lodges and devote more time to building homes.

Finally, let me suggest that parents owe children a real religious atmosphere in which to develop. I do not mean a religion that is forced with a scowl and frown, but Christian virtue and grace and faith taken for granted and exemplified. Paul said that fathers should not provoke their children [exasperate] lest they be discouraged. At one place he admonishes us to bring them up in the nurturing of the Lord. He evidently believed in Christian nurture. No child will go wrong as long as he knows some one loves him, is chummy with him, and counts on him. This is what our nation needs. Let's rise up and answer to this need.

Huntington, Ind.

Reports From College Volunteer Groups

(Continued From Page 15)

Bridgewater News

The volunteer work is moving along very nicely here this year. At present we have twenty-eight members, which is one more than last year. Several others are thinking of signing sometime this year. Deputation work is going very good. We have visited seventeen churches so far, and are planning several visits to churches for the second semester.

Bethany Activities

The activities of the Bethany volunteer group in deputation work have been limited somewhat on account of our churches being at too great a distance from the school. But the students are doing practical work here in the city over each week-end, and this is a great mission work.

Manchester College

We have a very fine group of volunteers this year. We have about forty who are fairly regular in their attendance.

Our main object in starting off this year was to see that every student on the campus got a clear conception of what the volunteer group really stands for. Heretofore there have been too many false ideas concerning the volunteers on the campus. We have succeeded very well in clearing these up.

We gave a missionary play recently for the benefit of the entire school. This has helped us to keep our organization before the student body.

Our programs this year are varied, something like this: first Monday night in the month strictly devotional; second, outside speaker or member of the faculty; third, missionary study; fourth, Bible study; and fifth, miscellaneous, which takes in plays, book reports and discussion.

Elizabethtown College

The work of the Elizabethtown group is extensive and yet intensive. Every Sunday, with a few exceptions, brings an opportunity for a group of four or five volunteers to motor to some church and render a program centering around Christian service. Previous to the New Year, we gave fourteen programs, and have already arranged six or seven programs for the new year. The purpose of the work is two-fold; first, to crystallize the missionary zeal of the churches; and second, to broaden the volunteer's conception of the needs of the church.

All of the volunteers greatly enjoy going along on deputation teams. The programs are largely missionary in spirit, with special emphasis on personal service. "The Christian Life," "The Cross," "The Missionary Spirit at Home," and "Living with God," are themes significant of the type of programs rendered.

Our work is concentrated in the two state Districts of Eastern and Southern Pennsylvania. It includes the mission points and more or less isolated churches, as well as the established churches.

We have biweekly meetings for the benefit of the group and any interested students. We have undertaken as our project the support of the work of Sister Sara Shisler on the mission field.

Conference Budget Financial Statement

Monthly Financial Statement

Conference Offering, 1930. During the month of December $30,027.27 was received for the Conference Budget. As of December 31, 1930, the Conference (budget) offering for the year ending February 28, 1931, stands as follows:

Cash received since March 1, 1930, ...$181,643.54

Mission Board Treasury Statement. The following shows the condition of mission finances on December 31, 1930:

Income since March 1, 1930,	$200,616.69
Income same period last year,	258,259.62
Expense since March 1, 1930,	229,358.66
Expense same period last year,	225,415.97
Mission surplus December 31, 1930,	6,000.69
Mission surplus November 29, 1930,	6,632.95
Decrease in surplus, December, 1930,	632.26

During December contributions were received in certain funds, and in other funds only the previous balances are shown, as follows:

	Receipts	Total rec'd since 3-1-30
World Wide Missions	$ 5,462.33	$33,507.70
Student Fellowship Fund—1929-1930	696.76	2,518.45
Aid Societies' Mission Fund—1927		2,335.91*
Women's Work Project—1930	1,009.68	7,061.11
Home Missions	10,033.89	12.181.05
Greene County, Virginia, Mission	35.00	180.52
Foreign Missions	226.97	2,907.80*
Junior League—1929		102.75
Junior League—1930	1,362.75	2,321.61
B. Y. P. D.—1929		254.61
B. Y. P. D.—1930	321.29	1,114.41
Home Missions Share Plan	34.27	195.00
Challenge Fund	100.00	9,452.67
Intermediate Dept. Fund—1930	136.05	187.53
India Mission	714.33	2,719.59
India Native Worker	55.00	366.38
India Boarding School	83.75	490.13
India Share Plan	514.50	2,552.34
McCann Memorial Churchhouse		5.63
India Hospitals		8.00
India Missionary Supports	2,326.73	15,397.35
Vyara Church Building Fund		112.50
Ahwa Church Building Fund		90.05
Dahanu Family Line Hospital		57.62
China Mission	168.90	1,023.92
China Native Worker		281.72
China Boys' School	5.00	5.00

* These balances reduced by adjustment of accounts in this month.

China Girls' School		25.00
China Share Plan	320.05	926.65
China Hospitals		43.00
Liao Chou Hospital		10.00
China Missionary Supports	1,102.36	7,992.04
Sweden Mission	10.00	173.76
Sweden Missionary Supports		1,150.00
Africa Missionary Supports	2,058.94	10,493.70
Africa Mission	653.25	5,226.52
Africa Share Plan	41.90	2,420.86
Ministerial & Missionary Relief Don.		5.90
Near East Relief		16.72
General Relief	3.15	4.15
China Famine Relief	121.76	6,131.52
Africa Leper Fund	4.00	201.00
Brooklyn, N. Y., Church Building Fund		2.50
Conference Budget	1,864.92	54,420.84
Conference Budget Designated	402.67	2,169.59

NEWS FROM CHURCHES

CALIFORNIA

Belvedere.—At our December business meeting officers for the year were chosen: Bro. J. E. Steinour, elder; Bro. J. H. Wolfe, clerk; Sister Cora Cripe, church correspondent and Messenger agent. Sunday-school officers were elected at a previous meeting in order to begin their duties Oct. 1. Dec. 21 a pageant, The First Christmas, was given. A quantity of food, consisting of potatoes, apples, canned goods, etc., was distributed among needy families. A number of cakes, etc., were taken to the Midnight Mission of our city to be served at the Christmas dinner for the poor. Church and Sunday-school attendance continues about the same. The book of the Acts is being studied at the mid-week service which is conducted by the pastor, Bro. Steinour. The women's Bible class, conducted by Sister Steinour, meets each Friday; they just completed the gospel of John.—Maria E. Barnhart, Los Angeles, Calif., Dec. 30.

Laton.—At the December quarterly meeting the church appointed a committee to look into the matter of building more Sunday-school room. We are quite crowded for the number of classes we have. We are starting in the new year with new zeal in the work under the leadership of Bro. John Price and wife. The Sunshine quartet of La Verne College gave us a concert Nov. 19. The Apollo Four, a male quartet, also visited the high schools with programs. As a Christmas program we gave the white gift service. We had a good many pledges of service and eight Sunday-school pupils gave pledges of self and were baptized Sunday morning by the pastor. Gifts of substance were distributed to the needy. The gift of money, over $18, was sent to the Mission Board.—Mrs. Verna De Hart, Laton, Calif., Dec. 31.

Macdoel.—Dec. 21 Bro. J. R. Wine and Bro. Frank Showalter and their families came into our midst and remained until after Christmas. Bro. Wine delivered a very helpful and inspiring sermon each evening until Christmas night. On Sunday night he gave an interesting lecture on the use of alcohol and tobacco. The fine messages and the association with these people was much appreciated by us, as we are far away from churches of our own denomination. Our Christmas program was given Dec. 28.—Ethel Shoemaker, Macdoel, Calif., Dec. 28.

Rio Linda church met in members' meeting Dec. 3 for the purpose of selecting church officers for the year. Bro. J. A. Smeltzer of Sacramento was reëlected elder. At Thanksgiving time an interesting program was given by the children. A generous offering was taken for home missions. Dec. 21 a more elaborate program was given. The attendance was splendid, being larger than we have had for years. The offering taken was for world-wide missions. The deputation team from La Verne College gave us their annual program Dec. 26. Our Ladies' Aid Society has been doing some very commendable work during the past year. They have taken in $287.91; of this $135 was sent to the General Mission Board. Sometime ago $25 was sent to La Verne College and at the last meeting they decided to send $25 more. The women have pledged $100 to the Women's Work of the church.—Mrs. L. P. Robertson, Rio Linda, Calif., Dec. 30.

San Diego.—We held our love feast Nov. 29. Our pastor, Bro. Fred A. Flora, officiated, assisted by Bro. David Bomberger. Dec. 21 the primary department gave a Christmas program. Our pastor is giving talks to the children once each month at the preaching hour. He has also arranged to give sermons on church ordinances as we understand them.—Mrs. Susie Michael, San Diego, Calif., Dec. 31.

COLORADO

Fruita.—Dec. 3 Brother and Sister O. H. Austin began evangelistic services in our church. Mrs. Austin very ably directed the congregational singing, the adult chorus and the children's chorus. Special numbers were rendered by Mrs. Austin on several evenings. Each evening she brought helpful messages in story form, some for the children and some for the adults. Bro. Austin gave inspirational and practical sermons in a very capable and convincing way. He is a Spirit-filled, earnest evangelist and we appreciated his efforts very much. As a result of their untiring efforts there were twenty confessions of whom sixteen were baptized, two reclaimed and two await the rite. The meetings closed Dec. 21. Splendid interest and coöperation prevailed throughout the campaign. Brother and Sister Austin felt very much at home in Fruita as this is their old home town. They visited in more than a hundred homes. We are sure this splendid revival was a real benefit to all who attended. Our pastor, Bro. R. N. Leatherman, and family are rejoicing in the fact that their daughter, Elizabeth, is recovering from a long siege of sickness.—Mrs. Anna Stouder, Fruita, Colo., Dec. 24.

FLORIDA

Lakeland.—Dec. 28 Bro. S. W. Bail of Arcadia delivered the morning message. After lunch at the church we held our quarterly council. It was decided that the ministerial committee make an effort to secure a minister to hold an evangelistic meeting with love feast at the close, the date to be decided later. After the business session Bro. B. F. Lightner of Gettysburg, Pa., preached for us. He and his wife are spending the winter near Bartow and are with us in services each Sunday.—Mrs. J. S. Leckrone, Lakeland, Fla., Jan. 5.

IDAHO

Twin Falls.—Our pastor, H. S. Will, held a meeting in the Fruitland church, Idaho, in December. Sunday morning, Dec. 22, the Sunday-school gave a Christmas program and in the evening the older folks rendered the cantata, The Light of the World. We are looking forward to a revival to be held sometime in February by Bro. Shank of Bowmont.—Ella Fahrney, Twin Falls, Idaho, Jan. 6.

Winchester.—The Sunday-school gave a Christmas program, the children doing their parts well. A union Sunday-school worker from Lewistown, Idaho, gave a talk to the children after the program. In the evening he gave an illustrated lecture of the Bible and songs.—Amanda E. Flory, Winchester, Idaho, Dec. 29.

ILLINOIS

Shannon church met in a business meeting Dec. 28. All but one of the church and Sunday-school officers were reëlected. Our church joined in a union Vacation Bible School with the other churches of the town in June. This fall we gave programs at the county farm and Old People's Home. Bro. Nelson Rittenhouse and Mark Burner filled our pulpit several Sundays during the absence of our pastor. Dec. 14 the pastor, Bro. West, conducted the dedication services at the Panora church, Iowa. The Thanksgiving message was delivered by our pastor Nov. 23 at the M. E. church. Our offering averaged almost $1 per member. We sent several boxes of food and clothing to the Hastings Street mission. We gave a short Christmas program Dec. 21. After services on Dec. 28 Bro. West's class went to the home of an invalid and sang several songs for her. Three letters of membership were granted recently and five new members have been added to the Sunday-school.—Mrs. Verna E. Heisler, Shannon, Ill., Dec. 28.

INDIANA

Elkhart Valley church held its quarterly council Dec. 26. Election of church officers for the year resulted as follows: Bro. Frank Kreider, elder; Bro. Henry Roush, clerk; Bro. Burnett Berkey, Messenger agent; Sister Mary Kreider, correspondent. The Ladies' Aid gave a report of their good work during the past year. A Christmas program was given Dec. 21. Two have been baptized and two reclaimed recently. Good interest prevails in both church and Sunday-school.—Mary Kreider, Goshen, Ind., Jan. 5.

Goshen City church has just closed a very successful revival by Bro. J. H. Cassady of Washington, D. C. He is a very forceful speaker and we all felt that this was one of the most inspirational revivals ever held here. The church was filled to overflowing every night. Twenty-eight were baptized and four renewed their vows. We feel very happy over a number for whom the church has prayed for a number of years. The children's Christmas program was held Sunday morning and the choir sang their cantata, The Holy Child, Dec. 21.—Edith N. Troyer, Goshen, Ind., Dec. 30.

Maple Grove church met in council Dec. 20. The church decided to have a study period every two weeks beginning Jan. 2; the meetings will be held in the homes. The Sunday-school gave a very interesting Christmas program Sunday morning, Dec. 21. In the evening we joined our neighboring church at Saline City for their Christmas service. Our attendance has been keeping up good during the winter.—Mrs. Alfred Campbell, Center Point, Ind., Jan. 2.

Nappanee church met in council Dec. 29, when election of officers was held. The date for our communion is Thursday evening, April 2, the evening before Good Friday. Our church is coöperating with the other churches of the city in putting on a special week of prayer Jan. 4 to 11. The revival meeting will begin Jan. 25 with D. R. McFadden of Ohio as evangelist. We are looking forward to the coming of the men's glee club from Manchester College sometime in April.—Dorothy Hollar, Nappanee, Ind., Jan. 3.

IOWA

Garrison.—Since our last report we repaired and painted the parsonage. Nov. 23 Bro. U. H. Hoefle of Robins, Iowa, began a series of meetings which closed Dec. 7. At the beginning of each service he gave a chalk talk which was appreciated by all. He brought strong spiritual messages. As a result three were baptized and the church has been strengthened. Dec. 8 Bro. Hoefle officiated at our love feast. Several were with us from surrounding churches which we appreciated

(Continued on Page 24)

HOME AND FAMILY

Giving Thanks

"In everything give thanks" (1 Thess. 5:18)

"In everything give thanks,"
The whole, not just a part,
For Christ doth rich supply
The need of mind and heart.

"In everything give thanks,"
Though good it seem or ill;
God overruleth all
His purpose to fulfil.

"In everything give thanks,"
If sun there be or shade;
Thus growth goes ever on,
And fruitage rich is made.

"In everything give thanks,"
Though hard it seem the while;
God wills thee only good,
Trust on and praise and smile.

—Fred Scott Shephard in The Presbyterian Advance.

Muddy Shoes

BY CHESTER E. SHULER

A VERY small boy, with rather tattered clothing, stockings that needed darning in spots, and muddy shoes, sat between two well dressed women on a street car. The seat wasn't crowded, but he snuggled close to the woman at his left. A sudden lurch of the car caused the little mud-laden shoes to soil the gray silk gown of the woman at his right.

"Kindly have your little boy keep his muddy shoes away from me," the Woman on the Right requested the Woman on the Left.

The latter looked surprised and seemed to notice Jimmie for the first time. Then, very kindly, she informed the other woman that the little chap didn't belong to her. Both looked foolish.

"Where are you going, little man?" the Woman on the Right asked the child, as though to break the embarrassment both felt.

"Goin' to Aunt Sarah's," he said. "Spent the last month at Aunt Hettie's."

"And where is your home? Where do your father and mother live?"

"They're in heaven, Missus. I live about with my aunts. Haven't any home, 'ceptin' with them, you know."

"Dear, dear, and you're so small to be dragged around like that!" exclaimed the Woman on the Right.

Jimmie looked sober. "Well yes, Missus. But I don't mind it much, though I do get lonely sometimes. I was just playing that this was my mother, an' when I tried to snuggle up close to her, I got my muddy shoes 'gainst your pretty dress. I'm sorry, Missus, 'deed I am!"

And the Woman on the Right looked as though she'd like to snuggle Jimmie up close to her, even though *both* his muddy shoes should soil her dress.

But the Woman on the Left was snuggling Jimmie so close to her that he had to gasp for breath.

While nearly every other woman in the car wished *she* could do the same.

And before either of the trio left the car, both the Woman on the Left and the Woman on the Right had extracted from Jimmie a solemn promise to come to see them at the addresses they penciled on a piece of paper and tucked into his pocket, with two new shining quarters.

Which promise Jimmie gave eagerly and determined to keep.

And somehow the Woman on the Right almost *hated* to brush from her new silken skirt those streaks of yellow mud. They seemed to atone, in a small way, for the injustice she felt she'd done to the ragged, motherless waif on the trolley car that morning.

"What if he'd been *my* Johnnie!" she murmured, with a keen heart-pang.

"What if he'd been *my* Maurice!" the Woman on the Left was thinking, about the same time.

And then two very fervent prayers ascended unto him who once said, "Suffer little children to come unto me," and no doubt Jimmie's Guardian Angel received a special commission that night, to be especially watchful over the little boy who was lonely.

"Wouldn't it be nice to have one o' 'em for a mama," Jimmie was thinking, as he lay in his little bed at Aunt Sarah's house.

Harrisburg, Pa.

Happy Though Civilized

BY H. A. BRANDT

III. When Winter Comes

MRS. ALICE NEWMAN went to her hotel late that night a happy but a thoroughly tired woman. At the first session in the afternoon she had given the keynote address for the convention. The opposition was well organized, but as the afternoon and evening wore on she had seen her ideas vindicated and at last accepted. She had tasted the sweets of power, but now coveted more than all else, a few hours of absolute rest.

She was just composing herself for the night, utterly weary but happy in the thought that what she had fondly hoped for was accomplished, when the telephone rang.

Why had she not left orders at the desk that she was not to be disturbed under any circumstances? But she had not, and to obviate persistent ringing, Mrs. New-

man took down the receiver only to find it was a long distance call.

"What can this mean?" she wondered as a variety of possibilities trooped through her mind. But Mrs. Newman did not have long to wait.

"This is Dr. Bridge? . . . You say Mrs. Helper could not get me. . . . Well, I was very busy, the address and all. But tell Mrs. Bridge our plans went through. . . . What? . . . You say Harold is ill? . . . Where? . . . At the hospital! . . . What is the matter? . . . But I must know. . . . You say he had an operation. . . . When? . . . This morning! Oh, dear! . . . Yes, I will come home as soon as I can get a train—"

Weary as she had been a few minutes before, Mrs. Newman was at once galvanized into her usual efficient self by the unexpected news from Dr. Bridge. Scanning a time-table, she discovered that a good train would leave for Enterprise in about an hour. If she could make this train she could be home in twelve hours, or about noon the following day.

Mrs. Newman resolved she would make the train—and she did—with five minutes to spare. But that five minutes seemed like an hour as she waited for the train to start. She saw people leisurely seat themselves, converse, yawn, read late editions of the evening paper. How could they take things in such a matter-of-fact, even lackadaisical fashion? And then she remembered that people travel for various reasons. Not every one taking a midnight train had that day made the keynote speech before a national convention. Not all who seemed so listless were hastening to a sick relative—to the bedside of a husband dangerously ill.

Dr. Bridge had not told Mrs. Newman just how sick her husband was. But in the suddenness of it all Mrs. Newman saw no good omen. She remembered how Dr. Newman had complained of being tired when she phoned him the evening she started for New York. She saw in the effort to reach her during the day that there was something urgent in the situation. And above all, Dr. Bridge's call at eleven o'clock at night indicated that her husband's condition was critical.

And with the possibilities involved by such thoughts running through her mind, it was impossible for Mrs. Newman to sleep. She tossed about in her berth, apparently unable to control the vagaries of a weary, yet startled mind. The exacting activities of the day were perhaps enough to drive sleep away, but the news from Dr. Bridge was the sort that is usually too much for even the unwearied mind. And taken together, even a woman with Mrs. Newman's poise was all but overcome.

However, before Mrs. Newman got to Enterprise she did get a few hours of fitful sleep and was somewhat refreshed in mind.

She found Mr. and Mrs. Helper waiting for her at the Union Depot in Enterprise and their faces were good to see. On the way to the hospital she found out something more of the nature of her husband's illness from Mrs. Helper. Indeed, Mrs. Newman found that Dr. Newman had been taken seriously ill just a few hours after she left for New York. Also that he had been operated on early the next morning, and that his condition was grave indeed.

This was confirmed when she visited the hospital. For she found Dr. Newman approaching a crisis and too ill to be disturbed. Could it be that Harold might die and she not get to speak with him! Dr. Bridge tried to comfort Mrs. Newman, but in spite of his best efforts she understood that Harold had perhaps but one chance in a hundred of pulling through. It seemed an infection was the trouble and only such factors as the patient's reserve of will and physical stamina could be counted on to turn the tide. The case had come to a point where doctors and nurses were obliged to stand by and let nature marshal her mysterious forces. Whether it would be the adventure of life or of death it was plain that Dr. Bridge was unprepared to say.

But at the moment Dr. Newman was resting as quietly as could be expected. Dr. Bridge therefore urged Mrs. Newman to go home for a few hours and get what rest she could, promising to call her as soon as it was advisable for Mrs. Newman to see her sick husband.

At home Mrs. Helper offered every kindly assistance possible, but Mrs. Newman preferred to be alone for a time.

"What if Harold should die!" she kept thinking. Each had seemed so self-sufficient and now they were both in a way so utterly dependent!

Mrs. Newman hurried to Harold's room, yet found it not just as Dr. Newman had left it, but as Mrs. Helper had tidied it up. There was a flash of resentment, for it seemed to Mrs. Newman that another woman had come between her and her husband. And then Mrs. Newman recalled that Mrs. Helper had been engaged for just such work—to do those things which a woman usually does in her home. It was not Mrs. Helper's fault, but her own, that Harold's room was cared for by the housekeeper! But how Mrs. Newman now wished that she had been home when Harold took sick—that she and not motherly Mrs. Helper had ministered to the sick man and tidied up his deserted room.

How empty the room seemed! And how distant and inconsequential seemed those things which had so recently occupied her thoughts! The convention seemed

(Continued on Page 26)

News From Churches

(Continued From Page 21)

very much. We had a Christmas program. The Ladies' Aid reorganized for the year with Mrs. Chas. Troxel, president. The last of November they had a successful bake sale.—Mrs. Calvin H. Boggs, Garrison, Iowa, Jan. 2.

Greene.—Sunday morning, Dec. 21, a much appreciated letter was read from Sister Minerva Metzger of Ping Ting Chou, China. Afterward our pastor, Bro. Warner, brought us a very impressive message on the Nativity of Christ. In the evening the children presented a splendid Christmas program. An offering was lifted for world-wide missions. Christmas eve the B. Y. P. D. presented a playlet, To Give and to Have, or To Have and to Give. This group also sang Christmas carols at seven different homes in town. The Home Builders' class contributed boxes of cheer to two needy families. They also have sold nearly 200 scripture text calendars to help in the financial program of the church. The Sisters' Aid Society has been very busy tying comforters. Dec. 28 our pastor delivered a new year message on the Importance of Putting on the Whole Armor of Christ.—Elsie A. Pyle, Greene, Iowa, Dec. 29.

Libertyville.—Two have been baptized since our last correspondence. Nov. 9 Bro. O. Ogden of Udell gave an inspiring sermon. The Byler family were here Nov. 14. A good sized crowd heard their talks and gospel songs. President Davis of Mt. Morris College gave us two interesting lectures on Thanksgiving Day. Our church met in council and the following officers were chosen: W. N. Glotfelty, elder; Mrs. Rosa Glotfelty, agent; Helen Hunt, clerk; the writer, correspondent.—Mrs. Susan Glotfelty, Batavia, Iowa, Dec. 31.

Osceola.—Sept. 21 Bro. A. T. Hoffert of Chicago came here and is serving as pastor at the present time. Nov. 10 we held our love feast with Bro. Chas, Colyn officiating. Dec. 14 at our quarterly council two letters of membership were received. One has been received into the church by baptism.—Mrs. Gracie I. Fisher, Osceola, Iowa, Dec. 30.

Sheldon.—Nov. 24 our church enjoyed a very spiritual love feast when about fifty communicants surrounded the tables with Bro. J. E. Rolston officiating. Nov. 27 the church met for a Thanksgiving service. A short sermon was delivered by Bro. Rolston. The offering was $41. Since the last report five Sunday-school scholars have been baptized. The young folks gave a play, The Tranquil Life. The Christmas program Dec. 22 was made up of songs and recitations by the Sunday-school. Christmas Day there was preaching in the forenoon by Bro. C. E. Kimmel.—Grace B. Kimmel, Sheldon, Iowa, Dec. 30.

South Keokuk church met in council Dec. 27. Christian Workers' officers were elected for the next six months, president being Rebecca Stanbrough. Bro. J. Q. Goughnour has been secured to hold a series of meetings next fall. Our missionary offering taken Dec. 28 amounted to $50. The Aid Society sent Christmas boxes to the mission in Chicago, also to the Old Folks' Home at Marshalltown.—Enid Wonderlich, Keokuk, Iowa, Jan. 5.

South Waterloo.—A musical program was rendered at our church Thanksgiving evening. A service was presented Christmas eve which included a pageant, Miriam's Vision, also a white gift presentation. One Sunday-school scholar presented himself at this time; he was thus the means of influencing four other young people to surrender their hearts to Christ. These five were baptized following a splendid New Year's sermon by our pastor. The B. Y. P. D. banquet Dec. 26 was attended by seventy-five of our young people and a number of their visiting friends. One Sunday morning in November Dr. Geo. Von Touglen of Ames College gave the address. A social resurvey of our township is being made by a worker under his direction. Another Sunday Dean Mohler of McPherson College gave an address both morning and evening. His lecture on Mexico was especially appreciated. Our Thursday night prayer meetings are led by Bro. Yoder who is instructing us in the book of Romans. His Sunday morning series of sermons on the Beatitudes are enjoyed by large and attentive audiences.—Mrs. W. O. Tannreuther, Waterloo, Iowa, Jan. 5.

KANSAS

Maple Grove.—The young people gave a program on Thanksgiving followed by a sermon by Bro. Earl Jarboe. An offering was lifted for the General Mission Board. We had a basket dinner at noon. Dec. 5 we held a mother and daughter banquet at which the fathers and sons served. The orchestra from the Afton church furnished the music. We held our regular quarterly meeting Dec. 6. We had a program on Christmas eve which was enjoyed by a large crowd. Our Sunday-school is progressing nicely and our young people are taking active part in the young people's meeting each Sunday evening.—Anna Cheesman, Norton, Kans., Jan. 4.

Osage.—Baptismal services were conducted at the church Sunday afternoon, Dec. 28, for a mother and her two daughters—a result of our late revival conducted by Brother and Sister O. H. Austin. Bro. Joe Neher of Nampa, Idaho, a charter member of our church, preached for us at the morning and evening services Dec. 28. At the quarterly business meeting Dec. 13 Bro. D. P. Neher was reëlected elder for the ensuing year; Pearle Spillman, reëlected church clerk for five years. A committee was appointed to submit construction plans for a baptistry at the next business meeting.—Vada Nicholson, McCune, Kans., Jan. 5.

Ottawa.—Dec. 21 the church at this place had the privilege of entertaining the McPherson team. Their program was greatly enjoyed by all. In the evening members of the home congregation rendered a Christmas program. Jan. 4 our elder, Bro. W. B. Devilhiss, preached a very interesting sermon on Milestones Along Life's Pathway. Jan. 16 the men's Bible class will sponsor a banquet or fellowship meeting. These are held once each quarter as a get-together meeting. The presence of the young people of the church in our services during the holiday vacation was a great help and inspiration.—Mrs. J. E. Ott, Ottawa, Kans., Jan. 5.

Topeka church met in council Dec. 6. Eld. Roy Kistner was unanimously reëlected for another year. H. C. Taylor was also reëlected Sunday-school superintendent. Our love feast was held Oct. 25—a very spiritual meeting conducted by Bro. Kistner. Appropriate services were conducted on Sunday before Thanksgiving and an offering taken for missions. Dec. 12 the Byler family gave a very impressive and spiritual program. Dec. 19 the church people helped Sister Hooper celebrate her eightieth birthday. The young people came in later in the evening and sang Christmas carols for her. Sister Hooper seldom misses Sunday-school and church services. Dec. 21 our Christmas program was given which included a pageant, The Abiding Christ. Dec. 23 the church and Aid Society fixed ten baskets for the poor of our city. We have been saddened by the death of our Aid Society president, Sister Eva Symmes; her husband died just one week prior. We are indeed grateful for the encouragement and help our elder and pastor, Bro. Roy Kistner, is giving us; and for the work he is doing in building up our little church here. He has been driving from Sabetha, about seventy-five miles, each Sunday morning for a year. He preaches two sermons each Sunday (which are always appreciated by an attentive audience), visits the members and the sick, and usually drives back to Sabetha on Sunday nights.—Mary M. Smith, Topeka, Kans., Dec. 27.

MARYLAND

Harmony.—Bro. Harper Snavely of Myersville congregation held a revival meeting at this place Nov. 23 to Dec. 6. His earnest and sincere messages brought inspiration and renewed faith to all. Dec. 3 Bro. Snavely presented the young people under twenty-one with copies of the gospel of St. John, of which he has given out over 100. On family night the largest family present received a Bible. A number of choruses were given by delegations from neighboring churches. At the close of the meeting seven were received by baptism. We have preaching services every two weeks by Bro. Snavely.—Edna Hartsock, Middletown, Md., Jan. 3.

Ridgely.—Nov. 16 the earnings of the missionary dimes were brought in and although the growing season was unfavorable a nice sum was realized. Our Thanksgiving offering was given for home missions. A Christmas program was rendered at our Sunday evening service Dec. 21. We were glad for the return home of one of our boys, Bro. Bernard King, during the holidays. He brought us two very helpful messages. We are looking forward to our evangelistic meetings to begin Jan. 18 with Eld. Rufus Bucher in charge.—Mary Cherry, Ridgely, Md., Dec. 30.

MICHIGAN

Battle Creek.—Nov. 1 and 2 will long be remembered by the group here, as it was on this date we celebrated the tenth anniversary of the organization of the church. The early work was brought to our memory by two charter members, Sisters Grace Potter and Goldie Early. Saturday evening we observed the communion with Eld. Samuel Bollinger of Lansing officiating. Sunday was a day full of uplifting messages. Both the adult and junior choruses furnished several good numbers. Sister Cornelia Jones, our efficient music director, gave three well received solos. President Otbo Winger of Manchester College brought the morning address on the Glorious Future of the Church. It was full of inspiration and information. Sister Winger spoke to the primary department and Bro. M. B. Williams of Detroit spoke to the juniors. In the afternoon short encouraging messages were brought by Bro. Winger, representing the General Mission Board, Bro. Williams, the District Board, President Voelker of Battle Creek College, Mrs. M. S. Foy of Nurses' Training School, Rev. Schue of county religious education work, and Rev. Brady of the city ministerial association. In all of these services our pastor, Bro. D. H. Keller, was chairman and added stimulus for a real fellowship service. He and Sister Keller presented to the church a guest book in which are recorded the visits of our friends. We praise God for the faithful labors and sacrifices of all who have made possible our beginnings here—every pastor who has contributed a part and each layman. And especially the gifts so generously made by the General and District Boards. Though we have only a basement, we have wonderful meetings and fellowship, and our community is gradually being reached for God. Every department of work is gaining and the marked increase in Sunday-school attendance constantly reminds us of our need of the finished building.—Mrs. David P. Schechter, Battle Creek, Mich., Jan. 5.

Midland.—Dec. 28 we organized a workers' conference. Bro. John Van Meter was elected chairman and Roy Burges, secretary. It was decided to meet the last Sunday in each month. Several interesting talks were given on how to gain and hold our young people in Sunday-school. Some of the questions which came up were: Is it the fault of the teacher? Should there be a prize given if they attend regularly? How are we to interest people outside of the church? Shall we have contests to gain attendance? These questions stand for discussion and we will be glad to hear from any one interested. Address John Van Meter, 702 6th St., Midland, Mich., R. 4. The topic for the next meeting is, Ways and Means of Enlarging Our Sunday-school.—Ray Baker, Midland, Mich., Dec. 31.

MINNESOTA

Root River church met in quarterly business meeting Dec. 30. Bro. Zook was chosen elder for the coming year; Edd Thacher, clerk; Frank Broadwater, treasurer. It was decided to hold a singing class during the summer vacation months.—Mrs. John Ogg, Preston, Minn., Dec. 30.

MISSOURI

Cabool.—Our church and Sunday-school activities are moving along with increasing interest and attendance. Officers were elected for the coming year with Bro. Maynard Neighbors, superintendent. Our home missionary offering amounted to $12.50. At the council meeting at the Cabool house Dec. 28, two letters were received and eleven granted. Mrs. Will Neighbors was elected church correspondent for the Greenwood house; and Eld. A. W. Adkins, Bro. Lee Jones and Bro. Maynard Neighbors were chosen on the committee of arrangements for District Meeting to be held in August. Since our last report six have been received into the church on former baptism, four baptized, one awaits the rite and one returned to the fold. Our series of meetings has been postponed. The B. Y. P. D. gave a playlet Dec. 21.—Ida M. Gallup, Cabool, Mo., Dec. 30.

First church met Nov. 20 in business meeting for election of officers for church and Sunday-school for the year. Bro. I. V. Enos was reelected as pastor and elder; Bro. Allen Keltner, Sunday-school superintendent; Bro. C. W. Six, church clerk; the writer, Messenger correspondent. Our revival meeting began Dec. 3 and continued until Dec. 16. Bro. O. H. Feiler of Norborne, Mo., conducted the meetings with Bro. G. W. Neher as song leader. Twenty-seven came out for Christ; of this number twenty-two were baptized, two received by letter and one was reclaimed. Two went to the Christian church. Eleven of the number were adults. Bro. Feiler visited in a number of homes and the church seems much strengthened. Dec. 21 the Sunday-school gave a Christmas program in the morning. In the evening a deputation team of five from McPherson College gave an excellent program which was much appreciated. We hope the building fund for our new church will grow steadily. Our love feast was held Sunday evening, Dec. 28, with about seventy members communing. Bro. Enos officiated, assisted by Bro. M. R. Murray and Bro. J. A. Wyatt, our former pastor.—Mrs. Gertrude Gaba, Kansas City, Mo., Dec. 29.

Shoal Creek.—The church met in council Dec. 13. Bro. Gripe was reëlected moderator for another year; Bro. Russell Reed, Sunday-school superintendent; the writer, agent and correspondent. Dec. 28 the children and young people rendered a Christmas and missionary program.—Mrs. Wilbert Erisman, Fairview, Mo., Dec. 30.

NEW MEXICO

Clovis.—On Sunday evening, Dec. 21, our Christmas program which consisted of a cantata, was put on by the Sunday-school. Dec. 22 about forty-five young people gatherel in the pastor's home for their annual Christmas party. There was music, a Christmas story, the distribution of gifts and refreshments. Dec. 26 our church met in council. Church and Sunday-school officers were elected, Miss Nellie Knisely being chosen Sunday-school superintendent. Our hearts were saddened when Sister Weaver's physical condition became such that she had to be taken to Dallas for treatment.—Mrs. Ida Singleterry, Clovis, N. Mex., Dec. 29.

NORTH DAKOTA

Surrey church met in council Dec. 14 and elected officers for the coming year. D. T. Dierdorff was chosen elder; D. S. Petry, Sunday-school superintendent; the writer, corresponding secretary. On Thanksgiving Day we held community services at the church, several denominations taking part. Rev. Kauffman of the Mennonite church preached a very good practical sermon. Dinner was served afterward. During the afternoon a program was rendered. We are thinking of having a Vacation Bible School next summer, to include the community. The Ladies' Aid has been reorganized and in November had a supper and sale that was well patronized.—Garnet Conklin, Surrey, N. Dak., Dec. 31.

OHIO

Defiance.—Dec. 29 the sons of the church entertained the fathers at a banquet. On New Year's eve Rev. Paul Sharp, pastor of the U. B. church at North Baltimore, gave an illustrated lecture on the Passion Play. Bro. Samuel R. Mohler was with us again the past summer. He directed another helpful Vacation Bible School. Bro. J. L. Guthrie was elected elder at our last business meeting. Jan. 12 Bro. Petry will begin a series of meetings.—Mabel Hardy, Defiance, Ohio, Jan. 2.

Fostoria church met in council Dec. 18. The following officers were elected: Church clerk, Bro. John Vetters; Messenger agent, Sister John Painter; president of Christian Workers' Society, Bro. John Painter; church correspondent, Sister F. E. Clevenger. We do not have a pastor yet, but Bro. Harvey Thomas and Bro. Albert Wolf of Green Springs have been bringing us helpful messages which we appreciate very much.—Mrs. F. E. Clevenger, Fostoria, Ohio, Dec. 30.

Ft. McKinley church has enjoyed another successful year of work. The Sunday-school is gradually growing. Bro. W. C. Baker is our superintendent. Dec. 10 the church met in council. C. F. McKee, our pastor, was reëlected elder. Bro. McKee has given us many inspiring sermons during the past year. Dec. 15 the Y. P. D. gave the missionary play, Robert and Mary. The following Sunday night our choir gave the Christmas cantata, His Natal Day. The primary department gave a very interesting Christmas program on Dec. 28.—Mildred M. Etter, Dayton, Ohio, Jan. 3.

Lima church met in council Dec. 11 when officers for the year were elected: Elder, Bro. A. P. Musselman; clerk, Bro. V. E. Helser; Messenger agent, Bro. G. D. Armentrout. The different treasurers gave very good reports. During the Christmas season much interest was shown in the various programs. The pageant, God's Gift of Love, was given Christmas Sunday. We are planning our revival meetings for the middle of February. Bro. M. C. Swigart of Philadelphia, Pa., is our evangelist. The past year has been a very prosperous and successful one.—Hattie M. Kettimon, Lima, Ohio, Jan. 5.

Marble Furnace church met in council Dec. 19. Officers for the coming year were elected. Brother and Sister Otto Larson of Lincoln, Ind., presented their church letters. At present they are doing pastoral work in the Cassel Run vicinity. The Ladies' Aid had a food market on Dec. 6, netting $35. Our Sunday-school is growing in interest and attendance. The children gave short programs on Sunday evening before Thanksgiving and Christmas.—Burneda Storer, Peebles, Ohio, Dec. 31.

Middle District church closed a very successful week of revival meetings Nov. 30, conducted by Bro. R. W. Schlosser of Elizabethtown, Pa. He gave nine helpful lessons on Redemption, Justification and Glorification; these were inspiring and uplifting and the church was spiritually strengthened. As a result of this effort four were received into the church by baptism. Dec. 12 the church met in council and most of the officers were reëlected for the year, with Bro. H. M. Coppock presiding elder for two years. Dec. 21 the children of the Sunday-school gave a Christmas program. Dec. 24 the Manchester male quartet rendered a musical program. The pastor, Bro. H. M. Coppock, has been giving some practical, helpful sermons.—I. J. Coy, Tippecanoe City, Ohio, Jan. 6.

Sand Ridge church met in council Dec. 13. The following officers were elected for the year: Bro. J. L. Guthrie, elder; Mabel Patton, clerk; Lee Patton, Messenger agent and correspondent; C. C. Burns, trustee. Our Sunday-school has also been reorganized for the year with Bro. J. E. Roberts as superintendent of the main school.—Lee Patton, Hamler, Ohio, Dec. 27.

OKLAHOMA

Washita church met in council Dec. 20. Church officers were chosen for 1931: Bro. Geo. R. Eller, elder; Bro. J. Merkey, clerk; Bro. Floyd Lowber, Messenger agent; the undersigned, correspondent; Bro. Lowber, Sunday-school superintendent; Sister S. L. Howell, Christian Workers' president. Dec. 28 several from here went to the young people's conference at Oklahoma City; the conference will meet here in March. We had a two weeks' Vacation Bible School with Sister Faye Merkey, superintendent. Forty-five children were enrolled. Bro.

(Continued on Page 28)

MISSION STUDY BOOKS FOR 1931

The General Mission Board recommends these books for study and reading for 1931.

For Primaries

BHASKAR AND HIS FRIENDS ....Cloth, $1.00; paper, 75c
T. H. P. Sailer

Stories and material that help children and teacher to see India.

For Juniors

THE GOLDEN SPARROW .....Cloth, $1.00; paper, 75c
Irene Mason Harper

Stories about Indian boys of the more progressive type which are made the basis of understanding India.

For Intermediates, Young People, Adults

THE STAR OF INDIA .....Cloth, $1.00; paper, 60c
Isabel Brown Rose

Readable stories of old and new India. Interesting and informing.

For Supplementary Reading

WILL INDIA BECOME CHRISTIAN?.....$1.50
J. W. R. Netram
A native of India gives an emphatic **Yes.**

FREEDOM, ...85c
Welthy H. Fisher

A highly interesting story of a Hindu brother and sister who meet changes taking place in India.

THE CHRIST OF THE ROUND TABLE $1.50

THE CHRIST OF THE INDIAN ROAD $1.00
Both by E. Stanley Jones

These two books have revealed India to Westerners as they had never seen it before.

Brethren Publishing House, Elgin, Ill.

Happy Though Civilized

(Continued From Page 23)

like a strange dream. Others she had sought to help in a general way while her own home had been neglected so far as the ministry of love was concerned.

"Harold, Harold," she kept repeating to herself, "to think that you should sicken to the point of death in your own home and your wife away!" She slipped wearily into the chair at the writing table by one of the south windows of the spacious room.

"To have failed at such a time," sighed Mrs. Newman in bitter self-denunciation. "To think that I should fail at such a time!"

"And how neatly everything is arranged," thought Mrs. Newman as she surveyed the table. Then, noting that the drawer was not quite closed, she pulled it out a few inches so it would close the more easily. But as the contents of the drawer were exposed to view, Mrs. Newman's eyes caught sight of the letter Dr. Newman had written and placed there addressed to her. It seemed to have slipped from beneath some other papers. It was marked in bold script, "For Mrs. Alice Newman." The sorrowful woman opened and read:

"Dear Alice—

"As I write these lines I do not know just what to expect. I have a feeling that momentous things in my life are at hand. But there is a faith which sustains one even in this hour of uncertainty, and as best I can, I shall carry on. However, if it should become necessary, you will find all papers of consequence either in this table drawer or in the safety deposit box at the First National Bank of Enterprise. Dr. Bridge will be glad to counsel with you on any matters of business. Please forgive all my shortcomings—and cherish my memory.

"Yours with affection,
"Harold."

For some moments Mrs. Newman sat gazing at the letter as one in a dream. It seemed that the whole world she knew was crashing down about her. But the greater ordeal had come to Harold and he had faced it alone—but with courage and thought for her.

"Would to God I had taken more thought for him!" she sobbed, as she buried her face in her hands.

After a time she looked carefully and lovingly over the papers and few articles contained in the drawer. Amongst other things she found a sheaf of more or less miscellaneous papers. But the bulk of it turned out to be a series of papers on Harold's specialty that he had tried to discuss with her some months before. She had displayed no sympathy then, though she now realized how ambitious and worthy the project was. Lack of encouragement, ably seconded by the weariness induced by overwork, had led him to drop the project when it was all but completed.

And then there was one other paper which arrested her attention. One of Harold's uncultivated gifts was some ability as a poet. This he had slyly confessed, but the talent he had buried to work where the pay was big and sure. Alice now saw that a poet had been all but stifled that a physician might succeed in a hard, exacting world. For what she read on this paper was these lines:

When winter comes,
Death smites green hopes
Across the maze
Of summer slopes.

Though winter comes,
Somehow there stands
Both seed and root
In clean and fertile lands.

When winter comes
The mask of leaves
Is cut from all
That man believes.

Though winter comes
Somehow there stands
The fact of God—
Of faith and loving hands.

Solemnly and sadly the refrain smote through her distracted brain. "When winter comes . . . when winter comes." Thus Harold had faced the problem of profound mental and spiritual adjustment—and achieved some sort of working faith in the face of life's ordeal. But alas, when God and faith and love were all that remained—hers were not the hands to minister to his stricken body!

"Forgive me, Harold," she prayed contritely, "and may your faith sustain me as winter comes to this bleak, forsaken house!"

Elgin, Ill.

Echoes From the Regional Conference

(Continued From Page 15)

go with the love of Jesus. We must go with an attitude to learn. In our attitude, we can not go condemning other religions, but rather get men on the path that leads to Christ. He said the church has gone forward by way of its altars rather than by its institutions. The institution is a help, but we must be careful we do not become overinstitutionalized. We want Jesus' love to make life radiant and abundant. Our institutions must grow out of our thought life. We must take our institutions there and let them grow up as the need is felt. Folks first need folks just like Jesus, to help them and love them. We can not force our methods on them. When they have been taught the Jesus way, they will find methods. "How did Jesus do?" they say, and soon their problems are solved. Missions have in a way broken down American denominationalism. We now have simpler and more indigenous institutions, and an increasing coöperation with governments.

Governments are becoming tremendously interested in missions. Bro. Bonsack's address ended with a forum.

In the afternoon session, Ora Huston, our Traveling Secretary, talked on: The Place of the Volunteers in the School. The volunteer must be devoted to the thing he believes. He should be able to give an enlightened presentation of the missionary message, and needs. A forum followed in which he discussed with us ways in which we might promote the missionary enterprise on our campuses.

Bro. H. Spenser Minnich talked on: The Relation of the Mission Board to Volunteers. He said we are strictly a youth movement. The Mission Board is always ready to help us in our problems and give encouragement. We should not allow our relation with the Mission Board to be so close that we lose our independence.

In the evening we met again and a drama, "Ordered South," which portrayed the beautiful missionary spirit of true volunteers, was given by some of the North Manchester folks. A sermon by Bro. C. D. Bonsack followed.

Sunday morning we were led in morning worship by Mount Morris. After breakfast we had a very good message from our president, Roy Nicholson. The substance of his message appears in this Volunteer Talk.

Discussions on our local programs followed. Some of the conclusions reached were that the purpose of our program is: (1) To develop loyalty to the church; (2) create interest in missions; (3) fellowship and sharing; (4) develop talent; (5) set up service bureaus.

We can create missionary spirit by sending out deputation teams; and on our local campuses, through biographies, plays, devotional programs, the college paper, and the bulletin board.

The highest peak of our convention was reached in the Sunday morning service at the First Church when Bro. Otho Winger gave an exceedingly inspiring message on, Loyalty to the Missionary Enterprise, basing his discourse on Paul's words to King Agrippa.

As a result of our conference the true volunteer will "Expect great things from God," and "Attempt great things for God," wherever he may be and wherever he can find opportunity.

CORRESPONDENCE

POINSETTIA

'Twas the night before Christmas and all was quiet. Then some one tiptoed past the door and left standing upon the steps a large bundle. We knew it was a gift, for it was Christmas Eve.

We opened the package and discovered the most beautiful poinsettia we had ever seen. Gorgeous and mysterious it seemed. Was it possible that such a plant, which seemingly cost so much, should grace our little home? Yes, it was a tangible evidence of a friend's appreciation.

The individual accepting it with much gratitude stood and thought a moment. Why should the poinsettia be a flower gracing the Christmas season? Where does the flower find its natural habitat? Where does it come from? Whereupon the fact remembered, was, that no calendars or mysterious packages are needed in the southland as reminders that Christmas approaches. For the poinsettia is in bloom—and that's enough.

This star-shaped flower with large, blood-red petals is as symbolic of Christmas in many lands, as mistletoe and holly. Perhaps its significance is best explained by a legend of old Mexico, where it originated. It was the custom years ago, as it is today, to lay gifts each Christmas morning at the feet of the image of the Christ Child in the cathedrals.

One peasant maiden, unable to do so, paused by the wayside on her way to the cathedral. She had no gifts for the Christ Child. She was an orphan. She had no friends. She was in rags. Bemoaning her poverty, she knelt trustingly and prayed to the Heavenly Father to accept herself, as poor as she was. Peace crept into her soul. Raising her head with a reverent amen, she was surprised to find that her tears had turned the upper leaves of a struggling weed to a brilliant crimson color. How beautiful it all seemed to her. Eagerly she plucked a bouquet, took it to the cathedral, and laid it beside gifts of the more fortunate peasants. The acceptable gift was a symbol of her purity of soul and desire. And ever afterward, goes the legend, the top leaves of the poinsettia turned to a deep red with the coming of Christmas.

John Roberts Poinsett, a South Carolina globe trotter and diplomat, not only brought the plant to this country, but gave it his name. He was born in South Carolina, educated in Edinburgh, Scotland, and traveled extensively in Asia and South America. Later he served as United States Commissioner to Mexico and in 1825 was appointed special minister to that country. He brought home some roots of the shrub, a member of the spurge family, which now bears his name. It flourished and spread rapidly.

Today it forms a riot of color in thousands of spots from the lower Pacific coast to the south Atlantic shores.

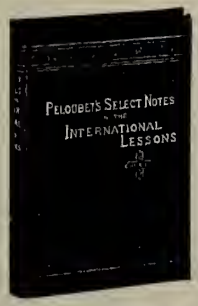
(Continued on Page 30)

Good S. S. Helps Make Efficient Teachers

No teacher can do his best work without the best tools.

Brethren Teachers' Monthly, 75c
The 1931 issues will be the best ever.

Arnold's Practical Commentary, $1.00



Vol. 37. Not so large as some but full of valuable material.

Lesson Round Table, $1.25
The large number of lesson writers offer a variety of treatment and material appreciated by many.

Peloubet's Select Notes, $2.00
Vol. 57. A full treatment of the lesson viewed from many angles.

Snowden's Sunday-school Lessons, $1.50
Appreciated because of its simple and effective presentation.

Tarbell's Teachers' Guide, $2.00
Vol. 26. Noted especially for its wealth of illustrative material.

Torrey's Gist of the Lesson, 35c
Vol. 32. A vest-pocket edition abounding in helpful suggestions.

Wells' Daily Digest of the Sunday-school Lesson, 35c
Fits the vest pocket and helps the busy teacher every day.

Teachers and pupils who mean business will use the Brethren Teachers' Monthly and at least one of these other commentaries. Order now.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

Weaver of Clovis, N. Mex., held our revival meeting witb one confession. Great interest was shown at our homecoming. Bro. Lear of Chicago gave us three wonderful sermons. In the afternoon reminiscences of early days were given by old settlers. The day before Thanksgiving the Ladies' Aid served a chicken dinner; they also had a booth in Cordell and cleared $85. From a sale dinner they cleared $18. The Aid is an active organization in the church.—Mrs. S. L. Howell, Cordell, Okla., Jan. 2.

OREGON

Ashland.—Our revival meetings conducted by Bro. Geo. Hilton and wife were held in November. Bro. Hilton's messages were all very spiritual, and Sister Hilton's talks to the children on China were interesting to all. Two came forward in these meetings but as yet only one has been baptized. Quite a number came from Grants Pass to these services on Sunday. We took an offering of $15 at Thanksgiving time for home missions. At our recent council a number of church officers were retained. Bro. M. C. Lininger is elder; Samuel Ellenberger, clerk; the writer, Messenger agent and correspondent. The Ladies' Aid had a Christmas sale which brought a nice little sum. They have paid $10 to our District Aid fund for foreign work. Sunday morning, Dec. 21, the sermon was given by Dr. Brower on the subject of World Peace. Sunday evening the B. Y. P. D. presented a play, Star of the East, and the younger classes of the Sunday-school a program of songs, recitations. A Christmas offering of $13.85 was taken by the adults; the juniors brought $7 for their work.—Mrs. M. C. Lininger, Ashland, Oregon, Dec. 27.

PENNSYLVANIA

Albright.—Our congregation now has an illuminated, changeable bulletin board. Another improvement is an electric clock. New officials were elected for the Sunday-school and church. F. R. Zook was chosen elder. The pastor, Jacob Kinsel, was retained; this will be his eleventh year here. Edward Wentz was elected Sunday-school superintendent; the writer, Messenger agent and correspondent. Some difficulties with which we have had to contend for years have been smoothed out and we hope for a prosperous year.—Nora Wentz, Roaring Spring, Pa., Dec. 31.

New Fairview church met in council with Bro. Michael Markey presiding. The following officers were elected for three years: Farm trustee, H. H. Fitz; church trustee, Paul Godfrey; church clerk, Paul Godfrey; the writer, reporter. The church, farm and Sunday-school treasurers gave their reports for the year.—H. B. Markey, York, Pa., Jan. 5.

Richland.—Oct. 5 Eld. E. M. Wenger gave us an excellent message in the morning. Oct. 19 our elder, Michael Kurtz, gave us a stirring examination sermon in the morning, using Rom. 13:8 as a basis; in the evening Eld. H. F. King delivered an inspiring sermon on the theme, The Lure of the Far-away Country. Nov. 1 and 2 we observed communion, with a number of visiting ministers present. Eld. G. N. Falkenstein officiated, and remained with us for the evening service of Nov. 2, when he preached on the parable of the wheat and tares. Nov. 16, insead of having the regular C. W. program rendered in the evening, our young married men's Bible class, taught by Eld. Chas. H. Zigler, gave an impressive father and son program. Our Thanksgiving sermon was delivered by Eld. H. H. Moyer of Reading, Pa. The offering will be used for home missions. Nov. 30 Bro. William Dubble gave us a splendid discourse on Christian Philanthrophy. At our quarterly council Dec. 5, our church officers were elected. Sister Eva Bollinger will serve as our Messenger correspondent and Bro. Milton Royer was reëlected as Messenger agent. Dec. 13 we held a special council when two members of our District Ministerial Board were present—Elders I. W. Taylor and S. H. Hertzler. We reëlected Bro. Michael Kurtz as elder-in-charge, and also called to the ministry one of our staunch young brethren—Bro. Alton Bucher—our visisting elders having charge of this work. Dec. 7 Bro. Norman K. Musser began a series of evangelistic meetings lasting two weeks, during which time he preached the Word very earnestly. Four precious souls responded, three being the heads of families. Attendance and interest were very good throughout the meetings. Sunday evening, Dec. 28, Eld. Chas H. Ziegler gave us a very appropriate discourse on the theme: Spared for Another Year. Student volunteers of Elizabethtown College will give us a program Jan. 18 in the morning at the Richland house.—Iram J. Lentz, Richland, Pa., Dec. 29.

Riggles Gap.—We have been having Sunday-school regularly each Sunday afternoon. Bro. Geo. Ross is our superintendent. The average attendance is between thirty-five and forty. We have a fine group of children attending and everyone stays for preaching services conducted by the pastor, Bro. Earl Bowser. We had a fine evangelistic campaign during Thanksgiving week which proved to be a help to our community. A gospel sermon was delivered each night by our blind Bro. Clink of Michigan. Bro. Tom Filer brought us some very inspiring messages in song. As a result of the meeting three adults were baptized. We have Christian Workers' Meeting every Sunday evening and cottage prayer meeting every Saturday evening which creates more interest in the church.—Mrs. Earl Bowser, Juniata, Pa., Dec. 26.

Schuylkill.—Oct. 12 we had our missionary program. Bro. R. P. Bucher gave the address. His afternoon message was, The Relation of Parents to the Home. There was special music by the Myerstown chorus. The church enjoyed a spiritual feast Oct. 25 and 26. Brethren S. G. Fahnestock, Graybill Hershey and J. J. Scrogum preached for us. Bro. Scrogum preached the examination sermon and officiated in the evening. Our elder, Nathan Martin, assisted in the services. Nov. 23 a young people's program was given. Eld. H. K. Ober gave his lecture on Orange Blossoms to a large and appreciative audience. Bro. S. K. Wenger of Lebanon, Pa., conducted a series of evangelistic meetings from Nov. 23 to Dec. 7. His Spirit-filled messages will never be forgotten. As a result four young men accepted Christ. His home church coöperated by giving special messages in song. Dec. 14 Eld. Nathan Martin preached the morning sermon at which time the four applicants were baptized. Dec. 21 our council was held. A number of our chorus class went caroling the night before Christmas. We had our program Dec. 25 which included recitations, songs and an address by Bro. S. G. Fahnestock of Lebanon.—Carrie Dobner, Pine Grove, Pa., Dec. 26.

Smithfield.—Our church and Sunday-school activities are moving along with increasing interest and attendance. Dec. 14 the Fredericksburg young people gave a very helpful and interesting program at our church. Now our young people are planning to render a program in their church next month. Dec. 21 the Sunday-school gave the Christmas program; the offering will be used for home missions. The Bible institute, to be held in February, will be conducted by Dr. Van Ormer of Juniata College. The Smithfield congregation and community were made sorrowful to learn of the death of our well loved Sister Fannie Tetwiler. We met in council Dec. 29 and organized the year's work.—Dorothy Wineland, Martinsburg, Pa., Dec. 31.

Upper Conewago congregation met in council Dec. 13 at the East Berlin house. We expect to have a series of meetings this spring at the Hampton house. The following church officers were elected: Brethren J. E. Baum and H. L. Junkins, trustees; Brethren S. H. Baker and W. E. Brough, cemetery trustees; the writer, correspondent. We expect the Volunteer Mission workers from Elizabethtown College to give a program in the near future.—Paul L. Wagner, York Springs, Pa., Dec. 30.

Waynesboro.—At our regular business meeting on Dec. 18 nine letters were granted to members who have removed from our congregation. Bro. Ziegler reported having made 244 visits and delivered forty-three sermons and addresses since the beginning of his pastorate here on Sept. 2. Bro. Ziegler was elected presiding elder for the year. The ministerial committee reported that they plan to have a home evangelistic visitation campaign early in the year. Yesterday morning the children's division of the Sunday-school gave an interesting Christmas program. In the evening a pageant entitled, The Shepherd Boy's Vision, was given by fifty of our young people in an impressive and able manner.—Sudie M. Wingert, Waynesboro, Pa., Dec. 22.

TENNESSEE

Lone Star church met in quarterly council Jan. 3 with Eld. A. M. Bashor presiding. An election was held for minister and Bro. Jacob H. Bashor was elected. Plans for the coming year were discussed. On Sunday morning, Jan. 4, Sunday-school was held with an attendance of fifty-six. New officers for the coming year were elected. After Sunday-school all enjoyed an excellent talk given by our young minister, Bro. Foster Leighton, on "Proof that the Bible Is the Ordained Word of God." We are expecting our two young ministers with the help of our elder to make the church work a most spiritual and interesting event in this community.—Mrs. J. H. Bashor, Lawrenceburg, Tenn., Jan. 4.

TEXAS

Alamo.—Dec. 28 a number of brethren met in the home of Bro. E. J. Kelso in Pharr, Texas, from over the Rio Grande Valley for the purpose of Christian worship and fellowship. This meeting was in charge of Bro. G. A. Cassel of Weslaco who has spent considerable time in trying to discover the members of the church who live in this section. The service was one of inspiration and profit. Bro. C. J. Peterson gave some very spiritual thoughts and the writer gave a short address. Those present were: Brother and Sister Cassel, Brother and Sister M. H. Yoder of San Benito, Bro. H. G. Laird and Brother and Sister Levi Rhinehart of McAllen, Bro. C. J. Peterson, Brother and Sister J. M. Eash, Brother and Sister C. A. Eshelman of Alamo, and Brother and Sister E. J. Kelso. The members of the church in the valley are looking forward to the coming of Bro. Chas. F. Yoder of South America to spend some time with us and give a series of lectures on his work. More about this will be given through the Messenger at a later date. Plans are being laid for other services also. If you are seeking a place in which to live, sheltered from the rigors of the cold winters, and where prosperity abounds, come to this beautiful valley. —C. A. Eshelman, Alamo, Texas, Dec. 31.

Falfurrias church met in council Dec. 26, when officers were elected for another year: C. D. Fager, elder; Pearl Whitcher, clerk; Sunday-school superintendent, Geo. Fager; B. Y. P. D. president, Eunice Fager. Any one interested in southern Texas can secure information about the country by addressing the writer.—Emma T. Whisler, Falfurrias, Tex., Dec. 31.

VIRGINIA

Belmont.—We held our Thanksgiving service at night with a short sermon by each of our three ministers. Dec. 21 the Sunday-school gave a Christmas program. Dec. 27 we met in council to reorganize for the coming year. Bro. I. N. Zigler was chosen to serve the church as elder in charge. It was decided to discontinue the B. Y. P. D. for three months and in its place to meet in the homes each Sunday night in a mission study class.—Mattie E. Zigler, Holladay, Va., Dec. 30.

Elk Run.—The church met in council Dec. 15 when various church officers were elected. A union service was held on Thanksgiving Day. Dr. White of tbe Presbyterian church preached the sermon. Nov. 23 an offering of $26.50 was lifted for home missions. Christmas eve Bro. N. D. Cool came to us with lantern and slides showing, The Other Wise Man. Bro. Guy West favored us with a reading in keeping with the season.—Orlando S. Miller, Mt. Solon, Va., Dec. 31.

Mt. Olivet.—Rev. Charles Carr conducted an inspiring revival service here beginning Nov. 5 and closing the 14th. Ten were won to Christ, eight of whom united with the Church of the Brethren; and the members were inspired with a renewed zeal for the Master. Nov. 15 the congregation enjoyed a love feast with the pastor, Bro. Lindsay, officiating.—John B. May, Grottoes, Va., Jan. 3.

Roanoke.—Dec. 7 Tinker Creek church was favored by a fine musical program rendered by Nelson Huffman and others from Bridgewater College. We also enjoyed a missionary program by our young people on Dec. 12. Dec. 21 a white gift program was rendered by the young people and on the evening of the 24th a Christmas program by the children.—Mrs. I. T. Hooker, Roanoke, Va., Dec. 30.

Topeco church met in council Jan. 3. All the officers were reëlected for another year. It was decided to have a series of meetings the latter part of August if an evangelist can be secured. Since our last report Brethren C. C. Reed and S. B. Alderman were ordained to the eldership. Jan. 4 we met at the usual time for Sunday-school after which Eld. A. N. Hylton gave a splendid address.—Almeda Alderman, Floyd, Va., Jan. 6.

WASHINGTON

Yakima.—Our Thanksgiving or homecoming meeting was well attended. Bro. B. J. Fike of Sunnyside gave us a good sermon in the morning; in the afternoon talks were given by different ones. Seventy-one surrounded the tables and enjoyed a spiritual love feast together in the evening. Bro. Walter Coffman officiated. The offering, including $2.50 from the juniors, was $47.50. Dec. 3 Bro. D. W. Kurtz of Long Beach, Calif., lectured and showed pictures on Palestine which all enjoyed. Dec. 11 the church met in council and elected officers: Bro. A. E. Cable, clerk; Bro. Wm. Leavell, Messenger agent; the writer, correspondent. Four letters were granted and four received. Dec. 14 a group of members of the Progressive Bretbren from Harrow came up to our church and rendered a good program during the Christian Workers' hour.—Katie Baldwin, Yakima, Wash., Dec. 19.

WEST VIRGINIA

Wiles Hill.—The church met in council Dec. 30. We decided to hold our series of meetings Oct. 1. Bro. B. M. Rollins of Keyser, W. Va., is to conduct the meeting if possible. The church gave tbe financial board authority to investigate buying a parsonage. The Sunday-school offering of Nov. 16 amounting to $8 was given to the District of Western Pennsylvania for foreign mission support. Our pastor preached his Tbanksgiven sermon Nov. 30. The offering of $46.42 was used for the benefit of the home church. The Sunday-school rendered a fine Christmas program on Dec. 28.—Mrs. Marcellus Faulkner, Morgantown, W. Va., Jan. 6.

WISCONSIN

Chippewa Valley church met in business meeting Dec. 6 with Eld. J. W. Lear presiding. Officers were elected for the year. Bro. Lear remained with us, giving us two very inspirational sermons on Sunday. Our Christmas program was given Sunday evening, Dec. 21, and an offering was lifted for missionary purposes. As no pastor has been secured for the coming year, Bro. Howard Peden is taking up the work and is keeping up a good interest.—Mrs. Walter Davis, Eau Claire, Wis., Dec. 23.

Rice Lake.—Our evangelistic meetings during the Christmas season were very much appreciated. Bro. F. E. Mallott of Chicago, Ill., gave some interesting experiences of his work in Africa and at each service he brought a helpful evangelistic sermon. At the close of the meetings, eighteen were received into the church by baptism.—A. S. Brubaker, Rice Lake, Wis., Dec. 30.

Stanley church met in council Dec. 21. At our September council a committee was appointed to rent land for the purpose of raising some crop that funds might be raised to pay off the indebtedness on our church property. The committee reported having found a suitable piece of land and were instructed to rent same. It had also been previously decided to drop from our membership list the names of those who have not been in touch with the church for two years or more; this resulted in twenty names being removed. It was also decided to accept as associate members those from other denominations who have been baptized by immersion and who are willing to take the New Testament as a guide in their Christian lives. Bro. D. D. Funderburg was reëlected elder for one year; Bro. Wilbur Mondobaugh as trustee for three years; Sister Chloe Hoffstatter, clerk; the writer, Messenger agent and correspondent. The Sunday-school gave an excellent Christmas program on Dec. 23. We have an interesting mid-week prayer meeting conducted by our pastor, Bro. O. L. Harley. At present we are studying the book of John. At Thanksgiving time we listened to an excellent sermon by the pastor and an offering of $10.61 was lifted. Bro. Samuel Bowser from Elmdale, Mich., was with us at this time and the following Sunday evening gave us a soul-stirring sermon. Our Sunday-school is doing nicely with Sister Chloe Hoffstatter as our able superintendent. Time for preaching services has been rearranged for the winter months, the country churches—Maple Grove and Worden—having all the morning services, and the city church all the evening services.—Mrs. Jacob Winkler, Stanley, Wis., Dec. 25.

LARGE TYPE TESTAMENTS

American Standard Version

PICA TYPE



Tbe type is large and bold and runs clear across tbe page, so that it can be read with ease, and the book is pocket size and so light that it can be easily beld with one hand. Also a fine Testament for folks with impaired vision.

Pocket size 4¼x7x¾ inches

Non-pronouncing

No. 650. Testament, Bound in Cloth, round corners, red edges, **$1.00**

No. 650P. Testament with Psalms, same binding as No. 650, ...**$1.20**

No. 653. Testament, Genuine Leather, Levant grain, flexible covers, round corners, red under gold edges, ...**$2.25**

No. 653P. Testament, with Psalms, same binding as No. 653, ...**$2.50**

No. 654. Testament, Genuine Leatber, Morocco grain, divinity circuit, round corners, red under gold edges, ...**$2.75**

No. 654P. Testament, witb Psalms, same binding as No. 654, ...**$3.00**

BOOKS by our own WRITERS

Occasionally it is well to pause and look at ourselves. Here are a few books written by our own people. They have a message for all, and a double message to you.

The Conquest of Peace **$1.25**
By H. A. Brandt

African Stories **$1.75**
By A. D. Helser

Charlie Newcomer ..... **.35**
By W. B. Stover

With Williams Our Secretary **$1.00**
By J. E. Miller

Some Brethren Pathfinders **$1.50**
By J. H. Moore

Jesus of Saint Mark **$2.00**
Oliver Perry Hoover

In Sunny Nigeria **$1.50**
By A. D. Helser

The Heart of the Crimson Cross ... .(special price) **$2.00**
By J. M. Henry

The Symphony of Life ..... **.50**
By D. W. Kurtz

Builders of the Church of the Brethren **$1.00**
By Jno. S. Flory

Heroic Lives **$1.35**
By Minor C. Miller

The Lord's Prayer ..... **.75**
By R. H. Miller

The Boy and the Man **$1.25**
By J. H. Moore

The Christian Way of Life ..... **.65**
By C. C. Ellis

Character Stories **$1.00**
By Ezra Flory

Conquests for God **$1.35**
By Minor C. Miller

History and Messages of Hymns **$1.50**
By Garrett and Beery

History and Doctrine of the Church of the Brethren ..**$2.00**
By Otho Winger

New Testament Doctrines ..... **.75**
By J. H. Moore

Studies in Doctrine ..... **.60**
By D. W. Kurtz

Brethren Publishing House, Elgin, Ill.

POINSETTIA

(Continued From Page 27)

Most of all, the Christmas of 1930 was enjoyed the more because this tear-stained straggle weed was gracing the table in the room where the children play upon the floor. Little David would look up now and then and say gleefully: "Purtty, daddy, purtty." And daddy would stand by quietly and thank the Heavenly Father for friends.

Chicago, Ill. A. F. Brightbill.

ARE WE INTERESTED ENOUGH IN OUR CHURCH PAPER?

Sometimes I wonder if we appreciate The Gospel Messenger as we should. Every week one can read the news of our churches and their activities. Some of us watch for the Messenger as a letter from our friends. Some readers first look for the field notes and correspondence, while others are more interested in the editorial page. We like to receive letters from our distant friends in whom we have a special interest, and as well do we like to hear from each other in the church. The church is a family of brethren and sisters of like precious faith, of coworkers in a common cause. The Messenger will bring you the late news from all live churches, and should be in every member's home.

Wakarusa, Ind. H. O. Metzler.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brown-Miller.—By the undersigned at the home of the bride's parents, Dec. 29, 1930, Mr. Walter R. Brown of Philadelphia, Pa., and Sister Mary Irene Miller of Pitsburg, Ohio.—Edward Miller, Pitsburg, Ohio.

Cortner-Whitney.—By the undersigned at his home, Dec. 22, 1930, Mr. Chas. Cortner and Sister Gertrude Whitney, both of Indianapolis, Ind. —Geo. L. Studebaker, Indianapolis, Ind.

Harris-Greenwood.—By the undersigned at the bride's residence in Cushing, Okla., Oct. 16, 1930. Brother W. D. Harris of McClave, Colo., and Sister S. J. Greenwood.—L. W. Smith, Cushing, Okla.

Landes-Peck.—By the undersigned Dec. 26, 1930, at the Morrill church, Kans., Ralph Landes of Morrill, Kans., and Hazel Peck of Hamlin, Kans.—W. H. Yoder, Waterloo, Iowa.

Reynolds-McDowell.—By the undersigned at the home of the bride's parents, Dec. 24, 1930, Bro. Wm. S. Reynolds of Sago, Va., and Sister Mary E. McDowell of Whittles Depot, Va.—S. H. Flora, Sago, Va.

FALLEN ASLEEP

Blough, Bernice Naomi, died Dec. 26, 1930, at the hospital, aged 12 years, 8 months and 12 days. She was the oldest child of Brother and sister D. S. Blough of Waterloo. A mastoid operation on Nov. 29 was followed by a lateral sinus operation on Dec. 9. She was an active member of the South Waterloo congregation. Services at the church by the undersigned assisted by W. O. Tannreuther.—W. H. Yoder, Waterloo, Iowa.

Brechbiel, Blanche, daughter of James and Addie (Chapman) Helser, born near Silver Lake, Ind., died at her home Dec. 3, 1930, aged 43 years, 8 months and 19 days. Her mother died when she was only two years old. She then made her home with her grandmother. She united with the Church of the Brethren in January, 1906, and remained faithful and loyal to the end. She married Wm. Brechbiel March 26, 1921, and to them three children were born. She leaves her husband, two children and four stepsons. Services at the home.—Edith M. Heckman, Silver Lake, Ind.

Bogir, Julia, daughter of David B. and Barbara (Weaver) Cripe, born near Goshen, Ind., died Dec. 6, 1930, at her home, Goshen, Ind., aged 67 years, 4 months and 11 days. Jan. 3, 1886, she married Henry Bogir; her husband preceded her nearly twenty-six years ago. She had been a member of the Church of the Brethren for thirty-eight years. She leaves one son, five daughters, nine grandchildren, two brothers and three sisters. Services at the West Side church by Elders M. D. Stutsman and Wm. Hess. Burial in West Side cemetery.—Mrs. Clayton Ganger, Goshen, Ind.

Burd, Geo. Wm., son of Maurice Burd, born at Nook, Pa., died Dec. 19, 1930, aged 27 years. At the age of eighteen he became a member of the Church of the Brethren, Mt. Olivet church, Pa. In February, 1924, he married Eleanor Wright. He served six years in the deacon's office. Four years he lived in the Harrisburg congregation. His home was in West Enola. Death was the result of injuries received when struck by a car; he was walking on the edge of the concrete, having just gotten off the trolley. Services at the Red Hill Church of God at New Port, Pa., by Eld. J. E. Whitacre. Burial in the Red Hill cemetery. He is survived by his wife, one daughter, father and mother and two brothers.—Sallie E. Schaffner, Harrisburg, Pa.

Cox, Eva Viola, daughter of Chas. and Kate Cox, born in Delaware County, Ind., died Dec. 17, 1930, aged 28 years, 5 months and 9 days. She united with the Church of the Brethren July 16, 1918; she was always greatly interested in the church. She was afflicted through life which prevented her attending church but she greatly enjoyed singing and prayer in the home. She leaves her father and mother and one sister. Funeral by the writer assisted by Eld. I. E. Weaver in the Union Grove church.—J. Andrew Miller, Muncie, Ind.

Eastwood, Sister Anna, born in Columbus, Ohio, died at the home of her son in Indianapolis, Ind., Dec. 6, 1930, aged 67 years, 8 months and 18 days. She came with her parents to Indiana when seven years old, and had resided in the state since. She married J. W. Eastwood Sept. 13, 1885, and they lived near Delphi, Ind., until 1900 when they moved to Indianapolis. She united with the Indianapolis Church of the Brethren in 1915 and greatly enjoyed the services of the Lord's house. She leaves her husband, two sons, one daughter, eleven grandchildren, five brothers, two sisters and one half sister. Funeral in the church by the writer. Interment in the Floral Park cemetery.—Geo. L. Studebaker, Indianapolis, Ind.

Etter, Alta Mae, youngest daughter of Upton and Savannah Beck, born near Astoria, Ill., died of diabetes Dec. 17, 1930, aged 47 years, 5 months and 29 days. June 5, 1902, she married John Etter. About twenty years ago she with her husband united with the Church of the Brethren, having remained faithful until death. She is survived by her father, two sons, two daughters, three sisters and five brothers. One son and one daughter preceded her. Funeral at the church in Astoria by the pastor, E. O. Norris, assisted by E. F. Caslow. Interment in the South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Harter, Delbert, died Dec. 11, 1930, at his home, near Mexico, Ind. He had been ill with heart trouble since September. He was a life time resident of Miami County. He was the son of Brother and Sister Daniel Harter and was born July 1, 1875. The Baptist church of this place has lost a valiant soldier in the cause. He married Miss Laura Smith Sept. 3, 1896; she survives with one son, one brother and a sister. Funeral in the Church of the Brethren by Rev. Davidson. Interment in the near-by cemetery.—Gelia A. Pugh, Mexico, Ind.

Hollinger, A. B., son of Joseph and Elizabeth Hollinger, born in Dauphin County, Pa., July 7, 1849, died Dec. 25, 1930, at the home of his son John in Fairfield, Ill. He united with the Church of the Brethren in 1868 and lived a faithful Christian life to the end. He married Mary Berst Dec. 11, 1869; two sons and one daughter were born to them. His wife died in 1912. Funeral by the writer at Martins Creek church. Burial in adjoining cemetery.—Urias Blough, Geff, Ill.

Horn, Jonas, born in Ohio, died Dec. 18, 1930, aged 81 years, 9 months and 9 days. He married Emma Cramer in 1879, who preceded him in August, 1930. One son and a daughter survive. He had been a member of the Church of the Brethren since 1910. Services at the Washita church by the writer, assisted by J. D. Howell. Burial in the cemetery near by.—Geo. R. Eller, Cordell, Okla.

Layman, Sister Bertha, nee Angle, born near Wirtz, Va., Dec. 4, 1881, died near Wabash, Ind., on her birthday, Dec. 4, 1930. She married J. Cecil Layman April 26, 1906, and to them ten children were born, three having preceded her. She also leaves her father, mother, three sisters and two brothers. She with her husband and oldest daughter united with the Church of the Brethren in March, 1927; she was a very devoted member. She and her husband served in the deacon's office since June, 1928. Funeral in the Mexico church by Eld. J. E. Smeltzer assisted by Bro. Kinzy of the Old Order.—Mrs. Maggie Smeltzer, North Manchester, Ind.

Leedy, Mary Ann, died Dec. 21, 1930, at the home of her son David Leedy in Deedsville, Ind., aged 92 years, 1 month and 7 days. She had been in failing health for several months due to her advanced years, She united with the Church of the Brethren in the prime of life and was ever faithful. Her husband, Joseph Leedy, preceded her in death years ago. She is survivcd by the son and family and one sister. Funeral in the Deedsville U. B. church by Eld. Walter Balsbaugh assisted by G. V. Regenos. Burial in the Greenlawn cemetery. —Gelia A. Pugh, Mexico, Ind.

Lichty, Ephraim, was born in Somerset County, Pa., March 20, 1846, and died Dec. 21, 1930, at the home D. F. Schrock, La Verne, Calif. At the age of sixteen he moved with his parents, Brother and Sister Abraham Lichty, to Waterloo, Iowa, where a few years later he married Sara Miller. To this union one daughter, Elsie, was born. At the age of maturity she became the wife of D. F. Schrock but died in 1912 leaving three little boys. Grandpa and Grandma Lichty assisted in the

care of these boys and continued to have their home with the Schrocks after Bro. Schrock had married again. The deceased leaves three grandsons, four great-grandchildren, a foster son and a sister. Bro. Lichty was elected to the office of deacon early in life and served most faithfully until delicate health put a check on his activity. Funeral services in the church at La Verne in charge of Rev. Galen K. Walker and Dr. S. Z. Sharp. Interment in the Evergreen cemetery in La Verne by the side of his wife who died Jan. 10, 1930.—Grace Hileman Miller, La Verne, Calif.

Metz, Sister Sarah Hoover, died at her home in Hampton, of a complication of diseases. She was in her sixty-ninth year. She had been in failing health for over a year. She was a loyal and faithful member of the Church of the Brethren for many years. She leaves her husband and several children by a former marriage, two sisters and two brothers. Funeral at Mummert meetinghouse by Bro. J. M. Danner, assisted by Paul Miller and S. S. Miller. Interment in adjoining cemetery.—Paul L. Wagner, York Springs, Pa.

Pierce, Sister Mary G., wife of Bro. John H. Pierce, died suddenly at her home, Nov. 25, 1930. She is survived by her husband, five sons, four daughters, twenty-five grandchildren and twenty-one great-grandchildren. Funeral services in Mellinger's church near Shoeneck by the home ministers. Burial in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Redifer, Alice Hodge, wife of the late Bro. Rudolph Redifer, died Dec. 3, 1930, in Elk Run congregation, aged nearly 70 years. She was born in Highland County. She is survived by four brothers. Having no children of their own they took three to raise. She was a semi-invalid for many years. A member of the church most of her life, and believing in its teachings, she found comfort in the anointing service on four occasions, the last on Thanksgiving evening. Funeral at the Lebanon church by Eld. W. H. Zigler. Interment in the adjoining cemetery.—Orlando S. Miller, Mt. Solon, Va.

Rinker, Eva E., born near Bayard, W. Va., July 20, 1844, died Nov. 29, 1930, near the place of her birth, and where she spent her entire life. She married Daniel Rinker in 1865; he survives with eleven children. She united with the Church of the Brethren in early life and lived a devoted life to her Master until death. She was in failing health for a number of years but bore her sufferings patiently. Services by Bro. B. W. Smith. Interment in the cemetery on the farm of her daughter.—Zina G. Cosner, Bismarck, W. Va.

Ritchey, Bro. John Wm., eldest son of Peter and Mary Ritchey, born March 8, 1854, in Williams County, Ohio, died at the Brethren Home, Fostoria, Ohio, Dec. 17, 1930. He married Sarah Lehman Dec. 11, 1877. His wife and three children preceded him. Three sons and five daughters are left. He united with the Church of the Brethren when a young man and remained faithful throughout life. Funeral at Lyons, Ohio by Bro. Jas. A. Guthrie. Burial at ——, Ohio.—Mrs. Gertrude E. Guthrie, Delta, Ohio.

Ronk, Guy E., eldest son of Sister Ellie and Wm. Ronk, of Ryde, died Nov. 14, 1930, aged 21 years. While at work on a sewer line, the wall of earth fell in and crushed him. He was taken to the hospital where he died the following day. He is survived by his parents and one brother. Services in the Pine Glen church by Bro. Lawrence Ruble and Rev. Goshorn. Burial in the Pine Glen cemetery.—Ida M. Miller, Mattawana, Pa.

Routzohn, Sister Sarah, one of the oldest members of the Meadow Branch congregation, died at her home in Harrisonville, near Westminster, Md., Dec. 24, 1930, aged 90 years and 10 days. She was a lifelong and consistent member of the Church of the Brethren. She was the daughter of Michael and Catharine Petry and leaves three daughters and two sons. She was a regular attendant at church. She was devoted to the Lord. Funeral in her home by the undersigned. Interment in the Meadow Branch cemetery.—Wm. E. Roop, Westminster, Md.

Sayer, Cinderilla Drummond, born Jan. 6, 1856, at Cleveland, Ohio, died Dec. 9, 1930. She married Milton Gregory in 1871; to them were born four children, three of whom with the husband preceded her. In 1882 she married Wm. B. Sayer. Six children were born to them. She united with the Church of the Brethren in Sterling in 1909. Funeral by the pastor from the church. Interment in Riverside cemetery.—S. G. Nickey, Sterling, Colo.

Tetwiler, Mrs. Fannie (Smith), daughter of John and Mattie Smith, born near Smithfield, Pa., died suddenly at her home near Smithfield, Dec. 15, 1930, aged 41 years, 8 months and 2 days. Jan. 27, 1910, she married Samuel Tetwiler. She united with the Church of the Brethren many years ago and remained faithful and loyal. She spent her entire life in the bounds of the Smithfield congregation. Surviving are the husband, three daughters and two sons. Services in the Smithfield church by I. B. Kensinger, assisted by Rev. Naugle. Interment in the Fairview cemetery at Martinsburg.—Dorothy Wineland, Martinsburg, Pa.

Winter, Fannie, died in a hospital in Philadelphia, Sept. 30, 1930. She was born and grew to womanhood at this place. She united with the Church of the Brethren in early life and remained faithful. Her mother died when she was eighteen and her father in 1907. She found employment in Philadelphia, but kept her home at Pine Glen. Almost every year for twenty-two years she spent part of the summer in her own home. Her body was brought back and services were held in the church by the home ministers, Bro. J. C. Swigart and Bro. Lawrence Ruble. Burial in Pine Glen cemetery.—Ida M. Miller, Mattawana, Pa.

THOUSANDS READ IT! WHY NOT YOU?

THE NEW GOSPEL MESSENGER

---Including the Missionary Visitor---

The **Messenger** and **Visitor** are merged into one 32-page weekly. **Mission news every week.** We hope to make the publication better than ever. Illustrated. **Something for every member of the family. Only $2.00 for a whole year.** And **1931 Yearbook free** (mailed to all $2.00 subscribers about Feb. 1).

Our Premiums Will Appeal to You. Take Your Choice

Premium No. 1. "SOME BRETHREN PATHFINDERS," by **J. H. Moore.** A most readable story of many pioneer Brethren preachers. **This book and the Messenger, $2.50.**

Premium No. 2. "THE LIFE OF D. L. MILLER," by **Bess Royer Bates.** A splendid account of a most wonderful life. **This book and the Messenger, $2.35.**

Premium No. 3. "SOME WHO LED," by **D. L. Miller** and **Galen B. Royer.** The story of more than fifty church leaders with **the Messenger, $2.35.**

Or, you may have the **Messenger for three years for only Five Dollars.** For Premium No. 1, **add 50c.** For Premiums Nos. 2 or 3, **add 35c.** For all three Premiums **add $1.20.**

Select your premium, fill out this blank and enclose your check. This will give you the **Messenger until Jan. 1, 1932.** DO IT TODAY.

SEE YOUR AGENT OR SEND IN YOUR SUBSCRIPTION

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... for **GOSPEL MESSENGER** for 1 year (3 years) and for Premium No. .....

Name .....

Street or Route ..... Postoffice .....

[ ] Renewal [ ] New State .....

FOR SALE: GOOD FARM, 64 acres adjoining Manchester College Grounds. Seven room brick house. Well ditched, buildings and fences in good repair. Location unexcelled. A long time Federal Loan makes payment easy.

WABASH NATIONAL BANK, Wabash, Indiana

Christian Stewardship Studies

Thirteen lessons on Stewardship, prepared by C. C. Hawbaker and J. E. Dotterer. Arranged especially for Sunday-school classes and study groups. One school ordered 40 copies. How many do you need? **Paper bound. 25c.**

Start the Year Right---

USE INGLE-NOOK COOK BOOK

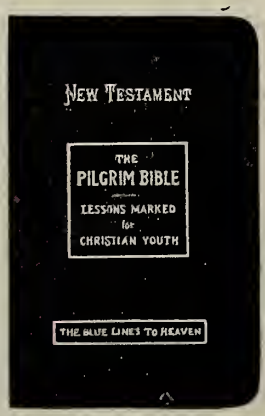


BEST COOK BOOK ON THE MARKET

So say the many thousands who have used the **Inglenook Cook Book** for years. Try it and you will say the same. Bound for kitchen use. **Only ONE DOLLAR. Agents make big money selling tbis Cook Book.**

The Pilgrim Testament

A New Testament specially marked and wonderfully used of God in the conversion of many.



King James (Authorized) Version printed in clear brevier type that is easy to read, on special domestic India paper.

References to parallel or explanatory passages follow the verses, making it convenient to study further on any subject.

The marking used is the underscoring of selected passages with blue lines or red lines. The blue lines lead to Heaven, i. e., passages pointing to Christ as the sinner's hope or passages of encouragement for the Christian are marked with blue. The color reminds us of the sky after the storm clouds have passed. Warnings of danger of the wrath to come are marked in red, almost inevitably reminding the reader of the lake of fire reserved for those who obey not the Gospel.

The Testament is bound in real leather, Morocco grain overlapping cover, red under gold edges, silk headbands and marker, gold side and back stamp. Price, postpaid, each **$1.75.** Per dozen, **$17.50.**

Brethren Publishing House, Elgin, Ill.

Execute Your Own Will . .

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the state of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., January 24, 1931 | No. 4

IN THIS NUMBER

Editorial—

The Bread That Melts (E. F.), ... 3
While Carrying on Self-Culture (E. F.), ... 3
Centennial of the Reaper (H. A. B.), ... 3
Let's Work Together (J. E. M.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

What They Say About the New Messenger, ... 2
Jesus as Prophet (Poem). By Mildred Allen Jeffery, ... 5
Normal Buying and Simple Living. By C. H. Shamberger, ... 5
For a Good Annual Conference. By L. W. Shultz, ... 6
The Roamer Looks at Walking. By Joseph Van Dyke, ... 6
Women's Work—A Program of Activity. By Mrs. R. D. Murphy, ... 7
Church Music Notes (A. F. B.), ... 8
Are You Working for the World Court? By Levi Minnich, ... 9

Pastor and People—

The Great "I Am's" of Jesus. By A. P. Geib, ... 10
With One Accord. By Julia Graydon, ... 10

Home and Family—

Boil It Down. Selected by Margueritte B. Garrett, ... 11
Happy Though Civilized.—No. 4. By H. A. Brandt, ... 11
Around the Table, ... 18

Missions—

Some Mission Notes, ... 12
The Annual Foreign Missions Conference (H. S. M.), ... 12
My Chinese Neighbors. By Minnie F. Bright, ... 13
Bro. W. B. Stover as a Young Man. By Grant Mahan, ... 14
Passing of Eld. J. E. Wagoner. By Anetta C. Mow, ... 15

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

What They Say About the New Messenger

Please accept congratulations for the "new dress" of the Messenger.—Caroline D. Ziegler, East Greenville, Pa.

You are to be congratulated on the new form and appearance of the periodical. Let me say that I am sure it deserves the dignity and convenience which you have given it.—Frank C. Bechtold, East Dubuque, Ill.

I would call it the best publication that the office has put out. It seems to me that this new edition should be in the home of every member, since the "Missionary" and "Messenger" are combined.—J. G. Kilhefner, Lincoln, Nebr.

This first issue from the press impresses me that it is a decided improvement, and I am delighted. In size I think it is just right.—Ralph G. Rarick, North Manchester, Ind.

How pleasant was the surprise when The Gospel Messenger, the new Gospel Messenger, was placed on my desk! I was very much delighted with the new dress.—J. Clyde Forney, South Bend, Ind.

Accept my congratulations on the new Gospel Messenger.—O. W. Neher, Mount Morris, Ill.

The make-up of the paper is beautiful, tasty and neat. Please accept my congratulations.—David Kilhefner, West Chester, Pa.

Congratulations on the new Messenger. I think it is splendid.—S. B. Miller, Cedar Rapids, Iowa.

As lovers of our dear old church paper, The Gospel Messenger, we feel so sorry it has disappeared and a poor little, scrubby one in its place.—Unsigned.

We certainly appreciate the Messenger's new clothes. It is so much more convenient to handle. However, the first page did not impress us so favorably. A picture in keeping with the spirit of the content would greatly improve it, we think.—Ervin Weaver, Woodland, Mich.

I enjoyed the first copy of The Gospel Messenger very much. I think it will be very strange if all the readers do not enjoy it.—Ella G. Famous, Oaks, Pa.

My impress of the new Messenger form is not one of "love at first sight." Yes, I feel a bit jealous that this new expression is to supplant the old.—I. N. H. Beahm, Nokesville, Va.

I am well pleased with the change in the form of the paper. It is certainly a decided improvement.—Paul E. Wingerd, Greenville, Ohio.

We are more than pleased with it. It is splendid, both in its form and content.—Mr. and Mrs. Moyne Landis, Pierceton, Ind.

We like the style and arrangement, also the combined features. May God richly bless you and keep the good work going.—The R. N. Leatherman family, Grand Junction, Colo.

Congratulations. I like its artistic appearance. It is a great improvement in this respect over its predecessor. I like the better paper used, I like a few of the leading articles on first cover page.—H. C. Early, Dayton, Va.

We like the new Messenger. I think you could not have found a more attractive manner of "putting it up."—I. C. Paul, Beaverdam, Ohio.

We, as a family, desire to express our appreciation for what we consider an improved church paper.—Etta R. Davis, Lansdale, Pa.

Altogether, it is a most attractive make-up, a convenient size, and a decided improvement in every way and we congratulate the editors. Still more important than the beauty and convenience of the new arrangement is the merging of the missionary magazine in the church paper, because it makes both for efficiency of service and economy in publication.—The Brethren Evangelist.

The new Gospel Messenger came and for more than one hour I have been absorbed in its contents. It is always enticing, but more so with its more attractive make-up.—W. Earl Breon, Wenatchee, Wash.

I have just read The Gospel Messenger in its new form. Of course it seems quite different. As we get accustomed to it we may think less about the change.—J. S. Sherfy, Hampton, Iowa.

I count it a great step forward, because in union there is strength. Also it eliminates a lot of unnecessary hunting about for articles, when we have but one place to put them —the Messenger.—Ida Klepinger Hoover, Dayton, Ohio.

You can imagine my disappointment when the mail man handed me mine last Friday. Oh, so little and just like the other fellows. Not the contents, but the style.—S. P. Digman, Westernport, Md.

I am much pleased with the church paper in her new dress. As I was in the library yesterday I thought to myself: "Our church paper can take its place along beside the best of them!"—Leo Lillian Wise, Bloomville, Ohio.

At first a pang of regret was our first response. But on the other hand the greater ease in handling the paper in its new form is noticeable at once. It will be less easily torn, more easily stored, both valuable assets.—Mrs. F. C. Rohrer, Jefferson, N. C.

I like the size fine and you surely have combined the Visitor and Messenger perfectly. But yesterday at a women's meeting I heard almost unanimous expressions of disappointment because the paper looks cheap.—Mrs. J. C. Myers, Broadway, Va.

We like the appearance of our church paper and I believe the combination was a wise move.—R. W. Schlosser, Elizabethtown, Pa.

The first issue of our newly dressed church paper is here, read, and greatly enjoyed. We feel the merging was a success.—L. H. Eby, Rivera, Calif.

I want to send congratulations and appreciation in the change of our church paper.—Mrs. Rothrock, La Verne, Calif.

The Gospel Messenger in its new form has been carefully examined and we conclude it will do. In fact in a number of ways I am sure it will be an improvement. It may take a few weeks for one to become accustomed to it. but it certainly is better to handle and preserve if one chooses to do so.—S. S. Blough, Ft. Wayne, Ind.

I have received The Gospel Messenger in what you term new style of dress, and noted its contents. Well, I guess it is about what one could expect in this age of mock religion.—Eloise E. Fretz, Watonga, Okla.

The new Messenger at hand, can say we are pleased with it. Now we have The Missionary Visitor too, all in one paper.—Mrs. Clara Replogle Wampole, Mooreland, Ind.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., January 24, 1931 No. 4

EDITORIAL

The Bread That Melts

MAN can not live by bread alone. He can continue to exist that way, after a fashion, but he can not live. To do that he must have the Bread of Life. The spirit in him must fuse with the Spirit of the universe. It can not do that by any mechanical action, by any forcing of things. It does it by being of the proper quality, the quality of the Christ Spirit.

The fusing then takes care of itself. There is no consciousness of effort. There is no effort at that point at all. It does itself. You can no more prevent the interflow of kindred spirits than you can prevent two bodies of water on the same level from running together when there is nothing between them.

The determining factor in kinship with the Christ Spirit is desire, heart hunger. "Lord, evermore give us this bread." "Sir, give me this water." When such words are genuine the fusing has already begun. And the feeding. That's where the nourishment comes from. And the life and power. That's what we live by. It is the mysterious and mystical inner touch between the human soul and God that turns bare existence into abundant life. E. F.

While Carrying on Self-Culture

A CERTAIN widely read editor is asking us not to forget that self-culture is a virtue as well as self-sacrifice. He would warn us against the mistake of the pastor who is "wearing himself out in self-sacrifice for his flock, at the cost of his own intellectual and personal culture." And against the mistake of the mother who "devotes herself with such servile self-sacrifice to her children that when they grow up she suddenly awakens to the fact that she has not grown with them, that they are out of the bounds of her companionship." And in general against the self-giving which "is futile, and even cheap, because the giver does not possess a self that is worth much when it is given."

We like that, with a caution. There is a big truth in what he says and we are glad to pass it on. The caution we should like to have go with it is this: There is no self-culture worth having, not to say worth giving, which does not have in it a large measure of self-sacrifice. And the danger of giving oneself to the former, to the neglect of the latter, is even greater, we believe, than the other danger, with the probable exception of the case of the mother. The editor's exhortation has special point for the mother, and for some pastors perhaps. But most of us will have little need of that particular emphasis. Most of us are careful enough about hurting ourselves.

O we all need the urge to higher self-culture, if only we do not try to carry it on in a closet apart from close contact with human need. The spirit of self-sacrificing service remains the primary factor in the making of a self worth giving. E. F.

Centennial of the Reaper

THIS is the year the centennial of the reaper will be celebrated throughout our land. For it was in July, 1831, that young Cyrus Hall McCormick operated the first successful mechanical reaper in a small field near Steele's Tavern, Va. The inventor's father had experimented with the idea, but it remained for the son to carry the project through to success.

However, the celebration of the centennial of the reaper, is certain to mean much more than just surprise at what has been done for farmers the world over. It is wonderful that today one man with a 10-foot tractor-binder can cut about thirty-five acres per day, or as much as thirty-five men could cradle and bind in 1831. But the amazing thing is that the thirty-five-to-one ratio obtains in almost every field of activity.

Let the reader stir up his imagination a bit and put himself back in the year 1831. Andrew Jackson was then President of the United States. The population

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

of the country was approximately one-tenth what it is today. The telegraph was unknown and America's vast system of railroads was just beginning to be built. But the reader can best understand the true state of the country when it is recalled that one hundred years ago Chicago was a rude wooden village, and buffalo still roamed over the sites of such important cities as Omaha, Denver, and San Francisco!

Thus the centennial of the reaper should serve to make the present day American conscious of the progress of the past one hundred years. And it should also help him to understand the nature of some of our current problems, especially why so many things seem to be in a state of flux. It must also be apparent that the way out is not to turn back, but to face the present situations with all of the help and inspiration which can be gained from the past. H. A. B.

Let's Work Together

I AM asked for a few words on "Christian Coöperation" especially as it relates to communities where the Brethren Church and the Church of the Brethren are both present. Knowing the faith and practice of both denominations, I gladly respond to this request.

Coöperation is simply another word for working together. Certainly those in the same community will find many occasions for working together. Christian coöperation is working together in the Christlike way of doing things. And Christ coöperated, he led out in this, he bound his followers together, united them. Are we sufficiently like him to follow in his steps?

A forceful factor leading towards coöperation is a likeness in character, traditions, faith and practice. Those who know these two denominations best realize how similar they are in these particulars. It may be said that the differences within each denomination are as great as the differences between the two. This suggests the possibility of their coöperating to a larger degree than has been the case in the past. Mrs. Miller and I have been living together on rather friendly terms for a number of years. In many points we agree, but not in all. We succeed in working together admirably because we magnify our agreements and minimize our differences. And for both of us we find this a good practice. May this suggest something for our denominational coöperation?

It was a wonderful testimony for the early Christians when they were haled into court and their enemies "took knowledge of them, that they had been with Jesus." And what a testimony it would be to an unbelieving world today if it could be said of Christians: "Behold, how they love one another!" If love is the greatest thing in the world, and if God is love, then must it follow that Christian love leads to Christian coöperation.

Our two denominations had a common origin. Their years of working together far outnumber their years of working separately. But differences arose. Serious they were, too. Christian love cooled and bitterness sprang up. Harsh words followed and division was the result. I myself was old enough to know the heartaches that were experienced by many. But in both denominations the majority of the membership does not know what caused the division. Some do not even know that there was a division. Would it not be well to try to forget that there ever was a division?

If it was the misfortune of our fathers to come to the place where division seemed the only path through and out of the differences, should it not be our good fortune to enter whole-heartedly into Christian cooperation, and while complete union may not be in sight at present, at least stress our agreements and so present a more solid front against the attacks of the common enemy? There are many who believe thus. What do you say?

Coöperation calls for adjustments. Christ says his yoke is easy, but this is true only for those who adjust themselves to the yoke and the burden. All who make the adjustment find the yoke very easy and the burden not heavy. If in the right spirit we really try to work together, we find it not as difficult as we had anticipated.

The children of two families were in the habit of playing together, except when there was a quarrel between them. And when the quarrel came they ceased to play together, they no longer coöperated. Now it chanced that they had not played together for several days, when those on one side of the road called to those on the other side and asked them to come over and play. Immediately a council of war was called and the question was asked: "We ain't mad at them, are we?" After a full review of past days it was decided that they were not, and off they went to play together as of old. But what if some child had recalled that they were really mad at the other children? Sometimes I wish we were more like children, and then we might be more fit for the kingdom of heaven here on earth.

It should not be impossible for those whose faith and practice are so similar to show a friendly spirit, to mingle in some of their civic and Christian duties and privileges, and to come to a more perfect understanding of each other. And talking things over in a Christlike way will lead to a better understanding and to a fuller coöperation. Individuals, missionary societies, young people's societies and local congregations can best take the lead in such a forward step. J. E. M.

GENERAL FORUM

Jesus as Prophet

BY MILDRED ALLEN JEFFERY

He labored with an Expert's calloused hand
As Carpenter of cornice, joist, and flue,
Until the time had come in which he planned
To preach the kingdom gospel to the Jew.
He tramped from Dan to Shur on sandaled feet
Inured to flinty trail, and valley dust;
He suffered thirst and hunger in retreat,
In public bore the gibe of man's distrust.
His purse was never full, and yet he fed
A multitude beside Lake Galilee;
The touch of his warm hand revived the dead,
And cleansed the leper from his leprosy:
A Builder first with wood, and then with clay,
He shapes the destiny of man today.

Hawthorne, Calif.

Normal Buying and Simple Living

BY C. H. SHAMBERGER

When the campaign of 1928 was in progress and prosperity was the magic appeal some people were courageous enough to raise the question whether there were not other things which were of equal or greater importance. Now that depression has supplanted prosperity, the same question is pertinent. But at the moment everyone is clamoring for the return of prosperity. There are perils in prosperity but there is also despair in depression. Our neighbor seemed in danger of losing his soul when he suddenly became prosperous, but his sudden poverty has jeopardized his body and he may not now be any nearer salvation than he was two years, or more, ago.

So while we may have reservations about prosperity, we nevertheless have an open ear for suggestions which hold promise of putting the country back on its feet.

Among other panaceas is that of a return to normal buying. We are led to believe that if we all bought as we did before the "crash" came, prosperity would again smile upon us. All of which we take as good advice—for everyone else. We just can not see what our own slender resources would do if we set out to spend them and thereby do our part toward making the country prosperous.

But granting that we acted upon the advice, just what would we buy? Would what we buy be any different from what people would buy who never had the principle of simple living taught to them?

It is always easy to generalize on subjects where it is not possible to get data, but it would seem fairly accurate to say that the "normal buying" of members of the Church of the Brethren was very much the same as that of other people. They made money on the stocks that the rank and file did, and when the crash came they were holding much the same stocks as other people. They bought the same automobiles, they discarded the battery sets of radio for the electric sets, planned to get rich in the same subdivisions, built modern houses and furnished them with new furniture.

As we moved up a notch otherwise it was but natural that the old churchhouses no longer suited. They just didn't fit in with other things. So we began to erect churches that were "the best in the town," or had the best organ or something else.

Perhaps now is as good a time as any to take stock of our buying tendencies. There are a good many people, who if they were doing it over, would put their money into something conservative rather than speculative. At least they feel that way about it now. They would rather be certain of the principal and reasonable interest than something which promised to double in three months, but which was lost altogether, or must be held a long time. A pastor in another denomination complains that a member of his official board who lost a quarter of a million dollars in the stock market has not been as stable as he used to be. But speculation has a disturbing effect irrespective of a man's denominational affiliation.

When it comes to houses and all that goes into them, one is treading on serious grounds. A house ought to be of such proportions and to have such furnishings as will make it contribute the most possible to the development of the personality of those who live in it. But when it comes to building a house to keep up with the Joneses the real purpose of a home is largely lost sight of.

It would be absurd to reason that there is no value in good houses. It is easy to argue that the principle of simple living would consign its proponents to unattractive houses. But simplicity and ugliness are no more synonymous than complexity and beauty. Some people who champion the good old days of simplicity and upright living can easily be guilty of a penurious attitude toward life. They may like plain houses because they are cheaper, not because they consider them more conducive to the development of character.

If there would be no music, good magazines or books in a home, then a radio is an asset; but if as a result of installing one the children will not learn to play musical instruments, or to appreciate good music, then its possession is open to question.

If one must do one's share at the moment by buying it might be a good time to supply the home with those things which have genuine cultural value—meaning by culture that which genuinely enriches life.

It requires something akin to courage to say anything which could be interpreted as being at all opposed

to improvement in church building. The plain edifices of worship which have characterized the Church of the Brethren were the logical expression of the life of the church. Many of them have been almost void of anything approaching the beautiful and any change for the better should produce rejoicing. Yet, we have too easily swung to the opposite extreme.

A student of churches recently raised a serious question regarding the compatibility of the principle of simplicity and the new church buildings. Belonging to another denomination he felt that churches such as the Friends and Brethren had immense freedom for spiritual emphasis because they did not need to be anxious about magnificent church buildings.

I confess that the dedication services of some of the more expensive houses of worship built during recent years have often set a train of questions at work in my mind. Reinhold Niebuhr asks why a church whose membership is given to little that is ritualistic, should desire a robed choir. There are many similar questions that might be raised as regards congregations building expensive edifices and especially in a denomination which still on occasion speaks with becoming modesty about the homely virtue of simplicity.

But there are congregations which could help restore prosperity and at the same time add to their possibilities in worship if they now expended some money and labor in improving the house of the Lord. It would be much better to employ a painter to decorate the church than to send his family a basket of food. The same thing would obtain for the carpenter and other tradesmen. And if there is money for normal buying, it might be a good idea to pay the pastor a bit more than he now gets, or to provide him with some things which would greatly help him in his ministry, but which he can not embrace with his present income.

In a word, now is a good time for some investment: for the buying of those things for the home which will enrich life, and for the improvement in the church and its program of those things which will deepen its worship and extend its ministry within the community. And there is reason to hope that such habits, begun in a time like the present, will extend into times that are prosperous—times that also need evidences of simple living.

Elgin, Ill.

For a Good Annual Conference

BY L. W. SHULTZ

1. Avoid locating in or near an amusement park.

2. Search for a quiet retreat.

3. Avoid long distances between meeting places and residence or rooming quarters.

4. Have proper posters and placards to direct all who are not acquainted.

5. See that ushering and janitor service are adequately cared for.

6. Let the folks that go to Conference, go for the Conference—not to visit or see the sights.

North Manchester, Ind.

The Roamer Looks at Walking

There are certain fields, one white with buckwheat bloom, one golden with black-centered daisies, that belong peculiarly to me though I have no recorded title to them and have paid no price for their possession. There are stretches of mountain road bearing slantways up a curving valley of quick streams and September snow-on-the-grass, that are mine, to have and to hold, through no act of purchase. Houses and barns, hollows under trees, are part and parcel of my earthly inheritance because I joined them in the intimacy of sleep. Then experiences, dozens of them, that I can pour before you like a stream of coins, I own irrevocably though no one signed a bill of sale and no security was given except myself. Beyond all these I have an expensive interest in a boy or two, in some fathers and mothers, some landowners, some preachers, a bunch of hoboes, people I shall never see again, and One I have never seen yet have known well while walking; and from that part interest I daily receive dividends incommensurate to my modest investment of time.

I believe in walking. For I believe that life is not primarily a stampede to a place, but a painful, happy, hard, wonderful journey; and that the going is quite as important as the goal. We moderns believe that walking is too hard, kin to thinking; that the sweat and the effort are unnecessary; thinking that, it is inevitable to believe that the hard way of life is not imperative. . . . I have a notion that no machine has yet been invented that can give the human soul a lift on its struggle towards God. I am humbly glad that the modern spirit, as well as body, is still equipped with legs, and I distrust any conveyance which would try to increase my pace as I go towards the destination of my existence.

I believe in walking down a road, across a field or pasture, and into thick woods. I believe. Nerves and muscles come awake and alive. Senses quicken and emotions glow. Any man is a poet on his feet. He is head and shoulders in the sky and his roots are in the ground. That is to live. Walking stretches out time, compresses space, and joins the near and far, the now and to be, into the ultimate reality which is actual living.

It gives you possession of the world. An automobile, while assuming that it hands you the earth on a

platter, gives you a morsel to sniff. The train, taking it for granted that your main interest is in destination, presents a screeching panorama; ever circling, ever escaping, ever lost. Now the airplane insists on leaving the earth altogether and so reduces the agony of travel to the minimum. But walkers assume that though the end is desirable it is not the only good. They foolishly want to be on good terms with the oddly beautiful globe we exist on. They want to touch it, to own it; all of it they can. What is more, they finally do, more than most peacemakers even, really inherit it.

However the casual travelers of earth continue to track and retrack the countless highways, transfer their dull bodies and dull souls from here to there, then back from there to here, and at the end are even less rich than before they started. As impulses to take, to accept, come on them they throttle the alien feelings in the name of "my work, or my family, or my career." They choke the vague hankerings as they rise and never know the fierce love the devotee has for the exquisite, unexplainable world he has gained.

The walker touches things, tastes them, smells them, as well as hears and sees them in all vividness. The roadside grass is not a monotonous dusty blur, stricken with running telephone poles, but a homely bed, comfortable and beautiful. The trees are not an uneven wall and roof of leaves, but a familiar shadowland of brakes and dead leaves, of logs to sit on, and fragments of blue heaven. The sky itself that no one looks at (through tops of sedans or roofs of parlor cars) is another wandering place, so close that he puts some of it in his pocket to remember on rainy days. He, of all the created creatures of God, actually believes that the earth and its fullness was made for him to discover and possess in its entirety.

And more than the earth. Perhaps God rides in limousines and even model T Fords, but I believe he chooses to accompany those who, even as Adam, want to stand upright and walk. God goes his way, independent and alone, and we go ours, enamored of our saving devices, and bound tight to our clever means of self-destruction. And he seeks for simple-hearted folk and joins them. I could tell you about that. And they walk down a transfigured road, in an hour of happiness that must be an intimation of heaven.

It is only the very young or the very foolish who stumble onto wisdom of this sort. Men and women, beings of reason, have work to do. They must be about their own business of establishing a legal claim to eighty acres of stone and dirt and fences; or to a square of lawn with an imperishable structure of brick and wood set in the center. Wise folk have no time for leisurely walking. They must rush on in their chase for fun, for power, for headlines in the newspapers; rush as fast as new inventions can carry them. To get somewhere you must step on it. No one can afford to waste his time by this absurdly slow, absolutely primitive means of locomotion.

Then gladly will I play the fool. I have time, as much of it as anyone, the whole world, and the possibility of God. Without any regret I shall waste my time, forswear documents and deeds, do everything that wisdom condemns and the wise hold dear. . . . I remember that only once did a Roamer, he of long ago, ride, and then to his crowning; that he walked from choice not necessity; that he won everything and lost nothing in the end. And I choose to walk in his literal footsteps, blithely and gaily, as long as the most precious gain from roaming is the actual presence of himself.

I shall be very young. For the Great Roamer was sure that children might point the way to his own far kingdom of heaven.

THE ROAMER.

Women's Work—A Program of Activity

BY MRS. ROSS D. MURPHY

President of the National Council of Women's Work

WE are by this time more or less familiar with the phrase, "National Council of Women's Work." We realize that the term is simply a lever created for the purpose of operating the machinery necessary to unify the various Christian activities engaged in by our women. And more than that, to visualize a larger field of activity and to plan a definite program of service. Having acquired this general knowledge of the new organization, we can afford more or less to forget about the machinery and concern ourselves with the work to be done.

What then do we hope to accomplish through our larger women's work program? That is the question each woman should raise in her own mind. It is only as each one of us gives herself to a serious consideration of the whole problem that we shall approximate its solution.

After having devoted much time and thought in an effort to sense the desire of the women of our church, I venture to express in their behalf an answer to the question as to what we hope to accomplish.

First of all, we have two very definite fields of activity—missionary and religious education. In the realm of missionary activity lies the work of our Aid Societies and missionary organizations and committees. Most especially in the field of religious education are the activities sponsored by the Mothers' and Daughters' Societies, the Women's Bible Classes, various types of community service and Temperance and Peace.

These activities will appear more clearly if we let

them drop into a very natural grouping as follows:

Missionary

Aid Society Work (Providing Missionary Funds)
Definite and Specific Missionary Activities

Religious Education

Bible Class Activities
The Home—Mothers' and Daughters' Societies
Peace, Temperance, Community Service
Children's Work

Of course, as has been emphasized in the MESSENGER discussion of August, and elsewhere, there is no intention whatsoever of setting up a women's work program on a parallel with the general church program. *The women's work program is the program of the church at work through the women.* Nor is it assumed that the various activities in the above grouping are separate and distinct in themselves. In many instances these activities will so corelate as to be one activity.

The goal of each District and church should be to accomplish during 1931 as much of this program as possible. To do this certain definite and specific objectives are necessary.

A. District Objectives

1. There should be a Women's Work Committee or Council in each District. On this council should be from three to five women representing the various organizations or groups of the District.

2. This District Council should endeavor to carry forward the entire Women's Work Program as outlined above. It may choose a Temperance and Peace Director, a Bible Class Director, etc., or the council as a whole may assume responsibility for all of these activities. Of course, in each District there is a director (District president) of Aid Societies and she will always be a member of the District Council.

3. The District Council should immediately urge each church to select a Women's Work Director. This local director ought to be, if possible, a woman other than the local Aid president. This is very important and should be accomplished before March 1, 1931. Blanks will be provided the District officers so that a complete report of work accomplished may be turned in to the National Committee by March 1.

4. The District Council should encourage the local groups to avail themselves of the material for mission study and devotion provided by THE GOSPEL MESSENGER. A constructive educational program on temperance and peace should be developed. Ask the Board of Religious Education at Elgin for help.

5. The District Council should see to it that every group of women joins in contributing to the National Women's Work project, so that the pledge may be fully realized before March 1. And in this connection each group should make a special study of the project —girls' schools on the three mission fields.

6. Each District should aim to hold at least one Women's Work Conference during the year.

B. Local Church Objectives

1. Each local church should assist its District Committee by immediately appointing a Director of Women's Work. Report this office to your District committee or District Aid president.

2. The Director of Women's Work, together with the Aid president, can create a Committee of Women's Work for the church.

3. This local Women's Work Committee should seek to carry on the program in the church and community as already suggested. There ought to be very close coöperation between the local committee and the District Council.

4. Should there be no Aid in any particular church, the Women's Work Committee will seek to establish one as soon as possible.

5. The local Women's Work Director should assist the District Committee in securing a response to the national project from each local group—Aid, Bible Classes, Missionary Society, or whatever. Help the

Church Music Notes

The members of the Church Music Commission are of one mind in believing that an essential condition for the best congregational singing in the Church of the Brethren is complete familiarity with the contents of *The Brethren Hymnal*, which is the basis of its intelligent and enthusiastic use. Fashions change; hymnals have their day and are duly supplanted; but there can be no excuse for not knowing what is in our own hymnal of the day, or for not using it for all it is worth.

Variety in the choice of hymns must be cultivated to avoid ennui on the part of most enthusiastic singers in any congregation; and intelligence must be exercised in order to use the hymns for most effectively supplementing the special message of the hour. However, for almost every conceivable subject a reasonably suitable hymn can be found in *The Brethren Hymnal*, for the effort was made to select the best hymns, gospel songs, and tunes from every available source.

No minister is justified in running around in a little circle of a score or two of the most familiar hymns and tunes; and no layman who has ever learned to sing one tune is justified in refusing to try to learn another. Let pastor and people know and use to the full all the treasures of our richly endowed hymnal! It is a precious heritage of hymns, one which made our elders glad to live and unafraid to die.

"Consider it, this outer world we tread on, as a harp—
A gracious instrument on whose fair strings
We learn those airs we shall be set to play
When mortal hours are ended. Let the wings,
Man, of thy spirit move on it as wind,
And draw forth melody."

Church Music Commission.—A. F. B.

girls to realize that they are a definite part of the Women's Work Program.

Perhaps in your particular church or District, Children's Work is adequately provided for by the local or District Religious Education Boards. If so, you need not be concerned with that particular phase of work, except as it more directly relates to the home. In many instances, however, there may be no provision for special religious education of children. In such cases this should become the concern of the Women's Work Committee to study the problem and provide a solution.

The District and local Aid Societies need not be disturbed as an organization. The District Aid President will be a member of the District Women's Work Council and the secretary-treasurer may hold the same office for the District Women's Work Council. At the Women's Work Conference the Aid may be given a definite period for its business session; otherwise, it, along with other groups, is a part of the entire program.

This then is a suggested program for practical operation, which has grown out of a rather intensive study of the whole problem. We must remember that the ideals of the program are of vastly more importance than any orgainzation that may be effected for the realization of these ideals. Such organization must remain sufficiently elastic and simple to be adapted to any local or District need.

If any one desires a more detailed background or explanation, refer to the MESSENGER articles on Women's

(Continued on Page 20)

Are You Working for the World Court?

BY LEVI MINNICH

Now that emergency measures recommended by President Hoover to our national congress have been passed, it is time that the peace loving people of our country prevail upon the United States senate to ratify the World Court Protocols.

President Hoover has been severely criticised by the enemies of the World Court for asking consideration of this measure during the short session of congress. Those working for world peace emphasize the fact that the World Court project originated in the United States, has now been ratified by thirty-two nations, and the United States should ratify the measure without delay. Our Peace and Moral Welfare Committee has asked that we support our President in this peace movement, urge our church to take action, and appeal to our senators to support the measure. Have you done this? Our church has been posing as a strong advocate of peace. Here is one way to verify our claims. Do this: Have your local congregation and every organization with which you are connected pass resolutions favoring adherence to the Court. Send a copy of the resolutions to each of your two United States senators as well as a copy to the President. The pastor or minister, Sunday-school superintendent, or local peace secretary should lead in having your congregation act in this measure. If they fail you suggest that it be done and help to put it over. If you do not have a definite form the following may be used or adapted. Do not delay.

Greenville, Ohio.

WORLD COURT PETITION

To the Members of the United States Senate:

We, the undersigned citizens, respectfully request you to work for and vote for prompt ratification of the World Court protocols being presented to the Senate by the President.

Yours very truly,

Name	*Address*
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

Additional sheets may be pasted to this one. Please put names on one side only

PASTOR AND PEOPLE

The Great "I Am's" of Jesus

BY A. P. GEIB

8. "I Am the Alpha and the Omega"

Jesus uttered these words as recorded in the Revelation many years after his resurrection and ascension. He had entered the eternal realms where he sat down as Judge with authority and power to issue his decrees against a sinful and unbelieving world that rejected him—a world which in the main, is still turning from the One who is the only hope for a beautiful world.

There are four expressions of completeness as well as finality in this Book of disclosure uttered by this awe-inspiring Personality with penetrating eyes of fire, sharp two-edged sword.

The first of these, "I am the Alpha and the Omega," is suggestive that he is the central theme of all the Scriptures, just as these two letters of the Greek alphabet enfold between themselves the remaining letters of the alphabet which is the entire medium of expression of the Word of God to man. Again and again the writers of the Gospels said, as well as Christ himself: "Of me it is written," "Of whom it is written," or "It is written." So from the Book of Genesis to the end, the golden thread of Messianic hope and its realization are interwoven to make the fabric of truth. The priest with his sacrifices, the temple with its costly beauty, the hopes of the kings and prophets of Israel were the types and shadows of the Christ, the Alpha and the Omega of all scripture.

The risen Christ, furthermore, in this same Book declares himself the "Beginning and the End." In these words Christ is portrayed as the Creator of all worlds and creatures. "All things were made through him," says the evangelist, "and without him was not anything made that was made." Not only was Jesus, the Word, present at creation; but he is the Sustainer of the same. "In him all things consist" (i. e., hold together). Hence in him the whole creation is rounded out by the purpose and power of the Christ who will outlast the present order as we know it, for he says: "Heaven and earth shall pass away, but my words shall not pass away."

Christ is also "The First and the Last," in respect to human history. John the Revelator became frightened when he saw the image and heard the wonderful voice which told him the unutterable things. Then the Christ said: "Fear not, I am the first and the last." And, indeed, there are some teachings in this great Book which might startle the believer were it not for the fact that this Revelation of Jesus Christ did not show him as Controller of all history, and that History is the record of God's effort to make his will prevail in the hearts of men and nations, even where his love and grace are rejected. As one reads this book he can not help being impressed with the thought that no matter what transpires in this world, whether social upheavals, wars, catastrophes, judgment, or destruction; the Christ of the destinies of men and nations is the controlling factor behind them and all things will be summed up in him, who is all in all.

Finally, Christ declares himself, "The one who is, who was, and who is to come." Here we see him as the eternal, unchangeable God. To the Jews he said: "Verily, verily, I say unto you, Before Abraham was born, I am." We have in him the image of the Father who declared himself the eternal "I AM." Our Lord here in the Revelation wishes to comfort John and all believers with the thought that no matter what changes we see transpire in the visible and transient things of nature, men and nations in the march of events of history, "the One who is the same yesterday, today and forever remains unchangeable for he is eternal:

"Alpha and Omega!
Be thou my First and Last:
The Source whence I descend,
The Joy to which I tend,
When earth is past.

"Men speak of Four Last Things—
Death, and the Judgment Hall,
Hell and Heaven so fair:
But thou, O Lord, art there,
Beyond them all.

"Lead thou me gently on,
Thou who through Death hast past,
Then bring me to thy throne:
For thee I seek alone,
My First and Last."

Manheim, Pa.

With One Accord

BY JULIA GRAYDON

Upon that memorable day two thousand years ago, we read that certain ones "were all with *one* accord in *one* place" when the Holy Ghost came into their midst.

All had gathered to hear the word, not some in one place, some in another, but in *one* place and in the same *spirit*. Some did not say to their neighbors, "If you go to church say a prayer for we can not go today, we just don't feel like it." They knew that what they all earnestly desired would come about if they sought the Lord together.

So we today, meeting to pray that many may be led to accept Christ, shall have to be of *one* accord, of *one* spirit, meeting in the Father's house to ask his blessing

upon the many outside the fold who will not heed the Shepherd's voice though he speaks most tenderly and asks of them only this, "Follow me."

Harrisburg, Pa.

HOME AND FAMILY

Boil It Down

SELECTED, MARGUERITTE B. GARRETT, SEBRING, FLA.

If you've got a thought that's happy,
Boil it down!
Make it short and crisp, and snappy,
Boil it down!
When your brain its coin has minted,
Down the page your pen has sprinted;
If you want your product printed—
Boil it down!

Happy Though Civilized

BY H. A. BRANDT

IV. Alice in Shadow Land

"CAN'T we do something!" urged Mrs. Alice Newman with a note of frantic appeal in her voice.

Dr. Bridge did not answer at once, but continued with the special nurse to watch the patient intently.

"Oh, can't you do something?" appealed Mrs. Newman again. "Surely there is something that you can do!"

"I fear that medicine can do nothing—but I am resolved on a desperate expedient," said Dr. Bridge slowly. "And you must help," he added significantly, as he looked at Mrs. Newman.

"If only I could help!" answered Mrs. Newman, choking back her emotions.

"I can not quite understand why the patient is so profoundly depressed," continued Dr. Bridge. "There is not the resilience of spirit that I had counted on as the one hope in the crisis. Somehow, there is lacking what I would call the will to live—"

"But how can that be supplied?"

"How? Well, that is where the desperate—or at least unusual expedient comes in. May I ask you a question?"

"Indeed, doctor, anything! But how do you expect a helpless woman to answer your questions?"

"This is one you can answer," said Dr. Bridge earnestly. And then with quiet stress: "Alice, this is one you *can* answer."

"Then I shall try!" It was evident that Mrs. Newman was sustaining her composure by sheer will power.

"It is this—and I fear it may seem almost brutal—do you *want* Harold to get well?"

Mrs. Newman looked stunned for a moment. "Doctor, you know I would give my life to save him!"

"In a way, that is what it will take—if anything is to save him—your life and will for what he lacks. And perhaps you already guess my unusual expedient."

"No, doctor. I have answered your question as best I know, but how is that to help? Oh, what can I do?"

"It is this," continued Dr. Bridge. "Dr. Harold is in the grip of some profound depression. It is mental as well as physical. There seems to be lacking the will to live—and somehow this must be supplied. Fortunately, I think that you can supply it. I want you to stay with him, to sit quietly at his bedside, and if he should rouse, see if you can get him to understand that you are here—more than all that you care. It is a case of your will for his. What I am attempting is a mental, may I say, spiritual transfusion. This is the unusual, the desperate expedient. And while you may be assured that we will do all we can in other ways, yet that is far less than you can do, Mrs. Newman."

Faced with such issues, some women would have given way. But Dr. Gaius Bridge knew Mrs. Newman and much of life as it had been lived in the Newman home. And thus he felt that he could use the desperate expedient. And he had the stage set for the experiment. The light in the patient's room was a shaded lamp on a small table, with a few books conveniently by. At the patient's bedside was a comfortable chair. Finally, Dr. Bridge and the nurse withdrew leaving Mrs. Newman alone with the patient, her husband.

Utterly weary and all but broken in spirit, Mrs. Newman sank into the chair at the head of the patient's bed. She was too smitten with grief and contrition for demonstration. As in a dream she sat watching the haggard face of the one she loved, but who was now so far beyond her reach.

But at last relief came—a shower of tears after the drouth of overwhelming grief. Hot tears filled her eyes and streamed down her cheeks. She buried her tear-stained face in her hands, weeping quietly and praying in her heart.

At length she was startled in the midst of this sad reverie by the patient, who flung an arm wildly as he stirred in his troubled sleep. Mrs. Newman caught the arm and held it gently but firmly. Then she called softly: "Harold! Harold! I am here!"

For a moment Dr. Newman opened his eyes. At the same time he muttered something in the thick voice of one groping in the land of drug-induced oblivion.

"Harold! Harold!" called Mrs. Newman again. The patient stared at her for a moment, and then two weary eyes were closed. It seemed that the sick man had business of his own in the land of dense shadows.

Then, feeling the muscles of the patient's arm begin to twitch, Mrs. Newman grasped her husband's hand gently but firmly in both her own. And shortly some

(Continued on Page 18)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Some Mission Notes

Missionaries Coming on Furlough

DURING 1931 several missionaries are due to return to America on furlough. Eliza B. Miller and Leah Ruth Ebey, the latter the daughter of Adam Ebey's, missionaries to India, will come by the Pacific in all probability in time for the Annual Conference at Colorado Springs, June 10 to 17.

Walter and Sue Heisey with their children, Lowell Vernon, Wilbur Lloyd and Frances Louise, aged 11, 9 and 4 respectively, are slated to arrive from China at Vancouver or Seattle in time to reach the Annual Conference.

B. M. and Anna Mow with their children Lois Anetta and Joseph Baxter, aged 6 and 4 years, were reported to have left India Jan. 1. Bro. Mow will stop off as they pass Cairo, Egypt, where he will spend two months in special Islamic studies to prepare him to better present Christ to the Moslem people among whom he has been working in India. Mail sent by Jan. 26 should reach him addressed, 113 Sharia Kasr El Aini, Cairo, Egypt.

Anetta Mow and Kathryn Ziegler, missionaries to India, are due to return on furlough this spring.

I. W. and Elizabeth Oberholtzer in China with their children, Henry King and the twins, Catherine Ruth and Emma Marie aged 13 and 11 respectively, also missionaries Minneva Neher and Laura Shock are authorized to come on furlough in 1931. This will also be the year for Nettie Senger in China and Dr. Russell and Bertha C. Robertson in Africa to return, but they have been granted permission to work an additional year before taking furlough.

Winning a Missionary Victory

ORDINARILY, we think of people who are satisfied as having attained something worth while. We want to mention the kind of satisfaction the people in the Akron church, Northeastern Ohio, possess. The pastor, Bro. Ira E. Long, writes that the Akron congregation is nearly $100 ahead of their last year's missionary giving at this time and $400 ahead of their record two years ago, but still they want to do better and try to reach the $1,000 figure in their giving this year.

Their B. Y. P. D. is distributing the Victory Achievement envelopes so they will be brought to the attention of all members.

How the Juniors Work at Missions

YEAR after year the children have a fine record of missionary zeal. This past year they have earned money to provide the supports of the children of our missionaries. Sister Ida Brubaker, missionary secretary of the Conway Springs church, Southwestern Kansas, gives a graphic picture of how the children in their church earned the money: Washed milk bottles, 50c; raised tomatoes, $1.08; raised chickens, $1.00; delivered milk, $1.25; helped mother, $1.25; raised sweet potatoes, $1.00; savings, 40c; savings, 35c; savings, 17c; raised goose, $1.50; savings, 42c; savings, 50c; savings, 34c.

Looking down this list it appears that raising a goose is about the most profitable venture, and helping mother is a very close second.

For 1931, the children are earning money to help the elementary mission schools in India. A leaflet setting forth the plan is available by writing to the General Mission Board, Elgin, Ill.

The Lord's Work First

A GOOD brother in southern Illinois sent $7.50 to apply on a missionary pledge. "I am in need of money badly myself, but I know well the need of money to keep the Lord's work in progress. I often say, one great trouble is that many who can not be Moses decide they will not work. So we should willingly be Aaron and Hur."

The Annual Foreign Missions Conference

To witness two hundred missionaries from the ends of the earth, and the secretaries and board members from nearly all the Protestant mission boards of Canada and the United States, engaged in a great and serious discussion of world missionary situations, impresses one with the strength and the unity of the church.

The boards have formed a committee known as the Committee of Reference and Counsel composed of thirty-six members elected from the various church bodies. Bro. Charles D. Bonsack, Secretary of our General Mission Board, is a member of the committee. Annually a conference is held which is attended by a limited number of delegates, selected for the contribution they can make to the conference or because of their close association with the work.

On Jan. 13 to 16 the thirty-eighth annual meeting was held at Atlantic City. Missionaries Dr. A. Raymond Cottrell, H. Stover Kulp, board member H. H. Nye, and Secretaries Charles D. Bonsack and H. Spenser Minnich were in attendance.

The printed annual report reveals that the past year work has dealt with many issues: missions and governments—particularly the British government, safety of missionaries in China, religious freedom in Egypt, legislation in Portuguese colonies, Christian literature in mission fields, particularly China and Africa, missionary education in the home church, securing missionary funds, medical conference on the health of missionaries, the selection and training of missionaries, missionary publicity, higher education in India and Japan.

The opening session found the grand old man, J. H. Oldham of England, Secretary of the International Missionary Council, leading us in deeply spiritual worship. He called for the conference to engage in prayer definitely for the following: 1. Renewal of our lives, with spiritual strength and with power to transform life for God. 2. Guidance in the coming years in regard to policy in the confused conditions of our day. 3. Pouring forth of young people with the spirit of consecration and high adventure. 4. The necessary material things for carrying on the work of God.

Then Mr. Oldham said we should pray with a listening ear for we much need to hear the divine voice. He prayed that revolutionary changes would come in our own lives, if necessary.

These notes are sent to the MESSENGER by air mail before the conference is over. A further interpretation of the conference is scheduled for a later issue.

My Chinese Neighbors

BY MINNIE F. BRIGHT

My neighbors to the west of me are different from those on the east and south in that they have not had the advantage of a modern education. They live much as have their ancestors for many generations. Most of them can afford to buy a few ounces of kerosene each week, even at the very high price at which it now sells, and most of them have a tiny glass window pane pasted in the center of the paper window which gives them a rather free view of the court outside and of strangers who may come and go. This piece of glass varies in size according to the family income. It may be from five by six inches or it may be fourteen by sixteen inches in size. Of course color schemes and curtain materials never trouble my neighbors to the west. Their color scheme is the universal brown, made so by the smoke of the kang fires and smoky lamps. Once in a great while a neighbor's room is white-washed, but this is usually preceding her wedding day when her room is made clean throughout for the one great event of her life.

These neighbors of mine are generally busy, thrifty women. I marvel at the work they do and all by hand. Not one of them owns a sewing machine and few have ever seen one. The four seasons find them busy making the various wardrobes for the members of their families. Blue is the predominant color of all the clothes, from the tiny babe to grandparents. The clothing is simple, comfortable, and cut with the greatest economy. It is not uncommon for the men to wear the women's clothes, and vice versa, for they all are cut over the same pattern, both coat and trousers. However, this occurs in the poorer homes mostly. The changing fashions of the westerner do not trouble here, for it is the same pattern year in and year out. The costume is simple, economical, and practical; it meets their needs admirably. My typical neighbor to the west is not a woman of the hustling, bustling type. She moves and works deliberately, and how she gets so much done I do not understand. For the children she makes everything from the "sole of the foot to the crown of the head." And it's the shoes that take a lot of hard work. One of them told me that during the past year she had made between seventy and eighty pairs of shoes for the family of seven. Perhaps they were not all worn out the same year, some might have been left over, but it shows her thriftiness and frugality, for she said she saved several dollars by making them for her husband and older sons rather than buying them from the shops.

Into the soles of these shoes were worked layer upon layer of old unusable cloth and rags, starched stiff and heavy. The proper sizes are cut and sewed back and forth many times with hemp thread made by her own hands. She must ply her little sharp awl through the soles to make a hole for the needle to pass through first. So it takes a good many days to make a pair of shoes, with all the cooking and other work to be done. However, she is not encumbered with polishing and scouring silver, brass, pots



and pans, nor the dusting of rugs, nor the cooking and baking which consumes much of the time of the women of more enlightened lands. Neither is she given to reading books and helpful magazines, for she has never had a chance. To us it seems her life is one dreary round of drudgery.

Let me tell of one of them who called on me. She had a basket on her arm and as she sat down in the chair to which I invited her she pulled a piece of corn cake out of the basket and began eating it, saying that she had not had time to eat her dinner, as she was in a hurry to see me about something and thought she could eat this cake while she attended to a certain matter. I got a piece of the corn cake, too. In it were the coarse shreds of the bean leaves from which she had made a salt vegetable in the late summer. At the end of summer when the beans have matured, these hard, tough bean leaves are gathered from the stalks and washed and salted down in jars. When they have fermented properly they are mixed with corn meal and made into cakes either steamed, or baked on a large flat skillet. She has never known the use of baking powder or soda, so of course the cakes are always heavy and soggy. With the hard coarse shreds of the bean leaf in them I have never found them very palatable. Her meals are simple and for the most part nourishing. She knows nothing about balanced foods and as a consequence many of the children suffer from malnutrition. She can not afford much variety. It is the millet, and corn meal, and corn meal and millet, three times a day with many of them—with a bit of vegetable thrown in and sometimes a little oil for seasoning. If the home can afford it, salt vegetables are prepared for winter use and dried pumpkin, too. These add a delightful flavor to the stew kettle.

One day I called on my neighbor to the west, and found a tiny red patch of paper pasted on the door sill, plainly visible to any one entering the court, and also a warning to strangers not to enter that particular room as a new born babe was in it. This paper must be kept on the door until a child is a month old, and until that time no one outside of the immediate relatives is welcomed inside the room. One's very breath might carry some evil spirits to the baby, and being a foreigner, perhaps I carry a plenty! So I called to my friend before attempting to enter. There was no response. I called again and there was no response. I called the third time, for I knew they were in the room. I knew the custom well enough, but was not this woman a good friend, and one who I thought had left off a lot of such superstition? She finally answered me and invited me in. As I went in I asked, "Are you afraid of me?" She smiled and apologizingly said: "No, I am not afraid at all, but old grandmother here is of the old kind, and was so afraid to have you come in, but it is all right." The neighbors on the west are typical of those farther away in every direction. They endure the same ceaseless round of duties, frugal, industrious, superstitious; they live in a tiny circumscribed world. The warmth of spiritual and intellectual enlightenment has not had a chance to penetrate the darkness which has warped and shriveled their souls. Some of their children are having a chance their mothers never had, and it is going to make a difference in the next generation. Many of these neighbors now regret that they had no opportunity for even a meager education and are anxious that their children fare better than they in this respect. This is a hopeful sign. Not all of them care this much, however, but in the far, far distance we see other stars shining out of the east whose heavenly radiance lights and warms many a hearth fire with Christian devotion and intelligent understanding of those things which mean most in life.

Ping Ting Chow, Shansi, China.

Bro. W. B. Stover as a Young Man

BY GRANT MAHAN

The death of Bro. Stover carries my mind back to 1884 or 1885, when I first met him at Mt. Morris. We were both young men in that far-away day, and for some reason we liked to be together. I am confident it was good for both of us that it so happened. When there was no chance to ride, we would walk to the old Salem church south of town. They were pleasant walks, and our talks were pleasant and helpful. I am afraid I remember some of them better than I do the sermons.

We often talked of religious subjects, though neither of us had at that time united with the church. Naturally we talked of which church we preferred. He had settled in his mind that he would join the German Baptist Brethren, or Church of the Brethren as it is today. I was still undecided as to what church would be my home, and yet my leaning was to our church, because my grandparents on both sides were members, as was my mother. Sometimes we want to do differently from those who went before us, and it seems to have been that way with me in both religion and politics. I did come near changing to another church just for the sake of being independent, as I thought, of ancestral influence. But when it came to the test I could not break away. Just how much influence our talks had on me I can not tell, but they must have had some. And then I was living in the home of Bro. D. L. Miller, and we all know which way and how very strong that influence would draw toward the church which he loved so much.

I do not remember the date when Wilbur united with the Brethren, but I shall never forget the cold and blustery day in March when we drove from the Salem church to the stream and I was baptized. That was in 1886. Thank God for those days and their hallowed influences. And now Bro. Miller is gone, and Bro. Stover is gone. Bro. S. Z. Sharp, who baptized me, remains, even though he was the oldest member of the group who gathered at that time for the rite.

But the association of Bro. Stover and myself did not end then. We still met and talked, and he told me of his missionary aspirations. To go to the heathen, to those who had not had a chance to learn about Jesus, was his great desire. His desire was fulfilled, and he gave his best years to the work.

When a mutual friend, a brilliant young man in his prime, died at Ann Arbor and was brought home for burial, we—there were four of us, for I had married—went across Rock River to the funeral.

When we were back from the Annual Meeting at which Bro. Stover had been approved as a missionary, and plans were going forward for his departure, we met again in the college library at Mt. Morris and had long talks. He was to teach the heathen and I the young men and women who were trying to get an education.

And again we met when he was getting out his book on India, for I had quit teaching for editorial work with the Brethren Publishing House, and was helping to get out his book.

And then we corresponded while he was in India. We did not write so often, but I think the old feeling of fellowship did not leave either of us. We have not met for many years, and yet with me still abides the memory of those golden days of youth when we talked of things concerning the kingdom, and when we both chose to serve God. Thank God for those days and the influences that were exerted, sometimes unconsciously, by those who had already chosen to serve him.

Homestead, Fla.

Passing of Eld. J. E. Wagoner

BY ANETTA C. MOW

The death of Bro. J. E. Wagoner on Nov. 22, has come as a great loss to the India mission field, and to hosts of friends and loved ones, both in India and in the homeland.



His going was so sudden and unexpected that it has been a shock to people everywhere. Just one week to the day before he passed away, he was brought in from the District, where he and Sister Wagoner were in the tent. Having taken suddenly sick with cramps in the abdomen, it was decided to hasten back to Vyara where more medicine was available, and so a bed was put in the tonga and from one o'clock until half-past six o'clock that evening he was jolted over fifteen miles of rough road. He was in much agony all the way. At the bungalow, although some relief was gained, he passed a painful night, too much in distress to stay in bed or rest in a chair. Sunday forenoon he was taken on to Bulsar to Dr. Fox. It was pronounced a case of acute appendicitis, and although an immediate operation seemed necessary, the doctor wished to wait until Bro. Wagoner might be stronger, for he was not well, having had several hard attacks of malaria during the past year. However, on Tuesday an operation seemed imperative and it was performed and the results were good. Bro. Wagoner rested in more comfort on the following two days than he had known for the previous four days. Everything seemed in excellent condition until suddenly a malaria chill came on, followed by severe hiccoughs. On Saturday morning he became unconscious, and at two forty-five passed away.

Bro. Wagoner was born near Hammond, Ill., on Nov. 26, 1881, and grew to manhood near La Place. When still a small boy he desired an education and he worked toward that end, although many children of his age at that time were not interested in school. He entered the La Place high school and continued on until he finished the course.

At the age of nineteen, he dedicated himself to the Master and this act of consecration continued with him all through life. He was always interested in the church and the work of the kingdom of God. He served as Sunday-school superintendent in his own home church for several years. In order to prepare himself for more service he went to Bethany Bible School for awhile.

On March 5, 1911, at Cerro Gordo, Ill., he was married to Ellen B. Heckman. Two daughters came to bless this home, Elizabeth Evelyn and Emma Josephine.

A year and a half after his marriage, he moved to Mt. Morris, Ill., where he finished his academic course and also the college course, receiving the A. B. degree in June, 1919. These years were years of struggle. Bro. Wagoner worked hard to support the family while at the same time studying diligently to do his college work in a fine, conscientious way. Many hardships were endured. Sister Wagoner kept the little family together and assisted in every way she could. And later, when they went to Chicago to attend Bethany Bible School, the same struggle continued. Bro. Wagoner worked early and late outside of school hours to earn money to continue on in school. In 1919 he received his B. D. degree.

In the spring of this same year, a call from India came for workers and Brother and Sister Wagoner volunteered for service. This call was faced with much thought and prayer, and as in all Bro. Wagoner's work, he put his whole heart into his response to go to India. They were accepted and consecrated at the Winona Lake Conference of 1919. Until ready to sail for India in January, 1920, Bro. Wagoner was busy in deputation work, going in and out among the churches and making friends wherever he went.

Step by step, he labored upward in the Lord's work. In 1911 he was chosen as deacon, in 1912 was elected to the ministry; while at Mt. Morris he was advanced in the ministry, and when at Bethany he was installed to the eldership.

His work on the foreign field was marked by the same evidences of conscientious endeavor and willing service as manifested during years of preparation. It made no difference where he was located, or to what work he was assigned, whether industrial, carpentry, school, or district-evangelism, he entered gladly into the task and worked to the limit of his strength. Even when carried to the operating room, lying on the stretcher, he told Sister Wagoner about certain details of his work, giving instructions so his work might go on unhindered while he must needs be away from it. And love was a vital part of his work. He loved the people with whom he worked and they knew it. He felt that he came to India to associate as a brother with the people; not as a master. An Indian minister was deeply touched and wept as Bro. Wagoner told him that they were brothers; that they should face problems together and solve them together; that he did not come to India to dictate and be a master, but to work side by side with the Christians of India.

A sense of humor is a most necessary characteristic for every missionary. Bro. Wagoner had a delightful touch of humor in his make-up. Never a man of many words, yet at times his gentle, cheery wit delighted his friends. It would have been difficult not to enjoy him and love his kindly spirit. Many times have folks come to him, perhaps to complain or say unkind things, but a humorous remark cleared away the clouds, and they left feeling different.

Sister Wagoner, Elizabeth and Jo are left in deep sorrow, but they have an untold inheritance left to them—the joy of precious memories. From babyhood the girls have known the blessing of comradeship in their home. In fact, father, mother and the girls were pals in the finest sense of the word. Their home life has been a mission work in itself. The spirit of love sheds its influence, and does its quiet work. Many friends will remember the songs of cheer sung by the Wagoner quartet. Truly, as several Christian friends have told Sister Wagoner in their words of comfort, "There was no lack in their home."

Because of the deficit, Brother and Sister Wagoner were detained in the States a year when they went on furlough. They moved to Peebles, Ohio, where they served two

(Continued on Page 19)

KINGDOM GLEANINGS

Calendar for Sunday, January 25

Sunday-school Lesson, Jesus Tempted.—Luke 3:21—4:30.

Christian Workers' Meeting, Am I Self-Educated?

B. Y. P. D. Programs:

Young People—Achieving a Healthy Mind.

Intermediate Girls—This Bible of Ours.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Freeport church, Ill.

Two baptized in the Rock Run church, Ind.

Two received into the Huntingdon church, Pa.

Two baptized in the Circleville church, Ohio.

Six baptized in the First church, Chicago, Ill.

Six added to the Shade Creek church, Pa.

Four baptized in the Lebanon church, Pa.

Six baptized in the East Dayton church, Ohio, Sister Goldie Killian, of Fairfield, evangelist.

Nine baptized in the Fairview church, Mo., Bro. Ramie Gass, home minister, in charge.

Five baptized in the Snake Spring church, Pa., Bro. Geo. A. Snider of North Manchester, Ind., evangelist.

Six baptized in the Danville church, Ohio.

Four baptized in the Richland church, Ohio.

Two baptized in the Maple Spring church, Pa.

Three added to the Carlisle church, Pa.

Six baptized in the Johnson City church, Tenn., Bro. Guy West of Chicago, evangelist; two baptized previous to the meeting.

Twelve accessions in the Cub Creek mission, N. C., Bro. H. H. Masters of Bakersville, N. C., evangelist.

One baptized in the Harrisburg church, Pa.

One baptized in the Summitville church, Ind.

Two baptized and one on former baptism in the Toledo church, Ohio.

❖ ❖ ❖ ❖

Our Evangelists

Bro. F. A. Myers of Cloverdale, Va., Jan. 19 in the Twenty-eighth Street church, Altoona, Pa.

Bro. D. R. McFadden of Smithville, Ohio, May 10 in the Trotwood church, Ohio.

Bro. L. R. Holsinger of Martinsburg, Pa., Feb. 8 in the Walnut Grove church, Pa.

Bro. W. G. Group of East Berlin, Pa., Jan. 25 in the Myerstown house, Myerstown, Pa.

Bro. J. E. Whitacre, the pastor, Feb. 15 in the Harrisburg church, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. R. H. Nicodemus has changed his address from Covington, Ohio, to R. 6, Huntington, Ind.

Bro. Gorman Heeter of Burnettsville, Ind., "our beloved elder and pastor for so many years was called home to be with Christ last Tuesday morning, Jan. 13." Bro. Heeter was not quite seventy-three years of age. We shall expect to have a suitable sketch of his life and ministry for early publication.

Mrs. W. C. Sell of Mt. Morris, Ill., who has had experience holding revival meetings, writes that she has open dates from now until June 5.

To Sister F. H. Crumpacker, missionary in China, and the other bereaved ones the sympathies of Messenger readers will go out in the passing of her mother, Mrs. J. D. Newland, of Nampa, Idaho, Jan. 12.

Bro. Harper M. Snavely, Myersville, Md., would appreciate "the prayers of our people," in behalf of Sister Snavely who is in the Frederick City hospital following an operation. "The doctors say things look favorable."

Bro. D. R. Holsinger of Laton, Calif., without any apparent illness, "lay down to sleep on Jan. 2 and without a struggle woke up in eternity before morning." The message which gave us this brief word promised a more extended write-up later.

Brother and Sister J. Edwin Jarboe who are temporarily located in Syracuse, Ind., received word this week that their only son, J. William of Lincoln, Nebr., was in a very serious automobile accident. Sister Jarboe has gone to be with the son. They wish to be remembered by their many friends. Last reports are that he will recover.

The final issue of the Little Brother Magazine, R. 4, Olympia, Wash., is a memorial number in honor of its founder, the late lamented Brother Stover. It is a fitting tribute to his memory. It contains appreciations by a number of his most intimate fellow workers, among them Brother Bonsack's funeral sermon. Perhaps nothing will be more highly prized than Sister Stover's detailed story of "the last day."

Life in Taiyuan, Shansi, China, was interesting when Bro. E. L. Ikenberry sent the family Christmas greetings to friends in America. One feature of this interest was the "air bombing raids" but, he says, "we try to be either at home or in our place of work during bombing hours (ten to three)." He adds this comforting reflection: "We are really not much in danger, though it is quite inconvenient to have your life disturbed in this fashion but that is part of the romance of being a missionary in this distracted country."

❖ ❖ ❖ ❖

Miscellaneous Items

The Council of Women of the McPherson church invite the McPherson College area to be with them Feb. 5, Thursday. A special women's program will be given in the afternoon while the regional conference is in session. A fellowship dinner will be served at noon.—Mrs. J. Hugh Heckman.

Again we have failed to make clear that The Gospel Messenger and The Missionary Visitor have been combined into one paper, a 32-page weekly, such as you find in this copy. A very good brother wonders why he is no longer receiving the Visitor when he was to have both for two dollars. He paid his two dollars and behold, he gets only this new 32-page weekly Messenger. Will some one tell us how to say it so that all will understand?

"The presentation shows a sane and logical interpretation of history, a practical viewpoint of the economic issues and a wholesome and constructive application of Christian ethics. . . . I trust that it may have a wide reading and a profound influence upon the great cause of peace." Such are the words of Bro. H. H. Nye of Juniata College in speaking of "The Conquest of Peace," a late book by the Assistant Editor of The Gospel Messenger.

Among Our Schools

McPherson College

Six Class A high schools from this section of Kansas will meet at McPherson College for their district tournament Feb. 21.

Miss Edith Beshore, A. B. '21, is the author of a new book entitled, Be Your Own Dietician: Health by Protective and Corrective Eating.

A deputation team, including Lawrence Lehman, Charles Austin, Grace Early, Christine Mohler, and Lois Edwards, gave programs in eleven churches of Kansas and Missouri during the Christmas vacation, traveling nearly one thousand miles.

The Kansas Glee Club contest will be held at McPherson College Jan. 29.

Mount Morris College

Mount Morris College held its regular Trustee Meeting Jan. 7 at which session school policies were discussed and a program formulated for the coming year. Generally speaking the trustees were optimistic over conditions in spite of the period of depression throughout the country.

The College has definitely formulated plans to hold its regular Bible Institute Feb. 23-27. A program of an outstanding nature has been designed for the church worker. We shall also entertain a Conference of Pacifist Churches of America March 13-15 inclusive. Plan to attend one or both of the exceptional conferences.

In the death of Bro. Bennett Stutsman, Mount Morris College loses another trustee, graduate, and friend. We would join hands with a host of friends in expressing sadness because of the early passing of a man who was so full of promise and also express our sympathy to the bereaved family, relatives and to the Des Moines church.

❖ ❖ ❖ ❖

Around the World

In this strange world we are told that men who farm like their fathers did are mercly marking time. The extension experts and the county agents would have the farmer up and doing, ever producing more and more per acre—while the federal farm board campaigns against a surplus. To whom shall the farmer listen in "this believing world"!

More lake shore park land is not hard to get in the case of Chicago. "The newest stretch of land reclaimed from the lake, extending from the Illinois Central tracks to the lake, between 22nd and 51st Streets, has taken only four years to build. The whole south side development of 900 new acres has taken ten years. The cost has been about a dollar a square foot."

Studies conducted by Dr. Arnold Gesell of Yale show that at two months babies show individual differences in capacity, emotional characteristics, personality traits, and differences in body type that are comparable both in kind and degree to those observed in later life. The chief significance of all this is that science confirms what one would just naturally expect to be the truth in the case.

What about church membership in 1931? "Let us not beg men to join the church nor reckon success in terms of mere numbers of members; and let us ever hold before ourselves the stern and exacting way of the cross, which we may enter only with serious searching of heart, and which we may pursue only by rejecting all compromising conformity with the things of this world."—From a New Year's Message to Methodists by the Coöperating Staff of the World Service Agencies.

As high as 200,000 pilgrims visit Mecca or Medina, the Moslem holy cities, in the course of a year. It is estimated that each pilgrim leaves from $250 to $500 in the country. Indeed, it is claimed that Ibn Saud could not keep his kingdom going were it not for the $25,000,000 realized each year from the pilgrim traffic.

President Rubio of Mexico is showing great interest in Acapulco, once the Pacific port of Mexico City more than 200 miles to the north and east. This ancient port is to be made the southern terminus of the railway connecting with American systems at Laredo, Tex. Significant also is President Rubio's determination to make Acapulco the finest tourist city on the western coast of Mexico.

According to Sir Charles Marston, British archæologist, "Cuneiform writings of the sixth century B. C., inscribed on clay tablets nearly 2,500 years ago, already have been deciphered, giving clear-cut evidence of the reality of Belshazzar and remarkable confirmation of the subject matter of the fifth chapter of the Book of Daniel." Said he: "I believe the fifth chapter of the Book of Daniel ranks next to cuneiform literature in accuracy so far as outstanding events are concerned."

THE QUIET HOUR

What the Church Means to Me

Eph. 4: 22-26

For Week Beginning February 1

An Opportunity to Make My Life Count for Good

Within the church I can make my life tell more effectively for good than I can outside of it. This appeals to one's unselfishness and manliness (Luke 5:10).

Fellowship With Kindred Spirits

We do not thrive in utter isolation. We need the support of kindred spirits, the fellowship of those of like precious faith (Deut. 14:2; Rom. 8:15; 2 Cor. 6:18; Gal. 4:5, 6).

She Leavens the Society in Which I Live

This is something which it is difficult for us to measure. We were born and have lived all our lives in a Christian society. Contrast our condition with that of those whose land Christ has not touched and we can more truly measure the effect of the church in our midst (Isa. 42:6; 49:6).

An Inclusive Loyalty

All other groups have limited loyalties. They include some and others they shut out. If the church is true to her Master her goodwill is as wide as the human family (1 John 3:1; John 1:12).

The Body of Christ

For thirty-three years the spirit of Christ touched our life through the medium of a physical body. The only medium his spirit now has is his church. I am a part of that church. Does the spirit of Christ find in me a ready medium of expression (Rom. 12:5; 1 Cor. 12:27; Eph. 1:23; Col. 1:24; 2:19).

Discussion

Which is the more fundamental and important question: What does the church give me? or, What can I do for my church? Why? R. H. M.

Happy Though Civilized

(Continued From Page 11)

of her own self-mastery must have been imparted to the patient, for the twitching of the arm ceased and Harold's whole body seemed to relax. Thus sleep claimed the patient; and not just sleep, but something more like the rest which comes to one as he lies down at the end of the day.

And so Mrs. Newman sat and waited, watching her husband as a mother might watch a sleeping child. However, after a time she began to fear that he was too quiet. What if he should not stir again—if he should just slip away through the land of utter shadow?

She bathed with fresh tears the limp hand she held. She was glad to find that it was warm. Then raising her eager face she called to her sleeping husband as an anxious mother would call to a sleep bound child.

"Harold! Harold! I am here."

She pressed the limp hand and called again: "Harold, can you hear? Harold, I am here!" Thus she waited and watched.

Once the patient opened his eyes and seemed to regard her wonderingly and intently for a short time. But the eyes were closed again without any sure sign of recognition. Thus, Mrs. Newman waited and watched as a mother might struggle to call back an only child.

Finally, the weary eyes opened again—but the wild stare was gone, and in them the glow of rationality—of recognition. In the figure at the bedside, the waking patient saw not the estranged wife, but the dear one of happier years.

There was in the watcher's eyes the light of great joy, and in the sick one's eyes yearning—eagerness.

Then parched lips tried to frame a word. It was her name—"Alice!"

Tears glistened in her eyes as she said slowly but eagerly: "Harold, Harold, do not give up!"

"Then you care?" questioned the weak one haltingly.

"With all my life!"

There was a faint smile on the wan features as he gazed for some moments at the loving watcher. And there was the same smile on the sick man's face as he slipped away in quiet sleep.

And scarcely had this happened when Dr. Bridge mysteriously appeared.

"Did he know you?" whispered Dr. Bridge.

Mrs. Newman nodded happily.

"Did he try to speak?"

"Yes—my name and a question."

"And was he satisfied?"

"I think he is asleep," whispered Mrs. Newman.

Dr. Bridge studied the face of the sick doctor intently. He felt ever so gently of the patient's pulse while Mrs. Newman still held her husband's hand quietly in her own.

She looked at Dr. Bridge eagerly, wanting yet fearing his answer.

"Why does he rest so quietly?" she whispered.

Dr. Bridge smiled encouragingly.

"Are you trying to shield me from the worst?" asked Mrs. Newman.

Dr. Bridge shook his head. "No, indeed. I think the patient has something he did not have—until you came. This looks to me like the sleep born of happiness—of a new confidence. I can not say for sure, but I think that the desperate experiment is going to succeed, for I believe it has already made a difference in the patient. You are a brave woman and I trust you shall have your reward. Do we not somewhere read:

"'Weeping may endure for a night,
But joy cometh in the morning'?"

Elgin, Ill.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

14. What can a mother do for an active boy of ten with only a city lot for a playground, and with no playmates except a couple of neighbor lads whose home environment tends to make them undesirable as associates?

A CITY lot seems like a rather small place for a boy to spread himself, and yet it is surprising how many things can be done in one back yard.

Close companionship is the secret of understanding child nature and thus learning his bent of mind, his likes and dislikes. If your boy is mechanically inclined, an inexpensive shop supplied with a workbench, a few simple tools, nails, screws and bolts with some scrap lumber will be a real safety valve for his surplus energy. Providing a few special chores and errands as a means by which he can earn some of the money necessary, and then consulting with him as to plans, etc., will help immensely to interest him in the whole scheme.

Then, too, this very same back yard can furnish space for a garden spot, room for a rabbit hutch, possibly a nook for a small bird pool, a shady corner for a comfortable seat, and then last, though not least, a place in the farthest end where he can dig for the simple joy of making holes in the ground.

Helping your boy choose his associates appears much more difficult than providing a home playground, but by a tactful process of elimination of the less desirable, you may succeed ere long in finding a *desirable* chum. He needs outside associates, but even these friends can

not take the place of home companionship, especially the companionship of his father. Two wise parents are better than one, be that one ever so wise. The boy whose father lives, and yet is *dead* to him, sustains a greater loss than does the boy who mourns the death of his companionable father.

"In these days," says Forbush, "of the expansion of motherhood (out of the home) and the shrinkage of fatherhood (in the home) it seems necessary to urge upon the male parents a practicing rather than a consulting relationship to their children."

Passing of Eld. J. E. Wagoner

(Continued From Page 15)

churches. Although the time was short among these people, a work was done which will live on and on in the hearts of the people of those communities. Again his love did its work.

Bro. Wagoner's mother died when he was a lad of seven years, but his aged father still lives at La Place, Ill. He also leaves two sisters, Mrs. Emma Cripe of Lake City, Ill., and Mrs. Lizzie Eikenberry of North Manchester, Ind.; and one brother, H. E. Wagoner, of Detroit, Mich. Two half brothers, D. R. and Virgil, also remain.

Bro. Wagoner was laid to rest beside the grave of Bro. Andrew Butterbaugh, who left us just two years ago. Near by are four other graves—those of Mamie Quinter, Rosa Kaylor, and Paul and Mary Alice Ebey. They rest in the English cemetery at Bulsar not more than a quarter of a mile from the mission compound. The funeral was held on Monday forenoon, after Elizabeth and Jo arrived from Landour where they had been in school. Every care had been taken, every arrangement carefully made, and the last rite performed was one to linger long in our memories. All but eleven missionaries were present and the compound was filled with Indian friends. Brethren Blough and Lichty conducted the service, one speaking in English, the other in Gujarati.

Christian faith does not question, but we look ahead and hope that the work so diligently carried on by Bro. Wagoner may go forward to God's glory.

Vyara, India.

CORRESPONDENCE

A TRIBUTE

When the message came saying that Wilbur Stover had passed away, these words came very forcibly to my mind: "He gave his life"—the greatest sacrifice one can make. This our Bro. Stover did in the fullest sense of the word. He gave his life in generous, unselfish, loving devotion for the souls of men.

"Be ye steadfast, unmovable, always abounding in the work of the Lord," this was the spirit of our beloved Wilbur Stover.

"All things to all men," that he might win some, was one of his mottoes. He was always patient in sickness. His adaptability to any and all circumstances was most remarkable. Always cheerful, enthusiastic, hopeful; an earnest, humble follower of our Lord Jesus; such was our Bro. Stover.

Because of their long and faithful service together, may his loving companion never feel the need of any earthly care that the church can give.

Chickasha, Okla. Bertha Ryan Shirk.

AN APPRECIATION OF BRO. J. E. WAGONER

During the latter part of Bro. J. Elmer Wagoner's first term on the India mission field he was stationed at Bulsar and it was then that I had the privilege of association with him in some of the varied phases of mission work.

It is not often that really big things come along to break a missionary's morale but the, at times, seemingly endless succession of petty annoyances of a most varied kind may easily cause one to become impatient and temporarily forget the real aim and purpose of being on the field. In my own work with him it was in such circumstances that Bro. Wagoner showed one of his strong points of character. He seldom permitted the vexations and distractions of the occasion or the work to seriously disturb him. This ability was a most valued asset in his work as a missionary and as a church official.

He was not what one would call a brilliant speaker. His talks in church services and in mission meetings were unaffected, plain talks, but they were straightforward and to the point and generally showed a great deal of good thought and common sense. It was a pleasure to listen to him and note how he developed the point he was making.

The real end and aim of all true missionary work is to bring a saving knowledge of Christ to the people. Bro. Wagoner showed real desire and ability in this work out in the villages. When he would return after a trip out in the District work it was a pleasure to talk with him and note how he endeavored to keep the evangelistic aim of the work uppermost.

I always felt his greatest sphere of usefulness was in the District or village evangelistic work. I think it was what he himself preferred doing. It was what he was assigned to do on his return to the field a year ago. It was what he was doing when taken sick with what proved to be a fatal illness. He did his work well and we shall miss him sorely.

A. Raymond Cottrell.

Chicago, Ill.

AMONG THE ISOLATED IN SOUTH FLORIDA

Arrangements for the trip were made with Bro. Henry Neff, who offered to drive to the East Coast for me. We were to meet at his home in Sebring for an early start. When I arrived there I learned that Bro. Dickey had gone to his long home. After a short visit with Sister Dickey, I started on the trip southward with Brother and Sister Neff and Brother and Sister Cripe.

We arrived in West Palm Beach and visited at the homes of Sister Watts and Sister Hershberger. Next we were able to see Bro. C. C. Price and wife at Lake Worth, the Schuldt family on the way to Miami, Mr. Whitehead of Hollywood, Bro. Sherman Lutz and wife in Miami Beach, stopping at the home of Noah Cripe of Homestead for the night. We were then more than two hundred miles from Sebring and more than three hundred miles from my home.

A bit after nine-thirty on Sunday morning we began our worship. Following the introductory sermon, Bro. Grant Mahan led us in the study of the Sunday-school lesson. After a song and another sermon the audience was dismissed for the social and lunch hour. Mr. and Mrs. Smith

(Continued on Page 22)

Women's Work—A Program of Activity

(Continued From Page 9)

Work in the August issues and the issues of June 14, July 5 and 19. Also watch the current issues of the MESSENGER for further discussion of these problems. Write to General Mission Board, Elgin, Ill., for helpful material concerning our National Missionary Project and to the Board of Religious Education, Elgin, Ill., concerning Peace, Temperance and Religious Education in the home.

The Woman's Work year closes Feb. 28, instead of Dec. 31. This applies to the Aid Society, as well as to all other phases of activity. We have begun to cooperate in a very splendid way toward raising our $15,000 National Project. May we continue to work further during January and February so that March 1 will find the entire amount in the hands of the Mission Board. If we do our best this year against great odds and difficulties, the sailing will be much easier next year and thereafter.

May we grow in a consciousness of our responsibility to serve and in a realization of the great need of just such service as we are especially prepared to give. All this in our Master's name and for his sake is the prayer of each member of the Council.

Philadelphia, Pa.

CORRESPONDENCE

DALEVILLE SPECIAL BIBLE INSTITUTE

The Special Bible Institute of Daleville Academy will be held Feb. 1-6. The first session will be held as a joint service of the Botetourt congregations in the Cloverdale church; other sessions in the College Chapel.

The following prominent church leaders will participate in the program: Eld. C. D. Bonsack, General Secretary of the General Mission Board; Dr. Paul H. Bowman, President of Bridgewater College; Eld. G. L. Wine, Pastor of Bridgewater church; Rev. L. B. Hindman, Secretary Roanoke Y. M. C. A.; Eld. C. G. Reese, Pastor First Church, Roanoke; Eld. Earl M. Bowman, Pastor Central church, Roanoke; W. A. Kahle, Field Director of the First District.

The following is the daily schedule:

Sunday, February 1—Cloverdale church

7:00, Special song service by joint choirs, directed by C. S. Ikenberry.

7:30, Bible Hour.—Rev. L. B. Hindman.

8:15, Sermon.—Eld. C. D. Bonsack.

Monday to Friday in College Chapel

Forenoon

9:30, Bible Hour.—G. L. Wine and L. B. Hindman.

10:00, Problems of the Ministry.—Paul H. Bowman, C. G. Hesse, W. M. Kahle.

11:10, The Christian Family.—Eld. C. D. Bonsack.

Lunch 12: 00 to 1: 00

Afternoon

1:00, Missions.—Eld. C. D. Bonsack.

2:00, Practical Methods of Training Converts, Conducting Church Councils, and Administering the Church Sacraments.—Paul H. Bowman, Earl M. Bowman.

2:00, Women's Work: Addresses and round table discussions by C. D. Bonsack, Mrs. I. S. Long, and Mrs. Earl M. Bowman.

Evening

7:00, Special song service by joint choir.

7:30, Bible Hour.—G. L. Wine.

8:15, Address.—C. D. Bonsack.

Luncheon entertainment will be provided by the Sisters' Aid of the surrounding congregations and served by the Academy. For further information, address Daleville Academy, Daleville, Va.

Daleville, Va. C. S. Ikenberry.

NEWS FROM CHURCHES

ALABAMA

Cedar Creek church met in council Jan. 1. Bro. W. H. Shidler was reëlected elder for another year. Church officers and committees were chosen and one deacon was elected. Our Sunday-school superintendent is Bro. G. W. Petcher, with Sister Stella Lambert, assistant. Our elder will be with us for services each month, Saturday night and Sunday morning of each first Sunday. This gives us service alternate Sundays by Bro. Petcher and the elder. There is Sunday-school every Sunday. We wish to send a circular letter to every member and friend after each council so if there are any not in touch with us, please let us hear from you.—Mrs. Dan Cale, Citronelle, Ala., Jan. 12.

ARKANSAS

New Hope church met in council Dec. 28. Officers for the year were chosen. Our elder thought as we had two young ministers in the congregation that we should call pastors; an election was held and the lot fell on Bro. Jeff Burnett and Bro. J. A. Birkenhead. The former will preach the first Sunday in each month, and the latter the fourth Sunday. We also reorganized the Sunday-school, Bro. Mark Burnett being elected superintendent. Our elder preached two splendid sermons while here.—Mary Birkhead, Beedeville, Ark., Jan. 6.

CALIFORNIA

Empire.—We had an all-day meeting Thanksgiving Day. In the forenoon we had a praise and testimonial service. In the afternoon Bro. Fred Hollenberg of Modesto delivered an examination sermon prior to the love feast in the evening. Four young people have been received into the church by baptism recently through the efforts of our pastor, Bro. M. S. Frantz. Sunday morning, Dec. 21, we listened to a Christmas program given by the Sunday-school children. The young people presented a pageant in the evening. Gifts were brought and later distributed to the needy of a neighboring community. Dec. 31 the deputation team of La Verne College gave their program. Immediately afterward the marriage ceremony of Miss Laura Frantz and Ed Cunningham was read. The church has purchased lots for a parsonage and plans to build in the near future.—Pearl Kappler, Empire, Calif., Jan. 2.

Lindsay.—Bro. Montz, the Bakersfield pastor, gave us two good sermons early in November. His calls in the homes were also enjoyed. The Sunshine quartet of La Verne gave us a splendid musical program while on their tour through the valley. Nov. 30 at the close of Sunday-school Sister Bertha Fike, District director of children's work, gave a short talk. Following this our District welfare worker, Bro. J. R. Wine, gave his illustrated lecture on the effects of tobacco and alcohol. The Apollo Four of La Verne were also present and sang for us. In the evening the play, If They Only Knew, was given, sponsored by the Aid. A missionary offering was taken at the close. Thanksgiving services were held Wednesday evening. A large addition has been built to our pulpit platform providing a place for the choir which first appeared on Dec. 21. An excellent Christmas program was given the evening of Dec. 21. Our new pastor, Bro. Coffman, has been bringing us many good sermons. He is making plans for very definite work for the new year.—Effie Metzger, Strathmore, Calif., Jan. 6.

CANADA

Bow Valley church met in council Jan. 6. Reports from the various officers and committees were quite satisfactory. Our Sunday-school attendance is still good. The Sunday-school pupils with the aid of a few United church people put on a Christmas pageant which was a complete success. We hope to have a few more programs of this nature this winter and spring. Our elder is organizing a choir which we feel will be a great help to the church services.—Effie Norton, Arrowwood, Alta., Canada., Jan. 12.

FLORIDA

Winter Park church met in quarterly council Jan. 5, the meeting having been postponed from the last Thursday of December. The church officers for the coming year were elected as follows: Elder, Bro. C. E. Bower; Bro. Floyd Rogers, church clerk; Bro. J. W. Chambers, Messenger agent, and the writer, church correspondent. Our Sunday-school gave their Christmas program on Sunday evening, Dec. 21. The program was well given and closed with the white gift service. Three large baskets were brought in and distributed to as many needy families in the neighborhood. The church and Sunday-school offerings in the morning of the same day were sent to the General Mission Board for world-wide missions. They amounted to $11.50. A number of tourist families are in our midst lending their help and inspiration to the work here. We appreciate their presence and help. To any who may be coming to Florida later we extend a hearty welcome to stop with us at Winter Park. The Sunday-school is growing in interest and attendance. A mothers and daughters' meeting has recently been organized.—Bertha M. Frantz, Winter Park, Fla., Jan. 8.

ILLINOIS

Bethel church met in council Jan. 7. Bro. J. W. Lear was chosen elder for the coming year, as Bro. Funderburg has moved to Rockford. The latter has been with the church for a number of years and we are sorry to have him change. The program of the church for the coming year was talked over and approved as presented by the pastor's cabinet. The young people gave a Christmas program Dec. 21 and the children gave their program Christmas eve. The women gave a program Sunday evening, Jan. 4. Our spring love feast will be held May 17. Martha Eichelberger was chosen correspondent for the coming year.—Mrs. Ray C. Peters, Naperville, Ill., Jan. 10.

Lena.—Dec. 1 we held our quarterly members' meeting. Bro. Niels Esbensen was chosen elder for one year. Sunday-school officers were elected at a previous meeting with Ralph Wagner, superintendent. Oct. 12 Bro. Mark Schrock and wife of Bethany Bible School began their work here as pastors. We had been without a pastor for three months and during that time the pulpit was filled by ministers from Mt. Morris, Chicago and Lanark. We enjoyed a spiritual love feast Oct. 12. Most of the members were present. Bro. Forest Eisenbise of Lanark and our pastor officiated. Oct. 26 the B. Y. P. D. cabinet of this District occupied the morning hour of worship. They gave a helpful service in speaking and setting forth the aims of the cabinet. In November a deputation team from Bethany gave a message in song and short talks on Spiritual Living. Dec. 22 a reception was given Brother and Sister Schrock. V. C. Finnell was with us one evening in December giving his illustrated lecture on the evils of the cigarette. Dec. 23 our Sunday-school gave a very splendid Christmas service. An offering for missions was lifted. The Aid has had a busy year; this winter we have supplied bedding and given help in other ways to the needy.—Mrs. Mary L. Miller, Waddams Grove, Ill., Jan. 3.

Springfield.—Our church met Jan. 4 in council. We are happy to announce that we have been able to secure Bro. Roy Brady as pastor. He has been coming to us over the week-end for the past two months. Bro. Brady and wife will move into the parsonage in the spring, as soon as his studies are finished at Bethany Bible School. Dec. 7 the B. Y. P. D. was reorganized. Gladys Lindgren was chosen as president. They give a program each Sunday evening. Dec. 28 the children gave a very good Christmas program and in the evening the young people gave a beautiful pageant. We are encouraged by the splendid attendance of both children and adults. The Ladies' Aid is serving dinner each Thursday to the public.—Mrs. Edna Rucker, Springfield, Ill., Jan. 5.

INDIANA

Beech Grove church met in council Dec. 3. It was left for the ministerial board to correspond with an evangelist and song leader for this year. Even Fuqua was elected Sunday-school superintendent. The Sunday-school attendance was good for the beginning of the new year. We did not have a Christmas program but an offering was taken to be sent to the General Mission Board. The junior Bible class met Dec. 11 and elected new officers. The Aid Society had an all-day meeting Dec. 11 and exchanged Christmas gifts and elected officers, president being Mrs. Sarah Killey. Bro. Marion Norris and family of Mexico, Ind., visited with us several days last week and Bro. Norris gave us a fine message Sunday morning. Bro. Hoover is with us every Sunday evening and the first and third Sunday mornings of each month. A delegation of twenty-one went from here to visit a neighboring church during a revival. A delegation will go to Eden this week for a similar meeting. A special prayer service was held Sunday evening for several who are sick. We are glad for the visiting members of the Anderson church who have been attending our Sunday evening service while their new church is being built. Bro. A. B. Roof and wife were with us one Sunday evening recently; we very much enjoyed having them with us again.—Mrs. Nora Whelchel, Pendleton, Ind., Jan. 6.

Bethany.—Thanksgiving evening Bro. Wm. Kinsey of Elkhart gave us a fine chalk talk. Dec. 2 to 14 Bro. J. O. Winger preached a series of stirring sermons that helped us to think. On Sunday nine were baptized and one was received on former baptism. Dec. 21 the Christmas program was given by the children and the young people gave the pageant, Bethlehem. Our average attendance at Sunday-school the last six months was 107. Bro. Roy Eisonhour is our superintendent.—Mrs. Bertha B. Weybright, Syracuse, Ind., Jan. 5.

Elkhart City.—Dec. 9 the church met in council. All 1931 church officers were elected. Bro. T. E. George who served the church most efficiently as elder during the past year thought it unnecessary to continue and the pastor, Wm. Kinsey, was chosen elder. Dec. 28 Eld. Chas. D. Bonsack, Secretary of the General Mission Board, installed the officers, who numbered twenty-five in all. The address that followed was timely and a challenge to all officers to render a better service for the coming year. Dec. 21 the Christmas program took the place of the Sunday-school and church hours. The theme of the program was a "giving Christmas instead of a getting Christmas." Groceries were placed upon the altar; thus we worshiped him and the poor were helped also. In the evening of Christmas Day a stereopticon message was given, Jesus Among Men. The church for the first time observed watch night. The time was spent in a workers and teachers' conference, class meeting, social time and watch night program proper, closing with a candle lighting. Two of the Sunday-school classes held a debate discussing the question, Resolved, that it is easier to live a Christian life now than it was twenty-five years ago.—Minnie H. Kinsey, Elkhart, Ind., Jan. 2.

Four Mile.—Dec. 21 the children gave a short program followed by a cantata, The Christmas Messenger. In the evening our church joined with the Hanna's Creek Christian church in giving a joint program at Kitchel. A stereopticon pageant, Behold, a King is Born, was presented. On New Year's eve we met at Four Mile. A business meeting was held first when the yearly reports were read. This was followed by a social hour and then supper. Afterward our pastor, Bro. E. R. Fisher, conducted an impressive candle light service. On Sunday evenings the young people of our church join with Hanna's Creek church in putting on a program. The messages that Bro. Fisher brings us each Sunday are very interesting and helpful.—Alice M. Brower, Kitchel, Ind., Jan. 8.

Loon Creek church met in council Dec. 30. Our meeting will begin on Wednesday evening before Easter with a love feast and continue until Easter. Our pastor, Bro. Teach, will hold the meeting. The primary department of the Sunday-school gave a program Sunday morning, Dec. 21, followed by a sermon by the pastor. A very fine donation of eatables and clothing was brought to the church to be given to the Salvation Army. In the evening the young people gave a play entitled, The Three Wise Men. Our attendance that Sunday was 162. We feel that interest and attendance are growing. The Aid Society was again organized with the writer as president.—Mrs. Chas. Heaston, Huntington, Ind., Jan. 10.

Osceola.—We had our revival in November, Brother and Sister Wm. Overholser holding the meetings. We had some good spiritual feasts and were greatly strengthened by the messages. Six made the good confession. At our last council Brother and Sister Earl Nusbaum were installed into the eldership. Bro. Nusbaum was chosen as our elder for the year.—Bessie Wenger, Elkhart, Ind., Jan. 10.

Peru.—At the December council meeting Bro. T. A. Shively was re-elected elder for the coming year. Other church officers and committees were chosen. A Christmas program was given Dec. 21. The missionary offering for that day which included the children's project for the year was $148.39. The Aid Society sent a box containing 120 new garments and two comforts to the Hastings Street mission. A few new garments and a large number of worn ones were donated to the local Salvation Army. Mr. York of the Anti-Saloon League gave a fine talk Dec. 28. In the evening Bro. Virgil Finnell gave his illustrated lecture, Why Girls Smoke. The young people gave a missionary play Nov. 28 and since have given it at a number of other places. Five letters of membership have been received since our last report.—Martha O. Hessong, Peru, Ind., Jan. 11.

Rock Run.—On Dec. 20 the Ministerial Association of Northern Indiana held their regular quarterly meeting here. Questions pertaining to the minister's relation to his community and to himself were discussed. On Christmas eve a good program was given by the boys and girls and young people. At the morning service on Dec. 28 two young ladies were baptized while at home on vacation from Manchester College. On Sunday, Jan. 4, we held an all-day service, dinner being served in the basement. The afternoon session was given to the hearing of reports of work in the past and the discussion of plans for the future.—Ola O. Zigler, Goshen, Ind., Jan. 9.

Rossville.—Union Thanksgiving services were held this year in the Presbyterian church, Bro. I. R. Beery delivering the address. Nov. 30 representative groups from Pyrmont, Fairview, White and Kokomo churches met here in a Y. P. D. conference. Bro. Geo. S. M. Beery gave the forenoon address and the afternoon was in the hands of the District cabinet. In the evening the Rossville Y. P. D. gave the playlet, The Harleys' Thanksgiving. Dec. 17 the regular quarterly council was held. The church and Sunday-school officers were elected. Three trustees were elected for three consecutive years. Bro. Floyd Gochenour was chosen Sunday-school superintendent. It was decided to hold Sunday morning church service on alternate Sundays. During the Christmas season the spirit of good will was displayed in many ways to the unemployed, the sick and the shut-ins. Dec. 21 in the evening the Christmas playlet and pageant, Ourselves and Others, was given. By request of the deacon board the ministerial board of the District sent Bro. Carl Rarick Dec. 21 to render a special service. After a splendid and instructive service Bro. Geo. S. M. Beery was installed into the full ministry. Jan. 4 Bro. I. R. Beery preached a special sermon for the newly elected teachers and officers. The B. Y.

(Continued on Page 24)

AMONG THE ISOLATED IN SOUTH FLORIDA

(Continued From Page 19)

of North Manchester, Ind., had arrived during services. They are spending a few months at Ft. Lauderdale. When checking up we found more than half the crowd was from Indiana and Ohio. During the meeting we discussed the matter of our annual love feast and it was decided to have it March 14, at 6 P. M., and meetings the next day. This is an invitation for all who read this, and who are near enough to come and enjoy the meetings with us.

After a brief visit at Bro. Mahan's home, we turned our car back toward the north. Just a brief visit in Arcadia, and we were off to Sebring. After a 500-mile trip in Bro. Neff's car, and more than two hundred in the District car, I was again in Brooksville, happier because of the experience of the trip. J. H. Morris.

Brooksville, Fla.

TWO GREAT EVILS

The Liquor and Tobacco Business

"For the love of money [which] is the root of all evil," the outlawed liquor business is trying hard to corrupt the government into changing the law, well knowing it had little or no respect for the law when it had legal existence.

The tobacco business, which is now licensed by law, is spending immense amounts of money in deceptive, seductive advertising to enslave men, women, boys and girls in support of its filthy and demoralizing business. Not being satisfied with license to promote their filthy weed business, the men in the tobacco trade propose to corrupt the legislators "to encourage the use of tobacco." As the Tobacco Record of Oct. 24, 1923, says: "The only axe we have to grind is to use our influence to keep persons adverse to the growth or use of tobacco out of office. We should elect to public office legislators who will encourage the use of tobacco, the mildest of all the evils, if it is an evil." Another tobacco trade paper, The Tobacco Leaf, in its issue of Dec. 29, 1921, says: "Let every member of the State Assembly and Federal Congress be card-indexed as to just where he stands on the tobacco question." And they seem to be controlling the legislatures. We had a bill before the Missouri legislature in 1921, and have had every two years since. It was introduced twice by a minister, but always smothered in a judiciary committee composed of lawyers. In 1927 the Ministerial Alliance of Carthage and Joplin (this county) supported the measure. In 1929 the members of the Ministerial Alliance of Carthage and Webb City wrote their senator and representatives here, urging them to introduce and support the bill. All three were church members and all three refused to introduce the bill. Then a minister in another county introduced it, and in the late election all three representatives here who refused to introduce the bill for the ministers of their own church and city were defeated.

The bill called for the "segregation of tobacco" from all food and confectionary stores, allowing it to be sold only in exclusive tobacco stores. It was not to be sold to minors. We expect to have the bill introduced again as we have representatives who will do so.

Since the liquor and tobacco questions directly concern the churches, the church people should take a firm stand against these immoral habits, furnishing an ideal for the moral world to look to in their efforts to save people from becoming slaves to such habits. I think about liquor and tobacco like the old Methodist minister about dancing. A young sister asked her minister if it was wrong for Christians to dance. His reply was: "I never knew one who wanted to dance." Certainly no Christian wants to indulge in the liquor or tobacco habit. If any indulge it is because they are too weak to resist the enemy. Hence we should do all we can to free them. For if we can not free them, we can not expect to save the young people from such slavery. We can check the liquor and tobacco habit if we wish to, coöperating to keep their promoters from using the legislators "to encourage these habits." B. F. Wampler.

Carthage, Mo.

ELIZABETHTOWN COLLEGE BIBLE INSTITUTE

The Thirty-first Annual Bible Institute of Elizabethtown College will convene Jan. 25 and continue to Feb. 1. The programs have been arranged to emphasize the various activities of church work, and effort was put forth to secure speakers who would make a real contribution to the furtherance of the work of the church.

This institute is a school of religious instruction for ministers, Sunday-school workers, vacation Bible school teachers, laymen, and women workers. There is no charge for lodging and tuition, but a freewill offering will be gratefully received to meet necessary expenses. Meals will be furnished in the college dining hall at thirty-five cents each. Lodging may be arranged for in advance by writing to J. Z. Herr, Business Manager, Elizabethtown, Pa. The program for the institute is as follows:

Sunday, Jan. 25—Church of the Brethren, Washington St.

9:00 A. M.—Sunday-school.
10:00 A. M.—Sermon: "Jesus Christ, Our Savior."—J. A. Robinson.
6:45 P. M.—Y. P. D. Service.
7:30 P. M.—Sermon: "Saved to Serve."—J. A. Robinson.

Monday to Friday, Jan. 26-30—College Chapel

8:40 A. M.—Worship Period.
9:00 A. M.—Bible Study Hour.—J. A. Robinson.
10:00 A. M.—"What Youth Thinks About the Church."—Dan West.
11:00 A. M.—"Present Day Issues in Missions."—C. D. Bonsack.
12:00-1:30 P. M.—Lunch and Recreation.
1:30 P. M.—"Christian Stewardship."—C. D. Bonsack.
2:00 P. M.—"Sunday-school Goals for 1931."—H. K. Ober.
2:30 P. M.—"The Program of the Church for Her Young People."—Dan West.
3:00 P. M.—Group Conferences:
"Sunday-school Problems."—H. K. Ober.
"Our Home Field."—C. D. Bonsack.
"The Christian Ministry."—J. A. Robinson.
7:00 P. M.—Group Conferences:
"Young Men's Problems" (ages 14 to 25 years).—Dan West.
"Young Women's Problems."—Rebekah Sheaffer.

Auditorium-Gymnasium

7:45 P. M.—Sermon.—J. A. Robinson.

Special Programs

Saturday, Jan. 31, there will be the following special programs: Sunday-school Program, 9:30 A. M.; Educational

Program, 2:00 P. M.; Young People's Program, 7:00 P. M.

Sunday, Feb. 1, Sunday-school, 9:00 A. M.; Sermon: "World Evangelism" by I. S. Long, 10:00 A. M.; Women's Program, 2:00 P. M.; Temperance and Missionary Program, 7:00 P. M. R. W. Schlosser.

Elizabethtown, Pa.

OKLAHOMA YOUNG PEOPLE AT WORK

The South Central B. Y. P. D. Group of the District of Oklahoma, Panhandle of Texas and New Mexico is organized as follows: Alfred Huffman Jr., president; Luke Howell, vice president; Ruth Keel, secretary and treasurer; Glen Yoder, correspondent.

The B. Y. P. D. Regional Group, which includes Oklahoma City, Washita, Thomas, Elk City and the Red River churches, met in a meeting at Oklahoma City, Dec. 27 and 28.

Meetings of this kind are new to us, this being our second meeting, but we are fully organized and ready to go forth and accomplish great things, which we believe the Lord has in store for us.

The B. Y. P. D. of this District has decided to give one hundred dollars to mission work. Our Regional Group has set its aim at fifty dollars, or more if possible.

The programs for our meetings have been as follows: Saturday at 3:30 P. M., business meeting; Saturday at 7 P. M., a discussion on some subject chosen by the group, after which we have a social period. Sunday at 11 A. M., a message delivered to the young people and a few special numbers from the different churches.

Our topic for discussion at the last meeting was: "The Young People and Evangelism." The discussion period is a very interesting part of the meeting.

In the next meeting, which is to be held at the Washita church the first Saturday and Sunday in March, 1931, we plan, if the Lord wills, to discuss: "The Young People and Their Entertainment." These subjects are taken by the presidents of the different local organizations and assigned to different individuals.

We also plan to select a name and motto for our region.

We are inviting all the young people, who can, to be with us in our meetings. Glen Yoder.

Cordell, Okla.

IS THIS WORTHY OF IMITATION?

For a number of years our church—the Rock Run church of Northern Indiana—has been giving a treat of bags or boxes of candy at Christmas time to all classes up to and including the intermediates. Of course, thousands of churches have followed the same practice.

This year, because of the hard times all over our country, the increasing army of unemployed, real poverty all about us, the superintendent of our Sunday-school called the teachers together and asked if they thought we should give our usual treat or use that money to help feed the poor people of our vicinity. It was decided that the teachers of the little folks should ask their classes which plan they preferred. It was reported that the children unanimously agreed to do without their treat and help feed the poor children. The children were very happy to be thus able to help others. They enjoyed their Christmas program just as much as if it had been followed with the usual treat of candy.

It will be a long time until next Christmas, but how many thousands of dollars would be saved for worthy purposes if parents, teachers and others of the Church of the Brethren would continue to teach the children that it is more blessed to give than to receive. Almost all of our children eat too much candy and other rich foods at Christmas time anyway. How much more pleasing to our Heavenly Father it would surely be if all would unite to feed and clothe the poor and tell the gospel story to the lost. Besides, it would be a wonderful lesson for our children.

Syracuse, Ind. Nettie C. Weybright.

POUNDING THE PASTOR

Were you ever pounded? It was a great surprise to the pastor and his wife when about fifty parishioners and friends gathered at the County Line parsonage on New Year's evening. Space would not permit naming the many valuable gifts in tableware, groceries, grain, cash, etc. Sometimes this annual event is held in honor of the birthday anniversary of the minister's wife, sometimes on his birthday anniversary, but it is always arranged as a surprise. Any inconvenience resulting from such surprises is more than compensated for by the kindly spirit exercised and the useful gifts presented.

My experience is that pastors like it. I approve of it most heartily. Why not? I wonder if it would not be conducive to good results if pastors of the Church of the Brethren were more generally thus pounded. The fine spirit back of such friendly informal gatherings bespeaks coöperation. It somehow brings heaven and earth closer together.

Champion, Pa. J. C. Beahm.

ELD. C. R. FAW

Eld. C. R. Faw, the son of Amos and Rebecca Faw, was born near Winston-Salem, N. C., Feb. 4, 1863, and died Dec. 13, 1930. He was the third child of a family of fourteen children. He attended the public school of his community until the year of 1882, at which time he entered college at Oak Ridge, N. C. He was there only a short time when he was called home on account of the illness and death of his father.



This necessitated his remaining at home with his widowed mother, to help care for the large family of children. He united with the Church of the Brethren at the age of sixteen, and in his twentieth year was elected to the ministry. A few years later, along with his cousin and colaborer, J. F. Robertson, he was ordained to the eldership and served in the Fraternity congregation for many years; he also served as elder in the St. Paul and Maple Grove churches. On May 2, 1886, he was married to Rosa Spaugh, and to this union were born two sons, Ross A. Faw, of Winston-Salem, N. C., and Paul E. Faw, of Roanoke, Va. In his early married life he became efficient in carpentry, being talented in an architectural way. He took a correspondence course and developed into a registered architect, following this work for many years. He was the architect for the city of

(Continued on Page 26)

News From Churches

(Continued From Page 21)

P. D. reorganized with Viola Hufford, president.—Lillian A. Hufford, Rossville, Ind., Jan. 6.

IOWA

Ankeny.—Our church work is moving along nicely. We held our council Dec. 21. Most of the officers were reëlected for the coming year. Our Thanksgiving offering amounted to $31. During the year considerable money was raised for mission purposes. We have a fine working body of members and would welcome others among us. If any farmers would like to change location, please investigate our community. We have a splendid consolidated school and are located ten miles north of Des Moines on highway No. 65.—Mrs. J. A. Smith, Ankeny, Iowa, Jan. 12.

Waterloo City.—Entire redecoration of the interior of the church and repainting of the exterior as soon as possible, were planned at the annual business meeting. The estimated expense will be from $300 to $500. We are well pleased with the success of the past year's work. All the departments are thoroughly organized and the membership is looking to a year of larger activity and ever-increasing interest. Geo. Long is trustee and Thaddeus Miller, clerk. We decided to hold evangelistic meetings the week prior to Easter and close with a communion service on Monday evening. The Sunday-school board has a covered dish supper in the church dining room once a month for teachers, officers and any who are interested in Sunday-school work. After a short period of visiting and fellowship the problems of the school are discussed. We are looking forward to a special school of music in the near future. The junior choir under the direction of Miss Marguarite Blough is giving us splendid selections at the evening worship. The missionary society is studying the book of Acts, meeting once a month, with the pastor, Bro. A. P. Blough, as instructor.—Clara Miller Lichty, Waterloo, Iowa, Jan. 10.

KANSAS

Buckeye and Abilene churches had a joint love feast Nov. 5 with Eld. W. A. Kinzie of Navarre officiating. Both churches were well represented and a very spiritual and helpful meeting was enjoyed. Dec. 21 we met for an all-day meeting. Sunday-school was followed with a sermon by our pastor. After dinner and a social time we listened to a Christmas program given by the intermediate Sunday-school class. At the close there was a surprise for our pastor, Miss Ada P. Correll. She was presented with $50 as a Christmas gift from the church and community in appreciation of her interest and helpfulness. We have a splendid Sunday-school under the leadership of Sister J. F. Correll, superintendent, and Bro. Jas. Luker, assistant. Attendance and interest are increasing and we feel encouraged.—Mrs. Enoch Derrick, Abilene, Kans., Jan. 10.

Morrill.—Since our last report four have been taken into the church by baptism, the visible result of our two weeks' revival effort conducted by the pastor the latter part of September. A goodly number attended the District Meeting held in the Overbrook church Oct. 3-6. A pageant, The Heavenly Host, was given on Christmas eve by the young people. Jan. 5 the church met in council. Eld. Roy Kistner assisted Bro. Frantz in a very impressive ordination service in which Bro. Paul S. Longenecker and wife were ordained to the eldership. Church officers were elected for the year with Bro. Paul S. Longenecker as elder; Bro. W. H. Landes, clerk; Bro. Jonas Forney, Messenger agent, and the writer, correspondent. The church decided to call Brother and Sister E. H. Eby to conduct a Bible institute in April. A committee was elected to coöperate with the pastor in securing the services of an evangelist for a series of meetings this year. With the reorganization of the church, Sunday-school and Christian Workers all departments are working together in harmony for the promotion of Christ's kingdom.—Mrs. Clarence Bailey, Morrill, Kans., Jan. 6.

MICHIGAN

Pontiac.—We had two fine Christmas programs on Dec. 28. The children had theirs in the morning and in the evening the play, White Gifts to Our King, was given by the adults. Gifts of groceries were given to the needy. At the council meeting Jan. 4 we elected the following officers: Bro. L. H. Prowant, elder; trustee, Bro. Ernest Leffel; Bro. O. J. Jones, pastor for three months; the writer, correspondent and Messenger agent.—Mrs. Ray E. Fleming, Pontiac, Mich., Jan. 12.

Shepherd.—Our Sunday-school is moving along nicely under the leadership of Kathryn Utz. Nov. 18 we enjoyed having the county Sunday-school convention at our church. Rev. E. W. Halpenny from the State Council of Religious Education of Lansing gave us two very helpful messages. Bro. V. R. Wotring of Woodland, Mich., gave a message in chalk talk and song. His programs are interesting.—Mrs. R. V. Hoyle, Shepherd, Mich., Dec. 31.

Zion church met in council and the visiting brethren gave us great encouragement in making their report. Church officers for the year were chosen as follows: Elder, W. H. Good; clerk and correspondent, C. E. Switzer; trustee for three years, M. L. Moats. It was decided to hold cottage prayer meetings for the winter.—C. E. Switzer, Prescott, Mich., Jan. 5.

MISSOURI

Honey Creek.—Bro. O. H. Feiler came to us Oct. 8 for a ten-day revival service. The meeting was closed on the second Sunday with an all-day service; one was baptized in the afternoon. On the Monday following we held our communion. Thanksgiving Day was observed with a sermon by the pastor in the morning, dinner at noon and a program in the afternoon. The church and Sunday-school also gave a service on Christmas eve. New Year's eve the members gave the pastor and family a grocery shower. Interest, attendance and enthusiasm are commendably on the increase.—Ona Sell, Sheridan, Mo., Jan. 6.

Prairie View church met in council Dec. 6 and elected officers for the year. Bro. Eyman was chosen Sunday-school superintendent. Due to lack of attendance, Sunday-school and church services were closed during the first quarter. Our new house is finished with the exception of the basement floor, free of debt. An offering of $20 was taken for world-wide missions.—Mary A. Vogt, Versailles, Mo., Jan. 5.

NEW YORK

Lake Ridge congregation met in council Dec. 27 at which time officers were elected for the year. Bro. H. D. Jones was reëlected pastor and elder; Hattie Nedrow, clerk; the writer, Messenger correspondent. A motion was made that a building fund be started and an offering was lifted for same. The Volunteer Mission Band from Elizabethtown College visited us in November and rendered an interesting program on Saturday night and Sunday morning. A Christmas program was given by the Sunday-school Dec. 22. Dec. 28 the officers and teachers were elected, the superintendent being Luther Sutphin. The Ladies' Aid served a chicken pie supper on Nov. 5 and a neat sum was realized. The Aid held one all-day meeting each month with good attendance. We gave to our church budget, $50; for papering church, $40; to Elizabethtown College, $15; for Women's work, $10. Hattie Nedrow is president.—Mrs. H. D. Bowman, Aurora, N. Y., Jan. 8.

OHIO

Danville.—Two adults and four children were baptized since the last report. The Ladies' Aid society has pledged half the yearly support of Esther Mae Helser. The amount is being raised by asking each person in the church to put a small amount in a mite box each time he has something for which he is thankful. During the Christmas season the members and friends of the church gathered at the parsonage and gave a donation of food and a purse of money to the pastor and family. The evening's entertainment and fellowship helped bind all closer. The annual white gift program was held Dec. 21 when the service, The Christmas Bells, was given. The offering amounted to $179. A special effort is being put forth to raise the thermometer on the Sunday-school standard.—Pearl Ross, Danville, Ohio, Jan. 8.

Deshler congregation held their quarterly business meeting Jan. 2. Mertie Wilcox is our Sunday-school superintendent, and Bro. J. L. Guthrie is our elder for this year. Delegates to District Meeting are Geo. Buchanan and Esther Dishong; alternates, Marion Anderson and Kathryn Roberts. Ten new members have been added to the church the past year by baptism; two members were claimed by death.—Esther Dishong, Deshler, Ohio, Jan. 5.

Greenville.—Thanksgiving evening we held a very spiritual love feast with Bro. H. B. Martin of Oakland officiating. Our regular business session was held Dec. 13. Dec. 21 a cantata was given. The children's Christmas program was given Dec. 22. Liberal offerings were lifted at Thanksgiving and Christmas time for missions. The young married people's Sunday-school class has adopted a poor family for the winter. We are well pleased with our attendance, 206 being present last Sunday at our regular morning service. Bro. Levi Minnich gave an interesting talk at the close of the Sunday-school hour about the work of several churches helped by the District of Southern Ohio.—Ada Deeter, Greenville, Ohio, Jan. 9.

Oakland.—The members held their quarterly meeting Dec. 2. On Sunday before Christmas the primary department and intermediates rendered a very fine program. In the evening the Y. P. D. put on an interesting program including the white gift service. The gifts from the different classes in the school amounted to $47 which was presented to the Old Folks' Home at Greenville. The young people's class also furnished clothing and food for a poor family in our neighborhood.—Mrs. A. E. Aikey, Bradford, Ohio, Jan. 5.

Pleasant Valley (Ohio).—Since our last report Bro. C. H. Petry of Mogadore, Ohio, held a two weeks' revival here with good attendance. The church was greatly strengthened and ten were welcomed into the church by baptism; another was baptized Dec. 20 making eleven in all. We held our love feast Nov. 2 with Bro. I. L. Erbaugh officiating. On Christmas night a pageant, The Abiding Christ, was given, preceded by a short program by the children. A number of baskets of food were distributed among the poor of our community. On New Year's eve the Sunday-school gave a surprise shower for our pastor and wife, Brother and Sister Chas. Stocksdale.—Ruth Wise, Union City, Ind., Jan. 2.

Salem church met in council Nov. 21 and elected officers for the year. Bro. E. E. Brumbaugh was reëlected elder for two years. Bro. John Kniesley has been a licensed minister for three years and at this time he was installed to the ministry. Nov. 8 we held our communion with Bro. H. Jesse Baker officiating. Nov. 27 we held a Thanksgiving service. Bro. L. A. Bookwalter gave a very inspiring talk. Dec. 14 we had a missionary program in recognition of the return of the missionary money. Rainy day bags were given to the children in the primary department and quarters were given to the juniors to invest. Other classes had projects to make money for missions. Dec. 21 a number went to the Brethren Home in Greenville to give the old folks and children a little Christmas cheer; we also sang for them.—Mary Williamson, Union, Ohio, Jan. 5.

Trotwood members gathered on New Year's night to hold their love feast. Having been postponed for quite a while, the service was an opportunity not to be missed by those who desired spiritual uplift and blessings. Eld. Fidler with associate ministers Burton, Shank, Bantz and Barnhart directed the meeting. Our Sunday-school is looking forward to a promising year. Through the able leadership of Brethren Karns and Stoner we are rapidly regaining the number of attendants that we had in former years.—Ruth Hunn, Dayton, Ohio, Jan. 2.

Union City (Ohio) church met in council Dec. 19. There were reports from committees as well as a good report from our pastor, Bro. Erbaugh. Plans were made to care for our finances and also for charity work. Church officers were elected as follows: Elder, B. F. Sharp; clerk, Lula Netzley; trustee, Chas. Weimer; adult Christian Workers' leader, Chas. Mikesell; Y. P. D., I. L. Erbaugh; Junior League, Della Erbaugh. The first Sunday in December Dr. Raymond Cottrell and wife were with us in an all-day missionary meeting. The former talked both morning and evening. In the afternoon we had two meetings, Dr. Cottrell speaking to the men and Mrs. Cottrell to the women along the line of medical work. An offering was taken for missions then and one also at Thanksgiving time. Dec. 20 the Manchester College quartet gave a very good musical program; they stayed over and sang two numbers on Sunday morning. The primary department and junior and intermediate girls sang for us also on Sunday morning. In the evening a cantata was given.—Lula Netzley, Union City, Ind., Jan. 5.

OKLAHOMA

Big Creek church met in business meeting Dec. 18. Church officers were elected for the year and Sunday-school officers for nine months. Our school year will close with September. Bro. Lester Pote was elected superintendent. The Sunday-school gave a splendid program Christmas night which included the play, Seeking the Christ Child. Clothing and bedding were brought in to be distributed among the poor and an offering was taken for world-wide missions. Jan. 4 an installation and consecration service was held. Our Sunday-school enrollment has grown the last quarter from seventy-six to ninety-six. The young people and juniors meet each Sunday evening. At the same time the adults are taking up the study of the Quiet Hour as given in the Messenger. Bro. Chas. Showalter has charge of this meeting. On Wednesday evening of each week we meet for Bible study and prayer service with Bro. Oliver Fillmore in charge. We are glad to report a growth in all lines of church work during the past year.—May Fillmore Kinzie, Ripley, Okla., Jan. 6.

Oklahoma City.—The fall and early winter months have been filled with activities which have made it a real joy to serve the Lord. The Sunday-school and church services have been somewhat above the average. Dec. 4 we held a business meeting and elected officers for the year and an ordination service was held Jan. 4. Two programs were given at the Christmas season: a drama entitled, The Scene Beautiful, by the adults and young people, and on Christmas eve a program by the children. Following Christmas we held a love feast with fifty participating. Several of the members from Guthrie were present. The South Central group of the B. Y. P. D. held a meeting here Dec. 27 and 28.—E. J. Glover, Oklahoma City, Okla., Jan. 6.

OREGON

Albany—Several interesting events occurred in December: one was the gift by Mrs. M. M. Smith of a fine lot of shrubbery from her own gardens for landscaping the church grounds. A number of the members met at the church one day and planted the shrubbery. A Christmas program was presented by the Sunday-school Dec. 21. The children not only received a treat but observed the white gift service by giving a basket full of things for a needy family. Dec. 28 the quarterly council was held. Plans were made for a revival meeting during the summer. There have been three additions to the church this month, one adult and two children receiving baptism.—Mrs. Robt. R. Broadwater, Corvallis, Oregon, Jan. 5.

Mabel.—The members had a love feast Oct. 18 when we were pleased to have with us some members from Albany and Newberg. Among them were ministering brethren, Leander Smith and F. H. Barr who officiated assisted by Bro. Smith. Thanksgiving Day we had services with a mission offering of $21.35. Our Christmas offering was $15. We had a Christmas program Dec. 24. At our recent council nearly all the officials were reëlected for 1931.—H. H. Ritter, Mabel, Ore., Jan. 5.

PENNSYLVANIA

Allegheny Valley church held services in their new church for the first time Dec. 14. Sunday-school and church are both growing nicely. Sunday-school officers were elected for the year with Bro. Leonard Hughes, supcrintendent.—Mrs. Grace Hughes, Natrona Heights, Pa., Jan. 6.

Cherry Lane.—Nov. 9 a love feast was held at our church, conducted by our pastor, A. J. Replogle, and Bro. David Stayer of Yellow Creek. Preceding this several evening meetings were held by pastors from neighboring churches. Nov. 23 the Volunteer Band from Juniata College rendered a very interesting program. On Thanksgiving evening our pastor conducted a service. Christmas was observed by a program and a splendid address by our pastor.—Mrs. G. S. Steckman, Everett, Pa., Jan. 10.

Codorus church met in council at Shrewsbury house Oct. 20. The deacons reported their annual visit favorably. Delegates for District Meeting were elected: Obed Frey, M. M. Hartman and S. B. Myers. The church decided to secure evangelists for future meetings: for Pleasant Hill house, W. W. Hartman; for New Freedom, Roy Forney. Our love feast was held at Shrewsbury Oct. 24 with Eld. Howard Merkey officiating. Other ministers assisting: Bro. Noah Sellers, Eld. Michael Markey and W. A. Forry. Bro. Howard Merkey, evangelist, Manheim, Pa., assisted us in a two weeks' series of meetings at the New Freedom house in September. He gave strong gospel messages in a clear and forceful manner. As a direct result ten were baptized. Since our last report one of our Sunday-school girls at Codorus was also baptized. The annual all-day meeting at New Freedom was held in August, Eld. Samuel H. Hertzler and Bro. J. J. Bowser giving addresses. In the evening Eld. Hertzler favored us with a sermon at Codorus house. In our series of meetings the Black Rock mixed chorus, women's quartet and the York male chorus brought us messages in song. Since our last report the following ministers visited us and favored us with sermons: At Codorus house, Eld. John C. Zug, Eld. Kurvin D. Henry; at Shrewsbury, Eld. Henry Miller. Our teacher-training class at Codorus house has finished book one as prescribed for standard course. The attendance was between forty and fifty. Bro. Jos. M. Baugher has charge of the class. At the annual council at Codorus Jan. 1 the various treasurers reported for the year; the total amount of money collected was $3,267.74. The following were elected: trustee, Bro. S. K. Hartman; Christian Workers' presidents: for Codorus, J. M. Hartman; Pleasant Hill, Fred Raver; Shrewsbury and New Freedom, Wm. Bailey. Dec. 21 the junior missionary league gave a program at Pleasant Hill, Bro. Jos. M. Baugher giving the address. The following were chosen deacons: Geo. Fuhrman and Wm. Bailey. Eld. S. B. Myers was elected presiding elder for three years. The total gain of membership for the year is twenty-five. Since the last report the Codorus chorus has given messages of song at the following places: First U. B. church, York, Pa., at Bupp's union house near Loganville, Pa. The Sunday-schools of Codorus have collected $25 to be sent to Bro. A. D. Helser in Africa. Dec. 25 the Codorus Sunday-school gave a pageant, The King from Glory Land. Bro. Wm. Sweitzer favored us with a sermon at Codorus house Dec. 28.—E. H. Lehman, Dallastown, Pa., Jan. 3.

Ephrata.—Services were held at the church Thanksgiving morning in which all the ministers present took part. An offering was taken for home missions. Following the service the Gleaners' class served a dinner. Ninety-two poor children of Ephrata and vicinity partook of the meal and were made happy. A similar meal was served Dec. 20 by the young men's Bible class. At that time 125 children were served. Our visiting nurse, Miss Myrna Mackley, assisted in bringing in the children. Dec. 9 our church met in council. Bro. A. P. Wenger was again elected elder and pastor, this time for a period of three years. Aid Society officers were reappointed for the year. On the evening of Dec. 21 the Y. P. D. rendered a pageant, The Spirit of Christmas. On Christmas eve the young folks sang carols before the homes of aged and shut-ins. Christmas evening a program was given by the children and young folks of the Sunday-school. An offering was lifted for world-wide missions. Dec. 28 Bro. Abram Zuck of Philadelphia had charge of the morning service. In the evening our elder gave a retrospective view of the activities of the church during the past year and of the opportunities of the coming year.—Gertrude R. Shirk, Ephrata, Pa., Dec. 30.

Fairview church gave a very interesting program Dec. 25 which consisted of songs, recitations and exercises by the primary and juniors and an inspirational pageant, The Abiding Christ, by the young people's class. At the close, an offering of $8.37 was lifted for world-wide missions.—Ruth Fretts, Masontown, Pa., Dec. 29.

Fredericksburg.—Bro. Samuel Wolfe was with us on Thanksgiving Day; an offering was lifted for the orphanage. Dec. 7 Bro. Jonathan Reber gave us an interesting talk concerning his trip to the old country. The council meeting was held Dec. 13. Bro. A. L. Light resigned as Messenger agent and Bro. E. E. Meyer was appointed in his place. Sunday-school officers were all reappointed. Dec. 21 a Christmas program was rendered at Ono. The children gave some fine messages followed by Bro. Samuel S. Meyer who gave an interesting talk. The Union house Sunday-school also rendered their program at the same time. After the children's messages Bro. Geo. Snyder of Little Swatara gave a talk. Dec. 28 the Fredericksburg Sunday-school gave a program followed by a talk by Bro. Jacob Merkey. It was decided by the church to take an offering at our regular meetings every Sunday. Christmas meeting was held at the Fredericksburg house. An offering of $13.18 was lifted for missions.—Mrs. Annie L. Weaver, Lebanon, Pa., Dec. 30.

Green Tree.—Ten new members have been added to the church roll since the last report. At the quarterly council Dec. 3 it was decided to support Clara Harper on the Africa field for 1931. This money is given by individuals and Sunday-school classes, the Aid Society and C. E. societies. Attendance at Sunday-school has been better during the last quarter than during the same period a year ago. Twice in December the attendance was over 300; on rally day 403 were present, on Christmas day 342. Last spring twenty-eight boys were given twenty-five cents talent money. When the money was returned the earnings amounted to $116.60. The young people gave a beautiful pageant, The Rose and the Star; it was also given at Pottstown and Coventry. Early Christmas morning many were awakened by the carols sung by the Y. P. D.. Indoor baseball is attracting the attention of a number from the men's classes. An interesting and helpful program telling the Christmas story in song was given on Dec. 28 by the pastor assisted by Mary, Edith and Vernon Replogle.—Susan J. Famous, Royersford, Pa., Jan. 6.

(Continued on Page 28)

ELD. C. R. FAW

(Continued From Page 23)

Winston-Salem, N. C., for four years. Having then decided to retire from active business life, he was called to take charge of the mechanical drawing department of the Richard J. Reynolds High School, of the same city, serving for twelve years. He retired at the close of the 1929-30 term.

He was a man of splendid character and fine qualities, as well as an efficient teacher. His life was as exact as the lines he drew, and his students learned many a principle of right living from him, as well as of drawing and architecture.

He inherited a very religious and devout nature from his parents, as they were zealous, sturdy Christians: his father, grandfather and great-grandfather were all ministers in the Church of the Brethren. He was sincere in all his church work, kind and sympathetic toward everyone. He was painstaking and conscientious in his preaching. Though not as forceful a speaker as some, he yet lived such an humble, unassuming life that he was admired and loved by all that knew him. He was very generous with his means and money, always contributing liberally for church support, missions and schools.

In the home he was an ideal husband and father, implanting and practicing the teachings of his Savior, in his affectionate relation to his wife and children, and to all with whom he came in contact. For the last year, his vitality seemed to be failing. On Friday night, the twelfth of December, he was at church council, then on Saturday he worked till afternoon, about his nicely kept home. About 1:30 P. M. he was taken severely ill, the doctor was called, and all done that medical skill could do. He called for the anointing in the name of the Lord, which was given, and at 9:45 P. M. he passed on to meet his Savior whom he loved and served. The doctor said it was heart trouble.

There was a large concourse of people at the funeral, conducted by Eld. H. W. Peters of Leaksville, N. C., assisted by Dr. J. Kenneth Pfohl of the Home Moravian church, and Rev. S. L. Naff of the North Winston Baptist church. Members of the Winston-Salem Ministerial Association acted as pallbearers, and a group of his students as flower bearers.

The burial was in the Fraternity cemetery.

Winston-Salem, N. C. H. J. Woodie.

TO THE MEMORY OF ELD. D. H. ZIGLER

Some years ago Bro. Zigler, with the late S. A. Sanger, and Jos. Pence, were called to an adjoining church to settle trouble that greatly disturbed the peace of the Brethren. The complaint was reduced to writing. The three brethren named took the paper and went out to familiarize themselves with its contents and get their bearings.

When they came in, Bro. Zigler as spokesman said in his kindly way: "Brethren, will all parties interested in this paper agree to let us three brethren dispose of it as we think best?" All heartily agreed to this. Bro. Zigler then put the paper in his pocket and that was the last seen or heard of it. He thus nipped the trouble in the bud, and by removing the bone of contention, no doubt saved many harsh words and hard feelings that would have followed.

Here is a lesson I shall never forget. If we could have more such lessons, trouble could be reduced to the minimum. To my memory all parties were perfectly satisfied.

Luray, Va. D. W. Strickler.

SAMUEL J. BURGER

Samuel J. Burger died Dec. 4, 1930, aged fifty-nine years and twelve days. He was the son of Jonas and Susan Burger. He was born on the old Burger farm north of Brighton. All of his life, except six years, was spent in this vicinity. April 7, 1895, he married Nora Slisher of Bronson, Mich. To them were born two sons. In their home a nephew, Charles Wingard, was also cared for. Surviving are the widow, two sons, five grandchildren, one brother and one half brother.



When a mere boy he united with the Church of the Brethren. March 17, 1900, he was called to the ministry and two weeks afterward he preached his first sermon in the English Prairie church. He was advanced until June 1, 1907, when he was ordained elder. He had served the English Prairie church almost continuously since that time, except one year at Blue River church, five years at Auburn, Ind., and one year at Battle Creek, Mich. He held over 100 evangelistic services, preached approximately 300 funeral sermons and solemnized many marriages. He was interested above all in the church. The welfare of his home and community rested on his heart at all times. He was interested in the poor and unfortunate.

The funeral service was conducted by Bro. Chas. A. Light assisted by Bro. Carl B. Yoder. His last Sunday with us will always be remembered. He taught a Sunday-school class, preached a funeral sermon in the afternoon and in the evening attended Bible study.

Howe, Ind. Mrs. Banks Light.

ELD. JACOB S. KELLER

Eld. Jacob S. Keller died at his home in Mercersburg, Pa., in the Welsh Run congregation, Oct. 25, 1930, aged seventy-five years, eight months and three days. He had been in ill health for a number of years and suffered a number of serious attacks. He was born in Franklin County, Pa., near Brandts church in the Back Creek congregation; he was the son of Bro. George and Sister Elizabeth Keller. His father died and when he was seven his mother remarried, her second husband being Bro. Michael Solenberger. They moved to New Enterprise where Bro. Keller grew to manhood.



Sept. 7, 1875, he married Miss Emma Miller of Franklin County. Shortly afterward they both were baptized in the New Enterprise congregation by Eld. Geo. Brumbaugh. Nov. 2, 1896, his wife died leaving three daughters. Sept. 17, 1899, he married Sister Sarah A. Martin. He is survived by his widow, three daughters and one son, eight grandchildren, two great-grandchildren and one sister. He was a brother of Eld. Michael Keller, deceased, who was so widely known throughout the brotherhood.

He was a deacon four years. In 1896 he was elected to the ministry in Licking Creek congregation. May 21, 1922, he was ordained to the eldership in the Welsh Run congregation. He was widely known and highly esteemed.

He lived on a farm as long as health permitted that occupation. In 1922 the family moved to Mercersburg.

He was anointed five times which he said always gave him strength and made his faith stronger.

He was never absent from service when his health permitted attendance. He taught the men's Bible class for many years. He never failed to visit the sick and have prayer with them. During his last illness he arranged for a revival at Mercersburg, and just the Sunday previous to his death he took an active part in the morning and evening services. He loved the church and was always interested in the welfare of others. In his passing Mercersburg has lost a loyal friend, and the church an untiring worker.

Funeral services by Eld. B. W. S. Ebersole and Eld. John Rowland.

Mrs. H. L. Lenherr,
B. W. S. Ebersole.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Berger-Bloom.—By the undersigned at the bome of the bride's parents, Mr. and Mrs. John Bloom of Casperville, Sister Edith Bloom and Mr. Arthur Berger, Nov. 30, 1930.—B. E. Hoover, Wawaka, Ind.

Cunningham-Frantz.—By the undersigned at the Church of the Brethren, Empire, Calif., Dec. 31, 1930, Rev. Ed. Davis Cunningham of La Verne, Calif., and Laura Mae Frantz of Empire, Calif.—M. S. Frantz, Empire, Calif.

Hewes-Hale.—By the undersigned at the home of tbe bride, on Christmas Day, R. K. Hewes of Osceola Mills, Pa., and Miss Irene Hale, daughter of Brother and Sister R. M. Hale.—Levi K. Ziegler, Waynesboro, Pa.

Larimer-Ulery.—At tbe home of the bride's mother, Sister Carrie Ulery, near Millersburg, Ind., by the undersigned, on Dec. 21, 1930, Otis L. Larimer and Mary E. Ulery, both of Goshen, Ind.—J. S. Zigler, Goshen, Ind.

Weand-Nyman.—At the Coventry church, Dec. 22, 1930, by the undersigned, Mr. Russell Weand and Sister Dorothy R. Nyman, of Pottstown.—Trostle P. Dick, Pottstown, Pa.

FALLEN ASLEEP

Altland, Sister Susan Amanda, died in her home near East Berlin, Pa., in the bounds of the Lower Conewago congregation, of a complication of diseases, Dec. 27, 1930, aged 65 years, 6 months and 14 days. She was the wife of Eld. Chas. Altland. She was a patient sufferer for more than sixteen years and all that time an invalid. She was a consistent member of the Church of the Brethren for many years. Besides her husband, she leaves one daughter and four sons, two sisters and three brotbers. Funeral in the Bermudian meetinghouse by Eld. C. L. Baker and Eld. G. W. Harlacher. Burial in the adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Bahn, Emma, wife of Bro. Daniel Bahn, died near Loganville, Pa., Nov. 15, 1929, aged 40 years, 9 months and 14 days. She was for many years a faithful member of our church. Her husband and one daughter survive. Services at Codorus house by Eld. M. A. Jacobs and Eld. S. B. Myers and D. E. Keeny. Interment in adjoining cemetery.—E. H. Lehman, Dallastown, Pa.

Bahn, Sister Ida M., wife of Bro. Milton Bahn, died at the hospital in York, Pa., Sept. 25, 1930, aged 36 years, 4 months and 23 days. Her husband, parents, three brothers and two sisters survive. She was for many years a faithful member of Codorus congregation. Services at Codorus house by Rev. Gernard, Old Order, and Bro. D. E. Keeny. Interment in adjoining cemetery.—E. H. Lehman, Dallastown, Pa.

Bossert, Sister Elmira P., widow of Chas. Bossert, died at the home of her daughter, Mrs. Tyson, Norristown, Dec. 26, 1930, aged 81 years. Six daughters and five sons survive. Funeral services at thc home by her pastor, H. S. Replogle. Interment in Green Tree cemetery.—Susan J. Famous, Royersford, Pa.

Branson, Franklin Ralph, infant son of Herman and Doris Ticen Branson, died Dec. 12, 1930. Funeral at the Bretbren church in Rossville by Bro. I. R. Beery and Rev. Prentiss.—Lillian A. Hufford, Rossville, Ind.

Davis, Ida Joyce, infant daughter of Geo. H. and Pearl Davis, died Jan. 4, 1931. Three brothers and four sisters also survive. Funeral by the pastor in the church. Interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Detwiler, Bro. Wm. P., late of Mont Clare, Pa., died in a Philadelphia hospital, Nov. 5, 1930, aged 56 years. He leaves his wife and eight children. Funeral services by Wm. Nyce at the Green Tree Brethren church of which he was a member. Interment in Green Tree cemetery. —Susan J. Famous, Royersford, Pa.

(Continued on Page 30)

FOR SALE: **GOOD FARM,** 64 acres adjoining **Manchester College Grounds.** Seven room brick house. Well ditched, buildings and fences in good repair. Location unexcelled. A long time Federal Loan makes payment easy.

WABASH NATIONAL BANK, Wabash, Indiana

Introductory Bible Course

A Home-Study Course covering the Bible as a whole

Inspirational—Practical—Systematic

Write for information

Correspondence—Study Dept.—M-2

BETHANY BIBLE SCHOOL

3435 Van Buren St. Chicago, Ill.

EASTER

the Great Church Day

As you plan for Easter consider these as among the desirable materials to produce lasting impressions—

Victory Dawn—an Easter Service. Less than 25 copies, 10c each. 25 or more copies, 9c each.
A service that will make Easter real to your school and church.

Into Galilee—an Easter Play. Each, 35c. 12 or more copies, each 30c. Has been used with excellent results.

Pageants of Purpose—Three Pageants in one cover. Single copy, 25c. Per dozen $3.00. The titles of these three pageants are—**The Galilean Conquers, The Missionary Spirit,** and **The Church Builder.**

Pageants of Purpose—Three Pageants in one cover. Single copy, 25c. Per dozen, $3.00. The titles of these three as desired. The titles are—**In an Eastern Garden, A Pageant of Service,** and **The Easter Call.** Price, 25c.

Jesus Only—an Easter Cantata. Price, 30c. Per dozen, $3.00.
May be given as dramatized story or in song story by reader and chorus.

The Garden of Joseph—a Story Cantata for Easter. Single copy, 30c. Per dozen, $3.00.
Leads the congregation to live over the first resurrection day.

It is not too early to begin planning for your Easter Service.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

Hanover.—During the past two months we have had the pleasure of hearing sermons by the following from neighboring congregations: Bro. S. M. Lehigh, Bro. C. Geiman of Black Rock, Bernie Bowers of Piney Creek, Daniel Bowser of York and Geo. Keeny of Loganville. At our council Dec. 3 officers were elected for the year. Since our last report three were added to the church, two by baptism and one reclaimed. Bro. J. E. Myers delivered the Thanksgiving sermon. An offering was lifted to be used for relief work. On Christmas night the Sunday-school rendered a program.—Effie M. Crawford, Hanover, Pa., Dec. 30.

Harrisburg.—Nov. 19 Bro. W. N. Zobler, wife, daughter and a young man came in our midst and gave us a program in song. Dec. 9 a program was rendered under the auspices of the young married people's class, which included a travelogue lecture on The Life of Christ by Homer Blough. Dec. 13 the first service of the dedication of our newly remodeled church was held. The sermon was by C. C. Ellis of Juniata. Sunday morning, Dec. 14, Eld. H. K. Ober of Elizabethtown brought us the message on The Life of the Christian, which was a very inspiring sermon. In the afternoon one of the oldest members of the church gave a history of the Harrisburg church from its beginning. Bro. A. L. B. Martin, pastor of the Chambersburg church, gave a review of his work in Harrisburg as a minister. The dedicatory sermon was by Dr. C. C. Ellis on, A Place Sacred and Set Apart in the Sanctuary of God. Sunday evening Eld. R. P. Bucher from Quarryville addressed the audience on the theme, The Purpose of the Church. We were grateful for the coöperation of all, especially the Hatfield quartet who gave us such splendid service throughout the whole program. Dec. 21 the Golden Rule Circle class gave a Christmas pageant. On Christmas evening the Sunday-school rendered their program. The Jewel Boxes were brought by the children for the benefit of foreign missions. Bro. Whitacre, our pastor, will begin a series of evening sermons in January on the Five F's in the Book of Ruth.—Sallie E. Schaffner, Harrisburg, Pa., Dec. 29.

Koontz church met in council on New Year's eve when church officers were chosen for the year. H. S. Guyer was reëlected elder. It was decided to have our pastor, Eld. D. I. Pepple, bold our series of meetings in 1932. On Christmas eve our Sunday-school rendered a beautiful program.—H. S. Koontz, New Enterprise, Pa., Jan. 2.

Locust Grove.—Oct. 12 we enjoyed a very spiritual love feast. Bro. J. Lloyd Nedrow of Kittaning officiated. In October we lifted an offering of $13 for Bethany. The first week of November we gathered donations for the Old Folks' Home; the response was good. Nov. 25 we had an excellent program with an offering for home missions. Church officers were elected in November: Bro. S. W. Pearce, elder; Mrs. F. G. Ribblett, clerk; the writer, correspondent. Dec. 23 the Christmas program was given. The financial support has been good considering conditions. There has been much sickness in our community. The amount for the Old Folks' Home for the year was $175; the young people's class gave $50 and the Aid, $40.—Mrs. A. L. Rummel, Johnstown, Pa., Jan. 2.

Manor congregation met in council Jan. 3 at the Diamondville house. Officers and members for the different committees were elected for the year. Walter Myres was elected elder in charge. It was decided to represent at District Meeting, delegates to be chosen at the March council. We are much in need of more class rooms at the Purchase Line house and steps were taken toward filling this need.—Mrs. Catherine Berkey, Marion Center, Pa., Jan. 5.

Maple Spring church met in council Jan. 1. Church officers for the coming year were elected: Elder, W. D. Rummel; clerk, Jennie Thomas; Messenger agent, I. B. Ferguson; correspondent, the writer. Two were baptized Christmas eve. Our young people are meeting regularly in active Y. P. D. work with our pastor's wife as adult leader. Our pastor, M. J. Weaver, will conduct a two weeks' meeting at Roaring Spring beginning Jan. 26. Dec. 21 the children gave a splendid Christmas message; this was followed in the evening by the rendering of the white gift service, entitled At His Throne. All the departments of the church and Sunday-school responded and an offering of $310 was given besides a large donation of groceries for the needy and for our Old Folks' Home at Scalp Level. The adults with the help of the young people made this part of the program a success, the young people serving in a splendid way.—Mrs. Chas. H. Stutzman, Hollsopple, Pa., Jan. 9.

Mt. Pleasant.—The Westernport, Md., male choir gave a good program in our church Nov. 23. We loaned our pastor, Bro. D. P. Hoover, to the Nanty Glo church during the first two weeks of November for a revival meeting. During his absence on the morning of Nov. 9 Bro. I. R. Pletcher brought us a splendid message. The following Sunday morning a missionary program was rendered. A Junior League under the leadership of Sister Newill has been meeting each Sunday before evening worship. Much interest is shown in this meeting. Dec. 21 the Bible School brought a nice amount of groceries to the church as a thank offering. These were distributed among the poor of our city. Our Christmas program was given Sunday evening, Dec. 21. It consisted of recitations, exercises and a pageant, "The Waif's Christmas." Early Christmas morning a number of our folks spent several hours heralding the Christmas story in song over the city. Our Sunday-school shows a nice increase in attendance with an average of twenty-six more during the quarter than a year ago. The churches of our town have planned union services during the week of prayer.—Edna Hoover, Mt. Pleasant, Pa., Jan. 5.

Norristown.—Dec. 14 we held a consecration service. At both Thanksgiving and Christmas we sent out baskets to the needy. Our Christmas entertainment was given Sunday morning, Dec. 21, in which the children of the Sunday-school took part, and an address was given by the pastor on the subject, A Savior Born. Our morning offering of $31.30 was given to the Neffsville Orphanage. The offering taken in the evening is to be used for home work. In the evening the Sunday-school and church choir coöperated in the rendering of a pageant, The Holy Manger. Five letters have been received into the church, making a total of ten during the last few months. A group sang carols Christmas morning, concluding at the home of one of the deacons. Here they were given breakfast and then returned to the church where a playlet was featured entitled, What's Christmas? Dec. 30 the Sunday-school gave a Christmas party to all under fifteen years. The Y. P. D. had charge of the watch night service. Jan. 18 Sister Stover Kulp will give us a talk on her work in Africa.—Mrs. Lewis G. Walton, Norristown, Pa., Jan. 6.

Philadelphia (First).—The Women's Council has planned several missionary programs for Sunday evenings. Nov. 16 the Ladies' Aid conducted the services. The Aid report was given and also talks on Africa, India and China. These messages again brought to our remembrance the work and need of our mission fields. Dec. 12 the Philemon class had charge of the evening services. Sister Rosa Trumbauer, the teacher, gave a splendid talk on Peace. There was also special music.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Jan. 3.

Pike church (Brothersvalley congregation) held their church meeting Jan. 1. All financial reports showed a substantial balance. The Ladies' Aid Society did a commendable year's work. The election of officers for 1931 resulted in the selection of our present elder, Bro. H. Q. Rhodes. Arrangements are being made by our ministerial board for an evangelistic meeting in the future. A nice addition of new members has been made during 1930. Bro. Rhodes conducted some very profitable meetings in other churches last year.—B. B. Dickey, Berlin, Pa., Jan. 5.

Pittsburgh.—Bro. Virgil C. Holsinger, who has been acting pastor for three months, in his New Year message gave the following as resolutions which we wish to pass on: I shall endeavor to reflect credit on my Christ and my church; I shall endeavor to render service equal to my ability; I shall strive for a deeper spirituality and I sball strive for a closer communion with God. The second Sunday in December Bro. N. M. Shideler of Chicago gave us two stirring sermons. The Thanksgiving offering by our Bible School in the form of food for the needy was very liberal. The Christmas service rendered by the children and chorus was a real service, not merely an entertainment.—M. Elizabeth Barnett, Pittsburgh, Pa., Jan. 6.

Riddlesburg.—Owing to the unfavorable industrial conditions at Riddlesburg, where the iron furnace has been the only industry and which has now been closed for about a year, it was decided at our business meeting in December to try to fill the pulpit for the next six months with local talent instead of trying to pay a pastor, much as we would like to have retained Bro. L. R. Holsinger who has been serving us so well for the last four years. The following officers were elected for 1931: H. H. Brumbaugh, elder; Harold Zimmerman, church clerk; Fred Galloway, Messenger agent; David Galloway, trustee for five years; Christian Workers' president, Harold Zimmerman. The society is doing splendid work. Jan. 11 we expect to license Bro. Eli S. Keeny to preach for us.—H. H. Brumbaugh, Defiance, Pa., Jan. 5.

Roaring Spring church met in council Dec. 8, when officers for the church were elected. Bro. Waltz was reëlected elder for another year; Bro. Ross Berkhimer, church clerk; Sister Ruth W. Replogle, secretary of denominational literature. Our pastor is superintendent of prayer meeting, Sister Maggie Replogle is missionary superintendent, and the writer, secretary of publicity. Our series of meetings will begin Jan. 25 with M. J. Weaver, evangelist. Our Sunday-school gave a very nice Christmas program on Sunday evening, Dec. 21. Dec. 28 the Y. P. D. gave the play, The First Christmas. Our women's Bible class gave the missionary program. Service, Nov. 23 here at our church, and will repeat it in the New Enterprise church Jan. 18. Our Y. P. D. has been having some excellent programs. Sister Evelyn Butler is president this quarter. The Aid Society has been busy quilting. In fact all departments of the church have been brought into service owing to the calls from the needy and unemployed.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Jan. 5.

Snake Spring church held its semiannual love feast Oct. 12. This was preceded by a two weeks' evangelistic meeting conducted by Bro. Geo. A. Snider of North Manchester, Ind. Five new members were added to the church by baptism. Sunday morning, Nov. 23, a group of the Student Voluntcer Band of Juniata College conducted services. A program consisting of songs, recitations, exercises and an address was rendered by the Sunday-school on Christmas evening. The quarterly business meeting was held Jan. 5. Our treasurer gave a very satisfactory report of the financial work of the church during the past year. The Sisters' Aid Society also gave a good report of their work. All officers on different church boards whose time of service expired were reëlected for the new year.—Mrs. Samuel Wyles, Everett, Pa., Jan. 7.

Wooddale.—The last three months have been months of progress in attendance for us. The second Sunday of October Bro. J. M. Geary of Kregar, Pa., was with us in the morning. His sermon was very interesting and inspiring. Our attendance has been growing in Sunday-school; it ranges from seventy to ninety. The interior of the church has been painted and curtained for the Sunday-school classes. Nine of the intermediate girls gave a missionary play entitled, Sewing for

the Heathen. The children of the Sunday-school put on a fine program Christmas eve. Dec. 26 the Sunday-schools of Everson District No. 12 held a young people's rally at our church. We met in council Dec. 30. Jan. 4 Rev. Ordo M. Pletcher, a student of Juniata College, delivered an interesting message. In the evening in the absence of our pastor the associate, Bro. J. E. Jones, filled the pulpit.—Amelia Jones, Connellsville, Pa., Jan. 5.

Walnut Grove.—At the regular members' meeting Dec. 4 the new church officers for the year were elected: J. A. Robinson, elder, with J. A. Buffenmyer, associate. The installation of officers was held in connection with the morning services Jan. 4. A budget totaling $6,900 for local expenses, and $2,100 for benevolences was also adopted. Nov. 23 the message was brought both morning and evening by C. D. Bonsack. Dec. 21 the Sunday-school presented an interesting program in the morning, and in the evening the choir rendered a pleasing cantata, The Herald Angels. During the last quarter our pastor gave a series of helpful sermons on the Seven Churches of Asia. The church here will enjoy a series of five lectures and one musical program from January to April. The speakers will be: C. H. Ashman, Galen B. Royer, M. J. Brougher, Tobias Henry and J. A. Reichter. The Orpheus music club of Windber will present the musical program. We also expect to have the Juniata male glee club with us Feb. 8. In preparation for our revival to begin Feb. 8 the prayer meeting committee has divided our church territory into six districts and appointed cottage prayer meeting committees. We will meet for prayer every day and pray for our evangelists, L. R. Holsinger, the speaker, and Geo. Detweiler, the music director.—Mrs. Waldo Strayer, Johnstown, Pa., Jan. 12.

TENNESSEE

Johnson City.—Oct. 26 the junior choir under the direction of the pastor broadcasted a program. In October eleven received diplomas for a year's perfect attendance at Sunday-school. Nov. 9 Mr. H. C. Black, a Christian business man of our city, gave an inspiring message on his impressions of the Passion Play and the Holy Land. The Junior League, under the leadership of Mrs. Ziegler, gave a splendid missionary program Nov. 30. The day after Thanksgiving a church social was enjoyed; a pounding for the pastor and his wife was part of the program. A two weeks' evangelistic meeting closed Sunday evening, Dec. 21. Bro. Guy West of Chicago was the evangelist; his enthusiastic, inspiring messages were much appreciated. Five were baptized at the close of the meeting and one since. Previous to this two had been baptized.—Laura Gwin Swadley, Johnson City, Tenn., Jan. 9.

VIRGINIA

Antioch.—At the December council the various officers and committees were elected. Bro. Jonas Flora is our new secretary, W. W. Naff, adult advisor for the Y. P. D., Margaret Flora, correspondent. The other officers remain the same. Six letters were granted. The young people are making great plans for the year under the direction of their new leader, Albert Flora.—Mrs. W. W. Naff, Boone Mill, Va., Jan. 6.

Linville Creek church met in council Dec. 31. Committees for the various departments of church work were appointed. The special committee on mission funds reported that the envelope system is bringing in more money. Our B. Y. P. D. had several very interesting meetings during the autumn months. Sept. 7 Mr. D. C. Acker gave a fine lecture on his trip through Europe and on the Passion Play. Oct. 19 our juniors brought us a program on Mexico and their leader, Mrs. Howard Kline, showed the box from Mexico which was secured for the evening through the World Friendship Committee. Nov. 1 the young people of the Broadway U. B. church came to us with a much appreciated temperance program. This exchange of programs took place all over our District under the direction of the interdenominational young people's union. Our Christmas program was given on the night of Dec. 21. Our Sunday-school also took part in the union service held in the high school auditorium in Broadway. Our women's missionary group is studying A Cloud of Witnesses. Mrs. I. W. Miller is president of the Aid Society and Mrs. D. H. Zigler, president of the mothers and daughters' group.—Mrs. J. C. Myers, Broadway, Va., Jan. 8.

Midland.—Dec. 6 the regular council was held at Mt. Hermon house. The new officers were elected at the September meeting. J. A. Hinegardner is elder in charge; Sunday-school superintendents, Midland, Brethren Edgar Messick and A. L. Smith; Mt. Hermon, Brethren S. K. Andes and D. J. Myers. The writer is Messenger correspondent.—Mrs. Herbert Neher, Midland, Va., Jan. 10.

Peters Creek church met in council Dec. 10. Eld. D. C. Naff was re-elected pastor and elder for the year. Cleo Nolley was reappointed clerk. The junior work was reorganized with Ruth Naff, leader. A very interesting Christmas program was given by the B. Y. P. D. and junior workers. Several numbers were supplied by the Ninth Street church. Afterward a missionary offering was taken. Bro. Denton Wertz was appointed trustee of the Mason Cove church.—Mrs. John Showalter, Roanoke, Va., Jan. 3.

Summit church met in council Jan. 3. Church officers and committees were elected for the year. Bro. J. T. Glick was elected elder. Dec. 21 Brother and Sister I. S. Long had charge of the morning and evening services. Their inspirational message was timely in that the Christmas offering for foreign missions was received on Friday evening. At that time our Christmas program in the form of a pageant was given. Our church in the last few weeks has been bereaved by the death of three members: Bro. J. M. Glick, Bro. Shirley Shiflett and Bro. Chas. Perry. The teacher-training class under the supervision of Bro. J. T. Glick has planned to meet monthly. It will probably study the course, How to Teach Religion. Bro. S. Earl Mitchell, our pastor, is doing commendable work especially with the young people. The B. Y. P. D. reorganized with Bro. Roy Evers, president. —Mrs. Ernest B. Craun, Weyers Cave, Va., Jan. 12.

Terrace View.—Jan. 4 Bro. Clingenpeel of Linchburg filled his regular appointment here. The B. Y. P. D. held its meeting Jan. 4 at 10 o'clock. Number of members on roll, nineteen; number present, fourteen. We are very glad to see this department increasing.—Inez Preas, Lowry, Va., Jan. 12.

Timberville.—The Christmas program, White Gifts for the King, was given on Sunday evening, Dec. 21. The offering was given to missions. The Ladies' Aid held a special meeting with forty-eight present. The election resulted in Mrs. Lyda Zigler being chosen president. The finance board of the church conducted an every member canvass during the forepart of December. The church in special council decided to use the weekly envelope system for raising funds and approved of the church budget of $2,000. Quarterly council was held Jan. 4. The various reports of the church were received and accepted. Our pastor, Bro. Lindsay, reported a membership of 310 with a gain of ten and a loss of seven since September, 1930. The various offices of the church were filled by reëlection or election. The church voted that Bro. Glick remain as elder until more definite arrangements can be made. Delegates to District Meeting are Bro. Joseph Driver and Sister R. A. Ulrey with Sister Anna Wampler and Bro. Samuel D. Lindsay as alternates. It was decided to hold worship services during Passion Week, in charge of our pastor, assisted by others.—Mrs. Samuel D. Lindsay, Timberville, Va., Jan. 9.

WEST VIRGINIA

Maple Spring.—Dec. 21 the Gortner and Gladeview choirs rendered a Christmas cantata at this church. Christmas eve the young people's class gave a pageant, The Holy Story. Dec. 25 our twenty-second annual Bible institute began with Paul H. Bowman of Bridgewater, Va., instructor. His first sermon was based on the subject, The Ledger of Life. Friday morning began our all-day sessions. Each morning Bro. Washington Fike taught from the Acts of the Apostles, and Dr. Bowman, Lessons from the Epistles of Paul. During the afternoon session our home ministers talked, each discussing one of the ten commandments. Dr. Bowman also talked each afternoon on the Rise of the Christian Church, Teaching Functions of the Church, Problems of Worship, Character and Common Sense, and Problems of the American Home. Evening services were conducted by Dr. Bowman. The crowds were encouragingly large and all enjoyed the interesting messages brought by Dr. Bowman. On Sunday afternoon, Dec. 28, Bro. John Teets was installed to the deacon's office. Dec. 30 our institute closed. All felt richly blessed and helped by the thoughts given by the various speakers.—Martha Judy, Eglon, W. Va., Jan. 6.

Books for Boys and Girls

Sunflower Stories and Lullabies

By Olive A. Smith

A book of 96 pages, well illustrated and full of material that boys and girls like. The stories are short and pointed. Save the **fifty cents** you were going to spend for candy or the movies, and **get this book for the home.**

Little Women

By Louisa M. Alcott

Read by many millions, this volume continues to hold its place while other books come and go. There's a reason. Read the book and you will know why. **60c.**

Little Men

By Louisa M. Alcott

Harum-scarum Tommy, studious Demi and others tumble into and get out of so many troubles that interest never lags as the reader passes from page to page. **60c.**

Happy Hours at Home

By Isabel C. Byrum

So planned that many pleasant hours can be spent together by parents and children. Stories that make home a delightful place long to be remembered. **60c.**

Brethren Publishing House, Elgin, Ill.

Fallen Asleep

(Continued From Page 27)

Driver, Sister Elizabeth, died at the home of her sister, Mrs. A. J. Wenger, Phoenixville, Pa., Oct. 4, 1930, aged 86 years. Funeral services by Bro. H. S. Replogle. Interment in Green Tree cemetery.—Susan J. Famous, Royersford, Pa.

Drumheller, Bro. Darius E., died Dec. 9, 1930, aged 85 years, 2 months and 14 days. He is survived by two daughters and three sons. He served faithfully as deacon for thirty-three years. Funeral services at Barren Ridge church by Bro. B. B. Garber assisted by Bro. N. W. Coffman and Rev. Tinsman, United Brethren. Interment in Barren Ridge cemetery by the side of his wife who preceded him five years ago.—Helen Coffman, Staunton, Va.

Flora, J. Harold, son of J. O. and Susan E. Flora, born Jan. 19, 1906, at Boone Mill, Va., died Oct. 6, 1930, following an injury in the mines at Springton, W. Va. He is survived by father, mother, one brother and seven sisters. Interment in the home cemetery.—Mrs. W. W. Naff, Boone Mill, Va.

Fosnaugh, Margaret, born in Story County, April 14, 1860, died Dec. 15, 1930, at the Deaconess Hospital, Marshalltown. When fourteen years old she went to Dallas County where she resided till coming to the Home with her husband in 1925. She became a member of the Church of the Brethren in 1917 and remained consistent. Her husband Joseph and two sons remain. Funeral services at her home church, Dallas Center, by Eld. Dan Wise assisted by Eld. X. L. Coppock. Burial in the Brethren cemetery.—G. W. Keedy, Marshalltown, Iowa.

Francis, Bro. John U. Sr., died at his home, Oaks, Pa., Nov. 8, 1930, aged 86 years. He was a veteran of the Civil War. He is survived by four children, eighteen grandchildren and eight great-grandchildren. Funeral services in Green Tree church by Ross Murphy. Interment in Green Tree cemetery.—Susan J. Famous, Royersford, Pa.

Good, Jennie, daughter of Conrad and Frances Long, born near Cross Keys, Va., May 28, 1872, died Nov. 22, 1930, at her home near the place of her birth. She united with the church in early girlhood and lived a devoted Christian life. She was the fifth child of a family of nine sisters and two brothers. Nov. 24, 1895, she became the wife of John S. Good. Later in life he was called to the ministry and together they labored in the Master's service. Her husband died May 10, 1929. Giving up her aged mother and husband within two days was almost more than she could bear. She was stricken Nov. 20 and was ill only three days with paralysis. She leaves five children, two grandchildren, one brother and seven sisters. Funeral in the Mill Creek church by Bro. C. E. Long and other home ministers. Interment in the cemetery near by.—Mrs. I. J. Long, Port Republic, Va.

Griffin, Sister Rebecca, widow of Thos. Griffin, died at the home of her son-in-law, Jonas Root, Port Providence, Pa., Nov. 4, 1930, aged 93 years. She is survived by her son and three daughters. She was the oldest member of Green Tree church. She was much interested in the work of the Aid Society. Funeral services in Green Tree church by Ross Murphy. Interment in Green Tree cemetery.—Susan J. Famous, Royersford, Pa.

Hartsough, Margaret, was born Feb. 7, 1874, in Elkhart County, Ind., and died at the home of her sister, Mrs. John Bender, Nov. 17, 1930, aged 56 years, 9 months and 10 days. She was a daughter of Mr. and Mrs. William Tully and had spent her entire life in Elkhart County. Her husband, Norman Hartsough, preceded her in death. She is survived by three sons, two daughters, nineteen grandchildren, two brothers and two sisters. She endured great suffering during her last illness, but bore it patiently until the end. She was a faithful member of the First Brethren church of Goshen, Ind. Funeral services by the writer assisted by Rev. Norman J. Dechant of the Reformed church, in the Rock Run church. Interment in the Rock Run cemetery.—J. S. Zigler, Goshen, Ind.

Henry, Mrs. Viola, daughter of J. H. and Ellen Burkey, died at her home in Coalport, Dec. 23, 1930, aged 26 years, 9 months and 23 days. She is survived by her husband and two sons, one daughter, one stepdaughter, one brother and two sisters. Funeral at the Montgomery church by Bro. E. A. Edwards, assisted by Bro. Ivan Fetterman.—Oran Fyock, Glen Campbell, Pa.

Hill, Wm. H., aged 43 years, died suddenly while at his work in Philadelphia, Oct. 23, 1930. He is survived by his wife, Sister Mary (nee Smith), and two sons. Funeral services in Green Tree church by the pastor, H. S. Replogle. Interment in Green Tree cemetery.—Susan J. Famous, Royersford, Pa.

Horn, Sister Belle, died in York Hospital, Nov. 26, 1930, aged 38 years, 9 months and 11 days. Her husband and six children are left. Services at Codorus house by Bro. Geo. H. Keeny and Bro. M. M. Hartman. Interment in adjoining cemetery.—E. H. Lehman, Dallastown, Pa.

Joseph, Nancy Jane, born July 13, 1860, near Lima, Ohio, the daughter of Daniel and Mary Ann Driver, pioneer residents of Allen County. At the age of twenty-three she became a member of the Sugar Creek congregation, Church of the Brethren, later changing with others to form the Pleasant View congregation. To her church, Mrs. Joseph was ever a faithful and loyal member, and a beautiful example of true Christian piety and womanhood. In 1885 she became the wife of Allen Brown Joseph. The husband and three children preceded Mrs. Joseph in death. Besides the nine sons and daughters who remain there are two brothers, two sisters and ten grandchildren. A stroke of paralysis in March was the beginning of Sister Joseph's failing. The last six months of her life were spent in bed after a second stroke in June. The end came early on the morning of Dec. 22. Her age at passing was 70 years and a few months. Funeral services were held in the Pleasant View church by the writer, assisted by Rev. N. I. Cool. Interment in the Pleasant View cemetery.—I. Clifford Paul, Beaverdam, Ohio.

Kegarise, Sister Fannie, wife of Andrew Kegarise of Loysburg, died at the hospital, Roaring Spring, Aug. 24, 1930, death being attributed to complications. She was a daughter of Samuel and Eva Walter. She was born Nov. 6, 1876. Her husband survives with five children and several brothers and sisters. She was a member of the Koontz church and was a regular attendant when health permitted. Funeral by Eld. D. I. Pepple, her pastor, and Eld. H. S. Guyer in the church. Interment in the cemetery adjoining.—H. S. Koontz, New Enterprise, Pa.

Kinney, Simon William, was born near Dike, Grundy County, Iowa, May 21, 1883, and died at the Deaconess Hospital, Marshalltown, Iowa, Dec. 12, 1930. His entire life was spent in Grundy County. In early youth Mr. Kinney became a member of the Ivester Church of the Brethren. He married Ada Modlin May 23, 1906, who survives with a son and a daughter. Two brothers also survive. Funeral services in the Ivester church with the writer in charge. Burial in the Sheller cemetery.—D. C. Gnagy, Grundy Center, Iowa.

Klepinger, Perry M., son of Eld. Wm. and Elizabeth Klepinger, born near Ft. McKinley, Ohio, died suddenly of a heart attack, at his home, Dayton, Ohio, Dec. 22, 1930, aged 66 years, 2 months and 10 days. He had been in failing health during the past three years. He was an active member of the First Brethren church of Dayton, and was never absent from services except when not well. Memorial services were held at the church with burial in Memorial Park cemetery. Surviving are his widow, Mrs. Susie L. Klepinger, a daughter, two sons, two grandchildren, two brothers and three sisters.—Ida Klepinger Hoover, Dayton, Ohio.

Leatherman, Daniel Robert, died Dec. 9, 1930, aged 83 years, 4 months and 16 days. He was the son of Benj. and Sarah Leatherman and spent the greater part of his life in this community. His first wife who was Emily Ludwick preceded him in 1907. A few years later he married Mrs. Hannah Breining who survives with one daughter, one son and a number of grandchildren. He was a member of the Church of the Brethren for about fifty years. Funeral at Beaver Run church by Earl Fike assisted by B. W. Smith. Interment in the cemetery near by.—Bessie A. Holsinger, Burlington, W. Va.

Litka, Henry S., died at his home in Oaks, Pa., Oct. 22, 1930. He leaves his wife and eight children. Funeral services at the home by H. S. Replogle. Interment in Green Tree cemetery.—Susan J. Famous, Royersford, Pa.

Michael, Mrs. Lusetta, born to Samuel and Mary Ann Heckman, May 15, 1851, died at Fort Wayne, Ind., Dec. 7, 1930, aged 79 years, 6 months and 22 days. She was united in marriage Sept. 19, 1875, to John Mowan who preceded her in death nineteen years. Of this union three of six children survive. She was married to Peter Michael Oct. 12, 1915. She had been a member of the Church of the Brethren many years. Even though blind for several years, she was patient in all her trials. Burial in the Spring Creek church cemetery. Services by Moyne Landis and the writer.—S. S. Blough, Fort Wayne, Ind.

Miller, Mrs. Mary Elisabeth, the widow of Bro. Elijah Miller, died at her home west of Plainfield, Ind., Dec. 31, 1930, at the age of 74 years, 3 months and 28 days, after a brief illness. She was a member of the First English Lutheran Church since her youth. She and Elijah Miller were united in marriage Nov. 10, 1880. This union was graced with two sons and two daughters. She was of a quiet, gentle, unassuming disposition, and bore her suffering with a Christian courage. She leaves two sons, two daughters, eight grandchildren, three great-grandchildren, one brother, one sister. Funeral services at the home by the writer assisted by Bro. S. A. Hylton. Interment in the Plainfield cemetery, at Plainfield, Ind.—Geo. L. Studebaker, Indianapolis, Ind.

Moore, Bro. Kelley M., son of Eld. W. K. and Caroline Moore, was born in Union County, Pa., and died at Nora, Ill., Jan. 3, 1931, aged 68 years, 2 months and 11 days. He united with the church in early manhood and remained faithful until death. He married Sister Anna Baum Feb. 19, 1885. Four children were born to them. His wife and two children survive with three grandchildren. Funeral by the writer in the Brethren church at Lena and burial at Chelsea.—P. R. Keltner, Freeport, Ill.

Myers, John Wesley, son of Stephen and Susannah Mahony Myers, was born in Henry County, Ind., March 15, 1846, and died at the home of his daughter and son-in-law, George Stultz, in Jay County, Ind., Dec. 15, 1930, aged 84 years and 9 months. He was united in marriage to Sarah Harshbarger of Millville, Ind., Jan. 7, 1869. To this union were born three sons and two daughters. He is survived by his wife, two sons, one daughter, twenty-seven grandchildren, and twenty-one great-grandchildren. He gave his heart to Jesus early in life and united with the Church of God. He lived a consistent Christian life and was faithful until death. Funeral services in Centre United Brethren church by the undersigned. Interment in Green Park cemetery at Portland, Ind.—J. S. Zigler, Goshen, Ind.

Poley, Geo., aged 54 years, died in a hospital at Chester, Pa., Oct. 29, 1930. Services by the pastor, H. S. Replogle, in Green Tree church of which he had been a member. Interment in adjoining cemetery.—Susan J. Famous, Royersford, Pa.

Reynold, Pius, died at the residence of his daughter, Mrs. Jos. I. Boger, at Paxtang, near Harrisburg, Pa., of a complication of diseases, Dec. 26, 1930, aged 73 years, 6 months and 20 days. He had affiliated with the Lutheran Church. He is survived by his wife, a member of the Brethren in Christ, two daughters and six sons. Services in the Mummert meetinghouse by Rev. Mr. Martin and Eld. C. L. Baker. Burial in adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Riddlesbarger, Elmer Dayton, eldest son of Bro. David and Sister Elizabeth Riddlesbarger, born near Dixon, Ill., died at his home in Denver, Colo., Nov. 25, 1930, aged 65 years, 2 months and 22 days. He grew to manhood near Marshalltown, Iowa. In 1882 the family came to Republic County, Kans. In 1889 he married Meta Taylor who preceded him seven years ago. Surviving are two sons, one daughter, one brother and one sister. Services and burial in Fairmont cemetery.—Mrs. Lester Williams, North Manchester, Ind.

Riley, Sister Martha A., died Nov. 1, 1930, aged 67 years. For a number of years she had been in a helpless condition caused by rheumatism, but she was interested in the welfare of the church to the last. Funeral services in the Green Tree church by Paul Zuck. Interment in the adjoining cemetery.—Susan J. Famous, Royersford, Pa.

Shaffer, Harrison, born in Pennsylvania, died at his home in Garrison, Iowa, Dec. 21, 1930, aged 92 years, 7 months and 6 days. When a young man he settled on a farm in Wisconsin. He served his country during the Civil War in Company G, 32d Wisconsin Infantry. He lost two brothers in service. Following the war he came to Iowa, settling in Benton County. In 1871 he married Anna Fike who preceded him in October, 1920. He is survived by five children, one brother, six grandchildren. He had been a faithful member of the Church of the Brethren for more than fifty years. He was ill only three days prior to his death. Services at the church by the undersigned. Interment in the Garrison Park.—U. H. Hoefle, Robins, Iowa.

Sheller, Henry S., was born in Carroll County, Ill., March 23, 1850, and died Dec. 8, 1930, at the hospital in Long Beach, Calif. In 1866 he came with his parents to Grundy County, Iowa, and developed the farm that is known as the Sheller homestead to this day. In 1876, Dec. 25, he married Emma Gallagher. Ten children were born to this union. All the children survive and one, Mrs. Harlan Smith, is serving on the China mission field. Funeral services in charge of A. O. Brubaker were conducted in Long Beach. The body was shipped to Grundy Center, Iowa, and services were conducted at the Ivester church by I. W. Brubaker assisted by the writer. Burial in the Sheller cemetery.—D. C. Gnagy, Grundy Center, Iowa.

Smith, Jeremiah, died at the home of his son-in-law, Chas. Boyer, near New Freedom, Pa., Nov. 25, 1930, aged about 70 years. Services at New Freedom house by Eld. S. B. Myers, assisted by Bro. Geo. H. Keeny. Interment in Bowsers cemetery.—E. H. Lehman, Dallastown, Pa.

Smith, Mary Catherine, wife of Henry L. Smith and daughter of Christian and Mary Ann Seiber, died Dec. 30, 1930, aged 77 years, 3 months and 10 days. She is survived by her hushand, one son, a foster daughter and fourteen grandchildren, one brother and three sisters. A son and an infant daughter preceded her. She and her husband have been faithful members of the church practically all their lives and served in the deacon's office for many years. Her life was spent in the bounds of the Lost Creek congregation. Funeral in the Bunkertown church by the writer. Burial in the Bunkertown cemetery.—C. E. Grapes, Bunkertown, Pa.

Summers, Sister Mary Ellen, born Dec. 20, 1857, died at the home of her daughter, Mrs. Jas. Baker, Harmony, Md., Dec. 27, 1930, following a lingering illness due to paralysis. She accepted Christ early in life and had always taken an active part in the church; she taught in the Sunday-school for a number of years. Services by Irving Stottlemyer assisted by Harper Snavely and C. N. Frushour. Burial in the adjoining cemetery.—Edna Hartsock, Middletown, Md.

Swartz, Sister Amanda C., daughter of William G. and Catherine Andes, died Dec. 15, 1930, aged 77 years and 18 days. She is survived by two stepdaughters, one stepson and three brothers. She united with the Church of the Brethren early in life and remained faithful to the church. Funeral services at the Barren Ridge church by Bro. B. B. Garber, assisted by Bro. N. W. Coffman. Interment in adjoining cemetery.—Helen Coffman, Staunton, Va.

Weaver, John, was born at North Manchester, Ind., July 18, 1860, and died after a long illness at the Mountain View Rest Home, Dec. 17, 1930, aged 70 years, 4 months and 29 days. Early in life he united with the Church of the Brethren and remained a faithful and consistent member until his death. He married Ada A. Grossnickle, Nov. 4, 1882, to which union were born five sons and three daughters. Bro. Weaver with his family came to California and settled in La Verne in 1893, and later in Pomona, Calif. He is survived by his wife, four sons, two daughters, eight grandchildren, also two brothers and two sisters. Funeral services by the writer; interment in the Evergreen cemetery, La Verne.—A. O. Brubaker, Pomona, Calif.

Wood, Richard W., only child of Richard and Mary Brower, Oaks, Pa., died Dec. 29, 1930, aged 18 months. Funeral services by Bro. H. S. Replogle. Interment in Green Tree cemetery.—Susan J. Famous, Royersford, Pa.

Younce, Eli S., born in Delaware County, Ind., died at his home near Quinter, Kans., Nov. 23, 1930, aged 69 years, 8 months and 26 days. He married Laura E. Garst in 1898 who survives with two children and one brother. He united with the Church of the Brethren when thirty years old and lived a most faithful and conscientious Christian life. Services by D. A. Crist at the church. Burial in Quinter cemetery.—Linda Flora, Quinter, Kans.

THOUSANDS READ IT! WHY NOT YOU?

THE NEW GOSPEL MESSENGER

---Including the Missionary Visitor---

The **Messenger** and **Visitor** are merged into one 32-page weekly. **Mission news every week.** We hope to make the publication better than ever. Illustrated. **Something for every member of the family. Only $2.00 for a whole year.** And **1931 Yearbook free** (mailed to all $2.00 subscribers about Feb. 1).

Our Premiums Will Appeal to You. Take Your Choice

Premium No. 1. "SOME BRETHREN PATHFINDERS," by **J. H. Moore.** A most readable story of many pioneer Brethren preachers. **This book and the Messenger, $2.50.**

Premium No. 2. "THE LIFE OF D. L. MILLER," by **Bess Royer Bates.** A splendid account of a most wonderful life. **This book and the Messenger, $2.35.**

Premium No. 3. "SOME WHO LED," by **D. L. Miller** and **Galen B. Royer.** The story of more than fifty church leaders with **the Messenger, $2.35.**

Or, you may have the **Messenger for three years for only Five Dollars.** For Premium No. 1, **add 50c.** For Premiums Nos. 2 or 3, **add 35c.** For all three Premiums **add $1.20.**

Select your premium, fill out this blank and enclose your check. This will give you the **Messenger until Jan. 1, 1932.** DO IT TODAY.

SEE YOUR AGENT OR SEND IN YOUR SUBSCRIPTION

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... for **GOSPEL MESSENGER** for 1 year (3 years) and for Premium No. .....

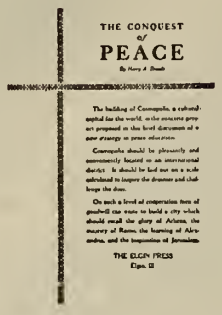
Name .....

Street or Route ..... Postoffice .....

[ ] Renewal [ ] New State .....

GOOD BOOKS ARE GREAT EDUCATORS

Many men have continued their education after leaving college by reading. Others who were deprived of a college training have educated themselves through regularly reading good books. YOU CAN DO THE SAME.



The Conquest of Peace

By H. A. Brandt

A new book on an old subject approached in a new way. And this new way will make for peace **instead of war.** That's what makes this book valuable—its new approach, its new message. **Only $1.25.**

Some Brethren Pathfinders

$1.50



In which **J. H. Moore** paints vivid pictures of many of our pioneer preachers during pioneer days. Will stir you to action. **Messenger** subscribers may have the book with a year's subscription by paying **50c extra.**

African Stories



Missionary **A. D. Helser** gathered these stories from the natives and has translated them in a style that preserves their simplicity. Read these stories and you will understand why the Bura people think as they think and live as they live. Single copy, **$1.75.** In clubs of 5 to 9, **$1.25** each; in clubs of 10 or more, **$1.15** each.

Books by Dr. Kurtz

Symphony of Life, 50c

Makes you feel that life is worth while and makes you want to live the worthwhile life.

Studies in Doctrine, 60c

Introduces you to some of the fundamental Christian doctrines.

Nineteen Centuries of the Christian Church, 50c

A brief and concise narrative of the great movements of church history.



8 "OUGHT TO KNOW" BOOKS

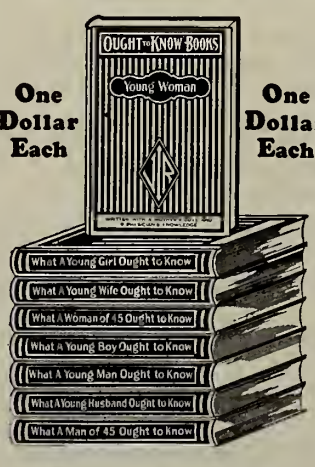
What a
Young Girl
Young Woman
Young Wife
Woman of 45

Young Boy
Young Man
Young Husband
Man of 45

OUGHT TO KNOW

New Edition

One Dollar Each



One Dollar Each

Revised Up-to-date

American Version

Small Vest Pocket Testament

RUBY TYPE



Fits the vest pocket and the hollow of the hand. Proper names divided into syllables and accented. Size 2⅝x4⅜x½ inch.

No. 220. Leatherette, cut flush, round corners, red edges, blind frame and title on front cover, ...25c

No. 222. Leatheroid, Morocco grain, round corners, red edges, blind frame and title in gold on front cover, ...50c

No. 223. Genuine Leather, Morocco grain, flexible covers, square corners, gilt edge, title stamped in gold border on side, ...70c

No. 224. Genuine Leather, Morocco grain, limp binding, title stamped in gold on side, ...75c

The next move is yours. Mark the books you want, write your check, send to us and we will mail you as many books as you desire. Thank you.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., January 31, 1931 | No. 5



MISSION SCHOOL GIRLS IN INDIA. These girls in our Dahanu school are knitting sweaters for the babies in the home our mission maintains for unfortunate little ones. The school girls are learning, not only the valuable art of knitting, but the spirit of doing something for those in need.

INDIA

This issue of the Messenger-Visitor presents special material from India. For many years the January Missionary Visitor was used to bring India before the readers. Plans now provide that the last issue of the Messenger in January shall be an India number.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

OFFICIAL DIRECTORY

BOARDS AND COMMITTEES

GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.
J. J. Yoder, Vice-Chairman, McPherson, Kans.
H. H. Nye, Elizabethtown, Pa.
Levi Garst, Salem, Va.
J. B. Emmert, 2627 4th St., La Verne, Calif.
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.
L. C. Moomaw, R. 2, Bx. 209, Roanoke, Va.
General Secretary, C. D. Bonsack, Elgin, Ill.
Assistant Secretary, H. Spenser Minnich, Elgin, Ill.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION

H. K. Ober, Chairman, Elizabethtown, Pa.
C. S. Ikenberry, Vice-Chairman, Daleville, Va.
L. W. Shultz, North Manchester, Ind.
J. M. Henry, Bridgewater, Va.
Eva Trostle, 3657 5th Ave., Chicago, Ill.
C. Ernest Davis, Mt. Morris, Ill.
R. E. Mohler, McPherson, Kans.
Mrs. R. D. Murphy, Chairman, Women's Work.
P. G. Stahly, Chairman, Men's Work.
General Secretary, R. D. Bowman, Elgin, Ill.
Director of Young People's Work, Dan West, Elgin, Ill.
Director of Children's Work, Ruth Shriver, Elgin, Ill.
Editor, E. G. Hoff, Elgin, Ill.
Assistant, Maud Newcomer Elgin, Ill.
Assistant, Edith Barnes, Elgin, Ill.

GENERAL EDUCATION BOARD

P. H. Bowman, President, Bridgewater, Va.
V. F. Schwalm, Vice-President, McPherson, Kans.
J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.
H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.
D. W. Kurtz, 1605 E. 3rd St., Long Beach, Cal.
A. C. Wieand, Bethany Bible School.
E. C. Bixler, Blue Ridge College.
Paul H. Bowman, Bridgewater-Daleville.
R. W. Schlosser, Elizabethtown College.
C. C. Ellis, Juniata College.
E. M. Studebaker, La Verne College.
Otho Winger, Manchester College.
V. F. Schwalm, McPherson College.
C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD

S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.
J. A. Robinson, Secretary, Bedford St. & Miller Ave., Johnstown, Pa.
M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.
W. H. Yoder, R. 1, Waterloo, Iowa.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE

R. W. Schlosser, Elizabethtown, Pa.
Grover L. Wine, Bridgewater, Va.
James M. Moore, 3560 Congress, Chicago, Ill.
Otho Winger, Moderator of Annual Meeting, North Manchester, Ind.
J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

BRETHREN PUBLISHING HOUSE DIRECTORS

Otho Winger, Chairman, N. Manchester, Ind.
J. J. Yoder, Vice-Chairman, McPherson, Kans.
H. H. Nye, Elizabethtown, Pa.
Levi Garst, Salem, Va.
J. B. Emmert, 2627 4th St., La Verne, Calif.
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.
L. C. Moomaw, R. 2, Bx. 209, Roanoke, Va.
Manager and Treasurer, R. E. Arnold, Elgin, Ill.
Secretary, L. T. Miller, Elgin, Ill.

COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.
Vice-Chairman, P. H. Bowman, Bridgewater, Va.
Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.
Executive Secretary, J. W. Lear, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK

Chairman and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.
Vice-Chairman and Secretary of Bible Study, Mrs. Laura Gwin Swadley, R. 4, Johnson City, Tenn.
Secretary and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Ia.
Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 N. Griffin Ave., Los Angeles, Calif.
Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society

Mrs. R. D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.
Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.
Mrs. H. L. Hartsough, N. Manchester, Ind.

Mothers and Daughters' Association

Mrs. J. Z. Gilbert, Superintendent, 3300 N. Griffin Ave., Los Angeles, Calif.
Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.
Mrs. Lucille Neher, Secretary, Dayton, O.
Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK

P. G. Stahly, Pres., South Bend, Ind.
R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.
Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.
Levi Minnich, Third Vice-President, Greenville, Ohio.
C. M. Culp, Recording Secretary, Elgin, Ill.
G. A. Cassel, Ashland, Ohio.
H. J. Harnly, McPherson, Kans.
L. C. Moomaw, Roanoke, Va.
J. H. Miller, Baltimore, Md.
D. E. Sheller, Long Beach, Calif.
L. M. Davenport, Los Angeles, Calif.
C. C. Hawbaker, South Bend, Ind.
J. M. Fogelsanger, Philadelphia, Pa.
J. K. Miller, Cedar Rapids, Iowa.
Dan West, Elgin, Ill.

AUDITING COMMITTEE

E. M. Butterbaugh, 526 E. Indiana Ave., South Bend, Ind.
J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER

E. J. Stauffer, Mulberry Grove, Ill.

MEMBER ADVISORY BOARD A. B. S.

R. D. Murphy, 2260 N. Park Ave., Phila., Pa.

RAILWAY TRANSPORTATION AGENT

J. F. Appleman, Plymouth, Ind.

OUR MISSIONARIES

Supported in whole or in part by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

AMERICA

Industrial School, Geer, Va.

Finckh, Elsie, 1925.
Hersch, Orville, and Mabel, 1925.
Kline, Alvin, and Edna, 1919.
Knight, Henry, March, Va., 1928.
Wampler, Nelie, 1922.

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925.
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927.
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927.
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923.
Barr, Francis, and Rebecca, Albany, Ore., 1928.

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911.
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
Oberholtzer, I. E., and Elizabeth, 1916.
Pollock, Myrtle, 1917.
Senger, Nettie M., 1916.
Shock, Laura J., 1916.
Wampler, Ernest M., 1918, and Elizabeth, 1922.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Flory, Byron M., and Nora, 1917.
Flory, Edna R., 1917.
Horning, Emma, 1908.
Metzger, Minerva, 1910.
Schaeffer, Mary, 1917.
Sollenberger, O. C., and Hazel, 1919.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Cripe, Winnie, 1911.
Heisey, Walter J., and Sue, 1917.
Neher, Minneva J., 1924.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

On Furlough

Ulery, Ruth F., Prairie City, Iowa, 1926.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.
Bittinger, Desmond, and Irene Frantz, 1930.
Harper, Clara, 1926.
Heckman, Clarence C., and Lucile, 1924.
Helser, Albert D., 1922, and Lola, 1923.
Horn, Evelyn J., 1930.
Robertson, Dr. Russell L., and Bertha C., 1927.
Royer, Harold A., and Gladys H., 1930.
Shisler, Sara, 1926.
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa

Rupel, Paul, and Naomi, 1929.
Schechter, Elnora, 1929.
Burke, Dr. Homer L., and Marguerite, 1923.

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Lichty, D. J., 1902, and Anna, 1912.
Miller, Sadie J., 1903.
Shickel, Elsie N., 1921.

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.
Blough, J. M., and Anna, 1903.
Bollinger, Amsey and Florence M., 1930.
Fox, Dr. J. W., and Besse, 1929.
Mohler, Jennie, 1916.
Shumaker, Ida C., 1910.
Wolf, L. Mae, 1922.
Ziegler, Emma K., 1930.

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.
Ebbert, Ella, 1917.
Metzger, Dr. Ida, 1925.
Nickey, Dr. Barbara M., 1915.

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900.

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900.
Shull, Chalmer, and Mary, 1919.

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India

Miller, Arthur S. B., and Jennie, 1919.
Widdowson, Olive, 1912.
Ziegler, Kathryn, 1908.

Vyara, Surat, India

Brooks, Harlan J., and Ruth, 1924.
Wagoner, Ellen, 1919.
Mow, Anetta, 1917.

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927.

On Furlough

Cottrell, Dr. A. R., and Laura, 3435 Van Buren St., Chicago, Ill., 1913.
Kulp, H. Stover, 1922, and Christina, R. 3, Pottstown, Pa., 1927.
Long, I. S., and Effie, Bridgewater, Va., 1903.
Moomaw, I. W., and Mabel, 147 W. 9th St., Columbus, Ohio, 1923.
Mow, Baxter M., and Anna, care of General Mission Board, Elgin, Ill., 1923.
Swartz, Goldie E., 110 Sherman St. (Mackenzie Hall), Hartford, Conn.
Woods, Beulah, Spencer, Ohio, 1924.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., January 31, 1931 No. 5

EDITORIAL

The Round Table Conference Ends

THE Indian round table conference ended Jan. 19. And now what of the results? London reports are generally optimistic, but the echoes from India are not so reassuring.

London scenes show the delegates applauding MacDonald's closing speech, or returning to enlist the majority of Indians in favor of the British proposals. But in India, there are those who denounce the conference bitterly, who characterize the whole program as nothing more than camouflage.

Of course, it was too much to expect that all would be satisfied. Hence, the round table conference ended as most conferences end—with the really hard work yet to be done.

Can the diverse elements of India compose their differences and attain whole-hearted coöperation? That such an ideal ever seemed possible is due largely to the impact of Christian missions, tending ever to break down caste and emphasize the solidarity of Indian interests. And if such an ideal is to be attained the debt to the pervasive and redeeming power of missions will be much larger than most people imagine. H. A. B.

Key Women

WE have all heard a good deal about key men and the part they play in the successful enterprise. But there are also key women, and if we understand the situation, they are really the ones who make or break the key men!

At least this was the substance of the conclusion to which a number of seminary students came recently. It was at a conference of young theological students, most of them unmarried, but nevertheless conscious of the fact that a pastor's work could easily be ruined by poor judgment in the selection of a wife; and conversely, immensely furthered by the choice of a real helpmate.

It may be a hard saying, but the reporter says the students declared that a pastor's wife "must give up any idea of a career separate from that of her husband. She must subordinate her own interests and efforts to her husband's in the old-fashioned way. Pastors' wives, they asserted, should not be ensnared by today's tendency for wives to demand independence in avocations. It is next to impossible, the conference contended, for the wife of a pastor to continue in any profession and at the same time be hostess and keeper of a rectory."

All of which does not alter our original contention that if success is to crown the efforts of the married man, the wife is an important consideration—and usually the key to the success of the key man.

H. A. B.

The Problem of Desires

IT is the constant multiplication of desires that makes the simple life so difficult. And this comes largely through the pressure of our modern salesmanship. Manufacturers are in business to make money. To this end they make things to sell. Their next job is to make us want them. They are succeeding pretty well.

But the problem for us becomes more difficult all the while, and life becomes more strenuous and complex. There is no relief in sight in that direction. Should we not try some other plan of handling these troublesome desires? In our desperation we thought of this: "Delight thyself also in Jehovah, and he will give thee the desires of thy heart."

It involves the cultivation of another type of desires; companionship with God and the enjoyment therefore of the things which he enjoys. Such, for instance, as the rescue of some wanderer who has lost his way, or a word of good cheer to some discouraged seeker who has never found it. Let's give this a good trial and see what happens to our desires. E. F.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

The Foreign Missions Conference

THE Foreign Missions Conference of North America is composed of about seventy mission boards and societies of the United States and Canada. It is one of the oldest coöperating agencies of the Protestant churches. It has nothing to do with the ecclesiastic order of the denominations comprising it, but devotes itself to the promotion and administration of the world-wide Christian task. It meets once annually and devotes itself to the emphasis of Christian missions, methods of work, relations with governments, creating Christian literature, and the many other duties within its purpose.

The recent meeting of the Conference at Atlantic City, Jan. 13-16, was outstanding in the nature of the problems faced as well as the courageous faith manifested in meeting them. The meeting is restricted in attendance, there being about 250 present. These included missionaries, members of boards, secretaries, pastors, laymen and women. Among these are some of the world's greatest Christian statesmen. All sections of the world and all phases of the missionary task were represented. We can not give a report, but simply mention briefly some impressions on the writer.

The bigness of the missionary task. Never before did the task seem to assume such proportions. It is easy to say the whole gospel for the whole world, but how feeble our methods and how small our faith! But even so, nations are awaking, governments becoming interested, national Christians becoming world leaders and educators, while others are studying the mission movement as never before. The work is bearing an increasing fruitage of self-supporting churches, Christian leaders, national goodwill and understanding, Christian education and health, industrial and economic justice, peace and human welfare. There is no phase of civilization that must not be faced and solved in some way as the work goes forward.

Maintaining the soul of missions. A work that involves increasingly better organization and reaches out into all the secular interests of life is always in danger of becoming mechanistic. Almost every speaker made us feel the need of spiritual dynamic for the success of the work. This machine age tends to substitute electric machines for devoted lives in home making. It overburdens the spontaneity of worship with paraphernalia and finances in our churches. It multiplies laws without a corresponding sense of law-abidingness. We all feel this tendency. The conference led us into the spiritual presence of Christ to renew our faith and strengthen conviction.

The compliment of criticism. Never before have missions been so honored by the criticism of the press and other attacks. Magazines which twenty-five years ago ignored missions, now pay liberally for any well written article that attacks or defends them. Newspapers and world travelers find missions a live subject and enjoy magnifying any mistakes that may have been made. Mistakes have been made. Missions are pioneering in Christian civilization. This is always a delicate and expensive task—but fundamental. Few of us stop to count the cost of labor and toil back of homes, churches, industries and nations. It is in this obscure field of pioneering that missions are changing the heart of peoples and nations. The criticism will only help us find the best way and encourage us to seek divine help, without which we shall fail.

The necessary faith to succeed. How often it was said "We can not do it alone." No one can give himself to the work of missions, either in going or giving, until he believes in the certain triumph of the gospel of Christ. And we can find no finer examples of faith than among those who have faced the world's need. They have felt the presence of him who said, "Lo, I am with you," and seen the miracles of his grace. In the leadership of Dr. John R. Mott he challenged us again and again to know that the way of victory was the way of the *cross.* The closing address of Dr. J. H. Oldham of London will never be forgotten. From his ripe scholarship and Christian faith he blended the light of science and revelation into the one Light eternal. We came away with a new sense of the importance of the task and faith in its ultimate victory.

C. D. B.

Annual India Number

Editorial—
The Round Table Conference Ends (H. A. B.), ... 3
Key Women (H. A. B.), ... 3
The Problem of Desires (E. F.), ... 3
The Foreign Missions Conference (C. D. B.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—
"Take Off Your Hat!" By L. A. Blickenstaff, ... 5
What Indian Christians Read. By Chaganlal Virchand, ... 6
"Ye Shall Be My Witnesses." By Nora M. Rhodes, ... 7
What the Missionary Didn't Aim to Teach. By J. M. Blough, ... 7
Mission-Church Coöperation in India. By A. S. B. Miller, ... 8
Inferiority and Superiority Complexes in India. By Baxter M. Mow, ... 10
Church Music Notes (A. F. B.), ... 11
India's Desire for Christian Unity. By C. G. Shull, ... 12
An Indian Woman With a Great Soul. By Anna B. Mow, ... 13
Peace and Moral Welfare (J. E. S.), ... 15

Home and Family—
Jesus as Priest (Poem). By Mildred Allen Jeffery, ... 18
Happy Though Civilized.—No. 5. By H. A. Brandt, ... 18
Around the Table, ... 19
Easy on the Other Fellow. By C. E. Shuler, ... 22

Note. Since the bulk of the matter for this issue deals with India we have not tried to continue all of the usual departments. Much other matter, especially News From Churches, is accumulating and will be published as fast as space is available. If there were some way to get an evener flow of church news some of our worries would be obviated.

ANNUAL INDIA NUMBER

"Take Off Your Hat!"

BY L. A. BLICKENSTAFF

I was in Bombay last Saturday on business for your India Mission. In the native market there was commotion and a very tense feeling. I enquired of the coolie who carried my packages in a basket, what the trouble might be. "A man died under a motor car," said he, but he knew no more details. As we went from shop to shop this coolie, who likes to refer to himself as the missionaries' coolie, was very nervous and tried to hurry me along. I was sure he wanted to be rid of me, but I did not understand why. I met a Parsee whom I knew, and he told me a Gandhi volunteer had been run over by a truck loaded with British goods. The volunteer had prostrated himself in front of the truck as a boycott demonstration against the importation and sale of British goods. The report was that an English sergeant had deliberately driven the truck over the volunteer's body. An inquest is being held to determine the exact circumstances surrounding this death.

A procession of thousands was already marching through the streets, and a great scramble was on for the honor of bearing the body of the hero. The procession was soon to pass on the street where I was bargaining. The missionaries' coolie knew that he had in me a liability, and he would have forfeited the few annas I owed him for his labor. But he was too loyal to desert me when he thought I might be in danger. White faces were not very popular in the native market of Bombay that morning! As the throng advanced, my coolie suggested that I hide away in one of the shops. I told him it was not necessary as I was not afraid. He consented to my remaining on the sidewalk and he immediately informed those standing near that this "saheb" was an American and a missionary.

"Take off your hat!" was demanded of everyone. That hurts the pride of so many white men! I had anticipated this and had selected a shady spot so that I could observe this great parade without subjecting my uncovered head to the dangers of a tropical sun.

Should I have taken off my hat in respect to this volunteer? Nearly every Britisher in India would say, "No." Many would reinforce the answer with an oath. What do you say about it? Papers reported injury to those who refused to show the respect demanded by the volunteers. What should a missionary do? The question may seem easy, but an American missionary is supposed to be neutral. It is a small matter to remove one's hat as a mark of respect in comparison to the injury to thousands of men's feelings. And it matters little where one's sympathy lies. Who can fail to respect the feeling of so great a mass of people who at the death of one man make a demonstration such as that! Even Hindu women demanded the privilege of carrying in the procession, the body of the volunteer. Anyone knowing Indian life will understand from this how deeply the people of India feel in the matters which are demanding the attention of the British government and attracting the attention of men everywhere.

We, who are here to minister to all, regardless of race or color, need wisdom from above and we believe



HOME OF THE JALALPOR LIBRARY, INDIA. In six months' time more than 2,000 adults and many children used this library established under the direction of the mission in order to provide wholesome Christian reading matter for hungry Indian minds.

See "What Indian Christians Read," on next page.

Photo by Eliza B. Miller

we deserve an interest in your prayers that we, in an effort to represent the Christ, may never misrepresent him.

Bulsar, India.

What Indian Christians Read

BY CHAGANLAL VIRCHAND

Translated from Gujarati by Eliza B. Miller

Wholesome literature is a great need of the new Christians in mission lands. The children have been educated in the mission schools, only to discover a dearth of accessible literature after they acquire the ability to read understandingly. Realizing this situation, the report here given by our Indian brother is of deep interest, for progress is being made.—Ed.

On page 395 of the October, 1930, *Missionary Visitor* a brief report of the opening of the Jalalpor Library was given. In it we said it seemed to us that the Lord had led very definitely in the opening of this institution.

It is good to report that day by day our hopes in the library are being fulfilled as a permanent place through which the gospel may be spread. It is no longer an experiment. The daily patronage convinces us that it is meeting a very real need in the community. Therefore you will not be surprised to know that definite steps are being taken to make it a larger factor in the local area for the spread of Christian literature, and especially as a place open to all for quiet reading and meditation. Our daily prayer is that many lives may be changed as people read and meditate, or as they converse with those who can not help but tell of the things they have heard and experienced of the Christ, the Savior of men. Compared with the time the library has been opened, a large number of people have already benefited by it.

Up to the present—or in about six months—more than 2,000 people (men not counting the many children) have come and gone. Some simply read as they sit in the library; others take books to their homes to read and for others to read.

For our own satisfaction we have kept a record of the books taken so far, with the number of times each has been taken. They are as follows:

Name of Book	Language	Times Taken
Basket of Flowers	(in Gujarati)	32 times
Joseph the Ruler	(in English)	6 times
Life of John Bunyan	(in Gujarati)	2 times
Pilgrim's Progress	(in Gujarati)	4 times
Pilgrim's Progress	(in English)	4 times
Life of David	(in English)	5 times
The Bible	(in English)	1 time
Sadhu Sundar Singh	(in Gujarati)	9 times
Story of the Prodigal Son	(in Gujarati)	11 times
Hiradasi (a temperance story)	(in Gujarati)	10 times
The Heart Book	(in Gujarati)	6 times
Chandra Lila	(in Gujarati)	6 times
Sermon on the Mount	(in Gujarati)	3 times
Circumnavigation of the Globe	(in Gujarati)	10 times
Sacvatichand	(in Gujarati)	9 times
Treasure Chest (bound volumes)	(in Gujarati)	49 times
Dawn of Truth	(in Gujarati)	2 times
India's Greatest Enemy	(in Gujarati)	4 times

Basket of Flowers is a resurrection story which seems to be the favorite of all the books. Often one man reads it and tells another, and he wants to read it. It has gone out oftener than any other book. One day a man came and took *Basket of Flowers* for four days, signing his name in the book. But the book did not come back in four days, so the man was asked where it was. Then the man said: "Did you give it me to read or to lay away?" I said, "To read." Then he said he had loaned it to others who liked it. When the book came back it was in a bad condition, but the man said seventeen different people had read *Basket of Flowers* in its absence from the library. He told his whole family, big and little, to read it; and then he lent it to his neighbors. We keep about six copies on hand, for there are so many asking for it. I am very much delighted with the way the people love this beautiful story. Of the many who have taken the book, all are Hindus except three—who are Mohammedans. *Quiet Talks on Prayer* is very much liked by the young men who read English. Ten different ones have read it in these six months.

Besides the books read, there are many leaflets and tracts that are not mentioned in the list. How many hundreds of these have been read we do not know, for we have not kept track of them. Portions of scripture are read daily, for the *Gospels, Acts, Proverbs,* and *Psalms* are all bound in separate little volumes which can be read in a short time. *The Sermon on the Mount, The Good Shepherd, The Prodigal Son,* and other portions are also printed in attractive little booklets that can be read in a short sitting. *The Treasure Chest* is the loved paper for the boys. It comes out the fifteenth of each month and is read eagerly by big and little. On the day it comes there is a stream of boys coming and going, especially if it be Saturday or Sunday when there is no school.

In the library there is also kept a box of medicines for skin diseases. Rs. 25 worth has been sold within the last six months. People take an anna, two annas, three annas, or four annas' worth at a time in little chip boxes. With every box a prettily colored tract with a picture illustrating the story of The Sower, The Rich Man and Lazarus, The Lost Coin, The Lost Son, The Lost Sheep, The Healing of the Leper, or The Ten Virgins is given. All these are eagerly taken, and we believe eagerly read by the patients who take them home. Who knows to how many of their friends and neighbors they show them! In this way thousands of these leaflets are distributed.

As we carry on this work we often think of the

words of Paul in 1 Cor. 15:58: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." May the Lord send his blessing upon this service.

Jalalpor, India.

"Ye Shall Be My Witnesses"

Feb. 20, 1931

BY NORA M. RHODES

WITHIN a few weeks another World Day of Prayer will be observed and Christians of all nations and races will assemble to send up their prayers to the one Father of us all. The program, "Ye Shall Be My Witnesses," includes some of the fine old hymns of the church, prayers of consecration, thanksgiving and petition, witnessing through the ages, and in a new age. The programs are 2c each, $1.75 per hundred. The program may be used entirely as printed or adapted.



No group of women should let this service slip by unobserved, for in so doing there may be a blessing missed. While this is primarily a women's meeting, invitations should be extended to the men. In some sections a children's service is arranged by competent leaders, to meet after school hours. The children will enjoy singing missionary hymns, hearing about the world children: black, yellow, red, and brown. Young People's groups are entering more and more into this world prayer service. Meetings should be arranged in the evening when large numbers can attend.

Bulletin boards and church calendars should carry the notices several weeks in advance of the day. It should be mentioned frequently in the local newspapers and in the pulpit. Wall or window posters at 10c may be used to good advantage. The Call to Prayer leaflet is free, also suggestions for leaders. Increasing numbers of radio stations are setting apart some portion of the day for broadcasting a brief service. If possible, tune in for one or more of these services.

And now about the collection. Without a doubt an interdenominational meeting is to be preferred. Participants are thus drawn close together in a prayer group. In some sections of our brotherhood a union service may not be possible, and where denominational meetings are held it is suggested that the offering taken be used for our own mission work. This service will take place a very short time before our mission year closes (Feb. 28), and an offering will mean an added blessing.

You may designate the offering for the Women's Work Project which is the support of girls' schools in our mission lands.

Above all, do not fail to pray that guidance may be given to all those who plan for this World Day of Prayer in 1931.

Dallas Center, Iowa.

What the Missionary Didn't Aim to Teach

BY J. M. BLOUGH

THE missionary goes to the field with a noble purpose. He has a definite object. He has an all-important message to teach. Everything he does he endeavors to make contribute to the fulfilment of this purpose. Every department of work is planned so that it may aid in the proclamation of this message. In school, in church, in public, in private—everywhere this teaching is to be given. And what is the hope? Just this that the people may learn exactly what he is so earnestly and prayerfully trying to teach.

But alas! How soon he realizes that the people have learned many things he never dreamed of. Instead of getting the all-important message, they have formed ideas, developed attitudes, and made observations of which he was not aware. He finds out that they have been studying him, his clothes, his manner of life, his disposition, the way he lives, the way he treats his family and neighbors, how he spends his money and how much. Actions have spoken louder than words, and not always in a complimentary fashion either. These marginal learnings are most important and hard to control.

The missionary prays in private, in his home, and in the Sunday services, but he has no idols and makes no offerings. Thus the people do not often see him pray; hence, they conclude that though he talks much about religion he does not practice it. In his enthusiasm to have the gospel preached he sends an evangelist out to tell the story, but the people observe that here is a man hired to spread a foreign religion. The missionary builds a good house so that he may be well protected from the heat and rain of the torrid zone, but people think of how much money he has and how extravagantly he lives. Hundreds of illustrations might be given. Here are a few:

A missionary shot a bird. A Buddhist who saw it said: "How cruel the missionary is." Another killed a bedbug in the presence of a Hindu pundit who believes in transmigration of souls. Imagine his disgust and aversion. Ignorant women were brought in to a

Bible class and if they attended well, received some gifts at Christmas time. The Bible class broke up but the women regularly came at Christmas to ask for their gifts. This was more important than the lessons they were taught. Poor women came for baptism. Their clothes did not seem fit for such an occasion, so they were given new garments. Soon the people understood that women became Christians to get new clothes. A Hindu was asked about becoming a Christian. He answered that he could not consider it for he could not eat meat or drink liquor. He had observed Europeans who are considered to be Christian.

The missionary builds his home outside the town because he wants more room and better sanitation than he can have in the town, but the people think he must be low caste, else why would he live outside as the low castes do? When converts were persecuted and driven from their homes the missionary often found work for them so that they might earn their living. One day a man came for baptism, but among his first questions was: "What work will you give me?" In his mind the missionary was an employing agency. A big Christmas service is held in the church when nice clothes are worn, a good program given, and gifts distributed to everybody. People are apt to associate these things with Christmas and forget the message that is given. Poor children are brought into boarding schools and educated freely. People think the missionary has ulterior motives. A mission station has many buildings and perhaps several institutions: for instance, a boys' boarding school with its shop, garden, fields, and dormitories. It is an active place. Observers think of the missionary in charge as a business manager and not as a teacher of religion.

I would not leave the impression that these concomitant learnings are always bad; they may be good as well. We teach by example more effectively than by precept. Moslem converts testify that it was the kind deeds of the missionaries rather than their sermons that won them to Christ. The unselfish service rendered by the missionary leads many a one to devote his life to Christian service. Character is taught in this way—honesty, truthfulness, industry, sympathy, kindness. People are keen observers and read our lives like a book. The brotherhood of man and respect for women are most effectively taught in our associations in spite of the fact that we are often misunderstood.

The lesson to be learned is that in every piece of missionary work these indirect learnings are always present, and no work can be called a success without taking them into account. Often a splendid project is spoiled by harmful attendant learnings. A few days ago a former orphan girl, now a grandmother and her husband living and earning a decent wage, said to me: "Stover Saheb is dead, so now you must take care of me as a father ought to do." Her orphanage experience made her feel helpless. Missionaries use foreign money to carry on schools and build churches and to evangelize the country. Too often people think it is the missionary's duty, and not theirs, to do these things which are so needful.

Before any work is done or project started it is wise to consider what the concomitant learnings are likely to be, and to plan definitely for them so they may be helpful and not harmful. For it is certain that they can not be avoided, so they should be made to contribute to the fulfilment of the noble purpose underlying all Christian service. What we teach outside the curriculum is just as important as what we teach in it.

Bulsar, India.

Mission-Church Coöperation in India

BY A. S. B. MILLER

In seeking to find a satisfactory adjustment in the relationship between mission and church, it is necessary to keep in mind some fundamental principles. Briefly stated these are the principles: First, the mission is a temporary organization; second, the Indian Christian church is central in the whole program; third, the Christian program is, or should be, on a fraternal basis and should be entirely free from any question of superiority or inferiority status as related to various organizations and individuals.

In practically every mission worthy of the name in India this question of "mission-church relationship" has received and is still receiving more or less attention. At the present time it is receiving special attention and in time to come it must receive more attention.

It must always be borne in mind that the one great purpose of the church is to evangelize, to preach the Word and bring people to a full knowledge of God and Jesus Christ. It was the plan of Christ that his disciples should from the first be his witnesses. The part of the foreign missionary and his society is to inspire the church with a sense of responsibility for this ministry. If the work of a foreign missionary society is so carried on as to obscure this truth, and to lessen the conscious responsibility of the indigenous church for evangelism, it is in that measure injuring the life of the church and robbing her of spiritual power.

So far as the practical application of the third principle above mentioned is concerned, the Church of the Brethren mission in India has always aimed to maintain a fraternal spirit. Missionaries have always been members of the local churches and have entered into the activities of the church with the fullest coöperation. (It might be stated that this is not true of all mission societies.)

Indian leaders have been given definite responsibility as rapidly as thought wise. It is a matter of gratification that at the present time Indian elders are presiding over congregations most efficiently.

As to principles one and two, they go hand in hand. There must be that relationship which John the Baptist took toward Christ: "He must increase but I must decrease." It is necessary for the church to increase, but the mission must decrease. There can not be the one without the other, nor is there reason why it should be otherwise.

Steps were taken a few years ago for the Indian church to take more definite responsibility in assuming the administration of work which had previously been under the direction of the mission. A definite plan was worked out whereby the church could assume the responsibility of the evangelistic work. In the case of one church of the first District, this plan has been in operation since 1927. Another took over the work in 1928. Others have come in on the plan later and some not at all. It is too early in the history of this program to say much about the success or failure of the venture. The writer would be the last one to claim that there are no difficulties, or that there have not been setbacks, or that the whole plan is a marvelous success. There are even some phases of the problem which give cause for anxiety and deep concern, but who can deny the same element under the old plan which is operating in certain congregations and districts of the India field? It would not be unfair to say that some of the same mistakes have been made under the old as under the new plan. If just the sign of anxiety or danger is to govern our line of procedure, then who would ever venture to ride in an automobile, or a railway train, or a steamship, or an airplane? Our hopes, aspirations, and purposes must be our guides for action rather than our fear complexes.

Now let us look briefly at the plan of organization:

1. There is an executive committee for the local church, or for an entire district, elected from the local church or district by the church or churches concerned.

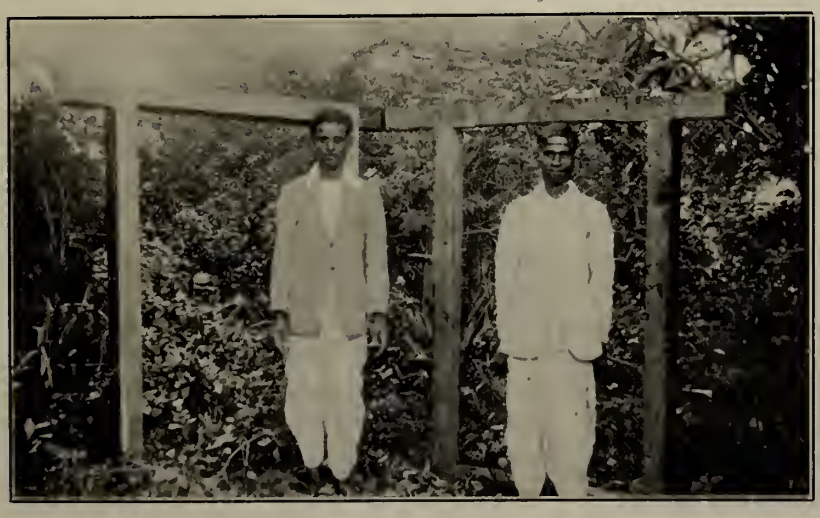
2. One missionary is an ex-officio member of this committee by decision of District Meeting.

3. Other missionaries within the local church or district may become members of this committee if elected by the church or churches concerned.

4. This committee is definitely responsible for all the evangelistic work within its area. That is, it is responsible to the Elders' Council and District Meeting, as well as to the General Mission Board for funds appropriated for the work it has undertaken.

It hardly needs to be pointed out that this plan requires the fullest coöperation between missionaries and the Indian church. Missionary counsel is of the highest value and necessary also. Being members of the local church, missionaries have large opportunities for influence. One missionary will always be a member of the executive committee of the area concerned, but he will be just a member. His task will be one of cooperation not of domination. His is the opportunity of leading the committee into larger avenues of service, and at the same time he will have the counsel of Indian members who are definitely responsible for their decisions. Together they will face and solve issues, outline and work out policies, and seek the coöperation of their coworkers. It is definitely and distinctly a cooperative plan.

There is another phase of this plan which we should consider—that of finance. It can hardly be expected that the Indian church could assume the financial responsibility of work heretofore carried on by the mission with foreign funds. Neither would it be advisable that she should not assume financial responsibility according to her ability. This she does through her executive committee. The committee must estimate the amount of money required for conducting the work to



Indian Boys Trained in the Vocational School

These two young men completed the course in carpentry at the Anklesvar Vocational Training School and each volunteered to make a window frame for the new Vyara church building which has a membership of about 1,600. The cost of the vocational school at Anklesvar was paid by Brother and Sister Franklin Rhodes in memory of their departed son, Floyd.

Intermediate Sunday-school groups have made the current expenses of this and other vocational schools their missionary project for 1930 and 1931. More funds are needed. The General Mission Board, Elgin, Ill., would like to get in touch with intermediate groups who will take up this work.

be done. Then an estimate must be made as to the amount the local church or churches will give toward the budget. Here again comes in that element of co-operation, this time between the committee and the local church. Now the committee, through the local church and with the church, is ready to go to Elders' Council and District Meeting to ask through these bodies for funds from the General Mission Board, the balance necessary to carry on the work. This requires some forethought and planning. Let me say that when the General Mission Board comes along asking for a ten per cent cut in the planned budget some one besides the missionary has to do some actual perspiring to know how to make both ends meet. We have seen this process and know that it has required some serious thinking. Let us also bear witness that it has been done gracefully and magnificently.

Let no one think that the Church of the Brethren alone is trying to work out a solution to this problem of mission-church relationship. It is in the air and demanding the best thinking of the best brains in India.

If the mission is to decrease and the Indian church to increase or become central in the Christian program, then definite steps leading that way must be taken. If we are to avoid any superiority or inferiority status there must be the fullest coöperation between Indians and missionaries. The principles are clear. Whatever plan is followed we must ever keep the principles in mind.

We make no claims for protection of plan. We do believe that by the Spirit of God the defects of plan can and will be worked out to the glory of God. To this end we work, and we pray for divine guidance.

Umalla, India.

Inferiority and Superiority Complexes in India

BY BAXTER M. MOW

A FEW days ago I was at the railway station about to board a train. I saw a woman with bananas to sell, so I asked the price. She replied: "Five for one anna" (4 pice). There were six in the bunch, and a fellow near by told me, what my generosity was already doing, suggesting that I take all and give five pice. This done, he wanted something for his help in the transaction; for, of course, he is poor and the sahib is rich! I told him that was hardly necessary, but he insisted it was my duty. For a minute or so I conversed, and learned his circumstances. He proved to be a peasant from a village near by, and I sympathized with his hard lot. Meanwhile the train pulled in, and he became very insistent. I said: "All right, carry my bananas." Thus we proceeded a few steps till I settled in a compartment. I gave him a pice. He regarded it with scorn and demanded an anna—which might have been equal perhaps to a half day's wage from his hard-hearted landlord. He made as though to thrust it back upon me. I said: "Very well, brother, if you are dissatisfied you may give it back." I reached to take it, but he duly kept it just out of my reach, all the while clamoring that I take back the unworthy coin and give an anna.

On another occasion a year or so ago a Brahman master begged me exceedingly for a financial matter I was determined not to grant. He got down at my feet and rubbed my shoes. I had to be really stern before he would desist. Here was another incident to ponder over.

In a political context in India the inferiority complex is made a great deal of nowadays. The whole nation is accused of having become largely possessed thereby, as a result of British domination—so much so that the Indian has come to believe he is unfit to rule himself; and hence, he actually does become unfit. Therefore the nationalist shouts: "Awake from your stupor, purge out the drug of foreign rule, and you will be men!"

There is something in this, of course—just enough to make possible its use as a revolutionary weapon. But a fair observer must note that the identical result is produced by political domination and oppression in native states, or any state for that matter. For many centuries social domination has taken acute forms in India in the caste system. Present day reformers are trying as best they may to ameliorate this. However, a measure of oppression exists wherever man is found. We can find as bad examples of it in America as in India. It can therefore not be eliminated or escaped, but it can be mitigated by proper teaching. And teaching will also help to neutralize the ill effects of being dominated over. This is one large service the missionary is trying to render. What we are most concerned about is to bring a new life and dynamic—to bring Christ—to India.

As regards the superiority complex, it is found in great abundance of course. But I should say that for the most part it has another basis from that prevalent among us: namely, caste. It does not lie in heredity; for no one outside those with a bit of western learning knows anything about it. And science denies it, for on the ability standard the son of the untouchable is on the average the equal of the son of the Brahman. But the son of the latter gets all the advantages, and therefore seems superior. Secure in his superiority, he can afford to be generous also in ways where the other cannot, even to the westerner, who from the orthodox viewpoint is an interloping untouchable.

In dealing with the proud upper classes the Christian evangelist frequently finds himself despised, or if the hearer admits any good in Christianity, he thinks it is found in larger measure in his own religion, be it Hinduism or Islam. Fortunately there are many who are not so superior in this respect. The greater hindrance we think is on the other side of the account—the one who is instructed knows there is truth, beauty, and power in Christ, but he dare not accept because of persecution, even ejection from his community, which he knows will follow. So he contents himself with living the imperfect life.

But a large part of our work is with the more or less depressed classes. The conditions under which these people live and work are so circumscribed that they have little liberty of action. They get their crust by submission to their masters. They learn to accept this as their fate or due. Nevertheless in the loss of self-respect, they also lose their perspective on life. Not only do they become cynical and bitter, but often display a mentality that seems deranged and incomprehensible.

The problem of the Christian worker is to convince such a man of his value to himself and to God. We must enable him to get back his self-respect. And the genius of Christianity is peculiarly fitted to deal with the spiritual disease of inferiority: "Ye are the salt of the earth . . . the light of the world." We read also of an elect race, a royal priesthood, a holy nation, a people for God's own possession. Then, too, God has chosen the weak things of the world that he might put to shame the things that are strong.

Our gospel also brings the cure for the superiority complex without damaging the soul. "Whosoever would be first among you, shall be your bondservant." "He that is called in the Lord, being a bondservant, is the Lord's freedman: likewise he that was called being free, is Christ's bondservant." The two complexes or instincts may exist side by side in the same person. They may serve in some ways to counterbalance each other, but both are essentially selfish and lead to no good end. The individual who is debased in one way seeks to dominate in other ways, as was observed by an early psychologist: "For three things the earth doth tremble, and for four, which it can not bear: For a servant when he is king, . . . and a handmaid that is heir to her mistress" (Prov. 30:21-23).

Inevitably the beggar attitude is frequently found among the depressed. The idea of free salvation is appealing, at least until it is learned that strenuous obligations of discipleship go with it. To get in on it and sidestep the requirements is very common. In economic matters is where this first comes to light. Giving is a real test of religious devotion, and it is as hard or harder to instil this grace into the poor degraded man than into those more favored. Here especially the depressed Christian evades the duty on which the native church must rest—self-support. The pastor or solicitor can exert no compulsion, but can only reason and beg. So the depressed one uses his wits to evade and parry, making it so difficult and humiliating to the collector that he may give up in despair. The expense in time, money, and spiritual effort to induce the village Christians to give makes the cost of collection almost prohibitive. We must do the best we can, however.

These are some of the more patent aspects of the problem of winning men from all walks of life, high and low. How urgently are we impressed that human nature needs regeneration, and that there is only One who can do it. We as Christ's physicians need to understand somewhat of diseased psychology, then getting the patient to understand and coöperate toward the cure is a problem of first magnitude, requiring a precise strategy. The Christian worker must resolutely lay aside any superiority complex he himself may have, and approach his man in a spirit of love and brotherhood, eat with him, associate freely with him, and suffer with him. "This man receiveth sinners and eateth with them."

Navsari, India.

Church Music Notes

"Melody, both vocal and instrumental, is for the raising up of men's hearts and the sweetening of their affections toward God."—Hoover.

The life that is in tune with the melodies of heaven can not fail of being happy. All one's life is music if one touches the notes rightly and in time. How sour is the sweetest music when time is broken and no proportion kept.

It is a strange thing, the subtle form and conditions of music. When the composer has conceived it in his mind, it is not there. When the composer has committed it to paper, it is not there. When he has called together his choristers from north, from south, from east, from west, it is there; but it is gone again when they disappear. It has always, as it were, to put on immortality afresh. It is forever being born anew, born indeed, to die and leave dead notes and dumb memories behind. How think ye! Is music not indeed a deed of the Spirit?

❖ ❖ ❖ ❖

The period of childhood and youth is the time when voices are sweet and fresh, when taste is as yet unspoiled, when the spirit is eager to learn and store away the rich and the beautiful in a yet facile and retentive memory. It is a disastrous error to waste the interest and enthusiasm of youth on trivial music and

vapid verse. Experience has repeatedly and amply shown that children of church-school age will learn, sing, and enjoy great hymns and tunes as heartily as shallow ones, and that they often resent being fed sort of religious "Mother Goose melodies" and "pious jazz." The authorities of our church school are strongly urged not to run the risk of corrupting the taste of our boys and girls before they ever reach the church, but rather to mold and train them to appreciate worthy ideals by the use of the church hymnal and the best church school hymnals, so that they will grow up to be active participants in the congregational singing of the church. The best is none too good for our children. The children of today are the elders of tomorrow.

CHURCH MUSIC COMMISSION.—A. F. B.

India's Desire for Christian Unity

BY C. G. SHULL

ONE of the leaders in the World's Sunday-school Convention at Los Angeles, Calif., told how a newspaper reporter expressed surprise when he saw in one meeting Christians from forty-six different nations. The reporter inquired: "How is it that these Christians have come together from all over the world in this way? I thought the churches were all divided?" To which the Conference representative replied: "Sir, the things which unite us are many more than the things which divide us." The conference leader was right, and every one of the eight thousand delegates to that great convention felt the truth of his words.

In the first place, there is a substantial unity with respect to the great doctrines held by the church. The fundamental doctrines of God, Man, Sin, Redemption, the Revelation of God in Christ, the Church of Christ, and many others not mentioned, are the common property of the universal church of Christ. There is a Christian view of life and a Christian view of God as over against a Mohammedan, Hindu or Buddhist view. The Bible, not the Vedas, the Bhagavad Gita, the Koran or the Avesta, is the Word of God in every church; and in every one Jesus Christ is proclaimed as the Lord of all.

And not only this, but the churches are also one in the emphasis which they place on certain Christian virtues which should characterize a follower of Jesus Christ. Faith, hope, love, gentleness, meekness, kindness, self-control, honesty, purity, and industry are honored by all branches of the Christian church. Pastors the world over, in every communion and in every land, are seeking to inculcate these great virtues. And they succeed. As Dr. Charles E. Jefferson, one of America's most distinguished pastors, has said: "All Christian communions produce with minor variations the same general type of character."

A third striking illustration of the unity already existing in the church of Christ is found in its hymns. Have you ever asked yourself the question: "Who wrote these various hymns which I sing so often and love so much?" It will probably be a surprise to some to know that, "Nearer My God to Thee," and "In the Cross of Christ I Glory," are both products of Unitarian pens. Similarly, "My Country 'Tis of Thee," was written by a Baptist; "I Love Thy Kingdom, Lord," by a Congregationalist; "Stand Up, Stand Up for Jesus," by a Presbyterian; "One Sweetly Solemn Thought Comes to Me O'er and O'er," by a Universalist; "Jesus, Lover of My Soul," by a Methodist; and "On the Radiant Threshold of This Dawning Day," by one of our own beloved fraternity. But after all, who cares to know the particular denominational affiliation of the writers of these hymns? Great hymns belong to the universal church of Christ, and each one is the result of the Spirit of God inspiring his people.

The fourth great demonstration of a fundamental unity in the church today, is missionary work. If the hymns of the church are the result of the Spirit of God, a God whose love is broader than the measure of men's minds, then it is also true that the modern missionary enterprise is a glorious witness to the unity of the church. For all churches have taken seriously the words of their one Master: "Go ye into all the world, and preach the gospel to every creature."

This fundamental unity of the Christian church through her missionary enterprise has found a beautiful practical exemplification in that form of polity designated as mission comity. Thanks to the guiding hand of the Spirit of God, evident time and again in the history of missions, India and other fields also have been spared the distressing spectacle of competing churches on opposite street corners or even in the same communities. The ten organized congregations of the Church of the Brethren in India are solely responsible for the evangelization of their Hindu, Mohammedan and animistic neighbors. And with a territory covering 7,050 square miles, and a population of two million souls, what a responsibility falls on these ten small churches!

And here we come to some of the specific phases of the Christian unity problem in India which give a unique urgency to India's desire for Christian unity. These ten churches mentioned above are not only responsible for the evangelization of their territory, but to them is given the task of providing a church home and nurture for all Christians within their borders. Of course, Christians do come to us from other communions. It may be as the result of a marriage, the search for employment, a transfer of business location, or otherwise. Various causes there are, but what is to

be the attitude of the church toward these people? Shall they be recognized as servants of the Lord Jesus, recipients of the Holy Spirit as well as we, and so welcomed into the fellowship, privileges and work of the church? Or should we refuse to honor their Christian experience, forbidding them to cast out demons because they have followed not with us? Such Christians may, of course, be asked to enter our churches through the same door as the idolater in our midst, who for the first time renounces his evil practices and declares his faith in Jesus Christ. But such a step may seem to the Christian as a virtual denial of his former Christian experience, and this he is loath to do. And if so, shall he then be denied the privileges of the church? And if a condition such as this must exist, then what message can the Christian church have for a land like India, already bitterly torn by communal dissensions?

It is the conviction of many that a larger measure of Christian unity may be realized in India without doing violence to the traditions and customs of the various churches, and also that there is ample apostolic precedent for such a unity. The apostolic church represented a fundamental unity in the midst of great diversities with respect to customs, rites and ceremonies. Consider this unity in the midst of diversity. There were the Jewish Christians of Palestine, and especially of Jerusalem, clinging zealously to the Mosaic law, circumcising their children, keeping the Jewish hours of prayer, abstaining from the various kinds of meats which the Levitical law had declared unclean, and in many cases observing the regular fasts. Paul himself kept vows due to his Jewish inheritance (Acts 18:18; 21:20). How different among the Gentiles! Circumcision meant nothing to them, and as for meat eating, the only requirement seems to have been regarding that sacrificed to idols. There is therefore ample apostolic precedent for a united church in India in which there are wide diversities in form and ceremony.

When certain men came down from Jerusalem to Antioch and said, "Except ye be circumcised after the custom of the Jews, ye can not be saved," Paul stood against that contention with all of his might. But that did not mean that Paul advised the Jewish Christians to abandon circumcision. Some enemies of his made this charge, but it was utterly false. On the contrary, Paul had specifically said that each one should abide in that calling wherein he was called.

There are many in India who confidently look forward to a united church in which the various bodies will continue within their respective territories to observe the various church ordinances according to the manner of their churches in the homeland. In so far as their own witness and teaching goes, they desire no other policy. But they believe that a united church may be formed in which this is possible. In the words of another: "The goal of unity is not compromise for the sake of peace, but comprehension for the sake of truth."

"He drew a circle that shut me out,
Heretic, rebel, a thing to flout;
But love and I had the wit to win,
We drew a circle that took him in."

Vada, Thana Dist., India.

An Indian Woman With a Great Soul*

When asked to write a biography of some Indian woman I thought at once of the beautiful life of Mrs. Mary Samuel of Rawalpindi, Punjab, whom I learned to love and admire as I accompanied her in zenana work five years ago. Since that time she has been sent to America for deputation work (in the United Presbyterian Church). Some of our people heard her and loved her, too. She toured the United States and gave hundreds of addresses. So I have asked her for the essentials of her story and for some impressions of that tour. The following account is nearly as she wrote it.—Anna B. Mow.

SOME eighty years ago my grandfather lived in a village in Ludhiana District, called Nandpur. He was a Sikh Sodi Bawa (a sort of priest). He had all he needed of this world's goods. Being a religious leader he was supposed to help people in their religious and spiritual difficulties; but in his own heart there was no peace, and to find this peace he made journeys on foot to all the chief pilgrimage places of India, but they failed to satisfy him. He had three children, all of whom took smallpox; the younger two died, but the older boy survived, though badly marked.



Mary R. Samuel

When this boy was about eight years old, grandfather took him along on a trip to Har-dwar. There, for the

* **Life Stories of Great Christian Women of Other Lands:** The women of our church who studied the text, "A Cloud of Witnesses," the women's mission study text for this season, were inspired by biographies of noble Christian women of other lands. The editor of the Messenger missions department wants to present life stories of other foreign Christian women and in this issue we have the story of Mary R. Samuel.

first time in his life, the father saw a missionary. This missionary had a bag of books and was giving away tracts to the pilgrims. He offered one to grandfather, who out of respect for him took it, but he never intended reading it. He took the tract to his little straw hut and stuck it in the roof, thinking he would have no more to do with it.

But that very evening it happened that while grandfather was cooking his evening meal his hut caught fire, and everything in it was burned except the place where the tract was. He was very surprised, and his superstitious mind said to him that there must be something in this tract, else why did God allow it to be saved? He decided that he would read the tract, yet not until after leaving the sacred banks of Ganges. It might defile this sacred river, because the tract told of the white man's religion. So he retreated some distance from the Ganges, taking the boy with him, and as they walked he read the tract. It said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Grandfather considered that this heart rest was what he had sought all his life and not found after all his pilgrimages, and that now he would seek until he found the One who could give this peace.

When he came to Saharanpur he saw a crowd of people listening to a man preaching, so he also listened. The man declared: "Jesus says, Come unto me all ye that labor, and I will give you rest." On hearing this, grandfather put up his hand and said: "Here is one who would like to know where Jesus lives. I want to find the rest that you say Jesus promises." The Christians took him and his son along to the missionary's house, where they stayed and learned of the love of Christ, and his power to save from sin. After the father understood, the missionary offered him baptism, but he said: "No, I will first go home and tell my wife all about it, and if she wishes I will bring her also for instruction."

So he went home and told his wife, but she could not be persuaded to give up her old religion. She said: "If you accept the white man's religion I will never again live with you, and I will not let you take my boy with you." Grandfather reconciled himself to all this, and accordingly that night he planned to leave his priestly office, wife, child, and all his worldly goods. But every time he opened the door to leave, his boy would get up and say, "Father, where are you going? I am going with you." Finally, grandmother let the boy go also, thinking he would not be happy without his father. The boy was put in the Saharanpur Orphanage, and the father became a sort of doorkeeper for the missionary there, and received further instruction in the truths of the Bible.

This boy when he grew and married was my father, and he is still with me, and is about ninety years old now. Nearly sixty years he has been in Rawalpindi. He came here as a school-teacher, and continued teaching until disabled by old age.

My mother came from Rakha. She was the daughter of a Christian preacher named Wilson. She had practically no education, but a missionary wife used to find time in her busy life to have a small class of Christian girls on her veranda. All she tried to teach them was a little reading, of Urdu written in Roman type, so they would at least be able to read their Bibles. That was all my mother could do when she came to Rawalpindi as a young bride of seventeen. But she had the missionary spirit, for after she got her housework done she used to go out to the homes of non-Christian women and give them a message from the Bible. She did this of her own accord, as no one sent her, no one paid her for it.

Later when the mission wanted to open a school here for Hindu and Mohammedan girls, they asked mother to be Head Mistress. From that day she taught faithfully in this school, for nearly twenty-five years, until death came to promote her to higher service. She had father to teach her to read and write regular Urdu and Gurmukhi, and some other subjects.

She had a strong desire to die in harness, without a long illness, and so it happened. There had been seven recent deaths in our congregation. As she and her helpers were closing the doors of the school on Saturday, though she seemed perfectly well she stopped to remark, "You know life is very uncertain. In case I should not return here on Monday I would like to leave a last message with you: Believe on the Lord Jesus Christ, and thou shalt be saved." That night at home she got fever and developed double pneumonia, and before another Saturday she was gone. One of the last things she said was: "Mary, do you see *him?*" I said, "No." She said, "Look here, the Prince of Peace, the Sun of Righteousness, has come for me!"

After mother was gone, I taught in her school, and spent seven blessed years of service for my Lord and Master. I would love to tell of some of the wonderful experiences of those years. After eleven years of married life my husband died, and I took up the work of Bible woman. This for the past seven years, wherein I have found my work most interesting and inspiring. The obeying of the command, "Go and preach," certainly brings rare blessings. I feel that I have received more than I have given.

Once my missionary companion and I prayed this prayer in the morning: "May the women to whom we go this day know that the visit is not from us but from God Almighty." We went to a pleader's home. The man also was there. With his permission I gave them

all a lesson about the Prodigal Son, while my companion prayed. All listened with tears in their eyes. I continued with the Fifty-first Psalm and told them how if we confess our sins God is more than willing to forgive. And they listened with more tears. When we started to go the woman said: "Today God has visited my home." The thought made us walk very softly and humbly with him.

Next we came to a Sikh (a religious sect) home. The woman was a widow who made a living by reading their scripture, the *Granth Sahib,* to her people. I was led to tell her I could read Gurmukhi, in which the book is written. Whereupon she was surprised, and seemed to feel quite at home with me. She and I tried to read some of the book, but the words were difficult, and I asked whether she understood what she read. She said, "No." Surprised, I exclaimed: "And you pretend to teach others what you yourself do not know!" Then I opened my New Testament, and said: "Here is a Book written in my language. I understand this Book. God speaks to me out of this Book, and I speak to him in the same words. And I find a friend in here who can take away my sins and present me spotless before the throne of God, in his holy presence."

Then I saw this woman hunger for the Lord, for the truth, as I have seen few women hunger. She said: "Oh tell me all about this Savior, don't keep anything from me. If he will take sin out of my life I will throw away this book." She tossed it aside. Then I taught her this prayer: "O God, show me your way, and the way you show me I will follow." She repeated this many times, and even after we left she continued sitting on her cold damp floor praying. She has suffered for praying this prayer, and has been severely dealt with. She has faltered, and compromised with the world; but we pray for her, to our Lord who is able to solve all her difficulties. He can save.

As to my tour in America, I was much touched that the Christians in America were concerned so much for India. Their prayers were full of passion for souls and of self-sacrifice. I was moved when I often saw parents long and pray that their young men and women give themselves a living sacrifice for the salvation of foreign people. One mother said of a wee baby girl: "My husband and I have dedicated this baby for his service in India." Many expressed a desire that their children might remember me and go to India as missionaries. I really got a little taste of heaven, I thought, as I went from one Christian home to another. I found that Christ's teaching has deep and lasting roots in the hearts and lives of America's people.

I am happy to give my life story to the American people, because it shows how God has faithfully blessed their evangelistic efforts. I am just one of thousands America has been able to bring to a true knowledge of our Lord and Savior. To you all I should like to say: Christian friends, do not be weary in well doing. God has been faithful to you in the past, and he will be to the end. Check the worldliness among you, and attend to Bible study and prayer. "Bring ye the whole tithe . . . and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Peace and Moral Welfare

The Present Crisis

There has never been so much done to insure peace as in the present crisis, and there never has been so much done to bring on another war. There has never been so much cooperation and yet so many rumors of war.

In international affairs there are two strong tendencies, two strong currents running in opposite directions. In the spring we had the London Naval Conference—an agreement to limit the size of navies. On the other hand there is the threatened naval rivalry between Italy and France which may overthrow the whole work of the Naval Conference. There was the founding of the great international bank which has done so much in six months to solve the reparations problem and stabilize the finances of Europe, yet we had the appearance of a new party in Germany and elsewhere that has pledged itself to revise the war settlement. Its favorite method is force—war. Arrangements have been made for a great world disarmament conference, yet we are going through a world-wide industrial depression which is creating bitterness and distrust. Whole peoples feel they are being starved because their neighbors insist on high tariff walls. A United States of Europe has been suggested, yet Russia in the most dramatic way declares there is a world-wide conspiracy to crush her. President Hoover stands ready to have us join the World Court, yet he signed the recent tariff bill which caused a world-wide reaction and tightened the grip of the industrial depression everywhere, and so on and so on. One set of men are putting weight on the side of the balances which tip them toward peace; another set of men are piling weight on the other side which will tip them toward war.

Which way will it go? That is the crisis—the present crisis? No world war will be fought this year nor next, but during these years of peace the balance will be tipped. Whether the balance will be tipped toward war or peace will depend upon public opinion. For us it will depend upon such matters as our entry into the World Court, whether we build the billion two hundred and fifty million dollar navy that our admirals are calling for, and what attitude the United States takes in the coming world disarmament conference.

Each one of us can throw the weight of his influence on the side of peace by telling our senators that we want to enter the World Court, that we don't want to spend a billion dollars expanding our navy. Don't let the balance tip toward war for the lack of your weight on the other side!

PEACE COMMISSION
J. E. S.

KINGDOM GLEANINGS

Calendar for Sunday, February 1

Sunday-school Lesson, Jesus the Great Physician.—Luke 4:31—5:39.

Christian Workers' Meeting, Do I Need the Church?

B. Y. P. D. Programs:

Young People—Should the Family Continue as It Now Is?

Intermediate Girls—Shall We Bluff, or Shall We Do Our Best?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Osceola church, Iowa.

One baptized in the Honey Creek church, Mo.

One baptized in the Waterford church, Calif.

One baptized in the Overbrook church, Kans.

Sixteen baptized in the Dry Valley congregation, Pa., Bro. C. L. Cox of Claysburg, Pa., evangelist.

Four baptized in the Rummel church, Pa., the pastor, evangelist.

One baptized in the Pittsburgh church, Pa.

Two baptized in the Dupont church, Ohio, Bro. David Metzler of Nappanee, Ind., evangelist.

Three baptized in the Keyser church, W. Va.

Three baptized in the Marsh Creek church, Pa.

Three baptized in the Twenty-eighth Street church, Altoona, Pa.

One baptized in the Calvary church, Kansas City, Kans.

Seven baptized in the Springfield church, Ohio (N. E.).

Three baptized in the Jackson Park church, Tenn.

Seven baptized in the Coventry church, Pa.

Nine baptized in the Fostoria church, Ohio, Bro. G. G. Canfield of Marion, Ohio, evangelist.

Twenty confessions in the Oakland church, Calif., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Three baptized in the Garden City church, Kans., Bro. Burgin, pastor-evangelist.

Six baptized in the Rockford church, Ill.

Four baptized in the Council Bluffs church, Iowa.

Thirty-three baptisms in the Bethel congregation, Ind., Bro. J. E. Jarboe, evangelist.

One baptized in the Parsons church, Kans.

Two baptized in the New Hope church, Tenn.

Three baptized in the Keyser church, W. Va.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. G. A. Snider of North Manchester, Ind., Feb. 8 in the Ft. Wayne church, Ind.

Bro. H. B. Heisey of Los Angeles, Calif., March 3 in the Covina church, Calif.

Bro. H. F. King of Reistvillc, Pa., Feb. 22 at the Rheems house, West Grcen Tree congregation, Pa.

Brother and Sister Oliver H. Austin, Feb. 2 in the Lindsay church, Calif.

Bro. Harper Snavely of Myersville, Md., March 1 in the Union church, Mummasburg, Pa.

Personal Mention

Bro. S. E. Thompson, 212 West Twenty-first St., Kearney, Nebr., is now in position to hold evangelistic meetings.

Bro. N. M. Shideler of Chicago, Ill., is to take up the pastorate of the Pittsburgh, Pa., church early in February.

Bro. S. Paul Daugherty of Pleasant Dale, W. Va., will be available for two or three evangelistic meetings this coming spring and summer.

Sister Amanda A. Reese, 2011 North Sixteenth St., Omaha, Nebr., informs us that she is available as music director for evangelistic meetings.

Bro. E. J. Smith's correspondents will please understand that he is still at Clovis, N. Mex. His name was inadvertently omitted from the list of elders in the District Meeting Minutes.

Brother and Sister E. H. Eby will take the coming week off from their tour of Northeastern Kansas churches to attend the Regional Conference at McPherson, where Bro. Eby will also sit with the board of college trustees. The last three weeks were spent with the Topeka, Olathe and Lone Star churches.

Bro. G. W. Kieffaber, 1002 Fifth Ave., Akron, Ohio, addressed the public forum of the city of Cleveland, Saturday evening, Jan. 17, on Evolution and Christianity. Bro. Kieffaber has given much study to this subject and inquirers acquainted with his presentation say that he has a message which should be widely heard.

Bro. O. H. Feiler, pastor of the Rockingham rural church, near Norborne, Mo., is directing a group of "thirty young campaigners" in giving programs which provide "an evening of inspiration, education and character building that both parents and the children will enjoy." You can get an idea of the flavor of them from such sample subjects as Why We Observe the Law, Do We Christians Care? Each Little Town Must Be Kept Dry, War Is Never Right, Guarding America's Glory.

Bro. A. J. Peebler, eighty-four-year-old minister residing at Wichita, Kans., has been visiting his children in Washington and Idaho. He is now with his son at Boulder, Colo., where he is also engaged in evangelistic meetings. We have a small group of members there and Bro. Peebler desires the prayers of the church in behalf of the effort they are making to strengthen the cause at that point. He is hopeful of the outlook and his years seem only to intensify his zeal.

❖ ❖ ❖ ❖

Miscellaneous Items

The Conference of Pacifist Churches at Mount Morris College will be held March 27-29 in place of 13-15 as announced in our last issue. Further announcement will be made as soon as the details are available.

We commend especially those agents who are sending in a goodly number of new Messenger subscriptions. In every congregation there are those who will subscribe for the Messenger if the agent and pastor will pull together in bringing the merits of our church paper to the attention of folks personally. Try it and see.

"The Modern Dance and Church Recreation" by mistake was advertised at twenty-five cents a copy. The price is forty cents. This is one of the publications known as "Kit." Lynn Rorbaugh, the editor, is an advocate for clean and wholesome recreation for young people but he finds no place for the modern dance. Hc, however, allows the reader

to draw his own conclusions after hearing all sides of the dance question. Our young folks will do well to study the 61 pages of this little publication.

The District Meeting of Western Pennsylvania will be held in the Mt. Joy church, April 6-8. All business and reports intended for the meeting should be in the hands of the undersigned not later than March 1 in order to appear in the program.—D. P. Hoover, Clerk, Mt. Pleasant, Pa.

The Conquest of Peace prompted Bro. Jno. S. Flory of Bridgewater College to say: "This is a beautiful vision, almost Eutopian. But there is a place for visions and dreams in our workaday world. The prophets and the poets have always gone ahead of the crowd. We must have ideals before we can construct. May your vision become a reality and be concreted in many minds. It is beautiful and stimulating."

The Council of Boards planned to have the 1931 Yearbook ready for distribution Feb. 1. This late date was set to enable the Ministerial Board to secure its information which is always slow coming in. The plan is to mail the Yearbook to all $2.00 Messenger subscribers free. The mailing will be done next week. If you are a $2.00 subscriber you need not order a copy—it will be sent to you. Those wishing to purchase a copy will send 15 cents.

I want to take this opportunity to express my appreciation to those who have responded to former appeals and have contributed to the Bethany Theological Library, Annual Meeting Minutes, District Meeting Minutes, Early Brethren magazines and other Brethren literature. Will not all those who have preserved their District Meeting Minutes and who are willing to part with them donate them to Bethany Bible School? We would like to have on record here the minutes from all the Districts of the Brotherhood for as many years back as possible. Furthermore, will not those who have the minutes printed each year in the various Districts send us one or two copies as soon as they are off the press? We are also lacking some numbers of such Brethren magazines as the Primitive Christian, the Gospel Visitor, the Inglenook, the Young Disciple, the Brethren Teachers' Monthly, the Gospel Messenger, the Missionary Visitor. If you have in your attic some of these or others of our church papers, will you not write me for a list of what we still need? Your contribution may mean a great deal to our library. Your interest and coöperation will indeed be much appreciated.—Elgin S. Moyer, Librarian, Bethany Bible School.

❖ ❖ ❖ ❖

Our Book Shelf

Book reviews for this column prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Homely Talks of a Homely Woman, by Faw Inchfawn. 128 pages. Price, $1.00.

This little book by an English woman who has been called the Laureate of the Home is being read the world over. The author has the happy faculty of illuminating ordinary home life and lifting it to a higher level. Basing her messages on humanity itself, she brings hope and cheer to every class and creed. Believing in the virtues that helped make the men and women of the past she is not afraid to recommend these same virtues for those of today. Whether speaking of father or mother, husband or wife, child, boy or girl, young man or young woman, or older men and women, there is always a sympathetic and understanding note that meets with a ready response. The book is highly recommended by some of the leading women of our Women's Council.

Rainbow Missionary Stories, by Stella M. Rudy. Fleming H. Revell Company. 190 pages. $1.50.

Having served two terms on the South China mission field the author has first-hand knowledge of children of foreign lands. Her association with missionaries among many people has also been used to good advantage. Thus the stories deal not with one race, but many races and all classes. The stories are graphically illustrated which gives them a touch of reality that children do appreciate. Even children will develop a world consciousness, if the right material is placed before them. The book contains twenty separate and complete stories, each of which carries such an entrancing message that it would be difficult to select "the best ever." Teachers and parents who would implant a world missionary mind in the hearts of their children will find here the material that will greatly assist and direct them in their noble undertaking.

THE QUIET HOUR

What Can I Put Into My Church?

Col. 1:. 24

For Week Beginning February 8

Closer to the Mind of Christ

None of us can say, "We have the mind of Christ," in the sense that we have no more to learn of him. Our teachings and practices are still short of the truth and will of our Master. I owe it to my church to help bring it nearer to his perfect standard (Rom. 8:6; 1 Cor. 2:16; Philpp. 2:5).

Changes Which Are Timely and Helpful

Keep clear of two groups of folks: the sticklers for things as they were in the past, and those silly people who are always clamoring for something new merely for the sake of change. I owe it to my church to make such changes as are timely and promise to help the work of the church.

Knowledge and Interest in All Her Work

Nothing offers a better foundation for enthusiasm and interest and loyal dependable support than up-to-date information about the work of the church (Acts 14:27 and 28; 15:30).

My Church!

Which means that I will take a personal interest in all her vital interests. Her welfare concerns me as does that of my home and vocation (Acts 20:28; Eph. 5:25).

Willingness to Suffer for the Peace and Progress of the Church

The price of peace and progress is suffering on the part of some one. The church was originally purchased by the blood of Jesus. There are installments yet to be paid and some of them fall upon you and me (Col. 1:24; Matt. 5:11; 10:22).

The Love of My Heart

Some one says that we should love God or Christ and not the church. The way to make our love for God a real, positive and substantial thing is to love his church. Otherwise it is apt to be a matter of mere words (Eph. 5:25).

Discussion

Add to the general suggestions made above some definite things that fit your local situation. R. H. M.

HOME AND FAMILY

Jesus as Priest

BY MILDRED ALLEN JEFFERY

He cleansed the temple court of those who sold
And bought for gain within its sacred walls;
He flung aside the money changer's gold,
And drove the sheep and oxen from their stalls.
He preached live sermons that have stood the test
For nineteen hundred years, and are as true
As when first given; all the world is blest
And drawn toward God because of this great Jew.
True Pattern and Example for mankind,
He lived a life of noble purity;
He conquered sin, and leaving death behind,
Arose to life of greater victory;
A Savior-priest before God's mighty throne,
He pleads for those who seek him as their own.

Hawthorne, Calif.

Happy Though Civilized

BY H. A. BRANDT

V. John Helper's Folly

"EXCUSE me," stammered the surprised Mrs. Helper. "Indeed, I was just coming in to dust a bit!"

Mrs. Newman looked up from some papers she was reading at the writing table in her husband's room. Her cheeks were tear stained. And as she glanced up at Mrs. Helper her face registered almost equal surprise, as the confused woman at the door with broom and dust cloth seemed not to know whether to go on about her task, or to withdraw.

"And I thought you were at the hospital this morning," continued Mrs. Helper. And then by way of further apology: "This is my regular day for cleaning the upstairs, you know."

"Yes, I do remember now, but I had quite forgotten." Then Mrs. Newman added: "But when I slipped in a few minutes ago you were busy downstairs —and so I came on up to the room."

"Then you are back from the hospital already? And how is Dr. Newman this morning?"

"I wish I knew, Mrs. Helper."

"But surely he is no worse!"

"Maybe not, but he is no better."

"John thought he seemed stronger yesterday. Dr. Newman even gave him a few directions about the car and asked him to see about some things."

"That is just what I feared. Harold is worrying about our affairs—a thing which he ought not to do when he is so weak. I fear he will overdo himself." Then after a few moments she went on: "Two weeks ago when I sat at his side, not knwing whether or not he would live until morning, I was sure I wanted him to live. But now—" and Mrs. Newman seemed unable to go on.

Then finally she finished: "But now I fear, from what Dr. Bridge says, that Harold may be a hopeless invalid!"

"An invalid!" echoed Mrs. Helper with consternation in her voice. Then seeing Mrs. Newman burst into tears, the cleaning woman forgot her broom and dust cloth, and drawing near, sought to comfort Mrs. Newman as best she could.

"It is such an empty victory for him just to live!" exclaimed Mrs. Newman at last. "Whatever will we do if Harold must be an invalid to the end of his days!"

"Surely the doctor will not be an invalid," challenged Mrs. Helper. "Dr. Newman is too great a doctor for that!"

"But—but—he is an invalid!"

And Mrs. Helper saw for the first time a look of utter despair on the face of Mrs. Newman. For the first time she was seeing a woman unaccustomed to defeat, forced to face terrible eventualities. And the mother heart of Mrs. Helper went out to the younger woman in her hour of bitter distress. And not knowing just why she did it, Mrs. Helper wept also. Thus serving woman and society matron were united on the common ground of real grief.

At length Mrs. Newman lifted her bowed head, and seeing the answering sympathy in Mrs. Helper's eyes, she began to say: "Mrs. Helper, do you know what this all is going to mean? If Harold does not regain his health we must leave this place. We have lived too well to have much laid by; I can not see what we are going to do!"

"Ah! it is the black wall that you see!" said Mrs. Helper at last. "It is the black wall that makes my John so bitter at times!"

"The black wall? What black wall, Mrs. Helper?"

"The black wall of circumstances; the black wall that shuts most people out from position or wealth and even from their best selves!"

Mrs. Newman looked at the serving woman through new eyes. For there came to her the realization that tragedy is no respecter of persons—and that the poor, like the Helpers, perhaps have more than their share of the hard things of life. And yet, she wondered, just what was there in the life of the Helpers to make these simple people companions in the grief born of frustrated hopes? Then she ventured:

"You have seen trouble come into my life, Mrs. Helper—trouble that will leave us broken in health and fortune. Surely you have experienced nothing just like that!"

Mrs. Helper had found a convenient chair, but not as a picture of helplessness. The mask of customary

resignation was gone, and in its stead there glowed on commonplace features the ancient courage that has made the average man and woman the hope of the race. It was at once evident to Mrs. Newman that she had never known the real Mrs. Helper, although the latter had been the housekeeper in her home for five years!

"Sometimes it seems to John and I," said Mrs. Helper at length, "that nothing but trouble has come to us. Of course in a way we have been happy in your home. Dr. Newman has always treated John as a gentleman and you have been more than kind to me—but even this can not answer for some of the things we have lost!"

"But, Mrs. Helper, I did not mean to be unkind in venturing to speak of your troubles!"

"You were not unkind," said the serving woman impetuously, "for your trouble makes us more than just two women—it makes us companions, even sisters in grief!"

Mrs. Helper seemed momentarily too overcome by some line of thought to proceed; and Mrs. Newman, somewhat dumbfounded by Mrs. Helper's evident distress, could only wait for her to continue.

"I would not belittle this trouble which has come to you, Mrs. Newman—but a woman in my position can understand somewhat how you feel."

Mrs. Newman said nothing, and yet in her own mind there flamed the contrast between her trouble and all that might have come to the Helpers! What could Mrs. Helper know of the blow which comes to one in a high position, when it is realized that this must be sacrificed! Wealth and position gone, her strength would henceforth have to be spent caring for an invalid husband. What, indeed, could Mrs. Helper and her husband know of trouble and sacrifice!

But meanwhile Mrs. Helper was collecting her own thoughts, and at length she continued: "My John wanted to be a doctor when he was a boy, but he was the oldest son of a widow. When he could go for himself such dreams were impossible. Finally, he and I met, and though well past our best years, we were happy in a little home of our own. Then there came an only child to our home—so sturdy and bright that John said our little son should be the doctor he had hoped to be." Mrs. Helper paused in her slow recital, for she was evidently thinking of those happy days. And Mrs. Newman, picturing for the first time what must have been the happiness of the faithful and quiet couple who had served her for five years, felt a sudden tightening of the muscles in her throat.

"And then came what John has always called his folly," said Mrs. Helper bitterly. "John was determined that our little boy should have an education. And how he planned and planned that he might have the means. So we skimped and saved until we could make a payment on a farm. But always it seemed that crops were poor, or prices low when crops were good, and so we struggled on until the boy was big enough to begin to help a little. But it was no use," said Mrs. Helper bitterly. "Just when we were beginning to see daylight there came the accident. John was badly hurt—and the boy—" Mrs. Helper could not finish.

And thus it was that Mrs. Newman suddenly visioned in the life of her servant woman the frustrated ambitions of youth, the joys and heart-breaking sorrows of wedded life, the sad sweet burden of a mother and father who could not forget, the courage of bereaved hearts that carry on with no intimation of a secret load of sorrow which would break less dauntless spirits.

Mrs. Newman was aware of a new sense of compassion, even admiration for the Helpers. They had come up through a discipline of disappointment, but they had imposed their troubles on no one. Their sorrows were somewhat different, but no less poignant. The quiet couple who had worked for her for years were now more than faithful serving people. They were companions in trouble—and she and they were a part of the world's ancient fraternity of trouble-smitten humanity.

"After the child was gone," continued Mrs. Helper at length, we still had the farm on which John had planned to make enough to put the boy through school. But what did we want with it? John called it his folly—especially when it proved impossible to sell it. But finally we did manage to rent it, and move away to forget, if possible, sorrows that seemed then too heavy

(Continued on Page 22)

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

15. In trying to teach our children in the home to form habits of obedience, honesty, kindness and other attributes of right living it would be helpful to have a story for these various lessons. Are there any such published?

Yes, many stories illustrating these traits of character are to be had, but for your present purpose I think of nothing better in way of ready-to-use, simple, short stories than two booklets published by E. C. Knapp: *Thirty Character Building Stories* is the name of the first booklet; *More Character Building Stories* is the second one. Bound in paper. Price, twenty cents each. Write the Brethren Publishing House for them.

Character Stories by Ezra Flory, price $1, will also be found helpful.—Ed.

NEWS FROM CHURCHES

CALIFORNIA

Glendale Mission.—Responding to an invitation Bro. D. W. Kurtz gave a lecture here the evening of Nov. 17. At the close the audience was given an opportunity to contribute toward our building fund. Dec. 21 a Christmas cantata was given under the direction of Brotber and Sister Weaver. The children's program was given Dec. 23. There has been some illness among our members including the pastor, Bro. Geo. C. Carl, who was ill during the holiday season. The Ladies' Aid Society held a bazaar before Christmas. The food sales during the year have been very successful. Jan. 8 officers were elected by the society, for the ensuing year, President, Mrs. M. Q. Calvert. One Sunday morning recently the pastor stated from the pulpit that he did not know of a finer, cleaner paper than The Gospel Messenger. Three-fourths of our congregation are subscribers. The average attendance of our mid-week prayer meetings for the past eighteen months is fifty-one.—Lulu Terford, Los Angeles, Calif., Jan. 10.

Live Oak.—Since our last report Bro. J. R. Wine of Empire, director of welfare of our District, was here and gave his lecture on tbe effects of the cigarette. Miss Bertha Fike, District representative of children's work, also was here and outlined her work. Our love feast was held on the evening of Thanksgiving Day. Our mission study class which closed Dec. 7 with a program, proved to be unusually interesting, with Bro. A. Crites, leader. The children of the Sunday-school rendered an interesting program. Dec. 27 the La Verne deputation team gave an interesting and instructive program. Their theme was, Our Best Selves. Bro. Glen Montz of Bakersfield was here in the interest of their new church building. He also preached for us on the evening of Jan. 4.—Bessie Fillmore, Biggs, Calif., Jan. 15.

McFarland.—We are looking forward to our revival meetings which will begin Jan. 14 under the leadership of Brother and Sister O. H. Austin. At the close of the meetings we will have our love feast. Dec. 5 the Apollo quartet from La Verne rendered a program which was much enjoyed. At our recent business meeting church officers were elected with A. Blickenstaff, elder; J. C. Moomaw, Messenger agent and correspondent. Dec. 21 a Christmas program was rendered by the primary and junior departments and a cantata by the adults. Jan. 5 we were favored by a program by tbe deputation team from La Verne College.—Mrs. J. C. Moomaw, McFarland, Calif., Jan. 6.

Oakland.—Dec. 21 at the evening services a Christmas program was given by the children, after which the choir sang and dramatized a cantata, The Manger Glory. Dec. 22 the deputation team from La Verne College gave a very interesting program. Dec. 28 to Jan. 11 Brother and Sister O. H. Austin were with us in a very successful evangelistic campaign. Bro. Austin's sermons were an inspiration to all who heard them. The music and story telling by Sister Austin were enjoyed by young and old alike. There were twenty confessions as a result of their efforts. Brother and Sister Austin with Pastor Boaz and Sister Boaz visited in more than seventy-five homes during the campaign. Jan. 11 a dinner was served with Brother and Sister Austin as honor guests. We were fortunate in being able to have the Austins with us and feel that the entire church membership has been strengthened and encouraged to do greater work in the days to come.—Mary Heisel Woody, Oakland, Calif., Jan. 14.

Waterford church met in council Sept. 30. Brother and Sister Whitmer were ordained to the eldership. Nov. 22 we had an all-day love feast. Bro. M. S. Frantz and Bro. F. Hollenberg each brought us a spiritual message during the day. Bro. Frantz officiated at the evening service. About 150 communicants were present. Nov. 9 Bro. J. R. Wine delivered a temperance message. Nov. 30 Bro. W. A. Deardorff brought us a message on The Power of Thought. Dec. 7 Bro. Glen Montz brought us a message. Dec. 21 our Sunday-school rendered a Christmas program. Dec. 24 the deputation team from La Verne College brought us a program in sermon, music and reading. Since our last report one has been received by baptism, two by letter and six by the right hand of fellowship from the Dunkard Brethren church.—Alice Baker, Waterford, Calif., Jan. 6.

COLORADO

Rocky Ford.—Our church met in council Dec. 31. Bro. Roy E. Miller was reëlected presiding elder, and Bro. Roy O. Frantz was chosen president of the Y. P. D. During November we were made glad by the visits of Bro. J. J. Yoder, V. F. Schwalm and Frank Sargent, all speaking in the interest of Christian colleges and McPherson in particular. Our Thanksgiving service was held Nov. 23. Bro. M. R. Zigler of Elgin, Ill., gave the address on the subject, The Soul of the Church. This was very timely as the offering was for the building fund for our new church. Our Christmas program consisted of a play, The Lost Star. There was also a party for the children on the afternoon of Dec. 23. Several baskets of provisions and dainties were sent to worthy families. New Year's eve the young people met for a watch meeting and social time. Jan. 4 instead of the regular sermon, the play, The Awakening of Brother Tightwad, was given as a stimulus for the making of pledges and laying aside regularly and systematically a portion of our income for the work of the church. During the past week union services were held at five different churches of our city, one night at each church, the pastors exchanging pulpits. The general theme was, The Christian Life Vitalized. After a short address there was an open forum for the discussion of problems vital to the spiritual life of churches and community. The young people's class has been divided into two teams working to secure magazine subscriptions. A total of $192.50 was collected, the commission to go to the building fund. We appreciate the work of our Sunday-school and church workers, and especially the work and leadership of the pastor and wife, Brother and Sister Hostetler.—Mrs. O. C. Frantz, Rocky Ford, Colo., Jan. 13.

FLORIDA

Sunnyland church met in council Jan. 8. We decided to have our series of meetings the last of February. Our landscape committee drew a plan for the locating of trees and shrubs which have been donated to the church. Our church and Sunday-school work is moving along with increasing interest. We were more than glad to have Brother and Sister R. D. Bowman with us Jan. 3; he preached a helpful sermon.—Mary A. Stokes, Lake Istokpoga, Fla., Jan. 12.

ILLINOIS

Allison Prairie.—Our Sunday-school is doing some very nice work under the leadership of Bro. A. E. Jellison. Tbe junior department made $33 in their mission work this past year. Dec. 28 the young people gave a very interesting pageant, Child of Prophecy. N. H. Miller was chosen elder for the coming year.—Wm. P. Dillon, Lawrenceville, Ill., Jan. 15.

Chicago (First).—At a recent council meeting, the church reorganized for 1931 with W. W. Slabaugh as elder and A. E. Klinger as secretary. At this meeting the various committees of the church gave their annual report and the church budget for 1931 of nearly $16,000 was adopted. The Chicago church bas been greatly blessed under tbe leadership of our pastor, James M. Moore, who assumed cbarge of the work Sept. 1, 1930. In order to better understand the local problems, Bro. Moore is trying to visit all the homes as soon as possible and has already made several hundred calls. In this way he has made many worth while contacts. In the meantime, his pulpit work has been very strong and inspiring. Six were recently baptized, including a mother and tbree of her adult children. Chicago, like every large city, is feeling very acutely the unemployment situation. In every section of the city are men who have been unable to secure regular employment for six months to a year and are in real need. Although our own people do not seem to be affected as much as the average, yet we as a church felt that we have a very definite responsibility in this emergency. A drive for funds for relief purposes was made the first part of December and is now being very efficiently administered by a joint committee of the deacon board and the women's organization of the church.—W. R. Bollinger, Oak Park, Ill., Jan. 17.

Freeport.—Dec. 8 our congregation held a business meeting at which time church officers were elected. Bro. D. D. Funderburg was chosen elder; Bro. Lem Haugher, clerk; Bro. Niels Esbensen, Messenger agent, and the writer, correspondent. The children's division of tbe Sunday-school gave a Christmas program Sunday morning, Dec. 21, and in the evening the Y. P. D. presented a beautiful cantata, Joy to tbe World. Our Sunday-school is showing a steady growth both in attendance and interest. Dec. 28 one of our Sunday-school girls was baptized. We decided to bold a series of meetings as soon as an evangelist can be secured. Jan. 4 Bro. Galen Lehman of Mt. Morris preached for us both morning and evening. Jan. 7 the Aid Society reorganized for the year with Mrs. Niels Esbensen, president. Although small in number our report was very good for the past year.—Mrs. Walter LeBaron, Freeport, Ill., Jan. 10.

Hickory Grove.—Brother and Sister Showalter took up the pastorate here Oct. 15. At our rally day and installation service Bro. Mallott brought the message. Our church council was held Dec. 19 when officers were elected for 1931. Bro. J. W. Lear will be our elder. Our revival meetings will be held the last two weeks in June with the pastor as evangelist. The M. E. Sunday-school joined us in a Christmas program in our church on Dec. 21.—Mrs. J. H. Doty, Hickory Grove, Ill., Jan. 10.

Mount Morris.—With the holiday season over we once more are settling down into the routine of our regular church work. We have enjoyed a number of good things in the past few months. On the first Sunday in November we held our fall love feast, witb a very large attendance, and quite a number of visitors participating with us. The Sunday-school classes have been having a number of social meetings, also, which help to develop a closer fellowship between the members. Our Christmas season was especially busy. We gave the contata, The Manger Prince, on the evening of Dec. 14, so that the students might take part, before leaving for their various homes for Christmas. Prof. Leslie Pierce conducted, and from the many favorable comments it was thoroughly appreciated by those who attended. Dec. 21 the children's program was given, and it was a joy to be there and see the enthusiasm of the little tots. The intermediate department presented several scenes taken from Dickens' "Christmas Carol," this being under the direction of Miss Miriam Culler.—Mrs. A. E. Hecker, Mount Morris, Ill., Jan. 12.

Rockford church held its quarterly meeting Jan. 10. Jan. 3 Bro. H. Spenser Minnich preached an inspiring sermon in the morning. In the evening he gave a talk on India with stereopticon slides. A missionary offering of $2 was taken. Our Sunday-school is increasing in interest and attendance. Six have recently been baptized and several letters have been granted, but new members are moving in to fill their places. We are planning special meetings at Easter time. Under the efficient leadership of Brother and Sister D. D. Funderburg we are

looking forward to a very promising year.—Grace Andrews, Rockford, Ill., Jan. 17.

West Branch.—Nov. 2 our church enjoyed their harvest meeting. On Thanksgiving Day a goodly number met at the church where an appropriate praise service was held and a liberal offering taken for missions. Mission programs have been given from time to time and proper recognition given to the juniors for the work done and money raised for the support of the missionary children. At the quarterly business meeting Jan. 11 the work for the year was discussed and vacancies on committees were filled. Bro. S. S. Plum, who has served for more than twenty-six years very faithfully, remains with us as pastor and elder. The Sisters' Aid has recently been reorganized. Our yearly report shows 1930 to be one of our best years. Jan. 6 about thirty ladies with their husbands met at the home of Brother and Sister W. H. Cordell in a surprise. An electric clock was presented them to show in part our appreciation of their efficient service rendered the society as well as the church. We plan to have our series of meetings early in March, to be conducted by Bro. M. Guy West of Bethany Bible School.—Anna Laura Butterbaugh, Polo, Ill., Jan. 13.

INDIANA

Anderson church is still meeting in homes for Sunday-school and worship. We hope soon to be in our new church as work is progressing fine. We expect to have dedication services about Feb. 1. Our Sunday-school is doing well, the average for the year being 134.—Wm. G. Marshall, Anderson, Ind., Jan. 16.

Cedar Lake church met in December for the election of officers. Bro. Heber Haynes is our superintendent for another year. Jan. 4 we had a very inspiring sermon by Bro. Sherman. He and his wife have been with us a year and a half and are doing fine work. Sister Sherman has wonderful ability and does splendid work especially with the children. Our Aid Society is keeping up well; our work last year consisted mostly of quilting.—Mrs. Walter Kern, Garrett, Ind., Jan. 10.

Flora.—Nov. 16 Eld. B. F. Petry preached for us. Following this a service was held in which Bro. Wayne Eikenberry was installed in the ministry. Eld. J. G. Stinebaugh brought two stirring sermons Nov. 30, the beginning of our two weeks' revival, with Bro. Ray O. Shank, evangelist. Eight were added to the church by baptism. The devotional period was conducted each evening by one of the Sunday-school classes, beginning with the primaries, each group bringing new inspiration. Dec. 21 the children gave a program in the morning, and in the evening the choir gave a cantata. Christmas eve the Y. P. D. gave a pageant. Our church closed the old year with a council meeting. Our treasurer gave a fine report on finances. The revival seems to be going on as there are six Sunday-school children and one mother asking for church fellowship. Six letters of membership have been received since our last report.—Mrs. Lewis Yeater, Flora, Ind., Jan. 13.

Ft. Wayne.—Nov. 2 we enjoyed a love feast with Bro. Jesse Gump of Pleasant Hill church officiating. Our father and son banquet was held Nov. 14. Prof. R. C. Wenger of North Manchester was the speaker and gave a very interesting address. Dec. 21 the children gave a Christmas program in the morning; in the evening a pageant was presented by the adult department and chorus. The men's department met Jan. 11 to organize and Bro. Guy Harader was chosen president. Our series of meetings to be conducted by Bro. G. A. Snider of North Manchester will begin Feb. 8.—Mrs. Wm. H. Schwartz, Ft. Wayne, Ind., Jan. 15.

Indianapolis.—Church attendance has been about average for this season of the year and in view of the economic depression and the conditions that exist in the city we feel that we are progressing exceptionally well. Dec. 14, under the direction of the Church Federation of Indianapolis, there was an exchange of pastors among all churches of the city. On that occasion we had the privilege of hearing Rev. Aegerter of the Beville Avenue Evangelical church. Our pastor preached at the Beville Avenue church. We enjoyed this change of program very much. Sunday, Dec. 21, under the direction of Miss Marion Frost and with the assistance of the B. Y. P. D., a beautiful program was presented to the congregation. It was a "White Gifts for the King" program. After the missionary offering was lifted a torch bearer lighted the candle of substance. The gift bearers again went through the audience and collected pledges of service for the coming year. The torch bearer lighted the candle of service. Bro. Studebaker asked for those who wished to give self as a white gift for the King to come forward. Bro. Studebaker then asked those who wished to rededicate their lives to Christ to come forward, and at this time many of the young people and a few of the older members stood before the altar with bowed heads. It was a beautiful service and one which the congregation will long remember. Jan. 11 Bro. DeWitt L. Miller of Bridgewater, Va., was with us and preached two very good sermons.—Mrs. Russel Reiber, Indianapolis, Ind., Jan. 13.

Pleasant Dale church met recently in council. Officers elected for 1931 included, Messenger agent, Mary Geisel; correspondent, the writer. The evangelistic meeting will be held in August. It was decided to make the term of the treasurer three years. Dec. 21 the Sunday-school gave a very fine Christmas program.—Alice M. Studebaker, Bluffton, Ind., Jan. 14.

Summitville.—Dec. 14 the regular council was held and officers for the year were elected: Bro. Walter McBride, trustee; Bro. Jas. Warren, Sunday-school superintendent; Sister Replogle, correspondent. A Christmas program was given by the children. A bazaar was held by the Ladies' Aid the Saturday before Christmas. The Y. P. D. has been taking on new spirit the last few weeks. A new year's watch party was given for the class at the home of the teacher. Much interest is shown in our occasional sings at the evening program; old hymns are sung with new spirit. During the winter we are holding cottage prayer meetings. One has been baptized since our last report.—Mrs. W. R. Replogle, Summitville, Ind., Jan. 14.

IOWA

Cedar Rapids church held services at 8 A. M. on Thanksgiving. The annual offering in connection with it, that provides for home missions, District missions, Old Folks' Home, and our contribution to Mount Morris College, fell some below that of a year ago. Notwithstanding the fact that our city is affected by the unemployment situation, which affects some of our membership, the Christmas season was a really joyous one. The special services were held on Sunday evening preceding Christmas day. A very splendid pageant had been prepared by the Church School staff, and was most effectively rendered in the evening. On New Year's eve a small band of our most earnest workers gathered at the church, and after meditating upon, and contrasting the "Old and the New" bid adieu to the old year and ushered in the new in prayer. At the first business meeting of the new year the treasurer's report was presented. The report indicated a year of health and activity with growing budgets. Offerings of the church school amounted to $611.40, receipts of Ladies' Aid Society of $209.81, special offerings during the year (not complete) amounting to $929.36, the new church fund had grown to $4,361.43, and a total disbursement from the regular church treasury of $1,966.73, leaving a healthy balance in all the various funds. March 1 Bro. Frank Meyers and his family will leave us to take pastoral charge of the Brooklyn church, and will be greatly missed.—Mrs. Olin F. Shaw, Cedar Rapids, Iowa, Jan. 12.

Council Bluffs.—The work at this place seems to be growing steadily. Each week the Sunday-school rooms are crowded. The B. Y. P. D. reorganized in December with Wm. Gahm as president. Much interest is being shown by our young people as evidenced by the good attendance at each meeting. Since our last report four have been taken into the church by baptism. Early in November we had the Byler family with us and greatly enjoyed their messages in song. On Tuesday evening before Christmas the senior and junior choirs and the Sunday-school presented a program in song and story. The week of Jan. 4 to 10 we united with the other churches in the city in the week of prayer. A different minister occupied our pulpit every evening. Many good messages were received. We are enjoying a Bible study on The Character of Jesus led every Wednesday evening by our pastor, Bro. Caskey. Dec. 29 we had supper at the church followed by Sunday-school workers' conference and council meeting. We feel much encouraged after hearing the different reports for the year.—Mrs. Juanita Larsen, Council Bluffs, Iowa, Jan. 15.

Greene church enjoyed a program and watch meeting New Year's eve, sponsored by the Loyal Workers' class. The home department annual report for the year shows $28 for mission work. Two faithful members of this department living near Nashua brought cheer to a needy family at the Christmas season by giving them a warm comforter. Much interest was taken in Bible study; 6,636 chapters of the Bible were read. The Sisters' Aid Society also gave a splendid annual report on Dec. 28. Sister Lulu Smith and Sister Alice Warner are president and vice-president respectively. The Home Builders' class sponsored an oyster supper Jan. 15.—Elsie A. Pyle, Greene, Iowa, Jan. 16.

KANSAS

Burr Oak church met in council Dec. 28 and elected church officers. Bro. Stuart from Belleville has been giving the church some fine, inspiring sermons. The young people went to Lovewell and put on a missionary pageant. This will also be given at the Burr Oak church at a later date.—Mrs. Lillian Mohler, Burr Oak, Kans., Jan. 14.

Calvary.—Our church is progressing nicely. One brother has recently been added to our number by baptism and several await the rite. The church met in council Dec. 29. We decided to hold a love feast in April. Brother and Sister Eby of St. Joseph, Mo., were with us Jan. 4. The latter gave three good lectures to the sisters on mission work and the Council of Women's Work. Bro. Eby spent the week in service with us, giving three discourses each evening, including a Bible lesson, from the Book of John, pictures of Palestine and of Jesus and his life and often a talk on mission work in India. We feel that all received more light and knowledge and understanding of the Christ life from these services.—Mrs. Agnes Mather, Armourdale, Kansas City, Kans., Jan. 14.

Garden City.—The work is progressing nicely here. Our Sunday-school attendance is increasing, especially in the children's department. Our pastor, Bro. Burgin, held two weeks of revival meetings at the close of which three were baptized. We also held our love feast at the close of the meeting, Jan. 12, with about sixty-seven communing.—Mrs. Alva R. Kuns, Garden City, Kans., Jan. 17.

McPherson. The special series of Sunday evening services is bringing a good attendance. Of particular interest was the old time service held the last Sunday of the year, with Eld. William Miller of Darlow, Kans., bringing the message. As near as was possible in this modern day, the service was planned and carried out like that of an earlier generation. At the close, the audience adjourned to the church parlors where several pleasant speeches of reminiscence were given, followed by a social hour. At a recent business meeting of the church, committee reports revealed a wholesome activity on the part of the membership. The church voted to renew the minister's license of Philip Lauver. During the last quarter eight members have been re-

(Continued on Page 24)

Happy Though Civilized

(Continued From Page 19)

to carry. That was more than five years ago—or shortly before we came here. We still have the little farm but we have never been back. Sometimes my heart aches to see the old stone farmhouse, the bit of woods and the spring where the boy used to play. And then there were the lilacs in spring, the garden and the orchard! I suppose they are all neglected now—but the little farm is as dear as a new made grave."

"Is it far from here?" asked Mrs. Newman out of a heart of sympathy and kindly interest.

"No," said Mrs. Helper, "but to John it has always been his folly. He thinks if he had not been so eager for the child, things might have been different—that certainly the accident would not have happened—and we would still have our boy. For a long time he could not bear to think of going back just to see the dear, familiar things. But maybe he feels different now."

"I would like to see your little farm," said Mrs. Newman thoughtfully. "In some ways it is not so unlike the farm on which I grew up. We, too, had a spring and a grove—but no stone house."

"Perhaps we can manage it somehow," answered Mrs. Helper with a note of eagerness in her voice.

Elgin, Ill.

Easy on the "Other Fellow"

BY C. E. SHULER

He was old. His clothing was tattered, patched and a bit dirty. His face was clean, however, and it was plain that he was not the usual type of umbrella mender.

He sat on the door step and went to tinkering away on the old umbrella offered him, which he wanted to repair in return for the breakfast previously given him.

"You seem to take extra care, sir," a bystander remarked as the old fellow worked painstakingly away.

"I try to do good work," was the modest reply.

"Your customers would not know the difference until you were gone—possibly not until the next rainy day when they tried out the umbrella," his inquisitor suggested.

"No, I suppose not."

"Do you ever expect to come back this way?"

"No, probably not."

"Then why are you so particular in fixing an old umbrella?"

The old chap smiled—a peculiar little smile. "So that it will be easier for the next fellow who comes along," was his answer. "If I put on shoddy cloth or do bad work, they will find it out in a few weeks, and the next mender that comes along will get the cold shoulder—or the bull dog. See?"

"I do. You're one of the few who look out for Number Two—the Other Fellow. Thanks, sir, for the lesson."

Harrisburg, Pa.

CORRESPONDENCE

THE BEAUTIFUL BOK TOWER

We wonder sometimes at the answer the Master gave his disciples when they criticized the woman who persisted in anointing his feet with precious ointment. Could not this ointment have been sold and the money given to the poor? But Jesus answered: "The poor you have with you always, but me you have not."

Most of you have heard about, though few have seen the wonderful Bok Singing Tower, located at Mountain Lake Park, Lake Wales, Fla. This tower and sanctuary was built by Edward William Bok at enormous cost. It was dedicated to the American people by President Coolidge on Feb. 1, 1929. The tower is a wonderful piece of architecture and can only be appreciated by visiting it and studying its construction and the message of its symbolic engraving.

On Jan. 1 of this year it was my pleasure to visit this place. On arriving the carillonneur was playing "My Old Kentucky Home." People were driving in from different states, but all showed reverence. As we walked up the grade toward the tower and sanctuary, we noted that all were as quiet as possible. As we came nearer we saw a sign along the path: "No men allowed with coats off." This added to the reverence. As we neared the place we saw a great crowd. Some were sitting, some standing with hats off, and others gazing at the beautiful tower trying to get its message.

Why all this expense? Could not this money have been given to the poor? This question might well be asked concerning the beautifying of all parks, buildings and even churches and cathedrals.

Mr. Bok has said that the inspiration for the sanctuary and tower came of that stuff of which dreams are made. His father had beautified an island in the North Sea, turning it from a desert to a fairyland. His grandmother often said to her children and grandchildren: "Wherever your lives may be cast, make the world a bit more beautiful and better because you have lived in it." I believe this world has been made a little more beautiful because of the inspiration of Mr. Bok. I am sure if when we visit this place we catch the spirit that prompted the beautifying of it, we will be lifted nearer to God and appreciate his wonderful creation. To you who visit Florida, I believe it will be well to arrange to visit the sanctuary and singing tower at Lake Wales.

Orion Erbaugh.

Trotwood, Ohio.

THE ONE HUNDREDTH ANNIVERSARY

In 1930 Eld. Daniel Cripe with his family and a number of other families from Montgomery County, Ohio, came to Elkhart County, Ind., and settled just southeast of where Goshen College now stands. Bro. Cripe soon organized a church, and the following year Bro. Studebaker and Bro. Weybright were called to the ministry.

On Thanksgiving Day an all-day meeting was held at the West Goshen church in honor of the one hundredth anni-

versary of the organization of the first church in Elkhart County. In the forenoon Bro. Otho Winger, President of Manchester College, spoke. He has taken an unusual interest in, and made a special study of church history, and his talk was very interesting. Many of those present did not know much about this early history. Bro. Cripe, mentioned above, was an ancestor of a number of those present. In the afternoon talks were given by a number of the older brethren present.

As we attended this meeting we thought of the many changes which have taken place during the past 100 years. From that organization of the first church, Elkhart County now has many churches and a large membership. With good roads, automobiles, and every advantage for worshiping God, are those who are enjoying these privileges doing their best?

Mrs. Clayton Ganger.

Goshen, Ind.

THE MESSENGER—NEW AND OLD

I sat in the assistant editor's chair and helped to care for our first weekly when it was in its infancy, and am today the lone survivor of the promoters of those pioneer days. My connection was severed on account of the meager support the new venture was receiving.

Although I entered fields of endeavor which took me away from literary and into industrial life, my interest in the literature of the church never lagged. Up to and including J. H. Moore, I was personally acquainted with all the editors, except Henry Kurtz. I was familiar with all the changes, consolidations and mergers that took place through the years.

Now having all the activities of the church, her mission, educational, evangelistic, doctrinal and other matters brought weekly in brief form, will be a wonderful convenience and a saver of time and expense in our rushing days of electricity, wheels, wings and gas.

As for the paper in its new form, it will doubtless be satisfactory, as its size will make it suitable for a book. The arrangement in continuing the reading matter from page to page is a decided improvement.

Comparing the present style of writing with the past, there is quite a contrast. The writers of today have greater scholastic ability. They have had college training, but they often forget that the bulk of their readers are just common people who are incapable of following flights above their culture. The simplicity of the Christian Scriptures is the best model.

The trend of this age is away from reading and thinking. People—the young especially—will not submit, or become interested in what is prosy either in preaching, lecturing or literature. They want the practical and pointed—with points that can be easily seen. The writers of lengthy, especially continued story articles, have but few readers. Fiction has had its day. The autos, radios, and movies have reduced the time for and the interest in reading. Our writers must recognize these things, and write with "thoughts that breathe and words that burn."

I take this opportunity to say to my many friends who are readers of the Messenger, that though the burden of eighty-five strenuous years is resting upon me, I still possess considerable vigor and greatly enjoy life, which grows more wonderful, the world more beautiful, my friends dearer, and my Savior more precious as the seasons come and go.

I indulge pleasing anticipations for the future of the Messenger. My prayer is for its abundant success. May those upon whom the responsibility of advancing the glory of the Redeemer's kingdom depends, be guided by wisdom, prudence and love that the benediction of our loving Father can follow to bring glory and honor to his name.

I am lingering on life's western slope
Where sinks the setting sun,
The lengthening shadows round me tell
My race is well nigh run.

The snows of age that never melt,
Have fallen on my head;
I soon shall lay my trophies down,
And number with the dead.

The passing years that bear me on
Seem like the airs of June,
And though my sight is somewhat dim,
My harp is still in tune.

And as I touch the quavering strings,
My soul is all aflame,
It seems the fires of youthful days,
Are burning still the same.

I do not fear or dread the change,
That comes to one and all,
I'm trusting in my Savior's grace,
Who saves us from the fall.

Hollidaysburg, Pa. Jas. A. Sell.

THE KANSAS BRETHREN HOME

We have passed through another pleasant Christmastide, having our usual program on Christmas eve. A most enjoyable time was had by all present, some few however, were confined to their rooms by illness. Splendid talks were given by Eld. Wm. Miller, of the Home, and Bro. Chas. Miller, pastor of the local congregation. Many beautiful gifts were in evidence, and again we thank the splendid folks over the state, whose tokens of love and respect meant much to the guests of the Home.

We desire here to take the opportunity to correct a statement found in the minutes of one of our District conferences, wherein we are quoted as having a number of guests in the Home who were not members of the church, which is incorrect, as at the time of that conference, but one of our number was a member of another religious body, and at this date all guests of the Home are members. As this institution belongs to the Church of the Brethren in Kansas, we aim to, as far as possible, keep it serving the needs of the church, thereby fulfilling its mission and cause for existence, and any digression from this rule is caused by advisability.

It was a wise provision indeed, when our forefathers of the church in this great state of Kansas had a vision of the needs of those who were to follow later on.

Darlow, Kans. R. I. Troup, Superintendent.

OUR GREENE COUNTY WORK

Eld. H. S. Knight, our pastor and elder, is rendering some excellent service to the people of the near-by communities. He is visiting in their homes and finding where mothers and children are cold because they do not have sufficient clothing and bedding. He reports to our clothing bureau and we supply the need, whenever we have the clothing.

He, and Miss Nelie made seven calls in Bacon Hollow this week and three in Shifflett Hollow last week. Almost every day this week Bro. Knight has gone visiting and been a brother through giving out clothing in the homes where he has found the greater needs.

In one home he found a mother and four children living in a small house with not a chair in the home. She and her

(Continued on Page 26)

News From Churches

(Continued From Page 21)

ceived into the church by letter and four by baptism. Twelve letters have been granted. Bro. Daye Strickler was recently named general superintendent of the Sunday-school. Bro. Paul Sargent will superintend the adult department. On Jan. 11 Bro. G. N. Boone gave a valuable discussion on Vocational Guidance. A group of high school students presented, under Mr. Boone's direction, a playlet on the same subject.—Edith McGaffey, McPherson, Kans., Jan. 13.

MARYLAND

Thurmont.—Five of the seven churches of our little town united in the week of prayer services, holding one service at each church, with different speakers each evening. The pastors of the several churches did the preaching. The coöperation and spirit of the services were commendable. Our services are growing in attendance and interest.—T. S. Fike, Thurmont, Md., Jan. 13.

MICHIGAN

Battle Creek.—The Y. P. D. brought us two helpful evenings in November. The first father and son banquet enjoyed here was sponsored by their group. Nov. 16 the play, The Pill Bottle, was given to a full house which responded with an offering of $40, the young people giving half of the sum. This play has been appreciated now by seven audiences, with other waiting dates. They are using the fund to pay their part on Elnora Schechter's support in Africa. Dec. 6 our young people's group was entertained by the Woodland Country Y. P. D. A game supper and joint program were the main features which nearly 100 enjoyed. Bro. Samuel Bowser will be our elder for the coming year; Bro. L. J. Plank, Sunday-school superintendent; Sister Blanche Arnett, Aid president; Walter Miller, president of the B. Y. P. D., with Sister Olive Schechter as their adult advisor. We were glad for the presence of Brother and Sister F. E. Strohm and Brother and Sister R. Weller of Chicago over the Christmas season. Bro. Strohm brought us a good message on God's Goodness. Our welfare secretary has recently had charge of two good programs. The Christmas activities were begun early in the month by showering our pastors. Dec. 21 a full house enjoyed the Christmas program by the Sunday-school, climaxing with a giving service. The younger departments were fittingly entertained during Christmas week; many baskets of provisions were sent out to the needy; about a dozen homes were visited by two groups of carolers. The senior classes waited for New Year's eve to enjoy their social event. There was a fitting program ending with a candle light service. A contest between two classes begins Jan. 1 to end at Easter which has a strong evangelistic motive. Feb. 8 Bro. Keller will bring another illustrated lecture on How We Got Our Bible. —Mrs. David P. Schechter, Battle Creek, Mich., Jan. 6.

Sugar Ridge church met in council Jan. 3. Bro. Hoover and Bro. Arnold of Beaverton, Mich., and Brother and Sister Harley Townsend and Sister Mary Teeter of Woodland were present. Bro. J. J. Cook, our pastor, was installed as elder at this time. Church officers were elected. The church decided to have a Vacation Bible School this summer followed by a series of meetings. A committee was appointed to make arrangements for this. Our communion services, to have been held Thanksgiving night, were postponed indefinitely.—Elizabeth Reeds, Scottville, Mich., Jan. 16.

MINNESOTA

Worthington church met in business meeting Dec. 30. Attendance and interest in the church have kept up very well so far this winter. Dec. 21 a pantomime with Ditson's collection of Christmas carols was presented. Recently two young men have expressed their desire to unite with the church.—Alma L. Schulz, Worthington, Minn., Jan. 14.

MISSOURI

Fairview.—Bro. Ramie Gass, one of our home ministers, began a series of meetings here Aug. 17, preaching each evening for three weeks, teaching school and preaching at night. On the evening of the 30th we held our love feast with Bro. A. W. Adkins officiating. Bro. Gass continued the meeting another week, closing Sept. 7. As a result nine were baptized. Bro. Gass and his wife are doing a wonderful work among the young people. Thanksgiving Day we met for all-day worship with singing and a short talk by Bro. Gass in the forenoon. After dinner the Sunday-school gave a short program. The offering of $20 was for home missions. We met in business council Jan. 10. Officers chosen for the coming year are: J. B. Hylton, elder in charge; Bro. Ramie Gass, assistant; Bro. J. F. Stewart, Sunday-school superintendent; the writer, Messenger agent and correspondent. In December we organized a Christian Workers' Meeting with Bro. R. L. Gass, president.—Mrs. J. B. Hylton, Ava, Mo., Jan. 13.

Peace Valley church met in council Jan. 3. Bro. P. L. Fike was reelected elder in charge. Church officers and committees were chosen. Bro. S. L. Jarboe was reëlected Sunday-school superintendent; Sister Maria Zirkle, president of the Christian Workers; Sister Zella Fike, church clerk; the undersigned, correspondent. The Aid Society gave a very good report of their last year's work.—Minnie M. Jarboe, Hutton Valley, Mo., Jan. 10.

NORTH CAROLINA

Cub Creek Mission.—Dec. 21 a series of meetings was held here by Eld. H. H. Masters who preached fifteen sermons. As a result there were twelve accessions to the church by baptism. This is in a community where the Brethren are practically unknown.—Stella Masters, Bakersville, N. C., Jan. 13.

OHIO

Bellefontaine.—We had a Christmas program Dec. 21. In the morning the junior department gave their program; we also had a consecration service for two babies. In the evening the young people gave a program consisting mostly of music. We decided to have two weeks of pre-Easter services.—Lillian Crim, Huntsville, Ohio, Jan. 13.

Black Swamp church met in council recently. Sister Ida Garner was reëlected as leader of our prayer circle. The younger classes of the Sunday-school gave a Christmas program the evening of Dec. 23. Our Christian Workers' Society elected Sister Blanche Stoner president. The Sunday-school is growing in interest and attendance.—Mrs. Asenath Baker, Lemoyne, Ohio, Jan. 13.

Chippewa.—Sunday morning, Dec. 21, Eld. G. W. Kieffaber of Akron, Ohio, brought us a message on Gifts and Giving. In the evening the Sunday-school put on a program of readings and music. This was followed by an able address by Lloyd M. Hoff of Manchester College. It was a pleasure to have him come to the church home of his youth for his first talk after having received his Ph. D. degree at Ohio State University on Dec. 19. A liberal offering was received for missions. In addition to this the superintendent of the Sunday-school announced that the $10 usually spent for oranges for the school would be added to the offering. During the holidays a ministerial and Y. P. D. District conference was held in Hartville church. A number of our young people were in attendance and reported a splendid conference with excellent speakers and fine interest. Jan. 8 the members convened in quarterly council. The Sisters' Aid also elected officers for the year. Since last September we have been without a pastor. The home ministers have been filling the pulpit very acceptably on Sunday morning and occasionally outside help is invited in.—Flora I. Hoff, Wooster, Ohio, Jan. 10.

Circleville.—For the past three months our Sunday-school has been having the finest attendance that we have had for some time; the average being 104. Bro. Chas. Essick is superintendent. Our pastor, Bro. L. D. Young, has been bringing some wonderful messages. Sunday mornings he has been giving a series of sermons mostly to the young people. Since Bro. Young has taken charge of the work the attendance of the Sunday-school has increased from forty-five to 155. People take such a great interest in his sermons that we have also been having large crowds at our evening services. Oct. 17 the Aid Society was reorganized with Sister L. D. Young, president. Nov. 21 the young people organized a Y. P. D. with Wm. Robinson, president. They meet every two weeks on Friday. On Thanksgiving morning we had a sunrise meeting, after which breakfast was served. Dec. 21 the junior Sunday-school classes gave a very fine Christmas program. In the evening a sermon was given by pictures, The Other Wise Man. Christmas eve our pastor took a group of young people to Charleston where they helped put on an entertainment. Dec. 28 the adults gave a splendid program, Grandfather's Plan. An offering of $25 was taken. On New Year's eve the Y. P. D. entertained the adult Bible class at a watch party. Two young sisters have been baptized recently. The Y. P. D. plans to go to Charleston to organize a joint Y. P. D. society. Bro. L. D. Young and a group of junior boys have also organized a boys' club, Knights of the White Shield. We are expecting to have our revival services soon.—Eunice Smith, Circleville, Ohio, Jan. 12.

East Dayton.—Oct. 23 the Aid Society merged into an organization for all women of the church. Each one gives as the Lord has prospered. Monthly meetings are held where missionary programs are given and the work done in the homes is distributed and returned. Quarterly meetings are also held; these the men are invited to attend and an inspirational program is given. On Thanksgiving Day the church met in an all-day service. The forenoon was given to thanksgiving. In the afternoon Bro. C. F. McKee of Ft. McKinley gave a very helpful address after which an offering of $265 was taken for the building fund. In the evening we began a ten day revival very ably conducted by Sister Goldie Killian of Fairfield, one of the home ministers. Six were baptized. Home talent provided special music each evening. The meeting closed with a love feast at which about 150 were present. Our pastor, Van B. Wright, officiated. Dec. 9 the church met in council with Eld. D. G. Berkebile presiding for the last time, as beginning Jan. 1 the church is no longer under the direction of the Mission Board. Eld. C. F. McKee was chosen elder; Dacie Baldwin, clerk; the writer, Messenger agent and correspondent. Dec. 21 the young people gave a very impressive pageant. On Christmas eve the primary department gave a program consisting of songs, recitations and a play. Jan. 4 the Lutz quartet from Middle District favored us with several selections.—Lida Baldwin, Dayton, Ohio, Jan. 13.

Hartville.—The church enjoyed several special programs given by the Y. P. D. during the month of November. Thanksgiving day was filled with spiritual blessings. The message in the morning was given by our pastor after which an offering was taken for home missions. The communion service was observed in the evening. The two new Sunday-school rooms in the church basement are completed and are much appreciated. Movable partitions can quickly be adjusted so the space may be used on communion occasions or District gatherings. The primary and intermediate departments gave their Christmas programs Sunday morning, Dec. 21. In the evening the young people presented the pageant entitled, "To All People," to a large and appreciative audience. Under the direction of the Welfare Board a number of baskets were filled and distributed to poor and needy families, thus adding a bit of Christmas cheer to their homes. The Ministerial In-

stitute of the Northeastern District of Ohio was held here on Dec. 29 to 31. The theme of the institute was "The Holy Bible—the One Book for All People." The program consisted of many interesting lectures. Bro. Edward Frantz of Elgin, Ill., was the principal speaker who delivered six Spirit-filled messages. Our regular quarterly business meeting was held Jan. 3. The various committees presented reports indicating a wholesome activity in their work.—Emma Brumbaugh, Hartville, Ohio, Jan. 6.

Middletown.—The last year shows a greater attendance record than the previous year which indicates that much effort is being put forth by our faithful and never-tiring leaders, Brother and Sister C. G. Erbaugh. The young people's class is still progressing nicely, although a new class recently started took some of the members away. Dec. 6 the church had communion services with Bro. Erbaugh officiating. Christmas evening a program was given by the beginners, intermediates and young people's class. A musical program was given about three weeks ago which proved interesting and brought forth much unknown talent. New Year's eve the services were in the order of an old-fashioned testimonial meeting. Our revival is to begin Feb. 1 with Bro. Click as evangelist.—Mabel Lamb, Middletown, Ohio, Jan. 15.

Portage church met in council Jan. 6 for the purpose of electing officers for the year. Bro. Geo. Garner was unanimously reëlected elder for another year. Bro. Albert Hartsough is our Sunday-school superintendent. The young people have recently reorganized and we expect greater work from them this year. Our attendance has been good this winter and interest is fine.—Beatrice Hartsough, Wayne, Ohio, Jan. 14.

Richland.—Our church activities have been steadily moving ahead under the leadership of our pastor, Bro. R. H. Cox. While we are one of the smaller church groups, our work is now well organized in all departments, with the outlook encouraging. Four new members were received by baptism, in addition to four reported in the Messenger of Nov. 8, as the result of our evangelistic meetings last October, in charge of our pastor. At our last regular council for 1930, officers were elected as follows: Elder, R. H. Cox; clerk, C. E. Copeland; trustee, B. F. Pifer; Messenger agent, Edna Pifer; correspondent, Harold Copeland. The church voted to extend the term of Rev. R. H. Cox as pastor until Sept. 1, 1932. It is entirely possible that there are members of our church who have in recent years located in Mansfield or vicinity, and are not in active contact with the church. You will confer a real favor upon them and our church if you will send the names and addresses of any such members to the undersigned, and we shall at once get in personal touch with them in an attempt to secure their participation in our church activities.—Harold Copeland, 60 Mendota St., Mansfield, Ohio, Jan. 8.

Ross church met in council Dec. 27. S. I. Driver was reëlected elder for another year; Frances Detrick Bendure, Sunday-school superintendent; Mary Redmond, church correspondent. We decided to hold a series of meetings next fall. Our pastor, A. L. Coil, is doing a faithful work among us. We have a live Y. P. D.—Mary Redmond, Mendon, Ohio, Jan. 13.

Springfield (N. E.).—Our members' meeting was held Jan. 10. The ministerial board is to arrange for evangelistic meetings in 1931. Nov. 30 the young people presented the missionary pageant, Sacrifice. At a union Christmas service in the M. E. church, Bro. Petry gave the message. Dec. 28 we had our Christmas program for the children. Jan. 1 we met at the church for an all-day service. In the forenoon our pastor gave a New Year sermon and at the close there were three confessions. A number of well-filled baskets were given to needy families near the church. In the afternoon the program, Our Early Church, was given by the men's and the women's Bible classes. Jan. 11 seven were received by baptism. Instead of the regular Sunday evening sermons our pastor is putting on a program of special teaching in doctrine and practice of the church. Much interest is shown in this work and we feel it is needful for those who have recently come into the church. Thanksgiving and Christmas offerings were given to District and general mission work.—Alice C. Mumaw, Mogadore, Ohio, Jan. 16.

Toledo (First).—On Oct. 5 Bibles were presented to three scholars of the Sunday-school for two years' perfect attendance, New Testaments to nine scholars for one year's perfect attendance, and silver medals to three scholars for three years' perfect attendance. The Sunday evening services which are called the Happy Hour Services continue to grow in attendance and interest. The regular council was held Dec. 2. J. F. Hornish was elected elder for the coming year; this is the fifth year he has been elder of the church. Other officers also were chosen. It was decided on account of the financial crisis not to have an evangelist this year. Instead the month of February will be made decision month and our pastor, R. R. Hatton, will preach evangelistic sermons each Sunday. Officers and teachers of the Sunday-school will do personal work and each one make it his motto to win one soul for Christ. The fourth annual fireside service was held Dec. 21. At this time each person is asked to bring articles of food to be placed on the altar beside the fireplace. The pastor gave a Christmas sermon on the subject, Our Best Christmas Present. Thus twelve families were given baskets of food. Sunday evening, Dec. 21, the Christmas program was given. An offering of $18 was taken for the District Mission Board. Sunday evening, Dec. 28, Bro. Hatton conducted the fifth annual candle light service. There were special music, a sermonette on the subject, Outward Bound, and a march of the months by twelve girls. The Sunday evening services during January will be a series of sermons on the subject, Back to the Home. Jan. 4 two were received into the church by baptism and one on former baptism.—Fay McKimmy, Toledo, Ohio, Jan. 6.

Upper Twin (Eaton house).—This church recently celebrated her fifth anniversary with appropriate services. Bro. Norman B. Wine of Dayton, Ohio, a former pastor, spoke in the morning and Bro. B. F. Petry of Burnettsville, Ind., a resident minister for many years, was the principal speaker in the afternoon. In the open forum which followed several ministers and laymen freely participated. The whole event was sponsored by the Home Builders Sunday-school class. This little plant has made a commendable growth in this short time. The membership is now about 150. They have a busy and efficient pastor, Eld. Ira G. Blocher, and have built the commodious, modern house of worship without District aid, and hope to meet all requirements laid upon them. The Christmas program was inspiring. The lower Sunday-school grades with their teachers had the forenoon services which included a pageant and appropriate music. The quarterly business meeting the first of the year brought out some interesting reports. The Aid report showed total receipts of almost $600, while the average attendance was only four plus. Their receipts have been augmented by serving meals. The Y. P. D. organization of the county met with us Jan. 11 and held two important sessions. After the banquet, Bro. N. B. Wine gave them a fine talk. Two reels of instructive pictures were shown at the close; and another high point in their commendable work was reached. Bro. Guy West of North Liberty, Ind., has been secured as our evangelist for a campaign in March. The new Gospel Messenger is meeting with universal approval and a larger list of readers is fondly anticipated. We use all our own church literature, and at our last business meeting made arrangements to secure 100 new hymnals.—A. G. Crosswhite, Eaton, Ohio, Jan. 13.

OKLAHOMA

Thomas church met in council Dec. 28. Church officers and members of various boards were elected for the year. Bro. E. R. Herndon was again chosen elder with Bro. Albert L. Williams, assistant. Bro. W. B. Gish is Messenger agent; the writer, correspondent. A Christmas program was rendered Dec. 21 by the Sunday-school after which an offering was taken for world-wide missions.—Mrs. H. L. Hutchison, Thomas, Okla., Jan. 15.

OREGON

Portland.—Nov. 1 an anti-cigarette and temperance program, directed by the welfare committee, was given during the worship hour. Our communion service Nov. 22 was enjoyed by sixty members. Bro. Leander Smith officiated. The following day, during the morning worship hour, the new hymn books were dedicated and then a mission memorial service was held for Bro. W. B. Stover. In the evening the young people presented an excellent missionary program dealing with India. The Thanksgiving offering for home missions totaled $66. A mission study class and also a mid-week prayer meeting have been in progress for some time. The Star of India is the principal book studied. The travel lecture by D. W. Kurtz on Dec. 10 was a great privilege enjoyed by a large audience. At our recent council meeting officers and committees were elected for the year. Bro. Leander Smith was again chosen elder and Bro. Tom Cavert, clerk and treasurer. Dec. 21 a Christmas program was given by the junior Sunday-school. Bro. Weiss was presented with a fountain pen in appreciation of his loyal service as pastor. Sunday morning, Dec 28, a much appreciated program of music and readings was given at the preaching hour. Watch meeting was enjoyed by a large number of members and friends. After an evening of games and refreshments, a most impressive midnight prayer service was held. During the evening a gift was presented by the Sunday-school to Bro. E. M. Hubbard for his years of faithful service rendered the church and Sunday-school in various ways. The Junior League has taken on new life with a good attendance and much interest manifested at each meeting. The B. Y. P. D. is preparing to give a missionary pageant early in February. Our Sunday morning service is well attended. The deeply spiritual devotional service and sermon by the pastor and special music under the direction of Bro. Howard Miller make it a very enjoyable hour. The Aid Society has served lunches to business men and women every two weeks during the past year. We shared in the Women's project by giving $25 to the Girls' Boarding School fund. Recently the Aid sponsored a mother and daughter banquet, with a view of forming an organization at a later date. About fifty were present and all showed appreciation of the address given by Sister Leander Smith of Newberg.—Nora Rench Pratt, Portland, Ore., Jan. 5.

PENNSYLVANIA

Altoona.—First church met in business meeting Jan. 9. Officers were elected for the year beginning Jan. 1, also delegates were chosen to District Meeting. Reports of committees showed the finances in good condition. Our relief committee is doing a splendid work among our people.—Mrs. Linnie Dilling, Altoona, Pa., Jan. 10.

Altoona (First).—Dec. 7 Bible Day was observed by the church. Biblical instruction, blessings of spiritual interpretation, and the practical place in life's work of the individual were stressed by teachers and pastor. The second Sunday was devoted to young people's work of building up the church in all its branches. Location of God's servants in his church and the expansion of church welfare were discussed by the young people. Dec. 21 the Sunday-school reviewed its work of the year and reported unifying progress. Dec. 28 the church observed homecoming day with former organizers, friends and pastors. Bro. Jas. A. Sell of Hollidaysburg, Pa., gave memory sketches of the beginning of work here. I. Harvey Brumbaugh of Juniata College gave

(Continued on Page 28)

OUR GREENE COUNTY WORK

(Continued From Page 23)

husband worked hard but raised no crops last year because of the drought. She said she found it impossible to lay by enough money to buy a pair of stockings for herself, for all the money they could make in every way had to be used to buy food. To this family and about six others we have recently given good warm comforters. In the past month we have given coats, underwear, hose, dresses, trousers, and wool socks to more than two dozen families; to two families that suffered the loss of their homes by fire, with practically everything burned up, we gave clothing and bedding.

All of you good friends who contributed clothing this year may feel assured that you have helped to relieve suffering. When clothing is sent here we take out what is needed for our beds in the girls' and boys' dormitories and also keep what clothing fits our group of children. The remainder of the clothing we place in our clothing bureau and open this bureau to the public on Monday and Friday afternoons. We sell this clothing to our people at very low prices. This year we have done much more giving than other years because of greater need. We ask Bro. Knight or some one else who knows the conditions in the homes to recommend to us the families unable to pay for clothing.

Our school family is well and happy to have good food and a warm, comfortable place in which to live.

Geer, Va. Mrs. O. R. Hersch.

CHRISTMAS AT THE BRETHREN'S HOME GREENVILLE, OHIO

We sometimes forget that Christmas really means the celebration of the birth of the greatest Gift to the world, but folks who live in an institution not only appreciate this great Gift, but the little love gifts bestowed upon them. The depression made us wonder whether or not our folks would be remembered as usual this Christmas, but we are happy to say they were remembered in a wonderful way.

On Sunday before Christmas a large delegation came from the Salem congregation bringing a splendid treat for every one in the Home. They also gave a program of gospel songs. On the following Sunday a large delegation from the Poplar Grove church came with a splendid program, a gift for each of the old people and each of the children, and a treat of fruit for every one. Between these two dates there was a nice treat of popcorn, oranges and homemade candy sent to the old people by the good folks of Brookville, also from the Gratis Aid Society. The latter also gave six nice blankets. The West Dayton Aid Society sent a large box of prunes. There were other treats and a beautiful cake for the old people's Christmas dinner.

The children received useful gifts from the Rosebud, Good Cheer and Unity Sunday-school classes from Trotwood, Brookville and West Dayton. The primary department of the Painter Creek Sunday-school gave $5, a brother and sister $4.00 and the Standard Nut Margarine Co. $1.50. We used this money to get blankets for the children's beds.

We were made happy to see our folks all so pleased. However, with all our happiness there was sadness caused by the death of our oldest member, Grandma Cannon, who passed away on Dec. 30.

Two months ago our folks enjoyed a very spiritual love feast with the following ministers present: L. A. Bookwalter, E. S. Coffman and J. B. Gump. All but three of our old people attended the feast.

Taking into consideration the fact that eleven of our guests are pretty well up in the eighties, the health in the Home is quite good. But one sister is ill at this time.

We appreciate the service of love from all who assist in making this Home a pleasant place to be.

Greenville, Ohio. Mrs. Willis C. Kreider, Matron.

AN OLD TIME MEETING

Dec. 28 I was called to McPherson to an old-fashioned service such as we used to have fifty years ago. As near as we could, we did as we used to do. Bro. D. H. Heckman had charge of the program; Bro. John Rhodes led the singing. Bro. L. B. Ihrig read Rom. 12 and led in prayer, followed by the Lord's Prayer by Bro. Heckman. We lined the old hymn, A Charge to Keep I Have, which the audience sang with feeling.

The writer then brought the message from Rev. 3:14-22. Eld. E. E. John closed with an earnest prayer for more consecration and loyalty. Afterward we enjoyed an hour of old time fellowship and visiting, with reminiscences of the past.

The crowd was large and all seemed to enter into the service with reverence. The McPherson church is to be commended for her appreciation of the work of our fathers and her hope and aspirations for the future. The morning service was in charge of their very able and efficient pastor, H. F. Richards. We will not soon forget our visit to McPherson.

It would be a fine thing to hold such meetings occasionally for the benefit of our young folks as well as the older ones. Thus the missionary zeal, pioneering spirit and deep devotion of our fathers and mothers will not be forgotten.

Darlow, Kans. W. H. Miller.

CRIPPLING OUR BEST INTERESTS

Much to the disappointment and regret of the God-fearing people of Ashland, Ohio, at the election of Nov. 4, the ordinance against Sunday movies was repealed, and on the following Sunday the movies were opened in the city. The citizens who voted for the protection of the Lord's Day looked on with concern. For these are times when Christians must stand strong in the faith of their fathers, trusting in the strength of the One who is all powerful. They should work with stout hearts and steady nerves that apparent defeat may be turned into victory.

While many good citizens of Ashland voted for the best interests of the city, still there were enough who voted for the repeal to carry it. I believe that a good many who voted against their best interests were like the individuals in the parable, who receive impressions quickly but do not retain them long. The question of the protection of the Lord's Day in Ashland is not settled because it was not settled right. The people who have the best interests of Ashland at heart propose to keep on working for the reverence of the Lord's Day and to protect it against those who would make it a day of sport, amusement and commercialism.

It has been pointed out to the citizens of Ashland that the law of God and the state law still stand. Thus anyone who attends the movies on Sunday violates the law of the state and the law of God. Amidst the clashes and strife of the restless world the gospel of Christ calls his followers to take a firm stand and work unitedly for the pulling down of strongholds of sin and the upbuilding of

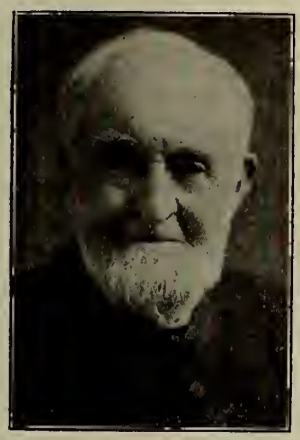
his kingdom in this world. Hearing and doing we build on the rock. Hearing alone we build on the sand. Will our building stand the test?

Ida M. Helm.

Ashland, Ohio.

ELD. DAVID B. WINEMAN

Eld. David Bock Wineman, youngest son of Bro. Matthew and Sister Catharine Bock Wineman, was born near Spring Run, Franklin County, Pa., on Feb. 14, 1845, died Nov. 23, 1930. He was baptized at the age of twenty and proved faithful to his baptismal vows and was soon elected to the deacon's office in the Bridge congregation. A few years later he was called to the ministry. He began his ministry with a loyal heart. His first sermon was preached in the Fogelsanger house; text, Luke 13:24.



In 1869 he was married to Sarah B. Kaufman. To this union five children were born, of whom two survive, also four grandchildren and one great-grandchild. Before his children were all reared his wife died. Jan. 12, 1892, he married Rebecca N. Kaufman. One daughter was born to them who survives with the mother.

During the fifty-three years of his ministry he missed very few of his appointments, even though it required much labor and exposure. In 1907 he moved to Adams County, Pa., and since then had labored in the Marsh Creek congregation.

He had committed much of the Bible to memory and after he no longer was permitted to meet in the house of God he would deliver whole sermons lying in his sick room.

In November, 1929, the Ridge congregation appointed a homecoming day in honor of Bro. Wineman. Although feeble he was able to attend and delivered again his first sermon.

Funeral services were conducted in the Union church in Mummasburg by Eld. W. G. Group and Rev. Amos Myer of the Mennonite church, and at the Upper Strasburg Mennonite church in Franklin County by Eld. W. G. Group and Eld. Jos. Burkhart. Interment in the cemetery adjoining the church.

Mrs. Minnie E. Kline.

Gettysburg, Pa.

JOSEPH BENJAMIN WAMPLER

Bro. Wampler passed out of this mortal life into the life eternal at the age of seventy-five years, three months and twenty-nine days. He was the son of John and Barbara Beery Wampler. He was born near Mount Sidney, Augusta County, Va., and spent his entire life in this and adjoining communities.

Bro. Wampler was born of sturdy stock. His father was a most substantial citizen, and both he and his wife were most faithful members of the Church of the Brethren. Every one of their children followed in the footsteps of their parents. The subject of this sketch loved his church and her worship. He could always be counted present at public services.

Bro. Wampler was twice married and raised two sets of children. Miss Nelie, as she is familiarly called, is the oldest of the first children; there were thirteen in all.

Miss Nelie is known far and wide among all classes as a worker among the mountain folk of the Blue Ridge, Greene County, Va., and as a teacher of rare ability. She has been a teacher and religious leader among this people for twenty-two years. She has taught in the Greene County Industrial School since its founding eight years ago. She taught for fourteen years at one place in the public school before the founding of the industrial school. Few did more to make possible the industrial school than did Miss Nelie. And there are few women, if any, more loved by the simple mountain people. The gift of such a daughter and worker to the church and world should memorialize the name of her father, Bro. Joseph Benjamin Wampler.

Dayton, Va. H. C. Early.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brubaker-Johns.—By the undersigned at his residence, Dec. 5, 1930, Herbert A. Brubaker of Hooversville, Pa., and Sadie A. Johns of Windber, Pa.—Lewis S. Knepper, Huntingdon, Pa.

Davis-Switzer.—At the bride's home, Brother and Sister S. O. Switzer, on Christmas day, Bro. Estelle Davis and Sister Ruth Switzer, both of Haxtun, Colo., by the undersigned.—I. C. Snavely, Haxtun, Colo.

Eikenberry-Markham.—By the undersigned, in the Wenatchee Valley church, following the New Year watch night services, Otto K. Eikenberry and Florence E. Markham, both of Wenatchee.—W. Earl Breon, Wenatchee, Wash.

Kelley-Coulter.—By the undersigned at his home, Jan. 10, 1931, Mr. Clarence Kelley of Enid, Okla., and Sister Bertha Coulter of Helena, Okla.—J. S. Ayres, Aline, Okla.

Longenecker-Newell.—By the undersigned at his home Jan. 14, 1931, Bro. Emmert C. Longenecker and Miss Ida E. Newell, both of Gettysburg, Pa.—W. G. Group, East Berlin, Pa.

Miller-Ford.—By the undersigned at his home, Dec. 20, 1930, Bro. Gerald Miller of 3442 West Van Buren St., Chicago, Ill., and Sister Esther Ford of Aline, Okla.—J. S. Ayres, Aline, Okla.

Ream-Petcher.—By the undersigned at the home of the groom's mother, Dec. 28, 1930, Mr. Arthur Ream of Chicago and Miss Marie Petcher of Orland Park, Ill.—Elgin S. Moyer, Oak Park, Ill.

Verbeck-Longanecker.—By the undersigned Jan. 1, 1931, at the home of the bride's parents, Brother and Sister S. G. Longanecker, Tonasket, Wash., Bro. Lynn H. Verbeck and Sister Jessie Longanecker, both of Tonasket, Wash.—J. U. G. Stiverson, Tonasket, Wash.

For "Grace" at Table and "Family Devotions," Use—

Think on These Things

By Amos R. Wells

A new book of daily meditations throughout the year. For each day it suggests the Bible reading, prints selected verse with meditation, illustration, or quotation, ending with a short prayer. **Helpful in training the devotional life.** 254 pages. **$1.50.**

God's Minute

A collection of 365 one-minute prayers, one for each day of the year. Prayers were written by leading Christian men and women. **At the top** of each page is a Bible passage encouraging prayer. **Thousands have used this book with great profit to themselves.** 384 pages. Cloth, **60c.** Keratol, **$1.00.** Art Leather, **$1.25.**

Grace Before Meals

By Nyce and Bunyea

Suggests a table prayer for each day. Prayers are short and pointed, asking for **something** definite, thankful for some special blessing. **Its** use will lead you out of your own narrow and sometimes selfish prayers. 167 pages. Plain edges, **50c.** Gilt edges, **60c.**

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

News From Churches

(Continued From Page 25)

discourses on church doctrines in the home and functioning as people in God's purposes through Jesus Christ. The year closed with the usual prayer meeting and renewal of church obligations.—Homer A. Fether, Altoona, Pa., Jan. 13.

Carlisle church met in council with Eld. J. E. Trimmer presiding. The most important work was the election of officers for the year. Secretary is J. E. Faulkner; Messenger agent, J. W. Shatto. The church asked the trustees to consider plans for repairing the church and if found feasible, to proceed with the work. Since our last report three have been added to the kingdom.—J. E. Faulkner, Carlisle, Pa., Jan. 8.

Coventry.—There is an increased interest shown in the regular services. A number of special programs have been given during the holiday season. A mother and daughter missionary meeting was held Nov. 18. A missionary play, written by Brother and Sister H. Stover Kulp, was rendered. Mrs. Kulp also told of the women's work in Africa. A social hour at the close was enjoyed by all. The Coventry and Parkerford congregations united in a Thanksgiving service at the Coventry church. Bro. Kulp preached the sermon. A white gift service was held Dec. 21 when $102 was given for missions and local relief work. Beside this each class brought contributions of food to be given to the needy of the community. Dec. 27 the young folks of the Green Tree congregation gave a sacred cantata which was much appreciated. A watch night service was held New Year's eve at the Coventry church. Seven have been received by baptism since our last report.—Elizabeth Kulp, Pottstown, Pa., Jan. 16.

Geiger.—We held our quarterly business session Jan. 2. Officers were elected for the ensuing year. Bro. H. Q. Rhodes was reëlected elder and pastor. Four deacons were elected and installed with their wives at this time: Brethren H. J. Beabes, Robt. Hottle, W. C. Weigley and Geo. Baer. During the year the congregation lost four members through death and received twenty by baptism.—Wilbert G. Beeghly, Somerset, Pa., Jan. 12.

Harrisburg.—Jan. 4 at 2:30 P. M. a goodly number gathered at the Polyclinic Hospital for song service. Jan. 7 Bro. Zobler with his helpers rendered another program in song. Sunday morning, Jan. 11, Bro. H. Spenser Minnich preached for us on the theme, The Mustard Seed. Our second annual Bible institute will be held Jan. 12 to 16. The main speakers are Bro. J. E. Whitacre on Personal Evangelism, and Bro. Homer Blough on The Sermon on the Mount. Our revival will begin Feb. 15 and continue two weeks conducted by our pastor, Bro. J. E. Whitacre. Jan. 1 one young man was received by baptism, and Jan. 11 two were received by letter. It was decided to hold our love feast April 5.—Sallie E. Schaffner, Harrisburg, Pa., Jan. 11.

Huntingdon.—Under the direction of our pastor, Bro. F. B. Statler, we had a six weeks' school of missions, with an average attendance of ninety-six. All departments studied India. Brother and Sister Pittenger were valuable helpers in the work because of their knowledge of the manners and customs of India. Dec. 14 the Holy City was sung by the girls' glee club of the college. Dec. 21 the juniors and intermediates gave a program during the Sunday-school hour. A white gift service, The Shepherd's Vision, was given in the evening. The offering of $113 was given to foreign missions. Since our last report two were received into the church by baptism and four by letter. New Year's eve the young people conducted a watch night service. Bro. John Ellis, home from Bethany Bible School, was the main speaker. From now until Easter the main work of the church is to be evangelism. A personal visitation among the members and others in our vicinity is to be started soon. Evangelistic services will be conducted the week prior to Easter. The church is enjoying the fellowship of Sister Jennie Mohler, returned missionary from India.—Mrs. O. R. Myers, Huntingdon, Pa., Jan. 12.

Lebanon.—The church met in council in the Lebanon house Jan. 1. Since our last council seven were received by certificate and four by baptism. The membership now numbers 454. The new officers for the Christian Workers' Society were approved for a term of one year. The church approved a recommendation by the official board to grant our elder in charge financial aid; he has the oversight of three congregations at present. We were glad to have Eld. S. G. Fahnestock, lately of Myersville, Md., move into our locality. The Sunday-school in Lebanon is growing, now numbering almost 300; we need larger space. Bro. Amos Hottenstein from East Petersburg was with us Nov. 2. On the same evening the young people rendered a program in Lebanon. Nov. 30 the Christian Workers decided to use $100 for alleviating distress of the unemployed. Dec. 14 our District Sunday-school Secretary, Roy Forney, gave a creditable talk to the school and preached an inspiring sermon. Thanksgiving services were held in Lebanon and an offering was lifted for the General Mission Board.—Martha Z. Eckert, Lebanon, Pa., Jan. 12.

Lititz church met in council Jan. 7. The following officers were elected: Trustee, Bro. H. H. Royer; Sunday-school superintendent, Bro. J. G. Breitegan; Christian Workers' president, Sister Edna Mohler. The church adopted the weekly envelope system. Reports of the work of the church during 1930 were very encouraging. Our membership now numbers 240. A young people's meeting will be held Feb. 8. Our love feast will be April 3. The church will have a Bible institute May 1-3 to be conducted by instructors from Elizabethtown College. Dec. 16 Bro. Harper Snavely of Myersville, Md., gave a splendid chalk talk. Dec. 21 Dean A. C. Baugher of Elizabethtown College preached for us. The Sunday-school rendered an excellent program Christmas evening.—Florence B. Gibbel, Lititz, Pa., Jan. 8.

Little Swatara.—Our council meeting was held Dec. 20 when church officers for the year were reëlected. Bro. Wm. Dubble of Reistville preached for us on Christmas morning. In the evening a splendid Christmas program was rendered. Jan. 4 at the Ziegler house Bro. Roy Forney, District Sunday School Secretary, visited the Sunday-school and also preached the morning sermon.—Elizabeth Meyer, Myerstown, Pa., Jan. 13.

Maple Grove church met in council Sept. 14 and elected the Sunday-school and church officers: Paul Berkey, superintendent, and Harold Trent, assistant; Bro. S. W. Pierce, elder; P. C. Strayer, pastor. The Y. P. D. had a program Sept. 14. Sept. 21 the Locust Grove, Conemaugh and Maple Grove Sunday-schools held a convention at the last named church. We held our homecoming meetings Sept. 21 to 29 with services each evening during the week and three services on Sunday. Bro. L. B. Harshberger delivered the message morning and evening and Bro. J. A. Robinson the message in the afternoon. Oct. 24 we held our love feast. The young people of Maple Grove gave several programs during the summer. Dec. 22 we had our Christmas program and white gift offering. Several baskets were sent to needy families and the rest was given to the Salvation Army for the poor. Dec. 28 Bro. S. W. Pierce held an installation service for the church officers. Jan. 4 eight of the scholars of the teacher-training class received diplomas. During the summer we had a furnace installed in the church, the inside of the church was repaired, the walls plastered and new windows put in.—Mrs. P. A. Berkey, South Fork, Pa., Jan. 12.

Meyersdale church met in council Jan. 13. Officers were elected for the year. Under the able leadership of Bro. Detwiler the choir rendered the cantata, The King Cometh, on Dec. 19. On invitation from the Reformed people of Salisbury, Pa., it was rendered in their church on New Year's eve. Dec. 21 under the supervision of the departmental superintendents a splendid program was given by the Sunday-school children. Dec. 29 Dr. Hartsler of Bluffton College, Ohio, gave us a very interesting illustrated lecture on the Passion Play. During the first part of January we coöperated with the other Protestant churches in a week of prayer. Bro. Detwiler is giving us wonderful sermons and for the next few months his Sunday evening sermons will be evangelistic. He has challenged all of us to do our part in this campaign which will reach a climax at Easter. The Aid Society is quite active and deserves much credit for work done. From quilting and a few other sources we took in $478.93 for the year.—Mrs. Lloyd R. Vought, Meyersdale, Pa., Jan. 16.

Myerstown.—Christmas evening following a program, Bro. Howard Merkey addressed the audience. Jan. 4 Eld. Michael Kurtz gave the message both morning and evening. At the missionary meeting Jan. 11 Bro. Caleb Bucher spoke on, Master of Human Destinies, and Sister Elizabeth Sholly on, The Work at Bethany Bible School. Jan. 25 revival services will begin in the Myerstown house, Bro. W. G. Group of East Berlin is expected to be with us. A Bible institute is to be conducted in the near future.—Alice B. Royer, Myerstown, Pa., Jan. 13.

Quakertown.—Services were held Thanksgiving evening. Dec. 20 we held our quarterly business meeting. Dec. 5 Miss Dorothy Nichols, an inmate of the Convent of the Good Shepherd, lectured for us on the subject, From a Dead Religion to a Living Faith. We had special services Christmas morning at 6 o'clock. The carol singers started at 4 o'clock and concluded at the church, assisting in the services. This early morning service was a great inspiration to all present, being the first such ever held in the congregation. The most active organization of the church is the Ladies' Aid; they are making quilts and comforters and meet once a week. Our pastor, B. B. Ludwick, is trying to organize a Men's Work society; the sisters are planning a similar organization.—Mrs. Raymond Bleam, Coopersburg, Pa., Jan. 14.

Roxbury.—Since my last report we had the pleasure of listening to Elders C. D. Bonsack, H. Stover Kulp and J. A. Buffenmyer. Their messages were timely and were enjoyed. Bro. Kulp exhibited a number of articles from the Africa field. A missionary offering of $25 was taken. Union Thanksgiving services were held in the M. E. church, with our pastor, T. F. Henry, delivering the sermon. He also spoke in the Westmont union services. At the Thanksgiving services the offering was lifted for the Christian Home of our city. Our Christmas program was rendered Dec. 21, at which time we also gave our white gift to District missions. We met in business meeting on New Year's evening. Officers for the year were elected. J. A. Buffenmyer was retained as elder. A query relative to non-resident and inactive members is sent to District Meeting. Delegates to District Meeting are Brother and Sister T. F. Henry, Harriet Noon and the writer. The various treasurers gave their reports, all of them showing substantial balances. The reports of the Aid Society and the Ladies' Missionary Society were especially encouraging. The former held forty-four meetings with an average attendance of nine; the latter meets monthly. Two certificates were recently granted. Our church is nearing completion.—Jerome E. Blough, Johnstown, Pa., Jan. 5.

Shade Creek congregation met in council Dec. 17 when church officers were elected for the year. Since our last report six have been received into the church by baptism. A program was rendered at the Berkey church Thanksgiving evening at which time an offering was lifted for home missions. A Christmas program was given at Berkey Dec. 21, the young people presenting a pageant, The Little Boy Nobody Wanted. The Christmas program was given at the Ridge church Dec. 24. The young people presented a pageant, Unto the Least of These.—Nellie Lehman, Blough, Pa., Jan. 12.

Williamsburg.—Sept. 1 Brother and Sister L. K. Ziegler moved to their new pastorate at Waynesboro, Pa., having served our congregation faithfully for six years. Bro. O. R. Myers of Juniata College is serving as elder; with the efficient guidance of Bro. Myers and the aid of the local ministers the church was able to maintain a good attendance in both church and Sunday-school. The semiannual communion and love feast was held Nov. 9 with Bro. Louis Knepper of Huntingdon officiating. Dec. 1 Brother and Sister F. J. Byer of Lancaster, Pa., began their pastoral work here. The Ladies' Aid had a chicken dinner prepared for them at the parsonage upon their arrival. Dec. 5 we held a reception for our new pastor, over a hundred being in attendance. Nov. 30, home mission Sunday, the Junior League gave an excellent home mission program. The offering of the evening, $11.82, was sent to the General Mission Board. The annual white gift service, composed of singing, pageants, readings, etc., was held Dec. 21. The offering of $141.20 was for general mission work.—Orpha Sollenberger, Williamsburg, Pa., Jan. 10.

Yellow Creek church met in council Dec. 28. Bro. Wm. Fluke was reelected trustee; Bro. Albert Leech, Sunday-school superintendent at Bethel house, and Bro. John Burket at Yellow Creek. We had some splendid Christmas programs. We have one member, Bro. J. H. Burket, who has been present at Sunday-school every Sunday for the past four years.—Mrs. Bertha Snyder, Hopewell, Pa., Jan. 12.

TENNESSEE

Jackson Park church met in council Jan. 10 when officers were elected for the year. Eld. S. H. Garst was reëlected pastor and elder; Bro. H. K. Keeble, clerk and treasurer. We held an election for two deacons and three received the same number of votes, so that the church decided to retain all: Brethren Taylor Crussell, James Bennett and Smith Vines. They will be installed at our next meeting. Our Sunday-school is getting along nicely with Bro. Smith Vines as superintendent. Three have been baptized since our last report. Our B. Y. P. D. gave a program Dec. 21 which was much enjoyed. Bro. Garst preached a fine sermon on Sunday, Jan. 11.—Mrs. H. K. Keeble, Jonesboro, Tenn., Jan. 15.

VIRGINIA

Fairfax (Oakton).—Under the leadership of our pastor, Bro. C. M. Driver, and his colaborers the church and Sunday-school attendance, as well as the interest, in the work at this point, is encouraging. Dec. 21 the children of the Sunday-school gave a short program in the morning; in the evening a Christmas pageant was rendered, and an offering taken for world-wide missions. Through the children's efforts during the summer and fall about $30 was raised for their missionary project. Our regular council convened Jan. 1. In response to the wishes of our young people especially, the church granted the privilege of using a piano in public worship. The B. Y. P. D. meets each Sunday evening, following which the pastor or one of the other ministers gives a sermonette.—Mrs. Jos. S. Wine, Fairfax, Va., Jan. 17.

Montebello church met in council Jan. 10. The church and Sunday-school officers for the year were elected, Bro. J. T. Whitesell being reelected superintendent. Sister Mattie Campbell is church clerk.—Ellastine Whitesell, Montebello, Va., Jan. 14.

Pleasant Hill.—Increased activity and interest in the church has been very marked during the last three months; we have a large attendance in our Sunday-school and regular preaching services. The church met in council Jan. 10. Church officers for the ensuing year were reelected. The Ladies' Aid reorganized with Sister Zenia Hylton as president. It was decided to hold a series of meetings the first two weeks in August if an evangelist can be secured. It was also voted to hold two services, the first and fourth Sundays of each month at the church.—Lois Cannaday, Willis, Va., Jan. 15.

Pleasant Valley church met in council Dec. 20 and officers were elected for the year: Superintendent, Ezra Mitchell; Sisters' Aid, Messenger agent; the writer, correspondent. The Sunday-school met at the church on Christmas Day and a program was given.—Bertha Reed, Floyd, Va., Jan. 14.

Pleasant Valley (2nd Dist.)—Our church met in council Jan. 1. The church received an endowment of $500 from the estate of Sister Mattie Wenger, the interest to be used to keep up and beautify the cemetery. Eld. Peter Garber preached for us Jan. 4, the first time since his illness a year ago.—Mrs. M. C. Williams, Mt. Sidney, Va., Jan. 13.

Poages Mill.—Dec. 14 we held our regular business meeting when officers were elected for 1931: Mrs. E. I. Grisso, clerk; E. I. Grisso, Messenger agent; the writer, correspondent; Bro. Levi Garst, elder and pastor. It was decided to have a revival meeting during the coming summer, and the ministerial committee was appointed to secure the evangelist. Dec. 21 an offering was lifted for Bethany.—Mrs. Earl Grubb, Roanoke, Va., Jan. 13.

Unity church met in council at the Bethel house Jan. 10. Some very interesting reports were given showing that much progress has been made during the past year. The Sunday-school committee gave their report, showing an increase in activities during the year. Each of the three schools closed their year's work with a Christmas program. It was decided to enlarge the basement at the Bethel house in order to give more class rooms for the Sunday-school. The B. Y. P. D. has worked out some objectives for the coming year. These plans are to create more social and religious interest among the adults and our young people. Delegates to District Meeting are P. I. Roller, I. W. Nair, C. F. Whitmere. Delegates to Annual Conference are to be elected at the April council. The Thanksgiving offering amounted to $47.67. The amount of money raised during the past year in the congregation, $1,725.—Eva Nair Huffman, New Market, Va., Jan. 13.

WASHINGTON

Olympia.—Dec. 9 Dr. D. W. Kurtz gave a lecture and showed pictures taken on his recent trip abroad. Dec. 14 Eld. C. H. Barklow of Oregon filled the pulpit at the morning service. Dec. 21 our Sunday-school gave a Christmas program. Our Wednesday church night service in charge of Sister W. B. Stover has been well attended and we have received much help and information regarding the India mission field. It has been a real inspiration to hear so many interesting details of the work from one so long on the field. Dec. 28 at a joint Christian Workers' hour Sister Miriam Stover gave us briefly something of the language study and Sister W. B. Stover some interesting incidents in their early experience in speaking to the India people. Jan. 18 to 23 Olympia is putting on a standard training school for Sunday-school workers. A number of our teachers are planning to attend.—Mrs. Maude E. Gregory, Olympia, Wash., Jan. 14.

Tacoma.—We appreciated very much the three-day visit of Brother and Sister Geo. W. Hilton the latter part of November. Their pictures of China were intensely interesting and the lectures were inspirational. Dec. 28 at our quarterly council church officers were elected. Bro. W. C. Lehman of Olympia was reëlected elder, and the majority of the other officers were retained. Treva Strycker was chosen president of the B. Y. P. D. for the next six months.—Mildred Greenawalt, Tacoma, Wash., Jan. 15.

WEST VIRGINIA

Old Furnace church (W. Va.) met in council Jan. 10. Sunday-school officers were elected, the superintendent being Bro. Denis Culp. Teachers were also chosen. We are still having our Christian Worker meetings which are helpful and interesting. We had a Christmas program here. Dixie also presented a similar program on Sunday following in which Bro. Jesse Whitacre gave a talk and his wife told the Christmas story. Bro. Whitacre preached for us on Monday night and New Year's night. We were very glad to have them with us.—Delena Moreland, Cumberland, Md., Jan. 14.

Salem.—Our church council met at Salem churchhouse Jan. 3. Officers elected for the year were as follows: Church clerk, Bro. J. M. Thomas; the writer, Messenger correspondent. Messenger agents were elected for the different preaching points. We decided to continue the envelope system for raising our church budget for another year. We agreed to begin our evangelistic meetings Aug. 10. It was decided to hold the ministerial and Sunday-school meeting June 5 and 6.—Hugh Beeghly, Brandonville, W. Va., Jan. 15.

Good S. S. Helps Make Efficient Teachers

No teacher can do his best work without the best tools.

Brethren Teachers' Montbly, 75c
The 1931 issues will be the best ever.

Snowden's Sunday-school Lessons, $1.50
Appreciated because of its simple and effective presentation.



Arnold's Practical Commentary, $1.00.
Vol. 37. Not so large as some but full of valuable material.

Lesson Round Table, $1.25
The large number of lesson writers offer a variety of treatment and material appreciated by many.

Peloubet's Select Notes, $2.00
Vol. 57. A full treatment of the lesson viewed from many angles.

Tarbell's Teachers' Guide, $2.00
Vol. 26. Noted especially for its wealth of illustrative material.

Torrey's Gist of the Lesson, 35c
Vol. 32. A vest-pocket edition abounding in helpful suggestions.

Wells' Daily Digest of the Sunday-school Lesson, 35c
Fits the vest pocket and helps the busy teacher every day.

Teachers and pupils who mean business will use the **Brethren Teachers' Monthly** and at least one of these other commentaries. Order now.

Brethren Publishing House, Elgin, Ill.

FALLEN ASLEEP

Brillhart, Allen, died at his home Dec. 28, 1930, aged 73 years, 8 months and 21 days. He united with the Brethren Church when a young man and served in the office of deacon for forty-four years. He leaves nine sons and seven daughters; his wife died several years ago. Funeral by Eld. D. C. Naff.—J. T. Shepherd, Catawba, Va.

Evers, Bro. D. L., died Aug. 13, 1930, at the age of 72 years. He was born, lived and died in the same community—Augusta County, near Bridgewater. He served as trustee of Bridgewater College, for a long time as superintendent of Summit Sunday-school, member of finance board of Second District of Virginia, deacon and church clerk. His wife, Sister Elizabeth Cline Evers, died twenty years ago. Since then he had resided on his farm and managed it along with his other duties. The funeral services were conducted in the Summit church by John S. Flory. Surviving are five daughters, a sister and a brother. —Ernest B. Craun, Weyers Cave, Va.

Geyer, Sister Elzina, wife of John Geyer, died at her home in Nappanee, Jan. 4, 1931, aged 77 years. She had been blind for a number of years. This with other afflictions she bore with Christian grace. She is survived by her husband, three sons and two foster daughters. Funeral from the Nappanee church. Interment in the Union Center cemetery.—David Metzler, Nappanee, Ind.

Grove, Bro. Daniel J., died at the home of his son, Jacob Grove, in East Berlin, Pa., Jan. 8, 1931, aged 87 years, 1 month and 1 day. He was the oldest member of the Church of the Brethren in Upper Conewago congregation. He married Elizabeth Baker sixty-three years ago; she survives with three children. He was a consistent member of the church for many years. Funeral at the Mummert meetinghouse by Elders C. L. Baker and S. S. Miller. Burial in adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Hanely, Sister Sabina, born Feb. 23, 1870, in Seneca County, Ohio, died Jan. 9, 1931, from injuries received in an automobile accident. She married John Hanely in 1890; the husband and two children died several years ago. She leaves eight children, ten grandchildren, five sisters and one brother. She was baptized and joined the Church of the Brethren about six years ago and remained faithful. Funeral at the Black Swamp church by her pastor, Bro. Geo. Garner, assisted by Bro. Uriah Garner.—Mrs. Asenath Baker, Lemoyne, Ohio.

Hershberger, Sister Lida, youngest daughter of Mr. and Mrs. Elijah Dickens, born near Salem, Ill., died at her home in Woodland, Mich., Dec. 24, 1930, aged 63 years and 18 days. She married David Hershberger Dec. 31, 1888. She united with the Church of the Brethren Nov. 15, 1898. Surviving are four sons, one daughter and one sister. Funeral in the South Woodland church by the writer, assisted by Eld. J. M. Smith, and at Salem, Ill., by Bro. Geo. W. Miller. Burial in the East Lawn cemetery near Salem.—Harley V. Townsend, Woodland, Mich.

Hochstetler, Bro. Henry A., oldest son of Eld. Josiah and Mary Hochstetler, born near Berlin, Ohio, May 2, 1862, died Nov. 9, 1930, at the home of his son in Rittman, Ohio. He was married to Sister Amanda Ellen Hoover April 4, 1885. In early life he united with the Church of the Brethren in the Bunker Hill church. He always took an active part in church and Sunday-school work. He leaves his wife, two daughters, two sons, one brother and one sister. Funeral at the Bunker Hill church by Eld. G. S. Strausbaugh and Simon Showalter. Burial in Oak Hill cemetery, Millersburg, Ohio.—Mrs. Ellen Miller, Baltic, Ohio.

Huffman, Lillie Bartles, wife of Jewett P. Huffman, was born in Washington County, Tenn., Sept. 20, 1857, and died of pneumonia Dec. 10, 1930. She united with the church at the age of fourteen, and remained faithful throughout the years. She was married June 6, 1877, and was the mother of nine children. Her husband, seven children, twelve grandchildren and two great-grandchildren survive. Services and burial at the Pine Creek Church of the Brethren by Bro. C. W. Stauffer and her pastor, Bro. B. C. Whitmore.—Mrs. B. C. Whitmore, Dixon, Ill.

Huprich, Sister Mary, daughter of Seth and Sister Frances Domer, died at her home near Baltic, Ohio, Nov. 13, 1930, aged 52 years, 11 months and 21 days. Her husband, Bro. Jacob Huprich, preceded her about three years ago. She united with the Church of the Brethren in her youth. She leaves one daughter and one son. Funeral at the Baltic church by Eld. Edw. Shepfer. Burial in the Young cemetery. —Mrs. Ellen Miller, Baltic, Ohio.

Kauffman, John D., died at his home in Westminster, Md., Dec. 28, 1930, aged about 62 years. He was a son of the late John P. and Julia Anna Kauffman. He is survived by his wife, Mrs. Anna V. Kauffman, nee Culley, three daughters, one son, two sisters and two brothers. Funeral in Krider's Lutheran church by J. E. MacDonald and J. B. Lau. Interment in the Meadow Branch cemetery.—Wm. E. Roop, Westminster, Md.

Kinsey, Bro. Adam, died Dec. 28, 1930, aged 68 years, 3 months and 17 days. His wife and one daughter survive. Funeral at Hanoverdale hy Elders Amos Kuhns and Thos. Patrick.—Dorothy J. Wright, Hummelstown, Pa.

Lehman, Jesse, son of Joseph Lehman, was born in Altona, Canada, June 4, 1845, and departed this life Jan. 2, 1931, aged 85 years, 6 months and 28 days. He was married to Mary Smelzer who preceded him in death Jan. 28, 1906. To this union were horn six children, one dying in infancy and another at the age of twelve. Four sons remain to revere the name of a good father. There are six grandchildren and one great grandchild. He came to this community when but a young man and had made this his home ever since. Hc was a faithful member of the Church of the Brethren, always being present when health permitted. He was among the first to unite with the church after it was built in 1885. Funeral services were held at the Nappanee church, conducted by Paul B. Studebaker and David Metzler. Interment was in the Union Center cemetery.—Paul B. Studebaker, Nappanee, Ind.

Leonard, Nettie (Ellis), was born in Woodford County, Ill., Aug. 8, 1877, and died at her home in Pomona, Dec. 14, 1930, aged 53 years, 4 months, and 6 days. Early in life she with her parents moved to Kansas. She was married to C. G. Leonard, Feb. 5, 1899, and a home was established at Moundsville, Mo. One son and four daughters were born to them; three daughters died in childhood. In 1919 the family came to California and settled at Hermosa Beach at which place the entire family united with the Church of the Brethren. In 1928 the family located in Pomona, where they resided at the time of Sister Leonard's death. She was always very active in the work of the church until failing health last June confined her to her home where she suffered a stroke that caused her death in a few hours. She is survived by her husband, a son, a daughter, three brothers, two sisters; also a half brother and sister. Funeral services by the writer, assisted by Eld. Geo. Carl. Interment in the Pomona cemetery.—A. O. Brubaker, Pomona, Calif.

Livengood, Jas. P., died Jan. 6, 1931, aged 58 years, 7 months and 5 days. He identified himself with the church at the age of seventeen, and remained a faithful member. Services in the Somerset church by T. R. Coffman.—Mrs. E. D. Walker, Somerset, Pa.

Miller, Bro. Abram M., son of Christian L. and Mary Miller, born at Bakersville, Pa., died at Geiger Dec. 29, 1930, aged 79 years, 6 months and 16 days. He united with the Church of the Brethren about fifty-four years ago in the Stony Creek congregation, and later with the Geiger congregation where he was an active member until death. Dec. 21, 1876, he married Sevilla Schrock who survives with one son, one brother, one sister and two grandchildren. Services at the home by H. Q. Rhodes and burial in the Pike cemetery.—Wilbert G. Beeghly, Geiger, Pa.

Miller, Isaac R., son of John J. and Nancy Rohrer Miller, born Nov. 10, 1853, in Adams Township, Ohio, died at his home in Greenville, Ohio, Nov. 26, 1930. He married Minerva Christian Oct. 18, 1877, who died Aug. 11, 1880. Of this union one son survives. April 15, 1883, he married Kathryn Maurer who survives with six children, twenty-three grandchildren and three great-grandchildren. Mr. Miller united with the Church of the Brethren in 1885. He remained true to his faith and was an active and loyal member. Although he suffered from poor health for seven years he bore his affliction with patience. Funeral at the Greenville church by Eld. David Hollinger and Eld. Paul E. Wingerd. Interment in the Harris Creek cemetery.—Ella Miller, Greenville, Ohio.

Miller, Lewis H., son of Wm. H. Miller and Mary (Horner) Miller, died Jan. 5, 1931, aged 63 years and 23 days. He is survived by two children, one brother and two sisters. Services in the church of the Brethren by T. R. Coffman.—Mrs. E. D. Walker, Somerset, Pa.

Oberlin, Sister Rebecca, daughter of Rev. Chas. and Sister Ann Royer, was born near Mifflinburg, Pa., and died suddenly at the home of her daughter, Mrs. B. D. Hirt, Buffalo, Ind., Nov. 28, 1930, aged 81 years, 1 month and 14 days. At the age of sixteen she united with the Buffalo Valley church in Union County, Pa., and lived a consistent and faithful life, being active in many lines of church work. June 17, 1880, she married Allen A. Oberlin and shortly afterward moved to Kansas. Here she with her husband was installed into the ministry. She was a great aid to him in establishing the church at Logansport, Ind., some years later. They moved to Maryland and in 1907 returned to Logansport and worked untiringly in that church where her son, Chas. R. Oberlin, was pastor a number of years. Bro. Oberlin preceded her fourteen years ago. One son and three daughters survive with one stepson. Funeral by Bro. J. W. Norris assisted by Bro. Walter Stinebaugh. Burial in Mt. Hope cemetery, Logansport.—Lottie O. Hirt, Winamac, Ind.

Palmer, Bro. Lewis Franklin, born in Frederick County, Md., Feh. 14, 1852, the son of James and Caroline Palmer. He married Caroline Brown Aug. 27, 1876. Eight children survive with the companion, thirty-four grandchildren, eleven great-grandchildren, three brothers and two sisters. In early life he and his wife were members of the Lutheran faith but for forty-four years he had been a member of the Church of the Brethren, serving in the office of deacon. For the last year he had been blind. Service and interment at the Lower Miami church.—Van B. Wright, Dayton, Ohio.

Puffenbarger, Bro. Jas. D., died Dec. 15, 1930, aged 58 years, 3 months and 2 days. He married Miss Olla C. Puffenbarger who preceded him many years ago. To this union were born two children. Later he married Mrs. Fannie May Propst. He united with the Church of the Brethren while a young man and lived faithful to the end. Surviving are his widow, four sons and two daughters. Services by I. L. Bennett. Interment in the home cemetery.—Clara R. Bodkin, Sugar Grove, W. Va.

Pursley, Sister Samantha E., wife of Eld. A. F. Pursley, born May 17, 1853, died at her home near Lexington, Va., Jan. 6, 1931. Death was caused by a complication of diseases. She was a faithful member of the Brethren Church for over fifty years. She is survived by her husband, two stepdaughters, one stepson, and one sister. Funeral at Mt.

Joy church hy Eld. L. S. Newcomb, assisted by Rev. Willis. Burial at Mt. Joy cemetery.—Mrs. O. N. Camper, Buchanan, Va.

Shutt, Bro. Jas. J., son of John H. and Mary Ann Rinehart Shutt, born near Baltic, Ohio, died Jan. 12, 1931, after a short illness of sinus trouble and sleeping sickness, aged 55 years, 1 month and 6 days. He was married Feb. 5, 1899, to Sister Susan Beechy. He united with the Church of the Brethren Sept. 8, 1895, and was always a faithful member. He leaves his wife, his mother, one son, two daughters, a foster daughter, one sister and a foster brother. Funeral at the church by Elders Edw. Shepfer and W. D. Fisher. Burial in the Young cemetery.—Mrs. Ellen Miller, Baltic, Ohio.

Spotts, Samuel F., died at his home near Ephrata, Pa., Nov. 9, 1930, aged 64 years. He is survived by his wife, Laura, and three sons, three sisters and four brothers. Funeral by Eld. I. W. Taylor, assisted by Bro. Amos M. Martin. Interment in Bergstrasse cemetery.—Noah W. Martin, Ephrata, Pa.

Stayer, Bro. Albert R., born near New Enterprise, Pa., Feb. 26, 1859, and died at his home in Roaring Spring, Pa., Dec. 6, 1930, of paralysis with which he was afflicted for about six years. He was the son of Bro. John and Sister Rebecca Stayer. He married Sister Mary Harshbarger in 1882 who survives with three sons, two daughters and four grandchildren whom he took into his home following their father's death. Bro. Stayer united with the Church of the Brethren early in life and served in the office of deacon from March 29, 1890, till 1920 in the Woodbury church. The family came to Roaring Spring ten years ago and since then have been ardent workers in the church. Funeral in the First church by S. P. Early assisted by Bro. John Rowland, Bro. Jacob Brown and Bro. L. R. Holsinger. Interment in the Replogle cemetery near Woodbury, Pa.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

Stickler, Sister Clarissa, aged 82 years, 4 months and 11 days, departed this life Jan. 6, at the home of her son in Huntington, Ind. She joined the Church of the Brethren when sixteen years old and lived a consistent life during all these years. She is survived by one brother, one sister, three sons, three daughters, nineteen grandchildren, and twenty great-grandchildren. Funeral services were conducted at the Huntington City church by Eld. Ezra Flory and the undersigned. —D. B. Garber, Markle, Ind.

Thomas, Mrs. Irvin, died at the Windber hospital, Jan. 6, 1931, aged 37 years. She had been confined to her home almost fifteen weeks, suffering from a complication of diseases. She is survived by her husband, four children and four grandchildren, two brothers and two sisters. Funeral in the Walnut Grove church by the pastor, J. A. Robinson, with interment in the Richland cemetery. She was a member of the Walnut Grove Church of the Brethren.—Mrs. Waldo Strayer, Johnstown, Pa.

Timmons, Sister Rebecca, daughter of Daniel and Mary Hoff, was horn in Darke County, Ohio, Feb. 3, 1869, and died Dec. 24, 1930, at Reid Memorial Hospital, Richmond, Ind., aged 61 years, 10 months and 21 days. April 2, 1896, she married Jesse Timmons who survives with eight children, two sisters and one brother. She united with the Church of the Brethren at an early age and was a faithful, loyal and active member. Services in the U. B. church in New Madison, Ohio, hy the writer assisted by Eld. I. G. Blocher. Interment in the New Paris cemetery, Ohio.—Theo. R. Eley, Union City, Ind.

Varner, Sister Amanda May, died May 3, 1930, aged 35 years, 11 months and 9 days. She married Bro. G. P. Varner June 13, 1915. She united with the Church of the Brethren Sept. 19, 1909, and remained faithful to the end. She leaves her husband, three daughters, six brothers and six sisters. Funeral at the Crummett Run church by I. L. Bennett. Interment in the cemetery near by.—Clara R. Bodkin, Sugar Grove, W. Va.

Wilson, Wm. Ray, infant son of Howard and Emma Wilson, died Dec. 20, 1930. The immediate cause of death was bronchial pneumonia. Services at the home east of Louisville by Eld. M. M. Taylor.—Mrs. G. W. Riemenschneider, East Canton, Ohio.

Winter, Bro. E. A., died in York Hospital, Sept. 13, 1930, aged 76 years and 2 days. He was a member of the Codorus congregation and lived with his son-in-law, Bro. Chas. Stagner. Bro. Winter spent one term of enlistment in the service of the United States Army as veterinary surgeon. Four sons and four daughters survive. Services at Codorus by Eld. S. B. Myers assisted by Brethren Howard Merkey and D. E. Keeny. Interment in adjoining cemetery.—E. H. Lehman, Dallastown, Pa.

Wotring, Sister Libbie M., born in Ogden, Mich., Sept. 12, 1855, died Jan. 3, 1931, after a brief illness. June 3, 1877, she married Nicholas Wotring who survives with seven children. Early in life she accepted Jesus as her Savior and lived a consistent Christian life, being a member of the Church of the Brethren. Funeral and burial at the U. B. church near Blissfield, Mich., by Eld. J. A. Guthrie.—Gertrude E. Guthrie, Delta, Ohio.

Younce, Eli S., son of John and Sarah Younce, died at his home Nov. 23, 1930, aged 69 years, 8 months and 26 days. His wife was at church and on her return home found him dead. Bro. Younce had lived in the Quinter congregation for more than twenty-five years. He leaves a companion, one son and one daughter.—Linda Flora, Quinter, Kans.

Zimmerman, Mrs. Eliza, wife of E. E. Zimmerman of the Pleasant Dale church, died a few weeks ago at her home in Decatur. She was born near Westport, Ind., Dec. 18, 1861, a daughter of Elizabeth and Reuben Pierce. Surviving are the husband, two sons and four grandchildren.—Alice M. Studebaker, Bluffton, Ind.

FOR SALE: GOOD FARM, 64 acres adjoining Manchester College Grounds. Seven room hrick house. Well ditched, buildings and fences in good repair. Location unexcelled. A long time Federal Loan makes payment easy.

WABASH NATIONAL BANK, Wabash, Indiana

YOURS FOR SERVICE

We can supply your **Collection Envelopes, Music Books, General Books, Bibles**—whatever you need for **Church and Sunday-school**—at reasonable prices. Give us a call.

Brethren Publishing House, Elgin, Ill.

YOUR HOME NEEDS

Ever so much to make it what it can be. The following books will make for the betterment of your home—

Beautiful Girlhood **$1.00**
By Mabel Hale
Contains the very things a girl wbo would grow into noble womanhood wants to know.

Happy School Days **$1.25**
By Margaret Sangster
A hook that sees tbe hrigbt and good, and holds them hefore the reader.

Two Books by Louisa M. Alcott, each .....**$ .60**

Little Women
Who has not been helped hy this book that refuses to grow old?

Little Men
If you do not like this book you should look within yourself.

Guiding Boys Over Fool Hill **$1.50**
Every hoy travels that route, but happy tbe boy and happy tbe leader who knows how best to do it.

God's Book and God's Boy **$1.25**
By A. F. Schauffler
The author knows how to draw the two together so that tbe hoy is the better for it.

Five Books by Margaret Slattery

Important to Me **$1.00**
Every page ahounds in wholesome advice and in striking illustration.

Two Words .....**$ .65**
Short words they are, hut learn to say them at the proper time, and life has a new meaning.

Just Over the Hill **$1.35**
A great book for all young people. And older folks will he well repaid for reading it.

The Girl and Her Religion **$1.35**
Illustrated. Has helped many a girl to settle some of the prohlems that just will arise in a girl's mind.

The Girl in Her Teens **$1.10**
The girl who reads this book will never forget its message.

WE ARE GLAD TO SERVE YOUR BOOK WANTS

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

DO NOT DELAY—SUBSCRIBE TODAY

THE NEW GOSPEL MESSENGER

[Including the Missionary Visitor]

The **Messenger** and **Visitor** are merged into one 32-page weekly. **Mission news every week.** This New Messenger is an excellent paper. Illustrated. **Something for every member of the family. Only $2.00 for a whole year.** And **1931 Yearbook free** (mailed to all $2.00 subscribers about Feb. 1).

Our Premiums Will Appeal to You. Take Your Choice

Premium No. 1. "SOME BRETHREN PATHFINDERS," by **J. H. Moore.** A most readable story of many pioneer Brethren preachers. **This book and the Messenger, $2.50.**

Premium No. 2. "THE LIFE OF D. L. MILLER," by **Bess Royer Bates.** A splendid account of a most wonderful life. **This book and the Messenger, $2.35.**

Premium No. 3. "SOME WHO LED," by **D. L. Miller** and **Galen B. Royer.** The story of more than fifty church leaders with **the Messenger, $2.35.**

Or, you may have the **Messenger for three years for only Five Dollars.** For Premium No. 1, **add 50c.** For Premiums Nos. 2 or 3, **add 35c.** For all three Premiums **add $1.20.**

Select your premium, fill out this blank and enclose your check. This will give you the **Messenger** for one whole year. DO IT TODAY.

SEE YOUR AGENT OR SEND IN YOUR SUBSCRIPTION

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... for **GOSPEL MESSENGER** for 1 year (3 years) and for Premium No. .....

Name .....

Street or Route ..... Postoffice .....

[ ] Renewal [ ] New State .....

DIARY AND BUDGET ACCOUNT BOOK, 25c

A Pocket Diary for Christians who would really **budget** as faithful stewards. Many are using it every year. They **like it.**

HOMELY TALKS OF A HOMELY WOMAN, $1.00

BY FAY INCHFAWN

In which an English woman (Using the English word "homely") talks to mother, father, baby, John, Bunty, Jane (the servant) and others in "homely" English. **Recommended by leading women of our church.**

RELIGIOUS EDUCATION OF ADULTS, $1.50

BY W. EDWARD RAFFETY

A practical book for practical people, not a book of theory for the idealist who seldom mingles with real folks. **Religious leaders will find much help in it.**

FINDING THE TRAIL OF LIFE, $1.00

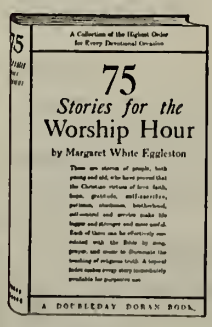
BY RUFUS M. JONES

Many have lost it, some have never found it. Jones has been over the road, knows its ups and downs, its many turns and slippery places. **A hook you will not forget.**

WORSHIP IN THE CHURCH SCHOOL THROUGH MUSIC, PAGEANTRY AND PICTURES, 50c

BY H. AUGUSTINE SMITH

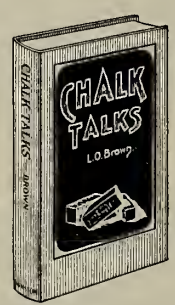
If you have heard Smith interpret and seen him lead you know what you may expect in this helpful book. **Get it.**



75 STORIES FOR THE WORSHIP HOUR, $1.50

BY MARGARET WHITE EGGLESTON

A fine collection of stories well suited to win and hold attention and to lead to real devotion. **Will meet your needs.**



CHALK TALKS, $1.25

BY L. O. BROWN

A great book for teachers and preachers. Fifty verses of scripture visualized and riveted through the eye gate by use of simple chalk drawings. **Hold your boys and girls with chalk.**

DEVELOPING PERSONALITY IN BOYS, $1.75

BY W. RYLAND BOORMAN

Learn to know boys and how to lead them out and you will discover that they are reasonable, ambitious, idealistic and crave comradeship. **Read this hook if you would know boys.**

THE AMATEUR POSTER-MAKER, $1.00

BY J. E. PERKINS

Religious education calls for much handwork. Learn to make your own posters, do your own illustrating. **This book shows you how.**

IMPROVING YOUR SUNDAY-SCHOOL, 75c

BY PAUL H. VIETH

Helps you to use the good in your school and shows how to make the good better and the better best. **Even the small school will appreciate this hook.**

Our aim is to help you to the best books for your every need. Whatever your problem we are in position to help you find the books that will assist you. Write at any time that we may know your difficulty and help you over it.

"THE HOUSE OF GOOD BOOKS"

BRETHREN PUBLISHING HOUSE
ELGIN ILL.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., February 7, 1931 | No. 6

IN THIS NUMBER

Editorial—

For Personal Attack (E. F.), ... 3
Religion on the News-Stand (H. A. B.), ... 3
For Advance, Not Retreat (E. F.), ... 3
The Man and the System (H. A. B.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Jesus as King (Poem). By Mildred Allen Jeffery, ... 5
"The Book of the Year." By Cora Price Bowen, ... 5
The Roamer Looks at Roofs. By Joseph Van Dyke, ... 6
The Means to Success. By O. P. Williams, ... 7
A Girls' School Venture. By V. Grace Clapper, ... 7
A China Missionary Speaks His Sentiments. By I. E. Oberholtzer, ... 8
Conference Budget Thermometer, ... 9

Pastor and People—

The Minister's Wife. By Martha Click Senger, ... 10
As Thyself. By Ida M. Helm, ... 10
The Gist of the Sermon. By D. W. Kurtz, ... 11
Church Music Notes (A. F. B.), ... 11

Missions—

Missionary Activities in the Home Church (H. S. M.), ... 12
Victory Depends on Both (H. S. M.), ... 12
Some Mission Notes (H. S. M.), ... 12
In Defense of China's Feng. By F. H. Crumpacker, ... 13
Program for Women's Missionary Society, ... 13
News From the Fields, ... 14

Home and Family—

The Unemployed (Poem), ... 18
Conquered by Kindness. By Russell Greene West, ... 18
Happy Though Civilized.—No. 6. By H. A. Brandt, ... 19
Around the Table, ... 26

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



What Have You Achieved?

Out of the distress of multitudes may come great abiding values.

There is no royal road to geometry and the road to Calvary has its thorns. From the cross there flowed red blood—the very essence and symbol of love—an imperative spiritual quality.

Times like these, with the glitter of prosperity removed, humble us so that we more clearly appreciate spiritual values.

Our church missionary program is the deepest expression of love for God and man. Christ's love was so great he went to Calvary. Does your love impel you to give sacrificially for a victorious missionary year? February 15 and 22 are dates proposed for the Victory Achievement Offering.

The business year ends February 28. What will be your personal record? And what will be the record for your congregation? Individual Achievement Offering envelopes for every member will be supplied congregations by request to General Mission Board, Elgin, Ill.



THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., February 7, 1931 No. 6

EDITORIAL

For Personal Attack

EVEN the President finds that he can not settle all his problems by referring them to commissions. He must wonder whether they do not sometimes make the situation more complicated than before. He must also be interested in observing afresh how difficult it is for human nature, even at its highest point of expertness, to go out on an investigating expedition and discover anything in conflict with opinions already held.

The responsibility which he still finds resting so heavily upon him should awaken us church folk to a new sense of our own individual obligations. The temptation is strong to lighten them or get rid of them by shifting the burden to some new agency, usually a group arrangement of some kind by which responsibility can be divided. More often than not the effort does not succeed. The reason is that there can be no substitute for direct personal approach to the problems that lie in our path.

And the progress of the kingdom needs nothing more than just that. The most important issues are the ones that are facing you and me. E. F.

Religion on the News-Stand

THERE is need of more true religion in the land. It has always been so. When the Master came there was plenty of religion of a sort, but not of a kind which touched the problems of average men. The Great Teacher saw the multitudes as weary, heavy laden, and as sheep without a shepherd.

Up and down the dusty paths of Palestine the Master went with his message for the people. And when he took it to the people, they soon began to come to him. And we suspect the response which he appreciated most was the interest of the common people—the fact that they heard him gladly.

What has all this to do with religion on the news-stand? Just this: a great reading public draws its inspiration from that which may be conveniently purchased at news-stands. It is said there are forty-one American magazines, ranging in circulation from two hundred thousand to two million, purchased at the nation's news-stands. Yet amongst all these there was not until recently, a single religious periodical available!

What a challenge is the religious need of this vast multitude! Why not try to present true religion to the news-stand public? The *Christian Herald* is pioneering in this field, and with the February number begins to feature religion on American news-stands.

This move represents an adjustment to current needs which should be given more thought by those who would see true religion flourish in the land. If the Master were here today he would still be taking his message to the common people. And we must do the same by the means best suited to the current situation.

H. A. B.

For Advance, Not Retreat

THOSE members of the Wickersham Commission who advise repeal may be intelligent but they are not brave. The implication of their reasoning is that prohibition would be all right and a great blessing if it would work. They do not question the right of the government to abolish the traffic in liquor, if it could. But they are convinced that it can not. They favor giving in to the elements in our society which want to get liquor more easily.

That is a cowardly position, unworthy of the fine men they are. It is an indictment of democracy. It is not open to question that the Eighteenth Amendment was the well considered expression of the will of the American people. If that will has weakened it can be strengthened. If it has changed it can be changed again. The proposal to lie down and quit is a proposal to go back to Egypt because that is easier than to fight for the possession of Canaan. There's no hundred per

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

cent Americanism in that. There's no red blood in it.

If men of this caliber would throw their influence to the side of courageous action an early triumph of that side would be assured. Let's talk it over with them and show them the better way. E. F.

The Man and the System

Not every man who is rich in this world's goods is satisfied with the economic system which has made his wealth possible. We live in a day when concern over this problem is real and fundamental. But in a way it has always been thus—enough so that the business man of this generation may learn something from the rich men of the past.

For example, there are the rich men of the Bible. How did they face the ethical problems arising out of the relation of a successful man to a system making rich the few? One reads of Dives who fared sumptuously every day; of the rich fool who enlarged his barns; of the young ruler who was troubled about eternal life; of Barnabas who sold a field and gave the proceeds to the apostles, and of Zacchæus who stands as a prototype of the modern philanthropist.

Any one of these five of the rich men of the Bible is worthy of special study as one thinks of a successful man in relation to his contemporary economic system. Dives and the rich fool accepted the system of their time without compunctions. The first was a selfish epicurean and the second a miser. The rich young ruler was troubled, but lacked imagination and great moral courage. Barnabas renounced the system, which was a drastic step, but one generally difficult for men to follow and evasive so far as a solution is concerned. This leaves Zacchæus, the rich publican of Jericho, as the most promising character for special study.

Now Zacchæus was in the tax-gathering business. He was one of the higher-ups and his part in the system required that he have large financial resources. What Zacchæus did was to buy the right to collect the taxes in a certain community, likely for Jericho which was an important commercial city and gateway to the Trans-Jordan trade. All of which meant that he advanced the Roman taxes for a period, reimbursing himself and making his profit by collecting what the traffic would bear.

Normally such an arrangement encouraged greed and oppression. As a tax system it was bad, and as generally administered one which made the taxgatherers utterly despised by the people. Now Zacchæus was a part of such a system. And in that he was rich it is evident that he profited by it, though one can not say whether his profits were more than they should have been considering the resources involved and the risks taken. Zacchæus himself seemed to feel that he was honorable and just in his dealings.

One may say that Zacchæus should not have engaged in such a business. This is a point which may be argued pro and con. However it is the writer's conviction that more gumption is required to face such a situation, and try to solve it, than to withdraw, as did Barnabas. It is possible that Zacchæus may have become a taxgatherer partly in self-defense. It is conceivable that his administration may have been better than the average and entirely honorable according to his lights.

At least one finds Zacchæus in the tax service and yet a man of enthusiasm and conscience. He is first discovered in a tree, hoping thus to get a view of the Master. One can not be sure whether it was curiosity or conscience, or a bit of both which accounts for his being interested in the Master. In any case Jesus saw promise in this interest and surprised the little publican by his friendly proposals. Before the Master, and surrounded by the murmuring multitude, Zacchæus made a significant speech. Was it spoken out of some unsuspected earnestness of purpose, altruism of the moment, or in self-justification before the critical multitude?

The answer of Jesus makes it plain that he accepted the declaration of Zacchæus at par. And this naturally raises the question: What did the Master see in Zacchæus to justify such an appreciative reply and a visit to the publican's house?

Of the explanations which might be proposed it may be suggested that he saw in this tax collector a man who was eager to hear—whether out of curiosity or a desire to know of a better way of life. And as soon as Zacchæus made his speech he saw a man of enthusiasm not unlike the apostle Peter. But he saw more than a man of enthusiasm, for here was a man who proposed to do something to make amends for the system though it touch his own pocketbook! Now there is hope of righting ancient wrong when the reformer begins with himself rather than the other fellow.

The Master's commendation of Zacchæus seems therefore to rest upon the publican's attitude toward the system. Though a part of an unworthy organization, Zacchæus had not been overwhelmed by it. Somehow he had preserved convictions and the will to attempt their implications as light came. Here was a business man who was ready to apply the Master's own teaching that men, and not the system, are all important. And to such the Master says even now: "Today is salvation come to this house. . . . For the Son of man came to seek and to save that which was lost." H. A. B.

GENERAL FORUM

Jesus as King

BY MILDRED ALLEN JEFFERY

Men followed him, but did not then perceive
His kingdom's sphere. A man of sorrows, bruised—
Despised—rejected—few there were believed
That he was earth's Redeemer. These, confused
Before the earth-rocked cross and midnight gloom—
These fled in terror while a stranger laid
His body tenderly within the tomb,
And only sobbing women watched and prayed.
His word is truth, and everywhere today
Are signs that mark the hour drawing near
For his return in glorious array
Among the clouds to judge the nations here,
When every knee shall bow, and tongue confess
Him King of kings, and Lord of Righteousness.

Hawthorne, Calif.

"The Book of the Year"

BY CORA PRICE BOWEN

THIS was the subject of Dr. Sockman's radio talk, substituting for Dr. Cadman Sunday afternoon, Jan. 4.

The speaker said he might talk on the popular subject of depression of business, but he considered that a worse condition affected the people of the United States than shortage of work and money.

He referred to a writer who lived 2,700 years ago, describing conditions in his land and time that fit conditions in this land today—the prophet Amos.

Like other prophets who told the people unpleasant things, he was silenced, but before he passed from the scene he had this to say: "Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11).

This time seems to be here, Dr. Sockman said. The fact that the Bible was the best seller did not deceive him. He knew too well how many Bibles were bought and not used; or used to give an appearance of respectability to the home; to go to in times of stress, or to read for the stories.

"Where will you find," he asked, "those who read it because they love it and enjoy it?"

In a plea that the Bible might be the Book of the year 1931, he mentioned two ways in which it could be made more interesting. First, to delve into the reason for incidents to be written, the cause back of a recorded act, so its significance would become more impressive; second, to get the sweep of events throughout the entire Book so its romance would make an appeal.

Here are two ways by which the Word of God will come to be loved and enjoyed. First, live by it. There is power in the Word of God, transforming power to change our point of view, our hopes, our desires, our objectives. There is sustaining power, strengthening power in the Word of God in times of temptation or distress. It enlightens our minds, it clarifies our thought, it guides our conscience. But the mere reading is of little avail. It must be meditated upon, made a part of our thought, and acted out in the daily life.

Second, a personal acquaintance with the Author. S. D. Gordon tells this story that Margaret Bottome told him. One Sunday afternoon she had been attending a Bible class in New York City taught by Dr. William M. Thompson, author of the well-known classic on Palestine, "The Land and the Book." As she returned to her home, she found a professor in one of New York's colleges waiting for her. She expressed regret at not being home when he arrived, saying she had been attending Dr. Thompson's Bible class.

A thinly veiled sneer came to her caller's finely cultured face and he said, "Oh! you believe in the Bible, do you?" And the inference from his look and attitude was, that if she did, there was something lacking in her mental apparatus. Her sensitive spirit at once felt the sneer and the plain inference from his words. Instantly she faced him and threw all the light of her spirit into her beautiful face, and her dark eyes flashed a rare light as she quietly said, "Oh! you know I have the pleasure of a personal, intimate acquaintance with the Author of the Book."

The Brethren used to be known as a Bible-loving, Bible-living people, a people who maintained in their homes the family altar. There are strong indications of late years that we are neglecting the family altar and that we do not live the Bible as our fathers did. It is difficult in these days of many interests to take time for quiet reading and meditation. But it is all the more necessary if we do not want such a famine in our lives as Amos predicted.

It is not a famine of the Word, but of "hearing" the Word of God. When we fail to heed the alarm clock, and turn over for another nap instead of arising, we soon fail to hear it at all. When we fail to heed the message the Spirit brings us through the Word, or turn him away by being too busy with other things to take time to listen to his voice, it is not long before we fail to hear his voice at all.

"They shall run to and fro to seek the word of the Lord and shall not find it" (Amos 8:12). Many are running here and there, after this teacher and that, this cult and that, seeking—and not finding.

Let us resolve and let nothing interfere with our keeping the resolve that the Bible shall be "the Book of the year 1931" for us, because we read it, live by it and cultivate a personal acquaintance with its Author.

Grottoes, Va.

The Roamer Looks at Roofs

Oh, for a kitchen with homely pots and kettles,
A tight friendly roof for the rains and the snow;
This black road is lost, and my legs burn from nettles,
Give me a snug house with pans in a row.
Oh, for a yellow window shining through the storm,
Where beds have clean white sheets and a body is warm.

STEADILY the damp snow falls, covering the brown earth and piling thick in the crotches of trees. Upstairs in bed I hear the soft thud, thud on the windowpane, and I dream I am the smooth trunk of a maple tree. I feel the cool pelting flakes as they wing out of the darkness and strike my bark to slide down into the mound at my feet. Or I am a bird's nest, long deserted, filling slowly, feather by feather, until the weight is too much to bear and I droop and fall. Then I am in bed again, out of the cold, and I think of the morrow when the roads will be clean white ribbons and the early morning smoke will rise in blue curls from snow-capped chimneys over home roofs, unfamiliar but beautiful in their new coats of snow.

Then the spring comes and raw earth looks out from behind melting drifts, and the currents in the maples rise, and white clouds drift out into the open. In the blood of a boy a strange fever burns, an urge to forsake the safe roof over his bed, and exchange it for the spangled sky that shelters all roofs. His body, with this wine in it, begs for the feel of a hard earth bed. He scents nomadic winds and stands tiptoe to try and see over the horizon. He is hungry for alien and far places. He sits in the new sunlight and dreams of unknown roads and mountains and faces he has never seen. And one day he is gone. He has forsworn the need of roofs and walls. With a confident hand he has signed a compact to be free.

It is no faint voice that calls him; nor a brief magic that spurs him on. His world grows new. Mountains tower over mountains, and he seeks up narrow valleys for his quarry. He knows weariness but not regret. Here and there he stops, breathless, to grasp in a single second an actual magnificence that had been dream before. He finds his soul stretching out to match the vast reaches that his eye compasses so easily. He feels tall like the summits above him, and deep like the still crevices. But as the days end and he looks for a place to sleep, he discovers a curious thing happening; curious, that is, to him because he has declared an independence. He has not lost his love for the stars, nor the fresh night winds, nor the brooding mystery of the dark, but each night he sees himself seeking for a roof. He makes naive excuses and sleeps on the ground for a night or two. But it is of no use. It is partly the comfort, partly the sense of security, and partly something beyond mere protection from the elements. He does not know that since man first learned to build a hut and thatch it with leaves and grasses, the roof has meant something fundamental to him. And the next night a haymow receives the Roamer and the last thing he sees before he sleeps is the dusty backs of shingles.

Then as he walks he begins to wonder about these roofs. If he were a woman, say, it would be different—a woman who had never had a house of her own and a safe roof over her head. They want clean beds and pots and pans and eaves troughs to catch golden rainwater. They like yellow windows—and he remembered how, as he tramped dark muddy roads, a thrill of thankfulness would run through him as he would glimpse a pathway of light leading to the window of some friendly house. "There must be something strong and compelling about it," he thought. "Something I have never thought of."

And as the weeks passed, he rested under many roofs. Some of them were so ragged that great heaps of moonbeams would fall through on the floor. Some were covered with tiles and some with tar paper, but the material mattered little. The unpainted farmhouse on a dirt road, and the imposing hostelry that catered to the elite, both shared the same catholic necessity.

Of course it was not the roofs that mattered. One could think of them as symbols, emblems of protection and shelter with connotations of love and companionship, and helpfulness. Something as necessary as food, as valuable as gold, as everlasting as life. For roofs are the means of joining together the bodies and minds and hearts of a little group of people; of charging their nearness with affection, of molding them into an invincible force to stand unmoved against any adversity. The bond which it forges may become irksome and be cast off for a time. But one does not find the freedom he wants as quickly as he finds what treasure he has lost. The call of the long high ways is strong but stronger still is the insistent pull of the home roof, that calls every roamer back.

One fine day the Roamer turned about. The road still lured him. He had seen the sea and its voice echoed in his ears. There was much yet unseen, unheard, unfelt, but he had nearly a lifetime left, and just now a certain roof was demanding an answer. The Roamer knew but one reply.

It is Christmas Eve with patterns of frost on the windows and a wailing wind crying around the icy eaves. The fire roars up the chimney in mockery of the cold outdoors. Presently the boy leaves the circle and goes up the stairs, slowly, for he is thinking. More than nineteen hundred years ago a stable roof was the shelter for a young Babe. What did that mean to him? He looks out of the window at the wastes of crusted snow and back at his neat bed with its thick grey blankets. He looks up. He can not see the sturdy rafters,

nor the roof tree, nor the brown shingles now covered thickly with snow. He can not see the deep blue sky with its steel-white stars where one imagines God to be. But from his heart a wordless burst of thankfulness goes up; a grateful pæan for the unknown blessings he has enjoyed so long without ever realizing them. Then he slips into bed and in a trice it is Christmas and the Wise Men have stood under the stable roof and have gone again.

THE ROAMER.

The Means to Success

BY O. P. WILLIAMS

When President Lowell of Harvard visited Northwestern University in 1914, he explained why so many students who are brilliant in college take inferior positions in life.

Of course it is not fair to say that all leading students turn out badly. It might be nearer truth to say they often make good. However, it frequently occurs the other way, and we wonder why.

President Lowell said that the main reason for such failures was the lack in the student of the qualities of resourcefulness and courage. These two assets were the great equipment for life. We ought to spell them with capital letters, RESOURCEFULNESS and COURAGE.

The president made me think.

It seemed to me that there might be other causes of success or failure. And since that chapel talk, the data have been coming in. So far in our observations the following factors have appeared prominent in the make-up of those who have had a large success in life.

Success has come to those men and women of the world who either by good fortune or by effort have secured the following:

(a) A good heredity.

(b) A college education. The chances are seventeen to one in favor of those who have this asset, compared to those without it.

(c) A happy marriage. Increasingly it becomes manifest that happiness at home determines success in one's life work.

(d) A happy choice of vocation.

(e) Faith in the call that God gives for service. Many fail because they shrink when the call comes, or because they do not seem to be able to believe the world will make place for them in the venture. Without a spirit of adventure there is but a slim chance for success.

(f) The mental assets of resourcefulness, initiative, imagination. This makes for the creative.

(g) The moral assets of courage and perseverance. The hero of the struggle does not tire quickly.

(h) The love of achievement. This is a very inclusive term which may involve all the other items in the list. They all had it from Moses to Mussolini.

(i) A wise selection of location. Remember that a man can place himself almost where he will.

(j) The whole-hearted acceptance of the great moral and spiritual teachings of Jesus and all time.

Plattsburg, Mo.

A Girls' School Venture

BY V. GRACE CLAPPER

The women of the church are working to provide $15,000 for the Girls' Schools of Church of the Brethren mission fields. There are schools in India, China and Africa. Sister Clapper in the following letter sends a message regarding the Show Yang school. All Christian work is an adventure with Christ. Through the labors in the Show Yang school the girls are being developed spiritually, mentally, physically and socially. This is the development Jesus enjoyed as a boy (Luke 2: 52).

It affords us real pleasure to sit down and write to our friends in America who are vitally interested in the work to which we are giving our time here in the Far East, and we feel especially indebted to those who are giving of their time, their talents, and their money, to what may be considered a rather unpopular cause in the China of today—the mission schools.

At present about forty girls are enrolled in the Show Yang school, with an additional lot of from twelve to eighteen tiny lassies from the near-by homes who come to kindergarten, not *every* day, but when the weather permits and when they feel like coming, and naturally the attendance is somewhat irregular.

We are now registered with the new government, and as such, subject to the rules and regulations of the same, with reference to the education of the young. While we missionaries are no longer permitted to act as principals in the schools, nor to be members of the teaching staff, we are however, supposed to be "chief advisors," and we have charge of the dispensing of the funds. We in the Girls' Schools also act as hostesses, which gives us the authority to oversee the schools, and to exert our influence for Christ, even though religious instruction is barred from the regular curriculum. At Show Yang we have regular classes for religious instruction outside of school hours, the attendance being optional on the part of the pupils, and we are glad to report that practically all of the pupils are enrolled in these classes. They seem to appreciate their liberty, and manifest their appreciation by regular attendance at these classes. In addition to these classes we have the regular junior Sunday-school, in which practically all of the boarding pupils of the Girls' School are enrolled and about forty boys from the Boys' School, so that even with our limited opportunities for religious instruction, we feel that our schools are far superior to the government schools, where they have neither religious nor moral instruction, and where the general

atmosphere tends to degrade rather than uplift the morals of the pupils.

It might be interesting to you to know about one of our recent endeavors, not that it was a new one, but because it was an old one which met with greater success than previous ones of the same type. We trust this may not be too shocking to the highly sensitive ears of fastidious Americans. The month of November was set as the time for the "Antivermin Campaign." (Let him that readeth understand, and sympathize.) This is a warfare which must be constantly waged in our school, and it is only by the strictest precautions and most rigid rules, that we can even approach the accomplishment of our aim. We rack our brains for more effective methods and each time meet the same defeat, but we keep pegging away, relying upon the adage, "If you keep on throwing mud, some will stick by and by." Only four of our girls are above twelve years of age, which adds to the difficulty of the solution of our problem. On this particular occasion we enlisted the services of the "Ta Sao" (matron), promising to add an extra dollar to her month's wages provided the campaign was a successful one, while each pupil was daily reminded that punishment awaited all those found guilty when the examining committee suddenly appeared in their midst. The result was more than gratifying since we came within six "points" of complete victory. The guilty parties were required at once, to move themselves and all their possessions into a room specially prepared for them, a placard pasted on the door stating in bold characters, the nature of the offense, with a promise of "sorer punishment" to those found guilty upon the next examination of an uncertain date. These are lessons that must be taught, and learned by the Chin[illegible] if they would be successful in combating disease and pestilence in China. And while it may make you smile, it is really a serious matter. All the epidemics of typhus fever, China's most fatal disease, are spread by vermin.

One of our Christian girls, little Miss Li Mei Hsiu, is now at the point of death, suffering from tuberculosis. She was baptized last Easter, and has been a most conscientious little believer. I have never seen such faith in a child of her years. Her mother died of the same disease, when Mei Hsiu was three years old, and since then she has been living with her grandmother who serves the church here, as Bible woman. About six weeks ago she was anointed, and for a time she seemed improved and so happy, but recently the disease seems to have taken stronger hold upon her again, and now she is willing to go to her home in heaven when the Father sees fit to call her. Since she is out of school, we have only three Christian girls left. Please pray that these may be shining lights, and that their influence may bring the rest to Jesus.

Show Yang, China.

Giving in the spiritual life is like heart action in the physical life. It is a vital function of the individual Christian life.—*Frederick Agar.*

A China Missionary Speaks His Sentiments

Bro. I. E. Oberholtzer wrote a personal letter to the General Mission Board, a few paragraphs of which will be of interest to many Messenger readers.

For several years there has existed an attitude of uncertainty toward our work in China. This has produced a bad psychology both at home and among the missionaries. The Board, and the mission as well, need to plan to continue work in China, rather than look for the end to come. Let it be an accepted fact that the church is going to run into unprecedented hardships and persecutions. I shall not be surprised if the time should come when we will have to close our Sunday-schools and church to public preaching. It may even be that Christians will be hunted and hounded, suspicioned and watched. It is so already in places in south China.

But you and I remember our church history well enough to know that it was just so during the years when our sires came to America from Germany and Switzerland. That is just a bit over 200 years ago. Read your history of the Palatinates, the Pietists and the Mennonites of this period. In fact, take the whole history of the church from the time of Paul down through the time of Augustine, the Dark Ages and the Reformation. If, at any one of these places, the church had sat down, recanted, or run away from the situation, there would be a very decrepit form of Christianity left today. So it was in north Africa in the early centuries; and this also is the cause of the extinction of Christianity in China during the eighth century. There were more Christians in north Africa and the church had a better hold there than in Asia Minor. The Nestorians also in China had a good hold on the country. But these all failed to stick it out when persecution came.

If Christianity today in China compromises with all the criticisms that are put forward, it will be a sorry day for the church. It is with Christianity in China just as with prohibition in the states. If the church lies down on the prohibition issue just at the time when the fight ought to be most severe, then, of course, the wet forces will win. Public worship, public schools, Bible schools, Y's, etc., provide convenient services; yet they are not indispensable to evangelism and Christian nurture. Clement, Polycarp, Justin, Tertullian, Ignatius and all the rest of their kind put Christianity on the map by itinerating evangelism, just as did Paul

before them. Their work was altogether personal evangelism.

Conditions may become a great deal worse, but I do not believe the Chinese will ever go the lengths that the Russians have gone. One thing they can never do and keep the confidence and friendship of the world—they can not refuse to honor my passport and so run me out of the country. Neither can they keep me or a native Christian from practicing the Christian life. Moreover, if it comes to the point when little aggressive work can be accomplished, mission forces must still stay by to steady, nurture and comfort those who are in the fold, and tide over the church to such time when order and sanity will again be restored in China. We must construct our program for changing conditions and as though we were going to stay on indefinitely. It is in this light that we are asking the Board to furnish us with more workers. Tai Yuan Fu sorely needs a permanent church site and home to establish the group spirit in the church. That place offers the greatest opportunity of any of the four centers, but it needs to be better financed and the staff enlarged. So do not become timid-hearted concerning China. And when you have men and finances, turn some of them this way. It must not be forgotten that China will figure in world events for good or woe.

The Thermometer's Story

$111,385 Needed in February

THE month of January brought $26,302, but the budget expectancy was $34,487. This throws a greater burden on February.

From all over the Brotherhood come letters telling of plans for great Achievement Offerings on February 15 and 22. Also many congregations supporting missionaries are taking steps to pay their supports in full before February closes.

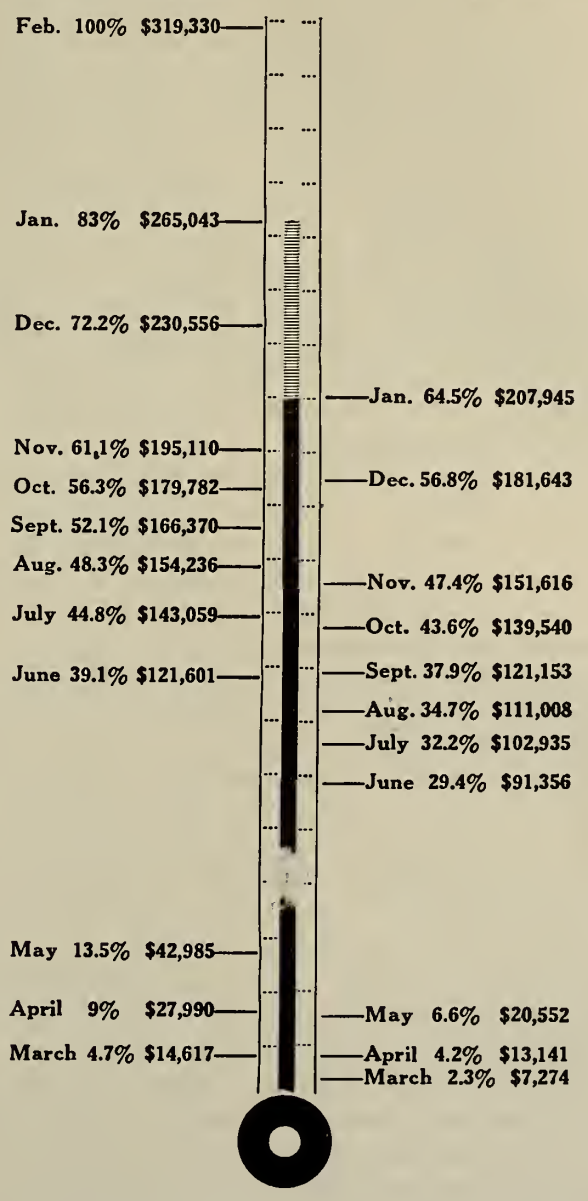
In strenuous years like this it is necessary to enlarge the number of givers. Tell the story of need and what the missionaries are doing to those who have not been taking part. You have a divine right to plead for their help.

Bring the need close to the hearts of those who are able to give the large gifts. America has been good to many of our members and enabled them to acquire very substantial estates. Now is a time when their help is more needed than ever before. Not in the life time of many of our members has there been a depression that affected the rank and file like this. Able givers must come to the rescue or there will be no victory.
—H. S. M.

"He that soweth bountifully shall reap also bountifully" (2 Cor. 9: 6).

CONFERENCE BUDGET THERMOMETER

Light mercury shows the amount that should be raised. The bold shows the amount received.



*Inasmuch as Conference Budget receipts are more some months than others, the left side of this thermometer is arranged to show what per cent and what amount (based on three years' experience ending Feb. 28, 1929) should be received the respective months of the year, assuming that the budget is raised 100%.

**The right side shows actual receipts by per cent and dollars for the months indicated.

PASTOR AND PEOPLE

The Minister's Wife

BY MARTHA CLICK SENGER

THE minister or pastor is a subject of much discussion, either censure or praise. But too often the wife is overlooked. At a conference a certain pastor was referred to a number of times as doing good work; but not once was his wife mentioned or given any credit for his success. I happen to know that this good sister is working side by side with her husband in bearing the burdens. The minister's wife should be better qualified than any other sister to do the greatest amount of work in the church. It may suit her better to do it too. Even then is it fair to a minister's wife to carry the greatest responsibility? We learn to do by doing and unless all work we can not expect benefit. Should she have many home cares, they should be her first duty, and we should help. There is also a danger of spending too much time in her home to the neglect of others whom she might help.

She should be able to direct the work and see that others are helping. If this means a well paid pastor's wife it is different. Should the minister live where the work is new and all do not know how to take hold of the work, the wife should direct it and do all the work she can, all the time teaching others how to do it. She might be the first Sunday-school superintendent or teacher, but not feel to stand in the way when some one else has been found who can give good service. She might then start a home department, or cradle roll work. When she finds another sister who takes to that, she should gladly let her have it. An Aid Society ought to be started, and if she talks it she will likely be voted in as president. When it is well started another sister who can do this work should be given the place. Then she can be more free to run in and cheer the grandmothers, and the mothers with small children who keep them close at home. Why not start a mothers' meeting, getting these mothers together once a month to exchange ideas about homemaking and child-training? If no one else feels she can make it go, the minister's wife can for six months or a year preside. The young people may want her to meet with them sometimes; then she could let the mothers meet without her.

We might go on naming the work a minister's wife can start, encouraging those who keep it going without her having the greatest burden. It would be folly for one sister (or two, if there is more than one minister) to try to do all the work. A pastor and wife took charge of a church. The members were anxious to have them do the work and they, with great zeal, took all of the responsibility. Little by little the members lost interest, not knowing why. Neither could the poor pastor and wife understand why with their hard work the church was dying.

The Bible tells some things that apply to elders and deacons, but gives very little advice to the wives. 1 Tim. 3:11, says: "Even so must their wives be grave, not slanderers, sober, faithful in all things." There are scriptures telling women how to dress and how to appear in a worthy manner. 1 Tim. 2:9, 10: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair or gold or pearls, or costly array." Rom. 12:2, says: "Be not conformed to this world." If a minister's wife is a good example in purity, simplicity and spirituality, she can usually induce others to take their share of the cares.

Perhaps we do not concern ourselves as much as we should about the condition of the minister's home, and are therefore not lending a helping hand when we should. It might be a good thing if they would make their wants known sometimes. Do we have places where the ministers must entertain all the visitors? Where they must keep the minister who comes to assist in any kind of church work? Where they must be ready to go on short notice to fill an appointment even in harvest or with sickness at home? If so, his wife has more than her share of the cares. If we do not then lend a helping hand we are missing some of the opportunities as well as pleasures in the Lord's work.

When farmers visit the city ministers it would help if they would take a dressed chicken or a few dozen fresh eggs, or a basket of fruit and vegetables. It is much nicer to spend the night with the minister than to go to a hotel. Why not pay at least part of a hotel bill and it will be appreciated.

Riverside, Calif.

As Thyself

BY IDA M. HELM

"Thou shalt love thy neighbor as thyself."

EVERYONE is willing to admit the beauty and value of this command. The keeping of this command by everyone would mark the climax of human conduct and social welfare. "As thyself." Give to him not grudgingly and stintedly, but willingly and generously. Rejoice with him when fortune smiles on him; sympathize with him in adversity. Go with him the second mile if need be, be sure he finds the way. "As you measure to your neighbor he will measure back to you." But if he be ungrateful, do good and pray for him still. "As thyself." Perhaps we need to enlarge the vessels of our hearts if we wish to receive greater blessings. We can not receive more than we have capacity for. Jesus is ever ready to bestow larger blessings if we will

prepare ourselves to receive them. How can we love God whom we have not seen if we do not love our brother whom we have seen? If we do kindnesses to others and pray for them, we shall come to love them.

"Did you give him a lift? He's a brother of men.
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through—
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? did you show him the road?
Or did you just let him go on with his load?"

"Thou shalt love thy neighbor as thyself."

Ashland, Ohio.

The Gist of the Sermon

BY D. W. KURTZ

The Church and Her Creeds

THIS is another chapter in church history. As soon as the church triumphed, and was no longer persecuted, she faced the internal problems of orthodoxy. While she faced a common enemy, the pagan world, she was united. When the battle ceases, mutiny begins. The problem, however, was real. The fight of the church was not only against the outer world of pagan morals, but the inner world of belief. The only way the church could triumph over the subtle influences of the mystery religions, and Greek speculations, especially Gnosticism and Neo-Platonism, was in the uncompromising position of the historic Christ, and the absolute authority of the Christ because he was the true Son of God. It is difficult for this age with its interest in practical affairs, the scientific spirit, and the pragmatic tests for everything, to appreciate the greatness of the problem, the fierceness of the struggle, and the importance of the solution. Nothing except such an orthodoxy as the church asserted could have won the day against the kind of opposition which the church faced.

The Council of Nicæa was memorable for many reasons. It was the first ecumenical council of the church. It was presided over by the emperor, Constantine. It was attended by the bishops from all parts of the empire, most of whom wore the marks of persecution. The more each had suffered for the faith, the more he was determined that his opinion was to triumph. The issue was between Arius and Athenasius, between a form of Unitarianism, and Trinitarianism. While Arius did not deny the divinity of Christ, the implications of his theory at least, weakened the perfect deity of Christ, which was the faith of the fathers, and the only faith that could have won the day for the church.

At least four hundred years the church spent in making creeds. The problems of the deity, then the personality, then the will of Christ had to be defined; then the question whether the Holy Spirit came forth from the Father, or from the Father and the Son. The creeds and discussions did not limit themselves to the divine side alone, but to the nature of man also. Was man free or determined? Augustine and Pelagius fought over this perennial question, on which Huxley said: "All logic is for determinism, and all experience is for free will."

Perhaps the making of creeds had to be done, to meet the peculiar problems of that day. At the present, our interests are not so much in the effort to define the indefinable, to express the ineffable, and to apprehend intellectually what can never be fully understood with the intellect, but rather to put the emphasis on "religious experience." What should be the condition of membership in the church of Christ? I think if a man said to Jesus, "I love the Father, and my neighbor as myself," that he would be accepted. Lincoln said he would join any church that would accept him on that proposition. But in Lincoln's day, no church was willing to accept him on acceptance of that summary of religion made by Jesus. Should definitions be made the test, or a vital faith, and love, and loyalty to Jesus Christ?

Long Beach, Calif.

Church Music Notes

A practical means of interesting young people, and greatly aiding in the effectiveness of music in worship, is by the use of chorus choirs. In many churches it is possible to organize and train more than one such chorus, graded according to age and musical advancement. The ideal situation is found when children, youth, and adults are grouped in their respective choruses, taking their turn in singing, or on occasion uniting their forces.

Such chorus choirs need not supplant congregational singing as is supposed. Rather they will supplement it; for are they not a part of the congregation? Out of this effort will accrue highly inspirational results. The rehearsal of such choruses may be made to furnish a type of education and diversion far preferable to many of the amusements now in vogue. The Music Commission eagerly hopes that the use of chorus choirs will become the rule in most churches throughout our whole denomination. We will retain and develop better congregational singing if the ministry will take a keener interest in the musical welfare of the church.

We have but to look about us to see abundant examples of wasted energy and depraved taste in singing, both inside and outside of the church. The time is ripe for an uplift in the music of worship. Some of our sister denominations seem to be realizing and seizing the opportunity. Some of them have followed suit and have appointed Music Commissions also. May no church in our whole denomination barter away its great musical birthright for a mess of musical pottage! Let us rather wisely marshal all the forces of worshipful song, as mighty auxiliaries in the conquest of the world for Christ. May we capitalize all our musical talent for the church.

CHURCH MUSIC COMMISSION.—A. F. B.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Missionary Activities in the Home Church

THE Covina, Southern California, congregation is having courses in mission study for the various age groups during February and part of March.

Some of the churches in Missouri are to be favored by addresses from Dr. A. Raymond Cottrell, missionary on furlough from India. This tour will be made during the latter part of February.

Student Volunteers of Bridgewater, Daleville, Blue Ridge, Juniata and Elizabethtown will send representatives to the latter college for a conference on March 13, 14 and 15. A similar conference for the western colleges was held at Bethany last December.

The church in Rockford, Northern Illinois, under the leadership of D. D. Funderburg and wife, plans a missionary program in the juniors' Sunday-school department the fourth week of each month. They are taking up the study of India, using the book, *The Golden Sparrow*.

A pastor in Ohio writes, wanting suggestions on how to raise the money for their missionary they are supporting on the field. He indicates that times are very hard. In the answer given, three suggestions were made. First, enlarge the number of givers by bringing the need definitely to the attention of more people. Second, presenting the need in a definite way, asking for a certain sum of money from a group of individuals that might be known as the loyal "twenty club." The twenty may be more or less, depending on the number of contributors the community has to join in such a movement. Third, prepare a chart with as many blank spaces as there are dollars needed. Place this in the church and secure cash and pledges so that the various spaces may be checked off. This will show clearly how much of it remains yet to be done.

Some Mission Notes

The Children and Missions

THE last few days of December brought responses from the children of many Sunday-schools for their missionary project—the support of the children of our missionaries. A few of these groups have already laid their plans for the 1931 project. Among these is the group at the Pitsburg Sunday-school, Southern Ohio. In 1931 the children are to provide funds for the elementary boarding schools in India.

Minister's Wife's Testimony

"As a minister's wife, I am sending this $2 check. It is not new to wish that I could do more. Having four young ministers (?) to raise, you can see several reasons why the check is not larger. The fact that we tithe is what makes it possible to send this. We sincerely hope this year of giving will be only a beginning of a great program which shall grow larger year by year."—From North Carolina.

Victory Achievement Funds Coming In

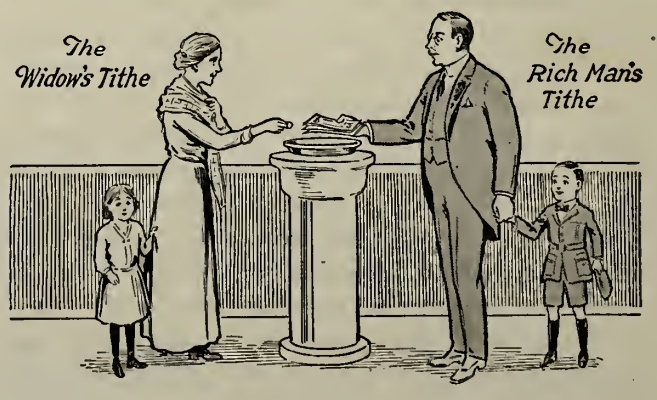
THE little Castine church in Southern Ohio is among the first to remit its Victory Achievement Offering. From reports received hundreds of congregations are laying their plans for the best response they can give to help complete the Conference Budget, calling for $319,330 for the year ending February 28. This money is used for the support of all the foreign mission work, a large part of home mission work and the work of religious education, Bethany Bible School, ministerial direction and the General Education Board.

Victory Depends on Both

One day two remittances were received by the General Mission Board. A widow in an eastern state sent 25c, expressing a burning desire to have a part in the mission work. She said she was a widow without income, but she wanted some gift to accompany her prayers.

The same mail brought $500 from a western man who also expressed the sincerity of his prayers by a contribution. It was not the first sum of this amount he sent and he finds great joy in his giving.

Victorious achievement in the mission and church promotion work by February 28 will depend on both the widows and the rich men. Most members are neither widows nor rich, but all should take part according to their love in the light of the great need.



In Defense of China's Feng

BY F. H. CRUMPACKER

MUCH is said these days to discredit Feng Yu Hsiang. Here are a couple of incidents that should be told to his credit. When he was having trouble in Peking a few years ago with the late Chang Tso-lin he was urging his men to have daily Bible reading.

He had run up an account with one of the Bible Societies in Peking for sixteen thousands of dollars. He said the money would be forthcoming in a few days. In the meantime he had to flee the city suddenly. He did not forget his promise and even though he was fleeing with his army to the northwest he managed to send the silver back through the lines, also no man's land and the pursuing army and the messenger turned the money in to the Bible Society to square his account. Some folks may want to criticise, but we must not forget to say that Christianity has helped Mr. Feng and he has done things righteous at times even though his critics fail to call attention to these good acts.

At the same time that the Christian General was evacuating Peking and Tung Hsien near Peking, he became hard pressed for cash. He asked the county to get him ready a large sum of money. At the same time he frankly told the people that if he could get along without taking their money he would do it. The town and county gave him the money. His preparations went on to move elsewhere. At the time of his going he saw that he could manage to get along without the money, so just before he left the place he sent the money back to the city elders and told them he would get along without using their funds, some $40,000 Mexican. This in the face of the fact that he knew he was retreating into a drought-ridden and famine-ridden district where he lost during that winter several hundreds and even into the thousands of men.

I think sometimes we forget to think of the good things that folks do when we criticize. (These facts from *Chinese Recorder.*)

During the past summer we heard wedding bells not a few around our place, and we are glad to say that they were Christian wedding bells. Five couples of the Christian young people were married and are establishing Christian homes. The impress of Christianity is being felt more than people want to admit, I mean more than the critics want to admit. Why this talk, and even action of the Anti-Christian movement? Their grounds are being invaded by Christianity. Christ said folks will hate you because you are not of them.

The war clouds have lifted for the time being in these parts. Just today word comes through the papers that Chao Shou Yü has been appointed the supervisor of Shansi. This man is a native of Shansi and a real Christian. In the famine year ten years ago he was our stand-by in these parts in getting the officials in line with the work of the Red Cross road-building operations. While the province is in a bad way at present, and we hate ever so much to give up our long time friend, Yen Hsi Shan, yet if we can have General Chao placed at the head of things in the province we will certainly be glad, for he is a really aggressive and progressive patriot. He has gone to Nanking, the paper reports, and is seeking to get Chang Chih Chiang to come and help him. This last named man is one of Feng Yu Hsiang's ex-men. He is a staunch Christian and for several years he has spent hundreds of dollars yearly of his own allowance to make free distribution of Testaments. .This was done not only for soldiers, but in all parts of the country. He has also been at the head of the opium suppression league. If General Chao can get this General Chang to coöperate with him they will make a very strong team in the reconstruction of this province. Why not pray for the success of these Christian men?

Ping Ting Chow, Shansi, China.

Program for Women's Missionary Society*

Note: Program outlines for the text, "A Cloud of Witnesses," also life stories of women at our own mission stations, are available in mimeograph form. One copy free, five cents for additional copies. Order from General Mission Board, Elgin, Ill.

Text—"A Cloud of Witnesses"

Price, cloth 75c; paper 50c

Chapter 5, Pastors' Wives and Home Makers

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

Devotional

Hymn: "There Is Beauty All Around."

Scripture: 2 Tim. 1:1-9, Luke 2:51-52.

Prayer: Give thanks for the Christian homes everywhere; for the heritage of faith that has been handed down from parent to child; for the new homes of the world where the children are learning to pray and to live the Jesus way.

Hymn: "Lord of Life and King of Glory."

Poems:

Home, the House of God

I set out early to find God.
I found him not on the hot sands of the desert,
Nor in the solitude of the wilderness,
Nor in the thronged marketplace,
Nor in the confused halls of learning,
Nor in the temples of dogma and creed.
Then, returning late, I found him,
Waiting to supply all my soul's need,
In the shrine of the heart—home.

Houses and Homes

The walls of a house may be builded of wood,
Its foundations, of brick or of stone;
But a genuine home is an exquisite thing,
For it's builded of heart throbs alone.

* The program outlines have been published monthly in the Missionary Visitor. Lesson 4 was published in the Messenger of Jan. 3. Lesson 6 which is the last for this text will be published in the Messenger of March 7.

The price of a house may be reckoned at once
And paid with a handful of gold;
But the price of a home very few can compute,
And that price they have never yet told.

The rooms of a house may be stately and grand,
Their adornment, a triumph of art;
But beauty of home is the final result
Of the toil of an unselfish heart.

A house may be burned, may be sold or exchanged,
Nor the loss of one's peace interfere;
But the loss of a home—how it crushes the heart!
For our homes we all love and revere.

Of houses a man may possess many scores
Yet his poverty lead to despair;
But an honorable man in a home of his own,
Must be counted a true millionaire.

—J. H. Skiles.

Chapter Outline

In non-Christian lands the pastors' wives and home makers show the sanctity of the Christian home and reproduce the atmosphere of the kingdom.

1. Christian Home Makers of the World.
   a. Mrs. Jo of Japan, page 155.
   b. Mrs. G. L. Mackey of Formosa, page 159. Portrait, page 193.
   c. Abbie Shah of India, page 163.
   d. Mrs. Tai of China, page 167.
   e. Matsu of Japan, page 170.
2. Other Servants of God.
   a. Chundra Lela of India, page 180. Portrait, page 188.
   b. Jenaba of Africa. A faithful witness of the Church of the Brethren Mission. (See story in mimeographed booklet.)

Discussion: Which makes the larger contribution to Christianity, the preaching, teaching and medical ministrations, or the Christian home and the Christlike life of individuals?

Hymn: "Brightly Beams Our Father's Mercy."

Chart Suggestions: Draw picture of lighthouse named Christian home. Mark the rays—peace, hospitality, cleanliness, hope with place of honor for wife and mother. Or show the Christian home as a tree bearing fruit (Gal. 5:22).

News From the Fields

INDIA

Vada

Alice K. Ebey

Missionaries Ill

Mrs. Kathryn Garner is quite ill with tick typhus at her home in Ahwa. Dr. Nickey is staying with her and we trust that this painful malady may soon be overcome. Mrs. Mow, Mrs. Fox and Miss Wolf, who were ill in the Bulsar Hospital, are all improving and will soon be ready for work again. The younger children of the Alley family are suffering from whooping cough and the Shull children are just recovering.

Hoping to Pass Examinations

The public school children at Vada are nearing the annual examination time. During the past eight months their attention and interest have been largely centered on the national movement, so school studies have been greatly neglected. Naturally they feel anxious lest they fail to pass. So the other day they filed past our bungalow bearing large garlands of sweet-smelling white flowers and offerings of cocoanuts for Hanuman, the god of success. "Surely if we please him, Hanuman will give us success in our examination," was their expression of faith in gods that can not help.

Children Coming Home

Our school children who left their homes last March are now turning their faces homeward for the cold season vacation. "Homeward Bound" their hearts keep singing while the train hurries them along on the long journey. Missionary fathers and mothers too rejoice in the contemplation of having the bright faces of their young folks about them again.

Passing of Bro. Wagoner

A great sorrow has come to our whole mission family in the sudden passing of our Bro. Wagoner. Busy in evangelistic work in Vyara District, a sudden sickness, five days in the Bulsar Hospital, and then we were called by wire to Bulsar to lay his body to rest beside the grave of Bro. Butterbaugh. Our hearts cry out, "Why must these things be?" where the need seems so great; and yet we know that "All things work together for good to them that love the Lord." He is comforting the bereaved wife and the two young daughters and surely he will provide in his own way for the need of his kingdom in India.

CHINA

Liao Chow

Nettie M. Senger

Three Classes in Four Weeks

At this writing it is just four weeks since I left Liao and I am in the third class of the season. The first class was for both men and women. It was well attended. My part was to present the subject: Christianizing the Home. The next class of one week had the same subject. The class we are now in is for women and has been in session one week. It is to continue not less than a month or six weeks.

With present disturbances and rumors of bandits killing people, it is best to drop out of the public eyes as much as possible. Even though there is trouble, and soldiers constantly passing the village, friends felt sure I would come. I have several invitations from friends in small, out-of-the-way villages to stay with them in case of trouble, for soldiers never go their way. If travel is shut off I want to be in the villages, for then I can continue teaching a few people.

Our class for women is well attended and we are doing more advanced work than usual. During three periods men were in attendance too.

One Little Church

We are spending every effort with these eighteen people since it is unwise to travel and make my whereabouts public. We are starting some Sunday-school work. Before we can start a Sunday-school we have to prepare the people for it.

This little church gets yearly subscriptions from its members and friends. Folks were at the close of the week's class here and they decided how best to take care of the money until they can get enough to purchase a house of worship. Meanwhile they are worshiping in the homes of members. The membership is increasing. In their thinking these people join the Christian group when they begin to associate with it, rather than at baptism. Two years ago

when I was here there were few women interested. Now the wives, mothers and sisters of the men are coming too, and attending the daily classes as well as the Sunday services.

Concerning Prospects

Every few days I hear of some new person who is interested. When I have to put question marks after the moral character, the integrity, and love of some of the members it sends pains through my heart, but when they keep bringing their own people to the feet of Jesus, I can not but be encouraged. They can not change all at once and they are gaining ground over a few years ago. The near villages are becoming interested in a very marked way. Two years ago the young blind leader, now gone to his reward, asked for a day of fasting and prayer for the members' own unconverted families, for relatives in the near villages, and especially for his brother. Since then we have been seeing people gathered into the Christian group in an amazing manner. God is using the unlearned and babes to proclaim his message. Sometimes they seem to proclaim more clearly than we who come to them to help. Pray that we may live open, clean, humble and loving lives among these simple folk who are God's loved.

Tai Yuan

Olivia Ikenberry

In Air-raid Days

On Oct. 28 Tai Yuan had its first taste of air raids. Imagine our surprise, when just as we finished our noon meal, we heard a plane go overhead, followed shortly by a loud detonation. The first bomb fell less than 280 yards from the Ikenberry home. It hit the roof of a mud brick hut and killed two coolies. The explosion was near enough to rattle all the windows till we thought they would break. The second bomb that day fell just a short distance from the Myers home. This bomb fell in one of the big hotels in the main part of the city. A cook was killed outright and two waiters severely injured. Within a half hour after the raid the Baptist Mission Hospital had many of the wounded in its wards. All was peaceful for about ten days, then we were treated to a second air raid. This time the bomb fell on a busy street corner and many were killed.

In the Myers courtyard is a very large cave. During the dangerous hours of the air-raid period this cave was filled with women and children. Also a large cave was prepared in the church courtyard. Every day during that anxious timc women and children spent the hours, when the airplanes were expectcd, waiting in the cave. It was a haven of peace to them. It gave Mrs. Chang a chance to tell them of the true Way, the Way of him who takes away fear.

The last five or six days of the air-raid period the planes came every day. In order to reach the governor's yamen the planes passed directly over the Myers home. This was not conducive to peace of mind. The Sunday before Thanksgiving the warning whistle blew right in the midst of Pastor Li's sermon. Mrs. Chang had candles prepared and the congregation adjourned to the cave.

Thanksgiving at Tai Yuan

Three days before Thanksgiving the air raids stoppcd, so we had a peaceful Thanksgiving. We have learned since that there will not be any more air raids and things are beginning to look brighter for our province. Thc American community took Thanksgiving dinner with thc Ikenberry family. We planned it as one large family, each contributing to the meal. This was precedcd by a short program of worship and song in which the children took part.

A Mixed Sunday-school Class

The missionary children lack many of the advantages that the American children take as a matter of course. However, they have many experiences that children in America never have. Miss Goss of the Women's Institute started a Sunday-school for foreign children. Here in China we are the foreigners. At first there were only Wellington, Donald, Doris Ruth, Ernest, Susie and Elizabeth Ann. Later Joan and Winnifred Wang came to help. Last Sunday there were German, Russian, Eurasian, and American children in the same class. Mrs. Myers told the story first in English. This was then translated into Chinese, and then one of the German girls translated it into German for those who did not understand the other two languages. It was fortunate that the little Russian girl understood Chinese as there was no one who could speak Russian.

The money situation in Shansi is very bad; $2.55 in Shansi paper money makes one Chinese silver dollar and silver is daily depreciating. There is a good deal of want this winter as the defeated soldiers are living off the people and there is really hardly enough for the people themselves. The soldiers go into private homes and demand food and clothing. The people give them what they demand to keep them from looting. The central government has offered to take them over, so we hope this condition will soon be under control. An offering was given on Dec. 21 for those in want.

AFRICA

Lassa Station

Naomi Z. Rupel

Margi School

The Margi school here is growing nicely. We now have an average attendance of thirty-four, which we consider quite good, especially since this is the harvest season for the Margi people. We are very happy to notice the increased interest in school work among the girls. It is very difficult to get them to come for various reasons, but we now have eight girls in school.

Locusts

If you can imagine a snow storm of big brown flakes, you can visualize a locust visit. We have seen many of them this year. The people are much excited about them because the locusts are very fond of their crops. Yet the people do not find these creatures without their benedictions because they gather them by huge basketfuls to eat. The people throw sticks up through the swarm, then feast on those that fall.

Nurse Horn Comes to Lassa Station

We were very happy indeed to welcome Miss Horn as our nurse. She and Dr. and Mrs. Burke are carrying on a rather heavy mcdical program here. As time goes on and the people witness what is done for their friends, their confidence increases. In two months' time sixteen anæsthetics have been given for operations. Also two English government officials have come for treatment. We consider these as wonderful opportunities for promoting mission work, sincc somc officials are opposcd to our missions and sometimes hindcr our work.

New Station Member Arrives

The morning of Sept. 27 was a very happy one because Dennis Franklin Rupel came to live with his parents. We arc very glad indeed to number him as one of our mission staff. Thus far he has been able to get an audience, but has not spoken to them.

KINGDOM GLEANINGS

Calendar for Sunday, February 8

Sunday-school Lesson, Jesus the World's Teacher.—Luke 6:27-42.

Christian Workers' Meeting, Why I Ought to Be Patriotic.

B. Y. P. D. Programs:

Young People—Is the Family a Social Unit?

Intermediate Girls—The Problem of Church Attendance.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Two baptized in the Marion church, Ohio, Bro. R. H. Nicodemus of Covington, Ohio, evangelist.

Two came into the Shelton church, N. C., Bro. N. C. Reed of Mt. Airy, N. C., evangelist.

Sixteen received into the Middlecreek house, West Conestoga church, Pa., Bro. H. F. King of the Heidelberg church, evangelist.

Four baptized in the Nampa church, Idaho.

Four baptized in the Norristown church, Pa.

Eight baptized in the Camp Creek church, Bro. L. U. Kreider, Churubusco, Ind., evangelist.

One baptized in the Haxtun church, Colo.

Seven baptized in the Spring Run church, Pa.

Five baptized in the First Central Avenue church, Kansas City, Kans., Bro. Earl M. Frantz of Sabetha, Kans., evangelist.

Thirteen baptized in the Springfield church, Ill., result of union revival services.

Thirty-five baptized in the Annville church, Pa., Bro. R. P. Bucher of Quarryville, Pa., evangelist.

❖ ❖ ❖ ❖

Personal Mention

The pastor, Bro. A. L. B. Martin, was the evangelist in the meetings held in the Chambersburg church, Pa., instead of Bro. W. G. Group.

Bro. John C. Zug, Secretary of the Board of Trustees for the Brethren Home, Neffsville, Pa., in sending in a copy of their annual financial report, says: "The trustees are encouraged, as the total resources are higher than any time heretofore and there has been a gradual increase for a number of years."

Bro. H. C. Early has gone up into the attic of his home at Dayton, Va., and brought down his typewriter which was carried up there three years ago with the thought that he could never use it again. And he finds his sight sufficiently improved that he can use the machine with great satisfaction. We shall all rejoice with him, and on our own account as well as his for Messenger readers are to share in the fruits of his good fortune.

Sister Anna C. Nary, now residing in the York County Home, York, Pa., greatly afflicted, having suffered and still suffering much, wishes to "testify to the saving power of Jesus Christ." Born at Pleasant Valley, Md., baptized at the Meadow Branch church at the age of thirteen, she wants her many friends to know that she is "determined to be a soldier for Jesus unto the journey's end." She hopes that her experience may be a blessing to others.

Bro. Louis H. Lehman of New Paris, Ind., is ninety-three years old and "still enjoys The Gospel Messenger very much." He has been taking it or its predecessors for fifty years or more.

Bro. Galen B. Royer, pastor of the Morrellville church, Johnstown, Pa., is greatly encouraged by the revival of interest in the work there and the outlook for further additions to the church in the near future.

Secretaries Bonsack and West found most excellent responses at Elizabethtown last week. They say the people of that section still go to church, enjoy Bible Institutes and such like activities. The former was at Daleville this week and the latter spent two days at Juniata.

Sister Mary M. Gibson, Girard, Ill., writes us: "I have had one of W. M. Danner's lepers' pig banks for eight or nine years and collect a little every year and when I sent it in before Christmas I asked him if he would apply it on our colony in Africa, Church of the Brethren. I see in last G. M. he did so. I was thankful."

The Men's Work Committee of Southern Ohio, feeling the need of helping the missionary education program, is holding three evening meetings this week as follows: at Bradford, Feb. 3; at New Carlisle, Feb. 4; at Bear Creek, Feb. 5. The speaker is Chairman Otho Winger of the General Mission Board. A general mass meeting of all the men of Southern Ohio is to be held at the Salem church, Feb. 20. At this meeting, to be addressed by Bro. R. H. Miller of Manchester College, a program for men for the year will be launched and the annual election of officers will be held. So we are informed by Bro. Harry McPherson of Dayton, President of the District Men's Work.

❖ ❖ ❖ ❖

Miscellaneous Items

A radio program has been arranged by the Richland church of Northeastern Ohio to be broadcast from station WJW (247.8), Mansfield, Sunday evening, March 1, 6:00 to 6:30, Eastern time.

In last week's Messenger, correspondence from the Pipe Creek church appeared under the heading Peru, Ind. This was due to the fact that the correspondent failed to give the name of the church. May we remind our correspondents that it will save us much time checking up if the church to be credited with a news item is named at the head of the note. It frequently happens that the correspondent's address is no sure clue to this information.

We are doubly thankful for our many agents and patrons who do a cash business or settle their accounts promptly. It is the exception when any are delinquent or keep putting off from year to year the payment of their accounts. Old "Dunker honesty" has left its imprint even on the present generation. Doubtless the business sagacity and promptness of our ministers has something to do with this. Again we say, Thank you for prompt payment.

Soon after The Missionary Visitor was first published a note something like this appeared: "Bro. Wilbur Stover sends in more than 250 subscribers to the Visitor, these subscriptions being gathered as he traveled among the churches." And then the editor wished for many others so interested in missions that they would do likewise. What would happen if all Messenger agents, all pastors, all evangelists, all elders would make it a point to solicit subscriptions to The Gospel Messenger? Try it and see.

A Messenger agent who has served well for many years says that he has always used nearly all of his commission in sending the Messenger to poor members or to those not members. He has seen some won to the church by this method. There are many ways of doing mission work. The Messenger has always been a great missionary factor. Now that it includes The Missionary Visitor it should be even more so.

The Presbyterian Advance speaking of "The Conquest of Peace" says: "The great virtue of this study of the problem of peace is that the author has a definite and concrete proposal. He would build a cultural capital of the world, to be called Cosmopolis. It would be located in an international district. In it would be five great institutions, viz.: An International University, A Central Deposit Library, A Universal Museum of Nature, An Institute of Applied Knowledge, and An Institute of Human Relations. The suggestions have a good ring and Mr. Brandt argues his case well."

The District Aid of Tennessee has set itself to the task of trying to place the Messenger into every Brethren home. That's the way the women tackle a job. Sister Amy N. Trout White is the District Secretary and asks the Messenger for information that will help the Aid achieve its ends. According to the 1931 Yearbook Tennessee has thirty-one congregations and a membership of 2,197. If the Brethren homes should average five to a home that would mean 437 Messengers for Tennessee. Will the women reach their goal? They will, if the pastors, agents and members will support them. Here's a chance for the pastors and agents of Tennessee to set the pace for other State Districts.



Around the World

High prices seldom constitute the sure way to maximum profits. And it seems that some of the railways have discovered this, for they are beginning to experiment with reduced rates as a way to recover lost business.

A British plan to regain world markets centers in a scheme to reduce costs ten per cent in order that all goods can be sold at a price ten per cent under present figures. It is reported the government intends to lead the way by making a ten per cent cut in the salaries of government employes.

The right use of a modern invention is illustrated by the way the Congregationalists are adapting movies to mission work in India. So effective has the work become that it is said: "The movie has taken its place in evangelism, along with medical, educational, industrial, agricultural, and social work."

Chairman Alexander Legge of the federal farm board does not hold out any hope of the American wheat farmer being able to compete with foreign wheat producers. The trouble is that free American farmers can not compete with American machinery in the hands of men who get little or nothing for their work.

Persepolis, the splendid throne city of Darius and Xerxes of the fifth century B. C., is to be explored next summer under the direction of the University of Chicago. Dr. James H. Breasted has effected a plan whereby the university and the government of Persia will share in the results. The prospects are thus excellent for Chicago to have the "first collection of Persian antiquities ever excavated scientifically by an American expedition."

Nathan Straus, famed as a philanthropist who served his fellow-men irrespective of creed or color, died recently. It was he of whom Chief Justice Taft once remarked: "Dear old Nathan Straus is a great Jew and the greatest Christian of us all."

The British labor government had approved up to the end of September expenditures totaling $662,000,000 on measures designed to provide work for the unemployed. On the English basis this is figured to mean the equivalent of work for one year for half a million men.

A petition to construct another Trans-Andean railroad was filed recently. The new link would connect northern Chile and northwestern Argentina. Backers of the project claim it would give a quick route to the Pacific for a large section of the latter country.

Roses and grapefruit will be grown in Algeria and Morocco if French plans materialize. It looks like a new day was dawning for a region which was once the seat of a high culture. It should be remembered that Northern Africa means much in early Christian history. From here came such church fathers as Augustine, Tertullian and Origen.

THE QUIET HOUR

The Anointing Service

James 5: 13-20

For Week Beginning February 15

Affliction a Call to Prayer

In this there can be no mistake. God's purpose in all our afflictions is that we should draw closer to him (1 Chron. 16:11; Hosea 14:2; Eph. 6:18).

Call for the Elders

Not that we have no access to God without them. We do. But their fellowship helps us all to come more intimately into the presence of God (Acts 15:2; 1 Tim. 5:17; Titus 1:5; 1 Peter 5:1, 2).

The Oil

There is no virtue in the oil itself. Health comes by God's power through faith. The oil is but an aid to our spirits to enter into these high privileges (Isa. 1:6; Mark 6:13; Luke 10:34; Rev. 3:18).

The Promises

Health of body and soul is promised. God will give both if in his wisdom that is best. If not he will give the better (Ex. 15:26; Deut. 7:15; Prov. 4:22; Jer. 30:17; Psa. 103:3; 130:4; Acts 5:31).

Confess . . . Pray

These two go well together. It is easy to confess a fault to one who prays for you (John 17:20; Rom. 1:9; Eph. 1:16; 3:14; Philpp. 1:4).

The Power of a Good Man's Prayers

How abundantly experience has proved this. Here is a great power. Let us have the good sense to use it rather than to speculate about it (Acts 12:5; Deut. 9:18).

Discussion

What shall we say if healing is not given after the anointing service?

Should an elder suggest the service to one who is sick?

How can the service be made to have a larger and more helpful place in our church? R. H. M.

HOME AND FAMILY

The Unemployed

His thin face haunted me—my mind said "Why?"
Yet something in my heart made me ashamed
That I was warmed and fed and safely housed,
While he, disheartened, cheerless, sought a "job."

The unemployed—but we are not to blame.
Or are we not? Aye, well we know our guilt
Is strong upon our soul, that any man
Wanting and willing, hungers still and needs.

Lay on our hearts, oh Father Life of all,
The burden of these men, until we feel
Their helpless wings abeat 'gainst prison walls
The greatness of our social structure raised.

For not in any canting words of creed
But in the fibre of our life we feel
The pain of every sick, disheartened soul—
The price and glory of our brotherhood!

—Marion L. Ulmer in The Congregationalist.

Conquered by Kindness

BY RUSSELL GREENE WEST

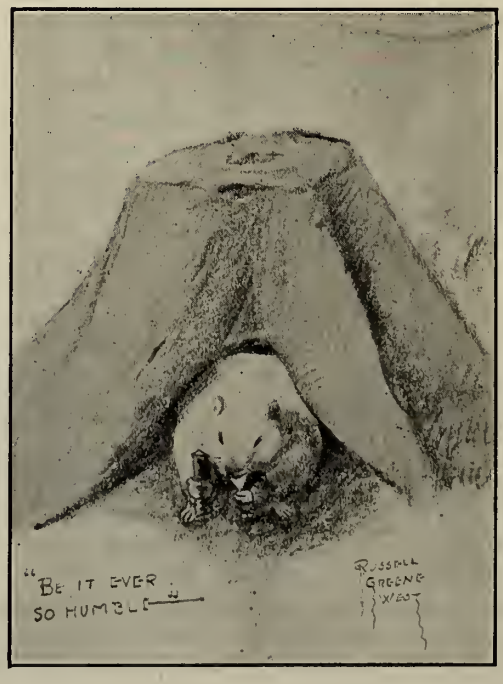
Six months ago in the Shenandoah Valley of Virginia the weather was hot and dry. The fields were parched. Streams were drying up. Trees were wilting. The greatest drouth of many, many years was upon the land. The food supply was scarce, and while the people were visiting the smokehouses and cellars the little birds and animals were no doubt hard-pressed by hunger. Truck patches were raided. War was declared upon the raiders, and consequently many a little hungry adventurer went out and never returned.

In one of these big country communities we were located for a two weeks' revival. It had been announced to the children that there was to be one talk given on "Ground Hog Christians" at which "Wootsy," the little pet ground hog, would appear in person. They were looking forward to that number, and the time was almost at hand. Wootsy had made her a temporary home under a pile of lumber beside a patch of clover and was living high. But one day she ventured out a little too far and was numbered with the slain.

The young people got busy at once to capture another ground hog. The first one brought in cut a hole in the cage and went his way. The hunt went on. Ground hogs were very plentiful. They were easy to kill but hard to capture. But the good people were determined that I should have another to place in the cage.

And then the news came in that a farmer had captured a very rare specimen. It was snow white—a true albino—and so far as known, the only one of its kind in captivity. He was beautiful and vicious—so extremely vicious that many predicted he could never be conquered. The only man who had ever touched him will carry a scar for many a year.

But we placed him in the cage. Keith Zollers, one of my Frontier Boys, was travelling with me. Together we set out to do the impossible—to tame the tiger! The little pet ground hog which we had just lost had taught us many things of value. She had taught us that the most powerful weapon on earth is genuine human kindness. So whatever the situation, kindness was to be our only policy. For a solid month, among all kinds of dogs and people, over two thousand miles of streets and highways, the old white monster met nothing but kindness. The world, which had been a dry, parched battleground with every other creature his enemy, had suddenly been transformed before him. Kindness met him on every hand. The multitudes of men and women and little children who gathered about his cage at the different churches were the evidence of a transformed world, for they were always kind. In less than a week he was eating in our presence; and in less than a month we were rubbing him on the head. He had matched his savage nature against the sword of human kindness and lost the battle; for kindness is a mighty weapon!



His winter quarters are in a buried tub which he enters through an eight-inch pipe. An old maple stump is placed over the entrance to make it homelike. For to the ground hog, his home is everything. He takes pride in his home. It would seem that he seldom comes out or goes in without the proud feeling: "This place is all my own—my home!" Many another animal will wander about from place to place and lie down in peace to sleep wherever darkness may overtake him. But not so with the ground hog. To him, as to few other creatures, "Be it ever

so humble, there's no place like home." If he moves to another field of clover the very first thing that he does is to locate a home. It may be a temporary affair at first, but if danger or darkness approaches he will know just where to turn in. And of course, as his name would imply, there is no place so homelike, no place so secure and peaceful, as deep down in the bosom of old Mother Earth.

During the winter months the ground hog sleeps. So true to this old tradition is "Whitie," that we have named him "Rip Van Winkle." For a few minutes each day he comes out to eat and see about the weather. And even though the basement where he stays is al-



ways comfortable, he eats, drinks, and goes back to his home—just dead for a little more sleep! But ground hog day has come and springtime will soon be here. Then Mr. Ground Hog will awake and come forth to spend another summer "in a world of kindness."

Batavia, Ill.

Happy Though Civilized

BY H. A. BRANDT

VI. Tables Are Turned

"And how is Dr. Harold today?" eagerly inquired Mrs. Helper. Mrs. Newman had just returned from the hospital where she had driven with John Helper as chauffeur.

"About the same," answered Mrs. Newman in a spiritless voice. Mrs. Helper followed through the hall as the former made her way to an easy chair and sank down wearily. Mrs. Helper was anxious for some further word and she instinctively felt that her mistress was in a mood to give it.

"Sit down, Mrs. Helper," urged Mrs. Newman. "I must talk to some one and I know you will understand." And then after some moments she added: "There are some things that concern you and John that we must consider."

"Then you think Dr. Newman is no better?" questioned Mrs. Helper.

"It is like this," began Mrs. Newman. "Harold is in very bad shape. Indeed, I had not realized just what his condition was until I talked to Dr. Bridge today. He fears that the poison from the infection has weakened his heart and may easily have caused other damage that has not yet appeared. In any case it will be months before Harold is strong. Meanwhile he must have special care, rest—and especially freedom from worry. But I find that Harold is worrying—and I do not know what to do to help matters! Indeed, I am at my wit's end!"

"Is there anything that John or I can do to help?" offered Mrs. Helper.

"I don't know," answered Mrs. Newman all but hopelessly. "It is kind of you to speak as you do, but I am afraid our problem is pretty complicated. What can a woman do who has been accustomed to ample resources—when she suddenly finds these being swept away?" Mrs. Newman, capable and courageous as she had shown herself in the past, seemed now completely at sea. In her mind she was going over for the *n*th time the financial situation as it concerned Dr. Newman and herself. The scale of living to which they had accustomed themselves, and which she especially had insisted upon, was now out of the question. It had been supported by Dr. Newman's high earning power, but he was at that moment flat on his back and might never be anything but an invalid! Dr. Bridge had explained that she need not worry about Harold's expensive down-town office. It was a good one and could be sublet at any time. So Mrs. Newman had left this in Dr. Bridge's hands to care for until Harold should need it—a possibility of which she was none too sure. But most of all there was the cost of Harold's care, the expensive town house in which they lived, the wages of the Helpers, living expenses, the car, club fees, and the endless chain of expenses which eat away one's reserves like the rays of a summer sun striking on a snowbank.

"I think I may as well be utterly frank," began Mrs. Newman at length. "The long and short of it is that we have lived too well to accumulate much. And now in the day of trouble we must make adjustments. For one thing, we can not continue to keep this house."

Mrs. Newman had expected that this statement, with all its implications for the Helpers, would be something of a bomb to Mrs. Helper. Would Mrs. Helper guess that she and her husband must soon look out for another place? They had been good help and Mrs. Newman hated to have to let them go. But Mrs. Helper

(Continued on Page 22)

CORRESPONDENCE

STEWARDSHIP JOTTINGS

A tour of several churches in the Middle District of Iowa had been arranged by Bro. Landis, of the District Ministerial Board. We met with the Des Moines church on Thursday evening with rainy weather interfering with the usual attendance. We were entertained in the very hospitable home of the pastors, Brother and Sister Stutzman, and their four-year-old son, who became my pal in a short time.

The first address was on the subject of A Gospel for an Age of Prosperity. Despite the depression we are experiencing, the fact remains that prosperity is the word that characterizes the age in which we live. Christ said more about wealth and its influence on life than he did about any other one subject. The question is: does Christ have a message for this age? Do his teachings fit our present day conditions or are they idealistic, impractical, impossible? If Christ does have a gospel for this age of prosperity it is because he refrained from making set rules or laws which would have become obsolete with the first change in conditions. What he did was to expound some universal principles which are as valuable today as the day he gave expression to them: You can have but one master; personality is of more value than profits—"Of how much more value is a man than a sheep?" Fully developed manhood and womanhood—"Man shall not live by bread alone, but by every word of God"—knowledge, love, religion. The religion of Jesus contemplates more than physical development and comfort. It embraces intellectual, æsthetic, moral and spiritual growth as well. These principles of Jesus need a voice today. Is his church ready to propagate his teaching?

Friday evening saw fine weather and a good audience. Preceding the address on "Being a Christian in the Present Day World," the speaker showed on the screen some fifty views of the Bible land illustrating the life of Christ—a sort of tour, visiting the places made noted by the human life of Jesus. A half hour each evening is given to such tours, following the life of Jesus. The writer's visit in Bible lands on his way home from India adds value to these views.

The theme for Saturday evening was "The Abundant Life" as offered by Jesus and taken to the people of non-Christian lands by the missionaries through their medical, industrial, social, educational, and evangelistic endeavors, with the suggestion that Christ has a more abundant life for most of us if we will but let him give it to us.

Sunday morning dawned beautifully. We went to the church and witnessed the gathering of a large number of children, young folks and adults for an hour of religious instruction in the church school which is under the efficient superintendency of Walter Wallick. He is a wide-awake and capable assistant to the pastor. Under his careful organization the school is operated with ease and promptness. The growing attendance bids fair to demand an enlargement in building accommodations before so long. As usual a story was given to the children, this time by the visitor. He told his "Potato Story," a true incident brought from India.

The theme of the morning was The Stewardship of Wealth, though no subject was announced and the discussion was entered into with the aid of the boys and girls in a way that challenged their attention and thought, and of course held the attention of the entire audience. Fundamental questions were discussed, as: Who owns the earth, his right to it, man's relation to it? How should his relationship be expressed? The importance of stewardship being apprehended, acknowledged, and administered.

In the evening a half hour was given to the young people in a discussion of the nationalistic movement in India and the character of its leader, Mr. Gandhi. This was followed by views. The theme of the evening was the Stewardship of Personality. The supreme need in the life of everyone of having a definite life purpose that is clear enough to see through, large enough to move in, and high enough to rise in, was emphasized. Such a life purpose was suggested in that of Paul when he said: "I am debtor . . . I am ready . . . I am not ashamed."

Many were the words of appreciation of help having been received during the series of meetings. It is to be hoped that these impressions will find expression in some definite acts of rededication to God and his cause of life, time and money—all of which enter into and affect our personality. Each congregation should have within it a group of folks not only to study the subject of stewardship, but to give honest, honorable acknowledgment of their stewardship, and then administer it as good stewards of God. Some of us may be tardy in our acknowledgment, but more are remiss in their administration of the stewardship entrusted to them. "The whole stewardship wholly used for God," is the only possible ideal for the Christian. Here as usual in the Christian religion, is a broad general principle void of specific rule which would nullify it for universal application. But the principle holds in all conditions and at all times. The acknowledgment will be certain if the administration is undertaken honestly and devoutly. May there be a revival of stewardship. It is the need of the day.

St. Joseph, Mo. E. H. Eby.

THE INTERDENOMINATIONAL MEN'S CONGRESS

The first men's convention ever put on by the men's work agencies of the Protestant denominations was held in the Gibson Hotel, at Cincinnati, Dec. 11-12, 1930. Nearly 700 men were in attendance. About sixty per cent of these were laymen. Twenty-two denominations and thirty-nine states were represented. Rev. Bert E. Smith of Chicago was chairman and G. L. Morelock, Nashville, secretary. H. Augustine Smith of Boston led the singing. Mario Capelli, the Italian-American tenor singer, gave several inspiring solos.

The purpose of the convention was: To make men see the place of the church in our modern world; to evaluate and vitalize religious movements among men; to develop in men loyalty to denominational agencies and programs; to promote among men interdenominational fellowship and cooperation; to construct better programs for men in local churches; to lead men to know the meaning of Christ in their lives.

Quite a number of very able and helpful addresses were given by some of the outstanding ministers and laymen of our country on the above or related subjects. The ratification of the World Court by the United States and the maintenance of prohibition were heartily approved. The latter was especially emphasized in an address by Raymond Robbins of New York City on: "The Constitution—Shall We Scrap It?"

One of the speakers anticipating a dearth of ministers in the near future, emphasized the idea of laymen giving en-

couragement to worthy young Christian men in the choice of the ministry for their life work, and to give substantial support in their training.

Near the close of the convention a representative of the Methodist Book Concern, Cincinnati, gave a very agreeable surprise by announcing that his company would publish 1,000 copies of the convention report free of charge. In this report will be found the greater part of the addresses given during the six sessions. The Men's Banquet on the last evening was to have for its presiding officer Governor Cooper of Ohio and Gov. Pinchot of Pennsylvania as one of the speakers on Mobilizing Church Men for Civic Duty. Official duties prevented both governors from being present, according to wire. The Lieutenant Governor of Michigan being present, was called upon to preside; and Branch Rickey, Vice President Men's Work Commission, Methodist Episcopal Church, St. Louis, spoke in place of Governor Pinchot.

Greenville, Ohio. Levi Minnich.

HOW WE ADVERTIZED OUR GOSPEL MESSENGER

In our December quarterly business meeting we placed the agency of The Gospel Messenger in the hands of the Ladies' Aid. Then on Sunday, Jan. 18, the Aid was given the hour usually occupied by the Christian Workers, and in the presence of a well filled house the good qualities of the paper were liberally ventilated. The pastor and elder gave their assistance in boosting the efficiency of our editorial staff; also other good points were expounded by them. Now may we all work together to make our dreams come true of a much larger subscription list and may the church paper effect a revival in our midst, building up the Clovis church in general, thus better qualifying us to go out and be "soul winners for Jesus." E. J. Smith.

Clovis, N. Mex.

NEWS FROM CHURCHES

CALIFORNIA

Covina.—Dec. 21 a very inspiring program was given by the Sunday-school. Aid Society officers were elected for the year with Mrs. H. M. Brubaker, president. The Aid Society and the mothers and daughters of the church are taking an active part in the program of the Women's Work of the church. The regular council was held Jan. 2. The treasurer reported a successful year, nor was the mission cause neglected as shown by the Thanksgiving offering—the largest in the history of the church. All the necessary officers and committees were elected; the writer was reëlected correspondent. Beginning March 3 Bro. H. B. Heisey, pastor of Calvary church, Los Angeles, will conduct evangelistic meeting. During the past six months the church was painted inside and out. The Apollo quartet of La Verne College gave a program Jan. 11. Some of our members are planning to attend the leadership training class which will soon be started in our town.—Mrs. Tempie S. Funk, Charter Oak, Calif., Jan. 14.

Long Beach.—The New Year is starting off with the membership active. Our young men have a basketball team which plays with the teams of the other churches. Our teen age boys and girls now have their own Christian Workers' Society in addition to the Senior C. W., the Young People's C. W. and the Junior C. W. The children of this Intermediate C. W. Society are doing well in making little talks and offering prayer. They have had one social meeting. Members of the woman's missionary society were received at the home of Mrs. Ezra H. Brubaker by Mrs. Brubaker and Mrs. Peck. A very good program on Africa was given. A letter from Miss Emma Horning was read. Judge Chas. Cook was the speaker at the laymen's brotherhood banquet.—Maud M. Trimmer, Long Beach, Calif., Jan. 16.

Santa Ana.—Under the pastoral care of Bro. Edgar Rothrock, the past year has been a very successful and happy one for this congregation. A number of our boys and girls attended La Verne church camp at Jenks Lake the past summer. The young people's division of the Christian Endeavor has formed a chorus directed by Bro. Odell Jordan; they practice regularly on special music. The Ladies' Aid Society, although having an average attendance of only four, has accomplished much. The president is Sister J. W. Baker. The monthly church night dinners have been highly successful. In September Bro. A. D. Helser, missionary from Africa, was the speaker at the dinner hour. The October dinner was followed by an hour of music by the Æolian quartet of La Verne College. D. W. Kurtz of Long Beach spoke on the Passion Play at the November dinner. The December meeting was featured by a home talent program. During the past quarter we have been favored by several good programs from La Verne College students. The Sunshine quartet gave a program of sacred music; two student ministers—Glen Harmon and Edward Cunningham—each gave us an inspirational message. The deputation team of La Verne College gave us a fine program in December. The Life Savers' class gave a dinner honoring the deputation following their program. The church officers for 1931 include: Elder, Bro. Rothrock; clerk, W. C. Dunlap; Messenger correspondent, Mrs. Mae Lehmer; Sunday-school superintendent, Simeon Davis; Christian Endeavor president, Paul Teter.—Mrs. Mae Lehmer, Anaheim, Calif., Jan. 19.

CANADA

First Irricana church met in council Dec. 20. Thanksgiving Sunday the Sunday-school gave an interesting program. Also two of the sisters gave very beneficial talks and an offering of $22.80 was taken. The Sunday-school also gave a Christmas program. New Year's eve we met at the church for a social time and watch party. Bro. McCune read a part of the story of the children of Israel while some of the young people presented it in a shadow scene. Attendance at church and Sunday-school is good. The evening services are conducted by different classes. We have started a teacher-training class which we think will be of great help to the Sunday-school. Jan. 4 Bro. John Brubaker from Arrowwood preached a very inspiring sermon.—Mrs. Laura M. Wagoner, Airdrie, Alta., Jan. 16.

COLORADO

Antioch.—Brother and Sister C. H. Hinegardner of Ellet, Ohio, have now taken up the pastorate of Colorado Springs, Antioch and Falcon circuit. They are at home in the new parsonage at this place and have very earnestly begun their labors with the three sister churches. All activities of the church are taking on new life since the coming of pastoral help. The young people's Saturday evening Bible class is being continued. A very interesting Christmas program was rendered on Dec. 28. The junior and intermediate departments of our Sunday-school are receiving some much needed help and improvements under the supervision of Sister Hinegardner. All sessions of these departments are being held in the parsonage. We appreciate very much the services of Eld. David Hamm who so faithfully kept up the regular appointments while we were without a pastor. Jan. 17 members and friends of the community met for a reception for the pastor and family, expressing their welcome by bringing along gifts of vegetables, fruits, groceries, etc.—Mrs. D. W. Correll, Yoder, Colo., Jan. 24.

Denver.—Since our last report church officers for another year were chosen. Bro. I. J. Sollenberger was chosen elder; Sister Blanche Long, church clerk. A pageant rendered at our Christmas service was given again at a later date at one of the missions in the business district. A couple of weeks later another service was held at the same mission. A large audience listened to our pastor's message and to the special music rendered by a group of our workers. Jan. 1 we started a Bible reading contest in our Sunday-school, beginning with Matthew, reading a chapter a day until the New Testament is completed, different classes entering as contestants. We are planning to have a revival meeting shortly before the Annual Conference. Our people will appreciate the privilege of attending Conference at Colorado Springs. Colorado Springs is seventy-five miles south of Denver; the paved highway being near the mountains makes a scenic drive.—Mrs. I. J. Sollenberger, Aurora, Colo., Jan. 28.

FLORIDA

Seneca church met in council Jan. 11. Elections were as follows: Elder, J. H. Morris; clerk, I. W. Miller; church trustee, Fred Crispell; Sunday-school superintendent, Geo. Bayless. All treasurers report funds on hand. We decided to have a series of meetings to be followed by a love feast in the spring. Seneca will be the permanent location for a camp for the District of Florida and Georgia. A committee was elected to arrange for more buildings and land. The ministerial and young people's meeting was greatly enjoyed Dec. 28-31. We are always glad to have those from other states visit us. Brother and Sister Rufus Bowman were with us this year—active on the program. Nine members did not miss Sunday-school a Sunday last year. However only three attended at this church every Sunday. Dec. 21 we gave our Christmas program.—Mrs. Geo. Bayless, Eustis, Fla., Jan. 18.

IDAHO

Moscow.—Jan. 4 the pastor gave a report of the year's work. The average attendance at morning worship was forty and in the evening, thirty-three. We are planning on improving our church property. We have three sisters who are quite remarkable; one is ninety; one, eighty-three and one, seventy-seven. They are always at church and Sunday-school and often come in the evening. Two are almost blind and deaf. Our Aid Society has been doing some sewing for them.—Mary Adel Fike, Moscow, Idaho, Jan. 18.

Nampa.—Since Thanksgiving our church has received ten by letter and four by baptism. The holiday season marked the passing of one of our older brethren, John Leish; his has been a loyal and faithful record. Jan. 4 brought us Bro. Frank Sargent of Bethany; we always

(Continued on Page 24)

Happy Though Civilized

(Continued From Page 19)

gave no evidence that she sensed what was in store for them. She sat as one thinking, yet hesitating to speak.

"I am not sure that I know just how to say it," she began, "but John and I have had some long talks—and we are agreed that we do want to help after all you have done for us. Surely there is something we can do—for we, too, know what trouble is."

Mrs. Newman recalled the conversation of the day before, and took courage. Perhaps the Helpers could be of more service than she suspected. But all that her pride would let her say was:

"I am grateful for your offer, Mrs. Helper."

But this was enough to give the latter the encouragement she needed, and immediately Mrs. Helper began to launch out on what seemed at first a wild and impossible scheme.

"As I told you yesterday," enthused Mrs. Helper, "we still have that little farm. Of course, we don't know just what shape it is in, but if we leave here we will go back to the place. I think John has begun to feel differently about the farm—and especially now that what he called his folly may prove to be a refuge indeed! Of course, you don't have to consider it, but John has been thinking since Dr. Newman has confided some things to him, and you told me what you did yesterday. And it is this: Why can't you and Dr. Newman go back to the farm with us for a while! We have lived with you—now you and the doctor can come and visit us!"

Mrs. Newman hardly knew what to answer, but happily she was not called on. And Mrs. Helper just hastened on to outline other possibilities.

"The house on the place is plenty large enough for us all. There is a big attic in which you could store the things you don't need. John and I would run the farm as best we could, while you cared for Dr. Newman and he had a real chance to get well."

For the moment Mrs. Newman was all but stunned. Here was her servant woman, offering to provide her husband and herself a home! It was preposterous! The poor offering to care for those who had once been rich. The uneducated thinking and planning for the educated! And then Mrs. Newman realized that misfortune sometimes makes strange bedfellows. That as a matter of fact, the Helpers might have more laid by than the Newmans—and as for education, the Helpers were the beneficiaries of a longer course in the school of hard knocks than were the sick doctor and his wife. Maybe it was not so preposterous after all—this that Mrs. Helper was proposing. And so she must at least be polite.

"You are too generous, Mrs. Helper," this was what Mrs. Newman managed to say.

"No, we are not," persisted Mrs. Helper. "We will be glad and more than glad to do anything we can. John is sure that such a change would do Dr. Newman good. And there is a southeast room upstairs that is as big as any in this house. There Dr. Harold can get plenty of good country sunshine and fresh air. And the view is wonderful: from the windows on one side of the room you can see over the orchard and down the road toward Enterprise for miles. From the other you look out by the pasture lot to the grove of native timber on a warm slope. And then how wonderful to go out at this time of the year, when one can be ready to see spring come on and plant a garden for summer use! Indeed, Mrs. Newman, I am sure that you and the doctor would enjoy yourselves and the doctor be helped toward recovery."

The enthusiasm of Mrs. Helper proved contagious, and soon Mrs. Newman surprised herself by saying: "Your offer is more than kind, Mrs. Helper, and I shall speak to the doctor about it."

"I wouldn't be surprised if John has already said something to the doctor about it; that is, if he got a good chance." And so Mrs. Newman saw that affairs were rapidly sweeping out of her hands. Perhaps they were beyond control already, but catching at a straw she remarked: "But I thought your farm was rented, and surely the renter will have something to say!"

"Yes, in a way it is," explained Mrs. Helper, "but the man who is farming it, is doing it more as an accommodation. He has plenty of land of his own. He is an old neighbor and I am sure we could get possession almost any time we wished, and especially at this time of the year. Besides, he does not use the house at all, and the house is the most essential part of the property for us, as things now stand."

Hence, the way seemed clear for the move proposed if the Newmans could bring themselves to accept an arrangement where the tables would be turned. This element in the situation ground the prideful Mrs. Newman, even though she could not help but admire the Helpers' spirit and see how the plan would likely appeal to her husband. However, she did not give her decision. "Surely the doctor must be consulted in all this," she said. At the same time she secretly hoped that there would be some other way.

That evening as Mrs. Newman entered the hospital to call on her husband she met Dr. Bridge just as he was leaving.

"Oh, doctor, how is Harold tonight?"

"Well, I don't want to give you any grounds for false hopes, but it seems to me he is brighter, that he has more of an interest in life. Really I am encouraged a bit."

So Mrs. Newman hurried on to see her husband for a few minutes, hoping that the slight improvement reported by Dr. Bridge might open some unexpected way to the solution of their problems. Perhaps, after all, it would not be necessary to consider the offer of the Helpers.

Mrs. Newman found that her husband did seem better, at least more eager to talk than usual. And soon he was saying:

"Has John Helper said anything to you about a chance for a sick doctor to convalesce on a farm?"

"So that is it!" thought Mrs. Newman. "Then John Helper did get a chance to talk with Harold!"

But she soon saw that Dr. Newman was too much interested in the proposition for her to oppose it any longer—even mentally.

"Mr. Helper has said nothing to me, but Mrs. Helper suggested some plans this morning. Do you really want to go, Harold?"

"Why, Alice, it seems like a godsend to me. Really I don't see what we are to do unless we can work out something like the Helpers have offered. Since John and I talked matters over again last evening it has seemed to me that a great burden has rolled away—that at last I can see my way out."

"Then we will accept," said Mrs. Newman slowly. For she saw that here was something that was already giving her husband mental relief, hope, and gendering the will to live.

"And what did Mrs. Helper say?" asked Dr. Newman.

"Well, it seems that she and John have it all figured out, how it would be possible for us to stay with them for some time while you regain your health. There is a big sunny room that she has in mind for you. The views from the windows both to the east and the south are wonderful, she says. I am sure in some ways that the farm would be a pleasant place to live. Then, too, it is not so far from Enterprise. The main objection is not the place, but what our friends in Enterprise will say. Think what the gossip will be when they hear that Dr. Newmans have gone to live with the kindly, middle-aged couple who lived in their servant quarters! Oh, Harold, if it were not for this, I think I could feel different about it all!"

Then realizing what she had said, Mrs. Newman tried to control herself and look more cheerful. But Dr. Harold read his wife's thoughts.

"But in spite of it all you are willing to go for my sake, Alice?"

"Yes, truly, Harold. I know I have thought more of other things than our home for all these years. I do want to be a better wife—"

"Alice," said Dr. Harold, as his voice trembled a bit, "you have been a wife indeed during the trying days that I have been here. It was you who made me want to live—that dark night when I had lost all desire. I did not know until then that you cared so much—"

"Nor did I," answered Mrs. Newman in a choking voice.

"And now you would follow me to the ends of the earth—would sacrifice all pride of position that I might regain my health! You are a jewel indeed—and I am not insensible of your feelings and your sacrifices in my behalf. You say that Mrs. Helper has it all figured out, and maybe she has, but I am sure she has not told you all. Would you like to hear what John and I have planned?"

"Yes, indeed, but I am afraid that you are thinking and talking too much. Remember that you are a sick doctor!"

"Of course, but I have found a line of thinking and talking that makes me feel better. I am sure it will not hurt me to tell you just a little of what John and I have thought about—and I am not so sure but that it will help you, Alice."

"Help me, and what do you mean?"

"Well, even before you mentioned it, I knew how you would feel about that offer of the Helpers. It was more than kind of them to make the offer. But, of course, both you and I have a bit of pride—and I have figured out a way to save it—and accept the offer of the Helpers as well!"

Mrs. Newman looked at her husband wonderingly. "That is thoughtful of you, Harold—especially when we are saving so little out of the wreck of our possessions!"

"You see when John Helper first spoke about their little plan I could see how you would feel about such a complete social comedown. I knew how you would feel because I know how I feel. So I asked John Helper whether he would sell the farm, and at what price. He said that they had tried to sell, but with no success; however, he thought now that the road past his farm was soon to be paved he would stand a better show. I found his price was reasonable and quite within what finance a sick doctor could muster. So the whole plan includes, at least as John Helper and I have figured it out, and subject to the consent of our good wives, that we will buy the little farm and take the Helpers along with us! In place of a town house we will have a country house!"

"Wonderful," exclaimed Mrs. Newman, "but can we manage it—I mean finance it?"

"Indeed we can," said Dr. Newman in the bravest tone his wife had heard since he took sick. "Indeed we can, and have a tidy sum in the bank after we have

(Continued on Page 26)

News From Churches

(Continued From Page 21)

enjoy his message. Jan. 11 our pastor, A. P. Becker, began revival meetings at the Emmett church, Idaho. A group of Nampa young people presented a pageant in that church Sunday evening, Jan. 18.—Hilda M. Himler, Nampa, Idaho, Jan. 21.

Payette Valley.—Our series of meetings began Jan. 18 conducted by our pastors, Brother and Sister S. Ira Arnold. They expect to continue for at least two weeks. The laymen's organization and the Sisters' Aid recently held some joint meetings, when the men sawed and chopped wood for the church and the Aid served dinner. The sisters did some work on comforts in the afternoon. We greatly appreciate our pastor's work and visits to the sick. We like the new Messenger very much and have tried to get it into every home in the church.—Marvel Bowers, Payette, Idaho, Jan. 22.

ILLINOIS

Astoria church met in a business meeting Jan. 13. It was decided to have a revival meeting sometime during the year. A program for the year was discussed and accepted. Dec. 21 the primary department of the Sunday-school gave their Christmas program; in the evening a pageant was given by the young people.—Mrs. Rosella Sullivan, Astoria, Ill., Jan. 19.

Milledgeville congregation enjoyed Thanksgiving services and dinner at the church Sunday before Thanksgiving. Fatbers and sons' banquet was held in November. Bro. C. E. Davis of Mt. Morris was the principal speaker of the evening. Our Christmas exercises were held Dec. 21, the children giving the morning program. The white gift offerings were received and two of our Sunday-school pupils decided for Christ. In the evening some of our young people gave the play, When the Chimes Rang. Jan. 2 we held our semiannual business meeting. Church officers for the coming year were elected. Meetings of the trustee, deacon, ministerial and finance boards and council of promotion were held prior to this. We are remodeling the basement of our church, making it more comfortable and inviting for Sunday-school rooms. In coöperation witb the three churches in town we are having community services Sunday evenings this winter.—Clara V. Fike, Milledgeville, Ill., Jan. 17.

Sterling church met for business meeting Jan. 12 with Eld. John Heckman acting as elder. He was reëlected to this office and other church officers were chosen. Enrollment and attendance have shown noticeable growth in the past year; twenty members bave been added by baptism and letter. Considerable interest is being shown by a number who are taking advantage of a class in personal evangelism which meets each Thursday evening. J. F. Baldwin, our pastor, is instructing the class. Bro. Baldwin held a successful series of meetings Nov. 9 to 23 at St. Joseph, Mo. Recent sermons have been practical and beneficial, many of the pastor's subjects being requested by members, especially those relative to our church doctrines. Recently Brother and Sister Sell of Mt. Morris delivered very good messages. John Masterson was here in the cause of peace and gave a stirring address. V. C. Finnell delivered his address with stereopticon pictures on Why Girls Smoke. The B. Y. P. D. is beginning to feel the need of division into intermediate and senior groups as a result of growth. Many things indicate a very profitable and encouraging year in the work at Sterling.—Helen Hoak Eikenberry, Sterling, Ill., Jan. 27.

INDIANA

Bethel congregation was greatly blessed in having Bro. J. E. Jarboe with us in a two weeks' revival closing Jan. 11. His earnest and sincere messages brought inspiration and renewed faith to all. There were forty-four conversions, thirty-three of whom have been baptized and one reclaimed. Bro. Jarboe baptized five from the Syracuse church during the meeting. The music under the direction of Bro. Clinton Callander was an inspiration to all. During the meetings delegations were present from many surrounding churches who furnisbed special music.—Grace Noss, Milford, Ind., Jan. 18.

Cart Creek church closed a very spiritual and inspiring series of meetings on Jan. 18 conducted by Bro. J. O. Winger of North Manchester, Ind. Splendid interest was shown throughout the entire meeting. We were very thankful for the coöperation of the six neighboring churches who helped much in attendance and in bringing special messages in song.—Mrs. Emma Winger, Marion, Ind., Jan. 21.

Huntington.—The first month of the year is always an interesting one for the members of this church. Reports of all departments of church work have been unusually stimulating. One however is regretted, the resignation of our pastor, Bro. Ezra Flory. The spiritual health of the church is good and members are willing to coöperate in building the kingdom. Some families have found it necessary to accept material belp during these trying times. Our finances are in better condition tban they were several years ago. Our B. Y. P. D. and the Junior League are progressing under good leadership.—Mrs. Millie Shroyer, Huntington, Ind., Jan. 23.

Ladoga.—The Aid Society elected officers for 1931 with Sister Daisy Shackelford, president. Sunday-school is progressing, although handicapped by much sickness in the community. Bro. Rettinger of Darlington was a recent visitor and gave us encouragement. The ministerial committee is still endeavoring to locate a minister here.—Mrs. Lula Goshorn, Ladoga, Ind., Jan. 22.

Liberty Mills.—At our regular council Dec. 17 eight letters of membership were granted; three have been received since our last report. On Sunday evening, Feb. 1, the young people's class of the Manchester church will give a program of sacred music. Feb. 22 our church pianist, Miss Oleeha Tully, will give a recital and on March 6 Bro. V. R. Wotring, lecturer, will give a chalk talk. Our evangelistic services will begin March 22 and close April 5. In the evening, April 5, our young people's chorus will give an Easter cantata.—Mrs. Lizzie Landis, Claypool, Ind., Jan. 19.

Mississinewa church having been remodeled last fall, we held our rededication services on Nov. 9. M. R. Zigler gave the address. A basket dinner was served at the noon hour. Dec. 21 the primary department of the Sunday-school gave a program and in the evening the pageant, The Royal Branch, was given by the Ever Ready class of the Sunday-school.—S. E. Snider, Muncie, Ind., Jan. 19.

IOWA

Fairview church held a business meeting Jan. 10. Officers were chosen for the coming year with Bro. Dwight Powell, clerk. An epidemic of scarlet fever cut the attendance of our Sunday-school for three weeks. Nov. 28 Bro. C. Ernest Davis of Mt. Morris gave a very interesting talk. We are making plans for a series of meetings sometime in September.—Mrs. John I. Burger, Udell, Iowa, Jan. 19.

Fernald church met in council and church and Sunday-school officers were chosen for the year. Sister Handsaker is church clerk; the writer, Messenger agent and correspondent; Bro. Guy Handsaker, Sunday-school superintendent. It was decided to use the Sunday-school offering of the first Sunday of each month and the birthday offering for missions. A program was rendered Christmas eve to a fair-sized audience.—Ruth Dadisman, Nevada, Iowa, Jan. 18.

Panther Creek.—At the regular business meeting in December the Sunday-school was reorganized for the new year. Ray Bentall was chosen general superintendent. Claude Wagoner was elected Christian Workers' president. The church also elected a nominating committee. Bro. E. H. Eby spent a week with us beginning Dec. 8. Some very instructive teaching and inspiring addresses were given by him. A Christmas program was given on Sunday evening, Dec. 21. A W. C. T. U. has been organized recently among our people and it is hoped that much constructive work will be accomplished. The Ladies' Aid held a food sale and bazaar before Christmas which proved very successful.—Anna Mae Royer, Adel, Iowa, Jan. 20.

Slifer.—Jan. 4 after services we served dinner whicb was followed by a social hour. At 2 o'clock the church met in a business meeting. Officers were chosen for another year with Bro. Lee Fisher as pastor and elder; clerk, Sister Faye Lauver; Messenger agent, Bro. Clarence McLane; correspondent, the writer. We decided to hold a love feast in the near future. Our young people gave a Christmas program Dec. 21. In the early fall a B. Y. P. D. was organized with Sister Edith Goins, president; great interest is being taken in the work. Our Aid Society met Jan. 15 and served dinner to a large crowd. We are piecing quilts and comfort tops. We also elected officers for the year, the writer being reëlected president.—Mrs. J. E. Lauver, Lohrville, Iowa, Jan. 21.

KANSAS

Larned Rural church enjoyed having Brother and Sister Byler and children give us two services on Saturday night and Sunday morning, Jan. 18. They brought a message with music and also the appeal of the great need for a revival of family worship and religion. Our pastor, Bro. H. D. Michael, has been retained for the coming year. Services are well attended and good interest is shown.—Mrs. Ruth H. Brown, Larned, Kans., Jan. 23.

Monitor.—The membership was well represented at our communion service in October. Bro. J. Hugh Heckman of McPherson ably officiated. The mothers and daughters' banquet was held at the church Oct. 24. An interesting program was given by bome talent. The proceeds from the banquet were used to buy an appropriate picture for the church. Bro. Ralph Rarick was with us in November in an evangelistic effort. Church officers for the year were elected at our December business meeting. Our Christmas program consisted of miscellaneous numbers and the playlet, Ourselves and Others. The deputation team from McPherson College gave us an interesting program recently. Tbe Byler family gave an evening program two weeks ago. The young people's conference of the Southwest District will be held at our church in April. Church work is moving along in a splendid manner under tbe efficient leadership of our pastor, John H. Lebman.—Mrs. J. M. Stutzman, Conway, Kans., Jan. 23.

Parsons.—Since our last report one has been added to our fold by confession and baptism. Jan. 10 and 11 the young people of this District convened in a conference. Saturday evening the young people of this congregation entertained them by serving a lunch and putting on a program in our city building. Sunday morning a message was given by Bro. Cline of Independence church; in tbe afternoon the young people of the different churches rendered a good program. In the evening we were favored by a sermon by Bro. J. Neher of Nampa, Idaho.—Mrs. W. F. Jones, Parsons, Kans., Jan. 18.

MARYLAND

Brownsville.—Our church met in council Jan. 3. We decided to hold our love feast May 23 at 4 P. M. Our pastor, Bro. S. A. Harley, was granted the privilege of taking a six weeks' course of Religious Education at Vanderbilt University in Nashville, beginning Jan. 4. All Sunday night sermons were withdrawn at the three churches during

his absence. We have preaching here every Sunday at 11 A. M., and West and South Brownsville alternate their services in the afternoon at 3 o'clock, each having preaching every other Sunday. Bro. Kenneth Strite filled out appointments Jan. 11, and Bro. Wm. McDaniel, Jan. 18. Both are students at Blue Ridge College. Our elder, Bro. J. S. Bowlus, filled our appointment Jan. 25. Our Christmas offering for world-wide missions totaled $100.02; $60.55 of this was contributed by Sunday-school classes; $17.93 by the Y. P. D.; $12.95 by West Brownsville; $4.39 by South Brownsville church and $4.20 by South Brownsville Sunday-school.—Mrs. Ira L. Kaetzel, Brownsville, Md., Jan. 26.

MICHIGAN

Crystal church met in council Dec. 28. Bro. E. E. Eshelman was re-elected elder; R. B. Noll, clerk; Ruth Mishler, superintendent. The Ladies' Aid held a special meeting Jan. 22 to sew for needy families. Dec. 21 the children gave a fine Christmas program, and in the evening the young people gave the pageant, The Holy Grail, also the pantomime, O Come All Ye Faithful. The young people will have a supper Feb. 7 to help raise money for a piano.—Mildred Bowen, Perrinton, Mich., Jan. 26.

MISSOURI

Kansas City.—First church met Jan. 8 in council. The finance committee presented the church budget for 1931 which was accepted. The Ladies' Aid reported about $375 having passed through their treasury in the last year. They were able to equip the church kitchen with a new gas stove and to purchase about 200 pieces of silverware. The new president of the Aid is Mrs. Allen Keltner. The installation service for church and Sunday-school officers was conducted Jan. 4 by Bro. J. W. Keeling. A group of about thirty-five from our church went down to the city union mission to give a service. About 500 men eagerly listened to our songs and a sermon by Bro. Enos.—Mrs. Gertrude Gaba, Kansas City, Mo., Jan. 24.

Osceola church met in council Jan. 17. Officers were elected for the year with Bro. T. J. Simmons, elder, and Sister Mary Replogle, Messenger correspondent. We decided to hold a meeting sometime in 1931. Bro. Beeghley was chosen as evangelist.—Mrs. Mary Replogle, Osceola, Mo., Jan. 23.

MONTANA

Whitefish.—Just before the close of the year the church held its annual council to elect new officers, who are as follows: Elder, Bro. S. S. Shank; foreman, Bro. Wm. Riddlebarger; clerk, Sister Minnie Fry; Messenger agent, Izetta Myers; correspondent, Thelma Street. On New Year's eve a watch service was held which included Bible study and a program. A children's department has been organized with Brother and Sister Riddlebarger in charge.—Thelma Street, Whitefish, Mont., Jan. 26.

NEBRASKA

Afton church met in special business meeting Jan. 7. The Aid Society met Jan. 7 and officers were elected for the year with Gertrude Garman, president. They pledged $150 toward the pastor's support for the coming year. The first community program was given at the church on Jan. 16. A large crowd attended. There will be a program each month, the next one sometime in February.—Lena B. Weybright, Cambridge, Nebr., Jan. 23.

NORTH CAROLINA

Shelton members met in a business session Dec. 28. New officers were elected as follows: Bro. H. J. Woodie, reëlected elder; Bro. N. C. Reed, pastor; Bro. Roland Kirkman, Sunday-school superintendent and Messenger agent; Sister Mary Lee Durham, correspondent. Bro. N. C. Reed held a stirring revival last October. We appreciate his untiring efforts. Two heeded the call and came into the church. Bro. Reed has moved into the community and is planning to make this his home.—Mary Lee Durham, Mt. Airy, N. C., Jan. 22.

OHIO

Black River.—Nov. 23 Missionary Ira Moomaw gave us two interesting messages after which an offering for missions was lifted. Dec. 21 the Sunday-school gave a Christmas program which included a white gift offering. Jan. 17 we met in council. Brethren Deardorff and Royer were present to assist. Bro. Dean Bowman and wife were chosen and installed as deacon. We decided to have a spring communion.—Effie Orr, Spencer, Ohio, Jan. 19.

Center church held its quarterly business session Jan. 7. We planned to have a series of meetings the latter part of the summer. Bro. E. E. Frick who is serving the Tuscarawas church as pastor was ordained to the eldership. He and his wife were also granted letters that they might better serve and work with the church there. Our Christmas program was given to an appreciative audience. The Busy Bees, a class of senior boys, gave $20 to missions. Our Sunday-school children raised $24.50 as their part in the mission project. The missionary spirit is manifest in all groups even if the money is scarcer than usual.—Mrs. G. W. Riemenschneider, East Canton, Ohio, Jan. 26.

Cleveland Heights.—Our regular church business meeting was held Jan. 6. It was decided to hold a social gathering in the church basement around Feb. 14 for the purpose of arousing interest among some of the inactive members. The men of the church plan to take charge of the entertainment. The missionary committee is endeavoring to organize the study of a book, The City Church, spending one Sunday evening a month on it. The interest of the young people in the activities of the church is growing splendidly. Sunday, Jan. 11, the older boys and girls' class sponsored the evening service, the main feature being a play, The New Position. Much interest is also being taken in the Bible question contest, started by the Pioneer class under the leadership of our pastor, H. D. Emmert. The Ladies' Aid deserves much credit for this past year; they have worked hard and helped the church in many ways.—Violet Witt, Cleveland Heights, Ohio, Jan. 20.

Dupont.—Bro. Metzler of Nappanee, Ind., was with us in a series of meetings the last two weeks of November; he preached the Word with power. Two made the good confession and were baptized on Jan. 18.—Anna Measel, Oakwood, Ohio, Jan. 20.

Marion church met in council Dec. 10. Church officers and members of various boards and committees were elected. G. G. Canfield, our pastor, was chosen as elder for the year; Mrs. Grace Blessing, Messenger agent and church clerk; Miss Edythe Thompson, Sunday-school superintendent. A splendid interest is being shown in the work here. Bro. Canfield is doing fine work in the church and community. Bro. R. H. Nicodemus of Covington, Ohio, began a revival here Aug. 31 which lasted two weeks. As a result two were baptized. Nov. 16 a missionary play was given by the young people. The missionary committee saw that a program or sermon was given every month. Dr. Nickey, missionary from India, gave us two sermons. The Ladies' Aid has done splendid work in the past year; they made $182.38 by baking cookies and doughnuts and having suppers. Eleven members were enrolled during the year. Mrs. Ed. Holler is president. The B. Y. P. D. is progressing nicely; the new leader is Florence Danner. Our building fund is growing. A union Thanksgiving service was held at the Forest Lawn Presbyterian church with Bro. Canfield preaching. Nov. 30 Galen Kinzie and Robert Thompson, students of Manchester College, gave two very good talks. A fine Christmas program was given Dec. 21 by the children of the Sunday-school. Jan. 11 the B. Y. P. D. gave a missionary play, Asleep in Zion. The Sunday-school and church attendance is increasing all the time.—Mrs. Grace Blessing, Marion, Ohio, Jan. 23.

Owl Creek church met in council Jan. 10. Arrangements were completed to retain our present pastor until Sept. 1. We expect to have a week of pre-Easter services. Since the beginning of the year the work seems to have taken on new life, attendance and interest have been good. The Aid Society is busy every week.—Mrs. O. H. Bechtel, Bellville, Ohio, Jan. 20.

Richland church met in council for the first quarter of 1931, on Jan. 9. Arrangements were completed to hold a two weeks' evangelistic meeting, beginning June 7, and closing with our love feast on June 21. We have engaged Bro. J. W. Fyock of Cumberland, Md., as our evangelist for these services. Council decided to call two brethren to the office of deacon at our next regular council, which will be held on April 10. The church has arranged to broadcast a program from station WJW, Mansfield, Ohio, on Sunday evening, March 1. This program will be given between 6:00 and 6:30 P. M., therefore, it will not conflict with any regular church service. Station WJW operates on 1,210 kilocycles and 247.8 meters, for the information of those who may want to hear our program. Our church has recently come in contact with members who have located in the cities of Shelby and Mansfield, but without any knowledge of our church and its location. Should any reader know of others who reside in or near the cities mentioned, please get in touch with them relative to our church activities.—Harold Copeland, 60 Mendota St., Mansfield, Ohio, Jan. 27.

OKLAHOMA

Hollow church just closed a revival effort held from Jan. 4 to 9. Bro. Q. D. Reed gave us seven very helpful messages and we feel his efforts were well worth while. Bro. Reed also visited in a number of homes which was much appreciated. We had a community Christmas program which was enjoyed by all.—Orpha Loshbaugh, Hollow, Okla., Jan. 22.

PENNSYLVANIA

Beachdale church (Berlin congregation) met in council Jan. 6. We elected officers for the year: Clerk, Mrs. J. H. Hentz; the writer, Messenger correspondent; agent, Bro. Wampler; trustee, Bro. J. H. Hentz. We were without a regular pastor for some time but have now secured Bro. Guy Wampler as pastor. Our Christmas service was given by the children of the Sunday-school Dec. 21, and a pageant by the older group Christmas eve.—Pearle Brant, Garrett, Pa., Jan. 16.

Dry Valley.—A very interesting and successful two weeks' meeting was held at this place Nov. 2 to 16 by Bro. Chas. Cox of Claysburg. He brought Spirit-filled messages from God's Word and labored earnestly for the saving of souls. As a result sixteen young people were baptized. Bro. E. M. Howe has been elected pastor and elder of our church for the year.—Mrs. Earl Goss, Maitland, Pa., Jan. 19.

Elizabethtown church met in council Jan. 8. The church accepted the committee's report, having all Sunday-school and church officers elected by ballot. The pastor reported that the census of the different churches had been made. The Sunday-school board presented a new constitution which was adopted. The name is changed to, The Local Board of Christian Education. The pastor and superintendent will be members. The board will be supervisory in its relation to the Sunday-school but administrative in its relation to other educational activities. Annual reports were given by Aid Society, home department, Sunday-school treasurer, missionary committee, pastor, and two outpost Sunday-schools. M. J. Brougher will begin our evangelistic meetings after the Bible institute which opens the week of Jan. 25. The pastor

(Continued on Page 28)

Happy Though Civilized

(Continued From Page 23)

fixed up the house. You know the lease on our big house is soon to expire, so we will just let that go, and especially since old Goldstein has intimated that he will want more rent. The office I can sublet indefinitely for a nice premium. Dr. Bridge has seen to that. And our big car we can trade for a new and more practical one. And as for living expenses they will be less in the country than in the city. Perhaps in a year from now the road past our little farm will be paved, and buses running by to and from Enterprise!"

"Harold," said Mrs. Newman, "you are too enthusiastic, but if it helps you, just keep on planning and dreaming about life on the little farm. If it is half as nice as you picture it I am sure I shall want to go—and especially since the Helpers are to go with us—and not we as star boarders with them."

Elgin, Ill.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

16. I am the teacher of a high school girls' Sunday-school class. The members of the class are all lovely girls and come from Christian homes, but they think and talk almost constantly about clothes. I am scarcely able to get them off the subject long enough to discuss the Sunday-school lesson. What can I do? I feel I am a failure as a teacher or they would be different.

Do not think of being a failure. You can not be a failure in the Lord's work if you do the very best you know and then pray for help.

First of all, be sure that your own manner of dressing is such that the girls of your class can pattern after it. To them, you are the embodiment of Christian ideals, and what you do and the way you dress will likely be considered as an outgrowth of your Christianity and perhaps a necessary part of any Christian life. If you dress severely plain, the girls will feel that they as modern girls can not possibly imitate you in dress, and therefore, come to the conclusion that a real Christian life is not possible for the present-day youth. On the other hand, if your dress is extravagant or ornate, the girls will see the inconsistency and lose respect for your teachings, or consider Christian teaching theoretical and not meant for practical application. I would suggest that you have a few dresses made of good material, and in a becoming design, rather than many dresses of cheap material and made with less taste.

Now, that you have assured yourself that your wardrobe is that of an attractive, truly Christian woman, you can go about your work forgetful of attire, ready to consider some definite action to change the interests of your class. Do not try to get the girls to think less of dress—get them to think more of something else. I once heard Sister Nelie Wampler in a missionary address say something like this: "Don't worry about your girls and the dress question. Show them the need of their unfortunate sisters and they will forget about their clothes." I have thought many times of this statement and I have tried it out, and it works.

See that every member of the class has some definite missionary work to do each week, if it is nothing more than writing to a shut-in, spending a couple of hours helping some overburdened mother, or entertaining in her own home some poor or lonely girl. Get your girls in touch with some needy families which they can help in a very concrete way, take them to visit an orphans' home, rescue mission, county hospital, day nursery, settlement house in a foreign district, or a Sunday-school in a needy or isolated section. Have them give reports of their work to the entire church on some missionary Sunday. Arrange with your pastor or program committee to have some missionary production given by your class each month—a song, reading, play, or talk. All this will take a great deal of your time, but I know that you are willing to give it and I am sure that you will feel more than repaid by the change in the interests of your girls. Meanwhile the topic of clothes will fall into the background.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Anderson-Nunemaker.—By the undersigned, Jan. 15, 1931, at the home of the groom's parents, Mr. and Mrs. R. C. Anderson, Bro. Sherlock Anderson and Miss Mildred Nunemaker, both of Mt. Pleasant, Pa.—D. P. Hoover, Mt. Pleasant, Pa.

Bradsley-Comer.—By the undersigned, Jan. 17, 1931, Mr. Garl Leroy Bradsley of Huntington, and Miss Edith L. Comer of Peru, Ind.—Ezra Flory, Huntington, Ind.

Brown-Billmyre.—By the undersigned at the parsonage, Keyser, W. Va., Sept. 21, 1930, Mr. Eugene Brown of Lexington, Va., and Sister Wilda Bilmyre of Keyser, W. Va.—Roy K. Miller, Keyser, W. Va.

DeBolt-Corder.—By the undersigned assisted by Rev. J. C. Corder, in the Uniontown Church of the Brethren, Dec. 24, 1930, Bro. Chester Roy DeBolt of Masontown, Pa., and Miss Leota Vista Corder of Point Marion, Pa.—C. C. Sollenberger, Uniontown, Pa.

Marsh-Tasker.—By the undersigned at the parsonage, Keyser, W. Va., Dec. 23, 1930, Mr. Irvin Marsh of Westernport, Md., and Sister Edna Tasker of Keyser, W. Va.—Roy K. Miller, Keyser, W. Va.

McAdams-Penny.—At the home of the undersigned, Jan. 15, 1931, Mr. Owen R. McAdams and Miss Ruth Penny.—Van B. Wright, Dayton, Ohio.

Paul-Dilling.—By the undersigned at the parsonage, Nov. 5, 1930, Mr. Clinton Paul and Sister Dorothy Dilling, both of Nanty Glo, Pa.—H. C. Hess, Nanty Glo, Pa.

Phillippi-Cullison.—By the undersigned at his home, Dec. 20, 1930, Ray Phillippi of Scullton, Pa., and Ethel Cullison of near Rockwood, Pa.—J. W. Wegley, Somerset, Pa.

Snowberger-Moore.—By the undersigned at the bride's home, near Hagerstown, Ind., Jan. 20, 1931, Rev. Andrew C. Snowberger of Anaheim, Calif., and Sister Jennie Wyatt Moore.—Frank H. Collier, Flora, Ind.

FALLEN ASLEEP

Aumiller, Sarab M. (Basket), daughter of Brother and Sister Barton Basket, was born in Greene County, Tenn., Sept. 17, 1864, and died Jan. 1, 1931. When young she moved, with her parents, to Iowa, where she lived until fifteen years old. At that time they moved over to Brown County, Kans. She spent the remainder of her life in the Morrill and Sabetha neighborhoods. In 1920 she united with the Church of the Brethren, of which ber father had been a minister. She is survived by her companion, Eph. Aumiller, and seven of ten children. She had been in poor health for many years but bore her suffering patiently. Funeral conducted by the writer and Paul Longenecker.—Earl M. Frantz, Sabetha, Kans.

Bechtel, Doris Eilene, infant daughter of Bro. Elmer and Mabel (Robinson) Becbtel, died Nov. 15, 1930. Funeral at the home by Bro. J. D. Zigler. Interment in Ankenytown cemetery.—Mrs. O. H. Bechtel, Bellville, Ohio.

Behm, Rudolph, born Oct. 13, 1844, died at his home Nov. 29, 1930, aged 86 years, 1 montb, 16 days. He was the son of tbe late Christian and Fannie Behm. He leaves three children—one daughter and two sons, five grandchildren and one brother. He was a faithful member of the Church of the Brethren. He took a deep interest in the work of the church. Funeral held at the Church of the Brethren by Elders Longenecker, Zug, and Carper. Interment in the Spring Creek cemetery near Hershey.—Sarah G. Shelly, Palmyra, Pa.

Block, Mrs. Walter, nee Edna Grace Keith, born Jan. 11, 1894, died Jan. 15, 1931. She is survived by her busband and ten children, tbree brothers, three sisters and her parents. She was a member of the Walnut Grove Church of the Brethren. Services at the church by tbe pastor, J. A. Robinson. Interment in the Richland cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Bowman, Minnie E., daughter of David R. and Mary Priser Bowman, died Jan. 10, 1931, after a week of patient suffering, at the Brethren Home, Greenville, Ohio, aged 71 years, 11 months and 20 days. Three sisters survive. She became a member of the Church of the Brethren in 1881 and remained a faithful, consistent member. Funeral services in the Ebersole church by Eld. John Root assisted by H. G. Erbaugh. Burial in the Trissel cemetery near New Lebanon, Ohio.—N. W. Erbaugh, New Lebanon, Ohio.

Bowser, Servilla, wife of Samuel H. Bowser, died at the home of B. H. Bowser, New Freedom, June 14, 1930, aged 92 years. Services by Rev. Mervin E. Smith, Lutheran, and Eld. Daniel Bowser. Interment in Bowsers cemetery.—E. H. Lebman, Dallastown, Pa.

Brower, Sister Rebecca, wife of the late Bro. Jas. Brower, died at the home of her son, Jacob Brower of Port Providence, Pa., Oct. 18, 1930, aged 73 years. Funeral services by her pastor, H. S. Replogle, and Caleb Cresson at the Green Tree church of whicb she was a member. Interment in Green Tree cemetery. She is survived by four daughters and two sons.—Susan J. Famous, Royersford, Pa.

Brubaker, Susan K., was born Sept. 28, 1836, and passed away Nov. 28, 1930, aged 94 years and 2 months. Her native state was Pennsylvania where she spent the most active period of her life. In her late years she married Moses Brubaker of Girard, Ill., at which place they resided for some time, later moving to Pomona, Calif. After the death of her husband April 2, 1914, sbe continued her residence in Pomona, until about two years ago, when she entered the Villa Shaw Rest Home at Glendale, Calif., where she passed away, following an illness of but a few days. Funeral services were conducted by Eld. H. A. Frantz at the Church of the Bretbren in Pomona, and her body was laid to rest beside her husband, in the La Verne cemetery.—J. A. Brubaker, Ontario, Calif.

Cline, Sister Mildred Hannab, daughter of Mr. and Mrs. Elvin Kerr, born in Augusta County, Va., died Jan. 8, 1931, aged 26 years. Dec. 11, 1926, she married Bro. Rufus Cline. She is survived by her father and mother, sister, husband and three children. She was anointed a few weeks before her death. Funeral at the Middle River Churcb of the Brethren (of wbich she bad been a member for some time) by Brethren J. W. Wright, O. L. Miller, B. B. Garber and Dr. Siler, Presbyterian. Interment in the cemetery near by.—Mrs. F. Y. Garber, Waynesboro, Va.

Curtis, Raymond Lee, Jr., born Nov. 19, 1930, died Jan. 11, 1931. He is survived by the parents and one sister. Funeral by the undersigned at the Fairview church. Interment in the adjoining cemetery. —F. F. Durr, Smithfield, Pa.

Daily, Emanuel, son of Anthony and Margaret Daily, born in Blair County, Pa., died at the home of his son in Mt. Vernon, Ohio, Dec. 24, 1930, aged 81 years, 3 montbs and 27 days. He married Sarab Jane Fidler Feb. 2, 1880. A daughter died in May, 1917, and his wife Dec. 26, 1927. He is survived by one son, two grandchildren, one sister and two brothers. He became a member of the Christian Church in 1875 and lived in that faith until death. Funeral at the Church of the Brethren at Ankenytown, Obio, by J. D. Zigler. Interment in Ankenytown cemetery.—Mrs. O. H. Bechtel, Bellville, Ohio.

Darr, Frank, was born July 22, 1862, near Fairfield, Ill., and died at Wilmington, Calif., Dec. 25, 1930, aged 68 years, 5 months and 3 days. He became a member of the Church of the Brethren in 1907. He is survived by his companion, Mrs. Frank Darr, five children and six grandchildren. Interment was made in the Rocky Ford cemetery.—Harvey R. Hostetler, Rocky Ford, Colo.

Dilling, June Louise, daughter of Bro. E. Paul and Sister Ethel Dilling, died at the home of her parents, Hopewell, Jan. 8, 1931, of scarlet fever, aged 3 years, 6 months and 18 days. Besides her parents she is survived by one brother and one sister. Funeral services by Eld. D. A. Stayer. Interment in tbe Everett cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Eavey, Sister Emma Jeanette, daughter of Geo. and Phoebe Riggle, born near Scotts Crossing, Ohio, died at her home near Lima, Ohio, Dec. 17, 1930, aged 69 years, 10 montbs and 4 days. When she was but four years old the father, mother and two small children died. She was then given a home with her uncle, John Miller. She married Geo. W. Eavey April 4, 1880. She united with the Church of the Brethren when quite young and lived a consistent life to the end. She is survived by her husband, one son and a grandson. Services at Sugar Creek church by Eld. S. I. Driver assisted by W. D. Landes. Interment in Sugar Creek cemetery.—Mary Landes, Cairo, Ohio.

Fry, Bro. Jacob G., born near New Haven, Ind., June 21, 1853, died at his home in New Haven Jan. 18, 1931, aged 77 years, 6 months and 27 days. He is survived by his wife and five children, fifteen grandchildren and two great-grandchildren. He was a member of the church for about fifty years, first of the Flat Rock congregation and then of the Fort Wayne congregation. He was a faithful and consistent Christian, loved and revered by all. Services at bis home by the writer, his pastor; burial in the cemetery near by.—S. S. Blough, Fort Wayne, Ind.

Gammon, Walter Preston, son of Clyde and Cora Alice (Isenberg) Gammon, born near Tate Springs, Tenn., died in a Modesto hospital, Dec. 27, 1930, aged 17 years and 8 months. At the age of eight he was baptized into the Church of the Brethren in which he retained his membersbip until death. In October, 1926, he with his parents moved to Waterford, Calif., tbeir present bome. In company with several other boys he went hunting when he was accidentally shot in the arm. He leaves father and mother and a sister. Funeral by the writer assisted by Bro. Victor Whitmer. Interment in Modesto.—J. W. Deardorff, Waterford, Calif.

Glenn, Ulysses Sidney Grant, born Jan. 25, 1864, died Jan. 13, 1931, aged 66 years, 11 months and 18 days. Services by the writer at the Baptist church at Lost City. Interment in the Lost City cemetery.—S. W. See, Mathias, W. Va.

Glotfelty, Vernon Harold, son of Bro. V. H. and Esther Glotfelty, born July 2, 1927, died Jan. 11, 1931. He leaves his parents, one brother and two sisters. Services at Libertyville church by Glenn Carr as-

(Continued on Page 30)

YOUR MISSION BOARD

Recommends these as your Mission Study Books for 1931. Only as you study Missions will you become interested in Missions

For Primaries

BHASKAR AND HIS FRIENDS ....Cloth, $1.00; paper, 75c
T. H. P. Sailer
Stories and material that help children and teacher to see India.

For Juniors

THE GOLDEN SPARROW .....Cloth, $1.00; paper, 75c
Irene Mason Harper
Stories about Indian boys of the more progressive type which are made the basis of understanding India.

For Intermediates, Young People, Adults

THE STAR OF INDIA .....Cloth, $1.00; paper, 60c
Isabel Brown Rose
Readable stories of old and new India. Interesting and informing.

For Supplementary Reading

WILL INDIA BECOME CHRISTIAN?.....$1.50
J. W. R. Netram
A native of India gives an emphatic **Yes.**

FREEDOM, ...85c
Welthy H. Fisher
A highly interesting story of a Hindu brother and sister who meet changes taking place in India.

THE CHRIST OF THE ROUND TABLE $1.50

THE CHRIST OF THE INDIAN ROAD $1.00
Both by E. Stanley Jones
These two books have revealed India to Westerners as they had never seen it before.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

is to arrange for preliminary meetings. About mid-year a Bible institute is to be held in our church. Permission was given to the college quartet to render a program. Eld. H. K. Ober called a special council for the purpose of electing two ministers and two deacons. Jan. 14 the ministerial committee of the District took charge of the work. Carl W. Ziegler, student, and Ralph Frey were declared elected to the ministry; for deacons, Aaron Hollinger, Harry Rohrer and Harry Daveller.—M. B. Miller, Elizabethtown, Pa., Jan. 19.

Fredericksburg.—Our Sisters' Aid met on New Year's Day and reorganized with Mrs. Anna Meyer, president. We paid out during the year, $83.28 and received $104.96; gave to needy families, $13.99; and to foreign work, $26.58. Union services were conducted in the different churches in the town and Jan. 6, in our church at the Fredericksburg house, with Rev. Peace of the Church of God, preaching. Jan. 13 Bro. Henry Ober of Elizabethtown brought us a very helpful lesson on Obeying the Golden Rule in 1931. A mixed chorus from the different churches rendered the music. One was received into fellowship on former baptism.—Mrs. Annie L. Weaver, Lebanon, Pa., Jan. 18.

Marsh Creek church met in council Jan. 3 in the Gettysburg house. The Ladies' Aid requested that the church help in reorganizing the society. Mrs. B. F. Kline was elected president. A membership committee has been appointed to canvass the entire church. The deacons were appointed as a committee to secure an evangelist for a series of meetings in the Union church in Mummasburg. Bro. Harper Snavely of Myersville, Md., has been secured to begin March 1. A Bible institute will be held in the Gettysburg house on April 11 and 12. Jan. 18 Bro. C. O. Garner preached for us in the Gettysburg house. Since our last report three have been baptized.—Minnie E. Kline, Gettysburg, Pa., Jan. 20.

Montgomery church met in council Jan. 17 when new officers were elected for one year as follows: Bro. W. N. Myers, elder; Mrs. Oran Fyock, Messenger agent; Bro. Lester Donahue, trustee for five years. It was decided to continue in joint pastorate with Purchase Line for another year. Also to have our next series of meetings in September providing we can secure an evangelist at that time.—Mrs. Gust Fetterman, Glen Campbell, Pa., Jan. 21.

Norristown.—Four young sisters were baptized by the pastor, Wm. J. Wadsworth, Jr., Saturday afternoon, Jan. 17. Sunday, Jan. 18, Bro. Stover Kulp, missionary to Africa, delivered the sermon at the evening service. "Echoes of the National Missionary Conference in Atlantic City," was the subject of his talk. Mrs. Stover Kulp spoke on the life and customs of women in Africa at the Christian Workers' service at 7:30. She also favored with several songs in Bura language. At the evening service Mrs. Kulp rendered chants from the Scottish hymn book.—Mrs. Lewis G. Walton, Norristown, Pa., Jan. 27.

Palmyra church enjoyed on Sunday evening, Dec. 21, a fine Christmas program which consisted of recitations, dialogues, exercises and special music by the mixed chorus under the direction of Bro. John Brightbill from Lebanon. The missionary offering for world-wide missions amounted to $115. We have the promise of a few brethren from Elizabethtown College to be with us and hold a Bible institute in the near future.—Sarah G. Shelly, Palmyra, Pa., Jan. 19.

Philadelphia (Germantown).—Since our last report the church and Sunday-school have been steadily moving forward in the various departments. On Sunday morning, Dec. 21, our pastor preached his Christmas sermon—a helpful and inspiring message. At 5 o'clock the choir rendered a sacred cantata, The Coming of the King. Afterward refreshments were served by the young people and a fine fellowship period was enjoyed by all. The Y. P. D. meeting followed with a splendid Christmas program. All classes of the Sunday-school contributed in some way to help unfortunate families. The Y. P. D. also packed five baskets, besides purchasing and dressing five dozen dolls. On Christmas eve the young people sang carols at the homes of sick and shut-ins. Our annual business meeting was held Jan. 5. Officers were chosen for another year with Bro. M. C. Swigart as pastor and elder. April 1 he will have completed his twenty-fifth year as pastor of this church. Bro. P. R. Markely was chosen Sunday-school superintendent with Brethren I. S. Hoffer and G. W. Harlow, assistants.—Mrs. A. P. Shaffer, Philadelphia, Pa., Jan. 16.

Pittsburgh.—Two good reasons for rejoicing have been announced in our little church recently. One young brother full of zeal has been added to our number by baptism. The other is a reply to our call to Bro. N. M. Shideler of Chicago to be our pastor. He hopes to be with us early in February. We all feel deeply grateful to Bro. V. C. Holsinger for his good messages and faithful services as acting pastor since Oct. 1.—M. Elizabeth Barnett, Pittsburgh, Pa., Jan. 19.

Rummel.—As a result of our evangelistic campaign conducted by our pastor in October four were added to the church by baptism. Our church services are gradually increasing in interest and attendance. Our new pastor, Bro. Galen Blough, is doing splendid work. His sermons are practical and inspiring. As teacher of our young people's class, Rev. Blough is also accomplishing wonderful work, which is greatly appreciated by the class. Our B. Y. P. D. is increasing in numbers and interest. Although the organization is only a few months old it has accomplished quite a lot. The B. Y. P. D. had charge of the evening services on Sunday, Dec. 21, and also the watch night services on New Year's eve. We observed Christmas with a program by the Sunday-school on the evening of Dec. 24. On Sunday morning, Dec. 21, Bro. Tobias Henry gave his dramalogue, "The First Christmas Gift." I believe everyone who heard this wonderful message left the church resolving to give more of their earnings to the Lord's work. We met in council recently and elected Bro. Galen Blough, elder; Henry Helman, clerk; Mrs. Galen Blough, Messenger agent, and the writer, Messenger correspondent. Week of Prayer was observed in our church by uniting with our Lutheran friends in services each evening from Jan. 6 to 9, with messages by our pastor and the Lutheran pastor, Rev. John Righter.—Nora Penrod, Windber, Pa., Jan. 20.

Salisbury church convened in council Jan. 2. A church budget was presented at this meeting. Action was deferred until Jan. 10, at which time the budget was presented and accepted, followed by an every member canvass to be reported on the next Sunday. Following this the church officers for the year were elected. Our pastor has been serving since Sept. 1, 1930. A marked improvement in interest and coöperation is manifest.—Mrs. P. S. Davis, Springs, Pa., Jan. 16.

Spring Run.—Our congregation met on Thanksgiving evening for a combined Thanksgiving-missionary program. All the different departments of the church were represented in this program. The offering went for home mission work. Christmas brought us another special program given by the Sunday-school. We had a large audience and the offering of this service and the regular service were sent to world-wide missions. We held no evangelistic services in our congregation this fall, but the latter part of December, Bro. Lawrence Ruble gave us a splendid sermon, and at the close extended an invitation, and five accepted Christ. Arrangements for baptism were made for that afternoon, and two more came, making seven additions. Dec. 28 our Sunday-school rewarded those with a perfect attendance for the year 1930. Forty-four members (about 20 per cent) had not been absent during the year and fifteen missed only one Sunday. Jan. 18 our juniors gave a missionary program, closing their 1930 project work, at which time they reported $42.50 as their contribution to that cause. Our Aid Society had a pleasant and prosperous year under the direction of Sister Rettie Rupert with Sister Belle Rhodes assistant. It reorganized for this year with the writer as president and Sister Anna French, vice-president. Our B. Y. P. D. is quite active and is growing larger each year. They have given a number of interesting programs here as well as in other congregations.—Ollie Gearhart, McVeytown, Pa., Jan. 24.

Uniontown.—On a recent Sunday morning, Bro. J. L. Weaver, field worker for the Old Folks' Home at Scalp Level, occupied our pulpit and presented the fine work being done there. At the December council Bro. C. C. Sollenberger was reëlected pastor; at the general council meeting Jan. 1 he was also reëlected presiding elder of the Georges Creek congregation which comprises the Fairview, Uniontown and Fairchance churches. The young people and children rendered an excellent Christmas program Dec. 21. A city-wide union prayer service was held Jan. 5 to 9 in which our church coöperated. Our pastor preached the sermon on Wednesday night and a chorus from our church led the singing. The Sunday-school began a friendly contest between the several classes Jan. 4, the attendance last Sunday was 326. About four months ago a Junior League was organized. This group, also the Y. P. D. and C. W. M., meets at 6:45 each Sunday evening. The work at Fairchance is going forward in an encouraging way. The average attendance in Sunday-school since the first of the year is 107. The workers there have been preparing for the evangelistic meeting which began Jan. 18 with Bro. Wright, pastor in charge, assisted by Bro. C. C. Sollenberger.—Ella McKnight, Uniontown, Pa.

West Conestoga church met in council Dec. 18, with Eld. I. W. Taylor presiding. Members for various boards and committees were elected. In the afternoon of Nov. 16 members of this congregation presented a Welfare program. In the evening Bro. R. P. Bucher of the Mechanic Grove church gave an address on Social Purity. The sermon on Thanksgiving day was delivered by Bro. Perry Sanger of Lebanon, Pa. On Dec. 14 a children's meeting was held at Middlecreek, an address was given by Bro. H. F. King, and a Christmas program was rendered by the children. On Nov. 30 we started a revival at the Middlecreek house conducted by Bro. H. F. King of the Heidelberg church; the interest and attendance were very encouraging; as a result sixteen were received into the church. On Dec. 28 Bro. A. C. Baugher of Elizabethtown gave us a very interesting missionary sermon.—S. M. Fahnestock, Lititz, Pa., Jan. 23.

Westmont church met in council Jan. 9, with Tobias Henry presiding; he is our newly elected elder, from the Roxbury church. Since we do not have a regular pastor at present, Bro. Dorsey Seese and Bro. W. H. Rummel are nobly filling both morning and evening appointments, and good interest is shown. Bro. L. S. Knepper from Juniata College gave us a splendid message in interest of the college, and an offering was lifted for the cause. Bro. Faust, of Windber, was with us one Sunday and spoke on "Welfare Work." This was also a splendid message and an offering was lifted for the work. The Christmas program was a success, the offering being sent to missions. The children brought a "white gift" offering which was given to a needy family. The young men's Bible class took care of a needy family also, as did the young women's class. The young women's class also are working hard to liquidate the debt on the new church lot and thus far have paid $1.000 on it. They are to be commended in their untiring efforts. The Truth Seekers' class and Ladies' Aid Society have also contributed to the debt. The junior and primary and beginners have done splendidly towards this debt and also missions.—Mrs. J. W. Head, Johnstown, Pa., Jan. 19.

TENNESSEE

New Hope.—At the council meeting Dec. 13 the following church officers were elected: Elder and pastor, Bro. A. M. Laughrun; Sunday-school superintendent, D. C. Morrell; correspondent, the writer; B. Y. P. D. president, Julia Morrell. Since our last report Bro. Will Reed held a revival meeting. Two were added to the church by baptism. Since then one has been received by letter. Christmas Day Bro. Laughrun preached for us. The meeting closed with a program given by the help of the young people the last night of the old year. Dec. 28 Bro. R. B. Pritchett gave us two sermons on the second coming of Christ. The Aid Society held a meeting and elected new officers for the year.—Mrs. Mary K. Clark, Jonesboro, Tenn., Jan. 19.

TEXAS

Alamo.—The Brethren of the Rio Grande Valley are expecting Bro. Chas. F. Yoder of South America to be here between Feb. 17 and 27. He will speak in several different towns in the Valley. While he is here we are planning a love feast to take place Feb. 22, 5 P. M., in the home of Brother and Sister Kelso in Pharr. We are very anxious that others who may be close enough will be with us.—C. A. Eshelman, Alamo, Tex., Jan. 21.

VIRGINIA

Branch (Sangerville).—On November 15 we held our love feast. Several visitors were with us at this time, among whom were Brother and Sister Wise Driver from Beaver Creek church, and Elder and Sister L. S. Miller from Pleasant Run church. Bro. Miller officiated. The churches of our congregation give a joint program each Thanksgiving at one of the houses. This year the service came to us. Eld. Jno. T. Glick of Bridgewater delivered an excellent sermon in his forceful way to an attentive audience. A social hour with basket dinner was enjoyed after which an interesting program was rendered by local talent on the theme of Prohibition. At 7:30 P. M. we gathered for an hour of spiritual songs conducted by the choristers of the different churches. During the first week in December our Aid Society had a window sale in one of our city stores which amounted to about $18. Dec. 5 we met in council. Brethren B. B. Garber and Luther Garber of Middle River and A. S. Thomas of Beaver Creek were with us. Bro. J. M. Foster was reëlected elder for another year. Christmas day Brother and Sister Oscar Miller and Brother and Sister N. J. Miller of Elk Run were with us. Bro. Oscar Miller gave us an interesting message in keeping with the spirit of the day. The primary department of the Sunday-school rendered a short program prior to the worship hour. At 7:30 P. M. our B. Y. P. D. gave a play entitled "Ourselves and Others." On the evening of Dec. 26 the B. Y. P. D. from Garbers church, near Harrisonburg, brought us a very interesting program which was much enjoyed. It has been customary for several years for our churches here in the Valley to exchange programs. We feel that a mutual benefit is derived therefrom. The contact spiritually and socially is invaluable.—Mrs. D. D. Fleshman, Dayton, Va., Jan. 19.

Mill Creek.—A splendid missionary program was rendered Dec. 7 by the members of Mt. Bethel B. Y. P. D. On Sunday morning, Dec. 28, a Christmas program was given by the children. Dec. 31 the B. Y. P. D. gave the play, Why the Chimes Rang. Our B. Y. P. D. meets regularly every two weeks; they have been putting on some excellent programs. Bro. Harold Wampler is president.—Mrs. I. J. Long, Port Republic, Va., Jan. 26.

Smith River.—The B. Y. P. D. gave a program and we also had a sermon by our elder, W. E. Lackey, on Christmas Day. We had with us for a few days of the Christmas season Bro. Joel B. Naff of Blue Ridge College. He preached at Elamsville, Smith River and Sunny Hill. Jan. 4 Bro. B. G. Elgin preached his first sermon at Smith River. Jan. 14 our Ladies' Aid met with the president and finished our name bedspread which has 400 names and is now for sale.—Mrs. Thos. W. Hatcher, Woolwine, Va., Jan. 19.

Walnut Grove church met in council Jan. 17 and elected the following: Pastor, F. E. Maxey; clerk, Bro. A. F. Lewis; Messenger correspondent, Sister Ruth Lewis. Four deacons were also elected: Brethren L. H. Lewis, M. D. Reedy, Chas. Blevins and L. C. Lewis. Eld. J. F. Lewis had charge of the installation services on Jan. 18. It was decided that Bro. J. F. Lewis would remain in the pastor's office until Bro. Maxey decides whether or not he will serve at Walnut Grove.—Ruth Lewis, Taylors Valley, Va., Jan. 20.

WASHINGTON

Ellisford congregation began a revival Jan. 4, closing Jan. 18, with Brother and Sister Geo. W. Hilton of Hermosa Beach, Calif., evangelists. The church was much strengthened spiritually. Special music was furnished by a number from our local group, also by Whitestone congregation. Each evening Sister Hilton told us a short story of some of their experiences in China. Bro. Hilton preached simple but forceful sermons. One of our Sunday-school girls gave her heart to God and will be baptized soon; three others rededicated their lives. At the closing services nine of our earnest workers of the young people's group took a stand for mission work, either home or foreign, wherever they are called. Our church officers for the year are: Bro. J. U. G. Stiverson, elder; Bro. C. V. Stern, assistant; Sister Mollie Verbeck, clerk; Bro. Marion Stern, Christian Workers' president; the undersigned, correspondent.—Mrs. C. V. Stern, Oroville, Wash., Jan. 20.

Outlook church met in regular council early in December and elected C. A. Wagner, elder; B. J. Fike was elected as pastor for the coming year. Ruth Wagner will be Messenger correspondent and agent. At our Christmas program the young people presented a play, "The Star of Bethlehem," to a large audience. An offering of $10 was sent to the General Mission Board. Our Sunday-school attendance is keeping up nicely during the winter. Our average attendance is eighty.—Ida Shockley, Granger, Wash., Jan. 17.

Seattle.—The two-week revival service conducted by our pastor closed Jan. 11 with one reclaimed. Sunday evening, Jan. 11, the church observed the love feast and communion with about fifty surrounding the tables. Eld. R. F. Hiner of the District Mission Board officiated. The work conducted among the Chinese by Sisters Senger and Gish is showing very encouraging results. The church met in official council on Jan. 12 and elected the officers for the ensuing year, retaining most of the officers of the past year.—Mrs. Jay Eller, Seattle, Wash., Jan. 23.

WEST VIRGINIA

Keyser church met in council Jan. 15. Bro. Earl Fike was reëlected elder; Bro. Ray Cook, clerk; the writer, Messenger correspondent. A splendid report was given by the Aid Society; they have done some very efficient work, which included sponsoring the interior decoration of our church. The Sunday-school is doing exceptionally fine work with Bro. H. E. Arnold, superintendent. The B. Y. P. D. is a thriving organization. Dec. 19 they gave an entertainment which consisted of the Christmas story being told by stereopticon pictures and special music. Dec. 21 the Sunday-school also rendered a program. Dec. 23 the choir rendered a beautiful cantata, The Word Incarnate. Jan. 18 at the close of the evening service our pastor, Bro. Roy K. Miller, baptized three young ladies. The week of prayer services which closed Jan. 11 were well attended at our church. The ministers of Keyser exchanged pulpits for one week, while each one preached on the same subject in the different churches.—Irene Taylor, Keyser, W. Va., Jan. 20.

BOOKS by our own WRITERS

Occasionally it is well to pause and look at ourselves. Here are a few books written by our own people. They have a message for all, and a double message to you.

The Conquest of Peace $1.25
By H. A. Brandt

African Stories $1.75
By A. D. Helser

Charlie Newcomer ..... .35
By W. B. Stover

With Williams Our Secretary $1.00
By J. E. Miller

Some Brethren Pathfinders $1.50
By J. H. Moore

Jesus of Saint Mark $2.00
Oliver Perry Hoover

In Sunny Nigeria $1.50
By A. D. Helser

The Heart of the Crimson Cross ... .(special price) $2.00
By J. M. Henry

The Symphony of Life ..... .50
By D. W. Kurtz

Builders of the Church of the Brethren $1.00
By Jno. S. Flory

Heroic Lives $1.35
By Minor C. Miller

The Lord's Prayer ..... .75
By R. H. Miller

The Boy and the Man $1.25
By J. H. Moore

The Christian Way of Life ..... .65
By C. C. Ellis

Character Stories $1.00
By Ezra Flory

Conquests for God $1.35
By Minor C. Miller

History and Messages of Hymns $1.50
By Garrett and Beery

History and Doctrine of the Church of the Brethren ..$2.00
By Otho Winger

New Testament Doctrines ..... .75
By J. H. Moore

Studies in Doctrine ..... .60
By D. W. Kurtz

Brethren Publishing House, Elgin, Ill.

Fallen Asleep

(Continued From Page 27)

sisted by Rev. Magers. Interment in Brethren cemetery.—Mrs. Susan Glotfelty, Batavia, Iowa.

Graff, Bro. Chas. W., died Dec. 6, 1930, aged 57 years, 11 months and 8 days. He was a consistent member of the Church of the Brethren for twenty-eight years and was one of the most active members in the York congregation. In the Sunday-school he served as superintendent and teacher. He is survived by his wife, Sister Gertrude (Lefever) Graff, one son, two grandchildren, five brothers and four sisters. Services in the church by Bro. Ralph Schlosser assisted by Bro. M. A. Jacobs.—Florence L. Keeney, York, Pa.

Groff, Nathan D., son of Abraham and Nancy Groff, born near Harrisburg, Pa., July 17, 1846, died Jan. 5, 1931. When he was about three years of age the family moved to a farm near Covington, Ohio, where he grew to manhood. In 1869 he married Emma Patterson. They began their early married life on a farm near Covington but soon moved near North Star, Darke County, where they bought and cleared a farm. In 1871 he and his wife identified themselves with the Church of the Brethren. Because of their fidelity he was called to the ministry in 1881 and to the office of elder in 1896, serving the North Star church as minister and elder for many years. He was the last of a family of sixteen children. Nov. 29 he was stricken with beart trouble and later pneumonia developed. He leaves five children, twenty-three grandchildren and nineteen great-grandchildren. Funeral from the church, Greenville, Ohio, by David Hollinger. Interment in Holsopple cemetery.—H. Jesse Baker, West Manchester, Ohio.

Hoover, Bro. Samuel, son of David and Nancy Hoover, born in Stark County, Ohio, died in Mogadore, Ohio, Dec. 27, 1930, aged 81 years, 2 months and 11 days. He was a faithful member of the Church of the Brethren for many years. He married Sister Clemina Steiner who died a few months ago. An only daughter died in 1926. He is survived by his son-in-law and three grandchildren. Funeral at the bome by Bro. C. H. Petry. Burial in Mogadore cemetery.—Alice C. Mumaw, Mogadore, Ohio.

Hummer, Martba A., daughter of Eld. David and Leah Kimmel, born Jan. 1, 1858, near Brookville, Ohio, died near Booker, Texas, Jan. 4, 1931. She married Clement S. Hummer Sept. 14, 1879. Forty-six years ago she became a member of the Church of the Brethren and remained faithful until death. She leaves her busband, five children, eighteen grandchildren, one brother and two sisters. Funeral services in the Christian church at Booker by Bro. H. F. Crist assisted by Rev. Lackey. Burial in the Fairmont cemetery near Follett, Tex.—Pearl Wiltfong Hummer, Booker, Tex.

Johns, Mrs. Annie Thomas, widow of Moses K. Johns, of Windber. Pa., died Jan. 6, 1931, aged 76 years, 2 months and 1 day. Sbe united with the Church of the Brethren in 1892 and was a faithful, consistent member till deatb. She is survived by four sons and eight daughters, one brother, one sister, fifty-four grandchildren and twenty-six great-grandchildren. Services in the Berkey church by her pastor, John F. Graham, assisted by Eld. Wm. Fry. Interment in adjoining cemetery. —Mrs. John F. Graham, Windber, Pa.

Kann, Pauline Myrtle, only daughter of Bro. John W. and Sister Cora Kann, born April 22, 1898, died at her home in Pittsburgh, Pa., Dec. 7, 1930. She gave her heart to her Savior early in life and lived a beautiful Christian life. For a number of years she taught in Sunday-scbool until her health failed. She sought help in a sanitarium but was brought back to her home later. Her father and an only brother preceded her, leaving only the mother and a niece in the home. Funeral in the home by Bro. V. C. Holsinger. She was anointed some weeks before her death.—M. Elizabeth Barnett, Pittsburgh, Pa.

Larcher, Henry, son of Mathias and Betsy Larcher, born in Madison County, Ind., Oct. 2, 1848, died suddenly Jan. 2, 1931. March 25, 1875, he married Sarah Fesler, who survives with one brother and several nieces. Soon after his marriage he joined the Lower Fall Creek church and shortly afterwards was called to the office of deacon. Services at the M. E. church by Eld. D. W. Bowman. Burial in Memorial Park cemetery.—Wm. G. Marshall, Anderson, Ind.

Long, Esther, daughter of Peter and Sophia Sager, born at Mexico, Ind., Nov. 20, 1843, died at the home of her nephew in Wichita, Jan. 10, 1931. She married Abraham Shepler in 1870; he died in 1890. She married Peter Long, a minister, in 1892, and soon after moved to Wichita, where she lived until death. Bro. Long died in 1910. Sister Long united with the Bretbren Church at the age of thirteen and lived a devoted Christian life since. Brother and Sister Long loved, sacrificed and served the church efficiently for a number of years. She was anointed several times during ber illness. She leaves two sisters, three nephews and one niece. Service in Wichita by the writer assisted by Eld. N. A. Duncan. Interment in the Peabody cemetery.—H. F. Crist, Wichita, Kans.

Manning, Vesta Fern, daugbter of Bro. J. E. and Sister Ethel Manning, born in Jefferson County, Iowa, Aug. 22, 1905, died Jan. 13, 1931. Death followed an operation at the Ottumwa hospital. She began teaching in September, 1925, and had taught each year since. She was converted and united with the Libertyville Brethren church in 1916. From that time on she experienced a positive and happy development as a Christian and was ever ready to assist her church in whatever way called upon. At the time of her death she was pianist, also teacher of the junior class in Sunday-school. She is survived by her parents, one sister and two brothers. Funeral services at the church by Eld. Glenn Carr, assisted by W. N. Glotfelty, J. A. Wilson and Richard L. Wiles. Interment in tbe cemetery near by.—Mrs. Susan Glotfelty, Batavia, Iowa.

Maust, James, died Nov. 22, 1930, aged 79 years, 2 montbs and 17 days. He united with the church in early life and faithfully served as deacon for many years. He is survived by four children. Funeral services in the Salisbury church by the pastor, Guy E. Wampler, assisted by Geo. L. Detweiler. Burial in the I. O. O. F. cemetery.—Mrs. P. S. Davis, Springs, Pa.

McIntire, Martha Alice (Adams), born in Knox County, Ohio, died Dec. 26, 1930, aged 74 years, 2 months and 11 days. She married Geo. McIntire in 1874. To this union five children were born. Her husband preceded her in February, 1918. Besides her children she is survived by two sisters and sixteen grandchildren. July 31, 1926, sbe sustained a broken bip and had been confined to her bed since. In September, 1928, she was received into fellowship in the Churcb of the Brethren. Funeral services at the church at Ankenytown, Obio, by her pastor, J. D. Zigler. Interment in Ankenytown cemetery.—Mrs. O. H. Bechtel, Bellville, Obio.

Mikesell, Bro. Geo., born in Frederick County, Md., died at his home in Waynesboro, Pa., Jan. 7, 1931, aged 75 years, 5 months and 16 days. He was the son of Abraham and Mary Zimmerman Mikesell. About forty-five years ago he united witb the Church of the Brethren. As long as he was able he was a regular attendant at the church services. In 1879 he was married to Sister Mattie Fitz who preceded him. In 1913 he married Sister Annie Mort who survives with two sons, two daughters and a sister. Services in the Brethren in Christ churcb by Elders Levi K. Ziegler and C. R. Oellig. Interment in the graveyard at the Price church.—Sudie M. Wingert, Waynesboro, Pa.

Miller, Hannah Rebecca, daughter of Christian E. and Mary Frantz, was born in Clark County, Ohio, April 19, 1845, departed this life Jan. 4, 1931, age 85 years, 8 months, 15 days. The deceased spent nearly her entire life in this community. When she was twenty-one years old she moved with her husband to the farm near North Manchester where she resided sixty-three years. Two years ago with ber daughter she moved to North Manchester. Feb. 8, 1866, she was united in marriage to David Miller. To this union were born four children. In 1867 she gave her heart to God, uniting with the Church of the Brethren at Eel River. In this church she lived a quiet, consistent Christian life. Since moving to North Manchester she transferred her membership to the Walnut St. Church of the Brethren. She was the oldest of ten children. She leaves besides her children, two brothers and four grandchildren. In her going the church will lose another one of her faithful members, the family a good mother and the community a valuable citizen.—H. L. Hartsough, North Manchester, Ind.

Niswander, Jacob, born in Harrisonburg, Va., and died Jan. 15, 1931, in the home of his daughter, Mrs. John Gritsch of Brooklyn, Iowa, aged 92 years, 2 months and 5 days. He married Cathrine D. Miller Sept. 17, 1868, to which union were born seven children. His wife preceded him in 1910. Brother and Sister Niswander came to Iowa in 1871 and in 1872 united with the Church of the Brethren to which faith they were ever true. In 1889 he was called to the office of deacon where he served most devotedly until age and health forbade. He had much to do in building up the church in the community of Brooklyn and gave liberally toward the church. There remain two sons, two daughters, eighteen grandchildren and eighteen great-grandchildren. Funeral at the church by Eld. I. W. Brubaker assisted by Eld. J. Schechter. Interment in the cemetery near Brooklyn.—Mrs. Minnie Schechter, Brooklyn, Iowa.

Norris, John David, born in Lucas County, Ohio, March 11, 1848, died Dec. 31, 1930. At the age of one year he moved with his parents to Noble County, Ind., where he made his home until thirty-five years old. He came to Reno County, Kans., with his family in 1872 and this bad been his home practically ever since. In 1868 he married Cyntha Smith; sbe died in 1877. Two sons of this marriage survive. In 1890 he married Mary Medsker. To this union four children were born; two daughters survive with sixteen grandchildren and ten great-grandchildren. At the age of twenty he united with the Church of the Brethren and bad been a faithful member since. He became blind when a young man, yet was widely known as the blind man wbo was always cheerful and spread happiness. Funeral in the Nickerson church by the undersigned assisted by Edw. Van Pelt. Burial in the cemetery near Hutchinson, Kans.—J. J. Yoder, McPherson, Kans.

Protsman, Mary Catharine, daughter of Geo. and Sarah Rice, born at Wolfsville, Md., died at the home of her daughter, Mae V. Gault, Kathryn, Alta., Canada, Jan. 15, 1931, aged 76 years, 6 months and 11 days. She was left without a mother at the age of seven and Mr. and Mrs. John Harshman became ber foster parents. She was the last of four sisters; one brother survives. At the age of nineteen she united with the Church of the Brethren, remaining faithful to the end. In 1882 she married Benj. Protsman. To them were born two sons and one daughter, all of whom are living. In 1909 they established themselves near Kathryn, Alta. Bro. Protsman died May 4, 1921. Funeral services at the church by I. M. McCune.—G. C. Long, Irricana, Alta., Canada.

Richards, John Bowser, son of Mr. and Mrs. Daniel Richards, was born at Hagerstown, Md., May 9, 1851, and passed from this life Dec. 6, 1930, at the age of 79 years, 6 months and 27 days. He was united in marriage with Cathrine Mishler, March 7, 1878. In 1894 he united

with the Church of the Brethren at Springfield, Ohio; later his membership was transferred to Hartville, Ohio, where he had resided for the past twenty years. In his passing he leaves his faithful companion, one son, one daughter, one granddaughter and two sisters. Services at the Hartville church by Rev. C. H. Deardorff assisted by Rev. S. S. Shoemaker. Interment in the Springfield cemetery near Mogadore, Ohio.—Emma Brumbaugh, Hartville, Ohio.

Shirk, Benjamin Franklin, born near Mt. Morris, Ill., died January 1, 1931, at his home, Plattsburg, Mo. He attended the Brethren college at Plattsburg, taught school for ten years, and was an active church worker till health prevented about ten years ago. He was married to Elizabeth Orr March 11, 1903. To this union were born four children. They with his wife, a grandchild and brothers survive him. Funeral services by D. D. Harner, the pastor.—Mrs. D. D. Harner, Plattsburg, Mo.

Smith, Sister Sarah, died at the Neffsville Brethren Home, Jan. 8, 1931, aged 87 years. She was a member of the West Green Tree congregation. Funeral at the Home by Bro. Amos Hottenstein and Bro. Hiram Kaylor. Interment in the Mt. Joy cemetery.—Mrs. John Buffenmyer, Florin, Pa.

Sperline, Ruby J., daughter of Eph. and Sarah Aumiller, born in Brown County, Kans., Oct. 27, 1892, died in the Falls City, Nebr., hospital, Jan. 15, 1931. In 1915 she united with the Church of the Brethren which faith she enjoyed the remainder of her life. She is survived by her husband, Earl Sperline, two sons and her father; her mother preceded her two weeks ago She had been afflicted with diabetes for a number of years but had always been patient in her suffering. Funeral in the Sabetha church by the writer.—Earl M. Frantz, Sabetha, Kans.

Taglin, Mrs. Minnie Myers, a native of East Berlin, Pa., but lately residing in Chicago, Ill., died in a hospital in that city Jan. 16, 1931, aged 45 years, 8 months and 10 days. Death resulted from injuries sustained when she was struck by an automobile. She was the youngest daughter of the late Brother and Sister Christ Myers. She leaves her husband, Joseph Taglin, five brothers and three sisters. Services in the Mummert meetinghouse near East Berlin by Eld. C. L. Baker. Burial in adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Yiengst, Geo. Sherman, born June 18, 1864, in Reading, Pa., died Dec. 24, 1930, in the hospital, Kingman, Kans., after a few days' illness with pneumonia. He moved with his parents to Washington County, Kans., when eighteen years of age. At the age of twenty-one he was baptized in the Church of the Brethren. Later he transferred his membership into the Christian Church, being a faithful member until death. He married Grace Dewey Dec. 31, 1887. To this union were born three daughters and one son. His wife died in 1897. In 1901 he married Hettie Chaffiss. Three sons were born to them. He leaves his wife, two daughters, three sons, one brother and sixteen grandchildren. Funeral services in the Christian church in Murdock by the writer assisted by the pastor of the Christian church. Burial in the Bellmont cemetery.—H. F. Crist, Wichita, Kans.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

THE GOSPEL MESSENGER
and Missionary Visitor

combined into a 32-page illustrated weekly. A Christian paper for the entire family. Price, $2.00 a year and you get the 1931 Yearbook free.

Your Choice of These—

No. 1. Messenger and "Some Brethren Pathfinders," by J. H. Moore, $2.50.

No. 2. Messenger and "Life of D. L. Miller," by Bess Bates, $2.35.

No. 3. Messenger and "Some Who Led," by D. L. Miller and Galen B. Royer, $2.35.

No. 4. Messenger for three years, $5.00.

No. 5. Messenger and the three Premium books mentioned above, $6.20.

SEE AGENT OR SEND DIRECT

Brethren Publishing House, Elgin, Ill.

Enclosed find $.....for GOSPEL MESSENGER for 1 year (3 years) and for Premium No. .....

Name .....

Street or Route .....Postoffice .....

[ ] Renewal [ ] New State.....

Scripture Text
CALENDAR

THIS HANDSOME CALENDAR practically **sells itself** once you display it! Combining **inspiration, usefulness,** and **beauty,** it fills a definite need, it has a definite place in every home. **Thirteen masterpieces** of **famous painters** have been reproduced in **rich, full color.** Fourteen pages—9¼ by 15¾ inches in size.



You sell our Scripture Text Calendars at 30c each. We furnish them to you at these prices: 4—$1.00; 12—$3.00; 25—$5.75; 50—$9.00; 100—$17.00; 200—$32.00; 300—$45.00.

Prices for Canada are slightly higher

Brethren Publishing House, Elgin, Ill.

$$ LIBRARY $$

For Ministers Who Would Make Their Dollars Bring Rich Returns. Books of Unquestioned Merit

Paul of Tarsus By T. R. Glover
What to Preach By Henry Sloan Coffin
Fast Hold on Faith By Henry Howard
A Guide to Preachers By G. W. Truett
The Wicket Gate By T. DeWitt Talmage
Lord, Teach Us to Pray By Alexander Whyte
The Ten Commandments By A. E. Garvie
The Public Worship of God By J. R. P. Sclater
A Quest for Souls By G. A. Studdert-Kennedy
New Tabernacle Sermons By Henry Sloane Coffin
The Cross in Christian Experience By W. M. Clow
The Impatience of a Parson By H. R. L. Sheppard
The Trial and Death of Jesus Christ By James Stalker
Greatest Thoughts About Jesus Christ By J. Gilchrist Lawson
The Pastor His Own Evangelist By J. W. Chapman and C. L. Goodell
Apostolic Optimism
The Preacher—His Life and Work By J. H. Jowett
Sermons on Biblical Characters
More Sermons on Biblical Characters By Clovis G. Chappell
Bible Types of Modern Men, First Series
Bible Types of Modern Women, First Series By W. Mackintosh Mackay
Paul, the Missionary
The Miracles of Our Savior
The Parables of Our Savior By W. M. Taylor
The Humiliation of Christ
The Training of the Twelve
The Miraculous Element in the Gospels By Alexander Bruce
100 Prayer Meeting Talks and Plans
100 Revival Sermons and Outlines
100 Great Texts and Their Treatment
1,000 Thoughts for Funeral Occasions By Frederick Barton
1,000 Evangelistic Illustrations
300 Evangelist Sermon Outlines
Cyclopedia of Sermon Outlines
1,001 Illustrations for Pulpit and Platform By Aquilla Webb
The Evangelistic Encyclopedia
100 Choice Sermons for Children
100 Best Sermons for Special Days and Occasions
Cyclopedia of Sermon Outlines for Special Days and Occasions By G. B. F. Hallock

These books are uniformly priced at ONE DOLLAR each. Make your choice and send in your order now.

Brethren Publishing House, Elgin, Illinois

Study the

ACTS OF THE APOSTLES

A Scriptural interpretation, sound in doctrine, practical in application

Try our method of instruction

Write for information

Correspondence-Study Dept.—M-3

BETHANY BIBLE SCHOOL

3435 Van Buren St., Chicago, Ill.

THE CONQUEST OF PEACE

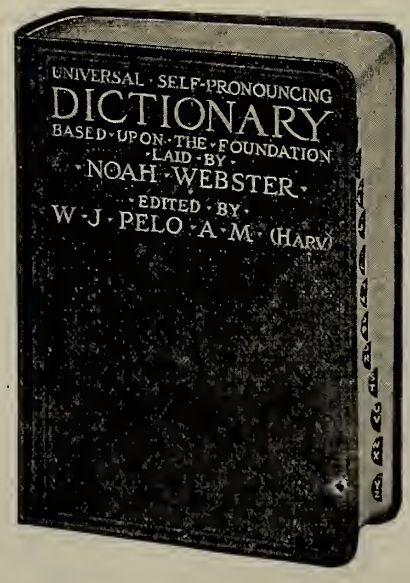
By Harry A. Brandt, Assistant Editor Gospel Messenger

A discussion of the desirability of peace and how peace among the nations may be secured and made permanent. Advocates inculcating the principles of and a love for peace, and establishing a world capital where all international matters may be adjusted by reason rather than by force. **Price, $1.25.**

Elgin, Press, Elgin, Ill.

WINSTON DICTIONARY

SELF-PRONOUNCING, THUMB INDEX



1,088 PAGES, 5¼ x 7½ x 1¾ INCHES

Very clear type, markings, definitions. Easy to read, easy to understand. A Dictionary for every purpose. Handsomely and substantially bound. **Only $1.00.**

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., February 14, 1931 | No. 7

IN THIS NUMBER

Editorial—

From the "Therefore" On (E. F.), ... 3
So He Can Teach More Wisely (E. F.), ... 3
We Must Do It to Individuals (E. F.), ... 3
Non-resistance as a Philosophy of Life (H. A. B.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

A Few Concrete Points on the Prohibition Question. By C. Ray Keim, ... 5
The Roamer Looks at Earth and Sky. By Joseph Van Dyke, ... 6
Church Life in Geneva. By A. W. Cordier, ... 7
Music and the Order of Worship. By P. L. Huffaker, ... 8
A Financial Plan That Works. By Ezra Flory, ... 9
Non-violence in India. By L. A. Blickenstaff, ... 9
Grateful. By Julia Graydon, ... 20

Pastor and People—

The Gist of the Sermon. By D. W. Kurtz, ... 10
Stage Fright. By Maud Mohler Trimmer, ... 10
Prohibition Facts, ... 10
Christians. By Florence S. Studebaker, ... 11

Missions—

Some Mission Notes, ... 12
The Mission Emergency, ... 12
The Trend of Foreign Missions in 1931, ... 13
Gleanings From the Report of the Home Missions Congress. By Nora M. Rhodes, ... 14
News From the Fields, ... 15

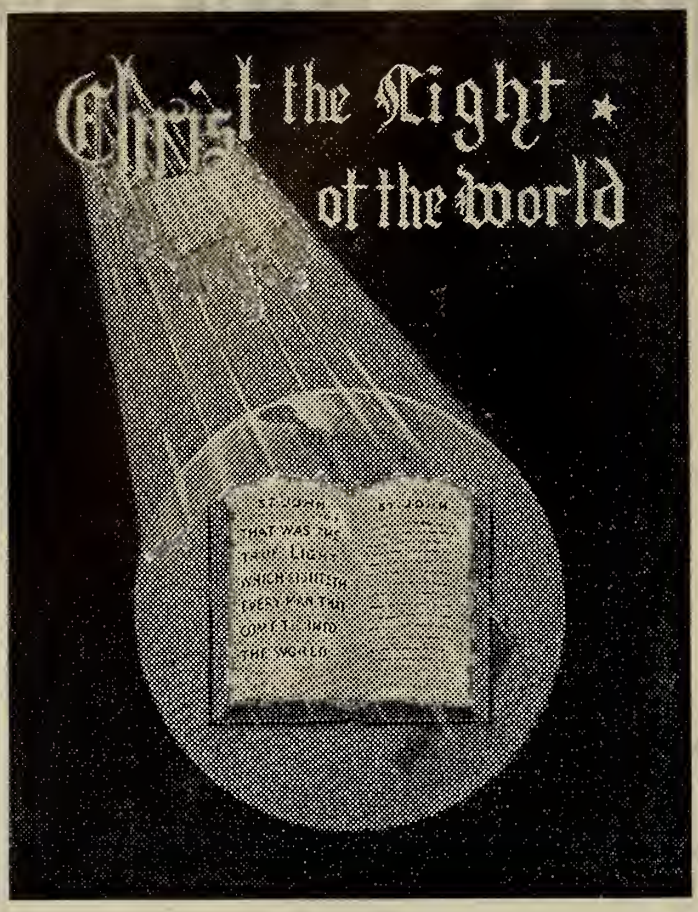
Home and Family—

The Second Mile (Poem), ... 18
Happy Though Civilized.—No. 7. By H. A. Brandt, ... 18
Around the Table, ... 22

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



MISSION EMERGENCY!

For years the Mission Board carried a deficit. From necessity the Board was forced to tell the church of its condition. A year ago this month through the earnest efforts of thousands of contributors the deficit was paid. The Mission secretaries rejoiced. Purposes were formed to present Christ, his message, and the needs of the world as the appeal for mission funds in the future. This plan has been followed for eleven months. We intend to continue following it. But the church should know the facts.

$111,385 Needed in February

The Hershey Conference reduced the budget askings to $319,330. This is much less than in previous years. There was a firm hope to raise this sum in full. At the close of January, the end of eleven months, $207,945 had been received. This leaves $111,385 to raise in February if the budget is raised in full. We do not want to sound any false alarms. We do not know just where retrenchments would be made. But it is perfectly clear that very serious reductions in the mission program will have to be made. Five years ago the church had 129 foreign missionaries; today 109.

This appeal does not ignore the distressed financial condition of many people. It is made with a heart full of sympathy for those in need.

But the world's ills are more spiritual than physical. Christ is the Light of the world. We can not hide this light under a bushel and expect to achieve good times. Now is the time to make heavy investments in the world-wide mission of the church.

GENERAL MISSION BOARD, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., February 14, 1931 No. 7

EDITORIAL

From the "Therefore" On

A CERTAIN member of the Wickersham Commission thinks that the Eighteenth Amendment can not be successfully carried out unless there is a larger body of public opinion to support it and would recommend therefore the immediate repeal of the amendment. We agree with this judgment up to the "therefore." Why draw such an absurd conclusion? It would be much more sensible to recommend therefore the immediate launching of a campaign to enlist that larger body of public support.

That would give something worth working for. The other proposal promises nothing but more liquor and more of the wretchedness that goes with it. How can any right-minded person contemplate that with satisfaction? There were good reasons for turning to prohibition as the only solution to the liquor problem. The reasons are still good. They are more cogent than ever before. The present generation is as intelligent as the last one. It needs education. It must have it. And it will be convinced. E. F.

So He Can Teach More Wisely

IN the manuscript which lies before me the writer has said many good things. He draws an appealing picture of a father kneeling in prayer in behalf of his son who doubts the realities of religion. He cites effective illustrations of the truth that a man, any man, is, by rights, his brother's keeper.

But his story is marred by a shortage of that most essential qualification, human sympathy. He does not get the viewpoint of the honest doubter. He does not understand him. And that is why he can not help him much.

And he sets up a false antagonism between faith and reason. He insists that you must believe because—well, just because you must. Or, as otherwise stated, because you can not depend on reason. That will lead you astray. Thus he invites the inference, or compels it rather, that faith is an unreasonable thing.

Now that is just too bad. His well meant efforts to strengthen faith are bound to be greatly limited in their success, until this matter clears up for him. Reason demands faith in spirit energy as the ultimate reality. Any other explanation is too unreasonable. A rational mind can not rest in any other.

Will you join me, please, in hoping that this earnest thinker will soon see this very simple truth? E. F.

We Must Do It to Individuals

DID you happen to see what Silas Strawn said about the way out of this economic depression and on to prosperity again? He said it would have to come "by cooperating individual effort, not by government action." No doubt he would concede that some governmental policies are better than others but he sees correctly that the crucial factor in the situation is in the hands of the individual.

Would that churchmen could see as clearly that the same thing is true in their field. The determining element in success or failure is individual effort. But there are two things about this to be remembered and conscientiously heeded. It is "*coöperating* individual effort" that counts. That is the first point. The second is that it is exactly this same thing which can give any promise of helpful "government action" in church or state. Groups are made up of individuals, cooperating individuals if they are of any value to the world.

So that's the place to put the pressure. Our great work is to help individuals think right things and to give them the urge to move accordingly. It is a job hard enough to be worthy of as much as in us is (Rom. 1:15), but it is tremendously fascinating and rewarding. It is the only way by which we can hope to get the kingdom on. E. F.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Non-resistance as a Philosophy of Life

In India non-resistance is on trial as a philosophy of life. And the startling thing about the demonstration is the way it seems to be succeeding. Does the way of non-resistance have greater possibilities than we of the west supposed? Has the ancient policy of might come to judgment?

Of course, it must be admitted that the trial in India is being conducted under certain favorable circumstances. India typifies the patience and anti-militaristic disposition of the east. That is, though the people of this great land are a people of spirit, yet their culture is one which emphasizes other than the material aspects of life. The other party to the trial is Great Britain. And the British represent the sanest viewpoints in colonial administration.

One of our own missionaries who has had first-class opportunities to observe the situation in India has written of the high plane upon which the contest has proceeded. There have been clashes; but in general both the people of India and the British have shown unsuspected self-control. Considering the stakes in the game it is nothing short of marvelous that there has been so little bloodshed. As difficult factors in the situation, add Britain's immense resources and traditional determination; on India's side, the diversity of her peoples and the fact that some of her tribesmen are as good fighters as can be found anywhere in the world.

Thus, while the test of non-resistance as a philosophy of life is being made under favorable conditions, one must also admit there are enough complicating factors to make the present crisis a real test. And the tremendously startling fact which is emerging is that non-resistance is the one really effective way to deal with those who represent the philosophy of force!



Copyright, 1931, by the Chicago Tribune.

For some centuries now the east and the west have been in conflict. The initial clashes were such that it seemed the defenseless east had no chance. The richest portions of the east are even now under foreign domination and not so long ago China was at the point of being carved up. But the slow acting forces of time do not seem to favor the restless, adventurous west. The west, as the exemplar of might, is now on the defensive and with apparently no recourse but to meet so-called non-resistance with something essentially the same.

The spectacle of what seems to be the approaching collapse of the philosophy of might as an effective way of life is having a profound effect on world thought. Editors of newspapers are beginning to write comments like the following: "We are getting a demonstration of the error in our scale of values. What we take for strength is not strength. In nineteen centuries the belief that mankind can live by the law of the jungle has received no more striking contradiction. If we watch, we shall see how it is that the meek shall inherit the earth."

Consider the cartoon entitled, "The Tremendously Impressive Strength of an Idea," which was reproduced for use with this article. For here is illustrated the sudden revelation which is proving so resistlessly devastating to those who trusted in might. It has been discovered that subtle and pervasive ideas may paralyze the arm that holds the sword. This law is not new, but it has never been demonstrated quite so decisively as in the present case.

Now what about that doctrine of non-resistance so diffidently accepted and gingerly applied by Christians of the west? Is there more to it than we dared to hope? The oriental Founder of our faith made non-resistance his practice. His faith cost him his life, but the idea survived. It has been tentatively tried with increasing success. And now comes the climax—the might of Britain dissolving in an atmosphere charged with a potent idea!

Perhaps the weakness of the philosophy of non-resistance as interpreted and practiced by western peoples has been the tendency to see nothing but the *non* in non-resistance. The biggest part of the word is resistance—not by violent means, but by the devastating power of vital ideas motivated by love. But however past diffidence may be explained, the demonstration in India has cleared the way for pacifist churches to take an advanced stand on non-resistance and apply the ideal by aggressive but non-violent means. H. A. B.

GENERAL FORUM

A Few Concrete Points on the Prohibition Question

BY C. RAY KEIM

In 1920 it appeared to most people, including many wet leaders, that the prohibition fight had been won, that the wet cause was just as definitely dead. Today the situation is different. Why? This can best be answered briefly by setting forth a few significant developments during the past ten years:

1. There has been a decided let-up in education on the evils of liquor, a let-up of the prime factor responsible for prohibition.

2. A feeling has become general that with the triumph of the legislative and constitutional program of the drys the victory has been won, overlooking the even greater task of enforcement.

3. The rise of a generation of young men and women who do not know of the evils of the old saloon days from experience or observation.

4. There has developed an illicit liquor business, highly organized, doing an annual business of over a billion dollars, mostly with the knowledge of law enforcement officers.

5. To make the above traffic safe and possible, there has been wholesale corruption of officials, often in the form of protection money—a league of officials and bootleggers.

6. A feeling seems to be all too prevalent that a violation of the liquor laws is different from the violation of other laws. The newspapers often infer as much, even if they do not openly declare it. Hence, people respectful of the law generally, disobey this law without a feeling of moral wrong.

7. There has occurred a division of the opponents of liquor between those still advocating prohibition and those advocating permission and regulation of the liquor traffic. The wets rejoice to see their efforts toward this end succeeding so well.

8. The drys have failed to keep in close touch with their law enforcement officers; therefore, the officers have the impression that a loud and insistent wet minority constitute a majority, to whose wishes they must defer.

9. We have had ten years of ceaseless and ever-increasing wet propaganda through the city press, movies, periodicals, public speakers, and otherwise. This is having its effect, regardless of the truth or falsity of this propaganda.

The following is an analysis of the propaganda of the wets referred to under 9 above:

1. They minimize the evils of liquor and hold that there is a legitimate and desirable use for liquor which prohibition denies to us—the light wines and beer argument, for example.

2. Prohibition can not be enforced—repeated till apparently many have accepted it.

3. They hold that you can not legislate people into right living or righteousness—regulate their habits by law.

4. There is more drinking now than there used to be, the wets say.

5. Prohibition is responsible for whatever evils society is suffering from today—political corruption, crime wave, immorality, etc.

6. Only narrow-minded, old-fashioned, fanatical, and bigoted folks stand for prohibition.

7. On the other hand, intelligent, liberal, broad-minded, tolerant, temperate and reasonable people oppose it.

8. Misrepresentation of efforts to enforce the liquor laws—" dry-killings," " martyrs " who suffered because of violation of the liquor laws.

9. Misrepresentation of the political sentiment of officers and people, leaving the impression that the drys are a fanatical minority, led by a few misguided preachers.

10. The wets say they do not want the old saloon back, but would handle the business so as to avoid all the old evils—but they never explain this in any great detail.

Now, what can we do about it? The following are a few constructive suggestions:

1. We must educate in church, school, home, and in business on the evils of liquor in social, religious, physical, and economic life.

2. Boldly denounce wet propaganda which is false—bombard wet papers and speakers with strong protests against their malicious, insidious, and unfair tactics.

3. Admit that prohibition has not worked satisfactorily everywhere, but put the blame squarely where it belongs—with the wets.

4. Boldly assert that prohibition must have a chance and that it will operate successfully. Challenge your moist friends to help rather than hinder.

5. Point out that many evils the wets attribute to prohibition were present before 1920 and that they are present in wet countries today.

6. Compel the wets to show definitely and clearly what they would substitute for prohibition. Let them prove that it would not have the evils of the saloon. (The inherent evil of the liquor business is liquor itself.)

7. Give enforcement officers to understand that you sympathize with their efforts to enforce the law and

recognize their problems, but you expect the law to be enforced.

8. We must break the league of politicians and bootleggers. A lack of enforcement should be sufficient cause in itself to remove or replace those who failed to do their work.

9. Let us make this a crusade to retain a great moral principle as well as to demand obedience to law.

10. Give more support to organized efforts for the maintenance of prohibition, such as the W. C. T. U., etc.

North Manchester, Ind.

The Roamer Looks at Earth and Sky

THE potential poet can sit contentedly on a knoll in a stubbled field for the whole of a gallant day. He can tramp along the damp sand margins of a great lake through long hours and never grow tired of the deliberate unhurried rise and fall of the water, or the crying ghosts of gulls above it. He can lie in tall grass that meets above his head dividing the blue heavens into oddly shaped fields, without boredom. It is his privilege to be on such terms with earth and sky that they meet with him in joyous rendezvous whenever he nears them. And that is not often or seldom; it is all the time. A lover can not slight his love for a day without feeling the cords about his heart loosen a little; and the poet dare not turn his face from his friends else his art begins to shrivel and disappear.

It is a full partnership he enjoys, not a brief liaison. It is a love affair so deep and enticing that he gives himself in it unreservedly. He spends time with the trees, and stretches his length upon the broad earth. He gets the feel of the sky; how it stands over him in changing guises, now far as untamed thoughts, now intimate as dreams. He questions the winds for their secrets and runs alongside them with his body and before them with his thought. Like the rabbit and the deer he lives in the world as though it were a place to move about in and enjoy, not a barren corner in which to eat and sleep and breed and endure a tyranny of years. Like the fish he rests in his element but does not strive against it; disports himself in it instead of spurning it; unhurriedly parts it as all creatures must if they are to pierce their surroundings and come to the ultimate kernel of contentment.

How severely we have classified ourselves into bond salesmen, teachers, cooks or farmers. Why not into such classes as these: alive or dead, happy or wretched, poets or drudges? Is it that we assume we *are* alive, happy, poets? Or that we fear we are dying, wretched, drudging? Man has no business to die while he has a chance to live. And living is the opposite of wretchedness. And surely poets are one people who do not drudge. The trouble with us is that we fear to let the blithesome spirit move us and grow within us. It is dangerous to our interests. It interferes with cold business, for it cuts down our practical efficiency. It hinders our payment of 10-20-30 years for things as unsubstantial as acres, radios, motor cars, prestige and Who's Who success. It causes us to eschew the wisdom of the world and take on the poverty of heaven. No wonder we look sideways at that immortal thing inside all of us that the wisest philosophers can not define. A few people perversely cultivate and cherish this inclusive quality and it overflows, sometimes, into patterns of words that we call poems. And the little thrill of recognition that readers feel stamps them as possessors of the same divine essence.

There is a poet in all of us, once we separate ourselves from the thralldom of our possessions and our ambitions. Set a man on a mountain peak, not a high famous one, but a pile of rocks that he can climb and so be above some of the earth though with much of it yet above him. Let him find a bed of brown pine needles in some hollow and lie on his back in their tangy fragrance. At first he may see and feel and hear and smell little or nothing. But slowly, very slowly, the magic of the earth and sky will enclose him. He will discover the color of the heavens; blue only part of the time, sometimes white or mauve or the color of leaf backs. He will sense space. He will see across the valley he has himself crossed another heaped-up mountain of bizarre rock shapes, with stunted pines and a peak sharp against the farther sky. He will hear silence, relieved by faint whirring sounds and echoes. And slowly he will realize many things: layers of scents in the air, colors of distant trees, feel of winds, and the slow distant turning of the world towards night. But beyond all his senses can bring to his consciousness, he will intuitively understand something of the glory and perpetual miracle that he is on and beneath. He will realize, perhaps, that to pray he must kneel on the ground; that to sing he must raise his face to the sky.

Yet there is no need of putting a man on a mountain top to free the poet in him. Set him in some casual pasture in the autumn. Let us imagine, for good measure, a maple woods near by to furnish the gorgeousness, a lake or river that will call wild fowl, and the strained gold of fall sunshine pouring down over all. He will see nothing unusual at first. His thoughts will cling to his work or his worries, and he will not note the fall of milkweed snow or the goldenrod or the wild grapes hanging in Lilliputian clusters over the river bank. But he may notice the flaming maple. That should startle any creature into throwing overboard his blindness. And he can not fail to raise his head at the haunting cries of a detachment of wild geese bearing

southward from some northern wilderness. If he sits upon the dead grass a while he can not escape the sad accent of death in the air, the dim hurt song that the earth sings so poignantly at the end of the year's growing season. When that strikes his heart like a dirk flung lovingly from the hands of a kind nature; the pangs he feels are those of a poet's, and the half articulated thoughts he thinks are embryo poems.

We are such strangers to our world, exploring the far planets and forgetting our dooryards. We are afraid of death for then we must put our poor scared bodies into the rough embrace of such a good friend. We actually fear nature when we do not rudely, idiotically eulogize her.

But I am a roamer and perhaps a poet too. I walk on city streets and I live under roofs, but the essential part of me would die if I should forget this keen love born long ago. If you should see me loafing some day in company with earth and sky, and you will, don't bother to censure me. That will do no good at all. *Join me!* THE ROAMER.

Beaverton, Mich.

Church Life in Geneva

BY A. W. CORDIER

Like thousands of other communities Geneva in its variety of churches is an excellent example of the lack of institutional unity in Christendom. But in the strange combination of churches the unique character of Geneva as a center of religious reform and a city of refuge is clearly demonstrated. A mere mention of the names in the city church directory reveals Genevan connection with many of the religious movements of the last six centuries. The Waldensians, the Huguenots, the National Protestants, the Christian Catholics, the Evangelicals, the Methodists, the Christian Scientists, the Scotch Presbyterians, the Quakers, and Russian Orthodox folk all have houses of worship attended by a goodly number of their respective adherents.

The Waldensian movement started in the twelfth century in the neighboring city of Lyons where Waldo, a rich merchant, became impatient with the Roman Catholic sacramental system and denounced the extraordinary power of priest, bishop, and pope as the invention of history rather than the expression of the purpose of Christ. His effort to get back to the pristine simplicity of apostolic living struck a popular chord and numerous Catholics, sickened by the excess of ritual and ceremony in the Roman Church, flocked to the new standard. With Lyons as the western point of a crescent the movement spread into northern Italy and Austria, the eastern point of the crescent resting in Bohemia. A somewhat parallel movement, the Albigensian, developed in southern France during the same century, but it included among its religious beliefs a considerable admixture of pagan thought, of Persian Manichæism. These precursors of the Reformation were both slated for annihilation, but a combination of historical accidents—the gigantic effort required to crush the Albigensians and conduct the crusade in Palestine—reduced to playful absurdity the attempts to wipe out the Waldensians. Today they live in practically the same area as they did at the time of their persecution, but the points of the crescent have been drawn in and Geneva rests upon the northern edge of the circle in which they now live. The 100,000 who live in northern Italy have been alarmed lest their religious privileges should be curtailed by the Lateran Accord, which gives the Catholic Church a privileged position in Italy. Up to the present the Minister of Cults, at the behest of Mussolini, has preferred to follow a liberal policy of allowing established non-Catholic sects a large measure of freedom. The Waldensians in things religious have adhered closely to their original teachings. They are a people of clannish habits and take a justifiable pride in the richness of their long tradition. Their rôle as merchants and small shopkeepers has made the word Waldensian a synonym for thrift in this section of Europe.

The Huguenots, a powerful French Protestant sect, have had numerous connections with Geneva. John Calvin's sermons were the guiding light and the constant inspiration of these vigorous opponents of Gallic Catholicism. Their able leader, the cultured and quiet Theodore Beza, came to Geneva frequently and after the death of Calvin, succeeded to the leadership of the Geneva church. The French Religious Wars (1559-1589) doubled Geneva's population, for thousands of Huguenot refugees attempted to gain freedom here from the wrath of their Catholic neighbors. The frightful Massacre of St. Bartholomew's Day (Aug. 24, 1572), in which hundreds of leading Huguenots perished, brought others to the gates of Geneva. "Carts were sent out to Gex, a neighboring village, to receive the weary and wounded; pastors were dispatched to the frontier to watch for them, and the citizens themselves watched and prayed." Churches were converted into hospitals, and private homes were crowded with the half-starved people. A new wave of Huguenot refugees inundated the city when Louis XIV in 1685 revoked the Edict of Nantes which had provided for a measure of mutual toleration since its enactment in 1598.

Another of the direct products of Calvin's influence was Scotch Presbyterianism. John Knox caught the flaming zeal of Calvin, assisted his overworked master for a time in the Consistory, the pulpit, and the classroom of the College of Geneva, and then returned to Scotland where his stern piety was widely accepted.

Today a Scotch-Presbyterian Chapel, which forms a part of Calvin's cathedral, keeps alive the influence of John Knox as it manifested itself on the hill-top nearly four centuries ago.

The churches in Geneva that can boast the most direct lineal connection with Calvinist Geneva are the National Protestant Churches. There are twenty-five of these in Geneva, the chief of which is Saint Peter's, the cathedral which sits upon the hill and overlooks the city. Here John Calvin preached his Sunday sermons to crowded pews. A few yards away is the smaller building, the Consistory, where Calvin admonished and preached to smaller groups. Here, too, his high ecclesiastical court dealt out justice and the hapless victims were hurried down the street one block to the Hotel de Ville where the judgment was carried out by the civil authorities. The College of Geneva, a modest but extraordinarily attractive old structure perched upon the side of the hill, still commemorates at its annual graduation exercises its connection with its founder, Calvin. The National Protestant Churches retain something of the evangelical spirit of their early days. That militant zeal so characteristic of Calvin is not altogether lost; opposition to Rome and an ardent missionary spirit still find frequent expression. Since two-thirds of the churches are National Protestant it is clear that the dominant traditions of Geneva are still Calvinistic. The influence of Zwingli, which made so much of an impress on the National Protestant Church of the rest of Switzerland, is not felt here in any large degree because of the long political isolation of Geneva from the rest of Switzerland.

The strength of the Protestant tradition can be seen in the complete absence of Roman Catholic churches. The Christian Catholic church is a part of a small sect that separated from Rome in 1874 over the issue of papal infallibility which was then being bitterly debated. The subsequent church council, reaffirming the principle that the pope could do no wrong and was therefore supreme in doctrine, administration, ritual, and all other church matters, caused liberal Catholics in many European countries to leave the Catholic Church.

Every Sunday morning the beautiful chime of the Russian Orthodox church blends its tones with the heavy peals from the bells of Calvin's cathedral. Such harmony of diverse forces would not have been possible in Calvin's time, for the Russian Orthodox were not members of the "elect." There was no place in the Geneva of that day for a church with ritual and doctrine so unlike those of the reformer. Moreover there was little need for a Russian church here until the days of the Bolshevik revolution. Before the war Lenin, a virtual exile from his own country, spent much of his time here sedulously planning the "inevitable" revolution. The orthodox Russians thrived on the soft cushion of official protection until Lenin completed his plans and made himself master of Russia. Persecution turned upon the persecutors, and a new group of exiles found their way to Geneva. Here they pray weekly for the overthrow of atheistic communism and the restoration of Orthodox religion to its former place in Russian society. The golden cupolas, the extraordinary brilliance and splendor of the interior, the elaborate character of the ritual is a far cry from the usual simplicity of Geneva church services. A church with such brilliant material equipment, with elaborate ritual so frequently repeated that it drains the energy and consumes the time of priest, curé, and choir, produces grave temptation to forget its social tasks, which Christ constantly emphasized. While poverty stalked over Russia and most of her vast population, half starved, staggered like living corpses looking for a grave the priests of the Russian church were busy saying sentences, repeating prayers, and burning incense. As an example, of which history provides many, it shows the ease with which a multiplicity of external forms can drown out our devotion to the social and moral implications of the teachings of Jesus.

Happily there is in Geneva a group—the Quakers—

Music and the Order of Worship

PAUL said, "Desire earnestly the best"—the best use of our God-given talents as we minister to the hungry souls of men through prayer, preaching and music. Our God is a God of order. In the very beginning he spoke order out of chaos. "Order is heaven's first law." Christ himself instituted an order of prayer. "After this manner pray ye." Music itself demands that an orderly succession of sounds be produced. Thus the very nature of the God we worship and the means by which we worship him demand that our act of worship be in an orderly manner.

A habit is an orderly manner of doing an act. The machinery of worship should become a righteous habit not only in the minds of the worshiping people, but also in their hearts. If the numbers of the hymns are carefully selected beforehand and posted so that the congregation may see them, the song leader need not announce the hymn. If the pianist, where the instrument is used, plays the introduction to the hymn in the proper tempo and spirit, the song leader need not say, "Let us sing"; the people will be eager to sing. If the people know where prayer comes in the service, and all the songs suggest the attitude of prayer, the minister need not say, "Let us pray"; the people will already have begun to pray.

Thus when the machinery of worship fades into the background, the spontaneity, and spirit of reverence in worship that we as a church desire so earnestly to foster, may receive the major emphasis. We will know the joy and satisfaction that comes into our souls through the knowledge that we have given our best to worship our God in an orderly manner. "Desire earnestly the best gifts."

CHURCH MUSIC COMMISSION,
P. L. Huffaker.

who do possess a more balanced vision of the essentials in religion. Meeting in modest quarters just next to the Consistory of John Calvin, they bring a new quality into the atmosphere of the old town. In true Quaker tradition they have no songs, no formal prayers, and only an occasional talk by anyone who feels inspired to speak. After attending their services for a time, appreciation for the long periods of silence increases and worship is adorned with a new meaning. The simplicity and quietude of Quaker worship finds a beautiful parallel in St. Augustine's meeting with his mother at Ostia. Perhaps two souls never poured out their innermost thoughts to each other more completely; they talked until words became mean vehicles for the expression of noble thoughts; then silence—a long silence—ensued, and finally, said St. Augustine, "We returned to the noise of our mouths." An hour of quiet communion of profitable exchange of spiritual experience, of contemplation over one's relation to God and man explains the secret of Quaker influence today. The Quaker colony has been attracted here to get at the root of the problem of international understanding and certainly their weekly meetings contribute much in the direction of providing the faith and vision necessary to its gradual solution.

Geneva, Switzerland.

A Financial Plan That Works

BY EZRA FLORY

You remember the time, do you not, when it was said: "The last man to be drawn into matters of finance is the minister"? That was not many years ago. Changes in our thinking about some things have certainly come. We realize that there is an economic side in the consideration of the life of every church. We welcome the best help we can get. We pray for it and consecrate it to the Master's holy service.

Many churches say: "Yes, we have a budget," as though this fact alone should guarantee success. What nonsense! A budget is not all!

Here is a church that selects each year one member of a perpetual finance committee. Early in December this committee submits a budget to the church, including missions, philanthropy that is routine, church maintenance and upkeep, listing the various needs. This is never passed without careful consideration. Some of the items are increased, some are decreased. A certain church thus faced a budget of almost $4,000 for the year. This did not include such calamities as the burning of a brother's home. All such were left to be cared for as occasion might demand and sympathy be aroused. Two weeks were then given for members to subscribe voluntarily to the support of the budget—a certain

(Continued on Page 20)

Non-violence in India

BY L. A. BLICKENSTAFF

Are you interested in what is happening in India these days? You should be, for it has no parallel in the world's history! The situation as developed here deserves a careful survey by experts, not to determine primarily where sympathies should lie, but to set forth to the world in a true picture the mighty struggle toward the great ideal of non-resistance. This great doctrine of the Prince of Peace is gaining strength everywhere and history will record India's effort on a national scale, as an outstanding contribution to its rapid extension throughout the world.

India's interpretation of non-violence is criticized because of its imperfection. Some claim that the masses of India have remained as non-violent as they have, because they are unarmed and therefore have no choice in the matter. But it is a fact that use has not been made of knives, daggers, clubs, and weapons which in the hands of millions would have presented a distressing spectacle.

It is also apparent to an unprejudiced observer that government police, Hindu and Mohammedan, have generally restricted to a minimum the force they have had at their command, and in so doing have shown their desire to approach as nearly as possible the ideal which lies deep in the Indian heart.

And who can doubt the sincerity of Lord Irvin, the Viceroy of India? Only the military mind is dissatisfied with his conduct of affairs in India. A much larger group in India and every other land, appreciate the sane, careful handling of most difficult situations, and time will confirm the wisdom of his administration. He has made a very admirable approach to the ideal of non-violence. It is true that abusive language, falsehood and misrepresentation on the part of both sides of this conflict have left doubt in many minds as to sincerity of purpose, and the asserted national ideal of non-resistance has been placed in actual jeopardy by such conduct as the non-payment of taxes, strikes, and commercial and social boycotts.

But due very largely to the weight of this non-violent attitude on the part of governors and governed, serious consequences in the political situation in India have been avoided. At the present time conditions are improved, and it is to be hoped that India may continue to be led by a Viceroy who has respect for the feelings and aspirations of India's millions. And may the political leaders of those opposed to the government be impelled by every good influence to maintain and even surpass their own efforts in the use of the most powerful weapon in any conflict—a consistent non-violent spirit.

Bulsar, India.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

The Church Becomes Imperial

THIS is one more chapter in church history. The first century of the Christian church was one of a simple life of love and loyalty to the Good Shepherd. Religion was called The Way, for it was a way of living, the life of fellowship with Christ, and brotherhood with believers.

The next two centuries the church was in constant conflict with paganism, and eight of the ten great persecutions were endured by the church. But the witnessing for Christ through martyrdom proved that the blood of the martyrs is the seed of the church. The church grew till Tertullian could say that Christians were found in every village, in every hamlet, in the palaces and in all places and parts of the empire, and all that was left of paganism was its temples. The church grew till Constantine saw that it was good politics to tie up with the church. The edict of Milan in 313 gave the church freedom.

Now the church becomes imperial. The Emperor is the friend of the church, and presides at her councils. The bishops are exempt from taxes, and the church receives gifts and support from the government. The Christian Sunday is made compulsory for the pagans as well as the Christians. The church is so grateful to Cæsar, that she imitates Cæsar in many ways. The bishops become imperial in their thinking and in their rule. The theology of the church becomes imperial, so that God becomes a heavenly Cæsar, and he can only be approached by his Son, and the Son is so glorified that only his mother has access to him, and the divine mother can only be approached by the saints, and they are so far removed that only the bishops and the ordained priests can have access to them. The theology of the church becomes a hierarchy similar to the imperial government of Rome.

It is most natural that the organization of the church should follow the contemporary theology. In 325 A. D. at the Council of Nicæa, five Patriarchates were established: Jerusalem, Antioch, Alexandria, Constantinople, and Rome. These were of equal authority. But gradually the eastern churches became weaker, and Mohammedanism swept them off the earth, and the Bishop of Rome became stronger and stronger, till he became the imperial Cæsar, or pope of the church. Many influences contributed to this development. The capital of the empire was moved to Constantinople, leaving the Bishop of Rome the one big man in the Celestial City. These bishops were for a number of years great executives, and saved the city, as when Leo met Attila, the Hun. The Roman bishops were always on the side of orthodoxy in the controversies of the church. The church grew very rapidly in the west, and therefore, the bishop of Rome had a large membership to govern, while the eastern churches became weaker. Eventually, the bishop of Rome was generally recognized as the arbiter of church polity, and he was not slow to claim the authority. Hadrian I (772-795) was the first bishop of Rome to make the claim of pope for the church universal. The church imperial becomes rich, and powerful. The head of the church soon claims temporal power, and the kings bow before him. He lives in a palace of 10,000 rooms, but he can no longer say to the palsied: "Take up thy bed and walk."

Long Beach, Calif.

Stage Fright

BY MAUD MOHLER TRIMMER

MANY a fine speech was never delivered because a panic of fear stole it from the speaker the moment he tried to voice it. Possibly every one who ever tried to face an audience has experienced the agony of stage fright at least once. Most people endure it many times before they can be at ease.

Fortunately it is not an incurable disease. The most timid person can, by persistent effort, acquire poise and ease of delivery. The first appearance is the hardest; after that a speaker gradually grows less fearful. The time of hesistancy could be shortened if only he knew how to overcome his weakness.

Before appearing before an audience the speaker should look to his appearance, know that he is neatly and tastefully dressed, that his garments are properly draped, his hair well brushed and his teeth and nails clean. This is not only to create a favorable first impression, but even more to give the man himself self-confidence.

No one should ever try to speak without thorough preparation unless he is such an experienced speaker that he can frame a good extemporaneous speech. Of necessity the speech should be well studied and outlined. Do you know that the brilliant jokes and clever

Prohibition Facts

The wets blame prohibition for low grain prices. The *Chicago Daily Tribune* on Nov. 2 said: "Pity the Canadian farmer. October barley in Winnipeg sold for less than 26c. . . . The prices in this country must arouse the envy of the Canadian farmers." Canada has open liquor shops—the U. S. has prohibition.

Prohibition Facts are furnished by Prohibition Fact Service and used at the suggestion of The Temperance Commission of The Board of Religious Education.

" extemporaneous " talks of after dinner speakers of note are carefully worked out to every detail of phrasing, gesture, and expression? The better it is prepared the easier for the one who is to give it. Even with preparation it is easy to leave out part of that first speech. One woman was so frightened when she first prayed in public that she left out a whole petition from the Lord's Prayer.

Two things should be remembered. One is that it is not a tragedy to make a mistake in a speech or even a complete failure. In a nation of a hundred twenty million or more people and a world of billions, what one insignificant human being does is of slight importance. The mass of people give very little of their thought to the doings of the greatest of the great, much less to small fry. They are too busy with their own problems. The other thing to bear in mind is that people are not interested in the speaker, but his message. They expect to hear something of interest and are in a receptive mood. Their attitude is friendly, not critical.

Therefore he who would speak must keep his mind on his message and how to put it across. The mind cannot well entertain two problems at once. True, we sometimes do two tasks at once; that is possible only when part of the work is so mechanical that it does not require study. If a man's mind is on what he is to say, he will have neither time nor space to entertain worries as to the impression he is creating. He will forget his clothes, person, appearance, hands, feet and whatever else might bother him.

Perfect poise, perfect concentration will be the reward of the one who knows his message is from God, if it is any good at all; also that the ability to speak is God-given, and that both message and ability must be used for the glory of God. The one who is conscious of Divine inspiration and Divine guidance will not lack the needed courage. His whole mind will be set on pleasing the Father.

Some other hints might be of use to the new speaker. If the audience is to be attentive enough to give him inspiration they must hear him. His voice need not be loud to carry. He should aim it at the man in the back seat of the farthest corner. If he perks up to listen the speaker may know that everybody else will hear.

In every audience there are good listeners. Some of them may nod or smile. The speaker should locate these and look often to them to stiffen his backbone. If these lift the audience out of indifference a speaker may know the speech is going over. If they become listless, he should change his mode of attack. If he plans that his hearers will get his thought he will have no time to think of himself.

Long Beach, Calif.

Christians

BY FLORENCE S. STUDEBAKER

How many there are whose only Christianity is their name, who look for their salvation to the fact that they are good members of this communion or that—often to the fact that they are red-hot and unchristian partisans. One is of Paul, one of Apollos, another of Cephas, and comparatively few really of Christ.

The story is told of a dream which John Wesley had one night. He found himself, as he thought, at the gates of hell. He knocked and asked who were within. " Are there any Roman Catholics here?" he asked.

" Yes," was the answer. " A great many."

" Any Church of England men?"

" Yes, a great many."

" Any Presbyterians?"

" Yes, a great many."

" Any Baptists?"

" Yes, a great many."

" Any Wesleyans?"

" Yes, a great many."

Disappointed and dismayed, especially at the last reply, he turned his steps upward and found himself at the gates of Paradise. Here he repeated the same questions, naming Wesleyans, Roman Catholics, Independents, and Baptists. Each time the response came back, " No, none are here."

" Whom have you here, then?" he asked, astonished.

" We know nothing here," was the reply, " of any of those names you have mentioned. The only name of which we know anything here is *Christian*. We all are Christians here, and of these we have a great multitude which no man can number, of all nations, and kindreds, and peoples, and tongues."

Some one remarked of a certain man. " Well, Jones is a Methodist on the sabbath and a non-professor during the week. He knows nothing of the term *Christian* as applied to practical everyday life." Profession without principle is an insult to God. " What a man is in private duties, that he is in the sight of God, and no more," says Dr. Owen.

We must go deep down below all names and sects and church memberships to the foundation Rock—Jesus Christ; and viewing all differences, which are not fundamental ones, in the light of eternity and heaven, find in the fact that we are Christians a bond of fellowship and brotherhood. We can not serve acceptably in any church without being deeply rooted and grounded in Christ.

" Be what thou seemest, live thy creed,
Hold up to earth the torch Divine,
Be what thou prayest to be made,
Let thy great Master's steps be thine."

Nappanee, Ind.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Some Mission Notes

A Zealous Missionary Testimony

Sister Emma Horning, missionary to China, writes, saying: "My work is a hundred per cent more inspiring since I took special preparation along religious education lines. Nothing but a call from on high could swerve me from my purpose as I see it now. Mission work gets more fascinating every day."

Ruth Royer Kulp Memorial Service

On Jan. 30, 1931, the Morrellville church of Johnstown, Pa., commemorated the birthday of a deceased missionary, Ruth Royer Kulp. It seems only fitting that the service was held there since Sister Kulp was the third daughter of Galen B. Royer, who is now pastor of the Morrellville church, and for many years was the efficient secretary of the General Mission Board. The life and work of Ruth was recounted in the service.



The program was prepared by the Eureka Bible class of the Johnstown church. The reverence for a sainted one was expressed by sketches of her life and tributes to her service. These were made beautifully true by hymns setting forth the value of the giving of life for service, and the reality of the need for laborers. The spirit of service was portrayed in the presentation of a Christian Service flag by Mrs. Royer. It will stand in the church in memory of service rendered, and as a gleam of light to future followers of Christ. A life laid down in service may be the seed for a great fruitage in the years ahead.

Good News from Africa

Our missionaries on the Africa field state that a big program of work has been planned for 1931. In all probability it is the largest in the history of the mission.

A few interesting items from a letter show that the above hope is justly placed. They announce the return from furlough of the Helsers and the coming of the Royers and Miss Utz, which will lend added zeal and encouragement. Africa, too, has its Annual Meetings. The last one was held in December, 1930. It reminds one of the feeding of the five thousand where many were healed and encouraged, with physical as well as spiritual help. Following the meeting Heckman's and Miss Schechter left for Marama (*a's* are pronounced as *a* in barn). This is a newly opened station in a territory long desired as a part of our Africa field. In 1930 the government granted the privilege of entering this long desired territory. This naturally opens many new possibilities for mission service.

A fine program was enjoyed on Christmas day. It was held in the boys' school chapel. A fine audience was in attendance, numbering 350.

Patty Lou (Patricia Louise), daughter of the Bittingers, arrived on Christmas Day.



The Mission Emergency

An emergency led Jesus to the cross. An emergency put Paul in prison. An emergency made St. Francis the world's outstanding Christian mystic. An emergency took Wilbur B. Stover to India. The progress of the Christian faith was never won in easy prosperous times when little or no sacrifice was needed.

An emergency exists today. Half of the world is without knowledge of medicine, surgery or hygiene. Even worse than that, the knowledge of God as revealed in Christ is a hidden treasure.

An emergency exists today in Church of the Brethren homes. Yes, some are in need of food. But worse than that, some have for sake of self-preservation decided they can give no mission money. Their danger is spiritual dry rot.

Remember the Lord's commission and see that your contribution is made this month. It should reach the General Mission Board through your congregation's treasurer before Feb. 28. If you are an isolated member send it direct to

GENERAL MISSION BOARD
22 South State St., Elgin, Ill.

Achievement Offering Blank for Sending Money on Page 32

The Trend of Foreign Missions in 1931

Findings

If you were to sum up in a few paragraphs the most impressive tendencies of the foreign missions enterprise—as noted in the four-day session of the Foreign Missions Conference of North America, meeting in Atlantic City, January 13-16—the following would be among the findings:

The foreign mission agencies of North America are still endeavoring to adjust methods and programs and objectives to meet the high ideals set by the International Missionary Council at Jerusalem in 1928.

More and more the boards are coming to unite some of their efforts, to study situations together, to plan their programs coöperatively.

Most of the Protestant mission bodies are carrying on overseas with reduced or non-growing funds; they are not satisfied with the results of the unified budget system of their churches.

The battle for religious liberty must be fought over again in many countries of the world.

The need for Christianity's world mission is greater than ever though new situations may call for new methods and policies.

Perhaps there was little that was distinctly new to many at the Conference. Certainly there was nothing by way of resolution or legislation or sharp debate to make the headlines of the daily press, for the Conference is for the purpose of conferring and exchanging experiences, while the changes in plans and programs and policies are carried out by the individual boards in the light of experiences and ideas learned in the Conference. Some of the sessions reminded one of the schoolroom where the lecturer gave his knowledge and experience, and the pupil took what he could and applied it as he was able.

Two sessions, under the guidance of Dr. John R. Mott, were given over to statements on relations between governments and missions, attitudes of governments toward religion, reform movements going on inside other religions, racialism, nationalism and communism; with a consideration of the elements in the missionary program that should be emphasized because of the conditions mentioned above. Dr. William P. Schell conducted a discussion on home base matters, treating such topics as: (1) how to keep the spiritual note dominant in our missionary promotion; (2) how can the pastors be stimulated to a more zealous support of foreign missions; (3) how to overcome the devitalizing effect of an inflexible budget system, (4) how effectively secure the help of Christians able to give large amounts.

Missionary Funds

One of the most interesting and helpful matters presented to the Conference was a summary of replies received by Secretary Leslie B. Moss to an inquiry regarding the present situation among mission bodies making up the Conference. Of 64 boards tabulated, nine spend more than one million dollars each annually ($16,825,000 total for the nine); six spend between $500,000 and $1,000,000 each annually; and 23 between $100,000 and $500,000. Secretary Moss reports that the Boards composing the Foreign Missions Conference in 1929 expended $32,229,000 for that year in current work.

"The great majority of boards feel that evangelistic work is producing the most marked and effective results, thirty-two boards indicating it as the leading type

Greetings From the Dahanu Babies' Home



Nurse Verna Blickenstaff and the children of the Dahanu Babies' Home, India. The front cover of The Gospel Messenger for Jan. 31 carried a picture of school girls making sweaters for the babies. There are millions of unfortunate babies in India who need the tender care of loving hearts. Our mission can not provide for many, but what we are doing is a good demonstration of the love childhood deserves. At best mission efforts serve as effective examples of the applied love of Christ.

of work," said Mr. Moss. "A number of others link it with other forms of work. Nine feel that education has the primary place in the securing of most effective results. Three or four indicate that the emphasis on education is important because of the results in producing leadership for the future. Medical work also seems to one or two boards to produce the most effective results. Three or four boards indicate different types of work in different countries as being more effective. One board finds evangelistic work, and another medical, and the third elementary education, more effective in Africa. Three boards mention educational work as being the most effective in Japan. In the case of India, two boards are most strongly impressed with evangelistic, one feels that industrial and rural training are most effective, while a fourth favors education. Three boards feel that evangelism is stronger in China, and the fourth board assigns first place to medicine and education in China. One board feels that medicine is largely useful in Arabia and education increasingly so. One board finds elementary education increasingly self-supporting and indigenous in Burma."

New Missionaries

With regard to the work of enlisting new candidates for missionary service, Mr. Moss said: "Forty of the boards indicate unequivocally that they are able to secure all the new missionaries whom they wish to send out, and a few of these indicated that they had a waiting list. On the other hand, ten boards just as clearly stated that they were not able to secure as many as they were able to send. Six boards reported that they can secure all the general type of workers that they need, but for specialized positions they are unable to find suitable candidates in sufficient numbers. Five more indicate that the particular type that is hardest to get is the doctors." This is the experience in our own church.

The Raising of Money

Thirty-nine boards report that they are having unusual difficulty in securing the necessary funds to maintain their work. Twenty-one boards reported that they are having no unusual difficulty. Four boards especially mention specific gifts as being easier to secure than ever, one indicating an increase of 25%. Six boards report increased receipts in the general budget. One closed its last year with a surplus. This one was the Church of the Brethren. Two or three boards which are allotted funds from a general conference or promotional organization do not have any difficulty in raising their funds but are not receiving all they need.

There seemed to be general agreement with the assertion of Dr. Egbert W. Smith that giving follows interest; and that the so-called unified budget, by having persons subscribe towards quotas or omnibus budgets instead of to human needs and missionary situations, is largely responsible for the decrease of giving. It was predicted that some modification of the present general system in some way enabling people to give to their especial interests—will become necessary in many denominations.

Religious Liberty

Dr. Mott points out also that increasingly in recent years the problem of religious liberty has made itself felt in those parts of the world where there is missionary endeavor, until today the Christian movement is facing a new crisis. The question is acute in China, Persia, Turkey, Egypt, Nigeria, Mozambique, Peru, and Mexico.

It is pointed out that the term religious liberty must be redefined everywhere—that neither the content nor meaning of either religion or liberty is fixed anywhere in the world. Groups of men in various parts of the world have been gathered to study the question of religious liberty and to explore the full implications of this term. This study is still under way.

Gleanings From the Report of the Home Missions Congress

BY NORA M. RHODES

Among the Migrants of the United States

"THE 2,000,000 migrants in the United States claimed, for a period, the attention of one of the groups studying special fields of the Home Missions task at the North American Home Missions Congress in Washington, D. C., Dec. 1 to 5, 1930. It was agreed that this group, which embraces every nationality and race in the country, presents one of the greatest, if not the greatest, challenge to the church of today.

"Engaged in agriculture, cannery work, lumber industries, railroad construction, work in the oil fields and grain belts, they move from place to place as the seasonal work demands, thereby creating a vast group of families and individuals with no established homes. During 1930 work was carried on with these people in California among Mexicans in lettuce and cantaloupes in the Imperial Valley, in cotton in San Joaquin Valley, among fourteen nationalities working in asparagus in the Sacramento Valley, and white Americans in apricots at Hemet; in Oregon among white Americans in hops, and apples in the Hood River Valley; in Colorado among Mexicans in sugar beets; in Maryland and Delaware among Poles in tomatoes, beans and apples, among the Negroes working in the beans, tomatoes and sweet potatoes; in New Jersey among Italians in blueberry fields and cranberry bogs.

"Because these groups are not an integral part of any community, they are deprived of the health, educational, and recreational, as well as the spiritual opportunities afforded residents.

"Through the Council of Women for Home Missions, fifteen denominations have been working interdenominationally in this field, constantly studying the situation; following legislation which would tend to correct certain of the evils, such as child labor, sanitary living conditions, lack of educational advantages, hours of work; establishing Christian social service centers and sending Christian health workers into migrant areas, in coöperation with the near-by local communities and employers, thus bringing together forces which can ultimately solve this many-sided problem."

The American Indian

"By our Lord's command we are to preach his gospel to every creature. But there are some to whom perhaps we owe a peculiar and urgent duty in this regard.

"If we would reach a people helpfully we must first try to understand them. It will not do to ignore those things upon which their way of life was reared, nor indiscriminately to discard ethical and cultural values which have stabilized their past. It is only wisdom, for the white man to study sympathetically and discriminatingly, the Indian whom he seeks to help. Particularly is this true of the missionary.

"The Indian should be protected against some of the dangers that threaten him. In a measure it is his misfortune that he is picturesque, and that his costumes and customs capture the imagination. It is much easier to be interested in him as a curiosity than as a human being—as a survival of the past rather than a potential citizen of the future. This attitude can not but harm him, both psychologically and economically. He must not be made a mere artist's model or show creature to thrill and amuse the white man. Such amusement is unworthy of us and damaging to him. Therefore we urge that as Christian workers, who seek his highest good, we should use our utmost endeavors to discourage all exploitation and commercializing of the Indian as a curious relic of barbarism."

Dallas Center, Iowa.

News From the Fields

CHINA

Ping Ting

Emma Horning

Twenty Baptized

Nov. 29 twenty were baptized—nineteen Chinese and Bro. Flory's son, Wendell. Of the Chinese six were women and school girls, thirteen were men and school boys. One man was sixty-seven years old. The preparation class the week previous was unusually interesting. These people had a better understanding of what Christianity stands for than many former inquirers, and a deeper conviction with regard to the step they were taking. Communion was held the afternoon following baptism. Over 140 surrounded the tables, sixty-two of whom were women. The number was smaller than usual because of the military situation in the District. Those from a distance dare not leave their homes, and some are doing forced labor for the soldiers.

The Soldier Problem

With thousands of soldiers living among us in camp, temples, schools, and homes (and these are ex-bandits); and with thousands of others continually passing through the city to other places, we have great reason to be thankful for the good order that has been kept here during these trying circumstances. The officers of the city and villages have thoroughly organized for order and protection, hence these good results. The other day several soldiers were caught forcing a shopkeeper to hand over considerable money. One of them was caught and the next day shot in the street as a public example of the result that would follow if others tried to loot.

Death of Mrs. Jung

Mrs. Jung, one of the faithful teachers of the girls' school, after a lingering sickness passed away. She leaves a husband and two small children and many close relatives on both sides to mourn for her. Not the least among those who mourn are the teachers and pupils who have been with her these many years. She was only twenty-seven years old and a very capable teacher, so we feel her loss very keenly. She was laid away with very appropriate Christian services. The pupils sang a number of hymns but the one sung by the kindergarten pupils was the most touching of all for they loved her so dearly.

Show Yang

Frances S. Smith

A Growing Church Consciousness

The District Meeting of the Show Yang-Yu Hsien church district convened at Show Yang on Dec. 13, 1930. A goodly number of delegates were present. A number of things in this meeting manifested a growing church consciousness among the Chinese Christians. They are beginning to feel that the church is theirs and not a foreign organization with which they happen to be connected. We thank the Lord for this working of the Spirit in our midst. If we are patient the fruits of our labors will be manifest.

The winter communion service of the Show Yang church was held on Dec. 14, 1930. Fifty-six surrounded the table. There were delegates from every section of the two counties where Christians are located. Including those who attended the communion service at one of the country churches a few weeks ago, we suppose at least half of the Christians residing in these two counties have observed the Lord's supper during the past month.

Passing Inspection

The provincial educational authorities inspected our co-educational primary school at Show Yang a few days ago. They reported everything as being according to government regulations, but were sorry that we did not have more students to take advantage of our splendid equipment. This proves that our school is fully registered and that our graduates next spring will get their diplomas stamped by the government. Our next task now, since we have the school registered, is to discover how the school can be a real asset to the local church, under the new conditions and regulations. This will take considerable prayer and study.

KINGDOM GLEANINGS

Calendar for Sunday, February 15

Sunday-school Lesson, Jesus the Friend of Sinners.—Luke 7:36-50.

Christian Workers' Meeting, The Genius of My Race.

B. Y. P. D. Programs:

Young People—What Is the Responsibility of the Home and Family to the Individual?

Intermediate Girls—Reasons Why People Do or Do Not Go to Church.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Sixteen baptized in the Des Moines church, Iowa.

Ten baptized in the Martinsburg church, Pa., Bro. H. Q. Rhodes of Berlin, Pa., evangelist.

Fifteen baptized and one reclaimed in the Ninth Street church, Roanoke, Va., Bro. Levi Garst, pastor-evangelist.

Eight baptized and two restored in the Castine church, Ohio, Brother and Sister Wilmer Petry, evangelists.

Sixteen baptized in the Eastwood mission, Ohio, Bro. C. H. Hinegardner, evangelist.

Five baptized in the Hershey church, Pa.

Thirty additions by baptism and one reclaimed in the Germantown church, Philadelphia, Pa., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. M. Snavely of Myersville, Md., March 1 in the Marsh Creek congregation, Pa.

Bro. B. W. Smith of Burlington, W. Va., March 22 in the Lost Creek congregation, Goodwill house, Pa.

Brother and Sister Oliver H. Austin, Feb. 18 in the Fresno church, Calif.

Bro. Ralph G. Rarick of North Manchester, Ind., Feb. 8 in the Bethany church, Philadelphia, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. Arthur Scrogum, Accident, Md., is available for one or two evangelistic meetings in July and August.

Bro. C. C. Cripe, pastor at Auburn, Ind., is in position to hold a few revival meetings for churches that may desire his services.

Bro. J. A. Wyatt, 5820 Lee St., Kansas City, Mo., will be in position to assist several churches in evangelistic meetings this spring.

Bro. I. R. Beery, Rossville, Ind., is available for a few revival meetings during 1931. He would be glad to serve some church just before or after Annual Conference.

Bro. G. I. Michael, from North Dakota, is with the Olympia church in Washington, as its pastor for the winter. His address is 1331 East Fourth Street, Olympia, Wash.

Bro. S. E. Thompson of Kearney, Nebr., is treasurer of the District Mission Board and wishes all concerned to note the change in his street address. The new number is 424 West Twenty-fifth Street.

Bro. B. E. Hoover, pastor at Wawaka, Ind., has time for one series of meetings any time within the months of May and June.

Bro. J. F. Baldwin, 416 Sixth Ave., Sterling, Ill., pastor of the Sterling church, is available for two evangelistic meetings during the spring or summer.

Bro. Jesse W. Whitacre, having accepted the pastorate of the Greencastle congregation, changes his address from Elizabethtown to South Washington St., Greencastle, Pa.

Bro. M. W. Emmert, for so many years associated with Mount Morris College and residing recently in impaired health at Lexington, Ky., has returned with Sister Emmert to Mount Morris. They are living temporarily in the Brethren Home there.

Bro. Ralph G. Rarick is in the midst of a revival effort in the Bethany church, Philadelphia, following his successful meetings in the old mother church in Germantown. He is available for further engagements in the eastern and central regions and may be addressed until March 1 at 825 E. Westmoreland St., Philadelphia, Pa. His home address is North Manchester, Ind.

❖ ❖ ❖ ❖

Miscellaneous Items

In the Messenger for Jan. 31, in the Rockford, Ill., church news, it was stated that the missionary offering was $2; it should have been $32.

Why Clothes and What Kind is the title of a new eight-page tract which may be obtained free from the Board of Religious Education, Elgin, Ill. The tract was written by Edward Frantz, Editor of the Messenger.

B. Y. P. D. Discussion Themes for the first half of 1931 are listed on a neat leaflet which may be obtained free by writing the Young People's Department of the Board of Religious Education, Elgin, Ill. State number of copies needed.

Prohibition Facts is the title of a short item on page 10. We believe this is not only the kind of material that should prove interesting reading, but that it should be called to the attention of the general public. We understand that some pastors read Prohibition Facts Service items regularly from the pulpit or print them week by week in the church bulletin.

Information Service for Jan. 31, last, a weekly publication of the Federal Council of Churches, carries a full column write-up of the peace program and activities of the Church of the Brethren. It is based upon a statement sent to the Council by Secretary Rufus D. Bowman and is a very creditable presentation of the subject. The thanks of the whole church as well as of the Board of Religious Education are due the Research Department of the Federal Council for this generous recognition of our contribution to the cause of peace.

Women's Work Project. Just a word concerning the Women's Work Project—the Girls' Schools in India, China and Africa. This work is a part of the General Mission Board budget. Every dollar we raise before March 1 means the Board is that much nearer its goal. Some Districts have reached their goal, others not. We know all are struggling hard during this trying year. But let us search out every corner during these last two weeks of February and send in every available dollar. Women giving through the Victory Achievement envelopes may designate their gift to the Women's Work Project and it will mean just as much to the General Mission Board.—Mrs. Ross D. Murphy.

Are you getting the facts on prohibition? If your needs are not exactly met, Prohibition Facts Service, 968 15th Ave., S. E., Minneapolis, Minn., on request furnishes material for debates, articles, and students' themes. On occasion the Service prepares letters, articles, and information to meet special conditions and demands, all dealing specifically with the benefits of prohibition.

❖ ❖ ❖ ❖

With Our Schools

Bridgewater College

The second semester of the fifty-first session of Bridgewater opened on Jan. 26. The convocation address was made by Superintendent John C. Myers of Rockingham County. There were about the usual number of new registrations.

Professor C. S. Ikenberry was recently appointed acting principal of Daleville Academy at Daleville, Va. Bro. F. E. Williar who has accepted the principalship was granted a short leave of absence in order to provide for some of his business interests. He is expected to return to Daleville permanently about May 1.

The Christian World Education Institute, which is conducted under the auspices of the Y. M. C. A., was held on our campus on Feb. 9-10. The institute brought to the campus Clarence E. Pickett of the American Friends Service Committee, Harry W. Laidler of the League for Industrial Democracy, Claude D. Nelson of the National Y. M. C. A., Matias Cuadra of the Student Volunteer Movement, and Edmund D. Lucas, former president of Forman College, India. These conferences have always made a rich contribution to our student life.

❖ ❖ ❖ ❖

Why Some Manuscripts Must Wait

"More than one obituary and even wedding announcements have been omitted because sufficient facts were not furnished and there was no time for verification before the paper went to press." So writes Dr. Norton, former Religious Editor of the Chicago Daily Tribune and author of, The Church and the Newspaper. Perhaps this will serve as an introduction to some remarks of our own. The Gospel Messenger does not exclude matter which requires verification, but it does wait until the needed information is at hand. Thus writing for a signature, the solution of some ambiguous statement, or for additional information, is all in the day's work, and part of the explanation why some matter must wait. This is also a good time to speak of another matter, and that is the condition of a manuscript in relation to the time it may appear in print. With the exception of articles which must go in at a certain date because of some time element involved, other manuscripts must wait the editor's convenience. In the case of a well written and typed article editing consists mainly of a few marks for the linotype operator to indicate how the matter is to be set. In addition to this, every paper has its style; and though some other spelling or capitalization is equally correct, yet for the sake of uniformity even the most carefully prepared article is marked to conform to the style of the publication in which it is used. But in the case of a clean manuscript such marks are few. The editor's task with such articles is light, and having plenty of other matters to attend to, he is just human enough to let the single spaced and slovenly written articles wait until he can get to them. Writers may think they exhibit unusual powers of composition when they dash off matter and send it in without rereading, perhaps even forgetting to sign their names. But the less the writer does to his manuscript the more time some editor must take to get it into shape if it is to be used at all. And so some manuscripts, badly written but yet worth salvaging for the sake of an idea, must wait and wait until the editor and the typist can get them into shape. Perhaps now it can be told that there was once a writer for one of our publications whose matter required four readings to get the corrections all in. It was read first to get the trend of thought. It was read a second time and some corrections tentatively inserted. It was read a third time and corrections finally made. It was read a fourth time to see that there were no loose ends. Of course such writing is never welcome and was not tolerated long in the case mentioned. New writers were found who could express themselves without overworking editors and proof readers. The case just cited is exceptional, but the principle remains, that generally speaking the less pains a writer takes with his production, the more pains some one else must take—in which case an article must wait—and wait. In conclusion it should be added that the condition of a manuscript is only one reason for delay. Even after it is finally in shape there may be such a press of matter that it will be weeks and months before it appears. All this is added to explain to our careful writers that delay is no certain sign of poor copy. In such a case it means that the article is being saved for a special issue, or that the editor is just waiting an opportunity to slip it in.

THE QUIET HOUR

Friend of Publicans and Sinners

Luke 15: 1-32

For Week Beginning February 22

He Was Friend, Not Partisan

"The common people heard him gladly." "Hath any of the leaders of the people believed on him?" said his enemies in bitter scorn. He was friend of the poor and lowly, yet he did not embitter them against any other class. Classes were forgotten by those whom he controlled. He was no partisan (John 13:1; Rom. 16:4; Mal. 3:16; Acts 2:43).

He Was Friend, Not Flatterer

He who would be friend must sincerely and bravely seek the good of the one he loves. This high calling of friend may degenerate into an unworthy effort to please. Such a one ceases to be friend and becomes flatterer (Prov. 27:17; Eccles. 4:9, 10).

A Wise and Understanding Friend

Jesus loved the lowly, not because he would give love to those who are loved less by men, but because he saw in them, as in all men, something inherently lovely. He is a friend who understands (2 Cor. 2:13; Ruth 1:16).

A Friend Who Loves unto the End

He gave his life for the sheep. We can never give as much as he gave but we can give all. Every true friend must love in this measure. When self comes first there can not be true love in the heart (Prov. 17:17; 27:10; John 15:13, 14; 1 Sam. 18:1).

Discussion

Was Jesus the Friend of any one class or group? Do intimate friendships cause one to be less a friend to all?

R. H. M.

HOME AND FAMILY

The Second Mile

I walked a mile along life's way
With someone I knew, the other day.
The path was dreary and rough and steep;
Thorns by the way, crevices deep.
For I walked with him against my will,
And grudged the time I could spare so ill.

(For I had other places to go,
I had other things to do;
I had books to read, a garden to weed,
A thousand things which cried a need;
I was busy, and hurried, too.)

Then—I went another mile, for he,
I somehow felt, had need of me.
And the path grew smoother, less steep the hill;
For now I walked of my own free will.

Thank God I walked that second mile,
For I learned to love my friend the while.

—Prudence Tasker Olsen in Northwestern Christian Advocate.

Happy Though Civilized

BY H. A. BRANDT

VII. What Men Call Life

"AFTER the night comes the day!" began Mrs. Newman. She was trying to be as cheerful as she could for her husband's sake.

"And this southeast room—well, it is just more than anything the Helpers claimed for it! Surely even a sick man can be measurably happy in a room like this!" But Mrs. Newman's evident enthusiasm did not improve the spirit of the patient.

"Yes, I know the room is all right—the sunshine, the view from either the south or the east windows, the care you have given me—but why must I lie here an invalid? After the night comes the day for some; but for me, after the day comes the night!"

Mrs. Newman did not answer, for she felt that anything she might say would only accentuate the bitterness in the heart of her husband.

"You are living in the first happiness that was ours when we moved here," continued Dr. Newman presently. "But here I am still flat on my back and certainly aware of the painful, discouraging now!"

"Please do not feel so, Harold," answered Mrs. Newman as soothingly as she could. "Please do not feel so discouraged when you are making as much progress as could be expected. Really, I think that your very impatience is a favorable sign!"

"Well, maybe so, but these spring days are like months to one who must stay in bed!"

"I know they are, Harold; and I am as sorry as I can be that it is so—but surely it is not always going to be this way. Let me shift your pillows so you can see Mr. Helper at work in the orchard. And, do you know, he is going to put in some early garden this afternoon!"

"I suppose I am overanxious." Impatience had changed to resignation for the sick doctor.

"I am glad you are anxious, even impatient," answered Mrs. Newman, "but you must not overwork a good symptom! I know that Dr. Bridge is greatly encouraged with the way you are getting along since we moved to the Helper farm. He said just yesterday that it would take time—and that's one of the things we are supposed to have a great store of in the country, you know."

"You are right, Alice. I am a brute to try your patience so. I suppose what I need is a sounder philosophy of life—one with more emphasis on patience and respect for the rights of others."

"Perhaps so, and have you ever tried to formulate such a philosophy?" Mrs. Newman saw here a line of thought which might divert her husband for a time, and so chose to bait him on, quite unaware of where it might lead.

"You give me an idea, Alice," the doctor said after a quiet moment or two. "Here I am quite unfit for physical exertion, but fortunately I can think!"

"Certainly, and if you don't overdo this thinking business you can pass many a pleasant hour while your body has its time to mend."

Mrs. Newman was standing at the south window watching John Helper pruning some apple trees. She was just about to remark about the prospects of apples for the summer, when Harold opened eyes that he had closed in thought.

"In a way I have been thinking a good deal lately," he began, "thinking in fields not altogether new."

Mrs. Newman, thus called from the world of her thought, seated herself by the window and awaited developments. It was evident her suggestion was going to work for a time, and perhaps keep Harold from fretting over his tedious recovery.

"You know I have been thinking a good deal about life recently."

"Yes, that is a great subject," encouraged Mrs. Newman.

"I have not said anything, but ever since I felt sure that I must face the uncertainty that goes with an operation, I have wondered more about life—about just what it is anyway."

Mrs. Newman, framed by the sunlit window, made a noble picture, but Harold did not see what might have brought a flash of pride and affection to his heart. For he was thinking. Suddenly he asked:

"What is life?"

"What is life?" echoed Mrs. Newman after a silence. The question she did not attempt to answer—except by asking another: "And what do you think life is, Harold?"

"For one thing," he began slowly, "life is a pageant. I am thinking of human life in the aggregate—not of individual human lives—though it is true that individuals make the aggregate."

"Yes, viewed by one somewhat detached, I would say that life is a pageant. However isn't that a rather superficial interpretation?"

"That depends upon how much philosophy you put into the pageant. Now if I were a Phidias, I think I could represent all that I mean in a grand ensemble of figures in marble. However, in the absence of such talents we shall have to use our imaginations. On a vast pedestal, I would place a procession of people arranged much as one would find the volume of water distributed in a wave when viewed in cross section at right angles to its course. At the forefront I would place a great mass of figures representing the onrush of the wave of hoping, aspiring humanity. Drawn out toward the rear, would be the trough of the wave, descending through representations of senile and broken types, all ending in a mass of prostrate figures. My aim would be to show all conditions of men in characteristic response to the double urge of hunger and thirst. Thus at the crest of the wave, and eagerly grasping for the stars as well as illusive bubbles, should be placed the young, ambitious and strong. And these seemingly successful ones might well be supported upon the back of toiling, weary and beaten fellow-men. The trough of the wave or procession of figures would trail off as I have indicated—through figures representative of middle age and senility—to the prostrate bodies of the dead. By such a realistic pageant of life there would be represented the despair and the aspiration, the tragedy and the triumph which serves to measure the depths and the heights of human experience. Viewing life in the aggregate, or as a self-perpetuating wave, breaking but never completely broken as it sweeps onward across the eternal sands of time, one is able to envisage a magnificent but somber pageant."

"Yet, as I said a few moments ago, it seems to me that your pageant idea represents a rather superficial interpretation of life—such as comes to one as he stands aside and looks at his fellow-men from a detached point of view."

"Surely you do not challenge the value of such a viewpoint, Alice!"

"No—at least if one does not overlook another interpretation—one more intimate and personal."

"Then what is life as you see it?"

"Life is an ordeal to most of us." Something in the tone of her words caused Harold to glance quickly at the fair woman by the window. And he saw in her face, that, brave and optimistic as she had evidently tried to be for his sake, there was behind the mask the suffering that always goes with an ordeal.

"Yes, life is an ordeal," said Harold slowly, "and I fear I have made it a terrible ordeal for you."

"Oh, no, I would not have it otherwise except for your sake—that you might be well and strong—and we companions in health."

"And I am hoping for your sake that such can be. But as you say, life is more than a spectacle. Each of us has his or her part. You and I are a part of the eternal drama. For each of us there is also the ordeal of life—as the last few weeks have proved to be for us, Alice."

"So we are back to the old question."

"What?"

"The problem you proposed about life. I am thinking that life is more than a pageant—even more than an ordeal."

"What do you say it is, Alice?"

"Life is mystery—madness—unless one can find in it somewhere the warp of meaning and the woof of purpose."

"You are right, Alice."

"That has been coming to me more and more through this ordeal, Harold. At first, everything was black before me as the world of accustomed things began to fall. And yet, I felt that somehow there must be more to life than blind chance. And groping about through the generalities that are the common heritage of those who live in civilized lands, I came to the conviction that even though life may be an ordeal, yet through it all there is meaning and purpose that men should seek and grasp and appropriate. The pageant interpretation is one which might properly be executed in heroic figures of marble or bronze. Yet all that the concept does is to portray dealthless aspiration and eternal futility. Is such the sum of life? Either as pageant or ordeal life can not be understood apart from the idea of meaning—apart from obscure, but certainly adequate purpose."

Outside the early spring sun beat down upon the softening, vital sod. It was stirring the germs of countless seeds, calling to uncounted blades of grass, swelling buds on bush and tree, waking sleepers in nest and den and sward. Outside John Helper felt the brave upsurge of life at spring as nature began to work her ancient miracle. Indeed, he was a part of nature's means and mood as he shaped trees to yield more fruit and planned what seeds he should commit to earth that death might somehow change these to leaf and harvest

(Continued on Page 22)

A Financial Plan That Works

(Continued From Page 9)

amount per day, or per week, or per month, or per quarter. Members were urged to attend to this so as to assist the finance committee, making it unnecessary for them to call when the final canvass should be made. Oh, yes, we find a few we can't do anything with. We usually let them go, for they get an uneasy conscience and do more than some others later. Next year they'll come around.

By experience we have found it unsafe to stop soliciting for the budget even after all have been found, until three-fourths of the budget is subscribed. Loose offerings will care for the rest.

The finance committee is our equity board. It is our board of appeals. This committee is empowered to ask members to do more when they think more should be given. They may tell a member he is overreaching himself. In case of illness or other cause, this board may cancel an obligation, as it sees fit to do so.

Thus by careful working the budget is subscribed, subscribers' names are listed in a suitable ledger, and offering envelopes are dated for each Sunday of the year and ready to hand to subscribers by the first of January.

A painstaking secretary is essential. People are "touchy" about the money they give. It is necessary to keep careful records.

One of the most important points is now to be mentioned: No system will run automatically. There must be a good follow-up plan. Members will keep going if they are not permitted to get far in arrears. At the opening of every quarter (three months) the finance committee and church secretary, together with such other help as they may find necessary, should assemble, go over the records and send out statements to every subscriber of the budget. It is gratifying, indeed, to receive a statement thus: "Your share is——. You have paid—— [same]." It might be stimulating to get one saying: "Your dues are——. You have paid——, leaving $2 due the church." With us this plan works, and has left our treasury in the best condition it has been for several years, notwithstanding hard times.

Huntington, Ind.

Grateful

BY JULIA GRAYDON

His birthday had been an unusually happy one, at least so his mother told me, and when he kneeled down to pray that evening at her knee she heard him say in his little baby voice, "I thank thee for the happy day, I hope you had one too."

She had had a happy day too, but she had not thought to thank God for it. Her little one had been taught to give thanks and he had remembered, but she had not.

Do we remember to thank him for *our* red-letter days?

Harrisburg, Pa.

CORRESPONDENCE

THE GOSPEL MESSENGER IN MEMORY

Nearly forty years ago I began reading the Messenger. I was very small then, yet I found there were some interesting articles in it—poems, church news, and many short articles that especially appealed to me (and they still do). I soon learned to look for the names of women who wrote often, as I remember them now: Florida J. Etter Green, Nancy D. Underhill, Nannie B. Noffsinger, Wealthy J. Burkholder, Elizabeth Delp Rosenberger, and others.

Not many years later there were stirring articles about Christian Hope and his dangerous trips to tell the story of Jesus beyond the Atlantic; also much about the work of Enoch Eby. When D. L. Miller and wife made their trips to the Bible Lands and around the world, I think I secured a liberal education as I followed them each week through the columns of the Messenger. Their books of travel that my parents bought later were as interesting to me then, as the best sellers and latest movies are to our youthful Americans now.

I thought the Messenger was a wonderful paper. Later, in my early teens, when I was appointed Messenger agent, I almost felt that I was doing mission work by getting new subscribers. I could not understand the lack of interest in the church and her activities and welfare on the part of those who said: "I don't care for the Messenger." When such persons were deacons, I considered their unconcern a grave misdemeanor (and I am not so sure but that opinion still holds).

As the mission work of the church grew, how eagerly I watched for every account of new missionaries and their work. For many years, I knew them all by their pictures in the Visitor and the articles in both papers. In the Messenger were found accounts of all new organizations, the various colleges, the Missionary Reading Circle of thirty or more years ago, and the reports of Annual Meetings. These were always full of interest to me. I remember vividly some articles on church doctrine, discussions for and against so-called innovations, sermon outlines by A. H. Puterbaugh, etc.

Why have I written all this? Because of a feeling akin to sadness as I read the last Messenger of 1930, realizing that its familiar face would soon pass into history. I wondered how many of our church have literally grown up with the Messenger and have learned much of their love and interest for the church through it. I wonder, too, if our children are receiving as valuable mental and spiritual food from other sources as the Messenger offers. I wonder, also, how we can get more people interested enough in the church and her work to subscribe for and read the official church paper. Is there danger of crowding it out of our homes and lives with too many dailies and magazines of inferior worth? Just what other influence is able to nurture stalwart sons of God, and spiritually-minded, useful, consecrated daughters? For there is a grave danger that the Bible is not read the more, where the Messenger is not a weekly guest.

May the new combination of Messenger and Visitor never fail to live up to the high standards of the past; but by increased efficiency, give us all a new love for and greater interest in the kingdom of God.

Syracuse, Ind. Nettie C. Weybright.

MOUNT MORRIS ANNUAL BIBLE INSTITUTE

The Annual Bible Institute and training school for church and church school workers held at Mount Morris College will convene Feb. 22-27. The program is as follows:

Sunday

10:00 Sunday-school
11:00 Sermon, "The Invincible Word" ...W. W. Slabaugh
7:00 Worship Service .....B. Y. P. D.
7:30 Sermon, "Go! Teach!" .....Rufus D. Bowman

Monday

9:20 The New Testament Teaching on Sin .....W. W. Slabaugh
10:00 The Program of the Local Church .....A. L. Sellers
10:55 Present Tendencies in Religious Education .....Rufus D. Bowman
1:40 Studies in Philippians .....W. W. Slabaugh
2:35 Group Conferences:
Adult Work in Religious Education .....Rufus D. Bowman
Children's Work in Religious Education .....Ruth Shriver
Religious Pageantry and Dramatics .....Vivian Yvonne Harnly
7:00 Worship .....Music and Dramatics Departments
7:30 Address, "The Lost Coin" .....Lawrence A. Gedcke

Tuesday

9:20 The New Testament Teaching on Conscience .....W. W. Slabaugh
10:00 The Program of the Local Church .....A. L. Sellers
10:55 Present Tendencies in Missions ..H. Spenser Minnich
1:40 Studies in Philippians .....W. W. Slabaugh
2:35 Group Conferences ....Bowman, Shriver, and Harnly
7:00 Worship .....Music and Dramatics Departments
7.30 Address, "Looking at the Future" Rufus D. Bowman

Wednesday

9:20 The New Testament Teaching on Faith .....W. W. Slabaugh
10:00 The Program of the Local Church .....A. L. Sellers
10:55 Present Tendencies in the Rural Church L. M. Isaacs
1:40 Studies in Philippians .....W. W. Slabaugh
2:35 Group Conferences ....Bowman, Shriver, and Harnly
7:00 Worship .....Music and Dramatics Departments
7:30 Address, "The Church We Love" .....W. H. Yoder

Thursday

9:20 The New Testament Teaching on Love .....W. W. Slabaugh
10:00 The Program of the Local Church .....A. L. Sellers
10:55 The Liberal Arts College Movement C. Ernest Davis
1:40 Studies in Philippians .....W. W. Slabaugh
2:35 Group Conferences ....Bowman, Shriver, and Harnly
6:45 BENEFIT BANQUET Address, "Inspiring Visits with Great Americans".. .....Fred S. Sorrenson

Friday

9:20 The New Testament Teaching on Service .....W. W. Slabaugh
10:00 The Program of the Local Church .....A. L. Sellers
10:55 An Evaluation of Present Tendencies in Religious Thought .....C. H. Hightower
1:40 Studies in Philippians .....W. W. Slabaugh
2:35 Group Conferences ....Bowman, Shriver, and Harnly

All week-day sessions will be at the College; Sunday services in the Church of the Brethren. Lodging will be free. Write E. R. Henricks, Mount Morris College, Mount Morris, Illinois, for reservations. Meals in the Dining Hall will be 30 cents each. C. Ernest Davis.

Mount Morris, Ill.

STEWARDSHIP JOTTINGS

Our next call was at the Brooklyn church. We were met by the pastor, Bro. J. Schechter, and brought to his hospitable home. Severe cold weather set in and lasted several days, but not a meeting was postponed. Sunday dawned and continued ideal and a good audience was the result. A delco plant permitted the use of the lantern, and views of Palestine and the life of Christ were shown each evening. The Bible study was entered into with interest by those who came in time for it each evening. The Gospel of John was studied, using the key which the gospel itself furnishes for its interpretation. Three evenings of the week were given to discussions of Missions. Then several on the theme of stewardship—both of wealth and of personality.

Stewardship is not merely a method of church finance. It is an attitude of life, an attitude toward life and toward one's possessions. It is a partnership with God in the realization of the purposes of God in our lives and in the world. Than this there is no more worthy or helpful partnership. It is a transfer of one's allegiance from that of the world spirit or capitalism to that of the family of God. For, if the teaching of Christ is true, one can not have two masters.

After a day of roundabout travel we arrived at Maxwell to serve in the Indian Creek church. Bro. Ray Beal brought me over the last lap of the journey to his country home and into his fine family. Services had been arranged for the country church. On account of scarlet fever exposures in the schools it was arranged to continue in the town church. A good audience met us on the first evening in town. An address to the high school on the Nationalist Movement was much appreciated. Several addresses were given on India: "In Bondage to Fear," "The Abundant Life"—being a review of missionary methods, "Fighting Caste," "Stewardship of Personality," "Stewardship of Wealth." Each meeting saw the attendance increase over the previous one. The last meeting was the largest and the best. Considering the conditions which militated against us we felt that victory had been snatched from the hand of defeat.

The next place for work was in the Panther Creek church west of Des Moines. I arrived in the hospitable home of Brother and Sister O. E. Messamer for supper and was taken to the church where arrangements were speedily made for the showing of the views of the Bible land. The Bible hour saw a good start made in the study chosen for the week. Weather was ideal and the evening beautiful. A good week of work seemed assured. By the second evening arm-loads of Bibles were seen carried into the church for use by the various members of families who came for the Bible study. It was an inspiration, and this part of the work was very interesting to say the least.

We were favored by finding a permanent lodging place in the home of Brother and Sister Walker, parents of the pastor of the Omaha church, and of a daughter who, though she was not permitted to get to the foreign field, was a

(Continued on Page 24)

Happy Though Civilized

(Continued From Page 19)

and human life. And some of nature's pervasive mood must have swept in through an open window in the southeast room where a sick doctor wondered about life and the madonna at the window challenged the adequacy of his thought.

"Then you think my pageant does not admit of sufficient philosophy?" asked Dr. Newman after some moments of quiet.

"It is not exactly that, but I think you will have to be careful to see more than the obvious aspects of life. One must see not simply certain figures in the ensemble; the true artist must know why they are there. Having dreamed out the pageant we have still to ask: 'What does the pageant mean? Why should a certain human mind conjure up such a pageant? Why should a woman sitting by a sunny window elect to think of the same in terms of ordeal and mystic purpose?'"

"I suppose this is just another case of where a woman's intuition leaps ahead of man's slow reason."

"I shall not insist on such a view," smiled Mrs. Newman.

"But there is something to it; surely a woman can reason out that much."

"Perhaps," said the thoughtful madonna.

Elgin, Ill.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

17. The question of card playing has been mentioned in "Around the Table" before, but my problem is a little different. My husband and I live in a small town where bridge is played at almost every social gathering and by people who are active members of the various churches in town. We have been invited many times to social affairs by my husband's business associates, but have practically always declined. Now I feel we must entertain some of them, but what are we to do? If we do not return the favor by inviting them to our home, we will cut ourselves off from practically all association, and if we do entertain without cards, I am afraid the evening will be considered by them as a bore, and it will be a failure.

YOUR problem is one that I am sure many are facing, and so I am particularly glad to give what suggestions I can.

If these people whom you mention are desirable friends, and I judge they are in most respects, I should surely not cut myself off from them. Certainly I should entertain them. You need not be afraid the evening will be a failure because you do not play bridge. Do you know that many, many people who play bridge are really very much bored by it and would be glad for a relief? Why do they play then if they are bored? Just because it is the easiest way to entertain. It takes thought, effort, and originality to plan entertainment of any other kind.

Try inviting your friends to dinner some evening and having an evening of reading. Practically everyone enjoys good short stories, and if the stories are well read, the interest will run high. If you and your husband are not good readers, you might invite in some friends especially for the purpose. Your stories, of course, must be carefully selected to suit your group, and since the purpose is recreational they should be light and humorous, though never cheap. You may select stories from some short story book or from magazines. Just now I think of a few stories that would be good for this purpose: "Four's Too Many" by Dorothy Walworth Carman in *The Woman's Home Companion,* September, 1929; "A Day in New York" by Lois Seyster Montross in *The Pictorial Review,* September, 1930; "Mr. Downey Sits Down" by L. H. Robbins in *American Short Stories,* Scott, Foresman & Co., 623 South Wabash Avenue, Chicago, Ill.

I was present in a home where this form of entertainment was tried. When the young wife announced that her husband would read some stories, a young lady who was a teacher and perhaps the most energetic and up-to-date lady in the group, settled back in her easy chair with a sigh of content and said, "Oh, I'm so relieved; I thought we were going to have to play something." Likely many of your guests will feel as this one did and will be delighted over having a restful and interesting evening that requires no real effort from an already fatigued brain. And who knows? Your type of entertainment may become more popular than even bridge!

CORRESPONDENCE

ONE OF THE TEN BEST SHOWS

The daily paper last Monday carried the movie advertisement that at the Opera House on that day was showing for the last time one of the ten best shows that appeared last year. Being requested to look at the fresco work of that building, and with pouring rain and the auto up for repairs, we took a look at the movie until the lights came on. This is what we saw and heard: A woman smuggling liquor and twitting the revenue officer, a mother and stepdaughter smoking cigarets, a wife out with another man in an auto, ran into the rain, broke into a house and used bear skin rugs for covering while clothing of both was hung at the fireplace to dry. Later arrested; rich husband chagrined gets police to free her. Stepdaughter goes out with artist and comes in drunk. Husband has party and musician secretly meets wife who hugs and kisses him. Artist reprimanded commits suicide and banker's wife runs away

with musician while colored maid laughs at the whole farce. No wonder The Christian Century says the movies continue to pour into the minds of children on an average of two hours per week the pictures of crime and social sewage from the cesspools of Hollywood, while missionaries protest that nations are led to believe such filth is typical of American life. Please remember that some church members in Ashland voted to show such pictures to the children on the Lord's Day. Did Herod commit the only crime against the innocents?—Ashland Christian, Ashland, Ohio. Sent in by Mrs. T. S. Moherman.

BENNETT T. STUTSMAN

Bennett T. Stutsman was born near Girard, Ill., July 18, 1895, and died at Des Moines, Iowa, Jan. 6, 1931, at the age of 35 years, 5 months, and 18 days. He was the youngest of a family of eight children born to Valentine B. and Tabitha Gerlach Stutsman. His mother died when he was 7 years old, and his father passed away Thanksgiving morning, 1930. Two sisters and one brother of the family survive. They are Mrs. C. C. Cary of Bunker Hill, Ill.; Mrs. Fred V. Smith of Auburn, Ill.; and Bro. G. O. Stutsman of Cerro Gordo, Ill. His stepmother, Mrs. Esther Stutsman, is living at Girard, Ill. These, together with his devoted wife and four-year-old son Merle, are left to mourn his passing.



He grew to manhood on a farm near Cerro Gordo, Ill. When thirteen years old he accepted Christ, and in 1917, at the age of 22, he was elected to the Christian ministry by the Oakley congregation of the Church of the Brethren, where he had been active in church work as Sunday-school superintendent, and in the young people's society. Feeling the need for further preparation for the ministry, he enrolled as a student in Mt. Morris Academy, to complete his high school work. He continued at Mt. Morris College for the next four years, graduating in 1922 as an honor student. While in college Bro. Stutsman was interested in activities other than his regular school work. He was president of his class all four years, besides being identified with other student organizations.

On Aug. 14, 1924, he married Orpha Frantz, who had been a fellow student at college. In September, 1924, they accepted the pastorate of the Decatur, Illinois, church, resigning in 1926 to accept the pastorate of the Batavia, Illinois, church. Bro. Stutsman enrolled at Bethany Seminary, Chicago, and received the B. D. degree in 1929, having majored in Biblical interpretation. They accepted the unanimous call of the Des Moines church and began their pastoral work here in September, 1929.

In addition to his duties as pastor, Bro. Stutsman was identified in other avenues of church work, as trustee of Mt. Morris College, chairman of the program committee of District Conference, adult advisor of the young people's department of his church for Iowa and Minnesota, and as a leader in the state young people's camp. He was an officer of the District ministerial association of his church, and a member of the Des Moines ministerial association. As the pastor of one of the coöperating churches in the tabernacle meetings which recently closed, he gave freely of his time in helping in the work. As a direct result of these meetings, 16 were added to the church and baptized by him. In company with his wife he had also held a number of evangelistic meetings in this and other states.

During the brief pastorate of Bro. Stutsman in Des Moines—only a year and four months—his consecrated life made its impression on the church and neighborhood in which he worked with his devoted wife who shared with him his joys and sorrows and his hopes and aspirations for promoting the kingdom of God. They endeared themselves to the congregation, whom they served so untiringly. All phases of the church work prospered under their leadership. The members and friends of the congregation mourn the passing of their leader. Especially will he be missed by the children who eagerly looked forward to the special messages from their pastor in the Sunday morning worship.

A noble life, a consecrated Christian man who lived what he preached, a tireless worker, and a leader of his people has gone from us, but the results of his work will continue in the lives of those he touched.

Funeral services were held at Dunn's Funeral Home in Des Moines, Thursday, Jan. 8. I. D. Leatherman of the Des Moines Valley church conducted the service assisted by O. F. Shaw of Cedar Rapids and Rev. Fulton of the East Des Moines Ministerial Association. At Sister Stutsman's request the text Psalms 116:15 was used which was the same text used at his father's funeral service held five weeks previously.

Further services were held at the church at Cerro Gordo, Ill., Jan. 10, conducted by W. T. Heckman. Burial was in the Cerro Gordo cemetery.

Des Moines, Iowa. Walter Wallick.

ELD. DAVID R. HOLSINGER

Eld. David R. Holsinger, son of Mr. and Mrs. Thomas A. Holsinger, was born in Bedford County, Pennsylvania, March 20, 1862. Death came in a very kindly manner while he was sleeping, taking him so quietly that not even his loving wife knew of his going. He retired on Friday evening, Jan. 2, apparently well, and before morning awoke in glory, aged 68 years, 9 months and 13 days.



David R. Holsinger and Wife

His early life was spent on the farm. After preparing for teaching he taught school in his home community for several years.

At the age of twenty-one he located at Lawrence, Kans. The year 1885 marked two important events in his life. March 19 he was married to Agnes Jane Banks. They soon realized that to build an ideal home God must be supreme, so in the fall of that year they accepted Christ and united with the Church of the Brethren. To this union were born four children: Henry B., who died in infancy; Myrtle M., Bessie H., and T. G. Holsinger.

(Continued on Page 26)

STEWARDSHIP JOTTINGS

(Continued From Page 21)

missionary at heart. The atmosphere of such a home is always helpful and sympathetic. By day visits were made in the homes of the members.

In the church at Marshalltown we were the guests of the Old Folks' Home in charge of Brother and Sister Keedy. Though snow covered the ground, the weather was fine and good crowds gathered every evening through the week. On one evening Bible views were shown to the inmates of the home. We were impressed with the fine atmosphere pervading the home. The old folks seemed to be so helpful to each other. Morning prayers were entered into by all who could be present. The able-bodied inmates helped minister to those who were less able physically. Christianity is unique in the care it gives to the aged and the decrepit. This is an expression of Christian stewardship which is worthy and essential to an adequate expression of the spirit of Christ.

Arrangements having been made with the joint Board of the Northeast District of Kansas to visit all the churches in a campaign of stewardship, Armourdale in Kansas City, Kans., came as the first place to be visited. Wife and I were taken into the home of Bro. Frank Hopfinger, the volunteer pastor of a group of members who are struggling under great odds to build up a work among the needy and neglected folks living in this packing-house district. They worship in a small rented room. Children and young people helped to fill the room at each meeting of the week. A more interested and responsive audience we have not met anywhere. A keen appetite is symptomatic of hunger in the spiritual as well as in the physical realm. These people showed signs of hunger, and took in all we had to give them, listening eagerly to all of the three sessions we gave each evening: the Bible study, the Bible views, and the address on missions or stewardship. We shall not soon forget our stay with these folks, many of whom are out of work this winter. All appreciated the pleasant weather which held out during the entire week of our stay. Nor shall we forget the hearty farewell they gave us on our departure.

St. Joseph, Mo. E. H. Eby.

MINISTERIAL INSTITUTE OF NORTHEASTERN OHIO

The Annual Ministerial Institute of Northeastern Ohio was held in the Hartville church Dec. 29-31. There were six sessions, each filled with much food for the soul. The general theme for the Institute was: The Holy Bible—The One Book for All People. Bro. Edward Frantz, editor of The Gospel Messenger, was our guest speaker. He brought us six messages in keeping with the general theme. This was the first time Bro. Frantz has served in our District and his help was greatly appreciated by all. He chose as his subjects some of the outstanding teachings of the Word and presented them in a most pleasing and practical manner. He found the solution for all the problems which he discussed in Christ and the Word.

Topics of interest to ministers and churches were ably discussed by speakers from the District. Their messages revealed that our ministers are alert and searching for the best in their service.

The singing was under the direction of Bro. J. H. Basinger. As usual he contributed much to the interest and spirit of the meeting through his directing, selection of hymns, and the special music which he arranged.

The Hartville church is well arranged to care for such a meeting and the hospitality of the membership can not be surpassed. The Institute was very helpful and inspiring to both the ministry and the laity.

Middlebranch, Ohio. W. D. Keller, Secretary.

MY PLANS FOR 1931

Readers will remember that at the doctor's advice I gave up holding meetings for a while, but I expect to enter the work again about March 1. I will be glad to correspond at once with congregations desiring our help in an evangelistic meeting during the coming year. I am ready to go anywhere the Lord calls.

Struggling congregation, if you have tried other evangelists and have failed to secure one, will you write us? We desire to go wherever we are needed the most, remembering the words of him of whom it was said that the common people heard him gladly. I will be very glad to correspond with any isolated ones or with other sisters who are engaged in the work of the Lord.

We appreciate the consolidating of the Messenger and the Visitor. May God bless the new paper and make it a blessing to all who read it. We have quite recently changed our address from Mt. Airy, Md., to Burlington, W. Va.

Burlington, W. Va. Mrs. Ernest B. Leatherman.

NEWS FROM CHURCHES

CALIFORNIA

Fresno.—During the morning service Jan. 4 the deputation team from La Verne College gave a program on the theme, Our Better Selves. Our pastor, Bro. Leo Miller, held meetings at the Reedley church for two weeks. During his absence the pulpit was filled by Bro. I. V. Funderburgh of Kingsburg and by local talent. One Sunday evening the young people had charge of the service. Jan. 23 the men's brotherhood held a banquet in the church basement. Wm. Otto, principal of one of the high schools in the city, spoke on Having an Open Mind. Feb. 3 the young people will hold services for the Volunteers of America. Plans are under way for the coming of Brother and Sister Austin who will begin our meetings Feb. 18. The pastor is making an effort to have a personal interview with each member. His sermons are along the line of evangelism to prepare us for the meetings. The church has been helping needy families in the congregation and some non-members. Through helping them we have been able to get them interested in the church. Our attendance so far during the winter months has been quite good.—Iva King, Fresno, Calif., Jan. 29.

Hermosa Beach.—Two adults were baptized this month and one was restored to fellowship earlier. Dec. 21 a program was given in the morning by the beginners, primaries and juniors, and another in the evening by the older scholars and music by the choir. New Year's eve we had prayer meeting and a watch meeting in the church; all enjoyed a social hour and refreshments at the close. Jan. 4 Brother and Sister L. A. Stump showed their second group of pictures and lectured on their trip to the Holy Land. A men's brotherhood meeting was held in our church with a dinner and a program which included an address by the chaplain of the Los Angeles County jail. On account of our pastor, Bro. Shock, being ill, Eld. C. E. Gillett gave us two sermons on Jan. 25 which were uplifting and helpful. We have various groups meetings on Sunday evening. Sister Seifert has charge of the primaries. A group of juniors and intermediates meet for singing and then divide with Sister Shock and Bro. Waters in charge respectively. Bro. Faw is advisor for the young people's C. E. group and Bro. Brubaker is president of the adult C. W. Our missionary society has started with the book, A Cloud of Witnesses, and we expect to observe the World Day of Prayer. Some of our folks will attend the Bible institute at La Verne.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Jan. 30.

Reedley.—We have just closed a very spiritual two weeks' series of revival sermons by Eld. Leo Miller of Fresno. Two young men were baptized. Our Y. P. D. put on a Thanksgiving home-mission program. The offering was $41.85. A Christmas program was also given. Dec. 19 the deputation team from La Verne College gave a fine program. The Aid Society honored the ministers of the congregation by a dinner and gifts on New Year's day.—Mrs. Mamie Sink, Reedley, Calif., Jan. 26.

San Bernardino church recently had two accessions by baptism. At a special council Jan. 21 a budget for the coming year was adopted;

the envelope system is the method for raising the money. Our Tuesday night prayer meetings are to be changed somewbat, a Bible study class conducted by Pastor Platt and in conjunction with community friends now being the procedure. The Christian Endeavor group has increased in attendance and interest with the belp of Mrs. Lloyd Studebaker. The beginner and primary departments have China as their missionary project this year and lately sent their first contribution and also their pictures. Bro. S. W. Funk of Covina was a visiting minister recently.—Hazel Rothrock, San Bernardino, Calif., Jan. 25.

COLORADO

Boulder.—There are two families of members here and we decided to organize a church. Florence June Yearout, a fourteen year old girl, is our preacher. She felt she was called to preach and started to hold meetings in her home about the first of August last year. The crowds became so large that they could not be accommodated in the home. The writer then rented a store building and on Oct. 30, 1930, we held our first meeting there. The house was packed, not even standing room. Bro. I. J. Sollenberger of Denver came up the first Sunday in November and preached the dedication sermon. We have an enrollment of thirty-eight in our Sunday-school and it is increasing. We have had four converts who were baptized in our church in Denver. The prospects are good for more converts. Our preacher is a granddaughter of Eld. Chas. M. Yearout of Santa Cruz, Calif. We went to Berthoud, Colo., one Sunday afternoon in November and held a meeting in the U. B. church with an attendance of over 250. The following Sunday we beld a meeting at Hygiene and over 300 were present. There is a chance here for a wonderful work; people do not seem to know about our church. If some minister would hold a series of meetings here I think we would get somewhere. A few members are scattered around the country here but they do not attend. Bro. A. J. Peebler of Wichita, Kans., was here visiting his son and preached three evenings for us.—C. G. Yearout, Boulder, Colo., Jan. 28.

ILLINOIS

Dixon.—The primary and junior children of our Sunday-school gave a splendid Christmas program Sunday morning, Dec. 21. The following Sunday Bro. W. C. Sell of Mt. Morris filled the pulpit at the morning service, bringing a very timely message, and Sister Sell preached for us in the evening, bringing also a most splendid sermon on, "God is Behind Every Cloud." Our regular quarterly business meeting convened Jan. 5. Reports from the different auxiliaries of the church were heard as well as the pastor's report. Bro. W. E. Thompson of Polo was elected as the elder in charge for the present year. Sunday evening, Jan. 11, we were favorably surprised by the presence of Bro. John Heckman of Polo; he gave us, in a beautiful, as well as interesting and helpful way, the life story of John the Baptist. We expect Bro. Galen Lehman of Mt. Morris to be with us Jan. 18. Tbe Sunday-school shows a healthy growth and the church work in general is making steady progress.—Mrs. B. C. Whitmore, Dixon, Ill., Jan 14.

INDIANA

Middlehury.—The various departments of the church work have shown a decided increase in many ways during the past year. The average attendance in the Sunday-school was 120, an increase of twenty over the previous year. The number at church services is usually more than at Sunday-school. The children gave a Christmas program on Dec. 21 which closed with a white gift service. Sunday evening the young people gave an impressive candle light service. Two general services are held each Sunday evening, at the first; there are five groups: adult, young people, intermediate, junior and primary, each having a course of study adapted to its interest and needs. At the close all meet for the preaching service. The church has retained our pastor, Bro. Claybaugh, another year. He and his wife have been doing a good work in the church. Our elder, Bro. Harvey Schrock, also was reëlected. During 1930 the Ladies' Aid through its various activities earned enough to be able to contribute over $300 to work at home and abroad. At Thanksgiving several boxes of bedding, clothing and food were sent to needy families. At our last revival a number were added by baptism. Some families have also moved into our community.—Mrs. Clara Berkey, Middlebury, Ind., Jan. 31.

Middletown.—We enjoyed a fine talk by Bro. Dan Bowman from Hagerstown today. Bro. McCullough will preach for us tonight. Our Sunday-school and church attendance is fair.—Florida J. E. Green, Middletown, Ind., Feb. 1.

Salamonie church met in council Jan. 9. It was decided to help the needy members in Marion, Ind., who are out of employment. As a result three auto loads of provisions were taken to Bro. J. W. Norris who in turn delivered them to those in need. Our pastor, Bro. I. K. Kreider, was elected elder at the October council. The work is going fine under his leadership. A contest for Sunday-school and church attendance was put on during November. The class having the largest per cent received a pennant. Dec. 2 family night was observed at the church with a special program in the auditorium, followed by a fellowship supper and a short informal program. About 150 were present. As a surprise, a large donation of provisions was presented to the pastor and wife. Dec. 21 a very interesting Christmas program was given. During January and February a school of missions is being put on by the different departments on Sunday evenings. At the close a missionary play, The Pill Bottle, will he given by the Berean class. We are planning on having a week's meeting before Easter, the services to be conducted by the pastor.—Wilbert Heaston, Warren, Ind., Jan. 30.

Wawaka church beld their communion service the third Saturday in October with about sixty members present. The average attendance of our Sunday-school for the year was sixty-four. At a recent council Bro. Harry Frick was reëlected superintendent and Bro. Wallace Swank, clerk.—Hazel M. Weaver, Brimfield, Ind., Jan. 26.

West Goshen.—The church met in council recently when officers were elected for 1931: Bro. M. D. Stutsman, reëlected elder; Bro. Foster Berkey, clerk; Sister Minnie Bogar, Messenger agent; the writer, correspondent. A teacher-training class for the primary department has been organized with Sister Anna Warstler as leader. Two members have been added to the church since our last report. Jan. 4 Bro. Otho Winger gave us an inspiring missionary message. We are looking forward to the coming of Bro. Mallott some time in February as a climax to our special missionary drive. The church felt the need of more adequate pastoral care and at a special council Jan. 27 decided this work should be cared for by the presiding elder, on a part time basis.—Dorothy Schieber, Goshen, Ind., Jan. 30.

IOWA

Des Moines church appreciates the many letters of sympathy that have been sent on the death of our pastor, Bro. Bennett T. Stutzman. His was a short life but one full of devotion to the Lord and his cause. The church has missed and is still missing the wonderful sermons and stories Bro. Stutzman prepared so carefully for each Lord's day. We feel that his work will go on, however, with greater zeal because of its having had the fellowship and guidance of our late brother. It is a fine thing to note that on the day before the beginning of Bro. Stutzman's fatal illness be had baptized five applicants for church membership and the previous Sunday a group of eleven; a family of five was in tbis group. We feel that this last act of Bro. Stutzman's was significant of his desires; that of forwarding the kingdom.—Mildred C. Redhead, Des Moines, Iowa, Jan. 30.

Salem.—A memorial service was held at the church Sunday morning, Jan. 11, by our pastor, Cbas. Colyn, for B. T. Stutsman of Des Moines. Bro. Stutsman and wife held a series of meetings for us in October and the community as well as the congregation learned to love them. We feel very keenly the loss of one who worked so faithfully, earnestly and humbly with us.—Mrs. Fred Klinzman, Lenox, Iowa, Jan. 16.

KANSAS

First Central.—Dec. 21 we enjoyed a play, Why the Chimes Rang, followed by a white gift service. Several baskets of food, coal and other gifts were distributed during the Christmas season. Jan. 4 our pastor, R. D. Dierdorff, brought a very interesting and inspirational sermon on the subject, Looking Backward. In the afternoon five young people were baptized. In the evening both the young people and adult Christian Endeavor groups started a six weeks' study of missions in India. A stewardship play, Thanksgivin' Ann, was presented, followed by a stewardship sermon. Our quarterly council was held Jan. 6. Jan. 20 the men held a banquet, the speaker being Mr. Benson, a prominent business man and Sunday-school worker of our city. They also organized for more definite work in the future. Miss Ruth Shriver of Elgin, Ill., director of children's work, gave a very helpful and instructive address to the teachers and officers of our school on Jan. 27. We were glad to have with us during the last week in January Brother and Sister E. H. Eby who brought an inspirational and helpful program of Bible study, missions and stewardsbip. The Aid Society has been doing good work under the leadership of our pastor's wife.—Mrs. Esther Harvey, Kansas City, Kans., Feb. 2.

Paint Creek church held a called council Feb. 1. We felt the need of more help in our official body and at this time three were elected to the deacon's office: Brethren Merle Ruthrauff, Lawrence Post and Charley Richard. The installation services will be held in the near future. We will have a series of meetings and love feast this spring. Our pastor, Bro. W. R. Argabright, has agreed to stay with us until Aug. 1.—Minerva Strohm, Redfield, Kan., Feb. 2.

MARYLAND

Frederick.—At our last council our pastor, Bro. Millard G. Wilson, and wife were ordained to the eldership, the service being conducted by Bro. John J. John and Bro. Marsball R. Wolfe. During the Thanksgiving holidays the members of our congregation gave to our pastor and family a pantry shower. Dec. 25 a Cbristmas program was given by the cbildren of our Sunday-school. On Sunday evening, Dec. 28, a pageant entitled "O Come Let Us Adore Him" was given by the B. Y. P. D. Jan. 4 was consecration day; seven babies were consecrated to the Lord for his service. The services were conducted by our elder, Bro. Marshall R. Wolfe. Jan. 11 Bro. Charles D. Bonsack general mission secretary, delivered a very forceful sermon on the subject, "The Necessity of International Thinking." A very interesting graph has been made by our Sunday-school superintendent, John W. Wolfe, showing our average attendance for the past eleven years, witb an average of 62 per Sunday in 1919 and ending with an average of 172 per Sunday for 1930, a gain of 178%. With an average attendance of 171 for last quarter of 1930, 77 attended every Sunday and 21 others missed but one Sunday. Much constructive good is being done by the sermonette to the children, given by the pastor, at the close of the Sunday-school hour, also by the regular children's sermon which is given the first Sunday of each month. Our Sunday-school work gets much inspiration from the work of our local board of religious education, and the teacher-worker conferences held monthly.—Mrs. John W. Wolfe, Frederick, Md., Jan. 12.

(Continued on Page 28)

ELD. DAVID R. HOLSINGER

(Continued From Page 23)

In 1892 Brother and Sister Holsinger moved to Belleville, Kans., where he farmed for a number of years. The Belleville church called him to the ministry in 1895. He and his wife accepted the call and more fully consecrated themselves to Christian service.

The first years of his ministry were spent in Western Kansas and Eastern Colorado. He was District evangelist for several years, conducting a number of evangelistic meetings and singing classes through the mid-west. Besides his work in the local church he preached at mission points where services were held at schoolhouses.

In 1902 Bro. Holsinger and his family came to California on the colonist train from Belleville, Kans. The larger part of this group located at Laton and many of them still reside in this community.

Uncle Dave and Aunt Jennie, as they were commonly called, have given their foremost thought to the work of the church in this community. It was in this congregation that he was ordained to the eldership. He was presiding elder for a number of years, serving in this office to his death.

He was a member of the District Mission Board during the establishment of mission work in Northern California. He also served as trustee of the Old People's Home.

Bro. Holsinger was a regular attendant at the District Conferences and represented the local church many times as delegate. He served this District on Standing Committee at the Annual Conference at Winona Lake, Ind., in 1913.

He was a devoted husband, a kind and patient father and a wise counselor. He will be greatly missed in the home church and community.

He is survived by his wife, one son, two daughters, their companions, four grandchildren, and several brothers and sisters.

Seldom has a more sincere expression of the grief of hundreds of friends been shown than at his funeral at the Laton church. The building could not contain all who gathered to pay their last tribute of respect to the man who had meant much to them.

The service was in charge of John H. Price assisted by Leo H. Miller, M. S. Frantz, and John I. Coffman. He was laid to rest in the Oak Grove cemetery.

Laton, Calif. John H. Price.

GORMAN B. HEETER

Gorman B. Heeter, son of John C. and Elizabeth Heeter, was born near Liberty Mills, Ind., Feb. 3, 1858. His parents migrated from Montgomery County, Ohio, to the banks of Eel River in 1844. With the exception of a few years spent in Huntington and in Warsaw, he lived the first forty-one years of his life in and around North Manchester, Ind. Coming to Burnettsville in 1900, he made his career and spent the best of his years in the community which he had loved so long and served so well.

On July 13, 1879, he married Rachel A. Fanning of North Manchester. Together they shared life's joys and cares for forty-four years, when the devoted wife and mother was called to her reward. Three children came to bless their home.

Nov. 7, 1880, Bro. Heeter and his companion were baptized into the Church of the Brethren, and in that faith and fellowship they have each lived a faithful and a beautiful Christian life. June 9, 1887, came the call to his life's great work. At that time, under the eldership of R. H. Miller, he was called to the ministry of the gospel, and later ordained an elder of the church. Eld. Miller was always his pattern and his inspiration to service.

Then followed the call to become the pastor and elder of the Burnettsville church which he served faithfully and joyfully for twenty-six years. Here the best and greatest of his life's work was done, and here he finished his Christian course.

He was a man of strong convictions of faith and duty, and this made him a master of his work and a leader of men. He solemnized many marriages and officiated at more than 800 funerals during his ministerial life. It is said that he preached 1,200 sermons in the same pulpit without using the same text in the same way.

He spent much time in the local missionary fields of Middle Indiana and in revival work, and many here look to him as the one who took their Christian vows and received them into the kingdom. He was one of the original trustees of Manchester College when it came into the hands of the Church of the Brethren, and he gave of his time and means to build up the institution.

The end of his useful life came Jan. 13, 1931. Quietly he slept his last hours away as he had always prayed to do, and thus ended beautifully a life that had been lived faithfully. He leaves two daughters and one son, five grandchildren, four brothers and one sister.

Bro. John Wright had charge of the devotional at the funeral. He had married Brother and Sister Heeter over fifty-one years ago. Bro. Otho Winger of North Manchester brought the message from Acts 13:36: "Having served well his generation by the will of God, he fell asleep." No text could have been more appropriate.

Burnettsville, Ind. Lena Shull.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Musselman-Brennan.—By the undersigned Jan. 17, 1931, Harry J. Musselman and Thelma J. Brennan, both of Lancaster, Pa.—W. D. Fisher, Lancaster, Pa.

Seifer-Strowbridge.—By the undersigned at his residence, Dec. 24, 1930, Bro. Elmer Seifer and Sister Ella L. Strowbridge.—Van B. Wright, Dayton, Ohio.

Showman-Shaulis.—By the undersigned at his residence, Jan. 10, 1931, Walter D. Showman of Bakersville, Pa., and Mary K. Shaulis of Somerset, Pa.—J. W. Wegley, Somerset, Pa.

FALLEN ASLEEP

Childress, Bro. Joseph, died Jan. 8, 1931, at the home of his daughter, Mrs. Chas. Beverly, after an illness of a month, aged 78 years and 7 months. He is survived by two daughters, twenty-one grandchildren and six great-grandchildren. He was for many years a member of the Church of the Brethren and lived a quiet consistent life. Funeral at Mt. Vernon church by Eld. D. B. Garber, assisted by the pastor, Bro. Guy Stump.—Mrs. W. T. Pannell, Stuarts Draft, Va.

Dickey, Wm. A., son of Jonathan and Hannah Smith Dickey, died at his winter home in Florida, Jan. 3, 1931, aged 73 years, 3 months and 7 days. Early in life he moved with his parents to Wabash County, Ind. He married Mary Kendall and in 1882 they settled in Indiana. Since 1907 they had lived in North Manchester. Early in life he united with the Church of the Brethren and had been a faithful member for fifty-four years. Two children remain with his wife, two brothers and five grandchildren.—Mary K. Dickey, Joplin, Mo.

Dissler, Sister Mary, died Jan. 15, 1931, of a paralytic stroke, aged 69 years, 10 months and 3 days. She died at the Brethren Home, Neffsville, Pa., where she had been since June, 1930. She had been a cripple since girlhood, and went about on crutches. She was a member of the Church of the Brethren for about fifty years and lived an exemplary Christian life. She held her membership in the Myerstown congregation, where she lived in the home of her niece. Services and interment at the Cocalico house, Lancaster County, by Elders Michael Kurtz and Harvey W. Frantz.—Alice B. Royer, Myerstown, Pa.

Domer, Bro. Edw. S., son of Seth and Sister Frances Domer, was born near Baltic, and died Jan. 10, 1931, after a long illness aged 50 years, 10 months and 6 days. He united with the Church of the Brethren in early life. He was married to Sister Cora Steely in 1903. To this union four daughters and one son were born. Funeral at the Baltic church by Eld. Edw. Shepfer and Rev. E. Agricola. Burial in the Fisher cemetery.—Mrs. Ellen Miller, Baltic, Ohio.

Eckard, Bro. Noah W., died May 26, 1930, aged about 78 years. He married Phebe Jane Simmons. He was a member of the Church of the Brethren for a number of years. He leaves six sons, six daughters, three brothers, one sister, thirty-eight grandchildren and two great-grandchildren. His wife died a few months ago. Services by I. L. Bennett. Interment in the cemetery near by.—Clara R. Bodkin, Sugar Grove, W. Va.

Eikenberry, Mary Clingenpeel, daughter of John and Mary Moss Clingenpeel, born near Mexico, Ind., died at the home of her son, Oren Eikenberry, near Flora, Ind., Jan. 5, 1931, aged 81 years, 2 months and 26 days. June 27, 1878, she married John Eikenberry. Soon after their marriage they moved to Cerro Gordo, Ill., and later to La Place. The husband died in 1912. In 1920 Sister Eikenberry took up her residence in Flora. In early life she accepted Christ as her Savior and united with the Church of the Brethren. She at once became an active worker in the church, always willing and eager to do what she could both in the church and the community. Surviving are two sons, fifteen grandchildren and two great-grandchildren. Services at the home of her son by Ray O. Shank. The body was then taken to her former home in Illinois where services were held by Eld. Geo. Miller. Interment in the La Place cemetery.—Ray O. Shank, Flora, Ind.

Eshelman, Sarah J., born in Tippecanoe County, Ind., died in her home in Cerro Gordo, Dec. 29, 1930, after a lingering illness from heart trouble, aged 68 years, 10 months and 7 days. She was the daughter of Allen and Fidelia Shipley. She married P. B. Eshelman Jan. 14, 1886; they have made their home in Cerro Gordo for more than forty-four years. She was a member of the Church of the Brethren for many years. She leaves her husband, one daughter, one grandson, two brothers, four half sisters and one half brother. Funeral from the church by G. O. Stutsman assisted by W. T. Heckman. Burial in the West Frantz cemetery.—Doris Gossett, Cerro Gordo, Ill.

Fike, Jacob M., born in Meyersdale, Pa., died in Kenmare, N. Dak., Dec. 16, 1930, aged 87 years, 7 months and 8 days. He was married to Catherine Miller who preceded him after fifty-eight years of married life. To this union were born ten children, seven of whom are living. Sept. 11, 1922, he married Sarah Blough who survives. Funeral services from the church by Bro. D. A. Miller assisted by Bro. D. T. Dierdorff. Burial at Fessenden, N. Dak.—Jorgen Boe, Kenmare, N. Dak.

Forrer, Sister Catherine, born in Augusta County, Va., near Stuarts Draft, died Dec. 21, 1930, aged 76 years, 5 months and 17 days. She had been in failing health for sevcral years and on two occasions called for the anointing service. She united with the Church of the Brethrcn early in life. She was strong in the faith and lived a devoted Christian life. She spent all her life in the Mt. Vernon congregation and on the farm where she was born. She is survived by three brothers and two sisters. Funeral by Eld. C. B. Smith assisted by Eld. E. D. Kindig and her pastor, Bro. Guy Stump.—Mrs. W. T. Pannell, Stuarts Draft, Va.

Foster, Mollie Lee, daughter of Joseph and Mary Zirkle, born April 17, 1882, in Page County, Va. At the age of fifteen she lost her mother and lived with her grandparents for several years. July 16, 1908, she married Eld. Joseph Foster. Soon afterward she united with the Church of the Brethren. They began their ministerial labors in the Mt. Zion congregation, Va., and served there for a number of years. In 1919 the family moved into the Sangerville congregation. It was here that she died Sept. 4, 1930. She leaves her husband, eight children, three brothers, two sisters and a stepmother. She became a consistent and faithful member of the Church of the Brethren and a fine helpmate. With courage and contentment she assumed the work of rearing a large family, and often bore the burdens of the home while her husband served the church in various capacities. She had been ill for nearly two years, suffering from complications. She called for the anointing a short time before her death. Funeral in the Sangerville church by Eld. M. G. Sanger assisted by Brethren J. W. Wine, A. L. Miller, J. L. Driver, C. A. Click and D. D. Fleshman.—Mrs. D. D. Fleshman, Dayton, Va.

Garber, Bro. D. Arnold, son of the late Rev. Abraham and Magdalene Wine Garber, of near Mt. Sidney, Va., died at Waynesboro, Va., of paralysis and complications, Dec. 27, 1930, aged 78 years, 1 month and 4 days. He united with the church at the age of eighteen. He was married to Wilma Hutchens of Roanoke in 1883, who preceded him. He is survived by one son, one daughter, one grandson, two sisters and four brothers, one of whom is Eld. S. W. Garber. Burial in Roanoke.—Mrs. M. C. Williams, Mt. Sidney, Va.

Garman, Noah W., oldest son of Bro. Peter and Sister Arry Garman, born near Sinking Spring, Ohio, died at his home in Belfast, Ohio, Jan. 18, 1931, aged 73 years, 1 month and 26 days. In early manhood he united with the Methodist Episcopal Church and six years ago with the Church of the Brethren. Oct. 23, 1913, he married Mrs. Effie (Simmons) Thomas. She survives with one son, two stepdaughters, four brothers and one sister. Services by the undersigned in the Belfast Presbyterian church assisted by Rev. Lee, the pastor.—Van B. Wright, Dayton, Ohio.

Good, J. Frank, died at his home near New Market, Va., Nov. 25, 1930, aged 71 years and 2 months. March 3, 1885, he married Ida Florence Fultz. His wife preceded him several years ago. He leaves three sons, five daughters, one sister and nine grandchildren. He united with the Flat Rock church Feb. 2, 1887. Aug. 1, 1896, he was elected to the deacon's office and served faithfully in that capacity to the end. He took an active part in all church and Sunday-school activities and was teacher of the Bible class in the Cedar Grove Sunday-school for many years. Services by J. Carson Miller at the Cedar Grove church.—Lester C. Huffman, New Market, Va.

Helton, Mrs. Beatrice, daughter of Brother and Sister Samuel Beiler, was born near Plymouth, Ind., Nov. 25, 1899, and passed away at the Methodist Hospital in Indianapolis, Jan. 23, 1931, from the effect of a very serious operation, at the age of 31 years and 2 months. When seventeen years old she united with the Church of the Brethren, and was faithful until death. There being no Church of the Brethren in Danville, Ind., she attended and took part in the services of the Friends Church, but retained her membership in the Brethren Church. She was united in marriage to Cecil Helton of Danville, Ind., June 7, 1924. She leaves a husband, two children, one sister, and one brother. Funeral services in the home at Danville, Ind., by the writer assisted by Mrs. A. O. Harold, pastor Friends church. Interment in the Danville cemetery, Indianapolis, Ind.—Geo. L. Studebaker.

Hockenbrock, Mrs. Charles L., died at the Lewistown Hospital Jan. 24, 1931, aged 37 years, 4 months and 2 days. She is survived by her husband and five children. Death was due to blood poisoning. Services in her home church in Lewistown by her pastor, the writer. Interment in Maitland cemetery.—M. Clyde Horst, Lewistown, Pa.

Hoffman, Mary Ellen, born in Elkhart County, died Dec. 18, 1930, at her home, aged 71 years, 5 months and 20 days. She was a foster daughter of Mr. and Mrs. Daniel D. Stutsman. She was married to Valentine Hoffman Jan. 22, 1884, and to them were born four chil-

(Continued on Page 30)

Solving Program Problems

Providing for the many special programs taxes the ingenuity of program committees. Relief may be found in the many excellent books that have been prepared to meet this very condition. Here are a few of our many suggestions—

Dramatized Bible Stories for Young People.....$1.00
By Mary M. Russell.
Contains 12 dramatized Bible stories.

Junior Pageants 1.00
By Ada Rose Demerest.
Fourteen pageants including the great church days.

Missionary Entertainments ..... .65
Exercises and recitations for Primaries and Juniors, and various dramatizations from many lands.

Successful Socials ..... .75
By Mrs. Edward P. Gates.
Contains the very things you wish to know to make your socials a success.

More Short Missionary Plays..... 1.50
By Margaret T. Applegarth.
Each short play carries a big missionary message.

Pageants for the Year..... 1.50
Compiled by Henrietta Heron.
Contains 22 pageants—pageants for every occasion. Suitable and economical for B. Y. P. D.

Jeremiah ..... .50
By Eleanor Wood Whitman.
The story of Jeremiah arranged in a five-act drama.

Esther ..... .50
By Mabel Montgomery Browne.
An excellent dramatization of the Bible story of Esther.

Recreational Leadership for Church and Community..... .80
Warren T. Powell.
Shows the moral and educational value of the play life.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

Meadow Branch church had the privilege of hearing a very helpful talk Jan. 24 by Bro. Daniel West in a joint meeting of two groups of our B. Y. P. D., held in the Westminster church. On the same day Bro. West met with the state cabinet in the home of the writer, elder in charge, to arrange schedule and program for our many B. Y. P. D. groups throughout the state and Delaware. Our worship services are well attended. All departments of church work started out encouragingly in the new year and are progressing nicely.—Wm. E. Roop, Westminster, Md., Feb. 2.

MISSOURI

Deepwater.—Bro. C. A. Lentz preached two fine sermons Jan. 23. After the morning service a short business session was conducted by Bro. Lentz. We discussed securing a regular pastor to serve the church another year. We expect the young people of the Leeton church to render a program for us in the near future. Our Sunday-school is progressing nicely under the leadership of Bro. Fred Adkins. We expect Bro. Lentz to be with us Feb. 22.—Mrs. G. W. Skaggs, Montrose, Mo., Jan. 31.

South St. Joseph church met in council Jan. 3. The church, Aid Society and Sunday-school treasurers gave substantial reports. The building committee reported the new basement as costing to date $1,400 with less than $300 debt. Our greatest need is a heating system and chairs to make it more serviceable. We have an enrollment of about thirty in the Aid Society which has an all-day meeting every Thursday. They bake doughnuts, quilt and make comforts and have agreed to pay $30 on our basement debt. Our church membership is now 164. The Sunday-school has almost grown beyond our capacity and is composed of about 75 per cent children. We have eight classes and last Sunday 183 were in attendance. The Cradle Roll now numbers forty and the youngest class thirty-two. With so many people out of work and so many in destitute circumstances, we can rejoice that our church work has a bright future.—E. N. Huffman, St. Joseph, Mo., Jan. 15.

NORTH CAROLINA

Fraternity church met in council Dec. 12 when officers for the year were elected: Bro. H. J. Woodie, reëlected elder; Ross Sides, church clerk; H. D. Robertson, Sunday-school superintendent; Sister Lucile Nelson, Messenger agent and correspondent. We enjoyed a program on Christmas night. Four students of the Bridgewater singing chorus gave a short program Thanksgiving night which was enjoyed by all. The District Meeting of Southern Virginia will be held here next August. Nov. 6 the Aid Society elected officers for the year, the president being Kathrine Robertson. The interest in attendance and also spiritually has been wonderful through the year. We are quite proud of our primary department which is in charge of Sister Minnie Woodie and Rosa Sides. The children are deeply interested in the work.—Lucile Nelson, Winston-Salem, N. C., Jan. 30.

NORTH DAKOTA

Cando.—Nov. 16 Bro. G. I. Michael preached on Watchfulness. In the evening Mr. and Mrs. Adan Mann of Devils Lake gave an interesting and vivid description of their European trip and of the Passion Play. A Sunday-school class presented the play, Sharing Our Benefits, on Nov. 23. The Christmas program was given Dec. 21. The J. M. Meyers family rendered an excellent program in song and music Sunday morning, Dec 28. Bro. Royer Meyers was elected president for our Sunday evening programs. Rev. Carter of Grand Forks, representing the Anti-Saloon League, lectured to an interested audience Jan. 4. The primary department sent a box of puzzles, picture books, etc., to Bethany Hospital, Chicago. The missionary project carried on by this department totaled earnings of $31.40. The Ladies' Aid has rendered excellent service. The needy have been helped in the way of clothing, food and bedding. Many sick have been remembered with flowers. The amount of $15 was sent to our District Aid; $25 to District Mission Board; $5 to Red Cross. Bro. J. M. Meyers has been faithfully filling his appointments each Sunday.—Mrs. Geo. Newcomer, Cando, N. Dak., Jan 28.

OHIO

Akron City.—Since our last report an addition has been built to the Eastwood Mission building. The men from both sections did the work and the Aid Society from Eastwood served the noonday meal. The work at the mission is growing and they have recently organized a B. Y. P. D. The Ladies' Aid reorganization resulted in choosing Sister Jennie Border president. Their gift of $100 at the holiday season was much appreciated by the church. The welfare board has been very busy giving relief to some of the members of the church in the way of food, clothing and coal. Donations of food and offerings of money are keeping this worthy cause moving forward. Many are in need because of unemployment. Bro. Long attended the pastors' conference at Columbus, Jan. 19-22, and expressed his opinion of it in these words: "We are very grateful for the opportunity to attend these sessions and consider the time well spent. We hope to give a bit better service because of this time of inspiration." Bro. C. H. Hinegardner did the preaching in a two weeks' revival meeting at Eastwood in December. There was a good attendance and interest. Sixteen were baptized as a result of the meetings. We are sorry to lose these good people who are now located at Colorado Springs, but are sure they are busy in the Lord's work and will be blessed in their efforts. At our recent council it was decided to hold our love feast on the evening of Easter Sunday. A week of special services will precede the feast.—Edna B. Howe, Akron, Ohio, Feb. 1.

Castine.—On Thanksgiving evening Brother and Sister Wilmer Petry began revival services in our church. As a result of their earnest labors, eight were received into the church by baptism, two were restored to fellowship and the church greatly benefited. On Christmas night the young people and children rendered an interesting and impressive cantata, The Story of a Christmas Gift. Sunday morning, Jan. 25, Bro. N. B. Wine of Dayton, Ohio, gave us a soul-stirring message which was greatly appreciated.—Pauline Bright, Arcanum, Ohio, Jan. 30.

Eagle Creek church met in council Jan. 7 to elect officers for the coming year. Bro. J. J. Anglemyer was retained as elder; Grace Decker, church clerk; Opal Bess Bosserman, Messenger agent; Bro. T. D. Donaldson, Sunday-school superintendent, with Mable Bibler, assistant. Our delegates to District Meeting are Bro. J. J. Anglemyer and Sister Mable Bibler; alternates, Sister Amanda Anglemeyer and Sister Sarah Trackler. The first of December our pastor conducted a week's meeting through which we all felt we had gained many spiritual truths. Our weekly prayer meetings are being held in the homes. Those who attend feel they gain much spirltual food. Bro. Gale Freed has recently moved to Findlay, Ohio, and preaches at Oak Grove church every two weeks.—Ruth Rodabaugh, Williamstown, Ohio, Jan. 12.

Pleasant Hill.—Dec. 21 the church enjoyed a white gift service. Gifts of material consisted of more than $40 for various causes, four bushels of groceries, besides potatoes and flour, clothing and toys for needy families. Gifts of service were made through the Sunday-school. As gifts of self a father and two sons gave their lives to Christ and were baptized on Sunday afternoon. On Christmas eve a community program was given at the Christian church, with three churches participating. The program was furnished by the Christian young people. Our young people sang carols for town and community people. Foodstuff was distributed by the Progressive Brethren young people. The union effort was enjoyed much and expressed to the community the true spirit of Christianity. The mothers and daughters' association met Jan. 10 at the church. The program included several talks which were much enjoyed by the group. At the December council Mark Shellhaas was relicensed to the ministry. —Mrs. Chester Shafer, Pleasant Hill, Ohio, Jan. 30.

OREGON

Albany.—Eld. H. H. Ritter of Mabel, president of the District Ministerial Board, and Leander Smith, elder in charge, met with the church, Jan. 25. Bro. Ritter brought the morning message. The church was called in council at 2 P. M. to consider the advisability of advancing Bro. F. H. Barr, pastor of the church, to the full ministry. The members being unanimous in recommending this advancement, the elders in charge proceeded with the service, ordaining Bro. Barr to the full work of the ministry. In the evening Bro. Barr gave the illustrated lecture, The Growing Church in India.—Mrs. Robt. R. Broadwater, Corvallis, Ore., Jan. 30.

PENNSYLVANIA

Annville.—Dec. 20 Bro. Rufus Bucher began a revival at the Annville house which was very helpful and inspiring to all; the church was always filled, many times to overflowing. As a result thirty-nine confessed Christ, thirty-five of whom were baptized Jan. 24. Five of them came from the Midway congregation. On Christmas eve the children rendered a program. An offering was lifted for the Chinese sufferers. New officers were elected for the Christian Workers' Society, with Bro. Harvey Ziegler, president. Our prayer meetings are well attended at present. We expect to have our council meeting the first Saturday of March. Quite a few of our members are attending the Bible institute at Elizabethtown.—Sarah Winters, Lebanon, Pa., Jan. 28.

Bethany.—Nov. 26 two were received into the church by baptism. Nov. 27 we had Thanksgiving service in the morning with a special offering for missions, followed by the love feast and communion service in the evening. Dec. 21 the Sunday-school rendered a Christmas program and each class responded with white gifts for the King. Many of the boys and girls brought supplies for baskets to give to the poor and needy. In the evening the young people of the church rendered the pageant, The Messiah Cometh. Dec. 28 the intermediate Christian Endeavor Society had a beautiful candlelight service. We had watch night services with a social period followed by devotionals by our pastor. Jan. 4 there was an installation service for new officers and committees. Jan. 8 the mothers and daughters' meeting was held. Bro. Stover Kulp gave us a splendid talk on the customs of the people of Africa. Jan. 16 at the quarterly council there were reports from all officers and committees. The C. E. Society commemorating the fiftieth anniversary of Christian Endeavor had charge of the service Feb. 1. Our pastor is conducting a class, namely the week day school of religion, beginning Feb. 6.—Margaret E. Mahler, Philadelphia, Pa., Feb. 2.

Chambersburg.—Four members of the Volunteer Band of Elizabethtown College rendered a program for us on the evening of Dec. 14. Their subject was "The Cross." Their excellent talks, as well as their splendid music, were greatly enjoyed. On the evening of Dec. 21 we had a white gift service. It was the first we had ever had. On Dec. 25 our B. Y. P. D. gave a pageant entitled "The Lost Star." We had a very large audience and all seemed to enjoy it immensely.

On Dec. 28 the choir gave a Christmas musical. The numbers were interspersed by readings and short talks by our pastor, Bro. A. L. B. Martin. On Dec. 31 we held a watch night service. I believe it was the first we ever had here. Quite a number of the members came out for it. On Jan. 11, in the evening, our pastor began a series of three sermons on "Some Essential Qualifications of a Christian Worker." They were strong powerful sermons, filled with the Spirit. In the morning of Jan. 25 the pastor gave a sermon to the children. Needless to say, they all enjoyed it.—Mrs. F. P. Blair, Chambersburg, Pa., Jan. 27.

Hershey.—Dec. 26 five applicants were received into the church by baptism. The Junior League rendered a program on Jan. 25 at which time they brought their offerings—$68.76. We plan to have a Bible institute on Saturday afternoon and evening and Sunday, Feb. 14 and 15. The missionary committee has arranged a program for Feb. 22 at 7 P. M. Our young people's meeting will be all day Sunday, March 15.—Mary Bashore, Hershey, Pa., Feb. 1.

Lost Creek congregation met in council Jan. 1. The following church officers were elected: Chas. E. Grapes, pastor and elder; John H. Shallenberger, clerk; Minnie Bashore, Messenger agent; Elsie Krissinger, correspondent. The suggestion of the general board was followed in electing the board of religious education. It now consists of our pastor, superintendent and a third member. We are expecting to have electric lights in the Goodwill house and parsonage in the near future. Bro. B. W. Smith of West Virginia will begin a series of meetings at the Goodwill house March 22, the love feast being on Easter Sunday.—Hattie M. Sausman, Thompsontown, Pa., Jan. 30.

Martinsburg.—At a recent business meeting of the church Bro. W. S. Long of Altoona was reëlected presiding elder for another year with Brethren I. C. Hollsopple, I. B. Kensinger and L. B. Hoover, associate elders; church clerk, Elvin Burket. On Christmas eve the Sunday-school gave a program; the offering was for home missions. The Sunday-school decided to treat only the primary department and use the rest of the money for the needy in our home community. Many of our young people went caroling after the Christmas services. During Christmas week we coöperated with the other churches of the town in a week of prayer. At our last missionary meeting Jan. 10 Sister C. O. Beery gave us a splendid talk on lepers. The offering of $10.80 was sent to the General Mission Board to be used for the leper colony in Africa. Jan. 11 Bro. H. Q. Rhodes of Berlin, Pa., began a series of meetings which continued for two weeks. Bro. Rhodes is a forceful speaker and his Spirit-filled messages will never be forgotten. A splendid interest was shown and attendance was very good from first to last. Bro. Rhodes accompanied by Bro. Beery visited in practically all the homes in the community. As a result of the meeting ten were baptized.—Mrs. H. B. Rhodes, Martinsburg, Pa., Jan. 31.

Philadelphia (First).—The children rendered a program for Christmas. In the evening we had a very impressive and devotional white gift service. The Sunday-school treasurer reported $280.25; to be contributed to Greene County School, $23.50; to Neffsville Orphanage, $67; for church expenses, $54.25; India Share Plan, $25; Africa, $25.50; American Leper Mission, $7; home missions, $10; women's council, $19; Junior League project, $20; foreign missions, $2. We were pleased to have Bro. H. Spenser Minnich of the General Mission Board with us Sunday evening, Jan. 18. His missionary address was much appreciated. Dec. 21 we had a beautiful service when a baby was presented to the Lord by her parents.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Jan. 26.

Pottstown.—The Galay singers of Quakertown gave us their message in song which was much appreciated by our people. The young people of the Greentree church under the leadership of Paul Zuck gave us a Christmas pageant. Our own Christmas service drew the largest crowd in years. The Glasgow young people rendered their part very efficiently. Our pastor, J. Kurtz Miller, was given a very pleasant surprise recently when the members presented a purse and many good things in appreciation of the service rendered by the pastor and wife. Notwithstanding the depression, we have closed one of our best years under the leadership of our pastor. The Ladies' Aid has remodeled the church kitchen and basement. Our children's congregation which meets each Friday after school is growing. Mrs. Anna Kulp and our pastor's wife are developing a Junior choir. Under the guidance of R. Paul Miller the male quartet is giving us some uplifting messages in song. The Christian Workers and B. Y. P. D. were organized for the year and a commendable interest is growing. An offering of $15 was sent to the Red Cross for the relief of the drought sufferers.—Mrs. Lloyd Sleighter, Pottstown, Pa., Feb. 2.

Woodbury.—In the absence of our elder, Bro. J. B. Miller presided at our quarterly business meeting held at the Replogle house Jan. 10. Various church officers were elected. Certificates were granted to a number of members who moved from our congregation. Yearly reports were given by the different treasurers and Aid Societies. Our pastor reported for the year: 640 visits, 13 hospital visits, 11 funerals and 4 anointing services.—Barbara S. Frederick, Woodbury, Pa., Jan. 26.

VIRGINIA

Boone Mill congregation met in business session Jan. 25. Our field worker was present in the interest of church and Sunday-school work. The Aid Society gave a report of last year's work: amount received, $171.19; paid on church deficit, $100, besides what was spent for improvements on the church grounds. Mrs. J. W. Carbaugh is president. A committee was appointed to secure an evangelist for a revival meeting which we hope to have some time during the summer. Our young people are giving some interesting plays and pageants on Sunday evenings in place of the regular programs. Feb. 15 they will give a play, At the Parting of the Ways.—Mrs. I. D. Hoy, Boone Mill, Va., Jan. 30.

Cloverdale.—The Christmas program rendered on Sunday night, Dec. 21, concluded with the impressive white gift service; the offering for world-wide missions amounted to $41.06. Two of the Sunday-school classes prepared generous baskets for the most needy families of the community. Jan. 14 the church met in council. All the committees gave splendid reports of work accomplished in the past year and plans for larger and better things in 1931. The Messenger agent's goal is, "A Messenger in every home for 1931." The committee of ushers report an attendance of 16,528 at all the meetings of the church in 1930. On recommendation of the official board the church will hold an election for deacons on March 25. Our pastor, Eld. F. A. Myers, gave a most instructive and fitting sermon on The Qualifications of Deacons on Jan. 4. The windows of our church have been beautifully stained, making a wonderful improvement in the appearance and comfort of the church. The pulpit is being filled by the local ministers during the absence of our pastor in a series of meetings at Altoona, Pa. Jan. 25 the music committee has arranged an evening service to stimulate an increased interest and appreciation of the grand old hymns. Feb. 1 we are expecting a great meeting when the congregations of Daleville, Troutville and Cloverdale will assemble at the Cloverdale church to hear Bro. Chas. D. Bonsack preach. Many members expect to take advantage of the Bible term beginning Feb. 2 at Daleville Academy.—Mary C. Garber, Roanoke, Va., Jan. 22.

Mt. Zion church met in council Jan. 10 when church officers were reëlected for the following year. Two deacons were appointed: Brethren David Varner and Ralph Comer. They were installed at the service on the following day. The secretary of the Aid Society gave a splendid report on their work for the past year.—Hollis Aleshire, Luray, Va., Jan. 30.

WASHINGTON

Manson.—Jan. 19 to 21 Eld. Geo. W. Hilton and wife were here and showed their pictures of China and lectured on Chinese customs and worship. There was a full house each evening and we feel the missionary endeavor will be greater than ever before. The community church affords a good place for all to understand each other's viewpoint better. There are about twenty members of our church here, a number are regular teachers in the Sunday-school and the public school also. Our Sunday-school attendance goal is 200 and we have now reached 167.—Jno. R. Peters, Manson, Wash., Jan. 30.

1931 YEARBOOK

Fresh from the press, the 1931 **YEARBOOK** of the **CHURCH OF THE BRETHREN** brings to you a summary of past achievements and a statement of plans for the future.

Here are grouped in ninety-six pages what the several **Church Boards** and **Committees** plan to do. Within a short space and in compact form you get at a glance what has cost much time and money.

The **YEARBOOK** puts you in touch with your **Church's Activities.** Enables you to appreciate what you are helping to do in spreading the **Good News of our Lord and Savior.** In short, the **YEARBOOK** helps you to see the **Church at Work.**

Here you find a list of all the **General Boards, Editors, Secretaries, Treasurers, Conference Officers,** etc.

The **YEARBOOK** gives you a glimpse of our **Colleges, Seminary,** and **Mission Stations.**

Do you know when the several **State Districts** hold their **District Meetings,** who compose the different **District Boards and Committees?** Can you name the **B. Y. P. D. Cabinet of your District?** These and many other questions are answered in the **YEARBOOK.**

The **YEARBOOK** lists all the congregations, gives their location, names the pastor and elder, and states the number of members.

A complete list of all our ministers with the address of each is a valuable part of the **YEARBOOK.**

And best of all, you can get the **1931 YEARBOOK FREE.** Simply subscribe for **THE GOSPEL MESSENGER** for one year at the regular price and one copy of the **YEARBOOK** will be mailed you free of all cost. All others can secure the **YEARBOOK** by paying **15 cents.**

Brethren Publishing House, Elgin, Illinois

Fallen Asleep

(Continued From Page 27)

dren. She is survived by her husband, two daughters and four grandchildren. For the past fifty-two years she had been a devoted member of the Church of the Brethren. Funeral at the home of Wm. Hess. Burial in Oakridge cemetery.—Dorothy Schieber, Goshen, Ind.

Hyatt, Bro. Otis, born in Steuben County, Ind., died at Rialto, Calif., Jan. 10, 1931, aged 68 years, 2 months and 18 days. He was married to Anna R. Fetterolf, of Palmyra, Pa., on April 28, 1903. Bro. Hyatt has been a member of the Church of the Brethren since 1911, and served a number of years in the deacon's office. In his own quiet way, he lived his profession, and was loved by a wide group of friends. He leaves his faithful wife, two sisters in Akron, Ohio, and one brother in the state of Washington. Funeral services in the Methodist church of Rialto, by W. M. Platt, pastor of the Church of the Brethren of San Bernardino, Calif., assisted by the Methodist pastor of Rialto.—W. M. Platt, San Bernardino, Calif.

Hylton, Laban, was killed in a car accident near Heber, Utah, Jan. 20, 1931. He was 60 years old. He was born and raised in Floyd County, Va., the oldest son of Bro. Peter and Lizena Hylton. He leaves his wife, daughter, six brothers and one sister.—Mrs. N. A. Harmon, Shoshone, Idaho.

James, Frank Clinton, son of Thos. and Alice James, born near Greentown, Ind., died at his home near Flora, Ind., Jan. 2, 1931, aged 40 years, 1 month and 8 days. Sept. 4, 1912, he married Sister Bertha Cline. In early life he united with the Progressive Brethren Church. He later transferred his membership to the Flora Church of the Brethren in which congregation he lived at the time of his death. His entire life was spent near the place of his birth. Surviving are the wife, daughter, brother, sister and half brother. Services by the writer in the Flora church. Burial in Maple Lawn cemetery.—R. O. Shank, Flora, Ind.

Lesh, John, born near Burlington, Ind., died at the home of his daughter, Mrs. J. W. Briggs, in Boise, Dec. 25, 1930, aged 78 years, 1 month and 6 days. Funeral from the Brethren church in Nampa. He married Caroline L. Musselman April 15, 1875, who preceded him Nov. 21, 1915. To this union were born four daughters and four sons, three of whom preceded him. He had been a member of the Church of the Brethren since early in life and was ordained minister when yet a young man. With his family he moved to Bowbells, N. Dak., in 1897 and in 1908 to Idaho. His church had always been the source of his greatest joy. He was a staunch believer in the Bible as the revealed will of God, always loyal to his church and greatly loved by his people.—Mrs. J. W. Briggs, Boise, Idaho.

Lester, Bro. John Henry, born in Floyd County, Va., Nov. 9, 1880, died of pneumonia Jan. 4, 1931, aged 50 years, 1 month and 25 days. He married Delia B. Reed July 26, 1906. To them were born eight children, five of whom survive with his wife, mother, two brothers, sister and grandchild. He united with the Church of the Brethren Aug. 17, 1919, and was faithful until the end. Service by Bro. H. L. Reed.—S. P. Reed, Floyd, Va.

Lininger, George Allen, son of Brother and Sister George A. Lininger, was born in Waterloo, Iowa, and died Dec. 18, 1930, at the age of 15 years, 11 months and 11 days. He was a most patient sufferer for about three years. Before he became sick he was a regular attendant at Sunday-school and in 1925 was received into church fellowship. Services conducted by the writer. Interment in Memorial Park cemetery.—A. P. Blough, Waterloo, Iowa.

Marshall, Sister Martha Edna, daughter of Eld. John H., and Sophia Brumbaugh, born in Montgomery County, Ohio, died in Miami Valley Hospital, Dayton, Ohio, Jan. 18, 1931, aged 41 years, 7 months and 6 days. She married Ward E. Marshall Jan. 31, 1909. In 1904 she united with the Church of the Brethren and lived a faithful and consistent life until death. She is survived by her husband and two sons. Funeral services in the Salem church by Eld. Sylvan Bookwalter assisted by Eld. E. E. Brumbaugh. Interment in Arlington cemetery.—Alice Bookwalter, Phillipsburg, Ohio.

Maust, Abraham A., died Jan. 11, 1931, aged 99 years, 2 months and 2 days. He was the son of Abraham and Magdalene Longenecker Maust and grew to manhood near Salisbury on the farm where he was born. April 10, 1854, he married Mary Newman. He united with the Church of the Brethren June 16, 1855, and lived an exemplary life. He was a man of clean and regular habits and advocated temperance in all things which is evidenced by his great age. He was quiet and unassuming but took a keen interest in civic and national affairs. He is survived by one sister, three children, twenty-three grandchildren, thirty-two great-grandchildren and five great-great-grandchildren. Funeral in the church in Salisbury by the pastor, Guy E. Wampler, assisted by Geo. L. Detweiler and E. D. Bright.—Mrs. P. S. Davis, Springs, Pa.

McComsey, Edna Kathryn, daughter of Ralph T. and Edna Kraatz McComsey, died July 21, 1930, aged 1 year and 9 days. The parents and three sisters survive. Funeral services by Bro. W. D. Fisher. Interment in Riverview cemetery.—Mrs. W. D. Fisher, Lancaster, Pa.

McConnell, Mrs. Mary C., died Jan. 25, 1931, aged 74 years. She had been bedfast for many weeks. She was a member of the Walnut Grove Church of the Brethren from which funeral services were held by Tobias Henry. She is survived by a twin brother and six children. Interment in the Sandyvale cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Moyer, Isaiah, aged 80 years, died at the Neffsville Brethren Home, Nov. 24, 1930. He was a member of the Church of the Brethren of Lancaster, Pa. He was a son of the late William D. and Deborah Harley Moyer of Montgomery County, Pa. He is survived by one sister. Services by H. B. Yoder and J. D. Ebersole. Interment in the Kline cemetery, Harleysville, Pa.—Mrs. W. D. Fisher, Lancaster, Pa.

Mummert, Bro. David, born in Indiana, died at York, N. Dak., Jan. 19, 1931, aged 89 years, 9 months and 20 days. He married Elizabeth Snider July 15, 1860; she preceded him several years ago. There were nine children, two of whom remain. In 1897 the family came to York, N. Dak., where he had since resided. Funeral services by Eld. D. T. Dierdorff assisted by the writer. Burial in the Pleasant Valley cemetery.—Thos. Allan, York, N. Dak.

Pendleton, Ray Thomas, died Jan. 24, 1931, aged 4 years, 1 month and 12 days. He was the son of Mr. and Mrs. Wade E. Pendleton, Springfield, Ill. Besides the parents he leaves two sisters and one brother. Funeral by the writer. Interment in Oak Ridge cemetery.—Roy M. Brady, Chicago, Ill.

Replogle, Jos. B., born Nov. 22, 1872, died at the home of his sister, Mrs. Geo. H. Miller, near Woodbury, Pa., Jan. 22, 1931, aged 58 years and 2 months. Twenty-five years ago he united with the Church of the Brethren in Altoona and died in that faith. His wife and daughter preceded him. The anointing was administered to him the day before his passing. He is survived by a granddaughter, three brothers and three sisters. Funeral in the Woodbury church by Eld. D. I. Pepple assisted by Eld. B. F. Waltz. Interment in the Replogle cemetery.—Barbara S. Frederick, Woodbury, Pa.

Rogers, Millie, daughter of W. A. and Mary Wilson, born in Missouri, died at Winter Park, Fla., Dec. 17, 1930, aged 60 years, 6 months and 1 day. She married Bro. J. W. Rogers at Great Falls, Mont., in 1892. To this union three daughters were born who survive with her husband, six brothers and one sister. She was a member of the Church of the Brethren for many years. Services in Orlando, Fla., by her pastor, Bro. C. E. Bower. Burial in the Greenwood cemetery near Orlando.—Bertha M. Frantz, Winter Park, Fla.

Schildt, Anna Louise, daughter of Howard and Madaline Schildt, died of cerebral hemorrhage Nov. 26, 1930, aged 1 year, 4 months, 19 days. Funeral services at the home by Chester H. Royer. Burial in the Neffsville Brethren cemetery.—Mrs. W. D. Fisher, Lancaster, Pa.

Showalter, Howard, Jr., infant son of Brother and Sister Howard J. Showalter, died Jan. 11, 1931. He is survived by his parents, a sister and a brother. Funeral at the home of the grandparents, Louisville, Ohio, by Eld. C. H. Deardorff.—Mrs. G. W. Riemenschneider, East Canton, Ohio.

Shutt, John A., died Aug. 8, 1930, aged 51 years, 5 months, 15 days. He was the son of Andrew J. and Elizabeth Gomph Shutt of Lancaster Pa. He became a member of the Church of the Brethren in 1906. He married Annie C. Kline April 4, 1900, who survives with three daughters; also two sisters. Services by his pastor, W. D. Fisher. Interment in Greenwood cemetery.—Mrs. W. D. Fisher, Lancaster, Pa.

Smithson, Walter K., aged 28 years, was drowned in the Susquehanna River, July 16, 1930. He is survived by his wife and one daughter. Funeral services in the Groff funeral parlors, by the pastor, W. D. Fisher. Interment in the Greenwood cemetery.—Mrs. W. D. Fisher, Lancaster, Pa.

Snyder, Mrs. Lucy Hoover, wife of Ulidas S. Snyder, born in Lancaster County, Pa., May 27, 1867, died in Canton, Ohio, Jan. 6, 1931. Nov. 5, 1930, she suffered a stroke of paralysis which was the immediate cause of her death. She and her husband were charter members of the First Church of the Brethren at Canton, and in 1903 they were elected to the office of deacon. Her husband and one daughter survive. Funeral by her pastor, J. C. Inman, assisted by other ministers. Interment in East Nimishillen cemetery.—Mrs. Grace Miller, Canton, Ohio.

Steffy, Mrs. Alverna Brumbaugh, born March 29, 1872, died Nov. 15, 1930. She was a daughter of Samuel and Mary Himebaugh Brumbaugh. She is survived by her husband, Israel Steffy, and three children. Shortly after her marriage she united with the Church of the Brethren and remained faithful to the last. Interment in East Nimishillen cemetery. Funeral by her pastor, J. C. Inman.—Mrs. Grace Miller, Canton, Ohio.

Steinberger, Mrs. Jacob, died at her home in Lewistown, Pa., Dec. 28, 1930, aged 86 years, 8 months and 12 days. She is survived by her husband, three sons, and two daughters. There are eight grandchildren and five great-grandchildren. Two children preceded her in death. She was the last of a family of eight to depart this life. She united with the Church of the Brethren in Dry Valley early in life, and remained faithful to her baptismal vows for a period of about seventy years, being loyal to the faith until death. Services in the Lewistown church by the writer, assisted by Eld. E. M. Howe. Interment in Maitland cemetery.—M. Clyde Horst, Lewistown, Pa.

Trobaugh, Sister Stella, daughter of Fredric and Susan Cline, born in Rockingham County, Va., Sept. 1, 1873, died Dec. 23, 1930. She had been ill only a few days with a heart attack, following a short illness of influenza. She became the wife of Wm. Trobaugh twenty-nine years ago. She united with the church in the prime of life and was a faithful, devoted Christian. She leaves her husband, one son and a niece whom she raised, also her mother, two sisters and two brothers. Funeral at the Mill Creek church by I. S. Long. Interment in the near-by cemetery.—Mrs. I. J. Long, Port Republic, Va.

LARGE TYPE TESTAMENTS
American Standard Version

PICA TYPE



Non-pronouncing

No. 650. Testament, Bound in Cloth, round corners, red edges, $1.00

No. 650P. Testament with Psalms, same binding as No. 650, ...$1.20

The type is large and bold and runs clear across the page, so that it can be read with ease, and the book is pocket size and so light that it can be easily held with one hand. Also a fine Testament for folks with impaired vision.

Pocket size 4¼x7x¾ inches

No. 653. Testament, Genuine Leather, Levant grain, flexible covers, round corners, red under gold edges, ...$2.25

No. 653P. Testament, with Psalms, same binding as No. 653, ...$2.50

No. 654. Testament, Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, ...$2.75

No. 654P. Testament, with Psalms, same binding as No. 654, ...$3.00

Brethren Publishing House, Elgin, Illinois

What are your plans for E-A-S-T-E-R?

As you plan for Easter consider these as among the desirable materials to produce lasting impressions—

The Dawning, a Pageant of the Resurrection. Requires 30 or more characters. A very strong pageant but will require considerable practice and some good singers. 50c. 20 or more copies, each, 45c.

The Uplifted Cross, an Easter Pageant. An excellent service using all departments of the school. Uses familiar hymns. Splendid for small school. 30c. $3.24 per dozen.

Victory Dawn—an Easter Service. Less than 25 copies, 10c each. 25 or more copies, 9c each.
A service that will make Easter real to your school and church.

Into Galilee—an Easter Play. Each, 35c. 12 or more copies, each 30c. Has been used with excellent results.

Pageants of Purpose—Three Pageants in one cover. Single copy, 25c. Per dozen, $3.00. The titles of these three pageants are—**The Galilean Conquers, The Missionary Spirit,** and **The Church Builder.**

Pageantry for Easter—Two Pageants and One Play. With the introduction of suitable music these may be lengthened as desired. The titles are—**In an Eastern Garden, A Pageant of Service,** and **The Easter Call.** Price, 25c.

Jesus Only—an Easter Cantata. Price, 30c. Per dozen, $3.00.
May be given as dramatized story or in song story by reader and chorus.

The Garden of Joseph—a Story Cantata for Easter. Single copy, 30c. Per dozen, $3.00.
Leads the congregation to live over the first resurrection day.

ORDER YOUR EASTER MATERIAL NOW

Brethren Publishing House, Elgin, Ill.

STEWARDSHIP
Basic in Christian Life

The New Testament clearly teaches Christian Stewardship. Every Christian who practices New Testament Stewardship has joy coming into his life. You should know what others can tell you about Christian Stewardship.

Christian Stewardship, 25c
By C. C. Hawbaker and J. E. Dotterer
Prepared under the direction of our Men's Stewardship Commission. Thirteen studies that unfold the Stewardship problem so you will understand and approve and practice Stewardship. Paper cover.

The Call to Stewardship, $1.25
By Julius Earl Crawford
Makes tithing basic to all adequate stewardship. A book for pastors, stewardship and finance committees and for every Christian.

Money Talks, $1.25
By Albert F. McGrath
Presents the principles and practices which should govern the Christian as he secures and handles his money.

The Christian Motive and Method in Stewardship, $1.00
By Henry Burton Trimble
A standard training book which treats Stewardship by considering the whole life of the Christian.

The Christian and His Money Problems, $1.50
By Bert Wilson
A book for the individual Christian. Excellent for Finance Committees and those dealing with the Every Member Canvass.

Royal Partnership, $1.00
By M. E. Melvin
Considers Stewardship in terms of a literal financial partnership with Christ. The business man will prize this book.

The Stewardship of Life, $1.00
By Julius Earl Crawford
A thorough discussion of Christian Stewardship in all its phases and relationships from the viewpoint of religious education.

Jesus' Teaching on the Use of Money, $1.00
By Ina C. Brown
A study of the attitude of Jesus toward money as revealed in his life, in his teaching and in the assumptions on which he acted.

Life As a Stewardship, 25c
By Guy L. Morrill
Five lessons for study groups. For best results Bibles should be in hands of each member. Paper cover.

If you are alive to the question of STEWARDSHIP, here is the material that will cheer you. If you are asleep and STEWARDSHIP does not trouble you, these books will wake you up and set you in the right direction.

Brethren Publishing House, Elgin, Illinois

THE EPISTLES OF PAUL

Study these masterpieces of Biblical literature, systematically, prayerfully, intensively.

You will be richly rewarded.

For information concerning our method of home-instruction address

Correspondence-Study Dept.—M-4

BETHANY BIBLE SCHOOL

3435 Van Buren St. Chicago, Ill.

A Christian paper for the entire family.

THE GOSPEL MESSENGER and Missionary Visitor

now combined into a 32-page illustrated weekly. Readers like the page size, the better paper, the shorter articles, the pictures, and they say so in their letters

Price, $2.00 for 52 weeks—and you get the 1931 Yearbook free.

Take Your Choice of These—

No. 1. Messenger and "Some Brethren Pathfinders," by J. H. Moore, $2.50.

No. 2. Messenger and "Life of D. L. Miller," by Bess Bates, $2.35.

No. 3. Messenger and "Some Who Led," by D. L. Miller and Galen B. Royer, $2.35.

No. 4. Messenger for three years, $5.00.

No. 5. Messenger for three years and the three Premium books mentioned above, $6.20.

SEE AGENT OR SEND DIRECT

Brethren Publishing House, Elgin, Ill.

Enclosed find $.....for GOSPEL MESSENGER for 1 year (3 years) and for Premium No. .....

Name .....

Street or Route .....Postoffice .....

[ ] Renewal [ ] New State.....

THE CONQUEST OF PEACE

By Harry A. Brandt
Assistant Editor
Gospel Messenger

A discussion of the desirability of peace and how peace among the nations may be secured and made permanent. Advocates inculcating the principles of and a love for peace, and establishing a world capital where all international matters may be adjusted by reason rather than by force. **Price, $1.25.**

ELGIN PRESS, ELGIN, ILL.

CUT HERE

Achievement Offering Blank for Sending Money

Note.—The treasurer of the General Mission Board is also the treasurer for Conference Budget funds.

General Mission Board of the Church of the Brethren, Elgin, Illinois,

Dear Brethren: Please apply the amount enclosed to the following fund or funds indicated:

Conference Budget for Missions and Church Promotion $.....

General Mission Board

World Wide Missions .....$.....

Foreign Missions .....$.....

India Mission .....$.....

India Share Plan .....$.....

China Mission .....$.....

China Share Plan .....$.....

Africa Mission .....$.....

Africa Share Plan .....$.....

Support of Missionary

Name .....$.....

Home Missions .....$.....

Home Mission Share Plan ...$.....

B. Y. P. D. Project .....$.....

Junior League Project .....$.....

Intermediate Project .....$.....

Women's Work Project .....$.....

Board of Religious Education $.....

General Ministerial Board ....$.....

General Education Board ....$.....

Bethany Bible School .....$.....

American Bible Society ....$.....

Please do not write in this space

Which amount is from .....Individual

..... Class

..... Sunday-school

Congregation .....District .....

Name of sender .....

Street Address or R. F. D. .....

Postoffice .....State .....

Date	Amount Enclosed
.....19....	$ .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., February 21, 1931 | No. 8



JUNG YU LAN

"A born teacher, a capable mother, a loving wife, a devoted Christian." *See page 13, The Cover.*

TWELVE DEPARTMENTS, INCLUDING: Editorial—General Forum—Missions—Pastor and People—Home and Family—Kingdom Gleanings—Correspondence—Announcements—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Who Bids Us Give?

When men are on part time work, widows' meal near the bottom of the barrel, farm owners hold their property by only a small margin, WHO BIDS US GIVE?



It is he who gave more, even his life. We do not understand all about giving. We know Christ gave to the utmost. He asks us to give. We see the fruits of giving. We see nobleness coming from sacrifice. It is something divine, beyond the understanding of men.

February ends another church year. The sum of $111,385 is needed in February to pay the missionary and church service program.

Congregations are stirred! Men and women are asking: "What must I do?"

A good western brother sends another $500 check. It is his eighth one of this sum.

A Pennsylvania pastor writes: "We are going to give an Achievement Offering. We pray the church goes over the top."

A brother and sister in Indiana send $100.

A Southern Illinois sister, learning of the need, sends $50.

An Eastern Pennsylvania woman sends $100 and says she has decided to send this sum annually for missions and will continue to do her share in the local church work.

The students at Manchester have just sent $390 toward their missionary project.

What will you do, not out of your abundance, but out of what you have? Likely you can think of many less able who are giving with a splendid spirit.

GENERAL MISSION BOARD
22 SOUTH STATE ST.
ELGIN, ILL.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., February 21, 1931 No. 8

EDITORIAL

Is It Worth the Risk?

WOULD you like a little more money? Have you counted the cost? Are you sure you could escape that sense of "deadly security and dullness" which naturally follows the possession of money enough? That want of the feeling of adventure, of trust, of leaning upon a living God?

Then there is the caste peril, the threat to brotherhood. How are you going to keep alive the bond of fraternal affection between yourself and the brother who has less than you have, if you get still more? Can you succeed where so many before you have failed?

Better weigh carefully the possible gains against the highly probable loss. E. F.

Our Reading Habits

WHO is the gentle reader, and what does he read? A few figures released by the Chicago public library covering the first eleven months of 1930 suggest some interesting answers to these questions. The figures referred to are as follows: juvenile books circulated during the period, 4,725,583; books of fiction, 4,608,813; nonfiction, 2,368,413.

Glancing at these figures one is struck at once by the importance of the juvenile reader. Juvenile books head the list as a class and constitute two-fifths of the total circulation. Thus it would appear that two out of every five readers of the books circulated by the Chicago public library are children, and that books written for children head the list in circulation.

But any parent who follows what his children are reading, knows also that by the time a child is twelve years old his interests extend far beyond those volumes definitely classed as juvenile. His reading includes both fiction and nonfiction of a character that would astonish the unsuspecting adult. Indeed, many a twelve-year-old is an adult so far as his reading interests are concerned.

Thus the real point that we are coming to is not simply that juveniles top the list of books read, but that when the average child's reading habits are allowed for, it may easily be that at least half of all readers are the youngsters commonly classed as children!

Thus the writer who would popularize his message, must remember that half of his potential readers are children. And to miss these is to ignore the most impressionable people he can touch. Behold what an opportunity and a responsibility faces the writer who elects to produce his wares in line with our reading habits. H. A. B.

Testifying and Seeing

THE first qualification of a good witness is that he shall have seen the things which he is proposing to describe. His knowledge should be direct, first hand. It was required of the man to be appointed apostle in the place of the faithless Judas that he should be "of the men therefore that have companied with us all the time that the Lord Jesus went in and went out among us."

It is certainly significant that Paul in defending his apostleship before the Galatians regarded himself as having fulfilled that condition in spirit, though he had not in letter. He had seen the risen Christ. It had "pleased God to reveal his Son *in*" him and he stoutly maintained that he was a true, properly credentialed, apostle of Jesus. Who of us would dare to dispute his claim? Who would not be proud to be as worthy a witness to Christ as he was?

"Ye shall be my witnesses," Jesus said, and that "ye" includes you and me as surely as it included Paul who was not then present, if we too, as surely as he, have seen Christ. To assume to testify for him if we have not seen him, is to be guilty of fraud, and to mislead others with our testimony. We can not give a true word.

The test is in the testimony. Is it saturated with the

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Christ Spirit? It can not be unless we are, for that testimony is what we are far more than what we say. Does it enable others to see the Christ that we profess to have seen, the Christ as he really was and is, the Christ who is the very image of the substance of God?

To testify truly you must first see truly. E. F.

What About Overhead in Religion?

Years of decline in world service funds has led the Methodist World Service Agencies to make a study of probable causes. But since the Methodists are not alone in this situation, it will be of general interest to learn why it is so hard to raise the money needed for the general work of a denomination.

In the case of the Methodist Church, it was discovered that recent years have been characterized by an unprecedented building campaign on the part of local churches. To put it concretely, " The indebtedness carried by local churches has increased 260 per cent during the period of decline in world service giving." Thus it appears that as local needs are immediate and pressing, the tendency has been to spend for these at the expense of the general program of the denomination.

The situation is one which raises a number of problems, and one of these is the question of overhead expense in religion. Are we building such elaborate church plants that we will shortly find ourselves burdened with an excessive overhead?

Some years ago a certain American college was given a one-hundred-thousand-dollar music hall. This looked to be a clear gain until it was discovered that the income from another hundred thousand dollars was needed to meet the additional expense involved in the use of the hall! That is, better buildings involve more upkeep, and may easily become a white elephant so far as mounting expenses are concerned.

Of course, it is impossible to lay down any hard and fast rule concerning congregational expenses. But the writer is clear in his own mind that the time is here when more thought should be given to the question of overhead expenses. It is unwise to build to the limit without thought as to whether or not a congregation is in shape to carry a larger overhead. If it is not, some equally important work is bound to suffer.

It was not so long ago that foreign mission boards discovered it was possible to overbuild in the case of certain projects. It is now generally understood that native churches must be kept within the economic possibilities of the people they serve. In the long run the same rule applies even in America. What about overhead in religion? Well, the churches will be much better off spiritually if they are so managed that overhead does not become a more pressing problem. H. A. B.

The Purpose of Religious Education

With the increasing emphasis which the Christian world is placing upon religious education, we may well define its purpose. What is the goal of our efforts? What type of religious education should we have to realize this goal? Answers to these questions should be in the minds of all Christian leaders.

When we speak of religious education, we mean Christian religious education. There can be religious education which is not Christian. We use the term religious education because it is the internationally used term in our Sunday-school world. To get the real meaning, the word " Christian " should be inserted before religious education.

The purpose of religious education is to develop Christlike character. In other words, it is to make persons like Jesus. Jesus is our supreme moral and spiritual Example. He is our Ideal for life. Isn't it a worthy goal to develop persons according to his example? There are other goals which we shall probably speak of later, but this is the supreme one.

Sunday-school teachers and leaders in the field of religious education, your task is a challenging one. You are to interpret Jesus to childhood and youth so that his teachings will become living ideals which are built into life and conduct. It's so easy to assent to an ab-

In This Number

Editorial—
Is It Worth the Risk? (E. F.), ... 3
Our Reading Habits (H. A. B.), ... 3
Testifying and Seeing (E. F.), ... 3
What About Overhead in Religion? (H. A. B.), ... 4
The Purpose of Religious Education (R. D. B.), ... 4
The School Church (E. F.), ... 5
Kingdom Gleanings, ... 16

General Forum—
Appeal (Poem). By Joseph Van Dyke, ... 6
The Lord's Prayer.—No. 1. By H. C. Early, ... 6
Who Is Your Hero—and Why? By E. Bennett Owen, ... 7
The Roamer Looks at Shadows. By Joseph Van Dyke, ... 8
To the Women of the Brethren Church. By Mrs. H. L. Hartsough, ... 9
Music and the Order of Worship. By P. L. Huffaker, ... 9
Where " What Yo' Is " Counts. By Desmond Bittinger, ... 20
Conference Budget Financial Statement (C. M. C.), ... 20

Pastor and People—
The Gist of the Sermon. By D. W. Kurtz, ... 10
The " Parson " Elucidates. By Chester E. Shuler, ... 10
Prohibition Facts, ... 10

Home and Family—
Women's Work (Poem). By Mildred Allen Jeffery, ... 11
The Dullest Time of the Year. By Ada Sell, ... 11
Happy Though Civilized.—No. 8. By H. A. Brandt, ... 18
Around the Table, ... 22

Missions—
Some Mission Notes, ... 12
Mission and Church Service Responsibility. By J. E. Keller, ... 12
The Cover—Jung Yu Lan. By Anna Crumpacker, ... 13
An Indian Christian Bears His Brother's Burden. By Kathryn Garner, ... 13
A Day With a Missionary Doctor. By Dr. Russell Robertson, ... 13
The Prodigal Father. By Mary Schaeffer, ... 14
The Excellent Work of Lady Missionaries. By J. M. Blough, ... 14

stract truth if you don't have to put it to work. Jesus meant for his teachings to influence life. The center of our interest is the pupil. We must teach God's Word in such a way as to lead growing persons to experience Jesus as Savior and to a life commitment to his cause. Our teaching should be done with this goal in mind. If we do our best as teachers to reach this goal, I believe boys and girls will unite with the church at the normal age and be Christian not only in name but in character.

Teachers, let us become more like the Great Teacher!

R. D. B.

The School Church

No, we did not get that backward. We do not mean the church school. That is an important subject too. But this is about the school church.

That was the kind of a church Jesus had in mind when he gave the Great Commission. Sometimes he thought of it as a sanitarium, an institution in which the spiritually diseased may be restored to sound health. On that ground he justified his special friendliness toward sinners. The whole (well) do not need a physician, he said, only the sick. It was such he came to cure. Sometimes he had something very like the restful fellowship of a home in his thought of church life, as, for instance, when he said his Father and himself would come to his disciples and make their abode with them. Just as the homesick exile (Psa. 137) was thinking of his far-away beloved Jerusalem when he had to hang his harp on the willows and could not play or sing.

Paul conceived of the church as a great building in which the several parts, the individual members, fitly framed together, would grow into a holy temple in the Lord. It was also a body with Christ as the head and some of the members not very well pleased to be just hands or feet while others had the more conspicuous position of the tongue. Again it was an army of soldiers fighting with weapons not carnal against imaginations and high things and bringing human thoughts into captivity to the obedience of Christ. Once more it was an athletic field or gymnasium in which runners run with patience the race set before them or boxers box not as beating the air but as buffeting their own bodies.

The church is so all-comprehending in its bearing on life that no human language is adequate to explain it. That is the meaning of this superabundance of metaphor. Every possible device is laid hold of to enrich our understanding, to the end that we may appreciate the church the better, and may work more wisely and effectively for its mightier influence in the world.

Whatever else the church is, it is also a school. The Great Commission is dominated by this conception. To gather pupils and then to educate them—that is what it enjoins. The method of securing them, the possible constituency, the process of matriculation, the character and scope of the curriculum, the aim of the school, the ground on which so gigantic an educational program rests—all this is here.

The constituency available for this great school is "all the nations," that is to say, all the people of the world. The phrase is Matthew's equivalent for Mark's "all the world," and "whole creation" or, as the older version has it, "every creature." Intellectual assent to this is easy enough, but a clear grasp of its far-reaching implications is another matter. It means that every man, woman and child on the face of the earth is entitled to the best this school can do for them and that it is the solemn duty of the church to see that they get the chance. It means that the problems of segregation so-called which arise in the education of pupils of different races and colors and cultures must be faced and solved, and solved in the spirit of the brotherhood for which the school stands. All must have equal opportunity.

And it means much more. Since the pupils are of such varying capacities and previous experience, and since new ones are coming into the school all the time, we should find and should expect to find pupils in all grades and stages from kindergartners to seniors. We must have infinite patience with the "little ones" lest we cause one of them to stumble. And we should be more ashamed than we are, some of us older ones, that by the time we ought to be teachers we must still be treated as infants. But that is the way it goes in a great school like this.

Pupils are secured by going after them. Go, make disciples, Jesus said. They do not come of themselves. They are not born that way. We must make them. To do this is the "great first work of the church." Missions, evangelism, is first of all making disciples, pupils. We can not teach them, can not educate them, until we have them. We must get them.

Why should we? Why should we care? There is the command of our Lord given in the most solemn manner. It is his last word to his followers and it is introduced by a "therefore" which has behind it the whole weight of his divine sonship. It was his right to command this. But for those who have shared in the blessings of this great church school there is a higher compulsion than that of command. There is a "love that will not let me go," but there is also one that will not let me stay. We go because we can not keep from it.

We called it church school, after all. And it is that, as well as school church. It is *the* church school. And there is too much to tell about it to stop here. E. F.

GENERAL FORUM

Appeal

BY JOSEPH VAN DYKE

I speak for millions who are hungry,
Of tens of thousands without bed;
I speak for hundreds all but naked,
Diseased and nearly dead.

You will not listen, you well dressed and chic,
You warm and fat,
You may be one with them some day,
Have you considered that?

God, give some justice. Let the man who eats
Know the long hunger these must know;
Make them feel nakedness and want and pain,
Horror and woe.

Let them know all the world's keen hurt.
Oh, make them see
How criminal indifference makes Christ
Resuffer Calvary.

Beaverton, Mich.

The Lord's Prayer

BY H. C. EARLY

1. Its Purpose and Right Use

THE purpose of the prayer must be understood in the light of the contexts in which it is found, and its right use must be determined in the light of its purpose. Let us consider these two points in the prayer.

The prayer is recorded bodily, as we know it, in Matt. 6:9-13, and a part of it in Luke 11:2-4. However, the part must represent the whole. Mark and John do not record it.

In Matthew the prayer forms a part of the third general division of the Sermon on the Mount. This division covers the first eighteen verses of the chapter. It is given to the discussion of motive.

In the first verse Jesus states the subject, saying: "Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward of your Father who is in heaven" (R. V.).

The discussion is under three heads—doing alms, fasting, and prayer—all in the nature of illustrations.

The hypocrites sounded trumpets to attract attention when they did alms, to have glory of men. These hypocrites loved to stand in the synagogues and corners of the streets and pray that they might be seen and heard of men. These same hypocrites put on sad countenances and disfigured their faces that they might appear unto men to fast. Verily, they received their reward—the glory of men.

Jesus condemns not the doing of alms, nor prayer, nor fasting; but he does condemn the motive of these hypocrites, and shows how the blessing of acts, righteous in themselves, is forfeited by wrong motive. In other words, Jesus shows how an act whose qualities are inherently good and right becomes a sin to him who engages in it from wrong motive.

When we, therefore, do alms or pray or fast, or any other thing in the name of religion, the motive must be pure and the purpose honest. Or for that matter, honesty of motive and purpose is first in everything. This is what Jesus means to teach here. The Lord's Prayer is used in this connection primarily for this purpose.

In Luke the scene is different and the purpose is different. Jesus was praying in a certain place and when he ceased one of the disciples said unto him: "Lord, teach us to pray, even as John also taught his disciples."

As the disciples looked upon this wonderful scene and beheld Jesus as he labored and agonized in prayer, doubtless the impulse to pray moved their hearts. But they felt they needed instruction, and one spoke for the group. He said: "Teach us to pray, even as John taught his disciples." He did not say: "Teach us *how* to pray or *what* to pray for." Either of these petitions would have been too small. They wanted *to be taught to pray*. That means, as I understand it, that these men wanted to be taught the whole subject of prayer, including both its manner and matter—the *how* and the *what*—and the supreme place that prayer holds and must hold in Christian experience, no doubt. The Lord's Prayer is the answer.

In order to meet fully the desire of these earnest souls and the anxious hearts of succeeding ages, to know the way of prayer, Jesus gave a model, a complete model, which embraces by statement and implication the whole body of Christian prayer and covers the entire field of Christian impulse and aspiration. It gives the form of prayer; it gives the matter of prayer; and an understanding of its content inspires the desire to pray and guides it into right fields.

The purpose of the Lord's Prayer, therefore, is twofold. First, it is used to teach right motive; and second, it teaches men to pray.

Now then, what is the right use of the Lord's Prayer? Obviously, it is to the end of the fulfillment of its purpose. At the bottom of every act honest purpose is required—honesty first, last and all the time. While it is used specifically to teach honest motive in prayer, the principle involved is general. It requires honest motive in every act, in everything. The prayer is a constant reminder of honesty and sincerity in worship against pretense and display. Let it be used to drive home these important truths.

As a model of prayer to teach men to pray, the Lord's Prayer becomes first of all the subject of the most diligent and prayerful study. It is so wonderful—wonderful in statement and implication, wonderful in com-

prehension and scope, wonderful in brevity and point, wonderful in simplicity and depth—so beautiful. It is the marvel of literature. It is a masterpiece. The utmost effort should be made to think it through and comprehend its meaning.

The Lord's Prayer may be used with great profit, probably with the greatest profit, and in complete harmony with its purpose, in several ways. If it is prayed word for word, let it be done slowly, reverently, with much deliberation, and with the utmost reach of the mind to understand what each part means and the field it covers. Again, if it is prayed word for word, after each part and petition an effort may be made to pray through and cover the field of each. This is profitable in every way. Or the better plan, as I think, is to use the Lord's Prayer as an outline of prayer, for that is what it is. This, it seems to me, was the supreme thought of the Master. He meant to outline the field and matter of prayer and to urge us to launch forth. The field is big and rich and alluring. Let the famishing spirits of men seeking God, enter in and feast their souls.

The Lord's Prayer is not a supplement or complement to a general prayer already offered. It is the prayer, the main prayer, the whole prayer. This must be seen. It was not in the mind of Jesus that the prayer he gave to teach men to pray should be used as a supplement. In his mind it has first place and the whole place in statement and implication. And so let us honor the Lord's Prayer.

Dayton, Va.

Who Is Your Hero—and Why?

BY E. BENNETT OWEN

Some folks still believe

THAT Abe Lincoln once pulled a pig out of a mudhole.

That George Washington once chopped down his father's favorite cherry tree, and ran his mother's favorite colt to death—and 'fessed up to both, claiming that he couldn't tell a lie.

That William McKinley was a great and kindly soul who led his country into a war with Spain in order to free suffering Cubans from oppression.

That Woodrow Wilson actually "kept us out of war," and would have continued to do so if cruel, barbarous Germany hadn't sunk the Lusitania.

That Calvin Coolidge was a great political leader who maintained prosperity for us—by the grace of God and the Republican Party.

That Charles Lindbergh is a model young man, admirable in every respect, worthy of any boy's imitation.

While others realize

That Lincoln told "off-color" jokes, that even the "seven cents story" is probably a myth, that he sometimes resorted to vote-trading deals that we would today consider rank dishonesty, and that slavery stood a good chance of fading out in the next twenty years due to its unprofitableness.

That Washington was a "winebibber," a dancer, a speculator, and a slaveholder.

That McKinley was a weak, mediocre politician who couldn't say no to a noisy Congress and an excited and lie-fed population when they clamored for war.

That if Wilson had had his way we would likely have gone into the war a year before we did.

That Coolidge was one of the luckiest, though one of the weakest, "leaders" who ever occupied the White House.

That Lindbergh has an abominable temper, and that he smoked a cigarette at a banquet one night so folks wouldn't think he was too ideal.

Yet many folks in each group would admit, if asked, that each of these men is somewhat of a hero to them. One guess would be that people of the first group have little information on which to base their judgment, outside of a few well-known anecdotes that may or may not be true, and are relatively unimportant either way.

It is difficult to be a hero in one's own home, or even in his local neighborhood. "A prophet is not without honor save in his own country." Woodrow Wilson was and is regarded with much more admiration in Europe than here. We praise Ramsay MacDonald more than many of the British do. They expect too much of him, just as we do of President Hoover. Even Jesus couldn't hold a crowd in Nazareth, his home town. I've often wondered why this is. Is it because little faults and undesirable habits look so big to the neighbors that they forget to look for the more desirable traits that are more conspicuous to "outsiders," who see a person only on exhibition, so to speak? Or do we try to generalize too much before the evidence is all in?

True greatness is not to be encompassed in one anecdote. Likewise it is not to be destroyed by the disclosure of one or two or a dozen faults or weaknesses. Most of us are probably willing to admit Lincoln's greatness, at least as far as good intentions go, though we may wish he could have found another method to accomplish his purposes. Wilson put up a fight which hastened his death in order to bring to pass a dream that is even yet only in the experimental stage. Even Coolidge had the saving grace of knowing the value of silence. (If only he had maintained the habit!)

Who are your heroes? Are you willing to bring them out into the open for inspection? Are they truly great enough to stand the cold, cruel, cruel light of modern biographical research? Or do you believe that there is danger of corrupting the morals of our youth

by "shattering their ideals"—by letting them learn the truth, even about their heroes? If a hero is really worthy of your respect, won't he, like a personal friend, be all the more admirable upon better acquaintance?

Oxford, Ohio.

The Roamer Looks at Shadows

Once upon a time, not so very long ago, I was a barefoot boy driving the cows to pasture. The grass would be wet with dew those summer mornings and the sociable robins would talk to me and the stolid cows. The sun, round and yellow, and just over the edge of the horizon, would make long grotesque caricatures of our caravan, shadows that stretched clear across the road and touched the trunks of the maples. I can see them now, the real cows in a long line solemnly marching, and the moving row of phantoms on the roadbed—fantastic cattle of shadow drawn out in silhouette. At night the scene would be reënacted, this time with the shadows falling eastward from cows with dripping udders and patient unmoved faces.

Any country boy has watched shadows on water. When the sun strikes the surface of a quiet stream it turns to quicksilver and makes a mirror for the trees and clouds and maybe a lost fairy. But where the shadows lie you can look far into the world of minnows and crabs and green stones. If you have an imaginative mind and don't mind lying on your stomach you can live for hours in an enchanted land that lies beneath the casual shadow.

Have you never been frightened by the monstrous image of a bird floating on the ground, and looked up swiftly expecting to see nothing less than the legendary roc? And have you seen the spiraling shadow of a tower of smoke pouring from the stumpy smokestack of a freight locomotive? Or the shadow of a mountain? Some of the most curious and beautiful shadows can be seen only at night by moonlight. Night shadows can be sharp and inky, and without any effort at all can turn into all sorts of wild beasts crouching in wait for one. Or they can be delicate as a filigree, or like a piece of carved ebony. And is there anyone who does not know and love the dancing shadows that surround a flaring campfire?

It is winter shadows that I like the best of all. The cold white sunshine of January falling through the wood's trees throw lovely blue shadows on the snow. So many people think of winter as a barren colorless season. Have they never watched a mid-winter sunset or found the shadows of birches on crusted snow? Not sky blue or water blue or any other blue under heaven is the color of birch shadows in winter. You must see them yourself if you are to understand.

There is room for the shadows in life. They give depth and perspective and a sense of reality. How theatrical and make-believe a painting in full light would be that had no shades, no contrasts, no subdued parts to draw the eye to the bright spots! Shadows are an integral part of human living and must be accepted as such.

But how foolish and tragic when shadows assume the solidity of the real. Suppose I had tried to turn my shadow cows from the tempting shadow grass, or shot into the drifting shadow of a foraging hawk? And yet we act as absurdly as that, day after day, tilting at wind-mills—and wound our hearts in doing it.

For shadows are, after all, only shadows. They may be terrible or beautiful but always they spring from something else, and they live a brief borrowed life, the space of time we give our attention to them. They are neither good nor bad. We speak of the shadow of death as though it were a thing to retreat from and defy. But neither death nor its shadow is ugly and fearful to those who love life.

There were other shadows in my early days, as there were in yours, that were not beautiful but stark and horrible. It is so with every boy, and I doubt not with the girl as well. Fears rise before his eyes like massive shapes that will shortly topple and crush him. The slightest reality can become, in the early morning light of boyhood, a misshapen intangible something with sinister powers over him. His sun has not yet risen high enough in the sky to give the shadows their true proportions. He falls in terror before his shadow fears and wishes he could die. Let a boy tell you once how he has sat beside a thinly frozen river and nearly walked out on it to end the fear that is haunting him night and day. You will not forget it soon. And you'll never again talk about the happy carefree days of childhood when there is nothing to worry about. Shadows are terrible things to a child.

Every boy should have a real pal. His mother while he is small and later his father, and a number of friends older than himself from whom he can learn how unsubstantial and unreal most of his terrors are. Some one should be near enough to him to say: "That's nothing to worry about, son. Forget it and in a little while it'll be gone. Go out and play a hard game of ball and things will be different." And then go out and play *with* him.

I wouldn't want to live in a world without shadows. I love them. And I'd not like to live a life that had none of them either. It is good for us to live in the shadows sometimes, once we know how to escape their tyranny. Some wise man, who must have known about them intimately, said: "Turn your face to the sun and the shadows will fall behind you." That, I am sure, is the whole secret.

THE ROAMER.

To the Women of the Brethren Church

BY MRS. H. L. HARTSOUGH

Vice President of the Council of Women's Work, Church of the Brethren

Many of our readers remember the delightful greeting from the Brethren women given at the Hershey Conference in the person of Mrs. W. D. Shaver of Philadelphia, first vice president of the Brethren National Women's Organization. A response was made by Mrs. H. L. Hartsough, associate president of our National Aid, at the Brethren National Conference at Winona Lake last August. Mrs. Hartsough's message follows:

Madam President and Sisters of the Brethren Church:

THIS is one of the very happy hours of my life. I consider it a very rare privilege to bring to you, the light bearers of our sister church, the greetings and the good wishes and the love of the women of our own church. I assure you that these are not empty formal words, for I have been charged by our group with the pleasant responsibility of trying to convey to you the deep bond of sisterly feeling our ladies feel toward you. We can account for the warmth of feeling toward you and your work partly because of the common cause in which we are so deeply interested since we are handmaids of the same loving Father and unitedly we have heard his call to service. Our aspirations, our sacrifices, our joys, our sorrows and the great passion that drives us on *are one.*

But there is something still deeper that draws us together—we are sisters of the same great church, our fathers in the faith are the same people and we, the women of the Church of the Brethren, earnestly long for the day when we shall be one in form as we are now in spirit. These are the secret heart throbs of our ladies that I so much desire to bring to you.

In our Annual Conference at Hershey, Pa., last June, our hearts were warmed by the kind words of greeting spoken to us by Mrs. W. D. Shaver of Philadelphia.

In this material age there is so much of coldness and formalism and competition that it is well that we should keep the fires of our mutual affection burning by such exchange of greetings. So we are meeting on a common platform of Christian service. The Divine Creator entrusted into the hands of our sex a wonderful responsibility. He did not endow us with masculine strength, but rather charged us with the keeping of the ideals of the race alive. Love and sympathy and purity and the finer graces of the soul are the materials with which we work. If we as women fail in our responsibility the very spirit of religion will perish.

We are living in a very materialistic age. Selfishness and greed and indifference are in evidence all about us and are poisoning the air breathed by our children and are setting the standard for youth. Will we be able as the women of the church to keep alive in an age like this Christ's principles of self-sacrificing service, his love and sympathy for the needy, the giving of himself for all men? You are assembled in a great missionary endeavor. We want to join hands with you and wish you well in your unselfish service. It is only as you give yourselves to the point of personal sacrifice that you will be able to keep alive in yourself and in your children the great trust that has been given into your hands.

I congratulate you and pray God's richest blessing upon you and trust that he will raise up in your own group heroic, self-sacrificing souls who will inspire the world to more beautiful living.

In turn the women of our church greatly desire your prayers and good wishes in the work that we are undertaking.

This year for the first we have succeeded in consolidating all of our women's work under one national organization, known as The Women's Work of the Church of the Brethren. This work includes our Aid Society, Mothers and Daughters' Organization, Missionary Society, Bible Study and Children's Division. This united women's organization, in spite of the financial depression that stares us in the face, has undertaken the largest project we have ever assumed. During the past fifteen years the women of our church have been doing some very commendable work. Besides the ever ready support they have been to local church work they have built since 1915 a Mary Quinter Memorial Hospital in India—$13,000—three years; a Girls' Boarding School in India and a hospital in Ping Ting, China—$25,000—three years; Greene County, Virginia, Farm and Industrial School—$35,000—three years; Ruth Royer Culp Memorial Hospital in Africa—$12,-

(Continued on Page 20)

Music and the Order of Worship

The PRELUDE played softly on piano or organ prepares the worshipful soil; it calls the people to worship.

The PRAYERS soothe and strengthen the heart with that strength which only a loving Father can give.

The HYMNS banish the discords of life and wing the soul with new Christian courage.

The ANTHEM by a trained chorus or quartet visions in miniature the heavenly choir singing 'round the throne.

The SCRIPTURES search the soul and thrill it with a guiding light. "Thy word is a lamp unto my pathway."

The SERMON brings "wider vision, larger hope, and braver purpose." It brings the inspiration to "press on toward the mark of the high calling."

The WORSHIP throughout the whole service quickens the entire being of the worshiper to the realization of God's presence.

The POSTLUDE, a hymn played softly, places a profound benediction upon the people assembled.

CHURCH MUSIC COMMISSION,
P. L. Huffaker.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

Religion in the Monasteries

THIS is another chapter in church history. The church was constantly developing new forms of life and worship. When the church became rich and corrupt, devout spirits found themselves out of harmony with the worldliness in the church, and its surroundings, and they fled from the world into caves, desert places, monasteries, and convents. There were many kinds of monks. The hermits and anchorites lived in solitude, usually in the desert; the recluses lived in walled cells alone, and the Stylites on pillars; the Dendrites lived on the branches of trees; the Cenobites lived in communities apart from the world. The last form was the most common, and represents the life of the monastery.

The customary vows of the monastery were *poverty, chastity, humility,* and *obedience.* The rich who entered the monastery gave all they had to the institution, and took the vows of perpetual poverty. Chastity was considered one of the best proofs of the unworldly life. Humility was shown in the simple life that was lived in food, clothing, work, and demeanor. Obedience was absolute, to the prior, or abbot, or ruler of the monastery, who had autocratic power.

Some further characteristics were common. Austerities, or asceticism, were common in the monasteries and recluses. The belief that physical suffering, and pain, and privations would ennoble the spirit of man has been common in all ages and religions. Much of sin is connected with the material things of the world, hence the idea was developed that matter as such is evil. If the body, which is material, is evil, then it should be weakened, and destroyed as nearly as possible for the sake of the spirit. The monks, who wore coarse garments on their bodies, and slept on thistles and spikes, and maltreated their flesh so as to purify the spirit, were ascetics. Nearly all the great religions of the world have had asceticism. This is a mistaken view of the sacredness of our bodies which are for the temple of the Spirit. Matter, as such, is not evil, for "the earth is the Lord's, and the fulness thereof." The evil is not in the material, it is in the use we make of it, and the attitude we take toward it.

The monks in the monasteries fostered education, and art, and for a thousand years they were the principal copyists for the sacred Scriptures, and the treasures of literature. They worked each day to provide the necessities of their simple lives. Much time was spent in prayer, and in most places, every moment of the day and night, some one was offering prayers to God. Quietness was another characteristic, and the art of meditation. With all their weakness, yet the monasteries produced many of the greatest men of the Middle Ages. Philosophers, popes, missionaries, artists, poets, and writers came from these monasteries. Also the other extreme is true. The vows of the monks, and the extreme austerities, were too much for ordinary human nature, and the examples of libertinism and extreme worldliness are only too common.

Is the true religion of Christ lived in isolation from the world, to save one's own soul? or is it to lose one's life in service to save the world for Christ? This is the important question. It must be answered in the light of the example of Jesus.

Long Beach, Calif.

The "Parson" Elucidates

BY CHESTER E. SHULER

A SMART young chap once asked an old colored preacher why the colored ministers preached so much about hell.

"Well, sah," the parson replied, "Ah don't know jis why dat am, but Ah don be sposen dat de reason am 'cause we cullud fo'ks haint got learnin' 'nuff to splanify de tex' an' extinguish de Bible, like yo' white fo'ks am."

Is there not more truth than humor in this statement?

The Bible has much to say about hell, and the sort of modern learning (?) which causes ministers and others to "splanify" away these important truths, and thus "extinguish" the warning lights of God's Word for human souls. *Are* there words sufficiently expressive to condemn this?

The terrible thing about it is that those souls whose modern learning, so-called, causes them to disbelieve the Bible's warnings about hell's reality are certain to believe in them when, like the rich man of Jesus' narrative, they "die and are buried."

Satan is pleased when folks don't want to hear about hell. It helps him so much.

Harrisburg, Pa.

Prohibition Facts

Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues, and, I believe, all the rest acknowledge it in their hearts.—Lincoln in his Washington's Birthday Address, 1842.

Prohibition Facts are furnished by Prohibition Fact Service and used at the suggestion of The Temperance Commission of The Board of Religious Education.

HOME AND FAMILY

Woman's Work

BY MILDRED ALLEN JEFFERY

When woman's work is ended,
And the last child sung to rest;
When the stockings are all mended,
And the household looks its best;
When the poor are poor no longer,
And the hungry are all fed,
When the frail and weak are stronger,
And the sick ones out of bed—
We'll fall on our knees in thanksgiving,
And lifting our voices in prayer,
Petition the God of the living,
For something to do over there.

Hawthorne, Calif.

The Dullest Time of the Year

BY ADA SELL

JOAN was curled up in the fireside chair, trying to interest herself in a new book. Somehow reading did not give her the usual satisfaction. Temple Bailey's heroines were always wonderful, but no book was adequate to dispel the blues Joan was experiencing on this particular day so soon after the New Year.

Joan's father was writing at his desk, now and then glancing at Joan, amused at her restless movements and gloomy expression. At a particularly impatient turning of a page of Joan's book, the man decided it was time to say something.

"Joan!"

The girl blushed, feeling the reproof in her father's voice, in spite of the kindly look in his eyes.

"Sir?"

"What is wrong, dear?"

When the question was put to her so simply, Joan felt she could scarcely give an answer that would be worth while. But her father persisted, and with tears in her eyes, Joan stumbled over her flimsy reasons for the blues.

"I think these are the dullest days of the year, father!"

The man's thoughts reverted to his own school days, both in high school and in college, when he had felt exactly as Joan was feeling, after the festivities of a holiday season—especially after the extra lights and frivolities of the Christmas season. He, like Joan his daughter (a senior in high school), had failed to sufficiently enthrone the Christ Child in his own heart to feel the radiant presence after the tangible emblems of the Christmastide had been removed. And he also realized that his own idea of Christmas had not included nearly as many associations of tree, lights, tinsel, and many other things, as Joan's had. Therefore he was not surprised to see Joan's fit of depression. He did not choose to tell Joan he had felt the same way in his younger days; he felt he might be able to help her in some other way.

"Why dull, dear?" said he.

"Oh, the pretty trees are all down, some of them are on the back porches, and some on ash piles!" answered Joan.

"And that's why you're blue!"

"Well! The houses were so pretty with the trees full of lights!"

"Any other reasons?"

By that time Joan found expression for a number of her feelings. She might as well tell daddy, for he had a way of finding out in the end; besides, just talking about it was making her feel better.

"In school everyone goes around with a woebegone expression! Almost everyone, anyway!"

"Who doesn't, dear?"

"Miss Taylor is cheerful, but she always is—and Mr. Jordan!"

"All the students are in the blue class? I pity those teachers!"

Joan was sorry to have to admit exceptions, especially in the case of Nelda, who was lame and poor, but always happy.

"Any further reasons, Joan?"

"If you go over town, there's hardly anyone on the avenue! And the stores are practically deserted! And there's nothing good on the radio any more!"

Joan wanted to say that Sunday-school and church seemed flat, and the Christmas candies were almost all gone, but she was ashamed. Before her father had time to answer Joan, the doorbell rang. Joan answered it. In a moment she came to her father's side and in a low voice explained the errand of the young woman at the door.

"She's selling broom-holders, daddy! She has three little children and her husband has no work; shall we buy one?"

Mr. Mierley had written a check to the Bureau of Charities; it was lying before him on the desk. An idea occurred to him.

"Joan, would you like to go home with her and see what help you can give them with this?"

Joan took the ten-dollar bill from her father, as he tore up the check for the same amount; the woman at the door was surely not begging aid under false pretenses.

"I'd love to, daddy!"

It was indeed a new and blessed experience for the girl. There were Bobbie, Mary, and Eddie as sweet children as one could find. Joan had never realized

(Continued on Page 18)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Some Mission Notes

India Mission Study Intensely Interesting

THIS is the testimony from R. D. Dierdorff, pastor of the Kansas City, Kansas, church. They have been studying "India on the March," and "The Star of India," also supplementary material they were able to get from the city library. At the close of their Sunday evening India studies they used the illustrated lecture, "The Growing Church in India," which they secured from the General Mission Board office.

A Spirited Junior Leader

FROM Middle Pennsylvania, Spring Run congregation, comes a letter written by Ollie Gearhart, leader of the junior group at work on the missionary project for 1930. She says the check for $42.50 should have been larger, but on account of the drought and low prices the children did not have as much as formerly, but are all set to start for another year in the hope of raising their contributions to the usual amount. The children's project for 1931 is the support of the elementary schools in India.

THE LAST OPPORTUNITY

to remind you of

The Mission and Church Service Need

for the year closing Feb. 28

To complete the year victoriously the sum of $111,385 is needed during February. A year ago we paid the mission deficit. It will take most earnest giving this year to keep it paid.

Back of this little announcement is the work of 100 missionaries in their ministry to three million human beings to whom Christ is as yet either unknown or only dimly glimpsed.

GENERAL MISSION BOARD,
22 South State St.,
Elgin, Ill.

Progress in West Virginia

FROM West Virginia comes a letter from Earl Wm. Fike, pastor of the Greenland and Petersburg churches. He writes, "I am enclosing offerings which we have lifted at the different places where I preach in my pastoral work.

"We are just beginning at Petersburg. We have a group of sixty including children. They have organized a live Sunday-school with interest growing during the past few months. The people for the most part are poor. We have no churchhouse but have been privileged the use of the court room. The gift of our little group there is $46.20."

In the same letter the Greenland congregation enclosed $40. Bro. Fike states: "You may expect more from this church a little later as we are planning an achievement program."

Mission and Church Service Responsibility

BY J. E. KELLER

THE Church of the Brethren is a democratic church; it is an organization governed by its members. Each local church is privileged to elect representatives both to its District and General Conferences, which delegates in turn elect all general officers and Boards, determine the laws and policies of the church, and pass upon her budget. The acceptance of the principle of majority rule is naturally understood in such an organization.

The general Boards, in order to carry out the purposes and programs for which they were created, bring to Conference such matters as pertain to their work. But all business is subject to approval or rejection by the delegates. This, of course, is true of the general budget as well.

Once a budget is accepted by the delegates, the Boards proceed with their program upon the assumption that the local churches will meet the obligation they have voluntarily taken upon themselves. For the highest good of the kingdom and its promotion through our church this principle of democratic church government should be fully understood and faithfully accepted. Once an obligation is assumed every possible effort should be made to meet it, even though it may involve considerable sacrifice to do so.

This, of course, is not all nor even the most important thing that can be said about the financing of our general church budget. The evangelistic, missionary, religious educational, pastoral and other endeavors of the church should so challenge our zeal for and loyalty to the kingdom, that we could not be happy until we had exhausted our resources for the promotion of this work.

Chicago, Ill.

Achievement Offering Blank for Sending Money on Page 32

The Cover—Jung Yu Lan

BY ANNA CRUMPACKER

On Nov. 29, Sister Jung Yu Lan passed into the great beyond. Her death is a great loss both to the Ping Ting church and the kindergarten. In the early days of our mission work, she entered our girls' school. From the first she was an unusually bright pupil and early gave evidence that she would make a splendid kindergarten teacher. Her parents were Christians, though of another denomination, so from her childhood she had not known many of the superstitious practices found in the homes of most of the pupils.

Even before finishing her grade work she assisted in the teaching of the kindergarten children, who were with their mothers at the women's school. As a teacher in Daily Vacation Bible Schools we have never had her superior. In a day when girls' schools were considered useless, she went into a village to conduct a daily vacation Bible school for a month. The time was soon lengthened to six weeks and then to eight. Then the village elders came to Ping Ting to ask for her for a year and said she taught the children more in a month than other teachers taught in a year.

She had a great deal of initiative, was a splendid executive, a born teacher, a capable mother, a loving wife, a devoted Christian. Even the official class were impressed by her dignity, refinement and ability. Under her direction the kindergarten won the respect of many of the best citizens of the community.

A short time before her death she was anointed. She longed so much to live for her two little boys and the kindergarten children. She lived only twenty-six short years, but accomplished much for the kingdom of God. With sorrowing hearts we laid her tired, worn-out body out on the hillside, but we are truly grateful to our Heavenly Father for her beautiful life.

Ping Ting Chow, Shansi, China.

An Indian Christian Bears His Brother's Burden

BY KATHRYN GARNER

The government asked the mission to come into the Dangs and educate these people. They, as well as we, have been wanting indigenous men to do their work. Up to this time only about a half dozen boys have made good in the forest department. The first of November this year ten more received appointments to this kind of work. Their work will take them away from their homes and into various sections of the Dangs where each one will have to stand alone.

Before the men left they were invited to the bungalow. Tea was served to them, their wives, and children. The head master and missionary gave them instruction and advice in order to help them stand for the right in the problems which they will meet in their new undertaking. One young man who was in this work last year gave some of his experiences.

One incident worthy of notice occurred when a man working under him got fever and was unable to do the work assigned. It seems that the woodcutters are given a certain number of trees to cut down in a given time. On this occasion the man who was to cut the trees as assigned got fever before his work was finished. Davazu, our Christian boy, went to see about this man and found him unable to work. The man said, "I am sick; I can't finish the job today; you will just have to cut my pay." Then Davazu asked, "Where is your ax?" Somewhat surprised, he told where it was. Davazu took off his coat and went to work and cut down the remaining tree. The old woodcutter was quite puzzled and said, "You are a good fellow. I never saw an overseer do such a thing as that before."

Ahwa, India.

A Day With the Missionary Doctor

BY DR. RUSSELL ROBERTSON

The Children Will Also Enjoy This Story

A day with a missionary doctor is filled with a variety of experiences. Usually one sees some new cases in the hospital—maybe an operation—takes a trip to the leper colony, visits the river garden, sees the laborers on the road, teaches a couple of classes in the school, inquires about the babies in the nursery, directs work around the hospital such as making medicines, and manual labor on the compound. Perhaps also one of the missionary children is sick and must be visited.

But this is Saturday, one of the seven busiest days of the week, for this evening the people who are working in the garden, on the compound, on the road, and in the leper colony must be paid. We start out as soon as the six o'clock bell rings. Some one is ringing the hospital bell also for morning prayers. We run down there buttoning our shirt as we go. There are several children in the hospital. Some of them are sick with ulcers and other diseases. Some of them are here with their mothers who are sick. All who can walk or hobble about come to the front veranda for prayers. The nurses and black boy assistants all come too.

Prayers over, we have a bite of breakfast. Now we return to the hospital to see some of the cases with Miss Harper. About the worst case today is a little boy eight years old who was snake bitten yesterday. His name is Kilamba and he is black, for this is at Garkida, in Africa. But a snake bite hurts black boys also. Often it kills them quickly if they do not get medicine at once. The snakes around Garkida are small but their poison is very strong. The snake which bit Kilamba was no larger than a man's thumb and about two feet long. Lucky for Kilamba, his larger brother was bitten last year and we saved his life in the hospital, so they knew just what to do when Kilamba was bitten yesterday evening.

First thing we knew yesterday evening here came a

man running into the hospital with Kilamba on his back. He had been walking in the tall grass about a mile from the hospital when he felt the pain and saw the little snake near his foot. He screamed. His older brother came running and with his knife made a deep cut in the foot just at the place of the snake bite. Now the purpose of that is to let out the blood which contains the snake poison. The next thing the big brother did was to tie a band very tightly around Kilamba's leg above the snake bite. The purpose of that was to prevent the poison blood which remained from going into the rest of the body. If snake poison does not reach the heart and brain it does not often kill a person. You might think that Kilamba's brother had saved him now, but what he did is not always enough, for enough of the poison might still be in the foot to make him very sick. His brother knew this. He called a man who was near by, a neighbor of theirs, for his father was not at home that day. The man placed Kilamba on his back and came running to the hospital. These Bura men can run with large loads on their backs. I happened to be working right in the medicine room when they arrived. I suppose no more than fifteen minutes had passed since the snake bit Kilamba. I injected some medicine near the place of the bite, and this morning the little boy feels pretty well. The poison from the snake did not hurt him, but the band was too tight and this morning his foot and leg are a bit swollen. But in a couple of days that too will be well and he can go home and herd his goats again.

Here among the other people waiting at the hospital is a man who begs the doctor to go to a village about two miles away and see his sick father. On the way let's stop at this house. Here a man lives with three wives and they have several children. Last week one of the boys had a fit and he was brought to the hospital. Now the father wants to give his boy to me. He says: "Take him and let him work for you and be your slave."

Because he has several boys and one of them is going to be sick most of his life, he wants that sick boy to sit at my house and get money. He is a wise man. These Bura people are very clever. I tell the man to send his boy to school, that maybe playing and studying with the other boys will make him better.

Now here is the man we came to see. He has pneumonia. He too, is clever. He at once begins to brag on the Garkida doctor, saying that my fame has spread far in all directions; that everywhere he goes he hears of some one who has been saved by the Garkida doctor; that no place in the world is there a better doctor. Now he wants to make me proud, and feel good so that I will not charge him much for the medicine. You American boys tell your daddy to talk that way to your doctor next time he comes to your house, and your doctor bill will not be so high.

Next, the man says: "I do not want any medicine, I only wanted you to come and see me and put your hands on the pain in my side." Sometimes these people are afraid to drink our medicine, but they think that the presence of the white man will drive away the evil spirit which they think makes sickness. For they do not know the first thing about germs! Even you know that dirt and germs make sickness. Many times if they cut a leg accidentally and it bleeds, they fill the cut with dirt and old rags. Mission doctors and nurses teach them better. It is not their fault. They have never read a book; they have never been to school.

But we must get back to the hospital and see the orphans in the nursery. There are three babies now who have lost their mothers. Guess their names: Aviama, George, and Stephen—and soon there will be many more. We have just sent out word that we can care for babies now. The people will stop giving their babies to another tribe for slaves. Often they neglect them in order that they will die of starvation. They do not kill them like they used to do, but they let them die for want of food. But this trip is getting too long I must leave you now and go to the leper colony.

Garkida, Nigeria, Africa.

The Prodigal Father

BY MARY SCHAEFFER

One hot summer day two years ago, Bro. Tu Shou Jen and the writer were visiting some of the Christians who are scattered over the mountains. On our homeward journey we had a hard climb for two miles up a steep mountain. So we were glad to find a home, new to me, but not to the brother, where we could rest awhile. After we rested and had some water to drink, I told some Bible stories. Among them was the story of the Prodigal Son. After I was through talking the older man, who was thirty-some years of age, said: "That is a beautiful story and shows a parent's love; but how would Jesus want us to treat a prodigal father?"

This is the story he then told: "Twenty-some years ago when we three children were small, the youngest but a few months old, my father left the home and spent his time in gambling and all sorts of riotous living. He went to Taiyuanfu, and in all those years never came back nor sent my mother any money. My mother sewed and washed for others. My sister was given away to be raised by her future mother-in-law. Many times we were hungry and cold, but my mother worked hard and did the best she could until we were big enough to help. Now I have a wife and child, and my

younger brother here is sick. Just a short while before my mother died father came home. She could not forgive him all the anguish he had caused. She never heard such things as you are telling today. After her death father still would not work. He continued to spend his time drinking and gambling, and is still doing it. How would Jesus have me treat him?"

I asked: "How do you treat him?" He answered: "I give him food, clothes and shelter, for after all he is my father and as such it is my duty to care for him; but I do not pay for his drinks nor pay his gambling debts. Everyone knows my attitude on this and if they sell to him or gamble with him it is at their own risk." I told him that I thought he was right and should try to love him and win him to a different life.

The first of September of this year, while at Kao Lao, I noticed an old man among the applicants for baptism who was a stranger to me. He was trying hard to master the words of some songs as well as some Bible verses. When not in meeting he had his book standing on the window sill, and when anyone passed him, he would ask the names of the characters he did not recognize. He seemed so in earnest that I went to Bro. Tu Shou Jen and asked who this old man was. He said: "Do you remember the Kao home on the mountainside where we stopped to rest?" I told him that I did. "This is the prodigal father," said he.

"Tell me about it," I replied.

"You remember that the younger son in the home wasn't strong and could do no hard work? Well, I lent him my catechism and my *Easy Steps to Great Truths,* and by helping him he learned to read quite well. He went to Ching Hsing on business and while gone his father got hold of his books. Instead of destroying them as they expected, he got interested in them and their message. For several years I had been trying to talk to him but it did no good. The Holy Spirit used the message of these books to lead him to Jesus. He is not the product of preaching."

I went to the old man and said: "Do you understand all you are hearing in these meetings, and all that Bro. Crumpacker wants you applicants to get about sin?"

"Yes," he said, "I understand what all are saying, but I am such a big sinner. When I was a child my father and mother could not govern me. When I was married my wife could not hold me. Since I am old my children can not govern me. I can not govern myself, so I must have a higher power to govern me."

I said to him: "If you put your faith in Jesus, he can and will control you and give you peace."

His eyes are getting dim but he is trying hard to improve his reading, and if he is really sincere and true he can lead his sons to Christ; but if he is not faithful he can never lead them. The struggle is on in many hearts to conquer sin, and as Christians we should be faithful in prayer and effort for the ones who need the love of God, who forgives all repentant prodigals whether fathers or sons.

Ping Ting Chow, Shansi, China.

The Excellent Work of Lady Missionaries

BY J. M. BLOUGH

We have just returned from a short trip to Palghar and Vada stations. At Palghar the Alleys are busy with the boys' boarding school and village work. The outlook is hopeful, and the training of indigenous boys will bring abundant fruit in the villages. At Vada is the Marathi Bible School with the Shulls in charge. It is doing good work and the young men are receiving the training which will make them good teachers, and we hope preachers too. Here also live the Ebeys. Bro. Ebey is not so well, yet is busy every day with a constant stream of patients who run into hundreds on certain days. Through this service many people become friends and thus ready to hear the gospel. Sister Ebey, besides helping in the Bible School, does a lot of evangelistic work in the villages among the women.

About ten miles north of Vada and at least five miles off the government road is the village of Pinjarl where the boys' boarding school is located. Sister Anna Brumbaugh lives here alone in what many would call a jungle village and manages this school. Twenty-five boarders and seven day scholars make up the school. It is beautifully situated and promises a fruitful future. It is located here, because on account of prejudice, we had failed to get one started at Vada. It is easier to open such a school in the district than at the county town as we had learned before at Bulsar. Bro. Kaylor's had formed friendships here while engaged in evangelistic work and so were instrumental in starting the school. We were very much pleased with the school and its prospects, and the intensive work which Sister Brumbaugh is putting into it. Though it was after Christmas, yet the children gladly repeated their Christmas program.

The work of Sister Brumbaugh in this isolated place, and alone, brings to our minds afresh the self-sacrificing efforts which noble lady missionaries are putting forth for the kingdom of God throughout the world. In round numbers, women compose two-thirds of the entire missionary force on the foreign field, and of this number more than half are unmarried ladies who, free from family cares and with a devotion and courage that can not be excelled, are making one of the finest chapters in missionary history. In medical and educational institutions as well as in district work they are doing the largest share in the church's obligation to the world. How poor our efforts would be without the active coöperation of the women at the home base; and how greatly increased the work has become on the field because of the thousands of lady missionaries who have devoted their lives to it! We admire them and praise God for them. Especially do we admire their courage and willingness to live and work alone at a place as four of our own ladies are doing at the present time, and others have done in the past. Their job is not easy, but they did not come to the field seeking an easy job. They gladly forego fellowship and companionship for the sake of the kingdom of God. Great will be their reward. God bless them in their lonely hours and reward them richly in their sacrifices.

Bulsar, India.

KINGDOM GLEANINGS

Calendar for Sunday, February 22

Sunday-school Lesson, Jesus Bearing the Good Tidings. —Luke 8:1-15.

Christian Workers' Meeting, "The Kingdom of Heaven Is Within Thee."

B. Y. P. D. Programs:

Young People—What is the Responsibility of the Individual to the Home and Family?

Intermediate Girls—Making the Most of Our Church Services.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Two baptisms in the San Bernardino church, Calif.

Two baptized and one restored in the Hermosa Beach church, Calif.

Two baptized in the Reedley church, Calif., Bro. Leo Miller of Fresno, evangelist.

Four baptized in the Morrellville church, Pa.

Three baptized in the Pleasant Hill church, Ohio.

Two baptisms in the Bethany church, Philadelphia, Pa.

Five baptized in the First Central church, Kansas City, Kans.

Twenty-one baptized and three reclaimed in the First church, Hutchinson, Kans.

Eight baptized in the Defiance church, Ohio, Bro. C. H. Petry of Akron, Ohio, evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Geo. W. Hilton and wife, evangelists, Feb. 12, in the Spokane church, Wash.

Sister Mary L. Cook of North Manchester, Ind., March 22, in the Ross church, Ohio.

Bro. Paul Miller of New Oxford, Pa., Feb. 15, in the Prices churchhouse, Antietam congregation, Pa.

Bro. Walter F. Berkebile, pastor, Feb. 23, in the Rockwood church, Pa.

❖ ❖ ❖ ❖

Personal Mention

"**Eld. J. L. Weddle** died suddenly of heart failure this forenoon just as he was leaving the hospital in Tonasket." Such was the unwelcome news in Bro. J. U. G. Stiverson's brief note sent from Tonasket, Wash., Feb. 9.

Bro. W. H. Miller, now residing in the Brethren Home at Darlow, Kans., writes in a very enthusiastic vein of the music programs which the well-known Byler family has been giving in that section. Their work has been spiritually uplifting as well as entertaining and has been greatly appreciated.

Chairman Winger and Secretary Bonsack of the General Mission Board will be the speakers for the dedication of the new church at Anderson, Ind., March 8. Neighboring churches are invited to attend. Details of the program will be given later, Bro. R. L. Showalter, Chairman of the Building Committee, informs us.

Bro. Perry S. Parker changes his address from Maysville, W. Va., to Burr Oak, Kans. March 1 he will take up the pastorate of the Burr Oak church.

Bro. E. H. Eby and wife will be with the Appanoose church of Southeastern Kansas Feb. 22 to 28. Their address will be Pomona, Kans. They may be reached through the mail at any time by addressing them at Summerfield, Kans.

Home Secretary Zigler says the response of the McPherson constituency to the recent Regional Conference of that section was unusually fine. The attendance was larger than for several years. It wasn't an affair of the ministers only. The interest of the laymen and women was noteworthy. A meeting with District Mission Boards and another of Religious Education Boards led by Secretary Bowman were features of promise. President Schlosser of Elizabethtown also contributed to the general enthusiasm.

The Huntingdon church, Pa., publishes an "Annual Report" which sets forth the church activities and assets in a very attractive manner. In the latest issue the pastor, Bro. Foster B. Statler, says pertinently: "The real accomplishments of any church are in the realm of the spiritual. But spiritual realities are difficult to measure. No yardstick has yet been devised for such computation. But if more of the spirit of love, coöperation, zeal, liberality, sacrifice and genuine devotion to Christ and his manner of life pervades the life of the church, then there are indications of real growth."

Bro. Levi Minnich of Greenville, Ohio, sends us a few clippings from The Ohio Farmer which show the strong stand of that influential farm journal in support of prohibition. Commending the attitude of "the organization representing the teachers of the children of the nation" it quotes from an editorial in the Journal of the National Educational Association: "There is not now and never has been a ghost of a show for repeal. The rising tide of militant dry sentiment has only begun to come in. The eighteenth amendment is . . . a human issue and a moral problem . . . the greatest contribution to child welfare in human history with but two exceptions, the establishment of the Christian church and the development of the common school. Enforcement is now seventy per cent effective and is gaining steadily under the new policy."

❖ ❖ ❖ ❖

Miscellaneous Items

The Gospel Messenger in every home is the aim of some live congregations. What is your congregation's aim? What's to hinder you from following the example set by others? Thus you could provoke others unto good works.

Too many Christians forget that a decrease in missionary contributions means that orphans must be turned loose to shift for themselves, that schools can not carry on, that hospitals must cease being efficient, and that evangelism drops below normal. All of which means that the progress of the church is materially retarded, and all because Christians are not making first things first.

There is a special fund, limited in amount, that provides for sending the Messenger to members too poor to pay for it. We try to use this fund wisely. You will understand, of course, that this does not mean that the money shall be used for those who own their own home, who have auto, radio, piano, and the like, or those who have money for the movies, tobacco and other unnecessary not to say harmful things.

The program for the Pastoral Conference of the central region will be found on page 21. Those attending should send their names and addresses to Frank N. Sargent, 3435 Van Buren, Chicago, Ill., stating lodging requirements.

A number of the Publishing House folks, editors and secretaries, took advantage of the sectional conferences held last week in Chicago by the International Council of Religious Education. Fellowship with other experienced workers with the accompanying interchange of thought and opinion continues to be one of the best helps to progress.

Special Notices

The Quiet Hour write-up for the week beginning March 1 failed to arrive in time for this issue. Subject previously announced: The Resurrection and the Life, John 11:1-44.

The District Meeting of Northern Virginia will be held in the Timberville church, April 16, 17. All business, queries, and reports intended for the meeting should be in the hands of the secretary not later than March 28 in order to appear in the booklet.—S. I. Bowman, Secretary, Harrisonburg, Va.

The 28th Street church, Altoona, Pa., will broadcast a chapel service on Sunday afternoon, Eastern time, Feb. 22, from 3:30 to 4:30. The station is WFBG, wave length 228.9, and the kilocycles 1310. Bro. Waltz has been preaching evangelistic sermons on the radio for a number of years. He will be glad for word from those who tune in.

The Women's Work booklets and organization leaflets are now ready for distribution. A sufficient number is being sent to the District secretaries so that they may place one in the hands of each District officer, and also two in each local church. We think this is the most economical and effective way of making the first distribution. The local groups may receive more by writing to the General Mission Board, Elgin, Ill. The organization leaflet will be especially interesting and helpful to the officers of local groups, as well as to the District officers.—Mrs. Ross D. Murphy.

❖ ❖ ❖ ❖

With Our Schools

McPherson College

The second semester has brought in fourteen additional students who are enrolled in the regular college department. There are, also, a number of special students.

The governor of Kansas, Hon. Harry M. Woodring, will speak, March 27, at a banquet which will bring in many alumni and friends for an evening devoted to the interests of a greater McPherson College.

The Trustees of the College at the annual meeting February 5, were unanimous in the opinion that McPherson College should apply for membership in the North Central Association of Colleges and Universities in the near future.

One of the pleasant occasions during the recent meeting of the Trustees was the annual Faculty-Trustee dinner. Dr. H. J. Harnly presided over a program which brought to each group some of the problems and some of the dreams of the other.

❖ ❖ ❖ ❖

Around the World

Mennonites from southern Russia and central Siberia are reported to have enlisted in soviet labor gangs operating in the Amur region for the purpose of escaping to Chinese territory.

"Smoking creates more toxic poisoning in the system than does alcohol," is a conclusion credited to Dr. Julius Neumueller, professor at Pennsylvania State College of Optometrists.

The bearing of politics on the welfare of children was made clear in the 1930 report of Jessie F. Binford of the Juvenile Protective Association of Chicago. She says that the result of the political situation is such as to reduce and limit the funds for public schools and the juvenile court "to a point where it is impossible to make progress or even carry on."

Decentralized leadership is the way out, according to one critic of existing conditions in his denomination. He remarks: "My theory is that we need to decentralize—to relegate the responsibility from the few to the many. In local meetings we have loaded everything onto the pastor, with the result that the laity miss the blessing and growth which come from doing."

In England the question of a minimum wage rate for a family of five has been under debate. A figure of $9.12 per week was submitted by one set of employers. In reply a representative for the working men showed that such a figure made no allowance for anything but the plainest food, and left out completely such necessities as doctor bills and renewal of furniture; such luxuries as a daily paper.

The curious statement that the return of beer would mean jobs for 2,000,000 was given some prominence recently. Just what kind of employment was not stated, but probably mainly resting one's foot on a brass rail—if able to stand. And even if this was not the employment contemplated, it may be answered that it is not just enough to be busy. Real employment means doing something that is socially useful.

The pressing nature of the reapportionment situation may be seen by reference to Chicago examples. With 435 members in the House and a national population of 122 millions, each district should have a population of about 280,000. While some Cook County districts have less than the average, the sixth has a population of 650,000, and the seventh about 890,000. That is, these districts have more than the population necessary for two and three representatives respectively.

Automobile accidents for 1930 show an increase, though the motor vehicle mileage for the country is estimated to have decreased by ten per cent. For the past year the record stands: killed, 32,500; injured, 962,325. How can this terrible plague be lessened? The fact that 80 per cent of the child casualties occur as a result of children running or walking, indicates that parents can not be too careful in warning their children of the perils of crossing a street.

The significance of present contest in India is evaluated thus by Devere Allen in The American Friend: "A number of almost similar contests have occurred before in various parts of the world during the last few hundred years, some of them being rewarded with splendid victory for the non-violent side. But this struggle is on a scale previously unknown, and in a situation infinitely complex. It is strikingly bold, strikingly successful thus far, even if it may not carry on to victory at the finish. It is also strikingly prophetic, portentous of warless conflicts in the future, marked chiefly by the sufferance of hardship, unflinchingly, for the sake of a coveted freedom."

The Dullest Time of the Year

(Continued From Page 11)

there could be as little food and as few clothes in a house for a family of five. How gladly she went to the corner store and ordered groceries for the destitute family. While doing so, she resolved to talk to the girls in her Sunday-school class about this family; she knew they would help.

Taking Bobbie and Mary, she went to a department store and got some warm underwear and stockings for them. She had to guess at sizes for Eddie, even his shoes. The little fellow had had to stay at home because he was literally without shoes.

When Joan ordered a pound of lovely candy, Mary pulled at her coat and whispered something to her.

"Please, lady, we don't need candy! Billy next door has no shoes, either!"

"Have they enough to eat, Mary?"

"Oh, no! Perhaps we could give them some of ours!" said the child.

Joan spent part of her own Christmas check for the family next door to Mary. That meant a lot more to Joan than buying a new handbag, when she already had three nice bags.

Joan ordered a pound of candy for each of the needy families; perhaps that wasn't the best thing to do, but she couldn't help it.

Joan walked briskly up the steps to her own door, opened it, ran to her father, and put her arms around his neck, kissing him impulsively. Her cheeks were colored beautifully, her eyes were radiant. The blessed experience and the brisk walk had chased away every vestige of the blues.

Mr. Mierley did not drive the lesson home with a bit of preaching; Joan was glad for that. She realized without his telling her that if she thought less about herself and more about others, she would find ways to ward off the blues.

Altoona, Pa.

Happy Though Civilized

BY H. A. BRANDT

VIII. Miserable Though Civilized

"You set me thinking this morning, Alice." Dr. Newman was speaking to Mrs. Newman who, book in hand, had paused a moment to look out the window. It was evident that John Helper was going to plant some early garden, and that Mrs. Helper was going out to see that it was done properly.

"I was going to read to you for a while this afternoon. Mr. and Mrs. Helper are going to plant some early garden—but we can not attempt anything so strenuous yet. We shall have to cultivate intellectual gardens for the time being."

"So you are going to read?"

"Yes, if you wish."

"But I have been thinking—thinking."

"Then you don't want me to read?"

"Well, I would like to talk awhile about some of the implications of your interpretation of life," said Dr. Newman.

"I am afraid you will overdo yourself, Harold. I suppose I said too much this morning."

"I am quite all right. I was just thinking how the daily routine of life may become so ordered that its essential unimportance, even inconsistencies, do not appear. Almost in a moment, the busy person may come face to face with some overwhelming experience. Thus come misfortune, sickness, evil, moods of despair, birth and death. In the afternoon before I went to the hospital Frank Demas came mighty near passing away. I had a hard time pulling him through a heart attack. And then there was my own case. Sometimes it all seems like a dream, but when I find myself too weak to get up, and you sitting there, and both of us in this strange room, then I know that a change has come. And with such suddenness comes the ordeal of life to the generality of men."

"I think you had better let me read to you awhile, Harold. Here is a story that won't require any special thought. I am afraid you are going to overdo this thinking business."

But Dr. Newman seemingly had no mind to listen to his wife's advice. Half to himself and half to his companion he went on: "Life is uncertain. From the first startled cry to the last weary sigh it is little more than a series of struggles, longings, narrow escapes. The child that succeeds in being well born, may almost, in the twinkling of an eye, suffer blight of mind, maiming of body, or have life snuffed out completely. Youth is a difficult period; maturity and age are not less so. Yes, life as an ordeal, is terribly uncertain. And quite naturally it is incomplete; obviously so in the case of the death of a child or youth of promise. Have not many of our poets sung sadly of such unfortunates? Has not the whole world on occasion been moved by the slaughter of its most promising classes of human life? And yet, what are threescore years and ten in the midst of spans of time one can not measure? Is life complete because it happens to run to seventy or even eighty years? There must be many ways in which the fullest and longest human lives are incomplete. Indeed, the able mind scarcely comes to maturity of powers until it begins to fail. Is any life complete? Ask the creative genius who works feverishly against time to complete his task before the light of intelligence goes out and his little day is past! Indeed, the more men attempt, even the more they actually achieve, the more it be-

comes apparent that human life as we know it is far from complete."

"Harold, Harold," remonstrated Mrs. Newman, "do let me read a bit and help you get your mind on another track!"

"Don't you want me to talk? Are other men's thoughts better than mine?" asked Dr. Newman.

"It isn't that, Harold. Consider your strength and let me read a chapter of this story. Mrs. Helper sat up until twelve o'clock last night to finish it."

"I don't understand your logic," said Dr. Newman with sly sarcasm. "You start me off on one line of thought which proves interesting and then try to stop that process of thought by introducing a more engaging topic. You don't want to have to read to me until twelve o'clock tonight, do you?"

"Why no, indeed!"

"Then why start the story?"

"To get you to thinking about something else."

"But I don't want to think of something else. I want to finish up this idea of life as an ordeal."

"Come, Harold; be reasonable. Let me read you a chapter."

"I suppose the story deals with life, doesn't it, Alice?"

"Yes, certainly."

"Then it is just some more about the ordeal of life?"

"Perhaps, but what do you mean?"

"I mean I should be allowed to go on with what I was saying about the ordeal of life."

"If anything happens from this, remember I tried to save you from it," answered Mrs. Newman with a sigh of resignation.

"But what if something good comes of the little quest you sent me on?"

"You are getting all excited, Harold. I do wish I had said nothing about the ordeal of life."

"But I am glad you did. It has given me an engaging line of thought. All I want is for you to listen while I finish."

Mrs. Newman said no more, though she restrained herself with difficulty. She preferred not to start Dr. Newman off on another tangent. So she closed her story book and folded her hands. Dr. Newman observed these maneuvers and concluded that interruptions would cease. And as it turned out he was right.

"Let's see," began Dr. Newman, "where was I on this ordeal business? Oh, yes, life is not only uncertain and incomplete; life is also conspicuously unfair. I remember a pair of twins born in the first year of my practice. One was born to live and the other to die. And so there have been other twins where one was strong and the other weak; one grew rich and the other remained poor; one was blest with nobility of spirit and talents while the other was base and unblest. Thus unfairness is another aspect of the ordeal of life. At any given time a few are at the top by some accident of circumstance or endowment, while the multitude remains at the bottom."

Dr. Newman paused for a moment, but Mrs. Newman said nothing by way of comment; it was evident that she intended to keep her own counsel in the hope that her husband would the sooner exhaust his theme and so come to a natural stopping point.

"There is another aspect of the ordeal of life which is fully as important as uncertainty, incompleteness and unfairness. I am thinking of the overwhelming sense of futility which has come to so many in our day. The perplexities that spring from an increasing fund of knowledge, the monotony incident to specialization in a machine age, the confusion arising from changing standards of life—these all conspire to make man miserable in an age of luxury and comfort! It would almost seem that to be civilized is but to achieve new levels of exquisitely painful existence. The tragedy of it all is that the masses of aspiring men are pledging their very lives in order that they may add to present material resources—to cars, clothes, houses and lands—in order to catch up with, or overtake their neighbors. And yet, the few who have reached the top in some or all of these things do not carry themselves as those who have achieved true happiness or enduring satisfactions. Indeed, in many cases they seem but to have added to their troubles—to have exchanged a measure of happiness for an empty beaker, control for the pain and terrors of license, peace of mind and contentment for miseries of both the flesh and the mind which are accounted worse than death. Thus those rich in this world's goods do not present an encouraging picture, for as between their wives and their worries, they appear to be of all men the most miserable. The poor are not completely content; the well-to-do are less so, seeing what their richer neighbors have; and the rich, having achieved the disillusionment which is the portion of the devotees of materialism, are the saddest of all. It is thus that the current interests of man urge him on to that which can bring no abiding satisfaction because it must so soon end in futility. Men accumulate fortunes which too often ruin their sons, if not themselves. They build empires that fall in a year or a day. The most moving aspect of the ordeal of life is that so often its interests and achievements are dust of the dust—are ashes and futility."

"I feared you would come to this," said Mrs. Newman when Dr. Newman paused for a moment. "If you have any regard for your physical condition you will leave off following such a somber line of thought.

(Continued on Page 22)

To the Women of the Brethren Church

(Continued From Page 9)

000—two years; an addition to India Hospital and Nurses' Home—$15,000—three years, which was completed in 1929. But this year the women have pledged themselves to support the Girls' Boarding Schools in India, China and Africa which will call for the sum of $15,098 for one year. I might say that besides this work for the foreign fields we have done much more for the work at home, for in looking down the columns of our financial reports the amount is much larger for our home work than for our brothers across the sea. We hope that in the accomplishing of this task thousands of our women will rediscover the Christ who gave himself for all men.

May this be our united objective as we labor together in this glorious work of love.

North Manchester, Ind.

Where "What Yo' Is" Counts

BY DESMOND BITTINGER

I ONCE heard a good old negro in Keyser, W. Va., tell his two daughters that, "What yo' is, is considable mo' important than what yo' says." I had heard the same thing from a hundred other sources before, and I have heard it in different languages and dialects since, but only in the last few months have I come to understand the bigness of its truth.

The other Sunday out here in Africa one of the missionaries preached what I thought to be a particularly good and adaptable sermon. The next day in school I asked the older boys which one of them could tell me what the sermon was about. None of them seemed able to remember any of it at once. After discussion much of it came back to them of course. Another day, however, they were telling me of some of the things the missionaries do, some of their characteristics and things about their personal appearances. There seemed to be no end to the number of things they had noticed. They told me things about myself that I had never noted before.

They told me how they thought each of the missionaries, including myself, would act under given circumstances. Out in the villages if the natives forget a missionary's strange American name, he has no difficulty in making you understand which one he is talking about, from descriptions and imitations. Some of them have seldom heard us preach, but they know more about how we act than we do ourselves. Preaching is important out here, for we tell them a story they have never heard; but important as this is, it strikes me that the way we live and the things we do preach about a thousand sermons to one from the lips. We feel the importance of every act when we know a whole people are learning of the Christ from what we say, and more particularly from what we do.

Well, important as being is in Africa, I am not sure that it surpasses the importance of being, even in America. One wintry Sunday in America a preacher that I particularly liked preached a sermon which impressed me. In my boyish mind I was turning it over after the service, when I saw him trying to force his horse to jump a fence to avoid a snowdrift that blocked the roadway. The horse didn't understand just what and why when the minister picked up a short fence rail and nearly broke his ribs. I have heard that minister preach since and it is harder to be impressed. A brother was once telling me how he felt when youngsters are not as devout as they should be, that they are getting away from the basic principles of the church, and so on. Just then one of his cows didn't behave properly and he hit it with a large stone on the skull, close to the eye, so that in pain it whirled round and round and finally threw itself. His actions spoke louder than his words.

A good elder of the east, after preaching a sermon on the love and compassion of God, told with relish and satisfaction of how quickly he threw a young girl out of the church because she had stumbled a bit. I was preaching in a church that advertised as "The Friend of Sinners." A negro friend of mine and his family had said they would like to hear me preach, and I had invited them without consulting the church, not thinking it necessary. But it happened that while I was preaching they came up the steps to the door—and one of the ushers closed the door in their faces!

Yes, it is true in America and in Africa, that: "What you is, is mo' important than what yo' says."

Garkida, Africa.

Conference Budget Financial Statement

Monthly Financial Statement

Conference Offering, 1930. During the month of January $26,302.37 was received for the Conference Budget. As of January 31, 1931, the Conference (budget) offering for the year ending February 28, 1931, stands as follows:

Cash received since March 1, 1930, ...$207,945.91

Mission Board Treasury Statement. The following shows the condition of mission finances on January 31, 1931:

Income since March 1, 1930, ...	$228,877.07
Income same period last year, ...	299,846.49
Expense since March 1, 1930, ...	247,344.98
Expense same period last year, ...	243,090.74
Mission surplus January 31, 1931, ...	16,274.75
Mission surplus December 31, 1930, ...	6,000.69
Increase in surplus, January, 1931, ...	10,274.06

During January contributions were received in certain funds and in other funds only the previous balances are shown as follows:

	Receipts	Total rec'd since 3-1-30
World Wide Missions	$10,515.11	$43,749.45
Student Fellowship Fund 1929-1930 ..	84.05	2,602.50

Aid Societies' Mission Fund—1927 ...		2,335.91
Women's Work Project—1930	857.74	7,917.52
Home Missions	868.26	13,018.31
Greene County, Virginia, Mission ...		180.52
Foreign Missions	423.99	3,181.79
Junior League—1929		102.75
Junior League—1930	1,353.13	3,674.74
B. Y. P. D.—1929		254.61
B. Y. P. D.—1930	232.63	1,347.04
B. Y. P. D.—1931	4.00	4.00
Home Missions Share Plan		195.00
Challenge Fund	550.00	10,002.67
Intermediate Dept. Fund—1930	113.23	300.76
India Mission	289.40	3,008.99
India Native Worker	20.00	386.38
India Boarding School	184.42	675.05
India Share Plan	341.25	2,882.26
McCann Memorial Churchhouse		5.63
India Hospitals		8.00
India Missionary Supports	3,138.61	18,870.48
Vyara Church Building Fund		112.50
Ahwa Church Building Fund		90.05
Dahanu Family Line Hospital		57.62
China Mission	314.66	1,338.58
China Native Worker	63.90	345.62
China Boys' School	29.00	34.00
China Girls' School		25.00
China Share Plan	382.21	1,308.86
China Hospitals		43.00
Liao Chou Hospital		10.00
China Missionary Supports	748.66	8,740.70
Sweden Missionary Supports	51.59	1,201.59
Sweden Mission		173.76
Africa Missionary Supports	1,103.24	11,746.94
Africa Mission	779.05	5,951.57
Africa Share Plan	316.25	2,787.11
Ministerial and Missionary Relief Don.		5.90
Near East Relief		16.72
Sweden Relief	10.00	10.00
General Relief		4.15
China Famine Relief	179.71	6,311.23
Africa Leper Fund	14.92	215.92
Golden Rule Relief	116.75	116.75
Brooklyn, N. Y., Church Building Fund		2.50
Conference Budget	3,126.55	57,547.39
Conference Budget Designated	192.23	2,361.82

CORRESPONDENCE

PASTORAL CONFERENCE PROGRAM

Central Region, Bethany Bible School, March 2-6, 1931

Monday, March 2

Programs of Monday and Tuesday forenoon commemorate the Twenty-fifth Anniversary of Bethany Bible School.

7:00-7:30 P. M., Worship.
7:30-9:00 P. M., "Reminiscences"—A. C. Wieand.
"The Message of the Ministry for Our Day"—C. C. Ellis.

Tuesday, March 3

8:00- 9:00 A. M., "Messages From the Old Testament Prophets"—Edward Frantz.
9:00- 9:30 A. M., Worship.
9:30-10:30 A. M., Service of Recognition (Bethany Alumni Association in Charge).
10:30-11:30 A. M., "The Value of the Seminary to Our Church"—J. Hugh Heckman.
11:45 Goodwill Luncheon.
2:00- 3:00 P. M., Address and Discussion—"The Pastor's Code of Ethics"—Merlin Shull.
3:00- 4:00 P. M., Address—C. C. Ellis.
7:30- 8:00 P. M., Worship.
8:00- 9:00 P. M., Address—C. C. Ellis.

Wednesday, March 4

8:00- 9:00 A. M., "Messages From the Old Testament Prophets"—Edward Frantz.
9:00- 9:30 A. M., Worship.
9:30-10:30 A. M., Address—C. C. Ellis.
10:30-11:30 A. M., "Voices of Authority to an Inquiring Age"—J. Hugh Heckman.
2:00- 4:00 P. M., Address and Discussion—"Pastoral Evangelism"—J. M. Moore.
7:30- 8:00 P. M., Worship.
8:00- 9:00 P. M., "The Interpretation of the Peace Pact"—C. Ernest Davis.

Thursday, March 5

8:00- 9:00 A. M., "Messages From the Old Testament Prophets"—Edward Frantz.
9:00- 9:30 A. M., Worship.
9:30-10:30 A. M., "What to Read"—J. E. Miller.
10:30-11:30 A. M., "Is Intolerance Compatible with Conviction?"—J. Hugh Heckman.
2:00- 4:00 P. M., Address and Discussion—"Building Church Attendance"—J. Clyde Forney.
7:30- 8:00 P. M., Worship.
8:00- 9:00 P. M., "The Unemployment Problem"—Dan West.

Friday, March 6

8:00- 9:00 A. M., "Messages From the Old Testament Prophets"—Edward Frantz.
9:00- 9:30 A. M., Worship.
9:30-10:30 A. M., "Service of the General Boards"—Board of Religious Education, General Ministerial Board, General Mission Board.
10:30-11:30 A. M., "The Saving Grace of Patience"—J. Hugh Heckman.
2:00- 4:00 P. M., Address and Discussion—"The Local Church Organization"—J. W. Lear.
5:00 P. M., Banquet—Address "Why Preach?"—R. H. Miller.

During the past several years Aid Societies, Sunday-schools, individuals and churches have made it possible for ministers and their wives to attend the Annual Pastoral Conference at Bethany. Ministers are finding that in order to meet the issues of our day, it is necessary to attend such meetings. The church participates in the inspiration gained. To be thought of by the church and sent, develops a fine feeling between the pastor and church. Expense can be reduced by grouping together and driving. Bethany will furnish the usual accommodations. M. R. Zigler.

Elgin, Ill.

SUNDAY-SCHOOL CONVENTION

Cincinnati, Middletown, Stonelick, Hamilton and Constance (Ky.) churches of the Southern District of Ohio met in their eighth Sunday-school convention Jan. 11 in the Cincinnati church. Bro. C. G. Erbaugh was chairman and also delivered the morning address.

At the noon hour we had a basket dinner. These fellowship meals are very much enjoyed by all; we learn to know each other better and we are being knit together in love.

The afternoon program consisted of round table discussions. We had a number of short spicy talks, the keynote of the entire program being work, work, work. The pro-

(Continued on Page 24)

Happy Though Civilized

(Continued From Page 19)

Life is an ordeal, as you say, but why dwell upon the thought and make it even more so?"

"Perhaps you are right, Alice. But I am not through. Against this gloomy background that I have sketched there is another picture which I want to paint in imagination. For there are some cheerful aspects in the situation."

"If you must go on, if you must see this problem through, then by all means make the most of the cheerful things you see."

"And that I shall," acquiesced Dr. Newman.

"But don't you think you have attempted enough for once? Why not let me read for a while, since you say you have gotten through to something more cheerful?"

"All right, then; but don't start in on that big book. I don't want to be tied up mentally for so long."

"But it is an engaging story."

"Yes, and that's just why I don't want you to start."

"Well, then, I will see what I can find," said Mrs. Newman as she put down her book and began searching through the magazines and papers piled on the reading table at her side.

Elgin, Ill.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

18. It seems to me and to a few other mothers of my acquaintance that we as mothers should know something about what is called The White House Conference. Is there a report to be had? If so, where could one get it?

You are right in thinking that mothers should know something about *The White House Conference on Child Welfare*. Such a forward step in behalf of the children of America is worthy of the interest of Christians everywhere.

But now for further information concerning what this Conference did, or rather where this information may be obtained. If you have access to a public library, you should be able to find there (for reference only) the supplement issue of *The United States Daily* for Nov. 28, 1930. This is a complete stenographic report of the official proceedings of The White House Conference on Child Health and Protection. It contains fifty-three pages of interesting and profitable reading.

We are told in this report that of the 45,000,000 children there are at least 10,000,000 deficient ones, 80% of whom are not receiving necessary attention. This report shows also that there are in America 1,500,000 specially gifted children. "There lies," says President Hoover, "the future leadership of the nation if we devote ourselves to their guidance." In the interest of these two groups of children this great conference was called.

Perhaps, dear mother, you were not privileged to hear over the radio Mr. Hoover's address at the opening of this Conference; if not, here is one paragraph describing in such terse language the parent-heart of growing children that I quote in full his words: "We approach all problems of childhood with affection. Theirs is the province of joy and good humor. They are the most wholesome part of the race, the sweetest, for they are the freshest from the hands of God. Whimsical, ingenuous, mischievous, we live a life of apprehension as to what their opinion may be of us; a life of defense against their terrifying energy; we put them to bed with a sense of relief and lingering devotion. We envy them the freshness of adventure and discovery of life; we mourn over the disappointments they will meet. The fundamental purpose of this Conference is to set forth an understanding of those safeguards which will assure to them health in mind and body."

One can not long meditate upon the depth of meaning in the words thus expressed by the President, and upon the contents of the report itself, without lifting his heart in thanksgiving to God that he put it into the mind of our nation's leader to call a conference of 1,200 representative men and women in behalf of the little children of our country.

Copies of this report may be secured from the Educational Department *The United States Daily,* United States Daily Building, Washington, D. C.

CORRESPONDENCE

NEW MUSIC HALL FOR JUNIATA COLLEGE

A gift of fifty thousand dollars by the Presser Foundation for the erection of a music building at Juniata College was announced recently.

A stipulation of the Presser Foundation gift is that the College raise a similar amount and expend not less than one hundred thousand dollars in the erection of the building. At their recent meeting the trustees personally underwrote fifteen thousand dollars of the required amount and effected an organization, headed by Professor O. R. Myers, College Treasurer, to immediately begin raising the remaining thirty-five thousand through Juniata alumni and friends.

The building, to be known as the Presser Music Building, will be three stories in height and have a front of one hundred twenty feet, facing to the south. There will be a wing extending to the north, in which the auditorium will be located. The auditorium wing will be two stories in

height and will make possible the inclusion of a gallery which will add greatly to the seating capacity. The auditorium, though planned primarily for musical numbers, will probably for a time also be used for the daily chapel exercises of the College. Claude R. Flory.

Huntingdon, Pa.

A LETTER FROM ALASKA

Our readers will, no doubt, enjoy this article by Brother and Sister E. J. Click, for they are well known both in the East and West. He was raised in the beautiful Shenandoah Valley, at Bridgewater, resided in Washington, D. C., and later took up his residence in Seattle, Wash. From October 1924 to September 1929 he served the Seattle congregation as Sunday-school superintendent. Sister Click was born near North Manchester, Ind., resided in Oklahoma and later moved to Tacoma, Wash.

He holds a lucrative position with the U. S. Office of Education, which office was transferred from Seattle to Juneau on July 1, 1930. Through the Juneau office all work is handled which pertains to the education of the Eskimos, Aleuts, and Indians in Alaska. There are now ninety-eight native schools, three industrial schools, and six hospitals, with a personnel of about 256 teachers, physicians, nurses, etc. Over a million dollars each year is spent by our government to educate these natives.

If our readers know of any members of the Brethren church, now residing in Juneau, communicate with Bro. Click.—Ed.

Inclosed herewith is my check in the amount of five dollars, for which please enter our subscription for The Gospel Messenger, for two years, beginning with the January issue. We always enjoy reading the Messenger and also the Visitor, and since coming to this city we miss them both very much.

We do not recall ever reading an article printed in our church papers, pertaining to Alaska. Therefore, we believe it would be of interest to your readers, to receive a few words from this part of the world. Usually, whenever the name of Alaska is mentioned many think of it as being away up north where it is extremely cold, having only ice, snow and volcanoes. Such is not entirely the case as will be mentioned below.

Juneau, the capital of Alaska, is about 1,033 miles northwest of Seattle, Washington, and has a population of approximately 5,000. It is situated on Gastineau Channel, at the foot of Mt. Juneau and Mt. Roberts, which rise almost perpendicularly to an elevation of 3,576 and 3,810 feet, respectively.

The city is well lighted, has paved and graveled streets. There are about 500 privately owned cars, ranging from Fords to Pierce Arrows. The stores, hotels, banks, restaurants, etc., are as modern and up-to-date as those to be found in any city many times its size in the states. It has a public library, high school, recently built at a cost of $100,000, public school, parochial school, and hospital; also a native school and hospital which are under the supervision of the United States Office of Education. The new Capitol Building is practically completed at a cost of approximately $750,000. Offices for both the Federal and Territorial activities will be located in it.

Religious organizatons are well represented here, but the spiritual element is very much lacking. They are as follows: Presbyterian, Methodist, Bethel Pentecostal Assembly, Lutheran, Christian Science, Episcopal, Seventh-day Adventist, Roman Catholic, Orthodox Russian and the Salvation Army. The latter is doing a wonderful work among the natives. It would appear that the natives are accepting the teachings of the Bible much more readily than the whites, in this city.

The temperature of Juneau varies very slightly. The weather never being very hot during the summer months or very cold during the winter. We have a great deal of rain and many cloudy days, but when the sun does shine it is very bright, and in such a beautiful blue sky, that one forgets all about the rainy days. Zero weather has not been experienced here for many years and the climate this winter is unusually warm, the grass remaining green.

Houses built during the past few years are well made, with concrete basements, equipped with oil-burning furnaces, and garages. The yards are well kept and flowers grow to an enormous size. Dahlias, pansies, sweet peas, roses, peonies, etc., all grow very large. Berries, such as strawberries, raspberries, blueberries, huckleberries, lagoon berries, low and high bush cranberries, etc., grow to an immense size and in great abundance. Vegetables, including potatoes, rutabagas, cabbage, green peas, cauliflower, turnips, beets, carrots, onions, etc., thrive here and are of a wonderful quality. The length of our days during the summer months is most likely responsible for this, as we have daylight continuously, during the longest days, with the exception of about one and one-half to two hours, when we have rather dusk, than darkness.



A View of Juneau, Alaska

The scenery is unsurpassed in grandeur and must be seen to be really appreciated. Mendenhall Glacier, situated about fifteen miles north of Juneau, can be reached by auto, it being possible to make the trip there while the boats are in port. The glacier offers perhaps the greatest attraction to tourists, inasmuch as they are able to get right onto the huge body of ice and in that way get a much better idea of the formation of glaciers in general. The highway over which this glacier is reached is truly a boule-

(Continued on Page 26)

SUNDAY-SCHOOL CONVENTION

(Continued From Page 21)

gram was interspersed with responses from each school, either in readings or special music.

We feel that these meetings between the various churches are very helpful, they challenge us as we go back to our home field, with a desire to do more and greater service for our Master.

E. S. Petry,
Secretary.

Hamilton, Ohio.

DEDICATION OF THE ROXBURY CHURCH

The week beginning Jan. 18 was one of great rejoicing for the members and friends of the Roxbury church, Johnstown. It was dedication week. Just one year from the time of the burning of our old church we entered our new one. For this occasion we had longed and prayed. The first service was the gathering of our large Sunday-school at 10 A. M., Jan. 18. This was followed by the dedicatory service at 11 A. M., when Dr. Charles C. Ellis, President of Juniata College, Huntingdon, Pa., preached a powerful sermon to a capacity audience. Preceding the sermon the congregation engaged in an impressive ritual of dedication. Dr. Ellis chose as his text, First Kings, eighth chapter and twenty-seventh verse. At 2:30 P. M. Dr. Ellis spoke again to a full house on, The Impossible Life. In the evening a large crowd had gathered to greet one of our former pastors, Eld. E. M. Detwiler, of Everett, Pa., who brought us a timely message.

During the week the following program was carried out: Monday evening was Community Night, when the speakers were Rev. John MacCulloch, President of the Johnstown Ministerial Association; Rev. J. T. Davis, pastor of the M. E. Church of Roxbury; and Rev. P. W. Baer, pastor of the Evangelical Church of Roxbury. These are the two churches who so kindly opened their church doors to us the past year. On Tuesday evening Eld. J. H. Cassady, of Washington, D. C., another former pastor, was greeted by a large congregation. On Wednesday evening, Eld. Homer E. Blough of Harrisburg, Pa., another former pastor, spoke to an appreciative audience. It seemed good to have these three men who in the years gone by labored so faithfully in this church with us again and they appreciated the opportunity. They remarked upon the changes evident in the congregation.

Thursday was Fellowship Night with the Brethren churches, when three of their pastors in the city were on the platform, J. L. Gingrich, W. H. Schaffer and C. H. Ashman, the last named bringing a timely message. Friday was Church of the Brethren Night, when Elders Galen B. Royer, J. A. Robinson and J. A. Buffenmyer had charge of the meeting. Bro. Buffenmyer, who is the elder of our church and a member of the District Ministerial Board, took for his subject, The Church. Throughout these services special musical numbers were brought by our choir, the joint Methodist and Evangelical choir, the First Brethren choir and the First Presbyterian Church Quartet. Saturday evening the ladies of our church served a baked ham supper in our large social room to between four and five hundred people, clearing about $141. The weather was favorable throughout the week, the crowds large and many were the complimentary remarks upon the beauty and arrangement of our new church.

On Sunday morning, Jan. 25, our pastor, T. F. Henry, brought us his first message in the new church, using as his subject, Sermons in Stones and Sermons in Shoes. In the evening, under the auspices of the Ladies' Missionary Society, a missionary drama, The Color Line, was given by members of our B. Y. P. D. to a full house, and a missionary offering was taken.

A brief description of the church may be of interest to Messenger readers. It is built of brick and stone and is a modern adaptation of Gothic architecture. The art glass windows (Grisaille type), lighting fixtures, pews and pulpit furniture, all carry the Gothic effect. All harmonize in producing a reverent, worshipful atmosphere. The entire structure has been designed to meet the needs of a modern church with various departments making possible the functioning of all the different branches of the work. Admission to the several departments by means of the four outside entrances and various hallways can be made without disturbing any other meeting which might be in session. The dimensions are 109 feet by 74 feet and the total cost approximates $85,500.

By opening the chapel on the right of the auditorium, about 550 persons can be seated. Provisions have been made for a balcony which will seat another hundred when completed. We have also provided for the installation of a pipe organ at some future date. The communion services will be held in the auditorium.

On the basement floor are located the large social hall, modernly equipped kitchen, baptistry, dumbwaiter, lavatories,



Ladies' Aid Room, cloak room, steam heating unit, etc. This entire floor is underlaid with tile connected with ventilators, thus making the floor as warm and dry as an upstairs room. In planning the church the architect specialized for the Sunday-school department. Back of the auditorium are two separate departments and on the third floor are two more. Each department has an assembly room in addition to a number of classrooms. The choir loft can accommodate thirty people.

The Ladies' Aid earned about $500 by quilting, soup, bake and vanilla sales, etc. One friendship name quilt containing 1,300 names netted $186.30. This was a present to the pastor and wife. The Ladies' Missionary Society also earned over $500. The various classes, B. Y. P. D. and the Girls' Building Fund Club, all are earning money for the Building Fund. The Y. P. D. is sponsoring a lecture course for the same purpose.

The first lecture of this series was delivered Jan. 27 by Eld. M. J. Brougher of Greensburg, on, Jesus Christ, the

Hope of the World. Bro. Brougher is to begin our evangelistic meeting Feb. 23. Our attendance has more than doubled the past two Sundays. Jerome E. Blough.

Johnstown, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Glendora.—Since our last report eight have been received by letter and one from another church on former baptism. Sunday-school and church attendance is increasing nicely. At the reorganization the following were elected: Bro. E. R. Brubaker, clerk; Bro. Amos Lapp, Sunday-school superintendent; Bro. Roy Wolf, Christian Workers' president; Sister Carrie Burkhart, president of Sisters' Aid; Bro. H. M. Brubaker, pastor; Bro. Galen K. Walker, acting elder. At Christmas time we enjoyed one of the best programs ever put on here by the children. The Apollo quartet from La Verne College gave us a fine sacred concert on Jan. 18. We are enjoying a Bible study under the leadership of our pastor on Wednesday evenings. A goodly number of our people attended the Bible Institute at La Verne College.—C. S. Hoff, Glendora, Calif., Feb. 9.

Los Angeles (First).—Our church met in council Dec. 10. Bro. D. D. Miller was elected elder. The Sisters' Aid for the past year has been well attended and a great deal of work has been accomplished. Many garments as well as bedding have been given to the needy, also cash donations of $170. The Sunday-school since last September has had a steadier attendance than for several years. The past quarter the superintendent offered a plan to promote interest and to encourage attendance. A paper fish was given to each one who brought a new scholar, symbolizing that we all should be fishers of men. At the close of the quarter a bowl of live gold fish was given to the one who had the most paper fish. We had a splendid Christmas program. In the morning the children gave their songs and readings and in the evening the young people gave a cantata, A Great Adventure. The young people's Sunday-school classes have organized and are holding joint business and social meetings once a month. At the last meeting box lunches were sold, the money being for a fund for a mission which the classes are supporting.—Elva G. Schrock, Los Angeles, Calif., Feb. 9.

Modesto.—The work of the church has been prospering under the leadership of our pastor, Bro. F. M. Hollenberg. Thirty-nine have been added to the church by letter and one by baptism. Two letters have been granted. As a Christmas program we gave the white gift service; the program was given mostly by the young people. As a Christmas gift to our pastor and family the church gave them a grocery shower. Bro. Frank Sargent gave us a very inspiring talk at one of our Thursday evening prayer meetings. We are now looking forward to our coming evangelistic meetings beginning Feb. 15, under our elder, Bro. M. S. Frantz, with the aid of our pastor. The Ladies' Aid Society has been doing some very commendable work during the past year. The young people entertained the young people of the Oakland church last Saturday and Sunday.—Florence Kauffman, Modesto, Calif., Feb. 2.

DISTRICT OF COLUMBIA

Washington City.—We regret very much to announce that since our last report we have lost through death one of our faithful deacons, Bro. Charles E. Horner. Our pastor, Bro. F. F. Holsopple, is convalescing rapidly from his siege of sickness and we are glad to have him in our midst although he is not as yet able to resume full responsibility. During his illness the ministers of our local church brought us very helpful and inspiring messages. Among those who very willingly lent their services were Bro. J. H. Hollinger, Bro. J. S. Noffsinger, Dr. Sappington, Bro. Chas. E. Resser, and Bro. Hylton Harman. The goal for rally day of our Sunday-school, which was held Dec. 21, was 500; while we failed to reach this goal we had a fine attendance. The program consisted of promotion service and also a Christmas exercise. On the evening of the 21st the choir rendered a very excellent Christmas cantata. On Dec. 23 the men of the church effected a Men's Work organization under the direction and supervision of Bro. Chas. E. Resser. The Women's Society held their regular monthly meeting Dec. 29. Officers for the ensuing year were elected, Mrs. J. S. Noffsinger being elected president. Mrs. Lumm, a missionary from Africa, was the speaker of the evening. Bro. Paul Bowman, President of Bridgewater College, was with us both in the morning and evening services on Jan. 8 and delivered two very interesting messages. The men's and women's Bible classes gave a chicken dinner on Jan. 15, the profits of which will be used for the equipment of their new Sunday-school rooms. On Jan. 25 Bro. Dan West, Director of Young People, met with the young people in an all-day meeting. He addressed the young people during the Sunday-school hour and also again in the afternoon. The young people of our church motored to Baltimore with him in the evening for a joint service of four churches. We had the pleasure of having Bro. J. M. Henry, a former pastor of this church, with us Jan. 25, and the two sermons he delivered will long be remembered by those present. Feb. 10 and 11 the dramatic club will present two plays, entitled "Three Pills in a Bottle," and "The Dust of the Road." Our new Sunday-school building has been completed and we are looking forward to the dedication in the near future.—Pauline Garber, Washington, D. C., Feb. 10.

FLORIDA

Brooksville.—At our recent council Bro. J. H. Morris was chosen elder; Bro. Elmer Stambaugh, Sunday-school superintendent, along with other officers necessary for the progress of the work. Recently our numerically weak but actively strong Y. P. D. presented the church with a much appreciated Bible for pulpit use. The year closed a Bible reading contest between the adults and the young people in which the adults were the winners. As a result, according to previous arrangements, they are expecting soon to enjoy a program which is being planned by the young people.—Birdie R. Morris, Brooksville, Fla., Feb. 4.

IDAHO

Payette Valley.—Our series of meetings closed Sunday night, Aug. 1, with eight conversions. Of these five were adults and three children. Six were baptized two days later in the Fruitland baptistry. Brother and Sister Arnold worked faithfully during these meetings and feel well repaid for their efforts. Each evening they gave talks on India before the sermon. The meetings were well attended and special music was given by other churches as well as our own.—Marvel Bowers, Payette, Idaho, Feb. 10.

ILLINOIS

Oak Grove.—Our church has put on a new roof of asphalt shingles. Our communion services were held Oct. 24 with Bro. D. J. Blickenstaff of Oakley, Ill., officiating. Bro. J. W. Switzer also assisted in the services. Bro. Blickenstaff gave us three good sermons over the week-end. Our Christmas program was given Dec. 21. We are studying music and practicing singing each Thursday evening with the writer as teacher. Our Aid and missionary society are meeting regularly this winter.—Mrs. Sadie Whisler, Cazenovia, Ill., Feb. 9.

Woodland church met in business session Jan. 28. Six letters were granted and reports from various committees were made. The Aid Society gave a splendid report of the past year's work. The young married people's class of the Sunday-school gave a pleasing report of pledges toward the pastoral fund.—Mrs. Reuben Wickert, Ipava, Ill. Feb. 6.

INDIANA

Middletown.—Bro. Roof of Anderson preached for us Sunday evening on the subject, The Power of Prayer. Eld. Dillon talked in the morning. We enjoy having these brethren come to us. Bro. McCullough preaches for the people every two weeks at Seymour, Ind., at the New Hope church. Bro. Isaac Wike and wife of Arcadia will take charge of the Old People's Home March 1. Bro. Roof stated that they would dedicate their new church at Anderson the second Sunday in March. Our council meeting will be March 7.—Florida J. E. Green, Middletown, Ind., Feb. 10.

Monticello.—The new board of religious education, appointed at the summer council, has already proven its worth as a necessary organization. A teacher-training class, sponsored by this board and taught by the pastor, began the last of September. The class met once a week for a two hour period. It is the plan of the board to have such a class each year, thus hoping to build up a training corps of teachers. The Aid Society of the Pike Creek house served the township father and son banquet in November; about 100 enjoyed the fellowship of the evening. The Junior League gave a very creditable missionary program Nov. 30. The children brought their project offerings which amounted to $25. The B. Y. P. D., assisted by the Willing Workers' class, gave the Christmas program Dec. 21 at the Pike Creek house. The play, Dust of the Road, was given, and the story, Why the Chimes Rang, was dramatized. The Guernsey people gave the pastor and family a surprise shower on Monday night before Christmas as an expression of their good wishes and appreciation of their work. The quarterly council was held at the Pike Creek house on Jan. 10. A very interesting report of the recent church visit was made. This visit was made by the pastor assisted by the deacons. They tried to reach every member and letters were sent to the non-resident members. The response of the membership as a whole was most gratifying and revealed many things that will aid in building a stronger church program. Both Aid Societies are busy with their quilting and other work. They have responded to a call for donations for the unemployed recently. The Pike Creek Aid voted to finish paying their pledge of $500 to the building fund. The Sunday-school at the Guernsey house has had an average attendance of more than 100 per cent for the past two months. The laymen sponsored a community meeting Jan. 23 at the Pike Creek house. Dr. Leazenby of the M. E. church of Monticello was the speaker. He brought a most challenging message to every Christian present to find a job big enough to be worth spending a life for. Feb. 1 Bro. H. H. Helman of North Manchester, Ind., gave a very interesting message at the Pike Creek house. We are to begin a week of meetings at the Guernsey house Feb. 15 with our pastor, Bro. A. R. Showalter, in charge.—Mrs. J. F. Kellenburger, Monticello, Ind., Feb. 2.

IOWA

Dry Creek.—Our church work is moving along nicely under the direction of Brother and Sister U. H. Hoefle who took up the pastoral work in July. Late in the summer the young people prepared a volley ball and tennis court on the back part of the church lawn, which also served as a community recreational ground. While our pastor was away in evangelistic work in November the pulpit was

(Continued on Page 28)

A LETTER FROM ALASKA

(Continued From Page 23)

vard, and traverses a very picturesque portion of the country. From the glacier the highway continues over a bridge, crossing the roaring Mendenhall River and around what is known as the "Loop," affording a view of beautiful Auk Lake with the glacier in the background, something that will dwell in one's memory for many a long day. This same highway extends to what is known as Eagle River Valley. The scenery along this highway is unsurpassed, and one is rewarded at its end by a glimpse of two more huge glaciers, the Herbert and the Eagle River Glaciers.

Wild game of many different varieties is to be found in the vicinity of Juneau. Both the brown and black bear can be seen within a short distance of the city, during the summer months. The brown bear is the largest member of the bear family in the world, and it is rather unfortunate to run upon one unprepared. Deer, moose, and mountain goat are to be found within a few hours' run by boat from Juneau. Geese, ducks, grouse and ptarmigan are very plentiful and can be hunted within walking distance of the city.

Juneau, Alaska. Mr. and Mrs. E. J. Click.

BIBLE INSTITUTE OF ELIZABETHTOWN COLLEGE

The Districts of Eastern and Southern Pennsylvania, comprising the constituency of Elizabethtown College, responded enthusiastically to the invitation to be in attendance at their college during the last week in January. Eld. J. A. Robinson of Johnstown introduced the series of helpful discourses for the week by his opening sermon on "Jesus Christ Our Savior" in the town church on Sunday morning, Jan. 25. This was fittingly followed by his sermon on "Saved to Serve" in the evening. His daily periods on "The Seven Churches of Asia" were rich in inspiration and instruction. The evening sermons were heard by many hundreds who gave eager attention.

The regular daily schedule also included the following representative topics and instructors: Youth and the Church, Dan West; Missions and Stewardship, C. D. Bonsack; Sunday-school Work, H. K. Ober. Each of these instructors led two periods daily and found ready coöperation in discussion. The group conferences at three o'clock moved along with unabated interest.

The young people recognized their very special opportunity of being in a Young People's Conference each evening at seven o'clock. These conferences were led by Dan West, Director of Young People's Work for the Brotherhood, and by Rebekah Sheaffer, Dean of Women of the College. The climax of spirited interest in Young People's Work was reached on Saturday evening when approximately 1,200 to 1,400 people filled the auditorium for three hours during the special Young People's Program. A mixed chorus from Black Rock, Pa., which came a distance of about fifty-five miles, added to the inspiration of the evening, as did also the well-trained A Cappella Chorus. Dreams of the possibilities of the 3,000 young people in the two state Districts challenged old and young on to the realization of unbounded achievements for Christ. Large numbers of young people appeared on the rostrum from time to time as members of choruscs or quartets invited in from various congregations to render selections.

The other special programs—Sunday-school, Educational, Women's, Temperance and Missionary, were well patronized also. Strong addresses were given by recognized leaders in each field. The Women's Program was a new feature for our Institute. Mrs. William Willoughby, Mrs. Florence Gibbel, Miss Grace Bosserman, and Mrs. Ross D. Murphy represented this phase of work.

All regretted that, because of illness, Eld. I. S. Long of India could not be present to give his addresses. All were equally grateful that Secretary Bonsack was with us to present the missionary challenge. Others presented home mission calls. Dean Baugher very ably reminded all of the temperance issues still being met.

The attendance continued to increase each evening. On the closing night the offering for Institute expenses and college equipment was $100. The offerings for these purposes totaled $472. In addition to this, the Institute Missionary Offering of Sunday morning reached $100.

Elizabethtown, Pa. Martha Martin.

ELD. S. M. STOUFFER

On Dec. 27, 1930, just as the day was ebbing to its close, there passed from this life our dearly beloved and highly respected brother, Eld. S. M. Stouffer of Newville, Pa. He was slightly indisposed for a month or more, but was confined to his bed but four days previous to his death. All means known to medical science were employed after the seriousness of his condition became known, but to no avail.

Eld. Stouffer was born at Orrstown, Franklin County, Jan. 8, 1854. Had he lived less than two weeks longer, he would have been seventy-seven years of age. Not withstanding his age, he was active and energetic and performed his duties as usual until but little more than a week before his death.

For over forty-four years Eld. Stouffer had been an ordained minister of the Church of the Brethren. He had served as the pastor of the Newville congregation since its organization. He also served as presiding elder of the Upper Cumberland congregation, and was instrumental in the organization and management of the Old Folks' Home near Huntsdale, Pa. He was so interested and active in the organization of the Newville congregation that he personally succeeded in raising more than sufficient money to cover the expense of remodeling the present church structure before the date of the dedicatory services.

Eld. Stouffer's friends were many. His pleasing personality attracted to him many friends from all walks of life. Perhaps one of the greatest tributes that could be paid to his memory was the fact that the little church in Newville, built largely through his efforts, could not be used for the funeral services because it was too small to accommodate more than a fractional part of those who desired to attend.

Eld. Stouffer's death brings to mind the many deeds of loving service which he performed during the years of his active ministry. He ever stood ready to offer encouragement and help to those in need. Some of these were members of his own congregation; many, however, were not. In the performance of his Christian duty he knew no denominational barriers, no creed, no social distinction. He was never known to refuse a request to visit a sick room or to preach a funeral sermon. He always lived in the spirit of that Book which was his constant companion, guide and inspiration and out of which he was accustomed to read a passage whenever the opportunity presented itself.

Eld. Stouffer is survived by his wife and six children. Funeral services were held in the Big Spring Presbyterian church. H. K. Ober, former president of Elizabethtown Col-

lege, conducted the services. He was assisted by Jacob Trimmer, who spoke in appreciation of Bro. Stouffer as a friend and church leader.

Wilmington, Del. S. M. Stouffer, Jr.

IN MEMORY OF ELD. PETER DUNCAN REED

June 1, 1930, death claimed one of the oldest ministers of the Tennessee District—one who for half a century was actually engaged in his Master's service wherever duty called him both in his own District and elsewhere.

Peter Duncan Reed was born July 13, 1848, in Washington County, Tenn. He was the youngest child of Peter and Nancy Duncan Reed. His parents died when he was eleven years old, leaving him as he often said, with nothing except their name. An older brother gave him a home and a good education for that day. Here he lived until his marriage to Mary M. Arnold Sept. 1, 1872. He spent his entire life in Tennessee with the exception of a few years in Ohio.

He united with the church when sixteen years of age. He taught school for a few years, then turned his attention to farming, in which he was very successful. Later he was elected to the ministry. In February, 1902, he was ordained as elder, in which capacity he served faithfully.

He served a number of times on Standing Committee. He had been a member of the Mission Board of his District since it organization.

He greatly enjoyed his church activities and during his connection with the Mission Board aided much in strengthening the spiritual life at many of the mission points.

His messages in the pulpit were interesting. He loved peace and harmony in the church. He and Bro. A. E. Nead served as joint elders of the Limestone church for years, and their relations as such were always harmonious.

He was respected and loved by all who knew him. A favorite maxim of his was: "If you can't say anything good about anyone, don't say anything at all."

One outstanding characteristic of him and his good wife was their hospitality. Guests arriving unexpectedly at meal time were extended a genuine welcome and served a hearty meal.

He and Sister Reed celebrated their golden wedding eight years before his death. They were congenial and happy in their home life. His wife survives him. The one shadow on the home being that it was not blessed with children.

For about three years before his death he was in declining health. His funeral service was conducted in the Limestone church by Elders A. E. Nead and J. R. Jackson. The body was laid to rest in the cemetery adjoining the church.

Johnson City, Tenn. Pearl Slagle Thomas.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Fike-Deberry.—By T. E. Shay at Friendsville, Md., Nov. 22, 1930, Scott Fike and Sister Dorothy Florence Deberry, both of Hazelton, W. Va.—Walter Van Sickle, Hazelton, W. Va.

Hoover-Hill.—By the undersigned at Middlebury, Ind., Jan. 31, 1931, Bro. Paul E. Hoover and Miss Vera B. Hill.—J. H. Fike, Middlebury, Ind.

Stackhouse-Perkins.—At the residence of the undersigned, Jan. 31, 1931, Bro. Raymond Stackhouse and Sister Ruth Perkins.—J. H. Fike, Middlebury, Ind.

Wilson-Link.—At the home of the bride by the undersigned, Dec. 18, 1930, Bro. Ward Wilson and Sister Ruth Link, both of Rich Hill, Mo. —Merle R. Hawbecker, Rich Hill, Mo.

FALLEN ASLEEP

Armstrong, Mrs. Martha Alice, daughter of Eld. Hiram and Marinda Branson, was born in Delaware County, Ind., Oct. 5, 1866, died at the home in Summitville, Ind., Jan. 20, 1931, age 64 years, 3 months and 15 days. She was united in marriage to David Armstrong Jan. 6, 1886. Mrs. Armstrong was a member of the Brethren (Progressive) Church. She is survived by the husband, four sons, three daughters, twenty-three grandchildren, two great-grandchildren, two brothers, one sister and two half sisters. Funeral services in the Summitville Church of the Brethren by the writer assisted by Bro. Frank Replogle. Interment in the Summitville cemetery.—Geo. L. Studebaker, Indianapolis, Ind.

Balsbach, Gaius Wm., son of Emanuel and Mary Balsbach, born Nov. 21, 1909, died Jan. 14, 1931. He was born into the kingdom Dec. 31, 1923. He is survived by his wife, Amy (Kurtz), his parents and two sisters. His sickness required a mastoid operation, followed by a lateral sinus operation and he died of cerebro meningitis. One brother preceded him. Funeral services at the Richland church by Eld. Chas. Ziegler and Iram J. Lentz. Interment in the Heidelberg cemetery.—Eva A. Bollinger, Richland, Pa.

Baumgartner, Mrs. Mary, born in Wetzel County, W. Va., a daughter of Samuel D. and Hannah W. Hawkins, died Jan. 28, 1931, in her home in Bluffton, Ind., aged 83 years. For the past fourteen years she had lived near Bluffton. Death followed a sickness of two weeks from the infirmities of age. In 1857 she married Peter Baumgartner who preceded her. Nine children survive. She was a member of the Christian Apostolic church east of Bluffton where services were held. —Alice M. Studebaker, Bluffton, Ind.

Bechdol, Anna M., daughter of Wm. and Mary L. Raikes, born in Preble County, Ohio, Nov. 19, 1872, died Jan. 27, 1931. She married John Bechdol Dec. 23, 1896; and to them two children were born, both surviving. About fifteen years ago she united with the Church of the Brethren at Walton. Funeral by the writer at the Walton Lutheran church.—W. C. Stinebaugh, Logansport, Ind.

Berkey, Austin D., born in Elkhart County, a son of Mr. and Mrs. Valentine Berkey, died Jan. 21, 1931, at his home, aged 65 years. He was married in 1886 to Laura Cripe who survives with a son, daughter, three sisters, brother and two grandchildren. He was a member of the Church of the Brethren. Funeral at West Goshen church by M. D. Stutsman and T. E. George. Burial in the West Goshen cemetery.—Dorothy Schieber, Goshen, Ind.

Bixler, Sister Anna Rebecca, wife of Bro. Howard A. Bixler, and youngest daughter of Brother and Sister Samuel Myers, born near Westminster, died Jan. 28, 1931, in the Maryland University Hospital, Baltimore, aged 55 years, 8 months and 8 days. She united with the Church of the Brethren early in life and lived a faithful, conservative,

(Continued on Page 30)

The Pilgrim Testament

A New Testament specially marked and wonderfully used of God in the conversion of many.



King James (Authorized) Version printed in clear brevier type that is easy to read, on special domestic India paper.

References to parallel or explanatory passages follow the verses, making it convenient to study further on any subject.

The marking used is the underscoring of selected passages with blue lines or red lines. The blue lines lead to Heaven, i. e., passages pointing to Christ as the sinner's hope or passages of encouragement for the Christian are marked with blue. The color reminds us of the sky after the storm clouds have passed. Warnings of danger of the wrath to come are marked in red, almost inevitably reminding the reader of the lake of fire reserved for those who obey not the Gospel.

The Testament is bound in real leather, Morocco grain overlapping cover, red under gold edges, silk headbands and marker, gold side and back stamp. Price, postpaid, each $1.75. Per dozen, $17.50.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

filled by Dr. S. B. Miller and Bro. Frank Meyers, both of Cedar Rapids, also by our local ministers, D. W. Miller and A. T. Olinger. One Sunday evening a musical program was given by local talent. Dec. 19 thirty of our young people met in the church basement for a Christmas banquet and social evening. Dec. 14 the B. Y. P. D. presented the pageant, When the Christ Child Passed By. The following Sunday evening the children of the Sunday-school gave their program. Special offerings for world-wide missions were lifted at our Thanksgiving and Christmas programs. Bro. C. Ernest Davis gave his pictures of the college and Mt. Morris one evening. Bro. D. C. Gnagy delivered a strong message one Sunday morning on the subject of Preparedness. Last Sunday evening our young people presented the pageant, The Challenge of the Cross, which they plan to give in some of our neighboring churches soon.—Pearl Diehl Hoefle, Robins, Iowa, Jan. 27.

KANSAS

Independence.—Our church feels highly favored to have secured Bro. D. J. McCann as full time pastor. He and his wife are well qualified to serve as church leaders as well as educators. We appreciate very much the financial assistance given by the General Mission Board. Brethren M. R. Zigler and J. J. Yoder were here over the week-end of Feb. 1. Their valuable advice will be very helpful to us. Bro. Zigler preached two powerful sermons while here. Bro. A. C. Daggett recently resigned as our elder in favor of Bro. McCann, thinking it was for the best interest of the church to have the pastor serve as elder. We are planning to build a new churchhouse in the near future. Our church has called for the District Conference for 1931.—Mrs. J. L. Amos, Independence, Kans., Feb. 10.

Pleasant View.—Our church and Sunday-school rendered appropriate programs on special days, including Thanksgiving and Christmas. The Ladies' Aid Society among other activities has given two interesting programs, one being of a patriotic nature. Jan. 17 the second number of our lecture course was given when Judge Fred G. Bale of Columbus, Ohio, was the speaker. Feb. 4 the Byler family of North Manchester, Ind., rendered a splendid program of sacred song. On a recent Sunday morning a strong sentiment was expressed by a number of members that an offering be taken for the relief of the drought sufferers in near-by states; a substantial offering was lifted. A number from here attended the regional conference at McPherson last week. An enjoyable prayer meeting is held weekly at the Brethren's Home near the church. Increasing attendance at Sunday evening services is a hopeful indication of growth. All departments of both Sunday-school and church are moving along very nicely. We are expecting to begin a Sunday-school institute in the near future under the leadership of Bro. J. Hugh Heckman of McPherson College.—Anna Miller, Darlow, Kans., Feb. 10.

Verdigris.—This congregation comprises several groups of members, some of whom are in Emporia, some scattered. For years there has been a small group at Sunnyside and Gravel Hill. Bro. Lantz, who is now past eighty-two years old, did much of the seed sowing in the Gravel Hill community, filling appointments there over twenty years ago. The meetings conducted by Bro. D. J. McCann at this mission point resulted in swelling this little group of faithful members to fifty-eight. The pastor of the Verdigris congregation fills an appointment at Gravel Hill every two weeks. Their Sunday-school runs around one hundred in attendance. Gravel Hill being twenty miles from the Verdigris house a communion service was held in the community while Bro. McCann was with them in meetings. Our pastor, Bro. J. A. Strohm, is serving his third year with us. Prospects for the new year look encouraging. There has been an addition of nine new members to our church since the last report.—Awilda Matile, Madison, Kans., Feb. 6.

KENTUCKY

Constance.—Oct. 23 Dr. Cottrell and wife of India were with us. The former gave an instructive talk on healing and teaching in India. Nov. 23 Bro. Orion Erbaugh, secretary-treasurer of the District Mission Board, gave an address. Dec. 10 Bro. Van B. Wright of Dayton spoke on the suhject, Making Use of the Things You Have. Mrs. Wright spoke to the Ladies' Aid on the same day. Dec. 21 we had a Christmas program. Dec. 28 the B. Y. P. D. gave a review of the year's work and plans for the future. Jan. 11 those attending the Sunday-school convention at Cincinnati gave a report on some subject discussed. The intermediate girls gave a pantomime. Jan. 26 Bro. Fred Huddleston of Newport, Ky., gave an address on the The Indispensable Christ. Feb. 3 V. C. Finnell of the No-Tobacco League gave five school lectures on Why the Athlete Does Not Smoke. In the evening he gave a wonderful lecture on Why Girls Smoke. All these were illustrated by slides.—Lawrence Rodamer, Constance, Ky., Feb. 5.

MARYLAND

Accident.—Interest and attendance at our services have been very good this winter. Several weeks ago Bro. M. R. Zigler spent a Sunday with us and delivered a very inspiring sermon. At our December council officers were elected for the new year and reports were given of last year's work. Recently Bro. Bernard King brought us a very helpful message. Our Y. P. D. was reorganized and has been meeting regularly this winter. We are studying the principles which Jesus taught as applied to present day life.—Mrs. Arthur Scrogum, Accident, Md., Feb. 5.

Westernport.—The church here has been forging ahead very rapidly with Bro. A. J. Beeghly as our pastor. He is an eager worker in the vineyard, always looking in the byways and hedges for the lost and urging them to come into the fold. All departments of the church are progressing nicely. Our attendance at the various meetings has fallen off a little owing to the flu which is prevalent at this time. We now have a membership drive on in the Sunday-school which we hope will reach all those who are missing the blessings of Sunday-school.—R. S. Ritchie, Westernport, Md., Feb. 9.

MICHIGAN

Grand Rapids.—The church met in business meeting Dec. 15. At a later service of the church the matter of a series of meetings was carefully considered but it was decided to defer them indefinitely. Dec. 21 our Sunday-school rendered a beautiful and meaningful Christmas service to a house filled with eager and appreciative listeners. With a Sunday-school enrollment of 149 we have an average attendance of 124. A workers' council, consisting of the officers, teachers and department superintendents, meets monthly in business session. At the February meeting of the council a luncheon was served to about thirty-five. Talks were given, the climax being an able address by Prof. Lester Doerr, principal of public schools; he is also president of the Council of Religious Education. A Y. P. D. organization was lately effected and a constitution has been adopted. Sister Flora Chambers is the president with Brother and Sister S. A. Weaver as adult advisors. At the last two Sunday evening meetings addresses were given by young men from similar organizations in other churches. It was decided that occasionally a luncheon would be served at the close of the meeting in order to become better acquainted and to promote interest in the work. The missionary play, The Pill Bottle, was given by the Y. P. D. of the Battle Creek church on Jan. 18. An offering was taken for the benefit of Sister Elnora Schechter, R. N., missionary to Africa. At our mid-week prayer service we follow the topical outline given under the Quiet Hour in The Gospel Messenger, and we find it to be very interesting and helpful. At each service we have a change of leaders. We have a very active Ladies' Aid which is doing more than its share in helping to bear our local financial burdens. The society's gross receipts for the year ending Sept. 1, 1930, were $988.53; total amount expended for local needs, $511.22. Meetings are held weekly in the church with an average attendance of ten. Our regular Sunday services are well attended and we feel encouraged to press on. Our next quarterly council will be March 16. The church is located on the northwest corner of Burton and Darwin Streets and can be reached by using a Division Avenue car going south to Burton St., and then walking west three blocks on Burton St.—F. D. Anthony, Grand Rapids, Mich., Feb. 4.

MISSOURI

Rockingham.—The members held their quarterly meeting Jan. 31. Plans were laid for a constructive program throughout the year. Our pastor, Bro. Feiler, has asked the entire church to help in a community survey on April 19. Eld. D. A. Crist of Quinter, Kans., will hold a week's meeting beginning April 28 and closing with a love feast May 4. The Mother's Day services on May 10 will be directed by the mothers' class. The Sunday-school will give an Easter program in the morning and the music committee is working on a cantata for the evening. Feb. 1 our Crusaders gave their peace and temperance program at Bethany. Feb. 8 the second team will give their orations at the Wakenda church.—Mrs. S. L. Hogan, Norborne, Mo., Feb. 4.

OHIO

Cedar Mills.—The work is going along nicely under the leadership of our new pastors, Brother and Sister Otto Laursen, increasing in interest and attendance. Our mid-week service is especially encouraging; we began the middle of December with an attendance of eight; the attendance for the last few weeks has been from thirty-five to forty-eight. The nature of these services is prayer and Bible study after which Sister Laursen has a very enthusiastic music class with an enrollment of twenty. Dec. 21 we had a very interesting Christmas program.—Mrs. S. T. Neary, West Union, Ohio. Feb. 11.

Kent.—At the council meeting held Dec. 5 Eld. D. F. Stuckey, chairman of the District Mission Board, presided. All committees rendered excellent reports reflecting progress in their work. It was decided to elect a welfare committee. The love feast will be held on Easter Sunday evening, preceded by a week of meetings in charge of our pastor, H. A. Miller. It is the pastor's wish that members should kindly let him know about those desiring to get in touch with the church.—Mrs. Averie Brumbaugh, Ravenna, Ohio, Feb. 4.

Stonelick.—Since our last report two have been received by letter. Eld. Jesse Noffsinger made two trips to us for preaching services. Bro. John Garst gave us the message Feb. 1. Eld. R. C. Davidson was called later to preach the funeral of an aged woman in the Stonelick church. We are grateful to Bro. V. C. Finnell for spending Feb. 2 in some of the schools here with his helpful talk and pictures, and the splendid illustrated lecture, Why Girls Smoke.—Anna Lesh, Goshen, Ohio, Feb. 5.

PENNSYLVANIA

Connellsville.—Since our last report two have been received into the church by letter. On Sunday morning, Dec. 21, the children of the Sunday-school gave the Christmas story in recitations, songs and playlets. On Sunday evening, Dec. 28, the young people under the leadership of Rowena Friend Blough gave a candle vesper service. Both

of these programs brought the story of the Christ Child in a most fitting and unique way. Ordo Pletcher, one of our promising young men now a student at Juniata College, preached his first sermon, which was very helpful, Sunday morning, Dec. 28. Our attendance is holding up good this winter. There is quite a bit of sickness in the city the past two months. The B. Y. P. D. has had an average attendance of twenty-six since Oct. 1. Several of our young people are taking work in the Leadership Training School of district number two which comprises the city and surrounding communities. It will open again Feb. 16 with our pastor, R. L. Shober, as dean with other ministers as instructors. During the Week of Prayer we had services each night except Saturday with the ministers of the various churches exchanging pulpits and all speaking on the same subject for the same night. Now we are in the midst of a month of union cottage prayer meetings to be followed by two weeks of union evangelistic meetings beginning March 1 with the pastors of the twelve coöperating churches doing the preaching, and Dr. R. G. Upson, evangelistic singer of Dayton, Ohio, conducting the music. Services will be held in the First M. E. church. During January and February our pastor has been preaching a series of interesting sermons on the "I Am's of Christ."—Mrs. Ralph E. Shober, Connellsville, Pa., Feb. 6.

Hooversville church met in council recently for the purpose of electing officers. Bro. W. D. Rummel, our pastor, was reëlected elder for another year; church clerk, Bro. W. Kenneth Koontz; Messenger agent, the Ladies' Aid; corresponding secretary, the writer. The Aid reorganized with Sister Emma Blough as president. Bro. W. Kenneth Koontz is our Sunday-school superintendent. Feb. 1 our field director, Bro. W. J. Hamilton, gave us a very interesting message.—Blanche M. Hershberger, Hooversville, Pa., Feb. 4.

Lewistown.—We are in the midst of a very interesting union teacher-training school which is being held in our church every Thursday night. Seven courses are in progress with as many denominations taking part. About seventy-five are enrolled. Two Christmas programs were given Dec. 21. The pageant in the morning by the primaries and juniors featured the white gift service whereby several poor families were made happy. In the evening the young people gave a very impressive pageant. Our pastor gave a sermonette at each service. Jan. 18 Bro. Minnich stopped off on his way home from Atlantic City and gave us inspiring echoes from the missionary conference. Five have been baptized since our last report. Bro. Horst has been elected president of the county ministerial association for this year. Our love feast will be held April 5, Easter Sunday, at 6 P. M.—Flo M. Spanogle, Lewistown, Pa., Feb. 10.

Schuylkill.—Jan. 18 Bro. S. G. Fahnestock preached for us. Feb. 1 our elder, Nathan Martin, preached on the theme of Love. Young people's program, March 1, afternoon and evening; Easter program April 5, at 7 P. M.; missionary program April 19, afternoon and evening; all programs at Big Dam church. Sunday-school every Sunday morning and worship following at the Big Dam church. Sunday-school every Sunday morning at Swopes Valley church. Preaching services every two weeks in the evening alternating at the Swopes Valley and Stroughar churches.—Carrie Dohner, Pine Grove, Pa., Feb. 4.

Windber.—Dec. 5 the Live Wire class of our Sunday-school gave a playlet, Sophronia's Wedding, and an offering of $25.10 was lifted to be used for the church building fund. Our Christmas program was rendered Dec. 21. A special offering was lifted toward the support of Sister Anna Blough, missionary to India. The church met in council Jan. 7. The various treasurers gave their reports; we were glad to hear that the Ladies' Friendship Bible class paid $500 on the church building fund in 1930. The young people of our church are organizing and expect to give a program every Sunday evening before preaching. Bro. Ira Ream, church chorister, has been arranging for a special selection of music for both morning and evening services. That our people might better understand the Bible, Bro. Chas. Blough, our minister, has announced a series of sermons for Sunday evening; several evenings will be devoted to teaching of the specific doctrines of the church. In order that our people might know more about our church and the writings of those of our own church, Bro. C. W. McCleary, Messenger agent, has put forth a special effort to see that every home receives the Messenger; in this he has succeeded quite well.—Mrs. Mary E. Allison, Windber, Pa., Feb. 10.

VIRGINIA

Cooks Creek.—We met in council Feb. 7. Four were received by letter. A committee was appointed to make plans for the Sunday-school meeting to be held at Dayton May 7 and 8. The delegate to Annual Meeting is Eld. S. I. Bowman with Eld. L. S. Miller, alternate. The delegates to District Meeting are Brethren J. D. Garber, F. E. Miller and B. S. Landes.—Ruth Bowman, Harrisonburg, Va., Feb. 8.

Ninth Street (Roanoke).—Since our present pastor, Bro. Levi Garst, took charge here Aug. 1, our work has been progressing nicely. Attendance at both morning and evening services has increased and the Sunday-school attendance is holding up very well in spite of the fact that many of our people are working part time and go home over Sunday. Bro. Garst conducted our revival in November at which time we baptized fifteen and reclaimed one. Several letters of membership from other congregations have been received in the past few months. The church and Sunday-school have been reorganized for the new year and everything points to a still more successful year during 1931. After several months of inactivity our B. Y. P. D. has taken on new life. They organized recently and have already given us several good programs.—Mrs. H. A. Hoover, Roanoke, Va., Jan. 31.

Red Oak Grove.—The church met in council at Stone Wall Jan. 31, with Eld. W. F. Vest presiding. Two members have been added to the church by letter and one letter was granted since our last report. On Sunday following Eld. W. F. Vest delivered a very helpful sermon.—Mrs. O. R. Whitlock, Floyd, Va., Feb. 3.

Richmond.—Our Y. P. D. is giving a very interesting and instructive program each Sunday evening. Dec. 21 the Sunday-school sponsored a wonderful Christmas program. In the evening the young people presented a candle light service entitled, The Light of Life. The Junior League has been organized and is doing fine work under the direction of the writer. Our church met in council Jan. 17. The Aid Society had an unusual report, showing quite a bit of charity work done. With the untiring efforts and the faithfulness of the pastor and leaders of various organizations of the church, we are anticipating a golden 1931.—Mrs. Jesse E. Bowman, Richmond, Va., Feb. 5.

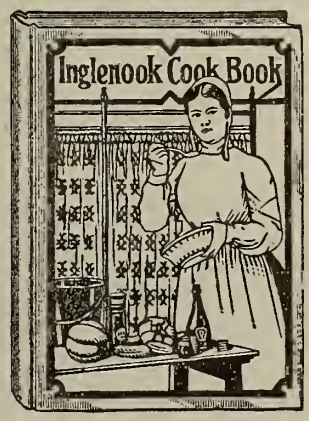
WEST VIRGINIA

Shady Grove.—Our church met in council Jan. 17 with Eld. C. A. Thomas presiding. The most important work was the election of the officers for the year: Church clerk, Bro. H. D. Moyers; secretary and treasurer, Bro. Ray Guthrie; correspondent, the writer; Messenger agent, Bro. H. D. Moyers. We decided to have our series of meetings begin June 8; also to continue the envelope system another year.—Mrs. Levi F. Fearer, Brandonville, W. Va., Feb. 4.

Smith Chapel.—Bro. C. D. Hylton, our elder, being with us Jan. 17 and 18 gave us two very interesting sermons. He also was in charge of our council on Sunday. Sister S. B. Broughman was called as pastor for this year. She will be with us once a month and Bro. E. H. Kahle once a month. We are proud of the progress of our church.—Mrs. E. L. Hylton, Princeton, W. Va., Feb. 9.

Two of Our Best Books

USE INGLE-NOOK COOK BOOK

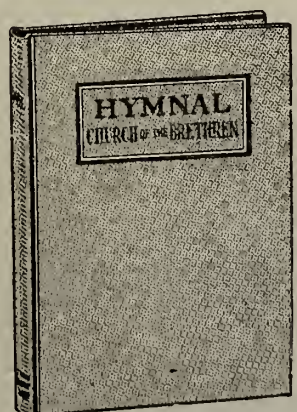


BEST COOK BOOK ON THE MARKET

So say the many thousands who have used the **Inglenook Cook Book** for years. Try it and you will say the same. Bound for kitchen use. **Only ONE DOLLAR. Agents make big money selling this Cook Book.**

BRETHREN REVISED HYMNAL

In this New Hymnal we have the **best selection of church music, the finest collection of the old hymns** interspersed with just enough of the **best new music and hymns we have ever** offered to the public. This is not a Sunday-school song book but a **church hymnal.** Its **499 choice hymns** cover every phase of Christian worship. Its **78 Responsive Bible Readings** are each a choice selection, fitted to lead in deep devotion.



Mechanically the book is well done. May be had in round or in shaped notes. Specify which you desire. **Single copy, postpaid, $1.25. Twelve or more copies, carriage extra, each, $1.00.**

Brethren Publishing House, Elgin, Ill.

Fallen Asleep

(Continued From Page 27)

consistent life in active service in the church. She is survived by her husband, five daughters, two sisters and one brother. Funeral in the Meadow Branch church by the undersigned, assisted by Bro. J. W. Thomas. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Bloyer, Bro. Chas. L., third of twelve children born to Mr. and Mrs. Martin L. Bloyer, was born near Hagerstown, Md., Feb. 14, 1862, and departed this life Dec. 11, 1930, aged 68 years, 9 months, and 25 days. Dec. 23, 1886, he was married to Miss Lillie Larkin. He is survived by his companion, two sons and one daughter. Services by the writer assisted by Rev. F. A. Sword of the Christian church from the Cherry Grove Church of the Brethren of which he was a member over forty-four years. Interment in Lanark cemetery.—P. F. Eckerle, Lanark, Ill.

Boyd, John J., died at his home at Neffsville, Pa., Jan. 6, 1931, aged 72 years, 8 months, 29 days. He was the son of Henry F. and Agnes L. Boyd of York County, Pa. He was a consistent member of the Church of the Brethren of Lancaster, Pa., for many years. He is survived by his wife, who before marriage was Anna Mary Denlinger, one son, one daughter, and one grandchild. Funeral in the Mellinger Mennonite church by H. B. Yoder. Burial in the adjoining cemetery. —Mrs. W. D. Fisher, Lancaster, Pa.

Calvert, Georgia R., oldest daughter of Chas. A. and Susan H. Calvert, born Oct. 25, 1913, died after a brief illness, Jan. 23, 1931. She became a member of the Church of the Brethren in September, 1930. In her senior year of high school she was an honor roll student and in the Sunday-school and church a faithful worker. She leaves father, mother, brother and sister. Funeral by the writer assisted by W. Carl Rarick in the Union Grove church. Burial in the Beech Grove cemetery.—I. E. Weaver, Gaston, Ind.

Coleman, Silas, son of Francis and Caroline Dickey Coleman, born at Berlin, Pa., died Jan. 7, 1931, at his home at Garrison, Iowa, following a two months' illness, aged 72 years, 10 months and 4 days. He enlisted in the 6th Volunteer Infantry at Springfield, Ill., in 1898 and served in the Spanish-American War. Jan. 7, 1902, he married Ida Shaver. There were no children but a niece of Mrs. Coleman's lived with them for twelve years. He was a faithful member of the Church of the Brethren. He is survived by his widow and one brother. Funeral at the Garrison church by U. H. Hoefle. Burial in the Garrison cemetery.—U. H. Hoefle, Robins, Iowa.

Creps, Nancy, wife of Bro. Harvey Creps, born at Loysburg, Pa., died at her home near Woodbury, Pa., Dec. 9, 1930, aged 53 years, 11 months and 6 days. She was a daughter of Cyrus and Sarah (Henry) Imler. In early life she united with the Church of the Brethren and lived a quiet, unassuming Christian life. Surviving are her husband, three sons, five daughters, three sisters, three brothers and a number of grandchildren. Funeral in the Woodbury church by Eld. D. I. Pepple and Eld. J. E. Rowland. Interment in Diehls Cross Roads cemetery.—Barbara S. Frederick, Woodbury, Pa.

Fisher, Henry, second son of George and Barbara (Moss) Fisher, died Jan. 21, 1931, aged 85 years, 8 months and 10 days. Oct. 20, 1867, he married Mary E. Simons who died May 20, 1870. His second wife was Martha Biddle who passed away Nov. 3, 1873. He married Isabelle Ault who preceded him Feb. 24, 1922. To this union were born two sons and one daughter. Six grandchildren and six great-grandchildren survive. Dec. 15, 1894, he united with the Church of the Brethren. Three years later he was called to the deacon's office. In his life's work the interest of the church always stood high; he made many a sacrifice for the good of the church. Funeral by Eld. Frank Fisher in the church. Burial in the cemetery near by.—Gelia A. Pugh, Mexico, Ind.

Flory, Wendell James, second son of Brother and Sister Ralph Flory, born March 16, 1929, died at Naperville, Ill., Jan. 31, 1931, from flu-pneumonia after an illness of only a few hours. Funeral services by the writer. Interment at Naperville.—J. E. Miller, Elgin, Ill.

Forrer, Sarah W., was born in Wayne County, Ohio, and passed from this life near Topeka, Ind., at the home of her niece, Mrs. J. J. Eash, on Jan. 30, 1931, aged 88 years, 5 months and 15 days. She was united in marriage December 18, 1862, to David Forrer. To this union were born two children, who with the husband have preceded her. She had made her home with Mrs. Eash for eleven years. Deceased was a life-long member of the Church of the Brethren, a firm believer in Christ and the church, and was loved by all who knew her. The body was taken to Orrville, Ohio, for burial.—H. A. Claybaugh, Middlebury, Ind.

Glick, Bro. Jos. M., died Nov. 16, 1930, aged 83 years, 8 months and 3 days. He was the oldest member of the Summit congregation and served as a deacon. It was largely through his efforts that the Summit Sunday-school was organized. He served as teacher up to nearly two years before his death. His wife, Sister Diana Glick, died twelve years ago. Surviving are five daughters and five sons; three sons are ministers and one a deacon in the Brethren Church. He also leaves one brother and a sister, fifty-two grandchildren and several great-grandchildren. Funeral from Summit church by Brethren Jno. S. Flory, P. H. Bowman and Earl Mitchell. Burial in Bridgewater cemetery.—Mrs. Mattie Craun, Bridgewater, Va.

Gochenour, Eli Henry, died at his home in Rossville, Jan. 27, 1931, aged 61 years. Death followed an illness of four weeks with acute diabetes. During this time he called for the anointing service. He was born near Rossville, March 28, 1869, the son of Benjamin and Catherine Gochenour. He married Catherine Blickenstaff Nov. 21, 1891, who died five years ago. He is survived by one sister. He was a member of the Rossville Church of the Brethren. Funeral by Eld. I. R. Beery, pastor, with interment in Rossville cemetery.—Lillian A. Hufford, Rossville, Ind.

Heckler, Elizabeth Y., widow of Joseph Y. Heckler, died Jan. 6, 1931, at the home of her daughter, in Philadelphia, Pa., aged 84 years, 5 months and 24 days. She was a consistent member of the Church of the Brethren since 1868. Funeral services and burial at the Hatfield church, Pa. Surviving are one sister, son and daughter.—Ellen Cassel Greaves, Philadelphia, Pa.

Higgins, Sister Nellie, born near Lexington, Va., April 7, 1913, died Oct. 12, 1930, of erysipelas, at the home of her brother, near Mt. Crawford, Va. She united with the church at the age of twelve and lived a useful Christian life. Funeral by her pastor, Bro. Earl Mitchell, at the Summit church. Interment in adjoining cemetery.—Mrs. Mattie Craun, Bridgewater, Va.

Kinzie, Sister Hettie Noffsinger, died at the home of her daughter, Mrs. John Garst, at Sebring, Fla., Jan. 7, 1931, aged 90 years, 10 months and 23 days. She was a Civil War bride and joined the church at that time. Of her five sons, three are deacons and one a minister. The fifth son is a faithful church member and friend of missions. She was a devoted mother and faithful Christian whose memory will be cherished by all who knew her. Funeral at the Troutville church by Walter M. Kahle and M. J. Cline. Interment in the Daleville cemetery. —Walter M. Kahle, Troutville, Va.

Mathews, Oma, daughter of John and Rebecca Hollinger, born in Greenville, Ohio, Oct. 1, 1895, died at the age of 35 years, 3 months and 27 days. She united with the church when a girl and was a faithful Christian. She leaves husband, three stepsons, father, mother, two brothers and three sisters. Services in the Troy church by the writer assisted by Eld. J. O. Garst. Burial in Riverside cemetery.—Chas. L. Flory, Piqua, Ohio.

Oswalt, Franklin, born at Hill Grove, Ohio, died at the home of his daughter, Mrs. Ida Padelford, Sunnyside, Wash., Jan. 27, 1931, aged 86 years, 3 months and 13 days. He was a Civil War veteran. He married Selinda Clara Lesher June 21, 1868. To this union were born three daughters and eight sons. In 1899 he moved to Bottineau County, N. Dak., where his wife died March 16, 1900. In 1904 he moved with his children to Sunnyside, Wash., where he resided since with the exception of a few years. He was a member of the Church of the Brethren. He is survived by five sons and two daughters. Services by the writer at the church.—B. J. Fike, Sunnyside, Wash.

Palmer, James, born in North Hampton Shire, England, died at his home, Portis, Kans., Jan. 25, 1931, aged 88 years, 5 months and 11 days. Aug. 27, 1866, he married Phebe Hanna Grove; to them were born twelve children, six of whom survive, with the wife and grandchildren. Brother and Sister Palmer lived in their native land until 1880 when they emigrated to Ottawa County, Kans. In 1887 they moved to the old home place near Lucas, retiring to Portis in 1915. As a young man he was a member of the Congregational church in England; after he came to Kansas he united with the Wesleyan Methodist and in 1890 with the Church of the Brethren. Funeral services by Eld. J. R. Garber assisted by Eld. Frank Wagner in the North Solomon church.—J. R. Garber, Portis, Kans.

Perry, Bro. Chas., died at his home near Mt. Crawford, Va., Jan. 16, 1931, aged 79 years. He united with the Church of the Brethren about fifteen years ago and lived faithful to his church. He had been in ill health for several years; he was also blind. He leaves two daughters and three sons. Funeral at Salem Lutheran church by Brethren Jno. T. Glick and S. Earl Mitchell.—Mrs. Mattie Craun, Bridgewater, Va.

Perry, Mary Ann (Hoover), wife of John Perry, died in their home at Millville, Ind., Dec. 26, 1930, aged 82 years, 8 months and 3 days. In their early married life they united with the Church of the Brethren. She leaves her husband, two sons, daughter, sister, brother, fourteen grandchildren and four great-grandchildren. Funeral and burial at the Nettle Creek church near Hagerstown, Ind. Services by the undersigned, assisted by Eld. O. D. Werking.—D. E. Bowman, Hagerstown, Ind.

Rowland, Sister Hannah, youngest child of Daniel and Hannah Zuck, was born near Welsh Run, Franklin Co., Pa., Aug. 14, 1852, and passed away at her home near Lanark, Ill., Jan. 29, 1931, aged 78 years, 5 months, 15 days. Her husband, Geo. H. Rowland, was buried Aug. 31, 1930. Services were conducted at the Cherry Grove Church of the Brethren by the writer, assisted by the pastor, Eld. W. A. Deardorff. Interment in adjoining cemetery.—P. F. Eckerle, Lanark, Ill.

Shiflet, Bro. C. Shirley, died near Weyers Cave, Va., Dec. 21, 1930, aged 56 years. He married Sister Annie Glick who survives with four sons and two daughters, two sisters and one brother. Services at Summit church by Eld. Peter Garber assisted by Ernest Craun.—Mrs. Mattie Craun, Bridgewater, Va.

Wolf, Mrs. Rosa H., stepmother of Mrs. Henry Yake, a member of the Pleasant Dale church, died Jan. 24 at the home of Mrs. Yake in Kirkland township, Adams County. She was born Oct. 25, 1853, at Massillon, Ohio, the daughter of Nicholas and Susan Smith Barger. She married Samuel M. Wolf in 1909 who survives, also eight stepchildren, three brothers and two sisters. Funeral services in the Tocsin U. B. church of which she was a member by F. D. Pugh.—Alice M. Studebaker, Bluffton, Ind.

$1--LIBRARY--1$

For Ministers Who Would Make Their Dollars Bring Rich Returns. Books of Unquestioned Merit

Paul of Tarsus By T. R. Glover
What to Preach By Henry Sloan Coffin
Fast Hold on Faith By Henry Howard
A Guide to Preachers By G. W. Truett
The Wicket Gate By T. DeWitt Talmage
Lord, Teach Us to Pray By Alexander Whyte
The Ten Commandments By A. E. Garvie
The Public Worship of God By J. R. P. Sclater
A Quest for Souls By G. A. Studdert-Kennedy
New Tabernacle Sermons By Henry Sloane Coffin
The Cross in Christian Experience By W. M. Clow
The Impatience of a Parson By H. R. L. Sheppard
The Trial and Death of Jesus Christ By James Stalker
Greatest Thoughts About Jesus Christ By J. Gilchrist Lawson
The Pastor His Own Evangelist By J. W. Chapman and C. L. Goodell
Apostolic Optimism
The Preacher—His Life and Work By J. H. Jowett
Sermons on Biblical Characters
More Sermons on Biblical Characters By Clovis G. Chappell
Bible Types of Modern Men, First Series
Bible Types of Modern Women, First Series By W. Mackintosh Mackay
Paul, the Missionary
The Miracles of Our Savior
The Parables of Our Savior By W. M. Taylor
The Humiliation of Christ
The Training of the Twelve
The Miraculous Element in the Gospels By Alexander Bruce
100 Prayer Meeting Talks and Plans
100 Revival Sermons and Outlines
100 Great Texts and Their Treatment
1,000 Thoughts for Funeral Occasions By Frederick Barton
1,000 Evangelistic Illustrations
300 Evangelist Sermon Outlines
Cyclopedia of Sermon Outlines
1,001 Illustrations for Pulpit and Platform By Aquilla Webb
The Evangelistic Encyclopedia
100 Choice Sermons for Children
100 Best Sermons for Special Days and Occasions
Cyclopedia of Sermon Outlines for Special Days and Occasions By G. B. F. Hallock

These books are uniformly priced at ONE DOLLAR each. Make your choice and send in your order now.

Brethren Publishing House, Elgin, Illinois

Stewardship

Basic in Christian Life

The New Testament clearly teaches Christian Stewardship. Every Christian who practices New Testament Stewardship has joy coming into his life. You should know what others can tell you about Christian Stewardship.

Christian Stewardship, 25c
By C. C. Hawbaker and J. E. Dotterer
Prepared under the direction of our Men's Stewardship Commission. Thirteen studies that unfold the Stewardship problem so you will understand and approve and practice Stewardship. Paper cover.

The Call to Stewardship, $1.25
By Julius Earl Crawford
Makes tithing basic to all adequate stewardship. A book for pastors, stewardship and finance committees and for every Christian.

Money Talks, $1.25
By Albert F. McGrath
Presents the principles and practices which should govern the Christian as he secures and handles his money.

The Christian Motive and Method in Stewardship, $1.00
By Henry Burton Trimble
A standard training book which treats Stewardship by considering the whole life of the Christian.

The Christian and His Money Problems, $1.50
By Bert Wilson
A book for the individual Christian. Excellent for Finance Committees and those dealing with the Every Member Canvass.

Royal Partnership, $1.00
By M. E. Melvin
Considers Stewardship in terms of a literal financial partnership with Christ. The business man will prize this book.

The Stewardship of Life, $1.00
By Julius Earl Crawford
A thorough discussion of Christian Stewardship in all its phases and relationships from the viewpoint of religious education.

Jesus' Teaching on the Use of Money, $1.00
By Ina C. Brown
A study of the attitude of Jesus toward money as revealed in his life, in his teaching and in the assumptions on which he acted.

Life As a Stewardship, 25c
By Guy L. Morrill
Five lessons for study groups. For best results Bibles should be in hands of each member. Paper cover.

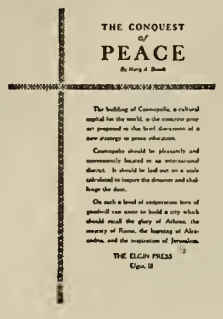
If you are alive to the question of STEWARDSHIP, here is the material that will cheer you. If you are asleep and STEWARDSHIP does not trouble you, these books will wake you up and set you in the right direction.

Brethren Publishing House, Elgin, Illinois

1931—YEARBOOK—1931

The 1931 YEARBOOK is your quickest means of getting information concerning the various church activities. Your Boards and Committees state in its pages their aims and policies, record their activities and acquaint you with their needs. **96 pages of useful material. FREE with all $2.00 MESSENGER SUBSCRIPTIONS. Price, 15c.**

Brethren Publishing House, Elgin, Ill.



CHRISTIANS MUST OPPOSE WAR

But more than merely **oppose**, they must build a **constructive program** so that **wars** will be **outlawed.** To do this they will **pray to God** for a better world, for more **love** towards all.

THE CONQUEST OF PEACE

By Harry A. Brandt

offers a constructive program through which **reason** and **love** take the place of **passion** and **hate** in building a **warless world.** Some of the author's ideas may be ahead of his day, but only thus has the world made progress. **.Get the book and read it. Price $1.25.**

Brethren Publishing House, Elgin, Illinois

A Christian paper for the entire family

THE GOSPEL MESSENGER and Missionary Visitor

now combined into a 32-page illustrated weekly. Readers like the page size, the better paper, the shorter articles, the pictures, and they say so in their letters

Price, $2.00 for 52 weeks—and you get the 1931 Yearbook free.

Take Your Choice of These—

No. 1. Messenger and "Some Brethren Pathfinders," by J. H. Moore, $2.50.

No. 2. Messenger and "Life of D. L. Miller," by Bess Bates, $2.35.

No. 3. Messenger and "Some Who Led," by D. L. Miller and Galen B. Royer, $2.35.

No. 4. Messenger for three years, $5.00.

No. 5. Messenger for three years and the three Premium books mentioned above, $6.20.

SEE AGENT OR SEND DIRECT

Brethren Publishing House, Elgin, Ill.

Enclosed find $.....for GOSPEL MESSENGER for 1 year (3 years) and for Premium No. .....

Name .....

Street or Route .....Postoffice .....

[ ] Renewal [ ] New State.....

CUT HERE

Achievement Offering Blank for Sending Money

Note.—The treasurer of the General Mission Board is also the treasurer for Conference Budget funds.

General Mission Board of the Church of the Brethren, Elgin, Illinois,

Dear Brethren: Please apply the amount enclosed to the following fund or funds indicated:

Conference Budget for Missions and Church Promotion $.....

General Mission Board

World Wide Missions .....$.....

Foreign Missions .....$.....

India Mission .....$.....

India Share Plan .....$.....

China Mission .....$.....

China Share Plan .....$.....

Africa Mission .....$.....

Africa Share Plan .....$.....

Support of Missionary Name .....$.....

Home Missions .....$.....

Home Mission Share Plan ...$.....

B. Y. P. D. Project .....$.....

Junior League Project .....$.....

Intermediate Project .....$.....

Women's Work Project .....$.....

Board of Religious Education $.....

General Ministerial Board ....$.....

General Education Board ....$.....

Bethany Bible School .....$.....

American Bible Society ....$.....

Which amount is from .....Individual

..... Class

..... Sunday-school

Congregation .....District .....

Name of sender .....

Street Address or R. F. D. .....

Postoffice .....State .....

Please do not write in this space

Date	Amount Enclosed
.....19....	$ .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., February 28, 1931 | No. 9

IN THIS NUMBER

Editorial—

About Shining and Glorifying (E. F.), ... 3
The Well Dressed Man (H. A. B.), ... 3
Loss and Gain (E. F.), ... 3
The Manner of Matriculation (E. F.), ... 4
Unemployment and the Capitalist (H. A. B.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

The Futility of War (Poem), ... 5
The League of Nations as Seen at Geneva. By Andrew W. Cordier, ... 5
The Roamer Looks at Discoverers. By Joseph Van Dyke, ... 6
The Lord's Prayer.—No. 2. By H. C. Early, ... 7
An Understanding Soul at the Instrument. By P. L. Huffaker, ... 8
Lacking in Visible Means of Support. By C. H. Shamberger, ... 9
God and the Great Layoff. By H. H. Helman, ... 10
Resourcefulness. By O. P. Williams, ... 20
Impressions of the Home Church. By I. S. Long, ... 20
Christianity and Social Welfare. By Earl M. Frantz, ... 21

Missions—

Adult Education in Shansi, China, ... 12
Some Mission Notes, ... 12
When a Chinese Boy Chose a Beating. By Anna M. Hutchison, ... 13
The Final Tear Up. By Anna Mow, ... 14
Interesting Medical Cases in India. By Besse King Fox, ... 15

Pastor and People—

Walking With God. By Wilbur B. Stover, ... 18
Prohibition Facts, ... 18
The Christ Life Means This Too. By Ida M. Helm, ... 19

Home and Family—

Despair, Love, Hope, Duty (Poem), ... 22
Happy Though Civilized.—No. 9. By H. A. Brandt, ... 22
In Time of Tempest. By Julia Graydon, ... 23
Around the Table, ... 26

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

OFFICIAL DIRECTORY

BOARDS AND COMMITTEES

GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.
J. J. Yoder, Vice-Chairman, McPherson, Kans.
H. H. Nye, Elizabethtown, Pa.
Levi Garst, Salem, Va.
J. B. Emmert, 2627 4th St., La Verne, Calif.
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.
L. C. Moomaw, R. 2, Bx. 209, Roanoke, Va.
General Secretary, C. D. Bonsack, Elgin, Ill.
Assistant Secretary, H. Spenser Minnich, Elgin, Ill.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

PUBLISHING HOUSE DIRECTORS

Membership and Organization same as for General Mission Board.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.
Secretary, L. T. Miller, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION

C. Ernest Davis, Chairman, Mt. Morris, Ill.
C. S. Ikenberry, Vice-Chairman, Daleville, Va.
H. K. Ober, Elizabethtown, Pa.
L. W. Shultz, North Manchester, Ind.
J. M. Henry, Bridgewater, Va.
Eva Trostle, 3657 5th Ave., Chicago, Ill.
R. E. Mohler, McPherson, Kans.
Mrs. R. D. Murphy, Chairman, Women's Work.
P. G. Stahly, Chairman, Men's Work.
General Secretary, R. D. Bowman, Elgin, Ill.
Director of Young People's Work, Dan West, Elgin, Ill.
Director of Children's Work, Ruth Shriver, Elgin, Ill.
Editor, E. G. Hoff, Elgin, Ill.
Assistant, Maud Newcomer. Elgin, Ill.
Assistant, Edith Barnes, Elgin, Ill.

GENERAL EDUCATION BOARD

P. H. Bowman, President, Bridgewater, Va.
V. F. Schwalm, Vice-President, McPherson, Kans.
J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.
H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.
D. W. Kurtz, 1605 E. 3rd St., Long Beach, Cal.
A. C. Wieand, Bethany Bible School.
E. C. Bixler, Blue Ridge College.
Paul H. Bowman, Bridgewater-Daleville.
R. W. Schlosser, Elizabethtown College.
C. C. Ellis, Juniata College.
E. M. Studebaker, La Verne College.
Otho Winger, Manchester College.
V. F. Schwalm, McPherson College.
C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD

S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.
J. A. Robinson, Secretary, Bedford St. & Miller Ave., Johnstown, Pa.
M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.
W. H. Yoder, R. 1, Waterloo, Iowa.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE

R. W. Schlosser, Elizabethtown, Pa.
Grover L. Wine, Bridgewater, Va.
James M. Moore, 3560 Congress, Chicago, Ill.
Otho Winger, Moderator of Annual Meeting, North Manchester, Ind.
J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.
Vice-Chairman, P. H. Bowman, Bridgewater, Va.
Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.
Executive Secretary, J. W. Lear, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK

Chairman and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.
Vice-Chairman and Secretary of Bible Study, Mrs. Laura Gwin Swadley, R. 4, Johnson City, Tenn.
Secretary and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Ia.
Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 N. Griffin Ave., Los Angeles, Calif.
Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society

Mrs. R. D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.
Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.
Mrs. H. L. Hartsough, N. Manchester, Ind.

Mothers and Daughters' Association

Mrs. J. Z. Gilbert, Superintendent, 3300 N. Griffin Ave., Los Angeles, Calif.
Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.
Mrs. Lucille Neher, Secretary, Dayton, O.
Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK

P. G. Stahly, Pres., South Bend, Ind.
R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.
Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.
Levi Minnich, Third Vice-President, Greenville, Ohio.
C. M. Culp, Recording Secretary, Elgin, Ill.
G. A. Cassel, Ashland, Ohio.
H. J. Harnly, McPherson, Kans.
L. C. Moomaw, Roanoke, Va.
J. H. Miller, Baltimore, Md.
D. E. Sheller, Long Beach, Calif.
L. M. Davenport, Los Angeles, Calif.
C. C. Hawbaker, South Bend, Ind.
J. M. Fogelsanger, Philadelphia, Pa.
J. K. Miller, Cedar Rapids, Iowa.
Dan West, Elgin, Ill.

AUDITING COMMITTEE

E. M. Butterbaugh, 526 E. Indiana Ave., South Bend, Ind.
J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER

E. J. Stauffer, Mulberry Grove, Ill.

MEMBER ADVISORY BOARD A. B. S.

R. D. Murphy, 2260 N. Park Ave., Phila., Pa.

RAILWAY TRANSPORTATION AGENT

J. F. Appleman, Plymouth, Ind.

OUR MISSIONARIES

Supported in whole or in part by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for eacb ounce or fraction thereof and 3c for each additional ounce or fraction.

AMERICA

Industrial School, Geer, Va.

Finckh, Elsie, 1925.
Hersch, Orville, and Mabel, 1925.
Kline, Alvin, and Edna, 1919.
Knight, Henry, March, Va., 1928.
Wampler, Nelie, 1922.

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925.
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927.
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927.
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923.
Barr, Francis, and Rebecca, Albany, Ore., 1928.

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911.
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
Oberholtzer, I. E., and Elizabeth, 1916.
Pollock, Myrtle, 1917.
Senger, Nettie M., 1916.
Shock, Laura J., 1916.
Wampler, Ernest M., 1918, and Elizabeth, 1922.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Flory, Byron M., and Nora, 1917.
Flory, Edna R., 1917.
Horning, Emma, 1908.
Metzger, Minerva, 1910.
Schaeffer, Mary, 1917.
Sollenberger, O. C., and Hazel, 1919.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Cripe, Winnie, 1911.
Heisey, Walter J., and Sue, 1917.
Neher, Minneva J., 1924.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

On Furlough

Ulery, Ruth F., Prairie City, Iowa, 1926.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.
Bittinger, Desmond, and Irene Frantz, 1930.
Harper, Clara, 1926.
Heckman, Clarence C., and Lucile, 1924.
Helser, Albert D., 1922, and Lola, 1923.
Horn, Evelyn J., 1930.
Robertson, Dr. Russell L., and Bertha C., 1927.
Royer, Harold A., and Gladys H., 1930.
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa

Rupel, Paul, and Naomi, 1929.
Schechter, Elnora, 1929.
Burke, Dr. Homer L., and Marguerite, 1923.

On Furlough

Kulp, H. Stover, 1922, and Christina, R. 3, Pottstown, Pa., 1927.
Shisler, Sara, Vernfield, Pa., 1926.

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Lichty, D. J., 1902, and Anna, 1912.
Miller, Sadie J., 1903.
Shickel, Elsie N., 1921.

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.
Blough, J. M., and Anna, 1903.
Bollinger, Amsey and Florence M., 1930.
Fox, Dr. J. W., and Besse, 1929.
Shumaker, Ida C., 1910.
Wolf, L. Mae, 1922.
Ziegler, Emma K., 1930.

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.
Ebbert, Ella, 1917.
Metzger, Dr. Ida, 1925.
Nickey, Dr. Barbara M., 1915.

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900.

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900.
Shull, Chalmer, and Mary, 1919.

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India

Miller, Arthur S. B., and Jennie, 1919.
Widdowson, Olive, 1912.
Ziegler, Kathryn, 1908.

Vyara, Surat, India

Brooks, Harlan J., and Rutb, 1924.
Wagoner, Ellen, 1919.
Mow, Anetta, 1917.

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927.

On Furlough

Cottrell, Dr. A. R., and Laura, 3435 Van Buren St., Chicago, Ill., 1913.
Long, I. S., and Effie, Bridgewater, Va., 1903.
Mohler, Jennie, 18th and Wash. Sts., Huntington, Pa., 1916.
Moomaw, I. W., and Mabel, 147 W. 9th St., Columbus, Ohio, 1923.
Mow, Baxter M., and Anna, care of General Mission Board, Elgin, Ill., 1923.
Swartz, Goldie E., 110 Sherman St. (Mackenzie Hall), Hartford, Conn.

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., February 28, 1931 No. 9

EDITORIAL

About Shining and Glorifying

"EVEN so," said Jesus. It's like the city on a hill and the lamp on the stand. You can not hide them. They function by virtue of their character and position. They are what they are and because they are that they do what they do. Even so let your light shine. It will if it is real light. You are like the lamp in position, in impossibility of evading responsibility. You will be like it also in illuminating power, if you are like it in character, if you are a true light, if you have the qualities which Jesus had just enumerated in his series of "Blesseds."

So that's the point of concern. Be luminous. Then the shining will take care of itself.

And the result will be that men will glorify God. They will believe in him and his goodness when they see goodness in you. You are to show them what God is like. You are to light up the world by showing it goodness and God. It is the wide prevalence of moral corruption that imperils faith. You can save the situation. You can be to men a source of truth, inspiration, courage. They can look at you and see the light shining on the right path. And they will glorify God by seeing him, loving him, trusting him. E. F.

The Well Dressed Man

THE well dressed man of 1931 should have a wardrobe worth $5,000. At least that was the ideal set up by the style creators at the convention of the International Merchant-Tailors' Association recently held in Rochester, N. Y.

In order that the curious reader may know just what a well dressed man's wardrobe should contain, here is the list: "Two Tuxedo suits, one full dress suit, one opera cape, one frock coat for afternoon wear, one Chesterfield overcoat, a fitted and loose topcoat, a great coat for motoring, an ulster for bad weather, two knicker suits for golf, two jackets and flannel trouser ensembles, a riding habit, two lounge suits, and nine business suits. None of the latter should be worn more than four times in the same month."

This information is not passed along with the thought that any MESSENGER reader will take seriously the ideal set up by the International Merchant-Tailors' Association. But the list is interesting as a good example of current distorted thinking. It is a good illustration of the absurd and wasteful use of clothing.

If the reader wants to see the so-called well dressed man of 1931 in his proper light, let him place this peacock man along by the side of some really useful person. The well dressed man of 1931 is really just a modern Dives dressed in the equivalent of purple and faring sumptuously every day. And that while an unusual percentage of the world's population is in need of food and clothing. H. A. B.

Loss and Gain

Do you ever have "a feeling that our modern life is cheating us, that we are not getting value received for what we are forced to pay"? It was one with wide outlook and much experience who used the quoted words.

What is the implication? Simply that the civilization which we know and are a part of comes too high. That it isn't worth what it costs. That we are losing something of more value than what we gain.

But why? How? What are the gains and losses? And are they fixed, inevitable? Can they not be in any way controlled, increased, diminished?

We gain more ease, more physical comfort, more leisure, more time to do nothing or whatever we like. And more social contacts, vastly more of elbow touch with our fellows. And more knowledge of the world and of the things above the world and under it, and more opportunities for yet more knowledge. And speed, very much more speed.

We lose rest and exercise and health. And poise.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

And power. And peace. And the fine sense of the worth of simple things. And accuracy in measuring values. We lose much there. We lose capacity to appreciate spiritual beauty. And joy, we lose so much joy. And we stand in deadly peril of losing God.

What to do? How to stop these heavy losses? Wake up and realize that we are *not* "forced to pay." We pay this price because it is asked of us and we have not gumption enough to refuse. E. F.

The Manner of Matriculation

It does make a difference whether you know what you go to school for. That is why wise educators like to talk things over with a pupil who is hazy on this point. They want him to appreciate his opportunity. They want him to have a worthy objective and they want him to keep his eye on it.

Was that why the Head Master of this great new school was so particular about the method of matriculation? It must be impressive. It must make the idea stick, if there is any way to do that. Take a good look at it and see how it measures up. Here it is: "baptizing them into the name of the Father and of the Son and of the Holy Spirit."

Can you imagine anything *more* impressive than that, anything better fitted to help the prospective student realize what he is undertaking? It has three qualities which perfectly adapt it to this end. It is dramatic, symbolic, emphatic.

There is no more forceful method of presenting truth than the dramatic. The ideal sought is thus most clearly visualized. The candidate acts out the thing which he is proposing to be or do and "actions speak louder than words." In this way he secures the advantage of the strongest initiative conceivable, and the most powerful urge to make his claim good. Nothing can set him on his way toward the desired goal with greater promise of success.

It is the beauty and simple naturalness of the symbolism that make this particular dramatic action so effective. The candidate for membership in this school church is washed, buried, raised, born. His sins are washed away. The old life is buried. A new life is raised up. He is born into a new world of thought and action. All this he says so plainly and so utterly beyond recall that the greatest possible incentive is given to be in heart purpose what he is in outward act.

There is yet another line of pressure to the same effect. This is the triple emphasis given by the trinitarian formula. The representation of God as Father, Son and Holy Spirit gives us the most comprehensive view of him attainable. This conception of him answers most fully the demands of our human limitations. We see him touching life at every point, and in the baptismal ceremony declare our desire to have our whole lives swallowed up in his. And this we do the more emphatically because we not only use the names of the Triune God but honor each name with a separate action. Dramatic symbolism can not be carried to greater heights than this. If with such a start to school one does not understand what he is going for, his chances for learning anything are very slight.

One other feature of this matriculation process must not be overlooked. It is induction *into the name* of God. Now the name of God in Scripture stands for the essence of his being. It is the symbol of his very self. To be baptized into his name is to be baptized into him, his nature, character, life. It is a vastly deeper thing than the performance of a ceremony by divine authorization, as an old interpretation had it. That doesn't do half justice to it, for it ignores the usage of Scripture in respect to the name of God. The ceremony of baptism is a dramatic portrayal of the act of entering into the life of God, and should make an indelible impression on the mind of the candidate as to the supremely solemn nature of his avowal. In this act he pledges himself with the utmost possible emphasis to devote his life energies to making his profession good.

With such a declaration of purpose he is ready to attack the curriculum. Matriculation has done for him all that matriculation can do. He is a full-fledged member of the institution. The advantages of the school are before him. And they are great beyond estimate. Will he use them? What will happen if he does? And if he does not? E. F.

Unemployment and the Capitalist

It is evident enough that laborers suffer during periods of unemployment. But how about those who hire, or the capitalist class? A recent statement is to the effect that periodic unemployment is expensive to furnishers of capital in not less than four ways:

1. The new hands taken on when business begins to pick up are not efficient—indeed for several months may not be even fifty per cent as efficient as regulars.

2. Idle machinery involves fixed charges which are rather increased if surplus equipment is necessary to take care of peak demand.

3. Companies offering steady employment can obtain good labor at lower wage scales than companies not producing on an even schedule.

4. A laborer is more efficient when he is sure of his job, knowing that doing his best will not throw him out of employment.

Hence, there are other than humanitarian considerations which indicate that it is to the interest of all concerned to arrive at some permanent solution of the recurring unemployment problem. H. A. B.

GENERAL FORUM

The Futility of War

The rat-a-tat of machine guns has abated,
The fire of musketry, the cannon's roar;
Hate's rasping sound offends the ear no more,
The dead are buried, both the loved and hated.
The chiefs meet under truce, the terms are stated,
Their names affixed, and ended is the war—
Still, they are toward each other as before,
Nay, often they become more alienated.
Can warfare ever make injustice just?
Or conquest with its arrogance impart
A peaceful frame of mind to the subdued?
Good-will toward men is born of faith and trust,
And, nurtured by the understanding heart
It flowers into peace and brotherhood!

—Frederick Theodore Bastel in The Congregationalist.

The League of Nations as Seen From Geneva

BY ANDREW W. CORDIER

This ably written article, as well as the three to follow, was received in good time; but the press of matter made it impossible to publish them at an earlier date. We recommend that busy subscribers take time out to read them.—Ed.

I. The Accomplishments of the League Assembly

Once each year during the month of September Geneva is the primary history-making center of the world. During that month representatives from more than fifty nations come together to grapple with any problem "affecting the peace of the world." Their work in the Assembly is always greatly facilitated by the collaboration of the other two organs of the League, the Council and the Secretariat. The Council is a small body consisting of one representative from each of the five great powers and nine elected lesser powers. It meets during the period of the Assembly and on several other occasions during the year as the international situation "may require." It is the executive organ of the League and in that capacity enforces the decisions of the Assembly. The Secretariat is a body of 400 technical experts who reside permanently at Geneva and keep the wheels of the League in motion during the entire year. It is a vast international civil service. Its members carry out the orders of the Council and the Assembly and make all of the necessary preparations for their meetings. In fact this latter task is no less important than the former. When the Assembly opens, the essential information pertaining to all the items on the agenda is carefully set forth in hundreds of official documents.

During each morning of the Assembly each delegate secures all of the documents outlining the accomplishments of the previous day's work and setting forth the materials upon which the new day's work will hinge. Every delegate can secure in a few minutes information that in pre-League days would have required days and even weeks. In the year 1926 the Secretariat issued 58,436 different documents and cut 12,438,306 stencils. A considerable number of these were distributed to delegates and press agents during the September Assembly. In addition to the contribution of literature the Secretariat has worked out an efficient technique in the management of the Assembly meetings. Irregular methods, unfair tactics, unnecessary delays, and the introduction of irrelevant materials have little chance of making headway in League committees. No longer can it be said that "they keep minutes and waste hours."

The Assembly consists of three delegate members from each of the fifty-four League states. In practice the nations also send three deputy delegates who frequently sit with their official superiors. The Assembly is the policy-forming organ of the League and in that sense it is dominant over the Council and the Secretariat. Each year it reviews the work accomplished by the other two bodies during the year and makes further plans to be executed during the following year.

The 1930 Assembly meeting under these favoring conditions of technical organization did much, directly and indirectly, to promote the peace of the world. To be sure, the meeting this year was less spectacular and dramatic than many of its predecessors, but it was not lacking in genuine interest. For frankness of expression, for directness in grappling with critical problems this Assembly represents a new departure.

An examination of the measures passed in comparison with those that failed provides sufficient food for the skeptic on the one hand or the optimist on the other who would like to see peace assured in a day. Let us observe briefly these externals of League success. The measure providing for the revision of the Statute of the World Court failed to pass because of the opposition of Cuba. The revision would have kept the Court in session the year round (save for a short vacation), thus necessitating permanent residence of the judges at The Hague. In other respects it would have also added to its power and prestige. The revised Protocol will be studied further during the year and the next Assembly may have the opportunity of passing it. The attempt to bring the Covenant of the League of Nations into harmony with the Kellogg Pact, also failed, because of the opposition of Sweden. The Pact which renounces war and the League Covenant which admits the right of war in certain cases—the so-called gap in the Covenant—seem irreconcilable in the light of the application of both instruments to almost all of the nations of the earth. The proposed change is highly desirable. It is difficult to accept the contention of Sweden that it would nullify her commitments as well as those of the other signatories under the Locarno treaties. Again, the

failure of the measure this year does not spell its annihilation. It may and likely will be brought up next year for passage in an altered form. The fate of these two measures subjects the unanimity rule, whereby all nations must vote favorably to secure the passage of a measure, to renewed criticism. The unanimity rule is the child of the strong sense of sovereignty that still exists among the nations of the earth.

The spirited debate over the conditions underlying the calling of the proposed World Disarmament Conference had the result of bringing out into clear relief the positions of Italy, Germany, France, and Great Britain. Briand of France contended that "Arbitration, Security, and Disarmament" was the necessary French approach to the problem; arbitration and security must precede disarmament. Dr. Curtius of Germany rejoined that disarmament must precede security, that if the French contention were true, then Germany, who was forcibly disarmed, was without security, and that the proper order was "Disarmament, Security, Arbitration." Lord Cecil argued (I think rightly) that the three must move along together. As international engagements for the pacific settlement of disputes increase in number and effectiveness armaments should be decreased, and as armaments are decreased more emphasis must be placed upon international agreements for the solution of difficulties. Italy's stand for disarmament seemed to be largely motivated by her desire to secure parity with France. In fact the Franco-Italian failure to arrive at a working agreement on the question was responsible for the Assembly's refusal to set a definite date for the World Disarmament Conference. A preparatory Disarmament Conference, in which the United States is represented, was held here in November, and it is hoped that the major conference will be held some time in 1931.

The Treaty of Financial Assistance passed by the Assembly this year may prove in the light of time to be a very significant measure for "guaranteeing" peace. It provides that in case a war should break out the League members shall furnish financial aid to the victim of the aggressor. If the financial resources of the world can be concentrated upon the attacked nation it would be futile for the other nation to continue the aggression.

Briand's plan for a European Federation was echoed through the debates of the Assembly and finally emerged in the hands of a committtee that will study the problem and submit its recommendations next year. It is hardly possible that an elaborate, closely-knit European economic union will result, but if some success can be attained by concerted economic action in reducing tariffs and in facilitating commercial and industrial development Briand's energy will not have been spent in vain. The world-wide economic depression cast a deep gloom over the delegates this year. The Europeans were acutely conscious of their plight. The historic statement of the late Dr. Stresemann haunted their minds and found occasional expression in their speeches. "Is it not absurd," he said, "that modern invention should have reduced the journey from South Germany to Tokio by twenty days, while in Europe itself hours are wasted stopping at frontiers for Customs inspections, as if Europe were a sort of little huckster's shop doing business side by side with a big world emporium?"

The Assembly this year closed up the war refugee work of the late Dr. Nansen, the famous Scandinavian humanitarian and scientist. Under his energetic and wholesome leadership nearly two million war refugees found their way back to their homes and their normal places in life. The wide range of day-by-day social and humanitarian activities of the League finds greater favor among many observers than its political accomplishments.

Geneva, Switzerland.

The Roamer Looks at Discoverers

A TORTUOUS line of camels moves over the beating desert interminably towards the rising of the copper sun, past the watercourses and the tamed fields into the terrors of the unknown. Towering monoliths of granite rise out of the sands and stand like cruel defenders of a still farther country, hidden and terrible. Shaggy yaks take the places of the stolid camels and the ascent through frozen passes, slashed by knife-keen winds, is begun. At last the divide is behind and the swirling snowstorms retreat to their misty fastnesses. Before the scarred invaders a vast plain spreads fanwise before their hungry eyes. China is discovered by the West. Marco Polo has made his way to the doors of a great nation and has given the knowledge of a continent to the community of the world.

Three coast ships, old and manned by shifty-eyed ruffians, nose out into the uncharted Atlantic and spread their gray sails to the ocean winds. A man stands on the deck of the foremost vessel staring westward over the salt expanses as if, by the sheer genius of his vision, he may see the unknown land he believes to be ahead of him. Slow hard days pass. The winds die. In the hold, knots of seamen, their faces pale from prison years, plot evilly against the giant will that commands them. But in vain. The tiny fleet plows on resistlessly. The figurehead of the Santa Maria rises and then dips again into the cold waves, over and over, but always faces away from safe Spain. Until one night the grim muscles of the captain's jaws relax for he hears the huzzas of his late mutinous crew cheering the

discovery of a world. He stands on the wet sands of an outpost of the Americas; discoverer of half a globe.

Today the farthest oceans are known; the islands have all been named and put as dots on sea maps. The continents have been tracked and retracked, measured and bounded. Even the deadly jungles and the frigid wastes have bowed to the intrepid explorers who have risked their lives to annihilate the unknown. Still man does not end his discoveries.

He goes into the earth, tunneling through its crust and exposing its treasures. He walks the floors of the oceans and brings to the surface the spoil he finds. Not content, he grows wings. . . . One day a man is laughed at who dreams that he can leave the ground and fly. A quarter of a century later the world is aviation-mad. A tiny ship crosses the ocean in a few hours and a convoy circles the world in a matter of days. They push their whirling propellers into the stretching ceiling of the earth. But here, at last, must be the end of discovery. Nothing has escaped the insatiable curiosity of man and the race of Discoverers must disappear from the face of the earth.

Yet—how many people have discovered themselves? Does the world know its own heart as it does its continents and seas? Are there arid deserts unmapped; fertile valleys not found, plateaus unscaled, waters unsounded, in the innermost hiding places of men's beings? We have seen the miracle of frozen crystals motionless in the high rare air and have not read the motives of our minds. We have dredged the oceans for weeds to add to our store of factual knowledge and have never brought to light the weeds in our hearts. Oh, there are discoveries to make where every man must be his own Discoverer. There are journeys to make, costly and long, through hot solitudes and matted undergrowths before we reach the savannahs and golden fields of reward. It is a hard bitter call, and a rugged way. Only men of iron need try.

I am looking for a Marco Polo, a Columbus, or a Wright who is burning to explore a region of limitless possibilities—himself. There is no detail of preparation that he dares to slight. He must cut loose from anything that may hold him back: father, mother, wife, children. He must give himself completely to his quest and never think of turning back. He must be able to dream ahead, to paint with the colors of his imagination the magic land of the future. He must build up in himself a reservoir of courage, of faith in himself and his venture. Above all he must realize that his discoveries, on the surface selfish ones, can not be for his single advantage but must be shared with his fellows and posterity.

I have seen a few such Discoverers. They are not passionately attached to their camels, their ships, their planes, their farms, their typewriters. They are able to see tools as tools, not ends. You have a feeling, as you look at them, that they have not failed but have landed on some of the thousand shores of their beings. You sense the thrill and wonder they feel as they explore and claim and dig in their wide continents. You say to yourself: Here is a greater than Magellan, than Byrd. Here is a Discoverer who has found himself.

And you see the drones, the stay-at-homes, too; the wingless creatures who, through fear of the strange unknown, or love of the material now, never pierce the mystery of the seven seas that lie between every child and the possible man. For manhood and womanhood are achieved, not received as a gift. To the drowsy soul whose love is fixed on his own chains, no vision is given of what he misses. He dies without knowing that he never lived.

Do not think that I am talking of people who spend their physical lives in one place. The Discoverer I am speaking of need never leave his hearthstone in the body. It is not miles that count in any discovery. It is awareness. It is that you go; that you seek.

I have seen a few Discoverers but I am looking for more. A roamer sees crowds of people who have never dreamed of a new horizon in themselves, or if they have dreamed have never given themselves to the dream. The terror of their fate is plain in their faces. They are lost souls, flotsam nearing oblivion.

But in simple farmhouses and schoolrooms and offices and factories are those who daily go in search of reality within themselves. They fail and they succeed. They are the truly happy people of earth for they are led by a vision. They win their quest.

Who wants to be a Discoverer? THE ROAMER.

Beaverton, Mich.

The Lord's Prayer

BY H. C. EARLY

2. Its Content

THAT we may have a clearer understanding of the Lord's Prayer, let us analyze it into its component parts.

First, it is composed of four distinct parts, as follows: *The address*—" Our Father who art in heaven "; *the seven petitions,* named below; *the ascription of honor*—" For thine is the kingdom, and the power, and the glory, forever "; and the *Amen.*

The seven petitions fall into two groups, as follows: The first three—" Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven "—relate to the kingdom of God; and the last four—" Give us this day our daily bread: and forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil "—relate to human

need. In other words, the first three petitions pray for the kingdom of God, and the last four pray for "us"—give us, forgive us, lead us and deliver us.

The second one is the principal petition of the first group. The first and third petitions of this group pray for conditions which make possible the coming of the kingdom. In fact, this second petition is a substantial embodiment of the whole prayer: For the coming of the kingdom of God was and is the burden of the heart of Jesus. Everything else must find its place and part in this supreme end.

Now then, let us consider these parts and petitions, briefly.

The address embodies the ground and philosophy of prayer. God in heaven is our Father—Father-God, and we on earth are his children. God in all he is and all he has and all he desires to give is our Father, and we in all we are and all we are not and in our extreme need are his children. God has not yet disowned us and banished us from his presence.

This knowledge is the beginning of prayer. It is the foundation and philosophy of prayer. When the knowledge of these relations and conditions really breaks in upon us, we cry: "Our Father." What, therefore, this world needs to make it a praying world is to know that God is its Father and we are his children.

The first petition is distinctly an act of worship. It comes of the knowledge of God as God and Father. All true worship springs out of a vision of God. We must see him to worship him. And when we see him he is so beautiful, so wonderful, that we fall at his feet and cry: "Hallowed be thy name." We declare his name holy and to be kept holy. We bestow upon him our adoration and homage.

The second petition, the big petition of the prayer, is for the coming of the kingdom of God. The kingdom, established in the hearts of men and beginning small, is destined to become a universal, triumphant, eternal kingdom. "It shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). "Of the increase of his government and peace there shall be no end" (Isa. 9:7). "Then cometh the end, . . . when he [Jesus] shall have put down all rule and all authority and power" (1 Cor. 15:24). "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). "And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, even from the least to the greatest" (Heb. 8:11).

These scriptures make it plain that the kingdom of God is to become world-wide, built upon the wreckage of the powers and kingdoms of this world, and the knowledge and glory of God shall fill the whole earth, even as the waters fill the sea. Jesus intended that we shall have such a kingdom in mind and pray for it when we pray, "Thy kingdom come." You see how great a petition it is. It is, in itself, the comprehension of all Christian prayer.

The third petition is to the effect that the will of God be done perfectly in earth as it is done perfectly in heaven. We can not imagine the slightest jar, or contention, or hesitancy in the performance of the will of God in heaven. The will of God is the will of the hosts of heaven. God's will must be ours. The will of the King of the kingdom must be the will of its subjects. This is the very heart of the kingdom—any kingdom. The petition prays for this state of heart and standard of conduct for the subjects of the kingdom, and that the earth—the whole earth—be the kingdom of God.

The fourth petition prays for bread—our daily bread. Bread is the general word for food. We must have food—food for the body, the mind, the spirit—physically, mentally, spiritually. We would have it daily, or a day at a time. God is the Giver. We would live ever

An Understanding Soul at the Instrument

THE instrument has wonderful possibilities within it for the expression of musical truth in the church service—if only the best in church music literature be interpreted upon it by an *understanding soul.*

It can vibrate with vital heavenly harmonies in exalting the praise of God—when the keys are touched by an *understanding soul.*

It can lead the hearts of men to paths of deepest devotion, meditation and worship—when the strings are set in motion by an *understanding soul.*

It can lead the minds of men away from the cumbering cares of life, and its mistakes, into the solace of penitent prayer—when the chords are sounded by an *understanding soul.*

It can lead men to offer upon the altar of service, gold, talents and their very life for his name's sake—when the tones are wrought by an *understanding soul.*

It can place a blessed benediction upon the church assembled—when it is spiritually played by an *understanding soul.*

* * * *

An understanding soul is one—

Whose *mind* is full of purity and truth, through Bible reading and study.

Whose *heart* is warmed by the example of Christ through a daily walk with him.

Whose *soul* is filled with the Holy Spirit, inspired by prayer.

Whose *hands* pour out depths of emotion, vitalized by consecration, upon the keyboard; and in so doing lead the worshiping people closer to the Infinite. How great is the ministry of an *understanding soul.*

Church Music Commission,
P. L. Huffaker.

the most robust life, and so that we may give the largest possible service. This is life's only purpose.

The fifth petition is for forgiveness—forgiveness in the same measure as we forgive. There are debts both to God and man. They must be forgiven. This is the only means of settlement.

God is gracious to forgive our debts when we desire it and plead for it, and if we would be forgiven we must forgive our fellows; and this is easy when we remember how much God for Christ's sake has forgiven us. Our debts to God are as ten million dollars, while our debts to our fellows are as seventeen dollars (Matt. 18:23-35). Who is it that has been forgiven ten million dollars that will not forgive his brother seventeen dollars? Let such a wretch hide his face in shame and penitence.

The sixth petition is based on the danger of temptation. The danger of falling in the hour of stress and storm is greater, it would appear, than the blessing of endurance. And so we pray, "Lead [bring] us not into temptation." And in the seventh petition we say: "But deliver us from evil"—the evil one. We dare not presume upon our own strength, but we should presume upon the grace of God as sufficient for every temptation.

"For thine is the kingdom"—the kingdom universal; "and thine is the power"—the power of the kingdom universal, triumphant; "and thine is the glory"—the glory of the kingdom universal, triumphant, eternal. Unto thee, O thou great Jehovah, unto thee, do we ascribe dominion and power and glory, for ever and ever.

Amen. Be it so now and eternally.

Dayton, Va.

Lacking in Visible Means of Support

BY C. H. SHAMBERGER

"KEEPING up with the Joneses" may become a denominational characteristic, just as it is an affair of one person with another who lives across the street. In either case it can easily become disastrous.

One of the problems which confront any small denomination is an understanding of what it should attempt and what things it must of necessity leave out of its program.

It is obvious that the resources of a church numbering a million or more, make possible many things which can not be had by a church with a hundred thousand or so. But it is not always easy to know what to eliminate. There are certain things which are taken for granted. There must be local church buildings and in most cases a salaried leadership. There must be educational institutions for higher learning sponsored by the church. The church must support benevolent enterprises in its own community and elsewhere. It must help good causes such as temperance and peace. It must take the gospel to non-Christian lands. It must have its own literature published under its own auspices. Each of these has many ramifications but all of them can be grouped under the three general headings of local expenses, missions and education.

It is much easier for Mr. Brown to take account of his assets when he would keep up with Mr. Jones than it is for the small denomination to estimate its possibilities when it would do the same thing that a larger denomination is doing. If Brown's income is $3,000 per year and each of three major expenditures would total $3,500 he would either have to reduce one or more of his expenditures or find more income in one way or another. It is not easy to estimate the income of a denomination and to balance its expenditures. But the fact that it is difficult does not remove the necessity for giving it careful consideration.

The Church of the Brethren is attempting almost everything that any denomination does. Local expenses have multiplied within a decade or two. Most congregations either pay a pastor's salary or hope that the day will come when they can have a trained leader upon support. Within the past few years most of the colleges have attempted to raise sizable endowments. The fact that not nearly all of them have been able to raise an endowment which would admit them to standard associations is not evidence that they would not if they could, but is in most cases evidence that they were unable to secure it from their constituencies. The missionary expenditures have been regulated by what it has been possible to get from the churches rather than within relationship to the other activities of the church.

This is not necessarily in criticism of those responsible for any of these three phases of the church life. It is natural that the pastor considers the local church of primary importance, that the college president feels his institution is indispensable to the work of the church, and that those responsible for the missions look upon it as the great first work of the church. It is well to bear in mind that each of these activities was in existence when these men were called to direct them and that individuals are comparatively rare who do not wish to see growth upon the part of that for which they carry responsibility.

It seems fairly obvious that the church can not adequately do what ought to be done locally, educationally and in a missionary way. The income can not be made to stretch that far. Any one of the three activities could use all the available income and have none too much for what it attempts to accomplish.

This means that there must of necessity be competi-

tion for the church dollar. It is not intended to be so, but the stern fact of continuance makes it that way. The local church in holding on to its money points out that it must be strong so that it can support colleges and missions. The college sets forth, in asking for support, that without it there would not be trained leaders for either the local church or missions, and those responsible for missions contend that the life of the church depends upon its willingness to share what it has with those who do not have the same thing. All of these may be true but deficits in all three treasuries would indicate that there are not enough dollars to go around.

Of course it can be argued that the churches have not yet begun to give as they should. There is probably something to be said on that point, but it will take a number of years to educate the church membership to the place where they will greatly increase their giving and the program in all three phases would probably increase proportionately.

One of the most disquieting factors in the total situation is the great number of small congregations in the denomination. The current yearbook reveals that out of 1,026 congregations more than one-fourth (284) have fifty members or less. A few more than one-half of the congregations have 100 or less members. Less than 300 congregations have more than 150 members. In most instances a church of less than 150 members will have a difficult time supporting its own pastor and otherwise financing the local program.

A further factor to take into account is the far-flung area over which the churches are spread. West of the Mississippi there are 293 congregations with 25,377 members. These congregations are in states with a total area of 1,775,700 square miles and a total population of 33,600,307. There are practically 100,000 members in the states of Pennsylvania, Maryland, Ohio, Indiana, Virginia and Illinois. Those states cover 227,863 square miles and have a population of 27,653,929. There are 202 congregations of the 293 west of the Mississippi that have less than a hundred members.

What has actually happened over the years is that small churches with unsupported ministers have contributed money for education and missions which would ordinarily have gone into the financing of a local church program.

There can be little question that if the 800 congregations with less than 150 members should suddenly begin to put on local programs the income for general church work would be noticeably decreased. But how can we expect these churches to grow unless they do have much more efficient leadership than they have been able to have? And if these small congregations do not grow the possibilities for greater income for general work can not be enlarged.

What is said here is scarcely new. The amazing thing is that in view of the fact we keep on trying to do all that is desired as though the total situation justified it. If Mr. Brown desired to buy a new car—or keep the old one running—if he had taxes to meet and living expenses to provide for and if he wished to spend something for benevolences and for culture, and the total amount came to more than his income allowed, Mr. Brown would have to take stock of what he considered would be the best for him over a period of years. Some things would have to be eliminated.

We dare not assume that because we have certain things with us they are therefore indispensable. The church is now spending money for things which are good but which could well be reduced and in some instances eliminated. It is not for one organization to say to another, "The church has no need of thee," but it should be the responsibility of some group who is free from natural bias growing out of specific responsibilities to consider what is best for the church now and in the years ahead.

Elgin, Ill.

God and the Great Layoff

BY H. H. HELMAN

RAVAGING winter has been upon us. Thousands or perhaps millions are without income or any hope of an early resumption of one. Savings, where there were any, are being rapidly exhausted. The outlook for the great layoff crowd is anything but bright or hopeful.

Every imaginable attempt is being made to force the situation and bring about a change in industrial conditions. The government is trying to stimulate employment and business interests to stimulate buying. Recently a minister said from his pulpit that the man who could afford a new auto should buy one now to give aid to the situation. A hopeful salesman waited upon the minister the next day! But he didn't buy.

Gloom has settled down upon our population in a degree hitherto unknown to most of us. To the direct effect of want, privation and exposure, is added the worse effect of anxiety and worry.

It has been said again and again that man's extremity is God's opportunity. But the people who are troubled now do not see how it applies in financial depressions. Either God doesn't care to seize the opportunity, or he just *isn't* when a depression comes. At least there is no visible evidence that he is concerned or that he is coming to the rescue. Folks pray for a dollar to buy bread for their family and God does not even send a dime. They pray for shelter and fuel and the landlord murmurs or threatens and the weatherman sends the cold and the wind. They are helpless in the situation and it looks as if God is just as helpless as

they are. Where is God when people need him so very much? Is he trying to evade the whole situation? Is he anywhere within hearing distance of those who cry? Has he turned his eyes from the whole dismal sight? Where is God anyway at this trying time?

It is not for me to say that God is infinitely near if there are no evidences of his nearness. Or that his hand of blessing is upon us if there is no feeling of his tender touch. Or that he speaks when there is no voice heard. Or that he walks by our side when his footsteps are not heard. Or even to say that he *is* when his world is in such a terrible mess. He is more than a hypothesis for days like this, or he just simply isn't at all.

Each one of us knows something about psychology. We know that there are certain laws of perception which operate consistently in our lives. If we want to see something we must bring ourselves within the range of vision. If we wish to touch anything we must come very near to the object. If we wish to hear a voice or the most beautiful of music we must somehow come within the range of hearing. If we would catch the fragrance of a rose garden we must come near to the garden. The reality of these things to us depends upon our awareness of them through our perceptive powers.

You will concede with me that in the world of the past God has been infinitely near and folks were not conscious of it at the time. Do you not remember in your own experience when he was near but you knew it not until the moment was far past? He has again and again left his footprints upon the sands of time, and we saw only these—we did not see him. By a condition of our being we were unable to see him. In our feverish state we did not feel his warm breath upon our face. In our delirium we were unaware of his presence at our bedside. Deafened by distracting noises, we did not hear his still small voice. He has been very active in his world when we did not see his busy hands.

Do you believe that one can deliberately withdraw from God? That the awareness of his presence is very much conditioned by one's own self? One can close his eyes and refuse to look at a beautiful rainbow. One can walk away from the presence of a friend. One can stop his ears to the voices of those speaking to him. One turns his back upon some one seeking his presence. By which we do not mean that the whole responsibility for the divine presence and help lies with one as an individual, and that God is holding himself aloof in these troublous days, awaiting a gesture toward a get-together. Or that he avoids such difficult situations and returns when conditions are more favorable for a show of his power.

But we do mean that there is no more efficacious means of disabling God in his efforts in our behalf than worry and anxiety. Repose and trust are a psychological necessity for seeing and realizing God. The seeing eye, the hearing ear, the feeling touch, the conscious fragrance, are not possible in the frenzy of fear and worry and anxiety. No matter how near God is in these trying days we disqualify ourselves against seeing him. We miss him when we are looking for him because we have the bandage of anxiety and worry and fear over our eyes.

God will not drop a dollar into any individual purse. He will pay no rent or coal or grocery bill. He has no funds from which to loan the coin of our trade. Money must seem to him so irrelevant to the ultimate things of life. He knows we trust too much in it and that it concerns us all out of proportion to its real value in life. May I say that it is a good thing that we do not always prosper financially. And add that it is a good thing for Christianity that it does not promise its adherents that they will not die poor. It would be a calamity if having God with us was the surest and shortest way to material wealth.

I do not mean that God is not concerned about our physical well-being; that it matters not to him whether we are hungry and cold, or well-fed and comfortable. He does care, and he is touched with a feeling of our infirmity. But what to do about it must be a great problem to a provident God. How easy to come to the rescue with manna if that were the thing to do! How busy he could be just caring for our blunders!

The people of God's world have made an awful blunder in their material program in the last several years. It is common knowledge to us all now, as it must have been to him as he viewed our feeble structure. Men forgot God, their fellow-men, and their souls. And even their bodies, so well cared for were they. That was no time to worry and be anxious. It was a time for getting and making while the getting and making were good. What a glorious few years those were! God prolong these days!

But he did not. It was not a part of his program. We know it now. Well, if it was man's program, let us force it, and continue it. Which we tried and couldn't. We tried smiles, and optimism, and *lies*. We applied the brakes—they burned out—and down the hill we went. Here we are now way down in the valley. God help us! God come to us! God lift us back up! Which would be very fine for our stomachs and for our shivering skin, if God cared only for our anatomy.

What can God do for any one of us? What will he do? Will he see that I get a job? Will he send me a pay-check? (A moderate one will do just now.) Will God actually come to the rescue?

Multiply your own individual need and cry by mil-

(Continued on Page 20)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Adult Education in Shansi, China

Building Christian Homes

In eagerness to develop Christian homes in China, special classes have been arranged. Five such classes or mothers' meetings have been established within the Chin Chow district. They are now studying Christianizing the Home and Child Training in Christian Character. Much interest has been shown by increased attendance. Nettie Senger writes: "We have had a class for one month and have had better success than in any attempt." Plans have been made to continue the home training. Certainly this affords a fine avenue for Christian training.

This same group of native Chinese Christians realize the value of prayer and communion with God. Oftentimes classes are dismissed for a half day of prayer, beginning before breakfast and continuing until the noon hour. The New Year was ushered in by a week of prayer. Then they expressed their concern for the whole world as well as their own community. Each afternoon the native Christians gather for a brief season of prayer. *"More things are wrought by prayer than this world dreams of."*—Tennyson.

Strength of Christian Character

In one district a month's class was held for the purpose of training lay workers. After the class sessions these men will return to their farms and shops, spreading their Christian influence by more effective living. A daily program for these classes was: three hours of Bible, one hour Pilgrim's Progress, and one hour of music.

The following story is told by Emma Horning, missionary at Ping Ting, Shansi, China:

One of the members of this class had a thrilling experience with some of the soldiers. He was a village innkeeper. One hundred fifty soldiers were assigned lodging in his inn, with the understanding that there be no charge. The officer gave orders that he allow no soldiers to leave the court at night, so he locked the gate at bed time. Later in the night, some soldiers bent on mischief or meanness, found the gate locked and raised a great howl. But faithful to orders, the innkeeper would not unlock the gate. The next day they went to the officer and accused this Christian of demanding money for their lodging. A number of the soldiers, having agreed to tell the same thing, convinced the officer that they were telling the truth. They bound the Christian, expecting to beat him till he confessed. But the officers of the village arrived and secured his release, for they knew that he was an honest, faithful Christian, and what he said could be depended upon. After this experience he sold his inn, even though he had to lose considerable in the transaction. He did not want to have any more trouble with the soldiers. His friends console him by assuring him that even if he did lose some money, he has kept his good Christian reputation for honesty and faithfulness.

Some Mission Notes

Bringing Up the Rear

A good brother in Oklahoma sends $7.50 and says: "Use this to help bring up the rear on the mission funds. Am happy to be able to do this much."

The Use of Missionary Leaflets

Pastor Ross D. Murphy remembers his isolated members each month by sending them copies of the church bulletin. He has ordered missionary leaflets from the Mission Board to enclose with these letters.

An Annual Gift

A brother in Northeastern Ohio sends his check and writes: "I am in my eighty-third year. My resources are diminishing, but my rule is to send annually $25 to the Mission Board." It may be that his financial resources are decreasing, but very likely his spiritual resources are increasing.

Will Missionary Giving Help Rheumatism?

A brother sends a contribution for the Conference budget. He says he has been down with inflammatory rheumatism for three weeks, but closes his letter by saying he is better. The mission editor infers that sending the contribution for the Conference budget helped the rheumatism. Others who have a similar ailment might try this prescription.

A Missionary Tip for Grown-up Children

From Indiana comes a letter from an eighty-five-year-old woman who sends $2 for missions. In it she expresses a keen interest in the mission cause. She says she is a widow and does not earn money, but her children keep her and she is permitted to send this money to share in the mission cause.

The Junior Missionary Program Outline, scheduled for this issue, will appear next week.

When a Chinese Boy Chose a Beating

BY ANNA M. HUTCHISON

One of a Series of Life Stories from the Field

It was the Chinese New Year season, when in all non-Christian Chinese homes the eldest son is required to worship for the family. Liu Fu Jung, the subject of this sketch, a boy scarcely more than twelve years of age, had spent one year in our Liao Mission Boys' School. Being an unusually bright boy, with a keen, receptive mind, he readily grasped and responded to the Christian teaching, and conscientiously, even at that early age, lived true to the light he had.

Being near neighbors of ours, and Sister Cripe being his music teacher, he came to our court two days before the New Year, and to Miss Cripe's study, eyes bulging and too excited to talk. Sister Cripe laid her hand on his shoulder and asked him what was wrong.



"K'ai Chiao Shih," he said, and then explained: "It's just two days till New Year. I'm the only boy at home. Father will expect me to worship for the family, and I'm a Christian [though as yet he had not been baptized]. What shall I do?"

They talked it over awhile until he saw plainly his duty; then they both prayed together, Fu Jung offering an earnest, trusting prayer. Rising, Sister Cripe said: "*I* do not know what to tell you to do, but *God* will, when the time comes, if you fully trust him; and we will be praying for you."

We heard no more until a couple of days after the New Year, when he returned, this time smiling, and told his story. He did not sleep much the night before New Year's day. He awoke early and prayed under his cover. The family arose. The father went out, brought the incense and offerings, placing them on the table near the family gods. Then he turned toward the kang or brick bed, and commanded Fu Jung to rise and worship. Fu Jung said that at first he was afraid, for how could a dutiful Chinese son refuse to obey his father? But asking God to help him, he arose, dressed, got down off the kang and standing in front of his father, said: "Father, I can't, I'm a Christian!" His father flew into a rage, again commanding him to worship, saying that if he didn't, and any calamity befell the family during the following year, it would be his fault. Fu Jung repeated his refusal: "I can't, I'm a Christian!"

His father, fearing this result, had hidden a big stick behind the table leg. He brought it out and beat his son, whom he loved dearly. And as the boy narrated the incident in our home that day, a bright smile lit up his face as he looked up and said victoriously: "Father beat me, but I didn't worship!" His sister, while on her dying bed not long ago remarked to me as we talked of the incident: "Father deeply regretted his cruel treatment of my brother, who was otherwise a dutiful son. He went out and wept over what he, in his ignorance, felt to be his duty." But like Paul of old, he was "kicking against the pricks," and it was not long afterward that he came to inquire of the Christian religion, saying: "A religion that made my boy stand up under such a beating is worth having, and I want it too!" And thus it came to pass that the year following his son's baptism, the father was received into the church by baptism.

Following our arrival at Liao Chou in 1912 Fu Jung (glorious happiness) and his sister Chin Yu (gold fish), were frequent visitors in our home. A smiling face, as a ray of sunlight, and an optimistic, buoyant spirit ever characterized the lad, and remains with us as one of the delightful memories of those early years at Liao. And as I take up the record of this beautiful life and reflect back over the eighteen intervening years since our first acquaintance with Fu Jung, it is with mingled feelings of deepest sorrow and keenest joy. That of sadness, because of his early call to the home beyond; and yet with joy, for the beautiful record he has left, brightening the pathway of others.

Fu Jung with his younger sister, father, mother, and grandmother, made up the family group in those early days. But the years brought their changes. Soon the mother died and a stepmother came into the home. Later the father died, though not ere he became a Christian. And still later the old grandmother, who was much attached to her two grandchildren, passed away. Meanwhile Fu Jung had the responsibility of the home while struggling with poverty in his onward and upward progress in securing an education.

With the opening of our Liao Boys' school by Bro. Bright, in 1913, Fu Jung was among the first to enter.

Here he continued his studies until graduating from higher primary. He was ever studious, keen-minded, conscientious and untiring in his devotion to his books. He was studious and ambitious almost to a fault, insomuch that his teachers at times, held him in check in order to give slower ones a chance.

Following graduation from our Liao mission school, Fu Jung went to Tau Ku, a neighboring mission station of the Congregational Church, to continue his studies, since our mission, as yet, had opened no high school work. Here, by his brilliancy and diligence, he completed the four years' work in three years, and continued through two more years of junior college. Meanwhile, to help defray his expenses during these years, he did office work in typing for the principal of the school. This, together with a loan from the mission, made the continuation of his schooling possible. His teachers spoke in highest terms of his ability and upright character. Recently a fellow student of his remarked to the writer: "Fu Jung had no faults at all. I could see none whatever in him. What he knew to be right, he went straight forward to do."

Each holiday season he returned to Liao, and while visiting together he would tell us of his desires and the things he hoped to do for his own people when his education was finished. While home during the New Year season of the famine year in this section he went with us into the country to investigate famine conditions and plan for the distribution of grain. As we traveled from home to home witnessing the dire conditions of those days, his tender, sympathetic heart was deeply touched, and we realized with new appreciation the unselfish sympathy and real worth of the boy. The subject of his graduating oration was "Service." He had a deep longing to establish Christian education in China, and bent every effort to prepare for that in our mission. He ever stood strong for the principles of right, and injustice aroused his indignation. His strong convictions and bravery to stand for the right were shown in the fact that when his friends invited him to their feasts, and set wine before them to drink, he would invariably leave his cup untouched. And on at least one occasion when a feast was given by some of his colleagues and shop men especially in his honor, on leaving his own cup untouched, the whole company, in deference to him, left theirs untouched also, commending him by saying that he was a *real* Christian.

While in school he learned English and could speak it quite correctly and fluently, carrying on most of his conversation with foreigners in English. For several years he carried on a correspondence, in English, with a young man in America, and taught English for a while in a government school at Liao.

Having graduated at Tai Ku he returned to Liao and spent two years as teacher and assistant principal of our boys' school, where he did honor to the responsibility placed upon him. His craving for knowledge, however, could not be quenched. Hence after these two years of work in the school, he again made preparations to go to Peking and complete his college work. By the assistance of friends both in America and China, together with further doing some office and other work available at the college, his expenses were met, and he was enabled to thus continue his studies in the Peking Christian University for two years and part of the third, until the Father said, "It is enough." And called him to a greater service on the other shore.

Liao Chow, Shansi, China.

The Final Tear Up

BY ANNA MOW

Written Dec. 31, 1930, when ready to return to America on furlough.—Ed.

I AM glad I'm not a missionary to Africa where furloughs come every three years. Packing is no fun. There are the things not to be opened on the way, and there are those needed on the way. Then the things we leave behind! Many are not worth keeping and they are disposed of here and there. Some are packed all ready to send to America, and others marked to be sold or given away in case we should not be able to return to India after furlough.

There is a bigger tear up in our hearts. I think of our next door neighbors—Parsees (a religious sect). There are no better neighbors anywhere. Our hearts ache especially to leave the beautiful youngest daughter of fifteen. She has learned to love Jesus and wants to be baptized, but if her parents even suspected her heart's desire, she would be severely disciplined. She says she will follow in her heart until she can do so openly.

There is Maji (mother), the old Mohammedan woman who lives in purdah across the road from us. She is over eighty, and we may never see her again. She said: "Who will come to see us when you are gone? Who will tell us stories?" My first visit to this home was a nightmare because of the antagonism shown. Now we have few better friends and they rejoice in the Bible stories.

There is John Abbas who has been a Christian one year and has charge of our library. He was formerly a Mohammedan priest. Rev. J. Lane Smith, who visited with him this fall after a year's separation, said he rejoiced to see that John had kept the freshness of his faith. He has his faults and failures but he loves Jesus.

There is John's brother, Salehbhai, who has practically camped on our doorstep for a long time. He begs for baptism. He seems to be sincere. He has no

means of support. If we baptize him, he will expect us to help him, and we have no money to do so or any work to offer him now. With his own people he would be cared for, but he wants to be a Christian.

There are our Christian people with whom we have worked side by side these last years. We love them and it is hard to leave them. There are many other friends whom we regret leaving, to say nothing of our fellow missionaries to whom we are bound by the strong ties of our mutual interests.

In four days we sail. Leaving the dear ones here seems more real than meeting with the loved ones in America whom we have not seen for seven years. Lois and Joseph are on tiptoe, wondering about America, grandmother, etc. Merril, just two, takes the days as they come.

I love you in America, I'm eager to visit you, but I am ready right now to come back to India.

Interesting Medical Cases in India

BY BESSE KING FOX

One morning when I stepped out on the veranda which serves as a waiting room for the clinical patients I noticed a very offensive odor. Now, this in itself is not unusual, for the Orient is noted for its odors. But this one was terrible. I located it in connection with a woman about thirty years old, but was somewhat puzzled for she was not as dirty as she could have been. When she went to the examining room the doctor located the source of the stench. It was coming from an ulcer in the roof of her mouth. The sore had eaten through the flesh and porous bone of that region and exposed the cavity of the nose. As her head was being irrigated a maggot dropped from her nose. She said that was the sixth one like that, and her mouth was found to be alive. With the use of turpentine and forcepts twenty more were taken out. She received treatment for several weeks and is now well. There will always be a space missing in the roof of her mouth and she will always have difficulty in eating, But she feels, and smells, a lot better.

A girl about sixteen is a liver case. Her abdomen becomes filled with secretion and so distended that she can scarcely walk. When she can not endure it any longer she comes to the hospital for treatment. About every two months the doctor punctures the abdomen and releases the water. She is a pretty little thing, but her husband has discarded her because of her condition. She is very poor so can not pay for treatment. She does own a hen, which is the extent of her worldly possessions. Each time she brings an egg as payment. The egg is used in making white liniment.

Among some castes there is great faith in a hot iron. There is scarcely a jungle Indian who does not bear the scars of a branding iron on his abdomen. This shows that an evil spirit on the inside has been conquered. The little patient, about four, had been suffering from asthma. Four ugly sores covered his entire abdomen. Poor little fellow. He had been treated, too. When the wounds became infected he was brought to the hospital. It was pitiful to see him. When any of the hospital staff came near he was insane from fright, for had he not experienced one branding, and perhaps there was another in store for him. He finally learned that this is a place where little boys are treated kindly.

A dear little old lady was found to have cancer, still operable. But she could not have an operation until she consulted her family, and they were in Africa! In India a person is not an individual, but a part of a family unit. The doctor insisted that by the time she could receive word from Africa it might be too late. But it was no use. She could not be persuaded. When she left we never expected to see her again. But some two months later she returned for the operation, and with her were her husband and sons from Africa. Fortunately, it was still possible to operate. She was so cheerful and smiling through the preparations that we felt sorry for her. We thought she did not realize what an operation meant and was due for a severe jolt. But nothing could dampen her spirits. Not for a moment did her courage fail, and not a whimper came from her through the following days. She recovered nicely, but we were sorry when the time came for her to leave.

Bulsar, India.

MISSION NEWS ITEMS

Anklesvar

Sadie J. Miller

The India mission has been called upon to mourn the death of two missionaries. The news of W. B. Stover's passing came as a shock to all of us. He was known throughout our field as well as other fields in India. It is customary in this land for business and schools to close when mourning for one well known. So the Christians planned for a certain day when we might all do honor to this departed missionary.

It is needless to say that we have sustained an acute and immediate loss in the death of Bro. J. E. Wagoner. We are now faced with a problem as to how to meet the need of the Vyara station.

The evangelistic touring party of this station has been out, and at this writing is in the fourth camp. We have had eight baptisms and more await the rite on Dec. 31 when we will also have a love feast.

This morning a cart came from a distant village in Rajpipla State, to carry back two girls from the Anklesvar school. Their father died last night and the sad news was conveyed to them just before the Christmas season. It will be a sad Christmas for them; but much less so since their father was a Christian. He has been influential in bringing a number of people to Christ and many in that locality will mourn his loss.

KINGDOM GLEANINGS

Calendar for Sunday, March 1

Sunday-school Lesson, Jesus Sending Forth Missionaries. —Luke 9:1—10:24.

Christian Workers' Meeting, The Nature of the Christian Home.

B. Y. P. D. Programs:

Young People—Loyalty to the Church of the Brethren.

Intermediate Girls—Guideposts on Life's Trail.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Twenty-four confessions in the McFarland church, Calif., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Four baptisms in the Gravel Hill mission, Kans.

Fifty-three baptized in the Falling Spring church, Hades house, Pa., Bro. Albert Niswander of Williamson, Pa., evangelist.

Twenty-one baptized in the Juniata Park church, Pa., Bro. Earl C. Bowser, pastor-evangelist.

Three baptized in the South St. Joseph church, Mo.

Twenty-seven baptized at Tyrone, Pa., with more to follow, Sister Elizabeth Broughman of Buchanan, Va., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister O. H. Austin, March 11 in the Pasadena church, Calif., May 20 in the Modesto church, Calif.

Bro. John Ellis of Chicago, Ill., March 7 in the Octavia church, Nebr.

Bro. D. G. Berkebile of Bradford, Ohio, March 15 in the Salem church, Ohio.

Bro. G. A. Snider of North Manchester, Ind., closing Feb. 22 at Ft. Wayne, Ind.; Feb. 23 at Locust Grove house, Nettle Creek congregation, Ind.

Bro. John Wieand of Bellefontaine, Ohio, March 1 at Wakarusa, Ind.

❖ ❖ ❖ ❖

Personal Mention

Bro. D. E. Sower changes his address from Homerville to Lodi, Ohio, R. 2.

Bro. Wm. P. Dillon of Lawrenceville, Ill., is available for one evangelistic meeting this spring.

Bro. John R. Snyder, pastor of the Tyrone church, Pa., began last Sunday a series of special Sunday morning and evening services to continue through the Lenten period.

Bro. A. L. B. Martin, pastor of the Chambersburg church of Southern Pennsylvania, is reported as recovering from a stroke of partial paralysis. He has regained his speech and we shall hope that his restoration to health will soon be complete.

Sister Elma Rau who has been assisting the Hart church of Michigan during the winter months closed her work there Feb. 22. She is now available for evangelistic singing. Churches desiring her service should address her at Beaverton, Mich., R. 2.

Sister D. R. Holsinger of Laton, Calif., wishes us to say for herself and family that they appreciate the many letters of sympathy which came to them in the passing of Bro. Holsinger. As it would be impossible to answer each one directly they wish to thank them in this way.

Bro. Minor C. Miller, Executive Secretary of the Virginia Council of Religious Education, was elected Chairman of the Virginia Rural Church Conference Board at a recent meeting of the Board. Plans were made for the observance of Rural Life Day on May 10, also for the Summer School for Rural Ministers to be held July 14 to 24 at the Virginia Polytechnic Institute.

"Princess is gone." That was the sad word which Dan brought to our door Friday morning of last week. The end had come about an hour earlier, 8:15, at Bethany Hospital. Not all of our readers know that the "Princess" was the affectionate name which her most intimate friends had given to Sister Bertha Lehman Butterbaugh, widely known and much loved India missionary whose husband died on the field two years ago last October. Until a few days since she was thought to be recovering from her illness, pneumonia. This is not the place to pay proper tribute to her exceptionally fine Christian womanhood and service to the church. But it is a good time right now to think of her children in your ministry of intercession. And her mother.

Brother Bonsack was called back from a New York conference to bring the message of comfort at the funeral service for Sister Butterbaugh at Franklin Grove last Sunday afternoon. He found it in the fact that a God whose eye is on the sparrow cares for those who are of more value than many sparrows. Brief tributes were brought also by the local pastor, Bro. O. D. Buck, Secretary Dan West, speaking for the young people with whom the departed had been associated in summer camp work, and Bro. J. W. Lear, Dean of Bethany Bible School. The large house was taxed beyond its seating capacity.

Editor E. G. Hoff was particularly interested in the conference of Editors of Sunday School Publications which was held in connection with the recent meeting of the International Council of Religious Education. A close second in demands on his enthusiasm was the meeting of the curriculum Commission of our own Board of Religious Education. He thinks he sees real progress slowly but surely in the making.

Brother and Sister Baxter Mow and family of India, returning on furlough by way of the Suez Canal, were in a heavy storm after leaving Port Said. Their ship ran on the rocks at the entrance of the harbor at Alexandria, Egypt, and was badly damaged. Their arrival at New York originally scheduled for the last of February or early March will be delayed somewhat on account of this. Readers who desire to know something of what it means to undertake a furlough should turn to Mrs. Mow's article on page 14 of this issue.

Bro. Lester Williams of North Manchester, Ind., came to the fatal end of his illness Friday evening, Feb. 20. Several paralytic strokes had been followed by other complications. Bro. Williams was an older brother of Secretary J. H. B. Williams who died at Mombasa, Africa, about ten years ago.

Sister Eliza B. Miller wants the good folks in the home land who sent Christmas greeting cards to know that she and the other India friends appreciate them even if some of them had no signature and others were so mutilated in transit that the sender could not be identified. She says further:

"We are not disturbed because of the political unrest." And this will interest you: "It has been decided by the mission that I am to go to the United States this year and that I am to leave in April. Now will you be surprised when I tell you that I do not want to go? My life work is here, and here I would rather be than anywhere else in the world. It's only to be revived by the better climate and to get again into touch with those who have so loyally supported us and our work through the years that we leave. Leah Ruth Ebey is to be my traveling companion, and we are to travel via the Pacific and land on the west coast of the United States sometime at the end of May."

❖ ❖ ❖ ❖

Miscellaneous Items

The Women's Hour program for the Central Regional Conference to be held at Bethany Bible School (see Messenger for Feb. 21, page 21) is scheduled for 1:00 to 2:00 P. M., March 3 to 6. Topics and speakers as follows: Guiding Principle in Budgeting Time, Mrs. Wayne Gerdes; Simple Living in the Twentieth Century, Mrs. B. F. Waas; Keeping Fit, Mrs. T. G. Weaver; Question Box, Mrs. H. L. Hartsough.

Washington City (D. C.) church will dedicate a remodeled building with a series of services which began Feb. 25 and will be concluded, Sunday, March 1. The dedicatory address will be given at the Sunday morning service by Dr. J. M. Henry, a former pastor.

Women's Work Booklet. Please note that the line marked "Church Work" in diagram 1, page 6 of new booklet should read "Children's Work" and that the Vice President under Aid Society, page 4, should be Mrs. H. L. Hartsough, 608 N. Mill St., North Manchester, Ind.—Booklet Committee.

The Anderson, Ind., congregation will dedicate the new church on Sunday, March 8. A fine program for the day is planned beginning with Sunday-school at 9:30 A. M. At the morning preaching service Bro. Otho Winger will speak. After a basket dinner, the dedication service proper will begin at 2:30 o'clock, with dedicatory sermon by Bro. Chas. D. Bonsack.

Get ready for the Colorado Springs Conference June 10-17. The executive committee of the Committee of Arrangements for the 1931 Conference met in session at McPherson, Kans., on Tuesday, Feb. 3. At this meeting a number of details in connection with the arrangements were cared for. It is the unanimous belief of the committee that the coming Conference is going to be one of the best, if not the best, that has ever been held in this zone. The physical equipment is splendid and the location ideal. Be sure to plan now to attend this Conference. Be loyal to your church and her cause.—Earl M. Frantz, Secretary Committee of Arrangements, Sabetha, Kans.

❖ ❖ ❖ ❖

With Our Schools

Bridgewater College

The college came into possession recently of several important contributions to the museum. Bro. Ernest Wampler of China presented the pelt of a wild boar which his trusty rifle brought down. It has been mounted and makes a handsome specimen. Bro. William A. Good, deceased, of Harrisonburg, Va., left a valuable collection of Indian relics to the museum. The collection represents almost every state in the Union and a large variety of trinkets. The college is happy to receive contributions of this character to the museum. Antiques and anything dealing with the history of the church in the South will be carefully preserved.

Mount Morris College

As previously stated, Mount Morris College will entertain the Conference of the Pacifist Churches in America, March 27-29. Come!

We are now well started in the second semester. The enrollment is about the same as that of the first semester and slightly above that for the same period of last year. Plans for summer school again this year are well under way, while many other forward looking school policies and measures for next year have already assumed definite form.

The "Y" has conducted another Christian World Institute Program in Mount Morris College, Feb. 12-13, in conjunction with several other Northern Illinois colleges. We felt that the leaders were especially well qualified for their task of giving the students a world slant on international problems. Three were foreigners, two were foreign born, and five had served in the capacities of missionaries, Y workers, etc., for extended periods. Leadership coming from people with such experience was exceptionally inspiring and helpful.

THE QUIET HOUR

Jesus Blesses Little Children

Mark 10: 13-16

For Week Beginning March 8

His Disciples Rebuked Those That Brought Them

Men have always underestimated the opportunity which the life of a little child presents. The future of the church, the nation and the world is made by what is put into the minds of the children (Psa. 127; Luke 2:34; Prov. 17:6).

Of Such Is the Kingdom of Heaven

They do not harbor anger. They are eager to learn. They are trustful. They are full of life, they live abundantly. In these and many other respects they are our teachers (Matt. 18:2-10; John 21:15).

Receive the Kingdom of Heaven as a Little Child

The child will not receive the kingdom critically and cautiously. He is whole-hearted and trustful. He would obey it, try it out in action. So should we receive the kingdom (Matt. 13:23; Acts 2:41; 17:11; 1 Tim. 2:13).

He Took Them up in His Arms, Put His Hands Upon Them, and Blessed Them

I am glad Jesus did this. We know him better and love him more for it. It helps us to appreciate and love our children more. We shall always regard as a sacred treasure those whom Jesus gave such high and affectionate regard (Psa. 18:35; Isa. 40:11; 42:3; 2 Cor. 10:1).

A Practical Question

In the light of Jesus' attitude toward little children, do we love and care for them as we should? Do we take time to talk and play with them? Are we more interested in their bodies, that they be well dressed, than in their minds, that they be stored with riches that do not perish (Luke 1:17; 2 Chron. 20:13; Neh. 12:43)?

Discussion

What are some things in your home that have helped to make it a happy, wholesome place for your children?

How can we make the church more attractive and helpful to our children?

R. H. M.

PASTOR AND PEOPLE

Walking With God

BY WILBUR B. STOVER

(Editor's Note: The article which follows consists of excerpts from a series of sermons preached on successive Sunday mornings in Olympia, Wash., last September. The manuscript containing a partial record of them was found and sent to us by Sister Stover. The sermons were much enjoyed by those who heard them and our readers will likewise enjoy a taste of them.)

"And Enoch walked with God: and he was not; for God took him" (Gen. 5:24).

THIS brief record of an Old Testament character is unique. Not many words are used to tell the story; the important is mentioned; all else is implied.

To stand out as a man who walked with God in those early days, to have so lived that the story of his life was told from father to son, from generation to generation, until after hundreds of years it reached the ears of Moses who wrote it down, means something. What must have been characteristic of him? He was eighth in the line from Adam. He would not have any difficulty in remembering that bitter story of Cain and Abel. It was jealousy and hatred and murder that made Cain what he was, that brought terrible discord into the first family. Enoch had learned the lesson; jealousy and hatred and murder were abomination to God. Jealousy was sin, hatred was sin, and these combined lead to murder. As a man who walked with God, Enoch stood on guard with respect to these; he lived free of them.

There was but one God. He sent the rain and caused the grain to grow; he made the sun to rise in the morning. He was the Giver of all life, and more, he was the Creator of all things. What could be more fitting than at the harvest time, at the very beginning, a sheaf of ripened grain should be burnt for him; he sends down the rain, why not send up to him in smoke a sheaf of his own? In this way to remember him will be pleasing to him. The smell of the ripened burning grain will be fragrant in his nostrils, and he will continue to smile upon us.

Then there was the burnt offering, a sacrifice unto the Lord, when the finest of the flock was slain and offered thus unto God. He was one without blemish, a lamb a year old, chosen from the whole number, to be given back to God. Poor little lamb, he must pay the price of being best of all. But he can not be given back to God, and kept at the same time. He can not be given in exchange for grain, and the grain given unto God. The first fruits of harvest have already been given; moreover, they who would give to God must give of their own, not of what they have secured from some one else. There is no substitute for life, and perhaps when the blood of our best has been poured out unreservedly before God, he will be merciful to us, he will forgive the sins that he has seen in us during the year. God is holy. Thus doubtless reasoned Enoch, as he walked with God.

Hospitality was ever insisted upon in those early Hebrew homes, whether in the built houses of the city dwellers or the tents of those who dwelt in desert places. Should any traveler come that way, it was theirs to supply his need. If the servant, in giving the traveler bread to eat, seemed to be giving scantily, the mother observant had but one word to say, which she repeated solemnly, Give, give, give. When the harvest time came, the reapers were not to cut too closely the corners of the fields, nor were the binders to glean too carefully as they bound up the ripened sheaves; some must remain for the poor who should be welcomed to come in after them to gather up what remained. Thus the spirit of religion was maintained.

The sacrifices of the new moons and the sabbaths, the prohibition of idolatry as expressed in the second commandment, the quiet deference for father and mother, the days of fasting as well as days of feasting, all these had a strong tendency to create the feeling in the mind of the Jewish people that they were a different people, a chosen nation and peculiar people, not interested in much of the doings of other people, but a people interested in the things of religion, a people whose highest aspiration was to walk with God. Would they hang a picture in their house or set a graven image on the mantel? Would they go farther than a mile or two on a sabbath day? Not they.

Apart from the chosen people, the heathen peoples of the world were not lacking in their religious forms and ceremonies, which sometimes led to lofty ideals in life, and witnessed high aspirations in spite of the objects of their worship.

The innocent is often called to suffer with the guilty; he may suffer in his stead. Patient endurance rather than action harmonizes with the character of the Divine; suffering, the sufferer feels he has found the will of God for him, he accepts it as a part of his religious inheritance. To be quiet in suffering is to be in communion with God.

Hospitality, even as among the Hebrew people, is of ancient date. No Hindu home will refuse shelter to

Prohibition Facts

The constitution which at any time exists, 'til changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. . . . The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government.—Washington's Farewell Address.

Prohibition Facts are furnished by Prohibition Fact Service and used at the suggestion of The Temperance Commission of The Board of Religious Education.

one trusted; to such shelter and food are available.

With our Lord Jesus, God was ever the Father. All the world seems to have placed him either far away in the blue on a great throne, with a golden scepter in his hand, ruling the world as he would; or regarded him as an all-pervasive influence, everywhere present but without anything of a moral nature, even void of personality; but Jesus thought of God as his Father. This thought of God was ever with him. At the age of twelve, in the temple, he reminded his mother kindly that he was merely about his Father's business, when sitting talking with the rabbis about the deep things of God. At the time of his baptism, the approving voice of his Father was heard by all present. He taught that God is here, right now, that he is never far away, that he observes all that happens, and that he cares for us his little children. He taught that we are God's little children, and Jesus' love for little children becomes simply a project lesson. He taught that when we pray, we should not say, "God, I thank thee," but "Our Father who art in heaven, hallowed be thy name. Thy kingdom come." He taught the idea of putting God first in everything, even in prayers. God is the Father, and all men are brothers. As men draw closer to God they act more like brothers than is otherwise possible, for they learn of the Father that the divine emotion is love. His was a daily experience of God in the closest intimacy of personal life. In preparation for the greatest events of life, such as choosing the twelve, he spent the whole previous night in communion, out among the trees on the hillside alone in fellowship with the Father. In the language of the present day, we would say he became obsessed with the idea of the nearness of God. I came not to do mine own will, but the will of him that sent me. He that hath seen me, hath seen the Father. I and the Father are one. This vivid realization of a divine truth stood him in good stead when in the most intense suffering. When his perspiration became blood, he cried out, "Father, not my will but thine be done." When on the cross, the first word, "Father, forgive them, for they know not what they do," and the last word, "Father, into thy hands I commend my spirit," prove to the most skeptical that the Christ theory of life is not theory only, but the correct philosophy of life. It worked in his case, and it will work in ours. The Father is a divine Person, high over all, and at the same time ever present; he knows, he cares, he loves; life is abundantly worth while; we are his little children.

"I thank thee, God, for this new day;
Another chance to go thy way.

"I pray thee, God, to so teach me
That childlike, I may humble be.

"When it is night, then may I say:
I know I walked with God today."—Kleiser.

The Christ Life Means This Too

BY IDA M. HELM

THE obligation placed on the person possessing riches to use his wealth not selfishly, simply to gratify his own desire, but in making others happy, is not limited to the teachings of the New Testament. In the Old Testament the duty of contributing help to the needy is inculcated. "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God" (Lev. 19:9, 10).

The kindly consideration for the poor which God demands is in the Christian the reflection of the beauty and purity of the God he serves.

When I read the editorial, "Baptism and the Jones Family," in THE GOSPEL MESSENGER some time ago, I thought that Christian stewardship is certainly inherent in the very essence of Jesus' teaching. Since in the kingdom of God, God is the Father of all, all men must needs be brothers. From this viewpoint those in whose hands God has placed wealth for the time being, are simply entrusted with it and expected to use it to the advantage of every person possible. It is not necessary that we have great wealth to be helpful to others. The poor widow, out of the goodness of her heart, gave all her living. Jesus saw the mites and they were precious in his sight. When the famine occurred in Palestine in 46-47 A. D. the Christians in Europe sent help to their poorer brethren. In Second Corinthians Paul holds up before the Corinthian church the splendid way in which the Philippian Christians had shown their love for their Master and their sense of responsibility as stewards of earthly possessions. Our sense of duty and responsibility should be rooted and grounded in the surrender of self to Christ and his cause in this world; then we will give cheerfully as the Lord has prospered us, from pure motives, not for the praise of men, or to be rid of a known obligation. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). We should anticipate a time of giving and lay by the amount we can give so we will be ready when the occasion comes.

If we open our souls to Christ so that he can come in and take captive our hearts, the influence of the Spirit will mellow them and prepare the soil for a bountiful harvest for him. Then we will gladly spend and be spent in the service of the Master we love because he first loved us. If we have been baptized into Christ let us live the Christ life.

Ashland, Ohio.

God and the Great Layoff

(Continued From Page 11)

lions and you have God's problem, in the pleadings of his people. Multiply that by millenniums of time and you have his problem more accurately. He will do and is doing what a consistent, provident God can do. He is undoubtedly in the situation in a very positive way. He isn't dropping manna or dollars. He has no bread lines or doles. Maybe that kind of a God would be a convenient God at this time, but he just isn't that kind, and that's all. *That is the job for fellow-beings,* easily within their possibilities.

Nevertheless God is in the situation. I wish everyone would believe that. I wish even more that I could prove it. I can't even prove what I am about to say next, and I can only hope that you believe it: We are so confused and fussed that we are not aware of him. We are so selfish that we want him *first.* We are so unsocial that we want him to take the whole group of us and shake us up and set us down in order. We are so materially-minded that we are not asking him for spiritual help at all.

Think what God could do for us and with us in our dilemma if we could be unselfish enough to pray for one another, socially-minded enough to tackle together the common problem, spiritually-minded enough to comprehend our soul needs, and trustful enough to seek his aid! What he wishes to do for us we can only discover experimentally.

While God waits we worry.

Elgin, Ill.

Resourcefulness

BY O. P. WILLIAMS

VERY truly there are more ways of being blind than to be without natural sight. The extra sight may even belong to the one who is without normal eyes. Easily so. If we can recall what the school-teacher used to tell us, it was to the effect that Eyes and No Eyes took a walk. No Eyes saw only the obtrusive things. Eyes saw a multitude of things.

Eyes are often in the form of reflection, thoughtfulness, imagination, the creative; it may be true, as teachers suggest, that acquired skills can not be transferred. But it is surely true that the capacity to see and to be resourceful is a mark of successful people. Hard problems do yield to repeated reflection. One is reminded of many hundreds of cases. The inventor is compelled to be resourceful. The good cook, the believer in progress, the good school-teacher, any aggressive spirit in the nature of the case must be resourceful. There is usually a way, where there is resourcefulness. Take any problem. Study all the " references " to it, whether it be in agriculture or in law-making, include all means imaginable—this is the method of the believer.

Speaking of agriculture, farmers who have been trying in many ways to grow alfalfa find that it will grow on more soils than at first appeared.

The word *resourceful* is written in a large hand over the gate of every entrance to success.

Plattsburg, Mo.

Impressions of the Home Church

BY I. S. LONG

BEING a jungle missionary, perhaps the writer should rather keep still. My observations are restricted moreover; yet a few impressions have been made.

The church in Virginia at any rate appears evangelistic, anxious to win souls, for almost every congregation has held special revival services, usually with good results. This is gratifying. I have no doubt that the old church in all the states has done as well. Evangelism is our first duty.

The church's second duty, one that never ends, is that of shepherding the flock. The young lambs as well as the old sheep need to be looked after, to be loved and led and fed, " Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ." In respect of this duty, I fear some congregations are failing. I find some members falling away from the old church, going to worship with other churches where pastors are employed. A few others have grown indifferent, and hardly go to church at all. A few young people surprised me by saying they see no difference between " our " church and others; that " One had as well belong to one church as to another." And some congregations are dying—saddest of all!

We should win souls at all odds. We should be growing; but it is doubtful whether we should baptize more than we can well shepherd. It is clear to me that the lambs are often not well fed, do not know the reason for " The faith that is in them " or ought to be theirs. A mid-week meeting in which some half dozen are encouraged to lead in prayer for blessing upon the church, followed by real Bible study of our own *distinctive doctrines,* with a view to ascertaining carefully and prayerfully what God in the old Book has to say about them, and what therefore our duty is, would be helpful and inspiring, I am sure. As many evenings as seem required would be given to each subject, and we should pass on as the congregation desired, and to such subjects as it desired. One should use the project idea, you see. He should also encourage the whole community to attend—folks from all churches—and would insist on letting the Word settle all questions of discus-

sion. *We* should leave it at that, giving offense to none, if possible.

Later, if the congregation assembled desired, we should take up such subjects as war, marriage, divorce, sin, the fall, God, the Son, the Holy Spirit, etc.; for I believe any faithful minister can make such a program of teaching interesting and even more instructive than his ordinary sermons are.

Furthermore, I believe each large congregation, or several smaller ones *uniting,* should make pastoral care possible. The amount of money you brethren in America spend on your children's secular education is wonderful. The amount you spend on the soul culture of our children is *too small,* entirely. Perhaps, you are not in some places ready to call in a young, well-educated pastor. You might well set apart one of your own efficient ministers as pastor six days a week, one who on Sunday would be a minister along with the other faithful ministers who have labored with and for you, all these years. Each minister would preach in his turn, and all would be loved for their faithful service. By this method, the dignity of all the ministers would be preserved and the pastoral work cared for. The writer is not one who believes the day of the free ministry is at an end.

You love the church, and his kingdom. We all do. We live to extend it. For his sake, let us build it faster than hitherto. Many are yet unsaved, half the population of our great country indeed. It is God's will that they be saved, his will that the kingdom expand. Is it *yours?*

Bridgewater, Va.

Christianity and Social Welfare

BY EARL M. FRANTZ

Abstract of an Address Given at the District Meeting of Northeastern Kansas

This society of which you and I are a part is so closely interwoven that we are influencing one another. Nothing can affect my life but it will be felt in ever widening circles among my fellows, much as the ripples spread over the surface of the lake when a stone has disturbed its peaceful stillness. As Dr. Coffin says, "If today life is being shortened by any preventable disease, or accident which a bit of forethought could prevent, a trail of blood is traceable to our door."

Christianity not only has power to change society, but it also has the authority, because it meets human needs. It serves. We see the centurion as he came to Christ asking for help. He recognized authority in Christ. He too had authority, but he was of the old school. His was military authority, but he saw in Christ authority because of service to his fellows. How stupid the world has been in carrying out the Golden Rule but it is encouraging to see it beginning to filter through in life. In industry there is lots of clash. A man in authority wants to show it, but the spirit of the Christ is beginning to change the attitudes of the employer and employee. When the Christ spirit is in control it is not possible to have such agonizing clashes as we have witnessed in world industries in the years past. Christianity applied to life will make a new life.

Applied Christianity would solve the prohibition problem. No man can have the spirit of Christ and favor the liquor traffic. Selfishness is back of it all, and Christ is not selfish. Men are trying to amass fortunes, to satisfy their own selfish desires at the expense of their fellow-men. The bootlegger is an enemy to society and he can not be a full Christian. We may well question whether the one who buys his wares is even living the Golden Rule. No real Christian can have deep respect for one who makes a fortune at the expense of the moral welfare of his fellow-men.

Applied Christianity would solve the question of war. The spirit of Christ can never harbor hatred and dishonesty, and it is recognized everywhere that without hatred there could be no war. If society is motivated by the spirit of Christ the chaos, the suffering, the hunger, the broken homes and the sundered ties of love could never exist. The expense in dollars and lives can in no way be found to be compatible with the Christian message. The great Christ said: "Love your enemies," and with this message the greatest social question of the ages can be solved.

Applied Christianity would solve the crime wave that is infesting society as a cankerous sore. We listen aghast at the fact that the average age of modern criminals is constantly lowering. We note the daily newspapers and we almost shrink from the many accounts of bank robberies which are now being perpetrated. We enter the doors of the criminal and domestic relations courts in our great cities, and there one wonders whether there are any folks outside. We see the victims of broken homes at the divorce courts, and listen to the babble and slush about companionate marriage and free love. We wonder why Christianity has never been tried here. As a direct result of broken homes we see the juvenile delinquents, and our hearts cry out in our faith that the spirit of Christ might cure it all. Then we catch a ray of hope as we remember that society is trying to soften the lot of the delinquent of tender years, by providing him with special quarters away from the influence of the hardened criminal. But soon our thought is changed again as we ask why! Why has not society made it possible that these tender children of our Christ should normally grow into Christian boys and girls. If this society had lived close enough to her Christ the plastic lives of these juveniles

(Continued on Page 24)

HOME AND FAMILY

Despair, Love, Hope, Duty

A mound of fresh brown earth, flower-covered—
Flowers, then the deep, white snow.
Heartache, and pain, and bitter thoughts;
Hearts as chill as the snow.

Faith shattered, prayers all unanswered—
Not answered, nor even heeded.
Ears deaf to my cries for her I loved—
Loved, and so sorely needed.

God's will? Submit? Nay, this is wrong—
Not right, nor kind, nor just.
In heaven? 'Tis better? Mere platitudes!
How can I longer trust?

❖ ❖ ❖ ❖

Dear one, your heart was purest gold—
I knew your heart, 'twas mine.
Mother of my sons and daughter, you
Were always loving, kind.

You are not dead. Your love, your faith,
Your high ideals, unselfish toil,
These could not die. It was not you
We laid out there beneath the soil.

Do you see us as we weep tonight,
And know our aching loneliness?
Given implements again of human speech,
What would your message be to us?

❖ ❖ ❖ ❖

Strains of music, angelic, sweet and low,
Caught from the ether waves,
Suggest sweet bliss. O, may it be—
A land where are no graves?

No loss? Full recompense instead, for all
Life's bitter inequalities?
A larger work, more strength, more love,
Are these your new realities?

It must be thus! Aught else betrays man's best.
Then, God, my faith—oh! grant me this one prayer:
These who call me father, let me
Bring them with me to her there.

—Anonymous.

Happy Though Civilized

BY H. A. BRANDT

IX. Readers' Luck

At last Alice looked up from her search through the pile of magazines and papers that lay on the reading table. Disappointment was written in every line on her face.

"What did you find, Alice?" asked Dr. Newman brightly. "You have been through too much to be discouraged over the failure to find a magazine to your liking."

Mrs. Newman did not answer, but renewed her efforts. However, in the end she lifted a face upon which weariness and disappointment were plainly stamped.

"And what did you find?" inquired Dr. Harold a second time.

"Nothing!" was the laconic reply.

The sick doctor closed his eyes. Apparently he was resigned to the situation and did not intend to ask Mrs. Newman to look further for something to read. But in a few moments, eyes that had closed were open again and Dr. Newman lay gazing out across the room. Finally, he was attracted by particles of dust moving lazily in a shaft of light that shone in through the south window. He watched and marveled as glinting specks drifted through their intricate orbits apparently in defiance of the law of gravitation. And how the seemingly empty space of the room teemed with drift and life! And how easily and completely these were supported by currents of air that he could not detect! For a time Dr. Newman lay as one fascinated, for he was under the spell of intricate and endless movement.

But in the course of some minutes the turning of a page of a newspaper attracted his attention. And when he looked he saw that Mrs. Newman was intent upon something in the morning paper.

"And so you did find something?" asked Dr. Harold Newman with a tone of feigned surprise in his voice.

"I suppose so," admitted Mrs. Newman.

"Mind sharing it?" asked the doctor.

"'As to the universe,'" began Mrs. Newman, "'that is a mere trifle. Once considered as everything, astronomers now regard it as merely one of the numerous stellar systems. Our universe, known as the Milky Way, is more than 10,000 light years across, or 180 quadrillion miles in diameter. This vast system is shaped somewhat like a flattened disk, and the stars are arranged spirally. The depth of the disk is about one-tenth of its diameter, or eighteen quadrillion miles.'" Mrs. Newman paused for some moments as if she wanted the magnitude of the dimensions just mentioned to really impress her husband.

But he said nothing; and if anything, stared the harder at the drifting dust in the beam of light.

"I can't see how the astronomers can be so sure of their measurements," commented Mrs. Newman at last.

"Perhaps they are not," answered Dr. Harold. "And anyway, suppose they are off in some cases a few millions of miles—what does that matter? The essential truth of their contentions remains. We are as the dust of dust in a universe so vast that it overwhelms the finite mind. But back to your question, Alice. The work of the astronomer can be checked by the average man. Pick up an almanac and read what is said about the movement of the heavenly bodies for the year. Note that the coming of an eclipse can be predicted to the hour, the minute, and even to the second! Its path

can be foretold with amazing exactness. Does not such work as this tend to give you faith in the essential integrity of what the astronomers tell us about the size of the universe?"

"I had never thought of that," commented Mrs. Newman. "And yet, since some of the facts the astronomers have discovered are now seemingly so commonplace, so taken for granted, the implications involved are not really grasped."

"Or take what might be called the classic example of how truth will out in the realm of astronomical knowledge," continued Dr. Newman. "As I recall it, a certain irregularity was noted in the motion of the planet Uranus. Finally, two astronomers—one an Englishman and the other a Frenchman—came independently to the conclusion that the irregularity was due to the pull of some undiscovered body. Computations pointed to a certain spot in the heavens, where a certain-sized body, far beyond the orbit of known planets, should be found. The Frenchman wrote to a German astronomer asking him to look for the required planet. And one September evening, this German gazing through his telescope, was the first to see the planet Neptune—located within one degree of the spot indicated! It is by such feats as this that not only the work of astronomers, but the integrity of the human intellect is made evident."

The doctor was quiet for a few moments and Mrs. Newman sat thinking.

"Look at that beam of light, Alice," resumed Dr. Newman, "that beam which comes streaming in through the south window. Look until you see the glinting specks of dust, floating in their little orbits as gaily as if there were no law of gravitation! Currents of air that we can not see nor feel keep them soaring on their way. Now think of those specks as the members of solar systems and the empty space in this room as the universe. Multiply these proportions indefinitely and blot out all but an occasional speck, and then consider that through space that can not be measured in light years, there drifts the bright dust that looms as mighty solar systems to the eyes of man!"

"Upon one of the least of those specks," suggested Mrs. Newman, "I suppose you are about to tell me there live intelligent beings."

"Exactly! Beings who are dust of the dust, and yet able to chart the course of the members of their universe. Beings whose span of life is no more than a flash in the dark—and yet, in that instant of illumination they achieve systems of thought and the higher insight. From generation to generation they have carried on, seeking beauty, truth and the larger purpose."

"And how far do you think man will be able to go?" asked Alice thoughtfully.

"I think that he will rise from one intellectual plateau to another, until the masses glimpse the higher purpose. For man is essentially spiritual, as the world in which he lives is spiritual."

"But I can't see what ground you have for such a statement, Harold. The material world is so much with us—so near and overwhelming!"

"It is near, Alice; but I believe it is becoming less and less overwhelming. As men contemplate the true nature of the universe they must more and more admit the utter insignificance of the material world. Look at that column of light that pours in from the south window. What significance, from a material standpoint, has the dust that drifts about in this room? It is as good as nothing so far as volume is concerned. One could place it on the tip of a spoon! Now the stars that gleam in the sky are of less significance than dust as they float about in the infinite universe of space. What I mean to say is that the startling thing about space is not that it is so full of material worlds; but quite the contrary: that it is so utterly empty! Solar systems and galaxies are as nothing in comparison to the space in which they move. The great fact regarding the universe is not that there is a bit of dust floating about, but that in a vastness all but devoid of that which is accounted as material, there is so much of order, so much

(Continued on Page 26)

In Time of Tempest

BY JULIA GRAYDON

TEMPESTS and storms are bound to come upon this old earth of ours. We read of them in one place and then in another.

And in our lives, too, these tempests will come and almost overwhelm us, will carry us under entirely if we do not cling to the strong arm that protects us from all earthly danger and quiets our fears. What would you and I do, had we not these sheltering arms? Where would we go to escape the sorrows surging around us? He does not mean us to escape them, but he says: "My grace is sufficient for thee." He leads us—

"And by still waters? No, not always so,
Ofttimes the heavy tempests round me blow
And o'er my soul, the waves and billows go,
But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by
And whispers to my soul, 'Lo, it is I.'"

❖ ❖ ❖ ❖

"So whether on the hill tops high and fair,
Or in the sunless valleys where
The shadows lie, what matter, he is there.
So, where he leads me I may safely go;
And in the blest hereafter I shall know
Why in his wisdom he hath led me so."

Harrisburg, Pa.

Christianity and Social Welfare

(Continued From Page 21)

would not need to have known what delinquency means.

Applied Christianity would change the attitude toward law enforcement. We say we are concerned about law enforcement; and yet we like to choose the laws we care to follow. When Christianity has full control Christian ministers will not say, as we knew one to say when reprimanded for constantly disregarding the traffic laws of a mid-west city: "O we are in the Lord's work; he will take care of us." Or another who had bought a new car and had illegally changed the tag from the old one to the new one, in order to save a few dollars, when asked about it remarked: "I don't like that law." No, the bootlegger does not like the Eighteenth Amendment either. Christianity will bring a respect for law on the part of Christian people.

Applied Christianity will cure the curse of the social dance, as a curse it must be. Christianity asks its followers to stay away from even the appearance of evil, and any institution that has as black a record in broken homes and lost morals as the dance has, certainly can not lay claim to the respect of the followers of a holy Christ.

Applied Christianity will clean up, or abolish, the modern picture show. Anything that is recognized as the source of as much crime and immorality as the motion picture, certainly must be classed as a social problem.

Applied Christianity will make impossible the social vices. We hear much said about loose morals among the youth of today, but before the youth are blamed too harshly by their elders it might be well to make a check on the kind of a society in which modern youth has developed—this society of which we are a part.

Applied Christianity will bring a greater spirit of brotherhood and the spirit of the Great Commission in the hearts of men. When love masters men they will do all that it asks. They will love all that need Christ and help them to find him. The Good Samaritan did a noble service, but not enough. He owed something to the robber as well as the one robbed, as they were each a part of the same society.

The Christian church is the greatest socializing institution in the world, but it may well become more Christian in the application of its ideals to society. The church of Christ must take more interest in Christlike living, rather than dogma and forms of religion. It is a lot more important how folks live—what their lives are doing to make the world socially better—than just what the circumstances were under which they entered the church, whether they can recite the Apostles' Creed, or observe the sacraments properly. Under no circumstance would I minimize the value of those things, but unless my life is better because of having partaken of them, they have failed in the purpose which I believe my Christ meant them to fill.

I challenge the world to show where love like the Christ's has been tried and failed in social reconstruction. I fear that too much time has been spent in keeping the machinery of the church running, rather than giving life to society for which and in which she exists. The great need is not individual salvation alone, but a regenerated society in which men can normally live the ideals of Christ. A society in which children will naturally develop into Christian men and women. A society in which all its members will be interested in everything that will make a better world.

Do I hear you saying that this is not your problem? It is your problem and it is my problem because we are both a part of the same society in the same world. Have we ordered our lives according to the best Christian standards we know? If not, then we are traitors to our Christ and his church, and our fellow-men. We dare not cut a little here and shave a little there. We dare not live below the best which God has revealed unto us if we want to be true to our Christ. Yes, the white light of Christianity will solve the social welfare problems if it has a chance. It will make a noble society and bring men and women into the very presence of Christ.

Sabetha, Kans.

CORRESPONDENCE

THE McPHERSON REGIONAL CONFERENCE

Providence favored us with the finest of weather and roads during the first week in February, thus making it timely to bring to McPherson the largest and most constant group of church workers ever had at such a conference here. An earnest and capable body of workers they were, too, and the spirit they put into the conference made it a meeting of the first order. There was no depression of spiritual interest here, though we know of quite a few fine people who were not permitted to come for financial reasons.

Bro. R. W. Schlosser of Elizabethtown was our guest from farthest away. It was his first visit in this area and we treated him so well that he repeatedly assured us that we westerners are just like the Brethren of the East. We rejoice in this testimony of church solidarity. His addresses to youth were masterly appeals to the better angels of young manhood and womanhood and were well received. The doctrinal discussions led by Bro. Schlosser added a note of theological soundness to the meetings.

Pastors and religious educators were ably led in many conferences on their various problems by Secretaries Zigler and Bowman. Out of these were evolved some valuable findings which will guide these workers to be united in their activities in this far-flung territory. The temper of the discussions showed a willingness to face every fact, pleas-

ing or otherwise, and an undertone of understanding that the hard things which the Lord wants done are to be accomplished, "not by might, nor by power, but by my Spirit." Several members of the faculty added to the topics of discussion, and the women of the region had an inspiring session in which they placed themselves squarely behind the Women's Work of the Brotherhood.

From the meeting of college trustees came the report that these administrators laid plans to make McPherson College a still more efficient agent of education under Christian influences. The faculty entertained the trustees at supper one evening so that we might all be personally acquainted. Plans are already afoot looking to the regional conference one year hence.

McPherson, Kans. J. Hugh Heckman.

STEWARDSHIP JOTTINGS

The impressions made upon my life by my stay with the folks in Armourdale, Kansas City, are indelible. On coming to their place of worship we found a room about thirty by thirty feet packed with folks of all ages. I have never witnessed a more difficult situation for a Sunday-school. They took their limitations in good spirit, and made the most of it and refused to be discouraged. Each evening during the entire week the room was filled, at times packed with eager listeners. New folks were present each evening. Considering the fact that half of the families are on the unemployment list, their contributions to the expenses of the meeting were far ahead of some other folks with whom I have worked. Aside from a number of small uninfluential street missions scattered along the streets, little is being done to meet the religious needs of some ten thousand people in the industrial section of the big city. I have an impression that, given adequate facilities and trained leadership, five thousand people could be touched and effectively influenced to a higher and better life. To do such a work one would have to step beyond the bounds of ordinary church activities and to do some constructive social welfare work. I have been nowhere else in the states where I felt that I was standing before my groups of Indian Christians, though the advantage is still with the American group.

A pleasant morning ride brought us to the Church in Topeka in time to take part in the Church School. The evening meeting brought out a crowd that filled the house, and the attendance was good throughout the week, even on a rainy night. This church is being pastored by Bro. Roy Kistner of Sabetha. He drives seventy-five miles each Sunday morning and back in the evening after church. They are working for a new churchhouse, which would greatly enlarge their opportunity for service. The Bible Institute was enjoyed by the adults, while Sister Eby had the Juniors in another room for instruction in Missions.

The Ladies' Aid met on Thursday, and besides doing a lot of needlework, listened to Sister Eby explain the work as it is now undertaken by the National Council of Women's Work. She also told them the story of our last Christmas Day in India. The dinner at the church served as a much appreciated birthday banquet in honor of the writer. He was reminded that on his birthday ten years ago, Brethren Williams, Yoder, and Harnly were guests in his home in Bulsar, where, along with the students of the Bible Teacher Training School, they gave him a lively celebration. A circuitous journey of nearly a hundred miles brought us to our next place of work at Olathe, Kans., in time for the preaching service. Some sixty members compose this congregation. It is ministered to by Bro. Brubaker, who feels his physical limitations and would be glad to see this church included in a circuit pastorate, including two other churches not too far away, able to help bear the financial burden. Distances constitute a real problem in the pastoring of these western churches.

Attendance was good throughout the week. The Stewardship campaign grew in impressiveness and appeal. Our responsibility in fruitbearing for the kingdom was made plain by Jesus' teaching. No church has a claim to existence if it does not bear fruit in Christian character and service. Individual as well as collective stewardship is essential. "The kingdom will be taken from you and given to another," is for the fruitless church today.

Summerfield, Kans. E. H. Eby.

NEWS FROM CHURCHES

ARKANSAS

Springdale church met in council Jan. 28. It was decided to hold an election for deacons. The question of electing a minister was deferred to a later date. Sister Bertha Stong was elected Messenger agent. Pledges were made to the amount of $200 for the support of a pastor. It was decided to ask the General Mission Board for an appropriation of $300 annually for the support of a pastor. Trustees were elected to serve as a ministerial board. C. L. Holderread was chosen delegate to District Meeting with Ida Wealand, alternate. The selection of an elder was deferred until a later date. The church met in two adjourned sessions of council Jan. 29. Bro. Laban Holderread and Bro. A. H. Montgomery and wife were installed into the deacon's office. It was decided to hold a love feast on Saturday before the fifth Sunday in March.—Ida Wealand, Springdale, Ark., Feb. 14.

CALIFORNIA

Inglewood.—The interest here has been greatly increased since the coming in November of Bro. Ora Weddle as resident pastor. Jan. 13 we had a fellowship supper with musical program at the church which was enjoyed by seventy or more. Feb. 6 we surprised Mr. and Mrs. Royal Stutzman with a housewarming in their new home. They were presented with a linen tablecloth. We were very happy to have Bro. J. B. Emmert of La Verne College as our guest speaker on Sunday morning, Feb. 8. In the afternoon he visited in a number of homes which was much appreciated. That evening the Apollo male quartet of La Verne College rendered a concert of sacred and secular music which was enjoyed by a full house. At the close the young people of the church invited the members of the quartet to join them in the church parlors for refreshments and a social hour. Our pastor and his wife, together with two members of the Aid, attended the banquet at La Verne which marked the close of the annual Bible institute there. Many of our members attended the institute which lasted from Jan. 29 to Feb. 5. Feb 11 the District officers of the Aid Society will be our guests at an all-day meeting.—Barbara E. Bashor, Inglewood, Calif., Feh. 10.

McFarland church closed a very successful revival conducted by Brother and Sister O. H. Austin. Bro. Austin's messages were much appreciated. Sister Austin led the singing in a very pleasing way. Her stories to the children were not only profitable for them but presented truths for grown-ups as well. The young people especially appreciated Brother and Sister Austin's inspiration and interest in them. There were twenty-four confessions and we believe there will be more fruit yet. It was a real inspiration to have Brother and Sister Austin with us. They did not come as strangers as they held meetings in this church thirteen years ago.—Mrs. J. C. Moomaw, McFarland, Calif., Feb. 9.

Pasadena.—Dec. 21 at our morning services a Christmas missionary offering was lifted. At the evening services a program was given by the children and young people and the white gifts were brought to the altar. A real Christmas spirit was manifested by furnishing sixteen baskets of provisions for unfortunate families. Some provisions were also given to the Union Rescue Mission in our city. Early Christmas morning the young people brought cheer to many homes as they went about singing carols. Sunday morning, Jan. 11, Bro. J. A. Smeltzer gave us a helpful message. Jan. 25 we enjoyed an inspiring message from Bro. F. N. Sargent of Chicago. Jan. 11 we began a six weeks' school of missions. The classes meet during the Christian Workers' hour. During the preaching hour we have been enjoying messages from different speakers. Sister Gladys Muir gave two very interesting addresses on her visit to the Holy Land. Mrs. Rosenberger of the Friends church gave an interesting address on the Caribbean Islands. The remaining three evenings Bro. J. B. Emmert is giving us inspiring messages on India and our responsibility to the needs. Sunday morning, Feb. 8, our pastor, Bro. C. C. Kindy, gave us a very helpful message contrasting results of sin and righteousness. We are

(Continued on Page 28)

Happy Though Civilized

(Continued From Page 23)

of deathless aspiration, such portents of purpose. It is as if the very universe would overwhelm man with the thought that it is the intangibles—and these alone—that are significant."

"But where does the idea of God fit into the scheme?" questioned Mrs. Newman.

"God is the all important Fact," pursued Dr. Newman. "If the idea of God was intellectually necessary when man thought of the earth as the center of all, how much more necessary is a larger concept of God required for an understanding of the universe of our time! The insignificance of the material world is evident to all today; it is as good as nothing in the infinite reaches of space—the domain of the spirit! And it is not alone the triviality of the material world which argues the importance of spirit and God; but man's own frailty should teach him as much. No thoughtful person can consider the characteristics of human life and feel satisfied. To really contemplate such a theme is to stimulate a deathless inner yearning—a yearning for understanding, companionship, and love."

And then there was quiet in the room. The glinting specks in the beam of light moved on in their mysterious orbits as silently as the stars seem to pursue their courses through the infinitudes of space. Meanwhile two agile minds wrestled with the ancient mysteries which challenge and yet eternally defy the powers of finite man. Yet, from this very struggle with unyielding uncertainty two thinkers drew inspiration, resolution and inner peace.

Elgin, Ill.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

19. My boy is seventeen and a junior in high school. He is serious minded and rather old for his age. He plans to go to junior college and then to university to prepare himself to be a lawyer. Now, my problem is his social life. He has begun going with the girls this school year and the girls he goes with are not members of our church or active members of any church. I've talked to him about going with the girls of our church, but he says there aren't any he cares for, and it is true that there are very few young ladies in our congregation and really none of his age. If he were the happy-go-lucky type of boy I would think that his friendships would be just passing affairs, but being the type he is I am afraid he will form a serious friendship with some non-Christian girl. Is there anything I can do, or should I try to do anything?

YES, indeed, you can and should do something! As a lawyer, your son will be constantly facing temptations of the most insidious kind, and no matter how strong his religious convictions, he will need the backing, encouragement, and companionship of an unwavering Christian wife. You should make it possible for him to get acquainted with more girls of our church.

It seems he is not planning to attend one of our church colleges. You do not say why he has chosen the junior college and university, but for whatever reason, be it financial or scholastic, the necessary sacrifice should be made and he be sent to one of our own institutions. There he will meet several hundred fine Christian young people and will have the opportunity of finding a life companion and many life-long friends of his own faith. I have often heard our colleges called "Match Boxes," but what better could they be? If an institution would do nothing else than provide a wholesome atmosphere in which earnest Christian young people could find companions to help them build happy Christian homes it would certainly justify its existence, and our colleges do that and more.

Now, until your son is ready for college you can help to keep him from forming serious friendships by constantly keeping before his mind the idea that he is soon to go away to college where he will have many new and interesting experiences. Help to look forward to and plan for it. If possible, take him to visit the college he will attend and make him acquainted with some of the students and professors. If you are close enough you might even invite a couple of the college fellows who are far from home to your home for spring or holiday vacation. All these things will keep your boy's mind occupied and he will be living in the anticipation of the college days to come and his present friendships will not appear to him as very important or permanent.

CORRESPONDENCE

"BARRED"

Under an edict issued by the new mayor and communicated by the police chief, Port Angeles started the new year minus punch boards and slot machines. These devices have been under a taboo in the city since Jan. 1. There must be none in operation at any place in the city.

The police department is to maintain rigid enforcement of the ruling as it is intended that the machines and boards shall be kept out. Violators are subject to arrest and penalty.

Application of the regulation means that punch boards and the familiar vending machines, with their whirling rows of revolving bands bearing pictures of all kinds, must be removed from dozens of stores, pool rooms, and all other public places.

It would be well if such things were barred from all cities and small towns. For such machines are an easy way to get the money of young people and children. Naturally

they think it fun to drop their money into the slot, turn the crank, and be rewarded with gum, candy, and I am sorry to say, the foul cigarette.

If the machines were voted out the children, boys and girls, and perhaps older people too, would soon learn to spend their pennies and nickels for something more valuable.

"Away," I say, "away to the middle of the ocean with it all! Three cheers for the mayor who has the spunk to rule such things out of his city!" Bertha K. Cook.

Port Angeles, Wash.

IF I WERE A MINISTER

In the Messenger for Jan. 10, on page 18, there was an article entitled: "If I were—a 1931 Minister." I like the article, but want to add a few words. Sometimes a church is criticized for lack of interest, for not working as the members ought. But please tell me how a church can do her best with a minister who has many peculiar ways. I once sat in a church trying to get interested. But failing, I counted the number of times the minister took hold of his nose. I counted fourteen times, and then quit. I did not count the times before or after, or how many times he buttoned and unbuttoned his coat, or put his hands in different pockets. Is it any wonder people sometimes lose the spiritual part in a sermon? If ministers could see their own habits and profit thereby, maybe the members could do their part better. Lydia Evans.

Kearney, Nebr.

WITH THE MEMBERS AT BOULDER

After visiting my children in Washington and Idaho my next stop was at Boulder, Colo. I arrived there on Friday and wishing to spend the Lord's Day in worship I looked over the different notices for meetings. One notice said that a small group of members of the Church of the Brethren had met and organized, Sunday-school being at 10:30 and preaching at 11:30. I wended my way to the place designated and found quite a few already gathered for worship. I sure had an ovation. I never met members pleased better.

I do hope the Messenger will help the first Brethren church all it can. If no one gets jealous and all will help there is much good to be done. I am getting letters from strangers asking about our doctrine. I am trying to get a loan to start buying the building they hold meetings in. These members are all young and real conservative.

Wichita, Kans. A. J. Peebler.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Clark-Spengler.—By the undersigned at the home of the pastor, Wichita, Kans., Jan. 31, 1931, Bro. Lawrence L. Clark and Sister Gladys M. Spengler, both of Wichita.—H. F. Crist, Wichita, Kans.

May-Ecker.—At the home of the undersigned Feb. 5, 1931, Paul May of Union Bridge, Md., and Marguerite Ecker of New Windsor, Md.—Wm. E. Gosnell, Mt. Airy, Md.

Michael-Schmidst.—By the undersigned in the Church of the Brethren on Jan. 21, 1931, Bro. Harry R. Michael and Miss Anna L. Schmidst, both of Decatur, Ill.—N. H. Miller, Decatur, Ill.

Roberts-Bare.—By the undersigned, Dec. 24, 1930, at the home of the groom's parents, Mr. and Mrs. Joseph Roberts, Bro. Carl L. Roberts and Sister Mannie V. Bare, both of Shipshewana, Ind.—Carl B. Yoder, Howe, Ind.

FALLEN ASLEEP

Bobb, Sarah E., daughter of Abner and Elizabeth Vancil Haydon, born in Sangamon County, Ill., Oct. 25, 1848, died at the Old Folks' Home at Girard, Jan. 25, 1931. Jan. 21, 1863, she married Noah Greenawalt who with two children preceded her. In 1903 she married Henry Spidel who lived only a few weeks. In 1908 she married Daniel Bobb who died about ten years ago. She was a lifelong member of the Church of the Brethren. She leaves one brother and one sister. Funeral from the church in Cerro Gordo by G. O. Stutsman assisted by Geo. W. Miller. Burial in the West Frantz cemetery.—Doris Gossett, Cerro Gordo, Ill.

Brinser, Sister Frances Hershey, wife of Bro. Harry Brinser, died suddenly Jan. 28, 1931, of complications, aged 57 years, 4 months and 18 days. Besides her husband she is survived by one daughter and three sons. She was earnest and diligent in all she undertook. She was secretary of attendance in the Bible class and secretary of the Aid. Funeral in the Brethren church by Bro. H. K. Ober and Eld. Hiram Kaylor. Interment in Green Tree cemetery.—M. B. Miller, Elizabethtown, Pa.

Campbell, Sister Sallie, wife of Bro. Francis Campbell, died Jan. 29, 1931, of pneumonia, aged 68 years. She was a consistent member of the Church of the Brethren for a number of years. She is survived by her husband, four sons, four daughters, and a number of grandchildren and great-grandchildren. Funeral services by Eld. D. B. Garber from Mt. Vernon church. Interment in the cemetery near by.—Mrs. Rebecca A. Pannell, Stuarts Draft, Va.

Clymens, John, born in Clinton County, Iowa, died at the old home near Hopkins, Mo., Feb. 6, 1931, aged 69 years, 10 months and 6 days. Services at the home by C. L. Sell assisted by Rev. Thompson. Interment in the Hopkins cemetery. He leaves three sisters and four brothers.—Ona Sell, Sheridan, Mo.

(Continued on Page 30)

What are your plans for E-A-S-T-E-R?

As you plan for Easter consider these as among the desirable materials to produce lasting impressions—

The Dawning, a Pageant of the Resurrection. Requires 30 or more characters. A very strong pageant but will require considerable practice and some good singers. 50c. 20 or more copies, each, 45c.

The Uplifted Cross, an Easter Pageant. An excellent service using all departments of the school. Uses familiar hymns. Splendid for small school. 30c. $3.24 per dozen.

Victory Dawn—an Easter Service. Less than 25 copies, 10c each. 25 or more copies, 9c each.

A service that will make Easter real to your school and church.

Into Galilee—an Easter Play. Each, 35c. 12 or more copies, each 30c. Has been used with excellent results.

Pageants of Purpose—Three Pageants in one cover. Single copy, 25c. Per dozen, $3.00. The titles of these three pageants are—**The Galilean Conquers, The Missionary Spirit,** and **The Church Builder.**

Pageantry for Easter—Two Pageants and One Play. With the introduction of suitable music these may be lengthened as desired. The titles are—**In an Eastern Garden, A Pageant of Service,** and **The Easter Call.** Price, 25c.

Jesus Only—an Easter Cantata. Price, 30c. Per dozen, $3.00.

May be given as dramatized story or in song story by reader and chorus.

The Garden of Joseph—a Story Cantata for Easter. Single copy, 30c. Per dozen, $3.00.

Leads the congregation to live over the first resurrection day.

ORDER YOUR EASTER MATERIAL NOW

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

looking forward to our revival meetings which will begin March 11 under the leadership of Brother and Sister O. H. Austin.—Mrs. Iva Brubaker, Pasadena, Calif., Feb. 11.

INDIANA

Camp Creek.—Our revival started the last Sunday in November. The work of Bro. L. U. Kreider and Neva Bordon was greatly appreciated in these services. Seven decided for Christ. At the quarterly council in December Eld. David Metzler presided. New officers were elected. The attendance and interest have been good this season.—Mary Shively, Etna Green, Ind., Feb. 16.

IOWA

Spring Creek church just finished one book in teacher training under the direction of our pastor, Bro. Rummel. Ten finished the book which was very instructive. Our pastor is giving us one half hour each Sunday evening on Old Testament history, after Christian Workers' Meeting. The Pastor's Assistant is helpful in more than one way. The last number contained contributions by a few of our young members on the subject of Peace. Bro. Rummel is doing splendid work among our young people. The Sisters' Aid is helping financially as well as spiritually.—Sarah Sharp, Fredericksburg, Iowa, Feb. 14.

KANSAS

McPherson.—The missionary committee of the church has planned a series of four "Victory Achievement Programs" on the coming Thursday evenings. After a fellowship supper there will be discussion of different phases of our church work in the light of the present needs of the General Mission Board. R. E. Mohler will speak on "The Christian Money Sense"; J. J. Yoder on "The Conference Budget"; Mrs. V. F. Schwalm on "The School Program of Our Church Abroad"; and H. J. Harnly on "A Forward Look into the Missionary Year." On Feb. 22 the pastor will deliver a missionary sermon to be followed in the evening by a missionary play. The special Sunday evening programs continue to attract interested audiences. V. F. Schwalm brought an illuminating discussion of the religious situation in Russia last Sunday evening. The opening of the mite boxes at an all-day meeting of the Women's Council recently added $30 to the missionary funds of the organization. The council has sent $75 to the support of a nurse in a Chinese hospital. It has recently completed payment of its $2,500 pledge to the church building fund. The McPherson church shared in the rich associations made possible during the Regional Conference of the college.—Edith McGaffey, McPherson, Kans., Feb. 11.

Olathe.—At our council meeting in November new officers were elected as follows; Leon Harris, Sunday-school superintendent; Bro. W. B. Devilbiss, elder; Bro. A. E. Riffey, treasurer. For one week in January Brother and Sister Eby were with us. An interesting meeting was held each evening.—Alice Musselman, Olathe, Kans., Feb. 7.

Ottawa.—The church at this place as well as the Sunday-school seems to be taking on new life and activity. Mrs. Anna Miller of one of our sister denominations addressed us recently telling of her experience as a mother with two children on the mission field of Africa. The young people's Sunday-school class gave a program in January on the value of time. They are now preparing a program to be given in February on the great men of that month. Last Sunday one of the young ladies of the class prepared a unique radio talk, telling the children of the Chinese mission work. This class and the Sunday-school superintendent and wife expect to have a day's outing where they will meet at the country home of their teacher that all may become better acquainted. The superintendent has asked each class or department to take turns at conducting the devotional period of the school. Much interest and enthusiasm is the result. Recently the intermediates and juniors led in this by giving readings, solos, musical numbers and a general introduction of the class. The boys of the junior department are anxiously awaiting the arrival of spring for a contemplated tramp to the woods where they will construct a bungalow as a terminal for warm weather hikes, when their teacher will give special instruction on nature, animal, bird and insect life. The primaries and beginners gave a program which was interesting as it treated on heart culture in keeping with Valentine hearts. The music department had charge of the services one Sunday. The sisters of the adult department are preparing a playlet, Characters that Help and Hinder, to be given in the near future. In compliance with numerous requests from non-members of our church neighborhood, this same class is sponsoring a cottage prayer service one afternoon each week. The men's Bible class is planning for an all-church fellowship meeting and hanquet to be held in the near future. Our home ministers are breaking the bread of life to us each Lord's Day. Our elder, Bro. W. B. Devilbiss, and his assistants secured names for the free Messenger which we hope will result in conversions of some of the Sunday-school scholars. We plan to have decision day soon.—Mrs. J. E. Ott, Ottawa, Kans., Feb. 14.

Wichita (First).—On Sunday evening before Christmas a ladies' chorus rendered the cantata, Bethlehem. On Tuesday evening following the Sunday-school gave an interesting program. The needy were also remembered with well filled baskets and clothing. Jan. 7 we met in council at which time church officers were elected for the year: elder, H. F. Crist; church clerk, Harlow J. Brown; Messenger agent, Susie Jacques; correspondent, the writer. Jan. 8 the Byler family gave us a fine program consisting of devotionals, music, reading and talks. The need and blessings of the family altar were stressed by Bro. Byler. Jan. 13 our aged Sister Esther Long was laid to rest in the Peabody cemetery. She is greatly missed. Bro. D. A. Crist and wife of Quinter, Kans., were with us from Feb. 4 to 8. Bro. Crist gave seven lectures of more than ordinary interest on their trip to the Holy Land. We recently organized a teacher-training class with an enrollment of about twenty-five. The first course of lessons is on psychology and the second on pedagogy. On Thursday of this week our Ladies' Aid entertained the Aid of the Riverside M. E. church. Their pastor and wife were with us also and the day was spent in a pleasant and profitable way.—Mrs. H. F. Crist, Wichita, Kans., Feb. 13.

MISSOURI

South St. Joseph church is pleased to announce the baptism of three young people Feb. 9, two of them being high school boys. Last evening Bro. D. Raymond Cottrell accompanied by Bro. J. A. Eby of Mount City, Mo., was with us and the former gave a lecture on Medical Work in India. Feb. 8 at Sunday-school 201 were present, crowded into eight classes. We are planning for more seats to care for the classes. Our work is going good with increased interest.—E. N. Huffman, St. Joseph, Mo., Feb. 16.

Wakenda.—Feb. 8 the Crusaders directed by our pastor gave a splendid program consisting of readings on Peace, Temperance and Clean Living in general. Feb. 14 we held our regular business meeting with Bro. Oscar Early presiding. He was unanimously reëlected elder for another year. Bro. Feiler read the minutes of the late regional conference held at McPherson, Kans. Feb. 1 we took an offering for the Red Cross. We are expecting Brethren V. F. Schwalm and J. J. Yoder to be with us this week in the interest of McPherson College. —Ida Hollar, Hardin, Mo., Feb. 16.

NEBRASKA

Afton.—Sunday, Feb. 1, the pulpit at the Afton church was vacant. Our pastor, Bro. D. G. Wine, was called to McPherson, Kans., on some special business. The young people gave a splendid program in the evening consisting of readings and music, instrumental and vocal. On February 4, 5 and 6, the members and friends gathered at the Chas. Compton ranch and cut twenty-four large truck loads of wood for the church. Mr. Compton is very generous. He has furnished the fuel for the church for several years. Bro. Wine returned home Feb. 6. He gave two very interesting sermons on Feb. 8. He is a very able minister of the gospel and we appreciate him very much. We are endeavoring to build a community center under religious influence at the Afton church. Those who are thinking of changing locations and want to get in a community where there are church, school, telephone and mail service should write to H. F. Weybright, Cambridge, Nebr.—Lena B. Weybright, Cambridge, Nebr., Feb. 13.

Octavia church observed the Christmas season with two special services. The juniors gave a missionary Christmas program, turning in the proceeds of their investment of quarters furnished by the Ladies' Aid. Their offering for the junior missionary project amounted to $21. The evening of Dec. 21 a choir of twenty-five voices gave the cantata, His Natal Day. Jan. 25 an all-day meeting was held at the church in the interest of the parsonage debt when $212 was raised. Jan. 30 the B. Y. P. D. presented a play, A Wild Flower of the Hills; they cleared $22. Eleven persons were granted credits on completing unit one of the leadership training course. Feb. 2 the Ladies' Aid netted $25 at its annual ground hog supper. Feb. 11 a wood cutting for the church resulted in a year's supply of wood. Twenty-one men felled thirteen trees and worked the wood up into furnace lengths. The Ladies' Aid furnished a hot dinner for the men. Bro. John Ellis will begin a two weeks' meeting March 7.—Mary Ann Eberly, Octavia, Nebr., Feb. 14.

OHIO

Defiance.—From Jan. 19 to Feb. 1 Bro C. H. Petry of Akron, Ohio, was with this church in a series of evangelistic services. All his sermons were filled with gospel teaching. At the close of the meetings eight were baptized. Feb. 11 we expect to have our anniversary meeting of the Ladies' Aid and also a reception for those who have just come into the church.—Mabel Hardy, Defiance, Ohio, Feb. 11.

West Nimishillen.—Nov. 22 we held our love feast. Bro. T. S. Moherman and W. D. Keller were present. The former remained with us for Sunday morning services and brought us a Spirit-filled message. Bro. S. J. Holl has been giving us a series of Sunday evening sermons on the origin of the Church of the Brethren. Jan. 30 we held our quarterly business meeting. The young married people's class is planning to give some missionary plays and use the offering for mission work. It was decided to hold a Bible study on Sunday evenings every two weeks. We are planning to hold our series of meetings sometime in Septemher. Bro. Wilmer Petry of Pitsburg, Ohio, will be the evangelist.—Miriam Hines, North Canton, Ohio, Feb. 12.

PENNSYLVANIA

Bellwood congregation has been keeping up exceedingly well in spite of the fact that we have no resident pastor. The average attendance for the last quarter in Sunday-school exceeds that ever reached before, and the perfect attendance for that same quarter was eighty. Since our pastor accepted a call to the Western District last August, Bro. H. Paul Cox, a local minister, was assigned to the work until a resident pastor is located; he has been preaching good sermons. The church is showing a fine spirit of coöperation and assisting him in the work. The fall love feast was in charge of our elder, Bro. D. B. Maddocks, assisted by Bro. Cox. Eighty-six communicants were present. At the holiday season our church and school helped a number of needy

amilies and both coöperated with the local charity organization. The Waifs' Christmas, given the night before Christmas, was symbolic of vhat we are trying to do in our church here. Several visiting minis-ers have been with us recently: Bro. J. E. Rowland of Woodbury, 3ro. Homer Fethers of Altoona, Bro. Chester Baird of Juniata, and 3ro. Samuel Weyant of Claysburg. We were glad for their inspiring nessages. The B. Y. P. D. meets every Sunday evening and is having ome most interesting meetings. The programs include the study of Peace versus War, a Bible contest between the boys and girls and the se of various themes like courtesy, friendship, etc. The Aid women re busy quilting. The Junior Church League is planning a program n Truthfulness to be given on Washington's birthday. At our last ouncil one was reclaimed. Mrs. Lulu McCaulley and Mrs. H. Paul Cox were elected delegates to District Meeting. A new porch has been rovided at the parsonage and paid for. We are trying to adopt tandard B in our Sunday-school, having made a special study of it. Our church coöperated with the other churches in town in the serv-ces during the week of prayer.—Mrs. H. Paul Cox, Bellwood, Pa., Feb. 9.

County Line.—Dec. 14 we reorganized our Sunday-school with John M. Geary as superintendent. Dec. 23 our young people and children ave a very interesting Christmas program. Shortly after Christmas he Brothers Valley folks came to our church and rendered a cantata vhich we enjoyed very much. Bro. L. S. Knepper of Juniata College onducted a Bible institute for us Jan. 31 and Feb. 1, giving us three ervices. On Sunday morning, Feb. 1, we held a service in honor of ur pastor, J. C. Beahm, who has been with us for ten years. He ave us a brief report and we found our church has grown under his vise leadership. Bro. Knepper brought us both the morning and the vening message. We appreciated the coming of Bro. Knepper and his nessages were both helpful and inspirational. Since our last report wo have been added to the church by baptism.—Florence Lohr, Indian Head, Pa., Feb. 14.

East Fairview church was favored by some splendid messages from he pulpit. A few of the outstanding messages were, The Church and he Home, and Preparation to Have Part in the First Resurrection. At Christmas our Sunday-school boys and girls were treated with a ift. The Aid Society filled boxes for the aged and shut-ins. March 5 in the evening we expect the Student Volunteers of Elizabethtown College to render a program.—Mrs. Allen G. Becker, Manheim, Pa., Feb. 17.

Falling Spring.—A very interesting and successful meeting was con-ucted at the Hades church Jan. 11 to Feb. 1 by Bro. Albert Nis-vander of Williamson, Pa. He delivered twenty-four messages from God's Word and labored earnestly for the saving of souls. As a result ixty-one accepted Christ. Fifty-three have been baptized, several vere received by letter and reclaimed and several await the rite of aptism.—Mary K. Fries, Shady Grove, Pa., Feb. 16.

Juniata Park church has just closed one of the most successful re-ival services that it has ever held. The meeting was conducted Jan. 5 to Feb. 8 by our pastor, Bro. Earl C. Bowser, who was assisted by few of our neighboring pastors. The music was sponsored by our hurch chorister, Roy E. Glass. Splendid interest was manifested hroughout this meeting with an average attendance of 225 at each ervice. As a result of the meeting twenty-one were baptized, half f the group being adults. Nine await baptism. Our young people ave organized a choir. The Y. P. D. meetings are being attended vith great interest. Feb. 8 an illustrated talk on the refinement of old and silver was given by Bro. Bratten. The women of our church ave a missionary program Sunday evening, Feb. 15. We had the argest Sunday morning church attendance we have had in two years. Our church school attendance is gradually increasing. Our junior neeting has been reorganized with an average attendance of thirty-ive.—Mrs. Earl C. Bowser, Juniata Park, Pa., Feb. 16.

TEXAS

Fort Worth.—Feb. 7 Bro. M. R. Zigler of Elgin, Ill., of the General Mission Board, and our elder, J. F. Hoke, met in council with our fficials. The meeting was of great importance, one that will mean nuch to the welfare of our church. Bro. Hoke stayed with us over Sunday and delivered two uplifting and spiritual sermons. In the after-noon the church met in council and church officers were elected for he year. J. F. Hoke is our elder; Sister A . H. Peters, church clerk; he writer, Messenger agent and correspondent. We elected two leacons: Bro. A. H. Harding and Bro. A. H. Peters who with their vives were installed. We also made definite plans for church extension nd expect in the near future to start work on the south side of the ity. Through the leadership of our pastor, Bro. A. R. Coffman, we re gradually building up. He and his wife are very faithful in calling nd ministering to the sick and needy, averaging about ten or fifteen alls a week. Bro. Coffman is taking post-graduate work in Dallas his year. He plans to start a training school soon which will give is more efficient workers.—Mrs. Cora Leicht, Ft. Worth, Texas, Feb. 13.

VIRGINIA

Beaver Creek church met in council Feb. 7 in the Montezuma house. Beaver Creek church has dispensed with its janitor; twelve families volunteered to care for the church, each one serving one month. Montezuma expects to be able to follow the same plan that expenses nay be reduced. The church is anxious to meet its obligations in the District as well as general work. Our Sunday-schools at these two points are moving along nicely. The attendance is encouraging. Dis-rict Meeting of the Second District of Virginia will be held at Beaver Creek house April 22-24. Our Sisters' Aid has completed another year of good work. We reorganized with the writer as president. Bro. Isaac Long and wife were with us Jan. 17 and 18. He gave us three inspiring sermons and Sister Long's talks were very beneficial. We feel we have been strengthened by their visit among us.—Mrs. S. E. Garber, Bridgewater, Va., Feb. 14.

Bridgewater congregation met in regular quarterly council Feb. 2. The following were elected delegates to District Conference: D. C. Craun, S. W. Long, Mrs. G. L. Wine, C. B. Smith. Alternates: G. L. Wine, C. C. Wright, Cora C. Click, M. W. Miller. G. L. Wine who was originally chosen pastor for a period of two years was reëlected to serve three more years. The reëlection of Bro. Wine to the pastor-ate is only one of numerous expressions of appreciation of the good work he and Sister Wine have done among us. Their Christian zeal has not been without its fruits. Especially have Bro. Wine's strong gospel sermons and his reverential dignity in the pulpit contributed much to the spiritual life of the church. For the past four weeks the members of the Y. P. D. have been engaged in study and discussion of "War and Peace." A program of evangelism has been in progress for several weeks and will continue until Easter. The regular Sunday morning and evening services conducted by the pastor are evangelistic in nature. The Wednesday evening prayer meetings are being well at-tended. The report of the Sunday-school superintendent for the last quarter shows gratifying progress as to enrollment, attendance and contributions. The intermediate department has shown the best per-centage of attendance with an average of 80 per cent.—Mrs. George W. Miller, Bridgewater, Va., Feb. 12.

WASHINGTON

Seattle.—The work of the church at Seattle is moving along nicely. The Sunday-school work is doing excellently under the direction of the new superintendent, Sister Nellie Senger. We are looking forward to the coming of Brother and Sister Hylton, former missionaries to China. They will also show their pictures here in March. Another treat that Seattle enjoys is being on the water front where a number of our mis-sionaries dock on their way from China. Several of our foreign workers will come through here just previous to the time of Annual Conference, and we shall be privileged to meet them as they touch the home land. Recently under the direction of the C. W. leaders and the pastor we enjoyed a service night, that is the C. W. did not meet as usual at the church, but every member was assigned a defi-nite Christian task to do before coming to church that evening. Much good work was accomplished and the service was enjoyed both by those receiving the call and by those who did the calling.—Geraldine Eller, Seattle, Wash., Feb. 16.

1931 YEARBOOK

Fresh from the press, the 1931 **YEARBOOK** of the **CHURCH OF THE BRETHREN** brings to you a summary of past achievements and a statement of plans for the future.

Here are grouped in ninety-six pages what the several **Church Boards** and **Committees** plan to do. Within a short space and in compact form you get at a glance what has cost much time and money.

The **YEARBOOK** puts you in touch with your **Church's Activities.** Enables you to appreciate what you are helping to do in spreading the **Good News of our Lord and Savior.** In short, the **YEARBOOK** helps you to see the **Church at Work.**

The **YEARBOOK** gives you a glimpse of our **Colleges, Seminary,** and **Mission Stations.**

Do you know when the several **State Districts** hold their **District Meetings,** who compose the different **District Boards and Committees?** Can you name the **B. Y. P. D. Cabinet of your District?** These and many other ques-tions are answered in the **YEARBOOK.**

The **YEARBOOK** lists all the congregations, gives their location, names the pastor and elder, and states the num-ber of members.

And best of all, you can get the **1931 YEARBOOK FREE.** Simply subscribe for **THE GOSPEL MESSENGER** for one year at the regular price and one copy of the **YEARBOOK** will be mailed you free of all cost. All others can secure the **YEARBOOK** by paying **15 cents.**

Brethren Publishing House, Elgin, Illinois

Fallen Asleep

(Continued From Page 27)

Kincaid, Margret May Gardner, died at Las Animas, Colo., Feb. 3, 1931, aged 63 years, 3 months and 17 days. She was born near Lawrence, Kans. She continued to reside there until her marriage to C. B. Kincaid Feb. 27, 1887. Six sons, two daughters and her hushand survive. In early childhood she hecame a member of the United Brethren Church; about sixteen years ago on coming to Colorado she united with the Church of the Brethren at McClave. She continued a consistent Christian all through life. Funeral at the McClave church hy the writer, assisted hy Rev. Geo. H. Stuntz. Interment in the McClave cemetery.—John H. Oxley, McClave, Colo.

Lower, Della May, daughter of John and Eliza Horning, born near North Manchester, died at her home, Feb. 5, 1931, aged 49 years, 9 months and 23 days. For more than a year she had struggled against failing health. As her faith in human power weakened, her faith in God increased. She called for the elders and received the anointing. At the age of twelve she accepted Jesus as her personal Savior. She was a lifelong member of the Walnut Street Church of the Brethren. April 8, 1899, she married Oral Lower. There remain the husband and three children, father, hrother and six grandchildren. Funeral services at Walnut Street church hy H. L. Hartsough and Otho Winger.—H. L. Hartsough, North Manchester, Ind.

Matheson, Lawrence Leonard, son of Lawrence and Jennie Matheson, born at Comstock, Nebr., Dec. 14, 1918, died at the Quinter hospital, Feh. 1, 1931, following an operation for appendicitis. He with his parents and sister united with the Church of the Brethren Nov. 23, 1930. He leaves his parents, sister and brother. Services at the church hy D. Floyd Crist.—Linda Flora, Quinter, Kans.

Mohr, Eliza J., born in Logan County, Ohio, daughter of Mary and Ahraham Detrick, died Jan. 23, 1931, aged 71 years and 12 days. She married Christopher Mohr Jan. 17, 1877. To them were born four daughters and three sons who survive. Her hushand died May 25, 1925. She became a member of the Church of the Brethren in 1907. She was faithful to her Master and loved to attend church so long as health permitted. Besides her children she leaves twelve grandchildren, five great-grandchildren, two brothers and three sisters. Services hy Bro. C. Walter Warstler assisted by Bro. H. Z. Smith in the Stony Creek church. Interment in the Huber cemetery.—Esther F. Huber, De Graff, Ohio.

Moomaw, Alma E. Trendly, born near Stone Creek, Tuscarawas County, Ohio, May 15, 1883, died at a hospital in Wooster, Jan. 24, 1931. At the age of thirteen she united with the Lutheran Church. March 10, 1901, she married Chas. C. Moomaw. In 1901 she became a memher of the Church of the Brethren at this place to which she gave faithful and cheerful service. During her illness she was anointed. She is survived by her father, husband, daughter and son. Funeral by Brethren D. R. McFadden, D. M. Bruhaker and A. I. Heestand. Interment in the Paradise cemetery.—Miriam Hoff Fetter, Weilersville, Ohio.

Musick, Doris Irene, died Jan. 27, 1931, aged 9 months and 23 days. She leaves two brothers and her parents. Services at the home by C. L. Sell. Interment in the Luteston cemetery.—Ona Sell, Sheridan, Mo.

Reitz, Mary Foust, died Jan. 31, 1931, in her seventy-ninth year. She was the wife of Hartman H. Reitz, deceased. Eight children were born to this union. She was a faithful member of the Church of the Brethren for many years. Funeral by Geo. L. Detwiler assisted hy Guy E. Wampler. Interment in the I. O. O. F. cemetery.—Mrs. P. S. Davis, Springs, Pa.

Rice, William, was born June 25, 1851, in Blackford County, Ind. He was the second child in a family of seven horn to Nathan and Nancy (Sills) Rice. At the age of fifteen he came with his parents to Jasper County, Mo., where he spent the rest of his life. He was married Oct. 11, 1874, to Letitia Heston. To this union were born six children, three having died in infancy. For more than fifty-six years they shared life together in the sacred marriage relation. They lived in the pioneer days of the county and kept the first hotel in what is now the town of Jasper at the time the railroad was heing huilt a half century ago. His father, Nathan Rice, was perhaps the first minister of the Church of the Brethren in Jasper County. William united with the church Oct. 22, 1898, and lived a consistent life until his death. After several months of failing health he quietly fell asleep in Jesus Feb. 5, 1931, in his home in Jasper, Mo. He leaves his wife, two brothers, three daughters, seven grandchildren, four great-grandchildren. Funeral services in the Jasper Church of the Brethren by the writer assisted by Bro. J. W. Renfro and Rev. S. A. Ennefer of the Christian church. Interment in the Paradise cemetery near by.—Lester E. Fike, Carthage, Mo.

Ronk, Sister Nancy Jane, nee Winter, died at her home near Ryde, Dec. 28, 1930, of infirmities of age, aged 82 years, 9 months and 24 days. She was a memher of the Church of the Brethren for a number of years and was faithful until death. She is survived by four daughters and two sons; her husband, four daughters and two sons preceded her. Funeral in the home hy Bro. J. C. Swigart. Burial in the Pine Glen cemetery.—Ida Mae Miller, Mattawana, Pa.

Showalter, Sister Virginia Lipes, died in her home at Troutville, Va., Jan. 20, 1931, aged 82 years, 7 months and 24 days. She was the wife of Samuel Showalter deceased. They were married Sept. 11, 1866. Sister Showalter joined the church in 1867. Of the seven sons and seven daughters, two died in infancy. All the children are memhers of the Church of the Brethren. Three sons are able deacons and one a faithful minister. One daughter Mrs. Orpha Hepner lives in Covina, Calif. Sister Showalter was a sturdy Dunkard whose influence was felt by all who knew her. Funeral by Walter M. Kahle, M. J. Cline and E. C. Crumpacker. Interment in the home cemetery.—Walter M. Kahle, Troutville, Va.

Snyder, Joseph, son of Peter and Fannie Snyder, horn in Lancaster County, Pa., died in the bounds of the West Nimishillen church, Ohio, Jan. 23, 1931, aged 87 years and 5 days. He married Mariah Ressler Jan. 26, 1871, who died Jan. 20, 1873. In January, 1875, he married Anna Royer who preceded him a few months ago. He united with the Church of the Brethren in early life and remained a faithful and consistent member. He leaves two daughters, twelve grandchildren and five great-grandchildren. Services at the Pleasant View church hy the writer assisted hy Ira Bookwalter. Interment in the near-by cemetery.—S. J. Holl, North Canton, Ohio.

Sowers, Sister Penna, wife of Bro. Eddie Sowers, horn Feb. 25, 1908, died Dec. 13, 1930, in the hounds of Pleasant Hill congregation. She died of diphtheria after heing sick only a few days. She is survived hy her parents, three sisters, two hrothers, husband and daughter. She was a faithful member of the church since girlhood. Funeral services at Pleasant Hill church by Eld. Harvey Reed and Eld. A. N. Hylton. Interment in Pleasant Hill cemetery.—Lois Cannaday, Willis, Va.

Suter, Frank F., son of Eld. Cyrus M. and Sarah Fiscel Suter, was horn at Ashton, Ill., June 17, 1880, and died Jan. 26, 1931, at the Dixon Puhlic Hospital, Dixon, Ill., aged 50 years, 7 months and 9 days. The sudden and untimely end followed one week after an operation for appendicitis. Dec. 31, 1903, he was united in marriage to Alice M. Moore, youngest daughter of Eld. J. H. Moore. To this union were born one son and two daughters all of whom together with one grandson survive. At the age of sixteen Bro. Suter united with the Church of the Brethren and remained in this faith till death. He was also active in the interests of the community, being for four years a member of the city school board, as well as other community activities. Funeral services were conducted hy a lifelong friend, Bro. O. D. Buck, of Franklin Grove with Bro. B. C. Whitmore, the local pastor, assisting. Interment was made in the Oakwood Memorial Mausoleum, Dixon, Ill. —Mrs. B. C. Whitmore, Dixon, Ill.

Wallace, Sister Elizabeth Ellen, wife of James Wallace, born near Burkittsville, Md., died at her home near Gapland, Md., Jan. 20, 1931, aged 70 years and 17 days. She is survived by her hushand, son and daughter; two daughters preceded her. She suffered much in her last illness. She became a member of the Brethren Church early in life and was always ready and willing to do her part in church work. Services in Pleasant View church hy J. S. Bowlus assisted by Bro. M. G. Wilson and Rev. Erdman. Interment in the cemetery adjoining.—Mrs. J. S. Bowlus, Burkittsville, Md.

Wilkinson, Mary Snyder, wife of J. D. Wilkinson, born in York County, Pa., died Jan. 31, 1931, aged 87 years, 6 months and 28 days. She had been a memher of the Church of the Brethren fifty-six years. She leaves four daughters and three sons, twenty-three grandchildren and thirty-nine great-grandchildren. She had been afflicted for over three years and was anointed twice. Funeral hy the writer in the Kaskaskia church. Interment in cemetery near by.—D. T. Wagner, Beecher City, Ill.

Wilson, Laura E., wife of Bro. John Wilson, died at the age of 70 years. Services at Pleasant View church by J. S. Bowlus. Interment in Pleasant View cemetery. She leaves her husband and one son, Millard G., pastor of Frederick City church; one son preceded her. Although a memher of the Church of God, in later years she worshiped with the Brethren and was always intensely interested in the work in which her two sons were engaged.—Mrs. J. S. Bowlus, Burkittsville, Md.

Wise, Sister Rehecca Jane, born Feb. 26, 1852, died Jan. 19, 1931. She was the daughter of the late Wm. and Eliza Evers and spent her entire life in the same community—Augusta County near Bridgewater. She married Geo. N. Wise who preceded her ahout three years ago. She was a consistent memher of the Church of the Brethren and a regular attendant when health permitted. She was a loyal member of the Sisters' Aid. She leaves two sons, three daughters, twenty-two grandchildren and five sisters. Funeral services at St. Michael's Reformed church hy her pastor, Bro. Earl Mitchell, and Eld. C. B. Smith.—Mrs. Mattie Craun, Bridgewater, Va.

Wysong, Mary, daughter of David C. and Rachel (Bigler) Miller, died at the home of her daughter, Mrs. Daniel Stump, Jan. 7, 1931, aged 87 years, 3 months and 25 days. She came with her parents to Elkhart County, Ind., in 1850, where she spent the rest of her life. She was the third child of a family of ten children. In 1862 she united with the Church of the Brethren and remained faithful. Sept. 7, 1862, she married Daniel Wysong. In the spring of 1872 she with her companion was elected to the deacon's office, and in the same year to the ministry; Dec. 17, 1898, ordained to the eldership. She was an invalid for about eight years. A few weeks before she died she asked to he anointed. She leaves one son, two daughters, eleven grandchildren, twenty-one great-grandchildren and one sister. Four children with her hushand preceded her. Funeral by Eld. David Metzler assisted hy Eld. P. Studehaker at the Union Center church. Interment in the cemetery near by.—Henry Wysong, Nappanee, Ind.

Zigler, Emma May, born Dec. 10, 1870, died Jan. 14, 1931, of apoplexy, in the Lower Conewago congregation, near Wellsville. She leaves her hushand, Reuben Zigler, two sons, six daughters, one brother and two sisters. Services at the home by S. S. Sheffer and the writer. Interment in the Friends cemetery, Wellsville, Pa.—R. D. Cook, Dillsburg, Pa.

FOR SALE: ten acres with modern seven-room house and all other necessary buildings, half mile from College. Also eight-room modern house on College Avenue. Also 40 acres good land, fair improvements, four miles from College.

JOHN ISENBARGER, North Manchester, Ind.

New Paramount
EASTER BOOK NO. 4

A New Paramount Easter Book No. 4 keeps up the high standard set by its predecessors. Gives you recitations long and short, for tiny tots and older ones, exercises in keeping with Easter, hymn pantomimes—"My Faith Looks Up to Thee," "Jesus Lover of My Soul," "Come Thou Fount," "The Old Rugged Cross." Dialogues and playlets —13 pages. Sixty-four pages of excellent material. **All for 25c.**

Also **Paramount Easter Books Nos. 1, 2 and 3, each, 25c.**

Brethren Publishing House, Elgin, Ill.

FACING NORTH

is a new book that is having a large sale because of its human interest element which appears on every page. Boys and girls delight in it, young folks are wild about it, older folks count it one of the most inspiring books they have read. **The author knows folks and how to reach them.** And he does it in **a most excellent manner.** Not a book of sermons, but it contains more wholesome religion than many a sermon. Not a novel, but it has an abiding interest far beyond the best novel. Not a life of Jesus, but it leads the Jesus way of life far more than many a book pretending to record his teaching.

A book you'll be proud to own and to loan to your most intimate friends. Price, $1.50.

Brethren Publishing House, Elgin, Ill.

AFRICAN STORIES
BY A. D. HELSER

In this his latest book **our Africa Missionary** has gathered many of the folklore stories that are told by the natives and have become the basis of their belief and action. Through these stories the African mind is revealed so fully that you see these simple folk just as they are. Get the book, read it, and you will know what our missionaries are up against in Africa.



Single copy, **$1.75.** 5 to 9 copies, **$1.25 each.** Ten or more copies, **each, $1.15.**

Get a copy for yourself, show it to your neighbors, and thus secure orders sufficient to get the books at club prices.

DO IT NOW.

Brethren Publishing House, Elgin, Ill.

Execute Your Own Will . .

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the state of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

Our Readers Praise
THE NEW GOSPEL MESSENGER
[Including the Missionary Visitor]

The **Messenger** and **Visitor** are merged into one 32-page weekly. **Mission news every week.** This New Messenger is an excellent paper. Illustrated. **Something for every member of the family. Only $2.00 for a whole year.** And **1931 Yearbook free** (mailed to all $2.00 subscribers).

Our Premiums Will Appeal to You. Take Your Choice

Premium No. 1. "SOME BRETHREN PATHFINDERS," by **J. H. Moore.** A most readable story of many pioneer Brethren preachers. **This book and the Messenger, $2.50.**

Premium No. 2. "THE LIFE OF D. L. MILLER," by **Bess Royer Bates.** A splendid account of a most wonderful life. **This book and the Messenger, $2.35.**

Premium No. 3. "SOME WHO LED," by **D. L. Miller** and **Galen B. Royer.** The story of more than fifty church leaders with **the Messenger, $2.35.**

Or, you may have the **Messenger for three years for only Five Dollars.** For Premium No. 1, **add 50c.** For Premiums Nos. 2 or 3, **add 35c.** For all three Premiums **add $1.20.**

Select your premium, fill out this blank and enclose your check. This will give you the **Messenger** for one whole year. DO IT TODAY.

SEE YOUR AGENT OR SEND IN YOUR SUBSCRIPTION

Brethren Publishing House, Elgin, Ill.

Enclosed find $..... for GOSPEL MESSENGER for 1 year (3 years)

and for Premium No. .....

Name .....

Street or Route ..... Postoffice .....

[ ] Renewal [ ] New State .....

DIARY AND BUDGET ACCOUNT BOOK, 25c

A Pocket Diary for Christians who would really **budget** as faithful stewards. Many are using it every year. They **like it.**

HOMELY TALKS OF A HOMELY WOMAN, $1.00

BY FAY INCHFAWN

In which an English woman (Using the English word "homely") talks to mother, father, baby, John, Bunty, Jane (the servant) and others in "homely" English. **Recommended by leading women of our church.**

RELIGIOUS EDUCATION OF ADULTS, $1.50

BY W. EDWARD RAFFETY

A practical book for practical people, not a book of theory for the idealist who seldom mingles with real folks. **Religious leaders will find much help in it.**

FINDING THE TRAIL OF LIFE, $1.00

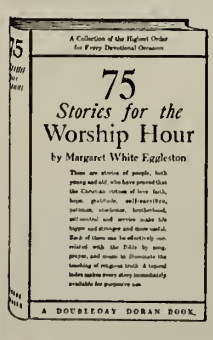
BY RUFUS M. JONES

Many have lost it, some have never found it. Jones has been over the road, knows its ups and downs, its many turns and slippery places. **A book you will not forget.**

WORSHIP IN THE CHURCH SCHOOL THROUGH MUSIC, PAGEANTRY AND PICTURES, 50c

BY H. AUGUSTINE SMITH

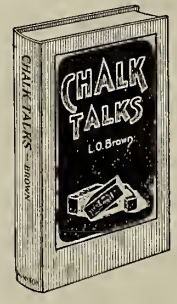
If you have heard Smith interpret and seen him lead you know what you may expect in this helpful book. **Get it.**



75 STORIES FOR THE WORSHIP HOUR, $1.50

BY MARGARET WHITE EGGLESTON

A fine collection of stories well suited to win and hold attention and to lead to real devotion. **Will meet your needs.**



CHALK TALKS, $1.25

BY L. O. BROWN

A great book for teachers and preachers. Fifty verses of scripture visualized and riveted through the eye gate by use of simple chalk drawings. **Hold your boys and girls with chalk.**

DEVELOPING PERSONALITY IN BOYS, $1.75

BY W. RYLAND BOORMAN

Learn to know boys and how to lead them out and you will discover that they are reasonable, ambitious, idealistic and crave comradeship. **Read this hook if you would know boys.**

THE AMATEUR POSTER-MAKER, $1.00

BY J. E. PERKINS

Religious education calls for much handwork. Learn to make your own posters, do your own illustrating. **This book shows you how.**

IMPROVING YOUR SUNDAY-SCHOOL, 75c

BY PAUL H. VIETH

Helps you to use the good in your school and shows how to make the good better and the better best. **Even the small school will appreciate this book.**

Our aim is to help you to the best books for your every need. Whatever your problem we are in position to help you find the books that will assist you. Write at any time that we may know your difficulty and help you over it.

"THE HOUSE OF GOOD BOOKS"

BRETHREN PUBLISHING HOUSE ELGIN ILL.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., March 7, 1931 | No. 10



Photo by E. G. Hoff

WINTER IN AN ELGIN PARK

TWELVE DEPARTMENTS, INCLUDING: Editorial—General Forum—Missions—Pastor and People—Home and Family—Kingdom Gleanings—Correspondence—Announcements—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

IN THIS NUMBER

Editorial—

How God Feels Toward Us (E. F.), ... 3
From One Kind to Another (E. F.), ... 3
Are Too Many Seeking Pulpits (H. A. B.)? 3
The Course of Study—What and Why (E. F.), ... 4
Kingdom Gleanings, ...18
The Quiet Hour (R. H. M.), ...19

General Forum—

Snowdrifts (Poem). By Arlo Gump, ... 5
Missions and the Church of the Brethren.—No. 1.
By Elgin S. Moyer, ... 5
The Roamer Looks at Fences. By Joseph Van Dyke, .. 6
The League of Nations as Seen From Geneva.
By Andrew W. Cordier, ... 7
Do It Today. By Ezra Flory, ... 9
The Trail of the Old Book. By Arthur F. Ragatz, ...10
The Meaning of Church Organization. By A. T. Hoffert, 11

Pastor and People—

The Gist of the Sermon. By D. W. Kurtz, ...12
Our Very Best. By Ida M. Helm, ...12
Prohibition Facts, ...12

Home and Family—

A Hymn of Youth (Poem), ...13
Happy Though Civilized.—No. 10. By H. A. Brandt, ...13
Around the Table, ...13

Missions—

Some Mission Notes, ...14
Program for Women's Missionary Society, ...14
Junior Missionary Program Outline, ...14
Home Week in China. By Emma Horning, ...15
A Miser Struggles Through to Faith. By Walter
J. Heisey, ...16
United Stewardship Council Statistics 17

WHAT THEY SAY ABOUT THE NEW MESSENGER

I think it is a splendid change and is meeting with quite general approval.—Earl M. Frantz, Sabetha, Kans.

I want to express to you my appreciation of our church periodicals and especially the new Messenger.—A. B. Coover, Grants Pass, Ore.

I think the Messenger change is a good one, the size is much better for me.—S. L. Ross, Buffalo Ridge, Va.

I was disappointed in the Messenger in its new dress. I have talked to a good many and none of them was pleased with it.—D. H. Gish.

I am well pleased with the new Messenger. Size of page, quality of paper, and consolidation with the Visitor are all improvements.—Arthur Scrogum, Accident, Md.

It seems to be getting better all the time in every way. Messenger clippings are much more convenient now for filing also.—C. C. Cripe, Auburn, Ind.

We are very much in favor of the change as made. It takes the news from our missions to all homes. The new form makes it easier to find the sections you want. The news from the missionary activities is published weekly and the quality of the paper is superior to that formerly used.—Mrs. Russell Searer, Three Rivers, Mich.

We think the new combined Messenger a success.—S. C. Kindy, Seville, Ohio.

As a reader of the Messenger ever since it was called Brethren at Work, I for one can say I do not like the change at all.—Lydia Evans, Kearney, Nebr.

We are very well pleased with the new G. M. I find no fault with you but with myself because I can not send in more subscriptions.—Mrs. Clinton Bowman, Hermosa Beach, Calif.

After receiving the last January number I like it so much better and am glad for the combination.—Florida J. E. Green, Middletown, Ind.

I want to congratulate you on the new makeup of our church paper. Content and form are good.—Wm. E. Roop, Westminster, Md.

Of course I think the new Gospel Messenger is an improvement over the older one.—Mildred A. Jeffery, Hawthorne, Calif.

I am not favorable to the present form of the paper.—J. Abner, Ft. Wayne, Ind.

We are enjoying the new Messenger and think that there has been an improvement.—Oliver H. Austin, McPherson, Kans.

Permit me to express my appreciation of the improvement made in the design and contents of the combined church papers.—R. D. Dierdorff, Kansas City, Kans.

Just by way of criticism, let me say that I think the change in The Gospel Messenger is a very desirable one. I like the paper better than I did before.—Rollin H. Wampler, Bridgewater, Va.

The difference in the quality of the paper is negligible. The binding and form seem better. The elimination of long articles is not yet a fact. Let it be clearly understood that this is not written in a spirit of criticism or fault finding, but of kindly feeling.—E. D. Kendig, Stuarts Draft, Va.

I like the size of our new Messenger fine, and the print is good.—Mrs. I. J. Long, Port Republic, Va.

I like the new form better as we become accustomed to it, but the content is our main concern. This continued story is what our people are eager for. I shall use it as a talking point in my pulpit appeals for more subscriptions.—W. C. Stinebaugh, Logansport, Ind.

We both like the Messenger in its new dress. We just can't see how anyone can do without it.—Amy N. Trout White, Nashville, Tenn.

Should there be any who think they do not get full value for their money from the pages of the Messenger, let them read again the writings of the able lecturers and ministers of the gospel in this first issue.—Lulu Terford, Los Angeles, Calif.

There has been comment on the paper used, for and against. It is plenty light, I think, but of good quality. I wish a heavier grade could be used for the cover. It would give the paper an air of permanency that it does not have now. So far your covers have been interesting. I'm glad you won't have a half dozen articles featured on the cover all the time, although I like it once in a while. Of course I like the new size. I think you need to pay special attention to titles of articles. When they are featured a flat title stands out more than ever. Our writers do not seem to have the flair for making a title that will draw the eye and make one anxious to read.—Joe Van Dyke, Beaverton, Mich.

(Continued on Page 23)

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., March 7, 1931 No. 10

EDITORIAL

How God Feels Toward Us

THAT God is really as good as Jesus was is hard for some Christians to see, even some Christian leaders. But some of them do know it.

The writer of a certain manuscript which came under our notice today does. She was writing for juniors and it was a joy to see how she is helping boys and girls, live boys and girls, actually longing for deeper companionship with God. She is leading them to God by way of Jesus but she is actually leading them to God. That is the point. She is not stopping with Jesus and leaving them half afraid of God, as so many grown-ups are.

Jesus hated sin, too, with an implacable hatred, just as God does. But they both love goodness and people, even sinful people. They both want us all, old and young, to turn away from sin with the whole heart and seek the forgiving grace of God which he is so eager to bestow. And his comforting, guiding, strengthening presence always. E. F.

From One Kind to Another

PERHAPS this will explain it. No doubt you too have been wondering about these members of the church who are as good as they ever were but show no signs of ever being any better. They love the "dear old church" passionately, that is, sentimentally, but do practically nothing to raise the standard of church life in themselves or anybody else.

We have just met a theory of the matter which may account for this strange anomaly. The suggestion is that "they were raised in the atmosphere of arguments and debates over Greek verbs and prepositions rather than in the atmosphere of the sermon on the mount or the missionary journeys of Paul."

It is worth considering, surely. The arguments and discussions they were brought up on have gone out of style. These good people have lost their interest in them along with other folks but the trouble is they do not know much about any other kind of religion. And in order to help them you and I will need to know a great deal about that other kind. Do you think we know enough about it?

It is the kind that puts Christian principles to working at the practical problems of everyday living. And wants other people to be as happy as we are. None of us knows very much about that yet. E. F.

Are Too Many Seeking Pulpits?

THE president of Garrett Biblical Institute is credited in the public press with the statement that too many young men are studying for the ministry. In support of his position, he cites the return of foreign missionaries due to a rather general curtailment of the foreign mission enterprise. Obviously the able-bodied amongst such workers increase the competition for whatever unsupplied pulpits happen to exist.

Again, the tendency for a number of small congregations to unite in a circuit under one minister is cutting down the total number of pulpits to be supplied. The proof for this general contention lies in the decrease in the number of churches along with the increase in the average membership. That is, the general tendency is toward fewer and larger congregations. Obviously there is food for thought in the views credited to President Eiselen of Garrett.

However, a given set of facts is frequently susceptible of more than one interpretation. And we would not be surprised if such were true in the present case. Apparently there are not too many men of quality seeking the ministry, for Dr. Eiselen's school is going right ahead next year—but with a more carefully selected group of students. This must be on the theory that there is always room at or near the top for the man who can really fill a pulpit.

And then there is another consideration. The oversupply in the ministry—if such really exists—is not

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

in the class of those who are ready to take hold of a proposition in a whole-souled way and make a go of a struggling church. The real oversupply exists in the classes that are misfits, without initiative, or just content to vegetate.

The situation with respect to the ministry is much as it is in any profession. There are always those who succeed in spite of conditions and those who fail even though opportunity is handed them on a platter. If a young man has something of the energy and vision of a St. Paul, opportunities will come—or he will make them. But he who is content to lean on the institution, expecting to be nursed along—well, most professions have too many of this kind. Our idea is that there will never be too many ministers who really minister.

H. A. B.

The Course of Study—What and Why

Did you ever examine the curriculum in this school church, its content, its scope, its scientific character? It is so very up to date that you can hardly believe it was devised so long ago. It follows closely the project method, so much in vogue now. There is some theory to it, but only so much as is necessary to make the practice effective. It is mostly practice.

This modern scientific stamp is branded on it by the words, "teaching them to observe." Teaching, teaching, there is no end of it and by that same token the learning process goes on unceasingly but always with the practical end in view of doing the thing taught. The pupils learn not for the sake of knowing what is true but that they may attain the freedom which knowledge of the truth can give. The truth makes free, but only when it is lived. The objective is not correct opinions, desirable as these are. The whole curriculum is something to be done. It must be learned of course but unless the learning is accompanied by constant doing, the result is futile. The course of study is a failure and the school is a failure in the case of all such pupils. It profiteth them nothing.

But a clear grasp of the lesson and a deep sense of its value are important. This explains the ritual element in the course. It is a continuation of the process employed in matriculation. It would be a great mistake to regard the practice of these rites, ordinances we often call them, as the substance of the doing. Bless you, brother, this is the learning. By them, if our eyes and hearts are open, we enter into full understanding of all the things we are to *do*. That comes afterward and all the time, sweeping through the whole life in all its manifold relations, small and great. By these dramatic and symbolic instruments the school church is teaching its pupil members what to do. And woe be to it and them if they neglect to do them!

How comprehensive they are! The all things of this curriculum defy enumeration. You can not name or number them, one by one, for the concrete duties of daily living can not be reduced to statutory form. But they can all be included, and are, in the Head Master's own twofold summary of them, and the task of the study course is to discover continually new ways of applying these two undergirding principles to the minute relationships of life. Our imaginations have hardly pictured the lengths and depths to which the all things of this course will carry us. We need to go to school a long time yet.

The work of evangelism—bringing other pupils into the school—is itself a large part of the course. And so is any service to any human need. It all belongs. Then there is the discipline of ordinary daily living with its interminable round of burdens, trials, temptations, failures, successes, sorrows and joys. And there is the ever-present problem of getting on with our brethren. What marvelous opportunities there are in that! Church life is going to school right along, one day after another. And there are no vacations, until the big one comes.

The purpose of it all is vividly dramatized in the very act of matriculation as we saw last week. It is sharing in the life of the triune God. There is another fine statement of it in that great saying of Paul which also sets forth the school church idea: "till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." Maturity of understanding and of being, perfected manhood, in other words, is what it comes to. This is the prize of our high calling. Christ himself is the measure of it.

And you see how strongly flavored it is with the laboratory concept. Going to this school isn't sitting day after day in a sleepy upstairs lecture room. It's mostly making things in the manual training department on the first floor, often in the basement.

The whole scheme is so daring in conception, so seemingly impossible in execution, that we should all be utterly disheartened before we begin, but for one thing. That one thing which saves the day completely is: "I am with you." We do not strive alone. There is a Force, not ourselves, which makes for righteousness. The stars in their courses are fighting against the wrong. The foundations of the universe are laid in friendliness to truth and beauty and goodness. The soil of the human mind is fitted for the germinating of the seed of truth, and for the culture of the growing plant into the flower and fruit of Christlike manhood and womanhood. Because the Spirit of God ever hovers over it.

That's why we dare to go on with this bold venture. It is by far the greatest educational project in the world.

E. F.

GENERAL FORUM

Snowdrifts

BY ARLO GUMP

Chiseled, smoothed, and patterned
By a pinching wind,
Layed with new perfection
On imperfect clay,
Sifted from a fluffy cloud,
Scattered all the day.

Arches, curves, and ridges
Moving like a song,
Making grotesque figures
On a world of things.
Listen in the shadows—
Hear the whir of wings?

North Manchester, Ind.

Missions in the Church of the Brethren

Part One—In Germany

BY ELGIN S. MOYER

At the time of the organization of the Church of the Brethren in 1708, and for centuries preceding, the Christian church had been manifesting but little interest in any vital missionary work. For many years the different denominations had been engaged in seeking ecclesiastical control and in persecuting each other. Between 1648 and 1708, the three state churches in Germany—the Roman Catholic, the Lutheran, and the Reformed, had been leagued together in an effort to eradicate heretics from their midst and deny all other churches the right to exist in the German Empire. Any new sect that did effect an organization usually found it most difficult to maintain itself, and had little energy left to do any aggressive missionary work. Thus it was at a time when religious freedom was practically unknown throughout Germany, and when there was little missionary ardor in the Christian church, that our own church was organized.

The Church of the Brethren began its existence just about the time that the Pietistic school at Halle sent out its first missionaries to India, the first organized mission work in the Protestant church. Our church was born twenty years before the renowned missionary activity of the Moravian church was begun. It was a time when many of the Christian leaders thought that the Great Commission applied to the era of the apostles and not to their own century, and that God in their day no longer expected his people to carry the gospel to foreign lands.

In 1708, however, when those eight consecrated believers started a new church, they took the step they did knowing that they would bring down upon their heads the displeasure and condemnation of the recognized state churches. Yet they were willing to follow the dictates of their consciences, and to suffer the consequences. This spirit of response to conviction and of boldness of action led the newly-formed church from its very beginning to become a missionary body.

These people who had realized an inner satisfaction of heart, and who had found peace of conscience in obeying the Word, were not content to keep their new-found joy to themselves. In spite of persecution, they went up and down the Rhine Valley proclaiming their message and gathering adherents. As they went from place to place, driven by persecution, or prompted by the impulse of evangelistic and missionary zeal, their preaching won men of influence and power who joined them and helped to propagate the new faith.

While the first organized congregation was at Schwarzenau, it was only a few years later that there were congregations at Marienborn, Epstein and Crefeld. A few of the early members were from Switzerland. In 1719 the Brethren under the leadership of Peter Becker moved to Pennsylvania. In 1720 Alexander Mack with a group of members went to Holland and organized a church there. Wherever they went they sowed the seed and fruit was soon gathered. The church spread and the numbers grew.

Thus the little church that was organized in 1708 by Mack and his seven associates, found its membership within twelve or fifteen years numbered among the people of at least four different nations. It had already become international in its constituency. This growth can be explained only by the fact that this church body was fundamentally missionary. Let me quote from an account given by Alexander Mack, Senior, the first leader of the Brethren in Germany, and Peter Becker, the first leader in America:

"And after all had come up out of the water, and had changed their garments, they were also at the same time made to rejoice with great inward joyfulness, and by grace they were deeply impressed with these significant words, 'Be ye fruitful and multiply!' This occurred in the year above mentioned, 1708. But of the month of the year, or the day of the month or week, they have left no record.

"After this the said eight persons were more and more powerfully strengthened in their obedience to the faith they had adopted, and were enabled to testify publicly in their meetings to the truth; and the Lord granted them his special grace, so that still more became obedient to the faith."

I like the way Eld. T. T. Myers, at the Bicentennial Conference in 1908, summed up this part of our missionary history: "The Schwarzenau church was a missionary church. Its members were dedicated not to worldly pursuits, but to the cause of the Lord. When they moved, they moved not to make money, but to ex-

tend the kingdom. By their holy zeal the cause spread to Marienborn, Crefeld, Epstein, into Switzerland, into Holland, and across the waters into the new world. We are safe to say that the original eight in twenty years, from 1708 to 1728 grew to one thousand. Our splendid missionary spirit at this time [1908] is a legitimate revival of the noble spirit which the church had in its early years. Removed as we are two hundred years from the earnest, brave little Schwarzenau church, she still has relations with us. We do well if we duplicate her love, her faith, her devotion to the Holy Scriptures, and her loyalty to Christ."

So we see that it was the concern and purpose of these early Brethren to be fundamentally evangelistic, and to maintain a missionary activity. We see, too, that they were faithful in carrying out this purpose. A worthy example to us of the twentieth century.

Bethany Bible School, Chicago, Ill.

The Roamer Looks at Fences

SANDY, who has white hair and dim eyes, and his neighbor Peters, the young fellow who moved in this spring, are putting up a line fence. They are having a fine neighborly time of it, too. Two can always do a job better than one. When they have finished and a tightly stretched quarter mile of new woven wire fence securely divides the two farms, they will look at each other across it, Sandy on his side and young Peters on his with a certain satisfaction. They might be two naked savages building a stone wall through mutual fear and distrust. Walls give security if one forgets they are easily scaled. But these two do not fear each other. What do they fear? Is it merely petty annoyance? Now there will be no more trouble with those pesky calves, the white-haired one may think. I won't need to worry about his horses feeding in my pasture nights, the other muses. Maybe they'll shake hands over their new line fence, which is going to help them both to be good neighbors.

I have been sitting up here for a long time watching them. I have laughed a little at the idea of trying to keep *me* out of their pastures and cornfields. Oh, I may not climb the new fence, the owner of a piece of ground has his rights, but it isn't necessary to stand on a thing to have it. I saw a moonrise last night; a golden moon it was that sprang like a slow-opening flower into the sky meadow. I sat on the ground out of the wind and watched it grow, screened by the bewitching branches of the leafless pear tree. That moonrise was mine, or yours if you were watching it. I have been taking things from those two neighbors all summer in the same way. I never asked their leave, and if I had I can imagine the look of comical astonishment that would have appeared on their faces, and the whispers they would have started concerning my sanity or lack of it. For they could not possibly see why any man should want the things I want. So I continue to take what I choose, and no fence can stop my unashamed thievery. I sit up here alone, wondering what fences are for.

Of course I'm farmer enough to know that where there is stock of some kind there must be stout barriers or they'll get into mischief, although the ranchers in the west often managed with invisible boundaries. But no one builds fences just about his pastures. Old Sandy's acres border ours, too. He has a wood-lot of magnificent beeches and maples on one side of a crumbling rail fence. On our side is an orchard of pippins and winesaps. Sandy and my grandfather split the rails and built the crisscross fence. I wonder why? There was a story about it, something about a jug and a celebration when the work was finished. Did it make the two men better neighbors? At any rate they developed a feud over some trifle a little later, and the drinking bout was the last time they ever spoke. I wonder if they weren't a little too sensitive about their rights? Trifles don't cause rifts in the relationships of men unless there is a deep-lying lack of goodwill and trust hidden in their beings. Then they do.

What price fences? The cost of cedar posts and barbed wire isn't so much. The labor of digging the holes and stapling the wire doesn't count much either. But one pays. Does anyone really think he owns his forty or eighty because he has a title to it and a fence around it? Is that the way a thing is possessed—by paying a lump sum of money and erecting a wall around it? Old-fashioned husbands used to have terrific fits of jealousy because they considered their wives a walled-in purchase, and other people couldn't see it that way. We pay altogether too much for our fences.

Fences are such pathetic gestures. "This is my dirt," the owner says, "mine, and you can walk upon it only when I say you can!" To be sure he won't say that in so many words, but just take to crossing his fields without his permission because you want to enjoy his growing crops. He'll be suspicious of you at once. He may order you off.

"But, my friend," I inquire, "how are you going to keep me from climbing this hill and enjoying a bird's-eye view of your whole farm with its red apples and brown corn and golden pumpkins and all?"

"Help yourself to that," he'll reply contemptuously, "I'm willing, but no trespassing, mind."

We shut out so much with our futile fences, so much more than we shut in. We wall ourselves in and over the wall is the whole world. After all we can claim no plot of ground as our own unless we own it through the identification of ourselves with it, and even then we

are joint owners with any other soul who fancies the same spot. Robert Frost owns New England for the frosty spirit of its rocky hillsides are in his poems. Sandburg owns Chicago. I want to own some parts of this world; I'm determined to do it, fences regardless.

I should think Sandy would invite me to walk through his beeches. He knows I like them. I could give him some of dead grandfather's pippins in exchange for some of his hickory nuts. I could tell him about some beautiful things his soil produces; things he never sees. We could be friends, Sandy and I, through sharing our respective farms. But he can't see it that way. He's farming for nothing but hay and beans and grain and corn, and, it seems to me, that's only part of his crop. When I go to visit him he keeps me in the house as though on good behavior. And maybe I didn't want to visit him but the clump of birches along his creek bed. He won't let me talk with them though, even if he does take me out to see them. He'll clutter up the moment with talk of what goes in this field and next planting time. So if I am to enjoy his farm I must do it clandestinely or from afar off.

A fellow who tramps the roads for the joy of it learns how to filch the finest things a farmer grows without crossing a single boundary line. Nothing is so fragrant as a blossoming clover field buzzing with hurrying bees unless it is an apple orchard in full bloom. I like to lie in the clover and beneath the pink and white beauty of an apple tree, but I can get a share of the miracle from the road. What is more fascinating than a freshly plowed plot in the spring or a field of young corn waving green ribbons over clean dark ground? Even thistles in a neglected pasture are beautiful in their purple and white; and the mullein stalks, tall and ghostly silvered, that the cows leave standing, and poplar brush and red willows along ditches. Then there's ripening grain in the sun, and the smell of curing hay, and the woodlots strewn with bronze leaves and a multitude of things I might mention.

A farmer raises his crops and turns them into money and imagines he has put in the bank the increase of his land. How foolish! Most of it never can be turned into bills and coins and stored away in a safety vault. If he fails to harvest all his crops some one should do it for him.

There are Sandy and young Peters just finishing their job in time for dinner. They feel good because the physical work has made their bodies live and glowing. But now they face each other over the frail steel wall. I can't hear from where I am what they are saying. But I know what they are feeling inside. And I'm sorry for both of them.

One could do so much better than build fences!

THE ROAMER.

The League of Nations as Seen From Geneva

BY ANDREW W. CORDIER

II. League Personalities

ONE of the interesting developments of the ten years of League history is the increasing frequency with which nations send their Prime or Foreign Ministers as chief delegates to Geneva. Only six such important personages attended the Assembly in 1920, while in 1929 there were twenty-seven and in 1930 twenty-four. We can not escape the significance of this fact. When September comes, the capitals of the world recognize that the main business of the world in the field of foreign affairs centers at Geneva. The large number of important statesmen who yearly find their way to Geneva, in turn, increases the prestige of the League. The Assembly as a consequence has become a most interesting annual reunion for Prime Ministers, Foreign Ministers, diplomats and jurists.

Apart from the influence of the Secretariat which can not be gainsaid, the League is very largely what this group of statesmen make it. Hence it is that much of the work of the League can only be understood as one looks upon it as the impact of personalities upon one another. The most ardent devotees of the League idea are now popularly known as "pure Leaguers," while others who may speak and act with a greater concern for the narrower interests of their own country are known by contrast as the "national spokesmen." The line of demarcation between the two groups is not always clear, and thanks to the growing influence of the League the interests of the various nations and the interests of the League are being rapidly fused.

Sitting in the visitors' gallery or in the diplomatic tribune of the Assembly Hall one looks down upon a sea of heads, and unless you are engaged in listening to a speech or its translation you turn your attention to a character study of the leaders in the pit. On the front row sit the German delegates (the nations are arranged alphabetically according to their French names. Thus Germany—Allemagne in French—secures a front seat). Dr. Curtius, the Foreign Minister of Germany, is their first delegate. As the Assembly wore on he impressed me as a man of remarkably fine quality and admirably fitted for his post. Of course he still works, whether for the good or ill of his own prestige, under the lengthening glare of Stresemann's influence. The latter's prodigious knowledge, his terrific energy, his high idealism that threw him by turn into the creative mastery of history, philosophy, music, and poetry are fit materials for an incrustation of legend that defies the passing of time. But Curtius has qualities of his own. To have been a friend of Stresemann's must certainly be counted in his favor. In his own right he possesses large ability, keenness of vision, and an excel-

lent balance of judgment. He is a very hard worker and followed the speeches in the Assembly with greater persistence than any one else. He is more of a realist than Stresemann and for that reason he may never rise to the point where he will capture the imagination of the world, but as a follower of Stresemann, with his policies of peaceful coöperation he enjoys wide confidence and belongs in the category of those who have peace at heart.

A few seats back of Curtius sits Briand, the most famous man in the Assembly. His broad shoulders are bowed over by a great head that frequently rests upon his hand. He seems to doze occasionally during lengthy sessions, but no man sweeps the Assembly so completely with his oratory. He never takes a note, and never uses a note while he speaks. He permits the psychology of the moment to determine the course of his address. He is the master of all the delegates in the art of diplomacy. "Poincaré," said Clemenceau with obvious exaggeration, "knows everything and understands nothing, and Briand knows nothing and understands everything." In acquiring an estate in Normandy he had to purchase small strips of land from ninety Norman peasants, who bargain with unbelievable persistence for the last penny. After the task was finished Briand remarked less in compliment to himself than to his new peasant neighbors that "if I can deal with ninety Norman peasants I can cope with any group of diplomats that Europe can provide." In one of his speeches here he referred to himself "as an 'impenitent optimist,' as they call me, who goes about blindfold proclaiming peace in season and out of season"; yet in spite of those who pronounce him a dreamer his policies have done more to heal the wounds of war and bring Europe back to normal modes of life than, let us say, those of his "practical" political rival, Poincaré, who came within a hairbreadth of ruining Europe in his invasion of the Ruhr in 1923. His contributions to the Locarno Treaties in 1925 and the Briand-Kellogg Pact of 1928 are simply the outstanding achievements in a continuous effort to fulfill his sincere faith in international understanding. "Just one step toward peace means a great success," he said, "if one is determined to take another the next day."

Grandi, the thirty-four-year-old Foreign Minister from Italy, spent only a few days here. His dark complexion and his black mustache and beard give him a somewhat older appearance. He is said to have some skill as a diplomat, but this is obscured by the stern commands of his master, Mussolini. Our recent meeting with Mussolini in his home in Rome convinced us beyond a doubt that he possesses remarkable natural gifts in the art of command.

The most interesting representatives of the small European countries are Politis of Greece, Titulesco of Roumania, Count Apponyi of Hungary, and Benes of Czecho-Slovakia. Venizelos of Greece and Chancellor Schober of Austria were here for a short time. Politis is a well-built man with that dignity of the Greek that must have inspired the ancient sculptors. His pleasant and learned countenance, his fine black hair, and closely cropped mustache give him a striking appearance. He is often in the van of those who are promoting projects for strengthening the League and ensuring peace. Strangely enough he is the self-appointed critic of those who seem to obstruct the progress of important measures in which he is interested. This year his fusillade of cynicism fell upon the head of the Cuban delegate who opposed the passage of the Protocol for the revision of the World Court Statute. The Cuban answered him in similar terms, but a few days later as the tension became unbearable they engaged in a gracious public reconciliation. Titulesco of Roumania is president of the Assembly. He is of Tartar origin and therefore looks more like a member of the Oriental race than a Caucasian. He is a brilliant debater, an able orator, with a fine sense of humor, and is also a distinguished linguist. Delegates agree that he is the best president that the Assembly has ever had. The oldest representative of any country is the ninety-year old Count Apponyi of Hungary. He is a very tall, white-haired, hook-nosed man who still possesses a sufficient reserve of energy to attend the meetings and act as chairman of one of the large committees. He is Hungary's ablest orator and surpasses Titulesco as a linguist. He learned English at forty and speaks it without an accent. He speaks Hungarian, German, French, English, and a number of Slavic tongues with equal ease. He unites in his capacious mind the cultural heritage of many nationalities. His chief concern in League circles at present is to secure a revision of the peace treaties which treaties the Hungarians have opposed with greater feeling than any of the other defeated powers. For those Hungarians who to this day use the slogan, "No, no, never!" as a laconic evidence of their opposition to the treaties, he is known as the "hope of Hungary." He led a spirited debate this year for the revision of the treaties, but France successfully opposed him. Gradual revision of the treaties is taking place, but the pace is too slow to suit Italy and the Central Powers. Dr. Benes, the able Foreign Minister of Czecho-Slovakia, possessed with a large measure of professorial dignity, is a man whose advice is frequently sought by other delegates in matters pertaining to Central Europe. He takes a narrower view of Czecho-Slovakian interests than his own superior, the great President Masaryk; he is chiefly responsible for the existence of the Little Entente—a

close understanding between his own country, Roumania, and Jugoslavia. As a result he has never enjoyed the confidence of Austria and Hungary.

Of the non-European and non-English delegates, Dr. Wu of China and General Hertzog of South Africa were the leading figures. Dr. Wu is China's respected ambassador to Washington. He has a fine, pleasing personality, knows the Far East intimately, and in League meetings he is ever on the side of the forces that pull for peace.

Among the British delegates Arthur Henderson, British Foreign Minister, Professor Philip Noel Baker, and Lord Robert Cecil command the largest interest. The common assertion that Great Britain now enjoys the diplomatic leadership of the world finds ample expression in League meetings. The British representative in each of the six committees invariably plays a large part in the debates. Arthur Henderson has a less striking personality than his superior, Ramsay MacDonald, but his quiet, unobtrusive manner wins him many friends. At home his reputation as a country preacher and Trade Union expert gives him the strong support of the labor element. Here at Geneva he made an eloquent plea for disarmament. Professor Philip Noel Baker of the University of London is a Quaker scholar, statesman, and expert of the first rank. This slender, pale-faced, overworked professor turned the tide in several crucial debates. His Quaker vision never fails and, as I have heard him say both here and in London, "One's attitude toward peace is determined by the background against which you interpret events." As for him, the tragedy of Flanders Field, which he witnessed, and his Quaker insight into the reasonableness and righteousness of peace are sufficient to motivate him in a sincere devotion to the cause.

Finally, Lord Robert Cecil, cofounder of the League of Nations, whose shoulders are bent by the weight of past burdens, seems almost a father to all of the delegates. His sincerity was put to the test in the Coolidge Naval Conference in 1927. Refusing to follow the leadership of the big navy men he resigned his post in the Conference and dropped out of the British Cabinet. His final appeal on the last day of the Assembly was not only a challenge to the delegates but to all who profess to have an interest in peace. "Life is uncertain," he said, "and no part of it is more uncertain than political life. It may well be that this is the last time I shall have the honor to address the Assembly. You, therefore, will forgive me if I venture to make a final appeal to you. I want to say to every delegation that you will have to make up your mind what course you want to pursue. Do you really want peace? Are you really determined on it? Are you really prepared to take whatever measures may be necessary for that object, and even to undergo what sacrifices may be required?

"No great quest in this world is without danger. If we want this great object we must be prepared to pay the price for it. Let us count the cost before it is too late and if there be any of us who are faint-hearted we shall let them openly turn back. We shall regret the loss of their assistance, but it is better to know exactly where we are and to have only with us those who are whole-hearted in the pursuit of the object we have in view and not to be hampered in our efforts by those who are faint-hearted."

Geneva, Switzerland.

Do It Today

BY EZRA FLORY

A LEADING insurance company has the above hanging as a motto in its office. It is intended to remind those who are thinking of insuring their lives that prompt action is the best policy.

The motto suggests that many do not realize the importance of insuring today. That is, men who contemplate insuring very soon, delay doing so till they are too old to be insured, or their health failing they are never insured.

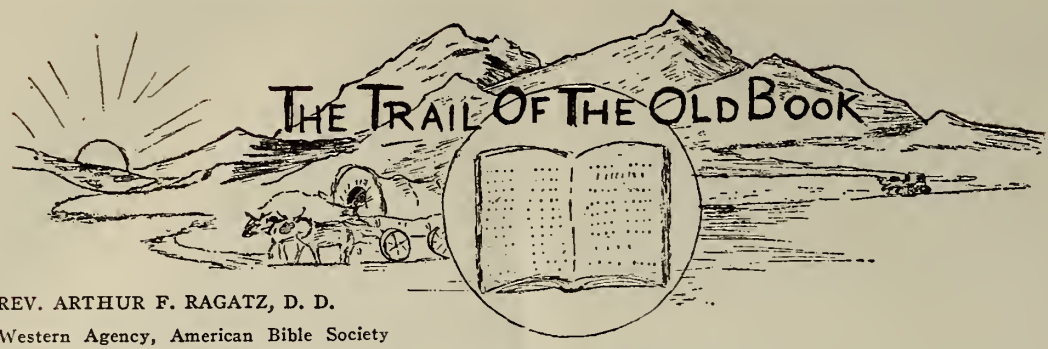
It would be well for every one to have this motto hanging where he can see it constantly. It applies to many things besides insurance. The duty of repentance, or confession, or reconciliation with an enemy, or speaking to an unconverted friend about his Savior, or administering comfort to the sad and sorrowing—all these and others, should be done as soon as recognized as duties. Did you write that letter you know you should write? Procrastination is an enemy of noblest character. There are many reasons why promptness is desirable in the performance of duty.

1. As a rule it is easier. The longer we put off the harder it becomes. The longer we look at a task the bigger it seems till at last it looks impossible. It is duty that is enough. We are not responsible for results, but only for duty.

2. It is safer. To put off until tomorrow the duty of today is no guarantee that the opportunity shall be offered. For the person we owe an apology may pass on. The stranger to whom we should have spoken about Christ may have gone beyond our reach. The door of mercy we had hoped to enter may be closed.

3. It accomplishes more. God intends that our lives shall be fruitful, and he plans them that they may accomplish the greatest amount of good. Today is God's time, tomorrow is the devil's time. Which do you choose?

Huntington, Ind.



BY REV. ARTHUR F. RAGATZ, D. D.
Secretary Western Agency, American Bible Society

It is difficult indeed to rediscover an old forgotten trail. Never was the truth of this statement more vividly demonstrated than in the attempt made some years ago by certain patriotic and historical societies to reconstruct and properly mark the old Santa Fe Trail over which the gold seekers of '49 drove their ox-teams from the middle states to the coast of California.

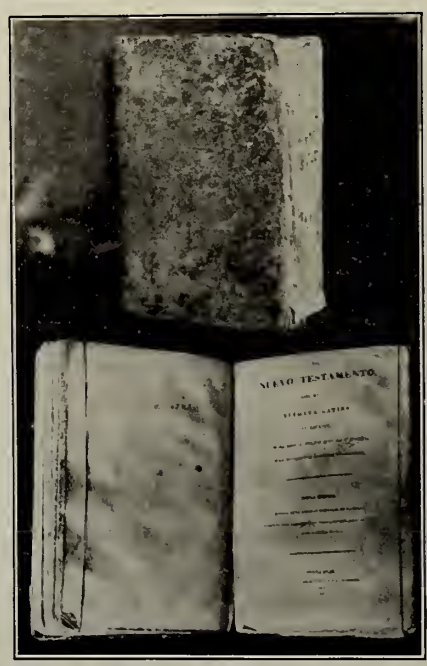
In their attempt to avoid impassable mountain barriers and dangerous rivers, detours were frequent and of appalling distance. Then, too, there followed in their wake an influx of immigrants who were content to settle where their fancy found a likely spot. Thus through the passing of more than three-quarters of a century and the onward march of civilization with its towns, its cities, its industry and agriculture the old landmarks disappeared. Yet the Santa Fe Trail has been rediscovered and appropriately marked. It took much careful searching and years of time to do it, but it has been done. This path to empire is not the only trail worth recovering.

There are other long lost trails that need to be rediscovered—trails that form a veritable network over vast western territory of the United States that were made not by those whose only thought was gold, but by men whose Master was God. These are the men who laid the foundations for a Western empire as truly as did the Pilgrim Fathers lay the foundation of our earliest national beginning. In both instances, the immovable rock on which was built the super-structure of our national life was the Old Book.

The heroism with which some of these men of faith and prayer bore hardships, persecutions, and not infrequently death, forms a thrilling chapter in the unwritten annals of a history of the West that may yet some day be written.

In a beautiful little county Court House tucked away among the rugged peaks of the Rockies, in the heart of what was once a "Roaring Gold Camp," one may with diligence find an old minute book used by the county commissioners some sixty years ago in which there is a resolution stating: "We the Board of County Commissioners duly assembled do hereby record our high esteem for the sterling character of our late friend and neighbor Judge D—— who in the faithful discharge of his duty chose rather to die than to bring dishonor upon his name and office."

This man was born and reared in a parsonage. His father was one of the earliest pioneer circuit riders whose parish covered a territory equal to the area of the New England states, whose saddle bags were always filled with American Bible Society Bibles before he started out on his one, two, and three thousand mile preaching trips. The judge, worthy son of his father, was the only outstanding, uncompromising apostle of righteousness in his community.



American Bible Society Bible

Its price was $10.00 in gold, a yoke broken ox and the loan of an ox team and wagon

When vice and corruption reached such a state that justice was in jeopardy it was he who called the sheriff and others to account. The case of the State vs. the Sheriff et al. never went to trial. Refusing to vacate the warrants he had issued for the arrest of these evil doers, and scorning the offer of life by resigning from the bench, his chambers were surrounded by the mob which gave him one hour to prepare for death. When the time was up his murderers found him with the open Bible in his hands.

Was this the end of the trail? No. It was but a rallying point for the forces of truth and righteousness. The trail not only continued from this point but broke up into multi-divisions going in all directions, carrying everywhere the Old Book with its flaming, conquering message of truth.

One may today find towns whose founders specified that no title of the real estate may be clear if the owner ever permits the property to be used for the purpose of gambling or the sale of intoxicants. Just as one may ride in a parlor car for a thousand miles through fertile valleys, fields, and thriving cities without knowing that the road-bed was built over the very wagon tracks of the old Santa Fe Trail, so one does not realize these restrictions are the direct result of the influence the Old Book exercised on the minds and hearts of the early pioneers.

Among the first settlers who took possession of the land shortly following the immigration of gold seekers was a group of Spanish descendants who settled in a fertile valley surrounded by the snow-capped Rockies. Among them there was one who in his journeyings had heard enough about the Bible to develop a great longing to possess a copy of the Holy Scriptures—but where could such a copy be obtained? What he heard about it from time to time deepened his determination to possess the coveted Book at any cost.

Presently word reached him that somewhere beyond the mountains down toward the south on the Santa Fe Trail in a trading post called Albuquerque, there lived a woman who owned a copy of the Bible printed in Spanish which she would be willing to sell. At once he prepared for the long overland journey through dangerous mountain passes and over plains infested by hostile tribes of Indians. In the meantime the woman had moved to Guadalupe. When finally he found her he was told that she would sell the Bible for $100. If he could not pay cash perhaps he had something he could barter. It happened that a trader who wished some goods freighted from Santa Fe to Guadalupe had offered her husband good pay to do the work; however, owning neither oxen nor wagon her husband was about to decline the offer. But why not make use of the oxen and the wagon the man had who wanted the Bible? This then was her offer: loan his ox-team to her husband long enough to haul the freight 150 miles from Santa Fe, give her outright one fat, gentle, yoke-broken ox and $10.00 in gold and the Bible would be his. He paid the price and in due time started back with his priceless treasure, arriving safely after many days of perilous travel.

The Book contained all—and more—that he had hoped for. In it he found that which satisfied the hunger of his soul. Its supply was inexhaustible. The whole colony drew divine sustenance from its blessed pages. At last this little group of spiritually hungry pioneers, strangers in a strange country, found peace and comfort in the Book from whose pages God spoke to them in the language of their mother tongue. A church was organized, the man who bought the Bible became its leader.

The years have come and gone, sons and grandsons have continued to carry the flame that was handed from one to another until from that beginning six direct descendants have honorably and efficiently served as ministers of the gospel and four daughters and granddaughters have become the wives of ministers.

The original Bible, printed by the American Bible Society in 1826, was shown to the writer by one of the grandsons, the Rev. M. D. J. Sanchez, who for thirty-seven years has been a minister faithfully serving his own people in the same valley where seventy years ago his ancestor returned in triumph from his long quest for that which was more precious than gold. The Trail of the Old Book in this as in many other instances has become the highway over which enlightenment, godliness, and prosperity have traveled hand in hand to the glory of God and the abiding peace of those who have given obedient heed to its precepts.

The Meaning of Church Organization

BY A. T. HOFFERT

When a Church Organizes

CHURCH organization changes relationships, for a group of individual Christians becomes a church. The Christians of a new community are usually isolated members of a number of churches. When they form a local church their relationship becomes more intimate as charter members of a new organization. This new relationship adds something to the individual members; while through their organization they add something to their community.

Church organization adds responsibility to the members. As a member of the church, each Christian feels a sense of obligation to make that church grow until it becomes a vital force for righteousness in the neighborhood. All members will feel this sense of responsibility to each other, to their church organization and to the larger community of which they are a part. The older will feel it more keenly than the younger, the recognized leaders of the new organization more so than the lay members. It is this sense of obligation which created the organization; this same sense of oughtness must function to make the church grow and live.

Church organization distributes responsibility to the membership. Something must be done, certain needs in the community must be met. The church has organized to meet those needs; it has assumed that responsibility. Out of a mutual sense of obligation church members agree to do certain things; each agrees to carry his or her end of the work. The problem of church organization is to assign a certain task to the one who is able to do it effectively. There is danger of con-

(Continued on Page 22)

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

The Protestant Reformation

THIS is yet another chapter in church history. Ever since the days of Constantine, the church had been gaining in material wealth, and world power, and becoming corrupt. Paganism entered the church, and transformed the church into the image of the Roman Empire in theology and organization. We must remember that there were no printed Bibles, the masses had no access to the Word, and very few ministers had ever seen the Holy Book. The church had to get along without Bibles. There were many reforms. Each new monastic order was a reform movement, which usually lasted about a century, then became hopelessly corrupt.

The Renaissance brought new learning, but it was a revival of paganism, and not of religion. The greatest of the popes, Leo X and Julius II, were patrons of art and builders of great cathedrals; but Christian piety was foreign to them. The Renaissance made a new world, but it drew its inspiration from pagan Greece, and not from the Bible. It promoted humanism, which was a gain, but it woefully lacked moral ideals. The new freedom became license, and the popes and princes vied with each other in propagating the pagan ideals in art and literature.

The corruptions of the church were criticized by Wiclif, Huss and Savonarola. Wiclif was only saved from martyrdom by his age, and the protection of British authorities. Huss was burned alive because he took the Bible rather than the pope as guide; and Savonarola was burned for his reform of the morals of Florence and his denunciation of a profligate pope. These are the forerunners of the Reformation.

Luther was a pious Augustine monk. He was called to the university at Wittenberg to teach. He was outraged by the brazen idolatry of the pope's agent, Tetzel, who sold Indulgences to get money for the building of St. Peter's church. Tetzel was a real salesman. He named every sin in the category of human experiences, and freely promised his prospective buyers that they might indulge in these sins if they would only buy the indulgences he had to offer. The whole sacramental system of the church, paganized by a thousand years of pagan control of the church, was in the balances, and found wanting. Luther had found by personal experience, and by the study of the Bible, that men are saved not by the sacerdotal forms of the church, but by the grace of God, through faith. With perfect piety, and catholic loyalty, Luther visited Rome, and bowed before the pope, and ascended the twenty-eight steps of the *scala sancta,* but the text, "The just shall live by faith," came into his mind, and he turned back. The corruption of the church, as exhibited in the work of Tetzel, aroused the soul of Luther in holy protest, and on Oct. 31, 1517, he nailed the famous ninety-five theses on the door of the Schloss Kirche in Wittenberg. This was the spark that led to the excommunication, the defense at Worms, and the final separation of the Protestants from the Roman Catholic Church.

There were many causes of the Reformation. Political interests were ripe for a change. Nationalism was growing, and the princes of Europe were tired of paying taxes to the pope. They were waiting for a leader. The social unrest, the economic interests, and the new humanism with its ideals of freedom, and the rights of man, all helped. But the dominant interest was religious or freedom to study the Bible and follow its authority rather than the pope.

Long Beach, Calif.

Our Very Best

BY IDA M. HELM

"Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

SUCCESS does not lie outside us but within our souls. We must work with heart-felt fidelity to our tasks if we wish to reap a full harvest. Each one of us must bear our own load of responsibility. The real greatness of the Christian is found in his devotion to the work God has entrusted to him. We shall reap as we sow. None can escape God's law of the harvest. "He that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap life everlasting."

We must be willing to work in that station of life where God calls us and have a genuine love for our work if we would have it crowned with success and receive the reward offered by the Master. He does not ask of us impossible things, but if our load becomes too heavy and if we look to him he will help us carry it through, and our reward will be according to the diligence and perseverance and fidelity and love we put into it.

Ashland, Ohio.

Prohibition Facts

The reports of the United States Bureau of Statistics show that the number of alcoholic deaths per 100,000 population dropped from an average of 5.2 for the eight years before prohibition to 2.8 for the first eight dry years. This was a decline of nearly half. —From U. S. Vital Statistics, quoted in *The World Almanac,* 1930, page 407.

Prohibition Facts are furnished by Prohibition Fact Service and used at the suggestion of The Temperance Commission of The Board of Religious Education.

HOME AND FAMILY

A Hymn of Youth

O gracious God, whose constant care
Supplies our golden days,
Whose joyful fellowship we share
At work, at rest, in play and prayer—
Accept our heartfelt praise.

We thank thee, Father, for each word,
Each thought, revealing truth;
For prophet voices gladly heard,
For daring dreams, for friends who stirred
The fragile wills of youth.

Companion of our vesper hour,
Renew in us each day
Our lofty purpose; grant us power
That worthy thoughts in deeds may flower
In Christlike lives, we pray.

Surround us through temptation's maze
When artful foes assail;
Help us a peaceful path to blaze,
To lead mankind in nobler ways;
Give strength—we would not fail.

—Harry Thomas Stock in The Congregationalist.

Happy Though Civilized

BY H. A. BRANDT

X. Three Days for Thought

"THERE's the telephone, Alice!"

"Yes, and I must answer it. Mrs. Helper is still out with John to make sure he gets all those seeds planted."

It seemed to Dr. Newman that his wife stayed an unusually long time. And she did. Quite naturally the sick man was curious to know what the telephone message was about. Indeed, Mrs. Newman was scarcely more than half way upstairs when her husband called out:

"Who was it, Alice?"

"In a minute!" came the answer as Mrs. Newman's hurried steps sounded on the stairs. She came in briskly and sat down on the edge of the sick man's bed. But her face was a fit model for a study in perplexity.

"Well, who was it?" urged the doctor.

"Mrs. Bridge—she wants me to go with her to the state convention. You know she is state president of the Women's League. She wants the women to know about what was done at the national convention and insists that I make the principal address!"

"Why don't you?"

"Why don't I? How do you expect me to get away?"

"You can get away—sure you can!"

"But who will look after you?"

"The Helpers are here—and Dr. Bridge can call oftener than usual. You must go," concluded Dr. Newman.

"But I hate to leave you that way."

"I will get along all right. You think I have been doing too much talking, so if you are away and I have no one to talk to I will have to keep still. But really, I think you ought to go for your own good, Alice."

"I have no speech ready."

"Can't you revamp the speech you gave at the national convention, or give at least a running account of what happened? You are too resourceful not to be able to make a speech on your hobby, I am sure."

"But it is tomorrow, Harold. We will have to leave early tomorrow and at the least calculation I will have to be gone three days. I don't see how I can get ready."

"You can get ready and you owe it to yourself to go. It will do you good, and do me good to know that you feel like picking up broken threads. One thing that will help us both is to edge back into the current of life—at least where it is not too swift."

"Do you really feel that way, Harold?"

"Why, certainly I do!"

"Well, I did my best to beg off, but did not quite succeed. Mrs. Bridge just would not take no for an answer. She and Dr. Bridge are coming out for a little while this evening. I wouldn't be surprised if

(Continued on Page 20)

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

20. As a Sunday-school teacher of Juniors I would like to know how best to help my class to a practical faith in God's answer to prayer, so that when they pray for definite things and the answer fails to come to them in their expected way it will not shake their faith in him.

DEWITT HYDE's model Junior prayer will help you here.

"Give me clean hands, clean words, and clean thoughts;
Help me to stand for the hard right against the easy wrong;
Save me from habits that harm;
Teach me to work as hard and play as fair in thy sight alone as if the whole world saw;
Forgive me when I am unkind, and help me to forgive others who are unkind to me;
Keep me ready to help others at some cost to myself;
Send me chances to do a litt'e good every day, and to grow more like Christ. Amen."

In this prayer one does not ask nor expect material good; he prays for things of the spirit. Does this solve your problem?



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Some Mission Notes

Bro. H. U. Fisher, writing for the Mexico church, Indiana, sends $400 for the support of their missionary and says their collection for this purpose was the second largest they have ever had. In a year like this it means that the members gave very earnestly to reach this figure.

This Is Stewardship

A family in Pennsylvania sends a check for $500 to maintain the mission work. They say they have always tried to be partners with the Lord. At the present time they are trying to give a fourth of their income. They are not free from legal indebtedness, but reason that waiting to give until they are free, would only decrease their desire. They gave borrowed money when there was a pressing call to help. They are partners with the Lord in their business. Surely this is stewardship.

Program for Women's Missionary Society

Note: Program outlines for the text, "A Cloud of Witnesses," also life stories of women at our own mission stations, are available in mimeograph form. One copy free, five cents for additional copies. Order from General Mission Board, Elgin, Ill.

Text—"A Cloud of Witnesses," cloth 75c; paper 50c

Lesson VI, Chapter 6, The Ever Widening Stream

"Ye are my witnesses—all power has been given unto me. Go ye therefore—Lo, I am with you always."

Devotional

Hymn: "All Hail the Power of Jesus' Name."
Scripture: Acts 2:41-47.
Duet: "Have Thine Own Way, Lord."
Prayer: Give thanks for the Christian women of many races who are shedding their rays of light around the world. Pray for the outpouring of the Spirit upon all flesh; pray for the Christian women of America, that out of their enlarged opportunities they may be willing to let the Lord have his way with them.
Hymn: "In Christ There Is No East or West."

Chapter Outline

"Christianity is something that can not be taught, it must be caught."

Introduction, page 191.
1. Musicians and Writers.
   a. Emilia Cruz, a musician, page 194. Portrait, page 216.
   b. Kashi Iwamoto, a writer, page 198.
2. The need of Christian literature, page 196.
3. A publisher—Julia Sotto, page 202.
4. A business woman—Mrs. Asa Hirooka, page 206.
5. A needlewoman. The story of Mrs. Wang Hsu of the Church of the Brethren Mission in China. (See story in mimeographed booklet.)

Hymn: "O Zion Haste."

Junior Missionary Program Outline

To be used in connection with the Junior Missionary Project

Praise Hymn:
Fairest Lord Jesus
I Think When I Read That Sweet Story of Old

Call to Worship: (by Leader)
"O come let us worship. Let us kneel before the Lord our Maker.
For he is our God and we are the sheep of his pasture."

All sing:
The Lord is in his holy temple: let all the earth keep silence, keep silence, before him. Amen.

Prayer: (by Leader)

Hymn:
We've a Story to Tell to the Nations.

Story:
How the Artist Forgot Four Colors (retold).

Our India Project for 1931:
1. Explanation of the project.
2. Why we need to help the India boys and girls.
3. How we can help them.

Note: The above should be given by three older juniors. Details may be secured from General Mission Board office, Elgin, Ill.

Missionary Hymn (dramatized):
The World Children for Jesus.

Reading:

The Cry

I hear the waves beat hard upon the shore,
See the sun glisten,
Feel the fresh wind in my face.
And I hear the surge of India,
The call of India's millions
Crying through the darkness
Crying for light,
For release,
For freedom.

They have sought for God—
Down through the ages they have sought for God—
They have cried, but heard no answer,
Waited, but heard no footstep.

We're free—
Free only because
Our land was born of God,
Reared of God,
And 'twas his Son, gave us freedom.

Why have we gloried so in our freedom
That we have failed to carry it to others?
Why have we loved our freedom so
That we have forgotten how we came by it?
I hear the waves beat hard upon the shore.
See the sun glisten,
While India waits—
Waits—
Crying through the darkness.

Marjorie Kahl.

Poem:
The Children's Pledge.
Offering:
Offering Prayer:

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee.

Note: Details of the above program may be secured from the General Mission Board office, Elgin, Ill.

"Home Week" in China

BY EMMA HORNING

Home is the foundation of society. Father, mother, love, husband, wife, baby, little garments, dolls, toys, family prayers—how many beautiful visions float before our minds when the name of home is mentioned. This is the place where our habits for life are formed. This is where the foundation of our character is laid. And mother is the chief builder of this foundation. She is in such close contact with the child during its most plastic years that its habits are often a copy of hers.

The home and the mother are of double importance in China where the home is so secluded. The women are kept at home most of the time and the men are away on business most of the year. For this reason the China Christian Council has put on a "Home Week" as a part of the "Five Year Movement" for the whole of China. Literature was sent to all the missions, with a subject assigned for each day. A booklet outlined each subject to be used. Pictures, posters and songs were also supplied.



Photo by Mary Schaeffer

In the upper picture the principal of the boys' school is demonstrating the value of toys in the home.

In the lower picture a Bible woman is shown with a group of school girls who put on a scene demonstrating home training.

In preparation for observing this week at our station, the rostrum of the church was arranged to represent a common Chinese home. The walls of the church were decorated with pictures, mottoes and songs. Chrysanthemums and other potted plants added cheer to the whole atmosphere. Announcements were sent to Christians and inquirers, and at the appointed time each afternoon the church was filled with eager listeners. The pupils of the various schools took a very active part in the songs and demonstrations.

The subjects were as follows: Devotional Life in the Home, Education in the Home, Amusement in the Home, Sanitation in the Home, and Child Welfare in the Home. One or more speakers gave short talks on the subject appointed for the day, after which various demonstrations were given to illustrate and impress the message.

The girls' school put on a short scene of a good mother teaching her children in the home—teaching them not only from books, but teaching the various things necessary to make a happy, industrious, thrifty home. The boys' school put on two contrasting scenes showing why some homes are poor and some are well-to-do. The talk on amusements in the home was illustrated by games, dolls, toys, etc., which can be used to make home so attractive that the children will love it. Toys were made by the boys' school and dolls by the women to sell just before Christmas, so the parents could have something educational to give to their children as gifts. Child welfare was illustrated by various pictures and objects in the home to show how the surroundings and atmosphere of the home influences the character of the child and molds his whole future life.

By the interest taken and the number of people who attended these meetings, we feel that they were a great influence for good in the community. However this is only the beginning, for we hope to continue such programs each year till all begin to realize the great importance of the home, and home training; till parents realize that they are the builders of the church, the nation and all society. Is it not true that almost every virtue or vice of a nation can be traced back to the training in the home?

Ping Ting, Shansi, China.

A Miser Struggles Through to Faith

BY WALTER J. HEISEY

One of a Series of Life Stories from the Field

Mr. Li Pan Ch'i was a miser, but he had exceptionally high ideals, and was honest withal. He had an only son who was his chief delight, but who, because he was prodigal, worried his father almost to the point of distraction. The boy's mother died while he was yet a small child, and a stepmother came into the home. Being a stepmother, she was not careful of the household expenditures. This added greatly to the worry of the aged father.

Thus with his heart almost crushed, we met Mr. Li about eight years ago. He was a thrifty farmer. The crops had been good during the year and he should have been happily passing the winter days. But his heart was troubled. He found no peace, and he was willing to confide his troubles, even to a foreign missionary.

He had lived in Ch'in Ch'uan, near Shou Yang, from early childhood. He had a splendid reputation in his village in spite of his miserliness. He had spent the best part of his life in a store in the Chihli province, during which time he saved up considerable money and gradually bought up land in his home town, so that he came to have considerable land and was a well-to-do citizen.

As the years wore upon him he left his business and came back to Ch'in Ch'uan to oversee his land. His child was coming into later adolescence, and was becoming more and more incorrigible. The father hoped that by coming home he could be of greater assistance to the boy.

Since there was no higher primary school in Ch'in Ch'uan, the family decided to send the boy to Shou Yang to school under the direction of the county board of education. Here the temptations were too great for the wayward son. He began running up bills at the food shops treating his friends. He fell into worse temptations, which caused him to fall behind in his school work. His companions led him into gambling and worse vices.

For all the father could see, the child was ruined. He took him out of school. But the lad was spoiled and would not heed the instructions of his father. Discouraged and distracted in his effort to correct his son, he had come upon him and his companions gambling. He took the whole group to the police headquarters where they were locked up pending trial.

It was at this point that Mr. Li came to the mission chapel in his village for refuge and encouragement. The missionary was at the chapel conducting a Bible class for Christians and enquirers. After listening sympathetically to the sad story of the disappointed father, the missionary invited him to remain for the Bible class discussions. This invitation was spurned with the sad reply: "My son has been hanging around the church for a number of years and is getting worse all the time. Why should I attend meetings at the pernicious place?"

"Do you know what doctrine they teach here at the chapel?" asked the missionary.

"No!" replied Mr. Li, "but I have been trying to keep my son from hanging around the place."

"Have you succeeded?" asked the missionary.

"No!" was the curt reply.

"Now since you have failed to keep your son away from the chapel," said the missionary, "and you say that he is getting worse all the while, why do you not take advantage of this special Bible discussion class and come with your son to see what really goes on at the place?"

The suggestion took root in Mr. Li's heart. He went to the police headquarters and bailed his son out. Father and son came together to the Bible class the same evening, and attended regularly until it was over. But that was not the end of the father's interest. He began attending services regularly on Sunday. In odd moments he went to chapel to associate with the Christians there. Father and son became interested in Christianity and in each other.

However, the trouble in the home was not settled. Mrs. Li opposed the new move upon the part of her husband, and made life exceedingly difficult for him.



Photo by W. H. Smith

TWO GENERATIONS OF CHINESE CHRISTIANS

Brother and Sister Li and granddaughter in lower picture. The son and daughter-in-law are shown above. Their struggle against sin and prejudice makes a remarkable story from real life.

She ridiculed him and abused him in the presence of the neighbors. She predicted certain disaster because he associated himself with the religion propagated by foreigners. But Mr. Li's heart was lighter because of the turn the boy was making for the better.

About a year later the missionary received a letter containing an urgent request for him to make a visit to Ch'in Ch'uan on a certain date. "Mr. Li has decided to take down his idols," it read, "and he wants you to come at once and assist him."

Fortunately the missionary was unable to go at that time, but asked them to postpone the deed until a few days later. Mr. Li was ready to take out his idols and he could not wait any longer, accordingly he called three or four of the Christians into his home, and together they cleared the house of every trace of idols and idol worship.

As it happened, Mrs. Li was away at the time, but when she came home in the evening she flew into a rage about the destruction of her idols. She abused her husband and threatened him in various ways. He did not retaliate as usual, but was calm and firm in his convictions about the uselessness of idolatry. Finally as if to attack his weakest point, she asked: "Where is the god of wealth?"

"We threw him out," was the calm reply.

"I had a dollar hid inside of him," was her thrust, "and you must certainly get it for me."

"He is out in the river," Mr. Li said calmly, "and if you want your dollar, you will have to go there to get it."

Mrs. Li was nonplussed. Her husband must certainly be losing his mind. In the course of a little while he even suggested that the son and daughter-in-law attend the Bible school at Ping Ting Chow. He even volunteered to furnish the money for their expenses there. Her opposition had lessened some, but she was not fully reconciled even when Mr. Li and his son were baptized.

If given in its detail, the conversion of this home would be a long story covering a period of seven or eight years. But the ending is good. Patience, faith, and prayer have won. On Easter day, 1930, the elder Mrs. Li was baptized; the following July, her daughter-in-law received the sacred rite. The son in the home has become most dependable. The father turned the affairs of the home and farm over to him several years ago.

In thinking back over the years and the vicissitudes through which Mr. Li passed before he found peace, my heart wells up with joy. A weaker man would have failed. A man less sincere would have given up long ago. But there are 43,210 homes in Shou Yang County alone, and how very few know the joy of Christian fellowship!

Shou Yang Hsien, Shansi, China.

United Stewardship Council Statistics

The statistics given below are compiled annually for the United Stewardship Council by Harry S. Myers, Secretary, 152 Madison Ave., New York, N. Y. Analyzing the per capita giving we find that in a field of twenty-five the Church of the Brethren stands 13 in budget benevolences, 14 in non-budget denominational benevolences, 15 in denominational benevolences, 8 in non- and interdenominational benevolences, 25 in congregational expenses and 22 in all purposes. Students of church finance will be interested to study out the implications of these figures.—Ed.

UNITED STEWARDSHIP COUNCIL STATISTICS, 1930

A blank was sent to the officials of the communions named below and the statistics are from their replies. These statistics are from living donors. Interest and legacies are not included. Budget benevolences are those in the denominational national budget. Denominational benevolences include budget benevolences and such other contributions as are made for denominational missionary and beneficent work outside of the budget. The statistics are for the denominational fiscal years.

The column headed "Total Gifts for All Purposes" in some cases contains gifts from living donors which were given either from non-budget denominational benevolences or for non- and interdenominational benevolences, and there is no method of dividing them.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
	PER CAPITA GIFTS						TOTAL GIFTS							
Communion	Budget Benevolences	Non-Budget Denominational Benevolences	Denominational Benevolences	Non- and Interdenominational Benevolences	Congregational Expenses	All Purposes	Budget Benevolences	Non-Budget Denominational Benevolences	Denominational Beoevolences	Non- and Interdenominational Benevolences	Congregational Expenses	All Purposes	Membership in United States and Canada	End of Year
1 American Lutheran Conference	(18) $2.58	(4) $2.01	(11) $4.59	.....	(17) $15.29	(17) $19.88	$2,391,991.00	$1,863,176.00	$4,255,167.00	.....	$14,161,548.00	$18,416,715.00	926,009	Dec. 31, 1929
2 Baptist Convention of Ontario and Quebec	(8) 4.63	(1) 3.20	(3) 7.84	.....	(3) 26.00	(3) 33.83	255,109.00	176,089.00	431,198.00	.....	1,430,000.00	1,861,198.00	55,000	Sept. 30, 1930
3 Baptist, North	(9) 3.72	.....	(18) 3.72	.....	(12) 19.04	(13) 23.21	5,221,395.00	.....	5,221,395.00	.....	26,731,183.00	32,597,662.00	1,404,228	April 30, 1930
4 Baptist, South	.....	.....	(25) 2.03	.....	(24) 8.40	(25) 10.43	.....	.....	7,641,330.12	.....	31,695,818.86	39,337,148.98	3,770,645	April 30, 1930
5 Church of the Brethren	(13) 3.04	(14) .97	(15) 4.01	(8) $0.44	(25) 7.43	(22) 11.88	409,773.00	130,500.00	540,273.00	$58,625.00	1,000,000.00	1,598,898.00	134,620	Feb. 28, 1930
6 Christian	(22) 1.78	(5) 1.76	(19) 3.54	(11) .11	(23) 8.70	(21) 12.36	170,815.00	168,499.00	339,314.00	10,904.00	832,651.00	1,182,869.00	95,723	Sept. 30, 1930
7 Congregational	(11) 3.09	(15) .76	(17) 3.85	(7) .51	(7) 22.87	(9) 27.23	2,910,973.00	717,966.00	3,628,939.00	477,048.00	21,521,887.00	25,627,874.00	940,802	Dec. 31, 1929
8 Disciples of Christ	(23) 1.56	(19) .55	(24) 2.11	(13) .03	(21) 9.06	(24) 11.20	2,425,390.19	858,727.58	3,285,117.77	50,000.00	14,085,080.10	17,420,257.87	1,554,678	June 30, 1930
9 Evangelical Church	(16) 2.73	(10) 1.46	(13) 4.19	(1) 1.36	(5) 23.59	(7) 29.54	609,331.00	326,653.00	935,984.00	303,945.00	5,275,204.00	6,613,133.00	223,565	Sept. 30, 1930
10 Evangelical Lutheran Augustana Synod of N. A.	(6) 5.45	.....	(9) 5.45	.....	(13) 18.36	(11) 23.81	1,257,251.48	.....	1,257,251.48	.....	4,236,268.98	5,493,520.46	234,434	Dec. 31, 1929
11 Evangelical Synod of N. A.	(21) 2.17	(12) 1.22	(21) 3.39	(10) .29	(10) 20.80	(10) 24.48	559,183.25	315,769.97	874,953.22	76,399.96	5,368,975.69	6,320,328.87	258,278	Jan. 31, 1930
12 Lutheran, Other Synods	(24) 1.18	(13) 1.20	(23) 2.38	.....	(22) 8.86	(23) 11.24	97,101.00	98,733.00	195,834.00	.....	728,763.00	924,597.00	82,193	Dec. 31, 1930
13 Lutheran Synodical Conference	(15) 2.80	(6) 1.66	(12) 4.46	.....	(16) 16.05	(16) 20.52	2,450,630.00	1,450,238.00	3,900,868.00	.....	14,024,488.00	17,925,356.00	873,454	Dec. 31, 1929
14 Methodist Episcopal	(10) 3.40	(17) .60	(16) 4.00	(4) .64	(11) 19.10	(12) 23.74	13,469,655.00	2,378,892.00	15,848,547.00	2,556,679.00	75,712,174.00	94,117,400.00	3,964,404	May 31, 1929
15 Methodist Episcopal S.	(13) 3.04	(2) 2.60	(8) 5.64	(14) .015	(20) 11.49	(19) 17.15	7,915,936.16	6,779,006.17	14,694,942.33	39,952.59	29,910,067.87	44,644,962.79	2,601,999	Dec. 31, 1929
16 Moravian, North	(3) 6.79	.....	(4) 6.79	.....	(15) 16.34	(14) 23.13	205,044.99	.....	205,044.99	.....	452,064.91	657,109.90	18,620	Dec. 31, 1929
17 Presbyterian, U. S. A.	(7) 4.91	(9) 1.49	(6) 6.40	(2) 1.35	(4) 25.63	(5) 33.39	9,525,719.00	2,885,936.00	12,411,655.00	2,615,873.00	49,658,282.00	64,685,810.00	1,936,776	Mar. 31, 1930
18 Presbyterian, U. S. (S)	(2) 8.61	(11) 1.38	(2) 9.99	.....	(9) 21.28	(6) 31.27	3,940,476.00	629,782.00	4,570,258.00	.....	9,737,577.00	14,307,835.00	457,855	Mar. 31, 1930
19 Protestant Episcopal	(12) 3.08	(20) .44	(20) 3.52	.....	(1) 37.25	(1) 40.51	3,787,446.16	549,405.58	4,336,851.74	.....	45,803,311.47	50,140,163.21	1,237,695	Dec. 31, 1929
20 Reformed in America	(5) 5.85	(16) .66	(5) 6.51	(3) 1.14	(2) 26.11	(4) 33.76	932,727.00	104,923.00	1,037,650.00	181,703.00	4,160,734.00	5,380,087.00	159,325	April 30, 1930
21 Reformed, United States	(17) 2.63	(8) 1.53	(14) 4.17	(9) .33	(18) 14.84	(18) 19.33	918,950.00	537,108.00	1,456,058.00	114,993.00	5,185,191.00	6,756,242.00	349,566	Dec. 31, 1929
22 United Brethren in Christ	(20) 2.33	(17) .60	(22) 2.93	(12) .08	(19) 12.55	(20) 15.56	918,538.00	236,207.00	1,154,745.00	30,854.00	4,945,493.00	6,131,092.00	394,025	Oct. 1, 1930
23 United Church of Canada	(4) 6.05	(21) .16	(7) 6.21	(5) .62	(8) 21.40	(8) 28.23	3,602,602.00	95,693.00	3,698,295.00	369,472.00	12,732,765.00	16,800,532.00	595,178	Dec. 31, 1929
24 United Lutheran Church	(18) 2.56	(3) 2.26	(10) 4.63	.....	(14) 18.23	(15) 22.86	2,295,612.00	2,203,885.00	4,499,497.00	.....	17,704,768.00	22,204,265.00	971,187	Dec. 31, 1929
25 United Presbyterian	(1) 10.03	(7) 1.60	(1) 11.63	(6) .60	(6) 23.38	(2) 36.03	1,767,405.00	281,899.00	2,049,304.00	117,949.00	4,118,855.00	6,346,108.00	176,126	Mar. 31, 1930
	$3.90	$1.33	$5.40	$0.53	$18.08	$23.38	$68,039,054.23	$22,789,088.30	$98,470,472.65	$7,004,397.55	$401,213,150.88	$507,491,165.08	23,416,365	.....

KINGDOM GLEANINGS

Calendar for Sunday, March 8

Sunday-school Lesson, The Good Samaritan.—Luke 10: 25-37.

Christian Workers' Meeting, The Heart of the Home.

B. Y. P. D. Programs:

Young People—The Church of God.

Intermediate Girls—How Much Should I Have My Own Way?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Five baptized in the Lewistown church, Pa.

Two baptisms in the County Line church, Pa.

Seven baptized in the South Waterloo church, Iowa.

Fifteen baptized in the Roaring Spring church, Pa., Bro. M. J. Weaver of Davidsville, Pa., evangelist.

Two baptized in the Union Bridge church, Va.

Three baptized in the Scalp Level church, Pa.

Seventeen baptized in the Allegheny Valley church, Pa.

Nine baptized in the Alliance church, Ohio, Bro. J. Perry Prather of Ashland, Ohio, evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. F. Waltz of Altoona, Pa., March 9-22 in the Lancaster church, Pa.

Bro. J. Edwin Jarboe of Syracuse, Ind., Feb. 22 in the Markle church, Ind.

Bro. L. U. Kreider of Cherubusco, Ind., March 22 in the Liberty Mills church, Ind.

Bro. I. N. H. Beahm of Nokesville, Va., April 26, York, Pa., in the mission house.

Bro. Earl W. Fike of Maysville, W. Va., May 31 in the church at Harman, W. Va.

Bro. Frank Carper of Palmyra, Pa., March 15 at the Salunga house, East Petersburg congregation, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. R. H. Nicodemus has the months of May, September and October open for revival meetings or Bible institutes. Address him at Huntington, Ind., R. 6.

Bro. F. D. Anthony, pastor of the Grand Rapids church of Michigan, is available for a series of meetings any time during the spring months. Address him at 311 Burton St., S. W., Grand Rapids, Mich.

Bro. George W. Lentz of Adrian, Mo., though partially paralyzed and much afflicted, is a careful reader of our church literature and greatly enjoys visits from old friends. His name should be inserted at the proper place in the 1931 Yearbook. The omission through some inadvertence is a matter of regret by all concerned.

Bro. E. F. Sherfy, pastor at Daleville, Va., serving both the academy and the community in the winter, has been given a leave of absence for the summer months. He will be available for two or three revivals in the west or middle west after the Colorado Springs Conference. If desired, a Vacation Bible School could be held in connection with an evangelistic meeting. Bro. Sherfy's family will spend the summer in the west and can assist in teaching and directing music. Churches or communities interested should address him at Daleville, Va., as early as practicable.

Bro. J. A. Dove of Cloverdale, Va., after five months in the Presbyterian Hospital in Philadelphia under treatment for arthritis, expected release from the hospital within a few days when heard from last week. He planned to make a brief sojourn in the home of his son Frederick who is taking advanced work in the University of Pennsylvania. Sister Dove has been with him and they are naturally eager to get back to their Virginia home.

Mr. Chas. M. Fillmore of the No-Tobacco League of America writes us concerning the statement made in a Messenger article in the issue of Feb. 21 that Lindbergh "smoked a cigarette at a banquet one night so folks wouldn't think he was too ideal." He says: "That canard was started at Cincinnati by a sensational newspaper reporter. Lindbergh was in Indianapolis the next day. The Associated Press reporter told me personally that Lindbergh emphatically denied the truthfulness of the Cincinnati report."

Dr. C. F. Yoder, for twenty-one years a missionary in the Argentine Republic, recently delivered a lecture at Bethany Bible School which is reported to have been one of the real treats of the year. Bethany Bible School Bulletin says: "The achievement of the Brethren Church in the Argentine is of thrilling interest in these days of discussion of the indigenous church. The first fifteen years in the country, Dr. Yoder taught in a government college, thereby supporting himself, becoming a part of the country, and carrying on a small mission effort in one center. The past six years have been a time of expansion with several North American helpers. Dr. Yoder has also developed a staff of South American helpers. The work of the Mission is thoroughly evangelistic, and many thrilling stories of lives redeemed and transformed by the Gospel of Jesus are the results of the Mission's work. The principle of self support has been emphasized, and with a minimum of North American money, a gospel church is growing up on South American soil, to give a witness to a people blighted by atheism, materialism, and formalism without power."

❖ ❖ ❖ ❖

Miscellaneous Items

Sunday, March 15, the Springfield church of Southern Illinois will have a special service in recognition of the redecorated interior and the installation of the new pastor, Bro. Roy M. Brady.

A Missionary Baptist reader of the Messenger which is sent her by a friend likes it. She is eighty-six and still wants to help the missionary cause. So she sends a dollar to be put "where it will be most needed."

Tithing in Hard Times: The Layman Company has twelve new Bulletins on its list, including one written especially for the present day, "Tithing in Hard Times." This is the best of all times to spread the truth about tithing. Minds and hearts are open. Send post card for pamphlet, "Teaching the Church to Tithe," containing full directions for a ten-weeks program of silent, church-wide education at trifling expense. Nonprofit, nonsectarian, nonlegalistic, but simple, clear and workable. Address The Layman Company, 730 Rush St., Chicago. Please mention The Gospel Messenger, also give your denomination.

In his latest report to the Lost Creek church of Southern Pennsylvania Pastor C. E. Grapes says: "By our loyal support of the work of the church we will experience a joy not found in any selfish pleasure." Do you know anything about that joy?

How long have you read The Gospel Messenger? It was in 1883 that this name was first used for our consolidated church paper. However, of the papers which figured in this merger of about forty-eight years ago, there was one line which ran back to The Gospel Visitor of 1851. Counting from this date our present church paper is in its eightieth volume. The extreme possibility in answer to our question is, that a few far beyond fourscore years of age may have seen and read The Gospel Visitor. If we should ask how many have read The Gospel Messenger for forty or more years, what would the answer be? The Congregationalist recently discovered that it had 207 names on an honor roll of those reading that paper forty years or more. How many candidates do we have for such a Messenger honor roll—a roll composed of those reading the Messenger forty years or more? May we have your names and addresses, and anything you may care to say as seasoned readers of our church paper?

❖ ❖ ❖ ❖

Special Notices

Men's Work Conference of Middle Indiana will meet at the Logansport church, Seventeenth and Market Sts., Sunday, March 15. The forenoon service will begin at 10:30 o'clock and include a sermon by H. L. Hartsough and an address on Temperance by Professor C. Ray Keim. During the afternoon session Professor O. F. Hall will speak on The Church and the Changing Times, and Professor J. Raymond Shutz on Peace.

Notice to the churches and elders of Northwestern Ohio: The District Conference for 1931 will be held in the Lick Creek church near Bryan, Ohio, March 17-19. Elders will convene Tuesday, March 17, at 1 P. M. The evening session and Wednesday morning session will be given to mission subjects with the District Mission Board in charge. Wednesday afternoon and evening will be in charge of the District Board of Religious Education. The District Conference proper will convene Thursday, March 19, at 8 A. M. Will the churches please lift an offering on Sunday, March 8 or 15, and send with your delegate to District Missionary Meeting or send direct to S. H. Vore, Treasurer, Lima, Ohio.—Jay F. Hornish, Secretary, District Mission Board.

❖ ❖ ❖ ❖

Around the World

The Irish Free State is reported to be in an unusually prosperous state despite the general and seemingly world-wide depression. In addition to a competent and economical government, Ireland is reaping the benefit of certain natural advantages. Instead of growing grain, Irish farmers are buying cheap grain and selling dearer meat and dairy products. The spread in lower prices which favors the farmer is enabling Irish farmers to make good profits.

School superintendents at the sixty-first conference of the National Educational Association meeting in Detroit last month discussed a resolution to the effect that the Eighteenth Amendment is the "most effective means yet devised to curtail the distribution and use of alcohol." The biased newspaper report, consigned to an inside page, began as follows: "School superintendents pronounced themselves dry today with cheers for a resolution approving the Eighteenth Amendment and efforts to shout down the only one of their number who raised his voice against it." And all that this lone objector was asking for was that prohibition should not be made a political issue! The careful handling of this bit of news indicates that it was much too dry for wet papers.

❖ ❖ ❖ ❖

From Our Bookshelf

The following book review was prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Studies in Power, by Henry M. Edmonds. 216 pages. $1.75. Cokesbury Press.

Not what certain men of history have done, but what was the secret of their power that led to their unique accomplishments is the secret the author tries to discover. The characters studied are: Charlemagne, Vladimir, Genghis Khan, Joan of Arc, William the Conqueror, Richard the Lion Hearted, Philip II of Spain, Washington, Franklin, Lincoln, Lee, Roosevelt and Wilson. The climax of the book is found in the closing chapters which deal with Paul and Jesus. With a comprehensive grasp of the historical setting as a background, the author paints such word pictures of his subjects that they move before the eyes of the reader in real life. Those who love to analyze character and understand why men behave as they do and achieve great ends will find this a most interesting book.

THE QUIET HOUR

We Would See Jesus

John 12: 20-50

For Week Beginning March 15

Why Would We See Jesus?

He himself is the best answer to this question. He said that when he should be lifted up he would draw all men unto himself. At this moment he is approaching the cross for the cause he loved. Nothing has drawing power equal to this (Mark 1:37; Luke 4:42; 19:3; John 6:24).

A Call to Heroic Service

The Greeks come with the request: "We would see Jesus." He immediately responds that if one would save his life he must lose it. If they would serve him they must follow him. He permits no idle curiosity. He calls them to the heroic. (1 Cor. 7:22; Eph. 6:6; Philpp. 1:1; Col. 3:24).

Jesus Divides Men

Other men do not. When men see him they hear a higher call. Henceforth they begin to be transformed into his likeness, or else they are rebels against their best selves (Gen. 19:14; Matt. 13:58; Luke 22:67; Eph. 5:8).

Seeing Jesus

Our religion is not first of all something to be believed, to be done or to be felt. It is a great Person, Jesus Christ, to be known and loved. There is unmeasured significance in this fact. It thus becomes fitted to all our needs. It can never become the privilege and monopoly of a class (John 6:29; 20:27; 1 John 3:23).

Discussion

We can not see Jesus as the disciples or the Greeks upon this occasion did. Can we see him in reality and truth, removed by nearly two thousand years from the time that he lived upon the earth? Explain. R. H. M.

Happy Though Civilized

(Continued From Page 13)

they were here within the next hour. So you think I should try to go?"

"Certainly I do."

"Even when I have no time to get ready?"

"You mean no time to worry about getting ready. It didn't take you long to get ready when you heard I was sick."

"But that was different."

"Not so very—it shouldn't take you much longer to get ready now. How do you plan to go?"

"Mrs. Bridge has chartered a bus. There will be thirty women in the group if I go."

"Then you must go. Mrs. Helper will lend a hand I am sure. John and I will do anything we can."

"So you really want me to go? You are a dear, Harold!"

"Of course you understand you are to come back!"

"There will be no danger about that! But it is so thoughtful of you to want me to go."

And happy as a girl, Mrs. Newman hurried downstairs and called Mrs. Helper to make plans and share her enthusiasm. Dr. and Mrs. Bridge did call within the hour and arrangements were completed for Mrs. Newman to accompany Mrs. Bridge and her group to the state convention.

Dr. Bridge was in high spirits, too, after he saw the situation at the Newmans' and how Dr. Harold Newman was enthusiastic about the trip Mrs. Newman was getting ready to make. He regarded this attitude on the part of the sick man as a good omen. And to encourage Mrs. Newman and ease her mind of concern for her sick husband Dr. Bridge volunteered to run out each evening to see that Dr. Newman was all right and not too lonesome.

The first two evenings the calls were short because Dr. Bridge had other engagements he could not neglect. But the evening of the third day he was able to come a bit early and did not need to return at any special hour. Meanwhile, through three days Dr. Newman had time to think and it was therefore not strange that the two doctors soon found themselves deep in conversation over some intimate and important matters.

"You have been making rather unexpected progress the last few days," said Dr. Bridge. "Perhaps as a friend and brother physician you would not mind letting me in on the secret—if there is one."

"Well, the strange thing about it all is the fact that there is no secret, and no reason unless—unless it be a little change in mental attitude."

"Yes, I have noted that and have been glad."

"You see it is something like this," began Dr. Newman after a pause and with some hesitation. "I have been having some trouble making mental adjustments to the changes that have come in my life, especially within recent weeks—but slowly I think I am finding my way to a more satisfactory, or at least satisfying philosophy of life."

"I should say you have had occasion and some opportunity to think of late," commented Dr. Bridge. "But even so, men do not always arrive at a solution in terms of anything that is helpful or convincing."

"Yes, that is too often the case."

"But I am glad to hear that you have had more success," continued Dr. Bridge, intrigued a bit and desirous of inducing his friend to be somewhat more specific.

But Dr. Newman said nothing for some moments. Would he keep his own counsel or confide in an old friend? Dr. Bridge did not know, but outwardly he maintained the facial expression and bodily attitude of one expecting more details. At length the sick doctor began quite casually:

"Mrs. Newman and I had a rather spirited discussion recently that has cleared things a bit for me."

"Nothing really serious I hope," put in Dr. Bridge, principally to spur his friend on.

"No, nothing serious in one sense—but in another quite serious. We were discussing the meaning of life."

"Rather heavy for a man in your physical state, was it not?"

"Perhaps—but pertinent, and on the whole rather relieving—mentally. I began by remarking that life is a pageant. But Mrs. Newman insisted, and rightly, that life is an ordeal. That so considered it is overwhelming unless one can see in it some thread of meaning, some adequate though not fully comprehended purpose."

"So thinking along that line has brought you mental relief?"

"Yes, I feel it has. In fact, I know it has."

"That's strange when one considers what happens to some men who think!"

"Who think, but do not think long enough. A man must maintain his mental poise until he thinks life's deepest problems through to some solid ground. It won't do to begin to think—and then give up with the impression that the last fact is in and the final word said. One may be obliged to carry an unsolved problem in his mind for years. He may never come to a complete solution. But even that is no proof that the problem can not be solved—will not be solved—or even should be completely solved. For what would life be without the challenge of uncertainty—of the unknown?"

"Have you really been able to carry through on this line?" queried Dr. Bridge. "You know that to most of us this modern life has become utterly confusing. Round and round we go—but there is no way out. Or

at least we do not find it. And sometimes it seems best not to be overconcerned, for so many of those who try to think their way through become lost in an intellectual labyrinth far worse than the fabled maze constructed by Dædalus. As of old, youth suffers the most severely. Our modern labyrinth is ruled by a Minotaur that insists on tender meat. Perhaps, as you say, the solution is just to maintain one's poise of mind and keep thinking. But that is hard to do in the face of an inherent desire to reach satisfying results. Then, too, situations arise where one must act!"

"I know," said Dr. Newman, "and I grant the force of all you say, for in a way I have been through the mill. Not just during recent weeks, though the ordeal there has been severe enough. But the secret storm and stress of years has at last subsided somewhat, and now for me at least, solid ground is near."

"Then you have reached Ultima Thule?"

"No, but what seems to be new continents and the vast Pacific beyond."

"You are fortunate."

"The last three days especially have brought new clarity. The hard and diverse thinking of years has suddenly come to focus. No doubt you have had just such experiences, Gaius. A sudden lifting of mists on mental fields that has left you free to connect seemingly unrelated things and able to bring order and contentment out of chaos."

"I am frank to say, Harold, that I have not been quite so fortunate in the fields of which you speak. For me, life is still an ordeal in a labyrinth. Nor do I see just how you have extricated yourself—even mentally, for physically you are still limited by the weakness of the flesh!"

"The principal factor favoring the present mental outlook is that of faith. And it was reached through the realization that faith is the ground of a rational attitude of life. According to their varying temperaments, or for other causes, men have faced life with fear, in the spirit of shrewd selfishness, with indifference, and with faith. Each attitude has its advocates, but of them all the last has come to mean the most to me, and especially since I am convinced it can be rationalized."

"And how do you make faith reasonable to the average man who is painfully conscious of the ordeal of life?"

"To be sure, faith does present the chief paradox of human life. Superficially considered it does seem to fly in the face of reason; and not less strange is the fact that it thrives where there is the least obvious basis. But the truth remains that in every aspect of life faith is the formula that gets results. Every great business enterprise can be traced back to somebody's vision. Cities grow because men have faith; deserts are reclaimed by men of faith; inventions, literature, religion are the gifts of geniuses in faith. Thus faith is everywhere the dynamic by which wishes become realities; it is the magic by which those who are as good as dead are made alive. In the most matter-of-fact world it is faith which gets results. Pressing this idea further, one might say that faith is implicit in the nearest and simplest realms of life. Dig up a handful of moist soil on any warm spring day and see how faith operates in the smallest units of the natural world. By faith the bursting seed thrusts downward its root and upward its fragile blade. Everywhere the seed is shed and the egg is laid in the hope of life and maturity. For the supreme challenge of life's uncertainty is not a cycle that ends in death, but a venture as infinite as the reaches of faith."

"Of course, what you say may do for the natural world, but what of the subtler interests and hopes of man? One might say that the sky exhibits the spangled proofs of faith. Here seems to be the last word in complexity and dependability. Here faith is rationalized, as you say. But still, what of man and his hopes?"

"That there are some things which can not be answered to our complete satisfaction is implicit in the situation in which man finds himself. To live a life in a world that is dynamic, that is in the process of becoming, that is shot through with uncertainty, does not mean peace of mind for those who think inconclusively. Life in such a world is a nightmare unless one achieves a working faith—a conviction that such vastness and such perfection of minutiæ, such frustration, sorrow, beauty and aspiration as are woven in the life we know are not without both meaning and purpose. Faith is the formula which brings results in the natural world; but more significant still, it is the victory which enables the best that is in man to overcome the world. Faith tends to liberate and rationalize throughout every aspect of human life. Faith is the victory, for it emancipates all life that is narrow, fear-struck, or bound."

"Then you believe it is possible for one to be happy though civilized?"

"Yes, I do; for I have achieved a new measure of it here while forced to lie on my back. Thus faith has come, and with it a measure of happiness, under most unfavorable outward conditions. However, what you witness is but the culmination of a long process. First, there were the years of pondering; then these recent weeks of suffering and frustration; and finally, three days of searching thought. Faith has sprung from this long and varied travail of spirit until much that was dark is now clear and meaningful. For with faith has come a new perspective, a keener power of discrimination. I now have peace within because order is emerging from chaos. I have found that faith has

(Continued on Page 24)

The Meaning of Church Organization

(Continued From Page 11)

fining important work to too few. It never pays to overwork an efficient and willing member. Churches must take some risks to break in unused material. Capable members frequently lose interest in an organization because they are given no position of leadership. Those responsible for assigning work should make an effort to learn of the special ability of different members; also to learn of the kind of work they prefer. Give opportunity to the person who has a strong bent or liking for certain work. He will accomplish much more than if given work which is a bore to him, or for which he has no special qualifications.

Objectives in Church Organization

The object of a church organization will determine in a large measure its form. Churches organize to meet certain needs. When Judas dropped out from the ranks of the apostles, another man was appointed to fill the vacancy. Matthias was chosen to complete the twelve. We have no record of his contributing service of a distinctive character to the church. Soon after this the needs of the growing church called for the appointment of seven deacons. They looked after the widows and the distribution of food during the day. Two of these seven, Philip and Stephen, later became preachers of unusual ability. Here we have two types of organization: the first to fill an office, the second to fill a definite need. The latter proved to be the more fruitful of the two. The local church or denomination which is organizing to fill vacancies—to perpetuate itself, will not have the strength and power it might have were it to center its organization around great issues and vital needs. These change with the years and will call for changes in form of church organization. A review of the past quarter century of the Church of the Brethren will reveal many forms of organization which did not exist a half century ago. The church has been changing its form of organization in certain respects in order to meet changing needs.

Does your church have a pastor? Some churches have the free ministry; others are securing full time pastors. What should determine the answer to the question of a church securing a pastor or shifting without one? Some may look for an answer in the New Testament; others will read the signs of the times. They will study local needs to answer the question of securing more adequate leadership. A church that ministers to a community of thinking people who have high school, even college privileges, will demand an educated minister. The members of such a church will want to hear well prepared sermons. They will want their church to become a growing power in the community for righteousness. This will demand a minister on full time. He is not called on general principles, but to meet a vital need. He will do what the church without his leadership could not do.

Forms of Organization

The minister should not attempt to do work he can delegate to lay workers; he will attempt to utilize the talent of his church for kingdom building. The Sunday-school should have its own officers, superintendents of departments, teachers and class organizations. The minister ought to avoid teaching a Sunday-school class unless the lack of teaching talent makes it imperative. It is better that he conduct a training class to prepare teachers. The minister ought to eliminate himself as soon as possible from any responsible position in the Sunday-school. This is a work he should entrust to lay leaders and teachers where such can be found. His influence will be felt in perfecting leadership and in toning up the entire school. Further, he will have little to say in regard to the Ladies' Aid Society. That is usually one of the livest organizations in the church; it is the one organization that is keeping many churches from passing out of existence and the minister can usually bank on its loyalty and support without its taking much of his time. Once in a while a woman's society will fall into the hands of a few rather aged and incompetent leaders who fail to draw and enthuse younger women. The writer knows of an instance where outside influences were able to effect a change of leadership which meant the remaking of the Aid Society.

The young people's organization is of prime importance to a growing church. It may serve as a link between the Sunday-school and the church. It gives opportunity for social relationships and varieties of Christian work. The young people's group is not a place for long speeches by the pastor and older people. Yet a minister who assumes a proper attitude toward his young people, who knows how to enthuse and direct them without antagonizing them, will not lack for a strong congregation. He should direct their energy along lines of music and other worth-while activities.

The pastor should deal more directly with boards and committees which are centered in the church. The board of trustees who care for the church property and provide for church finances should keep in close touch with the pastor. He should be invited to attend some of their meetings. He should know how the members are giving. Where the pastor is effective in his pulpit work and in his personal contacts it greatly facilitates the financing of the church. Even in the larger churches the influence of the pastor is frequently necessary to prevent the church from closing its year of activities with a deficit. Hence there should be the closest confidence between the finance committee and the pastor.

The pastor will find occasion for close coöperation with the deacon body in helping care for any needy people and in promoting home visitation. He will find those outside of this body who will give valuable service in visiting sick and neglected people. A church that has over four hundred members is arriving at a point where additional help besides the pastor will be needed. That is full time help. The pastor of a large city church states that for every increase of 400 members an associate pastor is added to the church staff, and for each 600 increase an additional woman worker is added. An office assistant is one of the first needs of a large church. So long as lay help can care for the growing needs of a developing church, additional paid help need not be secured; where that help breaks down, the need should be met by an additional member to the church staff.

A church that builds its program around community needs will effect a form of organization that meets these needs. It will come to be a church of the community and not merely a church *in* the community. The church as an organization and the members as individuals should exert an influence, a steady moral pressure for community ideals in life and conduct. The church leaders should study their community and its needs in terms of spiritual values. In order that their pastor may have time to become acquainted with the community and the community with him, the church should avoid frequent changes in pastors. Long time leadership will add vigor and tone to both church and community life.

Chicago, Ill.

WHAT THEY SAY ABOUT THE NEW MESSENGER

(Continued From Page 2)

We have received our first number of The Gospel Messenger; it is just fine.—J. E. Grim, Puxico, Mo.

I like the new dress of the Messenger, but most of all your initial editorial.—David F. Warner, Sunman, Ind.

I have received the first two copies of the new Messenger and believe it will be an improvement over the former one.—J. K. Miller, Cedar Rapids, Iowa.

I like the combination very much. I like the new form as well; both are big improvements. My only desire is that it may be made more attractive in its cover.—G. O. Stutsman, Cerro Gordo, Ill.

I think it is the best church paper ever published; it is stuffed, if I may use that word, with inspirational reading on every page.—S. Paul Daugherty, Pleasant Dale, W. Va.

I have been a reader of, and contributor to, the Messenger and its ancestors since its first number in 1864 when it began with the name of The Christian Family Companion. I have noted its developments and improvements to the present which I consider caps the climax. Its present improved form, enlarged size, better quality of paper, and high order of contents recommend it to every family in the Church of the Brethren.—S. Z. Sharp, La Verne, Calif.

I am finding general satisfaction with the new Messenger form.—E. H. Eby, Overbrook, Kans.

We admire the size of the new Messenger. A very desirable feature of the missionary phase is a fresh installment of news from our mission fields each week.—Levi Minnich, Greenville, Ohio.

I thought at first I would not like the change, but the more I see of it the better pleased I am with it. I have been a constant reader of the Messenger since I joined the church about forty years ago.—Mrs. Tempie S. Funk, Charter Oak, Calif.

It is not taken by nearly enough of our members largely because of too much of a sameness as to its contents. A good brother and I were talking recently and he seemed to see it as I do; the contents seemed to be mostly for or to older people, the same subjects treated over and over.—A. Wampler, Warrensburg, Mo.

I just wish to tell you how pleased we are with the new Gospel Messenger and am herewith enclosing check for one year's subscription.—Mildred L. Schwaninger, Easton, Md.

We loved the old but think we will be able to love the new even more. Yes, it is an improvement.—Ira H. Frantz, Fruita, Colo.

We appreciate the Messenger each week and I think the recent change makes it still more attractive.—Harper M. Snavely, Myersville, Md.

A good word for the new Gospel Messenger. I like it better, it is easy to handle.—Mrs. Elizabeth Longanecker, Columbiana, Ohio.

Was very glad when I learned the Visitor was to be merged with the Messenger. To me it seems a splendid idea.—S. S. Sanger, Seattle, Wash.

I like the new Messenger splendidly.—Walter Swihart, Glendale, Ariz.

CORRESPONDENCE

EVANGELISTIC DRIVE FOR THE FIRST DISTRICT OF WEST VIRGINIA

The evangelistic drive in the First District of West Virginia in 1930 was so gratifying in its results that the Ministerial Board felt it would be good to launch another this year. The District placed her approval on the work in District Conference.

Thirty-one of our ministers responded to the questionnaire. This was the same number as for last year and the Board members wish to express their appreciation for cooperation in this work. Seventeen of these ministers agreed to help in holding meetings. Seventeen places were suggested at which to hold evangelistic meetings, therefore we did not need to call for help from outside the District.

The meetings are to be held between this and July 15 and we are asking each of these evangelists to lift at least two offerings during these meetings. They are allowed to lift more if they wish. The funds are all sent to the secretary; then all the congregations of the District are asked to lift an offering at each place of preaching during the month of June and this is added to the fund and equally divided among the workers according to time spent after their expenses are paid.

The Board earnestly begs the various congregations to give liberally toward this fund, as last year only two congre-

(Continued on Page 26)

Happy Though Civilized

(Continued From Page 21)

made choosing simpler, consistency possible, life as it can be lived more satisfying. Faith is thus not simply one of several possible attitudes; it is the attitude which makes life a rational experience."

"All of which indicates that it is a very proper thing for men to think—provided they keep their mental poise and think long enough," remarked Dr. Bridge.

"So you see I do not count the last three days wasted," concluded Dr. Newman, "nor will Mrs. Newman when I explain what I have for her."

Elgin, Ill.

CORRESPONDENCE

TEN YEARS IN THE GREAT NORTHWEST

We could write volumes of the untold wealth of the Northwest—rich in minerals, electrical power, and natural climatic advantages which provide everything the heart craves to furnish lavish homes.

However, to the church of Christ all this is a challenge unsurpassed by the call to take Christ to the blind heathen. Possibly greater leaders are needed for this field than those sent to a foreign country. Note the following facts:

Recently the ministerial association of Portland was apprised of the fact that one settlement in southeastern Oregon had no religious service for fourteen years. The association immediately sent in a worker. Such conditions could be duplicated in scores of logging camps as well as frontier settlements in various parts of these coast states. Ten years ago there was not a Sunday-school in Curry County, Oregon.

The response on the part of the people is contrary to the usual condition of things amongst city churches, where many good workers bow before adamant walls of doubt and happy-go-lucky folks while dull time away at the movies. Out here the God of nature rules and religious services, even when led by unlettered workers, are well received.

We have traveled for some years with the Baptist Brotherhood of this place doing deputation work, usually composed of a quartet of men singers, some of whom bring a short Bible lesson and ofttimes an extemporaneous or round table discussion.

Our itineraries took us as far as forty miles on Sunday afternoons. All of us were business men, one a prominent banker, and always we were requested to continue our services.

Do you want to be a real leader of men? Here is your opportunity, and with it are many advantages: you do not have to change your way of life, learn a foreign language, or be far from home folks.

Of course, it is not remunerative as this world counts success; but the Christian who has been with his Lord in regeneration will know what he really meant in Luke 9:23-25, but as a word of caution read 10:11, last clause.

Surely if you mean business the General Mission Board would gladly help locate you, for we have a few organized churches any one of which would serve as a base. We feel confident that there is an oversupply of strong young men and women in the congested churches of the east just anxious for a big job, something worth while, and here is the great opportunity.

"The harvest truly is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

A. B. Coover.

Grants Pass, Ore.

WHAT BECAME OF THIS COLONY?

The Jacksonville Times-Union of Jan. 11 contained an account of a settlement of about 200 Dunkers in Keuka, Putnam County, Fla., known by Nina Cone, now Mrs. J. E. Sasser, from 1884 to 1895, in which year she moved away. They were known as German Baptists, the organization formed in 1708 by Alexander Mack in Schwarzenau, Germany, which began to migrate to Pennsylvania in 1719.

As a girl Mrs. Sasser played with the Dunker boys and girls and attended their Sunday-school. In describing their uniform dress, with little bonnets tied under the chin, Mrs. Sasser said the effect was to set them apart from the world, to throw around them a glamour of romance, so that they became outstanding, impossible to forget.

She described them—the colony as a whole—as most industrious, following many lines of work; very friendly with other people, though keeping to themselves for all purposes; peace-loving, kindly, law-abiding, prosperous.

In closing, she said she believed many fine characters were trained there, and that the sons and daughters of that colony, as adult citizens of the country today, are strong, reliable, worthy members of society wherever they may be.

Cora Price Bowen.

Grottoes, Va.

EMMA THOMAS NEWLAND

Sister Newland, whose maiden name was Emma Thomas, was born at Franklin Grove, Ill., Feb. 14, 1860. She died near Bowmont, Idaho, Jan. 12, 1931. She leaves one brother, Eld. J. L. Thomas of Bowmont, Idaho; six children, Clyde Newland and Mrs. Della McDowell of Nampa, Idaho, Mrs. Anna Crumpacker of China, Lee Newland of Pomona, Calif., Mrs. May Doramus and Lynn Newland of Kuna, Idaho, and her companion, J. D. Newland, to mourn her loss.



She was baptized at the age of 14 in the Garrison church, Benton County, Iowa. From early womanhood she was steadfast in her Christian faith. Often she manifested her willingness to stand alone when she believed a course to be right. She prepared herself for school teaching and followed that vocation with marked success until the time of her marriage to Joseph D. Newland, Jan. 13, 1880.

The Newland family lived for periods in Kansas, Missouri and Arkansas. In 1913 they moved to Idaho. The first home was at Twin Falls. Later they lived at Nampa, and for the past five years on their farm home near Bowmont.

One of the happy occasions of recent years, was when a large family group gathered at the home Jan. 13, 1930, and

helped father and mother Newland celebrate their Golden Wedding Anniversary.

Sister Newland was active in the work of the church whenever her physical strength permitted her to be. She taught in the Sunday-school and her earnest public prayers were as a benediction of grace to all. Bible reading, meditation and prayer graced her life and helped to qualify her to bear the name, Christian mother.

A daughter, Anna Newland Crumpacker, gave her life to the cause of Christian missions and is today serving under the banner of the Cross in China. In many Brethren homes throughout the world, mother Newland will be remembered as the devoted mother of one of our faithful missionaries.

Funeral services were held at the Church of the Brethren, Nampa, by Eld. J. H. Graybill and the writer. Quartettes from Nampa and Bowmont churches sang comforting songs.

Bowmont, Idaho. H. G. Shank.

THE WOMEN'S WORK IN FLORIDA

The District of Florida and Georgia in the District Meeting held last Thanksgiving season organized the Women's Work according to the new program of the General Council. Sister J. H. Morris is President and Director of Aid Society work; Sister S. W. Bail is Vice-President and Director of the Home Enrichment, or Mothers and Daughters' Department; Sister Bertha M. Frantz is Secretary-Treasurer and Director of Missionary Activities. The District has also asked the writer to serve as Field Worker to visit the churches and explain the new plan and help organize the work.

In company with the President, Sister Morris, we recently visited each church in the District where we have any women's organizations. We found the women active in their work and eager to know more about the new program of Women's Work. We have at present, six Aid Societies, two Mothers and Daughters' Associations, and one Women's Bible Class, in our District. Many of the churches are small so we are recommending one organization with all departments of the work promoted by it, rather than attempting to have several organizations in the local churches.

We are encouraged in the work, although we are late getting started, our District Meeting coming so late in the fall; but we hope for better things. In One Aid Society we found a reader whose duty it is to provide helpful reading and to direct discussions while the rest work. They have been discussing the articles on Women's Work, and were eager to know more about it and to coöperate in every way possible.

All of the women are busy now on the Missionary Project. Our plans were to have our full quota in by the last of February. Bertha M. Frantz, Secretary-Treasurer.

Winter Park, Fla.

GROUND HOG CHRISTIANS

I have read with interest "Conquered by Kindness," by Russell Greene West of Batavia, Ill., who grew up among the Blue Ridge Mountains of Virginia (Patrick County), which is my home. His article reminds me of a true incident which happened many years ago.

Near my home lived an old colored man who had a very nice garden which was visited too often by a ground hog. His many efforts to get rid of the little animal were all in vain, so he decided one Sunday to kill him, if it took all day. Taking his mountain rifle, he began the watch at sunrise. At sunset the ground hog came out, but the watcher's gun failed to fire!

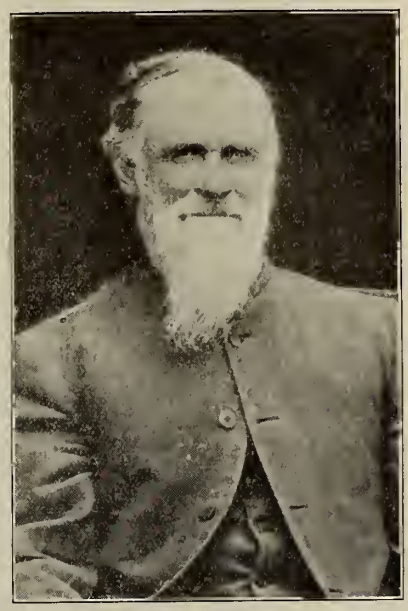
I am wondering what Bro. West calls a ground hog Christian. We have folks in the mountains who come out to church very seldom. We wonder why. Is it the lack of kindness shown them when they come? Or does the title apply to those who are sleeping their time away—who have failed to become wide awake in the service of the Master?

May the Lord inspire us with greater zeal for humanity and may we have our guns of kindness when they come.

Buffalo Ridge, Va. S. L. Ross.

J. E. MILLER OF WENATCHEE, WASHINGTON

J. E. Miller died Dec. 31, 1930, at the age of seventy-two years, seven months and twenty-eight days. He had crossed the state highway to get his evening paper, but became confused by the lights of passing cars and was struck down, living only a few hours.



He was born at Taylor Springs, Va., being the son of Abram and Harriet Miller. Here he grew to young manhood, completing the required work of the grade schools of Harrisonburg, and also one year of academy at Dayton, Va.

From Dayton he went to Huntingdon, Pa., where he attended the Brethren Normal College, later called Juniata. He graduated from here in the year 1883, being the classmate of Cora Brumbaugh, Galen B. Royer, Mary Quinter, S. N. McCann and A. J. Berkely.

From Juniata, he became professor of mathematics at Bridgewater Normal, Bridgewater, Va. Here he remained three years. It was while here that he met and married Miss Emma S. Driver of New Market, Va., who along with three sons and two daughters survives him.

From Bridgewater he went into the common school system of Virginia and taught for seven years. Growing tired of teaching, he took up farming first in the Valley of Virginia and later in the Wenatchee Valley, Washington.

While at Juniata he met James Quinter, under whose guidance he united with the Church of the Brethren. To this faith he remained faithful till the time of his death.

Funeral services were held in the Wenatchee Valley Church of the Brethren, conducted by Brethren Earl Breon and L. E. Ulrich. Paul A. Miller.

Wenatchee, Wash.

THE GREAT NEED OF TODAY

We hear much these days concerning the depression and the suffering it is causing. Men in all walks of life are trying to find a remedy. The most oft repeated suggestion is: Spend more money and thus hasten prosperity.

(Continued on Page 28)

EVANGELISTIC DRIVE FOR THE FIRST DISTRICT OF WEST VIRGINIA

(Continued From Page 23)

gations responded to this call after these good and earnest brethren had made the sacrifice, going not knowing whether they would receive anything in return.

The following meetings are planned, with the evangelists for the various places:

Taylor schoolhouse, V. N. Shanholtz
Bethel (Hardy County), John S. Fike
Leadmine, W. L. Teets
Molick Graveyard church, D. B. Spaid
Davis schoolhouse, Jas. Whitacre
Stony Run, B. W. Smith
Mackeysville, A. S. Arnold
Mt. Pisgah, Lorenzo H. Fike
Mt. Grove (Sandy Creek), Alva C. Harsh
Dry Fork or Bethel, Mary Leatherman
Mt. Dale (near Rock Oak), A. J. Whitacre
Brights Hollow, Paul Daugherty
Dixie, Roy K. Miller
Sector, India Hockman
Kelly Chapel, M. L. Riggleman
Jordans Run, J. L. Shanholtz
Streby, P. Stein Hockman

The Ministerial Board asks the overseers and ministers in the eighteen congregations of our District to bring this to the attention of their congregations, and that along with the lifting of the offering earnest prayer be made at our services and in our homes during the month of June for the success of these meetings. In this day of autos and good roads we should go a long way to attend these meetings. Liberty is granted any of these ministers to exchange places if deemed advisable.

Ministerial Board:
Wm. Bane,
Albert S. Arnold,
Emra T. Fike.

Oakland, Md.

NEWS FROM CHURCHES

CALIFORNIA

Long Beach.—The Laymen's Brotherhood and the Ladies' Aid Societies are organizing themselves into bands forming plans for visiting interested and neighboring families before the pre-Easter evangelistic services to be held in this church by Bro. Leland Brubaker. The next Missionary Society meeting will be held at the home of Mrs. E. J. Cline. The society is now studying Elsie Singmaster's Cloud of Witnesses. At the last laymen's banquet Dr. Frederick Horridge gave his reminiscences of experiences in Soviet Russia. Our young men's basket ball team has had a series of victories. This coming Friday afternoon our Missionary Society will assemble with the Federated Missionary Societies of this city at the Grace Methodist church for a Day of Prayer. Tonight the Intermediate Christian Workers' Society (Junior and Senior High School age) will put on a program for the benefit of the Senior Christian Workers.—Maud M. Trimmer, Long Beach, Calif., Feb. 20.

CANADA

Bow Valley.—Feb. 15 Bro. J. H. Brubaker conducted a short memorial service for Bro. Joe Weddle who recently passed away at Tonasket, Wash. Bro. Weddle spent several years of service in our midst and was loved and respected by all who knew him. Feb. 1 one young girl was baptized. We have two organized choirs now. The young folks have lately organized and are practicing for an Easter pageant. The Ladies' Aid is meeting at the different homes. We have an average attendance of about twenty-five. Feb. 20 we observed World Prayer Day with a short program.—Mrs. Effie Norton, Arrowwood, Alta., Feb. 21.

FLORIDA

Sebring.—An impressive Christmas pageant was rendered by the Sunday-school Dec. 21, followed by a white gift service. Some of the classes gave food for needy families of the town. The intermediates made toys for the orphans at Jacksonville. Another class gave money to help purchase a stove for the Bassenger church. The senior B. Y. P. D. has been studying Africa. In a recent program each one gave an interesting account of some phase of life and the work there. A get-together meeting of about 200 tourists from different states and Canada was held in the Magnolia dining room. Each state group had some part in an informal program and the evening was much enjoyed. A number of sisters have been quilting several hours almost every day. Feb. 12 an all-day meeting was announced. Much quilting was done and a social time enjoyed. After dinner various ones gave an account of the work of their Aid which was very interesting. There is no dearth of ministers in Sebring this winter—about fourteen being here. Among those who have given helpful messages are Bro. W. J. Swigart, F. N. Sargent, Murry and D. W. Miller. Brother and Sister R. D. Bowman were with us Jan. 4. The former conducted a Sunday-school institute giving us inspiring and helpful messages. Visiting members were present from Tampa, Chosen, Winter Park, Sunnyland church, Arcadia and Lotella mission. There are over 100 winter visitors attending our own church. Special offering for Bethany was $76.85. Cottage prayer meetings were held several evenings each week in various sections of the town prior to the opening of our evangelistic meetings which began Feb. 15 with Bro. R. P. Bucher of Quarryville, Pa., in charge. The mother and daughter organization gave a very good program in the afternoon on the theme of loyalty—to the home, one's self, the community and to the church. Bro. Bucher has given strong, helpful messages each evening this week. One young man so far accepted Jesus.—Mrs. H. A. Spanogle, Sebring, Fla., Feb. 23.

IDAHO

Emmett.—During January Bro. A. P. Becker of the Nampa church was with us in a revival campaign. There were no multitudes to answer the call to Christian service, but we rejoice in moving a few who seem to have real promise. Five answered the call. The church seems to be enjoying a genuine and healthful growth both in numbers and spirit. Many strangers, both young and older, are in our midst each Sunday. Children from non-church homes seem outstanding in appreciating Sunday-school and inviting others to church. Much credit is due the prayers and hard work of our pastor.—Warren Sisler, Emmett, Idaho, Feb. 20.

ILLINOIS

Cherry Grove church met in business meeting Feb. 14. Plans for caring for the financial program of the church were discussed. Sister Eva Royer was chosen church clerk. During the last year eight letters have been granted and we have lost four by death. One was received by letter and twelve by baptism. With Sister Olyve Hawbecker as president, the C. W. Society is doing commendable work and a splendid interest is shown. The Sunday-school is preparing a cantata-pageant to be given at Easter. The Aid Society has been reorganized for the year. In 1930 our receipts were $177.51; expenditures, $158.51. We made donations to the Illinois Children's Home and Aid Society, Bethany Hospital, Hastings Street mission, local church treasury, donated several days' work in the community, financed the making of a bulletin board and paid our apportionment for the general project.—Mrs. W. A. Deardorff, Lanark, Ill., Feb. 21.

La Motte Prairie church met in council Feb. 21 with Eld. W. T. Heckman presiding. Bro. Dolar C. Ritchey was retained as pastor for another year. A committee was appointed to arrange for a Vacation School this summer, also for our revival meeting in the fall. Bro. Heckman stayed over Sunday and preached both morning and evening. The Sunday-school gave a short program on Sunday evening after Christmas. The Aid Society served supper for the alumni reception at Palestine high school Dec. 26. The Aid has been knotting comforters and quilting this winter.—Mrs. Laura Plunkett, Palestine, Ill., Feb. 2?

Shannon. The first of a series of union evening services was held in our church on Jan. 25. Bro. W. E. West, our pastor, delivered a very impressive message on The Home. Feb. 15 Bro. John Masterson of Mt. Morris College gave us the message in the absence of our pastor. Feb. 21 Mr. A. S. Bane gave an illustrated lecture on France which was much appreciated by the people of our community.—Mrs. Verna E. Heisler, Shannon, Ill., Feb. 25.

Virden church met in council Feb. 4 with a good attendance. Interesting reports were given of the various activities of the church. Our Sunday-school is growing both in interest and attendance. The B. Y. P. D. is studying Old Testament history under the leadership of J. E. Stover. The adults are studying the book, Christian Stewardship, while the junior department is in the midst of a Bible reading contest. The smaller children are told Bible stories and have handwork to do. The women organized for another year with Mrs. J. H. Brubaker, president of the missionary society; Mrs. J. H. Harshbarger, mothers' meeting; Mrs. E. S. Snell, president of Aid Society. We appreciate the faithful work of Brother and Sister Caslow.—Lola Brubaker, Virden, Ill., Feb. 17.

INDIANA

Auburn.—The parsonage of the church was the scene on Saturday of a gathering of friends of Bro. C. C. Cripe and wife, this being the anniversary of their twenty-fifth wedding day. Sixty members and friends of the parish took possession of the parsonage at 7:30 and there followed a program of music, talks, a playlet and the presentation of a complete set of silver and a silver offering. Bro. A. F. Morris was in charge of the program. The work of the Auburn church has been progressing rapidly. We have had an average attendance of about fifty during the winter months and our Sunday-school classes now number seven. We have classes for all ages, with efficient teachers. Our young people successfully dramatized the Book of Ruth and presented it twice. We sincerely appreciate the work of

our pastor, Bro. Cripe, who has been with us for three years.—Ethel Snively, Auburn, Ind., Feb. 19.

Buck Creek.—The Anderson male quartet was with us on Sunday evening, Feb. 15, and favored us with a spiritual feast in the way of a song service which was highly appreciated by all. March 15 the young people's conference will be held in the above named congregation.—Phebe E. Teeter, Mooreland, Ind., Feb. 18.

Nettle Creek.—A group from the Richmond church gave us a program of songs and readings on the evening of Feb. 1. They received a free-will offering of $53.73 to be applied on the erection costs of their new church building. Our home department has made excellent progress during the past year. Seven new members were added, making a total of nineteen, the largest home department we have ever had. The men are going to donate their services all day, Feb. 23, to help in making some necessary changes in the churchhouse, preparatory to the District Meeting to be held in this congregation late in August. Dr. and Mrs. Cottrell, returned missionaries, will be at the Locust Grove house on Sunday, Feb. 22. On Feb. 23 a two weeks' revival, conducted by Bro. G. A. Snider of North Manchester, Ind., will begin there.—Mrs. Wayne L. Goar, Hagerstown, Ind., Feb. 19.

Rossville.—Jan. 18 victory day for the prohibition cause was commemorated with a union service in the M. E. church, Eld. I. R. Beery giving the address on, When the Liquor Traffic Had Its Day. The Y. P. D. is studying Getting into Your Life Work, and now meets every Sunday evening. The adults meet in Bible study at the same hour. The Reapers Sunday-school class has changed its name to Good Cheer and is planning home work for this year. The missionary committee put forth an extra effort to help raise the budget of the General Mission Board. The offerings taken the first Sunday of each month netted $94.38; the Sunday-school class and individual offerings, $54.44; special achievement offering, $40.57; these with the special Conference offering of $112.71 makes the budget for our fiscal year $302.10. The achievement movement was brought to a close Feb. 22 with Our Unfinished Tasks, a pageant and a special offering. Feb. 22 Bro. Geo. S. M. Beery preached on A Workable Religion. Four bave been anointed recently by our pastor and elder.—Lillian A. Hufford, Rossville, Ind., Feb. 24.

IOWA

Brooklyn church met in council Feb. 21. Church officers for the year were elected: O. Shaw, elder; Sister Dora Heatwole, clerk; Sister Bettie Heishman, correspondent. Bro. Schechter will close his pastorate here Marcb 1 and will move back to his farm at Worthington, Minn. Brother and Sister Frank Myers of Cedar Rapids have been secured to take up the work here.—Mrs. Minnie Schechter, Brooklyn, Iowa, Feb. 24.

South Waterloo.—This church has entered the new year with its duties and responsibilities in a way that is encouraging to everyone. Jan. 18 we observed victory day. A fitting temperance sermon was preached by Pastor Yoder. The W. C. T. U. and Loyal Temperance Legion sat in groups and each contributed a musical number to the service. Feb. 8 was Mt. Morris day. Bro. Galen Lehman, field representative for the school, spoke both morning and evening, also at the high school on Monday morning. A start was made to raise the church's quota for the school this year. A special collection has been taken to help defray the deficit of the General Mission Board. At the close of last Sunday morning's service seven applicants were baptized. We are looking forward to the coming of Bro. Chas. Bonsack over the Eastertide. The chorus is arranging an Easter cantata. The B. Y. P. D. is practicing on a peace play to be given in the near future. Our Sunday-school library has been enriched by a number of valuable books donated by Sister Deardorff in memory of her husband, D. M. Deardorff.—Mrs. W. O. Tannreuther, Waterloo, Iowa, Feb. 21.

MARYLAND

Long Green Valley church met in council Feb. 14. The prayer meeting committee reported an increased attendance in the regular weekly meetings. Larger responsibilities were assigned the missionary committee which has been extending its home missionary activities. After a helpful sermon Feb. 15 by our presiding elder, a liberal offering was given to help keep our foreign missionaries on the field. The Sunday-school and B. Y. P. D. both made liberal donations from their treasuries for the same purpose. The temperance work will be stressed to counteract the strong effort against prohibition. The B. Y. P. D. has been reorganized with Bro. Sylvester Prigel, director, and Bro. Chester Currens, president. It is moving forward nicely in its various activities. They attended the recent meeting held by Bro. West in the Woodberry church. Bro. Melvin Gunther gave the labor for the building of a substantial cupboard for storing our love feast equipment. Bro. Harper Snavely is expected to hold our next series of meetings. The arrangement for a Vacation Bible School was placed in the hands of a committee. Delegates to District Meeting are Brother and Sister Lewis Nafzinger with Bro. C. P. Breidenbaugh and Sylvester Prigel, alternates. At the close of Sunday-school on Feb. 15 Mr. Swartzburger, superintendent of the Mennonite Orphanage in Ohio, gave an interesting talk on their work in the religious training of children.—Rena Breidenbaugh, Gittings, Md., Feb. 23.

Longmeadow.—Dec. 21 our B. Y. P. D. and Sunday-school combined rendered a Christmas program. We recently reorganized our B. Y. P. D. Our official meeting was held Feb. 14. On Sunday morning following we lifted our achievement offering. Feb. 16 we had the pleasure of listening to a sacred concert given by the men's glee club of Juniata College. This is Prof. Rowland's childhood home and consequently the church was filled to capacity. Our semiannual business meeting will be held the second Saturday in March.—Mrs. E. S. Rowland, Hagerstown, Md., Feb. 20.

MINNESOTA

Worthington congregation enjoyed a very pleasant friendsbip day on Sunday, Feb. 8. Following the Sunday-school hour our elder, Bro. J. E. Rolston, gave us an inspiring sermon on The Mission of the Church. Following this dinner and a social hour were enjoyed by the several hundred guests who included members and friends from Sheldon, Allendorf and Lake Park, Iowa, Woodstock and Beaver Creek, Minn., besides many from our town and surrounding community. Afterward an interesting address on Christian Fellowship was given by James Crawford of Beaver Creek. The program was interspersed with musical numbers by a male quartet from Beaver Creek. The visitors departed for their homes feeling tbat a very enjoyable and worth-while day had been spent. This as well as the new scoring system advocated by our state council of Religious Education is being sponsored by our Sunday-school superintendent, Bro. H. I. Metz. The churches of our county are looking forward to a young people's conference to be held in the Methodist church in Worthington on March 8.—Alma L. Schulz, Worthington, Minn., Feb. 18.

MISSOURI

Bethel.—Our church met in business session Feb. 21. A program of reconstruction is to be carried out this spring such as painting, planting and lighting. Plans were made for a Vacation Bible School to be held as soon as school is out. We decided to hold our communion service May 9. The church was unanimously in favor of keeping Brother and Sister J. A. Eby another year as our pastors. The last few months our young people have had charge of the Sunday evening service. They gave a program on prohibition, one on world peace and a play, The Candle Lighting Service. Dr. Cottrell, an India missionary, gave an address to a large audience on Feb. 15 concerning conditions and needs on the mission field.—Mrs. J. L. Marti, Mound City, Mo., Feb. 24.

Kansas City (First).—Feb. 1 our new converts had charge of the opening exercises of the Sunday-school and gave an interesting program led by Bro. H. I. Switzer. The quarterly District young people's rally was held here beginning Saturday evening, Feb. 14, with a banquet and program. On Sunday we had an all-day meeting with a basket dinner. Dan West was the main speaker at these sessions. He gave several lectures that were not only helpful to young people but older ones as well. Dr. Cottrell, missionary on furlough from India, lectured for us Feb. 18. His coming was much appreciated.

(Continued on Page 30)

Writers You Know

When you know a writer you have a double interest in his book—the book itself and the author. Knowing the author you want to know his book. Here are three books by three men you know.—

The Conquest of Peace $1.25

The author, Harry A. Brandt, is assistant editor of the Gospel Messenger. His book deals with the Peace and War Problem from a new angle. You will be enlightened by his dispassionate discussion, and pleased by his reasonable presentation.

African Stories $1.75

The author, A. D. Helser, is a missionary to Africa. He knows the people and loves them. His narration and interpretation of their folklore enables you to understand the natives as never before.

The Heart of the Crimson Cross $2.00

The author, J. M. Henry, has long been a leader in the Peace Movement. He traveled the war-torn fields and cities of Europe for much of the material that is found in this war story in which the better element prevails.

These three books by men you know will bring you three distinct messages that you ought to know.

Brethren Publishing House, Elgin, Ill.

THE GREAT NEED OF TODAY

(Continued From Page 25)

The world has gone money mad; it has left the most vital element out of our lives, the saving grace of our Savior Jesus Christ. We need a great spiritual revival within our own hearts, a soul saving, Bible loving revival from heaven.

People are not willing to humble themselves today. As God's chosen people we need to put aside our critical attitude, selfishness, cynicism, and lack of love for our fellow-men, and let God in all his power dwell in our hearts. He has been so crowded out of our lives until he has no chance to help us.

It is a historical fact that whenever a nation forsakes God and persists in its wicked ways the people of such a nation are doomed to much sorrow and suffering. We must have the fear of God in our hearts, and give our lives completely over to him.

In 2 Chron. 7:14 God has given us a very definite promise: "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

Let us pray for a greater outpouring of the Holy Spirit, that we may not be entangled with the cares of this life, but concerned as to where we shall spend eternity.

Sidney, Ind. Mrs. Elsie Rife Carey.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Arnold-Gilland.—By the undersigned Dec. 25, 1930, at the home of the bride, Mr. Paul E. Arnold of Clifton Forge, Va., and Miss Hallie Gilland of Selma, Va.—Raymond R. Peters, Daleville, Va.

Cline-Goodman.—By the undersigned at the parsonage Jan. 1, 1931, Mr. Leslie A. Cline and Miss Edna N. Goodman, both of Nampa, Idaho.—H. G. Shank, Bowmont, Idaho.

Fleck-Johnson.—By the undersigned at the parsonage Jan. 17, 1931, Mr. William E. Fleck of Nampa, Idaho, and Miss Viola R. Johnson of Melba, Idaho.—H. G. Shank, Bowmont, Idaho.

Nelson-Drake.—At the parsonage by the undersigned, Aug. 16, 1930, Mr. John Nelson of Cabarton, Idaho, and Miss Sudie Drake of Kuna, Idaho.—H. G. Shank, Bowmont, Idaho.

FALLEN ASLEEP

Akers, Paul Elmer, son of Mr. and Mrs. Ira Akers, died at the home of his parents, near Liberty, Ill., Feb. 9, 1931, aged 11 years, 6 months and 11 days. He was an invalid from birth but mentally very bright. He was a member of the Church of the Brethren, being baptized in November, 1929. He leaves his parents, three brothers and a sister. Interment in the cemetery near by. Services by the writer.—S. G. Bucher, Astoria, Ill.

Beshore, Mary Ann Keller, oldest daughter of Joseph and Susanna Keller, born in York County, Pa., died Feb. 1, 1931, at the home of her son, Harvey Beshore, aged 65 years, 8 months and 28 days. She married David K. Beshore in 1883. She united with the Church of the Brethren nearly forty years ago and lived a faithful Christian life until the end. Brother and Sister Beshore moved to Kingman County, Kans., in 1884 and in 1908 south of Murdock, residing there until after the death of her husband. She leaves three sons, three daughters, twelve grandchildren, five sisters and one brother. Funeral services at the home by the writer assisted by Rev. Grieson. Burial in the cemetery near Cheney, Kans.—H. F. Crist, Wichita, Kans.

Bowlin, Seminola, daughter of Jacob and Susan E. (Fitzwater) Halterman, born in Hardy County, W. Va., died Dec. 30, 1930, aged 51 years, 9 months and 6 days. She came with her parents to Missouri when three years old. She was afflicted for over a year. She joined the Baptist Church when young and was a faithful Christian to the last. She was a faithful worker in church and Sunday-school. She was taken to the Bagnell church and Eld. Nelson preached her funeral. She was buried in the Lamb cemetery. She married Robert E. Bowlin May 31, 1915. She leaves her husband and three sons.—S. E. Halterman, Bagnell, Mo.

Cheney, Sister Nancy, died in Decatur, Ill., Feb. 10, 1931, of pneumonia, aged 80 years, 6 months and 7 days. She was baptized into the Church of the Brethren many years ago and lived since that time for her Savior. She was married to James P. Cheney in 1872. One son was born to them; he passed away in 1930. The husband died in 1916. She was the last of a family of eleven children. She leaves one granddaughter and four great-grandchildren. Funeral by the writer in Decatur. Burial at Camargo, Ill.—N. H. Miller, Decatur, Ill.

Disher, Sister Anna, born in Marion County, Ohio, died Jan. 5, 1931, aged 58 years, 4 months and 22 days. In 1900 she married Elmer Disher. She united with the Church of the Brethren in 1913. She was a faithful member and an active Sunday-school worker. Her husband, three sons and one daughter survive. Funeral at the Stony Point church by David Metzler, assisted by I. S. Burns.—Mary Shively, Etna Green, Ind.

Eberhart, Julia Catherine, sixth child of A. J. and Salome Eller, born in Roanoke County, Va., Sept. 6, 1863, died at her home in Pasadena, Calif., Jan. 13, 1931. In 1884 she with her parents moved to Lawrence, Kans. The same year she married Jacob N. Eberhart. They made their home in Lawrence until 1920 when they moved to Pasadena, where they have since resided. She is survived by her husband, four children, three brothers, two sisters, fourteen grandchildren. Services by the writer and interment in the Mountain View cemetery.—C. C. Kindy, Pasadena, Calif.

Evers, Miss Orpha, daughter of Mrs. George A. Evers, was born at Centerville, Va., Aug. 3, 1902, and died Jan. 9, 1931, age 29 years. Early in life she moved to Bridgewater where she lived until her death. She graduated from high school and attended Bridgewater College for several sessions. At an early age she became a member of the Church of the Brethren to which she rendered loyal and devoted service the remainder of her life. For many years she was teacher and officer in the primary department of the Sunday-school and at the time of her death was principal of the department. Funeral services were conducted by her pastor, G. L. Wine, at the Bridgewater church. Interment in Brethren cemetery.—Mrs. George W. Miller, Bridgewater, Va.

Gayman, Bro. John H., born near Newville, Pa., died at his home in Newville, Dec. 24, 1930, aged 76 years, 10 months and 23 days. He had been in failing health for a number of years, but his death was hastened by a fall on the icy pavement. He united with the Church of the Brethren many years ago and for thirty-five years served as deacon; he was also a trustee for many years. He is survived by his widow, four sons and four daughters. Funeral from the home by Eld. Jacob Trimmer assisted by Rev. F. T. Wheeler. Interment in the Newville cemetery.—Mrs. John E. Cohick, Newville, Pa.

Gordon, Wm. L., son of Galatia and Maria Gorden, was born in Michigan City, Ind., where he grew to manhood, and died Feb. 15, 1931, in the hospital, Michigan City. Sept. 2, 1900, he married Miss Minnie Sinton. Besides the wife and three sons there survive his mother, one brother, two sisters and five grandchildren. His religious life began with the Salvation Army of the city with which he labored a number of years. He entered into fellowship with the Church of the Brethren through baptism in 1911. In 1920 he was called to the ministry by the Salem church, Ind. In 1924 the District Mission Board ordained him into the eldership at La Porte, Ind. He was vitally interested in the building of the church in Michigan City and labored faithfully in the work here. During his last illness he called for the elders of the church and was anointed. Funeral in the church by Eld. Christian Metzler assisted by J. E. Jarboe and Eli Roose. Interment in Greenwood cemetery.—Mrs. Ellen Roose, Michigan City, Ind.

Haldeman, Clement W., born April 25, 1906, in Morrill, Kans., died Feb. 9, 1931, at his home in Morrill, aged 24 years, 9 months and 15 days. He was graduated from high school and participated in the Kansas high school music contest, winning first prize and a scholarship to Emporia Teachers' College. After attending at Emporia and McPherson for a time he started to teach school. His health gave way and he was taken to the sanitarium where he had been almost continually until a week before his passing. In 1918 he united with the Church of the Brethren; he was ever interested in the church and the kingdom. His mother and a sister preceded him. His father, W. H. Haldeman, and stepmother, sister and brother survive. Services in the church by the pastor. Interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Kieth, Bro. Jas. B., son of Leonard and Elizabeth Kieth, died Feb. 13, 1931, aged 81 years and 14 days. He was born in Floyd County, Va. He married Elizabeth Kennedy in September, 1881. To this union were born six daughters and five sons, four of these with his wife preceded him. He united with the Brethren Church in early life and remained faithful and loyal. He served in the office of deacon in the Fairview church for a number of years. Funeral services at the Fairview church by Bro. Ramie L. Gass and Bro. J. B. Hylton. Interment in the home cemetery.—Mrs. Ramie L. Gass, Ava, Mo.

Leer, Melvin Ellsworth, 18 years old, died at the Carlisle hospital, Feb. 2, 1931, following an operation for appendicitis. He became a member of the Brethren Church at Huntsdale at the age of fifteen and was much interested in all church and Sunday-school activities. His home was at York Springs however and he attended Sunday-school there in the Methodist church. He is survived by his parents, two sisters and four brothers. Services in the Methodist church, York

Springs, by Rev. Pittinger and Eld. A. A. Evans. Interment in the Sunny Side cemetery.—Mrs. J. G. Hutchinson, Huntsdale, Pa.

Lehman, John B., born in Defiance County, Ohio, Nov. 26, 1841, died at the home of his son, George, at Oysterville, Wash., Jan. 11, 1931, of old age and complications. He moved to Salem, Ore., in 1873 where he resided twenty-nine years. In 1902 he moved with his family to Nezperce, Idaho. His first wife died in 1905 and he afterward married Sister Melinda Beekley who also preceded him. Seven children survive. He was a lifelong member of the church and much interested in her welfare. Interment at Oysterville, Wash.—Mattie E. Thomas, Nezperce, Idaho.

Lichtenberger, Mrs. Delilah (Burns), was born in Elkhart County, Ind., March 16, 1842, died near North Liberty, Ind., June 25, 1930, in the home of her only child, Mrs. Elizabeth Shearer, aged 88 years, 3 months and 9 days. She was married to Peter Lichtenberger when about thirty years of age, who preceded her in death several years. She united with the Church of the Brethren when quite young and therein remained until her death. She has the writer, five other brothers, one sister, a daughter and many other relatives who mourn her departure. Three brothers and three sisters preceded her in death.—W. E. Burns, Chicago, Ill.

Marye, Bro. Wm. Staige, born Feb. 23, 1896, died of complications Feb. 7, 1931, at his home near Luray. His health began to fail after returning home from camp at the close of the World War. He was a faithful member of the Brethren church for a number of years and was a faithful conscientious Christian to the end. He called for the anointing and passed away the next day. His mother survives. His father and two children preceded him. Funeral services at the home by the writer assisted by Eld. H. E. Wakeman. Burial in the cemetery near by.—H. F. Sours, Luray, Va.

Michael, Philip, was born in the state of Illinois, Feb. 16, 1865, and passed away at his home Feb. 13, 1931, aged 65 years, 11 months, and 28 days. He became a member of the Church of the Brethren a few years ago and remained faithful until death. He leaves one sister and one brother, the other members of the family having gone before. Services were held at the church by the pastor, C. L. Sell. Interment was made in the McLaughten cemetery.—Ona Sell, Sheridan, Mo.

Morrow, Bro. Wm., died at his home at Jacksonville, Pa., and was buried Jan. 8, 1931. He was a member of the Brethren Church at Huntsdale for many years. He was 80 years of age. He is survived by two sons. Services at the home. Burial in the Huntsdale cemetery.—Mrs. J. G. Hutchinson, Huntsdale, Pa.

Myers, Cyrenus F., died at his home near Abbottstown, Pa., Feb. 7, 1931, from the effects of a heart condition, aged 68 years. He belonged to the Reformed Church. He is survived by his widow, Mrs. Ada Julia Myers. Funeral in the Holtzschwamn church by O. P. Shallhaimer and Eld. C. L. Baker. Burial in adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Nies, Bro. Ira E., died suddenly Feb. 7, 1931, at his home in Lititz, Pa., aged 50 years and 21 days. His first wife was Sadie Frank of Lebanon. His second wife, Carilla Heilman, survives. Five sons, a stepson, grandchild and two brothers also survive. Bro. Nies was a faithful member of the Church of the Brethren. Funeral in the Lititz church by Brethren H. M. Eberly, Ralph Schlosser and Chas E. Neighbor. Interment in the Longenecker cemetery.—Florence B. Gibbel, Lititz, Pa.

Ockerman, Eld. David Allen, son of John and Mary Ockerman, was born near New Vienna, Ohio, March 2, 1854, and departed this life after a lingering illness at his home in Kokomo, Ind., on Feb. 11, 1931, aged 76 years, 11 months and 9 days. For a time in his early life he lived near Eaton in Preble County, and later in Highland County, where on Sept. 22, 1875, he married Laura B. Davis. To them were born one son and one daughter. They united with the Church of the Brethren in 1877. In 1880 he was chosen to the deacon's office in the Lexington church, and in 1885 the church called him to the ministry. In 1898 he was ordained to the eldership and during these years did much preaching in the churches of Highland and Adams Counties. His home was noted for its hospitality and his life for piety and devotion. In 1917 he and his faithful wife moved to Kokomo, where his son was already located and a Church of the Brethren had recently been organized. Here he lived and preached until paralysis and nervous disorders affected him and finally resulted in his death. He received the anointing on Dec. 21, 1930. He is survived by one brother, one sister, the faithful companion, one son, Eld. L. E. Ockerman, and one daughter, Mrs. R. L. West, both residing in Kokomo, five grandchildren and eight great-grandchildren. Funeral services were conducted in the Kokomo Church of the Brethren by the writer assisted by Eld. Alva Hewitt. His body was then laid to rest in the Crown Point cemetery in the city of Kokomo.—J. G. Stinebaugh, Flora, Ind.

Rench, Bro. David M., born in Delaware County, Ind., died in Pleasant Mound, Ill., Feb. 9, 1931, aged 79 years, 8 months and 12 days. Aug. 28, 1879, he married Mahala Jane Pugh who survives with four children, nine granchildren, one great-grandchild, one brother and one sister. He was baptized into the Church of the Brethren Sept. 12, 1891, and lived a devout Christian life. He served his Christ and the church in many ways, having been superintendent of the Sunday-school, and for more than thirty-five years served as deacon and trustee of the Hurricane church. Jan. 25 he called for the elders and was anointed. Funeral in the church by the writer assisted by Eld. D. J. Blickenstaff and Noble Bolinger.—N. H. Miller, Decatur, Ill.

Rotruck, David Worth, died Jan. 21, 1931, aged 76 years, 11 months and 16 days. Feb. 22, 1882, he married Mary Virginia Harris who survives with seven children, nineteen grandchildren and one great-grandchild, two brothers and one sister. He was a member of the Church of the Brethren for about fifty years; he was very active in church work. Nothing gave him more pleasure than to look after the church and its interests. He spent his entire life in the immediate neighborhood of the Knobley congregation. Funeral in the Knobley church by the undersigned assisted by Roy K. Miller. Burial in the church cemetery. —B. W. Smith, Burlington, W. Va.

Snyder, Austin R., son of Peter B. and Lavina Snyder, died Feb. 11, 1931, aged 70 years, 5 months and 21 days. He lived almost his entire life in Stark County and more than half of his life at the place where he died. Some years ago he became a member of the Church of the Brethren and continued in that faith until death. Jan. 18 he was stricken while in church and remained in a helpless state to the end. His mother preceded him about eleven years ago. There remain his father and one brother. Funeral at the Center church by M. M. Taylor.—Mrs. G. W. Riemenschneider, East Canton, Ohio.

Swaim, Grace Harbold, died at the York general hospital, of complications, Feb. 10, 1931, aged 50 years and 21 days. For many years she lived in California until a few months ago when her husband died and she came east to visit her family. Some years ago she joined the Lutheran Church. She leaves her father, Bro. John Harbold, and two brothers. Funeral in the Red Mount Evangelical church near Bermudian by Eld. C. L. Baker, assisted by Rev. Moore. Burial in adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Werner, Bro. Amos, died Dec. 10, 1930, aged 78 years, 1 month and 17 days. He is survived by one daughter with whom he had his home, and one son. His wife preceded him about twelve years ago. He was a member of the Church of the Brethren for at least forty years. Services at East Fairview church, where he was a member, by the home ministers. Interment at Chiques cemetery.—Mrs. Allen G. Becker, Manheim, Pa.

Weaver, Sister Almeda, died Jan. 13, 1931, in the Lancaster general hospital, after a few weeks' illness, aged 26 years, 1 month and 27 days. She was a member of the East Fairview church for a number of years. She is survived by her husband, Bro. Harvey Weaver, and three sons. Services at East Fairview by the home ministers. Interment in adjoining cemetery.—Mrs. Allen G. Becker, Manheim, Pa.

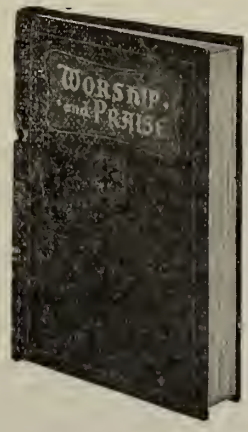
Wertenberger, Lydia Thomas, born in Hardin County, Ohio, Nov. 18, 1845. She came to Michigan with her parents when she was eighteen years old. In 1865 she married Geo. Wertenberger who died Oct. 29, 1910. To this union were born six children. Surviving are two daughters and one son. Being one of the early settlers she experienced many of the hardships and privations of pioneer life. She was baptized and united with the Brethren church in her younger days. She died Aug. 3, 1910. Services in the Monk church by Rev. Richard E. Yost. —Amanda Jordan, South Haven, Mich.

MANY SCHOOLS

have improved their singing by using

Our New Song Book

"WORSHIP AND PRAISE"



which so happily combines old and new songs that their result is an ideal book.

Here is the book for which you have been looking

Cloth Binding		Bristol Paper Binding	
Single copy, postpaid	$ .50	Single copy, postpaid	$ .40
Per dozen, not prepaid	4.80	Per dozen, not prepaid	3.60
Per hundred, not prepaid	40.00	Per hundred, not prepaid	30.00

State binding desired and whether Round or Shaped Notes

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 27)

The Aid Society of the First Central church invited our Aid to be their guest; ten representatives went from our church.—Mrs. Gertrude Gaba, Kansas City, Mo., Feb. 20.

NEBRASKA

South Loup. —The first part of December the members of this congregation planned to have a miscellaneous shower for the pastor, Bro. Galen Barkdoll, and his family. One Sunday afternoon we went in a group to the pastor's home. Here a very pleasant time was spent and many useful articles were presented. The next event of interest was the Christmas program which was well attended. John Kelley, a young brother in our church, gave a very interesting talk Jan. 4 on the subject, What I Observed at the Blackfoot Prison in Idaho. Recently new song books have been purchased with the money from the birthday bank.—Naomi Ward, Litchfield, Nebr., Feb. 17.

OHIO

Alliance.—Beginning Feb. 1 and continuing for seventeen days Bro. J. Perry Prather, pastor of the Ashland church, Ohio, conducted a revival service here. He is a Spirit-filled evangelist and the services were very inspirational and helpful. We are happy to report twelve accessions, nine by baptism and three by letter. The work is progressing very nicely here with Bro. Oliver Royer as pastor.—Edwin C. Garman, Alliance, Ohio, Feb. 23.

Hartville.—In the absence of our pastor, C. H. Deardorff, who was engaged in evangelistic services in Wenatchee, Wash., Bro. J. F. Kahlor of Canton gave us two inspiring messages. A missionary program, "How to Create More Missionary Spirit," was given on Feb. 1 and an offering was taken for foreign missions. Our General Aid Society Meeting was held on Feb. 18 when a number of our congregation came with baskets and dinner was served to more than a hundred people. The Springfield Aid Society had been invited and was well represented. Bro. Petry of the Springfield church had charge of the worship program; he gave an excellent talk. Short talks were given by several others.—Emma Brumbaugh, Hartville, Ohio, Feb. 19.

Reading church met in council Feb. 7 with Eld. Inman presiding. Bro. Perry Prather of Ashland, Ohio, will hold our revival in May. Our Aid Society president is Mrs. Odessa Kimes. We meet once a week, average attendance is eight. During the year we gave $245.38 for benevolences.—Rena Heestand, Homeworth, Ohio, Feb. 18.

Salem.—Sunday evening, Feb. 15, the Happy Corner Y. P. D. visited our young people. Bro. Enos Brumbaugh led a very interesting discussion on The Pharisee and the Publican. March 15 our revival meetings will begin with Bro. D. G. Berkebile of Bradford, Ohio, assisting us. April 22 and 23 the District Meeting of Southern Ohio will be held at the Salem church. The Manchester chorus will give us a musical program sometime in the near future.—Naomi Sibert, Union, Ohio, Feb. 18.

PENNSYLVANIA

Allegheny Valley (formerly Birdville).—We moved into the new church on Dec. 14, 1930. Since that date seventeen have been baptized; six more will be baptized later. Our pastor, Bro. C. D. Brendlinger, is doing the preaching. Our Sunday-school is above the hundred mark in attendance. Church attendance in the evening is very good. On Sunday evening, Feb. 22, the pastor's subject was, The Ten Commandments. Two stood for Christ, a man and wife. Our pastor's home and its contents burned and everything was lost, including his library of books, around a thousand of them.—Mrs. Grace Hughes, Natrona Heights, Pa., Feb. 24.

Middle Creek church rendered their Christmas service on Dec. 21 to an appreciative audience. Our local church met with the pastor in charge and elected officers for the ensuing year. The Ladies' Aid reorganized with Mrs. M. A. Walker as president. The congregation will meet in spring council on April 4 at 2 P. M., in the church at Middle Creek when our delegates to District Meeting will be elected. —Mrs. W. J. Knepper, Rockwood, Pa., Feb. 24.

Rockwood.—We met in council Dec. 31 and elected church officers for 1931. Our church budget for the year is $1,000. Bro. W. J. Hamilton was reëlected elder. Our Sunday-school superintendent is Sister Anna Meyers. We rendered a splendid Christmas pageant, the Path of Promise. The offering of $48 was given for world-wide missions. We received six new members by letter the past year. Our church is purchasing new Brethren hymnals. Sister M. A. Saylor will be president of the Ladies' Aid Society for the ensuing year. The society is doing splendid work; they took in $138.62 last year. Dec. 31 the Ladies' Aid held their meeting in the church, continuing the watch night service. We held our annual union week of prayer service beginning Jan. 5. Bro. M. J. Brougher of Greensburg delivered the closing address for these services on the theme, The Wonderful Christ. —W. F. Berkebile, Rockwood, Pa., Feb. 14.

Roaring Spring.—Jan. 25 Eld. M. J. Weaver of Davidsville, Pa., began a series of meetings in our church. He preached the Word with power. With our pastor, Bro. Early, he visited in many homes. As a direct result of these meetings fifteen were received into the church by baptism. Bro. Weaver was a former pastor here and well known. The meeting continued two weeks, closing on Sunday, Feb. 8. On that day 442 were at Sunday-school. Our chorus under the direction of Bro. Jason Brumbaugh is preparing a cantata for Easter. On Sunday evening, Feb. 15, we had the pleasure of having the Lehman musical club of Windber, Pa., give a sacred program in our church.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Feb. 20.

Scalp Level congregation observed Christmas in a very appropriate manner, the children of the Sunday-school giving a program on the morning of the 22nd, and the B. Y. P. D. a very fitting program the night before Christmas, "The Boy No One Wanted." During December and January our pastor, Bro. Buffenmyer, gave a series of seven discourses on "The Seven Churches of Asia." Jan. 11 to 31, the Church of the Brethren, Lutheran, and Evangelical conducted a union revival, the first week in our church, the second in the Lutheran church, and the third week in the Evangelical church. The respective pastors did the preaching. Sunday, Feb. 1, Eld. H. H. Nye of Juniata College came into our midst and conducted our Bible Institute. His subjects were, "Christian Worship," "The Christian Doctrine of Peace," and "Building the Home." Bro. Nye gave us soul stirring messages at each service. His visit with us will long be remembered. Feb. 8 Bro. A. G. Faust of the District Welfare Board gave us a temperance message, timely and interesting. Since our last report three adults have come into the church through baptism.—Mrs. J. A. Buffenmyer, Windber, Pa.

Tyrone.—On Sunday, Feb. 1, Sister Elizabeth Broughman of Buchanan, Va., came to the Tyrone church to assist in a series of evangelistic meetings. The meetings continued until Feb. 15. As a direct result of the meetings and preparatory work, twenty-seven have been baptized and we are looking for others to come into the church fellowship. Sister Broughman did very effective work and we are glad to have had her with us. The attendance was good throughout the meetings, at times it being hardly possible to find room for the crowds that came. We were favored also with delegations from surrounding churches. One feature much appreciated was the music furnished by the newly organized orchestra. One was recently received by letter. Our pastor has prepared a series of pre-Easter sermons that will lead up to Easter Sunday. Our spring communion will be held in the evening of Easter Sunday, April 5. There is a gradual growth in our Sunday-school. The B. Y. P. D. is active and well attended. They will have charge of the Easter program to be given on Palm Sunday evening. Tyrone has been hard hit by the industrial depression and there has been much want and actual suffering for bodily needs during the winter. We hope that the coming of spring will bring relief.—Carrie B. Snyder, Tyrone, Pa., Feb. 23.

York.—Dec. 7 Bro. H. K. Ober preached the evening sermon in the interest of the Anti-Saloon League. Dec. 14 Bro. Chas. Stover, Rocky Ridge, preached the morning sermon. These messages were greatly appreciated. At our recent council meeting Bro. M. A. Jacobs was elected presiding elder for three years. Bro. J. J. Bowser was given the office of eldership. Brethren Ralph Lehman and Arthur Hess who were recently licensed to preach were duly installed to the ministry. April 1 to 8 we expect to have Bro. R. H. Miller of North Manchester, Ind., teach the book of Romans in the First church. The interest of the Sunday-school is growing steadily. The enrollment at present is 855. The attendance shows a marked increase over last year. Jan. 25 the awards were given for perfect attendance as follows: 106 seals, 12 first year diplomas, 8 alumni diplomas; 30 honor roll pupils were not absent one Sunday. The work of the missionary society is growing among the sick and poor of our city. As the result of much of this work many are being gathered into the Sunday-school. A two weeks' revival will begin April 26 in our mission house, with Bro. I. N. H. Beahm, evangelist.—Florence L. Keeney, York, Pa., Feb. 23.

TENNESSEE

Knob Creek church met in council Jan. 31. Bro. Edward K. Ziegler of Johnson City conducted the devotionals, after which our elder presided. Three letters of membership were granted, and two some weeks previously, making five since our last report. Our church has recently purchased new song books which were much needed in our Sunday-school and church work. Nov. 27 Bro. S. J. Bowman gave us a splendid sermon on Thanksgiving, after which an offering was lifted for world-wide missions. Our annual Christmas sermon was very forcibly brought to us by Bro. Ben Miller of Blacksburg, Va.—Pearl Slagle Thomas, Johnson City, Tenn., Feb. 17.

Pleasant Hill.—Our church held their quarterly meeting Feb. 14. Officers for the ensuing year were reëlected with the exception of Messenger agent who is Bro. Henry Spangler. It was decided to have a love feast on Thursday evening before Easter at 7:30 o'clock. Since our November quarterly meeting the Sunday-school departments have been giving programs on the fourth Sundays at the regular preaching hour. The attendance at Sunday-school is steadily growing with Bro. Vernon Glover, superintendent.—Edna Wine, Indian Springs, Tenn., Feb. 23.

VIRGINIA

Harrisonburg church closed the year with the organizations and committees organized looking forward to the new year. The pastor's report for the year revealed some very interesting things as to the number of homes visited, hospital and home calls, number of sermons, programs and everything in which the church had had a part. The Christmas program was one of interest. A pageant, A Search for the Christ, was very impressive. The season itself was one of joyful experience, because of the opportunity to share with those in need. The drought conditions made it necessary for the city welfare worker to apportion the giving to the churches. One of the intermediate boys of the Sunday-school won the diamond medal in the peace contest sponsored by the young people's organization of the county. Eight gold medal winners were in the contest. In the recent organi-

zation of the Northern District of Virginia for fuller coöperation of women's work, two were chosen from our congregation. The Aid Society is purchasing new carpet for the church and has also planned other improvements; a goal of $500 was set as our project. The Red Cross is at this time calling workers from each church in the city two days of each week to sew for the needy. Brother and Sister I. S. Long were with us on Jan. 4 both morning and evening; it was a wonderful day for the church folks. On a Sunday night in January we had an inspiring message by Bro. Isenberg, a student at Bridgewater College. Feb. 8 at the night service Rev. W. B. Fuller of the Christian church preached for us. Feb. 18 we had an old-time singing of the old hymns with different leaders in charge. Prof. J. H. Hall, a lifelong musician, gave the history of a number of the hymns. Several weeks ago the B. Y. P. D. gave an enjoyable social as the climax of a friendly rivalry contest which had been running through the quarter. The parish paper of February was full of interesting facts about the early beginnings of the church and its work in Harrisonburg, and was dedicated to the memory of the founder of the church, Eld. P. S. Thomas.—Mrs. A. Fred Cline, Harrisonburg, Va., Feb. 21.

Copper Hill church met in council Jan. 31. We have an evergreen Sunday-school which is progressing very well. We closed our B. Y. P. D. at Christmas time with a very interesting program. We hope to reorganize in the spring. We hope also to have our Sunday-school rooms finished by then. The Aid Society is progressing nicely; they gave $100 toward the Sunday-school rooms and new basement. We expect to have our revival meeting in August with Bro. Allen Hoover of Roanoke, Va., evangelist.—Ruth G. Shaver, Bent Mountain, Va., Feb. 20.

Union Bridge.—Since our last letter two have been added to the church by letter. The work of the church and Sunday-school is moving along nicely. Dec. 26 the Sunday-school children gave a program. Dec. 28 the B. Y. P. D. gave a play, They That Sit in Darkness. The young people are doing some very constructive work. They have been given one Sunday night each month for a special program.—Mrs. Harry Wolfe, Union Bridge, Va., Feb. 21.

WASHINGTON

Olympia.—Since our last report we have held two council meetings. Six letters of membership have been received. A committee is working on a constitution for our church. A board of religious education was elected to supervise the educational work of the various departments of the church. While finance remains a problem, we have never been in better condition financially. We seem to be learning to give even when times are so trying. Recently the Sunday-school workers enjoyed a very helpful talk by Eld. Jay Eller of Seattle, a member of the District Board of Religious Education. Feb. 11 the members and friends enjoyed a banquet and social evening in the church. The occasion was to honor our present pastor, Bro. G. I. Michael, and family, and Sister Mary Stover and James who soon will be leaving us. The various departments of the church are busy in their particular lines of work. The Aid Society deserves special mention for their activities. —Mrs. Milo F. Barnhart, Olympia, Wash., Feb. 19.

WEST VIRGINIA

Crab Orchard church met in business session Feb. 1. Bro. E. L. Clower was retained as elder, and Bro. Eugene Kahle was reëlected pastor for the coming year. He will also hold our revival meeting this summer. Our Sunday-school is progressing nicely, having had good attendance all winter.—Mrs. D. F. Gamble, Crab Orchard, W. Va., Feb. 15.

Harman.—We held Thanksgiving services and an offering was lifted. Bro. E. S. Harman preaches for us every two weeks for which we are very grateful. We have had good attendance at our Sunday-school all winter despite inclement weather and bad roads. We decided to begin a revival meeting May 31 to continue two weeks and close with a love feast with Bro. Earl Wm. Fike as evangelist.—Cora A. Harman, Harman, W. Va., Feb. 23.

Keyser.—The Sunday-school has made some improvement in the last month by having the teachers and classes conduct the devotions. This has proved successful and aroused much enthusiasm. The attendance for February has been nearly one hundred per cent. We expect to begin our revival about the latter part of March with Bro. Roy K. Miller as evangelist. The Y. P. D. pledged to pay the insurance of the church and acquired the amount with a surplus by having a food sale and social. The group also gave a social entertainment, in keeping with St. Valentine, which was enjoyed by all.—Irene Taylor, Keyser, W. Va., Feb. 24.

WISCONSIN

Stanley.—Bro. O. L. Harley is putting on a seven weeks' campaign for the saving of souls which began Feb. 15 and will close with decision day March 29. The city has been canvassed and names secured of all non-Christians or those without a church home, and efforts are being made to bring all such in personal touch with their Savior. Only about twenty such homes were found. All departments of the church are coöperating with Bro. Harley in this great work. Each department has an aim and set its goal and is striving to reach it. The Sunday-school is steadily gaining and has more than doubled in the past year. Our Sunday evening services and Christian Worker Meetings have increased in attendance and our young people are giving some very interesting programs. We also have a very interesting prayer meeting and at present are studying the book of John. Our missionary offering Feb. 22 amounted to $6.16.—Mrs. Jacob Winkler, Stanley, Wis., Feb. 25.

THREE NEW BOOKS

To select the best from the many books coming from the press is a difficult task. But here are three books that are worth while, if you are seeking guidance in your line.

Wrestlers With God $2.00

By Clarence E. Macartney

A study of the great prayers of the Old Testament and of those who uttered them. Will appeal to all who feel that we have dealt too much with theories about prayer and not enough with prayer itself.

Remember Jesus Christ $1.50

By John Snape

A collection of living sermons by a minister who does not resort to the sensational and still fills his church house. In all ten sermons or addresses covering a wide range of subjects, but all interesting.

Objectives in Religious Education $2.50

By Paul H. Vieth

A book for Sunday-school teachers, pastors and parents who would understand the aims of religious education and how to realize them. The author is director of research and service for the International Council.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

EASTER REMINDERS

Easter reminders in the way of Postcards, Folders, Crosses help to make Easter more real and they cost little:

No. 1148. Ten cards with envelopes. Greeting, cross, flowers, Bible verse. **Pack of 10, 30c.**

No. 1141. Ten cards and envelopes. Dainty size. Beautiful picture. Appropriate Easter reading. **Pack of 10, 25c.**

No. 324. Twelve postcards. Four designs. Bible verse and greeting. **20c a dozen. $1.25 a hundred.**

No. 384. Twelve beautiful postcards with picture of birds, flowers, butterflies and Bible quotation. **20c a dozen. $1.25 a hundred.**

No. 330. One dozen postcards in five designs. A beautiful Easter combination. **One dozen, 20c. One hundred, $1.25.**

No. 444. Twelve postcards with Easter pictures and quotations that will please. Five designs. **One dozen, 20c. One hundred, $1.25.**

No. 1111. A four-page Easter folder. Gilt edge. Pleasing picture and verse. **30c for ten with envelope.**

No. 1142. Folder. Four designs. The verses and picture suggest Easter. **30c for ten with envelopes.**

No. 530. A gilt edge folder for those with good taste. **Six for 30c. 50c a dozen.**

No. 520. Four springtime Easter folders with appropriate verses and pictures. **50c a dozen.**

No. 101. An Easter folder showing children, flowers, birds. **One dozen only 50c.**

No. 148. Easter card with attractive picture and Resurrection verse. **Pack of ten, 18c.**

No. 825. Small crosses in beautiful colors. Very appropriate for Sunday-school classes. In ten colors. **20c a dozen. $1.50 a hundred.**

This Easter material is all of fine quality, the many colors set off the pictures most favorably. The messages are such as you want your friends to read on Easter Day.

ORDER AT ONCE.

Brethren Publishing House, Elgin, Ill.

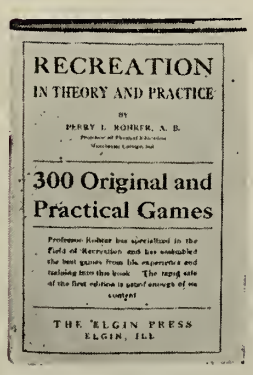
FOR SALE: ten acres with modern seven-room house and all other necessary buildings, half mile from College. Also eight-room modern house on College Avenue. Also 40 acres good land, fair improvements, four miles from College.
JOHN ISENBARGER, North Manchester, Ind.

Introductory Bible Course
A Home-Study Course covering the Bible as a whole
Inspirational—Practical—Systematic
Write for information
Correspondence—Study Dept.—M-2
BETHANY BIBLE SCHOOL
3435 Van Buren St. Chicago, Ill.

We Can Furnish
THE BOOKS YOU WANT
This is simply a suggestion of the wide range of our books. A book for every occasion and every need.—

EASTER BOOK NO. 4
A New Paramount Easter Book No. 4 keeps up the high standard set by its predecessors. Gives you recitations long and short, for tiny tots and older ones, exercises in keeping with Easter, hymn pantomimes—"My Faith Looks Up to Thee," "Jesus Lover of My Soul," "Come Thou Fount," "The Old Rugged Cross." Dialogues and playlets —13 pages. Sixty-four pages of excellent material. 25c.
Also **Paramount Easter Books Nos. 1, 2 and 3, each, 25c.**

Recreation in Theory and Practice



By Perry L. Rohrer

If you don't like games, do not buy this book, for the author has the faculty of so putting his material that the reader unconsciously follows him. Here is a mass of material for social events indoors and out of doors that has proved the life of many a party. **A splendid book for recreational periods. Price $1.**

FACING NORTH
is a new book that is having a large sale because of its human interest element which appears on every page. Boys and girls delight in it, young folks are wild about it, older folks count it one of the most inspiring books they have read. **The author knows folks and how to reach them.** And he does it in **a most excellent manner.** Not a book of sermons, but it contains more wholesome religion than many a sermon. Not a novel, but it has an abiding interest far beyond the best novel. Not a life of Jesus, but it leads the Jesus way of life far more than many a book pretending to record his teaching. **Price, $1.50.**

Tell us your needs, and we will meet them
Brethren Publishing House, Elgin, Ill.

$1 LIBRARY
For Ministers Who Would Make Their Dollars Bring Rich Returns. Books of Unquestioned Merit

Paul of Tarsus By T. R. Glover
What to Preach By Henry Sloan Coffin
Fast Hold on Faith By Henry Howard
A Guide to Preachers By G. W. Truett
The Wicket Gate By T. DeWitt Talmage
Lord, Teach Us to Pray By Alexander Whyte
The Ten Commandments By A. E. Garvie
The Public Worship of God By J. R. P. Sclater
A Quest for Souls By G. A. Studdert-Kennedy
New Tabernacle Sermons By Henry Sloane Coffin
The Cross in Christian Experience By W. M. Clow
The Impatience of a Parson By H. R. L. Sheppard
The Trial and Death of Jesus Christ By James Stalker
Greatest Thoughts About Jesus Christ By J. Gilchrist Lawson
The Pastor His Own Evangelist By J. W. Chapman and C. L. Goodell
Apostolic Optimism
The Preacher—His Life and Work By J. H. Jowett
Sermons on Biblical Characters
More Sermons on Biblical Characters By Clovis G. Chappell
Bible Types of Modern Men, First Series
Bible Types of Modern Women, First Series By W. Mackintosh Mackay
Paul, the Missionary
The Miracles of Our Savior
The Parables of Our Savior By W. M. Taylor
The Humiliation of Christ
The Training of the Twelve
The Miraculous Element in the Gospels By Alexander Bruce
100 Prayer Meeting Talks and Plans
100 Revival Sermons and Outlines
100 Great Texts and Their Treatment
1,000 Thoughts for Funeral Occasions By Frederick Barton
1,000 Evangelistic Illustrations
300 Evangelist Sermon Outlines
Cyclopedia of Sermon Outlines
1,001 Illustrations for Pulpit and Platform By Aquilla Webb
The Evangelistic Encyclopedia
100 Choice Sermons for Children
100 Best Sermons for Special Days and Occasions
Cyclopedia of Sermon Outlines for Special Days and Occasions By G. B. F. Hallock

These books are uniformly priced at ONE DOLLAR each. Make your choice and send in your order now.
Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., March 14, 1931 | No. 11

IN THIS NUMBER

Editorial—

My Witness (E. F.), ... 3
Where to Witness (E. F.), ... 3
One Reason for Poor Candidates (H. A. B.), ... 3
Happiness and Machines (H. A. B.), ... 4
Broken Pieces (E. F.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Malchus (Poem). By Mildred Allen Jeffery, ... 5
The League of Nations as Seen From Geneva. By Andrew W. Cordier, ... 5
The Roamer Looks at Bars. By Joseph Van Dyke, ... 6
Peace and Moral Welfare (E. L. C.), ... 7
The Blind Singer of 7,000 Songs. By A. F. Brightbill, ... 7
Church Music Notes (A. F. B.), ... 8
Death of Mrs. Bertha Lehman Butterbaugh. By Chas. D. Bonsack, ... 9
Missions in the Church of the Brethren.—No. 2. By Elgin S. Moyer, ... 10
Your Task and Mine in the Aid Work. By Mary Jarrels, ... 11
Was It Victory or Defeat? ... 20

Missions—

Some Mission Notes, ... 12
News From the Fields, ... 12
The Gospel at the Fair. By Harlan J. Brooks, ... 13
Women at Show Yang. By Minneva J. Neher, ... 13
There Must Be Something in It, ... 14
Christmas at Lassa. By Naomi Z. Rupel, ... 15
A Peep Into the Bulsar Hospital. By Mae Wolf, ... 15

Pastor and People—

The Gist of the Sermon. By D. W. Kurtz, ... 18
Lazy Habits in Prayer. By Ethel Sherfy, ... 18
What's the Matter With the Church? By A. G. Crosswhite, ... 19

Home and Family—

Pray One for Another (Poem), ... 22
Happy Though Civilized.—No. 11. By H. A. Brandt, ... 22
Around the Table, ... 23

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



W. H. Yoder
Treasurer



M. J. Brougher
Assistant Secretary



S. J. Miller, Chairman



Paul H. Bowman
Vice-Chairman



J. A. Robinson
Secretary

General Ministerial Board

Church of the Brethren

Historical Note

In 1921 a plan to coördinate the work of the District Ministerial Boards and head up the ministerial work of the Brotherhood was adopted by Conference. The first General Ministerial Board as provided for in this action consisted of Brethren W. S. Long, D. H. Zigler, S. S. Blough, David Metzler, and S. J. Miller.

Present Organization

S. J. Miller, Chairman, La Verne, Calif.
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.
M. J. Brougher, Assistant Secretary, Greensburg, Pa.
J. A. Robinson, Secretary, Johnstown, Pa.
W. H. Yoder, Waterloo, Iowa.
M. R. Zigler, Home Mission and Ministerial Secretary, Elgin, Ill.



M. R. Zigler,
Home Mission and
Ministerial Secretary

PRINCIPAL DUTIES

(Conference Minutes, 1927)

1. To maintain an office in charge of its secretary in which up-to-date files covering our entire ministry and the churches are kept.

2. To conduct surveys annually in order to keep the files adequate to the needs of the work of the Brotherhood.

3. To keep a register of our ministers and their transference from one region to that of another in order to maintain a uniform ministerial supply in all parts of the church.

4. To furnish information for publication relative to our ministry and the churches.

5. To use every available means through conferences, institutes and conventions in order to maintain unity in our ministry, elevate educational standards, develop spiritual life and consecration to service.

6. To work out and maintain a standard for our ministers as to preparation and experience in pastoral work and for our churches in number of members and in financial ability.

SPECIFIC OBJECTIVES

1. Pastoral care of churches. It is the purpose of this Board to provide adequate pastoral care for the churches of the Brotherhood through such a system as is best adapted to the conditions of the local church.

2. Evangelistic program of the church. It is the purpose of this Board to develop an emphasis on evangelism throughout the church and to assist local churches in developing an effective evangelistic program. The aim is a 10% increase in membership annually.

3. Efficient church management. It is the purpose of this Board to improve the executive and administrative machinery of the local church in relation to finances, records, reports, standards and objectives.

4. The Ministerial force of the church. It is the purpose of this Board to recruit the ministry of the church wisely and to assist in the location and distribution of our present ministry so far as is practicable under our present system.

Handbook of Ministerial Decisions free to interested parties. For the Handbook or other literature on the work of the ministry, write: General Ministerial Board, 22 S. State St., Elgin, Ill.

Published to Acquaint Our Readers with the Work and Objectives of the GENERAL MINISTERIAL BOARD, Church of the Brethren

Note. Similar statements presenting the work of our general Boards and Committees will be published as the material can be assembled.—Ed.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., March 14, 1931 No. 11

EDITORIAL

"My Witnesses"

A WITNESS is one who testifies for or against something, somebody, a claim, a cause. "*My* witnesses" testify in favor of me, my cause, the thing that my heart is set on. The "me" in this case is Jesus. His witnesses are those whose testimony supports his project, the great enterprise he is trying to accomplish.

That enterprise is the bringing of men into harmony with God, so that their lives are rich and fruitful in goodness and joy. He is counting much on you and me in convincing people that he can do this, that his program is sound and will yield the results which he claims for it.

Our actual testimony in the case consists partly of what we tell people about him and about life in general, but even more of what we make of ourselves, and how we act under the strain and stress of troubles and temptations and mysteries and provocations.

He is the light of the world, and so are we, he said, *if* we are. He expects people to find their way by the light we throw on their path. They will if we are his witnesses. Conversely, if they do, we *are* his witnesses.

E. F.

Where to Witness

AT Jerusalem first. There first, because Jerusalem is where we are and the place is full of people who need the light we can give. There is another reason. Jerusalem is where we failed so miserably, where we denied our Lord and led others to disbelieve or doubt. We must live down our evil testimony by supplanting it with good. We must show these same people that Jesus Christ *is* the source of light and life, our former testifying to the contrary notwithstanding.

But our witnessing must go on and out to wider and farther reaches until it extends to the uttermost part of the earth. Witnessing for Christ, like charity, should begin at home but it dare not stop there. The need of those beyond our sight is just as great, often greater, than that of our near neighbors. Love can not satisfy itself with ministering only to the need that is thrust into our very faces. It seeks opportunity anywhere, everywhere. And finds it, anywhere, everywhere.

E. F.

One Reason for Poor Candidates

WHAT kind of candidates do you have this year? Are they of the better type—or are you obliged to choose between the lesser of two evils? A few days ago, in a certain mid-west metropolis, a ministers' association was discussing the candidates nominated at a recent primary.

Said one minister: "In my opinion C— is bad, but T— is worse and it looks to me as though we should choose between the lesser of two evils." The question of supporting an independent had been discussed in the meeting, and all agreed that he would have no chance. All they could hope to do by supporting an independent would be to register a protest vote.

The facts in the case cited involve nothing new. The strategy on the part of the machine candidate was simple. It was: divide and conquer. Thus, while three decent men fought each other, the machine man won with a little over forty per cent of the votes cast. The machine candidate could have been soundly beaten if the better interests had composed their differences and united to win.

We will have poor candidates as long as sober-minded voters allow themselves to be swayed by private interests rather than the common interest of nominating the best possible candidate. The importance of recognizing this truth lies in the fact that the situation with respect to certain moral issues simply demands a united front. And why not begin with the ounce of prevention interest in good candidates, rather than be compelled to use the pound of cure with second rate men?

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Long ago the Master remarked that the sons of this world are wiser in their generation than the sons of light. In politics this is too often true. It need not be if voters note one reason for poor candidates and unite to do something about it. H. A. B.

Happiness and Machines

HAPPINESS is not machine made. There is evidence enough of this in the nervous and unhappy frame of mind which possesses so many in this land of the free and home of the brave.

Indeed, we are inclined to believe that happiness is something which must be achieved by each individual —and that at more than some purely monetary cost. Happiness, like a famous lecturer's acres of diamonds, lies about one in the simple and useful work crying to be done, in creative effort rather than in selfish consumption, in the simple rather than in the artificial or complex things of life. H. A. B.

Broken Pieces

(Fragments of human heartaches and devotion to the kingdom of God picked up and brought in here for your enlightenment and encouragement.)

THIS editorial is going to be different. And better. Because most of it comes from other pens dipped in sweat and tears and blood. We were given a glimpse of the files in the mission offices the other day. It was so interesting we want to share with you what we found.

My heart is just as much interested in the Lord's work as ever but reverses have come. We have a mortgage of $100 per acre on our farm and a second on top of that. We are both past seventy and are doing all we can to head off a foreclosure. We have no telephone, radio or musical instrument. Haven't been to Annual Meeting for seven years. Don't even go to relatives' funerals in an adjoining state. We are milking five cows, raising sheep, hogs and chickens, to keep up interest and taxes. So it is painful to get personal appeals for money when it is impossible to assist. I will do my part in the budget and use my influence to have the church come across. We both have good health for which we are grateful. The Lord has been good to us.

The Lord has been good to you too, has he not? And no doubt you are grateful also. Can you find things to be grateful for, even if you have lost your job, as the writer of the next paragraph has. And if you still have it, what then?

Oh! how sorry I am that I can not send you a good remittance. I am one of the unfortunate ones as I have been out of work since the middle of last August and do not have a thing to send you. I had tithed all my earnings when I had work and was so much pleased when I could send you money to help in the greatest cause of all causes. I have been praying God to open up something for me so I could have money for this cause but as yet he has not seen fit to do so. . . . The way is dark and just as soon as I can get anything I sure will send it. And may the good Lord hasten the time for me.

Shall we not all pray that the way may light up soon? What do you think of the consecration of this young woman who has set herself the task of helping her father meet a heavy obligation to the mission cause which he had assumed in more prosperous times?

Enclosed find a check for twenty dollars. Please apply to the credit of ..... for the support of ..... in India. . . . I had expected to make this donation but the departure of my sister makes me all the more happy to do my part in this way. She has given her all. I too want to be a blessing as opportunity affords. May God bless it in its mission.

He will. He will bless that twenty dollars just as he will bless this larger amount coming from a spirit equally constrained by the love of Christ.

Enclosed find a check of $500 for the Victory Fund to maintain the work of our Lord. We were longing to be able to help and praying about it and our Lord has made it possible for us to have this small share in helping to decrease that $111,000. We are continuing to pray that the Lord will somehow so lay this need upon the hearts of his people that his cause and his workers need not suffer. We have surely tried to be partners with the Lord in our business and if we ever get clear of our legal indebtedness, we will have to give God the credit. However much we would like to have those legal debts paid, yet we have always felt that we must not wait to give until that time comes, for I am afraid that if we did not give now, we would not have the spirit of giving then. We have sometimes even borrowed the money so as to be able to give when there is a pressing call and our blessed Lord has always repaid us. There have been times when in the business there were bills to be paid and so much money outstanding that to our way of thinking it would become necessary to borrow more money, but after praying about it our Father has always found a way out. We are trying to give one-fourth of our income at the present time and if folks knew the amount of our legal indebtedness, there are some who would no doubt say we are foolish. We believe that the Lord blesses and so in these times of depression we are continuing to give, trusting our Father to help us meet our obligations, and continuing to thank him for past blessings.

Suppose there were a hundred thousand of us like that? Or like this?

I want to give to missions but at present I have some obligations that must be met, so the only way I can give the amount that I feel I can spare is to give it to you the same way I gave the last and that is in a series of checks, $5 a week. I would like to give $50 in that manner and if it is satisfactory let me know and I'll send you the checks and you can credit the church at ..... with that amount. Trusting this will be satisfactory and hoping and praying that the Brotherhood will not see the Board in arrears again.

Are you praying to that same end? The son must have been who knew that his father would respond to the appeal were he still living. He wrote to explain that the father had gone on to his reward.

Don't you find these "broken pieces" enlightening? Encouraging? And stimulating? E. F.

GENERAL FORUM

Malchus

BY MILDRED ALLEN JEFFERY

At home he sank upon a couch to feel
The hundredth time his tingling, well-formed ear,
But recently struck from his head to heal
When touched again by one who showed no fear
Of Caiaphas, of temple captains armed
With staves and swords; of cruel Annas sworn
To cause his downfall, capture him unharmed,
And tender him to Pilate with his scorn.
"It must have been the Son of God we bought,"
He told his kinsman. "Judas ought to know,
But he has fled. Go learn what things he taught;
I'd give my life to find it was not so."
His kinsman hurried off, and Malchus slept;
But Peter, questioned thrice, in anguish wept.

Hawthorne, Calif.

The League of Nations as Seen From Geneva

BY ANDREW W. CORDIER

III. The Geneva Atmosphere

THE city of Geneva is known to thousands of American tourists for its scenic beauty. Located at the western extremity of Lake Geneva where the waters of the lake flow into the turbulent rapids of the Rhone River, it rests against a background of mountain ridges, and on clear sun-lit days one can observe the brilliant glow of snow-capped Mont Blanc and the Matterhorn in the distance. If the casual visitor is impressed by the beauty of its natural setting, by the rich riot of flower, shrub, and tree, by the well-ordered parks that bloom with bud and flower from early spring until snow blankets the earth in the fall, he will have secured a touch, and a valuable touch, of the Geneva atmosphere.

But there are other elements not less important. It is well to think of Geneva, as of many other cities of Europe, as the synthesis of many civilizations drawing from each in varying degree, the qualities that make up its life. Material symbols of these earlier cultures still outline the horizons of Geneva and the surrounding country. The old Roman walls give witness to the day when Geneva was a small frontier post on the outskirts of Helvetia. The Mohammedan watch-towers on the neighboring mountain peaks are evidence of the most distant penetration of the western point of the "crescent" into western Europe in the eighth century. Geneva was little affected by their scientific culture which blossomed forth mainly in Spain, North Africa, and the Near East. The cathedral which rises above the town recalls the immeasurably greater influence of John Calvin in the life of the people. Thousands of people flocked to Geneva, heard the voice of Calvin, and rushed back to their homes to win others to the new faith. The lofty structures within the old walls of the city were places of refuge for persecuted peoples from the whole of Europe. Today Geneva retains something of its Calvinistic spirit tempered by the liberalism which its refugee population brought here.

During the last ten years a new element—the League—every native Genevese will admit, has been introduced into the Geneva atmosphere. Indeed the influence of the League has developed so rapidly that the Geneva spirit in the press and in other countries now generally signifies that sense of internationalism that grows here in the fertile soil of the League environment. More than fifty world-wide societies have their international headquarters here. Within the League itself there is a growing spirit of internationalism that was more plainly evident this year than ever before. Professor Baker in a speech before the International Club said that in his close observation of the League spirit he had observed a very happy change. Whereas delegates came here in the first years of the Assembly and spoke in national terms and without any consciousness of the relationship of their nation to the world as a whole, now practically every speech fits into the world pattern. Nations like individuals can not live in isolation in a complex world. The leaders who come here year by year are learning each other's vocabulary, strength, and weaknesses, and find a much larger degree of solidarity than existed eight years ago. They establish fast friendships. They frequently find that they can work with the representatives of fifty other nations as easily as they can with their own fellow-countrymen.

It has been said that Geneva provides too ideal an atmosphere for delegates who ought always to face realities. Indeed, some delegates have been led into taking advanced positions which resulted in their political downfall upon their return to their own country. In other cases delegates have made commitments which could not be fulfilled upon their return home. But neither of these facts is a reflection upon the League or an evidence of its weakness; they are rather the opposite. To pursue a policy through which one may "stay in office" has been regarded for too long a period of time as the chief standard of political success. The ousted official is frequently a living symbol of the ultimate justice of his own judgment combined with that of the representatives of the rest of the nations of the earth. He has simply made a sacrifice for an ideal, and without numerous sacrifices of this kind our world relations show little promise of visible improvement. Furthermore, the League would hardly have an excuse for being if it did not raise a standard to which honest men could repair, a standard pitched on a higher level of ethical fairness to the world society than the interests of narrow nationalism would dictate.

Delegates sometimes return from Geneva to find public and official opinion somewhat disgruntled at League decisions or League inaction. It is usually the case that the delegate participating in the League debate in which the solution was reached or delayed knows the difficulties inherent in the question. He will counsel his fellow-countrymen to be moderate, to accept or await the decision of the League as a more honorable approach to the solution of the problem than an appeal to arms. Thus delegates who have been imbued with the Geneva atmosphere, who know the advantages of diplomacy by conference, who see that, in most cases at least, the League strives in the face of staggering difficulties for fair and equitable treatment of the member states, will become effective agents in their own country of the methods of conference and conciliation.

The month's sojourn in Geneva also provides numerous opportunities for the solution of international problems that are not found on the agenda of the Assembly. South Americans will discuss their mutual problems, the Balkan representatives will explore the possibilities of alleviating agriculture, the British will confer with their dominion delegates. I saw Dr. Curtius and the German delegation ride up to the Hotel des Bergues for early morning calls upon Briand. Early mornings and late evenings are utilized for these informal but significant meetings. Geneva hotels, popular eating places, and League lobbies are becoming historic centers by virtue of these conversations. Such a situation marks a significant departure from the red tape of the old diplomacy. The old method was slow and inefficient. When diplomacy was carried on by note there was bound to be misunderstanding; if crises arose between two countries it was next to impossible for one country to send a mediator to the other capital lest the act be interpreted as a weakness or surrender. "The World War would not have occurred," said Lord Grey, former British Foreign Minister, "if the League had been in existence in 1914."

The growth and spread of the Geneva spirit can be seen in the numerous protestations of League fidelity which periodically emanate from national capitals. When the London Naval Conference was held last year several of the powers said: "Let us have it under the auspices of the League." When Briand proposed his plan for European federation the one thing upon which all nations were agreed was that it should be organized within the framework of the League. More remarkable still, was the recent assertion of Ramsay MacDonald to the Imperial Conference that every part of the British Empire bore a sort of supreme allegiance to the League. Each speaker in giving his nation's report to the Assembly this year repeated—with almost dreadful monotony if its significance were not so apparent—his nation's fidelity to the interests of the world association.

"Through all the changes and agitations of the time," says a recent editorial of *The New York Times*, "The League of Nations marches on. And with it the world's aspiration for peace keeps step. . . . Every year strengthens it. Even its opponents or aloof friends across the Atlantic admit that if it did not exist it would have to be invented. Without it the world could not get on."

Geneva, Switzerland.

The Roamer Looks at Bars

THERE is all the difference in the world between looking *in* through bars, and looking *out* through them. To the casual sightseer, steel-barred windows are a protection from strange, humanlike animals; to the unfortunate inmate, they are the visible symbol of a lost freedom.

What are prisons but horrible cages where the state incarcerates its lawbreakers in the pious hope, never certainty, that they will experience a change of purpose while there. We have stopped putting our children in dark closets in order to teach them to be good, but we still find it necessary to shut the bodies of grown-up men into narrow, sunless rooms where their souls can rot and their minds can brood on hate and revenge. Society pays for her bars. And pays high.

I stood before the judge and replied, "Guilty," and sat down a confessed criminal. I knew, by then, that a police court is not primarily concerned with justice but with something we can call expediency. . . . So many cases up this morning. Guilty or not guilty. Thirty days. . . . There isn't time nor brains in the ordinary court for mere justice. Besides, the judge may play golf.

Ten of us rode together in a patrol wagon to the county jail. In dragging succession came records, hot shower baths, and an arm load of blankets, after which we were led upstairs and turned loose in a big room filled with some forty negroes, Mexicans and assorted whites. In the center of the room was a long table and a few chairs, in one corner a latrine, and all around the sides the steel-framed bunks. There were bars on the windows and the door was nothing but bars. This was jail.

After awhile the door opened and we filed into a bare room and into places at a cheerless table. There were bread, coffee and beans or a stew. We ate quickly and were herded back into our room. The long evening began. . . . Listless card games. Low pitched conversations. Sprawled out boys reading Wild West magazines. Men walking up and down, up and down. A burst of laughter at some bawdy joke. Undressing and getting between the rough blankets. Lights out.

Fitful sleep. Waking in the night and seeing a negro reading by the light in the latrine. . . .

And in the morning the vicious circle began again. I saw no regret, however, only eagerness to get out. Sitting around, waiting, doesn't breed repentance. Most of the fellows were sobering up. Did their imprisonment suddenly release them from the tyranny of their thirst? Hardly. I don't believe jail changed any of us —myself least of all.

I have wondered since what became of the two negroes who might have been lifted bodily from a minstrel show. And the hospital employee whose arrest meant the loss of his position by which he supported his old mother. And the Mexican truck grower whose crop, just ready for the market, would be ruined when he got back home again. I wonder, mostly, what happened to young Abie Cohen, a mere boy who had come from Texas and got drunk his first night in town. Were they able to resist the subtle influence in this place where each lost a few days from his life? Was I, I wonder?

I was behind the bars two days, and liked it because I knew it was only two days. Suppose it had been two years instead. I would be there now, looking out, hate overriding every other emotion in me; hate for a callous society that could do this thing to me, no matter what I had done to deserve it. By now I would have learned some choice vices which flourish like weeds in the stale air of the cells where the state hides its mistakes. I might be, at this moment, planning a criminal career.

There is no defense for bars; no defense whatever for the stupidity that expects a few days, or months, or years of confinement to change a man's twisted outlook on life. Will fear of a second jail period stop any man from getting drunk, or pulling a razor on a friend in a jealous rage, or sleeping on the steps of a public library? I have seen no evidence that it will.

The idea of bars is all wrong. They are iron frauds. They shut nothing in but a chafing human body. They shut everything out, especially salvation.

What is to prevent us from treating every case individually, much as we treat a patient in a hospital, for maladjustment to society? Why do we not arrest our sick of body, bring them into court, read the charge, make the patient plead guilty or not guilty, and then ship him off to a room where, with forty others as sick as himself, he would stay for a few days before being discharged as recovered? Because we know it would be silly and futile. So we fix up men's bodies in expensive hospitals but damn their souls in cheap jails. One of the battleships off San Diego would pay for adequate psychiatric attention to the arrested men in Los Angeles courts for fifty years. Of course we can not sacrifice battleships for souls.

Some day I am going back. The building where I spent forty-eight hours will be occupied by new prisoners, and some of the old ones. They will be eating beans, shooting craps, telling dirty stories, and pacing up and down. For the people who could change it never look *out* through the bars; they always look *in*.

Does anybody care? THE ROAMER.

Peace and Moral Welfare

War and Morals

THE apologists of war urge upon us the consideration that the military life and the participation in war furnish excellent training in the moral life. Advertisements displayed in postoffices and elsewhere in public places stress this feature in an attractive way.

Even a casual study of the wars of our own history will readily show the utter fallacy of any such conclusion. In December, 1917, Secretary of the Interior Franklin K. Lane was approached by some ultrapatriotic person who wished to interview him relative to the moral benefits of war. The reply of the Secretary is well worth pondering. Said he: " This is sheer camouflage. The war will degrade us. This is the plain fact; make sheer brutes of us. You must go elsewhere for your uplift stuff." Mr. Lane had read history to some purpose, judging from his remark.

It is a hopeful sign that recent writers have seen fit to transfer the old-time emphasis on the pomp and glory of war to such aspects as pointed out above. The facts are easily obtained and they lead to one inescapable conclusion; namely, that wars lead inevitably to a great decline in morality, both public and private, and that the history of our own country is no exception to the rule. The war-time plea that " the soldier boys, when they return from the front, will afford us a high type of moral and religious leadership " has been proved in our own day to have been a thoroughly unwarranted assumption. We will show wisdom as a people if in the future we do not give ear to any such palpably false predictions.

PEACE COMMISSION,
E. L. C.

The Blind Singer of 7,000 Songs

BY A. F. BRIGHTBILL

Fanny Crosby, born March 24, 1820—died Feb. 12, 1915

THERE has never been a feminine citizen of this country who has numbered so many Presidents of the United States among her friends as did Fanny Crosby, composer of more than 7,000 songs and hymns. She knew John Quincy Adams, Andrew Jackson, William Henry Harrison and John Tyler. She was an honored guest at the White House at the invitation of both Presidents Polk and Tyler. She would not agree that Lincoln was a homely man, and wrote that he towered above the others like a lofty cedar. And so on down through the list: Grant, Hayes, McKinley and especially Cleveland, were among the famous friends who passed her life in a span of ninety-five years. All the presidents from Jefferson to Wilson lived during Fanny Crosby's life.

Some people will say that this little lady's influence reached farther than did that of any of her famous friends. Perhaps it did. If all the people who have sung and been moved by Fannie Crosby's hymns and songs should be gathered together, no one could doubt that hers was an unmeasurable influence. How many have sung, "Safe in the Arms of Jesus," and have not been moved to deeper religious feeling? Add to that hymn between four and five hundred others of real merit, many of great power, and we see that Fanny Crosby's work was not ended when she died in February of 1915.

Willard Price, a traveler, speaks about how one evening on the Sahara desert as the sinking sun rolled like a great ball along the edge of a sand dune, he heard a group of Bedouins singing by a distant camp-fire. It was not an Arab melody—in fact, it sounded familiar. Even a professional does not drive a camel with ease, and it took considerable coaxing and many an "Oos!" before he could persuade his ship of the desert to approach the Bedouin camp. When he finally did draw near, what was his surprise, but to recognize the tune as, "Some Day the Silver Cord Will Break." In Japan he heard school children sing, "Pass Me Not, O Gentle Savior."

In a meeting of miners held in the flickering light of the corridors of a copper mine high up in the Andes Mountains, Fanny Crosby's, "Rescue the Perishing," echoed away through the tunnels which run a hundred miles back and forth like a labyrinth through those honeycombed mountains.

Even the Buddhists of the Orient have recognized the power of her songs and have modified them for their purpose, substituting the name of Buddha for that of Jesus. From the Hottentots to the Eskimos, people of every tongue sing Fanny Crosby's songs. Although blind she did the work of a dozen lives in one. She wrote more hymns than any other American, including some of the most beautiful in our hymn books.

Emerson's essay on "Compensation" applies to all people with a physical handicap. But to Fanny it applies with tremendous weight. Had she not been blind from infancy she might have lived a very different life. But it seems as though God caused the accident of blindness which came to be but a gentle, dark curtain between Fanny Crosby and the world. It did not shut her out from the world entirely, but did shut her in with him and the thoughts which became the heart cry of many a weary soul through the singing of her songs and hymns.

She was never heard to complain of her blindness. The story of her life is a lesson to all who complain of their troubles. She used to say: "When I am alone I often think of my reasons for thankfulness, and I say to myself 'Fanny Jane, there are many worse things than blindness that might have happened to you. The loss of mind is a thousand times worse. In many ways it is a good thing for you to be blind.'"

Many of her hymns bear names such as Rose Atherton, Maud Marion, Grace J. France and Victoria Sterling. She says: "A long list of my hymns have gone out into the world bearing noms de plume I have adopted." The truly great are the truly humble, for she says: "Enough has already been published to make me wish to avoid so many credits for authorship."

Many of her hymns were called into being by little incidents in the lives of the people about her. As a result of hearing read some remarks by a friend in the newspapers, in which it was said that no Christian should fear death, for the same grace which teaches us how to live should also teach us how to die, Miss Crosby immediately wrote the beautiful words: "Some Day the Silver Cord Will Break." Thus it is true that the Hymnal has been one of the greatest gifts of spiritual

Church Music Notes

Music in Worship

DOWN through the long and varied story of man's soul development, music has held a royal place. It is the one spiritual activity which has maintained a close intimacy with religion; and has always, if one can judge by the use made of music, filled an indispensable place in worship. In all the vast realm of man's activities and interests, there is nothing so closely akin to his religion as is music. Most probably this is so because music and religion are similar in their fundamental law of existence. Is it not true that a minister of spiritual things, is as Ruskin says: "One who has submitted to a law which it was painful to obey in order that he may bestow a delight which it is gracious to bestow"? That is also a definition for religion. There is nothing in the world so much like prayer as is music. We simply find our way into the one as into the other; for the way of the one is like the way of the other. It lies through a union of inspiration, and, more than is generally believed, through diligence.

The meaning and the method of personal religious life can be more clearly understood because of what music has to teach us. Our religion should be what music is at its best, a thing of joy, and a thing of patient practice, an inspiration and a living exercise. Worthy music is a continual parable of the spiritual life. The larger and wider spiritual values of music as related to the organized religious life of humanity are the values we have in mind.

Four great qualities distinguish music and give it a peculiar power in the religious life of the present age. And they will make it increasingly useful in the spiritual expression of our future religious experiences. Music is most of all vital. It is symbolic. It is communal. It is universal. Every one of these characteristics makes music peculiarly valuable for the religion of today, for the religious spirit of our time is marked by these very four qualities. It is characteristic of the religious life of the present that it lays tremendous emphasis on vital experience. We shall think further on this matter in succeeding issues of the MESSENGER.

MUSIC COMMISSION,
A. F. B.

heritage we possess. There we can read and appropriate the hymns that have made our Fathers glad to live and unafraid to die.

She loved to sit in the presence of beautiful scenery, to *look* out of the window upon it; and while some one softly played a melody, the words to fit the tune would form stanza by stanza in her mind.

Just as she could *see* nature, perhaps even more keenly than most people see it, she could also *see* the boys of the Bowery and any one else in need. Fanny Crosby was closely associated with the *Christian Herald* and its work at the Bowery Mission, where she was a favorite. "All the men and boys knew her history," says Dr. Sandison, "and when she paid the Mission a visit, her welcome was something to be long remembered. Yet the little elderly lady, her blindness hidden by her colored spectacles when she rose to speak, could quell the tumult by raising a single finger. Then her kindly talk to the men of the Bowery would proceed, uninterrupted to the close, when the audience seeing her smiling, and waving to them, would respond with a vigor that could be heard outside above the din of cars.

One hot August evening in her address she requested that if there was any boy present who had wandered away from mother's teaching, he should come to the platform at the conclusion of the service. A young man of eighteen came forward and said: "Did you mean me? I have promised my mother to meet her in heaven; but if I go on living as I am, that is impossible." Fanny Crosby came down and kneeled with the derelict of the Bowery, whom she could not see, but could love. She prayed with him for a long while in the heat of a room crowded with unwashed men. She picked the lad up out of the dust of his troubles, fed him with her own courage and trust, put the light of her own soul into his eyes, and finally he rose and exclaimed: "Now I can meet mother in heaven, for I have found her God."

As Fanny Crosby went home that night, the words, "Rescue the perishing, care for the dying," kept running through her mind. She could think of nothing else. When she arrived home she went to work at once. Before she retired the hymn was finished.

Finally, after a long life of service and forgetfulness of self, Fanny Crosby died in Bridgeport, Conn., Feb. 12, 1915. She was born in a little town in New York state, March 24, 1820, one hundred and eleven years ago. It is suggested by the Music Commission that on Sunday evening, March 22, a song service program consisting of the thirteen hymns in our hymnal written by her be used as a service commemorating her birthday. The hymn numbers are 11, 42, 43, 112, 220, 227, 232, 253, 285, 289, 377, 380, 483.

Chicago, Ill.

Death of Mrs. Bertha Lehman Butterbaugh

BY CHAS. D. BONSACK

For the third time in less than four months we are called upon to record the loss by death of those who had given their lives to the mission work in India, W. B. Stover having died suddenly on Oct. 31, 1930. J. E. Wagoner passed away on the field after a brief illness, Nov. 22, 1930. And now again a great loss is sustained in the death of Sister Bertha Lehman Butterbaugh, who, on Feb. 20, quietly entered into rest at Bethany Hospital, Chicago, after a severe attack of pneumonia.

The death of Sister Butterbaugh was one of those that are always hard to understand. She was a wonderful Christian mother with apparently good health and in the prime of life. Her five children, ranging from six to thirteen, are just at the ages when they needed her so much. Her capability and devotion were reaching a large circle of young people beyond her children. At Bethany Bible School where she lived much of the time since returning from India she was a great friend and counselor to the students. She had given her summers to helping the Young People's Department in their camp work. In this she was signally helpful with her wise counsel, womanly dignity and wholesome Christian devotion. The young people and her intimate friends called her "Princess." Something in her life and char-



Brother Andrew G. and Sister Bertha Lehman Butterbaugh and family. The children, reading from left to right in the back row are: Ione and Vila; front row Darlene, Gladden, and Wilma.

(Continued on Page 24)

Missions in the Church of the Brethren

BY ELGIN S. MOYER

Part Two—In the Colonial Church

In coming to America, this little church made a greater missionary move than she knew. The whole church was transplanted into new but fertile soil. Although members first came to America in 1719, it was not until Christmas Day, 1723, that this little band of believers organized themselves into a congregation. On that memorable Christmas Day, this newly organized church chose Peter Becker as its leader, received six converts by baptism, and held its first love feast in America. Twenty-three brethren and sisters participated in this service.

They not only organized a church, but they organized for work. The Spirit of the Master was upon them. They soon decided to visit the scattered Brethren. On this trip Indian Creek, Falconers Swamp, Oley and Schuylkill (Coventry) were visited. At Coventry a church of nine members was organized, and a minister was elected. The places of meeting and preaching were in the homes of the members. Love feasts were held. After visiting in the above named places, they were ready to return to their homes when news came to them, while yet at Coventry, of an awakening at Conestoga. So the tour was extended to include this place also. The result was that several were baptized. Among the number was Conrad Beissel, a Christian mystic, a man of spiritual pride, eccentric personality, and indomitable will. Beissel was chosen to be minister of the first congregation of the Brethren in Lancaster County.

The missionary party now returned from this remarkable tour. As to the immediate results of this first missionary journey, there were eleven baptisms, two congregations organized, and two ministers elected. A precedent had been established. The Brethren in America as in Germany had become a missionary church. "On and on through the pioneer settlements the Brethren ministers pushed forward, witnessing for Christ, comforting the scattered saints, baptizing believers, organizing churches, and enlarging the kingdom of God."

Up until the time of the Revolutionary War, the Brethren in America seem not to have gone beyond the borders of four colonies—Pennsylvania, New Jersey, Maryland and Virginia. Reaching out into the broad expanse of the West was to be the task of post-colonial days.

By 1770 there were about eight hundred members in the church, located in these four states. Pennsylvania had twenty congregations, Maryland several, New Jersey one, and Virginia a few scattered members, though probably no organized church. Germantown continued to be the center of the church's activities until 1780. Until this time the elders of the various congregations were ordained at the mother church.

Two methods of church expansion characterize the growth of the early Church of the Brethren in America. Prior to the Revolution the church spread and new congregations came into existence through what Eld. J. G. Royer called the "Home-Community Missionary Method"; that is, as the Brethren radiated out from their local church centers, they preached the gospel and organized new churches. The method of expansion westward after the war was largely through emigration or colonization.

During the colonial period, when the home-community missionary method was proving an effective means of church growth, there were two developments that should be mentioned here because of their marked influence upon the missionary history of our church. They were the organization of the Annual Meeting, and the printing of the Bible.

The first originated in 1742 when Count Zinzendorf, the organizer of the Moravian Church, endeavored to effect a union of the Protestant churches in America, and to organize missionary work among the Indians. Our brethren were at first well represented in the Count's Synods, but soon became apprehensive of the results of such a union, and to avoid entanglements, decided to withdraw from the proposed union, and to organize a "Great Assembly" of their own. This was done; but these were not "Annual Meetings" till after the time of the Revolution. The Annual Meeting has become the final authority and focusing power of all the missionary activities, perhaps doing as much as any other agency to extend the mission work of the church, and to give the denomination its solidarity.

The other development was that of printing the Bible. In 1743, Christopher Sower printed the first Bible that was ever printed in a European language in America. This Bible, as is the Bible in all lands, was a forerunner of Christian progress and missionary activity. Dr. M. G. Brumbaugh wrote: "Could you have entered any German home from New York to Georgia in 1754 and asked, 'Who is Christoph Saur?' you would have learned that in every German home the Bible, opened morning and evening, was printed in 1743 by Christoph Saur."

Christopher Sower, Jr., who continued the work of his father as printer and editor, had much to do with the missionary interest of the church of his day. Dr. John S. Flory of Bridgewater College, says:

"The church at this time pursued a liberal policy and carried on an aggressive work. The missionary spirit was active. New churches were established and old ones were built up. In all this work Elder Sower was a controlling figure."

Up until the time of the Revolution, the Church of the Brethren maintained a slow but substantial growth. From the old centers, through the home-community missionary method the church continued the evangelistic spirit and laid the foundation for a larger expansion after the War.

Bethany Bible School, Chicago, Ill.

Your Task and Mine in the Aid Work

BY MARY JARRELS

Given at the District Aid Society Meeting at Dayton, Va., Sept. 4, 1930

HOME and church interests are or should be the primary interests of women. But every mother can be a better mother if she is able to maintain some definite service outside her home. Her interests are thus enriched and her outlook broadened so that she can make the hours spent in her home count for more than if she had spent all her time there. The same is true of our church life, unless our regularity in worship is accompanied by definite church work. Our Christianity soon becomes only formal. For James surely knew what he was saying when he said faith without works is dead, and that we must prove our faith by our works. So then work in our Aid Society affords an opportunity to strengthen both our home and church life. An opportunity lost for service through the work of the Aid is like all lost great opportunity. We as Aid workers believe we have one of the finest organizations in the world, aside from the church. No other organization offers a larger field for service than that of the Aid. Its field is world-wide.

We rejoice as we think of the great work the Aid Societies have done and are doing to relieve suffering, feed the hungry, clothe the poor, build orphanages, hospitals, schools, old folks' homes, churches—trying in every way to bring the kingdom of God into the hearts of men both at home and abroad. But do we seize every opportunity for service that we can? Do we help those at our own doors as we should? James says that pure and undefiled religion before God is this, that we visit the orphans and widows in their affliction and keep ourselves unspotted from the world.

I read an article on missions some time ago. The writer's advice was that we reach as far as we can but not to reach over anybody. Do we fall short in our work at home while we have our eyes on larger fields of service? Are we blind to the smaller tasks? There are so many things we can do for those nearest us that would not cost a cent, that would only make us happier in the doing of them. While this should not be our primary aim, we know that doing good to others brings a blessing to oneself either here or hereafter.

"Cast thy bread upon the waters, ye who have abundant store:
It may float on many a billow, it may strand on many a shore.
You may think it lost forever, but as sure as God is true,
In this life or in the other, it will yet return to you."

We lose so many opportunities for service unconsciously; they pass by unnoticed, while we are busy here and there with minor things. We do not have time to visit the poor and distressed, the sick and sorrowing. We are ofttimes so busy we can not find the time to attend our regular Aid meeting. God has given us all the time we need to serve him, provided we do not let the cares of this life so fill our time that we have no time for greater things. We must remember that each lost opportunity for service means loss of happiness for us. And the most important consequence of this loss is eternal.

What then is your task and mine in the Aid work? First, I would suggest that we be present at each regular Aid meeting, for we can not have interest in the Aid work unless we know what the Aid is doing. Second, try to get all the members to be present that we can, getting new members when possible. Third, always speak well of the Aid. Never talk against it, even though it may not be just what you would like it to be. Fourth, always do what you are asked to do the very best that you can, even though there are others who can do better. Fifth, always give what you can to the work of the Aid. Give until it hurts. There is no gift worth while unless we give ourselves. The gift without the giver is bare. Our gifts may necessarily have to be small. But remember the widow's mite. She gave more than all those rich men who gave from their abundance, because she sacrificed to give and gave from a heart of love.

"When he has more than he can eat
To feed a stranger is not a feat,
When he has more than he can spend
It isn't hard to give or lend.
Who gives but what he'll never miss
Will never know what giving is.
He'll win few praises from his Lord
Who gives but what he can afford.
The widow's mite to heaven went
Because real sacrifice was meant."

And lastly, we can pray for our Aid workers, and for the great work the Aid is doing, that God may use our means and ourselves to spread his kingdom here in the world. Our part in this wonderful task may seem small. We can think there is so little that we can do that it is not worth while. I may do it or leave it alone; my little will not be noticed. But Jesus himself said that whosoever gave a cup of cold water in the name of a disciple, should not lose his reward. "Whatsoever thy hands find to do, do it with all thy will."

Port Republic, Va.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Some Mission Notes

The Messenger in Pennsylvania

A LETTER from Pennsylvania tells of the interest manifested there in THE GOSPEL MESSENGER. The writer says: "I think THE GOSPEL MESSENGER is wonderful. I don't see how any church member can afford to be without it."

Death of Former Missionary to Denmark

A LETTER received from President V. F. Schwalm of McPherson College, Kansas, tells of the death of Sister Christian Hope, the wife of our former missionary to Denmark. She was buried in Hutchinson, Kans., Feb. 28. The early missionary enterprise of Brother and Sister Hope in Denmark gives one a challenge of first magnitude. Their heroic sacrifice and devotion to the cause are inspiring.

Medical Inspection Tour of India Missions

DR. J. W. AND MRS. FOX recently made a medical inspection tour through the Vyara, Anklesvar, Umalla and Vali districts. They report that all the schools are in very fine condition. From his report it seems that the medical work has been unusually successful. Mrs. Lichty, Mrs. Miller and Brother and Sister Brooks are doing some very fine medical work, in fact they are running regular dispensaries. They have been able to reach the bazaar people, a class of disinterested folk. Many natives crowded the mission compound when they learned the doctor had arrived.

The Price of Service

DR. IDA METZGER, one of our missionaries to India, must return to America, arriving at San Francisco about March 28. She may be addressed % N. Y. K. S. S. Co. For a long while she has had extreme difficulty with her eyes. She was so interested in her work that she did her best to continue on in it. Upon the urgent advice of eye specialists in Bombay and Madras, India, she returns home this spring one year ahead of her furlough period due in 1932. There is hope that rest in America away from a tropical climate will restore her eyes so that she may again resume her splendid work in India. Doctors are so much needed that she would be a big loss to the field.

Missionary Projects for 1931

THE different age groups of the Church of the Brethren Sunday-schools have each a separate missionary project for 1931. The young people may choose a missionary on the foreign field and then lend their help toward his support. The project for the intermediates is the support of the industrial schools on our India mission field; the juniors, the support of the elementary schools in India. A number of these groups have already made their plans. Project booklets and introductory programs for the juniors and intermediates may be secured from the General Mission Board, Elgin, Ill.

News From the Fields

Liao Chou News Notes

CHINA'S political situation adds to mission difficulties. Country evangelistic work in the Liao Chou territory has been greatly hindered in the past few months because of the lawlessness of the idle soldiers. In spite of this difficulty Brethren Oberholtzer and Sollenberger, together with some Chinese evangelists, conducted a week's Bible class with the members of the Ma'tien district. Upon arriving at headquarters they found the chapel recently vacated by soldiers, in filth and disorder. The homes were not large enough so they went to the village temple. Some of the Chinese inconsistencies were apparent there, for the Bible was taught under the same roof and temple which had been dedicated to ten thousand gods.

China is also suffering from cold and hunger. The preceding Bible class was held during the coldest days of the winter. Hundreds of China's poor were picked up from the street and mountain paths, frozen. There were no stoves and they depended upon heaps of coal, burning in the center of the room for warmth. This, of course, filled the room with gas. One of the brethren fainted. Another simple but honest brother ran to his assistance, and laying his hand on in blessing he said: "In the name of Jesus of Nazareth cast out the devil and the disease of this brother." The brother recovered and it was deemed a miracle.

The meetings, however, were very much worth while. The people provided their own food, while the missionaries tried to supply food for the mind and soul.

Tai Yuan Notes

The boys' club of the Y. M. C. A. is very active. One of the outstanding survivals of the severe political situation of this district, was a young men's Bible class. These young men meet every Sunday afternoon for discussions on young people's problems. This same group raised $30 in local currency before Christmas. At that time they gathered in about forty boys who otherwise would have had no Christmas, and fed them.



The Gospel at the Fair

BY HARLAN J. BROOKS

THE annual Vyara fair again attracted thousands of people from villages far and near. For two weeks the drums had been beaten at daybreak notifying all of the coming event. Merchants from larger towns brought merchandise of brass, copper, cloth, jewelry, fruits and sweetmeats, and booths were erected along the streets. Hand-pushed merry-go-rounds and Ferris wheels brought thrills to numerous people, especially the children.

This fair affords excellent opportunities for reaching many people with the gospel message. Each succeeding year the evangelistic booth has been built larger than before, so that more people could be accommodated during the magic lantern lectures. Our Gujarati Children's Missionary, Vishrambhai, held the large audiences, ranging from seven hundred to a thousand people, in rapt attention with the pictures, his vivid story telling, and frequent singing. The same stories are given each year, but the people seem not to tire of them. The boys and girls from the mission schools engaged in special singing and drills after each evening message.

Afternoon sessions were held by Christian teachers and boys and girls. They gave personal testimonies, and told Bible stories from charts. There was much singing. Tracts and gospels were sold. How we do wish that more of the people were literate that they might read Christian literature! "The Way of Salvation," a pamphlet with many quotations from the Bible, was distributed free. While many can not read, still they can usually find some one to read to them.

The Vyara W. C. T. U. conducted a Sunday afternoon meeting for the women. The wives of Christian teachers gave talks and the Anklesvar girls gave a play about the prophet Amos. The wives of our leading lawyer, postmaster, liquor inspector for government, and other prominent people were present. The lawyer's wife remarked that it was a very profitable meeting.

Instead of our personal estimate of the value of the meetings, here are a few remarks overheard. A conversation in progress at the edge of the crowd during the lecture needed silencing. The usher moving up, heard a Vyara resident enthusiastically telling another: "These Christian people make all these arrangements only for the good of the people. It is entirely unselfish on their part to spread such a message." Reports from the street say that local people marvel at the conciseness and clearness of the Christian message. Another mentioned the fact of Christ's forgiving his enemies on the cross and being able to die in sweetness of spirit for all sinners. Another repeated the text, "Come unto me, all ye that labor and are heavy laden," with the interpretation that all castes, all classes are asked as brothers to come to him for rest. Pray that the seed sown may spring up and bear fruit.

Vyara, Surat Dist., India.

Women at Show Yang Spend Month in Bible Study

BY MINNEVA J. NEHER

"I must be extra busy these days in order that I may get my sewing and other work done up, for I want to take in every bit of the class next month," remarked one of Show

Yang's busy mothers some weeks previous to the opening of the first women's Bible class in the little city of Show Yang. This little mother, who is the wife of our deacon, Bro. Chao, makes shoes, stockings and other clothes for four little folks. When you consider that the Chinese mother has to make all these by hand, you can understand a bit her problem in trying to get time to learn and cultivate her mind. But it was the fine spirit of such as Mrs. Chao and many others that made this first effort at getting women together for a month of study a real success.

For some months plans had been on foot to hold such a class. A hundred and more letters had been sent out into the country district announcing the class. The time chosen was the month of November, as by this time the harvest is over and the winter's supply of salt and pickled vegetable has been put away. In November Chinese homes have a bit of leisure time. Prospects were hopeful for a good sized class, when the retreat of the Shansi army back into Shansi came. This brought confusion everywhere. It looked for a time as if the class might not materialize.



Show Yang Women's Class

Under ordinary circumstances it is none too easy for the Chinese wife and mother to leave her home and when the country is full of soldiers it becomes unwise for the younger women especially, to go far outside their own courtyards.

But there had been much preparation in prayer for this class, so it was with hearts full of praise that we were able to open the class with seventeen women present the first day. As the class progressed day by day it became more and more evident that the Lord had prepared the women's hearts. A total of thirty-two women attended the class at some time during the month. Of this number about fifteen were quite regular in attendance. The majority were local women, as the unsettled conditions made it difficult for the village women to get in.

Of those enrolled in the class, fourteen were Christian women and two enquirers. The educational standing of the women naturally differed very widely, ranging from total illiteracy to Junior Middle School standing. This created a difficult teaching problem which was partially solved by dividing the women into groups.

In the morning worship periods the outlines for worship in the little book, "Family Prayers," was used to introduce the mothers to this book and to give continuity. These periods were led by the different Christian women in the group, each one leading twice during the month. Some had never led a worship period before so it was with a great deal of embarrassment that they did it, but all did very well and it was splendid experience for them.

It was most interesting and encouraging to see the beginning women pupils grow and open up their hearts to the gospel truth. In teaching them to pray short prayers were taught them such as they could use in thanking God for food, and upon rising and retiring. Most of them who continued in the class throughout the month learned to pray themselves.

Sister Cripe's class on Child Training was perhaps the most popular. She touched in a most realistic way the problems that every mother meets with her children; the women listened with alert interest. Every mother wants her child to grow up to be a good worth-while individual, but most Chinese mothers wait until the child is half grown before they begin the training process and then often it is too late.

One mother said since the close of the class: "I was certainly moved by the things that our 'Teacher' Cripe told us, and I am teaching my little children to pray now. My youngest little girl is so funny, but she understands and in the evening will ask: 'When do we pray?'"

The most gratifying thing about this Bible class and the thing that brings a full measure of joy is the splendid interest and spirit of coöperation shown by the Christian women of the church here.

The closing day of the month's class marked the climax. In the forenoon a consecration service was held. During this service following an appeal in which the Lord used the story of the Prodigal Son as told by Sister Cripe in a most telling way, four of the women took the first step in following Jesus—enrolling as inquirers. Another took the second step enrolling as a catechuman. A special prayer service was held for these women that they might be strengthened and enabled to stand against the temptation and persecution which are sure to come to them. Following this came a service for the reconsecration of those who were already Christian.

In the afternoon of this closing day we all met together for a happy social time. It does these Chinese women a world of good to learn to play. Every one had many a hearty laugh during the afternoon. While refreshments of tea and cookies were served two groups of women sang one of the songs which they had learned during the month. With this happy afternoon together closed our first women's Bible Class in Show Yang. We hope it may be possible to have more of such classes.

Show Yang, Shansi, China.

There Must Be Something in It

1. God had only one Son, and he was a foreign missionary.

2. The followers of Jesus were first called Christians in a foreign missionary church.

3. Every book in the New Testament was written by a foreign missionary.

4. Every Epistle in the New Testament was written to a convert of foreign missions or to a foreign mission church.

5. The Book of Revelation was written to seven foreign missionary churches.

6. The Gospel of Luke was written by a foreign missionary convert.

7. The Book of Acts describes the first foreign missionary journeys.

8. Every apostle but one became a foreign missionary.

9. The only one who did not become a foreign missionary was a traitor.—Bulletin, Methodist Episcopal Church, Great Falls, Mont.

Christmas at Lassa

BY NAOMI Z. RUPEL

The observance of Christmas at Lassa is a new experience for many people. It has been observed here for only three years—that is, since our mission was opened here. Since this was my first Christmas in Africa I enjoyed it immensely. However, there was no snow flying in the air nor lying on the ground to suggest Christmas time. Santa Claus in Africa could not travel by means of the traditional sleigh and reindeer; he would probably carry his many gifts in a big bundle on his head according to native custom. But I am not to tell you about Santa Claus, but about how we conducted our Christmas service here and the reason for this type of service. First, I shall tell something about the community, and then the type of service will be clear to you.

Many years ago before the coming of the white man to Africa, the tribes lived separate and distinct, one from another. Practically their only contacts were made when one tribe raided another. This manner of living resulted in the use of a different language for each tribe of people. Then the white man came and put an end to inter-tribal fighting and slave-taking. As a result the people are moving down from the hills where formerly they lived among the rocks for protection to the valleys where better farms can be had. This transition is just now taking place. Lassa is located in a large river valley of splendid farming land, so many people of many tribes are gathering here. Within one mile of our station are located people of the Margi, Bura, Higi, Fulani, and Hausa tribes. However, the great majority of the people in this section are Margi. When we began to plan a Christmas service for this motley group it created quite a problem since all these languages, though somewhat related, are really quite different. So this very problem led to a unique service.

On Christmas eve we gathered at the school chapel for services. People of all these tribes were present—more than one hundred of them. The building was decorated with branches of trees to suit the occasion. Just in front of some of these sat Dr. Burke in the center of the platform with Risku and Pilaser, two native Christians, one on either side of him. After some songs were sung in Bura, Risku arose and in his characteristic dignified manner told the Christmas story in Fulani so that part of our audience understood it. Dr. Burke told it in Bura and Pilaser in Margi. Then Lagu, another native Christian, told it in Hausa. We were sorry there was no one to tell it in Higi, so we could merely hope that they understood some of the others enough to get the message. Anything else that the audience was supposed to hear was told first by Dr. Burke in Bura and interpreted by Risku in Fulani and by Pilaser in Margi. This method gave one ample time for meditation on each thought expressed since in each case two other men always spoke before one could hear another thought spoken in his own language.

Songs were sung in Bura, Margi, Hausa and English. We five missionaries here sang "Holy Night" using all four parts. The native people thought we were all off tune except one since they sing only the melody in all their singing and know nothing about part singing. "Holy Night" and several other songs which have been translated were sung in Bura and English and were played on the phonograph.

There were many interesting side-scenes to one who has been trained in another land and has just come to live among this group of primitive people. It was quite the ordinary thing to see folks stepping into the chapel through the low windows instead of using the door. Why not? It's much nearer the seat. Others were seen sitting with their backs to the speakers on these backless mud seats or leaning against the wall with feet straight out on the seat. If a man happened to step in the window to a seat on the "women's side," a seat across the aisle was promptly pointed out to him by the woman nearest him. Other happenings might be mentioned. Yet through all these things at which we're tempted to laugh, but which to them are the right things to do, we had a wonderfully interested, well-behaved, quiet group. Excellent attention and very little confusion prevailed.

We may think of it as a pleasant experience here, but our greatest joy comes through the faith that many of these people will some day set up in their hearts as their King and Savior this Christ Child of whom they heard, many of them, for the first time on this Christmas eve.

Lassa, Nigeria, Africa.

A Peep Into the Bulsar Hospital

BY MAE WOLF

Let's take a peep into the medical rooms. Every one is full. In one room you will see several patients who have been operated on within the last three days. When out of danger they will be taken to their own rooms. Three rooms have tonsil cases in. Here is a baby with a large cancerous growth on its back. They did not come when it could have been removed without danger. Here is a man who had cancer of the palate. His operation was successful, but he came back with a cancer on his tongue a month later.

In another room is a little girl waiting eagerly to be able to walk like other girls. Her operation is over and she is waiting for the results.

Here is a jolly Christian woman waiting the decision of the doctor concerning need for operation. You can always find her New Testament either in her hand or by her side. A number of Christian families have had to give up their work and spend much time in the hospital this year.

Here is a man lying on a bed made of grass and gunny sack. His master, a Parsee, lives in luxury, most likely. His condition is very serious so he is to be taken home to die. They would rather die among their own caste folks. A well-to-do Hindu, hearing of this man's poverty, gave twenty pounds of rice to him and the same to another poor family in the lines. The patients took up a collection, also, for this poor man. He was thankful for all we did to help him.

Twenty rooms with from two to eight people to a room, make quite a little community of folks. One evening our Bulsar pastor showed the pictures of the life of Christ to these folks. Most of the patients were able to attend and we had a very quiet, interested audience.

The portable Victrola that I brought with me as a gift from several friends at home has been making sick ones glad at least two evenings a week. I have records in their own language and they have me play all I take along. I take twelve records at a time. Sometimes it is difficult to satisfy them all. One says, "Sit here so this patient can hear," and another says, "Sit down here." So I try to choose a midway spot and put on a loud needle. They enjoy the music and are very appreciative of all that is done for them.

Bulsar, Surat District, India.

KINGDOM GLEANINGS

Calendar for Sunday, March 15

Sunday-school Lesson, Jesus Among Friends and Foes.—Luke 10:38—11:54.

Christian Workers' Meeting, Parent-Teacher Associations—a Christian Opportunity.

B. Y. P. D. Programs:

Young People—The Church of the Brethren and Other Denominations.

Intermediate Girls—Why Do We Have Churches?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Bow Valley church, Alta.

Three baptized in the Indianapolis church, Ind.

Three baptized in the Bellefontaine church, Ohio.

Nineteen baptized in the Ft. Wayne church, Ind., Bro. G. A. Snider of North Manchester, Ind., evangelist.

Twenty-one baptized in the Lindsay church, Calif., Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Fourteen accepted Christ in the Beaver Creek (Buffalo) church, Ind., Bro. B. D. Hirt, pastor-evangelist.

Sixteen baptized in the Twenty-eighth Street church, Altoona, Pa., Bro. F. A. Myers of Cloverdale, Va., evangelist.

Ten accepted Christ in the Bethany church, Philadelphia, Pa., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. C. Eller of Boone Mill, Va., March 22 in the Staunton church, Va.

Bro. Wm. E. Thompson of Polo, Ill., Sister Thompson assisting, April 12 in the Second South Bend church, Ind.

❖ ❖ ❖ ❖

Personal Mention

Bro. B. D. Hirt of Buffalo, Ind., is available for one meeting between now and May 1, next.

Bro. B. C. Whitmore of Dixon, Ill., will be available for an evangelistic meeting during the spring months.

Dr. A. W. Cordier has been seeing other things in Europe besides the League of Nations and you are to have a chance to see some of them too by means of his eyes and pen. His present address is The American Express Company, London, England, but he expects to sail for the homeland from Southampton on the Homeric April 1. Possibly you have forgotten that his home address is North Manchester, Ind.

Bro. Virgil C. Finnell, lecturer for the No-Tobacco League, will close his work in Northern Illinois about the last of April and turn his "faithful Ford" toward Colorado Springs. He plans to speak in some fifty churches on "Why Girls Smoke," using about eighty colored slides. Churches or other groups desiring to arrange for this lecture should address him as early as possible at 1208 N. Wayne St., North Manchester, Ind. He can give a few lectures in Kansas and Missouri on his return in the latter part of June.

"At the funeral of Eld. John Herr today [March 5]," began a telegram to the mission rooms. From this incidental mention we infer the passing of one of the best known elders of Eastern Pennsylvania.

Sister Ada Scrogum has open dates for several more Vacation Bible Schools next summer. Sister Mary Gault is also available and the two desire to work together where this is practicable. Churches needing their services may address them at 3435 W. Van Buren St., Chicago, Ill.

Sister Mary (Mrs. W. B.) Stover has changed her address from R. 4, Olympia, to Kirkland, Wash. Her daughter Miriam, who teaches in the high school, is with her, and some of the other children occasionally. They attend church in Seattle where Bro. Stover had been pastor for several years.

Bro. O. R. Hersch of the Industrial School in Greene County, Va., says they "have ordered three thousand black locust trees from the government at three dollars per thousand to plant about on the farm. These grow the yellow heart locust which is always in demand and will sell in Charlottesville any time for a reasonable price. Also have ordered two hundred border plants as hedge about the lawn." The trustees of the school meet March 16.

❖ ❖ ❖ ❖

Miscellaneous Items

The Lick Creek congregation of Northwestern Ohio extends an invitation to the brethren and sisters to attend the District Meeting, which will be held at their church March 17-19. The church is located one and one-half miles southwest of Bryan on State Route 108.—H. H. Hendricks, Pastor.

A purpose for Lent: "Realizing the need of greater consecration and a closer walk with God, we are resolved that we will definitely and unreservedly yield ourselves to the Lord Jesus Christ during this Lenten season, that we will endeavor to win one soul for Jesus." So declares the Polo church of Northern Illinois, Bro. Wm. E. Thompson, pastor.

The Ashland City church, Bro. J. Perry Prather, pastor, will broadcast a religious program over WJW (1210 kilocycles), Mansfield, Ohio, Sunday, March 15, 6 to 6:30 P. M., Eastern Standard time. "Our Young People" is the theme of the service. Special musical numbers will be given. Listeners in are invited to send their impressions to WJW, Mansfield, Ohio.

Dropping into the quarters of the Board of Religious Education last Saturday morning we found the commission on young people's activities busily engaged in laying plans for Colorado Springs. It looks as if there would be some interesting questions up for discussion there and our curiosity was aroused as to what the age limit might be for admission to the conferences.

❖ ❖ ❖ ❖

Special Notices

A report for the church year ending Feb. 28 will be found on pages 20 and 21. "Was it victory or defeat?" Turn to the pages indicated and see for yourself.

To All District Treasurers: As there are already ample funds in the hands of the Annual Meeting Treasurer there will be no assessment for Annual Meeting expenses this year.—E. J. Stauffer, Annual Meeting Treasurer, Mulberry Grove, Ill.

To the churches of Southern Ohio: The Elders' Meeting and District Meeting of Southern Ohio will be held in the Salem church April 22, 23, 1931. All matters of business for the meeting should be in the hands of the undersigned not later than April 1.—G. E. Yoder, Secretary, New Carlisle, Ohio.

❖ ❖ ❖ ❖

With Our Schools

Bridgewater College

The college community has been greatly blessed this year by the presence on the campus of Brother and Sister I. S. Long of India. Bro. Long recently presented two helpful messages at the College church on: "What They Think of Us," and, "Will India Turn to Christ?"

Manchester College

Two of the most interesting meetings every year are those for fathers and sons and for mothers and daughters. The former was held Feb. 12 and the latter March 5. These meetings give opportunity for parents to spend a day with their children at college. This benefits both parents and children.

Elder and Mrs. S. D. Stoner of Ladoga, Ind., were visitors at the college at the time of the father and son banquet. They have an unusual record for sending their children to college. For twenty-six years they have had one or two children in Manchester College every year except one. When the youngest receives his degree in May, all eight of their children will have graduated from Manchester College. Two daughters-in-law and two sons-in-law are also graduates.

President V. F. Schwalm of McPherson College spent Feb. 11-12 on our campus again. He was formerly a member of our faculty, serving for fifteen years, and for nine years was dean of the college. During these years he was very active in the work of the church and community. Every one welcomed him and enjoyed the excellent talks and addresses which he gave while here.

❖ ❖ ❖ ❖

Our Book Shelf

Book reviews for this column prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Preacher and His Missionary Message, by Stephen J. Corey. Cokesbury Press. 221 pages. $1.50.

This is a timely book. At a time when missions are called into question, when some are wondering whether it is worth while, and others what it is all about, the Christian church is fortunate in having a man like Dr. Corey, who for a quarter of a century has been closely related to missions, has repeatedly toured the various mission fields, and who as a member of the great missionary conferences has had an unusual opportunity to speak with authority on a subject that concerns not only the Christian church but statesmen and the nations of the world.

As one reads this book he is impressed first with the fact that the author believes in his subject. In this age of uncertainty, of doubt, of questioning, how refreshing it is to pick up a book and find a man who is talking about the things in which he believes, rather than hashing over the things that he questions. Another characteristic of the book is that the author knows his subject. Scores of people believe in something but are so poorly informed that they can never present it intelligently. Further, this book stresses the need of missions for the non-Christian world that it may know the Christ, and the need of missions for the Christian church that she may retain a vital contact with him.

"The Preacher and His Missionary Message" has a style that is simple and forceful, and its message is emphasized by facts, figures and illustrations that come direct from the heart of the author and go direct to the heart of the reader.

Some of the denominations are using this book in large quantities among their pastors because they believe it will strengthen the pulpit, build the local congregation and quicken interest in the great cause of missions throughout the wide world.

P. S. Since writing the above this book has been placed on the Gish List and will be announced with others next week. To ministers of the Church of the Brethren the price will be 35c.

THE QUIET HOUR

In the Garden

Mark 14: 26, 32-42

For Week Beginning March 22

The Hardest Struggles Are Often Unobserved by Others

The fiercest struggles are always on the battlefields of the inner life. Every noble achievement is the result of a victory won here. Every failure grows out of inner surrender (Neh. 2: 2, 12).

Some Battles Must Be Fought Alone

There are many things which can not be shared even with one's most intimate friend. They must be faced alone with God (Mark 6:47; Luke 9:18; John 6:15; 8:16).

"Could You Not Watch With Me One Hour?"

There spoke in this sentence the deep hunger in the heart of our Lord for companionship. Divine though he was, he yearned for the sympathetic presence of some one who cared and understood (Acts 20:31; Jer. 13:17; Philpp. 3:18; Matt. 23:37).

"If It Be Possible Let This Cup Pass From Me"

This was a desire that was in his mind. It was not wrong to put it in prayer. It was not possible to grant it. But to express it in prayer enabled him to rise to a higher desire, the desire that God's will be done (Eph. 6:18; Philpp. 4:6).

Repeated Petitions

If our concern is deep and real enough to form itself into honest prayer it will be repeated over and over again. As the mind will turn again to a matter of intense interest so will the prayer turn repeatedly to those things upon which the heart is set (1 Sam. 12:23; Acts 12:5; Rom. 1: 9; 1 Thess. 5:17).

"Victory, Thy Will be Done"

You may not have received what you asked for. There may have been long delay. Quite the opposite may have come to pass. But if in your praying you can honestly say, "Thy will be done," you are victorious (John 18:11; Acts 21:14; 1 Sam. 3:18; 2 Sam. 12:23; Job 1:21).

Discussion

How are these garden experiences brought to our lives? How may we train ourselves to make larger use of the quiet hour alone with God?

R. H. M.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

The Church of Bibles

For fifteen hundred years the church got along without Bibles. Printing had not been invented, and the only Bibles in the world were in the hands of the few, or were carefully guarded, and chained to pulpits. Very few of the ministers, and practically none of the laity had access to the Holy Book. Even after the Reformation only one minister in twenty-eight had access to the Book. This is perhaps the main reason for the blunders of the church. Without a general knowledge of the Bible, it was natural for the people to direct the organization and worship of the church in harmony with the political and pagan notions in the heads of the new converts. They changed the name of their religion, but not the essence.

After printing was invented, the Bible was printed, and therefore was made accessible to more people. But even then, the first printed Bibles were large and expensive, and it was only about the middle of the seventeenth century when small, cheap Bibles came into use. Another factor was essential, the translation of the Bible into the language of the people. Thus the English, the German, and the French translations are the basis of the literature of these nations, and the cause of the new religious movements, which began after the Thirty Years' War, which ended in 1648. In Germany it was called the Pietistic Movement; in England it was the Puritan movement, and later the Wesleyan Evangelism; and in France it was the Huguenot Movement. All three were similar, and based on the same causes. The Bible became accessible in the language of the people, and the masses read the Bible.

The Pietistic movement was not welcomed by the state churches. The greatest tragedy of that age was that the church was too cold and formal to know what to do with this wave of piety, and evangelism. These good people were denounced, persecuted, and driven out of Europe to America. They are the ancestors of those who make up the church people of our country. The best that Europe had, the ones they most needed, they drove out, but they enriched this country.

One might think the church with Bibles was destined to do everything right, and the hoped-for millennium would soon come. How great is the disappointment! The church with Bibles soon began to split up into many denominations, so that in this country we have one hundred eighty-eight different organized denominations. Surely this is not an unmixed good. The same Bible is quoted by each, and none of them think that anything but the Bible is the basis of their faith. Each believes that the Bible is their only creed, and that its very core and essence is believed and practiced by them. What is wrong with the church of Bibles? We have been told many times that the Christian religion is the religion of a Book. I insist it is the religion of a Person, and the very essence of the religion of Christ is not words, creeds, beliefs, but right relations with the supreme Person. Religion is a way of living, it is to live in fellowship and harmony with the Person of Christ, for he is the revelation of the Father. The church of Bibles must become the church of the Christ before it is the true Temple and Body of the Lord.

Long Beach, Calif.

Lazy Habits in Prayer

BY ETHEL SHERFY

Although the act of praying should be habitual, prayer itself should not be habit-ridden. It should be spontaneous, an outburst of the heart in thanksgiving or supplication. When more than the act of praying becomes habitual, our prayer is weakened, the good derived therefrom is lessened and the prayer habit endangered.

Many of us have felt that, as professing Christians, we should pray, but have allowed our spiritual laziness to form for us undesirable habits in expression or form. It often happens that the same form is repeated, rapidly and with unchanging expression, three times daily at the table regardless of its appropriateness or time-worn phraseology. Hearers receive the impression that it is a mere formality which takes no thought and gives no joy. Spiritual laziness is the only explanation of such a habit.

Another of the lazy habits of many people in their prayers is that of leaving all responsibility with God. They say, "Bless all for whom it is our duty to pray," or, "We pray for those who have asked an interest in our prayers," and feel that they have done their part. That is making a test of God's omniscience to say the least, and is a very slack way of showing interest in the blessing of others. Such indefinite prayer can not possibly secure special blessing. Recorded prayers of great effectiveness were specific. If we are so lazy in our thinking and hurried in our devotions, our heart is not in the act and we are little better than the condemned Pharisee.

No more excusable is the ungrateful expression of gratitude which stops short with, "We thank thee for all the blessings thou hast given us." The blessings of each moment are many, and the constant care of our Father in keeping our blessings properly varied and organized is marvelous. In view of this fact, our hearts

should be able to point out some special causes of thankfulness. If no blessing has made sufficient impression on us to be worthy of mention, it is doubtful if there is true gratitude in our hearts. At least, our spiritual inertia has the upper hand with us.

Nor does the alert child constantly petition its parents only to "give us the thing thou seest we need." The spirit of subjection to God's will is fine and needs to be cultivated, but to take so little interest in our needs and be so general in our supplication is virtually to tempt God's promised care and protection. Let us pray as intelligently as possible concerning our needs, constantly keeping in mind the power of God to discern our weaknesses better than we can; but let us not be too lazy to anticipate our wants and express our desires specifically.

Also, there are those who through timidity or carelessness speak so low and indistinctly when leading in audible prayer that only a few worshipers are able to follow them. If a prayer is to lead the group it must be heard. Otherwise, silent prayer is better. Often merely raising one's head so that sound may carry is a help in overcoming this difficulty.

Little needs to be said of the laziness of not following the prayer being offered if no personal appeal is being made. It is self-evident. It indicates a very indifferent spirit.

Nor can the use of written forms to the exclusion of original prayers be justified. Leading the thought of others in timely, specific prayer is an art, but it is one which can be acquired and is needed by every Christian person. We should grow in our prayer life and leave behind outgrown petition and habitual forms.

Not polished prayers of meaningless phrases! Not memorized forms of vague or untimely sentiment! But timely, specific, heartfelt prayers—prayers uttered with spontaneity, vitality, passion—these are the prayers that avail much—these are the goals to be striven for. The person who is lazy in prayer will not attain these goals. For him, prayer will never mean communion with God, and a spirit of unreality will eat away his joy in Christlike living.

"Lord, teach us to pray."

McPherson, Kans.

What's the Matter with the Church?

BY A. G. CROSSWHITE

This question is often asked but seldom answered satisfactorily. In fact, there are about as many answers as there are moods in individuals. The fault-finders attack the good old mother from different angles, sometimes in retaliation. She crossed their path in some way and so they "talk out" in school.

In fact, it is a question whether there is anything wrong with it that the average man is able to detect; and it is best not to allow just anybody to tinker with it lest they make it worse. The diagnosis is the big thing here. It can easily be admitted that there have been changes here and there, but possibly some of them were needed and have not come any too soon, while others are still needed and will come later. Who is to be the judge in the matter anyway?

The church militant is imperfect because it is composed of human beings. Even when Jesus had personal supervision of the whole system there were those of the hand-picked few who would not follow him closely. We surely could not expect anything better today. Perhaps some of our early impressions of the church were formed before we were connected with it, and not having any personal interest in its transactions, would seemingly justify adverse criticism as well as favorable comment. At any rate it is easier to suggest improvements than to make them.

The biggest indictment that can be made against the church is that she has been unable to live up to her "declaration of principles." This would naturally include ordinances and doctrines, ethical teachings and traditions of the fathers that once held us together, in which were included honesty, sociability, helpfulness and all other requirements of the simple life. But can the objections be sustained? Admittedly we have lost in some points and gained in others. Each generation has had its own problems and each has served its purpose. The church of our first recollection is far from the early apostolic church. In what way? In many ways. First, in maintaining a community of goods and distributing according to the needs. Second, in miracle working, tithing, fasting, evangelization and self-sacrifice, and many other things. Third, in placing restrictions upon the ministry. Fourth, in emphasizing *outward* forms and ceremonies to the neglect of *inward* piety. By so doing the church has found it necessary to change some of her decisions, but chiefly from the necessity of conforming to conditions of time and place just as our lawmakers have had to enact new laws and amend others, even the constitution, in order to meet certain conditions which were unknown to former generations.

On fundamentals of church doctrine the church is sound, and will remain so to the end. And with all her supplementary work will do well to emulate the virtues of past generations, but by God's help we will succeed. We have the experience of the past, the demands of the present generation and the urge of the future spurring us on while the Savior assures that his church is builded upon a rock and the gates of hades shall not prevail against it.

Eaton, Ohio.

Was It Victory or Defeat?

Conference Budget for the year ending Feb. 28, 1931		$319,330.00
Receipts to apply on the budget,	$278,164.60	
Payments on Challenge Fund notes for last year's mission deficit,	10,197.67	
Total receipts from living donors,		288,362.27
Amount Conference Budget unraised,		$ 30,967.73

THE budget of Missions and Church Service is approved annually by Conference. The Manchester Conference in 1929 approved the budget for the year just past. The Hershey Conference in 1930 reconsidered the budget in the light of financial conditions and reduced it. This was done in the expectancy that the church could then raise it in full. At the same time Bethany Bible School was added to the Conference budget and the total amount needed for the work planned was $319,330.00. Since the Hershey Conference the great drouth occurred, the world's financial condition grew worse and the number of unemployed increased. These factors intensified the difficulty in raising the needed funds.

This report showing shortage in reaching the budget in full, does not give the financial condition of the Boards and Bethany. These agencies have been doing their best to keep the programs of work within the limit of probable receipts. Several weeks may elapse before the final standing of the Boards is known. Full reports will be given at Annual Conference in June. Some of these reports will appear in the MESSENGER before Conference time.

Conference Budget Receipts by Months for Years Ending—

	Feb. 29, '28	Feb. 28, '29	Feb. 28 '30	Feb. 28 '31
March	$13,029	$11,905	$ 8,166	$ 7,274
April	14,895	8,720	8,533	5,867
May	12,964	12,608	12,642	7,411
June	75,918	62,292	90,195	70,804
July	8,485	26,369	13,459	11,589
August	7,137	11,644	8,306	8,350
September	8,043	13,108	8,441	9,858
October	8,865	15,110	12,968	18,387†
November	14,972	10,792	9,898	12,076
December	33,920	26,361	38,140*	30,027
January	31,099	22,916	38,743*	26,302
February	48,484	54,322	111,488*	70,218

† Larger than corresponding months of other years on account of special Bethany offering included in the budget.

* Abnormally large on account of the Challenge Fund Campaign to pay the mission deficit.

Church leaders can well afford to study the record of receipts. During the past fiscal year, the months of March, April and May are noticeably lower than the corresponding months of previous years. There seems a trend to delay sending money until February, the last month of the year. The February record keeps increasing. It would seem a more wholesome procedure for congregations to give increased emphasis to mission contributions in the earlier months of the year. It would make raising the budget more nearly possible if there were not so much to raise in February. Last June shows a decrease which means there was a decrease in the Conference Offering. February just past shows an increase over the corresponding month of two and three years ago. This speaks well for the church in this time of economic stress.

Was It Defeat or Victory?

ONLY God judges accurately success or victory. Conference set a goal that seemed proper in the sight of the delegates. Had the church raised it in full we would have felt successful. Yet it may be that in God's sight much more was required of us for success. On the other hand what was accomplished may have been a success in God's eyes. One treasurer who had worked very hard on a support fund and was able to send in only about two-thirds of the amount needed wrote: "I have made an honest effort and this is the best I could do." A good brother borrowed money so he could contribute $500. A minister brought the need to the attention of all his members and then conducted a personal solicitation for funds. It would seem that God would be well pleased and call these cases successful.

One church refused to hear a missionary, it seems, because of fear they would be touched to give. This seemed like defeat. But praise God there are few congregations like this. Generally speaking it was a victorious year.

The Common Offering

Behold us, the rich and the poor,
Dear Lord, in thy service drawn near,
One consecrateth a precious coin,
One droppeth only a tear;
Look, Master, thy love is here.

—Christina Rosetti.

The gift is not decided by the glitter or size of the coin. The value of the gift is decided by the spirit which prompts it. If there can be a truer measure of man than what he does, it must be what he gives. "He gives not best who gives most, but he gives most who gives best."—South.

Entering the New Year With Courage

CHRIST bids us ever go forward with a courageous spirit. Paul said: "Brethren, . . . forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." The Hershey Conference authorized Mission and Church Service work for the year beginning March 1, 1931, to cost as follows:

General Mission Board	
For Missions	$251,905
For Ministerial & Missionary Relief	10,000
	$261,905
Board of Religious Education	21,500
General Ministerial Board	8,095
General Education Board	4,762
Bethany Bible School	35,000
American Bible Society	476
	$331,738

This budget calls for about the same as last year's budget. Last year's budget seemed smaller because only eight months of Bethany's budget was included in it. What Bethany received from March to June did not apply on the budget last year but it will this year.

It must be admitted frankly that with current economic conditions it seems like a big sum to raise. But let every congregation and member keep the great mission program of the church on their hearts and begin immediately to give and to send in money so the months of March, April, and May, are not so lean. A special offering for the Board of Religious Education from the Sunday-schools is called on Easter Sunday. The time honored Conference Offering in behalf of the whole budget is set for May 24.

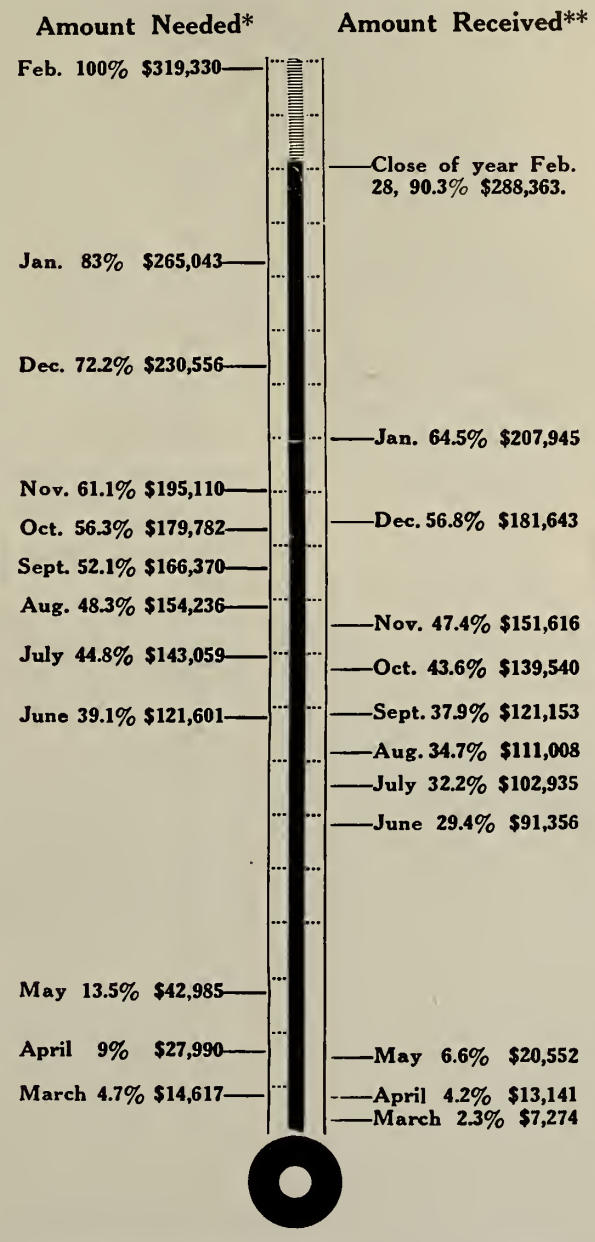
Retreat?—No, Advance

"Is this the time, O Church of Christ, to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife, and nobly held their ground,
Is this the time to halt, when all around
Horizons life, new destines confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?
No, rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time.
The earth with all its fullness is the Lord's,
Great things attempt for him, great things expect,
Whose love imperial is, whose power sublime."

—Selected.

CONFERENCE BUDGET THERMOMETER

Light mercury shows the amount that should be raised. The bold shows the amount received.



*Inasmuch as Conference Budget receipts are more some months than others, the left side of this thermometer is arranged to show what per cent and what amount (based on three years' experience ending Feb. 28, 1929) should be received the respective months of the year, assuming that the budget is raised 100%.

**The right side shows actual receipts by per cent and dollars for the months indicated.

HOME AND FAMILY

"Pray One for Another"

SELECTED BY MINNIE B. RODES

I can not tell why there should come to me
A thought of some one miles and miles away,
In swift insistence on the memory,
Unless a need there be that I should pray.

Too hurried oft are we to spare the thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read his signal as a call to pray.

Perhaps, just then, my friend has fiercer fight,
And more appalling weakness and decay
Of courage, darkness, some lost sense of right;
And so in case he needs my prayer, I pray.

Friend, do the same for me. If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude:
Be very sure I need it, therefore pray.

And when you pray, dear friend, I ask of thee,
That thou wilt seek of God not mine own way;
Not what I want, but his blest thought for me,
Do thou through Jesus Christ implore, I pray.

Clovis, N. Mex.

Happy Though Civilized

BY H. A. BRANDT

XI. The Business of Living

"We had a truly wonderful trip. It would be quite improper to think of it in any other way. But I am tired, and glad to be home again." It was the morning after the return, and Mrs. Newman was concluding the description to her husband of the trip by bus to the state convention of the Women's League.

"You have said a good deal about the trip, but how about your part on the program?" Dr. Newman was as curious as most men, and a more persistent questioner than some.

"Well, I occupied the time and Mrs. Bridge seemed quite satisfied with results."

"Then your part must have been a success," persisted Dr. Newman, showing his usual inclination to follow a line of thought through to its conclusion.

"Which is kind for you to say," commented Mrs. Newman.

"And why shouldn't I? My compliment is one indirect way of saying that I am glad you are home again."

"So you are glad your wife is back, and I am glad to be back! Really, we are both in a happy frame of mind on a most pleasant morning in spring!"

"I think we are fully as happy as the pair of robins building a nest in the plum tree by the grape arbor. John Helper says they must be some relation to the robins that used to build in that tree when they lived here the first time. He says these robins are marked just like those were; but a robin is a robin to me."

But Mrs. Newman did not seem especially interested in the robins. With work done for the morning, she seated herself at the reading table and began glancing through the mail that had accumulated. Most of it was just advertisements, so she included her husband in the circle of her thought.

"You have questioned me pretty thoroughly," she remarked as she tossed a circular into the waste basket. "Tell me more of what you have been doing for these three days."

"Nothing much," answered Dr. Newman. "Just spent them thinking. A sick man can't do much but think."

"I hope you were not worrying again!"

"Of course not! I was just thinking; didn't you once recommend the exercise?"

"Yes, and regret it!"

"I don't feel you made such a mistake as you seem inclined to think, Alice."

"But I hoped you would get interested in the story book I wanted to read to you."

"I didn't know until now that you left it up here. Is that it there on the table?"

"Yes, let me read you a chapter."

"No, not now. I prefer just to think. You may as well know that I have been thinking for three days."

"You know I was afraid of that, but it always came to me that the book was here and surely you would get started on it."

Then forgetting that she needed to be cautious if Harold was not to be set going, she asked rather absentmindedly: "And what were you thinking about for three days!"

"That subject we were discussing when Mrs. Bridge called—or at least the implications of it."

"Harold!"

"What excites you so?"

"If I had thought you were lying here mulling over that subject I would have picked up and come home!"

"But I am no worse for the wear—perhaps, even brighter in some ways."

"You do seem to thrive on a strange regimen. But seriously, I think it is high time you were getting your mind on something else."

"And since you insist on it I think the way is tolerably clear. I think I have thought my way pretty well through to solid ground. I believe I am clear now as to what constitutes the real business of living."

"The business of living? What do you mean?"

"Well, you insisted the day we had the discussion that life was an ordeal, but when so considered it was

sheer mystery and madness to the average man unless he could find in life somewhere the warp of meaning and the woof of purpose. I think those were substantially your words."

"Yes, but to think that you would spend three days pondering such a theme. It is a wonder you are in your right mind!"

"But I said I came through to solid ground."

"Indeed I am glad of it! And I hope you never lose your footing."

"Wouldn't you like to hear about the solid ground?" asked Dr. Newman slyly, feeling that a woman's curiosity could be relied upon.

"If it is really something you are sure of."

"Well, it is; for I just built a superstructure of thought on your idea of the significance of purpose and meaning in life. A conviction that these two factors obtain in human life, even in the most mystic and confused aspects of it, is the basis for faith. Or faith may come first and gender these two. I am not sure which way it is—or if there is any essential distinction possible—or if it is important. What does matter is faith—faith with a conviction that meaning and purpose are back of human life. Now faith is the true dynamic of life: for it gives courage to the weak, vision to those who can not see afar, liberty to those who are bound, goals to those who are confused. Faith is more than one of the possible attitudes of life; it is the attitude which brings order out of chaos, which rationalizes man's existence. It makes possible the perspective that conditions discriminating choices. It leads on to true satisfactions, to peace of mind, to enlightened altruistic conduct. It makes possible such an idea as the business of living."

"If I follow you, you do have something to show for your three days of quiet. Do you propose to explain what you mean by the business of living? Apparently you have something definite in mind."

"Well, if what I said is granted, then it seems to me that the real purpose of one's life can be stated in a few simple words. I grant that men are different in obvious ways; that they are different in such fundamentals as temperament and talents. But the laws of life that I have in mind are simple and apply for every condition in life. The first law of life is that every individual possible should engage in useful or creative activities. By this I mean that man is not just a consumer, but that on any level of existence every responsible and able-bodied person should seek to produce more than is consumed. For it is only thus that the race can be freed for advancement. Production must not be narrowly construed; just what is meant is that in every honorable occupation, art or profession the individual should aim at types of values which leave one and all permanently enriched. Having created more than was consumed, he who would live as he truly ought to live, is next in a position to share and to save. The first covers one's obligation toward his contemporaries; the second his obligation to those to come after him—the generations unborn. To create, share and save, when considered in their broadest applications, come pretty near comprehending the business of living. But to make sure, a fourth activity may be added. Implicit in the life motivated by faith in a dynamic world, there is the idea of growth—the increase of wealth, knowledge, understanding, happiness and peace. Thus to live ideally, one should keep in mind at least four basic considerations: the business of living requires that one should creatively employ himself, share with his fellows and save for the men to be, and make sure through it all that there is an increase of that which shall bless both the individual and the group."

"You seem to have achieved something—but as yet, I am not quite sure how these laws touch you and your wife. What does the business of living mean with respect to your life and mine?"

(Continued on Page 26)

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

21. I am a mother of three children aged 5, 8, and 9 years, respectively. I am usually alone with them on Sunday. We go to Sunday-school in the mornings, but sometimes it is a bit difficult to know how best to spend the afternoons. Some of the parents in our immediate neighborhood are non-church-goers and seem indifferent about the way their children spend their time on Sunday. We do not want our children on the street and so we try to make Sunday afternoon especially pleasant at home. I read to them and play games with them, but often wish for suggestions from others when my material in this line runs short. Will you please suggest some books for children of this age and also some methods of entertainment for Sunday afternoon?

I WOULD refer you to the general catalog of the Brethren Publishing House for books that will help you out. The pages on which these books are listed are given below. If you do not have a catalog write to the Brethren Publishing House, Elgin, Ill., and ask for a copy.

For games, you will be interested in *Let's Play,* page 49. For Bible and other stories you might use *Standard Bible Readers,* page 44. Other books are: *With the Children on Sundays,* page 32; *Story of the Bible,* page 31; and on pages 42 and 45 you will find listed a number of books that should help you solve your story and reading problem.

Death of Mrs. Bertha Lehman Butterbaugh

(Continued From Page 9)

acter made such a title natural and appropriate. Among these friends she will be much missed indeed, but the great loss must come to that fine family of children who were just beginning to realize the blessing of such a mother.

Mrs. Butterbaugh was born June 18, 1893. She was the daughter of Ira M. and Mary Trostle Lehman, of Franklin Grove, Ill. She attended the local High School, Mount Morris College and Bethany Bible School. She was married to Andrew G. Butterbaugh of Polo, Ill., June 2, 1915. They were approved as missionaries for India by the Conference of 1919, but on account of sailing difficulties following the world war, they did not get started to the field until January of 1920. Their oldest child died in India at eight years of age. Five remain to sustain the great loss of both father and mother, but already show the good seed planted in their young lives.

The first term of service in India was given largely to practical work; he helping in building and teaching carpentry and the making of furniture, and she as a mother exemplifying the best in home-making and the influence of the gospel on family relationships. They returned to America in the spring of 1926 and much of their furlough was spent in Bethany Bible School preparing for better work on their return to the field. With great hope they went back to India in the fall of 1927. They were located at the Ahwa station where they planned to give increasing time to school and evangelistic work. But in about a year, after a short illness, Bro. Butterbaugh was taken from them, dying Oct. 25, 1928. With characteristic courage Sister Butterbaugh felt she would like to continue the work, but with the counsel of the Mission, after facing her family of five fatherless children and her duty to them, she reluctantly left India and the work she loved, to return to America.

It was not the spirit of Sister Butterbaugh to accept help from the church, and do nothing. She tried in many ways to supplement her support, and above all do something for humanity. She carried her missionary enthusiasm to several of the Young People's Conferences in the summer of 1929. She was found to be such a wise counselor and inspiring leader to girls that she was urged to give all of the summer of 1930 in camp work. She was making increased preparation for larger usefulness this summer. What a disappointment it will be to a host of young folks to hear of her death.

Sister Butterbaugh was a **friend.** She understood and helped youth. To her they would come for counsel, and go away with higher purposes. Her religion was simple, understandable and genuine. Her sincerity helped youth to accept rather than debate Christianity. Her sympathy made it easy to approach her, and her simple dignity to respect her. As a mother she controlled and directed her family naturally, and without effort. Her children had a chance to assume responsibility, without burden, and were controlled with little command.

The large assembly at the funeral indicated the appreciation of her life of usefulness. The large church at Franklin Grove was more than filled with sympathetic friends from far and near. Here she had grown to womanhood. Here a host of relatives and friends reside. Among these is her mother who is now the wife of Bro. J. Emory Wolf. She leaves three brothers, Leroy S., of Glendora, Calif.; Galen T., of Mt. Morris, Ill.; and Claire, of Berwyn, Ill. Also two step-sisters, Mae Wolf of Bulsar, India, and Edna Wolf of Franklin Grove, and one step-brother, Harry Wolf of Jacksonville, Ill., all of whom feel keenly her early death.

After the services in the church, in which Brethren O. D. Buck, Edward Frantz, Dan West, J. W. Lear and the writer took part, and more would gladly have testified to her useful and good life, her body was gently laid to rest in the Emmert cemetery near by. Her life was a blessing, her memory a treasure to her family and friends. We can only sorrow as those who have great hope in the Lord she loved.

Elgin, Ill.

CORRESPONDENCE

"WIN ONE MONTH" AT TOLEDO, OHIO

An experiment was tried at the First Church of the Brethren at Toledo, Ohio, this year. Due to the pastor, Ralph R. Hatton, giving part of his time to the Boys' Department of the Toledo Y. M. C. A., it was found impossible for him to conduct the yearly revival meetings which are usually held in the month of February. The pastor has held five successive revival meetings in the First church. The church decided that the month of February this year should be designated "Win One Month." The pastor preached evangelistic sermons both morning and evening of each Sunday during the month.

It was the aim at the beginning of the month to have a baptismal service at 6 o'clock each Sunday evening. There were baptismal services each Sunday evening, and one on Monday night, making five baptismal services in all. Personal work classes were conducted by the pastor on Wednesday evenings, in place of the regular mid-week prayer services. Each member was asked to take the names of prospects and make them a personal call in regard to the salvation of their souls. The results of the month were as follows: twenty-four baptisms, eight church letters received, one reclaimed, total received thirty-three.

There are many yet undecided and our prayer is that they may find the Savior in the weeks preceding Easter. I am more and more convinced that the type of evangelism we need is pastoral evangelism. This expression comes through twelve years of city pastoral work.

Toledo, Ohio. Ralph R. Hatton.

STEWARDSHIP JOTTINGS

While working in the Central Avenue church, Kansas City, Kans., we were the guests of Brother and Sister Dierdorff who are pastoring and directing the flock there. It is doubtful if people appreciate until too late the value of the services rendered to a community by a devoted young couple such as these.

Here as elsewhere, business demands told upon the attendance at the meetings. Those whose presence and cooperation could most have been desired were absent, and the message of stewardship, which should touch the life of every family in the church, failed to make the contacts which would make it effective. There is a stewardship of time as well as of talent and of wealth. Time is an essential factor in life. It is an essential factor in Christian service. Even the acknowledgment of this stewardship—the keeping of one day in seven sacred for spiritual service—is too often infringed upon if not entirely neglected. When the principle of stewardship is accepted, all one's

time becomes sacred as well as all one's capacities and wealth. The conduct of one's business will be undertaken with God as a "silent Partner," but a vital and influential Partner.

The Regional Pastors' Conference at McPherson came next on our program. These were days filled with conferences and addresses. There was a spirit of earnestness and of determination to get down to the bottom of the problems, which gave one a sense of stewardship with reference to the prosperity of the church at large as well as of the local membership.

A complicating factor in pastoring the churches in the middle west is that of distance between churches. Another and more serious one is the indisposition of churches to share a pastor's service with a neighboring church, even when neither church is financially able to support a pastor. It takes time for some folks to learn that half a loaf is better than none at all. Another trait which makes the work of the District Ministerial Boards very difficult is the sense of independence. Pastors and churches like to use their freedom in negotiating changes, and too often the advice and help of the Boards are not sought. A deeper sense of stewardship of the Lord's vineyard would result in a submerging of independence in favor of coöperation. Stewardship is grounded in the assumption that we are not our own, that we belong to God by right of creation and redemption. We have been bought with a price. We are bondservants of Christ, entrusted with certain capacities which are meant by the Creator to be developed and invested in the interest of God's family.

The statement of Psa. 24:1—"The earth is the Lord's and the fullness thereof, the world and they that dwell therein"—is not a mere pious statement of a Jewish poet. Nor is its truthfulness ruled out by any true interpretation of science. If religion is to have a place in human life it must be based on the unshakable conviction of the sovereignty of God in the universe. His creatorship—whether by fiat or by the process of development—is ample ground for his sovereignty. But with that must be also a benevolent divine purpose for his universe. Given these, he has a right to demand man's coöperation in the realization of his will, his purpose. And when he asks anything from us he asks for that which is already his. For it is in and by him that we live. It is the part of intelligence to base our lives on these fundamental religious concepts, and to regulate life by them. This is not a mere sentiment—it is basic reality, or there is no such thing as religion.

Summerfield, Kans. E. H. Eby.

ALL EYES

We are taught that when our blessed Lord and Savior went into the synagogue and began to preach, all eyes were fastened on him. As we understand from the word of truth, all eyes were fastened on the man, not on his clothing or gestures. All were eager to catch every word that passed his lips. Some said: "Never man spake like this Man." Some spoke of the great power of his sermon. But saddest of all, some said that he was a blasphemer, some a glutton, and others that he had Satan for his support. Can we imagine that a human creature could make such dire assertions? He instructed his apostles that just as he was persecuted, so would they also be persecuted.

Jesus' ever watchful eyes observe our every move or action even to the knowing of our very thoughts. He tells us that there can be nothing held in secret. This is a timely warning for us to use extreme care in what we say or do. We are not to speak evil of one another (Jas. 4:11), but to speak the things that become sound doctrine which alone becomes professing Christians. One of the causes of the shortage in laborers is that there are too many ready to criticize those who do work. Instead of bearing one another's burdens, thus fulfilling the law of God, some make the work much greater and harder. The writer has had enough experience to know that it is no pleasant thing to get up before an audience containing scoffers and mockers watching to find some fault.

Are not all eyes on God's people today more than at any time in the past? Are not the efforts of the adversary stronger today to destroy the work of our Lord? We have reason to believe that such is the case and that all who are on the Lord's side must stand firmer and work much harder to strengthen and enlarge the Master's cause. Let us not even think to speak a single word lightly of anyone, not even the least of the brethren. Let us remember that our Savior's eyes are ever watching us.

Fountain City, Ind. Lloyd Wakefield.

A SINCERE PENITENT

An evangelist preached a searching sermon and several surrendered to Christ. He closed the service and a man came down the aisle, with tears on his face. He said to the preacher, "I give myself to Jesus." "Glad you so decide. What was it in my sermon that caused you to decide tonight?" "Your sermon did help, but it is the real Christian life of my wife, her patience with my ugliness all the years, and her prayers for me."

Do not be discouraged, dear sister. Continue to pray and to live the Christ life. Some husbands have been waiting long for a wife to come. Our prayers are heard and God is working. The home life is not what it should be, but a better day is coming. Jesus would not ask us to pray, "Thy will be done on earth as it is in heaven," if it could not be. We pray in behalf of the divided family, that the Lord will move on hearts and minds, that his Word be taught in homes, and children learn the lessons that will bring peace and love into our homes. Our pastor urges us to do more personal work. The beginning of this year evangelistic effort was requested by each member, and we were asked to continue until Easter and right on. What have we been doing? How many have you led to Christ? We may not stop with teaching Christ's way. Let us live it.

Find Some One

Find some one to bring to Jesus;
There is peace that he can give.
Some are waiting you to help them
Find the better way to live.
Wonder why you do not ask them?
Jesus left this work for you.
If we ask them, they will listen.
Father, show them what to do.
Here's to you my invitation:
"Come to Jesus! Come today!"
O the joy of full salvation!
Let us tarry here, and pray.
Now they hear the invitation.
Some are coming, not alone.
This new year a host is coming.
Hear them! "Lord, I'm coming home!"

Eleanor J. Brumbaugh.

Huntingdon, Pa.

Happy Though Civilized

(Continued From Page 23)

"Well, that is just the place where this thinking process and its results have been most helpful to me. The usual practice is to think of life's meaning in terms that are too abstract for people who must face the ordeal as you and I have during recent weeks. What does it mean to think of the ordeal of life in terms of purpose and meaning? It means that faith is possible—and faith means direction and release. Direction toward what and release for what? For useful or creative activity, for sharing and saving, for growth or the increase of all those things which bless the individual and his fellow-men. Now for me, such a philosophy reveals the essential verities, making possible an ordered and satisfying life even in the face of such difficulties and weaknesses as men are heir to. Henceforth I am not at sea as to a course—a mere drifter ignoring dangers by a studied cultivation of trifles which do not matter. Because I see purpose and meaning in life, though I can not grasp all their implications, I have attained unto faith, which is the key to rational living. Thus immediate circumstances become incidental and the eternal values all important. What does it matter to me? Here I am as good as an invalid so far as my body is concerned. But none of the obvious limitations can prevent my striving for the ultimate values. The paradox of faith lies in the fact that binding the body may liberate the spirit, and this I think has come to me. I can not work with my hands; but I can do something better—I can work with my brain and so achieve a new outlook on life."

Somewhat overwhelmed by this outburst, Mrs. Newman looked at her sick husband in wonder. She saw the new light in his face. And remembering what her faltering faith had done for him on the dark night that she had called him back to interest in life, she now began to contemplate what genuine faith in Harold's own heart might mean for him—and her. Might this new spirit prove the open sesame to health and to complete happiness? And in her heart hopes as good as dead began to stir—to spring to life!

After a time Dr. Newman began again, as though he wished to add a footnote to what he had said. "Alice," he began, "I think that the gist of all I might say may be put in a very few words. For myself, at least, I have found a way to be happy though civilized!"

"Your earnestness and your seeming success all but persuade me. Do you suppose we can ever be as happy as we should have been when both of us were in health?"

"I am sure we can be more happy—though perhaps not over the same things or in the same experiences. You and I have made a heavy investment in life during the past three months and I am sure we shall realize upon it. It may not be in the way that at this moment seems most attractive—but we have made the investment and I am sure that we shall have, and are even now beginning to have, our reward."

"I wish I could be as happy and full of faith as you, Harold. But somehow I don't just see how all that you promise can come to pass. I wish I could think that we might be as happy as we might have been."

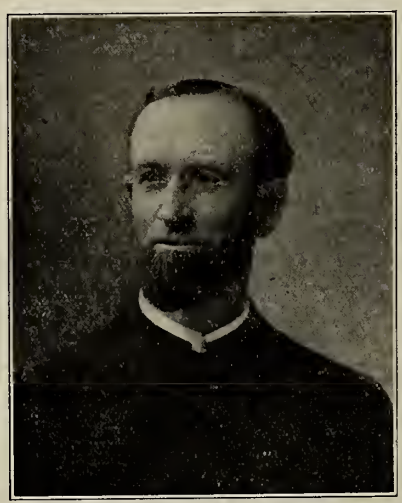
"Perhaps I can teach you how—for we must achieve it together. And love will make it easier for us to learn to walk in this new way of life."

Elgin, Ill.

CORRESPONDENCE

ELDER O. S. HIGHBARGER

The Hagerstown Church of the Brethren has lost one of its best known and most faithful members in Eld. Otho Smith Highbarger. He was born on Nov. 25, 1860, and died on Jan. 4, 1931.



He was baptized on Aug. 14, 1876, at the early age of sixteen years, in the Antietam Creek near Kemps Mill. He lived in the Brownsville congregation for a number of years where he was elected deacon on Dec. 2, 1889. Four years later, in June, he was elected to the ministry in the same congregation and in 1897 was advanced to the second degree. In 1901 he moved into the Hagerstown congregation being, therefore, a member of the local church almost since its organization.

In May, 1883, he married Miss Martha J. Poffenberger, who with three children, Mrs. Harry K. Zeller and Ralph of Hagerstown, and Otho of North Carolina, survives him. Bro. Highbarger was an optometrist. He was of a genial disposition and because of his profession, had a wide circle of friends. He had an unusual gift of getting acquainted. He used this gift faithfully. This rare gift of friendship he had makes his loss keenly felt among the members of this church and others of the community. Week after week throughout the year he would set aside some time to call on the sick and shut-ins, give a kindly word and offer prayer.

He was a loyal member of the church, always in his place at the services, and you had no trouble to know where he stood on matters of doctrine. He was a man of great convictions. He was devoted to his home and gave of his best service to those he loved.

The writer, assisted by Eld. John S. Bowlus and by Eld. S. Fred Spitzer, conducted the funeral. The text, 2

Tim. 4:7-8, was read from a pocket Testament owned by Dr. Highbarger and was one of the many marked passages. This Testament, and others that he had used previously, are interesting books, full of passages marked and underscored, and of "fly" leaves filled with notes, even new "fly" leaves pasted in back and front. These testify to what his Bible meant to him. He was laid to rest in the Manor cemetery.

After his death, the Senior Men's Bible Class passed resolutions of sympathy for the bereaved family, expressing also appreciation of his faithful devotion to the class of which he was the teacher.

A. B. Miller,

Hagerstown, Md.

WOMEN'S WORK, FIRST DISTRICT OF VIRGINIA

At the recent Bible term at Daleville the Women's Work was given one hour each day at which time helpful instruction was provided. We were very fortunate to have Bro. Chas. D. Bonsack give us vivid pictures of the girls' school in the foreign field, showing us how far-reaching are our missionary efforts.

Bro. Bonsack also gave a lecture to the entire group each day on the Christian Family. These lectures were very helpful and, we felt, fitted perfectly in our Home Enrichment division of Women's Work.

Although our women's project this year was three times the usual amount, we are happy to announce that we have gone over the top in our District apportionment, the amount raised to date being $359.70.

Troutville, Va. Mrs. C. A. Layman.

GREENCASTLE CHURCH NOW A REALITY

During the fall of 1927 the members of the Church of the Brethren in Greencastle presented a paper to District Conference of Southern Pennsylvania asking whether it would be possible to have services in Greencastle. Later, on Feb. 11, 1928, this question was brought before the adjoining congregations. As a result a special meeting of the Greencastle members was called at which time they accepted the recommendation of the committee, placing the problem of church services here in the hands of the Ministerial Board of the District.

March 4, 1928, Bro. W. G. Group conducted the first service. During a period of three years the ministerial board supplied our pulpit with forty-eight different ministers who delivered messages at various times. All the services were well attended and a keen interest was manifested.

Although we appreciated the splendid coöperation of the board, we felt that a more definite work could be done if we had an organization and pastoral care. Seeing our need, the District appointed a committee to effect an organization. This committee met on Dec. 19, 1930, and after hearing the voice of the members present, proceeded with the organization. On Dec. 28 a call was extended to Bro. Jesse Whitacre and wife, students at Elizabethtown College, to serve as pastors. They accepted and were installed Jan. 25, 1931. The following Sunday the organization was completed as follows: Elder, Bro. Whitacre; clerk, Margie Fox; corresponding secretary, Ruby Oellig. Ministerial and financial boards were also chosen. Sixty-seven reported as charter members in the organization.

Under our pastor's efficient and whole-hearted leadership we are anticipating a year of progress and spiritual uplift in the work of the kingdom.

Ruby Oellig.

Greencastle, Pa.

ELD. J. L. WEDDLE

Eld. J. L. Weddle, son of Eld. A. J. and Sister Anna Harmon Weddle, was born in Floyd County, Va., and died at Tonasket, Wash., Feb. 9, 1931, aged fifty-six years and eleven months.



Bro. Weddle was baptized in January, 1888, and was elected to the ministry Jan. 11, 1908, at Cowley, Alta., and ordained to the eldership in November, 1915.

He grew to manhood in Virginia. He married Lynda Johnson, Jan. 1, 1902. To this union were born six sons and one daughter. Two sons preceded him. His wife survives with four sons, one daughter, three brothers, two sisters, stepmother, two stepsisters and one stepbrother.

His labors in the ministry were spent in Canada and the state of Washington. He was a special friend to the children and young people. He was always ready to go at the call of the church, leaving his own work to serve his Master. He served twice on Standing Committee at Annual Meeting. He was loyal and faithful until death.

Bro. Weddle had been to the hospital in Tonasket for a minor operation from which he had made a rapid recovery. When he was well enough to go home he walked out to the car, got in, dropped over and was dead in a few minutes. He had had some heart trouble for a number of years.

(Continued on Page 30)

YOUR MISSION BOARD

Recommends these as your Mission Study Books for 1931. Only as you study Missions will you become interested in Missions

For Primaries

BHASKAR AND HIS FRIENDS ....Cloth, $1.00; paper, 75c
T. H. P. Sailer
Stories and material that help children and teacher to see India.

For Juniors

THE GOLDEN SPARROW .....Cloth, $1.00; paper, 75c
Irene Mason Harper
Stories about Indian boys of the more progressive type which are made the basis of understanding India.

For Intermediates, Young People, Adults

THE STAR OF INDIA .....Cloth, $1.00; paper, 60c
Isabel Brown Rose
Readable stories of old and new India. Interesting and informing.

For Supplementary Reading

WILL INDIA BECOME CHRISTIAN?.....$1.50
J. W. R. Netram
A native of India gives an emphatic Yes.

FREEDOM, ...85c
Welthy H. Fisher
A highly interesting story of a Hindu brother and sister who meet changes taking place in India.

THE CHRIST OF THE ROUND TABLE $1.50

THE CHRIST OF THE INDIAN ROAD $1.00
Both by E. Stanley Jones
These two books have revealed India to Westerners as they had never seen it before.

Brethren Publishing House, Elgin, Ill.

NEWS FROM CHURCHES

CALIFORNIA

Empire.—Jan. 25 Bro. F. E. Miller and Bro. D. H. Fouts each brought us a helpful message. Our pastor, Bro. M. S. Frantz, conducted a two weeks' revival at Madera recently. Thirty-seven were converted, several coming from the Indian and Japanese races. Feb. 15 the young people gave a fine missionary program and an offering was taken. Work has progressed rapidly on our new parsonage which will be ready for occupancy about April 1. Nine from our church attended the Bible institute at La Verne. Our pastor is preaching short sermons at the Wednesday evening meetings relative to Easter at which time a cantata will be given.—Pearl Kappler, Empire, Calif., Feb. 23.

Lindsay.—Jan. 4 the deputation team from La Verne College gave us their splendid program. During the month of January our church joined the town churches in a special campaign—a Crusade for Christ. Very definite efforts were made to awaken an interest in the church members and others to attend the church services, and to get into active work. This culminated in revival efforts in all tbe churches. Our church had a two weeks' campaign with Brother and Sister O. H. Austin, evangelists. They brought some splendid messages in sermon, song and story. They and our pastor called in many homes of the members and others of the community. At the close of the meetings twenty-one were baptized, with five or six more to be baptized later. They were young people and children from our Sunday-school. Twelve came in as associate members and were received by letter and one came for reconsecration. These were mostly heads of families. It is indeed cause for rejoicing when so many come in that we have been working with. We enjoyed the fellowship of a number from other congregations during these meetings.—Effie Metzger, Strathmore, Calif., Feb. 23.

Oakland.—Jan. 18 Pastor Boaz held a very impressive consecration service for the new members received by baptism at our recent revival meetings. Jan. 25 Bro. Arnie Wright of Cbico preached for us. Brother and Sister Boaz attended the Bible institute at La Verne. During their absence Feb. 1 Rev. Price Robertson, a minister from one of the Pentecostal missions, brought us a message on Faith. At the evening service, Feb. 15, Mrs. Boaz gave us an account of tbe Bible institute which was of interest to all. During the recent illness of our pastor, Bro. John Reynolds had charge of the services. Feb. 22 Rev. N. W. Jennings and wife, pastors of the Progressive Brethren at Turlock, Calif., worshiped with us and the former preached a timely sermon on The Cburch Set in Order.—Mary Heisel Woody, Oakland, Calif., Feb. 23.

INDIANA

Arcadia.—Feb. 22 Eld. I. B. Wike who has been pastor of this church for seven years preached his last sermon. After the services he and his family were surprised by the congregation. A bountiful dinner had been prepared in the basement of the church and a social time was enjoyed by all. Also a quilt was presented to them which bad been made by the Aid Society and on which were ten churches of the District and names of many persons of the community. Bro. Wike goes with the best wishes of the church and community. Our Sunday-school is progressing in numbers and interest with Bro. Dallas Barnhizer, superintendent.—Sarah Kinder, Arcadia, Ind., Feb. 26.

Blue River.—Tbe various departments of tbe cburch have shown an increase during the past year. Attendance for church and Sunday-school ranges from 100 to 145. Last Sunday the young people's class bad charge of the devotional exercises. We have an active Y. P. D. of twenty-eight members, under the leadership of Wilson Frank. Once each month a meeting is held and for worship period we have adapted a study, Christ and the Nations. Two Sunday evenings of each month the church is entertained witb a program by local talent. Our pastor, L. U. Kreider, is giving a series of sermons on Life, which are very interesting. During 1930 the Ladies' Aid through its various activities contributed about $365 to work at home and abroad. Juda Miller was president. At Christmas time baskets were distributed to needy families.—Lova M. Gaerte, Columbia City, Ind., Feb. 25.

Beaver Creek (Buffalo).—The work in our new field at Buffalo during the past year (which was our first) made great progress. Since it is a home mission church, the Mission Board recently appointed Bro. Ray Shanks of Flora as elder. Members and others are showing a fine spirit of coöperation. The young people are proving to be a wonderful belp in the church. For the Christmas program they gave a pageant entitled, The Old, Old Story. They also sang for shut-ins that day. During the month of January our pastor, Bro. B. D. Hirt, held one week's revival and as a result fourteen accepted Christ. Nine of these are members of the young people's class; there are a few intermediates and some heads of families. During February the young people had complete charge of one Bible School service, teaching all classes, leading singing, etc. Feb. 22 they conducted the entire service again by giving a program on home missions during the preaching hour. They are now working on a play, The Lost Church, to be given in the near futurc. Easter will be dccision day. The young people will give a pageant in the evening. Since we moved our church to Buffalo all departments have made a marked growth over last year. The average attendance for the Sunday-school was 79, a gain of 22 per cent. The Sunday evening attendance averages 125. The avcrage attendance of the Aid was nincteen. The B. Y. P. D. is alive; they have various phases of activities which are helpful to their Christian life. They give a public program once a month on Sunday evenings besides having week-day activities. We are constantly getting in touch with new families through tbe fine coöperation of our church people.—Mrs. Lottie Hirt, Buffalo, Ind., Marcb 2.

Ft. Wayne.—Since our last report Bro. G. A. Snider of North Manchester held a two weeks' revival here witb a good attendance. Nineteen were received into the churcb by baptism. Tbe meetings closed Sunday night, Feb. 22, with a special program in narrative and song, The Prodigal Son. Jan. 25 the intermediate department gave a missionary play entitled, Tara Finds Happiness, bringing a message of the missionaries' work in India.—Mrs. Wm. Schwartz, Ft. Wayne, Ind., Feb. 27.

Indianapolis.—The work at Indianapolis seems to be taking on new life and hope. Attendance at Sunday-scbool and cburch services bas been splendid, and we are grateful to God for tbe beautiful sabbath days which be has been sending us. On Feb. 5 Bro. Kistler of Elkhart, Ind., member of the House of Representatives, talked to us about legislative problems. On Feb. 12 Bro. Alldredge of the Anderson church, senior member of the state Senate, gave us a very inspiring talk. On Sunday, Feb. 15, we were very glad to welcome into our fold three of our young boys who were baptized by Bro. Studebaker. Missionary day was observed Feb. 22. Our pastor preacbed on the subject of True Riches. A special offering was taken for the missions. In the evening the B. Y. P. D. rendered a playlet, If They Only Knew, a story of missionary life among the Hindus. An offering amounting to $38.60 was lifted which put the young people's budget "over the top."—Mrs. Russel Reiber, Indianapolis, Ind., Feb. 25.

Maple Grove churcb has been progressing very nicely this winter. Two were taken into the church by baptism at Christmas time. Bro. Bagwell and Bro. Snyder from Manchester College were with us one Sunday. Tbe latter gave us a wonderful sermon in tbe morning and in the evening during tbe C. W. hour gave us a talk on education. Afterward Bro. Bagwell gave us another good sermon. Sunday, Feb. 22, Sister Goldie Killian from East Dayton, Ohio, gave us another inspiring sermon at 11 o'clock. In tbe evening the C. W. was conducted by the juniors and intermediates under the leadership of Bro. Hiatt. The Sisters' Aid has been meeting almost every week as we have considerable work to do.—Mrs. Alfred Campbell, Center Point, Ind., Feb. 27.

New Salem church met in council Feb. 20. Bro. Bert Cbristman was elected trustee. It was decided not to send a delegate to conference this year. The Manchester College quartet is expected to give us a program at our morning service on Marcb 22. We decided to hold our love feast on May 30.—Dora A. Stout, Milford, Ind., Feb. 26.

IOWA

Ivester church met in council Feb. 19. Bro. Gnagy was chosen pastor for another term of two years. It was decided to have the communion on Good Friday, April 3. From now until Easter we will have midweek meetings in the evening with personal visitation among neighbors and friends. We decided to have a Vacation Bible School this summer, to be conducted by home talent. Tbe senior teacher-training class gave tbe play, Two Masters, on Feb. 8. Feb. 15 Prof. Harter of Ames gave the message. Rev. Masemore and congregation of the Church of God worshiped with us. The morning sermon Feb. 22 was given by Bro. Frank N. Sargent on Freedom. In the evening we had pictures of mission work in India. An offering was taken at both the morning and evening service toward the mission deficit.—Mrs. Fred Draper, Eldora, Iowa, Feb. 24.

Osceola.—The church met in business meeting Feb. 22. This winter our pastor, Bro. A. T. Hoffert, has given three illustrated lectures on India, and one cigarette demonstration. Interest and attendance have been very good. Several weeks ago Bro. O. E. Messamer of Adel delivered a very inspiring sermon. Our Aid Society is meeting regularly this winter.—Mrs. Gracie Fisher, Osceola, Iowa, March 2.

KANSAS

Richland Center.—The children enjoy their department of the Sunday-school which now meets separately in the basement. It is splendid to see them come flocking into the church at the close of Sunday-school. Most folks here seem alive to their best interests. Churcb attendance comes ahead of Sunday visiting, thus making for regular attendance which is steadily increasing. Recently we surprised the pastor and his family. A social hour was spent and about thirty bushels of grain was brought to feed the chickens. Brethren Schwalm and Yoder recently visited the church in tbe interests of college endowment. We expect Bro. E. H. Eby and wife sometime in April. The Aid Society is a busy organization, doing good wherever possible. Recently they spent a day helping in a home where the motber is afflicted.—Constance Snell, Summerfield, Kans., Feb. 27.

MISSOURI

Nevada church met in council Feb. 18. The budget for the year was discussed. Feb. 22 Dr. Cottrell of India gave us an interesting and instructive talk on medical missions. An offering of $13 was taken for missions. As many in the Brotherhood know the Nevada church at onc time was a strong church, but in later years the membership dwindled until the District considered disorganizing the church. The Ministerial Board investigated and found about seven or eight loyal members here so a revival was held. Since last fall the membership has increased to about twenty-four. A Sunday-school was organized and is progressing nicely. Bro. Renfro of Lamar and Bro. Fike of Carthage preached for us each second and fourth Sunday. In June we expect to have Bro. Floyd Jarboe of Chicago as our pastor.—Mrs. M. K. Beshorc, Milo, Mo., March 3.

OHIO

Brookville church met in council Feb. 24. The Aid Society report for the year was very encouraging. It was decided to hold a home love feast on Easter Sunday, April 5, at 7 o'clock. A collection for the poor fund was taken. Delegate to Annual Meeting is Bro. J. W. Fidler; for District Meeting, Bro. J. W. Fidler, Vern Dull, Eli Garher. Since our last report Brother and Sister Cottrell gave us a missionary talk which was much appreciated. The Manchester quartet gave a program. Singers from Richmond, Ind., mission church gave a splendid program of spiritual songs. The B. Y. P. D. is rendering a splendid program each Sunday evening; the young people are very much interested. Feb. 22 was a special mission day for the children; they gave a short program and also gave their pennies.—Mrs. Arthur Hay, Brookville, Ohio, March 3.

Bellefontaine church has had two called councils for the discussion of building a parsonage. The first was held Jan. 28 when the use of second class lumber was discussed. It was decided to purchase this lumber. The wrecking of the buildings was done by eleven men who donated their time. While we have been working toward a parsonage we have also been winning souls for Christ. Three have been taken into the church by baptism in the last three weeks. Our evangelistic services will be held March 22 to April 5. Our second called council was held Feb. 23. The parsonage project was further discussed and a building committee of five was elected. We also elected two delegates to District Meeting.—Lillian Crim, Bellefontaine, Ohio, March 2.

Cincinnati church met in business meeting Feb. 27. Delegates to District Meeting were elected as follows: Bro. J. R. Hunter and Sister Mary S. Carr, with Bro. H. L. Berkey and Sister Bertha Hunter, alternates. Delegate to Annual Conference is Bro. J. R. Hunter with Bro. Ernst Sipple and Sister Mable Kneopfle, alternates. The church also voted to retain Bro. Hunter as pastor for another year. Our love feast will be Saturday evening, May 2. We are planning an Easter program. We also are working to make Easter decision day. Jan. 11 the joint Sunday-school meeting of Constance, Ky., Hamilton, Middletown, Stonelick and Cincinnati was held here. Feb. 11 the Aid Society gave a supper which netted a nice sum. Feb. 18 several of our sisters attended the District Aid Meeting at New Carlisle. Our Sunday-school and church services are increasing. We expect to begin a teacher-training course in the near future. We also have a Bible chapter contest on which is proving very helpful.—Mary S. Carr, Cincinnati, Ohio, March 2.

New Carlisle congregation met in council Feb. 27. Brethren C. F. McKee and Chas, Flory, members of our District Ministerial Committee, were present to assist in choosing our elder and pastor for the coming year. Bro. G. E. Yoder, who has been our pastor for five years, was unanimously reëlected for another year. His work among us has been highly appreciated by all; his strong gospel sermons have contributed much to the spiritual life of the church. Sister Yoder who recently underwent an operation is improving very nicely. We chose Bro. J. B. Gump as elder for the year. Bro. G. E. Yoder is the delegate to Annual Meeting; Brethren Guy Studebaker, Edw. Teach and Herbert Funderburg to District Meeting. Our Sunday-school work has been encouraging this winter; both the attendance and offerings have been good. The District Aid meeting held here Feb. 18 was well attended; over 500 were present.—Mrs. H. D. Funderburg, New Carlisle, Ohio, March 2.

PENNSYLVANIA

Codorus.—Feb. 28 and March 1 Brethren R. W. Schlosser and Carl W. Ziegler of Elizabethtown College were at the Codorus house in a Bible institute. The interest and attendance were good. The brethren discussed earnestly such subjects as, The Christian Knight, The Church and the Christian College, God Consciousness, The New Birth, On the Road to Jericho, The Timely Remembrance, The Abundant Life. Is the Spiritual Task of the Church Challenging Her Young People? Both brethren gave well prepared sermons that were inspiring and timely. The sum of $51.07 was collected for the use of the college.—E. H. Lehman, Dallastown, Pa., March 2.

Conestoga.—Thanksgiving morning Bro. David H. Snader of Akron preached for us. An offering was lifted for home missions. Dec. 13 our regular council was held. The Sisters' Aid gave a very favorable report of their work. Dec. 21 the Sunday-school children rendered a Christmas program. Dec. 14 Eld. H. B. Yoder of Lancaster preached a sermon on welfare work. Feb. 1 Eld. Alvin P. Wenger of the Ephrata church preached a missionary sermon at the Earlville house. He stressed the point that if men and women are in the right relation to God, the money part will come of itself. The usual offering was lifted, part for the Porto Rico children and part for world-wide missions.—Amos B. Hufford, Bareville, Pa., Feb. 26.

Schuylkill.—A number of our folks attended the revivals held at Annville and Lebanon. The chorus class rendered a number of selections at the latter place. Feb. 15 our elder, Nathan Martin, brought the morning message. March 1 Bro. S. K. Wenger gave us an interesting message. Our young people's program March 1 was a great success. Bro. S. G. Meyer gave the afternoon address on Our Choices in Life, and Bro. D. N. Cassel the evening address on, The Life of Christ. The Hatfield male quartet and the young people's chorus sang.—Carrie Dohner, Pine Grove, Pa., March 2.

Twenty-eighth Street.—The evangelistic services conducted by Bro. F. A. Myers, Cloverdale, Va., closed with a total of sixteen being received into the church through baptism. Some of these were young folks while others were fathers and mothers. Our pastor, Bro. B. F. Waltz, is preaching a series of sermons until Easter. The theme of the Sunday morning sermon is, The Holy Spirit, and that of the evening, The Signs of the Times. Much interest is being manifested in these special sermons, particularly in the evening.—G. W. Rhodes, Altoona, Pa., March 2.

VIRGINIA

Mt. Vernon congregation met in council Feb. 15. Our finance committee has adopted the envelope system for raising money to meet the expenses of the church. Delegates to District Meeting are Brethren John K. Forrer and Chas. D. Cline; alternates, O. C. Flory and J. R. Kindig. A committee was appointed to formulate resolutions to send to our representative at Washington regarding our church's stand on some important questions to be decided at the World Court. It was decided to hold a communion meeting this spring, the date to be announced later.—Mrs. W. T. Pannell, Stuarts Draft, Va., Feb. 28.

ANNOUNCEMENTS

DISTRICT MEETINGS

Maryland, Eastern, Denton, April 22.

Maryland, Middle, Long Meadow, April 16.

Ohio, Northwestern, Lick Creek, March 18-20.

Pennsylvania, E., East Fairview, April 29, 30.

Pennsylvania, M., Leamersville, April 7.

Pennsylvania, S. E., N. J. & E. N. Y., Wilmington, Del., April 17.

Pennsylvania, W., Mt. Joy, April 6-8.

Virginia, First, Troutville, April 8-10.

Virginia, N., Timberville, April 16, 17.

Virginia, Second, April 22-24.

LOVE FEASTS

Indiana
April 3, 6 pm, First South Bend.

Iowa
April 3, Ivester.

Maryland
April 2, 6:30 pm, Meadow Branch.

Ohio
April 5, 7 pm, Brookville.

Pennsylvania
April 5, Tyrone.

Virginia
April 12, Staunton.

Easter Reminders

Easter reminders in the way of Postcards, Folders, Crosses help to make Easter more real and they cost little:

No. 1148. Ten cards with envelopes. Greeting, cross, flowers, Bible verse. **Pack of 10, 30c.**

No. 1141. Ten cards and envelopes. Dainty size. Beautiful picture. Appropriate Easter reading. **Pack of 10, 25c.**

No. 324. Twelve postcards. Four designs. Bible verse and greeting. **20c a dozen. $1.25 a hundred.**

No. 384. Twelve beautiful postcards with picture of birds, flowers, butterflies and Bible quotation. **20c a dozen. $1.25 a hundred.**

No. 330. One dozen postcards in five designs. A beautiful Easter combination. **One dozen, 20c. One hundred, $1.25.**

No. 444. Twelve postcards with Easter pictures and quotations that will please. Five designs. **One dozen, 20c. One hundred, $1.25.**

No. 1111. A four-page Easter folder. Gilt edge. Pleasing picture and verse. **30c for ten with envelope.**

No. 1142. Folder. Four designs. The verses and picture suggest Easter. **30c for ten with envelopes.**

No. 530. A gilt edge folder for those with good taste. **Six for 30c. 50c a dozen.**

No. 520. Four springtime Easter folders with appropriate verses and pictures. **50c a dozen.**

No. 101. An Easter folder showing children, flowers, birds. **One dozen only 50c.**

No. 148. Easter card with attractive picture and Resurrection verse. **Pack of ten, 18c.**

No. 825. Small crosses in beautiful colors. Very appropriate for Sunday-school classes. In ten colors. **20c a dozen. $1.50 a hundred.**

This Easter material is all of fine quality, the many colors set off the pictures most favorably. The messages are such as you want your friends to read on Easter Day.

ORDER AT ONCE.

Brethren Publishing House, Elgin, Ill.

The funeral was held in the church at Ellisford. The services were conducted by the writer assisted by Elders J. U. G. Stiverson and Wm. Mohler. Bro. Weddle's first effort in the ministry was from the text 2 Cor. 5:1, which was the one used at his funeral. Bro. Weddle was very active in community affairs and the large attendance testified to the esteem in which he was held.

Tonasket, Wash. C. E. Holmes.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Kinney-Callaway.—By the undersigned, Feb. 1, 1931, at the Ivester parsonage, Wayne R. Kinney, Eldora, Iowa, and Miss Florence A. Callaway, Whitten, Iowa.—D. C. Gnagy, Grundy Center, Iowa.

Miller-Lichty.—At the home of the bride's parents, Mr. and Mrs. H. F. Lichty of Waterloo, by the undersigned on Feb. 19, 1931, Leonard S. Miller of Dunkerton, Iowa, and Marie W. Lichty of Waterloo, Iowa.—W. H. Yoder, Waterloo, Iowa.

FALLEN ASLEEP

Boston, Charles, son of Geo. and Elizabeth Boston, was born near Windfall, Ind., April 26, 1865. He was left fatherless when quite young. He cared for his mother until her death in 1892. After this he married but his wife lived only a few years. He was a member of the Disciple church and died in that faith. He came to this vicinity to visit some relatives and at the home of L. L. Paul took seriously ill and passed away Feb. 12, 1931. He leaves one half brother. Funeral at the Buck Creek church by L. L. Teeter assisted by A. S. Cross. Interment in the cemetery near by.—Phebe E. Teeter, Mooreland, Ind.

Brill, Bro. Chas., born May 25, 1881, one of twelve children, to Peter and Marie Brill, on a farm near Dayton, Ohio. He spent his childhood and youth at that place. He died Feb. 6, 1931, at the hospital, from a cerebral hemorrhage, following an operation for gallstones. He married Cora Bashore Aug. 30, 1905. Afterward he came to Troy where he spent the remainder of his life. In young manhood he united with the Church of the Brethren and remained faithful to the end. He was the teacher of the junior boys at the time of his death. He found great joy in service in the church. He leaves his wife, one daughter and son-in-law, five sisters and three brothers. Funeral services at the Troy church by the pastor, Chas. L. Flory, assisted by D. G. Berkebile. Burial in Riverside cemetery.—Mary E. Gnodle, Troy, Ohio.

Burkholder, Chas. N., died Oct. 16, 1930, aged 56 years. He was a faithful member of the Newville Church of the Brethren for the past twenty years. He was married to Bertie Cohick who survives with two daughters and six grandchildren. His death was due to gastric fever; he was sick almost two months but bore his affliction with patience and Christian fortitude. Funeral at the home by Eld. S. M. Stouffer assisted by Bro. Flohr. Burial in the Westminster cemetery near Carlisle.—Mrs. Rebecca Sollenberger, Newville, Pa.

Cassidy, Sister Mary Jane Keyton, died at the home of her daughter, Sister Joshua Wampler, near Broadway, Va., Jan. 22, 1931. She was born Sept. 25, 1846. She is survived by one son and one daughter, twenty-three grandchildren and thirty-three great-grandchildren. Four daughters preceded her. She lived an earnest Christian life. Funeral services at the Pleasant Valley church by Eld. B. B. Garber and A. B. Early. Interment in adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Cripe, Elijah, A., born in Clinton County, Ind., died at the hospital, Stanley, Wis., Feb. 11, 1931, aged 57 years. His death was due to pneumonia and complications. His parents died when he was but four years old and Mr. and Mrs. Zimmerman reared him to young manhood. He came to the Stanley country in 1902 and located on a farm where he had since resided. Funeral by Bro. O. L. Harley. Interment in Oakland cemetery.—Mrs. Jacob Winkler, Stanley, Wis.

Diehl, Tracy Wm., died Jan. 10, 1931, aged 24 years, 9 months and 29 days. He died at the home of his parents, North River. He was confined to his bed for four weeks with heart trouble. He married Miss Mildred Head last August. Since 1924 he had been connected with the Reformed Church and lived a faithful, devoted Christian life. Funeral services at the Mill Creek Church of the Brethren by C. E. Long and Homer Miller. He is survived by his wife, parents, three brothers and two sisters. Burial in the Mill Creek cemetery.—Mrs. I. J. Long, Port Republic, Va.

Flora, Sister Martha Jane, nee Patterson, wife of Bro. Jos. Flora, born at Rocky Mount, Va., Aug. 20, 1846, died Feb. 2, 1931, at the home of her only sister, Mrs. J. H. Kinzie, Haxtun, Colo., aged 84 years, 5 months and 12 days. She united with the church early in life and lived faithful to the end. Her husband preceded her about a year and a half ago. There were no children. Funeral services by the writer.—I. C. Snavely, Haxtun, Colo.

Hall, Flora Shaffer, born in Knox County, Ohio, died Feb. 21, 1931, aged 71 years. She married Curtis B. Hall in 1883. Her husband died in 1922; a daughter also preceded her. One son survives. In 1925 she became a member of the Church of the Brethren. Funeral services by the writer in the M. E. church near Danville. Interment in adjoining cemetery.—G. W. Phillips, Danville, Ohio.

Hess, John G., son of Ephraim and Margaret Hess, died Jan. 3, 1931, aged 59 years, 4 months and 8 days. He married Maggie Cripe, daughter of Noah and Rebecca Cripe, April 2, 1896. To this union two daughters were born who with his wife survive him. He united with the Church of the Brethren when a boy and at the time of his death was a member of the Goshen City congregation. Funeral services conducted at the church by T. E. George and burial in Oak Ridge cemetery, Goshen, Ind.—T. E. George, Goshen, Ind.

Hooker, Bro. Wm. C., born in Patrick County, Va., April 15, 1858, died Nov. 2, 1930, of pneumonia. The community has lost one of its best citizens and his church a noble Christian member. When a young man he was a teacher in the public schools. He was county treasurer for eight years and was the oldest merchant in the county, having sold goods for fifty years. He spent his entire life in Patrick County. He married Alice Ross Jan. 25, 1877, who survives with two daughters, three grandchildren and two great-grandchildren, eight brothers and three sisters. He united with the Brethren Church in 1916 and was a faithful member until death. Funeral by Elders W. E. Lackey, A. O. Salmons and P. G. Via. Interment near his home.—Mrs. Thos. W. Hatcher, Woolwine, Va.

Hoover, Bro. Absalom, born in York County, Pa., July 17, 1852, died of a complication of diseases Feb. 8, 1931. He lived his entire life in the community near Menges Mills where he passed away. His wife, Amelia Strausbaugh, preceded him Nov. 16, 1930. Surviving are six sons, two daughters, a number of grandchildren and great-grandchildren, two brothers and one sister. He united with the Pleasant Hill Church of the Brethren in early life and was faithful to the end. Funeral in the home and at Pleasant Hill church by Eld. G. Howard Danner and J. C. Sellers. Interment in the cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Kimmel, Cora M., daughter of Joseph and Susan Fike, born near Milledgeville, died at her home near here Feb. 6, 1931, aged 58 years, 8 months and 5 days. She married D. L. Kimmel Feb. 8, 1893. She leaves husband, two sons, three grandchildren, three sisters. In early youth she united with the Church of the Brethren and remained a faithful member throughout life, taking an active part in the church program. Funeral services at the church by the pastor assisted by P. F. Eckerle.—J. H. Mathis, Milledgeville, Ill.

Kline, Bro. Miles N., died Feb. 18, 1931, at the Good Samaritan Hospital, Lebanon, Pa., aged 43 years, 1 month and 1 day. While driving a team he was jolted from the wagon and received a double fracture of the skull. He was found in an unconscious condition and passed away thus the same day, following a trephining operation. He was a regular attendant at church services and was a consistent member of the Church of the Brethren for about sixteen years. He married Sister Mamie Heisey who survives with his mother, five sisters and four brothers. Services and interment at the Heidelberg house by Elders Michael Kurtz and Harvey W. Frantz.—Alice B. Royer, Myerstown, Pa.

Kling, Sister Artie R., 30 years old, daughter of Mr. and Mrs. Wm. Kling of Five Forks, died Feb. 8, 1931, in the Mont Alto sanatorium, of pulmonary tuberculosis. She is survived by her parents and two sisters. Funeral services in Prices church by Bro. M. C. Valentine, assisted by Bro. H. C. Muck. Burial in the adjoining cemetery.—Pearl Chamberlin, Waynesboro, Pa.

Marshall, Charles Edward, youngest child of Brother and Sister Charlie Marshall, died Feb. 22. 1931, of lockjaw, aged 8 years, 1 month and 7 days. He is survived by his parents, brother and sister. Services by Eld. B. B. Garber in Pleasant Hill church. Burial in adjoining cemetery.—Nora B. Crickenberger, Harriston, Va.

McCary, Charles Lindy, four year old son of Brother and Sister Edward McCary, died Jan. 2, 1931, after a day's illness of intestinal flu. Funeral in the Middle River church by Bro. D. H. Miller assisted by Bro. B. B. Garber. Interment in the cemetery near by.—Mrs. A. Fred Cline, Harrisonburg, Va.

Morehouse, Harold Lee, son of Bro. Guy and Sister Lida Morehouse, born Jan. 5, 1930, died Jan. 25, 1931. Besides the parents there remain six brothers and two sisters. Services by Bro. J. C. Stout at the home. Burial at the New Paris cemetery.—Dora A. Stout, Milford, Ind.

Myers, Albert L., died Feb. 8, 1931, at his home in Winterstown, Pa., aged 73 years, 9 months and 15 days. His wife, son and daughter survive. Services and interment at Pleasant Hill house by Eld. S. C. Godfrey and Rev. Chas. Ankerbrant, U. B.—E. H. Lehman, Dallastown, Pa.

Neher, E. Earl, son of Eld. E. J. and Hannah Neher, born in Keuka, Fla., and died Feb. 11, 1931, at the Devon Manor hotel, Chicago, Ill., aged 40 years, 3 months and 15 days. Death was caused by a severe attack of pneumonia and he lingered but a short time. One of his sisters, Mrs. Stella Ledbetter of Grand Rapids, Mich., was with him when the end came. Besides his aged parents of this city, and the

sister mentioned, he is survived by another sister, Mrs. Rhoda Bouldin, Scottsboro, Ala., and two brothers, I. R. Neher, Ross, Mich., and W. B. Neher, Decatur, Ala. Interment at Battle Creek, Mich.—F. D. Anthony, Grand Rapids, Mich.

Rohinson, Sister Mary E., widow of John Robinson, died after tbree days of illness at her home in Bath County, Feb. 22, 1931, aged 70 years. She was a member of the Church of the Brethren and was a regular attendant at Griffin church as long as health permitted. She is survived by seven daughters, four sons and a number of grandchildren. Funeral at the home by Bro. C. W. Zimmerman, W. W. Cox and W. H. Zigler. Interment in Mount Merry cemetery.—Mrs. Raymond Brown, Deerfield, Va.

Shafford, Sister Catherine, was born near Tippecanoe City, Miami County, Ohio, Aug. 14, 1856, and departed this life at Dayton. Ohio, Feb. 14, 1931, aged 74 years, 6 months. She was the second child of a family of twelve children born to John and Sarah (Karns) Tannreuther. On Dec. 25, 1881, she was united in marriage to Korah W. Shafford. Three children were born to this union. The departed with her husband united with the Church of the Brethren at Hickory Grove in early married life. Her entire life had been spent in this vicinity except ten years when the family resided at Mt. Ida, Anderson County, Kans. One daughter and one grandson have preceded her. Surviving are one daughter, one son, fifteen grandchildren, three sisters, two brothers. Funeral services were conducted at the New Carlisle Church of the Brethren by Eld. John B. Gump assisted by Elders David S. Dredge and G. E. Yoder. Interment in the New Carlisle cemetery.—Dorothy Shafford Sower, Lodi, Ohio.

Statler, Sister Sarah (Holsopple), born Jan. 4, 1838, died Feb. 9, 1931, aged 93 years, 1 month and 5 days. Sister Statler's husband preceded her forty-nine years ago, he having been a minister in the Church of the Brethren. Sister Statler gave her heart to the Lord at the age of eighteen, and lived faithful through all these years. She is survived by six children; two children passed on while in infancy and one son about two years ago. The funeral services were conducted in the Scalp Level Church of the Brethren by her pastor, Bro. J. A. Buffenmyer, assisted by Rev. J. A. Richter of the Lutheran church. The remains were laid to rest in the Berkey cemetery.—Mrs. J. A. Buffenmyer, Windber, Pa.

Stroup, William Wesley, son of Eld. Eli and Lucinda Weaver Stroup, born April 20, 1866, died suddenly Feb. 13, 1931. He is survived by his wife, one son, one daughter, his aged mother, one brother and six sisters. Bro. Stroup attended the country and village schools in his community, later entering Mount Union College, receiving his first teacher's certificate when sixteen years old. He served as principal of several village and township schools and as assistant county superintendent of Columbiana County for ten years. In all, he taught school for nearly forty-five years, during which time more than fifty young people who came under his influence entered the teaching profession. He was active in community work, having planned the first rural route for the free delivery of mail from the Homeworth postoffice, and his petition to the government inspector resulted in the rural route service being established in 1903. While active in community affairs he did not neglect the work of the church. He gave his heart to Christ and united with the church in 1880, and held various offices in his home church, being at the time of his death, a teacher in the Sunday-school, church treasurer, and a member of the finance committee. He was especially interested in Sunday-school work, and served five years as a member of the District Board of Christian Education, being chairman of the Board for several years. The funeral was held in the Reading church. The services were in the charge of the writer assisted by several other brethren.—J. C. Inman, Canton, Ohio.

Sunthimer, Edw. J., died at Goshen, Ind.. Feb. 23, 1931, aged 50 years. 21 days. He is survived by his wife, Pearl, and one son. Funeral services by the writer from the home.—J. H. Fike, Middlebury, Ind.

Walter, Sister Lizzie, wife of Bro. Chas. Walter, deacon in the Reisterstown church, Md., died at her home near Fowblesburg, Feb. 5, 1931, aged about 71 years. She was devoted to her Lord, a faithful, consistent member of the Church of the Brethren for many years. She is survived by her husband. Funeral in St. Paul's Lutheran church near their home by Eld. Geo. A. Early and the writer. Interment in adjoining cemtery.—Wm. E. Roop, Westminster, Md.

Williams, Lester Eugene, eldest son of Nathaniel K. and Louisa Bashor Williams, was born near Belleville, Kans., Jan. 29, 1875 and died near North Manchester, Ind., Feb. 21, 1931. He was united in marriage on Aug. 25, 1897, to Susie A. Riddlesbarger who survives him. To this union were born seven children, four of whom died in infancy. The family moved from Kansas to North Manchester in September, 1919. Bro. Williams was the last of his family. His parents died in 1904; one brother, Ora, died in 1897, and the youngest brother, J. H. B. Williams, died at Mombasa, Africa, where he had gone to help locate a mission station. Funeral services were held at the West Manchester church by Eld. Otho Winger assisted by the writer. Interment at the Pleasant Hill cemetery.—A. M. Stine, North Manchester, Ind.

Witmer, Bro. Jonas H., born near Safe Harbor, Pa., Aug. 17, 1869, died at his home near Millersville. Lancaster County. Pa., Jan. 23, 1931. He was married to Fannie H. Shenk who survives with five daughters, five sons, three brothers, two sisters and eleven grandchildren. He was a member of the Church of the Brethren for more than twenty-five years. He served as Sunday-school superintendent for a number of years and later as assistant superintendent. Funeral services at the Manor house by Brethren Norman K. Musser and Harry C. Neff. Interment in the adjoining cemetery.—Florence K. Herr, Millersville, Pa.

Writers You Know

When you know a writer you have a double interest in his book—the book itself and the author. Knowing the author you want to know his book. Here are three books by three men you know.—

The Conquest of Peace $1.25

The author, Harry A. Brandt, is assistant editor of the Gospel Messenger. His book deals with the Peace and War Problem from a new angle. You will be enlightened by his dispassionate discussion, and pleased by his reasonable presentation.

African Stories $1.75

The author, A. D. Helser, is a missionary to Africa. He knows the people and loves them. His narration and interpretation of their folklore enables you to understand the natives as never before.

The Heart of the Crimson Cross $2.00

The author, J. M. Henry, has long been a leader in the Peace Movement. He traveled the war-torn fields and cities of Europe for much of the material that is found in this war story in which the better element prevails.

These three books by men you know will bring you three distinct messages that you ought to know.

Brethren Publishing House, Elgin, Ill.

Solving Program Problems

Providing for the many special programs taxes the ingenuity of program committees. Relief may be found in the many excellent books that have been prepared to meet this very condition. Here are a few of our many suggestions—

Dramatized Bible Stories for Young People.....$1.00
By Mary M. Russell.
Contains 12 dramatized Bible stories.

Junior Pageants 1.00
By Ada Rose Demerest.
Fourteen pageants including the great church days.

Missionary Entertainments ..... .65
Exercises and recitations for Primaries and Juniors, and various dramatizations from many lands.

Successful Socials ..... .75
By Mrs. Edward P. Gates.
Contains the very things you wish to know to make your socials a success.

More Short Missionary Plays..... 1.50
By Margaret T. Applegarth.
Each short play carries a big missionary message.

Pageants for the Year..... 1.50
Compiled by Henrietta Heron.
Contains 22 pageants—pageants for every occasion. Suitable and economical for B. Y. P. D.

Jeremiah ..... .50
By Eleanor Wood Whitman.
The story of Jeremiah arranged in a five-act drama.

Esther ..... .50
By Mabel Montgomery Browne.
An excellent dramatization of the Bible story of Esther.

Recreational Leadership for Church and Community..... .80
Warren T. Powell.
Shows the moral and educational value of the play life.

Brethren Publishing House, Elgin, Ill.

Study the

ACTS OF THE APOSTLES

A Scriptural interpretation, sound in doctrine, practical in application

Try our method of instruction

Write for information

Correspondence-Study Dept.—M-3

BETHANY BIBLE SCHOOL

3435 Van Buren St., Chicago, Ill.

NEW PARAMOUNT

EASTER BOOK NO. 4

A New Paramount Easter Book No. 4 keeps up the high standard set by its predecessors. Gives you recitations long and short, for tiny tots and older ones, exercises in keeping with Easter, hymn pantomimes—"My Faith Looks Up to Thee," "Jesus Lover of My Soul," "Come Thou Fount," "The Old Rugged Cross." Dialogues and playlets —13 pages. Sixty-four pages of excellent material.

All for 25c

Also **Paramount Easter Books Nos. 1, 2 and 3, each, 25c.**

Brethren Publishing House
Elgin, Ill.

Books for Boys and Girls

Sunflower Stories and Lullabies

By Olive A. Smith

A book of 96 pages, well illustrated and full of material that boys and girls like. The stories are short and pointed. Save the **fifty cents** you were going to spend for candy or the movies, and **get this book for the home.**

Little Women

By Louisa M. Alcott

Read by many millions, this volume continues to hold its place while other books come and go. There's a reason. Read the book and you will know why. **60c.**

Little Men

By Louisa M. Alcott

Harum-scarum Tommy, studious Demi and others tumble into and get out of so many troubles that interest never lags as the reader passes from page to page. **60c.**

Happy Hours at Home

By Isabel C. Byrum

So planned that many pleasant hours can be spent together by parents and children. Stories that make home a delightful place long to be remembered. **60c.**

Brethren Publishing House, Elgin, Ill.

Good Teaching

Will Improve with Good Helps

STANDARD HELPS FOR UNIFORM LESSONS

Brethren Teachers' Monthly,	$ .75
Snowden's Sunday-school Lessons,	1.50
Arnold's Practical Commentary,	1.00
Lesson Round Table,	1.25
Peloubet's Select Notes,	2.00
Tarbell's Teachers' Guide,	2.00
Torrey's Gist of the Lesson,	.35
Wells' Daily Digest of the Sunday-school Lesson,	.35

See how many your school needs and

ORDER NOW

Brethren Publishing House, Elgin, Ill.

Are you ready for E-A-S-T-E-R?

As you plan for Easter consider these as among the desirable materials to produce lasting impressions—

The Dawning, a Pageant of the Resurrection. Requires 30 or more characters. A very strong pageant but will require considerable practice and some good singers. 50c. 20 or more copies, each, 45c.

The Uplifted Cross, an Easter Pageant. An excellent service using all departments of the school. Uses familiar hymns. Splendid for small school. 30c. $3.24 per dozen.

Victory Dawn—an Easter Service. Less than 25 copies, 10c each. 25 or more copies, 9c each.

A service that will make Easter real to your school and church.

Into Galilee—an Easter Play. Each, 35c. 12 or more copies, each 30c. Has been used with excellent results.

Pageants of Purpose—Three Pageants in one cover. Single copy, 25c. Per dozen, $3.00. The titles of these three pageants are—**The Galilean Conquers, The Missionary Spirit,** and **The Church Builder.**

Pageantry for Easter—Two Pageants and One Play. With the introduction of suitable music these may be lengthened as desired. The titles are—**In an Eastern Garden, A Pageant of Service,** and **The Easter Call.** Price, 25c.

Jesus Only—an Easter Cantata. Price, 30c. Per dozen, $3.00.

May be given as dramatized story or in song story by reader and chorus.

The Garden of Joseph—a Story Cantata for Easter. Single copy, 30c. Per dozen, $3.00.

Leads the congregation to live over the first resurrection day.

ORDER YOUR EASTER MATERIAL NOW

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., March 21, 1931 | No. 12

IN THIS NUMBER

Editorial—

A Word About Wonder and Hunger (E. F.), ... 3
The Way That Works (E. F.), ... 3
The Rising Wrath (E. F.), ... 3
This Soft-Boiled Age (H. A. B.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

I Shall Not Waste My Time to Fret (Poem). By Ada Sell, ... 5
The Roamer Looks at Silence. By Joseph Van Dyke, ... 5
The Cost Sheet. By Arthur Edmund Carsey, ... 6
Peace and Moral Welfare (J. E. S.), ... 6
Missions in the Church of the Brethren.—No. 3. By Elgin S. Moyer, ... 7
The League of Nations as Seen from Geneva. By Andrew W. Cordier, ... 8
Women's Work—Our National Project. By Mrs. Ross D. Murphy, ... 20
Financial Report of the Council of Boards (C. M. C.), ... 21

Pastor and People—

Personal Evangelism. By W. Earl Breon, ... 10
Poise. By Robert Cashman, ... 10

Home and Family—

The City Lot (Poem). By Mildred Allen Jeffery, ... 11
Happy Though Civilized.—No. 12. By H. A. Brandt, ... 11
Around the Table, ... 19
Growing Older. By Irene Hecker, ... 22

Missions—

Some Mission Notes, ... 12
Ping Ting News Notes, ... 12
Dwarkabai, a Brand Plucked from the Burning. By Alice K. Ebey, ... 13
Is China Progressing? By O. C. Sollenberger, ... 14
Striving Toward Prohibition in India. By Sadie J. Miller, ... 15
Vyara Bible Institute. By Harlan J. Brooks, ... 15

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



Samuel Bock S. Z. Sharp

Two Leaders Who Remain

Dr. Solomon Zook Sharp was 95 years old Dec. 21, 1930. Bro. Sharp was a pioneer in educational work amongst the Brethren. He is perhaps best remembered as a teacher, president of colleges, and as the author of Educational History of the Church of the Brethren. He is spending the winter at La Verne, Calif.

Bro. Samuel Bock was 91 years old Jan. 8, 1931. He is remembered as a member of the original Brethren's Book and Tract Committee. When organized Aug. 4, 1885, S. W. Hoover became foreman of the executive committee; and Bro. Bock, his brother-in-law, was elected secretary.

The picture used here was taken Jan. 11, 1931, by Dr. W. I. T. Hoover, a son of S. W. Hoover and a nephew of Samuel Bock. La Verne, Calif., furnishes the background.

Execute Your Own Will . .

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of .....dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., March 21, 1931 No. 12

EDITORIAL

A Word About Wonder and Hunger

RELIGION is wonder and hunger. It is wonder about the mystery of life, and of death, and of human destiny. And of the universe and all things therein. It is hunger for relief from trouble and fear, for satisfactions that satisfy, for richness of experience.

Speaking more accurately, religion is the answer to this wonder and hunger. More accurately still, it is the sum total of all that we think and feel and do in seeking and finding that answer.

The religion of Jesus is *his* answer to this wonder and hunger. And an exceedingly interesting answer it is.

The gist of it is on this wise: God is good and wishes all men to seek companionship with him, to love him and trust him, to see what is right and true and to delight in it. There is another half to it which is only a part of the same thing. It is seeking and finding this fine best life, not apart from but in happy company and common cause with, all one's brothers.

It is the right answer to life's great wonder and hunger. The proof is in the trial of it. The laboring and heavy laden who make this answer theirs do find rest. And this is religion, true religion, the religion of Jesus. E. F.

The Way That Works

WE are so accustomed to finding horrible things in the newspapers, things so bad they tax our credulity, that we are hardly prepared for news too good to be true. We must wonder yet whether the agreement between Gandhi and Lord Irwin will stick. Does it mean that England and India are really finding the way of peace and that this is to be the way of "non-violent revolution"?

Surely it can not be that a meek and quiet spirit is useful as well as ornamental (1 Peter 3:4), more powerful even than the military might of a great world empire. Nothing more significant than this ever came out of the press dispatches. The full import of it we can not take in quickly. It means that some things are mightier than the sword, among them a great idea. Such an idea, for instance, as that "in quietness and confidence shall be your strength." Or this: "Render to no man evil for evil . . . but overcome evil with good."

Will the peaceful way of the Galilean work? In a world like this? Don't forget about human nature. What if it should turn out that his way is the only one that will work for lasting peace in this kind of a world or in any world? E. F.

The Rising Wrath

WRATH is rising in the four corners of the earth. There is wrath against the necessity of living in poverty while others revel in luxury. Millions are angered by the threat of destitution and they feed their rage with the surfeiting of other millions. What would you do in their place? What are you doing in your own place?

Wrath is rising in the four corners of the earth. There is wrath against continued race discrimination. There is the wrath of Japanese against Americans, of Latins against Nordics, of Blacks against Whites. The tacit assumption of superiority and of the right to special privilege is extremely galling to the victims of it. Does the matter interest you any?

Wrath is rising in the four corners of the earth. There is wrath against the persistent practice of conscripting men to settle governmental quarrels by seeing which side can slaughter the largest number. Aside from the horror of the thing and the broken hearts they leave behind them, men don't like to die like hogs when they know there is no sense in it. They are becoming very angry about it.

There ought to be more wrath rising in the four corners of the earth. It should be the righteous wrath of

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

the church against all this terrible injustice. As Jesus looked with anger on the hardness of heart which he found in the synagogue one day, so our hearts should burn with holy resentment against the hard-heartedness of our own day.

And the flame of it should wax hotter and hotter in unceasing warfare against these great wrongs, a warfare whose weapons are not carnal but are mighty nevertheless for casting down imaginations and bringing every thought into captivity to the obedience of Christ. E. F.

This Soft-Boiled Age

Did you see a recent picture of Mr. Jones stoking the fire in the morning? The point of the picture was that Mr. Jones was not really stoking the fire at all, but enjoying an extra morning nap—thanks to his automatic heating equipment. Our hero was represented as nicely tucked in bed and sleeping away for an extra half hour while a gas thermostat did his work for him.

The picture of Mr. Jones will serve to illustrate how life has become easier for man in the last one hundred years. Of course, there are many who do not have gas and thermostats, but they do have other labor saving devices. Even the commonest laborer need not walk to his work. And usually he does go by street car or by auto. The good housewife has her range, power washer, and electric iron.

Even on the farm life is not what it once was, thanks to American inventive genius. For example, one man with a modern reaper can do as much work as thirty-five men equipped with the cradle of one hundred years ago. Then there are all sorts of newfangled plows, cultivators, cutters, and separators which serve to lighten toil for the progressive farmer. There is plenty to do on the farm, but farming need not involve the back-breaking hand labor it once did.

Now as life becomes easier it is of interest to note how certain classes of individuals react. As machines release men from the hard things of life, how do they use their new found freedom?

Signs are not wanting that the new freedom is tending to soften men—that in a sense we are living in what might be called a soft-boiled age. As evidence of weakening fiber in the lives of many, note the growing disposition to evade the hard things of life. Of course, there is no special point in courting difficulties just for the sake of discipline. And yet there must be real stamina of spirit for life will never be entirely free of hardships. There are certain types of ordeals which must be faced, even in a soft-boiled age. Thus the will to overcome must ever remain as the mark of a true man.

To be a bit more explicit about the current situation, one needs but to recall the appeal to the flesh which is the chief reliance of modern advertisers. Thus the cigarette makers reiterate such appeals as: "They gave a new thrill," "Menthol-cooled," "They satisfy," "When pleasure is the goal." And extra dividends in a year of general depression but show that consumers respond to such carnal appeals. Are we then to conclude that modern man has softened to the point that he will stop at nothing so long as appetite can be given one more prod? It is not just a matter of living well on soft foods in warm houses, but that the spirit of modern life is all too averse to anything which might involve self-denial, or the actual facing of hardships.

If this characterization seems unfair, recall the ominous softening of fiber with respect to the crises which arise in the marital state. Marriage is too often treated as a pleasant adventure, and not as a serious undertaking worth personal sacrifice to guarantee success. And yet, has the soft and easy way anything to commend it? Apparently not, for the accumulating experience of those who have tried it generally indicates that they have but jumped from the frying pan into the fire. It is an ancient law of life, that those things which are worth anything, are worth paying for—and can be had in no other way.

The dozen and one book clubs in the land are proof not so much of an increased interest in literature, as that men can be counted on to respond to the snob appeal. Rather than discover and stand for ideas of their own, most men choose the easier and quicker way of reading what is announced as the book of the hour. Thus there is plenty to suggest that as times grow easier, self-control wanes, and multitudes luxuriate in the license of a soft-boiled age.

But there is another and braver reaction to the easing up of life. And that is to treat release from grinding toil, not as an opportunity for self-gratification, but as the open door to more efficient and self-reliant living. For as Mr. Jones lies abed mornings, while the thermostat regulates the fire in his furnace, he must have a care lest he lose the very thing he hoped to gain by release from toil. An age of luxury is a time when the foolish man gives himself over to the pursuit of the soft things of life, while the wise man cultivates self-control that he may surpass and achieve in an age of opportunity.

As a matter of fact, a soft-boiled age is one in which there is increased need of self-discipline. For when the inhibitions of hard conditions are withdrawn, and man is free to rise or fall by the measure of his inherent qualities, he then faces the supreme test of character. And to pass that test he finds, not less, but more reason for the cultivation of the simple but vital virtues which free him from the lesser goods of a soft-boiled age. H. A. B.

GENERAL FORUM

I Shall Not Waste My Time to Fret

BY ADA SELL

I shall not waste my time to fret
About what might have been
Had more of Christ lived in my heart,
And less of sin.

I shall not fearfully surmise
Mistakes of future days;
The time for that were better spent
In other ways.

I have his great forgiveness found
For moments that were weak;
His guidance for each present hour
I humbly seek.

Altoona, Pa.

The Roamer Looks at Silence

Old Charley is what we used to call our hired man. He is versed in the lore of soils and weather, and knows exactly the time best suited to plowing and harrowing my father's fields. After certain mystic calculations with an almanac of ancient vintage, he tells us when the crops must go in. He is an authority on the culture of bees, and moves among their armed neutrality without a fear. He knows what to do to make apple trees bear, how to butcher a hog, and how to replace the broken helve of a favorite axe. There seems to be no end to his knowledge and skill. He knows how to build the best load of hay in the country, and how to find where to dig for water, and how to stop nosebleed and a thousand other things that I have never found in books. But for all his limitless knowledge, Old Charley says very little. His conversation, if you can call it that, consists of cryptic grunts and short monosyllables. And he seems to get along on his minimum of speech quite as well as we do. Some people earn a false reputation for wisdom and sagacity by discreet silence, but that is not true of Charley. It is simply that he has no use for garrulity. He knows how to do things and he does them and that's an end of it. He has never gotten a taste for the luxury of words.

Today the two of us worked in the woods, getting out poles for a buzz pile. The air was warm for January, as a snow had fallen in the night. We came to the clearing, removed our heavy coats, and set to work. Charley selected the trees to be sacrificed and chopped them down, while I, being a young cub and unfit for anything that required skill, trimmed off the branches and piled the brush. So we worked, in perfect harmony, until noon. Not a word had been said; the only sounds being those of the axe biting into the trunk, the heavy crash of a tree, or the nervous drumming of a hungry woodpecker on some dead stub. When the town whistle blew Old Charley paused, looked thoughtfully at the piles of logs we had built, after which he calmly finished what he was doing. Then, shouldering his axe, he started for home and dinner; I meekly following.

During the afternoon, as I worked, I thought about silence; and the different kinds of silence; and wondered what it was for.

There is the silence between parted friends, an unlovely one that is the substance of hate. Sometimes when a man won't talk it's because he is angry. Lightnings flash from his eyes and his hands tremble as he tries to continue working. And there is the bitter silence of one who has stood tall and has come down in defeat.

But silence is not always an evil or a bitter thing, though it may be full of sorrow. Words are futile to a man who is feeling through all his being the sweet agony of loss. Only his eyes speak, stark terrible words, that uncovers the silence instead of fills it.

I know the silence of a great church, empty of worshipers, with forgotten sunshine filtering through the high windows to lie in colored patches on the gray floor; the silences of high places, above houses and trees, where even winds are chary of venturing; the silence of sleep with its processional of dusky hours and fantasied dreams.

There is the silence of the hour between night and daybreak; the silence of the falling snow, and of the stars. And the infinitely sad silence of an old man whose life is ended, though he stays on, a silence from which he peers, dimly and wistfully, out at you.

Sometimes a man is silent because his mind is far away—in tomorrow, perhaps, or in a foreign country. Or it may be he is remembering the dreadful void of silence that he felt over and over back in the war days, when, of a sudden, the thunder of a barrage would end and nothing but an occasional rifle shot would crack the intolerable silence that resulted.

Of them all there is no silence so exquisite and poignant, like clean sword blades striking into our breasts, as the silence of lips newly dead. That is the one silence that muffles any words we may try to utter. There is nothing to say; no cry to make; only a long answering silence to give.

Old Charley and I have worked the whole afternoon, chopping and piling, still without a word. We have some good piles of logs, hard maple and oak, with a sprinkling of poplar and birch. We have done a good bit of work since 8 o'clock this morning, and now the sun is setting wanly and the evening cold is pinching our fingers. Charley has decided that the day is over; I can tell it from the look of him. Finally he shoulders his axe.

I trudge down the path after him, listening to the

sound of the snow crunching under our boots. It sounds like delicate music written in a minor key. As we cross the bridge I suddenly know why there is silence.

But I'm afraid Charley doesn't know and never will. He's deaf, poor fellow. THE ROAMER.

The Cost Sheet

BY ARTHUR EDMUND CARSEY

"Myers, watch your cost sheet—it's running away with you! I'll tell you what the great trouble is in your department—it's duplication of effort. Those two jobs over there, for instance, could be easily combined into one—don't you think?"

"They could be, Mr. Hewitt, but"—

"But what?"

"Well—it would throw a girl out of a job—the new inker, over there."

One could not see her eyes—they were intent upon shoes; but the profile was arresting—delicate, thin, and glowing with talent of some sort. The bare, beautiful arms were very dextrous and quick about inking the soles of the shoes upon shoes in the racks around her. There was a glory of golden hair that made one think of spikenard and Jesus' feet.

"And she's the best worker in the shop—never any trouble. And Mr. Hewitt, there's something else about her—they tell me she's a musician; that she's working here to fight it through."

"Musician? Hmm! Fiddlestrings, eh, instead of shoe strings! Why don't you hire shoemakers, Myers? People with a purpose, with *the job* in mind, twenty-four hours every day, determined to make a success of shoes! But then—oh well, we won't need to be brutal about it. I sympathize with the poor—the Savior told us you know we'd always have to have 'em with us—but business is business. Eliminating one operative, Myers, will help your cost sheet, and it needs helping—don't you think? And it's Myers you're looking out for, I guess, eh?"

As Myers handed the new inker her final pay envelop that afternoon, he said:

"They're not firing you, Mary—really—they're eliminating one operative."

"I know," she answered. "Why should they pay for more help than they need? But tell me, what in the Lord's name I can—" and then she paused, as she looked up at him—paused, and caught her breath. For whence had he now, so suddenly, that majesty, that strange light, that gentleness yet wrath, that mercy yet terror? How was it he *understood?*

Whilst the grey days wore on, Mary learned nine things, to wit:

The paying, individual, small orchestra is a thing of the past. She was not sufficiently advanced to play in the symphonies. It takes a lot of influence to get "before the mike." She was alone. She was out of money. Jobs were not to be had—or if they were, were to be looked upon with suspicion. Her landlady, with the clairvoyance of landladies, was asking polite but terrifying questions. Violin practice is a failure in a room for which rent is overdue. And of late, she was never altogether free from hunger.

But God, in his practical great wisdom and mercy, had given her astonishing beauty—and a market. So she lived.

But at last she was taken in adultery. And she was brought before—Mr. Hewitt. The efficiency expert was now become the judge. As her side of the scale had gone down, his had gone up. And he was still efficient.

"Young woman," he said, exactly as though about to eliminate another operative, "the law commands me—"

But he was interrupted. Mary looked up fearfully. Was that Myers? Yes, and as he had looked, that afternoon! She gasped out: "What manner of man is this, that even the winds and the sea obey him?"

"Judge Hewitt!" said the young man. The fine, mighty challenge, in the strangely dominant and beautiful voice filled the whole room. Its owner took quick and complete control of the situation. "He that is without sin among you—let him sentence her!" And

Peace and Moral Welfare

General Pershing's Advice

GENERAL PERSHING apparently aims for the American people to get the lesson from his "Experiences in the World War," namely, arm—arm to the teeth.

Is this good advice?

Before we take any man's advice, it is well to determine whether he is in a position to give sound advice.

There are many ways which a nation has of dealing with its neighbors. The use of war is only one method. General Pershing is an expert in the use of that method. Consequently, if we intend to use force—war, we should take his advice, but if we do not intend to use that method which even the General disclaims any desire for, then a strong doubt is raised as to the soundness of his advice.

Of course, the General claims that great armaments are the best guarantee of peace. But in that the General is not an expert, for he is not, as a military man, versed in the arts of peaceful international relations. His business is executing the nation's will when the nation has decided to use force. When he tells us how to keep peace then his opinion is worth no more than that of any other layman. You might just as well ask an expert blacksmith what to take for your liver. So if we want to make war let us take the General's advice, but if we want to make peace, then, I wonder, is his advice sound?

PEACE COMMISSION, CHURCH OF THE BRETHREN,
J. E. S.

he held aloft for all to see, a paper. "Do you recognize it, ye priests, lawyers, hypocrites? Verily, you had better watch it, for it is running away with you to Hell! It is of the lesser breeds of your false gods, but it is a false god. And verily, verily I say unto you, the time is nigh when you shall cry out to it, in your destruction, and it shall mock you, saying, 'Call louder, for peradventure he sleepeth!'"

All this did not go over the heads of the multitude. The common people understood it all, and instantly. There was admiring, disturbing applause, in spite of the mortified and angry judge.

"And they which had been challenged, being convicted in their own conscience, went out one by one, beginning at the eldest, even unto the last."

And a man and a woman were left alone, standing in the midst. And he said: "Woman, where are your accusers? Has no man condemned you?"

She said, "No man."

And he said: "Neither do I condemn you."

But Judge Hewitt, in his chambers, wrathful, humiliated, dangerous and a little shaken, was holding converse with such of the scribes, Pharisees, and Chief Priests as had axes to grind—or regrind.

Collinsville, Ill.

Missions in the Church of the Brethren

Part Three—The Period of Expansion in America

BY ELGIN S. MOYER

It was after the War, about 1790, and when the church had a membership of about fifteen hundred, that many of the Brethren became interested in following the wave of emigration and colonization that had taken thousands of their neighbors out into the frontier. This was the beginning of what has been called the "emigration, or colonization missionary method."

At this time the Northwest Territory was being opened up. Land was cheap and the soil fertile. It was no longer under the domination of England, but belonged to the Union. The Indians had been subdued. The Ordinance of 1787 had been enacted, pledging to present and future citizens, the principle of "free men, free religion and free education." Sturdy and ambitious farmers from Pennsylvania, Virginia and Maryland accordingly moved into the fertile valleys of the Northwest. Other German farmers were settling in that new territory, and why should not they?

It was only shortly after 1790 that members had settled in Ohio; yet before it was admitted into statehood a little more than a decade later, several churches had been organized there. About the same time that members were coming to Ohio, others were moving into Tennessee, North Carolina, Kentucky, and Indiana, and just a few years later, others still farther west into Illinois and Missouri.

It was a more or less self-centered interest that urged the Brethren to move out of the old church centers into new country. Yet this colonization resulted in the growth of the church. Though many of the Brethren were looking chiefly for a better place to live, it is interesting to notice that often the reasons for emigration and colonization were a combination of economic appeal and missionary motive. Here was a scheme of church expansion pregnant with the possibilities of propagating the faith of the Brethren, and of increasing the size and influence of the church.

As colonization had resulted in the growth of the church and in the establishment of congregations in the middle states, so it was a means of expansion westward to the coast, southward to the gulf and the Mexican border, and northward into the Dakotas and Canada. The Brethren were interested in preaching to their neighbors as they went, and in establishing churches where they settled.

In some places westward expansion meant growth and strength to the denomination; but in others it meant weakness and loss of membership. Emigration was a splendid method of church expansion when the farmer looking for a better farm, a better home, and a better living, was also looking for the opportunity to work for the interests of his church. Many churches did a real missionary service in the giving up of some of their faithful farmer members; for through these missionary farmers, strong churches were built up on the frontier. On the other hand, too often the economic appeal was stronger than the religious conviction, and many opportunities of service to the church were lost. Thus what might have been a vital and potent means of missionary expansion very often proved to be little more than an endeavor of personal aggrandizement, and of no advantage to the church.

A careful study of the history of the Church of the Brethren reveals to us that in spite of the fact that in those early years the church had no mission boards, no salaried ministry, no church schools, no missionary literature, and even no organized plans of missionary work, there always have been leaders among the Brethren who were deeply interested in the evangelization of their neighbors. Bro. Jerome E. Blough, in the chapter on "Missionary Activities," in his History of the Church of the Brethren in Western Pennsylvania, aptly expresses this situation when he says: "The fact that in the early history of the Church of the Brethren they had no mission boards and handled no missionary money is no evidence that they lacked the missionary spirit. The exact opposite seems to be true. Many of the ministers were filled with that spirit in such measure as to put some of our modern ministers to shame.

This is true especially, when we take into consideration their mode of travel, the long distances traveled, and the fact that they gave their time and services free, and in addition to that, bore all expenses of the trips themselves."

Among the scores of ardent preachers and missionary spirits of the nineteenth century may be mentioned: Jacob Miller, 1735-1816; George Wolfe, 1780-1865; Jacob M. Thomas, 1795-1881; John Kline, 1797-1864; Jacob Wine, 1811-1880; John H. Umsted, 1802-1873; John Forney, 1815-1895; John Metzger, 1807-1896; John Wise, 1822-1909.

These men were willing to give their best that God's Word might be heralded to their neighbors and that the church's borders might be extended. They were indeed a credit to their church.

While foreign missionary work was begun late in the nineteenth century among the Brethren, the church manifested a real missionary spirit in its expansion in the homeland during the century.

Bethany Bible School, Chicago, Ill.

The League of Nations as Seen from Geneva

BY ANDREW W. CORDIER

IV. The United States and the League

One of the most obvious facts in our international life today is the interdependence of nations. One hundred and fifty years ago isolation was more nearly possible, but no make-believe argument can explain away the fact of our close relationship and constant dependence upon the rest of the world today. In the days of the American Revolution man could secure ninety per cent of the necessities of life within four miles of home; today in a world made new and small by complex and far-reaching industrial changes, we draw materials for our livelihood from every continent on the earth. Millions of American factory workers know that some of the raw materials with which they work come from other countries and that the finished product of their labors finds its way to the corners of the earth. We have built up an international body, but have we built up an international mind?

If interdependence is a fact no longer open to effective contradiction, does it not follow that international coöperation is necessary to the maintenance of this world unity which the facts of our economic life have already established? The lower forms of animal life have the peculiar characteristic of maintaining their life in the several parts into which one may cut them. In advanced forms of animal life a severed part of the body loses life, and if certain members are cut away the animal dies. The world today is a complex and advanced organism, living, at least, an invalid life because of the failure of the various members to recognize their complete relationship to the organic unity.

If interdependence is a fact and international cooperation is essential to the peace, progress, and highest welfare of the world, how does the United States acquit herself in attaining these ends so desirable and necessary for all humanity? "The United States," says Professor Rappard, "in the period since the war has done more to promote and more to hinder peace than any other nation in the world." This seemingly paradoxical statement arises from the fact that the United States is the most powerful nation in the world, one whose influence radiates everywhere. But influence is not always leadership. Indeed the penetration of our influence without any effort to fuse it with a high conception of duty may hinder the peaceful progress of other nations. We had a vital influence in creating the League of Nations, and then backed out of it; our jurists provided much of the plan for the World Court, but we are not yet in it; we sponsored the Kellogg Pact, but we have been unwilling to take the risks of conference and consultation necessary to its greatest effectiveness; we have led in making treaties of arbitration, but we have also led in hedging them about with reservations that destroy their usefulness; we have stood for the principle of the open door—free opportunity for all—in certain parts of the earth, while we have selfishly monopolized the resources of other areas. Our record is not wholly good; it is not wholly bad. Compare it, however, with the parable of the talents. It is not exaggeration to insist that the United States is a five-talent nation; no nation in the history of the world has been so gifted by material resources and advantage of position to collaborate with other nations in the moral leadership of the human race in the interests of peace. To do less is a betrayal of our national trust.

Our relation to the League of Nations has been a peculiar one. In the first few months of the League's existence our government refused to answer its correspondence; then a short period ensued in which we answered it through third parties, subordinate officials in Geneva. Under Secretary Kellogg's direction the League was addressed directly and by 1925 our government, largely in the protection and advancement of its own interests, sent representatives to sit on some of the commissions and committees. Although our American newspapers have been silent on this tendency the number of committees and commissions in which the United States has participated has steadily increased in the last five years. It is of interest to see the record of committee coöperation for a single year. In the year 1927, an average year, the United States coöperated in the following committees:

International Economic Conference.

Preparatory Commission for Disarmament Conference (third and fourth sessions).

Special Commission on Private Manufacture of Arms.

Ninth Session Advisory Committee on Traffic in Opium and Other Dangerous Drugs.

Meeting of Government Experts on Double Taxation and Fiscal Evasion.

Advisory Committee for the Traffic in Women and Protection of Children.

General Conference on Import and Export Prohibitions and Restrictions.

In addition to this, delegates from the United States coöperated unofficially in the work of twenty other committees.

While some American journals are constantly fearful lest we enter the League by the "back door" our official representatives are entering by the "front door" every day. Thus we have committed ourselves to a policy of League coöperation which is destined to grow with the years.

But the question in the minds of most Americans as they think of the League is the very familiar one: Shall we join, or, as we might put the question, shall we convert our half-membership into a full one? Naturally one can not sit through the Assembly debates for a month and observe the remarkable care of the delegates that the interests of the United States are properly respected and the unanimous drift of opinion either expressed or inferred that the seat of unquestioned world leadership awaits us at Geneva, without nursing a secret hope that our country can see fit to assume its high mission. As it is, our "official observer," although our administration was careful not to call him such, sat in the visitors' gallery or the diplomatic tribune with the other official observers—a young communist from Russia and a Mexican.

However, there are certain factors that make it highly improbable that the United States can or should join the League at the present time. There is a high probability, as a prominent American recently said, that we would do the League more harm than good. In the first place our system of government by deadlock, of almost continuous lack of coöperation between the president and the Senate, would likely prove an effective barrier to the ratification of League decisions requiring such action. President Hoover, when approached on League matters, as a wit recently suggested, would be compelled to say: "Well, I wonder what Borah thinks about it," or "I wonder what the Senate will do." In the second place, our American policy is too conservative from a political and diplomatic point of view to make any distinct contribution to League success in the area of international commitments calculated to prevent war. In the third place, American public opinion needs further development in understanding the implications of our international position and responsibility. If a candidate for high office can sweep a state by championing opposition to our participation in a world organization, and possesses such a small amount of information and accurate argument that a college boy with a course in contemporary history can successfully refute every contention, we are in a sad plight. American public opinion, it is safe to assert, has not thought through the facts in our relationship either to the League of Nations or the World Court. Continuous education is the prime necessity in preparing American public and official opinion for ultimate adhesion to the League. On the other hand, the presence of the United States in the League at the present moment would be of great service in providing fairness of adjustment in the settlement of disputes between various European countries. It may be argued in deference to the shadows of George Washington that this would be an unnecessary entanglement, but Americans will recall that our pre-war isolation led to the supreme entanglement of war. If coöperation for peace, sometimes erroneously called entanglements, is to be studiously avoided then there is no hope for civilization. Furthermore, America could be of great aid in helping to grapple with the so-called basic causes of war; changing world conditions demand changed treaty relations. Article 19 of the Covenant, which makes provision for such changes, would be capable of easier execution if American influence were present.

Although it is very likely that the United States will become a member of the League of Nations in ten or twenty years from now—for the protection of her own interests, if for no altruistic cause—we need be concerned in a peace program for the present moment.

First, as suggested above, it is necessary to educate the American people on the facts of our international life and on the work of the League, the World Court, and other organs struggling with the materials out of which wars are made and peace is perpetuated. Facts must replace fear; education must replace emotion; and suspicion must give way to well-founded confidence.

Secondly, if the United States can not see fit to join the League now we should at least do all in our power to create world solidarity from our position outside the League. We ought to make the very simple commitment that we would respect the peace-enforcing and war-stopping measures of the League. If a crisis should arise between two nations, and the League, having used every instrument of conciliation and diplomacy to settle the difficulty, fails to pacify them it may then proceed to place a boycott upon the aggressor and provide financial assistance for the victim. The League

(Continued on Page 20)

PASTOR AND PEOPLE

Personal Evangelism

BY W. EARL BREON

At this season of the year many churches are considering various programs of evangelism. Any program will be more effective if it is accompanied by a vital, personal sharing of the Christ experienced by Christians.

The world is in need of the incarnation of Jesus Christ in the hearts and lives of men. Without him civilization is doomed. Said a prominent Hebrew: "The nations either will turn to Jesus Christ or go into revolution."

It is almost trite to say that there are in the United States fifty-eight million persons of Protestant antecedents who are unchurched, and that there are twenty-seven millions of children and young people of Sunday-school age who are without religious instruction of any kind. That these millions can not be reached even by the most extensive and successful campaigns of public evangelism is becoming increasingly evident. The real power of the kingdom of God will not be experienced on earth until every sincere Christian shall realize and discharge his personal obligation to present Christ to every unsaved person within the sphere of his influence. Christians everywhere must arouse to a sense of their solemn duty, and seek the necessary equipment of mind and spirit and go forth victoriously winning persons for Christ, one by one. The really effective method of soul-winning was demonstrated by Andrew when "He brought him to Jesus" (John 1:42), and many of the greatest men and women for God have been "Won by one."

The history of every great Christian movement is the story of answered prayer. Every spiritual awakening has been preceded and accompanied by much waiting upon God, and every great spiritual triumph is the history of answered prayer. "With our Lord," says George Adam Smith, "prayer was not a preparation for the battle; prayer was the battle." The reach and power of evangelism depends upon how far this spirit permeates and dominates the lives of intercessors. In the secret places of fellowship with God the triumph begins. Make a list of definite subjects for prayer and special persons who you think may be won for Christ. Pause at a certain time each day and pray for the salvation of men. Get others to pray. Do not be satisfied until you have put every member of every Protestant church of your community in circulation for Christ.

Do not hesitate to speak to individuals in regard to their salvation. Many times the sinner departs disappointed that the Christian is not interested in his undone condition. Show the same concern when the soul is in danger that you show when the body is in danger. After all, it is the man-to-man work that tells. And because it is this work that is most effective, this is the work that should demand major stress. Carefully avoid any impression that the winning of souls requires peculiar gifts or special training. Speak of Christ simply, naturally and sincerely out of your own heart experiences. Only thus will the unchurched be reached and won. Many hold back perhaps because they feel that this work is not for such as they—that there is some secret to success which they have not the ability to learn; but such is not the case. The same gifts of personality which enable one to win and hold friends, to tell an interesting story, to grace a social occasion or to sell goods, when used under the blessing of God and the guidance of the Holy Spirit, will reach the hearts of the unsaved and win them for Christ.

The open door of opportunity is before the church and it remains open waiting for individuals to enter it. For the Christian church to continue to fail in personal evangelism will be fatal, both to the world and to her very existence. The soul winner has Christ back of him in his every work and his every deed; he ought to feel that he is wielding the power of the Almighty when he acts or speaks for his Savior in that Savior's work.

Let every pastor and layman who reads this message not lay it down until he has faced his personal responsibility in this matter; nor let him rest content until he has done his best to awaken interest and promote *personal evangelism* among all of his Christian friends and associates.

Wenatchee, Wash.

Poise

BY ROBERT CASHMAN

Every minister who expects to be a leader, should acquire poise.

Poise is "the state or quality of being balanced. Figuratively, equanimity; repose."

The Little Corporal, Napoleon, had it, when he stood quietly before the Paris mob.

Daniel must have had it in the lions' den.

Kings and queens and leaders of society would scarcely seem real, without their natural poise.

Jesus must have had it when he could sleep in the boat, during the storm at sea; and when in a time of great anxiety he could rise quietly and say, "Peace, be still!"

Jesus showed poise throughout his ministry. He was never in a hurry.

It is often desirable that we should think rapidly, but it is never necessary to lose our self-control.

Nothing is more pathetic than an excited leader in time of danger or emergency.

The greatest forces of nature are quiet; there is no confusion in real power.

How important it is, then, that ministers who wish to be true leaders, should cultivate poise!

HOME AND FAMILY

The City Lot

BY MILDRED ALLEN JEFFERY

They called the desert—dear to me—
The land that God forgot;
And so I journeyed far to see
The land they said was God's country,
And bought a city lot.

And there I lived, but I did find
That in the city fair
Temptation seized me from behind,
I bought gold bricks of every kind,
And fell for every snare!

And so I fled from God's country
Back to my humble cot,
And begged God shrive the soul of me
From greedy sins in God's country;
And sold my city lot.

Hawthorne, Calif.

Happy Though Civilized

BY H. A. BRANDT

XII. One Kind of Bliss

"KEEP the blinds up, I want all the good sunshine I can get."

"Surely. Is this all right?" Mrs. Newman, deferring to her husband's insistence, ran the blinds to the south and east windows of the doctor's room to within inches of the rollers.

"That's fine, Alice. It's getting easier for you to put those blinds up to where they belong, isn't it?"

Mrs. Newman smiled in a noncommittal way for an answer. It was not easier, as any woman knows, but she preferred not to cross her husband. She knew all along that it was better for Harold to be soaking in the sunshine; but think of the rug, and the furniture, and how the house must look from the outside! Plainly a choice had to be made and Mrs. Newman chose for her husband's good—even going the second mile. For the blinds were not just straight but rolled within a span of the top.

However, there was no essential clash between Dr. and Mrs. Newman. They were getting along splendidly with Harold gaining in strength daily and perhaps becoming each day a bit more imperious. But Mrs. Newman was wise enough to cultivate this, for she saw that the change in her husband's mental attitude was working remarkable changes in his body as well. He was feeling so much stronger that he insisted on sitting up part of the time—the day before in a chair, which meant that he had walked a few steps.

But on his side Dr. Newman felt that he was making some concessions also. He did not stir about even as much as he felt he might because he did not want to overdo himself or give Mrs. Newman any false hopes. He was sure he was making progress, but he restrained himself in order that each step might be a definite one. And as for the thinking exercise, which had come to worry his wife a bit, he did not outwardly exercise in that any more. In fact, he had completely satisfied Alice on the point at issue by encouraging her to read from the story book as she had proposed on several occasions. So the reading went along by easy stages and day by day the doctor gained strength in the sunshine as Mrs. Newman did her work or read for hours on end.

But such a situation could not develop indefinitely. Finally the day came when the doctor began to assert himself. Thus what had been bliss of a passive sort, became something in which more personal initiative was injected. The first lesson in bliss of this sort came one morning when Harold seemed to quite innocently inquire about some papers.

"The writing table that was in my room before we moved—what became of it, Alice?"

"You may be sure I saw to it that the table was moved safe and sound. It is in a corner of the northwest room, which I have filled with your things."

"And what did you do with the stuff that was left on the table—and there were some papers in the drawer, as I remember." Secretly Harold hoped that Alice had not opened this drawer, but he had never asked her and had not had any other way of knowing.

"Everything is just as you left it," said she; but Alice did not say that she had found and read the letter addressed to her. Now that things seemed to be turning out for the better, it was unnecessary for her to know the contents of this letter—and Harold supposed that she did not. On the other hand, what Mrs. Newman said was true. The contents of the table drawer were just as Harold left them; but of course, that did not say that they had been that way ever since Harold took seriously ill. Or more specifically, that the letter had not been read and replaced. However, Dr. Newman assumed a literal interpretation of what his wife said and supposed that she had not seen the letter.

"Well," said he, "there are some papers in the drawer of that table that I wish I might have. The drawer isn't heavy and I can find what I want better if you bring it to me with the contents just as they are."

(Continued on Page 18)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Some Mission Notes

A Loyal Supporter

Bro. Joseph Crawford of Everett, Pa., is one of the faithful members of the church. He is now some eighty years old. The Mission Board has just received a check for $20. He has always been a loyal supporter to the mission cause. He has also been a regular subscriber to The Gospel Messenger since 1895.

Active Sympathy

A brother and sister in the west send their check for $600. They want it to be used to feed the starving people of the drouth stricken states. The money was dispensed through church channels but will reach the places of need through the American Red Cross.

Mission Life Insurance

An Illinois brother writes saying that he has taken out a life insurance policy and wants the church at large to be the beneficiary in case of his death. He asks how it should read so that the general Brotherhood would receive the money. His wish can be carried out by naming one of the incorporated Boards of the church to receive the money. It is his privilege to designate for what phase of church work the money is to be used. He has decided to ask his company to write the policy in favor of the General Mission Board, Church of the Brethren, Elgin, Ill.

How the Juniors Work at Missions

The Juniors have a very good record of missionary interest. We are receiving letters setting forth the plans for raising the missionary money for 1931. The children's missionary project for this year is the support of the elementary schools on our India mission field.

From the lower Miami church, Dayton, Ohio, the leader writes: "We are giving banks to all the children in that division. We had a class meeting for them, at which time we made our plans for raising the missionary money. They are very much interested in getting started on the new project. Please send us the Junior missionary program."

From Hershey, Pa., the leader writes: "We closed the 1930 project with a very impressive program by the children. Last year we raised $68.91 for the project. We are now ready to begin the work for this year. I think the Junior League pays."

Ping Ting News Notes

BY ANNA CRUMPACKER

For the first time in our mission history, February has marked the opening rather than the closing of our schools. The schools opened with a full enrollment after three weeks' vacation. The cost of board was necessarily doubled but that did not decrease the enrollment. Minerva Metzger, asked the advanced girls if they wished to continue their Bible class. They answered, "Yes," unanimously. The class will study Old Testament Heroes this semester. The church attendance in general is steadily increasing.

The unsettled condition of our district has caused some very disagreeable situations. Recently the accountant at the Hospital was visited by a group of soldiers. At first they demanded a thousand dollars. He told them he did not have it. They then demanded two hundred and told him they knew he had that, as he had sold goats for that much. Upon his refusal they heated a poker red hot and burned his hand and head very badly. They also relieved him of such articles as they deemed valuable. He remained firm and composed through it all.

Five young Christian men have been married during the last month. One of the most interesting weddings was in the mountain region, two days by donkey from Ping Ting. Brethren Wang Chih Jung and Crumpacker, Sisters Chai and Schaeffer attended this wedding, which was the first Christian wedding in the community. It was free from all superstitious practices. You will be interested in the menu. The first course was cold, a mixture of bean sprouts, raw turnips and cabbage. The second course was bean curd, hot bean curd dried, mixed with vegetables, and steamed bread. This was a real feast. It was doubtless very wholesome, but one needs a readjustment of the palate to thoroughly enjoy it. Maybe also an adjustment of living standards. The wedding festival lasted a number of days, during which time two public religious services were held daily.

Sunday, Feb. 8, Sister Minnie Bright was anointed by Brethren Yin and Crumpacker. A number of Chinese as well as foreign friends were present. It was a very impressive service for all present. On Feb. 12, she left for the hospital in Peking. The united prayers of the church attend her.

Emma Horning was the fortunate recipient of a

month's scholarship at the Union Language School. She is doing some advanced study in Chinese and in religious education.

Ping Ting Chow, Shansi, China.

❖ ❖ ❖ ❖

Dwarkabai, a Brand Plucked from the Burning

BY ALICE K. EBEY

One of a Series of Life Stories from the Field

The women's missionary societies have been studying the text, *A Cloud of Witnesses*, which is a study of leading Christian native women of our foreign fields. To supplement that text a series of biographical sketches of native women of the Church of the Brethren missions will be printed in *The Gospel Messenger*. Many women's missionary societies will find this material very helpful as well as inspirational. One biography will appear in each issue of *The Gospel Messenger* for a series of weeks.

"SAVE me, O mother, you must save me," and Dwarkabai flung herself at my feet and sobbed as though her heart would break. She was a quiet, bright, industrious girl, making good progress in school, even though she must have been twelve years old when she entered. She had lately been baptized and seemed so earnest and happy in her Christian life.

After the storm of weeping had passed, she began to make her story clear. "My mother died when I was only a few days old, so my grandmother reared me. My father soon married again. Children came one after another and there never seemed to be enough food for us all, not to speak of clothing. So one day a man, much older than I and addicted to many bad habits, offered my father and grandmother twenty rupees if they would give me for his wife."

She must have read something of my feeling, for looking up through her tears she continued: "Don't blame them, dear mother, it was a great temptation, for times were harder than usual and you know how poor my father is and how hard grandmother works. Of course I was not consulted, for who ever heard of a girl being consulted in reference to her own marriage? Among our people elders make all arrangements and naturally seek the highest market price for their daughters. They didn't mean to harm me," she asserted loyally.

"Soon we moved away," she continued, "and since then we have learned about Jesus and now we realize what a terrible mistake it was. We hoped he would never find us. But last night he came, demanding his twenty rupees. He was so angry. He cursed with vilest curses and threatened to beat my father. If only we had the twenty rupees, but you know how impossible it is to pay back his money. What shall I do? I can not, I will not go back with him, the cruel, drunken idol worshiper!" And again her slight frame shook with sobs as she buried her face in my lap.

What were we to do? We hardly dared buy back this girl and set her free, however much our hearts longed to do so. It would open a door for scores of dissatisfied bridegrooms to come claiming ransom money for brides actual and imaginary. "My child, there is always a way to do right and to please our Lord," I assured the frightened girl. "Let us ask God to show us the right way." So we prayed together and then sent for her father and grandmother.

Promptly they came, for they realized what a wrong they had done the girl that was dearer than life to them. They hoped there might even yet be a way of escape. "How could we know?" lamented the grandmother. "We did not consider the trouble this matrimonial bargain might bring. But how can we send our Dwarkabai back to that village where the only god they know is the tiger or the snake god? This man is so cruel and he spends all he earns in drink. What fools we were. Is there no way to set her free?"

Then they brought the angry suitor to the missionary. He scarcely knew how to deal with a man who would not give back curse for curse nor threat for threat. Finally he declared: "I don't want a Christian wife! What would I do with a wife who refused to follow our customs and worship our gods? I am not asking for the girl. Give back the money and I'll make no more trouble."

"Very well then, since you do not care for the girl, leave her in school. When she is a few years older, some Christian young man will doubtless seek her hand in marriage. If we give you a solemn promise that the debt must be paid before she is given in marriage to any one else will you give her no more trouble at present?"

To this he agreed. He returned to his people and to his gods and Dwarkabai continued in school. A more grateful girl is seldom found. Day by day she grew in knowledge and in Christian grace. Then came the "Prince Charming" seeking her heart and hand. When told about the obligations to the other man, with uplifted face, he said: "What are twenty rupees? I'll gladly pay the debt and God will surely bless our union."

The former suitor put his smudgy thumb mark to a paper that testified that the debt was paid in full, and that all claims on Dwarkabai were relinquished. Then this ardent young lover carried away his bride to their new home. The blessings of all who loved her rested upon her. Truly she was as a brand snatched from the burning, and saved for a life full of hope and high resolves.

Eight years have passed since then. Not long ago I visited her in her home. Her husband still loves her

and provides well for the household. Two noble sons and a lovely little daughter grace their home. The old grandmother lives with her and rejoices in her granddaughter's children.

Her husband and all the folks in this new place call her Dyabai, which means mercy. She is well named indeed, for has not the God of exceeding great mercy snatched her as a brand from the burning and planted her as a green tree beside the waters of life? May the fruit of this transplanted brand bear fruit from generation to generation.

Vada, India.

Is China Progressing?

BY O. C. SOLLENBERGER

THIS is a question in the minds of many people today. There are some who would answer it in the negative, while there are others who would answer it in the affirmative. To the casual observer there is no such thing as progress in China. All he sees is chaos, confusion, disruption, corruption and disintegration. These things, it is true, have been conspicuous; but he who has been keeping in close touch with China for a number of years will say that China is moving forward regardless of these retarding influences.

In substantiation of this latter view, C. T. Wang, who is foreign minister for the Chinese National Government, says: "The year 1930 will go down as one of the most eventful in the history of the Chinese republic." Surely he would not make such a sweeping statement if he did not have a good reason.

Let us notice some of the things that have been taking place. For one thing, the last year has witnessed the rise and fall of two strong feudal war lords, namely: Generals Yen Hsi Shan and Feng Yu Hsiang. These two militarists, out of jealousy primarily, tried to overthrow the Nanking government and reëstablish the old capital of Peking. This insurrection caused the most bloody warfare in the history of the republic. However, the central government under the able leadership of Chiang Kai-shek came out victorious.

As a result of this victory for the central government, the country is nearer a state of unification than it has been in several years. There is yet one possible barrier in the way of complete unification, and that is the young Manchurian war lord, Chang Hsueh Liang. At present he is coöperating with the central government, but still holds the balance of power in North China and may rebel as did generals Yen and Feng if things in the central government do not go to suit him. However, this is not expected in the near future with the nearness of Russia and Japan, both eagerly waiting for an opportunity, afforded by internal strife, to seize Manchuria for themselves.

Now that the Yen and Feng insurrection has been put down, the central government is turning its attention to reconstructive measures. The reconstruction of such a great country with such a large population after so many years of warfare is a big job to say the least. Fortunately there are a number of leaders in the new government who are Christians. Even the chief executive, Chiang Kai-shek, has openly confessed Christ. Since the war he has turned his soldiers against the bandits and communists. Already the several foreigners who had been captured and held by the bandits have been freed. Rigid measures are being enforced to stamp out communism, and the students in the educational institutions are beginning to settle down to their studies. Mass education for the purpose of stamping out illiteracy and raising the standard of citizenship is being stressed, aided by the Christian church. And public works, such as the building of highways, railroads and irrigation projects, are being planned. This it is hoped will furnish a means of livelihood for disbanded soldiers. In our own province of Shansi there are thousands of defeated soldiers living off the poor people. If the government disbands them without furnishing them a means of livelihood we can expect banditry and famine, for at best this mountainous province barely produces enough grain to support her own population. Money loaned by other nations, or given through the channel of the Red Cross, or some other philanthropic organization for this purpose would be a great blessing to China at this critical time.

In the field of foreign relations much has been accomplished within the last year or so. A number of new treaties based on the principle of equality and reciprocity have been concluded. Tariff autonomy has become an accomplished fact, and extraterritoriality, an infringement on China's national sovereignty was formally abolished by mandate a year ago, but some countries have not yet surrendered this right. The surrender of leased property, such as Weihaiwei and the British concession at Amoy are further milestones on the road to national independence.

The Christian church has had considerable opposition during the last few years and her plans have been frustrated in some localities, but even this has had its influence for good. On the one hand it has sifted out the chaff and on the other hand it has stimulated a deeper spiritual life. It has also created a closer fellowship among the membership of the church and united the various branches of the church against the forces of evil. The majority of those who were discouraged, after having reconsidered the program of the church in the light of the new day, found a new lease of life and are forging ahead with renewed energy.

The old native religions are disintegrating as they come in contact with the new scientific spirit, but the

personality of Jesus Christ and his teachings are just as attractive as ever. True there are those who because of the hardness of their hearts refuse to give him a place in their lives and try to prevent others from doing so, but this is not a characteristic of the Chinese alone. Perhaps not so many have been added to the church roll as a few years ago, but the worth of the church to China, or any other nation for that matter, can not be measured by the mere number of her communicants.

In conclusion, please do not understand me to say that China is past the day of trouble. Her problems are legion and war may break out again; but China is unquestionably on the upward trend and will continue to move forward if the forces of righteousness do not give up and neighboring nations do not fail to play the rôle of the Good Samaritan.

Ping Ting Chow, Shansi, China.

Striving Toward Prohibition in India

BY SADIE J. MILLER

THE nineteenth national convention of the Woman's Christian Temperance Union was held in Calcutta, Jan. 7-13, 1931. From the interest and attention manifested there was evidence that the native Indians are extremely interested in making India free from the evils of the liquor traffic.

Miss Campbell the National President presided. She has been in India forty-seven years, the last eleven of which were given exclusively to the temperance cause. Her final presidential address was given at this convention. The organization is working toward having all the divisional presidents Indian women.

The organization has been very influential and active toward the break down of the liquor traffic. A new building in Delhi, which will be known as the White Ribbon House, will be the headquarters for the W. C. T. U. It has been an interesting project. The money came bit by bit; not from moneyed people, but from the earnest and sincere efforts of the many poor of India.

One of the goals of the India national W. C. T. U. is scientific instruction in all the schools. A great many of the schools are already favoring the plan and a number of the government schools have been approached.

The W. C. T. U. is working in nine divisions in India and a tenth will be added soon. These divisions were represented by forty-one delegates. The longest distance traveled by any one delegate was 1,800 miles.

The retiring president, Miss Campbell, was given a special farewell by each divisional president, garlanding her with flowers and a gift, which is the native Indian custom.

Anklesvar, India.

Vyara Bible Institute

BY HARLAN J. BROOKS

The annual Bible Institute for Christian teachers of village schools was held during the last week in January. Grass booths had been erected for living quarters. The weather was mild, so all gatherings were held out of doors. The program began with a health lecture on malaria and tuberculosis by the local government doctor. Lantern slides and the doctor's witty observations held the audience in rapt attention. When we examined the boys the next day we found that they had remembered practically every statement the doctor had made. The government Boys' Boarding School boys were again special guests of the evening.

Class instruction was given by our Indian pastor, Jiwanji Haribhai; a supervisor, Harjitsingh and his wife; Miss Mow and the writer. Bro. Wagoner was to have taught in this institute, and he was missed among us. Subjects were: Better Primary Methods and The Kingdom of God. Morning devotions in which new songs and a scripture lesson were taught were conducted by our dependable Vishrambhai, the Gujarati children's missionary. He also conducted the evening services of which lantern slides and gospel stories were the main part. The Girls' and Boys' Schools at different times rendered special drills and dialogues.

The evening services were attended regularly by varying numbers of influential men from the bazaar and town schools. The postmaster was among the most regular. He has been coming for conversation on religious topics steadily for over a month, and his reactions in writing on some of the evening themes are interesting. He said that one evening on going home he could not sleep, and a vision came to him. The whole world was one Brotherhood, worshipping one Father—God, and all the children loving one another—a world in which no caste or numerous creeds divided the people—a most advanced view for a Hindu of his training to take. He is being supplied with Christian literature. Pray for him as he searches for truth and for us as we continue contact with him. One of the other men—a Brahmin—now plans to attend the annual gathering of Gujarati Christians at Nadiad this month where Dr. Stanley Jones will be one of the speakers.

The institute climaxed in a testimony meeting on the part of the masters as to what the Lord had done for them and for their work in the villages. Baptisms were reported, discouragements and joys noted. After the meeting, closing at ten o'clock, some of the boarding boys were so full that we invited them into the bungalow and listened to their testimonies for over an hour, closing with a season of prayer. Several of them have been having challenging experiences selling Christian literature on the railway station and in the Vyara market. One boy is not yet a Christian but is selling Christian pamphlets and Bibles and is meeting Arya Samajists' and Hindus' arguments. His face beamed as he told of conversations, and we helped to clarify some of his views. Pray for him and these others that their faith waver not. Here lies large talent for him in the future. Here is some work your sacrificial gifts to the Lord make possible. May he bless you for it!

On Jan. 17 the outlying village of Kikakui witnessed the glad scene of twenty-one baptisms. Some of the applicants had been brought by masters from various villages. The love feast following was enjoyed by 110 communicants and over 200 non-Christians looked on.

Vyara, Surat Dist., India.

KINGDOM GLEANINGS

Calendar for Sunday, March 22

Sunday-school Lesson, The Use and Abuse of God's Gifts. Luke 12:16-21, 41-48.

Christian Workers' Meeting, When the Family Gets Back of Church and Sunday-school.

B. Y. P. D. Programs:

Young People—My Place in the Life of the Church.

Intermediate Girls—Helping the World to Know Jesus.

Intermediate Boys—A Brotherly Quarrel.

❖ ❖ ❖ ❖

Gains for the Kingdom

Nineteen baptized in the Chiques church, Pa.

Three baptized in the Independence church, Kans., Bro. D. J. McCann, pastor-evangelist.

Two baptized in the church at Glendale, Ariz., Bro. H. M. Fields of Phoenix, Ariz., evangelist.

Eleven baptized, one received on former baptism, one reclaimed in the Ridgely church, Md., Bro. Rufus Bucher of Quarryville, Pa., evangelist.

Nineteen baptized and two received on former baptism in the Nappanee church, Ind., Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Eighteen baptized in the Fairchance mission, Brethren Geo. Wright and C. C. Sollenberger, evangelists; eleven baptized in the Uniontown church, Pa.

Four baptized and one received on former baptism in the Eversole church, Ohio.

Four baptized in the Richland Valley church, Wash.

Three baptized in the Glendale mission, Calif.

Five baptized in the Sunnyside church, Wash., Brother and Sister Geo. Hilton, evangelists.

Four baptized in the Portage church, Ohio.

One baptized in the Spring Creek church, Iowa.

Two baptized in the Maple Grove church, Ind.

Twelve baptized in the Myerstown church, Pa., Bro. W. G. Group of East Berlin, Pa., evangelist; two baptized previously.

Five baptized in the Woodberry church, Baltimore, Md., Bro. J. A. Buffenmyer of Scalp Level church, Pa., evangelist.

Twenty-eight baptized, three await the rite, one restored, at Cumberland, Md., Bro. S. G. Greyer of Philadelphia, evangelist.

Seven baptized and one reclaimed in the Twin Falls church, Idaho, Bro. H. G. Shank of Bowmont, Idaho, evangelist; three baptized prior to the meeting.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Geo. Hilton and wife, March 22, in the Myrtle Point church, Ore.

Bro. J. H. Clapper of Hopewell, Pa., March 15 in the Clover Creek church, Pa.

Bro. F. S. Carper of Palmyra, Pa., April 12 in the Akron church, Pa.

Bro. S. G. Greyer of Philadelphia, Pa., March 11 in the West Dayton church, Ohio.

Personal Mention

Bro. S. G. Greyer of 6449 Dittman St., Philadelphia, Pa., is open to engagement for evangelistic meetings.

Bro. H. C. Albright is attending the University of Illinois and is also serving the Champaign church as part time pastor. The church gives him the privilege of spending the summer vacation in holding evangelistic meetings. He is open to engagement from June 10 to Sept. 21. Churches interested will please address him as early as practicable at 606 South State Street, Champaign, Ill.

The stewardship campaign schedule of Brother and Sister E. H. Eby for the immediate future is as follows: March 16 to April 5, Rock Creek, Sabetha and Granada, with P. O. address, Sabetha, Kans.; April 6 to 12, Morrill; April 13 to 19, Summerfield; April 20 to 26, Washington; April 27 to May 3, Abilene; May 4 to 10, Navarre; May 11 to 17, Buckeye, P. O., Abilene, R. 1; May 18 to 24, Holland, P. O., Carlton, Kans.

Bro. J. H. Moore sends us an interesting account of "The Little Church at Keuka, Fla.," which you may find in the correspondence columns of our next issue. We knew that he was the standard authority on this subject and expected that the recent reference to it in the Messenger would elicit something from his pen. Concerning his health he says: "I have not been well for more than a month, but think I will soon be myself again."

Bro. M. C. Swigart finds the approaching Easter Sunday of more than ordinary interest. It happens to be the twenty-fifth anniversary of the beginning of his pastorate in the Germantown church. The record shows 1,998 sermons preached, 128 weddings, 267 funerals, and 579 baptisms administered. Naturally they are going to have a little celebration of so significant an event as this, though it was not he that told us about it and gave us the facts mentioned. We extend our congratulations to him, to the Germantown church, and to the whole brotherhood. It is too much to

Will You Give 25c for Religious Education?

April 5 Is the Offering Date

The new year for the general work of our church opened March 1. Plans have been made to meet the needs of Mission and Church Promotion work by various special offerings. The plan is very similar to that used last year.

The Conference has placed much work in the hands of the Board of Religious Education, including, (1) the Editing of Our Church School Publications, (2) the Children's Department, (3) the Young People's Department, (4) the Adult Department, (5) Leadership Training, (6) Vacation Bible Schools, (7) Week Day Schools, (8) Peace, (9) Temperance, (10) Simple Life, (11) Teaching Against Tobacco, (12) Child Rescue Work, and (13) Music.

Conference authorized the sum of $21,500 in the budget for the work to be done by the Board of Religious Education. If every Sunday-school will send 25c per enrolled member the need will be met. Since the Sunday-schools are such large recipients of the work of this Board it would be splendid if the schools would raise the full amount needed. Of course you who read will be glad to give the 25c. This much per enrolled member in your school is the amount needed. Adults will need to give enough to help the little children who can not give that much.

Offerings may be sent to Board of Religious Education, 22 So. State St., Elgin, Ill.

expect many pastorates like this, but a few more approximately half that long would show that our pastoral problem is more nearly solved than it is.

Sunday, March 8, Bro. J. E. Rolston of Sheldon, Iowa, was called to Worthington, Minn., to conduct the funeral service for Sister Mary Hilary Williams, daughter of the late Eld. Chas. S. Hilary and sister to Mrs. Martha Hilary Keller, wife of Eld. D. H. Keller of Battle Creek, Mich.

Sister Kathryn Ziegler, writing from Umalla, India, Feb. 3, was expecting to leave on her furlough March 20. "Looking forward to seeing one's own country, kin folks and friends is a joy," she says, "but to part with those closely associated in the work of the India people is easier said than done. Some . . . are praying already about my leaving. It is touching and more so because we are not sure of anyone to take up the work here when I leave."

Two Manchester young men, Bro. J. Harman Bjorklund of North Manchester and Bro. Robert Noffsinger of Southern Ohio, were visitors at the Messenger rooms early last week. They are on their way to Mexico where they will try to find out what the youth of that country are thinking about things in general and the United States in particular. They expect to report their impressions in young people's camps next summer and we may persuade them to give Messenger readers a look-in on their findings.

❖ ❖ ❖ ❖

Miscellaneous Items

The announcement of new Gish Fund books promised for this issue was crowded out by last minute matter. It will appear in next week's paper.

To All District Writing Clerks: Has your District passed any papers for the Colorado Springs Conference, which have not yet been sent in for publication in the Messenger and Conference Booklet? If so, please send them in promptly.

To Conference Committees: Will you please send in your reports for publication in the Messenger as soon as possible? By Conference action they are to be published not later than April 15 but we never publish them before we get them.

The Conference Budget Financial Statement which is scheduled to appear in the third issue for each month was not ready when this paper went to press. The delay is due to the unusual volume of work connected with the closing of the books for the fiscal year ending Feb. 28. The statement will be printed next week.

A certain sister was appointed Messenger Agent. At once she sat down and sent in her own subscription saying that it was unexpected that she was placed in this position and she felt that her first duty was to get the Messenger into their own home. She was right. Such a woman will make a good agent. She'll place the Messenger into many homes.

The District Conference of the First District of Virginia will be held at Troutville, Va., April 8-10. Elders' Meeting, April 8, 2 P. M. Wednesday, 7:30 P. M., Music Program. Conserving Our Church Heritage.—C. G. Hesse. Thursday, 10 A. M., Our Common Task: To Preach a Gospel of Good Will.—E. C. Crumpacker. To Revitalize the Local Church.—F. A. Myers. To Secure a Closer Coöperation of the Congregation with the Pastor.—Paul H. Bowman. 1:30 P. M., Sectional Conferences: Women's Work, Men's Work, Pastors and Ministers. 2:30, Joint Session. Our District Task.—W. M. Kahle. 7:30 P. M., Our Common Educational Task: Our Young People's Work.—Raymond Peters. Christian Secondary Education.—F. E. Williar. Missionary Education.—C. M. Key. Business Session, Friday morning, 9 o'clock.—J. S. Showalter, Roanoke, Va.

"The Women's Work Booklet," writes Sister E. H. Eby, "is doing a good work in helping our sisters to become more efficient in their activities." She has this further interesting word: "I hear many good things about the make-up of the new Messenger. Brethren and sisters in general are very highly pleased with it. And young people are reading it too with a new interest."

Our people are writing books. Strolling through the composing room we found unusual activity. Three books written by our own people were in the process of manufacture. There was "Prophecy—What the World Is Coming to in the Light of the Book of Revelation," by Mrs. Mary Winey Morris; "History of Missions in the Church of the Brethren," by Elgin S. Moyer; and "Christian Stewardship Studies, Part II," by C. C. Hawbaker and J. E. Dotterer. And yet some would tell you that folks do not read.

THE QUIET HOUR

The Risen Lord

John 20: 1-18

For Week Beginning March 29

A Surprise

One of the greatest difficulties in the way of God's kingdom is that it is so good and great and glorious that our sluggish minds only tardily accept the truth of it. "Love believeth all things." The gospel is surprising good news. Faith is a courageous venture upon what seems too good to be true (Eph. 3:20; Philpp. 4:19).

She Runneth and Telleth

So must everyone do who sees in its reality the power and goodness of God. It must be shared and there is no time to be lost (Isa. 43:10; John 15:27; Acts 22:14; John 1:15).

Jesus Saith Unto Her, "Mary"

She knew him when he spoke her name! There was all love and understanding in the word that he spoke. What more conclusive proof is there of the Lordship of Jesus than just this, that he can enter the regions of the inner life and resurrect one's better self (John 4:29; Matt. 12:23)?

Jesus Lives

Never was higher claim made for him than this. After his enemies had done their worst to kill him, he but lived the more victoriously. In him is life. Men live when they come into union with him (John 1:4; 5:26; 6:33; 11:25; Rom. 8:2; Col. 3:3).

Because He Lives I Too Shall Live

It is a fundamental truth of Christian experience that one may enter into union with Christ through love and faith. His experience becomes the pattern of my life. As he suffered, died and rose to new life so may I. Because he lives, I too shall live (1 John 1:1-2; 5:12).

Discussion

What should Easter mean to me personally, to my home and to my church? How can we keep the original significance of the day in our present observance of it?

R. H. M.

Happy Though Civilized

(Continued From Page 11)

So Mrs. Newman went for the drawer and Harold waited eagerly to see if the contents would be just as he left them—more particularly if the letter was beneath certain papers, and thus as he supposed, unread by Mrs. Newman. For the drawer was full enough, that if the table was moved with the drawer in it, there would be little chance of things shifting about.

The drawer was placed on his lap and Dr. Newman glanced at it sharply. As his wife had said, everything seemed in order and substantially as he had placed papers and other articles. Out of one corner of the drawer Harold gathered a substantial sheaf of papers. Mrs. Newman recognized it as the series of articles she had seen, read and wondered about. Of course Dr. Newman knew nothing of this, and so as he handed the papers to his wife he remarked with something of the self-consciousness of one who brings such efforts to the light for the first time: "Here, Alice, is something I want you to read. I will tell you more about it pretty soon."

Mrs. Newman took the papers and began to read dutifully. But she did not watch her lines so closely but that she could keep a check on what the doctor was doing. She saw that he fingered through the drawer until he came to a certain familiar envelope. He took it out and slipped it under the bed covers. Then continued to rummage some more, and finally to place everything in order. But she did not see him place the letter back—the letter that she knew was addressed to her in bold script—the one she had read when she was anything but sure that her husband would ever survive his operation.

Presently Dr. Newman remarked, too casually not to betray his thoughts to one who knew: "I wish you would take this drawer back now. The papers you have, just keep out; for I want to tell you something about them."

When Mrs. Newman returned in a minute or so she found Dr. Newman arranging the covers of his bed. Had he done something with the letter that he now evidently felt it was unnecessary to have written? Alice decided to keep her eyes open, for plainly it was going to be a game of hide and seek with the letter. But she did not have long or far to look. As she came to the table to pick up the papers she had laid down, her eye was caught by a familiar bit of paper on the floor by the waste basket. And glancing in that direction as casually as she could, she saw more bits of the same paper and a familiar flourish on one of the largest. It was plain now what had happened and why Harold was busy with the covers on his bed. In the short time that she had been out of the room, Dr. Newman had torn the letter to bits and thrown these into the waste basket. He thought Alice did not know of the letter and would never be the wiser. But she did know, and was the wiser. The little trick revealed Harold as one who had his heart set on getting well—and for this Alice was glad. Such an attitude of mind was worth more than any letter could ever be. However, in her case she had both the letter and her husband—at least she knew the contents of the former and had her convalescing husband at hand. Was this a good omen of some double blessing that was eventually to be hers?

Meanwhile Dr. Newman had adjusted himself and seemed at the point of speaking. He had cleared his throat twice but Alice did not look up. She was interested in looking at the papers the doctor had asked her to keep out, though for her present purposes part of her interest was feigned. She wasn't sure she could face Harold with a serious face, one befitting the occasion, in view of all she knew of his trick with the letter. But finally, Harold coughed with such an obvious effort to gain her attention that Alice looked up. Feigning surprise she exclaimed:

"What are all these papers, Harold?"

"About two years ago," began Dr. Newman, "I began an experiment at the suggestion of the editor of the *Enterprise Times*. The editor's idea was that there is too much mystery and superstition in the popular mind as to the life and work of physicians. His notion was that a dozen or so typical human interest cases might be written up in a way to catch the popular mind and at the same time make plain the doctor's part in maintaining the public health. And any interest stirred up in raising the standard of public health would redound to the advantage of both the public and the profession. From his point of view the printing of such material would be just one more way in which the press could fulfill its obligation to keep the public informed. At the time the idea appealed to me as one with unusual possibilities and I began such a series. In fact, it is all but complete—except for some recasting of certain parts to give the matter a more popular appeal. Now I suppose you wonder why I am bothering you with this at such a time. It is just this: it has come to me that the idea of the editor is doubtless still good—that it would be light, congenial work for us to collaborate, reading and revising the chapters a bit. Then if you think the case stories are good enough we can see if the editor of the *Enterprise Times* is still interested in the project."

Immediately Mrs. Newman sensed the value of what was proposed, but she did not want to appear too familiar with the matter in hand, so she said: "Yes, indeed; I will be glad to read them aloud for you and make any revisions that you want."

"I thought we might just as well be doing something like this as reading a story," continued Dr. Newman, as though wishing to clinch his brief argument in favor of the undertaking.

So that very day Dr. and Mrs. Newman began work on *Your Doctor's Case Book*. First Mrs. Newman would read and reread a chapter. Then possible changes or additions would be noted and discussed. Finally Harold would dictate any new matter agreed upon, and then Mrs. Newman would write out the revised chapter on the typewriter. Working along by easy stages, or at the rate of a chapter a day, Dr. and Mrs. Newman found the days passing blissfully by. Heretofore they had pursued their own inclinations until they became almost strangers to each other. But from the start *Your Doctor's Case Book* was a pleasant coöperative enterprise, and working congenially together they soon achieved a new kind of bliss for the Newmans—the happiness that comes when two able persons freely choose the same path and walk therein.

Perhaps it is unnecessary to say that when *Your Doctor's Case Book* was finished an editor remembered his suggestion and paid the Newmans for their trouble. But the pay was nothing in view of what Harold and Alice got out of the undertaking in other ways. Never had they spent quite such a happy time together and never were they so sure that they could be happy together. At least for the time being Harold's promise was coming true—they were happier than they had ever been, though not over the same things or in the same experiences that had once comprehended their daily life. They had attained one kind of bliss; would they attain also something of what they had missed?

Neither knew, but they were happy in their experiment with one kind of bliss.

Elgin, Ill.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

22. My husband, a young minister, is thinking of taking up pastoral work. I do not want to stand in the way of his doing so, but I feel incapable for my part of the task. So much is expected of a pastor's wife that the thought of it burdens me. I have not specialized in any one line, and have no particular talent in music, speaking or teaching. I shrink from public life.

Then there is the critical attitude found in some places and that disturbs me. While I would gladly do all I could to help my husband succeed, yet I fear we could not endure fault-finding criticism. When I think of all these things I weaken and can not encourage pastoral work. Am I wrong in feeling as I do?

Your problem seems to be a sort of "three-in-one" proposition with a question as a summary, and perhaps we should begin here in trying to answer.

No, you are not doing wrong in feeling as you do, for all that you have said before makes plain your sincere purpose to do right. Wrong *motives* make one wrong in the sight of God; right ones never.

Now for consideration of the main issue of your problem. First of all there is your own feeling of inability. Paul talked much about his own weakness, but then he said in 2 Cor. 12:10: "When I am weak, then am I strong." Again, in Philpp. 4:13 he tells us that he can do all things through Christ who strengthened him. This same Christ will strengthen you too.

The timidity which causes you to shrink from public life may prove to be a greater virtue than excess forwardness could possibly be. You know we are taught that one should not think of himself more highly than he ought to think, but to think soberly. Now while we are *not* to do the one thing, we are to do the other—to think soberly—to realize the earnestness and importance of life. This, it seems to me, you are doing else you would not be so much concerned about this subject as your words indicate.

As Christians our call to service is always accompanied by strength from him who calls us to perform it; not for our personal aggrandizement but for the purpose of serving others. Even your timidity can be overcome.

I have in mind a certain person who was so timid that she refused to attend Sunday-school until assured by the teacher that she would not be asked any questions, nor expected to say anything in class, for she was sure that she knew nothing and could do nothing in church work. She became a regular attendant at Sunday-school, and after a few months talked a bit occasionally in class. A few years later when a certain mission point was in need of a teacher for beginners, the Lord laid upon the heart of one of the leaders to urge this sister to take the class. She was approached on the subject, but only after a great deal of persuasion did she consent to try, and she tried. She applied herself in such earnestness that she did excellent work with the children.

You say you have no particular talent in certain things. While these accomplishments, or any one of them would help much in your husband's pastoral work, especially in some localities, yet they are *not* the *most* essential to success in a pastorate.

In many congregations there are others who can help in the regular church program, and thus relieve in a measure the pastor's wife for the duties which alone are hers.

She is the mistress of the parsonage—that only place

(Continued on Page 22)

The League of Nations at Geneva

(Continued From Page 9)

can not be sure in such an emergency that the United States would abide by its war-preventing measures. With her enormous resources she could effectively counteract in the innocent promotion of her own commercial interests any boycott that the League would attempt. While such an advance commitment on our part seems highly desirable in the promotion of world solidarity, it is equally improbable that certain officials in our government would favor it. Resolutions pending in Congress would place this authority in the hands of the President, who would determine the aggressor in a crisis and use our resources accordingly. The President himself in an address of last year objected strenuously to the use of the boycott. Our interests under the Monroe Doctrine, it is also asserted, would be endangered, but reference to Article 21 of the Covenant would effectually safeguard them. It is safe to say that no conceivable international conflict would ever get beyond the first offensive attack if the United States would merely proclaim in advance her purpose to respect the peace-preserving and war-stopping decisions of the League.

Thirdly, the United States should commit herself in advance to a policy of conference and consultation with other powers when crises arise. A large group of prominent Americans tried to influence our government to make such a declaration last year during the London Naval Conference, but the administration thought otherwise. Unless we admit that our diplomats are extraordinarily weak it is difficult to see what we might lose by entering into conference and consultation when crises develop. The advantages of conference are obvious; its disadvantages are obscure. To stand aloof when the peace of the world is at stake would hardly seem to be a proper utilization of our five talents.

Finally, the United States can point the way to a reduction of armaments by placing a gradual limitation on military expenditure. To place limitations upon categories of ships has not been wholly successful, for money can be spent lavishly to increase the efficiency of existing units of naval strength. A nation having one of the smallest navies in Europe today stands eighth among the naval powers of the earth in naval expenditure. Our enormous annual offerings at the feet of the god of war are staggering in the extreme. If the nations of the earth would give one per cent—only one per cent of this year's expenditure for war purposes to the League of Nations, it would never again need to ask them for a cent of money, for the one per cent placed on interest would provide sufficient dividends to expand its activities and pay its expenses forever.

"The evolution of humanity," says Professor Rappard, "tends toward ever closer international solidarity. Of the possibly ensuing entanglements, war is by far the most threatening and the most dangerous. But of them all, war alone perhaps is avoidable. That it is not avoidable by policies of national isolation, recent history should have made abundantly clear. The world policy of the future can not therefore be a policy of impossible non-entanglement. It will rather be a policy of rational regulation and of peaceful coördination of the inevitable and beneficial entanglements of history. To quote President Wilson I would say that for all nations the policy of the future is one of universal, vigilant, constructive, and 'continuous superintendence of peace.'"

Geneva, Switzerland.

Women's Work—Our National Project

BY MRS. ROSS D. MURPHY

Chairman Council of Women's Work

At Conference last year we decided that our national project should be the support of the Girls' Schools on the three foreign fields to the extent of $15,000. A little later it was deemed wise to unify the Women's Work year and make it correspond with the general mission year, which begins March 1.

In the light of these developments it now seems advisable to close the project year with the mission year and the new Women's Work year. There can be no better time to unify our year than at the very start. Therefore, the new project year 1931-32 began March 1. The Council recommends that we begin immediately to work on this year's project with the idea that it shall be the same—Girls' Schools—as that decided upon at last year's Conference. In other words, the decision of last Conference shall stand through a period of one year plus nine months. This then will unify our year and set us right.

Any decision concerning the project which may be made during the sessions at Colorado Springs in June will be effective beginning March 1, 1932. A very decided advantage will be gained in that the project committee will have sufficient time to prepare a program of activity before March 1. Last year the project was not fairly presented before Sept. 1, thus losing almost three months. Judging from the splendid progress made during this short period we can easily reach our goal of $15,000 during the twelve months ahead. And especially so if we begin at once to work.

Let each local church immediately set before itself a goal. Try to have each woman and girl assist in reaching that goal and let the District goal be a one hundred per cent coöperation on the part of every group of women in every church of the District. If the women of each local church give what they easily can, and do it

promptly, we shall be surprised with the results and our national goal will be reached even before Feb. 28, 1932.

All money sent to Elgin for the Women's Work Project since March 1, 1931, will be credited to the new year which will end Feb. 29, 1932. Send your gift, if at all possible, through your District Women's Work, or District Aid Treasurer.

Amount Given Toward Project From March 1, 1930 to Feb. 28, 1931

During the nine-month period from last Conference to Feb. 28, inclusive, the sum of $12,656.86 was given by the women toward the Girls' Schools of China, India and Africa. And during the period between March 1, 1930, and Conference, 1930, $2,335.91 was given toward the old or 1927 project (India). Thus all told during the twelve-month period from March 1, 1930, to Feb. 28, 1931, a total sum of $14,992.77 was given by our women toward the National Projects.

Philadelphia, Pa.

FINANCIAL REPORT OF THE COUNCIL OF BOARDS

For the Eight Months Ended February 28, 1931

1. Receipts to Be Divided

For Conference Budget:			
Undesignated		$23,401.01	
Designated for			
Board of Religious Education	$ 307.91		
General Ministerial Board	36.54		
General Education Board	27.36		
American Bible Society	87.52		
Bethany Bible School	3,107.47	3,566.80	$ 26,967.81
Received direct by:			
General Mission Board		159,058.88	
Board of Religious Education		1,595.20	
General Education Board		521.50	
Bethany Bible School		8,719.94	169,895.52
Total receipts credited to churches			$196,863.33
Less expenses:			
Council of Women's Work	400.00		
District Directors	2.42		
Literature and general printing	647.35		
Mimeograph work	123.98		
Miscellaneous	16.68		
Office rent	94.50		
Office stationery and supplies	156.29		
Office equipment	223.49		
Postage and mailing	385.43		
Salaries	2,998.82		
Traveling expenses	332.45	5,381.41	
Less 1929-30 Challenge Pledges paid—not subject to division		10,197.67	
Note: As the General Mission Board received designated (exclusive of Challenge funds) more than its share of the receipts to be divided, it does not share in the undesignated Conference Budget receipts. This amount is eliminated		148,861.21	164,440.29
Net receipts available for distribution			$ 32,423.04

2. Pro-rata Distribution of Receipts

	Askings*	% Rate*	Receipts Divided
(1) Board of Religious Education	$13,642.01	29.750205	$ 9,645.92
(2) General Ministerial Board	5,393.35	11.761703	3,813.50
(3) General Education Board	3,172.56	6.918651	2,243.24
(4) American Bible Society	317.26	.691874	224.33
(5) Bethany Bible School	23,330.00	50.877567	16,496.05
	$45,855.18	100. %	$ 32,423.04

3. Cash Distribution

	Received Designated	Received Undesignated	Total Received
(1) Board of Religious Education	$ 1,903.11	$ 7,742.81	$ 9,645.92
(2) General Ministerial Board	36.54	3,776.96	3,813.50
(3) General Education Board	548.86	1,694.38	2,243.24
(4) American Bible Society	87.52	136.81	224.33
(5) Bethany Bible School	11,827.41	4,668.64	16,496.05
	$ 14,403.44	$18,019.60	$32,423.04

——*For two-thirds of a year after elimination of General Mission Board.

Clyde M. Culp, Treasurer.

Around the Table

(Continued From Page 19)

of quiet retreat for her husband from the nerve strain of daily demands. Of all who come and go, she alone understands his soul longings to minister of his best to his people. Her breast is the lock-box for all his anxious cares. Her prayers strengthen his heart and uphold his hands though all others may forget to sympathize and coöperate. She multiplies his joys and divides his sorrows by her understanding companionship. What other accomplishment, my dear young friend, could outweigh the value of such a help-mate toward the success of her husband-pastor's work?

And then you mention fault-finding criticism. Of all there is to bear, you have named in this the hardest of the hard for the pastor and his wife. It chills the ardor of the bravest worker and may blight his highest hopes.

But there is another side to the picture for the faithful pastor and his wife. It takes greatness of soul to live above petty annoyances and unjust criticisms, but magnanimity is the finest characteristic a Christian can possess. It comes only through experiences with God and a vision of his Son, Jesus Christ.

As you strive to acquire a magnanimous attitude your worthy example will be understood and appreciated by many with whom you work, and the consciousness of having answered your call to service in the kingdom will more than compensate for all else.

Growing Older

BY IRENE HECKER

ANOTHER year gone, and a new one begun. To many it brings the thought: "Another year older," and they are dismayed. But why should we dread getting old? All about us we see people—men as well as women—making frantic efforts to appear youthful. They rouge, and deck themselves out in gaudy clothes in a vain effort to simulate twenty, instead of their rightful forty, or fifty or sixty! It attracts attention of age, rather than conceals it! In rouge advertisements they specify such and such a shade for this age and that—one must copy Nature to "get away with it." Why not let Nature alone? Doesn't she know best what suits each age? Age doesn't show alone in the hair, the skin, the figure. Age shows in the eyes. I have seen sixteen-year-old girls with hundred-year-old eyes, and I have seen sixty-year-old girls (?) with the eyes of sixteen! It's the spirit within that shows forth loveliness.

Not long ago I read an article in a sensational newspaper telling of a woman who had had her face "lifted," and any number of operations performed to restore her appearance of youth. It showed pictures of her and then showed separate photographs of her hands —the telltales! Yes, age shows in the hands, too. Why fight it? Hasn't each age its compensations? Truly, does one fully appreciate the good things, the pure things, the beautiful things in life until matured and ripened? Do we ever appreciate home, loved ones, friends, as much when we are young as we do after the years have shown us the value of them? Do we fully appreciate our Bibles before we come to the years of experience—before we have lived through sorrow and care and trouble, and know what a comfort they are and can be?

To return to the matter of looks. Who, of all your loved ones, holds the treasured corner in your memory? Isn't it your mother? And when you think of her do you think of the lines in her face, the gray hair, the bent shoulders, the toil-worn hands? No! You think of her goodness, her love for you, her tender care, the lovelight shining in her eyes, and the softness of her touch upon your forehead in times of illness. Not her looks! Truly, hadn't you forgotten all about her looks? Love doesn't keep account of our looks. It sees our spirit, our love, our sweetness. A sweet, clean, young spirit shining out of love-lit eyes has no age limit. We are as young as our hearts are, and right here I quote a little poem by Cecilia Loftus, called "The Ever-Green Heart."

"No more am I a flower of Spring,
(Too many seasons have I seen)
But I am that far happier thing,
A heart that is an Ever-Green.

"Poets may sing in praise of Youth
(Youth is a song that must be sung)
But I am happier far in truth
With an old heart that's Ever-Young."

The Bible tells us many things on this subject, too, and what a clean, pure spirit within does for us. In Job, the eleventh chapter, verses thirteen and seventeen we read: "If thou prepare thine heart, and stretch out thine hands toward him, . . . thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning." Ever young!

Let us forget age as it is commonly thought of. Let us get the good out of the years as God gives them to us. Let us dress to suit our years. Let us make ourselves as attractive as suitable clothing, dainty grooming and careful attention to cleanliness can make us, for God expects us to look our best, just as he gave each flower its beautiful garment, and clothed all nature in beauty; but remember that sixty can not simulate sixteen, and sixty can be far more attractive than sixteen when clothed in the sweetness and dignity of its natural accompaniments—beautiful white hair, natural complexion, clothing suitable for sixty, and eyes shining with the spirit of love that never grows old.

Mount Morris, Ill.

CORRESPONDENCE

LA VERNE COLLEGE ANNUAL BIBLE INSTITUTE

The annual Bible Institute of La Verne College was held Jan. 29 to Feb. 5. The daytime sessions were held in the college auditorium and the evening programs in the church auditorium.

Dr. D. W. Kurtz of Long Beach was the outstanding instructor in this institute. He had charge of the regular chapel hour and gave impressions which he received during his trip to Europe and Palestine during the past summer. His "Impressions of the Passion Play" was doubly impressive. He gave a history of the play from its beginning and a review of the play itself, which he described as the most impressive experience of his life. He considered the characters all well chosen; the man impersonating the Christ, standing head and shoulders above the other members of the cast. Two classes of people criticize this production: the tourist companies because the people of Oberammergau have learned to handle the sale of tickets themselves to prevent graft; and the theatrical people who criticize because the play has no laughs.

Dr. Kurtz gave one lecture on the "Judas of the Passion Play," who is not so much a real villain as a man caught in temptation. Judas was a man of Judea and not of the Galilean fisherman type; he had a different background from that of the other disciples of our Lord. "Jesus, the Great Artist," and "Science and Religion," were two other subjects which Dr. Kurtz handled in a masterful fashion.

President E. M. Studebaker conducted a unique study of the book of Job. His students read the entire book in their daily study and had time at the end of the week for a summing up of their findings. The large class took part in the daily discussions.

Dr. J. P. Dickey conducted a study of the book of Colossians and engineered many enthusiastic discussions of various church doctrines and practices.

Two periods a day were given to pastors of the District and of other denominations in La Verne and to members of the college faculty. These periods proved a happy variation. Outstanding among the addresses given by college men was that of Dr. K. Saraffian, a native of Armenia, educated largely in America, who has charge of the education department of La Verne College. He emphasized the benefits received by students in the small Christian college as compared with the large state institutions and spoke specifically of the advantages of young people attending La Verne College.

The week was marked by several banquets at the evening hour, all but one being held in Fellowship Hall at the church. Friday evening, Jan. 30, the Pastors and Mission Board ate together; Saturday evening the alumni of the college held their annual mid-winter dinner; Monday evening the annual ministerial dinner was held; Tuesday evening the cafeteria supper of the Y. W. C. A. of the college; Wednesday evening the Religious Education Board met with the leaders of the District; and Thursday evening the annual New Era banquet of the college was held with about 400 people present and a good program given with Dr. D. W. Lefever, alumnus, as toastmaster.

Saturday afternoon the college athletic field was dedicated and named "The Arnett Field," with fitting ceremonies in charge of Glenn Vaniman, president of the alumni executive board.

The outstanding evening feature was the dramatic oratorio, "David and Goliath," written by Prof. B. S. Haugh and dramatized and staged by Mrs. Haugh. It was given Monday and Tuesday evenings by a cast of eighty people. Neither time nor money was spared in the preparation. The choruses were commented upon by many trained musicians who heard the oratorio.

The attendance and interest during the week were splendid, especially at the evening services. The college music and speech departments put on preludes before the address of the evening. Evening speakers included E. M. Studebaker in a masterful address on Peace; two addresses by a converted Jew, Rev. A. U. Michelson; and a sermon by Bro. Frank N. Sargent. Bro. J. S. Zimmerman gave the Sunday morning sermon.

La Verne, Calif. Grace Hileman Miller.

TRIBUTE TO LEADERSHIP

It is an inspiring thing to see a man well along in years respond to the vigorous and hopeful environment of a young country and a hospitable people. It is a genuine delight to see him become engrossed with the prospects of the future and pursue his daily tasks with an enthusiasm comparable to that of a young man freshly launched upon his life's career.

The men who are capable of such prolonged interest and enthusiasm are fewer than might be desired. Perhaps the reason for this lies in the fact that there are comparatively few young sections of country any more and an even smaller number of localities where people live in an atmosphere of bigness and hopfulness. However, a better explanation may be found in the fact that some men are more capable than others of appreciating their time and place. To this group of men is given, it seems, the power to recognize opportunities when they encounter them. They are able also to visualize what the future can be, provided the opportunities of the present are built upon; and in spite of the reverses of the present, they continue patiently at work, never losing faith in the success of the future. Such men are wise; they are our prophets, and they deserve to be followed.

Such a man was recently called from active leadership in the Great Pacific Northwest. W. B. Stover's death in Olympia, Wash., removed from that country one of its greatest dreamers and finest spirits. His enthusiasm for his task, which endeared him especially to the hearts of young people, made itself felt throughout the entire Northwest, and was especially fruitful in bringing the Church of the Brethren to the attention of the religious, commercial, and civic organizations of Seattle. His influence was very far-reaching; and those of us who worked under his leadership too often failed to appreciate the real reach of the avenues through which he served an entire region. His ability to view his calling and to project his services beyond local confines was rare. The success with which he convinced an alert public of the contribution which his faith had to make to the affairs of life is a distinct challenge to those who have followed him in his work. May the mantle of his spirituality, foresight, and enthusiasm descend upon those who stand in his place!

This is a day when only the great can see. The most of us are so engrossed with our own hurried lives that when a prophet appears and bids us think soberly and look afar, we rebel. But without our prophets we shall become the

(Continued on Page 26)

NEWS FROM CHURCHES

CALIFORNIA

Glendale Mission church met in council Jan. 16. After the business meeting J. P. Dickey gave a short but interesting talk on prohibition. Three who have accepted Christ recently were baptized Feb. 13 by the pastor, Bro. Geo. C. Carl, at First church, Los Angeles, since we have no baptistry. Our offering sent to the General Mission Board Dec. 30 and Feb. 25 totaled $80. The Ladies' Aid Society gave $25 toward the annual new era banquet at La Verne and also sent $15 to the District as part of our apportionment. A short biblical story, in diminutive book form, with paper binding is given to the Sunday-school pupils each Sunday morning. Supt. J. E. Morrison urges them to compile a small library of their own. Jan. 11 and Feb. 8 Brother and Sister Stump showed pictures taken in the Holy Land. The following have preached for us on the respective dates: Dec. 28, Bro. Funk from Arizona, Jan. 25, Bro. J. Z. Gilbert and Feb. 22, Bro. J. B. Emmert of La Verne. Bro. Emmert also gave a short talk to the Sunday-school which was enjoyed very much.—Lulu Terford, Los Angeles, Calif., March 3.

La Verne church is looking forward to an enthusiastic evangelistic campaign beginning March 30 with Brother and Sister Oliver Austin in charge. The adult choir in charge of Prof. B. S. Haugh is beginning work on an Easter cantata this week. Last evening the women of the church met in the prayer room to discuss the work of the Women's Council. The Aid Society and the women's Sunday-school classes are very active and are doing their part financially. Instead of a separate missionary society one day a month a missionary program is put on in the Aid Society. The college young people are putting on one program a month in the church services. Two young brethren, J. M. Roynon and Harry Blickenstaff, are doing splendid work with the younger boys in Boy Scout work. A dinner was served to their parents by these boys assisted by their leaders and the Scout committee. The Scouts have remodeled one of the Sunday-school buildings, putting in a fire place, window seats, bookcases and other improvements. The Girl Reserve and Girl Reserve Bud groups are very active also under the leadership of Mrs. E. R. Blickenstaff, Mrs. C. P. Shaffer and the writer as directors. Miss Florence Blickenstaff is president of the Girl Reserves proper and Miss Ruth Walker of the Girl Reserve Buds' group. The primary department put on a "travelling sunshine valentine party" during the progress of which they visited the homes of eight shut-ins. They made the valentines they distributed during expression period in Sunday-school beforehand.—Grace Hileman Miller, La Verne, Calif., March 6.

San Bernardino.—Fred Brunk, student minister from La Verne College, preached for us several weeks ago. March 1 L. D. Bosserman of Riverside spoke. Our pastor, Wm. Platt, is holding the children's interest with his sermonettes once each month. Our community Bible study group is now studying the dispensations. The young people have adopted the C. E. program for Sunday evenings and are maintaining good interest. The Apollo male quartet of La Verne College were with us recently, and on March 15 we expect the women's quartet. The Moentita girls' club directed by Mrs. Freda Ries is planning a ceremonial for the near future. This group of ten intermediate girls meets every Wednesday night. The Easter cantata, The King Triumphant, is to be given. Some much appreciated help is being given by a male quartet and several soloists from La Verne. Our church interior has been much improved by the redecorating of walls and woodwork.—Hazel Rothrock, San Bernardino, Calif., March 2.

COLORADO

Rocky Ford.—Feb. 18 this congregation held its last love feast and communion in our old church building and Sunday, March 1, we held our last service. Both morning and evening services were fitting to the occasion and very impressive. While to some of us who have worshiped in the old church for thirty years there comes a shadow of sorrow in seeing the old building torn down, yet we look forward with joy to the day when a more beautiful and convenient building will be dedicated. The old building was dismantled this week and at the kind invitation of the Baptist people we will worship in their church during the construction of our new building. We will have our morning services before theirs, Sunday-school at 8:45 and preaching at 9:45. The evening service will be a joint one, both young people's meeting and preaching. Our community has shipped two car loads of food stuff to the drouth areas.—Mrs. Blanche Frantz, Rocky Ford, Colo., March 7.

Wiley.—Our attendance at Sunday-school and church services seems to have increased slightly since the first of the year. Our pastor, Leonard Birkin, and Russell Crumpacker attended the regional conference at McPherson during the first week in February. Bro. Birkin has been giving a series of sermons on Courtship, Marriage, and After the Wedding Bells. The Ladies' Aid and missionary societies are progressing with splendid attendance. At the December missionary meeting the mite boxes for 1930 were turned in and new ones were given out for this year. Instead of having just the one children's group meeting each Sunday evening, there are now two, intermediate and junior.—Naomi E. Fasnacht, Wiley, Colo., March 4.

FLORIDA

Arcadia church met in business meeting Sept. 17. Bro. S. W. Bail's resignation as pastor and Sunday-school teacher was accepted. Bro. J. W. Rogers of Sebring was chosen elder in charge; the writer, treasurer and clerk; Bro. Chas. L. Trump, Sunday-school superintendent. From Dec. 7 to Feb. 22 we have enjoyed spiritual and inspiring messages brought to us by Bro. H. A. Spanogle of the Sebring church. Feb. 21 the District Ministerial Board met with us to help us find among our own brethren one who might preach the gospel. Bro. Chas. L. Trump was licensed for a year and was installed with his wife. Already the church has enjoyed two spiritual and inspiring messages by Bro. Trump.—Jennie G. Westheaffer, Arcadia, Fla., March 10.

IDAHO

Twin Falls.—From Feb. 17 to March 1 Bro. H. G. Shank of Bowmont, Idaho, was with this church in a series of evangelistic services. His gospel messages were enjoyed by all. There were twelve decisions for Christ. On the last night seven were baptized and one was reclaimed. Following this, communion services were held with eighty surrounding the table. Bro. Shank officiated. Three were baptized prior to the meeting. Our church has been moving along nicely under the direction of the pastor and wife, Brother and Sister H. S. Will.—Ella Fabrney, Twin Falls, Idaho, March 5.

ILLINOIS

Yellow Creek church met in council March 7. The church decided to hold the annual love feast in May. The communion services will begin at 7 P. M. on Saturday, May 23, followed by services on Sunday, May 24, with dinner at the church. The church unanimously decided that our pastor, Bro. D. B. Cave, remain with us another year. Plans are under way for beautifying both the church and yard. Although we have only a small group of Aid members, their efforts are untiring and splendid work has been carried on the past year. Our regular church correspondent, Sister Minnie Kuhleman, has been unable to be with us in services for some time due to sickness.—Orphah Blocher, Pearl City, Ill., March 10.

INDIANA

Bethel church met in council Feb. 22 electing the following officers: Clerk, Marion Deeter; treasurer, Arthur Gilbert. We also chose a pastoral and missionary committee and a board of religious education. —Grace Noss, Milford, Ind., March 9.

Bremen church met in council Feb. 27. It was decided to hold our love feast May 30 about 7:30 P. M. There will be no delegates to Annual Conference from our church this year. Our pastor and wife, Brother and Sister Chas. C. Cripe, will continue another three years. They are now finishing their thirteenth year with the Bremen church, which has been abundantly blessed with such splendid unselfish shepherds for a continuous space of time. The membership in spite of some having moved away and others being called by death has increased ten per cent during the past year. There is an exceptionally fine spiritual atmosphere and a group of people with a mind to work toward the spreading of the kingdom.—Mrs. Mae Younker, Bremen, Ind., March 3.

Kokomo church met in council March 2. One accepted Christ and was baptized by Bro. Ockerman since our last writing. Feb. 22 was missionary day. Bro. Alva Hewitt preached a fine sermon in the morning and Bro. L. E. Ockerman gave us a good message in the evening. Several free will offerings were given which amounted to $16.35. Our missionary committee intends to have a program each quarter. The B. Y. P. D. helped in our program by supplying songs and a reading. This group is having very interesting meetings each Sunday evening. They often visit homes bringing cheer and courage to those who are sick and unable to leave their homes. We have started a teacher-training class with Bro. H. C. Murphy in charge.—Mrs. Anna Davis, Kokomo, Ind., March 9.

Mexico church met in council March 5. Tony Fisher was selected as trustee to take charge of our poor fund. Four letters were granted, four were received and two worthy members restored. March 8 a golden anniversary service will be held at our church in honor of our faithful former elder, Bro. Frank Fisher, and wife. Bro. R. H. Miller of North Manchester will deliver a sermon. Following this will be the presentation of a bouquet of yellow roses and a twenty dollar gold piece.—Gelia A. Pugh, Mexico, Ind., March 6.

Nappanee church closed a very successful series of evangelistic meetings on Feb. 8. Through the efforts of our evangelist, D. R. McFadden, nineteen converts were baptized and two were received by former baptism. We also appreciated the work of our pastor, Bro. Paul B. Studebaker, who had charge of the song services. We are now working on a pageant, Pilgrims of the Way, to be given on Easter Sunday evening.—Dorothy Hollar, Nappanee, Ind., March 6.

Pleasant Valley.—We met in council March 3. Feb. 27 Bro. V. R. Wotring of Woodland, Mich., gave his chalk talk on The Life of Christ. This was very much enjoyed by all. Each picture was beautiful and inspirational. Feb. 22 Bro. Homer Schrock delivered a splendid missionary message. Bro. Galen Bowman gave the morning message on March 1. The juniors in the last year raised $20 toward the junior project, besides $5.28 in pennies from the beginners. Our Ladies' Aid of about twelve members has been busy during the last year piecing and knotting comforters to sell, and making garments some of which were distributed to the needy in our own community; the rest, valued at $55 were sent to the mission in Chicago and to the Industrial school in Virginia. We also paid some toward our church expenses and $18 to the Women's Work. Our love feast will be on Saturday, May 31.—Mrs. Noble Bowman, Bristol, Ind., March 5.

IOWA

Iowa River church met in council March 8. We will have our love feast May 16 at 7:30. On Sunday following there will be installation of new deacons. A basket dinner will be held at noon. We were glad

to have Bro. Slater of Dubuque, Iowa, with us Feb. 22; he gave us a very inspirational sermon. Sunday evening Bro. A. T. Hoffert of Osceola, Iowa, gave us an illustrated lecture on the Evils of Tobacco and Drink. Our Sunday-school has been gradually increasing. As a result one new class has been organized for young married folks which has proved successful thus far. We decided to have a singing school in the near future, but a teacher has not yet been selected. The Aid Society offered to paint half the church sheds if the church would paint the other half; this offer was accepted and is greatly appreciated.—Beulah Keedy Russell, Marshalltown, Iowa, March 9.

KANSAS

Appanoose.—Brethren J. M. Ward and C. W. Shoemaker, our local ministers, are going along with the work here. The Byler family of gospel singers came to us in December and gave two musical programs. With the financial help of some of the friends and brethren we have installed a new furnace in our churchhouse. A few Sundays ago the question of the World Court was presented to the church. We voted favorably on the same and accordingly petitioned our senators; each replied with a nice letter. Bro. J. J. Yoder of McPherson came to us in the interest of education and gave a very helpful sermon along that line. Brother and Sister E. H. Eby, returned missionaries from India, have been with us recently with their Bible Land scenes and lectures. Under his teaching we feel that we need a deeper consecration, a rededication of our lives to Christ and his spirit of living. Sister Eby's work among the children was much appreciated.—Mrs. John Beckner, Michigan Valley, Kans., March 3.

Conway Springs.—Feb. 15 our District young people's conference was held here. More than 100 young folks were present. Bro. Quakenbush gave the morning sermon. From 2 to 4 P. M. the young folks gave special music and talks on Christ in everyday needs. Following this they had a business session and social hour before lunch. At 7 P. M. our young folks put on a short play, The Father's Will. This was much enjoyed by all and was written by one of our own members. It was a great day, with our church filled to overflowing; every one who came felt repaid spiritually for having come.—Mrs. J. O. Brubaker, Conway Springs, Kans., March 7.

Independence church has just closed a revival conducted by our pastor, Bro. D. J. McCann. All his sermons were filled with gospel teaching. Sister McCann led the singing in a very pleasing way. As a direct result three were received into the church by baptism. Two were recently received by letter. Feb. 22 the young people's class gave a play, The Color Line, which was very much appreciated. Our Ladies' Aid has pledged $200 toward our new church building. The Sunday-school seems to be taking on new life and activity as the attendance increases each Sunday. The children are preparing a program to be given Easter morning and the adults will render a play in the evening.—Mrs. J. L. Amos, Independence, Kans., March 7.

Ozawkie.—Feb. 22 a man past ninety-one years of age who had been away for more than fifty years came pledging anew his baptismal vows; he was gladly received into fellowship by the church. March 2 Brother and Sister E. H. Eby began a series of lectures and Bible lessons, continuing one week. The interest was good from the start and continued to grow until the rain and snow storm hindered. We had services every evening regardless of the huge snow drifts that made it difficult to travel. The message these people bring, the inspiration of their lives in the home and community will be a blessing to any church that may be fortunate enough to secure their service.—Mrs. H. L. Brammell, Ozawkie, Kans., March 10.

Sabetha.—Bro. Harrison Frantz of La Verne, Calif., gave us an interesting address March 1. Brother and Sister E. H. Eby expect to be with us one week this month with a missionary program. One has been baptized since our last report. We have bought a parsonage and Bro. Earl Frantz, our pastor, and family are comfortably located there now. We have been entertained by a quartet from McPherson College. Also Bro. J. J. Yoder and Bro. Schwalm each gave us a very fine address.—Warren Mishler, Sabetha, Kans., March 8.

Topeka.—The second week of January we enjoyed very much having with us Brother and Sister E. H. Eby. The study of the book of John, the pictures and the sermons on stewardship and missions were very helpful. Sister Eby had a missionary meeting each evening for the children. We were very glad to have a deputation team from McPherson College with us on Sunday morning, Feb. 22. Their messages in song, music, readings and a sermonette were very much appreciated. One member of the team, Vernon Rhoades, is a member of this church. March 1 the Topeka young folks entertained a group from McLouth and Ozawkie churches. Supper was served to fifty-seven. The young folks from the three churches had charge of the evening services; a mixed program was given which was very spiritual and uplifting. Our Aid Society meets each Thursday all day at the church with a good attendance. Sister Rosa Brunton is president of the society. We are glad for the faithful labors of our pastor, Eld. Roy Kistner, and wife. Our church and Sunday-school activities are moving along with increasing interest and attendance.—Mary M. Smith, Topeka, Kans., March 8.

MARYLAND

Baltimore (Woodherry).—During the early part of October, Bro. J. A. Buffenmeyer, of the Scalp Level church, Pa., conducted our evangelistic services. As a result, five were baptized and one has been received into the church recently. Preceding these meetings, we had a rally home-coming day on Sunday, Oct. 5. C. C. Ellis, President of Juniata College, who as a boy was a member of our church, gave the address of the day. The Christmas season was appropriately celebrated by programs on the part of the Sunday-school and the B. Y. P. D. The latter gave a play, The Lost Star, which conveyed a very helpful message. Dan West was with us on Sunday eve, Jan. 25, and brought a splendid message to an audience composed of the young people from this church, the First church of Baltimore, the Washington City church and the Long Green church and the regular evening audience of our church. Our pastor, Bro. D. Howard Keiper, has just concluded a series of five evening sermons to young people. Each evening the young people's choral society presented selections of special music. This recently organized choral society is led by our chorister, Bro. Arthur J. Smith. Their singing has been a worthy contribution to the evening services. The Ladies' Aid society has been very busy during the winter, meeting twice each week. The mothers and daughters' association sponsored an evening service for the Day of Prayer, Friday eve, Feb. 20. The official board of the church recently submitted their financial report together with the budget for the new year. All indebtedness on the church property is now liquidated. The response in mission giving has been unusually good during this year of depression. At a recent meeting, our pastor accepted a unanimous call for another year.—Mrs. S. F. Rairigh, Baltimore, Md., March 4.

Ridgely.—Jan. 18 Bro. Rufus Bucher began revival meetings at this place. He preached seventeen sermons in all. There were fourteen decisions, one being received on former baptism and one reclaimed. Eleven have been baptized, one of the number being from the Denton church and two from Easton. One awaits baptism. We have experienced a spiritual refreshing. We were grateful for the coöperation of the adjoining churches. We expect the Elizabethtown Student Volunteer Band to give us a program in the near future. At our recent council meeting Elders L. R. Brumbaugh and H. H. Ziegler were chosen delegates to District Meeting. It was decided to hold an election for a minister in the near future. We are having interesting and helpful prayer meetings each week at the homes of members. Our church is being connected with the town water system and lavatories are now being installed. Feb. 23 a large number of members and friends surprised our pastor's wife, Sister Ziegler, it being her birthday. She was presented with a linen tablecloth and a number of other gifts. There was a short program followed by a social hour. Our organized classes of young people are meeting each month and with Sister Esther Crouse as adult advisor are having helpful discussions on questions pertaining to their moral and spiritual welfare. This is combined with a social program.—Mary Cherry, Ridgely, Md., March 8.

MICHIGAN

Rodney church met in council Feb. 28. We have made plans for a revival meeting sometime this summer or coming fall if we can secure some one to hold the meeting for us. We have not been able to get an evangelist the last two years. We will hold our love feast sometime this summer, depending on when we have our meetings. Our church and Sunday-school have been going along nicely all winter. Sister Maud Fredrick of 512 South State St., Big Rapids, Mich., wishes to announce that if any Brethren are going to attend the summer school at the Ferris Institute this year, she would like to have them call on her for board and room. The Sunday-school convention held here by the five point churches Sept. 14 was well attended. The next meeting will be May 1 at the Midland church.—W. E. Tombaugh, Rodney, Mich., March 3.

MINNESOTA

Nemadji church met in council March 2. Bro. Lewis Hyde was chosen as elder in charge and retained as pastor for another year. We decided to have a communion service at Easter time. Bro. Root gave us a splendid address the evening of the 3rd on the Peril of Choice. We were favored with some special numbers by the men's quartet of Sandy Lake, also the Nemadji ladies' chorus.—Mary Henninger, Barnum, Minn., March 9.

NEBRASKA

South Beatrice.—Dec. 22 our church put on a Christmas pageant, Adoration of the Kings and Wise Men. Our offering taken at that time amounted to $60. Sunday morning, after a Spirit-filled message by the pastor, Uncle John Shock's generous treat of oranges, candy and nuts was handed out. Bro. Shock has been a great help in this church in a financial way. He also presented us with $1,000 toward the building fund. The shut-ins were remembered at Christmas time also. The Byler family gave us their message in song one evening which was much enjoyed by all. The men of the community met one day to cut wood for the church and the women prepared dinner for them. Some of the men also spent a day cutting wood for our pastor. Mr. Engle of the No-Tobacco League was with us Feb. 1 and made a strong appeal for help to fight the tobacco curse. Once a month we have a workers' conference of the Sunday-school officers to talk over problems and plans. Our B. Y. P. D. puts on a program once a month in the evening. The W. C. T. U. met with us one afternoon and evening. Miss Berns, the national field secretary, talked in the evening. We held our quarterly business meeting March 4. We are planning to put on our Easter drive again this year. Our Aid Society report for 1930 shows $450 paid on the building fund; $21 for mission work and $61.73 for donations in our home community.—Hattie Dell Frantz, Holmesville, Nebr., March 6.

NORTH DAKOTA

James River.—We are giving one Sunday-school offering out of a quarter for mission purposes again this year. We have decided to have a program every other Sunday by the different classes in the school to keep the interest and attendance up to that of preaching Sundays. The young people's class is putting on the Easter program.

(Continued on Page 28)

TRIBUTE TO LEADERSHIP

(Continued From Page 23)

victims of our own confusion. May we have grace and wisdom to recognize the great among us. And of them when they are gone may it be said that they, because of our zealousness as followers, not only did a great work in the world, but that they started a great work.

Clarendon, Va. P. Roy Brammell.

UNIQUE EXPERIENCES AT SAN TOY

A few weeks ago the Bellefontaine church bought two buildings in an abandoned mining town of Southeastern Ohio. The material is intended for use in the construction of a parsonage. A group of men, the pastor included, went to this town of San Toy for the purpose of wrecking the buildings and preparing them for transportation.

An evangelistic meeting was in progress in the one Protestant church when we arrived. Although we had gone with only work clothes, we followed our inclinations and went to the services. When the time for the sermon arrived, one of the trustees explained that the pastor had not come. He asked that I preach. I was reluctant to do so, wearing work clothes. I had no preparation, either in mind or on paper. But I did not feel that I should refuse, so a hymn was asked, in order to allow time for collecting my thoughts before beginning the discourse. The next evening the same circumstances were repeated, including another sermon from the visitor in work clothes.

At the close of the second service one of the trustees questioned me about my authority, especially wondering whether I was ordained and could perform a marriage ceremony without getting myself or anyone else into difficulty. Following the assurance that full authority to conduct such a service was granted to me, he explained that his boy wanted to get married. They had tried to find their pastor so he would bring his book along that evening, but failed to locate him. Would I marry him? Of course I would, even dressed in work clothes. And I did.

The next evening the church was full of people who expected to hear me preach. But the pastor was there. The sermon he preached was certainly a credit to his profession, too. One of our number was an outstanding musician. He was used every night we were in the community. Because of our willingness to help them, those of our group not already in comfortable camping quarters were offered the use of the church, including its benches, stove and coal. This favor was gladly accepted.

The second week the pastor did not appear after Wednesday evening. So I preached twice more, but not in work clothes. The people themselves continued the meetings over Sunday and until our return. Then we were put in charge again. When our work of wrecking was completed they wanted us to remain and continue the meetings, but we felt obligated in the home church. Several adults accepted the invitation during the last week.

The indifference of the pastor was incomprehensible to us. He had an evangelistic meeting in progress. The need was very great. The attendance and interest were good. Of the hundred people, more or less, who attended the services, hardly a dozen professed to be Christians. Yet he would absent himself without arranging for a substitute or even apologizing when he returned. Without intimating that he intended to quit, he did not return after Wednesday night of the second week. With our intermittent help, the few interested people continued more than a week afterwards, to our definite knowledge. Surely faithful pastoral effort was all that was lacking for a great ingathering.

The owner and operator of the wrecking company with which we dealt was formerly a policeman in Columbus. Because he felt that he could not continue as a policeman without losing his soul, he sought other business. Although his home is in the city seventy miles away, he is taking a keen interest in religious matters during the few months he is in the town which he is selling out. Because we willingly preached, directed music and married where there could be no financial return, this business man added at least fifty dollars' worth of valuable material to what we had originally purchased. This was done unexpectedly to us. He also willingly offered us the use of beds, table, stoves, and many other things that helped us in our camping. He could have done much less and still left no room for us to question his sincerity as a Christian.

Many phases of the history of the town of San Toy impressed me very much. About twelve years ago it was a town of 1,975 people. There were two large coal mines there. There was much money there too. The pay roll amounted to somewhere near $100,000 a month. All dwelling houses, the stores, saloon, pool room, theatre, hospital, etc., belonged to the mine owning company. Thus the money paid out as wages returned to them. But the corporation cared for nothing except money. They tried by a special census to show a population of two thousand so they could equip another saloon. In contrast to this, the only provisions for meeting the spiritual needs were the little, one room Methodist church and the much smaller Catholic church.

The sin of Chicago, on a percentage basis, is insignificant compared with the killings and other moral violations of San Toy when prosperity reigned. No wonder San Toy is no more, even though there is nearly as much coal there as there ever was. In 1927 the men went out on a strike, refusing to work for less than $7.50 per day. They even said they would rather their children would starve than work for less. Ninety cars of coal are down in the mine loaded, as they were left the day of the strike. The mines have not been reopened. A few people are still living in the vicinity. They pay no rent and live on Red Cross appropriations. Their homes will soon be sold and moved; whither shall they go?

Selfishness and greed destroyed San Toy. This is not a new occurrence. I have read in the Bible of many such visitations. I have noted many more in my study of history. These sins and their accompaniments will continue to destroy lives, homes, cities and countries. "Righteousness exalteth a nation; sin is a reproach to any people." Nations are composed of individuals. We can not have a righteous community or a righteous nation unless individuals are willing to accept the challenge, and live the life exemplified by Christ.

Bellefontaine, Ohio. John Wieand.

THE WORK AT CUMBERLAND, MARYLAND

It was my blessed privilege to labor with the church at Cumberland, Md., for two weeks in a revival meeting beginning Feb. 15 and closing Sunday evening, March 1. Good crowds came nightly; many nights chairs were placed in the aisles.

The pastor, Bro. J. W. Fyock, had the field well worked and ready for a revival. Bro. Fyock is doing a splendid work in Cumberland. He is laboring faithfully and earnestly and the Lord is blessing his labors. Brother and Sister

Fyock are working their way into the hearts and homes of the people at Cumberland. As an immediate result of the two weeks' revival, thirty-two were added unto the Lord.

Twenty-eight were baptized, three await the rite, and one was restored and reconsecrated to the Lord.

Philadelphia, Pa. S. G. Greyer.

PASSING OF MRS. S. S. PLUM

The West Branch church and community of Northern Illinois was saddened when the news was sent out that their pastor's wife was dead. She had recently been to the hospital and submitted to an operation, but had returned home. and it was hoped that she would recover; but on Saturday morning at 2:30 o'clock the silent messenger of death took from our midst Flora M. Dierdorff Plum, who was born near Franklin Grove, Ill., Sept. 29, 1881, and lived among us for 49 years, 4 months and 29 days. Her departure leaves many sad hearts who mourn with those who mourn, responding in sincere sympathy to the remaining members of the family.

Those who remain are: the companion, Eld. S. S. Plum, pastor of the West Branch church for the past twenty-six years, and a daughter, Mrs. Pauline Armbrecht of Chicago, and a son, Stuart J. Plum, of this community. Four children came to bless her home since her marriage to S. S. Plum on Oct. 17, 1900—three sons and one daughter. Two sons preceded her in death, Wilbur in 1928 and Cecil in June of 1929. There are also three grandchildren. Her parents preceded her two and four years ago. She had three brothers and three sisters, one sister preceding her. The remaining brothers and sisters are: Charlie Dierdorff of California, Russell Dierdorff of Kansas City, Olive Miller of Syracuse, Ind., Vinna Dierdorff, Virgil Dierdorff, and Mable Allen of Mount Morris, Ill.

Mrs. Plum gave her heart to Jesus when fourteen years of age and remained faithful to her Savior until the time of her death. Many times her health interfered in carrying out her aim and purpose, but her heart was always in the work and she was ever interested in the work of her Master. She loved her family and was devoted to her children. The funeral service was conducted by Wm. E. Thompson of Polo, Ill., in the West Branch church, and her body was laid to rest in the Fairmount cemetery at Polo, Ill.

Wm. E. Thompson.

Polo, Ill.

STEWARDSHIP JOTTINGS

The Washington Creek church was the next place for work on our schedule. This church has a history. The first to be organized in Kansas, it is the mother of at least three other churches. And in giving birth to these this church has given much of her own vitality, as is the way of mothers. But, given a chance, recovery should be certain. Internal discord may be a more weakening factor than the loss of numbers due to organizing new churches.

In the days before autos the building of church houses to accommodate groups of members in outlying districts was justifiable. It is now proving a detriment instead of a blessing. Distance is not a factor now. Today groups twelve to thirty minutes apart are worshipping in one house, where all the groups are small, financially weak, and without leadership. How to gather the remnants of these declining, ineffective churches, conserve their waning energy, and pastor the scattered flock, is a question demanding the attention of experts in church building. To break up old habits and prejudices, eradicate discordant elements and develop loyalty to a common cause, and then provide efficient pastoral leadership—this is the task. And it is the only alternative to a gradual but sure death of each and all of these struggling groups. And this situation is only typical of others in this broad western country.

The Appanoose church came in next on our tour. It is ten miles from the mother church and was once a large, thriving and very influential church. Today but a shadow of its former glory remains. Shifting of interests resulting in emigration, conservatism, lack of vision, lack of leadership, and indifference are some of the influences that wreck a church. Young people sense the situation and drop church from their interests, and before anyone is aware of it, a generation of folks is lost to the kingdom of heaven.

There is needed today in many a locality a deep sense of the stewardship of community life, of responsibility to make the community as a whole serve the individuals composing it in every way possible. Students of sociology are telling us that forces are at work which are bound to destroy rural community life unless strong counter influences are put to work. A vision of the need, a willingness on the part of all concerned to coöperate, and a well worked out plan are three essentials for the salvaging of rural and small town life. Surely the problem is not too difficult, though it has been thrust upon us suddenly and without warning in places, while in others it has grown more gradually. If the problem is not solved we shall pay a terrible price in the loss of religion, the lowering of morals, and the consequent paganizing of social institutions. Let us seek the remedy before it is too late.

Summerfield, Kans. E. H. Eby.

A Christian paper for the entire family

THE GOSPEL MESSENGER
and Missionary Visitor

now combined into a 32-page illustrated weekly. Readers like the page size, the better paper, the shorter articles, the pictures, and they say so in their letters

Price, $2.00 for 52 weeks—and you get the 1931 Yearbook free.

Take Your Choice of These—

No. 1. Messenger and "Some Brethren Pathfinders," by J. H. Moore, $2.50.

No. 2. Messenger and "Life of D. L. Miller," by Bess Bates, $2.35.

No. 3. Messenger and "Some Who Led," by D. L. Miller and Galen B. Royer, $2.35.

No. 4. Messenger for three years, $5.00.

No. 5. Messenger for three years and the three Premium books mentioned above, $6.20.

SEE AGENT OR SEND DIRECT

Brethren Publishing House, Elgin, Ill.

Enclosed find $.....for GOSPEL MESSENGER for 1 year (3 years) and for Premium No. .....

Name .....

Street or Route .....Postoffice .....

[ ] Renewal [ ] New State.....

News From Churches

(Continued From Page 25)

March 8 the Bible class gave a program on India. The Ladies' Aid has made over quite a bit of clothing and donated it to different people in need. The State Council of Religious Education is putting on a program to increase the Sunday-school attendance 25 per cent. We hope to make a definite gain if not the full per cent.—Mrs. J. W. Schlotman, Carrington, N. Dak., March 9.

OHIO

Eversole church met in council Feb. 26. Five letters of membership were received. Four have been added to the church by baptism and one by former baptism since our last report. Brethren Harvey Priser and John Root were chosen as delegates to District Meeting, with Ida Priser and Roy Priser as alternates. Wm. Hollinger was chosen delegate to Annual Conference with Harvey Priser, alternate. Our communion was set for May 30 at 7 o'clock. Our Sunday-school seems to be increasing in average monthly attendance. Our B. Y. P. D. presented a drama at Christmas time which was much appreciated. Afterwards it was given at several of the near-by churcbes.—Mollie Hollinger, New Lebanon, Ohio, March 6.

Georgetown church observed the Cbristmas season with a program by the children and B. Y. P. D. on Dec. 28. Our Sunday-school attendance and interest bave been very good tbis winter. March 7 we met in business meeting. Reports of various committees were given. We will not send a delegate to Annual Conference this year. Delegates to District Meeting are Sister Emma Heisey and Bro. Bookwalter.—Nora Ditmer, Laura, Ohio, March 10.

Lick Creek church held its regular quarterly business meeting March 7. Bro. Edward Kintner, our elder, presided. At this meeting we made plans for District Meeting which is being held at our church. We elected our delegates. They are: Bro. John Kintner and our pastor, H. H. Hendricks; Bro. L. C. Stombaugh and wife as alternates. We decided to have a spring communion which is to be held on May 10. Our pastor is going to hold a week of pre-Easter services followed by an Easter program.—Sadie Hire, Bryan, Ohio, March 8.

Portage.—Since our last report four have been received into the church by baptism and two by letter. Our Sunday-school and church attendance is increasing nicely. Interest is greater and everything points to a successful year for our church. The young people and children are planning a joint Easter program. At our quarterly council March 3 Max Hartsough and Henry Dauterman were chosen delegates to District Meeting, with Bro. Oscar Byerly and Sister Fern Dauterman, alternates.—Beatrice Hartsough, Wayne, Ohio, March 10.

OKLAHOMA

Bartlesville church held a members' meeting March 1. Sunday-school officers were elected for the coming six months, the superintendent being Bro. Burchfield. Our Sisters' Aid has been loyal to its work and the results are manifest. The interest and attendance are good at all our services. The Junior League is doing a splendid work.—Jno. R. Pitzer, Bartlesville, Okla., March 8.

OREGON

Myrtle Point church met in council Feb. 28 with Eld. C. E. Wolff in charge. We expect Bro. Geo. Hilton and wife to begin a revival meeting here March 22 to continue two weeks.—C. H. Barklow, Myrtle Point, Ore., March 3.

PENNSYLVANIA

East Fairview church met in council March 2. Arrangements were made regarding the coming District Meeting to be held April 29 and 30 at the East Fairview house. Eld. H. A. Merkey and the writer were chosen delegates. Our Sisters' Aid Society gave a report which showed that they have done a wonderful work the past year, due to splendid coöperation. Our former Messenger agent and church correspondent, Sister Lizzie Becker, tendered her resignation; the writer was appointed. Our regular mid-week prayer meeting will start again the first week in April.—Myers L. Wenger, Manheim, Pa., March 7.

Heidelberg.—On New Year's eve our church rendered a program. Prof. Ralph Schlosser very fittingly brought the main message, basing his thoughts on the Good Samaritan. We were also favored with a recitation, reading and splendid messages in song by the Lebanon chorus. Feb. 15 four members of the Student Volunteer Band of Elizabethtown College rendered an interesting program on Christian Living. Our congregation met in council Feb. 28. It was decided to have the interior of the church remodeled. We anticipate conducting our first Daily Vacation Bible School this summer. A welfare meeting conducted by a number of adjoining districts will be held in our church on April 12.—Kathryn M. Brubaker, Schaefferstown, Pa., March 9.

Indian Creek.—Our regular quarterly council convened in the church March 7. Two certificates of membership were granted to members who have moved oueside of the bounds of our congregation. Brethren Jacob Price and David Cassel were elected delegates to our District Meeting and Lincoln Nyce and Waldo Ziegler delegates to the Memorial Day Sunday-school meeting. A very interesting report of the work and finances of the Sisters' Aid Society was given by their secretary. The report showed the work of the organization to be growing, especially their contributions to the home and foreign mission cause. Our spring love feast will be held on the afternoon and evening of May 9. On Jan. 17 and 18 we had the pleasure of having with us Bro. A. C. Baugher and Sister Martha Martin of the faculty of Elizabethtown College to conduct a Bible institute. The five sessions were well attended and all of the addresses proved very helpful and interesting Sister Martin presented a study of Philippians at each session and Prof. Baugher spoke on various subjects affecting church and home life such as, "The Church and Education," "Sincerity vs. Hypocrisy," "Factors Affecting the Home," etc. The following offerings were recently lifted in our church: Grandview Hospital, $53; Elizabethtown College, $83, and a special February missionary offering of $143.—Mathias P. Landis, Vernfield, Pa., March 10.

Lititz.—Tbe World Day of Prayer was observed Feb. 20 by a union meeting of the Aid Societies of tbe Eastern District of Pennsylvania in the Lititz church. The program, Ye Shall Be My Witnesses, was used. It was a real spiritual prayer service. The offering for the Women's Work project amounted to $29.—Florence B. Gibbel, Lititz, Pa., Feb. 26.

Myerstown.—Four members of the Student Volunteers of Elizabethtown College had charge of the services the evening of Jan. 18. The theme was, The Cross. Jan. 26 to Feb. 10 Bro. W. G. Group conducted our revival. The simple gospel trutbs presented in the sermons were inspiring and helpful. Bro. Group gave interesting chalk talks preceding the sermons. Ten young people decided for Christ during the meetings and three soon after the close. Two of the former are from the Heidelberg district. March 1 twelve were baptized; one awaits the rite. At an earlier date two were received into church fellowship through baptism. Sister Martha Martin and Bro. A. G. Baugher of Elizabethtown College will be the instructors at a Bible institute March 14 and 15, beginning Saturday afternoon.—Alice B. Royer, Myerstown, Pa., March 3.

Philadelphia (First).—Feb. 21 we had a splendid missionary rally. Bro. Stover Kulp gave us an interesting talk about the customs of the African natives and their work on the mission field. Our victory achievement offering amounted to $154.24. We were pleased to have Bro. Ralph G. Rarick from North Manchester, Ind., with us. Feb. 15 the Scouts had charge of the services. Donald Herr gave a short talk. Bro. J. M. Fogelsanger was the main speaker. This was their second anniversary. There is a desire to organize an auxiliary from the mothers of the boys and the committee wives. Sunday evening, March 1, the girls' club rendered a peace pageant. During Lent each Sunday evening from 7 to 7:45 there is a missionary class in charge of Sister Ross D. Murphy. The women's council has distributed self-denial envelopes to be used during Lent, the proceeds going toward the National Women's Work.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., March 10.

Pittsburgh.—Our new pastor, Bro. N. M. Shideler, and his family from Chicago, Ill., were welcomed among us Feb. 1. A good audience heard Bro. Shideler's initial message and a deep spiritual interest has been felt in every service since. The following week a reception was held in the social rooms and every department of the church took part. March 4 our elder, Bro. Galen B. Royer, and wife were with us in an installation service. Bro. Royer's message deeply inspired both pastor and membership. Looking forward to Easter when baptism will be administered, one young soul has been brought to Jesus. A campaign for souls will be on until that time. Our B. Y. P. D. is growing and giving good programs. A quartet from this group has been rendering very acceptable service in gospel songs.—M. Elizabeth Barnett, Pittsburgh, Pa., March 10.

Reading church met in council Jan. 12. Bro. D. W. Weaver was re-elected elder. Officers for Christian Workers' Meeting were elected for six months witb Bro. Edw. Hoffman, president. Feb. 8 Maiden Creek and Reading Sunday-schools held a joint meeting in the Reading church. The next meeting is to be held in the Mohrsville house. Feb. 22 Bro. Caleb Bucher and Sister Martha Martin conducted a Bible institute in the Reading church.—Annie Richardson, Shillington, Pa., Feb. 25.

Somerset church met in council Jan. 12 to elect the church officers for the coming year. The Sunday-school officers were elected at a former meeting. During the Christmas holidays the church gave a cantata-pageant, The Glory Manger. The Sunday-school also gave a program. Each Sunday evening during February and March Bro. Coffman is giving us a series of sermons on Eschatology; these are arousing much interest. The attendance at Sunday-school and church has been very good.—Mrs. E. D. Walker, Somerset, Pa., March 6.

Spring Grove.—Our Christmas program was given Dec. 21. Dec. 28 Bro. I. W. Taylor preached on Resolutions, which are not made to be broken or given away but to be kept. Jan. 11 Brother and Sister Simon Landis were installed into the deacon's office, having been elected Dec. 7. Feb. 15 Bro. Rueben Myer of West Conestoga preached for us. —Noah W. Martin, Ephrata, Pa., March 3.

Uniontown.—By personal evangelism twenty-two new members have been added to the church since Jan. 31, eleven by baptism and eleven by letter. A. C. Wieand, president of Bethany Bible School, was with us Feb. 13-15 and conducted our annual Bible institute. The first day we discussed The Home, and in the evening listened to his thrilling lecture, Captured by Arabs. Saturday a meeting for Sunday-school workers was held, and in the evening Bro. Wieand discussed How We May Know We Are Christians, and The Holy Spirit. The Sunday morning message was, The Bible in Everyday Life and at night, Lessons from Philippians. We greatly appreciated his services. We have closed a very profitable year in the study of the book of Hebrews in our Wednesday night prayer service, and will now take up the study of the book of James. The following delegates were elected to represent our church at District Meeting: Geo. Wright, Mrs. C. C. Sollenberger, Ella McKnight; alternates, Quinter Barnthouse, Alta Lowdermilk, Eva Wright. We are planning special services each eve-

ning of the week preceding Easter. Our love feast is to be held Friday, April 3, at 7 P. M. Decision day will be observed in our Sunday-school on Easter morning with a special message by the pastor. In the evening the Y. P. D. will render a cantata, Mary of Bethany. As a result of the revival held in the Fairchance mission by Bro. Geo. Wright, pastor, assisted by Bro. C. C. Sollenberger, eighteen were received into the church by baptism. A love feast was held following the meeting.—Ella McKnight, Uniontown, Pa., March 5.

Yellow Creek.—The women of the church met at the home of Eld. D. A. Stayer on Feb. 12 and organized an Aid Society. Sister E. Paul Dilling was elected president. Feb. 22 we held services at the Home for the Aged at Martinsburg. Bro. Jos. Clapper preached an interesting sermon which was much appreciated.—Mrs. Bertha Snyder, Hopewell, Pa., March 3.

SOUTH DAKOTA

Willow Creek.—Last Sunday an interesting missionary program was given by the Sunday-school. Bro. Stern also gave a short talk on missions. At the close of the service an offering of $41.11 was taken.—Ellen Harjdson, Wetonka, S. Dak., Feb. 27.

TEXAS

Alamo.—The Brethren of the Valley met in the home of Brother and Sister Kelso Feb. 22 to hear C. F. Yoder of South America. He gave a very worth-while message on the responsibility we owe to the kingdom around the world. The message was highly appreciated by all who attended the service. In the evening Bro. Yoder gave an illustrated lecture at the community church in Alamo. The service was well attended and as a token of appreciation of the work Bro. Yoder is doing an offering of over $17 was given.—C. A. Eshelman, Alamo, Texas, March 2.

VIRGINIA

Antioch.—We met in members' meeting Feb. 1. We decided to have a singing school some time this coming summer and hope to be able to conduct a Vacation Bible School. Letters were sent to the President and senators regarding the principle of peace. Very favorable reports were given by the treasurer and Aid Society. We are planning to hold several meetings at our seven different mission points during the year. A committee was appointed to investigate and make plans for excavating a basement under the church auditorium. Beginning now we expect to stress evangelism through our Sunday-school with decision day on Easter Sunday. Also the B. Y. P. D. expects to render an Easter pageant Saturday night, April 4. Our church organizations are working together very nicely for community betterment.—Margaret Flora, Wirtz, Va., Feb. 25.

Lebanon church met in council Feb. 28. Ira Kline and Edgar Wine were elected delegates to District Meeting. It was decided not to send a delegate to Annual Meeting. We will have preaching every Sunday instead of every two weeks as formerly. Four were received by letter and one letter was given.—Lila B. Wine, Mt. Sidney, Va., March 5.

Middle River church met in council Feb. 21. The different committees gave interesting reports of their work. Since the Annual Conference is so far away it was decided not to send delegates. The delegates to District Conference are Brethren J. W. Garber, Isaac Spitzer, W. M. Harris. Our B. Y. P. D. has organized with Sister Elizabeth Driver as president. Our Aid observed the World Day of Prayer with an interesting program and an address by Miss See, missionary from Brazil. We are looking forward to having Brother and Sister I. S. Long with us March 21 and 22.—Mrs. F. Y. Garber, Waynesboro, Va., March 3.

Midland.—Our quarterly council was held Feb. 28 at Midland church. Bro. R. A. Heddings was appointed church clerk and treasurer; Sisters Lizzie Myers and Lois Long, Messenger agents. We decided to paint the interior of Mt. Hermon church. Jan. 11 Eld. J. M. Kline of Manassas, Va., preached at Mt. Hermon church. March 1 Bro. David Messick of Winchester, Va., gave the morning address at Midland church. The communion meeting will be May 16 at Midland, beginning at 7 P. M.—Mrs. Herbert Neher, Midland, Va., March 2.

Mt. Joy church met in council Feb. 28. The following officers were elected: Sister Minnie Miller, secretary; the writer, reëlected Messenger correspondent. Sisters Christine Pursley and Gladys Camper were chosen delegates to District Meeting. The selection of an elder was deferred until our next council. Our pastor, C. D. Hylton, gave us an interesting sermon on March 1.—Mrs. O. N. Camper, Buchanan, Va., March 10.

Oak Grove church met in council Feb. 26. We are having electric lights installed and the work is nearing completion. The Sisters' Aid Society offered to pay $25 of the cost of installing the fixtures and the church is willing to pay the balance. The church decided to send $40 to District Meeting to be held at Troutville, Va., April 8-10. Bro. H. C. Spangler and Sister W. C. Stevens were elected delegates to the meeting; Brethren O. D. Eller and N. H. Wertz, alternates. The Y. P. D. and Junior League have been giving some splendid joint programs. We are planning to have an all-day service again on Mother's Day.—Mrs. Horace Spangler, Roanoke, Va., March 7.

Pleasant Hill church met in council Feb. 21. Two Sunday-school superintendents were elected: Sister Ruth Wiseman and Bro. Rufus Cline. We also voted for delegates to District and Annual Meetings. We decided to have a revival this spring and a Vacation Bible School next summer. We decided to add a few new song books. Elders A. B. Early, B. B. Garber and J. W. Wright were present, Eld. Garber presiding.—Nora B. Crickenberger, Harriston, Va., Feb. 26.

Staunton church met in council Feb. 27. Delegates to District Meeting are J. C. Garber, L. M. Argenbright, E. M. Gough; alternates, Mrs. J. C. Garber, Kenny Flick, Chess Shifflette. Due to the fact that Annual Meeting is so far away no delegate will be sent. Our series of meetings will begin on Sunday evening, March 22. Bro. H. C. Eller will assist the pastor in this meeting. Our love feast will be on Sunday evening, April 12.—Mrs. Lurty L. Grove, Staunton, Va., March 2.

WASHINGTON

Sunnyside congregation recently had the privilege of enjoying a two weeks' series of meetings conducted by Bro. Geo. Hilton and wife. The sermons by Bro. Hilton have been a great help and inspiration to us all and Sister Hilton's talks on their Chinese work and experiences have been much enjoyed. As a result five were added to the church by baptism.—Mrs. John T. Reeves, Sunnyside, Wash., March 7.

ANNOUNCEMENTS

DISTRICT MEETINGS

Maryland, Eastern, Denton, April 22.

Maryland, Middle, Long Meadow, April 16.

Ohio, Northwestern, Lick Creek, March 18-20.

Pennsylvania, E., East Fairview, April 29, 30.

Pennsylvania, M., Leamersville, April 7.

Pennsylvania, S. E., N. J. & E. N. Y., Wilmington, Del., April 17.

Pennsylvania, W., Mt. Joy, April 6-8.

Virginia, First, Troutville, April 8-10.

Virginia, N., Timberville, April 16, 17.

Virginia, Second, April 22-24.

LOVE FEASTS

Indiana

April 3, 6 pm, First South Bend.

Iowa

April 3, Ivester.

Kansas

April 12, 7 pm, Ottawa.

Maryland

April 2, 6:30 pm, Meadow Branch.

Ohio

April 5, 7 pm, Brookville.

Pennsylvania

April 3, 7 pm, Uniontown.

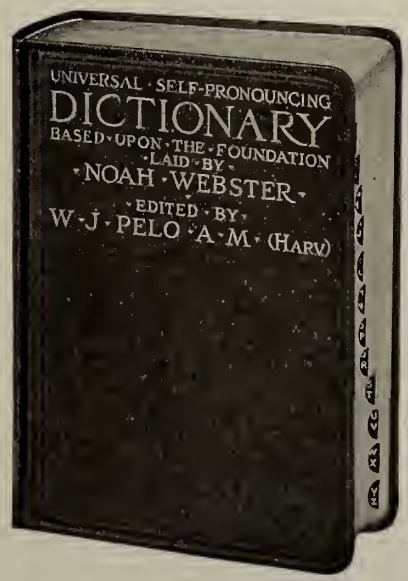
April 5, Tyrone.

Virginia

April 12, Staunton.

WINSTON DICTIONARY

SELF-PRONOUNCING, THUMB INDEX



1,088 PAGES, 5¼ x 7½ x 1¾ INCHES

Very clear type, markings, definitions. Easy to read, easy to understand. A Dictionary for every purpose. Handsomely and substantially bound. **Only $1.00.**

Brethren Publishing House
ELGIN, ILL.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Dickson-Lewis.—By the undersigned at the home of the pastor, San Bernardino, Calif., March 3, 1931, Henry Alfred Dickson and May Ruth Lewis, both of Covina, Calif.—W. M. Platt, San Bernardino, Calif.

Landis-Adams.—At the home of the undersigned March 7, 1931, Mr. Walter A. Landis, Jr., and Miss Grace E. Adams, both of Lititz, Pa.—H. B. Yoder, Lancaster, Pa.

Wilde-Holsinger.—By the undersigned at the parsonage, March 7, 1931, Mr. Clarence J. Wilde and Miss Ruby Holsinger, now residing at 939 S. Humphrey Ave., Oak Park, Ill.—James M. Moore, Chicago, Ill.

Winter-Cupp.—At the home of the undersigned, March 4, 1931, Mr. Herman J. Winter of New Lebanon, Ohio, and Miss Hazel Lee Cupp of Dayton, Ohio.—Van B. Wright, Dayton, Ohio.

FALLEN ASLEEP

Bontempelli, Josepb, born in France, died in the Stratton hospital, Feb. 23, 1931, aged 69 years. He came to America when about sixteen years old. He united with the Church of the Brethren about fifteen years ago, remaining a faithful member till death. He was a cripple and a patient sufferer for the last thirty-six years. His widow survives. Funeral services by C. H. Hinegardner.—S. J. Heckman, Colorado Springs, Colo.

Brown, Sister Martha Lee, born June 11, 1849, at Roanoke, Va., died Feb. 16, 1931, at the home of her daughter in Randolph, Ill. Her parents, Jobn and Mary Robinson, came to Roanoke, Ill., where she grew to womanhood. Oct. 15, 1874, she married Philip B. Brown. Nine children were born to them. Her husband and two sons preceded her. There are also two sisters and two brothers, eighteen grandchildren and one great-grandchild. She had been a member of tbe Churcb of the Brethren since girlhood. Funeral and burial at Colfax, Ill., by the undersigned.—J. W. Switzer, Roanoke, Ill.

Byers, Mrs. Margaret, widow of Elmer Byers, died Feb. 28, 1931, at the bome of her only child, Mrs. Chas. Keester, Camden, N. J., aged about 44 years. She was a daughter of the late Bro. Aaron and Sister Emma Ecker of Carroll County, Md. She is survived by three sisters and five brothers. Funeral in St. Benjamin's (Krider's) Lutheran church near Westminster by the undersigned assisted by Eld. G. A. Early. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Calvert, Amanda, born at Allison Prairie, Ill., died at the home of her daughter, Lawrenceville, Ill., Feb. 20, 1931, aged 78 years, 6 months and 20 days. Jan. 22, 1871, she married Thos. Mills Calvert who died Jan. 9, 1919. One brother and two sisters also preceded her; one son died in 1924. She leaves three daughters and one brother. In early life she united with the Christian church and later, with her husband, transferred her membership to the Allison Prairie Church of the Brethren. Both were very active in the church. Funeral services in the church by the writer assisted by Rev. Hadaway and Wm. P. Dillon. Interment in the cemetery near by.—N. H. Miller, Decatur, Ill.

Clardy, Mary Avelyn, daughter of Samuel and Elizabeth Garst, born near Girard, Ill., Jan. 8, 1867, died at her home in Girard Jan. 24, 1931, after an illness of two weeks. At an early age she united with the Baptist Church and later transferred her membership to the Church of the Brethren. March 14, 1888, she married M. P. Clardy; the husband and one son preceded her. She is survived by one daughter, two sons, three grandchildren, two sisters and three brothers. Funeral at the church by A. L. Sellers. Interment in the Girard cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Graybill, Richard, son of Mr. and Mrs. Herbert R. Graybill, died at the St. Joseph Hospital, Feb. 26, 1931, of injuries sustained when struck on the head by a steel plate which was dropped by workmen from the second floor of a building. He was aged 12 years, 9 months, 25 days. He was an attendant of the Church of the Brethren Sunday-school. He is survived by his parents, one brother, and one sister. Services at the home by W. D. Fisher, pastor, and at the East Petersburg church by Brethren Roy S. Forney, M. S. Forney, and A. S. Hottenstein. Interment in the Graybill cemetery.—Mrs. W. D. Fisher, Lancaster, Pa.

Harmon, Robert Wayne, infant son of Foster and Effie Harmon, died Feb. 6, 1931, at the hospital in Springfield, Ill. He is survived by his parents and five sisters. Funeral services at the Church of the Brethren in Girard by Bro. A. L. Sellers. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Harsough, Daisy May, born near Nappanee, Ind., Jan. 11, 1895, died at the home of her brother, Charles Harsough, Goshen, Ind., aged 36 years, 1 month and 5 days. At the age of twelve she united with the Church of the Brethren and remained faithful to the end. She is survived by her parents, Mr. and Mrs. John Harsough, and one brother. Funeral at the West Goshen church by M. D. Stutsman and T. E. George. Burial in the West Goshen cemetery.—Dorothy Schieber, Goshen, Ind.

Heniscey, Sister Susannah, born in Ohio, May 8, 1846, died at the home near New Mount Pleasant, Ind., where most of her life was spent, on Jan. 30, 1931. Nov. 2, 1862, sbe married Christian Heniscey who preceded her. To this union were born eigbt sons and one daughter. She is survived by three sons and the daughter. She became a member of tbe church in early life and remained faithful until death. Sbe was a member of the Hickory Grove congregation. Funeral in the Elm Grove churcb by tbe writer. Interment in the Bost cemetery near the home.—J. S. Zigler, Goshen, Ind.

Huber, Mrs. J. D., born in 1858, died at her late home near Bluffton, Ohio, March 1, 1931. For many years she was an active and consistent member of tbe County Line Churcb of the Brethren. Forty-nine years ago she married J. D. Huber who survives with three sons, one sister and three brothers. Services in the Methodist church by the writer and Eld. J. L. Guthrie. Interment in the cemetery near by.—Jesse J. Anglemyer, Williamstown, Ohio.

Hylton, Letitia Weddle, born May 12, 1851, died Feb. 28, 1931. In January, 1873, she married Enoch Hylton who survives with six sons and one daughter. She united with the Church of the Bretbren about forty-five years ago and remained faithful to her profession. She took her bed with flu on Tuesday and died on Saturday. She will be greatly missed in tbe community.—Almeda Alderman, Floyd, Va.

Ikenberry, Susan Boitnott, born in Franklin County, Va., died Feb. 6, 1931, at her home in Quinter, Kans., aged 94 years, 11 months and 20 days. Marcb 6, 1856, she married John Ikenberry who preceded ber twenty years ago. To this union eight children were born, two having preceded her. In early life she united with tbe Church of the Brethren and lived a faithful Christian life. She and her busband were charter members of the Quinter church. As a minister's wife she always performed her duty well. Funeral at the church by Eld. D. A. Crist assisted by Ezra Wolf.—Linda Flora, Quinter, Kans.

Jackson, David Cleveland, son of Mr. and Mrs. J. L. Jackson, was born June 19, 1884, in Montgomery County, Va., died Feb. 26, 1931. He united with the Church of the Brethren in 1921. His father preceded him eleven years ago. He is survived by his motber, one sister and three brothers. Funeral services in the home by Eugene Kahle assisted by Rev. C. H. Rice and Rev. Ben S. Johnson. Interment in a private cemetery at Brushfork, W. Va.—Mrs. Warren H. Jackson, Bluefield, W. Va.

Miller, Sister Grace Anna Marie, daughter of Jacob and Barbara Miller (both deceased), died at the Cresson sanitarium Jan. 28, 1931, aged 22 years. Death was the result of tuberculosis from which she suffered during the past six months. After the death of her parents she resided with her aunt, Sister Anna Crawford, near Fredericksburg. She was a member of the Clover Creek Church of the Brethren. She is survived by one sister. Funeral in the Clover Creek church by Eld. C. O. Beery. Interment in the Brumbaugh cemetery.—Mrs. J. H. Fornwalt, Martinsburg, Pa.

Mikesell, Marie Lovelle, daughter of Rolla and Mildred Hindsley, born near Union City, Ind., died Feb. 18, 1931, aged 22 years, 6 months and 20 days. She had four sisters and two brothers. She united with the Church of the Brethren in 1920 and remained loyal to her Master. She married Ira Mikesell Dec. 27, 1925. Sbe died a few days after the birth of a son. Funeral service by Eld. Ivan L. Erbaugh assisted by Eld. B. F. Sharp at the Union City church. Interment in the Lisbon cemetery.—I. L. Erbaugh, Union City, Ind.

Myers, Sarah A., daughter of John and Eliza Haughtelin, born near Gettysburg, Pa., Jan. 24, 1839, died at Mt. Morris, Ill., Feb. 16, 1931. She married Stephen Chamberlin in 1856 and the next year they moved to Iowa. To this union were born two sons, both of whom died after reaching manhood. Her husband passed away in 1860. In 1867 she married Samuel H. Tibbals who also preceded her. Two sons were born to this union. In 1887 she married Eld. Jos. L. Myers and for a number of years they lived at Yale, Iowa, then moved to North Dakota to prove up on a soldier's claim. They returned to Iowa where Bro. Myers died in 1902. She joined the Church of the Brethren early in life at Marsh Creek, Pa., and was a faithful member until death. She transferred her membership to the Coon River church in 1862, being one of the eight charter members, and the last to pass away. She leaves a son, stepson and four stepdaughters. Funeral in the Coon River church by the writer. Interment in the cemetery near by.—Wm. Cordis, Panora, Iowa.

Noffsinger, Mary Matilda, nee Crow, born Aug. 12, 1852, in Putnam County, Ohio, died of pneumonia, Feb. 27, 1931. She married Daniel A. Noffsinger and on Dec. 23, 1930, they celebrated their golden wedding. She was a member of the Christian Church. She leaves her husband, two sons and two daughters; one daughter died in infancy. Funeral in the Church of the Brethren by Bro. John Flory assisted by Chas. Kintner and Delphos Weller. Burial in the Hire cemetery.—Mabel Hardy, Defiance, Ohio.

Porter, Mina Hoff, born near Creston, Iowa, died Feb. 17, 1931, aged 59 years, 8 months and 29 days. She died at Glendora, Calif., where she had gone to visit her son. She married L. J. Porter in 1894. To this union five children were born, all of whom with her husband survive. She united witb the Church of the Brethren at the age of twenty-one and remained faithful. Funeral services at Glendora and also at Quinter, Kans. Burial in the Quinter cemetery.—Linda Flora, Quinter, Kans.

Reed, Judson L., son of the late Lon and Ida Furlong Reed, born near Laura, Ohio, died Feb. 16, 1931, of pneumonia, aged 36 years, 3 months and 21 days. He is survived by his wife, Evelyn Kerr Reed, one son and

hree daughters. Services by the writer and J. C. Flora. Interment in Pleasant Hill cemetery.—Chas. E. Zunkel, Pleasant Hill, Ohio.

Roberts, Charlotte Z., daughter of Daniel T. and Rebecca Bennett, lied Feb. 17, 1931, aged 88 years, 11 months and 3 days. She united vith the Church of the Brethren at the age of fifteen and was strong n the faith of the church throughout her long life. She was the oldest harter member of the Artemas congregation. She married Geo. Roberts who died many years ago. She had made her home with a rother for more than fifty years. She was of a charitable disposition nd especially the poor and needy of her community will greatly miss ier. She leaves one daughter, nine grandchildren, seventeen great-randchildren and one brother. Funeral by her pastor, Bro. Landis Baker, at Mt. Hope Christian church and interment in the Lashley emetery.—Nancy B. Brumbaugh, Artemas, Pa.

Shank, Daniel Everet, born near Waterloo, Iowa, Oct. 13, 1913, died Feb. 22, 1931. He moved with his parents to Monticello, Minn., in 1916. He was a member of the third year high school class in Big Lake, Minn., and president of the Christian Workers, Church of the Brethren n Monticello. He enlisted in service for his Savior in October, 1929, ince which he had lived a growing Christian life.—A. J. Nickey, Monti-ello, Minn.

Slusher, Elizabeth Harter, died Jan. 14, 1931, aged 88 years, 11 months nd 23 days. She was the daughter of Adam and Margaret Stigleman Harter. May 31, 1866, she married Francis Slusher. He preceded her ifty-six years ago. Being left with four little children life was a hard truggle for her though she never complained. She united with the hurch many years ago and lived a consistent Christian life. She called or the anointing a few months before her death. She had been confined o her room for almost a year. Her daughters both preceded her a ew years ago. She leaves two sons and several grandchildren.—Almeda Alderman, Floyd, Va.

Snader, Sister Lizzie W. (nee Hummer), wife of Bro. John J. Snader and mother of Eld. David H. Snader, died Feb. 17, 1931, aged 63 years, 7 months and 20 days. Besides her husband and son men-ioned, there are five other sons and three daughters. She was a oyal member of the Church of the Brethren for a number of years. Services in the Akron church by Eld. I. W. Taylor assisted by Rev. Amos Groff. Burial in Wolf's cemetery near Akron.—Mrs. Harry H. Reitz, Akron, Pa.

Stauffer, Samuel S., was born April 12, 1867, and died Jan. 27, 1931, aged 63 years, 9 months and 13 days. He was united in marriage with Amanda Graybill Nov. 29, 1893. He is survived by his wife, one daugh-er, two grandchildren, two sisters and one brother. He was converted nd received into fellowship in the Church of the Brethren seventeen years ago. He together with his daughter was baptized by Eld. F. S. Carper March 29, 1914. Funeral services were conducted in the Church of the Brethren by Bro. M. A. Jacobs and Bro. J. H. Longenecker. Interment at the Chiques church cemetery.—Sarah G. Shelley, Palmyra, Pa.

Stickle, Mrs. Amanda, wife of Jacob Stickle, was born Jan. 12, 1860, and died Feb. 7, 1931, being aged 71 years, and 26 days. She was a faithful and consistent member of the Church of the Brethren for al-most fifty years. Services were in charge of Eld. D. S. Dredge and the writer. Interment was made in the New Carlisle cemetery.—G. E. Yoder, New Carlisle, Ohio.

Stutsman, Bro. Alexander M., born in Indiana, April 29, 1852, died March 1, 1931. He was the son of Wm. and Lydia Stutsman. At the age of nine years he came with his parents to the vicinity of Musca-tine, Iowa, where he had continuously resided. He married Miss Mary Friday on Dec. 24, 1874. To this union five children were born. They were members of the Church of the Brethren. He served the church faithfully and loyally in the office of deacon. He had been in failing health for several months. His wife and one son preceded him. Three daughters, one son and eight grandchildren survive. Funeral by the writer in the church, and burial in the Greenwood cemetery, Musca-tine.—D. F. Landis, Muscatine, Iowa.

Whitfield, Amos, died at the home of his daughter at Hopewell, Pa., Feb. 9, 1931, of pneumonia. He was born at Gapsville, Pa., Oct. 29, 1851. July 4, 1882, he married Rebecca Snyder, now deceased. He was a member of the Church of the Brethren for a number of years. He is survived by seven sons and seven daughters. Funeral at Yellow Creek church by Bro. Geo. Batzell assisted by Bro. Samuel Brumbaugh. Interment at Oak Park cemetery, Gapsville, Pa.—Mrs. Bertha Snyder, Hopewell, Pa.

Wingard, Lucy Maral, daughter of Geo. and Cirilla Wingard, died Feb. 17, 1931, at the home of her parents in Salix, aged 15 years and 24 days. For over seven years she was afflicted with heart trouble but was not bedfast till three weeks before she died. Sept. 6 she was baptized and remained faithful. She is survived by her parents, three sisters and five brothers. Funeral services at the Evangelical church at Salix by Rev. Samuel Shetler and P. C. Strayer.—Mrs. P. A. Berkey, South Fork, Pa.

Wolfe, Sister Emma O. (nee Oberlin), wife of Eld. S. N. Wolfe, died Feb. 26, 1931, aged 58 years and 29 days. She was a devoted mem-ber of the Church of the Brethren and was a loyal worker in the church. Together with her husband she gave unselfish service in the work of the Children's Aid Society of Eastern Pennsylvania. She is survived by her husband and a number of nieces and nephews. Services in the Akron church by Elders H. B. Yoder and B. W. S. Ebersole. Burial in Wolf's cemetery near Akron.—Mrs. Harry H. Reitz, Akron, Pa

LIVE CHURCHES

Use Brethren Literature

Your Sunday-school can do its best work only as it is supplied with the best literature. **Brethren Graded Lessons** and **Brethren Improved Uniform Lessons** are **ably written** and **ably edited.** There are none better. Live schools order early and enough to supply all.

Your School will grow as it is well supplied with **Children at Work, Our Boys and Girls** and **Our Young People. Brethren Teachers' Monthly** is a necessity in a growing school.

Your Young People and Intermediates will thrive under the leadership furnished on page 6 of **Our Young People.**

Your C. W. Meetings need a generous supply of **C. W. Topical Outlines.**

Send your orders to

Brethren Publishing House, Elgin, Ill.

GREETINGS FOR EASTER

Easter reminders in the way of Postcards, Folders, Crosses, etc., help to make Easter more real— and they cost little:

No. 1148. Ten cards with envelopes. Greeting, cross, flowers, Bible verse. **Pack of 10, 30c.**

No. 1141. Ten cards and envelopes. Dainty size. Beautiful picture. Appropriate Easter reading. **Pack of 10, 25c.**

No. 324. Twelve postcards. Four designs. Bible verse and greeting. **20c a dozen. $1.25 a hundred.**

No. 384. Twelve beautiful postcards with picture of birds, flowers, butterflies and Bible quotation. **20c a dozen. $1.25 a hundred.**

No. 330. One dozen postcards in five designs. A beautiful Easter combination. **One dozen, 20c. One hundred, $1.25.**

No. 444. Twelve postcards with Easter pictures and quotations that will please. Five designs. **One dozen, 20c. One hundred, $1.25.**

No. 1111. A four-page Easter folder. Gilt edge. Pleasing picture and verse. **30c for ten with envelope.**

No. 1142. Folder. Four designs. The verses and picture suggest Easter. **30c for ten with envelopes.**

No. 530. A gilt edge folder for those with good taste. **Six for 30c. 50c a dozen.**

No. 520. Four springtime Easter folders with appropriate verses and pictures. **50c a dozen.**

No. 101. An Easter folder showing children, flowers, birds. **One dozen only 50c.**

No. 148. Easter card with attractive picture and Resurrection verse. **Pack of ten, 18c.**

No. 825. Small crosses in beautiful colors. Very appropriate for Sunday-school classes. In ten colors. **20c a dozen. $1.50 a hundred.**

This Easter material is all of fine quality, the many colors set off the pictures most favorably. The messages are such as you want your friends to read on Easter Day.

ORDER AT ONCE.

Brethren Publishing House, Elgin, Ill.

Your Pulpit

Will Grow Strong

as Your Pastor Reads and Studies the Best Books.

How Many of These Are in His Library?

Paul of Tarsus By T. R. Glover
What to Preach By Henry Sloan Coffin
Fast Hold on Faith By Henry Howard
A Guide to Preachers By G. W. Truett
The Wicket Gate By T. DeWitt Talmage
Lord, Teach Us to Pray By Alexander Whyte
The Ten Commandments By A. E. Garvie
The Public Worship of God By J. R. P. Sclater
A Quest for Souls By G. A. Studdert-Kennedy
New Tabernacle Sermons By Henry Sloane Coffin
The Cross in Christian Experience By W. M. Clow
The Impatience of a Parson By H. R. L. Sheppard
The Trial and Death of Jesus Christ By James Stalker
Greatest Thoughts About Jesus Christ By J. Gilchrist Lawson
The Pastor His Own Evangelist By J. W. Chapman and C. L. Goodell
Apostolic Optimism
The Preacher—His Life and Work By J. H. Jowett
Sermons on Biblical Characters
More Sermons on Biblical Characters By Clovis G. Chappell
Bible Types of Modern Men, First Series
Bible Types of Modern Women, First Series By W. Mackintosh Mackay
Paul, the Missionary
The Miracles of Our Savior
The Parables of Our Savior By W. M. Taylor
The Humiliation of Christ
The Training of the Twelve
The Miraculous Element in the Gospels By Alexander Bruce
100 Prayer Meeting Talks and Plans
100 Revival Sermons and Outlines
100 Great Texts and Their Treatment
1,000 Thoughts for Funeral Occasions By Frederick Barton
1,000 Evangelistic Illustrations
300 Evangelist Sermon Outlines
Cyclopedia of Sermon Outlines
1,001 Illustrations for Pulpit and Platform By Aquilla Webb
The Evangelistic Encyclopedia
100 Choice Sermons for Children
100 Best Sermons for Special Days and Occasions
Cyclopedia of Sermon Outlines for Special Days and Occasions By G. B. F. Hallock

These books are uniformly priced at ONE DOLLAR each. Make your choice and send in your order now.

Brethren Publishing House, Elgin, Illinois

CHRISTIAN STEWARDSHIP STUDIES

The Stewardship Committee of the Men's Work has issued Twenty-six Studies in Stewardship for class use and special study.

A number of classes have been using **Part I**, 13 Lessons, and are getting splendid results.

STEWARDSHIP STUDIES PART II is just coming from the press. These studies will continue and complete the course. **The Men's Work** hopes that hundreds of classes will be formed so that men may know the principles and joys of **Christian Stewardship faithfully practiced.**

Prices of these two books, bound in paper are—Part I, 25c; Part II, 25c.

Order at once and begin the studies

Brethren Publishing House, Elgin, Ill.



The Direct Short Line From The East To

Colorado Springs

Most desirable service for those attending the

National Conference Church of the Brethren

JUNE 10-17, 1931

So many things to see — Natural wonders to enjoy! And time saved on the way out is time gained for the wonders of — Garden of the Gods, Cave of the Winds, Seven Falls, Peaks and Canyons innumerable.

Route of the Famous

ROCKY MOUNTAIN LIMITED

Chicago—Colorado Springs—Denver

Two most convenient Chicago stations — La Salle Street Station—in the heart of the City and Englewood Union Station, 63rd Street—insure connections with fast trains from the East.

	Rocky Mt. Ltd. No. 7	Colorado Express No. 5
Lv. Chicago	10:30 am	11:30 pm
Lv. Englewood	10:42 am	11:41 pm
Ar. Colorado Springs	12:35 pm	7:30 am

Other fast service from St. Louis, Kansas City and the Southeast.

LOW FARES ALL SUMMER

For detailed information and Colorado literature address
L. M. ALLEN, V. P. & P. T. M.
Room 723, La Salle Street Station, Chicago, Illinois

ROCK ISLAND LINES

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., March 28, 1931 | No. 13



AN OLD OLIVE TREE IN THE GARDEN OF GETHSEMANE

TWELVE DEPARTMENTS, INCLUDING: Editorial—General Forum—Missions—Pastor and People—Home and Family—Kingdom Gleanings—Correspondence—Announcements—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

IN THIS NUMBER

Editorial—

One More Definition (E. F.), ... 3
When a Thought Is Yours (E. F.), ... 3
The Jews and Moral Leadership (H. A. B.), ... 3
The Great Compulsion (E. F.), ... 4
Tainted Millions (H. A. B.), ... 4
Kingdom Gleanings, ... 18
The Quiet Hour (R. H. M.), ... 19

General Forum—

Black Shoulders (Poem). By Joseph Van Dyke, ... 5
My Impressions of the Passion Play as Given by the Freiburg Players. By Mae Early Felka, ... 6
The Cry on the Cross. By Fred D. Dove, ... 7
Peace and Moral Welfare (J. E. S.), ... 8
Must Jesus Bear the Cross Alone? By J. F. Graybill,.. 9
Missions in the Church of the Brethren.—No. 4 By Elgin S. Moyer, ... 10
Women's Work—Our National Project. By Mrs. Ross D. Murphy, ... 11
How the Board of Religious Education Serves the Local Church. By Rufus D. Bowman, ... 11
Conference Budget Financial Statement (C. M. C.), ... 22

Pastor and People—

The Greater Triumphal Entry. By B. F. Waas, ... 12
Wanted: Layleaders. By J. D. Reber, ... 12

Home and Family—

This Is the King of the Jews. By Ada Sell, ... 13
Happy Though Civilized.—No. 13. By H. A. Brandt, . 13
Church Music Notes (A. F. B.), ... 20

Missions—

How to Deal With the Non-Missionary Minded, ... 14
Preaching Brotherhood in Africa. By Desmond Bittinger, ... 15
Divalibai Prabhudas. By Sadie J. Miller, ... 16
News From the Fields, ... 15, 17

Readers for Forty or More Years, Say—

I began reading our church paper in 1881, and I've been reading it ever since. Error might have sidetracked me before this had it not been for the wholesome reading of our church paper.—J. C. Beahm, Champion, Pa.

I have been a reader of the Messenger since it first appeared in 1883. The Primitive Christian was printed in newspaper style, and comparing it with the present edition of the Messenger helps us to appreciate the change to what we now enjoy, a neat, clean sheet with contents boiled down to things worth while.—Greene Shively, Millmont, Pa.

I have read it for forty-five years, in succession. And learned to love it when a child in the home of my dear parents.—Mrs. Lulu McWilliams, Middletown, Ind.

I have been a reader of our church paper for over forty years; it has a place on our reading table that no other paper can fill.—D. P. Neher, McCune, Kans.

I have been a reader of our various church papers for sixty years.—Mrs. J. M. Fyock, Penn Run, Pa.

I have been a reader of the Gospel Messenger for over forty years.—I. C. Snavely, Haxtun, Colo.

Ever since I can remember the Gospel Messenger has made its weekly visits at my home.—Mrs. Ethel Fifer, Butler, Ind.

I have been a continuous subscriber to the Messenger since 1892 and if memory serves me my name is on the list the year 1888. Have had the address changed twelve times. —John W. Vetter, Fostoria, Ohio.

I have been a regular subscriber for forty-one years. The Messenger will be the last paper to stop coming into my home.—E. P. Dunbar, Colfax, Ind.

I am ninety-three years old and have been a reader of the Messenger for over fifty years.—Lewis H. Lehman, New Paris, Ind.

My father took the Gospel Visitor and I would pick it up and read it frequently. I will soon be seventy-six years old. I joined the church in March, 1880, and was elected to the ministry in September, 1881. I like the size of the Messenger much better.—D. C. Campbell, Colfax, Ind.

We were friends of M. M. Eshelman when the Brethren at Work was started. I have been a reader of the Brethren paper ever since.—Mary E. Clower, Morrisonville, Ill.

Wife and I united with the church in February, 1885. We have been readers of the Messenger ever since.—Leonard Pfieffer, Nappanee, Ind.

I have taken the Messenger for forty years and feel it has been a great help to me.—Emma E. Bowman, North Manchester, Ind.

I have been married fifty years and have always had our church paper in our family, so we have had the Gospel Messenger all its life and think it gets better all the time.—John H. Mason and wife, Norborne, Mo.

The Messenger means more to me than I can tell. I can not remember when it was not in our home. I am especially pleased with the merger and the new form.—Laura Vaniman Ullom, Lamar, Colo.

I have read it for forty years. I do not think it is as good as it used to be.—Mrs. B. F. Snyder, Bellefontaine, Ohio.

I have been a reader of the Messenger for forty years and upwards, and still eagerly await its weekly visits.—T. S. Fike, Thurmont, Md.

During these forty years we have at times found it necessary to defer purchase of quite a number of things we thought would be convenient to have, but always managed to have a good supply of church literature. including the Messenger in the home.—W. W. Holsopple, Versailles, Mo.

I have read it ever since its first appearance and have been agent for thirty-six years at Everett, Pa.—John S. Hershberger, Everett, Pa.

Wife and I have been reading the Messenger for more than forty years. Before our marriage both our parents took the paper.—S. E. Thompson, Kearney, Nebr.

I grew up looking for the paper every week. I am still reading it and enjoy its pages.—Mrs. F. M. Stockman McClurg, Pierceton, Ind.

We have been constant readers of the Messenger for over forty-five years. It has been of help in our ministerial and pastoral work.—Eli and Ellen Roose, Michigan City, Ind.

Since 1866 I have been a subscriber to all the church papers. I am nearly eighty-nine and I write this card without glasses.—David Bowman, Empire, Calif.

I have been a reader of our church paper for fifty-three years.—D. A. Rowland, Dixon, Ill.

I can remember the G. M. coming to our home for nearly forty years.—L. A. Shumake, Louisa, Va.

I started on the Pilgrim in 1872 and have been taking the church paper ever since.—Mrs. A. M. Shultz, Griggsville, Ill.

(To Be Continued)

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., March 28, 1931 No. 13

EDITORIAL

One More Definition

WALTER RAUSCHENBUSCH defined love as "the steadfast energy of a will bent on creating fellowship." For anything as impossible of definition as love that isn't so bad. At least it pays good dividends on a little study.

Especially noteworthy is its emphasis on the will, and a very determined will at that. "Bent" is a strong word. It suggests a deep-set purpose. And *what* a purpose, "creating fellowship." This is a *constructive* force. It does more than adjust or arrange or even discover. It causes something to be that was not before.

That is the marvelous something known, much too conventionally known, as fellowship. Love sees that this is the very finest fruit of life experience and so sets out deliberately to create it. Do you sense its real inwardness? It is spiritual communion, the interknitting, that is to say, of congenial spirits. Life knows no richer joy than this.

And love is "the steadfast energy of a will" devoted to this end. It is an energizing will, you notice, a will in action. And not by spurts and jerks, but "steadfast." We always did esteem very highly the virtue of steadfastness. We like its use in this connection.

The longer we think about it, the harder we study it, the better we like the whole idea. E. F.

When a Thought Is Yours

WHY worry so much because you can not be original? That is a very rare virtue and not always a virtue at that. The things we think have been thought by somebody before us. In nothing is it more true than in the world of thought that there is nothing new under the sun.

There is a more unerring test of your worth than originality. It is your capacity for selection. Out of all the things and thoughts which others have discovered, which do you choose to occupy your attention? There is plenty of opportunity in that to demonstrate your greatness.

And in the use you make of them. However you came upon your thoughts, are you doing nothing more with them than think them? To select a great idea and to live it is to make it yours in a far more real and worthful sense than to originate one and content yourself with the contemplation of it.

In order to appreciate truth and beauty you do not have to create them but you do have to take them and put them into your daily choices and programs. You must act them out. You must make them live in you.

Then they will belong to *you,* not to the man who invented them and threw them away. E. F.

The Jews and Moral Leadership

THE Jews have long been noted for their genius in moral leadership. All that our modern civilization owes to the Jew can not be measured, because it is scarcely possible to say what civilization would have been without the Jewish contribution. However, some glimpse of our debt is gained when one remembers that the sons of Abraham include such ancient masters as Moses, David, Isaiah, Jeremiah, Jesus the Christ, and St. Paul.

What is the standing of the Jew in the modern world? Have the Jewish people important resources that we can not afford to do without? The more one finds out about the Jew in modern life the more he is impressed, not to say overwhelmed, by the abiding moral resources of Judaism.

It is true that in theory the Jews have but the Old Testament. And yet, with this limitation, present day Jewish thinkers are setting a swift pace in moral leadership. They have much to say that is real meat for the Christian philosopher. As one evidence of Jewish leadership in the world of constructive thinking consider the fact that Rabbi Abba Hillel Silver's *Religion*

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

in a Changing World was the January selection of the Religious Book Club and one of the latest additions to our own Gish Fund list.

Thus not only in the past, but in a vital way in the present, the Jew is serving to demonstrate the power and opportunity for moral leadership. It is not the size of a group that is of primary importance. Any lack in this respect sinks into insignificance if the message is vital and the caliber of its leadership first grade.

H. A. B.

The Great Compulsion

Driven by a great urge which he could not withstand, Jesus at last arrived at Jerusalem for the last time. It was the beginning of the fatal week and he knew it. He knew it would be when, taking his final departure from Galilee, he had "stedfastly set his face to go to Jerusalem." As he went on his way there was something peculiarly impressive in his manner. Once it is said of his followers that they were "amazed." That set face of his meant something which they could not understand.

Had they shared his clear insight into the impending realities they would have been even more amazed. They could not have believed that anyone would be so foolish as to rush headlong into danger with his eyes wide open to it. But that is because their thoughts were not like his. He saw it all and still he went on.

But he *had* to go on, did he not? He surely did, though for a far more real and vital reason than the theologians have sometimes guessed. That burning fire shut up in his bones would not allow him to do otherwise. It was like the fire that got too hot for Jeremiah when he threatened to quit preaching.

Do you not know what this meant? Have you never tasted something like it in your own experience? Do you know nothing of the pull of physical comfort and mental release from disturbing cares, and the harder pull of the something that will not let you go, or stay? Nothing of the burning fire that drives you on in spite of everything? Or of the joy that follows hard after it? And, constantly set before you, lures you on?

Passion Week with its mock triumph at the beginning and sepulchre at the end is only the coming to pass of what Jesus had forecast in the north country on the day of Peter's great confession. "He *must* go unto Jerusalem," he had said, and take what was coming. He kept his word. He has arrived. And he is taking "what was coming."

He is doing this because there was no other way, and never is. For such as he. There is another way for another kind of mind but not for his kind. There is another way for those who are minded as Peter was at the time just referred to, but not for those who are minded as he was when he asked to be crucified head down. If any man would go after Jesus he must go the way he went. The law is universal. The way of the cross leads home, and that way only, for the disciple, as for the Master.

Jesus went to Jerusalem, and to Calvary, because he *had* to, and he had to because God had to and God was in him. It was a divine compulsion. That is the compulsion of love, love that loves unto the end—of love.

With this dynamic as the moving force the distinction between duty and privilege fades out. The two are melted into one, and it doesn't matter which one.

But the phrase "mock triumph" isn't exactly fair as a characterization of that ride into Jerusalem. The triumph was not of the sort that was in the popular mind, but it was the more real for that very fact. The apparent defeat so near and so complete was itself the triumph of that great compulsion which was driving him on, and the cheap and short-lived hosannas which hailed his ride were a symbol of the triumph of that great law of life which was incarnate in him. For one brief hour the air was full of victory but the shouters had little understanding of its true nature.

That can be explained, however. The sadder fact is that our own comparative failure to understand can be explained also, and the explanation does us no credit. It is that there is no fire in our bones, at least not enough to drive us on. The great urge that drew him, drove him, pulled him, the urge of an unquenchable love, is too weak in us, if not altogether wanting.

O that we could see what the true values are! Then we too would know the power of the great compulsion.

E. F.

Tainted Millions

The American Tobacco Company is estimated to have paid its president about $2,283,000 for last year's services. Thus George Washington Hill is America's highest paid executive. And Mr. Hill is credited with chief responsibility for the successful advertising campaign which has lifted cigarette consumption to new levels.

And yet, at what a cost this man's financial success has come! His profits were made from the promotion of a vicious habit which adds nothing to the nation's well-being. Indeed, the nation would be vastly better off, if the products of Mr. Hill's company could have been turned into poisons to control pests, or even dumped into the sea.

Mr. Hill has his millions, while millions of his fellow countrymen have stained fingers, stinking breath and poisoned bodies. Every advance of the American Tobacco Company as it is now run, is at the expense of the good health of the American people. Its profits are tainted millions.

H. A. B.

GENERAL FORUM

Black Shoulders

BY JOSEPH VAN DYKE

Persons

Simon, the Cyrenian
Alexander, his son
Lucius, a countryman
Bystander

The three from Cyrene enter Jerusalem as Christ is being led out to Calvary. They question a man, also a foreigner, who is on the outskirts of the mob.

Bystander—

Aye, aye, it is a massive cross. The Jews
Can shut their bowels of compassion when
They hate. The prisoner? A Nazarene
Prophet and healer; some say sorcerer.
He spoke too plainly to the Pharisees
And priests, and now can forfeit his life blood
For boldness. Ah, but they have paid him back
The truth he spoke, with bitterness and hate.
See how they scourged him with the scorpion whips
That cut into his naked back like knives;
Then, with their sneering mockery, laid salt
Upon the bleeding wounds. He was a carpenter,
'Tis said, but not a maker of crosses.

Alexander—

What are you going to do, father?

Simon—

I must see his face. Follow closely, son.
I have seen him; I swear I have seen him.



Lucius—

The mob would crush us also if it could.
These Jews smell blood today. . . . Now we can see.

Simon—

It is he! God in heaven, what a weight
To carry on a human back!

Lucius—

He cannot bear
That cross. The fools! But they would have
Him drag it every step until he drops.
The sweat pours from his face like streams of tears.

Simon—

He touched my head.

Bystander—

It is the talk he was
Worker of miracles. Think you that he
Will raise his hand and smite them dead? If I
Were he, and had the strength of heaven, I
Would draw down fire from God and burn them all.

Simon—

God! To be helpless now! What use these arms,
These muscled shoulders calloused by the rub
Of slave's harness. All of my strength is nought
Against this baying pack that scents the kill.

Lucius—

Soon he will faint beneath that cypress beam.
The muscles of his back are all but snapping.
Sweat blinds him. His veins are ridged and black.
The soldier strikes him. Swine of Cæsar, swine!

Alexander—

Why do you stare so strangely, father? You
Must not go nearer him, for they might strike
You dead, or, since your skin is hateful black,
Bind on your back the ghastly thing.

Lucius—

Ah, Simon.
There is godlike pity in your face.
But pity, from our breed, can buy him not
A spark of mercy from their anvilled hearts.
Forget not you are hated also of
These Jews; despised even as this prophet
Of their own seed. You are a dog to them—
Simon, is this man known to you?

Simon—

I saw
His face but once. I cannot tell you of
It now, except . . . my skin was black, but he
Reached out his hand to me who was the butt
Of laughter. They cursed me; these same who bruise
Him now. They spat upon my face. They swore
By great Yahweh that I was less than pig.

Alexander—

You must not go to him, you must not go.
You are beside yourself. No Jew would touch
Black skin. Besides he is condemned to die.
You know you cannot save him from that rood.

Lucius—

The lad speaks true. . . . You are determined, then,
To this rash act, Simon? Perhaps he has
Forgotten that he ever spoke to you.

Simon—

Forgotten? Aye, he has done much of good;
He might well have forgotten one small deed.
Yet—Did you see, son, did you see him look

At me? Those eyes would draw me to him tho
To go means torture, death and hell. . . . He falls.

Alexander—

Stay! Stay!

Lucius—

You cannot stop him now. He's gone.
See, they have seized him. Now they bind the weight
Upon his broad, dark back. See how the prophet
Staggers to his feet again—and smiles
At Simon.
They are gone.
Surely thy father
Bears the grief the Son of God found hard
To own. Surely the judgment of an outraged
Heaven hangs above these murderers.
Boy, they are white who send this man to death;
White skinned, but cored with hate as black as night.
His blood shall be forever on their heads.
But in the centuries to come, men shall
Remember that when white hands nailed him up
To die, it was black shoulders eased the way,
By bearing to the splendid doom, his cross!

Beaverton, Mich.

My Impressions of the Passion Play as Given by the Freiburg Players

BY MAE EARLY FELKA

For years it had been my desire to see the Passion Play. When the opportunity presented itself, I was almost afraid to go, afraid it would not measure up to my ideal of the life and passion of Christ. However, it was beautiful and never to be forgotten.

The first thing that struck me forcibly was the majesty of the man who portrayed Christ (Adolf Fassnacht). What a majestic figure he was, quiet and unassuming, yet outstanding and wonderfully appealing. Even his voice had that mellow resonance that only those who have lived and suffered ever acquire.

His triumphal entry into Jerusalem was far more of a triumph for his followers, than for the Christ, himself. There was never the least bit of self-glorification in the things he did. Healing the sick, the lame and the blind was done just in passing and in a quiet, unobtrusive way. His farewell to his mother and the other women of her household was tender in the extreme, yet restrained to a large degree.

The most beautiful and impressive scenes of the play, to me at least, were: The Triumphal Entry, The Last Supper, Jesus in Gethsemane (praying alone), His Trials Before Caiaphas, King Herod and Pilate, Jesus Bowed Under the Weight of the Cross on the Way to Calvary, The Crucifixion, and The Entombment.

The Triumphal Entry, I have already mentioned. The Last Supper was beautiful beyond words. It was Leonardo da Vinci's painting come to life, an almost exact replica of the figures in that painting. Here, we get a better view of the disciples: Peter, an older man, bearded, bald and with an air of assurance; John the beloved, young, clean shaven, with the faith and worship of a trusting child in his heart and shining through his eyes; Judas Iscariot, dark, furtive, slinking away to the end of the table farthest removed from the Master, but with enough conscience left to make him hesitate over the cup. I don't believe he drank of the cup, but really I couldn't see perfectly.

Next we see Jesus on the Mount of Olives, praying alone, while near by his disciples are asleep. In the anguish of his heart he cries aloud. An angel appears with the cup and a great light envelops the Master. The beauty and poignance of this scene beggars all description.

After Judas had betrayed him we see Jesus on trial for his life. Looking into his open, frank countenance one could not imagine him other than the embodiment of truth, purity and love; yet he was tried, sentenced and condemned like a common criminal. He is first seen before Caiaphas and the Jewish Sanhedrin. Caiaphas, attired in the gorgeous robes and headdress worn by the high priests, was arrogant. He condemned the Master almost without hearing. His mind was made up long before the trial as to what should be done with Jesus.

Pilate, like the politician that he was, was glad to shift the responsibility to King Herod, and after a very brief hearing before Pilate, Jesus is hurriedly taken to the court of King Herod. The King, reclining on a luxurious bed of scarlet satin, was attended by the ladies of the court and many servants who anticipated his slightest wish. King Herod, anxious to see if Jesus could really perform miracles, as he had heard, questioned him, then challenged him and, when Jesus stood silent before him, became angry. After a moment's display of anger his interest lagged, he feigned being bored with the whole proceeding, and with indolent grace referred the matter back to Pilate.

The last trial before Pilate, assumed the dignity of a real trial. Pilate, attired in the robes of his office, solemnly listened and when he had heard their accusations still found no fault with Jesus. The clamoring of the mob became threatening, and Pilate, still the politician, washed his hands of the whole affair and turned Jesus over to the mob who scourged him, crowned him with thorns, jeered and scoffed at him.

Following this scene, Jesus takes up his cross and starts on the way to Calvary. He meets his mother and the other women. Veronica touches his face with her kerchief. He staggers and falls under the weight of the cross and I knew every woman present realized how the mother's heart must ache at this cruel injustice.

Behind the scenes we heard the sound of the hammers and the curtain is drawn on the crucifixion scene.

There in the dying light of a storm-scourged world we see the form of Jesus, nailed to the cross, on either side of him a thief. His side is pierced by the sword of a Roman soldier and he, majestic, godlike, bowed his head and after one last agonized cry to his Father in heaven, he gives up his life.

Around his cross are Mary, his mother, Mary Magdalen, Joseph of Arimathea and a few others. There was not a word spoken, no weeping, no wailing. They were bowed down in grief too deep to be audible. Tenderly they lower the body from the cross and sorrowfully bear it away to the tomb. A semi-darkness, the aftermath of the storm, envelops the earth as we visualize the tomb, a dark, immovable mass of stone, the outside rugged, yet terrible in its magnificence. The inside appeared much like a room; the resting place of the body, like a cot or a bed. A soft light is reflected on the inside of the tomb while these sorrowing friends bid farewell to their dead. Silently they came and as silently they go on their way. A stone is rolled into the opening of the tomb and Roman soldiers appear as guards.

The resurrection scene did not impress me as did these other scenes, although it was beautiful. Here, there was more the appearance of make-believe or stage-craft, if you please. There was a crash of the falling stone and Jesus appeared with an angel, a glorified Christ. He soon appeared to the women. This seems to me a very precious thought for all womankind; that women were last at his cross, first at his tomb and to them he made his first appearance when he had risen.

Washington, D. C.

The Cry on the Cross

BY FRED D. DOVE

No words in all the literature of the ages bespeak the tragedy of sin so forcefully, as do these words of the Christ on the cross: "My God, my God, why hast thou forsaken me?" It is difficult for our small minds, twenty centuries removed from the scene of the crucifixion, and dependent upon the pages of history for our story, to grasp the meaning of this cry of agony from the lips of our Lord. No doubt, too, most believing Christians have had moments of uncertainty in justifying their faith in a Christ who submitted to the most agonizing punishment that human life can know, inflicted by ruthless enemies. And just as naturally we have learned to smother the doubt by quickly rescuing our faith in the thought that after all he is Christ. At least it is perplexing. But its meaning is significant if we can make it clear.

Perhaps we have all heard some soul cry out in despair, and have yearned helplessly in sympathy for its relief. Perhaps there have been times in our own experiences when suffering and agony seemed to pass all bounds of human endurance, until we thought that God himself had forsaken us. We have suffered the pain and distress that inevitably follows in the wake of sin—of our own sins—and the grief we have felt from the sins of our fellow-men. But these are not sufficient to explain the cry of agony from our Lord on the cross, for Jesus was a divine and sinless Man. Yet while he was divine, he was also human, and the *Man* Christ suffered and died on the cross. The great Bible scholar, Edersheim, has put it in these words: "The purer the being, the greater must be the violence in tearing asunder of the bond with which God Almighty originally bound together body and soul. In the perfect man this must have reached the highest degree. Hence the intense feeling of the withdrawal of God."

It was only the night before that he had gone to a secret spot in the Garden of Gethsemane, and knelt and prayed to the Father that "this cup" might pass. Only Jesus could appreciate what bitterness was hidden in the depths of that cup. And only he could pay the price that would empty that cup of its burden of sin. The burdens of sin of a single soul are oftentimes almost unbearable; but he vicariously bore the sins of many. It was this consciousness of sin that weighed so heavily on the soul of the Master, as he prayed in the Garden and on the Cross. But the Master could see beyond this burden of death and behold a redeemed world. And thus he completed his prayer in perfect submission to the Father's will: "Not my will, but thine be done."

We can not understand Christ's petition on the cross until we understand the need for the cross, and know that he suffered there the unspeakable grief and pain in order that his brothers, the children of earth, you and I, might be relieved of that suffering because of sin. What unfathomable love! The sacrificial, vicarious, redemptive character of his death, helps us to understand Christ's sense of God-forsakenness in the supreme moment of the cross.

The cry on the cross then, can be understood only as the cry of a sinless One who was bearing the sins of the world. It was neither the fear of death nor the presence of death, which constituted the burden of that grief. It was because of "man's inhumanity to man," and his faithlessness to God, that Isaiah's prophecy of the Man of sorrows acquainted with grief, was literally fulfilled.

It is not difficult then, to understand how the cry of despair was wrung from the heart of the Master at Gethsemane and Calvary. Despised and rejected, spit upon, beaten, crowned with thorns, derided, taunted, scourged, scorned, ridiculed, nailed to the cross, and exhausted—he lifted up his eyes unto heaven and cried: "My God, my God, why hast thou forsaken me!"

This is the message of the " veil of the temple rent in twain " by the divine hand, " from the top to the bottom." It is a picture of atonement. Access to God was made possible by the living way, through the veil—the torn body of Christ. It was through this sacrificial suffering that our worship of the Father was extended beyond the limited horizon of the outer temple courts to include the innermost shrines of sacred communion with God. Christ bore this burden that the religion of Jehovah might be enlarged. And thus it has ever been through all the ages, that whenever we enlarge our world, we increase our burdens. Jesus bore the sins of many, he tasted death that every man, woman, and child on this earth, might taste of the sweetness of the glory of God. Some one has clothed the thought in these words: " He came to earth to bring relief to the sufferer; sight to blind eyes; beautiful songs to deaf ears; rest to weary feet; and pure, clean, comforting thoughts of truth and good will to confused and discomfited minds." Yet he was " despised and rejected of men."

Sigismund Goetze, the artist, has attempted to illustrate this in his picture *Despised and Rejected*. In the center of the picture is the suffering Christ, bound upon a Roman altar, overshadowed by an angel, holding the cup of Gethsemane. The political agitator has his crowd, the workman his beer, the artist his cigarette, and the broken-down his care. The scientist is engrossed in his test-tube, and the sporting man in the pink edition with its flash of latest winners and society scandals, while the news boy vigorously plies his trade. And the flower seller passes unnoticed by the society girl whose attention is bent on the fashionable young man who flatters her frivolous vanity. The militarist gives no thought to the suffering Christ. An outcast mother with her babe seeks refuge at the very foot of the cross, and a lonely widow with her bleeding heart stands afar off, but even she does not look to the Christ for sympathy and help. " Churchmen, of whom more might be expected, dispute the text of the Scripture and forget the spirit of the gospel. Of all that throng, no eye is turned toward the Sufferer, save that of a nurse, well accustomed to scenes of pain and anguish. Her face is expressive of wonder, horror, and sympathy, and suggests the text in Lam. 1: 12, ' Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow.' The great world, engrossed in its own pursuits, its business and its pleasures, its selfishness and its gain, its frivolity, and its grief—all purely questions of time—has no eye for, and no thought of Christ, who is still the ' despised and rejected of men.' "

We, too, reject Christ when we refuse to suffer or sacrifice for the things he loves. We hide our faces from the Man of sorrows when we fail to acquaint ourselves with the burdens of men, and share the load of the crosses they bear. In no other way can we so fully partake of the spirit of the Master, as to travel the path which he trod. It is the Via Dolorosa, the road that leads to Calvary. But it is the road to eternal life with him, and we can not travel that road and be afraid to suffer. Christ's battle and victory established once for all, the great law that the evil of the world is to be cured through suffering. If we can receive the occasions for suffering in our battles against the sins of earth, as tokens of the fellowship in Christ's suffering, they shall indeed become the source of our greatest joy and spiritual growth. When the burdens of life weigh heavily upon us, and we are wont to utter in the words of our dying Christ, " My God, my God, why hast thou forsaken me?" we need only to remember the burden he bore to the cross for our sakes; what eternal gifts of goodness are ours through his love; and it is then that" the yoke is easy and the burden is light."

And yet how easy it is to become engrossed with the

Peace and Moral Welfare

Unpreparedness Before the War

GENERAL PERSHING is publishing his " Experiences in the World War." He points out over and over again that United States was tragically unprepared when we went to war. He would have us believe that had we been fully armed when we entered we could have brought the war to a speedy and victorious end.

Such argument does not do credit to General Pershing's mental ability. It is never safe to say what would have happened if something else would have happened. Because, if you change one factor in a chain of events, it may change all subsequent events. For instance, suppose that we should have been armed. When we entered the war, we were a peace loving people used to habits of peace, incapable of thinking in terms of war and incapable of acting with militaristic precision and speed as the General so often points out. Now had we been armed, the very process of arming would have changed our people from a peace loving to a militaristic people. The very lack of that military thought and action is the very thing which the General condemns and assumes would have been changed if we could have been prepared.

And if we had been prepared what difference would it have made? Perhaps we should have entered the war on the other side to fight England instead of Germany. The allies gave us plenty of reason to fight them. They meddled with our shipping; they imposed restrictions on us which had we been a military instead of a peace loving people we would not have tolerated. This simply illustrates how the factor of large armaments might have changed the situation.

Idle speculation! you say. But to say that we would have shortened the war had we been fully prepared is likewise idle speculation. For were not France and Germany and Belgium armed? Did not England have the largest navy in the world? Did those armaments shorten the war?

PEACE COMMISSION, CHURCH OF THE BRETHREN,
J. E. S.

cares and interests that envelop, and forget to turn to the Cross for its sustaining grace. There is a well known short story by Anatole France, the great French literary genius, in which Pontius Pilate is represented near the end of his life, talking over old times with a pleasure-loving friend who had known him in Judæa. During supper the talk falls on the qualities of Jewish women, and the friend speaks of Mary Magdala, whom he had known during her unrepentant days in Jerusalem. He recounts the manner of his parting from Mary, who left him to join the band of a young miracle-worker from Galilee. " His name was Jesus; he came from Nazareth, and was crucified at last for some crime or other. ' Pontius, do you remember the man?' The old procurator frowned and raised his hand to his forehead as one who searches through his memory. Then after some moments of silence, ' Jesus,' he muttered, ' Jesus of Nazareth? No, I don't remember him.' "

Let us beware, lest we too, forget the Christ who cried in our stead, " My God, my God, why hast thou forsaken me!"

Philadelphia, Pa.

Must Jesus Bear the Cross Alone?

BY J. F. GRAYBILL

Come now, let us reason together concerning cross bearing. I think it will help us if we answer another question first. Why did Jesus have to bear the cross? Because the Jews were so bitterly opposed to him that they wanted this imposter, as they considered him, out of their way. He had at different times reproved them for their hypocrisy; hence they were bitterly opposed to him.

This is all true; and yet the drama on Calvary was foreseen of the Creator and predicted by the prophets. The cross was not only a part, but the center of God's plan. Jesus came to the world to save the world from sin. Without blood there is no remission of sin. There must be a sacrifice for sin. The Old Testament sacrifices were only a type of the sacrifice Christ would offer. The cross cast its shadow back through the Old Testament age. Christ was the Lamb slain from the foundation of the world. He came to save; and in order to save, he had to be crucified.

But Jesus bore the cross before that memorable trip over the Via Dolorosa. Here his physical strength failed and Simon was compelled to bear the cross to Calvary. Jesus began to bear the cross as soon as he was conscious of his mission to the world. There is cause to believe this to have been quite early in life, at the age of twelve or possibly before. He bore the cross when he bore the sins of the world, which required an atonement. He was the Lamb of God, that taketh away the sin of the world. This he did by bearing the cross with all that is connected with it.

Can we not say Christ bore the cross whenever his eyes were cast on sin or he saw the people as sheep having no shepherd? There was much sin and the effects of sin were constantly about him. His heart was often moved with compassion. When on the Mount of Olives he wept because of the people's sin of unbelief. In Gethsemane, the night of the betrayal, the cross became very heavy. Yes, Christ bore the cross all during his short life upon earth. Must he bear the cross alone? Let us in unison answer: " No, there's a cross for every one. And there's a cross for me."

How can we bear the cross with Christ? It is a long time since he was on earth, but he is just as much concerned about the salvation of the unsaved now as when he was here.

The apostle Paul spoke of being crucified with Christ. This would suggest more than to bear the cross with Christ. This is necessary in order to bear the cross with Christ. He gloried in the cross of Christ, and so must we, if we would be his true followers. If we suffer with him we shall also reign with him.

Sometimes one hears people speak about cross bearing. They have some difficult task to perform, something contrary to their carnal mind, some special ailment to endure, or they are not able to do as they would like. Something crosses their path and they call it a cross. But this is not bearing the cross with Christ.

We first bear the cross with Christ when we take upon us part of the load he had to bear. His load was to reconcile the sinner with God. He paid the price of redemption, with his own precious blood, and reconciled the sinner with God. The price paid was for the whole world, but only a small portion of mankind is reconciled. Many know nothing about the Savior who bore the cross and paid the price on Calvary. Christ wishes his work to continue until he returns. He has made us stewards over his possession to help him accomplish this great work which was the burden of his heart. When the unsaved millions in Christian and heathen lands become the burden of our hearts and purses, then we can first talk of bearing the cross with Christ. We need more of the kind of heart affection which will affect the purse, so that the cause of Christ will not suffer. Let us sing from the bottom of our hearts: " No, there's a cross for every one. And there's a cross for me." Then let us take up the cross and follow the Captain of our souls. By so doing lives will be consecrated to the service of the Lord. There will be no dearth of workers nor means for the foreign or home fields. Money will be flowing into the Lord's treasury and the windows of heaven be opened to bestow bountiful blessing. There will be life and spirit in the work

instead of a dead drag and constant solicitation to keep the work from retreating.

We do not refute that times are hard, but we believe more cross bearing with Christ, who lived the humble life, would go a long way toward solving the problem of mission depression. I do not believe it a blessing that the Lord's work go begging. A greater vision, a more practical version of the cross, and more cross bearing with Christ, will carry the message of the cross to millions in the heathen lands and revive the church in Christian lands, thus hastening the second advent of our Lord.

Malmö, Sweden.

Missions in the Church of the Brethren

BY ELGIN S. MOYER

Part Four—Dawn of Foreign Missions

DURING the time between the Revolutionary and the Civil War, the Church of the Brethren had spread widely in America. Yet, at the same time there had developed an exclusiveness and a self-centeredness that seemed to bring strong inhibitions upon the church. By the middle of the nineteenth century, however, the Brethren were approaching the eve of a new era. The day of exclusiveness was waning, and one of brighter vision was about to dawn.

At that time the church began to manifest its first vital interest in foreign missions. It is interesting to note the beginnings of three developments in the church which were destined vitally to change the outlook and activities of the church—foreign missions, writing and publishing of magazines, and denominational schools.

In 1851 Henry Kurtz published the first number of the *Gospel Visitor*. By 1879 there were eleven different periodicals published by the Brethren, all of which were under individual management. Through the columns of these papers the Brethren began to express their views on missions. As early as 1852 we find on the printed page agitation for world-wide missions. Also in 1852 there came to Conference a query asking "whether the commission of our Lord and Savior, Jesus Christ, does not require the church to send brethren to preach the gospel where the name of Christ is not known?" The answer given by Conference was in the affirmative, but no further action was taken at that time.

During the next few years there were many articles in the papers and queries brought to Conference relating to the problem of missions. The Brethren were eager to obey the gospel commission, yet they did not see their way clear to encourage the sending out of missionaries. It seemed to many of them to foster too strongly the idea of a salaried ministry, a practice that the Brethren at that time felt was unscriptural and wrong. Yet the missionary sentiment grew.

It was in 1858 that we find the first reference to a definite foreign field to which the church might send missionaries. It was the year that the gates of China were thrown open to the missionary world, and a brother urged that our church enter that field.

By 1859 the interest in foreign missions was becoming quite strong. In that year a committee was appointed to propose a plan whereby the Brotherhood might get started in missionary work. It is interesting to note that the personnel of the committee appointed included some of the outstanding leaders of the day. They were Daniel P. Sayler, John Kline, John H. Umsted, Samuel Layman, John Metzger, and James Quinter. The report was prepared, but because of the small representation at Conference in 1860, it was deferred. Again in 1861 it was deferred. In 1862 there were sixty-nine queries before Annual Meeting, but not one of them touched upon missions. Deferred papers were not even taken up.

Thus the missionary question was dropped in 1860 and very little consideration was given it until 1868. During these years the Civil War had raged. It was a period of hardship and testing for the Brethren. They had little time or energy to push the missionary cause. But in 1868, again a query came calling for some definite plan of procedure. Conference in that year did adopt a definite plan. Yet very little was done.

Although nearly every year for a decade after 1868 queries were brought to Conference regarding the spreading of the gospel, or sending out ministers to places where the gospel had not yet been preached, nearly all of these queries referred to preaching in frontier sections of the United States—in the Southland, in the West, or in New England, rather than in distant lands. Yet, while these were only "home land" calls, they had much influence in encouraging the spirit and the progress of mission work in the church.

As was said before, this was a time of starting schools. History records the attempt to found about thirty schools during the half century following 1850. The dozen schools that have survived the years played a significant part in the church's missionary and evangelistic program.

Missions, education, and the press have had a close interrelationship. One could hardly have arisen without the others. Hand in hand they functioned to produce a real renaissance in the church. Without the press and the schools, the evangelistic, the pastoral, and the missionary accomplishments of the Church of the Brethren could never have been attained.

When we get into the latter half of the seventies, we find foreign missions getting under headway. It was in 1875 that the first foreign work was attempted, and

in 1880 that Conference appointed the first General Mission Board. But these developments are for later articles.

Bethany Bible School, Chicago, Ill.

Women's Work—Our National Project

BY MRS. ROSS D. MURPHY

Chairman Council of Women's Work

The following statement should be read in connection with Mrs. Murphy's article in the Messenger for March 21, page 20. What is printed below arrived just as we were ready to go to press with last week's paper.—Ed.

It is not the desire of the National Council to work any hardship upon the Districts through the suggested procedure in last week's Messenger (see page 20). On the contrary, we hope to do everything possible to relieve the Districts from a too heavy burden wherever such has been the case. And we feel that a more satisfactory arrangement may be worked out as a result of the experience which has grown from a study of the situation during the past nine months. A full report can not be made until Conference, when the whole matter of regulating the project may be considered and acted upon.

We feel, however, that there is every advantage in suggesting now that our national project shall continue until March 1, 1932. By so doing we lose no time and the local groups may immediately plan their project gift for the ensuing year. And the Districts may concentrate on a plan to have every local group share in the national project, rather than upon a specified District apportionment.

Personally, I am convinced that if we maintain a bit longer the splendid courage and coöperation already manifested, our national project will become such an inherent factor in our general program that we will scarcely be aware of its separate existence. I have felt impelled to present the above statement in behalf of the Council because many District Women's Work meetings will be held between March 1 and the Annual Conference at Colorado Springs, and these groups will wish to make tentative plans for the year's work.

You may then do these two things:

1. Plan to secure a response from every group of women in your District toward the support of the 1931-32 national project. Tell them exactly how to send their money through your District treasurer.

2. Plan an exhibit offering from your Aid Societies, or Women's Work organizations, to be sent to Mrs. P. A. Shearer, National Aid Treasurer, either before or during the Conference session at Colorado Springs. If you have anything unusual in the way of needlework, and desire to do so, send that. Note: See statement concerning this matter in the Messenger.

May we not look forward to the day when by duly emphasizing the Conference Aid Exhibit Offering and one Freewill Offering during the year in which every woman of every church is given an opportunity to take part, we shall with ease and joy reach our national goal. I am convinced that it can be done this way and I believe the Lord will bless us in so doing. However, the local groups should plan their gifts this year in whatever way they deem most practical and acceptable.

Philadephia, Pa.

How the Board of Religious Education Serves the Local Church

BY RUFUS D. BOWMAN

"I want to tell you that I appreciate the Song Leader. It helps me so much. Be sure that my name is on the list to get it regularly." These are the words of one of our active choristers concerning the Song Leader, which is a quarterly letter put out by the Music Commission of the Board of Religious Education. The Song Leader goes to over eleven hundred choristers.

"We are glad for the Children's Leader letters. They are so newsy and belong so peculiarly to us in the elementary departments. Please accept our word of appreciation." The words of one of our active children's workers concerning the Children's Leader, a quarterly letter put out by the Director of Children's Work and sent to twenty-three hundred local children's workers.

Like expressions could be given about, "From Office to Superintendent," a quarterly letter to superintendents. These letters give you an insight into some of the avenues through which the Board of Religious Education endeavors to serve the local church.

"That is the most worth-while work that you can do," said one of our leaders as he was told about our plans to work in close coöperation with District boards, offer a suggestive program, and meet personally with them as often as possible. The territory is too large for us to visit many local churches. Local churches must be touched through District boards and their key workers.

"I want to emphasize the value of club work for boys and girls. I believe in its value because of its beneficial results in the life of my boys." This is the stated conviction of a father in the Church of the Brethren concerning the value of our Frontier Boys' work. We are also planning work of like nature for girls. Yet this is only one side of our young people's program. Last summer there were twenty-six summer camps and conferences with 1,300 young people in attendance. District B. Y. P. D. cabinets and District directors of young people's work are given suggestions in the building of their programs.

"I really don't see how it is possible for me to find time to attend that conference. Yet I must because we are responsible for knowing present day religious education materials and problems in order to be able to give worth-while information." So ran the thoughts of a secretary when work was heavy and yet efficient service to the churches demanded that he take the trip.

"Just what does the work of the Board of Religious Education include?" This question is asked us often. Annual Conference has given this Board many tasks. We are doing our best to consistently carry forward all the work which has been committed to us. For your information I list our fields of activity:

(Continued on Page 22)

PASTOR AND PEOPLE

The Greater Triumphal Entry

BY B. F. WAAS

THE greater triumphal entry occurred, not before but after, Calvary. It is the *greater triumphal entry* that gives Palm Sunday its significance. We would not even have a record of the events commonly called the triumphal entry had there not been a Calvary followed by a greater entry. It is often true that an event which is very commonplace in its time later comes to have great meaning. To properly evaluate any event we must know subsequent events for which it prepared the way.

When Abraham Lincoln was born it probably attracted but slight attention. The incident was not important enough at that time, that anyone outside of the immediate family would be expected to remember the date. But later events added significance to that day so that it is well known throughout the world and will be so as long as there is history of this present civilization. Persons passing the Lincoln cabin in those days saw nothing of special significance in it. Now thousands of people gladly make long pilgrimages to see that cabin.

If we confine our attention on Palm Sunday to the events reported concerning Jesus' trip from Bethany to Jerusalem, we will miss the significance of that day just as we would miss the significance of Lincoln's birthday by thinking only of his environment on the first day of his life.

The blessing of Palm Sunday comes when we see in the physical events of that day a symbol of the greater triumphal entry which later gave significance to those physical events. The true triumphal entry is not physical but spiritual. It is not merely a physical Jesus entering a material Jerusalem there to be arrested, condemned and crucified. It is the spiritual Christ entering the minds and lives of men, there to reign supreme, transforming those lives so that each one can truthfully say: "It is no longer I, but Christ that liveth in me." Such is the greater, the true triumphal entry.

The glory of the triumphal entry is that, being spiritual, it is not limited by time or space. It occurred in the lives of Jesus' early followers soon after the crucifixion. It has recurred continually in the lives of his followers down through the centuries. If you so desire it will recur again today—in your own life. The greater triumphal entry will not be denied to any who will prepare himself to receive the Christ. Such an entry is far more important than the entrance of Jesus into Jerusalem long ago.

Words in their literal meaning again fail us as we try to speak of spiritual things. We must resort to the use of symbols and think in spiritual terms although we use words commonly applied to material things. Thus we say that today there is a gentle knock at every door, accompanied by a quiet, tender, but pleading voice reaching every ear and saying: "Behold I stand at the door and knock; if any man will hear my voice and open the door, I will come in and sup with him and he with me."

The true triumphal entry is for you, and me, today.

Elgin, Ill.

Wanted: Layleaders

BY J. D. REBER

ALL welfare movements have accompaning them tendencies which if allowed to develop, will destroy the the very foundation of the movement. The Church of the Brethren is moving from an unpaid ministry to a paid ministry. No one doubts that this is a move in the right direction; but we are compelled to confess that accompanying this move there are certain tendencies which are lamentable.

With the paid minister has come the feeling on the part of the laymen that since the minister is paid we will let him do the job. Thus the average pastor has very many more tasks than he can perform efficiently and the church is the loser. The pastor has a very definite obligation in the execution of the program of the church and he should set himself with all of the vigor that he possesses to the discharging of that obligation. But whenever he has to rob his task of time and energy to perform such duties that not only could, but should be done by a layman, the loss is inestimable to the church, to the individual layman, and to the pastor. And there are places in the church program which the average layman is better qualified to fill, than is the pastor.

Surely we need energetic, loyal, consecrated, Christian pastors. But it will take more than pastors to bring to pass in the church that which we all so much desire. Look where you will, and whenever you find a church which has moved forward, you will find a group of conscientious laymen in some way connected with that church. The brightest spots in the history of the church have been made possible through the services of laymen. Dean Inge writes: "Christ came among his countrymen as a layman, preaching a lay religion. In the inner circle of his followers there was not a single priest."

The thing we would like to say is this: that both layman and pastor have a very definite relation to the progress of the church. Therefore, they have a very sacred obligation to discharge toward that end. May it be said of the Church of the Brethren that she has laymen who are not slow to sense the opportunity that is

theirs, who are glad to share the responsibility of leading out in this great work. Also that she has pastors who have enough of the spirit of the Christ to realize that they have no monopoly upon divine grace and revelation.

Shippensburg, Pa.

HOME AND FAMILY

"This Is the King of the Jews"

BY ADA SELL

He might have worn a robe of kingly state
Enthroned triumphant as the Jewish king;
He might have heard his courtiers relate
His miracles, or heard the thousands sing
His power, his grandeur, and his high descent.
Instead of that, reviled, and scourged, and spent,
He chose to suffer stark ignominy.
The men who tried him, set Barabbas free;
Instead of letting earthly glory flood
His path, he chose to sweat in drops of blood;
Instead of jeweled diadem, he wore
A crown of thorns, and bore his cross before
The mob would even deign to crucify
Their King in truth, and suffer him to die.

Altoona, Pa.

Happy Though Civilized

BY H. A. BRANDT

XIII. The Second Honeymoon

"WHAT shall we do with the check from the *Enterprise Times?*" said Mrs. Newman as she set the doctor's room in order one bright morning in May.

"I think we had better keep it," answered Dr. Newman whimsically. He was sitting conveniently by the reading table where the check had reposed in state for some days as something too sacred to be used. The doctor picked up the check and examined it critically. "Yes, I think we had better keep it; for, really, it is a very nice check both as to paper, workmanship and stated amount."

"Perhaps we should frame it," suggested Mrs. Newman, venturing another humorous solution of the dilemma.

"It is pretty enough to frame, but let's cash it first. I want the *Enterprise Times* to pay for the picture."

"You have a business head, even if you are a doctor," commented Mrs. Newman. "I will cash it the next time I go to Enterprise and then call on Editor Smith and see if we can have the canceled check when it comes back."

"That will be fine," added Dr. Newman, and then feeling that he was in the way of Mrs. Newman's cleaning campaign he continued: "Help me move this chair, Alice, and I will get out of your way. Let's put it over by the south windows at my usual stand. I want to see how the orchard, the woods and the fields are coming on."

Dr. Newman had been feeling so much better for a couple of weeks that he spent much of his time in an easy chair by the south windows, and had even been downstairs and out on the ground a few times. So this was one spring that he was having a chance to watch the unfolding miracle of the seasons as trees burst into leaf and fields turned green. The orchard trees—mostly cherry and apple trees—had first been glorious with blossoms, but later robed themselves in varied greens and hung full of the promise of harvest. Random twigs picked by John Helper and brought to the house for bouquets, or to show the progress of nature, had revealed that it was going to be a good year for fruit.

"But cashing the check doesn't finally dispose of our problem," remarked Dr. Newman after some minutes. "We still have the problem of how the money should be used."

"I imagine there will be places enough before we are back to normalcy," answered Mrs. Newman showing evidence of a woman's tendency to thrifty methods.

"Yes, there will be places enough—so many that we ought to decide just how the money is to be used."

"And what do you suggest?"

"Well, as I watch John Helper at work in the garden, I wonder if I should not invest a bit of it in some garden tools and soon see what I can do to help with the weeding and cultivating."

"All right, you can talk garden tools with John Helper tonight. Perhaps there is something that he needs that he does not have. Maybe there are some seeds or plants that we should get."

"Of course you will use an equal amount for something you want," proposed Dr. Newman. "The check represents the returns from a joint effort, you remember."

"But it was mostly your effort," corrected Mrs. Newman.

So May days went by with Dr. Newman gaining rapidly in strength as he was able to get out and work in the garden. It was not that he was able to do so much, but that he had a new interest in life which strengthened the will to get well. Of course, above all there was the sunshine, the pure air and contact with mother earth as significant external factors in the struggle to regain health. Then June came, with the garden growing apace, and the doctor venturing farther and farther in his customary exercise. But perhaps the most interesting of all his outdoor activities was the daily walk before he settled down to hoe or cultivate a bit when it was necessary. This daily circle began at

(Continued on Page 20)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

General Mission Board Meets April 14

THE Board has four regular meetings, April, June, September and December. At the April meeting the reports of the past year will be received from all the fields and budgets for 1932 approved. Consideration will be given as to what missionaries if any can be sent this year. The present staff of 109 missionaries is the lowest in number since 1919. The fields are understaffed and need workers. For years we have been forced to talk about calling missionaries home. Last year we talked about keeping missionaries on the field. Are we now ready to talk of making a missionary advance? The editor of this department would be glad for reactions from readers on this point.

Special Privileges in China

THAT the Chinese authorities are determined to effect a settlement of the extraterritoriality situation by May, 1931, is indicated in a Chinese news dispatch. No striking developments regarding the abolition of special rights of other nations in China have taken place in recent months. But recently Dr. C. C. Wu, Chinese minister to the United States, was urged to speed up parleys on this subject. It is understood the United States government is willing to give up special privileges in China as soon as the Chinese government is ready to handle certain situations. One of the special privileges was the right of the United States government to try in its courts any United States citizens violating the law in China.

Volunteer Conferences

THE student volunteers of our colleges recently met in conference to discuss the present tendencies in the missionary enterprise. The eastern colleges met at Elizabethtown March 14-15. The western colleges met in December at Bethany. President Winger of North Manchester College gave the main address at the former meeting. Bro. C. D. Bonsack discussed with the volunteers, the following topics: the qualifications of a missionary, future outlook of missionary work, and what student volunteers may do in case they do not go to the field.

They came to several general conclusions as the conference advanced. Some of them were: that missions are complimented these days by severe criticism, and that mission work is not a particular work at a particular place, but rather represents a cause which may be met by constructive Christian contact with your fellow-men.

The conferences were very much worth while. The interest and attendance indicated a source of power for the future missionary enterprise.

How to Deal With the Non-Missionary Minded

AN earnest woman, a member of a local missionary committee, writes pouring out the story of her problems which seem almost insurmountable. She says only part of the people in her congregation are missionary minded and what these do for missions they must do "in spite of the others," instead of "with their help." She writes: "They want to use our money at home for building equipment or pastoral support. They not only do not want to give, but they resent it when others give to missions, and do all they can to hinder. They listen to missionary programs because they must. . . . These same people vote against revival or communion meetings. They seldom attend prayer meeting. . . . The superintendent proposes to discontinue the monthly missionary offering. . . . Money that had been given for missions was diverted to other purposes. This offense seemed terrible to me, like robbing the Lord."

What would a doctor called on a case like this be likely to prescribe? We can imagine he would want to get to the cause. Likely the disease is a shortage of religion. People without warm spiritual life are never likely to give missionary money joyously. Why should they pay money to preach a religion which they themselves do not believe? The orders would be a revival of religion. The visit of a great Christian soul in the community might help. A good returned missionary would do good.

The doctor might find that the missionary committee had been indiscreet in handling people. Perhaps members of the committee have not been fair. They may have wanted an undue proportion of funds to go to missions. Perhaps they were not showing a proper interest in the local program, or something in the lives of the missionary leaders may have repelled others. The doctor's orders would read: "Be fair; recognize local needs."

It is possible missions have been "harped" on in an untactful manner. Did the missionary leaders try to extract money from those who had not been informed and made glad to share in the missionary cause? Un-

der such conditions the very word missions may be like waving a red flag. After all, mission work is church work, and the same good can be done with little mention of the word.

Perhaps the critics just need to be ignored. Some people have as much difficulty warming up on missions as did the Pharisees in accepting Jesus. The more the missionary committee tries to convert them to missions, the more opposition they put up. Sometimes it pays best to leave the few critics alone. Let those who believe in missions go ahead doing their duty. Ofttimes those left behind get lonesome and in time are glad to join the workers.

Preaching Brotherhood in Africa

BY DESMOND BITTINGER

THE other Sunday two missionaries went out into a village to preach. While there they witnessed a native operation causing quite a flow of blood. A sermon was soon in progress on the brotherhood of us all before God. The natives couldn't quite believe that a white man and a black man can have the same God, or be the same before him provided they have the same one.

The missionaries advanced arguments. The natives advanced counter arguments. For instance the missionaries asked whether, if their blood was to run on the ground beside the black patient's blood, it would be the same or different. Then they wondered whether the sameness of blood wouldn't mean sameness before God more than the difference of skin would mean difference before him.

They asked whether if when a native has a flock of goats or sheep, and some were black and some white, he loves the white ones more than the black ones. Then why, if the sheep were all the same to them, should God's sheep be different before him just because of a difference of skin? Well, it began to look a bit as if the missionaries had the best arguments and that the natives would be convinced. They began to feel good about it.

At about that stage in the conversion of belief an old white-headed gentleman stepped forward with his dirty rag of a hat in his hand, and said before the meeting: "If we are brothers you take my hat and give me yours." Exchange an eight-dollar sun helmet, the only one the missionary had, for an old rag to cover a black man's head to prove brotherhood! And would it prove anything then, or make the remainder of the natives discontented only?

Let the theologians tell the theology on this situation.

This is an experience I shared in Buraland and there are thousands more that set you wondering as much.

Garkida, Nigeria, Africa.

News From the Fields

INDIA

Vada, Thana District

Alice K. Ebey

Death of Kalabhai

Kalabhai, one of Miss Brumbaugh's most trusted workers in the Pinjal Boarding School, recently passed away. He has been conected with the work in Vada for about fifteen years and people for miles around knew and respected him. Ever since the Boarding School at Pinjal was opened he had been going about among the villages looking after the various interests of the work. He will be greatly missed by all, especially by his wife and three young children. He was one of Bro. McCann's orphan boys rescued during the famine of 1900. Kalabhai often said: "To McCann Sahib I owe my life for he led me to Christ."

Visit to Ahwa

We have just returned from a very pleasant week-end visit at Ahwa which was our home and place of work for some years. It had been six years since we had bidden farewell to the little flock there. Many of the dear familiar faces were missing but there were a number of new faces too in the group that greeted us. The kindergarten which Miss Royer opened about a year ago is one of the most hopeful signs of the future. There are about thirty bright, lively children in this department. From among this number should come the future leaders for the church and for the work of Christ among these forest people. The foundation for a substantial new church building is nearing completion. Here we hope the simple-hearted people may come to learn of Christ and to worship the Father in spirit and in truth. On our return journey through the forest a leopard was seen crouching in the middle of the road just as we turned one of the sharp curves. At the honk of the motor horn he leaped away in the bamboo thicket by the side of the road and we proceeded on our way, feeling quite thrilled at meeting a real leopard in the open. Brother and Sister Garner are giving themselves unstintedly to the work in this season. Sister Garner is just beginning to take up her duties again after a serious and prolonged attack of typhus fever.

Vyara

Harlan Brooks

Bible Institute

The annual Bible institute for Christian teachers was held during the last week of January. Class instruction was given by our Indian pastor, Jiwanji Haribhai; Supervisor Harjitsingh and his wife, Miss Mow and the writer.

The program began with a health lecture by the local government doctor on malaria and tuberculosis. Some of the subjects that were discussed during the institutc, were: "Better Primary Methods" and "The Kingdom of God." The evening services were conducted by Vishrambhai, the Gujarati children's missionary. The main part of these programs was lantern slidcs and gospcl stories.

The institute climaxed in a testimony meeting at ten o'clock. Some of the Boarding boys were too full to close at that time so we invited them into our bungalow and continucd the service for an hour. It revealed a great interest on their part for more Christian teaching. Not all of them are yet Christians, but have had some worth-while experiences selling Christian literature. In this work they come face to face with arguments which oppose their beliefs. The institute was indeed worth while.

Divalibai Prabhudas

BY SADIE J. MILLER

One of a Series of Life Stories from the Field

YES, I have been a Christian for nearly eleven years. My home was in a little country village on the banks of the sacred river, Narbhadda, whither the gospel came to find us. My brother first became a Christian and was active in the new religion. From him I learned about Christ Jesus, the Savior of the world. I am the mother of four children. My oldest son went to the boarding school at Anklesvar. His going took me there also on occasional visits. By going there I learned more about the new religion. I often went at the time of the communion services. That observance of the suffering and death of the Lord Jesus made a deep impression on my mind. Many of my kindred and acquaintances had taken up with the new religion. In the observance of the Lord's Supper I took notice that no attention was paid to caste. This I thought was a good thing. My husband's people often took me to task about being interested in the Christians, visiting the boarding school, and allowing my son to be there. They suspected that some day I would leave the village and become a Christian too. I was not given to much talking, so seldom discussed the matter with them; but that did not prevent my thinking about it.

About this time my husband sickened with fever and died. Soon afterward my mother-in-law also died. After two deaths so near to me, I no longer cared to remain in the village. How to get away, was my problem. One time when I went to visit my son the Miss Sahib asked me whether I would not come and help in the Girls' Boarding School. She needed some one to help the matron. I promised her I would return after a few days. I went home thinking about how I could plan to leave without being suspected of going away to stay.

My husband's relatives kept a close watch on me because of my two daughters. The relatives were responsible for their marriage, in which there would be a money consideration to their advantage. I succeeded in getting my youngest daughter into the boarding school also. This was but another step in my progress in getting away.

It was in the rainy season that I finally decided upon a way to leave. When I confided my plan to my oldest daughter she refused to coöperate with me; so I planned to go and visit my brother in another village. By doing this my family would think I was going for a visit and would be back in a few days. My youngest son was too small to walk all the way; so I carried him much of the way that led through fields and woods. I had to cross a number of streams swollen beyond their usual depth due to the rain. Sometimes I hardly knew whether I would get safely to the other side; but I was determined to go on with God's help, even in the face of danger threatened by fording these deep monsoon streams that often were waist deep as I crossed them. If the Lord had a mission for me, he would help me; this was my firm belief. Once across the last river I decided to go to the mission instead of to my brother's house. Once there I felt at home; for already two of my children were there, and I had brought the baby boy with me. I knew that sooner or later my oldest daughter, a girl of twelve, would follow me, or I would get her in some way. The only reason for her remaining behind was the fear instilled into her by my relatives, who told her that if she ever went to the boarding school where her brother and sister were that she would be defiled, and afterward taken to the country from whence the foreigners [the missionaries] had come.

Some of the mission workers in some way or other managed to get in contact with my daughter and made it possible for her to understand that no harm would befall her if she joined her mother, sister and brothers at the mission. After a few days, much to my joy, and in answer to my prayers, she came and we were a united family again.

One time my oldest son went back to the village. My family there would not let him return. They sent him into the fields to work, caring little whether he ever returned to school to get an education. Finally one of the mission workers went and persuaded my relatives to allow him to return. This was not done without some instruction concerning the boy's obligation to the school wherein he was a registered pupil and to the mission at whose expense he was being educated. Now since he is grown up he often returns to our village on visits during which time he is able to bear witness to the truth that has done so much for us.

I often feel sorry for my people who are slaves to the upper classes who have money. They are bound to their masters who have no desire to release them so that they may come into the light. The masters say the gospel is not for their servants. Occasionally my village people come to visit me. When they do I never fail to tell them of the good news and how much it has done for me and my family. They seem very "jangli" to me now. I tell them that so long as they remain in their old life they are only a disgrace to me when they come to see me.

My oldest son has gone through school and is now a good carpenter, managing his own affairs with success. He has a care for his widowed mother and is a great comfort to her. He has a small, comfortable house of his own, where I often go to spend several days with him. My oldest daughter is a teacher in the Girls' School at Anklesvar, having passed through the school

and finished the practical arts course. She won first prize in the vernacular final examination the year she finished the grades. My youngest daughter is married and in a home of her own. My little boy is now quite a young man who is still in school. Think of what my children and myself would be had we not come to the light!

Several years ago my youngest son went out with some other boys into the jungle to play. They climbed some trees to get some fruit of some sort. My son lost his balance and fell from considerable height and fractured his arm. He had to go to the hospital for several months. If such an accident had happened to him out in our village he would without doubt have lost his arm and perhaps his life. The missionary saw that he was taken to a skillful doctor and cared for through the months while his arm was healing. Now he can go through life not as a cripple or dependent, but as any other boy would.

All of my children and myself are doing our bit in the church. This is a great joy to us. My only sister is also a Christian; but has not had the privileges I have had. I have learned to read, thanks to the Miss Sahib who called me to help in the Girls' Boarding School. I pray that I may help others to the joys I have found in Christ. I often sit in my room and read the blessed Book and find so much comfort in it. I know others will find the same comfort when they come to know it.

This is the humble testimony of one little woman who has found the Way of life. Often when I go to her room I find her reading the Bible. She usually reads aloud. Today when I was in her room she had the open Bible on a table while she was working. Evidently she had been reading and was away from it only until her task was done.

Not long ago she accompanied me to a village where there are about a dozen newly baptized women. The example and influence she was among them was most gratifying. She is their ideal. None of them can read. As she sat among them, read to them, sang to them, and explained the Scriptures they were her eager, admiring listeners. I heard one say to the others: "She is older than we are; but see, she can read. What must her children be having been in school all these years. One of her daughters is a teacher. My, won't we be glad when our daughters come to that point?"

Divalibai has a very impressive way of praying. She seldom prays in public; for she is backward and unassuming. She never puts herself forward. Her room is a place of prayer. It is this quiet devotion and her daily exemplary life that make her a power for good. Her devoted life is the fruitage of prayer. She never went to school; but by daily persistence with a private teacher she has gotten on and is so thankful to be able to read for himself.

She is a strong, healthy woman. We pray God to spare her for many years to be a blessing among the school girls, the village women and her Christian sisters.

Anklesvar, India.

News From the Fields

CHINA

Grace V. Clapper

Show Yang, Shansi, China

This Easter season reminds us of the baptism a year ago, on Easter Sunday, of three promising school girls. On Jan. 31, Miss Li Mei Hsiu was called home after a year of illness with tuberculosis. She was the granddaughter of our good Bible woman, Sister Kung. She was a faithful little Christian. A few months before her death she called for the anointing service. She had great hopes of being healed, growing up and becoming useful for the Master. During a two months' stay in the English Baptist hospital at Tai Yuan Fu, the nurses marveled at her knowledge, and comprehension of spiritual things. She is survived by her non-Christian father and brother. We are praying that her strong faith and early departure will be the means of leading them to him.

Mission Ranks Are Strengthened

The latest recruit for the China mission field arrived on Dec. 29, in the person of Lloyd Harlan Smith. He received a hearty welcome by his parents, brothers and sisters, and by the whole mission family. We're hoping he'll be a doctor.

Menaced by Soldiers

Another mysterious troop movement has taken place in our district. A regiment of four thousand soldiers have arrived. We may assume that they have come here to "Kuo Nien" (go over the New Year), which means to eat good food and enjoy life. It is obvious that the poor people of Show Yang and the surrounding villages will have to share their scanty supply of food with this lawless horde. China is awaiting the day when they will be free from the menace of soldiers.

The Chinese New Year

The Nanking government ordered all schools to close in order to keep the western New Year. That vacation was to begin Dec. 31 and last until Jan. 26. However, when the Chinese New Year season came, which begins Feb. 20, they could not forego another traditional holiday season. So the Chinese principal was forced to declare another two weeks' vacation because only a few pupils were in attendance. Customs are very hard to change in China, and it will doubtless be many years before the rural folk of China can be induced to change their age long custom of observing the Chinese New Year.

Bro. Chang An Kiei is a simple Christian with a real experience. He believes the current saying of the Chinese that foreigners cut out the hearts of people, is literally true. He says: "They do cut out the old sinful heart and make room for a new one instead." He had had a lot of trouble with the village people before he became a Christian, and now he has decided that the trouble was all with himself.

Li Chia Yiu, another good brother says: "Missionaries are God's representatives to us, and we should listen to God speaking to us through them."

KINGDOM GLEANINGS

Calendar for Sunday, March 29

Sunday-school Lesson, Review: Jesus the World's Savior.

Christian Workers' Meeting, The Power Behind the Throne.

B. Y. P. D. Programs:

Young People—The Church and Its Young People.

Intermediate Girls—What It Means to Follow Christ.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Eight baptized in the Parker Ford church, Pa.

Eleven baptized in the First church, Chicago, Ill.

Nine accepted Christ in the North Webster church, Ind., Bro. C. Walter Warstler of Bellefontaine, Ohio, evangelist.

Six baptized in the Markle church, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

Thirty-nine baptized and two received on former baptism in Fresno church, Calif., Brother and Sister O. H. Austin, evangelists.

Seven baptized in Dallas Center church, Iowa, Bro. X. L. Coppock, pastor-evangelist.

Twenty-two baptized in the Elizabethtown church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Seven baptized and four reclaimed in the Syracuse church, Ind.

Twenty-one baptized at Prices church, Pa., Bro. Paul Miller of New Oxford, Pa., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister Oliver H. Austin, March 31 in the La Verne church, Calif.

Bro. R. J. McRoberts, the pastor, March 26 in the Thornapple church, Mich.

Bro. W. D. Keller of Middlebranch, Ohio, April 12 in the Mt. Pleasant church, Ind., Northern District.

Bro. L. W. Smith, the pastor, April 5 in the Big Creek church, Okla.

Bro. Ralph G. Rarick of North Manchester, Ind., March 22 at Laporte, Ind.

❖ ❖ ❖ ❖

Personal Mention

Bro. L. W. Smith's name, we are informed, should appear in the current Yearbook as pastor of the Big Creek church, Oklahoma.

Bro. Frank D. Howell and wife, 805 N. Eleventh Ave., Phoenix, Ariz., have time for one or two evangelistic meetings during the spring and summer.

Chairman S. J. Miller came in for the Ministerial Board meeting early enough to participate in the vesper services of the local congregation Sunday evening. The Board was scheduled to meet Monday and Tuesday.

Secretaries Bonsack and Zigler have both been mingling with students in the East lately. The former met with student volunteers from all our eastern schools at Elizabethtown. He finds among them an excellent morale and in the older folks an increasing confidence in youth. Bro. Zigler had helpful fellowship with smaller groups who are attending Yale and Hartford and other institutions. He also found prosperous conditions at the Industrial School in Greene County, Va.

"The Roamer" is still looking at life from various angles, though the usual evidence of it is lacking in this issue. You will find compensation for this in "Black Shoulders" by the same author. There are to be more articles of the "Roamer" type and the series will be resumed in an early number.

Mrs. Ross D. Murphy, President of the Council of Women's Work, wishes "to call special attention to the notice by the Aid officers concerning the Annual Conference Exhibit. It is their desire that the articles sent this year may serve as an exchange of ideas and an exhibit of unusually fine needlework, rather than as a mass of material for sale on the Conference grounds."

"Aunt Eleanor," as Sister Eleanor J. Brumbaugh of Huntingdon, Pa., is affectionately known by her many friends, was chosen president of the first Sisters' Aid Society organized in the Church of the Brethren. The event took place in the home of Eld. H. B. Brumbaugh, Sept. 18, 1885. This interesting fact is mentioned in a special writeup in the last issue of the District Echo of Middle Pennsylvania. Her seventy-seven years are telling somewhat on Sister Brumbaugh's physical vigor but they have not diminished her interest in good causes or the overflowing measure of her good cheer. For some months past she has been residing with her brothers at Winona Lake, Ind.

❖ ❖ ❖ ❖

Special Notices

Women's Work—Aid Society—Conference Exhibit. Sentiment to limit the Aid Exhibit at Conference is becoming very strong. This year we ask that you send only articles of especially fine needlework and those suggesting new ideas. Last year quite a number of Aids had special sales at home before Conference, sending the proceeds as an exhibit offering instead of sending exhibit material. We think this is a very commendable procedure as the material can be more readily handled at home, thus relieving the committee of much hard and sometimes undesirable work at Conference. We urge every Aid to send a gift of money as a Conference Exhibit Offering. Please send by draft or postal money order made to Brethren General Mission Board, and addressed to Mrs. P. A. Shearer, 935 W. Main St., Decatur, Ill.; or have your representative present it to her at Conference. Articles should be marked plainly with name and full address of Aid and State District. Please watch for later notice, to whom your articles shall be sent at Colorado Springs.—Mrs. H. L. Hartsough, Vice-president, Mrs. P. A. Shearer, Secretary-Treasurer.

❖ ❖ ❖ ❖

With Our Schools

Juniata College

Mr. I. H. Linton of Washington, D. C., prominent capital attorney and author of "A Lawyer and the Bible," gave two very enlightening lectures at Juniata College recently, and held a number of individual conferences with students interested in the legal profession. Mr. Linton was the second of a series of outstanding professional leaders and religious thinkers whom President Ellis plans to bring to the Juniata campus.

Nineteen students and three faculty members represented Juniata College at the recent Student Volunteer Conference at Elizabethtown College. Professor H. H. Nye and Lewis

S. Knepper, Juniata Field Secretary, made addresses at the conference.

The Juniata Student Volunteers have raised seven hundred and twenty-five dollars of the nine hundred they set as their goal for the support of H. Stover Kulp on the Africa mission field. They have twenty-two more programs planned for the remainder of the year.

❖ ❖ ❖ ❖

From Our Bookshelf

Book reviews for this column prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

God in the Slums, by Hugh Redwood. Fleming H. Revell Company. $1.25.

In this book a trained journalist vividly, simply, directly tells the thrilling story of what the Salvation Army is doing in the city slums. Here you find pathos. No real man or woman can read the story of suffering and want in city slums as here portrayed without feeling for the unfortunate, without desiring to help them, and without wishing well to any organization that labors under such conditions.

Here you find faith, the faith that removes mountains, spans chasms and does the impossible. God in the Slums may well be called a book of modern miracles, for in it you have the record of many who have been transformed through the labors of the slum workers of the Salvation Army.

God in the Slums shows you how prayer is still one of the means of transforming men. When you see the simple faith, the earnest prayer of the women and girls of the Salvation Army, go with them to their work and see what they endure, you will have no doubt as to the efficacy of prayer.

The scenes in this book are taken from England, a country that has never been "cursed" by prohibition. When you see what licensed liquor is doing in England, and then learn how God working through the Salvation Army redeems men and women and saves them you will not lose faith in America's prohibition.

More than 130,000 copies of God in the Slums have been sold in Great Britain and America. Some have said that God in the Slums is the strongest picture of God's revealed presence and power among the fallen that has been painted since Begbie gave us Twice Born Men.

❖ ❖ ❖ ❖

Four New Gish Books

Four new Gish Books have been added to the list. Again we repeat that the books can be had at this price only by ministers of the Church of the Brethren. And they can secure them at this price only because the estate of Brother and Sister James R. Gish was set aside for this very purpose. Hundreds of our ministers have been aided in this way. Some day others whom the Lord blesses with property will set aside their estate for the same purpose and then larger sums can be used for the continued education and training of the ministers of the Church of the Brethren.

The new books are—

No. 166. Speaking in Public, by Arthur Stevens Phelps. A clear and readable discussion of public address. Without the use of technical terms and pedantry the author approaches his theme from actual experience and gives public speakers the guidance they need. However good the message, it will be improved by proper delivery. Even a poor sermon may win favor when well delivered. 232 pages. Regular price, $2. To our ministers, 45c.

No. 167. The Preacher and His Missionary Message, by Stephen J. Corey. For twenty-five years the author has been in close touch with missionary movements and has first hand knowledge of the several foreign mission fields. Perhaps one of the strongest messages available on this subject. Missionary committees should study this book. 221 pages. Regular price, $1.50. To our ministers, 35c.

No. 168. Religion in a Changing World, by Rabbi Abba Hillel Silver. This was the Religious Book Club selection for January. The book presents the views of a great Jewish thinker. Naturally he presents the Hebrew attitude, but there is much that you will hold in common with the message. A stimulating book which the committee feels our ministers should know, though they can not accept it all. 204 pages. Regular price, $2. To our ministers, 45c.

No. 169. The Prophetic Ministry, by Francis J. McConnell. We have here the Lyman Beecher Fund lectures delivered at Yale in 1930. Throughout the seven lectures the reader is challenged to think through with the author some of the weighty problems that have faced God's ministry in all ages. To appreciate this book you will not merely read it but study it. 308 pages. Regular price, $2. To our ministers, 45c.

You may use this as your order blank, enclose the proper amount and send to: Brethren Publishing House, Elgin, Ill.

THE QUIET HOUR

The Fight of Faith

1 Timothy 6: 12-16

For Week Beginning April 5

A Fight

Our faith must be fought for and won. A faith which has cost little is worth little. One of the prevalent delusions is that worth while things are easy. They are not easy. They are hard (Heb. 10:32; Rev. 12:17; Rom. 7:23).

A Fight for What and Against What?

Every morally honest man would be the highest he can think or see in character and power for good. He will not be content while society is below his highest visions of justice and happiness. He is morally dishonest who fights for less. He is a moral coward who does not oppose all that would oppose his highest visions (2 Cor. 10:4; Eph. 6:12; 2 Tim. 2:4).

A Good Fight

There is a certain pugnacity in us. But how disastrously misdirected it is! We have fought what is not an enemy but a friend. Our fighting propensities have spread woe when they might have been constructive and useful (Prov. 1:10; 4:14; Rom. 6:13; Eph. 6:13).

A Fight of Faith

We are too prone to fight when material things are at stake and too slow and indifferent when truth and ideals and convictions are involved. I had better lose many dollars than wilfully step below my clear knowledge of right. Let us have more concern for the things of faith. The things of earth will come right if we win the fight of faith (1 Sam. 14:6; 17:45; 2 Kings 6:17).

Discussion

What are some present day perils to faith? How combat them?

R. H. M.

Happy Though Civilized

(Continued From Page 13)

the kitchen door, proceeded by way of the grape arbor to the orchard, then to the spring at the foot of the wooded slope beyond, and back by the pasture lot and barn to the garden and house. For every principal point on the route was big with some secret—some story of life with all its implications.

"Alice," said Dr. Newman one morning in late June, "I think I should take you for a trip!"

"How splendid!" she enthused, and then added with mock seriousness: "How soon do we start?"

"Fifteen minutes after breakfast. We will get the room in shape as quickly as possible and then be off before the last of the dew is gone."

"And where do we go?" asked Mrs. Newman somewhat mystified.

"I can't answer now," said Harold, "but we are going and I am sure you will enjoy the trip. I have made it now almost every day for a month."

"Then it can't be much of a trip," answered Alice with evidence of fading spirit.

"But it is a great trip—a really great trip. Come, we must be off!" (To Be Continued)

Elgin, Ill.

Church Music Notes

Music is peculiarly valuable for the religious life of today because it is essentially symbolic in character. We mean by this that the special function and nature of music is to give expression to that which defies logic and definition, to lead the soul beyond the bounds of words, words, words.

It is a marvelous boon to that which is inarticulate. And this fact means that music can render to the soul of man today, in its efforts to find expression for its deepest feelings, an immeasurable service, needed as never before in the history of religious expression. It is characteristic of the religious life of the present age that it has no faith in mere definitions, and formulas; yet it craves expression. Never was there more reverent, sincere longing after life with God than today. Yet never were men so dissatisfied with definitions and creeds, and attempts to express in precise language the deepest realities of the soul's life. Books about worship have failed. Worship in its reality can not be put into words. There is in spiritual experience, what we might term the religion of the inarticulate. Men feel themselves in the presence of infinite and unfathomable realities, which are absolutely dwarfed and missed by our creeds and forms. Yet some expression must be given or the soul would remain forever unsatisfied.

Who can tell exactly what music means? Yet who can doubt its power to quicken and satisfy the deep and mighty instincts of the heart life! Sidney Lanier gives a beautiful definition when he says that "music is love in search of a word."

The infinite greatness of God, the love of Christ that passeth knowledge, the peace that passeth understanding, the mystery of God that forever baffles and yet allures us—what can set these forth to man and actually lead him into the satisfying joy of them, as can the strange, mysterious power of music!

Music is not only vital, and symbolic; it has a peculiar value and power in the religious life of today because it is essentially communal or coöperative. We are awakening to the mighty significance of the fact that Christianity is a social religion. A reaction has set in from the somewhat overdeveloped individualism of earlier Protestantism. We see that religion is not, at its best, merely an affair between the individual soul and God; it is a community matter also.

What is there in our worship or in our life which expresses this communal instinct as does our singing together or entering together into a glory of a great masterpiece of music? Under the influence of music the soul merges with the greater soul of the congregation, the people of God. This is the glorious privilege of congregational singing. He who does not enter into the singing of the congregation misses a great blessing. It is altogether too true that we often go to church to hear some man preach and pray, and fail to put the emphasis on individual experience.

We need the powerful corrective of congregational singing. It is indeed hopeful throughout our civic and national life to find a growing interest in group singing about the community tree at Christmas time, in summer camps, and on occasions of public interest. This makes not only for recreation and for culture; it makes mightily for fellowship, for social solidarity, for revival in spiritual things.

CHURCH MUSIC COMMISSION, A. F. B.

CORRESPONDENCE

THE LITTLE CHURCH AT KEUKA, FLORIDA

There is going the rounds of the papers a report of a colony of German Baptists locating at Keuka, Putnam County, Fla., in 1884, and I notice that the report has found its way into the Messenger for March 7. Information is desired as to what became of the colony. Since I was originally responsible for the colony it is but proper that I should explain.

As is known to many of the older Messenger readers, I retired from the editorial management of the Messenger the first week of March, 1884, and moved to Florida, settling at the very little village of Keuka, nineteen miles west of Palatka. Other members came later. A meetinghouse was built during the summer, a church organized Nov. 27. Jan. 29 following a love feast was held with forty-five

members present. The community grew in numbers and everything seemed most promising.

So far as known I was the first elder to locate in the state, preached the first sermon, and this was the first church organized. The interest spread to other localities, and a second house of worship was built near Hawthorn, about twelve miles to the west. Our membership at Keuka never exceeded fifty, but our people were in exclusive control religiously. In the charming lake, around which lovely homes were established, a number of young people were baptized, some of whom are now well to the front in the activities of life.

After seven years of residence in the South I was called back to the Publishing House to resume my editorial work on the Messenger, leaving the Florida members in charge of Eld. E. J. Neher, now of Grand Rapids, Mich. Bro. Neher had other ministers to assist him. At Keuka I left a charming home, a promising orange grove, thinking that I might return after ten or even less years. But four years later came the big Florida freeze when nearly every citrus grove in the state was almost literally wiped out by the unprecedented cold wave. Thousands thinking that the once promising Land of Flowers was permanently ruined, fled from the state almost in droves, leaving their homes and some of them even their furniture to the fate of whatever might follow. Inside of a half dozen years the Keuka church was no more, and when I visited the little village in 1913 not over two members could be found. The little church building, now a community property, still remains.

Briefly told, this is the story, a sad one though, of the first congregation of the Brethren in Florida. In the days of its prosperity no happier body of people could have been found in the great South. In my home here at Sebring I am often visited by men and women who once belonged to the children's group of the charming community. The village is on the well paved highway running from Hawthorn to Palatka, and every now and then a seemingly well-to-do driver stops his car long enough to take a look at the little church of delightful memories, and maybe the place at the lake where years ago he put on Christ in the sacred rite of baptism.

J. H. Moore.

Sebring, Fla.

RESOLUTIONS BY THE BETHANY PASTORS' CONFERENCE

Since it has pleased God to bring us together in another Pastors' Conference, and whereas we have been richly blest by His Presence, and whereas our physical comforts have been so splendidly and generously provided by Bethany Bible School, for these blessings we express our gratitude.

We take this occasion to reaffirm our faith, in the fundamental spiritual basis of life; in the eternal truth of the Bible; in Christ as the Lord and Savior, as the perfect Example for Christian living; and in the urgency of our denominational emphasis in light of world needs.

Be it therefore resolved—

1. That we express our appreciation to the program committee, the speakers, and all others who have in any way contributed to the success of this conference.

(Continued on Page 24)



How the Board of Religious Education Serves the Local Church

(Continued From Page 11)

Sunday-school Work
Sunday-school Publications
Adult Work
Young People's Work
Children's Work
Leadership Training
Music
Peace
Temperance
The Simple Life
Anti-tobacco Teaching
Child Rescue Work

Our editor and assistant editors produce the Sunday-school literature which comes to your churches every Sunday. They also edit the graded lessons. A doctrinal book for juniors is almost ready for the printing.

"We are planning a teacher training class for our church and I would like to know what plans you have to suggest as to how to put it on and what textbooks should be used." This is the eager request of a pastor who takes his educational work seriously. Thus, we endeavor to suggest an educational program for the local church. This demands a constant study of the local church, and especially of the rural church in order that our suggestions may be as practicable as possible.

"The new day in religious education is its new emphasis upon adult education." The words of one of our religious education leaders expressing his conception of the importance of adult education. The Board of Religious Education is giving more attention to this field, especially as it relates to coöperative work with our men's and women's organizations.

"What helps do you have to offer for our Junior League Program?" The Children's Leader magazine is recommended for Junior League material. But this is a small part of the children's program. This department includes the providing of materials for and the promotion of week day religious education, vacation Bible schools and the children's section of the church school. Besides this, the Director of Children's Work helps create the children's program and promote it by working with District Directors of children's work. This plan of voluntary key District directors of children's work has not been discussed personally with all of our District boards. Up to the time of this writing twenty-eight District boards have appointed this worker.

"The vacation church school is looked upon as one major means by which the church may provide more time for religious education," says a noted leader in this field. Last year the Church of the Brethren reported 153 vacation schools. A new vacation Bible school syllabus with recommended materials will be ready by April 1. Let us plan for effective Bible schools this summer.

"Peace has been an important principle of the Church of the Brethren since its founding in 1708; and this phase of its program is now carried on by the Board of Religious Education which has organized a Peace Commission of nine members delegated to study how that organization, as a church, can make the most effective contribution to the peace cause." A quotation from the International Journal of Religious Education. But this is not the only commission which the Board has created in order to study the various interests committed to us. Likewise the Curriculum Commission, the Music Commission, the Temperance Commission, the Simple Life Commission, and the Young People's Unemployment Commission are endeavoring to build an educational program for the church.

"Please send me the book, Improving Your Sunday School," is the recent request of a church school worker. This book is on our loan library and approximately 150 of the best books on religious education and moral welfare are made available to our workers through this library.

"I shall be glad to arrange with Bro. Finnell to stop at —— and will write him soon about it." The words of a pastor who realizes the importance of teaching against the use of tobacco. The Board of Religious Education coöperates with the No-Tobacco League in securing the part-time services of Bro. Finnell for this teaching.

"We must give this matter our attention. It is a reasonable request." The words of a secretary which explain the attitude of the staff, which is to do our best to answer every reasonable request with the hope of being servants in the largest possible way. This includes serious attention given to correspondence.

"Please send me 100 copies of the pamphlet, Why Clothes and What Kind," the recent request of an active pastor. Not the least of the services of the board is that of literature. Leaflets are available to our churches upon the following subjects:

Peace
Temperance
The Simple Life
Music
Anti-tobacco Teaching

For the following church school officers:

Superintendent
Secretary
Librarian
Treasurer

On the following phases of church school work:

Vacation and Week Day Schools
Standards
Leadership Training
Children's Work
Young People's Work
Organized Classes
Home Department
Installation Services
Promotion Day Plans
Workers' Conferences
Planning Worship Programs

April 5 is the date for the offering of the Board of Religious Education. We shall be glad for your support and help in carrying forward the work in the best possible way.

Board of Religious Education, 22 S. State St., Elgin, Ill.

Conference Budget Financial Statement

Monthly Financial Statement

Conference Offering, 1930. During the month of February $70,218.69 was received for the Conference Budget. During the year there was received by the General Mission Board, $10,197.67 on payment of 1929-1930 Challenge Fund pledges, making a total as of February 28, 1931, as follows:

Cash received since March 1, 1930, ...$288,362.27

Mission Board Treasury Statement. The following shows the condition of mission finances on Feb. 28, 1931:

Income since March 1, 1930, ...$286,589.60
Income same period last year, ... 409,773.81
Expense since March 1, 1930, ... 273,653.41

Expense same period last year,	274,659.68
Mission credit balance February 28, 1931,	47,678.85
Mission credit balance January 31, 1931,	16,274.75
Increase in credit balance, February, 1931,	31,404.10

During February contributions were received in certain funds and in other funds only the previous balances are shown as follows:

	Receipts	Total rec'd since 3-1-30
World Wide Missions	$19,654.11	$63,303.71
Student Fellowship Fund, 1929-1930	293.00	1,905.74*
Student Fellowship Fund, 1930-1931	984.71	1,974.47
Aid Societies Mission Fund, 1927		2,335.91
Women's Work Project—1930	4,641.34	12,691.86
Home Missions	604.49	13,622.80
Greene County, Virginia, Mission	88.12	268.64
Foreign Missions	2,108.12	5,371.43
Junior League—1929		102.75
Junior League—1930	883.17	4,557.91
Junior League—1931	17.83	17.83
B. Y. P. D.—1929		254.61
B. Y. P. D.—1930	412.32	1,759.36
B. Y. P. D.—1931		4.00
Home Mission Share Plan	5.00	200.00
Challenge Fund	195.00	10,197.67
Intermediate Dept. Fund—1930	73.43	374.19
India Mission	215.75	3,199.74
India Native Worker	40.00	426.38
India Boarding School	35.00	692.05
India Share Plan	931.76	3,834.02
McCann Memorial Church House		5.63
India Hospitals		8.00
India Missionary Supports	7,252.64	26,124.97
Vyara Church Building Fund		112.50
Ahwa Church Building Fund	100.00	190.05
Dahanu Family Line Hospital		57.62
China Mission	339.74	1,665.82
China Native Worker	37.50	383.12
China Boys' School		34.00
China Girls' School		25.00
China Share Plan	598.86	1,920.22
China Hospitals		43.00
Liao Chou Hospital		10.00
China Missionary Supports	5,402.92	14,143.62
Sweden Mission		173.76
Sweden Missionary Supports	775.00	1,976.59
Africa Missionary Supports	4,322.42	16,092.83
Africa Mission	1,681.51	7,584.61
Africa Share Plan	1,055.90	3,838.01
Ministerial & Missionary Relief Don.	5.00	10.90
Near East Relief		16.72
Sweden Relief	10.00	10.00
General Relief	185.04	189.19
China Famine Relief		6,311.23
Africa Leper Fund		215.92
Golden Rule Relief		116.75
Brooklyn, N. Y., Church Bldg. Fund		2.50
Conference Budget	14,538.91	72,086.30
Conference Budget Designated	1,376.16	3,737.98

*This balance reduced by adjustment of accounts in this month.

NEWS FROM CHURCHES

CALIFORNIA

Fresno church on March 8 closed one of the most successful revivals in her history, conducted by Brother and Sister Oliver H. Austin. The Austins did not come to us as strangers as they had conducted a meeting in this church thirteen years ago, and it was a glorious privilege to work with them again. From the first night we had wonderful crowds and the best of interest. Bro. Austin in a masterful way preached the gospel into the hearts of the people. In his sermons there was spiritual food both for the saint and sinner; not only were souls won to Christ but souls were built up in Christ. Sister Austin in her own winsome way directed the music and conducted the story period for the children. Not only the children but the adults as well looked forward to this part of the service with eagerness. She also organized a junior chorus that added great zest and interest to the meeting. Both Bro. Miller, our pastor, and the Austins are tireless workers as evidenced by the fact that they together made 242 calls during the meeting, driving over 1,200 miles. They also broadcasted an inspirational program over radio station KMJ. The immediate harvest garnered from our united efforts was forty-two precious souls; thirty-nine were baptized and two received on former baptism. Of this group, fifteen are heads of families for whom the church has fervently prayed for years.—Iva King, Fowler, Calif., March 10.

FLORIDA

Sunnyland church just closed a two weeks' series of meetings with Eld. A. D. Crist from Middleburg, evangelist. Five new members were added to our church. Bro. H. Hill and Bro. N. McClelland and their wives were installed into the deacon's office. The meetings closed with communion services on Sunday night. Our church feels that the meetings have been uplifting to all.—Mary Stokes, Lake Istokpoga, Fla., March 10.

ILLINOIS

Champaign.—At our little church here, since our coming Sept. 28, we have attempted to preach an evangelistic message at each Sunday evening service and extend an invitation to all who wish to confess their Lord. There were no results until Sunday evening, Feb. 22, when a young man confessed his Lord, and since then eleven have made public confession, ten of whom will unite with the church. The writer, who is pastor, makes this report only that other churches may be able to see that there is still power in the blood and that the mission point here in Champaign is doing its bit to win the lost.—H. Clarence Albright, Champaign, Ill., March 15.

Chicago (First).—Sixty-eight members have been received by letter into our congregation since Sept. 1, 1930. This number is only part of a larger group of Brethren who have moved into the city but have neglected to become members of our local organization. The effort to bring such persons into our fellowship will continue. On Race Relations Day, three ministers of the Church of the Brethren representing three races took part in the services. Andrew L. Rainey, an African, read the scripture, Moy Gwong, a Chinese, led in prayer, and James M. Moore, the pastor, preached the sermon. On a recent Sunday five men and women were baptized. On the afternoon of March 1 a lady was baptized and in the evening, after a good program given by the Chinese Sunday-school, five Chinese men were baptized. Forty-seven Chinese men and children, the largest attendance for some years, were present at this service. Various classes of our Sunday-school presented each of the men baptized with a New Testament. Our pastor is giving an evangelistic emphasis to the services as Easter approaches. We are planning to have a series of meetings during the week preceding Easter. Within recent months V. F. Schwalm, C. C. Ellis, and Otho Winger have visited our congregation and preached for us.—Burton Metzler, Chicago, Ill., March 14.

INDIANA

Elkhart City.—Recently Bro. G. A. Lantz was advanced from assistant Church School superintendent to the general superintendency. Bro. Arthur Becker was elected assistant superintendent. On Sunday evening of March 1, Bro. V. R. Wotring of Woodland, Mich., gave a chalk talk on the Life of Christ. The large audience were treated to a fine recital of scripture together with appropriate drawings skillfully executed. The church met in regular quarterly council on the evening of March 10. The time for the annual spring love feast was set for Sunday evening of May 17. It was decided to begin our revival meetings on Sunday, Oct. 4, with Bro. J. H. Cassady of Washington, D. C., in charge. The services are taking on the spirit and nature of the Lenten season. A program will be given on Easter Sunday morning. In the evening there will be lantern slides on or pertaining to Easter.—Minnie H. Kinsey, Elkhart, Ind., March 11.

Markle church has just closed a glorious revival, conducted by Bro. J. Edwin Jarboe. He preached sixteen soul-cheering sermons, which were listened to by large audiences. As an immediate result, ten came out on the Lord's side. Six were baptized last Monday evening. The other four were unable to be present on account of the drifted condition of the roads. The work is progressing nicely. The Sunday-school attendance and the attendance in the Y. P. D. is still increasing.—D. B. Garber, Markle, Ind., March 11.

Mt. Pleasant (No.).—Our church met in council Feb. 19. The new church building, taking the place of the one destroyed by fire last fall, is nearing completion. April 12 has been set for the dedication. We expect to have Bro. Otho Winger of North Manchester with us in an all-day meeting. In the evening Bro. W. D. Keller of Middlebranch, Ohio, will begin a two weeks' revival meeting, closing with a love feast on Monday evening, April 27.—Mrs. F. J. Wiedman, Bourbon, Ind., March 16.

North Webster.—We just closed a two weeks' meeting Sunday evening with seven coming out on the Lord's side, and others near the kingdom. Bro. C. Walter Warstler of Bellefontaine, Ohio, evangelist, preached the gospel truth to a full house almost every night. Feb. 4 was business men's night and all the business men of North Webster came in a body. On account of the severe storm the baptismal service had to be postponed to a later date and the pastor, Bro. O. H. Warstler, closed the service. We rejoice in the harmony and growth of this church.—O. H. Warstler, Syracuse, Ind., March 13.

Wabash Country.—Recently a speaker for the Anti-Saloon League gave a very interesting and enlightening talk. We met March 5 in business meeting. Bro. O. O. Brubaker was chosen trustee. Our communion will be Aug. 29. Last Sunday the male quartet of Man-

(Continued on Page 26)

RESOLUTIONS BY THE BETHANY PASTORS' CONFERENCE

(Continued From Page 21)

2. That we thank God for the privilege of experiencing again that fine fellowship which has been so significant in our church through the years.

3. That with grateful hearts, we praise our Father for making possible the commemoration of the twenty-fifth anniversary of Bethany. Inasmuch as we have paid in the best way we know a tribute of love and gratitude to Brethren Wieand and Hoff, the founders of the institution, we now pledge our renewed loyalty to our Seminary and promise to use our influence to win the support of our churches to the work of training our ministers and other church leaders.

4. We express a growing conviction of the tremendous importance of living the implications of our faith in the tangible relations of life.

(a) We urge a more aggressive and outspoken stand for the cause of peace, expressing this principle by articles to papers, arranging community meetings, sending personal and group letters and resolutions to those in authority, urging them to use their influence to make war more improbable by treaties and covenants.

We look upon the recent settlement of the British-India controversy as a significant example of the possibility of settling a difference of world import by pacific methods.

(b) We deplore the present economic condition throughout the world, as shown on the one hand by our growing breadlines, accompanied by terrible suffering and the lowering of ideals of life; and on the other hand by vast centralized holdings, and scandalous extravagances; all of which reveals a state of selfishness that is threatening the downfall of our civilization.

We pledge ourselves as ministers to a faithful practice of the simple life, spending on ourselves and families, only that which will make for efficiency in our kingdom enterprise.

We urge a diligent study of our present situation so that practical, effective means may be found of making a mighty impress on our modern paganism.

We call upon all members to practice the social standards of Jesus as crystallized in the Golden Rule.

5. Finally, be it resolved that we rededicate ourselves to the "great first work of the church," making Christ known, loved, and obeyed, at home and abroad.

Committee:

F. E. Mallott,
Burton Metzler,
Merlin Shull, Chairman.

A VISIT TO HARRISBURG

On Feb. 14, the writer arrived in the Keystone State capital city, having been invited there to lead the song services in a two-weeks'-evangelistic campaign conducted by Eld. J. E. Whitacre, pastor of the Church of the Brethren at that place.

The membership in this church is less than 300, but forms a nucleus about which a very great organization may operate in saving the lost.

When we consider that Harrisburg is a city of about 90,000 inhabitants, and that 40% of this population was born or reared in homes of members of the Church of the Brethren, we are at once impressed with two outstanding thoughts: First, that there has been a lamentable neglect, somewhere, sometime; second, that there is a golden opportunity to gain in membership not equalled in many other places.

The present membership consists of ministers, doctors, teachers, mail clerks, manufacturers, merchants; and many other good, strong Christian men and women.

The Harrisburg church has a very fine group of young people who are in training as workers for the future church. It was the writer's privilege and pleasure to address this wide-awake group each Sunday evening while sojourning there.

It would be difficult to find a membership in any congregation more talented in singing. Some of this talent is already well trained, and much of it is capable of development unlimited.

Bro. Whitacre has been pastor there little more than a year, yet he is marshalling his forces in a marvelous way. He is one of those cheerful, congenial men, with whom it is a pleasure to work, and with his ability to manipulate the three major tones in life's music scale—youth, the middle aged, and the aged—we predict that the Harrisburg church will play the tune of life harmoniously and successfully.

J. C. Beahm.

Champion, Pa.

PASSING OF ELD. JOHN HERR

On Sunday morning, March 1, after having grown gradually weaker from general debility during the past month, Eld. John Herr, a prominent elder in the Church of the Brethren, died at the home of his son, Prof. Jacob Z. Herr, in Elizabethtown, Pa., aged 83 years and 21 days.

Eld. John Herr was a native of Lebanon County, having been born south of Myerstown, on Feb. 10, 1848, where he resided on a farm up to 1900, at which time he moved to Myerstown. In 1922 he moved to Elizabethtown, where he resided until his decease.

In the years of his early manhood he taught school. On May 13, 1869, he was united in marriage to Anna Zug, of Lebanon County, by Eld. Christian Bucher. To this union were born eight children, three of whom died in infancy. Ada, wife of Frank L. Reber, deceased, preceded him in death twenty-three years, and his wife, seven years.

He is survived by the following children: Henry Z. Herr, of near Myerstown; Lizzie Z. Herr and Jacob Z. Herr, of Elizabethtown, and John Z. Herr, of New York City.

Bro. Herr and his wife became members of the Church of the Brethren, being baptized on July 4, 1869. The Tulpehocken church called him to the ministry on May 18, 1871, and on April 3, 1875, he was advanced to the second degree of the ministry. He was ordained to the eldership on Dec. 20, 1897.

Eld. Herr devoted himself whole-heartedly to the service of the church. He leaves an exceptional record of activities to his church and to the community. His records indicate that he officiated at 274 marriages, at 708 funerals, and approximately 175 baptisms. He was frequently called to serve at council meetings and love feasts.

He was a regular attendant at the Annual Conferences of the church. In these he took a prominent part. He was highly esteemed by his associates, as indicated by the fact he served repeatedly as moderator of the District Meeting, and as a member of the Standing Committee of the Annual Conference. His counsel was frequently sought, and his fairness and justice as an arbiter in settling disputes, was such that his decisions were usually accepted as final.

He lived in advance of his time and held a breadth of

mind and human sympathy, which marked him as a safe counsellor and an accepted leader among his peers in the church and in the community during a long and useful career.

The funeral services were conducted at his late home, in Elizabethtown, on Thursday afternoon at 12:30, and at 2 o'clock at the Myerstown Church of the Brethren. His body was laid to rest in the family burial plot in the Tulpenhocken church cemetery. Elders Samuel H. Hertzler, Jacob H. Longenecker and Henry K. Ober officiated.

Elizabethtown, Pa. M. B. Miller.

PASSING OF MARY KATHERINE HOPE

Mary Katherine Hope was born in Denmark in 1854, and passed away Feb. 25, 1931, at her home in Hutchinson, Kans. She was the eldest daughter of J. C. and Johanna Neilsen. She came to America when fifteen years of age.



Mother's parents located in North McGregor, Iowa. In 1871 she was united in marriage to Christian Hope. Three years later they were sent to Denmark to start the first missionary work of the Church of the Brethren, and in Denmark and Sweden they organized churches.

Though frail, mother's love and missionary zeal enabled her to give service unstintingly, ever encouraging, and by lightening the home cares she enabled father to carry on the work to which they had dedicated their lives. Ten years of active mission work was given to the church they loved.

Because of the failing health of mother, they returned to the states and located in Herington, Kans. It was with intense regrets that they left the mission field, for there was no one prepared to carry on the work. Three times our beloved father returned to Denmark, being absent from his home many months. Probably no one but her immediate family realized that only her intense love for the work they had started and hopes for its success, made the separation endurable.

Home life was unusually happy. Mother was most efficient, hospitable, and kind. Bravely she met the trials that came to her, knowing the anguish of bereavement in the loss of a baby daughter while the husband and father was crossing the ocean on his last trip to Denmark. With utmost faith in her heavenly Father to care for his own, she laid her loved one away.

With such fortitude and loving trust our little mother carried on throughout her life. The keynote of her life was unselfish service to others.

Her husband preceded her thirty-one years ago, leaving seven children to rear and educate. Always frail, here again her trust in God for strength and guidance was daily manifest to her children.

Shortly after his death, she moved with her family to McPherson, Kans., to enable her children to enter college. Four of the children attended the college; later the two sons entered dental college to prepare themselves for dentistry. In 1918 she moved to Hutchinson, Kans., where she resided until her death.

Although the later years of her life were lived in seclusion, owing to ill health, mother spent the most of her time doing things that could bring pleasure and happiness to others.

Four years ago God called home the eldest daughter, two years later another dear one was taken, and ten months ago, Christian, the eldest son, was taken from us.

Mother's faith and courage and utter trust in God will always be an inspiration to those of us who have been blessed with her in our home in Hutchinson.

Mother's cheerful, optimistic outlook on life and her gratitude for the care we loved to give her, shall always be treasured memories of her children.

Mother's going is one of the bitter sweet trials of life. Our hearts are torn because her last days were so full of bodily pain. We grieve because we shall see her no more—her dear presence in our home, her wise counsel, and her love and courage, which were of such help to us, are no more.

Feb. 28 she was laid to rest in beautiful Fair Lawn cemetery in Hutchinson, Kans.

Surviving her are three daughters: Mrs. W. M. Day, Miss.Lillian Hope, both of Hutchinson, and Mrs. M. J. Miller of Plainville; one son, Dr. L. O. Hope of Hutchinson; four grandchildren and four great-grandchildren; one brother, L. C. Neilsen of Omaha, Nebr.; two sisters, Mrs. Marie Hubbard of Ft. Worth, Tex., and Mrs. Mary Beaver, Oto, Iowa; and three nephews.

Those in charge of the services were Bro. W. T. Luckett, Hutchinson, Kans., and Dr. V. F. Schwalm, President of McPherson College, McPherson, Kans.

Quoting from the pastor's words:

"Servant of God, well done.
Thy glorious warfare's past.
The battle's fought, the race is won,
And thou are crowned at last."

Hutchinson, Kans. Nena Hope Day.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Geist-Kendall.—At the home of and by the undersigned, March 11, 1931, Mr. Russell H. Geist of Huntington, Ind., and Sister Mary Kendall of Bluffton, Ind.—R. C. Wenger, North Manchester, Ind.

Hanenstein-Schulz, Wahl-Schulz.—By the undersigned at the home of the brides March 5, 1931, a double wedding ceremony, Sister Alma Schulz and Bro. Henry Hanenstein and Sister Bertha Schulz and Bro. William Wahl, all of Worthington, Minn.—J. Schechter, Worthington, Minn.

Schwartz-Miller.—By the undersigned at the parsonage, March 11, 1931, Mr. Glenn Schwartz, of Baldwin, Kans., and Miss Alberta Miller of Overbrook, Kans.—W. A. Kinzie, Navarre, Kans.

FALLEN ASLEEP

Baily, Isabel, daughter of Brother Walter and Sister Lilly Bailey, died in the Howard County hospital, Kokomo, Ind., following an operation for appendicitis, March 8, 1931, aged 5 years, 5 months and 16 days. She is survived by the parents and one sister. Funeral services were conducted by the writer in the Howard Church of the Brethren. Interment was made in the South Union cemetery near by.—J. G. Stinebaugh, Flora, Ind.

Bame, Noah, son of Samuel and Lucina Bame, died Feb. 17, 1931, aged 50 years, 10 months and 19 days. At the age of about fifteen he united with the Eagle Creek Church of the Brethren in which he remained a loyal, faithful and consistent member. Aug. 18, 1904, he married Miss Hattie Rodabaugh. He leaves his wife and two daughters, mother, four brothers and two sisters. Funeral in the church by the writer assisted by Noah Blosser. Interment in the Eagle Creek cemetery.—J. L. Guthrie, Lafayette, Ohio.

(Continued on Page 28)

News From Churches

(Continued From Page 23)

chester College gave us a fine program of songs and readings.—Mrs. Clarence Pulley, Wabash, Ind., March 17.

White church met in council March 1. Our love feast will be the second Sunday in May at 7 P. M. We will have a week of pre-Easter services. Our attendance is not so large this winter but much interest is manifested. The Manchester deputation team will be with us on March 22.—Dorothy L. Rettinger, Darlington, Ind., March 15.

IOWA

Curlew church met in council Feb. 22. G. H. Brallier of Greenville was chosen elder; Max Grossnickle, clerk; the writer, correspondent. John Whitmer, one of the local ministers, was given permission to hold an evangelistic meeting March 1 to 15. He was assisted by Rev. Wesenauer, a near-by Baptist pastor, who is also a violinist; his music added much to the interest of the meetings. There was a very good attendance and interest. Many who have long absented themselves from God's house heard the gospel message. We are also starting Sunday evening services on alternate Sunday nights, the best we can do at present, as Bro. Whitmer is serving as part time pastor at the Ayrshire Baptist church.—Mrs. John Whitmer, Curlew, Iowa, March 16.

Dallas Center.—During the winter months the attendance and interest in all departments of our church activities have been very good. During this time our pastor, Bro. X. L. Coppock, preached an instructive series of sermons from the book of Galatians. He also conducted a three weeks' revival meeting in February. Seven confessed Christ and were baptized at a special service held the evening of March 5.—Mrs. W. H. Royer, Dallas Center, Iowa, March 10.

Des Moines.—Stacey L. Shenton has accepted the call of this church to become pastor and will assume his duties June 1. March 8 Brother and Sister Shenton were with us at the morning and evening services. Bro. Shenton gave two splendid sermons and also talked to the young people at the evening service. Bro. Staley of Dallas Center gave us a fine sermon March 15.—Mrs. Mildred C. Redhead, Des Moines, Iowa, March 15.

MARYLAND

Longmeadow.—The church met in council Sept. 14. H. R. Rowland was reappointed elder for another year, with Bro. E. S. Rowland as assistant. Bro. Leatherman was elected trustee. Bro. J. O. Butterbaugh and Bro. John Petre are delegates to District Meeting. We decided to hold pre-Easter services, speakers to be chosen by the ministerial board. A program will also be rendered at Easter. Vacation Bible School will be held for the benefit of those who wish to attend. Our evangelistic services will be held Aug. 15 to Sept. 1, providing we can secure a minister. Our love feast will be held May 16. We decided to remove the fence from around the church in order to improve the appearance of the property.—Carrie Litton, Maugansville, Md., March 17.

MICHIGAN

Detroit.—The Christmas program on Dec. 21 brought together the largest number of people to assemble at one time in our church building. The various departments of the church and Sunday-school are progressing nicely. The young people's groups have been meeting on Sunday evening for lunch prior to their regular service which has increased the attendance. The Ladies' Aid is working hard. During the past year they contributed $500 toward the church debt, gave $30 to missions and helped in the community relief work. Their income is derived from monthly church suppers and selling useful articles. Once each year we realize a nice profit from a luncheon given through the Food Craft Shop. A number of our people, as well as others of the community, have been out of work. Through our community worker, Mrs. A. O. Mote, we have been able to bring relief to such. About twenty baskets of food were given at Thanksgiving and Christmas; clothing, coal and groceries have been a material help to these needy people. The mother's club has its regular monthly meeting March 18. Bro. Shull will give an Easter message after which there will be a social hour and lunch. This club is composed mostly of community mothers, some having very little other social enjoyment. We will have services each night of Holy Week conducted by Bro. Shull. On Sunday morning, March 8, we had the pleasure of having in our pulpit Bro. Mote who was our pastor for six years. The evening service was in charge of the women of the church. Miss Julia Garst, librarian in one of the public schools, spoke on Voices of the Past. Sunday evening, March 15, the Chinese Sunday-school had charge of the service and gave a very interesting program. Some of our families have left Detroit on account of the financial depression, but the attendance at the church services has kept up very well. The young ladies' class is now working on a play to be given in the near future.—Mrs. Walter K. Gordon, 15058 Fordham Ave., Detroit, Mich., March 17.

Flint congregation met in council March 15. Bro. Reuben Colclessor was elected superintendent of the Sunday-school. The treasurer reported all current expenses paid with a balance. The B. Y. P. D. treasurer also gave a good report. We are having Sunday-school for the primary department now in the basement. Our pastor is giving some very good pre-Easter sermons. The B. Y. P. D. is planning to give an Easter drama, The Resurrection.—Verna Prowant, Durand, Mich., March 16.

Midland church met in council March 6. It was decided to elect a new preacher for our church. The voice of the church was taken and Bro. Jesse Fradenbaugh was chosen. Bro. John Fradenbaugh volunteered and was also given a license. Our Sunday-school is growing. A week ago seventy-eight were present, this being ten over our enrollment. We therefore think it best to build more class rooms as our church is small. The senior class gave a play last Sunday night, Saved by His Child. An offering of $11.50 was taken for Bro. Vanmeter, our minister.—Ray Baker, Midland, Mich., March 11.

Thornapple.—The young people's class gave a missionary program Feb. 27. At this time the money that the class had raised last year was turned over to the church treasurer. March 7 we held our quarterly business meeting. We decided to have evangelistic services March 26 to April 5. On Sunday, March 29, we will have an all-day meeting. Our pastor, R. J. McRoberts, will have charge of these meetings. May 2 at 8 o'clock in the evening we will hold our communion.—Mrs. Roy McRoberts, Lake Odessa, Mich., March 16.

NEBRASKA

Bethel church met in council March 14. Delegates to District Meeting are Bro. J. O. Sailor and Sister Anna Lichty; delegate to Annual Meeting, Bro. Robert Sink. The church unanimously reëlected Bro. Sink as pastor for another year. His work among us has been highly appreciated. His strong gospel sermons have contributed much to the spiritual life of the church. Our communion will be May 3. Feb. 14 the deputation team from McPherson College gave us a splendid program. A collection of $111 was taken for home missions. Our Sunday-school is progressing nicely with Bro. J. W. Maust as superintendent.—Laura Bridge, Shickley, Nebr., March 15.

NEW MEXICO

Clovis.—We have enjoyed an unusually mild winter with frequent rains and some snow. Prospects are excellent for a prosperous year. Our church attendance and general interest are very encouraging. We are planning on a spring revival and love feast to be announced later. Quite a number of our young folks and some of the older ones too have agreed to raise strawberries and give the proceeds to the mission cause. Our pastor is leading us in a series of singing lessons which is a help to our church music.—E. J. Smith, Clovis, N. Mex., March 10.

NORTH CAROLINA

Spray church met in council Feb. 4. Plans were made for a rally day service to be held the second Sunday in May. An effort will be made to have every member present that Sunday. In the morning there will be a Mother's Day program and in the afternoon a missionary service. We have been using the Wednesday night hour for the study, Doctrines of the New Testament, as outlined by Bro. J. H. Moore. Plans are being made also for a revival some time in October. —Gladys Marie Peters, Leaksville, N. C., March 13.

OHIO

Bear Creek.—We held our members' meeting March 10. Eld. Parker M. Filbrun is delegate to Annual Conference and Brethren Chas. Erbaugh, Harry Shank and Clem Heck, delegates to District Conference. The installation service for Sister Gladys Brower, wife of Frank Brower, was conducted by Bro. L. A. Bookwalter, member of the District Ministerial Board. We decided to hold our love feast May 23 at 7:30 P. M. March 22 the Southern Ohio chorus will sing for us, and March 24 Bro. Wotring of Michigan will give a chalk talk. We are planning for Bro. R. W. Schlosser to be with us in our pre-Easter service March 29 to April 5. Bro. Parker M. Filbrun attended the pastors' conference at Columbus and also the regional ministers' conference at Bethany Bible School; he brought back some very interesting reports.—Maudie Filbrun, Dayton, Ohio, March 16.

Black Swamp church met in council March 13. We elected church officers for the following year: Clerk, Sister Ella Korn; correspondent, the writer; elder, Bro. Geo. Garner. Delegates to District Meeting are Bro. George and Sister Ida Garner; alternates, Sister Edith Crago and Sister Edith Baker. On Sunday morning Bro. Uriah Garner favored us with a fine sermon. As our elder, Bro. Geo. Garner, expected to celebrate his forty-seventh birthday on the 17th and several of the Sunday-school scholars had birthdays during the week, and the writer's forty-second wedding anniversary occurred the 14th, the members of the Ladies' Aid Society planned a surprise. Immediately following services on Sunday morning, the 15th, the tables were spread from the contents of well filled baskets, and upwards of 100 partook of dinner. An offering was presented to Bro. Garner.—Mrs. Asenath Baker, Lemoyne, Ohio, March 16.

Ft. McKinley.—We are enjoying the beginning of what we think is going to be a good year. We have had many very inspiring sermons by our pastor, Bro. C. F. McKee. On the Sunday evenings, Feb. 15 and March 8, he gave illustrated sermons by means of stereopticon slides. These sermons were very impressive and interesting. Also, the songs which were used on these programs were illustrated by slides. On Feb. 20, our church and the neighboring United Brethren church observed World Wide Prayer Day in a union meeting. One thing that made this service very impressive was that the children, young people and adults took part as was outlined in the Prayer Day Pamphlet. On the first Sunday of each month, the young people have charge of the opening exercises for Sunday-school. The missiongrams are given by one of the young people, also. We have been having very interesting Christian Workers' programs this quarter. Sister Vinna

Helstern, the C. W. leader, has been reviewing a book on missions for the adult group. The young people have been discussing many problems of vital interest under the direction of Bro. Robert Neher. The children's department under the direction of the writer has been studying stories from "Primary Mission Stories." The regular council meeting was held March 11. At this meeting it was voted that Bro. McKee should remain with us another year as our pastor. Our delegates to District Meeting will be Bro. McKee, Bro. W. C. Baker and Bro. Dan Weimer.—Mildred M. Etter, Dayton, Ohio, March 12.

Gratis.—We enjoyed a real mountain top experience the evening of Feb. 18 when more than 175 mothers and daughters sat around the banquet table together. This program was made possible by the united effort of the three churches of this little village. Special numbers in music and readings were rendered; a helpful and interesting paper was read by Sister Chas. Beasely. The main speaker was Sister Ida Kempton of West Alexandria, Ohio, who brought an inspiring message on the Relations of Mother and Daughter. The life of mother and daughter in seven episodes was very impressively presented. Due credit is given our men folk who prepared and served the meal with great culinary skill. We feel that a warm spirit of fellowship among the women of our community was created through this meeting.—Lucy Kiracofe, Gratis, Ohio, March 17.

Prices Creek church met in council March 13. Because of financial conditions we decided not to send a delegate to Annual Conference. Brethren H. Jesse Baker and Ezra Deaton were chosen to represent us at District Meeting. Bro. Baker was reëlected as our elder. The cantata Belshazzar was given in our high school March 15.—Mrs. Verna Lee, Eldorado, Ohio, March 17.

Silver Creek congregation met in council March 14. Eld. Geo. Throne and Sister Lela Moyer were chosen to represent us at District Meeting; alternates, Bro. W. Bowman and Bro. Dale Moyer. We decided to hold a pre-Easter service with the home ministers in charge. The children are preparing an Easter program. We decided to give Bro. Throne part time support so that he may be able to spend more time in pastoral work.—Mrs. Minnie G. Long, Pioneer, Ohio, March 15.

OKLAHOMA

Big Creek church met in business meeting March 12. Our pastor, Bro. L. W. Smith, will conduct a two weeks' revival beginning April 5, closing with a love feast on the 19th. Eld. W. D. Harris of McClave, Colo., who has located in our midst, was chosen to take Bro. Pitzer's place as presiding elder. Our young people are preparing a pageant for Easter. We expect the male quartet from McPherson, Kans., to be with us sometime in April.—May Fillmore Kinzie, Ripley, Okla., March 16.

Pleasant Plains.—The love feast will be at the Pleasant Plains church near Aline on April 3. There will be a short meeting commencing March 29 and continuing until April 3.—Mrs. W. E. Dupus, Helena, Okla., March 15.

Washita.—The Oklahoma Southwestern B. Y. P. D. met at the Washita church Feb. 28 and March 1. We had a good representation. There were thirty young people besides the Washita group. We had our business meeting on Sunday morning, following which we had our discussion and musical program in the general assembly during the preaching hour. We chose for our name the Oklahoma Southwestern B. Y. P. D. and for our motto, I Help Christ. Our next meeting will be May 16 and 17 at Thomas. We extend a hearty invitation to all young people to be with us in our meetings.—Glenn Yoder, Cordell, Okla., March 14.

OREGON

Weston.—We were very glad to have with us March 2 and 3 Bro. Geo. Hilton and wife of Hermosa Beach, Calif., who are touring Oregon, Washington, Idaho and California with their lectures and pictures on China, also holding revival meetings. Those going to the Sunnyside, Outlook and Yakima churches may not know that it is only a few hours' drive to Weston and we would be glad to have them visit our church here.—Mrs. E. E. Tucker, Weston, Ore., March 13.

PENNSYLVANIA

Annville church met in council March 7. One brother was received into the church on former confession. March 9 we again met in council at which time various reports were read. We decided not to send a delegate to Annual Conference this year. Our delegates to District Meeting are Bro. J. H. Gingrich and Bro. C. H. Winters; alternates, C. R. Bucher and W. W. Hartman. Our love feast will he held May 9 and 10 at the Annville house at 1:30 P. M. Two have been received into the church by baptism since our last report. Quite a few of our people attended the welfare meeting at the Palmyra house March 8. March 1 the Volunteer Band of Elizabethtown College rendered a program at the Annville house.—Sarah Winters, Lebanon, Pa., March 17.

Back Creek.—March 7 and 8 at the Brandt house we were favored by some splendid messages in a Bible institute conducted by R. W. Schlosser and Martha Martin, instructors of Elizabethtown College. A free will offering was received to cover the expenses of the institute, the remaining money to go for the improvements and equipment of Elizabethtown College.—Elizabeth Heckman, Williamson, Pa., March 16.

Chiques.—Nineteen were added to the church by baptism on Dec. 13, making a total of twenty-one additions during 1930; one was reclaimed, five lost by death and seventeen by letter. Feb. 28 we met in council. Brethren H. L. Hess and B. G. Stauffer will be our delegates to Annual Conference, and Brethren David Gihhle, Henry B. Shearer and Elmer Zug are delegates to District Meeting. We decided to start a singing class in the near future. The teacher-training class is nearing the end of the course. The Aid Society is moving along nicely. During the year we received $252.38. The C. W. Society is starting the year with new zeal and a bit of variety in its programs. Family singing is a new feature and is a blessing as well as a healthful entertainment in many a home. The young people of our two Sunday-schools will have charge of our C. W. program on Easter evening. March 8 Brethren Miller and Hassinger from the Lower Cumberland church were with us at the Chiques house and gave several discourses on Faith and Unbelief. We are looking forward to having a Bible institute in the near future. Bro. Chas. Bonsack expects to be with us March 12 at the Mt. Hope house.—Fanny Zug Shearer, Manheim, Pa., March 10.

Elizabethtown.—Feb. 2 Bro. M. J. Brougher started a series of evangelistic meetings in this church. He gave us eighteen gospel mes-

(Continued on Page 30)

LIVE CHURCHES

Use Brethren Literature

Your Sunday-school can do its best work only as it is supplied with the best literature. **Brethren Graded Lessons** and **Brethren Improved Uniform Lessons** are **ably written** and **ably edited.** There are none better. Live schools order early and enough to supply all.

Your School will grow as it is well supplied with **Children at Work, Our Boys and Girls** and **Our Young People. Brethren Teachers' Monthly** is a necessity in a growing school.

Your Young People and Intermediates will thrive under the leadership furnished on page 6 of **Our Young People.**

Your C. W. Meetings need a generous supply of **C. W Topical Outlines.**

Every home needs THE GOSPEL MESSENGER

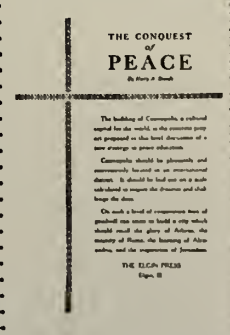
Send your orders to

Brethren Publishing House, Elgin, Ill.

THE CONQUEST OF PEACE

By Harry A. Brandt

After a most thorough study of the problem of War and Peace the Assistant Editor of the Gospel Messenger penned his thoughts in this timely book. In it you have a rational solution of how to secure and maintain world peace. Not the idle dreams of a visionary but the sane conclusions of a man who thinks and knows.



The price of ths book is only $1.25

Brethren Publishing House, Elgin, Ill.

Fallen Asleep

(Continued From Page 25)

Fasnacht,, Paul S., died Feb. 26, 1931, aged 43 years, 7 months and 26 days. Death was due to a ccrebral hemorrhage. He was a member of the Church of the Brethren for a number of years. He is survived by his wife, Minnie (Adams), one daughter, six sons, three brothers, five sisters, mother and three grandchildren. Services at the church by Elders Alvin P. Wenger and Ross Murphy. Interment in the Mohler cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Fogle, Richard Shipp, of near Waynesboro, Pa., died of pneumonia, March 6, 1931, aged 4 years. He was the son of Bro. Ernest and Sister Ruth Shipp Fogle. Services by Eld. Levi K. Ziegler. Interment in the graveyard adjoining Price church.—Sudie M. Wingert, Waynesboro, Pa.

Geib, Samuel H., son of the late Bro. Elias and Sister Annie Geib, died March 5, 1931, aged 61 years. He died of heart trouble after a prolonged illness. Thirty-eight years ago he married Lizzie Leisey who survives with one son, three daughters, brother and sister. Services and interment at Heidelberg by Elders Henry King and Michael Kurtz. —Alice B. Royer, Myerstown, Pa.

Geisey, Sister Sarah, died Feb. 25, 1931, aged 81 years, 2 months and 4 days. She is survived by her husband, three sons and one sister. Services by N. S. Sellers and C. Geiman in the Black Rock church. Interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

Gordon, Sister Sallie, was found dead in bed, at her home in Hershey, Feb. 23, 1931. She was aged 60 years, 11 months and 19 days. She was a faithful attendant at all the church services. She is survived by her husband, two sons and two daughters. Funeral services at the Hanoverdale house by Eld. F. S. Carper. Interment in the adjoining cemetery.—Mary Bashore, Hershey, Pa.

Heisey, Bro. Andrew, died March 5, 1931, at Sebring, Fla., aged 87 years, 2 months and 2 days. His wife preceded him seventeen years ago. Since that time he made his home with a daughter, Mrs. Christian Oberholtzer, of Elizabethtown, Pa. Surviving are two sons, two daughters, seventeen grandchildren, fourteen great-grandchildren and two brothers. He was a member of the Brethren Church for over sixty years. He spent fifteen winters in Florida. Funeral from the church in Elizabethtown by Elders S. H. Hertzler and H. K. Ober. Interment in Mt. Tunnel cemetery.—M. B. Miller, Elizabethtown, Pa.

Helm, Sister Alverda Mae, daughter of David and Susannah Martin Helm, died Feb. 20, 1931, aged 52 years and 2 days. She was preceded in death by father and mother and one sister. A few weeks before her death she called for the anointing service. Funeral by Ora DeLauter assisted by T. S. Moherman and Samuel Sowers. Interment in Mohican cemetery.—Ida Helm, Ashland, Ohio.

Hoff, Frederick Eugene, youngest son of Brother N. G. and Sister Gladys Hoff, died following an attack of influenza March 2, 1931, at the home of his parents near Camden, Ind., aged 1 year, 3 months and 27 days. He is survived by the parents, one sister and three brothers. Funeral services were conducted by the writer in the Lower Deer Creek Church of the Brethren. Interment was made in the Maple Lawn cemetery near Flora.—J. G. Stinebaugh, Flora, Ind.

Hoopert, Sister Emeline, died at the home of her daughter and son-in-law, John Chronister, at York Springs, Pa., March 1, 1931, aged 38 years, 10 months and 14 days. She was the wife of Bro. Henry Hoopert. She was a consistent member of the Church of the Brethren for many years. Funeral in the Latimore church by the undersigned. Burial in the cemetery adjoining.—W. G. Group, East Berlin, Pa.

Kelly, Bro. Jas. M., son of John and Cathrine Kelly, died March 1, 1931, aged 79 years, 11 months and 4 days. His parents moved from Adams County, Pa., soon after the Civil war and located in Frederick County, Md. Late years he lived in New Market, Md. He leaves four sons, one daughter, seventeen grandchildren and seventeen great-grandchildren, one brother, three sisters. Services at the home in New Market by the writer assisted by F. M. Phillips.—J. M. Burall, New Market, Md.

Kuhn, Norman L. Jr., only child of Norman L. and Rhoda Meyers Kuhn, died Dec. 1, 1930, aged 17 years and 9 months. He was returning to Juniata College after spending the Thanksgiving vacation with his parents and the automobile in which he was riding overturned. In 1924 he united with the Church of the Brethren and was intensely interested in all of the activities of the church. He graduated with honors from high school in 1930 and was a student at Juniata College. Services by S. P. Early assisted by C. C. Ellis, D. Howard Keiper and the writer.—E. J. Egan, Greencastle, Pa.

Peery, Sister Emma Bowyer, wife of John Peery, born near Buchanan, Va., died at her home near Eagle Rock, Va., Feb. 20, 1931, aged 52 years, 5 months and 12 days. She had struggled against failing health for some time. She is survived by her husband, son, four sisters and two brothers. She had been a member of the Church of the Brethren for thirty-two years. She was always willing and ready to do her part in church work and in the community. Funeral by Bro. L. S. Newcomb in the Bethel church. Interment in the cemetery near by.—Mrs. O. N. Camper, Buchanan, Va.

Quesenberry, Bro. Tobias, born in Floyd County, Va., March 5, 1869, was killed by lightning Aug. 5, 1930, near his home in Indian Valley district. He married Miss Henrietta Phillips who survives with four sons, three daughters, one brother, three sisters and thirteen grandchildren. In May, 1926, he professed faith in Christ and united with the Brethren church, remaining a faithful member. Funeral services at Duncan Chapel church by Elders R. T. Akers and Wm. Dulaney. Interment in Duncan Chapel cemetery.—Rosie Cox, Willis, Va.

Reed, Bro. Melvin D., was killed by lightning near his home at Indian Valley, Va., Aug. 5, 1930, aged 55 years, 1 month and 23 days. He was born in Floyd County, Va. He married Miss Meldeena Burnett who survives with a son, daughter, father, mother, four brothers, sister and seven grandchildren. He had been a member of the Church of the Brethren forty-three years and served in the deacon's office twenty-four years, doing faithful work to the end. Funeral at Duncan Chapel by Elders R. T. Akers and Wm. Dulaney. Interment in Duncan Chapel cemetery.—Rosie Cox, Willis, Va.

Roberts, Clarence Jr., son of Mr. and Mrs. Clarence Roberts, died Feb. 8, 1931, aged 19 months. Death was caused by pneumonia and spinal meningitis. Services at Elk Run by Elders W. H. Zigler and N. J. Miller. He is survived by his parents, three brothers and three sisters.—Orlando S. Miller, Mt. Solon, Va.

Taylor, Bro. George R., died within the bounds of the Scalp Level congregation March 25, aged 80 years, 6 months, and 24 days. Bro. Taylor was born in England, came into this country many years ago and raised his family here. His wife preceded him eighteen years ago. Bro. Taylor united with the Church of the Brethren six years ago and remained faithful until death. He is survived by five children and twenty-six grandchildren. The funeral services were conducted in the Scalp Level church by his pastor, Bro. J. A. Buffenmyer. The remains were laid to rest in the Dunmide cemetery.—Mrs. J. A. Buffenmyer. Windber, Pa.

Williams, Mary Amelia, youngest daughter of Eld. Chas. and Lizzie Hilary, born in Mahaska County, Iowa, Sept. 21, 1879, died at Worthington, Minn., March 4, 1931. At an early age she moved with her parents to Kansas and in 1895 came with them to Worthington where she had since lived. Her father was one of the founders and the first pastor of the Church of the Brethren at Worthington. Sister Williams was an active worker in the Aid and for years was a faithful teacher in the primary department. Sept. 27, 1899, she married Frank E. Williams. One daughter preceded her; her husband and one son survive with her mother and an only sister. For the past twenty-five years she was afflicted with rheumatism and was forced to use a crutch. She suffered much yet through it all she was never heard to complain. Funeral services at the church by Eld. J. E. Rolston assisted by the pastor, D. C. Snider. Interment in the Brethren cemetery.—Alma Schulz Hanenstein, Reading, Minn.

YOU WILL SUPPORT MISSIONS WHEN YOU KNOW MISSIONS

You will know missions only when you study missions. The GENERAL MISSION BOARD RECOMMENDS the following for your study of 1931. Something for every age group.

For Primaries

BHASKAR AND HIS FRIENDS ....Cloth, **$1.00**; paper, **75c**
T. H. P. Sailer
Stories and material that help children and teacher to see India.

For Juniors

THE GOLDEN SPARROW .....Cloth, **$1.00**; paper, **75c**
Irene Mason Harper
Stories about Indian boys of the more progressive type which are made the basis of understanding India.

For Intermediates, Young People, Adults

THE STAR OF INDIA .....Cloth, **$1.00**; paper, **60c**
Isabel Brown Rose
Readable stories of old and new India. Interesting and informing.

For Supplementary Reading

WILL INDIA BECOME CHRISTIAN?.....**$1.50**
J. W. R. Netram
A native of India gives an emphatic **Yes.**

FREEDOM, ...**85c**
Welthy H. Fisher
A highly interesting story of a Hindu brother and sister who meet changes taking place in India.

THE CHRIST OF THE ROUND TABLE **$1.50**

THE CHRIST OF THE INDIAN ROAD **$1.00**
Both by E. Stanley Jones
These two books have revealed India to Westerners as they had never seen it before.

Brethren Publishing House, Elgin, Ill.

OFFICIAL DIRECTORY

BOARDS AND COMMITTEES

GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.
J. J. Yoder, Vice-Chairman, McPherson, Kans.
H. H. Nye, Huntingdon, Pa.
Levi Garst, Salem, Va.
J. B. Emmert, 2627 4th St., La Verne, Calif.
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.
L. C. Moomaw, R. 2, Bx. 209, Roanoke, Va.
General Secretary, C. D. Bonsack, Elgin, Ill.
Assistant Secretary, H. Spenser Minnich, Elgin, Ill.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.
Secretary, L. T. Miller, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION

C. Ernest Davis, Chairman, Mt. Morris, Ill.
C. S. Ikenherry, Vice-Chairman, Daleville, Va.
H. K. Ober, Elizahethtown, Pa.
L. W. Shultz, North Manchester, Ind.
J. M. Henry, Bridgewater, Va.
Eva Trostle, 3435 Van Buren, Chicago, Ill.
R. E. Mohler, McPherson, Kans.
Mrs. R. D. Murphy, Chairman, Women's Work.
P. G. Stahly, Chairman, Men's Work.
General Secretary, R. D. Bowman, Elgin, Ill.
Director of Young People's Work, Dan West, Elgin, Ill.
Director of Children's Work, Ruth Shriver, Elgin, Ill.
Editor, E. G. Hoff, Elgin, Ill.
Assistant, Maud Newcomer, Elgin, Ill.
Assistant, Edith Barnes, Elgin, Ill.

GENERAL EDUCATION BOARD

P. H. Bowman, President, Bridgewater, Va.
V. F. Schwalm, Vice-President, McPherson, Kans.
J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.
H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.
D. W. Kurtz, 1605 E. 3rd St., Long Beach, Cal.
A. C. Wieand, Bethany Bihle School.
E. C. Bixler, Blue Ridge College.
Paul H. Bowman, Bridgewater-Daleville.
R. W. Schlosser, Elizahethtown College.
C. C. Ellis, Juniata College.
E. M. Studehaker, La Verne College.
Otho Winger, Manchester College.
V. F. Schwalm, McPherson College.
C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD

S. J. Miller, Cbairman, 2017 5th St., La Verne, Calif.
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.
J. A. Robinson, Secretary, Bedford St. & Miller Ave., Johnstown, Pa.
M. J. Brougher, Assistant Secretary, 554 Stanton St., Greenshurg, Pa.
W. H. Yoder, R. 1, Waterloo, Iowa.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE

R. W. Schlosser, Elizabethtown, Pa.
Grover L. Wine, Bridgewater, Va.
James M. Moore, 3560 Congress, Chicago, Ill.
Otho Winger, Moderator of Annual Meeting, North Manchester, Ind.
J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.
Vice-Chairman, P. H. Bowman, Bridgewater, Va.
Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.
Executive Secretary, J. W. Lear, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK

Chairman and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.
Vice-Chairman and Secretary of Bihle Study, Mrs. Laura Gwin Swadley, R. 4, Johnson City, Tenn.
Secretary and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Ia.
Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 N. Griffin Ave., Los Angeles, Calif.
Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society

Mrs. R. D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.
Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.
Mrs. H. L. Hartsough, N. Manchester, Ind.

Mothers and Daughters' Association

Mrs. J. Z. Gilbert, Superintendent, 3300 N. Griffin Ave., Los Angeles, Calif.
Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.
Mrs. Lucille Neher, Secretary, Dayton, O.
Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK

P. G. Stahly, Pres., South Bend, Ind.
R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.
Dr. O. G. Bruhaker, Second Vice-President, North Manchester, Ind.
Levi Minnich, Third Vice-President, Greenville, Ohio.
C. M. Culp, Recording Secretary, Elgin, Ill.
G. A. Cassel, Ashland, Ohio.
H. J. Harnly, McPherson, Kans.
L. C. Moomaw, Roanoke, Va.
J. H. Miller, Baltimore, Md.
D. E. Sheller, Long Beach, Calif.
L. M. Davenport, Los Angeles, Calif.
C. C. Hawhaker, South Bend, Ind.
J. M. Fogelsanger, Philadelphia, Pa.
J. K. Miller, Cedar Rapids, Iowa.
Dan West, Elgin, Ill.

AUDITING COMMITTEE

E. M. Butterbaugh, 526 E. Indiana Ave., South Bend, Ind.
J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER

E. J. Stauffer, Mulberry Grove, Ill.

MEMBER ADVISORY BOARD A. B. S.

R. D. Murphy, 2260 N. Park Ave., Phila., Pa.

RAILWAY TRANSPORTATION AGENT

J. F. Appleman, Plymouth, Ind.

OUR MISSIONARIES

Supported in whole or in part by funds administered hy the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

AMERICA

Industrial School, Geer, Va.

Finckh, Elsie, 1925.
Hersch, Orville, and Mabel, 1925.
Kline, Alvin, and Edna, 1919.
Knight, Henry, March, Va., 1928.
Wampler, Nelie, 1922.

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925.
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927.
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927.
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923.
Barr, Francis, and Rebecca, Albany, Ore., 1928.

SWEDEN

Grayhill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911.
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
Pollock, Myrtle, 1917.
Senger, Nettie M., 1916.
Shock, Laura J., 1916.
Wampler, Ernest M., 1918, and Elizaheth, 1922.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Flory, Byron M., and Nora, 1917.
Flory, Edna R., 1917.
Horning, Emma, 1908.
Metzger, Minerva, 1910.
Schaeffer, Mary, 1917.
Sollenberger, O. C., and Hazel, 1919.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Cripe, Winnie, 1911.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

On Furlough

Heisey, Walter J., and Sue, Elgin, Ill., care of General Mission Board, 1917.
Neher, Minneva J., La Verne, Calif., care of W. H. Neher, 1924.
Oherholtzer, I. E., and Elizabeth, Elgin, Ill., care of General Mission Board, 1916.
Ulery, Ruth F., Prairie City, Iowa, 1926.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.
Bittinger, Desmond, and Irene Frantz, 1930.
Harper, Clara, 1926.
Heckman, Clarence C., and Lucile, 1924.
Helser, Albert D., 1922, and Lola, 1923.
Horn, Evelyn J., 1930.
Robertson, Dr. Russell L., and Bertha C., 1927.
Royer, Harold A., and Gladys H., 1930.
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa

Rupel, Paul, and Naomi, 1929.
Schechter, Elnora, 1929.
Burke, Dr. Homer L., and Marguerite, 1923.

On Furlough

Kulp, H. Stover, 1922, and Christina, R. 3, Pottstown, Pa., 1927.
Shisler, Sara, Vernfield, Pa., 1926.

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Lichty, D. J., 1902, and Anna, 1912.
Miller, Sadie J., 1903.
Shickel, Elsie N., 1921.

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.
Blough, J. M., and Anna, 1903.
Bollinger, Amsey and Florence M., 1930.
Fox, Dr. J. W., and Besse, 1929.
Shumaker, Ida C., 1910.
Wolf, L. Mae, 1922.
Ziegler, Emma K., 1930.

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.
Ehhert, Ella, 1917.
Nickey, Dr. Barhara M., 1915.

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900.

Vada, Thana Dist., India

Brumhaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900.
Shull, Chalmer, and Mary, 1919.

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India

Miller, Arthur S. B., and Jennie, 1919.
Widdowson, Olive, 1912.
Ziegler, Katbryn, 1908.

Vyara, Surat, India

Brooks, Harlan J., and Ruth, 1924.
Wagoner, Ellen, 1919.
Mow, Anetta, 1917.

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927.

On Furlough

Cottrell, Dr. A. R., and Laura, 3435 Van Buren St., Chicago, Ill., 1913.
Long, I. S., and Effie, Bridgewater, Va., 1903.
Metzger, Dr. Ida Strathmore, Calif., 1925.
Mohler, Jennie, 18th and Wash. Sts., Huntington, Pa., 1916.
Moomaw, I. W., and Mabel, 147 W. 9th St., Columbus, Ohio, 1923.
Mow, Baxter M., and Anna, care of General Mission Board, Elgin, Ill., 1923.
Swartz, Goldie E., 110 Sherman St. (Mackenzie Hall), Hartford, Conn.

News From Churches

(Continued From Page 27)

sages. It was the daily practice of pastor and evangelist to look up the unsaved in town and country. Attendance was very good, many coming in from the country churches. Most of the converts were young children from Brethren homes. Twenty-seven signified their willingness to accept Christ. The meetings closed on the 17th. On the following night at prayer meeting three more came forward. The next night we met for Bible instruction by the pastor and three more came. The last night of the meetings Brother and Sister Paul Grubb came forward, signifying their desire to accept the call to the licentiate ministry which call had come from the church over two years ago. March 5 the church met in council. Two delegates to General Conference are: H. K. Ober and S. H. Hertzler; alternates, A. C. Baugher and John R. Hershman. Four delegates to District Conference are: M. B. Miller, A. C. Baugher, John R. Hershman, Ralph Frey; alternates, Martha Martin, Paul Grubb, R. W. Schlosser, I. T. Madeira. Our pastor baptized twenty-two of the converts, previously reported, Annville two and Conewago, four. He expects five more candidates for baptism.—M. B. Miller, Elizabethtown, Pa., March 14.

Fredericksburg.—We had prayer meeting on the World Day of Prayer which continues now every week with a good interest and attendance. A Bible conference was held Feb. 7 and 8 at the Fredericksburg house by Sister Martha Martin and Bro. O. Stuart Hamer of Elizabethtown College. An offering was lifted for the benefit of the college. A council meeting was held March 14 at the Meyer house. Our superintendent, Bro. Lewis Wampler, asked to be released from the Rankstown Sunday-school. The workers of the west end Moonshine house will be very glad to have members who contemplate trips for the summer come and visit them. We decided not to send a delegate to Annual Meeting. Bro. Irwin Heisey and Samuel Meyer were elected delegates to District Meeting. Bro. Minor Lineweaver was appointed assistant superintendent of the Fredericksburg Sunday-school.—Mrs. Annie L. Weaver, Lebanon, Pa., March 17.

Harrisburg.—Bro. John Brightbill, director in music, has been coming to Harrisburg every Tuesday evening for some time to give us instruction in singing. Our series of meetings which closed March 1 was well attended. We were very grateful for the special music which was rendered by the following: Conewago, East Petersburg, Elizabethtown, Lancaster, Lititz, Lebanon, also a number of selections by home talent. The singing evangelist, Eld. J. C. Beahm of Champion, Pa., directed the music. His services were very much appreciated. Three persons stood for Christ during the meetings. When the evangelist, Bro. J. E. Whitacre, took sick, his brother, Jesse Whitacre, gave us three soul-stirring sermons. Bro. Beachley, our home minister, closed the meeting on Sunday evening. He also preached for us both morning and evening, March 8.—Sallie E. Schaffner, Harrisburg, Pa., March 13.

Harrisburg.—We are grateful that our pastor, Bro. J. E. Whitacre, is able to be with us again. Since our last report one was received by baptism. March 15 the morning message was, Diligence in God's Business; in the evening, Good News for the Lost. We are looking forward to a pre-Easter service March 30 to April 3; love feast, April 5. Bro. J. E. Whitacre will broadcast every Wednesday at 4 P. M. over station WCOD, Governor Hotel, Harrisburg.—Sallie E. Schaffner, Harrisburg, Pa., March 17.

Lebanon.—We have just closed a very successful revival conducted by Eld. M. A. Jacobs of York, Pa., from Feb. 8-24. The meeting was an extraordinary one from the standpoint of interest, the house being filled each night and some being turned away because of lack of room. About twenty-five decided for Christ; about one half of these are of tender age. Quite recently five others were added to our number, they having come out at the Annville revival. March 4 the new converts met in the Lebanon house to be received by the church, and to be given some definite instructions prior to baptism. Following this service a sister was anointed. During the late revival the messages brought in song from the choruses from Elizabethtown, Lititz, Schuylkill, Ephrata, Myerstown, York, Little Swatara and Lebanon were very helpful and much appreciated. Jan. 18 at the morning service five members were received by certificate, and one applicant was baptized. In the afternoon a service was held at the county home. The church having decided to elect two young men shortly to the ministry, and four more to the deacon's office, our elder, Nathan Martin, delivered a message Jan. 18 concerning the qualifications such persons should possess. Feb. 4 after prayer service one of our faithful sisters was anointed. Feb. 7 in the evening the young people rendered an exceptionally good program entitled, The Christ. The main speaker was J. E. Whitacre of Harrisburg, Pa. His subject was, A Vision and the Aftermath. Feb. 22 an offering was lifted for the General Mission Board. The church and Sunday-school are growing and we find the space becoming almost inadequate many times. We hope the new church building is not so far away. March 7 and 8 a Bible institute was conducted by Brethren A. C. Baugher and O. Stuart Hamer from Elizabethtown College. Their teaching was heart-searching at times and rich in fundamentals. One thing which added interest to the institute Sunday evening was the excellent musical program rendered under the leadership of John F. Brightbill of Lebanon.—Martha Z. Eckert, Lebanon, Pa., March 6.

Locust Grove.—Jan. 25 and Feb. 15 we enjoyed two good missionary programs, the offerings being lifted for mission purposes. Bro. Jos. Clapper of the Yellow Creek congregation will hold our revival meetings; the time is not decided on yet. Bro. W. G. Wilson was elected church clerk. Our pastor, Arthur L. Rummel, will be with us till Aug. 1, 1931. Our council will be March 29 at which time we will elect delegates to District Meeting. W. G. Wilson preached for us by request on March 8; this sermon was much enjoyed. We are planning an Easter program. We are looking forward to having the Volunteer Mission Band of Juniata College with us about April 18.—Mrs. A. L. Rummel, Johnstown, Pa., March 11.

Mechanicsburg.—The church met in council March 5. Our pastor, Bro. Rittenhouse, was elected for another year, also all other officers of the church. Our love feast will be held April 5 beginning at 6 P. M. A week's evangelistic meeting will begin at the close of the love feast to be in charge of Eld. Chas. Steerman. The Sunday-school is giving a pageant, Queen Esther, March 22. We expect to have Sister Mary Leatherman with us in evangelistic meetings in November.—G. H. Arbegast, Mechanicsburg, Pa., March 16.

Parker Ford.—The year 1930 was one of great blessing in this church. In view of the conditions of need both temporal and spiritual, the church made use of her opportunity as never before. At our business meeting Jan. 17 the organization for the coming year was effected. All departments of church activity have been reorganized and we are especially grateful for a deepening of spiritual life in our midst. The Sunday-school is increasing in numbers and interest. The organized Bible classes have been holding their regular monthly business meetings and have been sources of great blessing in the community. The Wednesday evening prayer meeting and Bible study has been unusually interesting. We have been studying the book of Revelation. We have also been enjoying from time to time the fellowship of many from the community and neighboring churches. The Ladies' Aid has been especially active during the past weeks. Recently the society acted as hostess to the entire church at an evening of fellowship and inspiration. A large and appreciative audience greeted Bro. H. Stover Kulp Jan. 18. He delivered an interesting and inspiring message on Africa. Eight were added to our number by baptism, also two by certificate. A mission study class has been organized to meet once a month to study the book, Star of India, with Sister A. M. Dixon as teacher.—Mrs. J. E. Pennypacker, Parker Ford, Pa., March 13.

Shamokin.—The Sunday-school rendered a Christmas program to a large and appreciative audience. The Sunday-school officers were re-elected and took their places Jan. 1. Eld. Michael Kurtz of Richland, Pa., was with us in a meeting from Jan. 25 to Feb. 1 and gave us good sermons. From Feb. 24 to March 1 Eld. P. J. Forney of East Petersburg, Pa., was with the Shamokin members in a meeting. These sermons were helpful and interesting and the children also enjoyed his stories. We appreciate the coming of these brethren. March 1 was the beginning of the third year for our pastor, J. J. Scrogum. We had a successful Daily Vacation Bible School last year and we are planning for another one this summer. We have not been able to have an organized Aid Society, but Sister Scrogum deserves much credit for what she has done. Fifteen quilts and six comforts have been made, also other articles. The total sum of money turned over to the church treasurer amounts to $67.07.—Mable Homer, Girardville, Pa., March 12.

VIRGINIA

Elk Run church met in council March 7. Delegates elected to District Meeting were S. L. Huffman and N. J. Miller; alternates, E. D. Smith and W. C. Varner. No delegate will be sent to Annual Conference. Bro. I. S. Long will be with us on Saturday night, March 28, and Sunday morning and evening, March 29. Special District offering will be taken on Sunday, April 12. The old folks' singing will be on April 13 at 10 A. M. The series of meetings will start on June 28 and continue through the following two weeks, conducted by Bro. R. G. West. —Orlando S. Miller, Mt. Solon, Va., March 11.

Moscow.—We met in council Feb. 13. Our communion will be held on Easter Sunday, examination services at 11 A. M., communion at 7:30 P. M. The time for our series of meetings was left in the hands of the ministerial committee. The church appointed two delegates to the Women's Work conference to be held at Bridgewater church Feb. 18: Rosa Byerly and Florence Driver. The offering Feb. 22 for general missions amounted to $43.28. Brother and Sister I. S. Long were with us Jan. 10 and 11 and gave us three instructive and helpful talks. Our Aid Society is progressing nicely under the leadership of Sisters W. H. Sanger and C. W. Zimmerman. We decided not to send a delegate to Annual Meeting this spring. Delegates to District Meeting, A. H. Eagle; tie, Robert Clallebuck and W. W. Cox; alternates, C. C. Dinkle and C. W. Zimmerman.—Mrs. W. W. Cox, Mt. Solon, Va., March 12.

Timberville.—A newly organized class in Sunday-school has been effected and is known as the Friendship Bible class. The aim of the class is to unite the Christian forces of the young married people, between the ages of twenty-five and forty. The class held a social Feb. 12 with fifty present. The class is also serving hot lunch to the orphan children at our local public school. The Ladies' Aid Society has been meeting every Thursday during the winter months. A window sale under the auspices of the society was held Feb. 28. World Day of Prayer with a union program of the three local churches was held Feb. 20, in our church. The Red Cross has been meeting regularly in the Aid Society room. This organization and the welfare organization have cared for a number of needy families during the past months. The pleasing appearance. Workers' council of the Sunday-school has been shrubbery about the church has been replaced which results in a very

meeting regularly every month. The February meeting was largely attended; the subject for discussion was The Teacher. Our Sunday-school achievement offering for missions Feb. 2 amounted to $33.51. We are observing the season of Lent in our church worship with plans to climax in services during passion week. District Meeting will be held in our church on April 16 and 17 with elders' meeting on April 15. The annual sermon will be delivered by Eld. L. S. Miller on Thursday morning.—Mrs. Samuel D. Lindsay, Timberville, Va., March 2.

Valley Bethel church met in council March 6. Delegates to District Meeting are C. B. Gibbs and R. E. Bussard; alternates, N. W. Bussard and Ornie Gutshall. We are planning to organize a Y. P. D. soon.—Edna C. Bussard, Bolar, Va., March 9.

Woodstock congregation met in council at the Valley church Feb. 22. It was decided to secure D. W. Bucklew of Lebanon, Pa., to hold a series of meetings for us beginning May 10. Delegates elected to District Meeting were Brethren Roy Gochenour and Frank Spigle; alternates, Brethren Eda Ryman and Lawrence Helsley.—M. H. Copp, Maurertown, Va., March 10.

WASHINGTON

Richland Valley church closed a very successful revival conducted by the workers of the church, the home pastor, the evangelist, each having a mind to work. Many homes were visited for miles around; people were invited to come. Three large trucks were equipped and sent out to gather up those who had no way to come. The attendance was large and interest splendid. Special music was rendered each evening. Four were baptized, one a woman eighty-six years old.—E. L. Whisler, Ajlune, Wash., March 4.

Yakima.—We held our council meeting March 2. We decided to hold our love feast on Easter Sunday, April 5, at 7 o'clock. Two members of the Mission Board were with us, Brethren R. F. Hiner and G. C. Deardorff. We decided to keep our pastor, Bro. Walter Coffman, another year. Bro. Bernard Suttler, seventeen years of age, was licensed to the ministry for one year, and installation services were also held for our pastor's wife. We are planning to have a week of pre-Easter services held by our pastor. The young people expect to give a play on Saturday before Easter; they are also preparing a program for Easter morning.—Katie Baldwin, Yakima, Wash., March 9.

WEST VIRGINIA

Clifton Mills.—March 8 Bro. C. A. Thomas preached a very interesting sermon on Jesus' Last Words on the Cross. We recently reorganized our Sunday-school and Bro. Ralph Caton was elected superintendent. We decided to have our revival meeting begin June 25, also to continue the envelope system another year.—Mrs. Geo. Wolfe, Clifton Mills, W. Va., March 13.

Eglon congregation met in council Feb. 28. It was decided to have pre-Easter services which will be conducted by our home ministers. Bro. Earl Fike of Maysville, W. Va., has consented to hold our revival which will begin in June. Plans are being made for a peace program to be given after Easter. The members of the church have been working very earnestly to help carry on the work of the kingdom. Feb. 22 an offering of $180.64 was lifted; this was given to the support of Sister Anna Mow.—Martha Judy, Eglon, W. Va., March 7.

Spruce Run church met in council March 7. The members called Bro. W. M. Kahle as elder for the coming year. Officers elected for the year: Bro. Eugene Kahle, pastor; Mrs. Mary R. Broyles, secretary and clerk; the writer, correspondent; Sunday-school superintendent, Mrs. Mary R. Broyles. Delegates to District Meeting are Mr. and Mrs. C. A. McDonald, with H. B. Fleshman and Robert Bradley, alternates. Bro. Eugene Kahle preached on Saturday night and Bro. W. M. Kahle on Sunday morning.—Glenna Fleshman, Lindside, W. Va., March 10.

ANNOUNCEMENTS

DISTRICT MEETINGS

Maryland, Eastern, Denton, April 22.
Maryland, Middle, Long Meadow, April 16.
Pennsylvania, E., East Fairview, April 29, 30.
Pennsylvania, M., Leamersville, April 7.
Pennsylvania, S. E., N. J. & E. N. Y., Wilmington, Del., April 17.
Pennsylvania, W., Mt. Joy, April 6-8.
Virginia, First, Troutville, April 8-10.
Virginia, N., Timberville, April 16, 17.
Virginia, Second, April 22-24.

LOVE FEASTS

Illinois
April 10, Springfield.

Indiana
April 2, Nappanee.
April 3, 6 pm, First South Bend.

Iowa
April 3, Ivester.

Kansas
April 12, 7 pm, Ottawa.

Maryland
April 2, 6:30 pm, Meadow Branch.

Ohio
April 4, 7:30 pm, East Dayton.
April 5, 7 pm, Brookville.

Oklahoma
April 3, Pleasant Plains.
April 19, Big Creek.

Pennsylvania
April 3, 7 pm, Uniontown.
April 5, 6 pm, Mechanicsburg.
April 5, Mt. Pleasant.
April 5, Harrisburg.
April 5, Tyrone.

Virginia
April 4, 3:30 pm, Pleasant Valley (2nd).
April 12, Staunton.

Washington
April 5, 7 pm, Yakima.

MESSENGER SUBSCRIBERS

can tell when their subscription expires by the notation on the address. RENEW PROMPTLY and you will miss no numbers. Brethren Publishing House, Elgin, Ill.

TENTH OF MAY

MOTHER'S DAY

WHAT WILL YOU DO?

The one day especially set apart to do honor to her who did so much for you. Our Program Material will help you prepare. Our Post Cards will get the people out. Use both and you will have a great MOTHER'S DAY.

Mother's Day Service No. 1

A simple and effective service in three parts. Part 1 for Beginners and Primaries. Part 2 for Juniors and Intermediates. Part 3 for the rest of the school. If your school meets in one body you can select appropriate parts. **8c; 85c per dozen; $6 per hundred.**

Our Queen of the May

A playlet honoring mothers old and young. Mostly in rhythmic dialogue, followed by recitations, songs and music. **8c; 85c a dozen; $6 a hundred.**

The Harbor of Home

Every number in this cantata stimulates love for and appreciation of mother and home. **8c; 85c per dozen; $6.00 hundred.**

Paramount Special Day Book for Mother's Day and Missions.

Contains 33 pages of material for Mother's Day; 7 pages of songs and music; 14 pages for missions. **All for 25c.**

Paramount All the Year Round Book

Contains 144 pages of which 14 are devoted to Mother's Day. **40c.**

Pageants for the Year

Contains 22 pageants, and 3 of them are for Mother's Day. **$1.50.**

"The Golden Pen"

A most excellent book as a present for mother, containing a wonderful tribute to her noble qualities. **50c.**

"Mothers of Famous Men"

Just from the press. A characteristic **ARCHER WALLACE BOOK.** Get it, read it, then **give it to mother. $1.00.**

Mother's Day Post Cards

Our Mother's Day Post Cards provide for a cordial invitation to your services, stating the time and name of the school. On the reverse side is a picture with appropriate message for mother and the special occasion. We have three cards.

No. 357. Mother reading.
No. 429. Just mother.
No. 496. Scene from open window.

Order as many dozen of one kind, or assorted lot, as you wish. **20c a dozen; $1.25 a hundred.**

Make your selection and send order NOW

Brethren Publishing House
Elgin, Ill.

CHRISTIANS GROW WHEN ONCE THEY KNOW

The New Testament teaching concerning Christian Stewardship. Every Christian who practices New Testament Stewardship has joy coming into his life. You should know what others can tell you about Christian Stewardship.

Christian Stewardship Studies

By C. C. Hawbaker and J. E. Dotterer

Prepared under the direction of our Men's Stewardship Commission. Thirteen studies that unfold the Stewardship problem so you will understand and approve and practice Stewardship. Paper cover. **Part I, 25c. Part II, 25c.**

The Call to Stewardship, $1.25

By Julius Earl Crawford

Makes tithing basic to all adequate stewardship. A book for pastors, stewardship and finance committees and for every Christian.

Money Talks, $1.25

By Albert F. McGrath

Presents the principles and practices which should govern the Christian as he secures and handles his money.

The Christian Motive and Method in Stewardship, $1.00

By Henry Burton Trimble

A standard training book which treats Stewardship by considering the whole life of the Christian.

The Christian and His Money Problems, $1.50

By Bert Wilson

A book for the individual Christian. Excellent for Finance Committees and those dealing with the Every Member Canvass.

Royal Partnership, $1.00

By M. E. Melvin

Considers Stewardship in terms of a literal financial partnership with Christ. The business man will prize this book.

The Stewardship of Life, $1.00

By Julius Earl Crawford

A thorough discussion of Christian Stewardship in all its phases and relationships from the viewpoint of religious education.

Jesus' Teaching on the Use of Money, $1.00

By Ina C. Brown

A study of the attitude of Jesus toward money as revealed in his life, in his teaching and in the assumptions on which he acted.

Life As a Stewardship, 25c

By Guy L. Morrill

Five lessons for study groups. For best results Bibles should be in hands of each member. Paper cover.

If you are alive to the question of STEWARDSHIP, here is the material that will cheer you. If you are asleep and STEWARDSHIP does not trouble you, these books will wake you up and set you in the right direction.

Brethren Publishing House, Elgin, Illinois

FARM FOR SALE

Forty-acre farm, one mile east of Peace Valley, Howell County, Mo. For further particulars address,

FRANK G. DEIDIKER,
3502 W. Congress St., Chicago, Ill.

TWO POWERFUL BOOKS

Two books of unusual merit worth their weight in gold where boys and girls are growing up—

Out of the Depths **$1.50**
By Clarence W. Hall

Being the life story of **Henry W. Milans** who started well in life but was **ruined by drink** in saloon days. Pronounced absolutely incurable by experts, but **redeemed by the grace of God.**

God in the Slums **$1.25**
By Hugh Redwood

The almost unbelievable record of what the **Salvation Army Girls** are doing daily in the slums of England. Read this book and you will know why they can go anywhere and be safe. **God protects them.**

No better investment for your home than these two matchless books.

Brethren Publishing House, Elgin, Ill.

Good Programs Made Better

Providing for the many special programs taxes the ingenuity of program committees. Relief may be found in the many excellent books that have been prepared to meet this very condition. Here are a few of our many suggestions—

Dramatized Bible Stories for Young People..... **$1.00**
By Mary M. Russell.
Contains 12 dramatized Bible stories.

Junior Pageants **1.00**
By Ada Rose Demerest.
Fourteen pageants including the great church days.

Missionary Entertainments ..... **.65**
Exercises and recitations for Primaries and Juniors, and various dramatizations from many lands.

Successful Socials ..... **.75**
By Mrs. Edward P. Gates.
Contains the very things you wish to know to make your socials a success.

More Short Missionary Plays..... **1.50**
By Margaret T. Applegarth.
Each short play carries a big missionary message.

Pageants for the Year..... **1.50**
Compiled by Henrietta Heron.
Contains 22 pageants—pageants for every occasion. Suitable and economical for B. Y. P. D.

Jeremiah ..... **.50**
By Eleanor Wood Whitman.
The story of Jeremiah arranged in a five-act drama.

Esther ..... **.50**
By Mabel Montgomery Browne.
An excellent dramatization of the Bible story of Esther.

Recreational Leadership for Church and Community..... **.80**
Warren T. Powell.
Shows the moral and educational value of the play life.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., April 4, 1931 | No. 14



"And their eyes were opened, and they knew him" (Luke 24: 31).

IN THIS NUMBER

Editorial—

Why Easter Keeps Coming (E. F.), ... 3
Against Jungle Morals (E. F.), ... 3
You Must Consider India (H. S. M.), ... 4
Peace and Moral Welfare (A. W. C.), ... 6
Kingdom Gleanings, ...16
The Quiet Hour (R. H. M.), ...17

General Forum—

Mary (Poem). By Mildred Allen Jeffery, ... 7
Four Pioneers of Faith.—No. 1. By J. M. Henry, ... 7
On the Wings of the Easter Faith. By Olive A. Smith, ... 8
Lent Was Made for Man. By David F. Warner, ... 9
Independent Foreign Missions. By Galen B. Royer, ...10
Missions in the Church of the Brethren. —No. 5. By Elgin S. Moyer, ...11
Modern History. By A. E. Carsey, ...12
Who Is the Neighbor? By Jas. A. Sell, ..12
A Letter About the Men's Work and a Reply. By C. C. Hawbaker, ...20

Missions—

Why Futi Was Afraid of Water. By Emma Horning, ...13
"They Cut Out the Heart and Eyes." By Walter J. Heisey, ...14

Pastor and People—

Thoughts on the Passing of Mrs. Christian Hope. By V. F. Schwalm, ...18
Experience. By Bertha Ryan Shirk, ...19

Home and Family—

To an Easter Lily. By Alva Row, ...22
By the Will of God. By Leo Lillian Wise, ...22
Around the Table, ...23
Happy Though Civilized.—No. 13. By H. A. Brandt, ...23

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

The Lord's Prayer

The following beautiful composition was taken during the Civil War, in Charleston, S. C., by a brother of Mrs. S. B. Holmes of Kendalville, Ind. It is printed on very heavy satin and is quite a literary curiosity:

Thou, to the Mercy Seat our souls doth gather
To do our duty unto thee, OUR FATHER,

To whom all praises, all honor should be given,
For thou art the Great God WHO ART IN HEAVEN,

Thou, by thy wisdom, rul'st the world's whole frame
Forever, therefore, HALLOWED BE THY NAME;

Let nevermore delays divide us from
Thy glorious grace, but let THY KINGDOM COME

Let thy commands opposed by none,
But thy good pleasure and THY WILL BE DONE,

And let our promptness to obey be even
The very same ON EARTH AS 'TIS IN HEAVEN;

Then for our souls, O Lord, we also pray
Thou would'st be pleased to GIVE US THIS DAY,

The food of life wherewith our souls are fed,
Sufficient raiment, and OUR DAILY BREAD,

With every needful thing do thou relieve us,
And, of thy mercy, pity AND FORGIVE US

All our misdeeds for him, whom thou did'st please
To make an offering for OUR TRESPASSES;

And for as much, O Lord, as we believe
That thou wilt pardon us AS WE FORGIVE

Let that love teach wherewith thou dost acquaint us
To pardon THOSE WHO TRESPASS AGAINST US,

And though sometimes thou find'st we have forgot
This love to thee, yet help, AND LEAD US NOT

Through soul or body's want to desperation,
Nor let earth's gain drive us INTO TEMPTATION;

Let not the soul of any true believer
Fall in the time of trial, BUT DELIVER

Yea, save them from the malice of the devil
And, both in life and death, keep US FROM EVIL;

Thus pray we, Lord, for that of thee, from whom
This may be had FOR THINE IS THE KINGDOM;

This world is full of thy works, its wondrous story,
To thee belongs THE POWER AND THE GLORY,

And all thy works have ended never,
But will remain forever and FOREVER.

Thus we poor creatures would confess again,
And this say eternally, AMEN.

More Comments on the New Messenger

May the new Gospel Messenger
Quote more Bible is my plea,
So that all may know our Savior
And unto him their praises be.—Hazel M. Weaver, Brimfield, Ind.

I have read the church papers with more or less interest well over half a century. I am glad to see the paper in a new dress of better goods.—H. H. Keim, Nampa, Idaho.

I like its size and shape, its layout, its policy, its spirit.—Russell G. West, Chicago, Ill.

Some will be slow to approve but as the merits of the innovation are appreciated the approval will be unanimous.—J. M. Fogelsanger, Philadelphia, Pa.

The change impresses me most favorably, as the size is more that of a popular magazine or periodical.—Walter F. M. Campbell, Johnstown, Pa.

Personally I am very well satisfied with it.—Otho Winger, North Manchester, Ind.

I like the new arrangement of the Messenger. May her subscription list increase!—Harry McPherson, Dayton,

Our members and friends like the paper better and more of them are subscribing than in times past.—Mrs. E. J. Glover, Oklahoma City, Okla.

We surely enjoy the new Messenger and think it is getting better all the time. We look forward to its coming each week-end.—Mary M. Smith, Topeka, Kans.

We were delighted to get the first issue. It is of a convenient size and form, and the contents seem to be improved.—H. J. Brooks, Vyara, India.

In my opinion the last Messenger (No. 7) is about the best number I have seen.—S. S. Sanger, Seattle, Wash.

I like the new form of the Messenger much better. It is easier to handle. I like the continued stories under Home and Family.—Jennie G. Westheaffer, Arcadia, Fla.

Every time one of my Messenger subscribers is asked about the new Messenger the answer is: "O, I like it very much, don't you?"—M. Elizabeth Barnett, Pittsburgh, Pa.

As I am agent at this place most of the subscribers here have spoken to me about the new Messenger. They nearly all express themselves as not liking it. One brother says it looks like a tobacco magazine he used to get; others say it is all missions and nothing else. One brother who has taken it for years says if he knew it would be like this his subscription would have stopped.—Lizzie G. Leece, Alto, Mich.

I think the Messenger is wonderful and I think a picture in front or anywhere speaks louder than words. I don't see how any church member can afford to do without it.—Mrs. John Fry, Linfield, Pa.

We always did like to read the foreign mission news, but now since we have dear ones in Africa we are more eager than ever to read the mission news.—Mrs. Jonas Bittinger, Eglon, W. Va.

May I add my praise to the others who have complimented the new form of the church paper? It provides an excellent balance for the various interests of the church, and I am sure that it brings the mission cause more distinctly to the people's attention than was the case before. I am often amazed that it can be so good in the face of the problems with which you have to deal.—A. W. Cordier, North Manchester, Ind.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., April 4, 1931 No. 14

EDITORIAL

Why Easter Keeps Coming

As long as day dies in the west to be born again next morning in the east, as long as grains of corn and wheat must rot in wet warm earth in order that the life germ in them may have a chance to show what it can do, as long as winter takes the fallen foliage and makes rich leaf mold of it against the coming spring when trees and flowers will burst into new life and beauty, as long as mothers hide their lost babies away under the sod with an ache in the heart which nothing can still but the hope of finding them again, that long the Easter message will live.

It is the assurance that death can never be the last work about anything of value. It says that death is not end but means, and that the end which lies beyond it is equal to or greater than what was on this side. It says it of days, of grain, of leaves, of babes, of everything of worth. And therefore also of defeated hopes. These too are not lost, only gone on. Whatever was worthy in them will reappear, if not in the form they had before, then in some better.

Because that is what this world is all about. From the lower to the higher—that is the law. There is in the process, much disintegration and decay, much dying, but all to the end that there may be much more living. If "the whole creation groaneth and travaileth in pain," that it may "be delivered from the bondage of corruption into the liberty of the glory of the children of God," let us expect to have our share of it, and that too without presuming to judge what is our share. God's in his heaven and all isn't right with his world, but he is striving mightily to make it so. That is the meaning of all this dying which we see on every hand. The most abundant life can come in no other way.

And that is why we are at all, not that we may have a tantalizing taste of life, and perish, but that we may have it abundantly.

This annual message of the Easter time lives on because it must, because the need for it is so demanding. It's true because it *has* to be. Rational living can not go on without it. And they are most deeply convinced of it, and most comforted by it, who have most fully tested the great principle which undergirds it: He that loseth for love's sake the life that he *has*, will find thereby the larger life that *can be*. E. F.

Against Jungle Morals

It is good to hear the voice of a prophet crying out in the modern wilderness of pagan wonderings and wanderings. That young Jew, Rabbi Silver, has a keener eye for the fundamental verities than some Gentiles we know. And he is telling his fellow-men what he can see. He knows the difference between going forward and looking backward.

Speaking of the present day demands for looser ties within the home and the relaxing of moral standards generally, he says they "are not the progressive claims of a morally advancing social order. They are the atavistic hankerings after lower forms of human relationships with which the human race experimented centuries ago and which were finally rejected because they were found wanting. . . . Far from rendering the lives of men and women freer and happier, as it is fatuously assumed by some in our day, these loose forms of association were found to cheapen and embitter life, to rob it of its dignity, to reduce sex to its lowest common physical denominator and to endanger the spiritual education of the offspring. . . . Here again science is confirming the intuitive postulates of religion which long ago raised marriage to a sacrament and declared monogamy to be the ideal union upon which to build the noblest family life. . . .

"Many anarchic human cravings today are demanding reinstatement and social respectability on the strength of new and pretentious psycho-analytical revelations. . . . There is nothing new in these un-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

disciplined appetites of men under whatever pretext they proclaim themselves. . . . In a world of shifting standards, of moral drift and confusion, religion proclaims today, as of yore, its few simple, strong, unalterable convictions touching the basic sanctities of human life."

The rabbi discerns correctly. We are not going back to the ethical and moral standards of the jungle. We are going forward to the higher standards of a self-respecting and spirit-controlled manhood. E. F.

You Must Consider India

MAYBE you have not been interested in India—India with one-fifth of the world's population, the richest prize in the British Empire, the largest Church of the Brethren mission field, and the land claiming Gandhi who now holds the center of the world's stage!

India, the home of the Dravidians, was invaded repeatedly prior to the seventeenth century by Aryan and Mongol tribes, by Moslems and Persians. In the days of early trade explorations the Portuguese, Danes, Dutch and English vied with each other for trading profits. England was represented in these trade conquests by the East India Company. In the nineteenth century England had outdone her rivals and the East India Company's interests were transferred to the British crown. England from that day has continued to rule India by appointing a Viceroy or Governor General. There are phases of this government which are democratic; but in reality it is an imperialistic government with the King of England as emperor.

Nature of Britain's Rule

The Viceroys have not been uniformly wise in their rule. At times there has been much cruelty. Yet England has done much for India. She has kept peace among the diverse elements, notably the Moslems and Hindus who are antagonistic. England has built roads, bridges, railroads, established schools, instituted civil reforms, kept other nations from coming in and plundering the land, and wonderfully decreased the ravages of famine. She has stopped the people from inhuman religious practices, such as the burning of widows on the husband's funeral pyre. Recently the Sarda law was passed raising the legal age of marriage; in fact, her progressive and helpful moves are almost too numerous to mention. But the Indian says that the English have done all this not from pure altruism, but in order that greater commercial gains may come to England.

The Native States and Princes

When England was having her struggle with other European interests in India she won the help of certain native princes, and in payment promised to maintain them in their rule over their little states. Some of these princes have very small areas to govern, but England has kept faith with them and allows them a very large measure of freedom to govern so long as they do not run counter to the rule of Britain.

Emergence of Gandhi

Gandhi is from the Varnya caste—the caste in India which loans money and takes exorbitant profits. He is well educated, being a lawyer by training. In 1893 he went to South Africa as a young lawyer, but circumstances changed his profession. There he gave thought to the wrongs done his countrymen. In 1914 he went to England. On the day of his arrival he learned war had broken out. He enlisted in ambulance work, was stricken with pleurisy, narrowly escaped death, and was forced to go to a warmer climate, so returned to India.

Gandhi's Ideas

Gandhi believes in God. He prays punctually, daily, and will miss a meal or leave an important conference in order to carry out his prayer schedule. He reads the sacred books of the Hindus and the New Testament. He does not want to be a Christian, at least if it means being what generally goes under the name Christian in Europe and America. The Sermon on the Mount is his favorite reading.

He is a pacifist. He believes in the power of soul force, has tremendous capacity to suffer, and thinks India is terribly wronged by England's hold on and rule of India. He wants India to be free. As a weapon against Britain, he has led the people in boycotting English goods. In fact, to free India from the clutches of all westernism and capitalism he insists on the use of the spinning wheel so Indians can manufacture their own cloth. The spinning wheel is the symbol of his idea for the India manufacture of all goods Indians use.

Gandhi Becomes the Nationalist Leader

After the World War, which was supposedly fought to win the rights of all peoples, Gandhi saw that the Indian people had not won the rights for which so many of his countrymen fought. He had learned the power of passive resistance in South Africa. At a meeting of the All India National Congress at Calcutta in 1920 he agreed to a movement of non-coöperation with the British government until home rule might be gained. He held that Jesus, Daniel, and Socrates presented the purest forms of passive resistance or soul force. They counted their bodies as nothing compared with their souls. He wrote a remarkable letter setting forth what he thought was the relation of India to the British Empire. He listed India's wrongs as follows:

1—Exploitation of India for Britain's benefit.

2—An ever-increasing expenditure for military and civil service.

3—Extravagant working of governmental depart-

ments, regardless of India's great and basic poverty.

4—Disarmament of the Indian people, lest, if armed, they might endanger the foreign occupants.

5—Traffic in intoxicating liquors and drugs for the sake of the taxes gathered thereby.

6—Repressive legislation to suppress a nation's agitation for self-government.

7—Degrading treatment of Indians residing in other parts of the British empire.

In 1921 his passive resistance campaign was violated by Indians who used physical violence. Several people were killed by Indians. In 1922 Gandhi was placed in jail. At his trial he volunteered to plead guilty. Freely he took the blame for the violent conduct of his followers and asked the maximum penalty. The judge was unaccustomed to such a defendant. After two years in jail he emerged, becoming immediately active in leading the home rule campaign against England, using non-violence as the weapon of warfare. Soon the ignorant masses, Moslems versus Hindus, broke into violence. Gandhi spent nights and days in prayer. He felt he secured guidance from the Supreme Being to fast twenty-one days as an act of penance for the sins of his people. He came through the fast successfully in spite of the grave fears of the doctors.

Gandhi Makes an Issue of the Salt Tax

As Gandhi's power increased several strong colleagues arose to help in the movement toward home rule. Home rule advocates objected to England's taxation of India. An issue was made of the salt tax. (Our readers may remember that another people once objected to paying a tax on British tea.) In violation of the law Gandhi went to the sea at Dandi and evaporated sea water, making salt. Dandi is but ten miles from Jalalpor, one of the Church of the Brethren mission stations. Disorders grew out of this movement and in 1930 Gandhi was once more thrown into jail.

The boycott became disastrously effective against British trade. Unemployment in England increased because India would not buy the output of English factories. England had appointed the Simon Commission (similar to the Wickersham Commission) to study the situation. This commission did not bring the desired satisfaction to India. Then came the London Round Table Conference on India during 1930. Seemingly all important Indian elements except the Indian Nationalist party were represented. The native princes were there. Prophets foretold the failure of the conference. It was argued that these princes would never consent to a scheme of home rule which would disturb the comfortable shelter they enjoyed from the British rule. Others said the Moslem and Hindu representatives could not agree. But the Round Table Conference turned out better than expected.

Viceroy Lord Irwin

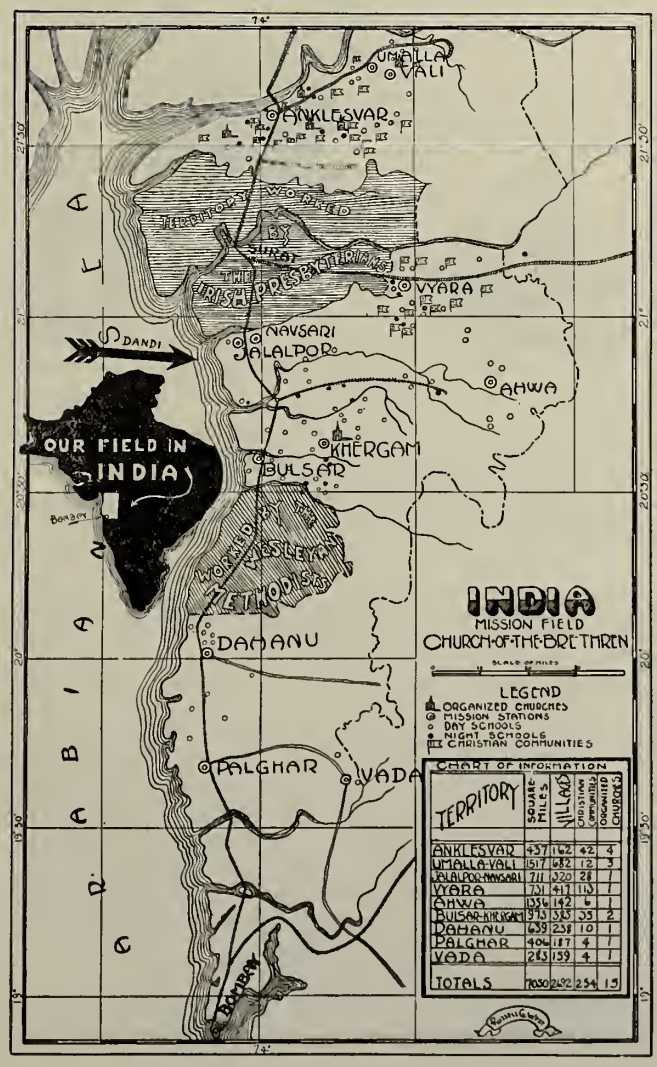
This splendid, well poised, strong, keen statesman-like representative has been a powerfully constructive factor. He will likely become known as one of the best representatives the English government ever placed in India. After the Round Table Conference Gandhi was released from jail. Then followed several very intimate conferences between him and Lord Irwin. Peace terms were agreed upon March 5, 1931, somewhat as follows:

First—The Nationalists to abandon the civil resistance movement.

Second—Indians along the coast to be given the right to manufacture their own salt, thus not having to purchase it from the government monopoly.

Third—Property of Congress adherents which has been confiscated because of nonpayment of taxes be returned, with certain reservations.

Fourth—Nationalists permitted to do picketing within the normal laws of the country, and conduct boycotts so long as they do not aim specifically at British goods—in other words, if their idea is to promote local trade and industry.



Fifth—Nationalists imprisoned for civil disobedience activities to be given amnesty.

Sixth—The Nationalists drop their demand for an investigation into alleged police brutality.

Seventh—The government won from them consent to work for qualified dominion status in a second Round Table Conference.

Eighth—While the Nationalists admittedly gained much by accepting the settlement, it is pointed out on the government side that Great Britain gains equal if not greater advantages.

Victory of Spirit Over Material Force

Gandhi has demonstrated the superior power of a great idea backed by passive weapons. We repeat the picture of the British lion and Gandhi, shown in the Feb. 14 MESSENGER, because it is worth our study.

THE TREMENDOUSLY IMPRESSIVE STRENGTH OF AN IDEA



(Copyright 1931 by the Chicago Daily Tribune)

Here is this lion, representing the greatest present day world empire. It is embarrassing that an idea sponsored by a little ninety-three pound man, with hardly any clothes, and armed with a spinning wheel, should disturb the forward march of a great empire which encircles the globe! Indeed, the picture must be encouraging to others besides Gandhi who have great ideas but no material power to force them to grow. But likely the infinite capacity to suffer and the impregnable will are harder to muster up than are material forces.

Road Ahead Not Clear

The Gandhi-Irwin truce was no more than announced than Gandhi went forth proclaiming that complete victory was not yet won. He announced his intention of again going to the sea at Dandi to make salt as a test of the truce. Another London Conference soon to be held will consider how to make effective the plans of the 1930 London Conference. It is hoped that the Nationalist party will be represented and that Gandhi may go to London as that representative.

The Nationalist party desires more than England is willing to grant, even with the MacDonald Labor government which heads affairs in England. And even if the Nationalist party was to get all it desires, there are the gravest fears whether India could handle her own divisive elements. Looking at the situation from any angle the road ahead is hard.

Some missionaries do not agree with Gandhi. He is branded as being inconsistent and a disturber of the peace. Well, we suppose the man whom we know as the one who never told a lie, the Father of our Country, George Washington, was also a disturber of the peace, England's peace.

We are quite sure he was. Likely he was inconsistent at times, too. War can not be carried on without inconsistencies. At any rate we are mightily interested in Gandhi's government of tremendous power without the use of gunpowder. H. S. M.

Peace and Moral Welfare

Approaching a Crisis

Less than a year hence a World Disarmament Conference will be held at Geneva. It will be a unique conference in two ways; it will be the first conference in which all nations will participate (previous conferences were limited to the great naval powers), and the first in which all categories of armaments—land, water, and air, will be brought under discussion. If naval reductions were difficult to achieve, reductions in all categories of armaments will be infinitely more difficult. If this conference fails, Germany will rearm.

" If anything is to be accomplished," said Arthur Henderson recently, " education must begin now." The peace forces of England and Europe are already organizing.

What can we do?

A. Get acquainted with the problem.
1. Read Philip Baker's " Disarmament."
2. Read the Draft Convention of the Preparatory Disarmament Commission. (The Draft is the document which supplied with figures, will constitute the treaty resulting from the Conference.)
3. Get materials from the Board of Religious Education.

B. Develop methods through which the church can express herself clearly and decisively when the crucial moment comes.

C. Study America's contribution to the conference.
1. In the limitation of land, water, and air forces.
2. How can America help Europe to reduce armaments?

D. Already the militarists are talking of maintaining " a comfortable margin of safety."

What is our answer?

PEACE COMMISSION,
A. W. C.

GENERAL FORUM

Mary

BY MILDRED ALLEN JEFFERY

A virgin counted worthy to receive
The Son of God: a virgin whom the world—
Self-righteous, lewd, unlearned—would not believe
Was virtuous; who met the charges hurled
With gracious mien, and comforted the child,
Which lay upon her breast with songs of joy—
With croony little sleepy songs—and smiled,
And kissed the dimpled fingers of her boy.
She hid within her heart the things he said;
The potent things he did, she hid there too,
And when they told her that her son was dead,
She lifted up her eyes to God anew
With perfect confidence, and trusted on,
And he stood there before her in the dawn.

Hawthorne, Calif.

Four Pioneers of Faith

BY J. M. HENRY

1. An Elder

THIS story is not told to entertain but challenge. It is not fiction, but more compelling than fiction, for the story is not born in the mind of the writer but so indelibly fixed on his mind that he cannot forget it.

An elder was telling about the hardships of fifty years ago, and as the tears coursed down his saintly cheeks, he humbly said: "The first night wife and I went to housekeeping we established the family altar and have kept the sacred fires burning for forty-eight years."

On bended knees, the young couple vowed to dedicate their lives to the Lord, and asked him to lead them gently by the hand down through the unborn years. The story of their Christian pilgrimage bears eloquent testimony to the fulfillment of the vow.

This pioneer of faith was born near Brandonville, Preston County, W. Va., June 20, 1862, about a year before West Virginia became a separate state. His parents were Andrew and Barbara (Boger) Thomas. The devoted mother died when the lad was only sixteen years old. His grandfather, Eld. Jacob M. Thomas, lived a useful life in the ministry of the Lord. The family altar found a regular place in the life of this consecrated grandfather who lived with his son, Andrew, until the former's death Nov. 21, 1881.

The subject of this story began pioneering for God early in life—converted and baptized at the age of fourteen, by Eld. Solomon Bucklew—he was called to the ministry at nineteen and ordained to the eldership when only twenty-six, and given oversight of Sandy Creek congregation the year of the ordination. For forty-two years he has presided continuously over this congregation. At that time there was only one churchhouse with a small membership. Today there are four commodious places of worship with part interest in two other union churches.

During the ministry of our faithful pioneer, he preached 1,064 funerals, married 552 couples, anointed 253 persons and delivered nearly 4,300 sermons. He converted and led to Christ 1,296 applicants. Most of these conversions took place within the bounds of the Sandy Creek congregation. The story of this humble pioneer is the more remarkable when one knows that he was frail in body, and did practically all of his work among the churches on horseback until recent years.

He repeatedly emphasized the fact that Sunday was the hardest day of the week. The territory over which he labored was large, with rough and hilly roads. Often before daybreak the faithful horse was fed and the pioneer was off for a long ride to two, and sometimes three, preaching places. The return trip was made many times after dark.

The farm claimed his labors in the summer and the winter months found him in the little red schoolhouse where the youth learned more than the rules of arithmetic and grammar. They learned to know that the Great Teacher of Galilee had sent a disciple into their midst.

Through the years he married their children, comforted the broken-hearted, and brought cheer to the afflicted. The road was never too long, nor the night too dark for our pioneer of faith to go where duty called him. One day a message came across the hills that a deacon and his mother had passed to the other side. Our pioneer left the furrow unfinished and rode fifty miles to preach the funeral.

Another evening in the busy month of May, just after family worship, a message came that a sick girl had called for the minister to come at once. He was tired and weary from following the plow all day. The tempter said, "Tomorrow," but a still small voice whispered, "Today." The trip across the country was completed at midnight.

The doctor had told the young girl, who had been in bed for six months, that she could live only a few weeks. She was not a Christian, and had called for the minister to help her find the way to Christ. The hand of the clock pointed to one o'clock in the morning. A blind sister of the sick girl had also waited to hear the message about Jesus. In the quiet hours of the morning as the stars twinkled in the heavens, a pioneer of God opened the Blessed Book and read its comforting message, then told the story of God's love while three listening souls yearned for a new life. The fervent prayer touched these hearts and brought peace to their troubled souls.

It was an humble home. The inmates were too poor

to keep the minister or take care of his horse. Lodging was found at the home of a neighbor, and a few hours' sleep. After breakfast the faithful elder called again to see the sick. Joy had come into that home. The sick girl, her blind sister and a sister-in-law requested baptism. Further instructions were given, and a buggy was borrowed to take the helpless to the stream of water, while others walked to witness the scene.

Many years have passed. The blind sister has gone to see her Pilot face to face, and the once sick girl is still living and telling the wonders of his grace. When the pioneer returned home the day was done. The unfinished furrow could be seen in the dim twilight. While other plowmen wended homeward their weary way, the pioneer of faith entered the gate to meet his faithful wife who has shared in this pioneering for Christ with her husband for nearly a half century.

His life has not been without accidents and perils. Some years ago while holding a revival meeting he was returning home one night in an open top buggy, and the horse drew the vehicle so near the edge of the bridge the buggy upset. The water was deep and cold. The elder had on an overcoat and raincoat. The lap robe was folded about his knees, and he struggled in the dark to save himself, but drifted down the stream. He sank the third time and his foot rested on a boulder—providentially he said—and his head remained above the water.

He called for help and a rescuing party came to save him. "I thanked God for his providential care once more," he said with a deep feeling of gratitude.

On Jan. 6, 1929, our pioneer of faith and service—Eld. Jeremiah Thomas—went to his regular appointment and preached in the morning. That afternoon he conducted a funeral and returned home over rough roads and through a severe storm. That night he went to preach a third sermon. For forty-seven years this worker had gone forth, but the frail body eventually gave way and our pioneer fell as he closed the Book, after opening the service. He was carried home and nursed back to health—partially.

"Since that time," he once said pathetically, "the doctor does not allow me to preach except on special occasions. It is like a thorn in the flesh not to be permitted to go forth and labor as I did for forty-seven years. But wife and I thank God for his kindly leading us through all these years. My good wife, Susanna (Reese) Thomas to whom I was married on May 25, 1882, has sacrificed and endured hardship at home while I was away preaching the gospel."

What faith! What noble sacrifice in a free ministry! This story of a noble pioneer of God is told not to praise but to challenge other ministers to rededicate their lives to God which is your reasonable service. Remember that the free ministry of the past went on horseback, in buggy, and even on foot to schoolhouses, to groves, and to homes to preach the gospel. Today churches stand as monuments to their faith. Will not the ministry be as faithful today in keeping up the work as our pioneers of faith were in starting the work? God give us pioneers, more pioneers, faithful pioneers today!

Bridgewater, Va.

On the Wings of the Easter Faith

BY OLIVE A. SMITH

A SO-CALLED rationalist said to Helen Keller: "I am no cripple. I can walk on the two legs of my thinking mind without having to lean on the crutches of faith." And this woman who lives in material darkness and in the brilliance of a spiritual light which has been achieved by few other souls replied:

"Faith is no crutch for the cripple. Faith is a pair of shining wings which, once they have become your own, give you the glorious power of soaring far beyond the place where the mere plodding pace of your thinking mind can carry you. Equipped with the wings of faith, you fly to far reaches of star-gemmed beauty. The blue serenity of heaven in all its depth and loveliness is yours. Equipped with the wings of faith you do not walk, you do not run. You soar, glad and unimpeded, into realms of eternal joy."

Those persons—comparatively few—to whom every aspect of life is spiritual rather than material, will see that this matter of the winged faith is closely connected with the scientific developments of modern life. It is not long since men scoffed at the idea that human beings could ever sail through the air like birds. Today we hear the humming of these mechanical wings, but men still scoff at the idea that the human spirit can soar. It would seem that now, as never before, we hark back to the animal, rather than strive for the spiritual, in our daily existence. The materialist still croaks: "You can't change human nature." He denies that man can achieve any knowledge of the world which is outside of his realm of money-getting and his fight for the satisfactions of the flesh.

We remember the story of the earthworm, burrowing contentedly in his hill of dirt, but coming near enough to the surface to hear a butterfly telling about the glories of the sunshine. "I do not believe it," said the worm. "I am as wise as you, certainly. And I have lived a long time, but I never saw the sun. I have no reason whatever to believe in the existence of any such glorious orb as you describe. Take the word of a good, sensible worm. There is no sun."

Is it not time that we should cease talking of the "Easter hope," so yielding ourselves to the daily walk with Jesus that we can speak of the "Easter faith," or

even of the "Easter knowledge"? Job said: "I know that my Redeemer liveth." Paul wrote: "There is a natural body and there is a spiritual body," and the latter was as real to him as the former. Yet neither Job nor Paul was more than man. The knowledge that was open to them is open to us. They developed their wings of faith just as we might develop ours if we could but choose the rugged path which leads to spiritual knowledge and wisdom.

The conception of Christian faith as a crutch on which the weak and injured may lean is unworthy of this day and age. Jesus came to earth to give light, life, and freedom. He went to the grave, promising to rise again, and he arose "bringing truth and immortality to light." The Christian knows, just as Paul knew, that his spiritual body, which is the real body, can not be touched by the grave. We should not be content to view death as more than incident in the personal life, and to achieve that conception of it should be our first task as followers of the One who conquered death.

How infinitely small our life looks to the birdman as he soars above it all! His enemy—if he has one—is a mere speck of dust. Towns, cities, all human habitations, are mere doll houses on the earth's surface. The works of man look very small and he accepts, as a matter of course, the use of that marvelous mechanism which enables him to sail through the air. So, if we could keep our wings of faith active, through all the petty details of daily living, would we gain the true perspective, seeing life as a unit which is not to be affected by the annihilation of the body.

But there is another aspect of the grave which still baffles us. We are so homesick! We want to have wings of faith that will enable us to prove the fact of reunion. The most cruel feature of death is separation. In the Scriptures there may be little promised, yet much is implied, concerning the coming together of those who have trod the Christian way together in this life. In his "Dedication of Cosmic Consciousness," Richard Maurice Buck said: "Only a little while now and we shall be again together, and with us those other noble and well-beloved souls gone before. I am sure I shall meet you and them; that you and I shall talk of a thousand things, and of that unforgettable day and of all that followed it; and that we shall clearly see all were parts of an infinite plan which was wholly wise and good."

Tagore said: "The evening sky to me is like a window, and a lighted lamp and a waiting behind it." Poets, philosophers, thinkers, and dreamers of all types have achieved for themselves, this certainty that there is no real death. Man can not tear himself away from an instinctive faith in a God of justice, and justice pictures itself as recoiling from an annihilation which would shut out forever, all future opportunity for the weary, striving, earth-worn soul. All this is the work of those who think, those who reason and study concerning the meaning of life and the universe which surrounds us. And yet these individuals are only walking, or running. They are searching for truth. If they persist in their search, if they "hunger and thirst after righteousness," if they take the Master's word for the meaning of life and of death, they may achieve that state where there is no longer any talk of the "hope" of the Easter dawn. They may have the wings of a faith that can never falter, never doubt, or faint, before the fact of physical death.

"Give me the wings of faith," said the writer of Christian hymns. That is our need—wings of faith. And they are not an impossible possession. Their development may require years of consecration and thought and prayer, years of experiment in the Christian laboratory. Why walk, or run, or burrow in the soil of materialism when we can hear him say: "In my Father's house are many mansions. I go to prepare a place for you."

El Cajon, Calif.

Lent Was Made for Man

BY DAVID F. WARNER

Lent is for self-examination, self-discipline, self-denial. This in commemoration of our Savior who said: "If any man would come after me, let him deny himself, take up his cross, and follow me." Lent, therefore, is but a symbol of a life-time of cross-bearing, rather than of comfort-seeking. But whom do you see joyfully carrying crosses? Multitudes seek to pad their lives in material ease, but few seek satisfaction in a self-created Calvary. Verily, in the field of church endeavor, is there any greater rogue than self? To follow the glorified Nazarene is to deny this sapping vagrant his coveted place in our lives; is to reign down this imposter who is daily giving orders to our dying souls. Is not a haughty individualism, crying out for all kinds of self-indulgence, the high sign of decay in modern society? But what of prayer, sobriety, and generous self-giving? Does God take notice of these? Well, "To him that hath shall be given, and from him that hath not shall be taken away even that which he seemeth to have."

Lent was made for man for self-crucifixion. But what is this to a society that has fallen under the tyranny of Mammon? Can the True Riches be entrusted to a church where sheltered and privileged classes sit in the front pew while masses of self-respecting souls in the street are being cheated out of their right to work and eat? Verily, this is a season for self-examination! O God, make us to know that only following Jesus

with our own cross will save us from the "outer darkness" and bring in "Thy will be done on earth."

Sunman, Ind.

Independent Foreign Missions in General and Rev. Y. H. Shahbaz of Persia in Particular

BY GALEN B. ROYER

We commend the careful reading of the following article by Brother Royer. We do not know the man in question, but Brother Royer does. We do know that there is real danger in responding to appeals from strangers—especially citizens from another country. It encourages deception in the name of religion and often hinders the very work you are trying to build.

There may be some independent missions doing a good work, but such are always under some responsible authority whose identity is available.

GENERAL MISSION BOARD,
Chas. D. Bonsack, Secretary.

THERE was before the Great War a Persian Baptist Mission with headquarters in Geotapa Village, about ten miles from Urumia, the Presbyterian headquarters for a large well equipped mission station and college. This Persian Baptist mission's almost sole representative is one Rev. Y. H. Shahbaz who is now going about this country to raise money to go back to his mission station. I visited him in his vineyard home near Geotapa, met his American wife and some of his little children. Some time during the war he says he escaped to America, and has been here ever since the war. I read in the papers during the war, and he confirmed it, that all Christian property in Urumia and territory thereabouts was destroyed. This was true he says in Geotapa, his home. He had a fine vineyard of four or more acres, a good home in it, and another home in the village some distance away.

First, his mission work belongs to the few independent missions which are a menace to real missionary work. Think of it! Urumia with its background of nearly seventy years of missionary endeavor by the Presbyterians, and then this man breeding all the dissatisfaction he can so as to gain recruits for his mission! Suppose some independent group led by some native should start a mission within ten miles of Bulsar, India, would work among our members and take them into his mission, would come over to America and solicit funds going from city to city, and where our own people have churchhouses in the cities he visits, speak in our pulpits and gather up money to break down our mission at Bulsar! How would we like it? That is just what Rev. Y. H. Shahbaz is doing in America today.

Second, while I do not doubt that he is a member in good standing in a Northern Baptist congregation in New York state, he himself told me that after he spoke before their national convention he practically had the endorsement of the assembly, but that the American Baptist Foreign Board came before the convention and said that in respect to the brotherly relations under comity the Board wished the convention not to endorse him. His statement interested me and I wrote the Baptist headquarters and the reply says that their Board has nothing to do with him; he is supported by an independent mission board. Even the Baptists to whose communion he belongs are not behind his work.

Third, the next most serious point is this. He told me and he told it in Johnstown, that the Presbyterians have practically abandoned mission work in Urumia—that their college, church and mission property was destroyed during the war and that they were not rebuilding. I was there in September, 1913; the war broke out in August, 1914. Rev. Shahbaz left some time during the war, he says, and has been in America ever since. On what he bases his statement he is giving out everywhere about the Presbyterians I am unable to say. Let Dr. Robert E. Speer speak for himself. In a letter dated Feb. 10, 1931, he says: "It is wholly untrue that our Board is withdrawing from Persia, or that its work has gone to naught. We have entirely reëstablished the Urumia station with a better equipment now even than it had had before the destruction of the war. We have fifteen missionaries there, there are six evangelical churches, and thirty-one other groups, twelve Sunday-schools, the Fiske seminary for girls; the American boys' school, and the hospital, these last three all new and most satisfactory buildings." Whom shall the churches in America believe, Rev. Shahbaz or Dr Speer?

Fourth. Yes, if you take up an offering I think you will get a receipt from his Board now named "Persian Baptist Mission Committee." Self-appointed I suppose, for the Baptist Church, North, does not appoint them; and accountable to no one for the money received!

And Rev. Shahbaz, if he gets back, to whom is he accountable? To this Board. But this self-appointed Board takes his word for everything and he is far enough away to put over what was a very spurious program when I was there.

I asked him about a certain Rev. Yohanan (so-called he said himself Baptist Missionary), what he was doing? "He is doing a great work," was the reply. I was with the said missionary on three different occasions and each time he gave me a different board under which he was working, all three located in different states. That Yohanan was teaching the Koran instead of the Bible in his school when I was there in 1913. He made no secret about it and said then: "In four weeks

I am going to America again for furthering my mission work." I was there hunting the Mallecks and saw the large buildings mostly if not altogether erected by American missionary money, but not used for missions, but for barracks for the army posted there.

But brethren and sisters, why support any independent mission? Each church has its own foreign board accountable to its denominational conference. If you are inclined to do work in Persia beside your own Board's work in other fields, do it through the Presbyterians, not some independent board. Or if it is in Burma where the Baptists have some wonderful missions, do it through the American Baptist Board. Whatever you do, work with the avenues that are accountable and dependable.

I write this because this is the first instance of one of the great impositions which before the war was imposed on different churches in America. It means they are coming again. Give Rev. Shahbaz and his kind, a kind but firm refusal and your refusal will be a blessing to the progress of missions.

Johnstown, Pa.

Missions in the Church of the Brethren

Part Five—Organizing a Mission Board

BY ELGIN S. MOYER

ALTHOUGH the church leaders began as early as the middle of the last century to think and to talk about a foreign missionary program, it was possible to make but little progress until an organization had been effected that could carry on such a program. At that time the church had no mission board, no missionary training school, no method of missionary support, no missionary magazine, and almost no foreign missionary aspirations. Our General Mission Board, and almost every phase of the missionary organization in operation today, have had to be called into being as the growing missionary consciousness of the church and the attendant missionary activities have developed.

During the two or three decades before the organization of the board had been effected, there had been several attempts to form such an organization. As strange as it may seem, a small but growing mission was actually in operation on foreign soil several years before a general mission board had been created.

In our study of the formation and development of a general mission board in the Church of the Brethren, we find that Eld. John Wise (1822-1906) was one of the earliest to advocate the organization of a general board. The authors of "Some Who Led," say: "In many ways he was a leader of the leaders in the church. It was he who presented to Conference in 1858 the first request to have a general mission board, so as to have a more united missionary effort. The paper was returned, but Bro. Wise was not silent."

Neither was the church silent. The following year saw a similar petition brought to Conference. At this time Conference appointed six outstanding brethren to formulate a plan. For various reasons, however, as mentioned last week, the query was tabled for almost a decade; and it was still more than another decade before a workable plan was finally accepted by the church.

In 1879 a query was brought asking for action. Annual Meeting deferred the paper. Again the following year a query came asking for action. This time (1880) a committee was appointed to bring back a report during that Conference session. The report of the committee resulted in the organization of the first general mission board of the church—The Domestic and Foreign Mission Board. This newly organized board took over the mission that had been started in Denmark four years before. The members of this first general mission board of the church were: Enoch Eby, Lena, Ill., President; S. T. Bosserman, Dunkirk, Ohio, Secretary; James Quinter, Huntingdon, Pa., Treasurer; Joseph Leedy of Indiana; and D. E. Brubaker of Iowa.

On the one hand, some members and congregations soon began to evidence dissatisfaction with the results that were being accomplished by the board. On the other hand the board became rather discouraged over the lack of response on the part of the churches. Criticisms were freely given while support and sympathy were being withheld.

In 1884 the board was reorganized and charged with increased duties. Missionary sentiment was gaining ground, and the church showed a greater confidence in the new board, and gave it a better support. The new board was named the General Church Erection and Missionary Committee. The constitution that was adopted at that time was essentially the same as it is today. For the next ten years, perhaps the chief accomplishments of this board, which was really the beginning of our present General Mission Board, were to foster its one foreign mission and to promote home mission work. The personnel of this board was as follows: Enoch Eby, Foreman; Daniel Vaniman, Assistant Foreman; Daniel L. Miller, Secretary-Treasurer; Samuel Riddelsberger; and Collin Rowland.

In 1894, this Committee and the Tract Committee were consolidated into the General Missionary and Tract Committee of the German Baptist Brethren. That same year the first mission of our church to a non-Christian land was opened in India.

The next mission to a non-Christian land was opened in China in 1908. This same year, the bicentennial year of the church, when the name of the church was changed from German Baptist Brethren to the Church

of the Brethren, the name of the missionary committee was changed to the General Mission Board of the Church of the Brethren.

Many changes naturally have occurred in the board since that time, and many details of policy and methods of work have developed as occasions have called them forth.

Just recently the number of members on the General Mission Board was changed by Conference from five to seven. The present membership is: Otho Winger, President; J. J. Yoder, Vice President; H. H. Nye, Levi Garst, J. B. Emmert, J. K. Miller, and L. C. Moomaw.

Bethany Bible School, Chicago, Ill.

Modern History

BY A. E. CARSEY

"KEY Industry Men Discuss Job Stabilization. . . . Appropriation for Agricultural Rehabilitation—Seed, Feed and Fertilizer."—News Item.

Gen. XLI.: 47-49: "And in the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities. . . . And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number."

Ibid., 55-57: "And when all the land of Egypt was famished, the people cried to Pharaoh for bread. . . . And the famine was over all the face of that earth. And Joseph opened all the storehouses, and sold unto the Egyptians, and the famine waxed sore in the land of Egypt. And all came unto Egypt to Joseph for to buy corn, because that the famine was so sore."

Ibid., XLVII: 14-20: "And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house. And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? For the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

"And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year. When that year was ended, they came unto him the second time, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not ought left in the sight of my lord, but our bodies and our lands: Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give us seed, that we may live and not die, that the land be not desolate.

"And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; so the land became Pharaoh's."

Collinsville, Ill.

Who Is the Neighbor That We Are to Love?

BY JAS. A. SELL

MR. KEMP, Mr. Jones and Mr. Snyder live in the same community. Mr. Kemp is industrious and thrifty. He owns a fine home with modern equipment. He owns a car, a radio, a telephone, and has upholstered furniture. He never indulged in tobacco or liquor. He refrained from many luxuries and indulgences. He worked early and late, and while he lived well and did a liberal share in supporting the work of the church, he took good care of his money so as to give his children a liberal education and also provide for himself and his faithful wife a competence for their advanced life. His industry and economy has made his life a success and he is contented and enjoys life.

Mr. Jones had regular employment and received a good salary. He never aimed to own a home, but he owned a car, radio, telephone and victrola. He indulged freely in luxuries, such as ice cream, cigarettes, soft drinks, and was a promoter of sports. He spent his off days in excursions and amusements. His rented house was rather extravagantly furnished. His clothes—the costly kind—were discarded when they became threadbare. He saved no money. Suddenly and unexpectedly he lost his job. And just about as suddenly he became in want. His condition is terrible, pitiful. He is now poor and one of the poorest kind. Dig he can't, if even he had the opportunity, and to beg he is ashamed.

Mr. Snyder has no regular job, never had. He is the kind of a man that nobody wants. He is the last to be employed, and the first to be suspended. He is a great pipe smoker, and is one of the kind who can take a drink or let it alone, but generally prefers to take it. He is poor, his rent is unpaid, and his children are poorly clad and undernourished. His wife—a poor haggard woman—by washing and scrubbing for neighbors helps to provide their meager living.

Now do Mr. Jones and Mr. Snyder belong to the class of neighbors that we are to love as we do ourselves—which of course means that Mr. Kemp must divide, subdivide and share his goods, money, comforts

(Continued on Page 20)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

E. Stanley Jones Addresses Christian Mela

Sister Emma Ziegler in India tells of Christians from several missions getting together in a meeting. The group included some from the Church of the Brethren, Methodists, Salvation Army, Christian, Missionary Alliance, and Irish Presbyterians. The map in this Messenger showing our mission territory in India indicates the location of the Irish Presbyterians and Wesleyan Methodists. By a comity arrangement the various denominations have agreed to confine their work to certain geographical territory. Thus confusion among denominations is largely avoided on the mission field.

But it becomes necessary for these denominations to coöperate. At a recent Christian meeting, Dr. E. Stanley Jones strengthened the consciousness of the Indian people by calling on them to rise up and take their place in the new political order. He pointed out that by Christians holding themselves too much aloof from others, they err by seeming to become a new caste.

Why Futi Was Afraid of Water

BY EMMA HORNING

One of a Series of Life Stories from the Field

"Come on, Futi, let's go to the church!" But Futi hesitated, then turned away.

"Don't you want to see your mother baptized?" Her friend took her gently by the hand, saying, "Why don't you want to go to church? Everybody is going." She said nothing but let herself be led with the crowd.

The church was soon packed and all eyes were riveted on the baptistry. One after another men, women, and children ascended the rostrum and entered the baptistry where they were baptized by the Chinese pastor, pledging their lives to God in service to mankind.

Toward the close of the consecrated procession, a woman crossed the rostrum with a slight limp. Futi turned her head away and tears came into her bright black eyes. Her friend watched her and wondered at her intense emotion. It was Futi's beloved mother who was entering the baptistry, and with difficulty kneeling in the water to consecrate herself to the service of Jesus Christ. But why this fear, this emotion in her daughter's heart? Was she not a mission school girl?

After the services were all over and the two girls were alone, Futi said: "Now I will tell you why I did not want to go to the church. I am very much afraid of water, and when I knew that my mother was going to be baptized I was more afraid than ever. Although I wanted her to be baptized, I am afraid of water."

"But," said her friend, "Why are you afraid of the water?"

"It is this way," she said. "Several years ago when we were living in the village my mother went to get water in the evening and slipped into the well. It was not deep and the water shallow or she would have been drowned, but in the fall an arm and a leg were broken and the rest of her body was bruised and badly cut.

"It was late in the night before we found her and brought her home. By morning her body was swollen very badly. We talked of calling a shepherd to come and set the bones, for he has more practice than any one else. You see the sheep fall over the cliffs sometimes and he is accustomed to setting their broken bones, so when persons have broken bones we always send for a shepherd. But mother had so many bones



Futi and her mother, Mrs. Shih Yu Lan

broken and was in such an awful condition that we knew a shepherd would be of no use. We thought there was nothing to do but let her die.

"About this time the evangelist at the chapel not very far away, heard about the accident and came to see what he could do. When he saw her condition he advised us to take her at once to the mission chapel about five miles away. We had never been to the hospital, and besides we were afraid of foreigners, but everybody urged us, and we knew she would die if we did not do something. So we suppressed our fears, made a stretcher, laid her on it, and started. It rained on the way and she, as well as the carriers, were wet through; but they did not dare to stop for anything.

"When she arrived everyone who looked at her was frightened. Her face and body were covered with blood from the cuts, and her limbs were swollen to an immense size. One of the helpers was so frightened that she left the next day and never returned. But the foreign doctor and nurse were all compassion. They washed the wounds and bound up the broken bones and put her in a comfortable bed in true Samaritan fashion. Day after day and week after week they cared for her most tenderly.

"Her suffering was terrible but she slowly recovered and after several months was able to go home. There is still a big scar on her upper lip and most of her front teeth are gone. She limps a little, too.

"Do you wonder that I am afraid of water or anything that resembles a well? All these things call to mind the suffering of my mother."

"How does it happen that you are all in the city?" asked her friend.

"Well, it was this way," she answered. "Shortly after my mother came home my oldest brother took very sick and they took him to the hospital, too, and he recovered in a short time. The people at the hospital had been so kind to us and their medicine was so good that we began to think there was nobody like the Christians.

"When the missionaries came to our village to teach, my mother joined the class and learned to read some in the Bible and liked it very much. After the class closed she was constantly longing to know more of its precious truths, and always planning how she could get to the city and attend the woman's Bible school. She wanted to learn all there was to know about Christianity.

"Finally the day came when her hopes were fulfilled and we wrapped up our few belongings in a bundle and walked to the city. She applied to enter the Bible school and was accepted, but we were poor and had to get work to make our living. My oldest brother was hired to take care of the goats that supplied the sick people and babies with milk at the hospital. Mother was given sewing so she could work half the day and study half the day. My younger brother goes to the boys' school while I attend the girls' school.

"Father is still at home and brings a few things to eat sometimes, but mother does more for us than anybody else. She works very hard to earn enough to keep us in school. She studies a great deal, too, so she can help us with our lessons in the evenings. My mother is, indeed, a very good woman and I am very glad that she has been baptized, and now God will give her strength to be better than ever. We all want to be baptized as soon as we are old enough.

"Mother was afraid father would oppose her joining the church, but when she told him she was going to be baptized, he said that she should go right ahead for it was the right thing to do. He said he wanted to be baptized, too, sometime."

"I am so glad you came to the city," said her friend, "or I would never have learned to know you. What are you going to do when you finish school?"

"O, I am going to be a nurse and help to care for all the sick people who come to the hospital," answered Futi. "What are you going to do?"

"I am going to be a teacher. There is a great demand for the girls' schools these days. Don't you think I could do a lot of good that way, too? Jesus spent his time teaching people as well as healing them."

Then the dinner bell rang and they, with the rest, went to the dining room.

Ping Ting, Shansi, China.

"They Cut Out the Heart and Eyes"

BY WALTER J. HEISEY

MANY malicious things have been said about missionaries in China and other countries, but there is nothing that did more toward scaring the credulous people than the one report, "They cut out the heart and eyes of the people." Only a few years ago an old lady more than seventy, when looking over the mission compound, asked very confidentially, "Will you please show me the place where they used to cut out the heart and eyes of the people?" More credulous still was the young man who, a few years ago, brought the heart of an infant to the Show Yang hospital asking the doctor if he did not want it to make medicine.

At the present time there are few people in China who believe such foolish rumors. But a few days ago Bro. Chang An Kuei called in our home for a few minutes with a new interpretation for the old rumor. He said: "The Christian religion really does take the heart out of a person, but it gives him a new and clean heart for the old one."

One could tell by looking at Bro. Chang that he knew what he was talking about. His face was radiant and

he was beaming over with a joy that he could not hide. It was almost New Year's time. The Lord had blessed him. He had his debts all paid and was just redeeming some land that he had mortgaged before he became a Christian. And why shouldn't he be happy, for the village people do not persecute him any more.

"How did you come to want to be a Christian?" I asked him. He had been hauling grain over the dusty roads and his clothes were dusty and dirty, but his eyes sparkled as he replied: "I was a bad man. I gambled and drank a great deal of liquor. I was not trustworthy and so the village people persecuted me. Some one told me that if I would join the Christian church it would protect me against the village persecution and help me in my lawsuits, and so I applied for membership."

I hadn't expected this very frank confession of his ulterior motive in becoming a Christian, and therefore rather challenged the idea. "You joined the church, then," I said, "because the village people persecuted you and because you thought the church would defend you against their persecution? Have you found that the church is any help to you against the village people?"

"Yes," he replied, "but not in the way I had expected. The people are accustomed to saying that the Christian church will cut out your heart, but they do not understand what that means. It really does cut the heart out, but it gives a new and clean heart for the old one."

I knew now that he had had a real Christian experience, and I asked when he first came to know the gospel helps people to conquer their enemies. Here again his reply was frank and rang true. He had no flattery for the foreigner or the evangelist, nor for anything but the simple gospel story. Such frankness and simplicity of truth gave weight to the fact that he knew the Lord.

In answer to my question Bro. Chang said: "At the time I was baptized I still hoped to get some help from the church against my enemies. But I was prevailed upon to buy a Bible for fifty cents and a song book for thirty cents. I took the books home, and although I am just a poor laborer and do not know very many characters, yet when I had time I read the Bible."

"Did you understand what you read?" I asked him.

"Yes," he answered, "it seemed simple enough. I read there in Matthew where Jesus said: 'Resist not evil, and if your enemy hits you on one cheek, turn the other one toward him to hit, too. If a man sues you for your outer coat, give him the inner one also. If your enemy is hungry give him something to eat. And pray for them that hate you.' I do not remember it all," he continued, "but I soon saw that I was thinking wrongly about the church. I suddenly became convinced that I would have to change my way of living if I wanted to become a Christian in truth. And then it was evident that it would be better to change my life than to implore all the power and authority I could get against my village people while I continued in sin and to provoke them to anger."

"But," I asked again, "does this sort of religion work in your village where they say that they hate the doctrine?"

"I know it does work," he said, with confidence, "when I can live up to it and do my part. Once after I had been baptized I got drunk and said some ugly things to some of the people. They encouraged me to drink more. When I was so drunk that I didn't know anything about it, they took a rope and carried me in to see the chief magistrate. I became conscious after they had carried me nearly half of the way and I didn't know what they were doing. The magistrate fined me three dollars, and I haven't been drunk since."

Hereupon I anxiously inquired: "Don't you think you could stop smoking and drinking altogether, just as you quit so many other things that have been bothering you?"

"I believe I could," he answered. "That is, if Jesus will help me. I wish I could get the people in my village to read the Bible. If they would read it, they could understand what the church really stands for."

"Would you like to have preaching in your home sometimes? Then you could invite some of your neighbors in, and in that way they might become interested in reading the Bible?"

He had not thought of that, but he said: "I believe I can arrange for it, and then my wife and family would also have a chance to hear."

He finally realized that his team was still standing at the gate of the compound, and after drinking another cup of tea, he went on his way rejoicing, not knowing what real joy he had brought into the life of the missionary.

P. S. Not long after the above conversation and before I had mailed my article, Bro. Chang came again. This time he came to invite me, with one of the ladies, to his home for a meeting. He has arranged for meetings once a month in his home. A number of people have promised to attend. Some of the women are particularly interested in religion and child training which Bro. Chang has told them some of the missionary ladies can explain to them.

Bro. Chang has had his heart taken out, and a new one given him, but the new one is tender, and will need much nourishment and protection in the environment in which he lives, if he is to keep it spotless and pure. Some of you who read this note will certainly want to help him with your prayers.

Show Yang Hsien, Shansi, China.

KINGDOM GLEANINGS

Calendar for Sunday, April 5

Sunday-school Lesson, Jesus Teaches Humility.—Luke 13: 1; 14:35; 18:15-17.

Christian Workers' Meeting, What They Learned from the Risen Lord.

B. Y. P. D. Programs:

Young People—Shall I Live Again?

Intermediate Girls—Why and How Should We Observe Easter?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Harrisburg church, Pa.

One baptized in the Sabetha church, Kans.

One baptized in the Kokomo church, Ind.

Two baptized in the Annville church, Pa.

Two baptized in the Beaver Creek church, Md.

Twenty-five baptized in the Toledo church, Ohio.

Seven baptized in the Ambler church, Pa.

Twelve converts at Rheems, West Green Tree, Pa., Bro. H. F. King of Reistville, Pa., evangelist.

Thirty-two baptized in the Roxbury church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Eight baptized in the Wakarusa church, Ind., Bro. John Wieand of Bellefontaine, Ohio, evangelist.

Eight accessions to the Lima church, Ohio, Bro. M. C. Swigart of Philadelphia, Pa., evangelist.

Seven baptized in the Covina church, Calif., Bro. H. B. Heisey of Los Angeles, Calif., evangelist.

Thirty-five baptized in the Walnut Grove church, Pa., Bro. L. R. Holsinger and Geo. L. Detwiler, evangelists.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. A. M. Kuhns of Union Deposit, Pa., April 19 at the Florin house, West Green Tree congregation, Pa.

Bro. Guy M. West of Chicago, Ill., March 22 in the Freeport church, Ill.

Bro. M. A. Jacobs of York, Pa., May 11, Codorus house, Pa.

Bro. Henry Moyer of Reading, Pa., April 18 at Quakertown, Pa.; May 9 at Springfield.

Sister Mary L. Cook of North Manchester, Ind., April 12 in the Michigan City church, Ind.

Bro. Wm. Miller of Independence, Kans., April 12 in the Bartlesville church, Okla.

❖ ❖ ❖ ❖

Personal Mention

Bro. Ivan L. Erbaugh, pastor at Union City, Ind., is available for a revival meeting in September or October next.

Due to an epidemic of sickness the revival dated to begin April 5 in the Keyser church, W. Va., by Bro. Roy K. Miller is deferred until a later date.

Western Colorado and Utah has chosen Eld. R. N. Leatherman Standing Committee delegate to the Colorado Springs Conference.

Bro. Roy K. Miller, 195 S. Main St., Keyser, W. Va., informs us that he will be in position to hold one evangelistic meeting in May or August.

While Brother and Sister E. H. Eby are traveling among the churches you may reach them by addressing them at Shickley, Nebr., care of K. E. Hoffert, if you do not know their temporary address.

Conference Secretary J. E. Miller, by request of the Program Committee, has been looking over the facilities for the Colorado Springs Conference, and will have something to tell you about them soon.

Eld. Wm. E. Roop of Westminster, Md., favors us with a "list of appointments in the Meadow Branch congregation for the year 1931." The four ministers are given their assignments for the year at the two preaching points and thus know what is expected of them. Such an arrangement should be found helpful even though special adjustments may be necessary now and then.

Vice-Chairman Paul H. Bowman found opportunity to drop into the Messenger rooms for a few minutes next morning after the Ministerial Board meeting had closed at midnight. The two "d's" drought and depression, especially the first, have hit the Shenandoah Valley hard but they seem only to have aroused the people of that section to greater zeal than ever in fighting our common enemy, the worst "d" of all.

❖ ❖ ❖ ❖

Miscellaneous Items

"Know Jesus Better" is the name they gave the pre-Easter services at Marion, Ohio, Bro. G. G. Canfield, pastor.

The Batavia church of Northern Illinois, Bro. Russell G. West, pastor, has put out a Souvenir Yearbook of more than ordinary interest. The well written historical matter and the numerous pictures—church and parsonage, pastor

The Call for New Power Among Brethren

A good woman objected to blaming the drouth for the lack of necessary material resources in carrying on the general program of the church. She said: "Is not our trouble largely spiritual drouth?" Making due allowance for a shortage of rain, who will deny the truth of her statement?

How shall new power and a purified spiritual life be developed? Some have found in the crises of life as did Saul on the way to Tarsus, the sudden acquisition of this new spirituality. More will testify that it came in youth through the processes of religious education built during years of patient, intelligent learning of God's Word and applying it to life. Line upon line, precept upon precept is no short cut, but it is a sure way. The Board of Religious Education is not working at a spectacular task. Its work today may not show up until years have gone by. It is doing a good job of directing the religious education of the church. This Board deserves the hearty backing of the Brotherhood.

Last year two special calls were made for funds. The response was not large. The Board calls on the Sunday-schools this year to observe Easter Sunday, April 5, by lifting an offering for religious education work. Twenty-five cents per enrolled member is the goal. Easter is a time to stress life decisions for Christ. Let it also be a time to strengthen the forces building day by day throughout the year. A later Sunday may be more suitable. Offerings should be sent to the Board of Religious Education, 22 S. State St., Elgin, Ill.

H. S. M.

and family, presiding elders newly elected and retiring, and other appropriate illustrations—make it unusually attractive.

Young People Go Abroad, Youth at Work in India, and Young India Goes to School, are titles of missionary project leaflets recently published by the General Mission Board.

"Before the glorious Easter morning could be realized, there must be the Gethsemane and Calvary. . . . May we think much about God in Christ Jesus reconciling the world unto himself." Did you too? Then you should be able to join this pastor's flock in a glorious Easter.

The Waynesboro Messenger, local organ of the Waynesboro church, Pa., Bro. Levi K. Ziegler, pastor, tells of the "plans for a home visitation. The visitors, about fifty of them, will leave the church each evening at about seven o'clock. It will be the purpose to get into each of our homes."

Concerning the Sunday School Convention to be held May 3 in Midland, Mich., Bro. Ray Baker says "arrangements have been made to care for your baskets as you bring them in. . . . Arrows with letters S. S. C. will be located at different points in the city directing to the place of the convention."

The Wiley church of Eastern Colorado invites ministers who may be on their way to the Conference in early June to stop off with them and give them one or more meetings. The church is about nine miles west of Lamar and only two and a half miles north of the Santa Fe Trail. If you can answer this call write the pastor, Bro. Leonard Birkin, Wiley, Colo.

❖ ❖ ❖ ❖

Around the World

The National Prosecuting Attorneys' Association was organized on March 24. Its purpose is to gather information, work for uniform laws, and generally present a united front in the battle against organized crime.

Installment buying is now credited with contributing to the boom of 1922-1928 and the depression of 1929-1930. The sudden expansion of this type of purchasing increased demand in a period of optimism. Then when the depression came and effective demand was further reduced by long time commitments, installment buying acted to intensify the situation. Hereafter, as a recognized factor in the market situation, installment buying should not prove to be quite such a serious financial joker.

The head of the department of hygiene and bacteriology at the University of Chicago, Dr. Edwin O. Jordan, is authority for the statement that thousands of children in the tropics are virtually starving to death in a land of plenty. And they are starving because they confine their eating to the unvaried and easily obtained diet of plantains, bananas, rice and other plant foods to be had in the tropics.

The house of John Gottlieb Wendel came to an end with the death of Ella Virginia von Echtzel Wendel a short time ago. For a hundred years the policy of the family had been to buy New York real estate, but never to sell. When the last of the Wendel line died, the hoard so accumulated was estimated to amount to $100,000,000. Charity will get the bulk of the estate. Doubtless all of the causes profiting thereby are worthy; and yet, certain gifts provided for in the division of this magnificent estate seem quite out of proportion to the intrinsic importance of the causes to be served.

Have You These Gish Books?

In checking left-overs from the Gish List Books we find on hand the following. Those ministers of the Church of the Brethren who did not secure their copies may still do so until the supply is exhausted. Because of the limited number on hand only those ordering at once may feel reasonably sure of securing the copies. If supply is exhausted the money will be returned. Order by number. Send all orders to Brethren Publishing House, Elgin, Ill.

No. 56. *A Man and His Money, 35c.*
No. 92. *Greatness and Simplicity of Christian Faith, 15c.*
No. 93. *Essentials of Evangelism, 35c.*
No. 95. *Parish Evangelism, 25c.*
No. 107. *Report of Washington Missionary Conference, 55.*
No. 111. *Visitation Evangelism, 30c.*
No. 116. *The Local Church, 25c.*
No. 121. *The Clash of Color, 30c.*
No. 125. *Christian Doctrine of Peace, 85c.*
No. 126. *The Church and Missions, 40c.*

THE QUIET HOUR

The Word of God

2 Tim. 3:16-17

For Week Beginning April 12

Inspired of God

In a way in which no other book is, the Bible is inspired of God. And the best proof of it is the results that have come about in the lives of those who have studied and obeyed it (Jer. 36:2; 2 Peter 1:21; Rev. 14:13).

Profitable for Teaching

The greatest thoughts which have ever entered the mind of man are here. Many of our fathers and mothers were uneducated in the sense of being schooled. But their minds were highly cultured for they had mastered this one Book. It is profitable for teaching (Psa. 119:99-100).

Profitable for Correction

It has an amazing power to correct the lives of those who read it. We read other books and are pretty much the same as we were before we read them. The truth of the Bible gets at the very springs of conduct. It changes us (Psa. 119:9).

A Complete Man

What a noble purpose! Some one remarked recently that of most books that are brought out it may be said: "It's just another book." Not so with the Bible. It has a place and a purpose, that is to make life complete (Heb. 6:1-3).

Furnished Unto Every Good Work

It is not sufficient that life should be complete in itself. It must be useful. We must be thoroughly equipped for our task. The Word of God, when rightly used, will do this for us (Eph. 6:17; 2 Chron. 29:15; Luke 1:17; 2 Tim. 2:21).

Discussion

How can we best prove the claims which are made for the Bible?

Is the Bible read as widely among us as in the past?

What effect have recent new translations had upon Bible reading?

How may we stimulate Bible reading? R. H. M.

PASTOR AND PEOPLE

Thoughts on the Passing of Mrs. Christian Hope

BY V. F. SCHWALM

THE death of Sister Christian Hope, wife of our pioneer foreign missionary calls to mind the story of the early life and service of these eager souls in Denmark. To most of us the heroic story of their lives is either unknown or else has faded from memory through passing years. They went out in 1875, and returned to America in 1886 due to the ill health of Sister Hope. Bro. Hope died more than thirty years ago, and yet this "frail" mother has lived on these years, an inspiration to her children and all who knew her intimately.

The story of the early life of Bro. Hope reads like that of the founder of some great religion—like that of George Fox or of John Wesley. Born in Fyne, Denmark, on Dec. 7, 1844, he was brought up in the Lutheran state church of Denmark. At twenty he was dissatisfied with his religious life, so he joined the Baptists on April 1, 1865. At once he became very active in religious work and in four months held 340 meetings. He began to write pamphlets and fell under the persecution of the state. After serving a short imprisonment, and being again threatened, he fled to America in 1870, and found his way to Iowa and settled in the central part of the state. Here he was rather quiet for a year and a half during which time he met and married Mary Nielson. They soon moved to Clinton, Iowa, where he joined the American Baptists, and still later the Swedish Baptists, but he still had a measure of dissatisfaction in his life.

During this time he saw on the fly leaf of an old Bible a short sketch of various religious sects, written by Howard Miller. One of these was a sketch of the Brethren Church. He sought for two years, writing to New York, Philadelphia, and Chicago and elsewhere to get some trace of the Church of the Brethren. Finally he learned of a group at Mt. Carroll, Ill. He went there and found Bro. George Zollers who instructed him in the way more perfectly, and on Oct. 25, 1874, was baptized by him, and thus became a member of the Church of the Brethren. The historian says that his "own longing, searching heart was satisfied." His soul overflowed with joy, and at once he wanted to carry the story of this more abundant life to his people in Denmark.

To me the story of a yearning, searching soul seeking larger light, a fuller life, a more satisfactory experience is exceedingly interesting. The Master taught us to "seek and ye shall find." In the words of Mr. Howard Thurman: "It may be that the quest for fulfillment is the quest for God; and it may be when I have found that for which my heart hungers, I have found him." Souls with deep repentances, souls with great longing are souls who make great religious leaders when the longing and yearning find the object of their search. And how natural it is that when Bro. Hope found the satisfaction his restless heart had so relentlessly sought, that he thought of his friends in Denmark, and was eager to bring this better way to them, also.

Brother and Sister Hope moved to Lanark, Ill., where he was engaged in harness making. (How like William Carey the shoemaker!) He told the story of his religious experiences to friends in Denmark through letters and pamphlets. Soon a letter came from Christian Hansen, who wrote to the Hickory Grove congregation at Mt. Carroll, Ill., asking to have the gospel preached in Denmark. Hansen to be received into membership of the Church of the Brethren. A special meeting was called at Lanark on Nov. 12, 1875. The house was full and a great deal of interest was manifested. As a result of the meeting it was decided to send two Brethren to Denmark. Bro. Hope was to go as interpreter. Bro. Enoch Eby and Bro. Daniel Fry were the ones who finally went. Bro. Hope and family left in 1875, arriving in Denmark early in 1876. Brethren Eby and Fry did not arrive until 1877 and remained but a short time, but long enough to organize a church and start the work of the church in that land.

Bro. Hope and family remained in Denmark, a lone brother with a sickly wife and a family of little children. "He was so full of zeal that he knew no bounds save suffering more than he and his family could endure." He busied himself with preaching, writing tracts, and distributing them. The work was encouraging though difficult. The family was often poor, and not much support was forthcoming. We get some idea of the sacrifice involved through his own words:

"Some may think we have received much money, but the Lord knows that in all my traveling from place to place, I never allowed myself to spend a cent for a warm meal and my feet have been used whenever there has been a possibility to walk. I have slept many a night on the floor and sometimes in barns; and at the beginning of the mission, frequently used Jacob's bed and pillow in the field under God's broad firmament. At times I was shown every attention and was kindly cared for, being literally buried in feather beds; while at the other times the Lord put me to fasting whole days, because no one gave me to eat. In my absence some rail at me with desperation because of the doctrine I teach, but when I come to them they are kind and respectful.

"My dear wife has borne a heavy load ever since

we left the United States. Being feeble in body and having the care of four children, she has even more to endure than I. I am scarcely ever at home, and when I am, I am shut up in my room writing or talking to those who come to learn the way of the Lord more perfectly. My wife and I rarely ever get a social hour to talk together, and only when we retire to rest can we find time to converse over our mission work. The midnight hour finds us going to bed, and early I must arise and be gone to tell the Old, Old Story. People come here to talk about this better way, and if I have five minutes to spare, I must teach them. Now, if any one thinks this is an easy life let him sell his cattle and houses, sheep and lands, and come here and try this labor a while. He will soon learn that health will fail, money disappear, and patience will be sorely tried.

"Oh, that those blessed with this world's goods would help not only us but also the many poor ministering Brethren in America and Denmark.

" Oh, how often I have gone up on a hill and looking over our people's houses for miles around, wept like a child in their behalf. Dear Brethren, our sufferings are nothing compared with theirs, as far as food is concerned.

" If we have suffered for clothes and food, as we often have, it has not been so much the fault of the church as it has been because we would rather suffer than see the cause suffer."

Bro. Hope's work spread to Sweden, and when he left the field about ten years after his arrival, due to the ill health of his wife, there were ninety-five members of the Church of the Brethren in Denmark and thirty in Sweden. Upon his return to America the church presented him a fund of $3,000 with which Brother and Sister Hope bought a home near Herington, Kans. He spent the remainder of his days preaching, especially to his own people. Most of his work was done in Kansas, Nebraska, and Oklahoma. He died in Herington, in 1899, beloved by his family to an unusual degree, respected by the church for his earnestness of spirit and pioneering work in missions.

Despite her poor health, Sister Hope lived on these many years. She has been so very frail for a number of years that one could scarcely see how the body could contain her great spirit. She was a rare soul. One of her intimate friends said of her that she had been a wonderful inspiration to her life even though always frail and sickly. Not all are gifted alike in spiritual responsiveness. Sister Hope seemed to be one of those rare personalities whose soul was highly sensitized and was therefore susceptible to the minutest spiritual impressions. To see and converse with her made one feel that the veil that divides mortality from immortality is thin, indeed. God was an immediate presence, so near, so real, and so accessible. Indeed, the world of spiritual reality was made more real to one in her presence.

Her face was always radiant, revealing the manifestation of a great spirit within. She was kind to all, always appreciative of the kindly hands who so faithfully and so gladly ministered to her. Her frail fingers made many gifts for her friends in her later years. To call and talk with her was an inspiration.

How sorely we need workers in the church whose souls have gone on a quest for spiritual reality and having found the object of their search, go out with overflowing hearts to bring the same spiritual blessing to their brethren! May the Lord send forth such workers in large numbers!

McPherson, Kans.

Experience

BY BERTHA RYAN SHIRK

THE tithe had been put away for the Lord's work. Time for Annual Conference was drawing near. I was thinking of missionary day and the special offering that would be taken. An envelope for the General Mission Board lay on the dining room table.

A feeling of sadness came over me, because the tithe which was ready to send away was so very small. A five-dollar bill lay in my purse which I had planned to spend for needed purchases. However, before the postman came, the bill was transferred from purse to envelope and mailed with the tithe for world-wide missions.

The second day afterward one of the boys came in with a very happy smile, concealing something in one hand. Some time before he had asked me to lend him some money. In doing so it was a case of lending, hoping for nothing in return; but now the five dollars was repaid.

The next evening while listening to a local broadcast I was again surprised, this time to hear my name announced as being one of the winners in a prize contest, the award being valued at five dollars and twenty-five cents. Not only that, but it was an article I had wanted to purchase for the home for some time. Now this very article was to be received as a gift.

The end of my story is not yet. Before a week had passed, a letter came from a very dear friend. Opening it eagerly I found folded in its pages a five-dollar bill with the words: " Thought you might be needing it."

With this experience I feel the Lord has much concern in our giving, and any sacrifice, however small, given in love for the kingdom, with an eagerness to serve, is well pleasing to our heavenly Father.

Chickasha, Okla.

Who Is the Neighbor That We Are to Love?

(Continued From Page 12)

and so on, as long as Mr. Snyder and Mr. Jones have need—to the last dollar? Or, in other words, does the command "Love thy neighbor as thyself," require Mr. Kemp to give up his upholstered chairs while Mr. Jones and Mr. Snyder have only the bare hard wood? Must he give up his car while they must walk? (Common humanity, of course, would say contribute something towards the suffering.) But how about this command to love thy neighbor as thyself and its implications?

Who is our neighbor, is a pertinent question. The Savior in the parable of the Samaritan told who our neighbor is, but opinions differ as to his meaning. One opinion is that we should always have our lotions and bandages ready to minister to anyone we may find in distress down along the Jericho road, and the wounded, bleeding man will find in such ministering a neighbor he can love as himself. But how about the other two fellows who gave neither sympathy nor help but passed by on the other side? They were not regarded as neighbors. Are we to love such as we love ourselves?

The subject is somewhat hazy to many. Brother Frantz, we are submitting the entanglements to you for a straightening out. There are some intricate points. Please do not miss any.

Hollidaysburg, Pa.

A Letter About the Men's Work and a Reply

Dear Bro. Hawbaker:

Received your notice of the Stewardship course but will hardly be able to form a class but will bring the matter into the teaching of the Men's Bible Class.

But I was thinking of something else. I should like to see the men of the church set up some financial project, such as the raising of 5 or 10 or more thousands of dollars for missions, something like $5,000 for each of our mission fields.

If you would call for 10,000 men to each give a dollar as an enrollment in the men's movement you would likely get that amount. It would mean on an average of 10 men in each congregation. Make the year from March 1, to Feb. 28. Of course, this matter would have to be carefully planned.

In my judgment the Men's Work program in our church will not amount to any more in the future than it has in the past unless it gets a different slant from what it has at the present time.

Dear Brother:

I am glad for your letter of February 11, and I appreciate your frankly stated opinion of what is the matter with the Men's Work.

I trust that I may be accorded the privilege of writing just as frankly as you did.

You state that in your judgment the Men's Work program will not amount to any more in the future than it has in the past unless it gets a different slant from what it has at the present time.

May I be just as free to state my opinion that the Men's Work program will never amount to any more in the future than in the past unless the ministers of our church get a different slant on the question.

If I should attempt to tell you just how to conduct your work as a pastor you would resent it and rightly so, because you would know that I have not had education, training, and experience in preaching and doing pastoral work. You know that it would be impossible for me to get a proper understanding of the question without the necessary study, training, and experience in the proper fields of activity.

Let us then consider the other side of the question.

Do you think it is possible for a minister who has spent the most of his life in study, training, and experience in the ministry, to get the layman's viewpoint as well as a layman can? Laymen think as laymen, study as laymen, talk as laymen, and associate with laymen as laymen, most of the time without being in the presence of a minister. A minister can never be in company with any other person without a minister being present. Laymen work in secular work among laymen, as laymen, and are in a laymen atmosphere that is not influenced by the actual presence of a minister, whose presence naturally has an effect upon the thought, words, and actions of laymen. The layman mind can not be fathomed by a minister in exactly the same way as by a layman. Laymen display thoughts, attitudes, and actions in the presence of laymen, that never can be discerned directly by ministers.

Now when laymen work together and see the great need of education of laymen by laymen in the fundamental principles of Christianity and actually attempt to do something along this line because they have seen in their secular work that there has been a failure to awaken the laymen to a real consciousness of Christianity, should such laymen not have the help and coöperation of ministers which they crave so much, rather than the criticism and rebuffs we have been receiving?

Is it right for all ministers to state just what in their judgment the Men's Work should do in order to make it a success, and refuse to coöperate unless such a project is adopted by Men's Work? If such is the case the Men's Work is doomed because we have had a score or more separate and distinct things suggested by ministers that Men's Work should do, and we can not have all of these various projects as the main objective of Men's Work.

The men in Men's Work are doing their part in the raising of mission funds. We are doing our part in local, District, and national work. But we do not intend to make the raising of money the sole objective of Men's Work. If we do, we have not only Missions, but schools, hospitals, old folks' homes, orphanages, and all sorts of things appealing to us. All of these things are worthy, but none of them would be approved of unitedly as a project by ministers or laymen. Some would prefer one thing and some another.

We know that unless a man learns the fundamental principles of stewardship, and how these principles can be applied to spiritual and material activities, that the raising of money for missions or anything else, does not necessarily raise the man. Raising the man is much more important than raising the money. Our firm belief in this truth causes us to differ with you in regard to the desirability of a particular financial project as the objective of Men's Work.

Before the last Annual Conference considerable publicity was given to the fact that there would be a Men's Work exhibit at the Conference. We urged our people to visit this ex-

hibit and to talk over stewardship with us. For five days we displayed this exhibit and were present to explain it and talk over stewardship. We were told by some person who attend practically every conference that this was the first time a real stewardship exhibit was displayed at one of our Conferences. Our stewardship work is meant to help ministers in their work with laymen. The response at the Conference by ministers was anything but encouraging. Many laymen told us that we were furnishing stewardship material which they had wanted for years and no one had told them where to get it. I can understand this exactly, as several years ago when I began to get very much interested in Christian stewardship I had to go outside of the Church of the Brethren to get material to learn the fundamental principles of stewardship and read of the practical applications of these principles in the lives of men. Because of this there was born the conception of a study course in stewardship written by laymen, in laymen language, for laymen. This course is now available and has been called to the attention of our ministers. The response of the ministers to the publicity of this course has not been much more encouraging than the response of the ministers to our exhibit at Conference. The response from many laymen has been encouraging. If laymen working for stewardship without much encouragement from ministers can accomplish what they have, how much more could be accomplished if ministers and laymen would work together in teaching this great Christian doctrine? Such coöperative work would result in a body of laymen believing in and practicing stewardship so that money for missions and other religious purposes would be raised regularly, systematically, and cheerfully by Christians as individuals and not as groups, yet all working together. The drives of which we hear so much would not be necessary, and the great struggle of financing our church program would in a great measure, if not entirely, be transformed into an accomplishment of building the highest type of Christian character in the givers as well as in the object of the gifts.

All this can come about because church financial freedom comes only from a realization that Christian giving must come from an intelligent understanding of the teachings of Christ on stewardship interpreted in the light of present day conditions, and not from an emphasis being placed on projects, drives, quotas, and deficits.

I trust that this letter will be received in the spirit in which it is sent, which is that we may come to a clearer understanding of our obligation and privilege in building the kingdom of God in the hearts of men.

Sincerely,

C. C. Hawbaker,
Chairman, Stewardship Committee,
National Council, Men's Work.

NEWS FROM CHURCHES

CALIFORNIA

Oakland church met in council March 6. It was decided to hold our communion service April 12 at 6:30 P. M. The trustees were authorized to paint the church and parsonage and the work is well on the way. Our pastor has been devoting the Sunday evening service to a series of sermons on the Beatitudes which are very helpful. Bro. Boaz is also conducting a class regularly for the new members in order to acquaint them with the teachings of the church. March 11 the mothers and daughters' association held their regular meeting. March 13 our members attended the evangelistic services at the Swedish Evangelical Free church and our male quartet gave a special number. There will be a program Easter Sunday by the Sunday-school and choir. We have enjoyed the association with the young people from Empire, Modesto and Waterford churches during the basket ball season. The joint Sunday-school convention will convene here April 26. March 15 Rev. Terry of Berkeley, Calif., brought us the morning message.—Mary Heisel Woody, Oakland, Calif., March 17.

ILLINOIS

Franklin Grove church met in business meeting March 14. Reports were given by various committees, the Sisters' Aid and Y. P. D. Eld. O. D. Buck was elected delegate to Annual Conference with C. W. Lahman, alternate. Mary Miller was elected Messenger agent. The social committee planned a program for the evening of March 6 to which members and friends of the church were invited. The program was planned around the idea of the Friday afternoon of olden time school days, and after classes had recited there was a progressive spelldown and an old-time school lunch, reminiscent of days gone by. Virgil C. Finnell brought us the morning sermon on March 15, The Eternal Conflict, and in the evening his illustrated lecture, Why Girls Smoke.—Mrs. Ruth B. Hussey, Franklin Grove, Ill., March 16.

Lanark church held its regular quarterly business meeting March 17. March 15 Bro. I. D. Leatherman of Elkhart, Iowa, preached both morning and evening in the absence of our pastor. His messages were so impressive that those who met at business meeting gave him a unanimous call to accept the pastorate here, as our pastor, Forest S. Eisenbise, will take up the work at the Pasadena church, Calif., in June. Bro. Frank Eckerle was chosen delegate to Annual Conference with Bro Dan Stitzel, alternate. It was decided to hold our communion on the evening of May 10. Our Sunday-school recently purchased 200 new song books, Worship and Praise which are greatly appreciated. Our church and Sunday-school services have been well attended and we appreciate the fact that interest seems to be growing rather than waning.—Mrs. Arthur Kniss, Lanark, Ill., March 20.

Mount Morris.—We have been enjoying many good things in the Mount Morris church in the past several months. On Feb. 1 members of the Fellowship Society presented a New Year's pageant at the evening service. It was well done, and carried a most worth-while message. We have made a change in our workers' conferences, holding them on the first Tuesday of the month. They are evening sessions, and at the one held Feb. 3 a fellowship supper was enjoyed before the regular session. Discussion as to ways and means of making our Sunday-school work more effective proved most interesting. President C. Ernest Davis, of the college, gave the address of the evening, and a great deal of enthusiasm was aroused by his message. Forty members of the active teaching and executive body of the Sunday-school were in attendance. The meeting held March 3 was equally interesting, with some very fine special talks on personal evangelism, and how to use the Sunday-school opportunities toward this end. During February Bro. Bonsack spent a most profitable Sunday with us. On March 7 both the men's and women's sections of Everybody's Class met in the church basement for a chicken and waffle supper—"men's treat!" As guests that evening we were very glad to have with us Drs. Raymond and Laura Cottrell, Brother and Sister M. W. Emmert, who have returned to Mount Morris and are making their home in the Old People's Home, and Brother and Sister Brindle, who have just taken charge of the Home in the place of Brother and Sister Johnson, who left recently. On Sunday, March 8, Drs. Raymond and Laura Cottrell had charge of both morning and evening services, and gave such interesting talks that the time allotted them seemed all too short.——Mrs. A. E. Hecker, Mount Morris, Ill., March 18.

Springfield.—Our church met in council March 15. During the morning service Bro. Heckman conducted the installation service for our new pastor and wife, R. M. Brady. At noon a basket dinner was served and the council meeting was held in the afternoon. We are happy to announce that Brother and Sister Brady have moved here and are entering very earnestly into the work. Saturday evening about 100 members and friends gave them a reception and miscellaneous shower. We have had the main auditorium and vestibule of the church redecorated, and the young people are going to have the north balcony, which they use for their meetings, redecorated. March 1 a number of young ladies presented a missionary play entitled, Janey. Bro. Brady is preaching some wonderful evangelistic sermons each Sunday evening; they will continue until Easter. We are greatly encouraged with the way our church is progressing. Our love feast will be held April 10 at 8 P. M.—Edna M. Rucker, Springfield, Ill., March 16.

INDIANA

Buck Creek church met in a business meeting March 7. The church decided to have the student Volunteers of North Manchester render a missionary program here March 29. The church decided not to send a delegate to Annual Meeting this year. The B. Y. P. D. conference was held here March 15. A good program was rendered and enjoyed by all. The meeting of the council of religious education of Henry County will be held here June 2 and 3 in charge of the state workers.—Phebe E. Teeter, Mooreland, Ind., March 19.

Nappanee church met in council March 19. We have selected Bro. John Shively to succeed Bro. John Geyer as new member on our finance board. Plans are now being made for our pre-Easter services. Our church will coöperate with the other churches of the city in arranging a union evangelistic campaign this fall. Our pastor, P. B. Studebaker, and wife are to act as delegates to Annual Conference.—Dorothy Hollar, Nappanee, Ind., March 21.

(Continued on Page 24)

HOME AND FAMILY

To an Easter Lily

BY ALVA ROW

Oh, lily of Easter, how tender, how white!
It grows from the earth at the bidding of spring,
Bursts forth into bloom in the space of a night,
Glad tidings of Easter its mission to bring.

Impatient of waiting for winter to go,
It pierces the soil the sunlight to gain;
And silently, swiftly continues to grow
Kept moist by the freshening showers of rain.

When sweet Easter lilies I hold in my hand,
I'm thrilled by their beauty and splendor; a sight
Unequaled in grandeur on sea or on land,
The emblems of purity, vision and light.

Oh, gay Easter lily, so joyous to man,
It scatters its fragrance along the dark way;
Repeating the story again and again
Of Christ's resurrection, remembered today.

Bridgewater, Va.

By the Will of God

BY LEO LILLIAN WISE

It was quite evident that Martha was disturbed as she came into Aunt Ella's living room. Even Uncle David laid down the evening paper, with which he was through anyway. And Priscilla pushed back the sheaf of school papers she had been grading.

"Folks, something must be done about Winifred Ann, or that girl is going to lose her mind!"

"Poor thing," said Aunt Ella compassionately. "Isn't she any better?"

"No," Martha dolefully shook her head. "I go over two and three times a day. Sometimes she will say a word or two, but for the most part she just sits there with her hands in her lap staring out of the window."

"Doesn't she talk to her Aunt Susie?" Priscilla wanted to know.

"Aunt Susie says she is the same way with her," said Martha. "The girl scarcely eats and probably doesn't sleep. Just seems to be in a half stupor all the time."

"We must remember," Uncle David was breaking his silence, "that Jim Hathaway was both father and mother to Winifred Ann. And to us, any of us, the news of his death in such an explosion and fire was crushing. Yet how much more of a blow it would be to a sensitive, idolizing daughter."

"That is true," Martha nodded her head, "but it isn't the first time that Death has come in cruel form. And Jim would be the last person to want her to grieve as she is doing."

"That is all true," Uncle David agreed, "but sometimes there is a root basis for grief that we do not see. We can not see what is underlying this despair of Winifred Ann's."

"Winifred Ann is coming here for the day tomorrow," said Aunt Ella, thoughtfully.

"Well, if she is coming here, then I hope Uncle David will be able to give her the message she needs most," and Martha rose to go on to the drug store for some articles she had ordered.

The day was fair and beautiful. Even Winifred Ann had responded to the call of the sunshine. However, she was silent until after the noon meal. The three were seated in the living room, Priscilla being in the schoolroom. For some time not a word had been said.

"Winifred Ann," Uncle David's voice was tender, "is there any way that I can help you?"

"If you only could!" Winifred Ann lifted her sad, lovely eyes.

"Perhaps you might tell me the thing that hurts the most?" he suggested.

"It is so near Easter," the girl moved restlessly, "and I feel as if I can not bear it. Oh, Uncle David, why did my father have to die such a horrible death? And be so shattered that they could not find all of his body. Can he be resurrected in the final day?"

"Ah!" thought Uncle David to himself. Then he began speaking quite as if thinking aloud. "Somehow even when we know full well that death is part of the cup for each of us to drink to the depths we are never ready for it. Here, take my Bible and turn to the tenth chapter of John and read the last clause of the tenth verse."

"'I came that they may have life, and may have it abundantly,'" the girl read to him.

"Now turn to the next chapter and read the twenty-fifth verse," he asked.

"'Jesus said unto her, I am the resurrection and the life; he that believeth on me, though he die, yet shall he live,'" the girl's voice faltered.

"Those are the words of the Master himself," said Uncle David. "And your father believed them. I can understand your despair. For when we got the full details of our son Robert's death on a field of battle in France, it was to be told that he had been blown to pieces while carrying a wounded man off the field.

"And the thought of the mangled body has often worried me. But lately in my reading I have been greatly comforted by some things. One was the explanation given by a great scientist. He was in his laboratory, a reporter getting an interview for the papers.

"This scientist said something to this effect: 'After I have explained all the known forces I come to this

place where I can say nothing else but that *the will of God* is behind it all.'

"Then I read about another scientist who took a bowl of pottery and utterly destroyed its form, then he by processes gathered all the elements and fashioned the bowl of pottery again like it had been.

"Now, my dear, if God who fashioned the man could give that man the wisdom to destroy and recreate the bowl of pottery, can not that same God by his own will, if he so desires, bring together the broken bodies of our beloveds in the final day?"

For a moment Uncle David and Aunt Ella fairly held their breath, even Priscilla who had entered the doorway in time to hear the last words was tense. Hardly were they prepared for the look of awed glory upon the girl's face as she almost whispered:

"Oh, Uncle David, is that what Jesus meant when he said that 'he that liveth and believeth on me shall never die'?"

"For by the will of God all things shall be made right. Oh, now I do believe that Death has no power, nor the grave any victory! For God is back of everything."

The three listeners held their silence. Winifred Ann must bring about her own salvation from grief entirely now. Then the girl arose, with a new, quiet look upon her face, she said:

"I must go home. There are many things my father would have me doing. I have mourned long enough."

"Amen," said Uncle David softly. "Lord, thy ways are gracious and kind."

Bloomville, Ohio.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

23. I am a mother and should know how to visit sick folks, but I feel that I do not know. I believe it's a Christian's duty to visit the sick in their homes or in the hospital. Will you kindly give me points that will help me to become a desirable caller in the sick room?

When people are sick they are not at their best. They do not see things as they do when well. For this reason care should be used in what we say and how we say it. We should have the needs and welfare of the patient in mind rather than our own interests. Some visitors talk about the things in which they are most interested rather than those most helpful to the patient. Some like to tell about the serious operations or spells of sickness they or others have had, going into details concerning the seriousness of such cases and the suffering they had to endure. The only time a similar illness should be mentioned is when the patient seems discouraged and we can show how the other individual recovered under similar or even more unfavorable circumstances. Even then it should be done very tactfully, giving very few details.

Avoid talking too much or in a nervous, hurried way. The voice should not be pitched too high or be too loud. Speak in a mellow, kind and sympathetic tone, but not so low the patient must make an effort to hear. Neither should the patient be made responsible for leading out in the conversation.

In order to be the most helpful in the sick room the visitor should have a peaceful, contented mind and heart, an abiding faith in God and his providential dealings with us, and a cheery optimistic attitude towards life that comes from knowing God. Then out of this experience endeavor tactfully to give the mental and spiritual encouragement the invalid needs.

In trying to help the sick spiritually care should be used that we do not give the impression that we think they are in a serious condition and may not recover. We can always talk about the love and goodness of God, and how he can cause every experience in life to become a blessing to us (Rom. 8:28). Prepare yourself with helpful scripture verses so that, when suitable, you can leave one or more for the patient to think about. And when they desire it there should be a short prayer of confidence in the love and wisdom of God, committing the circumstances of the sick one to his love and care. Always try to make your visit such that the patient will feel rested, refreshed and encouraged.

Happy Though Civilized

BY H. A. BRANDT

XIII. The Second Honeymoon

(Continued From Last Week)

"The first stop is at the grape arbor," called Harold leading the way. "But we must not make too much ado, for Mrs. Robin is busy this morning. Perhaps you didn't know that the birds in the first brood are already shifting for themselves and Mr. and Mrs. Robin have plans well matured for a second family. I suspect there will be two greenish-blue eggs in the nest before night!"

"Indeed!" replied Mrs. Newman, catching some of her husband's enthusiasm. "I see I haven't kept up with the doings of our neighbors!"

The two travelers were soon at the grape arbor and peering through the leafy maze at a safe distance from the robins' nest. And sure enough, as Harold had said, Mrs. Robin was on the nest and wearing a very business-like expression.

"I think I shall keep better track of this family than I did of the first," remarked Mrs. Newman.

"Fine, Mrs. Robin will be glad for company as

(Continued on Page 26)

News From Churches

(Continued From Page 21)

Santa Fe church met in council March 19. Officers for the church and members on various boards and committees were elected for one year. Bro. F. P. Hostettler was reëlected elder in charge; the writer was chosen Messenger writer. Jan. 11 Bro. Otho Winger was with us, and Jan. 18 a group from Manchester College was with us; each brought us good messages in the way of encouragement in mission work of the church. Feb. 22 Bro. P. E. Coblentz gave a splendid message. We are grateful for the coming of all these good folk.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., March 20.

Second South Bend.—In January the Sunday-school had a pleasant surprise for our superintendent, Amsey Roose, and helped him celebrate his birthday. Over a hundred were present. This in a small way showed our appreciation of his splendid service. March 4 the Aid Society entertained their husbands and friends at the church with a supper and program which was well attended. The Aid Society has been doing some splendid work. The young married people's class, taught by Dewey Rowe, is preparing an Easter pageant, The Dawning. Our revival meetings will begin April 12 with Brother and Sister Thompson of Polo, Ill., in charge.—Mrs. Dewey Rowe, South Bend, Ind., March 13.

Shipshewana church met March 6 in business meeting. We have not had Christian Workers (or Sunday evening) Meetings because some members live at a distance and because of bad roads. But we hope to resume soon. At our meeting it was decided to grant the request of Florence church to be a separate organized body. We also decided to have a finance committee. Our communion will be held May 16.—Mrs. Geo. E. Bates, Shipshewana, Ind., March 14.

Syracuse.—Since our last report fourteen have been added to the church: seven through baptism, four reclaimed and three by letter. Our Sunday-school is growing and a great interest is taken in each class. The Good Cheer class has made a marked improvement in their room which is also used for the Aid room. They have papered it, put up new curtains, etc. Feb. 5 was observed as guest day by the Aid. A playlet was given entitled, My Nerves. Feb. 19 we held a rededication service. Nine sisters were present from Milford, two from North Webster and Brother and Sister C. Metzler from Wakarusa. Bro. Metzler is a member of the Mission Board and through his efforts we are enjoying many blessings. Some very good talks were given and the Aid workers were greatly encouraged. Our pastor, Bro. J. Edwin Jarboe, held a two weeks' meeting at Markle, Ind. During his absence Bro. C. E. Swihart of Elkhart, Bro. John Eberley of Markle and Bro. Moodey of Knoxville, Tenn., filled the pulpit. Bro. Moodey, a Southern Baptist, is in our city conducting a union revival. We expect to have a number of souls added to our church through these efforts. Feb. 1 thirty-eight gathered at the home of Brother and Sister Jarboe and helped to get them comfortably located in the new parsonage.—Ada Mock Klink, Syracuse, Ind., March 17.

Upper Deer Creek church met in council March 14. Bro. John Smith was reëlected a member of the ministerial board and the board was instructed to secure a minister to hold revival services later in the year. Bro. Lester Ockerman will conduct a week of services preceding Easter. The Sunday-school is working on an Easter pageant.—Mrs. Geo. R. Murphy, Walton, Ind., March 24.

Wakarusa.—The work of our church is progressing very nicely. We just closed a two weeks' revival meeting. Bro. John Wieand of Bellefontaine, Ohio, brought the messages, each one the pure gospel, presented so simply that all could understand. Bro. Wieand's son, Ralph, conducted the song service which all enjoyed, especially the young people and children. Eight were received into the church by baptism, two reconsecrated and one awaits baptism. March 29 Bro. H. A. Claybaugh of Middlebury will be with us and conduct the review. A program will be given Sunday evening, April 5.—Grace Summer, Wakarusa, Ind., March 25.

IOWA

Garrison.—The young people of the Robins church gave the play, The Challenge of the Cross on Sunday evening, Feb. 21. It was a very impressive message and was enjoyed by an appreciative audience. Plans are made to have a pre-Easter service beginning March 26 and closing with a love feast April 3. There will be an exchange of ministers from the Cedar Rapids and Robins churches; they are also planning similar services. It has been decided to plant some trees around the church this spring. A committee has been appointed to look after selling the present parsonage and buying the property adjoining the church. O. W. Hamer gave us a good message March 8.—Mrs. Calvin H. Boggs, Garrison, Iowa, March 20.

Greene.—Sister W. H. Pyle, mother of the undersigned, who suffered a fall Jan. 15 is making satisfactory recovery. We owe much to the anointing which was administered following the accident. Rev. F. A. Wolsey of DesMoines who is very much interested in the Iowa Society for the Friendless gave us a splendid message at our evening service. Feb. 1 the churches of our town enjoyed a union meeting, having a temperance program and the dramatic production, The Harvest. Beginning Feb. 1 at the close of the Sunday-school, Sister Warner has been giving a series of stories to the children. Feb. 22 our B. Y. P. D. accompanied by our pastor, Bro. Warner, had charge of the young people's hour at the Older Boys and Girls' Conference at Allison, Iowa. Feb. 15 achievement Sunday was observed with a splendid missionary address by Bro. Warner. An offering was sent to the General Mission Board. The church met in council March 6. The church decided that Bro. Warner should be our pastor until September, 1932. It was decided to have a Vacation Bible School. Our love feast will be June 6 at 8 P. M. Bro. A. T. Hoffert, former missionary to India, now pastor at Osceola, delivered a lecture Sunday morning, March 8, on the Anti-Cigarette League work. He also gave lectures and demonstrations in twelve high schools and three churches, meeting more than 2,000 boys and girls in Butler County. Our church gave him an offering of $10. Sunday evening, March 8, Bro. Warner gave the lecture on India with slides brought by Bro. Hoffert; the latter went to another church to demonstrate his work. Our missionary committee project program for 1931 is India.—Elsie A. Pyle, Greene, Iowa, March 16.

Union Ridge.—We are pleased to record much better attendance and interest in the church activities than usual for the winter season. The mild and dry weather has been favorable for the work. Even with some feeling of depression the people seem hopeful and optimistic and there is no disposition to curtail the work. Sunday evening, Feb. 22, the Intermediate C. W. group, led by Sister Alma Schrock, gave a playlet impersonating The Gospel Messenger. Its purpose and value were presented with good effect, as also the attitude with which it is received in various homes. This has been a busy winter for the Aid Society. It has met regularly twice a month for all-day meetings, and has made and donated three comforters to as many homes that have suffered loss by fire. Various financial projects have helped it to lift the deficit in our local budget carried over from the past two years. The church met in business meeting March 5. Two letters of membership were received. The treasurer reported a better financial condition than for over a year. Because of a vacancy Bro. C. E. Schrock was elected chairman of the temperance committee. Our spring love feast will be April 26, 7:30 P. M. Plans are being made for a home talent Vacation Bible School this summer. Bro. A. T. Hoffert of Osceola was with us the evening of March 9 and gave an anti-cigarette demonstration. He gave it again the next morning at the local high school. He was accompanied by Bro. A. L. Warner, pastor of the church at Greene. Sunday evening, March 22, we plan to commemorate the birthday of Fanny Crosby in a special song service. The Easter service, "The Red of the Dawn," is being prepared for the evening of Easter Sunday.—Mrs. J. S. Sherfy, Hampton, Iowa, March 15.

KANSAS

Bloom church met in council March 16; church officers for the coming year were elected. The church has taken on new life since Bro. Ralph Hoover of Dodge City has been preaching for us. He has been with us since Jan. 1 and we expect to have him for the year or perhaps longer. He will give us a week of services just before Easter. A committee has been appointed to put on a program for Easter Sunday. Our church is also planning to hold a Vacation Bible School sometime this summer. The young peolple's meeting, organized the first of the year, is doing nicely under the direction of Brother and Sister B. R. Spitzer.—Lily Hatcher, Bloom, Kans., March 20.

Ottawa.—The church at this place had the privilege of entertaining Bro. Schwalm, president of McPherson College. On Sunday morning he preached in the interest of education. In the evening an enthusiastic crowd greeted him to hear his talk on the subject of peace. Our church has extended a call to Bro. Virgil Finnell to give his lecture on the cigarette. Through the Brethren Publishing House the men's Bible class has secured literature through which if their plans materialize, the class will put on one of the best Bible scene plays that has ever been dramatized here. An interdenominational religious training school is being conducted in this city and some of our members are attending and also receiving credit. A number from this church are already planning on attending Annual Conference.—Mrs. J. E. Ott, Ottawa, Kans., March 21.

MARYLAND

Beaver Creek church met in council March 21. Bro. S. F. Spitzer was reëlected elder for another year. It was decided to have our communion May 23. At Annual Meeting we will be represented by letter. Bro. Harry Grossnickle was reëlected church clerk; the writer, correspondent and Messenger agent. Bro. John Wisherd and Emory Harshman were chosen delegates to District Meeting. Two have been baptized since our last report. We are planning to have services during Holy Week and a sunrise service on Easter morning at the Mt. Zion church.—Katie M. Fahrney, Mapleville, Md., March 23.

Meadow Branch church met in council March 21 in the country house with the undersigned presiding. A complete schedule of appointments for the year has been arranged by the elder in charge, printed and distributed among all members of the congregation. Bro. L. H. Brumbaugh has consented to fill regularly some of our preaching appointments. The presidents of our Sisters' Aid Societies and also the adult advisors of our Y. P. D. are requested to report to our regular councils the number of meetings held in the quarter and the average attendance. The treasurer's report showed the finances of the church to be in sound condition with all bills paid. Regular committees showed much activity in their various reports. The trustees were authorized to have additional wiring done and more switches installed to make our electric light system more complete for the grounds as well as the interior of the church. The following delegates were elected to District Meeting: Wm. E. Roop, Herbert Petry and John Garner; alternates, J. W. Thomas, Paul Hoover, Jos. Gilbert. Arrangements have been completed for revival services at both of our church houses to begin in Westminster Aug. 16 with M. R. Wolfe, evangelist; Meadow Branch house, the last two weeks of August, 1932. Rufus Bucher, evangelist.

Bro. Marshall Wolfe preached an acceptable temperance sermon March 22 in our town house. Bro. Jno. J. John has promised to preach a similar sermon in our country church March 29. At each place an offering will be lifted for reform movements and the welfare work of the church. The time for our love feast has been changed to April 2, 7 P. M. There is cause for much encouragement in the increased attendance at Sunday-school and church services, especially noticeable at our churchhouse in the country. A men's chorus has recently been formed in this congregation and on March 22 rendered splendid service in sacred song in our Westminster church.—Wm. E. Roop, Westminster, Md., March 23.

Piney Creek.—March 14 the church met in semiannual council. Bro. C. F. Bucher was again chosen to have charge of the church. Brethren Birnie Bowers and Edw. Forney are our delegates to District Meeting. Birnie Shriver was reëlected prayer meeting leader, also Sunday-school superintendent, with Edw. Forney, assistant. Vacancies in the various committees, missionary, child rescue and temperance, were filled. We intend holding our love feast May 2, 2:30 P. M.—Theresa S. Forney, Taneytown, Md., March 24.

MICHIGAN

Elmdale.—Letters of membership were granted to Elder and Sister Samuel Bowser at our members' meeting March 7; they will soon leave for Montana. We are sorry to have them go; both are teachers in the Sunday-school and Sister Bowser has also been a faithful Aid Society president. We will have a communion some time this spring. Bro. C. L. Wilkins is giving us messages leading up to Easter which will be decision day. We are also planning a program for Easter. We are being favored each Sunday with special numbers by our male quartet and octet. Our Sunday-school attendance for the winter has been about four-fifths of the enrollment.—Lizzie G. Leece, Alto, Mich., March 19.

MISSOURI

Broadwater congregation met in council Feb. 26. Bro. A. W. Adkins having been chosen by the District Ministerial Board as temporary elder, was unanimously chosen by the council as elder for the coming year. A Messenger correspondent and agent were elected and officers for a B. Y. P. D. were chosen, Grover Meyers being president. Two deacons were appointed to make a personal visit to each member in order to make a definite report as to the number of members in this congregation. Bro. Adkins was with us Feb. 23-26 inclusive and preached three very inspiring sermons besides holding a council. The first meeting of the Y. P. D. was March 15 with an attendance of thirty-five. Sunday-school attendance has been very good and plans are being made for an Easter program to be given Sunday morning, April 5.—Mildred L. Jones. Dexter, Mo., March 21.

Carthage.—On Feb. 23, Dr A. R. Cottrell spoke to a large audience in the Carthage church. His interesting message helped us to clearly see how mission money is used on the field. We are not able to estimate the value of this personal acquaintance and contact with one of our missionaries in this section where our missionaries very seldom come. It greatly increased our appreciation of them and their work, and gave us a desire to do more for our brothers and sisters across the waters. An offering for missions was taken. The loose money in the regular Sunday offerings for the two previous Sundays was put with this offering making a total of $22. Our regular council convened March 13. Plans were made to purchase new hymnals for the church. Pre-Easter services are to be conducted by the pastor each night of Holy Week with Easter Sunday as decision day. Two Sunday-school scholars are already planning to be baptized. The church voted to retain their pastor for a period of five years after Sept. 1. In some ways the church is taking on new life and the work is more encouraging. A budget for the fiscal year was adopted. We invite any who can to stop with the Carthage church on the way to and from the Annual Conference.—Mrs. Lester Fike, Carthage, Mo., March 19.

North St. Joseph church met in council March 16. Bro. Eby resigned as pastor and elder, and Bro. E. N. Huffman was asked to take the oversight. March 19 Bro. Huffman met with us in special council to reorganize and make plans for the future. The writer was licensed to preach for one year and was duly installed. Sister Iva Dittemore was also licensed to preach for one year. Other officers were also elected. March 22 our elder met with us to complete the work of the previous meeting, that of installing Sister Dittemore. Quite a number from the South St. Joseph church were present. The writer was chosen Messenger correspondent. Bro. Huffman gave interesting and instructive talks at each meeting. At the close of the service one young man requested baptism.—T. B. Sell, St. Joseph, Mo., March 24.

Shoal Creek church met in council March 21. We decided to have a love feast May 16. During January we had the pleasure of having Bro. Ora Huston give a very interesting talk. Bro. Cottrell of the India mission field also gave an exceedingly interesting talk on his work which was much appreciated.—Mrs. Wilbert Erisman, Fairview, Mo., March 23.

NEBRASKA

Kearney church met in business meeting March 17. It was decided to redecorate the church basement and the work will begin soon. Feb. 14 the gospel team from McPherson College gave us a good program which was much appreciated. Our Sunday-school is keeping up with good interest under the efficient direction of our superintendent, Ross May.—Mrs. S. E. Thompson, Kearney, Nebr., March 20.

Lincoln.—Early in February we were visited by the McPherson College deputation group. They brought a fine, challenging program. March 8 a group from our congregation broadcasted a program under the auspices of the ministerial association. It was a new and pleasant experience for most of us who participated. We are coöperating with the churches in the eastern zone of our city in an evangelistic drive, this will terminate on Easter Sunday, decision day. We are enjoying this association with the other congregations and have received much inspiration from this work. Our pastor has completed a series of unusually challenging sermons on the Character of Jesus, leading up to the pre-Easter messages that he has now begun. We are working on our Easter cantata under the direction of Mrs. Wenger. March 6 we met in council. We decided to have our love feast the last Sunday in May.—Opal Newton, Lincoln, Nebr., March 20.

OHIO

East Dayton church met in council March 3. It was decided not to represent at Annual Conference. The delegates to District Conference are Sister Van B. Wright and Sister Goldie Killian. Bro. C. F. McKee, our elder and a member of the District Ministerial Board, was present to aid in the installation of Bro. Von D'Ogden to the ministry who about a year ago was very happily converted from the Catholic priesthood. Pre-Easter services conducted by A. G. Crosswhite of Eaton, Ohio will be held from March 29 to April 5 with a love feast April 4 at 7:30 P. M.—Lida Baldwin, Dayton, Ohio, March 18.

Kent.—At the council meeting March 6 reports from the various departments and committees reflected active coöperation on the part of all, including Ladies' Aid, Y. P. D., welfare, relief and charity, membership, etc. The treasurer also gave an excellent report. The library committee recommended the purchase of four new books which was approved. It was decided to have a missionary committee and three members were elected accordingly. In connection with our week of pre-Easter meetings to be conducted by our pastor, A. H. Miller, it was also decided to have all-day services on Easter Sunday with the love feast at 7 P. M. Bro. Wilmer Petry, Pitsburg, Ohio, is to assist in an evangelistic campaign beginning Nov. 9. Our congregation has just passed through deep sorrow in sympathy with our pastor and family in the death of their youngest son.—Mrs. A. Brumbaugh, Ravenna, Ohio, March 20.

Lima.—Since our last report we have closed a two weeks' revival meeting. Through the efforts of the evangelist, M. C. Swigart of Philadelphia, Pa., and our pastor, A. P. Musselman, there were eight accessions to the church by baptism and three were reclaimed. On March 12 the church held its regular business meeting. Brother and Sister Musselman were chosen delegates to District Meeting, with G. D. Armentrout and S. H. Vore, alternates. Plans are being made to redecorate the interior of our church, this work to begin as soon as possible.—Hattie M. Kettimon, Lima, Ohio, March 21.

Toledo.—Since Sept 1 our pastor Bro. Ralph Hatton has been giving part time to the Central Y. M. C. A. of Toledo. He has charge of thirty boys' clubs with an enrollment of 500. Much credit is due Bro. Hatton for the efficient manner in which he is caring for the church at the same time. February was win-one month in place of a revival. Personal work classes were conducted by our pastor. The two sermons preached each Sunday and the personal work done by all the members resulted in twenty-five baptisms; eight church letters were received. Our pastor's report for the last quarter showed the following attendance: Sunday-school, 111; morning church service, 93; evening service, 139. Because of crowded conditions in our Sunday-school a class and club room was built in the parsonage basement. Besides their regular class session on Sunday these boys have club meetings each Monday evening with Bro. Hatton as their teacher. At the regular council March 3 we decided to hold our love feast and communion April 2. The Sunday-school will render an Easter program in the evening. At this time our Easter self-denial banks will be brought, the offerings to be used for missions.—Fay McKimmy, Toledo, Ohio, March 23.

PENNSYLVANIA

Ambler.—Rev. M. P. Krikarian from the Near East Relief spoke to the Sunday-school children Nov. 2 and also filled the pulpit that morning. A gift of $107.30 was given to that cause from the Sunday-school and church. The men's A. B. class held their quarterly business meeting Nov. 13. Bro. Chas, Hoff was reëlected president. About fifteen of our young people had the privilege of being present at the young people's rally held at the First church, Philadelphia Nov. 14 and 15. The song program by the Gala singers from Quakertown Nov. 23 was very much appreciated. Nov. 30 seven were added to the church by baptism and one of our Cradle Roll members was consecrated to the Lord. Our Thanksgiving offering of $36.70 was turned over to the General Mission Board. Bro. J. A. Bricker supplied the pulpit Feb. 8, our pastor being absent. Jan. 24 the men's A. B. class gave their annual oyster supper. They cleared about $188. The class is thinking of fixing up a class room in the basement for their use. We were happy to have Bro. H. Stover Kulp preach for us Jan. 4; the offering of $31.39 was turned over to him. Our pastor's wife, Sister Hattie Garman, has undergone a serious operation; she is now at home improving slowly. Through the efforts of our missionary committee a substantial valentine was given our pastor Feb. 15.—Mrs. Edw. J. Schwass, North Wales, Pa., March 20.

Conemaugh.—Our election of officers for both Sunday-school and church was held Sept. 9, J. W. Brumbaugh being chosen superintendent; Bro. S. W. Pearce, elder and pastor; the writer, clerk and correspondent. We had with us Oct. 17-19 Bro. Ralph W. Schlosser of

(Continued on Page 28)

long as you don't bother her. You can see by the glassy eyes that she would just as soon we would not stay for lunch."

"Then we shall go at once," replied Alice with decision.

"All right, the next stop is at the orchard."

Mrs. Newman could see that Harold had made the trip frequently for there was a well beaten track.

"I can see that you love the orchard," remarked Mrs. Newman as the two proceeded along the path.

"How is that ?" asked the doctor.

"This path—men always make paths to spots they love."

But Dr. Newman did not reply to this observation. He just led on.

"Do you see those two cherry trees, Alice?"

"Yes—and they do look alike!" Mrs. Newman was struck by their outward resemblance.

"They do look alike in a way," continued Dr. Newman, "but really, they are not alike except in size. I have been acquainted with them now for at least a month, and the better I know them the more unlike I find them to be. At first I was struck by their similarity in size, but one day when I remarked about this John Helper answered that there was a week's difference in the time the fruit on the two trees ripens. I could hardly believe that two trees which seemed so much alike could be so different, so I began to study them. And they are different in a multitude of details which do not appear to the casual observer. The leaves are a bit different, the bark is different and you can see now that the earlier tree has fruit that Mr. Robin is beginning to sample, while the cherries on the other tree will not be ripe quite so soon. See, here are a few that will do to eat," said Harold as he walked to the earlier tree and began to pick and hand cherries to Mrs. Newman.

"They do taste like cherries!" Mrs. Newman was sampling what Harold had gleaned.

"Sure, we'll have more cherries than we know what to do with in a few days. What you have now is the lover's reward, for no man can love fruitful trees and not receive a special blessing for his intimate knowledge."

Thus Harold and Alice walked from tree to tree as the former pointed out peculiarities and differences that he had noted as a result of his daily observation. But finally the friendly trees had been called on and Harold led the way along a beaten path to the spring at the foot of the wooded slope. From out between cool, clean rocks a clear stream of water trickled and flowed away along a bright sandy bed.

"Will you drink at our spring?" asked Harold.

"Yes, and gladly. You know this is the first time I have been along on your daily rounds."

"But it need not be the last, now that I am feeling so much like a man ought to feel."

As they rested at the spring both grew more and more interested in the wooded slope beyond. This was the grove of virgin timber on their newly acquired farm which neither had explored.

"When July comes—and August—I am thinking we may spend many pleasant hours beneath our oaks," said Mrs. Newman.

"Yes, and there are hickory and black walnut trees as well. Think of the nuts to be gathered this fall and enjoyed next winter!"

So they both mused of childhood days on the farm and also of the pleasant days to come if Harold continued to make progress toward health. Then they drank again at the refreshing spring and continued along the path of Dr. Newman's daily circle—by the pasture and the barn and the garden to the house.

Mrs. Helper was bustling around on the back porch as they came up. It was easy to see that Harold and Alice were as happy as people are ever apt to be.

"Where have you folks been all morning?" exclaimed Mrs. Helper looking up from her work.

"Just making the rounds," answered Dr. Newman.

"The rounds?"

"The rounds of the place, Mrs. Helper. You see Dr. Newman took me along this morning and I have had the most splendid trip—and all on our farm. We visited the grape arbor and found Mrs. Robin planning for her second family. We stopped in the orchard. There I met members of the tree clan and was treated to the first cherries of the season. Then Harold and I went on to the spring and had some of the wonderful water you have spoken about so often. We saw the woods but will explore them some other day. Finally, we came on to the house by way of the pasture and the garden. Everything was so fresh and lovely that we had just a wonderful trip! Of course Harold may not enthuse over it because he has been making the rounds almost every day for a month. But to me it was really a splendid trip."

"Don't be deceived, Mrs. Helper. I am as enthusiastic about the walk we have taken as Mrs. Newman—I am just more restrained when it comes to expressing myself."

"That's the man of it!" commented Mrs. Helper. "It's wonderful how restrained men can be at times!"

"But, Mrs. Helper, wait until I get started, and you will see why I have to exercise restraint. It really was an exceptionally pleasant walk. The fact is I don't believe we spent any happier hours on our honeymoon than the hour that Alice and I have spent together this morning! It was a kind of second honeymoon trip wasn't it, Alice?"

"Yes, everything considered, I suppose it was a kind

of honeymoon trip—only it was a dreadfully short one!"

"As for that," injected Dr. Newman, "we can take another walk tomorrow morning, and so on as long as we want to. And there is that wood, we must explore it sometime. Really, I am sure the second honeymoon gives promise of being even longer and more wonderful than the first!"

But the conversation was destined to get on farther along this particular line. The rural mail carrier had just driven up, and so far as all could see, seemed intent on filling the mail box for the Newmans and the Helpers.

"I'll get the mail," said Dr. Newman, as he started out the driveway.

"You are sure you are not too tired?"

"No, Alice, I am feeling just fine."

The two women watched while Dr. Newman emptied the mail box, stacking several magazines on his arm and slipping the letters into his pocket.

"You are a good one to send for the mail," remarked Mrs. Helper as Dr. Newman divided the mail with her, for seemingly there was a fairly even division of it so far as the two families were concerned.

"Of course, a good deal depends upon others," commented the doctor. "There was the mail man and those who wrote the letters or published the magazines and papers."

Meanwhile Mrs. Newman was glancing over the mail her husband handed to her. She was attracted by a letter from the *Enterprise Times*. Sensing something a bit unusual, she slit the envelope open and read it hastily, and then reread it.

"What have you found?" asked Dr. Newman as he saw his wife so deep in a letter.

He waited for an answer, but Mrs. Newman said nothing. Instead, she handed Harold the letter and watched his face. But one needs to know the language of the Sphinx to read some faces, and Dr. Newman's was one thus difficult to read. But finally the mask faded slowly and he said: "What do you think of it, Alice?"

"I think it's most too good to be true!"

"Yes, a godsend for people just back from a honeymoon trip—"

"And soon to start on another," added Mrs. Newman.

And here is the body of the brief letter that was read with such consuming interest:

"Dear Dr. Newman: Your recent articles called *Your Doctor's Case Book* have brought us many letters of appreciation from our readers. We are writing to see if the *Times* might not have further stories out of your experience at the rate of one a week? We believe that the returns could be made to interest you. If you think favorably of the proposition we will arrange for an interview."

Elgin, Ill.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Carpenter-Miles.—By the undersigned at the parsonage March 13, 1931, Mr. Eldredge Carpenter and Miss Edna M. Miles, now making their home at 7636 S. Wabash Ave., Chicago.—James M. Moore, Chicago, Ill.

Keim-Bourse.—By the undersigned at the home of the bride, in Kenilworth, Bro. J. Russell Keim of Harmonyville and Sister Catherine E. Bourse of Kenilworth.—Trostle P. Dick, Pottstown, Pa.

FALLEN ASLEEP

Albaugh, Sarah (Baker), born in Ohio, Nov. 14, 1858, died at the home of her daugbter, in Pontiac, Mich., March 8, 1931, aged 72 years, 3 months and 23 days. She married Adam Albaugh March 19, 1881. To this union were born four children; one son and the husband preceded her. One son, two daughters and seven grandchildren survive. Sister Albaugh was a faithful member of tbe Church of the Brethren for about fifty years. The Elsie church has lost a faitbful member. She had been confined to her bed for two years and was a patient sufferer until the end. Funeral services in the Elsie church by the writer assisted by Eld. L. H. Prowant.—C. L. Wilkins, Clarksville, Mich.

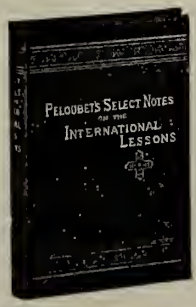
(Continued on Page 30)

Good S. S. Helps Make Efficient Teachers

No teacher can do his best work without the best tools.

Brethren Teachers' Monthly, 75c
The 1931 issues will be the best ever.

Snowden's Sunday-school Lessons, $1.50
Appreciated because of its simple and effective presentation.



Arnold's Practical Commentary, $1.00.
Vol. 37. Not so large as some but full of valuable material.

Lesson Round Table, $1.25
The large number of lesson writers offer a variety of treatment and material appreciated by many.

Peloubet's Select Notes, $2.00
Vol. 57. A full treatment of the lesson viewed from many angles.

Tarbell's Teachers' Guide, $2.00
Vol. 26. Noted especially for its wealth of illustrative material.

Torrey's Gist of the Lesson, 35c
Vol. 32. A vest-pocket edition abounding in helpful suggestions.

Wells' Daily Digest of the Sunday-school Lesson, 35c
Fits the vest pocket and helps the busy teacher every day.

Teachers and pupils who mean business will use the **Brethren Teachers' Monthly** and at least one of these other commentaries. Order now.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

Elizabethtown College. He gave us some wonderful Bible instruction, especially his discourse on Sunday morning on the hymn, Beulah Land. We closed with homecoming on Sunday afternoon and evening. We had a good crowd, including many old-time members and friends, good music and fine messages. We had a splendid Christmas program and our offering was turned into the fund for the new furnace, which was recently installed in our church. Jan. 19 we had our first decision day. After a very inspiring and uplifting message by our pastor, Bro. Pearce, nine young people gave their lives to Jesus and one was taken in on former baptism. Feb. 15 was the day appointed for our achievement offering. We had a good missionary program and the offering amounted to $83.57. We are now planning a week's service prior to Easter with the local pastors helping, and a special program and decision day on Easter. All departments in Sunday-school and church are progressing nicely. Our average attendance for last year was ninety-seven, the highest we have ever had. We had three deaths last year, none of which were reported: Bro. R. J. Richter, a trustee, and very faithful in attendance. He is survived by his wife and five children, all members of the church. Sister Ford, aged seventy-nine, of West Point, died after a long illness. She had not been able to attend the services but appreciated our visits and our interest in her. Sister Sarah Vickroy Hildebrand, widow of Eld. David Hildebrand, who passed away eighteen years ago, died Nov. 21. She was in her ninetieth year and had been a faithful worker in the church since she was eighteen years old.—Mrs. Ralph Litzinger, Conemaugh, Pa., March 20.

Conewago.—March 1 a very helpful Bible institute was conducted here by Brethren S. H. Hertzler and A. C. Baugher of Elizabethtown. The semiannual council meeting was held in the Bachmanville house March 5 at which time Bro. John Hostetter was elected delegate to Annual Meeting with Bro. John Zug as alternate. Brethren Hiram Gibble and Elias Brandt are delegates to District Meeting with Brethren M. S. Brandt and Alvin Keinard, alternates. The undersigned was appointed correspondent. May 30 and 31 the love feast is to be held at the Bachmanville house, services beginning at 2 P. M., May 30.—Minnie G. Hostetter, Lawn, Pa., March 24.

Dunnings Creek congregation met in council at the New Paris house March 15. Elders elected for the year are T. B. Mickle and Geo. W. Rogers; correspondent and Messenger agent, the undersigned. Elders Mickle and Rogers were chosen delegates to District Meeting. A committee was appointed to plan for a baptistry and some additional improvements at the New Paris house. Our congregation is having special monthly missionary programs at the New Paris house.—Mrs. Sewell Rogers, Alum Bank, Pa., March 22.

Germantown.—An interesting and successful revival meeting was held in this church by Bro. Ralph G. Rarick of North Manchester, Ind., Jan. 11 to Feb. 1. As a result there were twenty-nine accessions and one was reclaimed. Special music was arranged for each service which added to the interest. Our pastor, Bro. Swigart, and Bro. Rarick visited in many homes of the members in the community and elsewhere. Feb. 5 at our mid-week service the pastor had a very interesting and helpful program for the new converts. Bro. Swigart expressed the joy of the church because they had been won for Christ and his service. There were other short talks and a fellowship period. Feb. 16 the teachers of the beginner, primary, junior and intermediate departments held a very helpful and inspiring meeting. Short talks were given on worship and methods on teaching, also reports on the work of other schools which had been visited. There are fifteen classes in these departments. Easter Sunday Bro. Swigart will have completed his twenty-fifth year as pastor and the church is planning an anniversary celebration. In the morning Bro. Swigart will preach his Easter sermon; in the afternoon services the pastors of neighboring churches will bring greetings. Representatives of the various departments of the church and Sunday-school and the District Ministerial Board will also have a share in the program. In the evening the anniversary sermon will be preached by Dr. Calhoun of the Mt. Airy Preshyterian church. At the close of the afternoon session there will be installation services for a brother recently chosen for the ministry.—Mrs. A. P. Shaffer, Germantown, Philadelphia, Pa., March 20.

Lititz.—Feb. 15 Eld. S. G. Meyer of Fredericksburg preached for us. March 1 Eld. Nathan Martin preached a missionary sermon in the morning. In the evening a special missionary program was rendered. The Place of Foreign Missions in the Church at Home was discussed by Sister Edna Huebener. There was also special music and a missionary reading. Eld. A. P. Wenger of Ephrata brought the missionary message and an offering was lifted. March 18 the church met in council. Since we have preaching every two weeks only in the evening, the church decided to have a congregational song service on the odd Sunday nights. Our delegates to Annual Meeting are Eld. H. M. Eberly and Florence B. Gibhel; to District Meeting, Bro. Henry E. Nies, Sisters Augusta Reher and Mary Bruckhart. The church will hold pre-Easter services every evening March 29 to April 5. The love feast will he observed on Good Friday and an Easter program will he rendered by the Sunday-school April 5 at 7 P. M.—Florence B. Gibbel, Lititz, Pa., March 19.

Mt. Joy.—Jan. 4 to 10 our church coöperated with the churches of the town in observing the week of prayer. The services were well attended and a fine spirit was manifested. World Day of Prayer was also observed on Feb. 20 with the different churches coöperating. The District Meeting of Western Pennsylvania will be held in our church April 6-8. Those coming by train will come to Greensburg or Connellsville and then to Mount Pleasant by street car. We are arranging to have bus service from street car to the church. Our communion service will be April 19.—Mrs. W. K. Kulp, Mount Pleasant, Pa., March 21.

Myerstown.—At our regular council March 7 the delegates to District Meeting were appointed: Brethren Frank Layser and Harvey W. Frantz; alternates, Bro. J. F. King and Sister Edna Baker. May 23 and 24 is the time for our love feast, beginning at 1:30 P. M. One Sunday of one of the summer months there will be the usual mid-year services at the Tulpehocken house. It was also decided to have a Daily Vacation Bible School. At the Bible institute March 14 and 15 there were five sessions. Sister Martha Martin discussed Jesus' Picture of a Christian, Living Above the Law, Worship and Service, The Christian's Path and the Christian's Cross. The Bible, The Church and Education, Sincerity vs. Hypocrisy, Christ's Table Teachings and Philip were discussed by Bro. A. C. Baugher.—Alice B. Royer, Myerstown, Pa., March 21.

Quakertown.—March 8 Bro. David Cassel of Hatfield gave us the morning message. In the evening the Christian Workers had a special program which was very much appreciated. The fourth Sunday of each month our pastor goes to Springfield and the Christian Workers put on a program to help take the place of the preaching service. Our quarterly council was held March 21 in the Springfield house. We expect to hold our Easter services April 5. Bro. Ludwick is preaching a series of sermons on the Harmony Synopsis and Exegesis of the Four Gospels, also giving the time and place of the doings of our Lord which are very interesting. We plan to hold a series of meetings at the Quakertown house with Bro. Henry Moyer of Reading as speaker. There will be four weeks of meetings, the first two weeks at Quakertown, April 18 to May 3; second two weeks at Springfield, May 9 to 24, closing with a love feast at 6 P. M.—Mrs. Raymond Bleam, Coopersburg, Pa., March 23.

Roxbury.—Feb. 17, Eld. Galen B. Royer showed about seventy India pictures under the auspices of our Ladies' Missionary Society. Some years ago Bro. Royer in company with Bro. H. C. Early, visited our India mission field. March 8 we closed a two weeks' evangelistic effort, with Eld. M. J. Brougher doing the preaching, with the exception of the first two sermons which were given by the pastor, T. F. Henry. The attendance was good, the house being filled upon different occasions. The sermons were strong and forceful and the music, under the direction of our chorister, Geo. C. Berkley, both general and special, was inspiring. The evangelist and the pastor made over two hundred calls. The meetings resulted in a rich harvest of souls. Thirty-two have been haptized and four await the rite. Four were received from the Brethren church and three letters were received. Two had been received by letter shortly before and more are to be received. Several letters have also been granted. Since the dedication prayer meeting, a teacher-training class and a junior choir have been organized. On Thursday the County W. C. T. U. held three sessions in our church.—Jerome E. Blough, Johnstown, Pa., March 21.

Smithfield.—Interest and attendance at our services have been very good this winter. At the council Dec. 29 church officers were elected for the year: Bro. Geo. S. Batzel, elder; C. D. Baker, church clerk; the writer, Messenger agent and correspondent. Interesting reports were given of the various activities of the church. At the beginning of the new year there was a balance of $32.35 in the treasury. Feb. 15 Bro. Paul Yoder of Juniata College conducted a Bible institute which was very helpful and inspiring. Special effort was made to give toward the mission deficit by sending our Feb. 22 church offering and individual contributions which amounted to $25. Feb. 22 we had the pleasure of having Bro. Fred Hollingshead, a young minister from Stonerstown, deliver the sermon. He brought a most challenging message to every Christian to find a job big enough to be worth spending a life for. The young people, although not organized, have been having some very interesting programs this winter. A program of songs, readings, discussions and a play was rendered in the Fredericksburg church Feb. 2 and a similar one was given in the Williamsburg church March 8. A young people's program will be given in the Fairview church in the near future. The church met in council March 10. Bro. Geo. S. Batzel was reëlected pastor for another year by unanimous vote. We decided to have our love feast the evening of May 3. The delegates to District Meeting are Brother and Sister Geo. S. Batzel. Bro. D. I. Pepple will hold our revival meeting sometime in August. The report of the Sunday-school for the last year shows gratifying progress as to enrollment, attendance and contributions which is due largely to the leadership of hoth the pastor and the superintendent, C. L. Smith. Two have been anointed recently.—Dorothy Wineland, Martinsburg, Pa., March 13.

Snake Spring church held its regular business meeting March 23. Delegates elected to District Meeting are Brethren A. A. Snyder and G. M. Vanhorn, with Alva Shuss and S. C. Wyles, alternates. Our love feast will be May 10. Bro. L. R. Holsinger of Martinsburg, Pa., will conduct meetings each evening during the week prior to our love feast. Bro. Alva Shuss was elected a member of the Sunday-school hoard.—Mrs. Samuel Wyles, Everett, Pa., March 24.

Somerset church met in council March 19. Brother and Sister T. R. Coffman were elected delegates to District Meeting. It was decided to hold our communion on Sunday night, April 5. The week before Easter we are having services each night, with Bro. Coffman doing the preaching. Sunday morning, March 22, four young men from the Volunteer Band of Juniata College gave us a very excellent and inspiring program.—Mrs. E. D. Walker, Somerset, Pa., March 24.

Walnut Grove.—Feb. 9 Bro. L. R. Holsinger of Martinsburg, Pa., and Geo. L. Detwiler of Meyersdale, Pa., began gospel meetings here. Bro. Holsinger gave us sixteen earnest, helpful Bible sermons and Bro. Detwiler ably directed the song service. A junior choir trained by the singer rendered inspiring music. The Bible School orchestra assisted effectually. In the afternoon we held cottage prayer meetings. Thirty-five were received into the fold, by confession and baptism, and two came on former baptism. This winter we are having a series of lyceum lectures and music sponsored by several congregations of the Church of the Brethren and the Progressive Brethren. Jan. 16 Rev. C. H. Ashman of the First Progressive Brethren church gave us an address on The Greatest Wonder of the Ages, Jesus Christ. Feb. 26 Bro. Galen B. Royer, pastor of Morrellville church, gave an able message on The Cradle and Destiny. March 12 the Windber Orpheus glee club of about sixty voices rendered a pleasing program. One half of the offering went to the senior men's Bible class to help pay for a rebuilt church pavement last summer. Eld. M. J. Brougher of Greensburg will give the next number March 26. At our business meeting March 5 we took steps toward buying a lot across the street from the church, looking to the future welfare of our various church activities. Our delegates to District Conference are Brethren John A. Robinson, W. L. Brougher, S. T. Blough, Harvey Berkebile and Sister Nannie Strayer. Our church choir is proving an inspiration to the good cause. Bro. Robinson is now preaching a series of Sunday morning discourses on the distinctive features of our faith and practice.—Frank B. Myers, Johnstown, Pa., March 19.

Waynesboro.—Our first quarterly business meeting for 1931 was held March 19. A petition signed by fourteen members living in Greencastle asking that their membership be transferred to the newly organized congregation there, was granted. Our pastor, Eld. Levi K. Ziegler, reported four deaths during the quarter. It was decided to hold our love feast on April 29. A gift of a plot of ground adjoining our church property was presented to the church by Bro. J. J. Oller and family. This was the first burying ground in our town; recently it was cleared and the bodies removed.—Sudie M. Wingert, Waynesboro, Pa., March 21.

West Green Tree.—Since our last report we had two revivals, one at the West Green Tree house with Bro. Chas D. Cassel, evangelist, and one at the Rheems house with Bro. H. F. King, evangelist. We had Spirit-filled messages at both meetings, as a result thirteen await baptism. Our church met in council March 17. Eld. H. E. Kaylor was re-elected for a term of three years. It was decided to have our love feast May 30 and 31 at the Rheems house to open at 10 A. M. The delegates to Annual Meeting are Bro. H. E. Kaylor and Bro. S. S. Shearer; to District Meeting, J. B. Brubaker, H. S. Eshelman and Allen Ober. We expect to have a revival at the Florin house to begin April 19, Bro. A. M. Kuhns is expected to be with us.—Mrs. John Buffenmyer. Florin, Pa., March 19.

VIRGINIA

Peters Creek congregation met in council March 4. Delegates to District Meeting are Brethren M. C. Garst and L. S. Shepherd. The church decided not to represent by delegate at Conference this year. Our young people and juniors are preparing an Easter program.—Mrs. John Showalter, Roanoke, Va., March 20.

Pleasant Valley (Second).—Our church met in council March 14. Our love feast will be April 4 beginning at 3:30 P. M. We decided to send only one delegate to Annual Conference, Eld. S. D. Miller; alternate, Eld. P. F. Cline; delegates to District Meeting, Brethren E. M. Grove, B. F. Miller, Jr., and M. L. Wright; alternates, Brethren F. L. Garber, P. F. Cline and S. L. Wampler.—Mrs. M. C. Williams, Mt. Sidney, Va., March 18.

Richmond.—The Sisters' Aid Society met in regular monthly meeting Feb. 6. We had a good report for last year: total for sales, dues and donations, $179.02; disbursements, $148.36. The Aid purchased a piano for the Sunday-school; paid $25 toward the building fund; $10 to District secretary. Our Y. P. D. has just been reorganized and is showing better progress. Five have been received into the church by letter this year.—Mrs. Jesse E. Bowman, Richmond, Va., March 20.

Smith River church met in business session Feb. 8. The church was in favor of a summer pastor. Our field director, Bro. H. C. Eller, and wife were with us at this meeting. The following day we enjoyed two good messages by Brethren Buren Elgin and W. E. Lackey. The B. Y. P. D. gave an interesting program March 15 on How to Make Our Lights Shine. We are planning an Easter entertainment for April 5. Our Sunday-school is proving very successful.—Mrs. Thos. W. Hatcher, Woolwine, Va., March 20.

Wakeman's Grove church on Jan. 1 enjoyed a visit from Bro. C. H. Wakeman and family of Cumberland, Md. Bro. Wakeman gave us a fine talk Sunday morning on Resolutions. Feb. 15 we also had a fine sermon by Bro. H. E. Wakeman from Stanley, Va. We are having preaching by Bro. L. M. Helsley and Bro. J. S. Stephens on the first, third and fourth Sundays of each month. We have been having a fine evergreen Sunday-school. We plan for both Easter and Mother's Day programs.—Retta F. Cook, Edinburg, Va., March 23.

WASHINGTON

Outlook church convened in council March 6. A committee of arrangements was chosen to assist in planning for District Meeting and summer assembly which is to be held in the Yakima Valley, the place not being definitely designated as yet. The Ladies' Aid is doing good work and has set a definite goal for this year. Our pastor has been using advertising slogans as the themes of his sermons which have proved very helpful and interesting. The Sunday-school is steadily increasing in attendance. Bro. Tellie Sutphin is superintendent. We are planning for an Easter program.—Ruth Wagner, Outlook, Wash., March 18.

WISCONSIN

Stanley church met in council March 17. Reports were read from the different departments of the church which showed an increase in attendance and interest. The Sunday-school has an average attendance of eighty and the Christian Workers' Meeting, thirty. Our Sunday evening service has increased in attendance and much interest is manifested. Bro. Harley is doing some very effective work during his seven weeks' loyalty crusade. March 29 will be decision day; nineteen have already expressed a desire to unite with us, some by letter, others as associate and a number by baptism. Bro. D. D. Funderburg delivered the message March 22 to an appreciative audience. Our young people are preparing an Easter pageant. Bro. Harley will give us an extra service on Good Friday. Rev. Fahlgren of the M. E. church has asked Bro. Harley to deliver the message from his pulpit March 27.—Mrs. Jacob Winkler, Stanley, Wis., March 25.

ANNOUNCEMENTS

DISTRICT MEETINGS

Maryland, Eastern, Denton, April 22.
Maryland, Middle, Long Meadow, April 16.
Pennsylvania, E., East Fairview, April 29, 30.
Pennsylvania, M., Leamersville, April 7.
Pennsylvania, S. E., N. J. & E. N. Y., Wilmington, Del., April 17.
Pennsylvania, W., Mt. Joy, April 6-8.
Virginia, First, Troutville, April 8-10.
Virginia, N., Timberville, April 16, 17.
Virginia, Second, April 22-24.

LOVE FEASTS

California
April 12, 6:30 pm. Oakland.

Illinois
April 10, Springfield.

Indiana
April 27, Mt. Pleasant (No.).

Iowa
April 26, 7:30 pm, Union Ridge.

Kansas
April 12, 7 pm, Ottawa.

Ohio
April 4, 7:30 pm, East Dayton.
April 5, 7 pm, Brookville.
April 12, Springfield City.

Oklahoma
April 19, Big Creek.

Pennsylvania
April 5, 6 pm, Mechanicsburg.
April 5, Mt. Pleasant.
April 5, Harrisburg.
April 5, Tyrone.
April 5, Somerset.
April 5, 7 pm, Aughwick at Rockhill house.
April 19, Mt. Joy.
April 29, 6:45 pm, Waynesboro.

Virginia
April 4, 3:30 pm, Pleasant Valley (2nd).
April 12, Staunton.

Washington
April 5, 7 pm, Yakima.

LARGE TYPE TESTAMENTS

American Standard Version

PICA TYPE

Non-pronouncing



No. 650. Testament, Bound in Cloth, round corners, red edges, **$1.00**

No. 650P. Testament with Psalms, same binding as No. 650, ...**$1.20**

The type is large and bold and runs clear across the page, so that it can be read with ease, and the hook is pocket size and so light that it can be easily held with one hand. Also a fine Testament for folks with impaired vision.

Pocket size 4¼x7x¾ inches

No. 653. Testament, Genuine Leather, Levant grain, flexible covers, round corners, red under gold edges, ...**$2.25**

No. 653P. Testament, with Psalms, same binding as No. 653, ...**$2.50**

No. 654. Testament, Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, ...**$2.75**

No. 654P. Testament, with Psalms, same binding as No. 654, ...**$3.00**

Brethren Publishing House, Elgin, Illinois

Fallen Asleep

(Continued From Page 27)

Anderson, Martha J. McGaughey, wife of Bro. Thos. M. Anderson, deceased, born at Petaluma, Calif., May 10, 1870, died at the home of her daughter, Mrs. Dell Hart of Kerby, Ore., Jan. 9, 1931. She was married at Walla Walla, Wash., July 19, 1889. Four children survive, also seventeen grandchildren. She united with the church of the Brethren over twenty years ago and was a very devoted follower of her Lord. She called for the anointing during her last illness. Funeral services by Dr. Bower. Burial in Mountain View cemetery.—Mrs. M. C. Lininger, Ashland, Ore.

Barker, John J., aged 73 years, 5 months, 8 days, died in the Piqua memorial hospital. He was the first one baptized in our baptistry, was a very faithful member always present at services. He leaves on only son and three grandchildren. Services by the writer. Burial in the Piqua cemetery.—Chas. L. Flory, Piqua, Ohio.

Buch, Sister Priscilla, died at the home of her daughter, Mrs. Stephen Enck, at Lincoln, Pa., Feb. 17, 1931, aged 84 years. She is survived by three daughters, four sons, twenty-two grandchildren, thirty-eight great-grandchildren and one sister. Services at the Middle Creek church by Eld. Nathan Martin and Eld. I. W. Taylor. Burial in adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Butts, Sarah Ann (Groyll), was born in Chautauqua County, Kans., and died at the Chanute Hospital, March 12, 1931, aged 55 years, 7 months and 4 days. Death was the result of cancer. She leaves her husband, Charley Butts, an adopted son, two sisters and three brothers; an adopted daughter preceded her. She became a member of the Church of the Brethren in 1906 and remained faithful. Services in the Methodist church of Toronto by the writer.—J. A. Strohm, Madison, Kans.

Garver, Emma Rosetta, nee Tucker, was born March 23, 1863, in Indiana, died at Troutdale, Ore., Feb. 26, 1931, aged 67 years, 11 months, and 3 days. She united with the Church of the Brethren in her girlhood and remained faithful. She was first married to Daniel Studebaker. Four children were born to this union and three to her second marriage with James Garver. She is survived by five children, sixteen grandchildren, and one great grandchild. Services by writer.—Lorell Weiss, Portland, Ore.

Cashman, Bro. Geo. P., born near Gettysburg, Pa., died suddenly at his home in Waynesboro, Pa., Feb. 26, 1931, aged 74 years. 9 months and 16 days. He was the son of John and Anna Bender Cashman. In 1881 he married Sister Elizabeth Keeney who survives with four sons and three daughters. When twenty-three years old he united with the Church of the Brethren. Several years ago he was elected to the office of deacon. Until a few years ago he taught in the Sunday-school. Services by Eld. L. K. Ziegler assisted by Elders H. M. Stover and C. R. Oellig. Interment in Green Hill cemetery.— Sudie M. Wingert, Waynesboro, Pa.

Clark, Bro. Edward, died in the Scalp Level Old Folks' Home, March 7, 1931, aged 81 years, 6 months, and 12 days. He was born in Canada and came to Johnstown, Pa., as a young man in which place he lived until he became an inmate in the Home mentioned above. He united with the Church of the Brethren in 1923, and remained true to his Lord. He is survived by two sons, and three step-children. The funeral services were conducted in the Home Chapel, by his pastor, Bro. J. A. Buffenmyer. The remains were laid to rest in the Richland cemetery. —Mrs. J. A. Buffenmyer, Windber, Pa.

Cook, John Martin, son of the late Larkin S. and Eliza Martin Cook, died at the Fahrney Memorial Home, San Mar, Md., of complications after an illness of six months, aged 90 years and 6 months. He was a lifelong member of the Church of the Brethren. He was a member of the Home for the past thirteen years. Funeral services in the chapel by Bro. H. C. Early assisted by Bro. David Petre.—Katie M. Fahrney, Mapleville, Md.

Durr, Hannah Matilda, daughter of Samuel and Catherine Easter Durr, born near Masontown, Pa., died Nov. 20, 1930, aged 77 years and 23 days. She always lived in the community where she was born. She became a member of the Church of the Brethren at the age of fifteen and remained faithful until death. She was under the hand of affliction for fifty years. Nineteen months ago she fell and broke her hip; besides this she had a stroke which rendered her helpless, but she bore it all with the greatest of patience. She was cared for at the home of her brother, Francis F. Durr, the last surviving member of the family. Funeral in the Fairview church by Eld. Obed Hamstead and Edgar DeBolt. Burial in the Fairview cemetery.—Arthur A. Durr, Smithfield, Pa.

Ebersole, Sister Sarah Ulery, born March 31, 1854, near Nappanee, Ind., died Feb. 17, 1931. On Jan. 12, 1931, she fell and broke her hip and died after five weeks of patient suffering. She married Wm. Ebersole March 10, 1878. To them were born four children. In 1886 the family came to Kansas locating in Harper County. In 1892 she with her companion united with the Church of the Brethren at Conway Springs in which faith she remained till death. Feb. 1, 1919, the father died; since that time she made her home with her son John. She leaves one brother, three children, nine grandchildren and three great-grandchildren. Services in the Conway Springs church by the writer, assisted by J. C. Nininger.—Ralph W. Quakenbush, Conway Springs, Kans.

Fahl, Bro. Daniel, was born in Schuylkill County, Pa., April 30, 1838. He died in Markle, Ind., March 11, 1931, aged 92 years, 10 months and 11 days. He was a loyal member of the Church of the Brethren for sixty years. He is survived by the widow, two sons, two daughters, twenty-one grandchildren, twelve great-grandchildren, one brother and one sister. Funeral services were conducted by the undersigned, assisted by Bro. John Eberly.—D. B. Garber, Markle, Ind.

Fox, Bro. Jos. W., son of Samuel and Mary Ann Fox, born in Stephenson County, Ill., died March 4, 1931, of hardening of the arteries and pneumonia, aged 70 years, 8 months and 28 days. One brother and four sisters preceded him; three brothers and one sister survive, also his wife, four children and six grandchildren. He was a faithful member of the church since 1886, a deacon since July, 1893; he also taught a Sunday-school class for a number of years. Funeral by the writer.—W. E. West, Mt. Morris, Ill.

Greenberry, G—, was born in the Shenandoah Valley, Va., and died at the home of his son William, in Gratis, Ohio, Feb. 27, 1931, aged 77 years, 11 months and 5 days. He is survived by two daughters and four sons; his wife preceded him three years ago. He married Alsy Cummins Nov. 24, 1876. He with his wife united with the Church of the Brethren in which faith he died. Funeral from the church in Gratis by Elders A. G. Crosswhite and Aaron Brubaker. Burial in the cemetery at Drexel near Dayton.—Mrs. Lucy E. Kiracofe, Gratis, Ohio.

Hollinger, M. Elizabeth, daughter of the late Elder H. B. and Sister Leah Hollinger, died of pneumonia, March 7, 1931, aged 35 years, 6 months and 14 days. She died at the Hershey School for Boys where she was engaged as matron. Her mother preceded her two years ago and a sister eighteen months ago. She is survived by a half sister and three brothers. She had been a faithful member of the Annville church since she was eleven years old. She taught a Sunday-school class for many years and was also an active member of the Aid Society. Services in the Annville church by Eld. F. S. Carper and Eld. W. W. Hartman. Interment in South Annville cemetery.—Sarah Winters, Lebanon, Pa.

Hostetter, Sister Rebecca A., died Feb. 21, 1931, from a heart attack at her home in Mt. Joy, Pa., aged 78 years. She was a faithful member of the Church of the Brethren at West Green Tree. She is survived by five children, fifteen grandchildren and eight great-grandchildren. Funeral services at the Florin church by the home ministers.—Mrs. John Buffenmyer, Florin, Pa.

King, Sister Susan M., daughter of Mr. and Mrs. John Henry, born Aug. 18, 1838, died at the home of her daughter, near Hustontown, Pa., Jan. 30, 1931, from complications due to advanced age. She accepted Christ as her Savior when quite young and lived a devoted Christian life. In 1861 she married Abraham King who preceded her in 1903. She leaves four sons, one daughter and one brother. Services by Bro. J. C. Garland. Burial in the Fairview cemetery near Hustontown.—Maggie M. Waltz, Needmore, Pa.

Kiser, Rosalee Burrel, daughter of John P. and Lydia Coakley Kiser, died Dec. 21, 1930, aged 13 years, 7 months and 26 days. Heart trouble was the cause of her death. She was born in Augusta County, near Mt. Solon, Va. Besides her parents she leaves one sister and four brothers. Funeral services from the Moscow church by J. T. Glick assisted by O. S. Miller. Interment in the cemetery near by.—Mrs. W. W. Cox, Mt. Solon, Va.

Koontz, Sister Ella M., died at her home in Waynesboro, Pa., March 11, 1931, aged 62 years, 5 months and 1 day. She was the daughter of Bro. Henry C. and Sister Susan Fahrney Koontz. About forty years ago she gave her heart to her Savior and united with the Church of the Brethren. She lived a joyous Christian life of service. She is survived by two brothers and three sisters. Services by her pastor, Eld. Levi K. Ziegler. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Livingstone, Sister Sarah C., wife of Wm. E. Livingstone, died March 7, 1931, aged 66 years, 10 months and 9 days. She was a faithful and devoted member of the Church of the Brethren. Death came suddenly from the effects of a stroke of apoplexy. She leaves her husband, one daughter and two grandchildren. Services in the Wolgamood church by the writer and G. W. Harlacher. Interment in the church town cemetery.—S. S. Sheffer, Dillsburg, Pa.

Miller, Elvah Mae, daughter of Earl and Laura Ogden, born near Ijamsville, Ind., died at the Huntington hospital, March 5, 1931, aged 37 years and 5 days. She married Russell Miller Jan. 28, 1915; surviving are the husband, five children, father and two brothers. As a girl she was a member of the Baptist Church, later changing her membership to the West Manchester Church of the Brethren. Funeral at the church by Eld. A. M. Stine assisted by Rev. Uncapper. Burial in cemetery by the church.—Dolly Wolfe, North Manchester, Ind.

Musselman, Elmer E., died March 11, 1931, aged 55 years, 5 months and 9 days. He married Hannah Louella Hoff Oct. 3, 1896. Six children were born to them of whom five survive. He became a Christian and placed his membership with the Burnettsville Church of the Brethren about twenty years ago. Since then he has followed his Lord as he saw right, true to his convictions. He was chosen as deacon in 1923 and continued as such until his death. Services at the Burnettsville church after which the body was taken to his old home church, Lower Deer Creek. Funeral sermon by Eld. Gilbert Stombaugh.—Lena Shull, Burnettsville, Ind.

Neibert, Mrs. Josephine, died at the Fahrney Memorial Home, San Mar, Md., Jan. 10, 1931, of general debility, aged 85 years. Two children survive. She was a member of the Home for the past eight

years. Services by Bro. David Petre. Interment in Broadfording cemetery.—Katie M. Fahrney, Mapleville, Md.

Niswonger, Maria, was born Oct. 2, 1845, in Lancaster County, Pa., died in Portland, Ore., March 4, 1931 aged 85 years, 5 months, and 2 days. Early in life she united with the Church of the Brethren. She was married to Moses Niswonger who died in 1919. She is survived by one brother, three sons, one daughter, seven grandchildren, and four great-grandchildren. Services by writer at local mortuary chapel. Interment at The Dalles, Ore.—Lorell Weiss, Portland, Ore.

Plunket, Robert Frederick, son of George and Mamie Plunket, was born in Delphi, Ind., Nov. 30, 1908, died at his home in Flora on Feb. 27, 1931. At the age of five years he was left without a mother but was later taken into a home. In 1920 he united with the Bachelor Run Church of the Brethren in which fellowship he remained until death. May 13, 1930, he married Miss Esther Lucas. Surviving are the companion and daughter, father, three sisters, brother and foster parents. Services in the Flora church by the writer and Eld. Wm. Angle. Burial in Maple Lawn cemetery.—R. O. Shank, Flora, Ind.

Simons, Sister Sarah J., widow of Jacob Simons, who preceded her ten years, was born Nov. 11, 1845, died Feb. 23, 1931. She leaves one son, two daughters, sixteen grandchildren, thirty-two great-grandchildren and two great-great-grandchildren. She was a faithful member of the Church of the Brethren for thirty-two years. Funeral services by the writer at the home. Interment in the cemetery near by.—Peter I. Garber, Petersburg, W. Va.

Weirick, Sister Isadore V., daughter of John and Percilla Holenberger, born near Hagerstown, Md., died at the home of her daughter, Sister A. C. Jones, Wichita, March 3, 1931, aged 81 years and 3 days. She married Gregory Weirick Jan. 14, 1878. Soon afterward they moved to Kansas and located near Wichita. She was baptized into the Brethren Church when twenty-six years old and lived a devoted Christian life for fifty-five years. Her husband preceded her Feb. 15, 1926, and a son Sept. 16, 1928. She leaves three daughters, two brothers, twelve grandchildren and two great-grandchildren. Funeral by the writer. Interment in the Memorial Lawn cemetery.—H. F. Crist, Wichita, Kans.

Wendel, Arland Roy, only child of Bessie (Knouse) and Henry R. Wendel, died at the Dixon hospital, March 7, 1931, aged 7 years, following an operation. Funeral at the home by Eld. O. D. Buck and at the church by Rev. F. W. Henke. Burial in the Franklin Grove cemetery.—Mrs. Ruth B. Hussey, Franklin Grove, Ill.

Williams, James Hanson, born in Baltimore, Md., died Feb. 24, 1931, at his home in Wichita, Kans., aged 90 years, 3 months and 11 days. He enlisted and served to the close of the Civil War. He married Miss Sarah Jane Wildeir April 15, 1869. They located near Douglas, Kans., and in 1887 moved to Wichita where they resided until his death. His wife preceded him six years ago. Since that time he made his home with his sons. He leaves four grandchildren and two great-grandchildren. He was a member of the M. E. Church. Funeral by the writer. Interment in the Evergreen cemetery.—H. F. Crist, Wichita, Kans.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28 & 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

8--Eight--8

"OUGHT TO KNOW" BOOKS

What a
Young Girl
Young Woman
Young Wife
Woman of 45
Young Boy
Young Man
Young Hushand
Man of 45
OUGHT TO KNOW

New Edition

One Dollar Each



One Dollar Each

Revised Up-to-date

Brethren Publishing House, Elgin, Ill.

BOOKS by our own WRITERS

Occasionally it is well to pause and look at ourselves. Here are a few books written by our own people. They have a message for all, and a double message to you.

The Conquest of Peace $1.25
By H. A. Brandt

African Stories $1.75
By A. D. Helser

Charlie Newcomer ..... .35
By W. B. Stover

With Williams Our Secretary $1.00
By J. E. Miller

Some Brethren Pathfinders $1.50
By J. H. Moore

Jesus of Saint Mark $2.00
Oliver Perry Hoover

In Sunny Nigeria $1.50
By A. D. Helser

The Heart of the Crimson Cross ... .(special price) $2.00
By J. M. Henry

The Symphony of Life ..... .50
By D. W. Kurtz

Builders of the Church of the Brethren $1.00
By Jno. S. Flory

Heroic Lives $1.35
By Minor C. Miller

The Lord's Prayer ..... .75
By R. H. Miller

The Boy and the Man $1.25
By J. H. Moore

The Christian Way of Life ..... .65
By C. C. Ellis

Character Stories $1.00
By Ezra Flory

Conquests for God $1.35
By Minor C. Miller

History and Messages of Hymns $1.50
By Garrett and Beery

History and Doctrine of the Church of the Brethren .. $2.00
By Otho Winger

New Testament Doctrines ..... .75
By J. H. Moore

Studies in Doctrine ..... .60
By D. W. Kurtz

Brethren Publishing House, Elgin, Ill.

THE EPISTLES OF PAUL

Study these masterpieces of Biblical literature, systematically, prayerfully, intensively.

You will be richly rewarded.

For information concerning our method of home-instruction address

Correspondence-Study Dept.—M-4

BETHANY BIBLE SCHOOL

3435 Van Buren St. Chicago, Ill.

TWO POWERFUL BOOKS

Two books of unusual merit worth their weight in gold where boys and girls are growing up—

Out of the Depths $1.50

By Clarence W. Hall

Being the life story of **Henry W. Milans** who started well in life but was **ruined by drink** in saloon days. Pronounced absolutely incurable by experts, but **redeemed by the grace of God.**

God in the Slums $1.25

By Hugh Redwood

The almost unbelievable record of what the **Salvation Army Girls** are doing daily in the slums of England. Read this book and you will know why they can go anywhere and be safe. **God protects them.**

No better investment for your home than these two matchless books.

Brethren Publishing House, Elgin, Ill.

"Through the Bible Day by Day"

By the Late F. B. Meyer

Among the excellent writings left by **F. B. Meyer** must be classed "**Through the Bible Day by Day,**" a series of studies planned for those who do wish to study the Bible but can not make a thorough study of it. These books lend themselves well for daily devotions. Each volume is illustrated, well bound and of a size easily handled for study or for reading.

Vol. I. Genesis to Joshua, 218 pages
Vol. II. Judges to 2 Chronicles, 249 pages
Vol. III. Job to Ecclesiastes, 201 pages
Vol. IV. Ezra to Malachi, 225 pages
Vol. V. The Gospels, 235 pages
Vol. VI. Acts to Ephesians, 190 pages
Vol. VII. Philippians to Revelation, 206 pages

Price of each volume, 82c. Or the complete set of seven volumes, $5.50.

You will find great joy in following this noble Bible interpreter.

Brethren Publishing House, Elgin, Ill.

Your Pulpit

Will Grow Strong

as Your Pastor Reads and Studies the Best Books.

How Many of These Are in His Library?

Paul of Tarsus By T. R. Glover
What to Preach By Henry Sloan Coffin
Fast Hold on Faith By Henry Howard
A Guide to Preachers By G. W. Truett
The Wicket Gate By T. DeWitt Talmage
Lord, Teach Us to Pray By Alexander Whyte
The Ten Commandments By A. E. Garvie
The Public Worship of God By J. R. P. Sclater
A Quest for Souls By G. A. Studdert-Kennedy
New Tabernacle Sermons By Henry Sloane Coffin
The Cross in Christian Experience By W. M. Clow
The Impatience of a Parson By H. R. L. Sheppard
The Trial and Death of Jesus Christ By James Stalker
Greatest Thoughts About Jesus Christ By J. Gilchrist Lawson
The Pastor His Own Evangelist By J. W. Chapman and C. L. Goodell
Apostolic Optimism
The Preacher—His Life and Work By J. H. Jowett
Sermons on Biblical Characters
More Sermons on Biblical Characters By Clovis G. Chappell
Bible Types of Modern Men, First Series
Bible Types of Modern Women, First Series By W. Mackintosh Mackay
Paul, the Missionary
The Miracles of Our Savior
The Parables of Our Savior By W. M. Taylor
The Humiliation of Christ
The Training of the Twelve
The Miraculous Element in the Gospels By Alexander Bruce
100 Prayer Meeting Talks and Plans
100 Revival Sermons and Outlines
100 Great Texts and Their Treatment
1,000 Thoughts for Funeral Occasions By Frederick Barton
1,000 Evangelistic Illustrations
300 Evangelist Sermon Outlines
Cyclopedia of Sermon Outlines
1,001 Illustrations for Pulpit and Platform By Aquilla Webb
The Evangelistic Encyclopedia
100 Choice Sermons for Children
100 Best Sermons for Special Days and Occasions
Cyclopedia of Sermon Outlines for Special Days and Occasions By G. B. F. Hallock

These books are uniformly priced at ONE DOLLAR each. Make your choice and send in your order now.

Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., April 11, 1931 | No. 15



PIKES PEAK VIEWED THROUGH THE GATEWAY TO THE GARDEN OF THE GODS

IN THIS NUMBER

Editorial—

The Power—The Price—The Pay (E. F.), ... 3
Peter Testifies in a Great Case (E. F.), ... 3
New Responsibility for the Average Man (H. A. B.), 3
Non-Resistance and Prohibition (H. A. B.), ... 4
Working Without Knowing It (E. F.), ... 4
Kingdom Gleanings, ...16
The Quiet Hour (R. H. M.), ...17

General Forum—

Loss and Gain (Poem). By Arlo Gump, ... 5
The Rocky Road Ahead. By E. Bennett Owen, ... 5
Colorado Springs and the Conference. By J. E. Miller 6
Stifled Splendor. By Leonard H. Root, ... 7
Four Pioneers of Faith.—No. 2. By J. M. Henry, .. 8
Missions in the Church of the Brethren.—No. 6. By Elgin S. Moyer, ... 9
Church Music Notes (A. F. B.), ...20
Business for Annual Conference, ...21

Pastor and People—

Sermons I Would Like. By Bess Royer Bates, ...11

Missions—

Building an Indigenous Church. By Minneva J. Neher, ...12
Beginning the Work at Marama. By Clarence C. Heckman, ...13
Mrs. Wang San Yeh. By Nettie Senger, ...14
A Letter From Khergam. By Ida C. Shumaker,....15

Home and Family—

Common Joys. By Ada Sell, ...18
Happy Though Civilized.—No. 14. H. A. Brandt, 18

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



PEACE PALACE AT THE HAGUE

The World Court—What Is It?

The World Court is to the world, what our Supreme Court is to the United States.

Where does it meet? The Peace Palace, The Hague, Holland.

How often? Once a year and as many special sessions as necessary.

How many judges? Fifteen representing no nation but the main forms of civilization and principal legal systems of the world.

How old is it? Nine years.

How many decisions rendered? Sixteen.

Have all been accepted by the nations? Every one without protest.

Are the reasons for decisions kept private? Never, always made public.

Who thought it out and gave it to the world? American jurists.

Who are for it? All our great statesmen and every president of both parties for the last thirty years has favored the idea.

Who are against it? A few politicians who have never been outside of the United States, the K. K. K., and the Hearst papers.

Can we ever have a warless world without a World Court? Never, no more than could the forty-eight states have avoided strife through the years if we had been without a Supreme Court.

The world *must* choose between a World Court and a World War.

And the *choosing* is largely in the hands of the Christian people.

What are you doing?

PEACE COMMISSION,
MRS. E. C. B.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., April 11, 1931 No. 15

EDITORIAL

The Power—The Price—The Pay

THE mightiest force for making wrong things right is the redemptive power of suffering love. This is why God relies upon it for reclaiming sinful lives. He used it himself and uses it still. He asks us to use it. Nothing else is so effective as this. Nothing else will ever reach the case. It is the world's only hope.

But how can you love what isn't lovely, least of all to the point of suffering for it, and unjustly at that? Only by thinking of what it can become. It isn't lovely now but it will be when you are done with it, if you finish the job. The high quality of the product, the fact that your love, suffering love, was an essential factor in bringing it to pass—that will be rich pay, thoroughly satisfying pay, for all that you have endured.

Hard work well done, a difficult task accomplished when the result is truly worth while, albeit at the cost of weariness and pain—is it not among the choicest of satisfactions? Honestly, what finer thrill did you ever have?

Well then! People are worth saving, no matter what their present state is. The image of God is in them, all scarred and marred beyond recognition, but it is there. It can be brought out into glorious beauty again. The redemptive power of suffering love will do it, God's very own revealed in Christ's and made vivid and tangible through yours.

The result will be reward enough. You will be well satisfied with your pay. E. F.

Peter Testifies in a Great Case

THE fascination of the mystery of Christ grows unceasingly. Men marvel at it more and more. Why *did* he appear on the stage of history when and how he did? Such a life as that was and such a death as that was—what was it all about?

Perhaps we should not have waited this long to give a thought to Peter's illuminating word on this great theme. He says it all happened, "that he might bring us to God."

It is good to know this, for men have sometimes talked as if they thought it was to keep us from getting too close to God. He was too great and stern. It wasn't quite safe to venture too near him, at least not without adequate protection. We needed a mediator.

Indeed we did and do need a mediator. But it is such a joy to know what we need him for. It is to take us right up to where God is and introduce us and make us acquainted. E. F.

New Responsibility for the Average Man

THERE is a sense in which the average man is gaining in importance. Whether he wants it or not, he is being loaded with new responsibilities. More and more in our interdependent modern life the average man is being made the supreme judge as to what is right or wrong.

In politics, for example, it seems that there is a dearth of men of conviction. Those who pose as leaders, are more apt to be demagogues bent on guessing probable mob response. Nor are they above showmanship, or such other arts as will manipulate the crowd to their personal advantage.

Or take the administration of justice in the courts of the land. Here one would expect to find reason exalted and judgments trimmed to the line. But actually, the news possibilities of certain types of cases are so played up that decisions show the effects of popular clamor.

In many other fields the tendency to organize and cater to the mob is abundantly evident. Indeed, there are modern situations which remind the student of history of the worst days of Greek and Roman demagogy.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

The general situation is one in which a tremendous responsibility is thrown upon the average man. For more than ever, important issues will be decided by the appeal to his opinion. As a consequence, he must learn to think for himself; he must cultivate poise; he must learn to stand for his convictions.

It follows that no real reform can come except as the average man is educated to an appreciation of its worth and convinced that he must stand for new found values. In so far as leaders fail, descending to the level of demagogues, the task of maintaining the noble and inspiring things of life becomes the special responsibility of the average man. And when he accepts the responsibility, and acts accordingly, a higher type of leadership will appear. H. A. B.

Non-Resistance and Prohibition

"Illinois thus becomes the seventh state without enforcement legislation." And what does this mean? A correspondent for the world's wettest newspaper says: "The effect of the repeal will be to hammer home to congress the sentiment of the great commonwealths against prohibition." It is thus interpreted as a gain by those leading the assault on the Eighteenth Amendment.

Now what is the proper strategy as the outlook for prohibition enforcement becomes critical in the centers where sentiment is against the law? Considerable dry comment on the present situation seems to turn on the point that the supreme need is stricter enforcement. The implication is that all that is needed is more men and more money to put the force in enforcement.

We, too, believe in enforcement. But is the strong arm method the way to get it? To put the problem another way: is there any relation between the principle of non-resistance and the proper way to attain prohibition enforcement? There are certain current events in the world's history which indicate that there may be a new way—at least a little tried way—of realizing enforcement.

The trouble with the strong arm method in any contest is that it ignores the appeal to reason—the only appeal which can be trusted to stand in the supreme court of human opinion. Possible results in the use of force are two: annihilation and the gradual accumulation of an opposition force which ends with an explosion. Indeed, the weaknesses involved in the unskilled use of force are so apparent that it is amazing people should put their chief trust in such a procedure. But they still do, and in the minds of not a few the solution of the prohibition situation depends upon a more determined enforcement of the law.

Now all laws are made for man, and not man for laws. The chief consideration in it all is that the best interests of men shall be served, rather than that certain laws be arbitrarily enforced. Of course, in an imperfect world it must be admitted that certain contingencies arise which it does not seem can wait for adjudication in the court of reason. For there are some people who insist on living on the lower levels. And yet, with all due allowance for these exceptions, the fact remains that there is a better way to realize enforcement than through the use of force. There is evidence that this view has the dignity of an eternal principle.

What, then, is the higher way for realizing enforcement? Is it not the way by which prohibition first became possible? And that was not by strong arm methods, but primarily by the appeal to reason. The proper order is education, conviction, and prohibition. But what is this but non-resistance—with plenty of emphasis on intelligent resistance to evil? It is a way which may seem too slow for some, but it is the way in which most resistless forces work.

It is commonly understood that the money made in the booze business is what gums up the enforcement machine. But how can the profits which provide easy income, bribe money, and fees for shyster lawyers be squeezed out of the liquor traffic? They can not be as long as a considerable per cent of a population insists on having liquor at any price.

Hence, at the end one comes to this: that the one best way to put force in enforcement is to convince people generally of the harmful effects of alcohol when taken into the human body. For when once they understand this, the use of alcohol will decline to that required for fools and irresponsibles, booze profits will fall off, and prohibition come nearer to taking care of itself. H. A. B.

Working Without Knowing It

Toyohiko Kagawa doesn't know how many hours a day he works. Somebody asked him and he could not tell. For him the line between work and play has been lost. It is all such a joy to him that he does not know when he is working, and when he is just doing what he wants to.

His explanation is: "I am not the one who is working. God works through me. This is the experience of the Holy Spirit and it comes through prayer if we seek it. . . . If God does not dwell within, human life becomes very flat and tasteless. . . . But when we are made captive by God's love and God dwells within us, there begins a wonderful transformation."

Living like that would make a difference, no doubt. The daily consciousness of so intimate a companionship with God would take the drudgery out of anything.

E. F.

GENERAL FORUM

Loss and Gain

BY ARLO GUMP

God, men, and the beasts:
The order of life is plain,
For God holds the world to pace
And the beasts will be always base,
But where is the gain?

God—the beasts, and men:
What a different plan;
The two hold their former state
And the move to be small or great
Is the choice of man.

North Manchester, Ind.

The Rocky Road Ahead

BY E. BENNETT OWEN

In February, 1932, there will be held in Geneva the "most important international gathering since the Versailles conference in 1919." For five years a Preparatory Commission has been at work laying plans for this conference, which is meeting for the purpose of planning definite steps toward disarmament.

Previous attempts have had as their aim some definite phase of the problem, usually limitation of navies. In 1927, at Geneva, a naval conference failed miserably, due to several reasons, among them the activities of one Mr. Shearer, salesman for some American shipbuilding firms dealing in armor plate. It seems that the market for armor plate is like that for wheat and some more things—best in time of war.

Another attempt was made to limit navies last winter and spring at London. This had a "semblance of success," but when that is said all is said. It had not been well planned in advance, and much valuable time and energy were wasted in arguing points that had no business in coming up before open assembly. Also two countries seemed to have their minds set in advance that they would not give in to anything, and that's no way to go into any kind of conference. More about them later.

Next year's conference will attempt to take some steps toward disarmament in all classes of military preparation. The work of the Preparatory Commission has been to plan some sort of yardstick by which to measure the war equipment of all nations. Three proposals have been made, none of which is nearly as simple as it looks at first glance.

The first is to compare strength by counting the number of men each nation has in its armies. The question arises as to how countries shall be measured which have universal conscription, that is, each man serving a certain term in the army as a training period. France demands this at present, and in addition keeps a standing army of 600,000. Germany, limited by the Versailles treaty to a standing army of 100,000, can not be expected to agree to such a man-for-man measurement.

The second proposal is to compare the amounts of ammunition and other war materials which each country keeps on hand. But some nations have very limited means for making these materials; their natural resources of coal and iron may be limited, or they may be so poor and have such poor credit that they must pay for their guns in advance and over a longer period of time. It is hard for us to remember that very few countries are so well-equipped with factories and mineral wealth that they can, like the United States in 1917, turn all their wealth and labor into the making of killing machines. In brief, the weaker countries object to this method, which we might call measuring by inventory.

The third suggestion is perhaps as near a combination and compromise of the other two as a group of experts could be expected to find. They call it "Budgetary Limitation," and as its name signifies it is a limitation of the total amount of money spent by each country in military preparation. Unfortunately, the United States has not looked with favor upon this plan, though the reasons set forth by Mr. Gibson in his refusal are neither clear nor conclusive. They seem to be based upon that pet pride of America that may yet prove to be our downfall, our high price level and alleged high "standard of living," whatever that is.

Next February will prove the sincerity of the world in its declarations of desires for peace. The test will be real reduction, not "paper limitation." In Europe, France seems to be the key country from which the others will take their cue. Will she be willing to agree to reduce her army to the level of Germany's and her navy to that of Italy? If so, that will be fine; if not, it will be for one of three fears which constantly bother her.

First, the fear of Russia. France is not alone in fearing this country about which we hear so much and know so little. The United States fears her as a possible commercial rival, while France is afraid that the political doctrines of the new soviet government will spread to other parts of Europe, especially Germany. One thing is certain: that the communist plan stands "in vivid contrast to the system of capital," on paper at least. That there is any immediate danger from Russia, either politically or economically, seems to be doubtful. To watch them might be helpful, however, for even a communist may have a good idea once in a while.

Second, the fear of Italy. Under the administration of Mussolini's party, the Fascists, Italy has undoubtedly

become " re-invigorated, strong, and proud." Italy demands that her navy be as large as France's, France claims that because of her North African colonies she needs more ships, while England demands that her navy be as large as the combined navies of any other two European nations. There seems to be no immediate danger of Italy's starting any trouble, if for no other reason than that it takes money to carry on a war, and her finances are in a none too favorable condition.

Third, the fear of Germany. Since the armistice of 1918, France and the other Allied Powers have made several concessions to Germany: France withdrew her troops from the Rhine region five years before the treaty required her to, and several reductions have been made in the amount of damages, " reparations," that Germany must pay. In spite of these conditions, however, there is a steady rise of a political party in Germany which demands, in plain words, that Germany assert herself so that the rest of the world will stop regarding her as the black sheep of the family of nations. On October 29, the Foreign Affairs Committee of the Reichstag (the German Congress) passed a resolution urging the German government to demand that the Allies live up to their obligation to disarm. On February 12, the Reichstag passed a resolution demanding reconsideration of the question of war guilt. Evidence uncovered during the last few years indicates that not Germany alone but at least a half-dozen other nations were as much to blame as she. But France demands that things be kept as they are, by force if necessary.

The attitude of the United States is of the utmost importance to the success of the coming Disarmament Conference. As a nation we have wealth and we have influence, but so far we have not used our power for much beyond our own development and enrichment. A child is for many years dependent upon older people for protection and the necessities of growth and development, but there comes a time when that child becomes an adult, and assumes the responsibilities of adulthood. After that stage is reached, the individual is expected not only to care for his own needs, but to share the burden of caring for other weaker members of society. Some of them will be younger, many of them may be older, while a few may be only temporarily dependent on others—out of work, for example. Such a newly-developed adult has the United States become. Her attitude toward other countries should indicate the change.

If we join the World Court before next February, the favorable effect on the attitude of other nations toward us and among themselves will be immeasurable. If we withdraw *all* of our marines from Nicaragua, instead of part of them, as Secretary of State Stimson has announced will take place in June, other countries may take our advice on what they consider their affairs a bit more seriously. Maybe you know of some other ways in which the United States can improve the feeling of friendship throughout the world. If you do, write out your suggestion and send it to Washington, one copy to each of your two Senators, and one to the President. Make it short, make it clear, and *make clear that you know your facts.*

Oxford, Ohio.

Colorado Springs and the Conference

BY J. E. MILLER

At the request of the Conference Program Committee I made a hurried trip to Colorado Springs, March 26-30 to look over the ground preparatory to the final meeting of the committee, April 13. As it happened this included the period of the great snowstorm in the northwest but at no time were my trains delayed or did I experience any of the severe storm.

Travel now is different from what it used to be. My itinerary took me over the Chicago and Northwestern Railway from Chicago to Omaha, Union Pacific from Omaha to Denver, and the Denver, Rio Grande and Western from Denver to Colorado Springs. I left Chicago at 11:30 Thursday night and was back in Elgin at 6:45 Monday morning.

When I have a few minutes time in the Northwestern depot in Chicago I like to study the old locomotive, the first one that ran out of Chicago, which is now on exhibition, along with part of the original strap iron covered wood rail over which it ran. In contrast with the modern locomotive such a study is suggestive.

Then there is the automatic block system which is in vogue between Chicago and Omaha by which they assure us that collisions are absolutely impossible. The



Municipal Auditorium at Colorado Springs

new union depot at Omaha is beautiful for its simplicity and adds much to the comfort of the traveler.

The elevation of Chicago is given at 590 feet, Omaha at 1,033, Denver, 5,280, and Colorado Springs, 5,989.

Colorado Springs claims a population of 45,000. It is famous for its lovely climate, pure water, the Garden of the Gods and Pike's Peak near at hand and endless scenery. The streets are wide, very wide. Without knowing it those who laid out the city made ample preparation for automobile traffic. It is a tourist and convention city and is well provided with hotels, restaurants and cafeterias along with many homes especially arranged to offer lodging to the many who come and go. In addition it is unusually well supplied with camping facilities for transients. These camping sites range from the very simplest where one can get as little as he wishes to the most complete where even meals and maid service are provided. Most of the camp sites are several miles from the business center of the city.

Miss Pease of the chamber of commerce met me on arrival, piloted me to and through the Municipal Auditorium where the Conference will be held, and together we motored through the business and residence sections, on through the Garden of the Gods and as far as Manitou. Because of her help I was able to gain much information in a short time.

The Auditorium is a substantial building seating 3,300 people. They say its acoustics are practically perfect and that they never need resort to loud speakers. The stage is large and the galleries as well as the main floor make it possible to see or hear from any quarter. There are cushioned opera seats which should add not a little to the comfort of the hearers, though it may make it more difficult for the speakers to keep them awake. Smaller rooms add not a little for the convenience of the Conference.

The program this year provides for many conferences during the forenoons of June 11, 12 and 13. These conferences will call for a number of smaller rooms. The Committee of Arrangements is planning on the use of several of the churches near by. One of these is just across the street from the Auditorium, another only a block away.

Since the Auditorium is in the heart of the business section our people will miss the grass, trees and visiting places to which they are accustomed in Pennsylvania and Indiana. But just a block from the Auditorium is a park covering an entire block which will come in good play, and is for our use.

The Standing Committee is to hold its sessions in the council chamber of the City Hall which is across the street from the Auditorium. This is a large room, has good chairs and presents a very "legal" appearance.

The residence section which caters especially to tourists and conventions is near by and our people are assured good accommodations at reasonable prices, both for lodging and for meals. The Denver, Rio Grande and Western depot is several blocks west of the Auditorium and the Santa Fe depot several blocks east. Lest you should make the same mistake and so come as near missing the train as I did, let me warn you that the trains on these two roads from Denver run into the Rio Grande depot at Colorado Springs, but for Denver leave from the Santa Fe depot. Not knowing this I went to the wrong depot when I was about to leave Colorado Springs. And had it not been for the thoughtfulness of the Yellow Taxi driver I would have missed my train.

I was told that we may expect fair weather as a rule, that the days may be warm but the nights are always cool. The chamber of commerce, business men, citizens and railroads are coöperating splendidly and are eager to minister to our wants during the 1931 Annual Conference at Colorado Springs.

Elgin, Ill.

Stifled Splendor

BY LEONARD H. ROOT

We rode down one of Minnesota's finely paved highways recently in a splendid automobile. The car seemed almost alive. Its responses to throttle and



Reader's left—*Pike's Peak Avenue.*

Reader's right—*In the Garden of the Gods.*



brakes were so nearly perfect that it was wholly impossible for one not an expert mechanic to so much as think that an adjustment of that silent motor might be necessary. However, such was the case. The driver suggested that something was wrong. The car wasn't getting the necessary supply of fuel and he would have stopped to make the adjustment. I said, " No, let's not. It seems to me that this car could not work better than it does now. Let's see how far we can go before the adjustment must be made." Less than a mile was driven when the motor coughed and died forthwith. A bit of dirt in a valve—a simple case of stifled splendor.

In each service of a revival meeting sat a white-haired man. He was the very personification of glory so far as this world is concerned. Clean of habit, upright in character, and having lived industriously and managed well, he had retired with plenty and to spare. He was quiet, unassuming, gentle. Faithful in attendance at the church's public services, he was readily mistaken by the evangelist for a devout Christian and the meetings were near closing before he discovered his mistake. All efforts failed to open this man's heart toward God. There was a " fly in the ointment " of his experience and so another case of stifled splendor is recorded. A case where God should have had great glory from a life through many years but for the fact that some one might better have had a mill-stone hanged about his neck rather than offend a little one.

Saul of Tarsus was zealous enough in police duty, very pious in religion and fervent in spirit, but the glorious apostleship of which he was capable was not realized until he gave way to the call of the Spirit which was able to open up the narrow, clogged channel of preconception upon which his Pharisee soul had fed.

Peter of Pentecost was never more than a lying, swearing sinner whom the devil desired for his merciless sifting, until endued with the Holy Ghost, he spoke the things of the Spirit. His recalcitrant soul was stifled until in submission he bowed in the upper room while the flood gates of spirituality were opened and this splendid servant was washed free of the obstructions that filled his life.

An aged father and his wayward daughter kneeled in my study-room to pray. It was two o'clock in the morning. The girl had grown weary with trying to be a Christian and had said in the evening, " Dad, I'm going to have my fling." Discontent had stopped up her channel of contact with God and a splendid voice was missed from the music of the church. It was only when self-will was bared to white light of spiritual truth that the clog was removed and contact with the Father renewed.

If the quenched souls who fret and fume because they do not attain their earthly desires or ambitions could somehow be set free of the impediments that hold from their earth-bound recognitions the visions of spiritual accomplishment of which they are capable under the guidance of the divinely majestic spirit of Christ, who seeks to make himself heard through the din of grappling lusts, I am sure there would remain a minimum of desire to stifle the splendor which cries out within for expression in daily living.

" Quench not the Spirit."

Minneapolis, Minn.

Four Pioneers of Faith

BY J. M. HENRY

2. A Pastor

In my work for the Board of Religious Education during the past summer while traveling nearly five thousand miles over parts of four states, I discovered four persons whose work is so remarkable in humility, sacrifice, and service, that I can not forget it. Last week we heard about a certain elder as a pioneer of faith. This week the story is a challenge to pastors—especially to that group of ministers who could serve God better by doing something similar to what our pioneer is doing among rural churches.

Does the reader know of many rural ministers who are serving twenty-one preaching points? How can that be—some one may ask, since there are only four Sundays each month? Well, it can be, and is being done, and that, too, with a reasonable degree of success.

This pioneer of faith, likewise, made a vow to God which is being faithfully kept. Nine years ago he took sick and fell unconscious. God revealed to him sights and wonders of glory, then there appeared a world full of wickedness. In the vision the sick minister promised his Heavenly Father that he would preach more than ever if a gracious God would restore health and give him the power of the Holy Spirit. The sick man was restored and has not been disobedient to the heavenly vision.

Just a fanciful ecstasy resulting from a fevered mind, some one may answer. Very well, let that account for it, but a story of service is the fact, nevertheless. Of course, the call will not come to all ministers that way, and it is good that it should not. That is not the supreme question. Every minister gets the call. What have you done with the call is the test.

Our pioneer is both son, and grandson of a minister. Eld. Levi Garber, the grandfather, who died at the ripe age of eighty-six served the Middle River congregation in the ministry and eldership for many years. Eld. Jacob A. Garber, father of our subject, was born Oct. 8, 1853, and served in the ministry in the Greenmount church forty-two years. He had much to do with the mission work in West Virginia.

His son, Eld. Peter I. Garber, our pioneering rural pastor of twenty-one preaching places, was born near Greenmount, Va., on Aug. 5, 1877. Twelve years later, 1889, he was baptized during Christmas week. On Dec. 14, 1899, he married Lillie F. Cline who has shared in the sacrifices which her husband has made through the years. He was elected to the deacon's office April 13, 1900, and called to the ministry ten years later. His work in the home mission field has been an inspiration to all who know him. Few ministers have made greater sacrifice.

Not long ago he was serving the scattered and needy preaching places in West Virginia and saw the people in some places as sheep without shepherds. They prayed that some one would come and help them. The call was so great that our pioneer of faith rented his farm and moved, March, 1930, to Petersburg, W. Va. He went on faith and is still living and serving by faith alone.

This man of God is loved and respected by old and young. He is a father to the needy.

Just a day with him will tell the story of great sacrifice. A revival is being held. Early Sunday morning a call came to preach a funeral more than thirty-five miles away. That afternoon another funeral was held six miles from the starting place early that morning. A sermon that evening and ninety miles traveled will tell part of the story of that day's service.

How can a minister serve twenty-one preaching places—churches and schoolhouses—and visit each place once a month? It can be done only by one who is willing to make the sacrifice. Our pioneer serves these places by preaching from two to seven sermons over each week end, and beginning sometimes on Thursday night and then often closing with four sermons on Sunday.

Since March 18, 1930, he has held five series of meetings, baptized thirty-eight, and reclaimed five. For a period of four months the record stands as follows: Eighteen sermons in June and 40 visits; thirty-six sermons in July with 108 visits; thirty-five sermons in August and 48 visits; thirty-seven sermons in September and sixty-six visits.

Let it be remembered that this pioneering rural pastor has a program of service that is built up on faith alone. There are no doubt other fields just as needy as the one which this faithful pioneer is serving. Lift up your eyes and behold the home field white unto the harvest! But where are the laborers!

This summer I was scheduled to speak on Monday evening in a certain community where there was only one church in a radius of six miles. The minister—a member of Church of Brethren—lived within three hundred yards of the church. On Sunday forty children under sixteen years of age had assembled for Sunday-school in the afternoon and there was not a single adult there to conduct the school. The children played around the church and waited for a leader. None came, and they went home as unfed lambs without a shepherd.

The minister did not hear about my coming—the children got the announcement and all were present Monday night—and thus the minister at that place lives in a house by the side of a road like a man who is living alone. But what will the Lord say in the day of judgment? "Inasmuch as ye did it not to the least of these ye did it not to me."

God grant us pioneers, more pioneers, pioneers of faith!

Bridgewater, Va.

Missions in the Church of the Brethren

BY ELGIN S. MOYER

Part Six—A Mission in Scandinavia

THE history of the active foreign mission work of the Church of the Brethren begins with the opening of the mission in Denmark. To know the early history of the Danish Mission, we must know somewhat of the life of Eld. Christian Hope.

Hope was a dissatisfied member of the Lutheran Church in Denmark. Early in life he left the state church and joined the Baptists. Still he did not find satisfaction. He felt that within the state church there was too much formality, and within the Baptist congregation there was too much dissention. He then began to preach his views, and to write tracts, hoping thereby to effect a reformation within the church of Denmark. The ecclesiastical and civil authorities, however, would permit no such heresy and rebellion; so for personal safety and freedom of conscience, in 1870, at the age of twenty-six he came to America and located in Iowa.

Soon after coming to America, Hope joined the American Baptists; but believing there was too much worldliness within the church he became dissatisfied with them. A little later he and his wife left their home in Iowa and moved to Rock Island, Ill., where he took up a pastorate among the Swedish Baptists. All this time he was looking for a church that was obeying the teachings of the New Testament as he understood them, and that at the same time was maintaining a high tone of spirituality and internal harmony.

Soon after coming to America he read a short account of the Dunkers from a series of sketches in an old English Bible, and felt that perhaps here was the church he had been looking for. After a long search for them, he finally discovered a congregation of them not many miles from his home. He and his father-in-law studied the doctrines of the Brethren and their

ideals of the Christian life. The church seemed to him to meet his ideals, and a little later he and his father-in-law, and several members of the family joined the Brethren. The reception of these Danes marked an epoch in the history of the Church of the Brethren. It was an event that was to lead directly to the beginning of the foreign missionary enterprise of the church.

Although Bro. Hope was happy in his new discovery, not many months passed before he found himself sadly disappointed and almost discouraged. Yet he had found a church that seemed to measure up to his ideal of a Christian life, but with one exception. There was no organized missionary program. Bro. Hope was the man, however, to supply the lack, and to lead this church to a larger missionary activity. In a more vital way than he knew or planned, he became the vanguard of the foreign missionary enterprise in the church of his final choice.

He knew of others in Denmark, who like himself were dissatisfied with conditions in the state church. Bro. Hope wrote back to one of his friends in the homeland about his discovery. In a short time there came a call from Denmark for the Brethren to come and baptize this man. This call was presented to Hope's home church in Northern Illinois. A District Meeting of Northern Illinois was called for Nov. 12, 1875, at the Cherry Grove church. On that date the meeting was held as planned, and every church in the District except one was represented. The house was crowded. Everybody was interested. It was a new experience, and one that touched the sympathies of many. The people were moved with emotion. The Brethren had always considered a call from some one to be baptized to be a sacred obligation. Here was a distinct call from across the waters, and it must be answered. The District decided that two men should be selected and sent, and that the entire Brotherhood should be invited to help bear the expense. The District was willing, however, to bear the responsibility alone if the church as a whole would not assist. The District Mission Board that was appointed at this meeting was the first foreign mission board of the Church of the Brethren. Its members were: William K. Moore, President; M. M. Eshelman, Secretary; and John Rowland, Treasurer. These men constituted the only officially recognized missionary board that the church had from November, 1875 to May, 1880.

Two American Brethren and their wives were appointed to represent the Brethren in Denmark. However, it was decided that a Danish brother should precede them to the field. Brother and Sister Hope were chosen to go.

The Hope family made necessary preparations, and started as soon as possible. They reached Denmark in February, 1876.

Christian Hope proved to be an active missionary. From the first he was busy preaching, distributing tracts, and doing personal work. By the middle of 1877, eight had been baptized. With no general mission board in America, however, it was next to impossible to have as large a support and coöperation of the home base as was necessary. Progress was slow. Between November, 1875 and the summer of 1877, the District of Northern Illinois twice asked General Conference to take over the mission.

In October, 1877, Brethren Enoch Eby and Daniel Fry and their wives, whom the District of Northern Illinois had commissioned to supervise this new foreign mission, landed in Denmark. They remained for a few months, long enough to organize the church, to select and ordain an overseer, and to give some encouragement to the members of the young church. Since these men were elderly people and did not know the Danish language, the church in America did not expect them to remain permanently in Denmark. Having completed the organization of the church, and having completed the task for which the District had sent them, they returned home in February, 1878, leaving the mission under the charge of Brother Hope and other Danish members. While the representatives from America were in Denmark, C. C. Eskildsen, one of the first men to be baptized by Brother Hope, was ordained to the eldership. Upon Hope's request, Eskildsen was given official oversight of the Danish church.

Bro. Hope was energetic and self-sacrificing. The work grew. In a few years he helped to organize a mission in Sweden. He remained on the field ten years. During these years the church in Scandinavia realized greater growth in numbers and enthusiasm than it did in any succeeding decade.

After the return of Eld. Hope, no missionary lived on the field until the Board sent Dr. A. W. Vaniman and wife in 1901. Only four years later, because of failing health, Bro. Vaniman had to return to America. Not until 1911 were other missionaries sent, when Brother and Sister J. F. Graybill entered the service there. Three other families and one single sister have been on the field for a while. In 1929, Brother and Sister Glen M. Norris were sent. These four missionaries on the field today are located in Sweden.

Space forbids the further mention of the good work that has been done during these years, and of the number of people who have been helped in the spiritual life. Yet one closing statement needs to be made. Without Christian Hope and the Danish mission, foreign missions might have been delayed many years longer than they were.

Bethany Bible School, Chicago, Ill.

PASTOR AND PEOPLE

Sermons I Would Like

BY BESS ROYER BATES

So many demands are made upon ministers, that it seems presumptuous to even hint that there is anything more that one might ask of them. But ministers are the quickest people to supply needs. Therefore, I make bold to state my case.

First, I like plain teaching sermons about the Bible which help in Bible study. Not about the controversies, or disagreements over the text. Opinions change from generation to generation; hence I prefer a clear statement of things known. Ministers know so much more about these things than others. Perhaps the very fact that it is so common with them, leads them to feel such sermons are not of much interest. So, I like to hear a sermon about an entire book, what is known about the author, something of the time it was written, and of the history and condition of the people at that time. Then let him bring on the central teaching of the book and how it applied then. Illustrate it with an outline of the story of the book, and end by showing how that teaching may be significant today as well as in its own time. Don't tell quite every thing, though. I like my curiosity aroused, so that I can go home and make a few discoveries for myself. There is nothing so stimulating as that.

Then there are sermons about men and women: biographies; missionaries and church leaders of all ages; their trials and successes. I like such sermons for they are always interesting and stimulating. I can face my problems more bravely by knowing that others have faced greater and won.

Then there are sermons to strengthen one's faith which I always welcome. When I know the minister has faced the loss of an only son, and yet, can go on working, can come into my home, cheerful and helpful and interested, I want to know how he does it? What faith, what comfort has he found to make life still worth while after such a loss? Ministers, tell about that faith in your heart of hearts, that makes your work worth while. That's what we seat-fillers are hungry for. We want to know about God and how he helps us and how to get close to him. It makes no difference how stumbling or hesitant the sermon, or how young and inexperienced the preacher, if the sermon tells a little of how to meet God, it's going to find a gentle resting place in some heart.

I like sermons about love, which help me to overcome resentments, self-pity and hate, which help me to solve the many difficulties of living with people.

I like sermons about how Jesus did, not those which pick out one isolated incident and expound it at length, but rather those sermons which show the basic principles Jesus believed in and lived. Those help one to solve the ever pressing problem of what Jesus would do now, if he were here.

Perhaps it will not be entirely out of place to name a few types of sermons which I do not like.

I do not like a sermon about theological controversies. The first religious doubts were planted in my heart by such sermons and I have always resented them. Many other women have told me the same thing: that they never doubted until they heard doubts expressed in the pulpit, and denounced. I am not a scholar, but I know enough about scholars to understand that their opinions are not always final. I know enough about ministers to know that they can not study every thing, that they must accept another's opinion in such controversies. Therefore, since I feel that such subjects may not be settled, I would rather take my religion on faith, as a thing to be lived rather than argued about, and leave such studies to theologians and philosophers to discuss among themselves.

I do not care for sermons lambasting people who do not attend church. It seems a waste of good time to discuss those *who are not present.*

Neither do I care for sermons denouncing sins and conditions which do not actually exist among the church attendants—unless there is some unusual condition demanding such teaching.

And last, I do not like sermons born of some resentment in the minister's heart, sermons condemning some one pointedly, who is at outs with the minister. A minister has many a cause for such feelings, but the pulpit is not the place to express them, no matter how veiled the matter may be. In only so far as God's love reigns in the heart of the minister, can he be a success in nourishing that love in the hearts of his parishioners. Consequently, until he can love his enemy, he is not ready to talk about him.

Now I have said my say about sermons. I have meant it kindly and helpfully. I hope it will be accepted in that spirit.

Pittsburgh, Pa.

What is the good of all the wealth and comfort and glamour of the Victorian Age when the next two decades bring us to the graves of ten million men, slain because of the greed and domination that lurked behind the smiling face of that age? And would it not be equally pertinent to ask; "What is the good of a type of religious instruction which does not prevent the horrors of the Marne, the Somme, Verdun, and the Argonne Forest? Has not the time come when by religious education we must mean not merely the acquirement of information concerning religion, but the development of character, the kind of character that will prevent another World War and give us eventually a just and lasting peace?"



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Missionary Coaching Institute

A THREE-DAY intensive training school for teachers of missions is to be held in Indianapolis, Ind., May 4, 5 and 6. The Missionary Education Movement sponsored by the Protestant denominations is back of this school. It is held for the purpose of training church leaders to teach missions in camps, to conduct mission study classes in local churches, and for all phases of missionary leadership in the home church. The institute last year was very helpful and was attended by a number of Church of the Brethren leaders. Congregations would do well to prepare for this year's mission study by sending a leader to this school. Information can be secured from General Mission Board, Elgin, Ill.

India Elevates a Poor Boy

LAST February India formally inaugurated her new capital city, New Delhi. The ceremony was presided over by Sir Joseph Bhore, the Indian Christian member of the government in India. He is the Indian official in charge of Industries and Labor. Every poor boy in India as well as throughout the world may draw encouragement from this fact as Sir Bhore was the son of a very poor man in the American Marathi Mission. He has reached his present position by dint of character and ability. He continues to let his Christian light shine as was evidenced by presiding over the annual meeting of the Bible Society in India's capital. At this meeting he gave a splendid speech on the influence of the Bible. It is believed he is one of the strongest supporters of Lord Irwin's program of constructiveness and conciliation.

Get Missionary Inspiration From This

A BROTHER in Kansas sends $10 and says that his congregation lifted an offering for missions, but he feels it is too small for the strength of his church. Therefore he wants to send an additional sum to help the mission work to be a success even though some have failed to do their part. He sends his prayers with the offering.

Building an Indigenous Church

BY MINNEVA J. NEHER

CH'IN CH'UAN had been selected as one of the places where an indigenous church might be built. It is now just a year since we have concentrated our efforts to that task. The results are gratifying. A decided growth in the spiritual lives of the Christians is in evidence as well as a growing interest in the church itself. Both among the Christians and the non-Christians there is an unprecedented openness to the gospel message.

An indigenous church can not be built in a day. It will take patient courageous effort to lead the Christians from a state of dependence on the missionary and mission funds to the place where they can shoulder the responsibility of their own church. Each year the amount of mission money given to the church expenses is decreased. The church direction has also been given over to the hands of a local committee. Some of the Christians of this place believe a radical step has been taken. This year no financial help will be given to the church. The entire church responsibility has been handed over to the local workers, which number about nineteen. At first the change seemed to them almost a death blow, for, they had not yet measured their strength.

During January when the problem was very new, Sister Winnie Cripe and I made a visit to Ch'in Ch'uan to hold a class for the women. We were made as comfortable as possible in their little chapel room. Each evening during our stay, a worship service was held, led by a native Christian. It was in these evening hours of fellowship together that the Christians talked freely of their hopes and fears for their little church. We talked over many problems, trying to encourage and advise them as best we could. All granted that there was strength and finance enough in the Ch'in Ch'uan church to carry on if they would give. The sense of stewardship must be fostered if the indigenous church is to grow. Their task looked large in view of the fact that only two dollars Shansi money had been raised locally last year compared with sixty dollars that will be needed this year.

In considering the possibilities they thought of renting the church property, but upon consideration of the type of people who would be likely to ask to rent it, they deemed it unwise.

The whole financial problem was left until they could see how much money could be raised. The good folks subscribed more liberally than they had expected. In a few days nineteen dollars had been subscribed. One of the workers came and told us with his face beaming. The last report I had from Ch'in Ch'uan was that they had almost raised the total amount of their budget.

The spirit of service and coöperation is taking hold

This hungry world of change is a challenge for Christian guidance.

of the Ch'in Ch'uan Christians. It is this spirit that will build an indigenous church.

Shou Yang, Shansi, China.

Beginning the Work at Marama

BY CLARENCE C. HECKMAN

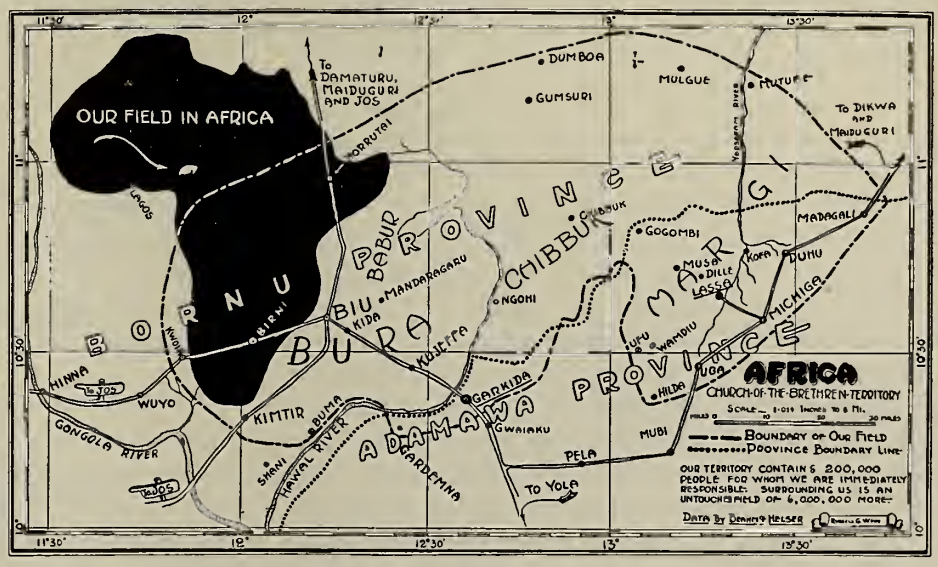
When the word came from the Resident of Bornu Province, Mr. du Putron, that His Excellency, Sir Graeme Thompson was prepared to entertain our application for a site in Biu Division, the news came as a bolt out of the blue. In speaking with the Resident about the suddenness of the proposal, he said he was as astonished as we were, and if he were to follow his own wishes he would prefer not having us start mission work in this section, but, as he had no choice in the matter, he was prepared to do whatever he could to assist us in our selection of a site. He offered kindly suggestions as to various places, and we settled upon this site, Marama, 13 miles south of Biu, 30 miles west of Garkida, though 43 miles by motor road via Biu, the only possible road for other than horse or foot.

This place is rather nice as places for mission sites go. It is on top of a small ridge, giving a fair view to the northwest and northeast, but no distance view as at Garkida where it is possible to see across the Hawal River valley within which are millions of palm trees. But here we are very close to the east edge of a plateau where by walking a few rods we can see about twenty miles of the Hawal valley and beyond. On a clear day it is possible to see mountains that are located at least 100 miles away. This plateau is about 2,600 feet above sea level. This makes it about 1,200 feet above Garkida's altitude. At first the plateau registers on one's mind as being entirely bare, but after a time one comes to see and enjoy the few trees. On the station plot there are two trees now. In a few years we will have remedied this by planting many trees both for fruit and shade.

The plateau offers some advantages from a health standpoint over the lower stations. There are no large amounts of water to breed mosquitoes. In fact, there are very few mosquitoes here. At this season of the year, none at all. For the past six weeks I have been sleeping without a mosquito net on my bed at night. It gives one a delicious sense of freedom to stretch out one's arms and feel no net. Another advantage of the plateau which we think is going to help out in our living is that we can now raise English potatoes which we are mostly deprived of on the lowlands. They will grow easily and well on the plateau and we surely do like them. There are also some disadvantages to living here, as there are in most places. The wind blows nearly all the time, and most of all at night. This gets monotonous after a time. Also during the rainy season there is much fog and dampness, which is not true of lower altitudes. The fog sweeps down across the plateau completely hiding objects a few rods away. When one arises in the morning his clothes are damp and clammy. And the wind with the rains is cold and penetrating, much more so than near the river valleys.

I came to Marama alone about Oct. 1. I have been here alone since that time. Mrs. Heckman and Miss Schechter at this writing (Feb. 1), are away at Jos having a short holiday. I expect them back any time now. When I arrived here in October the place was barren of houses. I set up my tent and started at once to erect some mud huts. After living in a tent for several weeks it was a real pleasure to move into anything as substantial as a mud hut. October, November, December and January have passed and now in February I will recount what has been done. Ten round houses have been built to serve as workers' quarters, boys' houses, temporary store and shop. These range in size from 6 feet in diameter to 15 feet in diameter. They range in cost from 50 cents to five dollars. I built a lumber shed to serve as carpenter shop and general work room 18 feet by 36 feet.

I have started to build a house and the outside store room is already completed. The house and store are



OUR AFRICAN MISSION TERRITORY. This map shows two of our mission stations, Garkida and Lassa. The new territory, Marama, is thirteen miles south of Biu, thirty miles west of Garkida, though forty-three miles by motor road via Biu.

of stone. Walls are 18 inches thick, stone on the outside and sun-dried brick inside. At present I have eight native masons at work. I expect four more any day. It takes rather close supervision to keep them all at work and doing what you want them to do. I have discovered, too, that building of stone goes more slowly than out of ordinary mud. I would probably use mud but for the fact that the soil here is of very poor quality for building. It has to have great quantities of grass mixed with it to hold it together, and the solution seems to be stone and sun-dried brick. Of stone there is no end. They are everywhere and would have to be moved out of the way anyhow, so why not put them into the walls? Anyhow, after the first rains have washed the mud mortar out from between the stones, say an inch deep, it is my plan to point up the wall with lime or cement mortar making a waterproof surface. These buildings are to have galvanized iron roof and ceiling making them fireproof as well as waterproof. The initial cost will be a little larger than thatch, but after five years the cost will be less as thatch has to be repaired about every two or three years.

Much of the work of beginning a new station takes the form of getting a place to live. We are trying not to forget the other phase of mission work even in these first days. I have been around to a number of near-by villages and found the people friendly. I have also experienced what many missionaries speak about with so much pleasure: preaching to people who are hearing the gospel for the first time. That is all very well and makes one feel like he is doing a good work, but as so often is the case, they who hear are more interested in hearing a white man speak their language, than they are interested in what he is telling them. Too, they oftentimes discuss among themselves, as the gospel story is being told, what kind of clothes one wears, his shoes, and what those things are for that he wears on his eyes. But they never fail to say "Yes, yes," in answer to questions. These people here are of the same tribe and speak the same language as at Garkida. So there is no difficulty about the language. We are starting medical work in a simple way, though in this there is more need to get the people's confidence than in any other phase of mission work. They are slow to give white man's medicine a chance and many times will only do so as a last resort, feeling that the patient will die anyhow, so let the doctor experiment.

The staff at Marama for the year 1931 will consist of Miss Schechter as nurse, Mrs. Heckman and myself. By the end of 1931 we hope to have the services of an evangelist and his wife. We brought some native helpers from Garkida, and others are coming in from some distance. My chief headman for laborers and odd jobs is Bubwa Yoksa Tarfa. His wife and daughter are also here. They came from Garkida. He and his wife are both Christians. Hipia Kallia is working as hospital assistant under Miss Schechter. His home is at Gardemna but for some months past he has been working in the hospital at Garkida. The masons helping in the building represent a number of different tribes. Six of them have been trained in their trades in a Roman Catholic school in Southern Nigeria. The other two are Christians under the training of the Sudan Interior Mission. At least one of these two will stay on here even after this immediate building season is finished as his wife is a Bura woman converted to Christianity at Kaduna.

There are many thousands of people in this vicinity. Many of them have never seen a white man. Most of them have never heard a white person speak their tongue. They are waiting to hear the gospel. We hope before many months have passed that at least some of them will have heard the story of Jesus and want to know more about his saving grace. We have been praying for eight years for the privilege of working in this area. Now we are here. What are we going to do with our opportunity? Will you not pray with us that we may make these simple people into a strong Christian community, that through their efforts the thousands in the surrounding country will come to know him as their Savior?

Marama, Nigeria.

Mrs. Wang San Yeh

BY NETTIE SENGER

One of a Series of Life Stories From the Field

Mrs. Wang San Yeh is a very earnest Christian wife and mother fifty years old. In her earlier life she was a Buddhist. She and her husband lived in a Buddhist section where religion is highly esteemed. They resided in a temple outside the village, and had charge of the incense burning, and kept the temple gate.

Her nephew first learned of Christ over twenty years ago, when he gave his heart unreservedly to God. Mrs. Wang San Yeh was his first convert. She brought her husband as the first fruit of her labors. It now became very evident that to continue their temple practice and maintain the part of a Christian would be quite inconsistent. But to leave the temple meant that the source of their living would be cut off, for they had no farm of their own. They prayed earnestly, still convinced of the inconsistency of the practice. They finally left the temple. They secured one acre of land. With the produce plus other work which they found, they managed to make a meager living. They experienced real poverty, but were happy because of living up to their convictions.

They are staunch Christians, and one brought up in Buddhism is a devout believer in prayer. Their former

belief carried over into their Christian devotional life.

Some years ago a smallpox plague came into their home. While it was severe in every case, yet the third son suffered the most, bringing him nearly to death. They prayed and fasted for days pleading for his life. They believe in fasting and prayer when in a great crisis. He was left blind in one eye, and one limb was useless, but his life was spared. Their faces light now as they tell of their earnest prayer life. They seem to have access to a Divine source of power.

Four years ago opposition arose to their Christianity. The village elder wanted to force them to pay the temple fees. The Christians in the entire village were greatly concerned, and prayed earnestly for help. No trouble was realized from the village elder. A number have since become followers of the Christ.

The home is still very poor, yet filled with hospitality. It is the recognized home of all the evangelists when visiting their village. Last year the retreat met in their home, and everything they had was at their guests' disposal.

Not all Christians have a record like this. In fact, such earnestness is very rare. You may feel sometimes that results are few, but when one can pick out a few like Mrs. Wang San Yeh it is encouraging, and there is hope. If one can change, others can too. To be instrumental in helping build a few characters like this one is the greatest contribution one can make to disturbed China in this trying time. China's greatest need is stalwart Christian character.

Liao Chow, Shansi, China.

A Letter From Khergam

We have just finished our ten days of intensive Bible study and teacher-training. All the village teachers and workers, with some of the older boys in the boarding and day schools, along with some of their wives and girls in the boarding school, as well as the teachers, were here on the compound. It was an encouraging sight to see them gathering from the east and west and north and south. The village teachers from the Bulsar side also took part in our institute here in Khergam.

Several days before they came, we had the men and boys cut branches from the trees, to put up booths to house our increased population. That was hard work, yet all were happy to lend a hand. So the work began. Interest was keen from beginning to end. Not one shirker was found during the entire institute. We had three periods each day. The evening sessions were conducted by Mr. V. P. Isucharan—the children's missionary of Gujarat who had recently returned from Africa where he was called to serve for six months. His picture lessons are so well given. He also had a period during the day. Two evenings we went into the town of Khergam by special invitation. God blessed the services in a very special way.

With our own Eld. N. V. Solanki and Pastor Govindji K. Satwedi of Bulsar, and the sweet singer Laxmandas of Anglesvar, and Deacon L. K. Sasane of the north end of our District, the work went forward with a zest that was glorious to see. It does give us great encouragment to see our Indian leaders take so much added responsibility and go forward with such spiritual work, in a way that God has added his blessing, and great good has been done in Jesus' name. We thank God and take courage!

Our Wankal boys and Khergam girls did their part well also in the daily and nightly song service, along with the study periods and work periods. These are always so helpful. We make a specialty of having the children and older ones, too, commit to memory the beautiful songs of Zion, the verses and whole chapters of the Bible as well as to learn to tell to others the Bible stories.

At the close of the institute we had our love feast. One of the blessed features is the reverent and quiet spirit as we engage in that sacred service. That may not mean much to you. It does to us, for these had to come a long way to learn that lesson. Our elder officiated. All was done by our own Indian Christians. They lead off. There were twenty-two baptisms also. It is well to note the fact that three wives of our Christian teachers were baptized. Also an aged Hindoo gentleman who has been among us for many years. At the opening of the work at Wankal he figured there. At this time he asked for baptism. We had prayed with him often, yet he was holding back. He has charge of the school in the village where the persecution is running high. "Our God is able to deliver," and we praise him! We also baptized a girl from a non-Christian home in our community, who is not in the boarding school. Four of our girls in the boarding school and twelve boys from the Wankal boarding school were baptized at the same time. All who are old enough in our boarding school are members of the church. We now have 195 members on the church roll—as yet all the names of members belonging to our section have not been placed on the roll. This sounds so easy—on paper.

After the love feast, the singers had a sacred song service till way into the night, out under the starry skies. It was a most inspiring service. People on their way home to their villages stopped their slow moving ox-carts. How we prayed that through the message of song the hearts of the listeners might be turned toward the true and living God!

These are just a few of the events which took place. We shall give you the rest a little later on. We are in the midst of our special evangelistic work in the villages. Each night the several groups go out to serve and testify. Our group is composed of the elder and the boarding school teachers, men and women of our community, along with the large girls of the boarding school, the elder's oldest daughter, and our day school boys and girls. It would do your own hearts good to see these young people enter into the spirit of the service. How they do sing! The elder's oldest son takes charge of the picture lessons, and that is such an interesting and instructive service. Each one has his or her own part of the service. All of these work hard during the day in the school and home and fields and shop, and then give this volunteer service each evening. It often means a long journey by foot in the dust and dirt and thorns in the pathway, yet, onward they go, daunted by nothing. Tonight we have a long hard journey to a far away village. We will leave you now to make the final preparations and line up all the workers for an early start.

"God be with you till we meet again."

In his service, which is a keen joy,

Ida C. Shumaker.

KINGDOM GLEANINGS

Calendar for Sunday, April 12

Sunday-school Lesson, The Prodigal Son.—Luke 15:11-24.

Christian Workers' Meeting, Spiritual Eugenics.—1 Sam. 1:9-28.

B. Y. P. D. Programs:

Young People—The Great Adventure.

Intermediate Girls—Being a Growing Christian.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Two baptized in the Little Swatara church, Pa.

Six baptized and one reclaimed in the Lewistown church, Minn.

Five baptized in the Bassenger mission, Fla., Bro. I. W. Miller of Broadway, Va., evangelist.

Twelve baptized in the Salem church, Ohio, Bro. D. G. Berkebile of Bradford, Ohio, evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. M. Rollins of Keyser, W. Va., April 2 in the church at Alton, W. Va.

Bro. B. W. S. Ebersole of Hershey, Pa., April 19 in the Manor house, Mountville, Pa.

Sister Mary L. Cook of North Manchester, Ind., April 12 in the Michigan City church, Ind.

Bro. A. M. Kuhns of Union Deposit, Pa., April 26 instead of 19, in the West Green Tree congregation, Pa., Florin house.

❖ ❖ ❖ ❖

Personal Mention

Tennessee has selected Eld. Reuel B. Pritchett as Standing Committee delegate to the Colorado Springs Conference.

Bro. I. B. Wike and wife, formerly of Arcadia, Ind., should now be addressed at Middletown, Ind., where they are serving as superintendent and matron of the Aged Persons' Home of Southern Indiana.

Brother and Sister Otto Laursen, in pastoral service at Rennels Run and Cedar Mills, Adams Co., Ohio, have time for one evangelistic meeting between now and November next. Address them at West Union, Ohio.

Bro. E. O. Slater of Ames, Iowa has been residing temporarily at Dubuque, engaged in special engineering activities. Before returning to their home last week he came over with his wife and two sons to visit the Publishing House.

Bro. Ezra Flory of Huntington, Ind., has been ill with a rheumatic affection for the past twelve weeks, suffering intensely at times. We are glad to learn that he is on the way to recovery, slowly regaining the use of his hands and lower limbs.

Bro. D. J. Lichty, writing from Bulsar, March 6, says: "We had a very pleasant District Conference and in taking stock of the year's work we are able to report encouraging progress. . . . Everybody is rejoicing that the India government and Mr. Gandhi have come to terms."

Sister S. C. Kindy of Seville, Ohio, blind for over seven years, suffered injuries from a fall last June which left her helpless. She grows gradually weaker, and feels that her days are numbered. The prayers of the brethren and sisters are requested to the end "that she may have a peaceful passing out and into the glorious new home with Jesus."

Bro. J. A. Robinson, pastor of the Walnut Grove church, Johnstown, Pa., writing of the new group of candidates for baptism on Easter day, said: "I have found to my own satisfaction that the personal touch in evangelism is the most successful method of reaching men."

KGW, Portland, Oregon, 620 kilocycles, broadcasts a daily fifteen-minute devotional service at 6:30 A. M., under the direction of the Portland Council of Churches. Bro. Lorell Weiss, pastor of the Portland church, is conducting the service each Wednesday morning during April.

Dr. John A. Garber's address on the "Development of Higher Education in the Church of the Brethren" given last June at the Semi-Centennial of Bridgewater-Daleville College, has been printed as an issue of the College Bulletin. We acknowledge with appreciation receipt of a copy for our files. It is an able compendium of the subject and a valuable contribution to our church literature.

❖ ❖ ❖ ❖

Miscellaneous Items

B. Y. P. D.'s of Southern Illinois are requested to note carefully the program of the conference for May 2 and 3 as found on page 26 of this issue.

We are sorry, of course, that we can not accept the invitation to the Founders' Day Exercises and Educational Conference at Juniata College April 17 and 18.

Bridgewater College through WRVA has been featuring the Shenandoah Valley in a series of broadcasts. On Saturday, April 11, at 4:30 o'clock eastern time, Bro. J. M. Henry will speak on National Parks and Forest Reserves. A special feature of the program will be music by the college quartet.

The "Ivester Year Book," historical number, is a very attractive presentation of interesting facts about one of the oldest, largest and livest congregations of Northern Iowa. It is now under the pastoral care of Bro. D. C. Gnagy. The yearbook's clear discernment of present realities is shown in the statement that The Gospel Messenger is "the best place to spend two dollars a year."

Shall we print an extra issue of the Messenger? The way matter is crowding for early appearance it would be possible to do so; and yet, for the present we shall not attempt it. Rather, we ask our contributors to be patient while we do the best we can to get timely matter to Messenger readers. So far as readers are concerned, flush periods are always times when we can get out more interesting papers. Hence, we are not praying for less matter, but for wisdom to handle it in the proper order.

Two Institutes on International Relations will be held this summer under the auspices of the American Friends Service Committee. The first is a two weeks' school for peace workers to be held June 8-20. The second is also a two weeks' school, dated June 22-July 3, but is designed for teachers, principals, superintendents, parent-teacher association members, and others. The institutes will be held at a college near Philadelphia. Details may be had from American Friends Service Committee, 20 S. 12th St., Philadelphia, Pa.

News From Churches has been voluminous the past week. Matter announcing Easter services has generally been cut since it was arriving too late to be helpful to our readers.

The Painter Creek church of Southern Ohio will have an all-day homecoming with basket dinner Sunday, May 17, celebrating the fortieth anniversary of the first Sunday-school in that congregation. "All former attendants of this Sunday-school will be most heartily welcomed," says Bro. Levi Minnich.

❖ ❖ ❖ ❖

Special Notices

Women's Work—Aid Society—Conference Exhibit: Those sending needlework for the exhibit may send to Mrs. John Frantz, 2118 West Pikes Peak Ave., Colorado Springs, Colo.

❖ ❖ ❖ ❖

With Our Schools

Juniata College

Members of the College Ministerium recently requested President Charles C. Ellis to give them the privilege of conducting the regular morning chapel services. The ministerium has twenty-four student members this year.

Juniata debating teams this year lost but one in eleven contests. The negative squad won all six of its debates, while the affirmative won one, lost one, and participated in three no-decision discussions. The questions were Unemployment Insurance and Free Trade.

Juniata College will observe the fifty-fifth anniversary of her founding on April 17. Deems Taylor, famous composer of the operas "The King's Henchman," "Peter Ibetson," and other compositions, will be the featured speaker at the exercises which will mark the occasion. Mr. Taylor's father was formerly a teacher at Juniata.

McPherson College

McPherson College will sponsor a contest in piano, voice, and violin, April 25. Prizes in tuition will be given to those who excel.

Miss Lucille Crabb, a sophomore, won first place in the State Anti-Tobacco contest held on McPherson campus, March 21. Rev. Charles M. Fillmore was a prominent speaker during the convention.

Clinton Trostle of Nickerson, Kans., has been reëlected president of the Y. M. C. A. for next year; Miss Alberta Yoder of Waterloo, Iowa, is the new president of the Y. W. C. A. and Philip Lauver of Chicago will succeed himself as president of the World Service Group.

Debating the question of free trade, Ward Williams and John Lehman, affirmative, and Walter Woollman and Keith Hayes, negative, closed the season, winning every contest in the League. They will now meet the winners from the southern division to contest for state honors. This will be the eighth time McPherson men have entered the final contest in a period of twelve years. Four times they have been declared state champions.

❖ ❖ ❖ ❖

From Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Mothers of Famous Men, by Archer Wallace. Published by Richard R. Smith. 104 pages. $1.00.

Recently there came from the press the seventh book by Archer Wallace. The title of this one being "Mothers of Famous Men." The book in general follows along the line of its predecessors, but in this instance he has given us sixteen sketches instead of fifteen. There may be two reasons for this extra number, one being that the last chapter deals with the mother of John Ashworth, of whom a splendid story is told, though neither John nor his mother are generally known. Or again the sixteenth number may be accounted for by this, that we have both the mother of Lincoln and his stepmother. Among others treated are mothers of Augustine, Wesley, Washington, Edward the VII, Gipsy Smith and Booker T. Washington. The sketches are well written, the material is carefully selected and a reading of the book will create within the reader a greater respect and love for his mother in particular and mothers in general. If you have enjoyed the author's other books, you will enjoy this one.

THE QUIET HOUR

Cheerfulness

Prov. 17: 22; John 16: 33

For Week Beginning April 19

Reasons for Cheerfulness

We are not asked to be cheerful without sufficient reason. There are some things that suggest gloom; others invite us to gladness. The latter outweigh the former, therefore God bids us be cheerful (Prov. 15:13; John 16:33; Matt. 2:10; 28:8).

The Reaction Upon One's Own Life

This is most definite and undoubted. We have all experienced it. One is more effective when he is happy. Sadness depletes our energies (Prov. 15:13; Gen. 3:16).

The Effect Upon Others

One loving and joyful spirit sets others on fire. Few things are more active than the contagion of gladness. Joyousness disarms what might be very bitter opposition. It oils the frictions and jars of human intercourse (Acts 27:25, 36).

Proof of Our Gospel

The gospel is good news. What a pathetic spectacle it is for a long face to attempt to tell the world about it! Cheerfulness is proof that it works in the life of the man who professes it (Psa. 132:16; Isa. 12:3; Rom. 14:17).

Cheerful in Sorrow

The child of God is cheerful in sorrow for he knows that his sorrow is God's chosen way for him to come into greater character and usefulness (Heb. 12:2; Acts 5:41; 16:23-25).

The Cheerfulness of Jesus

There is cheerfulness which does not appeal to the thoughtful. It seems to be shallow. It has not faced the real issues and hardships of life. The cheerfulness of Jesus is of another kind. It is sober, anchored, deep. It is past the reach of any temporal misfortune. It is the kind we would have (Luke 10:21; 15:5; John 15:11; 17:13).

Discussion

What are a number of the reasons why the Christian should be cheerful?

Can you name instances of the effect of cheerfulness either in your own life or in the lives of others?

R. H. M.

HOME AND FAMILY

Common Joys

BY ADA SELL

I thank thee, Lord, for common joys,
For little ones who play with toys,
Who shout and run throughout the day,
As interested in their play
As any noble artisan
Who executes a brilliant plan;
For little lads with grimy hands
For me to wash, the while demands
For cookies, crackers, or a drink,
Come thick and fast; dear Lord, I think
Sometimes they ask so much of me,
That I should like an hour free.
But after all the lights are out,
And there's no rush of feet about,
The house is somehow strangely still!
It seems an age to wait until
The day shall come, and little boys
Fill up the hours with common joys.

Altoona, Pa.

Happy Though Civilized

BY H. A. BRANDT

XIV. Compensation for the Helpers

So the years went by and changes came for those who lived on what was first known as the Helper farm. As a matter of fact, John Helper and his wife were still there, and farming, but they had a neat cottage to themselves and charge of what had come to be known as the Newman place.

As for the Newmans, the second honeymoon had proved enduring, and they lived happily in the big farm house. However, remodeling, landscaping of grounds, and other improvements had changed everything but the bit of virgin woods—which stood as a natural masterpiece that man could not improve upon.

Thus it was that there came other June days—and one in particular, on the evening of which the Newmans went to Enterprise to spend some hours with the Bridges. However, by the time of which we write there were other Newmans—two to be exact—who were guests at the Helper home for the evening. Harold Junior and Alicette were their names, for nature had been kind and repeated in these two little people more than the usual amount of the good qualities possessed by parents—in this case Dr. and Mrs. Newman. Perhaps it is unnecessary to explain that the two little Newmans were always welcome at the Helper cottage. And this was true not simply because Harold Junior and his sister were two bright and likeable children, but also because for Mr. and Mrs. Helper they served to fill a void in bereaved hearts. In Harold Junior and Alicette the Helpers found some compensation for the child they had lost.

When the little visitors stayed at the Helpers for the night it was customary for the children to go to bed a little earlier than usual. Then John Helper would settle himself comfortably in a convenient easy chair, and Mrs. Helper would take the big chair by the reading lamp, and all would listen while the latter read from the most wonderful story book in all the world. Or so it seemed to Harold Junior and Alicette; but partly it was Mrs. Helper's reading, for she was more than an average reader. Sometimes Mrs. Helper began with one story and sometimes with another, but always at some time or other she was obliged to repeat the story of *The Boy Who Could*. And here it is as Mrs. Helper read it while two children waited eagerly for incidents they knew were coming, exhibiting an enthusiasm which even John Helper shared.

The Boy Who Could

In a far-away land in the long ago there lived a happy, ruddy faced boy who was the youngest of eight brothers. And because this boy had so many big, strong brothers, he was sent to do the kind of work that his father thought was easy and would not matter much anyway. David was the name of this boy, and day after day he was sent out with a flock of his father's sheep.

Now there were no schools for David to attend, so all the year round he had a glorious time herding sheep, and especially when grass was plenty and the sheep content. For then David could sit by the hour on some high spot and make music with a harp that he had made himself. When tired of this he could gather smooth stones at the brook and throw at a mark with his sling.

Now throwing stones with a sling was more than just sport for the boy David. For when a sheep strayed away he could send a stone flying through the air and drop it neatly by the careless sheep. And the frightened sheep with startled bleats would race on to join the rest of the flock.

But the sheep were not always feeding. Sometimes they had to be taken for a drink. So the middle of the day was usually spent by the brook. Here the sheep could drink and rest in the shade of trees that might look quite small to boys and girls today, but which were quite sufficient for the sheep tended by the boy who could.

More pleasant than the warm noon day was the cool of the evening when the distant mountains turned a deep purple and in the dark blue sky the first stars began to twinkle. But while the evening was a pleasant time, it was also a time that David had to keep an eye on all his sheep. At such a time he dare not let one stray far from the flock for fear some wild animal

might come rushing out of a thicket or spring from some rocky cave and make way with a sheep for its dinner. And this was especially true when the usual pastures were grazed over and it was necessary to drive the sheep higher and higher into the hills to eat the grass and nibble the shrubs that grew in such protected spots.

It was at such a time as this that the first great test came to the boy who could. His sheep were dotted over a rocky hillside in which David knew there were mysterious caves. But there was much grass among the rocks and many tender shrubs scattered here and there, so the boy let his sheep climb and climb as they ate their fill. But he kept a sharp watch with a stout shepherd's club handy. Yet he trusted most in his sling and the smooth stones as big as eggs that he could throw to hit a mark just as straight as most men can shoot today.

And it was good that David was watching as closely as he was, for of a sudden he heard a half grown sheep bleat, and not more than twenty steps from where he sat and watched! The young shepherd leaped to his feet and looked in the direction of the poor sheep's cry just in time to see a stout brown bear stand sniffing over one of his sheep. The great creature was apparently unaware of David's presence and was going to take his time to eat his meal of choice mutton. And this was David's opportunity. He shouted to attract the bear's attention, but the bear had seen boys before and was not one bit scared. Rather, he looked the young shepherd over as the prospect for a second meal. And the few moments that the bear did this gave David his chance. In a twinkling he slipped a smooth stone into his sling and began to circle it in the air above his head. The great beast seemed fascinated by this maneuver, and while the creature watched, David braced himself for the throw and let the stone fly. It struck the bear a crashing blow in the side but did not hurt him much. Nor had David planned that it should. He hoped only to anger the bear and make it charge at him. Thus the sheep would be out of the circle of conflict and the shepherd could fight it out with the brown bear.

As David expected, the bear flew into a rage, and recovering from the shock of the blow in his side, charged at the boy shepherd. But David was ready even before the bear was. As the bear started for him he had a second stone in his sling and was ready for a throw. The bear was facing him now and made just the sort of target the young shepherd wanted.

The stone from the sling flashed through the air and struck the charging bear full in an eye. Blinded and all but completely stunned, the bear was stopped as effectively as if he had been shot by a high powered rifle. With the bear soon disposed of, David ran quickly to help his sheep. And he found that it had already scrambled to its feet little the worse for its narrow escape. Then looking about, David saw that the bear had evidently been asleep in a shallow cave that he had not suspected. But now the cruel brown beast was no more and he felt his flock could safely feed on that hillside.

And they did for a few weeks, or until the boy who could was called on to save another young sheep. For as feed became scarce with the approach of summer, David took his sheep far beyond the rocky slope where he had met the bear. He had found good pasture on the broad almost flat top of a hill beyond. There was the danger of sheep wandering astray and getting lost on the sheer south side of this tablelike mountain; but on the other slopes the feed was good and the boy who could decided to take the chance. Surely there were no wild animals on the flat top of this second hill for there was no place for them to hide except in a small thicket in a gorge that furnished the one possible way to get up the precipitous south side of the hill. Thus the young shepherd came to feel quite secure with his sheep—and he was, until the day that a famished lion picked his way up the gorge on the south side of the hill, spying a flock of sheep at hand watched by a shepherd who was no more than a comely boy. So the lion crouched down behind some convenient bushes near the precipice and waited for a sheep that was near at hand to come a little closer. To the waiting lion it all seemed so simple—just a quick spring on the unsuspecting sheep—the crunching of bones—a stifled cry—and then a juicy dinner in the shelter of the thicket in the gorge below.

But the shrewd old lion had made at least one miscalculation. He did not know that the boy was a good shepherd. And so it happened that before he had caught his sheep and slipped away, the boy saw the sheep which had wandered near the precipice. And all ignorant of the waiting lion, young David came running and calling to the sheep, fearing that it might stray too close to the edge of the precipice, and losing its footing, be crushed to death on the rocks below.

So as the shepherd came running the sheep looked up wondering what to do and where its companions were. Thus the lion in the bushes saw his dinner as good as snatched from his paws. With a savage roar he leaped at the bewildered sheep. But there had been some miscalculation on the part of the lion. The boy shepherd did not run away calling for help. But instead, the boy who could, came rushing toward him swinging his great shepherd's club above his head. Yet the king of beasts was sure of his prey, and grabbing the half grown sheep in his mouth, he turned and made for the gorge. Now the young shepherd, run-

(Continued on Page 22)

Church Music Notes

ANOTHER fact we note in "Music in Worship" is: Music has an indispensable value in the religious, spiritual expression today because it is catholic or rather universal in character. It is in the music of the church that the church is most catholic.

Too often our creeds divide us into hostile groups; our forms and institutions become fences to keep us apart; even the sacrament of communion, sacred memorial of the Christ we all adore, shuts us one from another. Work draws us together; but after all it is music that makes us all one.

A protestant congregation might be shocked if its minister brought a Roman Catholic priest into the pulpit to participate in the worship. But it sings with joy Faber's hymn: "There's a Wideness in God's Mercy, Like the Wideness of the Sea," forgetting that the writer was a Catholic. Congregations which would surely protest, were a Unitarian minister given part in the service, find only heart-satisfaction as they sing Oliver Wendell Holmes, "Lord of All Being, Throned Afar."

It is impossible to compile a hymn book containing the best beloved hymns of Christendom by limiting the selection to any one denomination. Why, we could not do without "Jesus, the Very Thought of Thee"; We must have "Jesus, Lover of My Soul," and we go to Charles Wesley of the Methodists for these. We must have "Holy, Holy, Holy, Lord God Almighty," and Heber, the Anglican, wrote it. We could not do without, "Dear Lord and Father of Mankind" or "Eternal Goodness," and Whittier the Quaker wrote these. We must include "There Is a Green Hill Far Away" and "When I Survey the Wondrous Cross," and we go to the Episcopalian Church for these. We needs must include "Rock of Ages," and Toplady, a Calvinist, wrote it. We must have "There's a Wideness in God's Mercy" and also "Lead Kindly Light," and we go to the Catholics for these. We want to have "O Love, That Wilt Not Let Me Go," and we go to the Presbyterians for this. We must have, "Nearer My God to Thee," and Sarah Adams, a Unitarian wrote it. We could not do without "O Happy Day" and Doddridge the Congregationalist wrote it. We could not do without "A Mighty Fortress Is Our God" and "O Sacred Head now Wounded," and we go to the Lutherans for these. We would have to include "He Leadeth Me," "I Need Thee Every Hour" and "How Firm a Foundation." Considering the few suggestions already made we are convinced that we could not do without "Blest Be the Tie That Binds," and the Baptists have given these.

We find the Quaker and Dunker in austere simplicity neighboring with the Lutherans, Episcopalians and Catholics in their ritualistic splendor. The Presbyterians, in the soberness of Calvinism, join with favor in the hymns and songs of the Methodists. And what is it that brings us together in our praise of God—Congregationalist, Unitarian, Catholic, Baptist, and the great company represented in the Hymnal?

Is it not, just the simple persuasion that:

"The love of God is broader than the measure of man's mind,
And the heart of the Eternal is most wonderfully kind"?

But the majority of the members of the various churches are ignorant of the tremendous inspiration in the appreciation of our common faith and practice as found in the Hymnal. Even more marked and marvelous than the wide appeal of hymns, is the catholicity of music itself. Music is a great universal language, needing no translation. Tolstoi writes a great message on spiritual reality, and it is sealed to all save those who know the particular language in which he writes. But Tschaikowsky, another great Russian, writes a symphony, and it goes at once, needing no translation, to men of every tongue and type, with its message of beauty. Christians in India, Africa, and China sing words utterly unintelligible to us, but we hear the tune, and our hearts join with them in emotions and experiences awakened by "Jesus, Lover of My Soul," or "Rock of Ages, Cleft for Me."

Surely the music of the church has a mighty and a unique value in the religious expression of this day and age, through this wonderful catholicity which characterizes it. The world, so deeply in need of God; the race of man bowed down beneath a load of misery and pain and hatred which only the grace of Christ can lift; the social life of this nation, marred by class-spirit, and race prejudice, and industrial cleavages, call for a church heartily one, a church that shall count unity, catholicity, and brotherhood the greatest of essentials, a church that shall be content with the test Christ himself applied: "Hereby shall all men know that ye are my disciples, if ye have love one to another." The great religious crime of the day is the division spirit, the disunion of religious forces. To exalt music in the church, to give it high place and make it worthy, will set in motion a powerful tendency to catholicity, will draw Christians together in common worship so real and appealing that they will lay aside the sharp antagonisms which curse the church of the Living God and sing their way at last unconsciously into the ideal, "I pray that they may all be one."

The potencies of music as a factor in worship are still largely unrealized. There are ministers who regard the music as a mere adjunct to the service, a bait to attract people who will not respond to really "spir-

itual" motives, a concession to the æsthetic, or to the sensuous nature of man, or even as a necessary evil. The music of any particular church may be any or all of these. There have been services attended which could have best been written up as follows: "Divine worship proceeded for a few moments, and then halted while a group of people arose and sang something, after which worship was resumed." But such a use of music is the prostitution of a divine gift.

There is nothing in the worship of the church so rich in possibilities of helpful ministry to the soul, so essentially spiritual in its nature as is the music of the church. CHURCH MUSIC COMMISSION.—A. F. B.

Business for Annual Conference

SOUTHERN CALIFORNIA AND ARIZONA

The La Verne church petitions Annual Conference through District Meeting of Southern California and Arizona that the Annual Conference of 1932 be held in Southern California.

Passed to Annual Conference.

NORTHERN INDIANA

1. The District Conference of Northern Indiana in Conference at Nappanee Aug. 28, 1930, asks for the 1932 Annual Conference to be held in the Central Zone.

2. The First Church of the Brethren, South Bend, Ind., meeting in regular council Aug. 6, 1930, petitions Annual Conference, through the District Meeting of Northern Indiana, meeting in regular session, at Nappanee, Ind., Aug. 28, 1930, to grant the right to the local church to select from the deacon body six or more who shall serve for a period of years, two being elected each year, as the active officials with the ministers and elders. This request is made upon the basis of the fact that many churches have a great many deacons and find it difficult to get them together, and that such a plan would make for efficiency on the one hand and deepened interest on the other hand.

Passed to Annual Conference.

NORTHEASTERN OHIO

The Olivet congregation assembled in council on June 4, 1930 asks Annual Conferenee through District Meeting of Northeastern Ohio to study the question of qualifications of active and inactive membership; also resident and nonresident membership and to establish a standard for the purpose of determining the standing of members in the local churches.

Passed to Annual Meeting.

REPORT OF THE COMMITTEE ON CHURCH LETTERS

To the General Conference of 1931, Greeting:

Your committee respectfully submits the following report:

I. General

1. A church letter is the medium of transferring membership from one local congregation to another. In doing so, the matter of primary importance is to provide continuous pastoral care for those changing location and thus conserve the spiritual interests of the individual member as well as of the church.

2. A church letter is the property of the member and should be sent directly to him. A person remains a member of the congregation from which he moves until he is accepted elsewhere.

3. In order to insure promptness in providing pastoral care, a church granting a letter to a member shall at once notify the elder or pastor of the church into which the member has moved so that he may look after his spiritual interests. Churches, upon receiving a letter of membership shall also promptly notify the church which issued the letter of its receipt.

II. Granting and Receiving Letters

1. Members moving from one congregation to another should secure letters of membership from their home congregations and place them in the congregation to which they move. In all ordinary cases the church should encourage them to do so. However, if the member does not ask for a letter the advisability of issuing one shall be determined by the church, after consulting the member concerned.

2. If any member objects to the granting of a letter, the elder or pastor shall attempt to effect a reconciliation privately. If this attempt fails, the objections clearly stated in writing and signed shall be submitted to the elder or pastor who shall refer the matter to the church for consideration and decision.

3. Members moving into congregations should present their letters to the pastor or elder at once. He having received their promise of coöperation with the congregation shall read their letters to the congregation after which they shall be recognized as members of the church.

III. Extraordinary Situations

1. Under all ordinary conditions a letter granted by one church should be accepted by another. Nevertheless, due to wide differences of practice regarding some of the distinctive features of our church in various parts of the brotherhood, and due to the confusion which this causes, a church may reject a letter from another local church whenever in the judgment of the church a member bearing such letter violates the decisions of Annual Conference. Whenever a church rejects a letter the clerk or pastor shall notify the elder of the issuing congregation stating the reasons therefor, thereby charging the church granting the letter with the spiritual care of the member or members whose letters are rejected.

2. When a congregation can not see its way clear to grant to a member a letter of fellowship because of lack of harmony with the distinctive practices of the church, it shall upon the request of the church to which the member has moved give the reasons for the refusal to grant such letter. If in the judgment of the church where the member resides, these reasons are not sufficient to withhold membership, said church may receive such into fellowship.

3. We would, however, call the attention of churches to the spiritual dangers involved in carelessly granting and receiving letters as well as in refusing to grant or to receive letters of members except for serious moral or spiritual laxity; also of members in refusing willing cooperation with the churches where they reside.

IV. Miscellaneous Provisions

1. In exceptional cases by consent of both churches involved, members may hold their membership in congregations where they do not reside.

2. When a member moves into a community in which

(Continued on Page 24)

Happy Though Civilized

(Continued From Page 19)

ning with feet winged by the danger to one of his beloved sheep, was soon upon the tawny beast and raining blows upon it with his stout shepherd's club.

The lion was confused a bit by all that had thus happened, and misjudging distance and direction, did not arrive at the one point where he was safe to descend the precipice. Hence he suddenly found himself with the sheer cliff before him and the fighting shepherd behind him. And of course the lion could not fight back effectively because he had a sheep in his mouth. Thus at bay, the mauled and angered lion dropped his prey and reared himself to claw the shepherd to earth. But in the flash of time that such things are done, the boy who could, caught the lion by the beard as he crashed heavy blows with his club on the surprised beast's head. For a moment youth and the lion struggled at the edge of the precipice—the blinded beast struggling to claw down his agile opponent, but the latter eluding and continuing to belabor the animal. Rocks and gravel began to break from the edge of the cliff and plunge to the deeps below. And then, seeing a sudden advantage, the battling shepherd forced the tawny beast to the caving edge and toppled him over! Down and down catapulted the king of beasts, until he was dashed to death on jagged rocks at the foot of the precipice. And thus a second young sheep was saved, but this time from the mouth of a lion.

Such exploits as these gave the boy who could increased courage, so that through the years the boy who could became the man who could, and finally the king of his people. But he never forgot the days spent as a shepherd on the pleasant hills of Palestine. As he grew older he remembered the starry skies that had filled him with wonder as he watched his sheep by night. He remembered the deep valleys through which he had mounted to sunny heights. For in such places there had lurked many a danger. He remembered the peaceful, sheltered, shady spots by which he had rested at noonday. And, of course, he did not forget the epic struggles by which the boy who could had become the man and even the king who could! When David remembered all these things he would call for a harp and play upon it as he sang songs into which he tried to put his idea of the meaning of life. Best loved, and perhaps the wisest of all, is the one in which he sang of the Lord as his Shepherd.

And always when they came to this point Mrs. Helper would stop reading, and together they would repeat:

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

This done, the children would say their own bedtime prayers and soon slip away into the land of pleasant dreams.

The quiet that inevitably ensued was as sacred to the Helpers as that which worshipers find in nature's solemn temples or the finest cathedrals built by man. For into their hearts came sad, sweet memories—and the gleam of an ancient, deathless hope.

Elgin, Ill.

CORRESPONDENCE

MIDDLE INDIANA MEN'S CONFERENCE

What was declared to be one of the best conferences of Men's Work ever held in this District met Sunday, March 15, at the Logansport church with T. A. Hopper, the chairman, presiding. Six churches with regular men's organizations were represented, and men from at least that many more were in attendance also. Eld. H. L. Hartsough pictured a Man's Business in the Church, by applying the challenging text, "Quit you like men, be strong." Dr. C. Ray Keim followed with an able presentation of the need of facing the prohibition issue. Dr. O. F. Hall, professor of sociology at Purdue University, showed us how the church must adapt her program to meet the crying needs in our complex society. The last speaker, Dr. J. R. Schutz, challenged our men to put on a constructive program in behalf of peace. Our men's groups are considering the support of a peace caravan. Sixteen members of the Izaak Walton League of North Manchester added much to the program by rendering three selections of sacred music.

Galveston, Ind. O. L. Hausenfluck.

A VISIT WITH THE CHURCH OF THE BRETHREN

Recently a very interesting article appeared in the **Mennonite,** telling of a joint meeting that our ministers of the Eastern Conference had with the ministers of the Friends Church. From Jan. 29 to Feb. 5 it was the privilege of several of our ministers to meet with the Church of the Brethren (Dunker) in a Bible Institute held in La Verne College, California. We realized that in faith we are so closely akin to each other that we felt completely at home with these good friends. When we heard Dr. Studebaker or Dr. Kurtz talk on peace we thought we heard Dr. Krehbiel or Dr. Hartzler speak.

La Verne College is a school about the size of Bluffton or Bethel College, both in amount of equipment and strength of faculty and student body. It is a growing school, having forty students more this year than last year. Evening sessions of the Bible Institute were held in the large and beautiful $115,000 church, dedicated last October. The acoustics in this church were almost perfect.

My purpose in writing is not to give a résumé of the

week's work, but simply a few general impressions. One of the impressions was that it was so easy to get acquainted with these people. Their hospitality impressed us as most cordial and sincere. They were very definite in making us feel that we were actually welcome in their midst. And on our part we endeavored to be just as frank in telling them that we thoroughly appreciated this hospitality and our common faith and common purpose in life.

From Upland, Rev. Neuenschwander was there nearly all the time, and a number of other people at different times. From Los Angeles the Classens and Miss Burkhalter were there one full day, and from Reedley, Mr. C. F. Mueller, who is our County Y. M. C. A. Secretary and the writer were there the full week.

Another thing that impressed us was the absence of emphasis of denominational peculiarities. Of course there are points in which they differ with us, but these began to seem so trivial, when we listened for a whole week to the great principles of faith that we have in common with them, that sometimes we almost felt ashamed of ourselves that we are not quite big enough to overlook these small differences and all of us work in more effective coöperation for the upbuilding of the kingdom of God. That during the last decade the Pacifist churches have occasionally met together is a hopeful sign for the future.

An impressive event was their ministers' banquet, at which about one hundred persons, ministers and their wives, had gathered. The oldest and the youngest ministers present made addresses. Dr. Sharp, past 95 years of age, made a powerful address. His voice is strong, his step unfaltering, and the grip of his hand firm. He has been president of three colleges and even today is a force to be reckoned with. The youngest minister, Chalmer Faw, about one score years old and at present a Junior in La Verne College, gave a strong address and it can be expected that some day he will be one of the leading men of the church. Our impression was that the Church of the Brethren has an able and trained ministry.

We were further impressed with the courtesy and respect that the younger people, the students of the college, showed us and other visitors of the Bible Institute, in the college halls or out on the streets.

During the program proper, there were three series of messages presented. Dr. Kurtz, formerly President of McPherson College, brought a daily message during the chapel hour, at which time all the students were present. President Studebaker led in a study of the book of Job. This was an intensely interesting study. Dr. J. P. Dicky, for many years a professor in the college, led us into great depths in the study of the epistle of Paul to the Colossians. Besides the three series there were a dozen different men who each gave an address, and every one very practical and helpful.

A thing entirely original with La Verne College is a dramatic oratorio "David and Goliath," composed by Professor Haugh, head of the Music Department. The presentation lasted two hours and was given two successive nights to full houses. The production is most interesting and fascinating.

It may surprise some that the Church of the Brethren has never written a church creed. One of the principal speakers said that he was very glad that the church had not written one. Others should not be bound by the conception of a few, they contend. They should remain open-minded. The story was told that Mel Trotter had been asked shortly after his conversion whether he was an Arminian or Calvinist. He had replied he did not know. His father had been Irish and his mother German, but he did not know what he was. In later years he had said, "I think I now know what they meant. They wonder whether Arminius or Calvin does my thinking for me. I want to do my own thinking." The speaker said creeds have spoiled many a church (Col. 2:8). They prefer to let the Bible be their guide in faith.

It is a splendid thing to be able to visit churches of other faiths. Yes, we wonder whether we should not leave out the word "other." We trust that in the future our hearts will more and more be filled with the Spirit of Jesus Christ, that we shall have the grace to overlook the nonessential details of denominationalism and be closely linked up in love and service for our Master Jesus Christ.—J. M. Regier, Reedley, Calif., in **The Mennonite** for Feb. 19, 1931.

EASTERN COLORADO TEMPERANCE ORATORICAL CONTEST

To the churches of the Eastern District of Colorado: Your District Board of Religious Education has again planned an oratorical contest to be held at our District Meeting at Rocky Ford in August. We want as many young people as possible to take part. Great interest was manifested in a number of our churches last year and a record crowd heard the orations at Haxtun where the contest was held.

The topic this year will be different, so there will be no duplication of last year's orations. We have decided on "Temperance" in any of its phases as the topic for this year. We especially recommend dealing with tobacco and cigarettes, but do not limit to these.

An abundance of material on these subjects is available from the Board of Religious Education at Elgin, Ill. Much of the material can be secured free, as "The Great Conspiracy Against Womanhood," "Tobacco, Can It Be Defended?" "American Prohibition," "Facing the Prohibition Crisis," "Prohibition, America's Message to the World," "Prohibition and the Young People."

A number of small booklets may be had for fifteen cents each, as: "What Is Prohibition?" "What About Prohibition and the Laws of My Country?" The Board has several fine books on these subjects: "Tobacco Taboo," and "Give Prohibition Its Chance." These may be secured on a two weeks' loan, with no renewal, the borrower to pay postage.

About the Oration

It must be based on some phase of temperance. We suggest cigarettes and tobacco, but some other phase may be used.

Eligibility

1. Must be not more than twenty-one years of age at District Meeting time in August.
2. Must not have more than a high school education.
3. Must be associated with some activity of the local church.
4. We urge that each contestant shall have taken part in a local contest, the winner of that contest to represent at District Meeting.

The oration must be thoroughly memorized. Time limits will be six minutes as a minimum and eight minutes as a maximum.

Judgment Will Be Rendered as Follows

1. Content of subject matter.
2. Delivery and appeal.
3. Choice of language.

(Continued on Page 26)

Business for Annual Conference

(Continued From Page 21)

there is no congregation of the Church of the Brethren, he may continue to hold his membership in his former church home or he may secure his letter of membership and place it in some nearer congregation.

3. Upon the passage of this report, all former decisions in conflict therewith are repealed.

Note: Due to the illness of Bro. J. A. Dove, Bro. C. D. Bonsack was asked to serve on this committee.

Committee: C. D. Bonsack, J. G. Stinebaugh, S. H. Hertzler, A. C. Wieand, V. F. Schwalm.

REPORT OF THE BOARD OF RELIGIOUS EDUCATION AND THE GENERAL EDUCATION BOARD ON THE TEACHING OF EVOLUTION

Evolutionary theories propose to explain how higher forms of nature have developed from lower forms. They propose to show how man has evolved from a lower species. This is the part of evolutionary theory that has been disturbing religious thought and faith. But this form of evolution is only a theory. While many scientists strongly uphold it, many do not. Some scientists strongly deny the truth of the theory and especially many of the unwarranted deductions that have been made from it. Considering the lack of definite scientific proof of this theory and especially the disastrous influence of materialistic evolution upon the Christian faith, Christian teachers should emphasize the teaching of the Bible on man's origin, nature and destiny.

Genesis gives the most original and authentic information that we have on this subject. Other scriptures throw light on the subject, such as "The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it" (Eccl. 12:7). In these scriptures a few things are made clear: Man is a child of God who created him, but the scriptures do not tell how God created him. Man has a physical nature, for his body was made out of the elements of the earth. Man has also a spiritual nature for he was made in the image of God. Paul tells us that God hath made of one blood all nations of men, Acts 17:26. And again, "The spirit beareth witness with our spirits that we are the children of God."

With this knowledge and with the assurance of the truth of our Christian faith from the Bible and from history, reason, and experience, the church should not be disturbed over evolution or any other scientific theory. Neither should we ask for legislation against any of these theories, for it would have little effect on the teaching of them. Rather we would recommend that the church increase her efforts to teach, preach and to demonstrate the truth of the gospel of Christ as the power of God unto salvation to all who believe.

Board of Religious Education,
General Education Board.

CORRESPONDENCE

HOW HELP THE 1931 MINISTER

In the Messenger of Jan. 10, on page 18, and in the Messenger of Feb. 28, on page 27, were two interesting articles on the subject, "If I were a 1931 Minister." We as ministers accept that in both articles there were wholesome, helpful suggestions. And we humbly acknowledge to many of our weaknesses in the pulpit. But we think that a complete remedy of the situation has not been given. Therefore we cite the following:

1 Thess. 5:25: Brethren, pray for us.

Col. 4:3-4: "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest as I ought to speak."

Eph. 6:19: "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel."

2 Thess. 3:1: "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

After all, dear brethren and sisters, a lot of real praying for the ministry, would mean so much.

Our Lord asked three of his disciples once to wait with him in prayer, and behold they failed him, and went to sleep.

J. E. Rowland.

Woodbury, Pa.

STEWARDSHIP JOTTINGS

In our stewardship campaign the Overbrook church was the next to receive us. Bro. H. R. Stover is teaching in the high school. He preaches on Sunday mornings and does what pastoral work his limited time will allow. The church adds a little to his income earned in the schoolroom. This is a method of solving the problem of pastoring the small churches which, in spite of its evident difficulties, must be used by a larger number if these small churches are to be cared for and if the large number of trained young men is to be kept tied up with the church. It is a strain on the one undertaking it but it is a good combination of activities, and is proving satisfactory in several places. The principal of the high school at McLouth, Bro. I. N. H. Brammel, is preaching for the church there, receiving the plate offerings as his compensation. This is a voluntary service and involves no responsibility for pastoral service.

We have not seen elsewhere so live and active a Christian Workers' Meeting as we met at McLouth. The members young and old took part in a very delightful way. They are learning self-independence and yet have the indirect guidance of a teacher-pastor. Due to the place of influence in the public school system held by these brethren we were given opportunities to serve in the high schools where we told of the nationalistic movement in India. At McLouth I gave the sociology class an hour on social institutions and customs of India. Also spoke to the Hi Y and Sister Eby addressed the girls' organization. The regular meeting of a Women's Missionary Society of a sister church offered another opportunity to speak on behalf of India, which we were glad to accept. A social hour and a plate of refreshments brought this program to a close.

The Ozawkie church is one of the oldest churches in the District. As I recall it has never had a pastor. Its elder, Bro. H. L. Brammel, with the help of young ministers occasionally elected, has succeeded in keeping up a live organization. There is the beginning of discontent among the young people, so characteristic of this age. This church is to be commended for the happy and satisfactory and Christian way in which they have solved the race problem. A family of colored people are members of the church and their presence in services is taken for granted. They are taking on the culture of the community in which they live, taking advantage of the educational facilities as well as the

religious. Two of the children are in high school. It filled our hearts with joy to see this evidence of the spirit of Christian brotherliness. Paul tells us we are stewards of the manifold grace of God. The creation and conservation of the spirit of brotherhood is certainly a phase of stewardship.

The Rock Creek church came next in order for a week's services. A small group with divided interests and loyalties, holding church once a Sunday, and raising a small amount for a young minister who works ten hours a day, six days a week in a machine shop six miles distant, to make his living, is the picture. Needless to say the number of young people coöperating is small. This is a church that has served its time and should adapt itself to new conditions. It is removed by only fifteen minutes' travel from a city church to which it should join its waning forces, and help out on a constructive program that would command the respect and loyalty of the young people who are now being neglected. Parents have a solemn stewardship of young life for which they should be willing to forget old attachments and do the needful to save the children. An hour's worship once a week in the old church of sacred memory will not suffice today. E. H. Eby.

Summerfield, Kans.

NEWS FROM CHURCHES

CALIFORNIA

Belvedere.—In the early part of February Sister J. Z. Gilbert gave us a very interesting talk on the various phases of the Women's Work. Sunday morning, Feb. 22, Sister Mary Shafer, director of girls' work of the District, addressed the congregation on young people's activities. In the afternoon she conferred with several of our leaders in regard to organizing a Girl Reserve. In the evening Brother and Sister Levi Stump of Lomita showed pictures taken on their recent trip through Europe, Palestine and Egypt. The pictures were excellent and very interesting. March 8 Bro. N. E. Baker of Richmond, Ind., preached for us both morning and evening on the subject, The Secret of Divine Service. At our regular business meeting Bro. J. E. Steinour and Bro. L. M. Davenport were chosen delegates to Annual Conference. We are observing the Easter season with a two weeks' special evangelistic endeavor conducted by our pastor, Bro. J. E. Steinour. Our love feast will be held May 10 at 7 P. M.—Cora M. Cripe, Los Angeles, Calif., March 26.

Covina.—Feb. 11 the ladies' quartet of La Verne College gave a very interesting program. Feb. 22 our pastor gave an illustrated lecture on India for the closing session of the six weeks' school of missions. The District officers and workers' conference was held here Feb. 26. We appreciate the coming of the District Aid officers to visit our Aid. The evangelistic meetings conducted by Bro. H. B. Heisey of Los Angeles began March 5 and closed the 15th. There were ten converts; seven were baptized, two await baptism and one was reconsecrated. Bro. Heisey gave most wonderfully inspiring messages. Some of the churches of the town gave help and inspiration by closing their services to attend. Glendora and Pasadena each had a delegation present one night. Bro. Ed. Cunningham and wife, students at La Verne College, had charge of the song service; their work was much appreciated. Some of our number have just completed the five week teacher-training course neld in the Christian church in Glendora by all the churches of the surrounding towns. Our pastor, Bro. Leland Brubaker, expects to begin an evangelistic meeting in the Long Beach church March 23.—Mrs. S. W. Funk, Charter Oak, Calif., March 18.

Hermosa Beach.—The church met in business meeting with Eld. C. C. Kindy in charge. A traveling letter of membership for Eld. C. E. Gillette and wife was read. Plans were made for evangelistic meetings this summer. Our communion will be April 25 at 7: 30 P. M. The Daily Vacation Bible School is in the hands of the Board of Religious Education. Bro. Kurtz recently gave us a lecture on the Passion Play as he saw it last summer. March 15 the La Verne students gave the play entitled, The Rock, which was enjoyed by many. Their offerings are used for missionary work. Mrs. Vinna Bowman, Hermosa Beach, Calif., March 27.

Long Beach.—The Laymen's Brotherhood and Ladies' Aid Society put on a five dollar a plate banquet to defray the church debt. Dr. Kurtz gave his lecture, the Symphony if Life, and Bro. Harvey Brumbaugh sang several songs. Bro. Leland Brubaker will begin a series of meetings here March 23. Special music is planned for Easter. The next women's missionary meeting will be the first Friday in April at the home of Mrs. Maud Scarns. Council will be held March 20.—Maud M. Trimmer, Long Beach, Calif., March 17.

COLORADO

Haxtun church met in council March 9. We decided to hold pre-Easter meetings beginning March 29 and closing Easter Sunday. We voted to hold our communion services March 23. A committee of three young people was appointed to raise funds to purchase a stereopticon. The church met in called council March 8 to install Bro. Ernest Anderson and wife into the ministry. They are leaving soon to take up the pastorate at Milk River Valley, Mont.—Faye Lilly, Haxtun, Colo., March 20.

FLORIDA

Bassenger.—Bro. I. W. Miller of Broadway, Va., has just closed a series of meetings in the Bassenger mission church. Five were added to the church. S. M. Miller of Sebring had charge of the song services which added great inspiration to the meetings. The meeting closed with a love feast at which fifty-three were present. Bro. Rogers, our pastor, is recovering nicely from his long sickness.—Margret Chanler, Bassenger, Okechobee, Fla., March 31.

Lakeland church had their communion service on March 7 with Bro. S. W. Bail, our elder, in charge. The next day breakfast and dinner were served at the church. In the afternoon Bro. C. B. Furry was chosen to the office of deacon. At 2: 30 we went to the school auditorium where Sister Bail gave a Bible reading; she will give another on Easter Sunday. The readings are very impressive and much appreciated. Eld. B. F. Lightner and wife have returned to their home in Gettysburg, Pa. We have Sunday-school every Sunday. Bro. S. W. Bail of Arcadia preaches for us every two weeks.—Mrs. J. S. Leckrone, Lakeland, Fla., March 30.

INDIANA

Ladoga church met in council March 15. It was decided not to send a delegate to Annual Meeting this year. The Aid Society is active and Sunday-school is progressing nicely. Bro. Small of Iowa favored us with a good sermon March 22. In the evening a deputation team from Manchester College met an appreciative audience in a union meeting at Ladoga.—Mrs. Lula Goshorn, Ladoga, Ind., March 23.

Manchester.—Dec. 14, a program was rendered by the young people's chorus under the efficient leadership of Mrs. Leigh Freed. These young people, forty in number, meet every Sunday morning at eight o'clock for practice and as a result of their faithful work the local church as well as the surrounding churches have received some very fine musical programs. The whole young people's department is a live, active organization and puts on outstanding programs. The Sunday-school is moving along very splendidly under the leadership of Prof. A. R. Eikenberry as general superintendent. For the four Sundays preceding decision day, Easter Sunday, the pastor, H. L. Hartsough, is giving a series of talks to the juniors. The children's division will render a program in the church auditorium on the morning of Easter Sunday and in the evening the adult chorus directed by Mrs. B. F. Wampler will present the sacred cantata, "The Holy City" by Gaul. The cause of peace was given special emphasis March 1; Bro. Rufus Bowman delivered an excellent address before a large audience at the morning service and in the afternoon a forum was held with Dan West presiding. In the evening the college quartets under the direction of Prof. Boyer gave a united program. The renditions included sacred and classical numbers also negro spirituals. The program was very pleasing. The church held its regular quarterly council March 5. Bro. Edward Kintner and Bro. J. G. Meyer were elected delegates to Annual Conference with Bro. H. H. Helman and Bro. J. H. Wright as alternates. Among the items of regular business two committee reports of far-reaching importance were received, looking forward to a better organization of the finances of the church and to a larger coördination of the interest of religious education within the church.—Mrs. Charles S. Morris, North Manchester, Ind., March 20.

Michigan City.—On Sunday evening, March 22, the young people of Buchanan, Mich., Christian Workers, presented a missionary play in the church at Michigan City. It was well rendered and showed much careful preparation. Jan. 30 the eleventh anniversary of prohibition was observed by a meeting in the church here by the W. C. T. U. Some of our people were among the speakers. There was a good crowd and much enthusiasm was manifested. In January we had a series of three stereopticon lectures on the life of Christ by Mr. Keeler. As a result of these our services have all increased in attendance. Our average Sunday-school attendance since the new year is around eighty. We are looking forward to the coming of Sister Mary Cook of North Manchester, Ind., to assist us in an evangelistic campaign to begin April 12.—Mrs. Ellen Roose, Michigan City, Ind., March 25.

IOWA

Sheldon church met in council March 7. Sunday-school officers were elected for six months, the superintendent being Bro. Earl Brewster. Bro. C. E. Kimmel was elected delegate to Annual Meeting with J. E. Rolston, alternate.—Grace B. Kimmel, Sheldon, Iowa, March 28.

OHIO

Springfield (City) church met in business meeting March 10. The church will not send a delegate to Annual Meeting. Delegates to District Meeting are Brother and Sister J. J. Johnson. Bro. Johnson tendered his resignation as pastor, effective Sept. 1. He and his wife have labored with us five years successfully, and the church is reluctant to have them leave. Dec. 26-28 our church enjoyed the privilege of entertaining the District B. Y. P. D. conference. Feb. 8 we enjoyed

(Continued on Page 28)

EASTERN COLORADO ORATORICAL CONTEST

(Continued From Page 23)

Prizes Offered by the District Board

1. First prize, ten dollars cash.
2. Second prize, seven dollars cash.
3. Third prize, four dollars cash.

If necessary, other prizes will be arranged for those who do not win, as was done last year.

Send your name and subject of oration, to your District Secretary, as soon as possible.

Let each church strive to interest as many of its young people as possible, as these things are vital in young people's lives today, and are thus worthy of serious consideration. Arrange a contest in your local church and send your winner to District Meeting to compete with the representatives of other churches.

Leonard Birkin,
Wiley, Colo. District Secretary.

SECOND DISTRICT OF VIRGINIA CONFERENCE

The District Conference of the Second District of Virginia will be held in the Beaver Creek church, April 22-24, Conference Theme: "Forward together for kingdom interests."

Wednesday, April 22, 2: 00 P. M.

Elders' Meeting

Wednesday Night, 7: 30 O'clock

YOUNG PEOPLE'S PROGRAM

Dr. Paul H. Bowman, Presiding

7:30 Service of Worship.—Earl Mitchell.
7:45 Annual Report.—Rachel Anna Driver.
7:55 One Minute Echoes from Local Churches:
Summit Congregation .....Jesse Glick
Valley Congregation .....Ruth Wampler
North Fork Congregation .....Rhea Lambert
Barren Ridge Congregation ...Truman Garber
Bridgewater Congregation ...Jno. S. Flory, Jr.
Waynesboro Congregation .....Joseph Garber
Staunton Congregation .....Merlin Garber
Beaver Creek Congregation...Blanche Wright
Mt. Vernon Congregation .....John Forrer
8:05 Address: Place of Y. P. D. in the Program of the Local Church.—C. S. Ikenberry.
8:30 General Conference Address: "Building the Church of the Brethren in Second District of Virginia."—G. L. Wine.

Thursday Morning, April 23, 9: 30 O'clock

MISSIONARY AND MINISTERIAL CONFERENCE

Mission Board—Ministerial Board

J. M. Foster, Presiding

9:30 Service of Worship.—W. H. Zigler.
9:45 Address: "Our Responsibility for Evangelism."—J. S. Flory.
10:15 Address: "Girding Ourselves for the Task."—I. S. Long.
10:45 Address: "Strengthening Our Membership for Further Advance."—C. B. Smith.
11:15 General Discussion.—Led by D. B. Garber.
12:00 Adjourn for Lunch.

Thursday Afternoon, 1: 30 O'clock

EDUCATIONAL PROGRAM

Trustees of the College—Board of Religious Education

J. M. Henry, Presiding

1:30 Service of Worship.—Paul H. Bowman.
1:45 Address: "The Contribution of the College to the Church and the Community."—J. C. Myers.
2:15 Music.
2:20 Address: "The Place of the Church College in Our Modern Life."—C. C. Wright.
2:55 Address: "My Work Among the Churches."—Olive Wampler.

Thursday Night, 7: 30 O'clock

THE WORK OF THE LAITY

L. V. Miller, Presiding

7:30 Service of Worship.—Mrs. Frank Y. Garber.
7:45 The Women United for Kingdom Interests:
A. Bible Classes.—Mrs. W. H. Sanger.
B. Home Enrichment.—Mrs. Minor C. Miller.
C. Promoting Moral Welfare.—Mrs. Victor Phillips.
D. Aid and Missionary Societies.—Mrs. I. S. Long.
8:30 The Men Working Together for the Kingdom.—Minor W. Garber.

Friday, April 24, 10: 00 A. M.

BUSINESS SESSION

Paul H. Bowman, Presiding

Note: At the close of the forenoon session an offering from the churches for the general District budget will be taken. The offering will be conducted by the District Finance Committee following its annual report.

Remarks: Nelson T. Huffman, will be director of music for the entire program. "The congregation which entertains the meeting will be responsible only for the lodging and entertainment of those who stay in the community at night. Others will be expected to provide their own lunch." See Minutes of 1929 Conference.

N. D. Cool,
Bridgewater, Va. Writing Clerk.

EASTERTIDE CONSIDERATION

Let us consider the flowers of the field and valley this Eastertide. Living harmoniously together is evidently one of their attributes. The little blossoms of white and blue also blend nicely with the blue of the sky and the snow-capped peaks above them, while some of them are red perhaps to greet the rays of the rising sun. They succeed in their purpose—that of beautifying the fields and valleys—even though briars and tares may be about them. They are sweetly doing the will of God. Oneness in purpose is a timely Eastertide thought for reflection by the church. Consideration and reflection can result in nothing but a resolution to show forth to the world with greater energy and earnestness that we are one in Christ. This thought is in the mind of the Master in the prayer chapter, John 17. He left us to do his will that the world might see the cross. It may be we can all harmonize as do the flowers of the field by a little more thought and consideration.

Los Angeles, Calif. Lulu Terford.

SOUTHERN ILLINOIS B. Y. P. D. CONFERENCE

The B. Y. P. D. Conference of Southern Illinois will be held in the Springfield church, Saturday and Sunday, May 2 and 3.

Saturday, May 2, 1931

2:00 P. M. Devotionals.
2:15 P. M. Address: "Why We Are Here."—Perry Rohrer.
3:00 P. M. Group Conferences:
Social Standards for Young People, led by A. L. Sellers.

Summer Activities in the Local Church, led by G. O. Stutsman.

4:00 P. M. Social Hour, directed by Roy Brady.

5:30 P. M. Banquet: J. Emmert Stover, toastmaster.

7:00 P. M. A Play by Young People, followed by Address: "Where Are We Going?"—Perry Rohrer.

Sunday, May 3

9:30 A. M. Sunday School and Worship in Springfield Church.

2:00 P. M. Devotions.

2:15 P. M. A Play by Young People, followed by Address: "Are We Going Too Fast?"—Perry Rohrer.

6:00 P. M. Address: "The Challenge of World Peace to the Youth of Today."—Geo. Fulk.

7:00 P. M. Address: "Laws of Life."—Perry Rohrer.

Mary Senger, Vice President.
E. F. Caslow, Adult Advisor.

BRO. GEO. W. NAFF

Bro. Geo. W. Naff passed away on Feb. 5, 1931, while reading the morning paper. His age was sixty-two years, seven months and seven days. He was the son of Jacob and Magdalene Naff, and was born near Boone Mill, Va. He grew to manhood on the farm, attending the country schools such as were available in those days. He then became interested in the merchandise business which he followed for several years. Later he purchased a farm near Boone Mill where he had since resided, managing the farm and working as salesman for different business firms. Thus he had many acquaintances in all walks of life.



He was baptized in 1887 and elected deacon in 1894. This office he held until death. Bro. Naff had a great desire to be of service in the church, many times walking three miles when roads were bad to teach a class or superintend the Sunday-school. On account of his physical condition he had to resign as superintendent of the Brick church Sunday-school in 1930. He was present just a little over a week before his death and taught a class in the absence of the regular teacher. He was a constant Messenger reader for many years. Being well acquainted with the Bible, a keen thinker, and able speaker he was always ready to talk religion with business men whenever he had an opportunity. He expressed himself as having wonderful faith in his Master. He received the anointing twice during his affliction and testified that he received much strength and comfort.

In November, 1890 he married Sister Susie Mills who survives with eight children, twenty-two grandchildren, one brother, Eld. J. A. Naff, and four sisters.

Funeral services in the Brick church by Elders J. W. Barnhart and J. B. Peters assisted by H. A. Hoover. Interment in the cemetery near by.

Mrs. I. L. Boitnott.

Wirtz, Va.

SAMUEL FESLER

Samuel Fesler, the oldest child of Peter and Sarah Hoover Fesler, was born in Timberville, Rockingham County, Va., April 24, 1834. He died at his home in Covina, Calif., on March 24, 1931, lacking but one month to the day of being 97 years of age.

He moved with his parents to Anderson, Ind., in 1840 where he lived until 1882, when he moved to Colorado. In 1891 he came to California and bought the orange grove where he has lived ever since.

In 1856 he married Maria Shawver Sanders and to them were born three children—Sarah Fesler Larcher of Anderson, Ind., Martin Fesler, and Mary Fesler Rector of Covina. He lost this companion by death in 1880 and in 1882 after his removal to Colorado he was married to Louisa Charman. Two children were born to this union—Charles Fesler of Covina and Nellie Fesler Huff of Imperial, who passed away fourteen years ago. Again death took his companion from him and in 1888 he married Jeannette Brubaker, who survives him. Four children were born to them—Dean A. Fesler, Belle Fesler Eikenberry and Alta Fesler Speer, all living near the family home. Their oldest child died in infancy. Besides his companion and the children already named he leaves ten grandchildren and two great-grandchildren.

For seventy-five years he was a faithful member of the Church of the Brethren and served it as a deacon for many years. He loved his church and the principles for which she stood and was always a liberal contributor to the cause of the Christ.

Services were held in the Covina church of the Brethren March 26 and the large number of friends and relatives gathered there attested to his wide acquaintanceship. His long life ended with the full assurance that he was going home to the Lord. Interment in the Oakdale cemetery. Services conducted by the undersigned.

Covina, Calif. Leland S. Brubaker.

IN MEMORY OF MRS. SARAH REED

Mrs. Sarah Reed was born Aug. 1, 1847, and died April 24, 1930. She married A. J. Reed, Jr., May 3, 1866. To this union were born seven sons and two daughters. One son died in infancy. The children living are: S. P., Michael, Richard, Enoch, Mrs. S. P. Booth and Mrs. G. C. Reed, Griffeth and J. J. Reed. All are members of the Church of the Brethren, five of them have been called to the ministry, four are ordained elders and both daughters are wives of deacons. She united with the Church of the Brethren and was baptized Aug. 8, 1868 or near that date. Soon after that time her husband was elected to the office of deacon and she was installed with him. In this office she faithfully served the church until Jan. 14, 1924, when Bro. Reed passed on. She was in the service of her heavenly Father nearly sixty-two years.



She was a firm believer in the simple life; and like all good mothers, she loved the church, her home, and her children. She was happy to have them all in the church she loved and to see them being used by the church.

Funeral services were held in the Beaver Creek church by Brethren R. T. Akers, H. L. Reed and N. S. Mannon. She was laid to rest in the family cemetery near by.

S. P. Reed.

Floyd, Va.

FOR YOUR SUNDAY-SCHOOL AND OTHER SERVICES



"WORSHIP AND PRAISE"

will furnish the music for which you have been looking. Good songs, good music. Thousands use this book every Sunday and are loud in its praises.

Cloth Binding

Single Copy, Postpaid	$ .50
Per Dozen, Not Prepaid	4.80
Per Hundred, Not Prepaid	40.00

Bristol Paper Binding

Single Copy, Postpaid	$ .40
Per Dozen, Not Prepaid	3.60
Per Hundred, Not Prepaid	30.00

State whether round or shaped notes are wanted

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

a musical program by a colored orchestra of the city. Feb. 22 the message was delivered by Mr. C. D. Zellers, Anti-Saloon League representative from Dayton. The Kentucky Harmony Singers gave us an exceptionally good program March 17. Recently our young ladies' Sunday-school class gave the church a delightful surprise by purchasing a piano to replace the old one. We will have one week of pre-Easter services in charge of the pastor, and on Easter evening the cantata, The Garden of Joseph. Our love feast will be April 12.—Orpha Barnhart, Springfield, Ohio, March 24.

Upper Twin (Eaton).—Our pastor, Eld. Ira G. Blocher, and wife attended the pastors' regional conference in Chicago, extending their visit to Des Moines, Iowa. During their absence the work was cared for by Wm. Deaton and the writer. One of these services was a song feast, a very enjoyable evening in which our new hymnals were appropriately dedicated to the Lord's service. Our Sunday-school and church services are constantly growing in attendance and interest. The Y. P. D. has probably gained more points than any of our groups and more definite work than usual is being planned. Our evangelistic campaign under the leadership of Bro. Guy West is slated for the first two weeks following union services during Passion Week. The Board of Religious Education is doing some very essential things in the way of supplying good, helpful literature for our library. The missionary committee is also functioning as never before and practical application of their plans is being felt in the great mission field of Southern Ohio as well as at home. It is now definitely settled that the Church of the Brethren need not compromise any of her distinctive principles in maintaining work in towns and cities. We are getting more of our literature in the hands of the people and drawing hard upon our members' time in carrying out our regular program.—A. G. Crosswhite, Eaton, Ohio, March 26.

OKLAHOMA

Guthrie.—March 16 the Byler family gave a program of gospel songs and speaking in the Baptist church. On the following night another program was given at our church. Their message in song was well received. Not being strong in numbers we with other Christian people have organized a union Sunday-school at our church with increasing interest each Sunday. Bro. Lawrence Lehman of McPherson came for a few days' visit with home folks and preached for us last Sunday. —Ellen Garst Lehman, Guthrie, Okla., March 28.

PENNSYLVANIA

Big Swatara.—March 21 and 22 Bro. A. C. Baugher and Sister Martha Martin of Elizabethtown College were at the Hanoverdale house in a Bible institute. The interest and attendance were good. Their talks were well prepared, were spiritual food and built us up in the Christian life. An offering of $45.07 was taken for the benefit of the college. The delegates to District Meeting are David Gingrich, Ulysses L. Gingrich, Samuel B. Shiffler. No delegate will be sent to Annual Meeting. Our love feast will be May 14 and 15, 10 A. M., at the Hanoverdale house.—Mrs. J. N. Wright, Hummelstown, Pa., March 27.

East Fairview.—Bro. Bonsack, secretary of the General Mission Board, gave us a very interesting and helpful talk on missions on March 11. We had an inspiring program on March 15 rendered by a group of Volunteers from Elizabethtown College. The general theme was, The Cross. March 22 Bro. B. S. Stauffer from the Chiques congregation delivered a helpful sermon. The District Meeting will be held at the East Fairview church April 29 and 30. The elders will meet in the Naumanstown schoolhouse, one-fourth mile from the church. East Fairview church is easily found. Take the Mt. Joy road leading out of Manheim, turn to right at first macadam road which leads directly to the church which is about three miles out.—Myers L. Wenger, Manheim, Pa., April 1.

Carson Valley church met in council March 5. Our love feast will be held May 24. Bro. Jacob Hoover was chosen delegate to annual Meeting with Bro. Chas. Hoover, alternate. Bro. Blair Hoover and Bro. Frank Brubaker were chosen delegates to District Meeting with Bro. Gilbert Bingham, alternate. We are remodeling the basement of the church to make more room for Sunday-school. We are planning to have the church papered in the near future. The Sister's Aid Society was given the privilege of holding their meetings in the basement of the church.—Mary Hoover, Duncansville, Pa., March 28.

Ephrata.—The glee club of Juniata College gave a splendid concert in the church Feb. 17. A special young people's meeting was held the evening of March 8. Sister Esther Swigart of Germantown delivered a fine address. March 15 Stephen A. Haboush, lecturer and former Galilean shepherd, gave a very interesting talk on Shepherd Life in the Orient. Our council was held March 24. The love feast will be May 3 beginning at 3 P. M. Delegate to Annual Conference is Eld. Alvin Wenger, Bro. Galen Kilhefner, alternate. Delegates to District Meeting, Brethren Amos Martin, Amos Taylor, J. M. Neff, Elmer Shirk; alternates, H. A. Buffenmyer, Lemon Schlosser, Galen Kilhefner, Ira Martin. The writer was reappointed Messenger correspondent. Bro. Wenger, our pastor, gave a report for the year. The Aid Society reported the total for the year, $1,054.01; expenditures, $883.50.—Gertrude R. Shirk, Ephrata, Pa., March 28.

Geiger.—We met in business meeting March 31. The following delegates were elected to District Meeting, H. Q. Rhodes and F. F. Beeghly; alternates, H. J. Beabes and Robt. Hottle. Evangelistic services will begin in the Geiger church May 25 and close May 31 with a love feast.—Wilbert G. Beeghly, Somerset, Pa., April 1.

Little Swatara.—Our church met in council March 21. It was decided not to send a delegate to Annual Conference. Delegates to District Meeting are Brethren Jacob P. Merkey, Geo. Snyder, Jos. Meyer. One member was received by letter and two by baptism since our last report. It was decided to use the Worship and Praise song book at the Shubert house. March 28 and 29 Bro. A. C. Baugher and Sister Martha Martin of Elizabethtown College conducted a Bible institute at the Ziegler house. The five sessions were well attended and all of the addresses proved helpful and interesting. An offering was lifted for the benefit of the college.—Elizabeth Meyer, Myerstown, Pa., March 31.

Manor church met in council at the Purchase Line house March 28. Our pastor, Bro. Edwards, and our elder, Bro. Myers, were elected delegates to District Meeting. It was decided not to represent at Annual Meeting this year. The time for our love feast is May 24, 6 P. M. A committee was appointed to make arrangements for our Vacation Bible School.—Catherine Berkey, Marion Center, Pa., March 30.

Marsh Creek.—On Sunday, March 1, Bro. H. M. Snavely began a series of meetings in the Union church in Mummasburg. He preached seventeen sermons and conducted two young people's meetings. The attendance and interest were splendid. He proved to be a real chalk talk artist and illustrated a number of hymns. He also had a question box each evening which was very interesting and instructive. On Monday evening, March 16, he gave an illustrated talk on the Life of Christ in the Gettysburg house. Brother and Sister Snavely endeared themselves to the people of the community. As an immediate result, four expressed a wish to unite with the church. We are glad to have Brother and Sister B. F. Lightner with us again after spending the winter in Florida. On April 11 and 12 we expect to hold a Bible Institute in the Gettysburg house under the direction of Elizabethtown College.—Minnie E. Kline, Gettysburg, Pa., March 29.

Midway.—Jan. 11 Bro. Jno. L. Myers of Stevens preached an inspiring sermon for us at the Cornwall house. Feb. 22 our elder, Nathan Martin, preached a strong missionary sermon. An offering was lifted which amounted to about $100, from both offerings Midway and Lebanon. Our council meeting was held March 9. We decided to send one delegate to Conference, Bro. S. K. Wenger, with Eld. S. G. Fahnestock, alternate. Delegates to District Meeting are A. S. Heisey, Nathan Martin, Wm. A. Forry, S. G. Fahnestock. Our love feast will be held May 16 and 17, beginning at 1:30 P. M.—Elizabeth B. Nolt, Lebanon, Pa., March 30.

Mingo.—March 1 we had the pleasure of having a welfare program in the Skippack house. The subject of the afternoon was the Christian Home. In the evening Bro. H. K. Ober gave a splendid address on the subject "Ideals." March 14 we met in regular council meeting. We expect to have Bro. B. W. Ebersole with us in a revival meeting, at the Mingo house, beginning May 24 and closing with our love feast June 6. The Sister's Aid Society gave a report of the splendid work they have been doing. The missionary solicitors gave a favorable report. The Christian Worker's Society reported they had given $110 for missions. Our regular mid-week prayer meeting will start April 1. The delegates to District Meeting are Eld. J. N. Cassel and Bro. A. H. Gottshalk. March 15 our Christian Workers gave a program in the Hatfield church and March 22 in the Norristown church.—Carrie K. Hoffman, Collegeville, Pa., March 25.

Mountville church met in council March 4 at which time various reports were read. The most outstanding report was that of the Sisters' Aid Society, which showed total receipts of $418.32. They also reported having given $125 to home mission work; $55 to foreign missions and $25 to the India Project. Our delegate to Annual Conference is Bro. I. N. Musser; alternate Harry C. Neff. Our delegates to District Meeting are Bro. H. C. Neff and Bro. I. N. Musser; alternates, Norman K. Musser and Florence K. Herr. Our love feast will be held May 16 and 17 at the Mountville house at 1:30 P. M. Our Evangelistic Meetings at the Manor house will open April 19 with Bro. B. W. S. Ebersole of Hershey, Pa., as evangelist. We are also looking forward to having a Bible institute at Mountville in May to be conducted by teachers from Elizabethtown College.—Florence K. Herr, Millersville, Pa., March 31.

TENNESSEE

Johnson City.—Jan. 17 and 18 we enjoyed a rare treat in having with us Brother and Sister Rufus D. Bowman. Saturday we had a District Sunday-school meeting which was attended by representatives from a goodly number of our churches. In the morning Bro. Bowman gave an address on Religious Education and in the afternoon conducted a conference during which a number of vital subjects pertinent to the Sunday-school work were discussed. In the evening about fifty young people, a number from other churches in the District, enjoyed a fellowship supper. At the close Bro. Bowman gave an inspiring message on Youth and the Church. His addresses Sunday morning and evening and at the B. Y. P. D. meeting were very much appreciated. Mrs. Bowman gave helpful messages to the children at the Sunday-school worship service, and to the Junior League. March 15 the junior choir, under the direction of the pastor, broadcasted a program. Our pastor has just concluded a series of interesting and inspiring sermons based on The Sermon on the Mount. Our Aid Society was reorganized the first of the year with Mrs. Arthur Allison, president. The meetings are held once a month all day. The Junior League, under the direction of Mrs. Ziegler, is interested in studying and helping India. Our missionary offerings for the General Mission Board at Thanksgiving and

in February were about $40 each. There has been an encouraging increase in the Sunday-school and church attendance since the first of tbe year.—Laura Gwin Swadley, Johnson City, Tenn., March 25.

TEXAS

Falfurrias.—March 15 Brother and Sister Peter Houk of Peru, Ind., and Brother and Sister Levi Rinehart of Ohio drove seventy-eight miles through the rain in order to worship with us. They spent the winter in the Rio Grande Valley. Bro. Houk, although eighty-one years old, gave us a strong, inspiring sermon. After services we had a basket dinner and the afternoon was spent in visiting. We often wonder why more of the members in the Valley and those driving through do not stop with us over Sunday. It means much to a small isolated church to visit with other members. Visitors are always welcome. Our pastor, Eld. C. D. Fager, is at present taking treatments at the Mineral Wells at Kenedy, Texas. On Sundays we are having a series of studies on the Seven Churches of Asia. We are reading Bro. Miller's book in connection with it.—Emma T. Whisler, Falfurrias, Texas, March 28.

VIRGINIA

Cloverdale.—On recommendation of the official board, the membership decided to eliminate Passion Week services because of the District Meeting April 8-10 and our love feast and communion April 6. Delegates to District Meeting are J. S. Crumpacker, R. G. Layman, J. B. Naff; alternates, E. L. Showalter, C. S. Humbert, F. A. Myers. It was recommended that we do not send a representative to Annual Conference. A vote for deacons resulted in the election of the following: J. W. Sanderson, J. G. Kinzie, P. E. Dunahoo. Bro. Waltz of Altoona, Pa., has accepted the invitation to hold our evangelistic meetings this fall. Seeding of the church yard is under way and the committee has been instructed to gravel a parking place. Under the auspices of the welfare committee, Superintendent Painter of Botetourt County schools lectured at Cloverdale on March 15. Under the direction of the home enrichment department, the Women's Work organization has taken up a study of home problems. This group has been very active; after all the different pledges had been paid at the close of 1930 the balance on hand was $122.96. The Blue Ridge church, a part of the Cloverdale congregation, reports activity in the different departments. The average attendance of the Sunday-school is eighty-five. In February a special missionary program was given consisting of an address by Eld. E. C. Crumpacker, and songs and readings by the children and young people. At this time a special project was completed and shown, consisting of two beautiful quilts made for the Greene County Industrial School. Our congregation is very much pleased with the yearbook and church directory edited by our pastor, Eld. F. A. Myers, and dedicated to our elder emeritus, J. A. Dove.—Mary C. Garber, Roanake, Va., March 28.

Green Mt. church met in council March 28. The missionary secretary gave his report which showed an increase in the monthly collections. The following Sunday-school superintendents were appointed: for Mt. Zion, Isaac F. Myers; Melrose, F. F. Fitzsimons; Bethany, O. L. Loker. The love feast to be held at Mt. Zion the first Sunday in May was arranged for. It was decided to continue our monthly offerings. It was also decided not to send a delegate to Annual Meeting. The following delegates were elected to District Meeting: D. R. Miller, H. E. Kline, Annie E. Miller, Sallie Myers.—Mrs. D. C. Myers, Harrisonburg, Va., March 31.

Mill Creek church met in council March 21. It was decided to hold our annual old folk sing the first Saturday of June. A committee was appointed to arrange for a singing class for the benefit of our young people in the near future. Our communion services will be May 9 beginning at 4 o'clock. A committee was appointed to arrange a program for homecoming day sometime during the summer. One query was sent to District Meeting. The following were elected delegates to District Meeting: C. D. Cline, W. D. Broun, C. H. Mundy, C. L. Wampler; alternates, K. G. Jarrels, M. P. Hartman, J. C. Jarrels, C. E. Miller. For Annual Meeting, C. E. Long; alternate, Joseph Pence. The church voted to retain Bro. Homer Miller and wife as pastors for another year. We gave them a rising vote of thanks for their splendid work among our young people. Bro. Miller's strong gospel sermons have contributed much to the church in general. The Sisters' Aid Society has completed another year's work; amount paid in, $545.55; paid in on our church budget to general mission work, $11. March 8 the Bridgewater College quartet rendered a good program.—Mrs. I. S. Long, Port Republic, Va., March 31.

WASHINGTON

North Spokane church met in council March 22. We were glad to have the family of our pastor, Bro. O. R. Gregory, and Sister Lucile Hiner back with us after an absence of eight weeks, being quarantined for scarlet fever. Brother and Sister Geo. Hilton came to us Feb. 12 giving us three nights of illustrated lectures on China which were immensely interesting. This was followed by two weeks of revival meetings. The sermons were very inspiring and spiritual and we also enjoyed Sister Hilton's story each night of their experiences in China and some of the customs of the people. We feel the congregation was greatly benefited.—Mrs. Nora A. Willey, Spokane, Wash., March 25.

Sunnyside congregation met in council March 14. We will have our love feast with Outlook congregation April 3 at the Sunnyside church. March 15 Bro. Stryckcr preached for us instead of Bro. E. Sutphin who is assisting pastor at this time.—Mrs. John T. Reeves, Sunnyside, Wash., March 26.

WEST VIRGINIA

Mt. Dale church met in council Jan. 24. Officers were reëlected for the coming year: Messenger agent, Bro. Walter Vansickle; writing clerk, Emra Sisler; Messenger correspondent, the writer. Bro. Walter Vansickle preached the fourth Sunday of January, and Bro. Geo. Vansickle Feb. 22; Bro. Chester Thomas, March 22. All these sermons were much appreciated. We organized the Sunday-school with Milton Fike, superintendent. We expect to begin our series of meetings Sept. 6 and close Sept. 20 with Bro. B. W. Smith of Burlington, W. Va., evangelist.—Grace Sisler, Hazelton, W. Va., March 26.

WISCONSIN

Rice Lake.—Our District Field Secretary, Bro. D. D. Funderburg, was with us March 13 and gave a good sermon on The Meaning of Lent. Our church business meeting was held March 25. The church decided to have a Vacation Bible School this summer, the tenth successive summer for the school. The church voted to have the present pastor and wife remain in the work for the coming year.—A. S. Brubaker, Rice Lake, Wis., March 28.

ANNOUNCEMENTS

DISTRICT MEETINGS

Maryland, Eastern, Denton, April 22.

Maryland, Middle, Long Meadow, April 16.

Ohio, Southern, Salem, April 22-23.

Pennsylvania, E., East Fairview, April 29, 30.

Pennsylvania, S. E., N. J. & E. N. Y., Wilmington, Del., April 22.

Virginia, N., Timberville, April 16, 17.

Virginia, Second, April 22-24.

LOVE FEASTS

California

April 12, 6:30 pm. Oakland.
April 25, 7:30 pm, Hermosa Beach.
May 10, 7 pm, Belvedere.

Illinois

April 10, Springfield.
May 3, 7 pm, Franklin Grove.
May 10, Lanark.

Indiana

April 26, Second South Bend.
April 27, Mt. Pleasant (No.).
May 7, West Goshen.

Iowa

April 26, 7:30 pm, Union Ridge.

Kansas

April 12, 7 pm, Ottawa.

Maryland

May 2, 2:30 pm, Piney Creek.

Michigan

May 2, 8 pm, Thornapple.

Missouri

May 9, Bethel.

Nebraska

May 3, Bethel.

Ohio

April 12, Springfield City.
April 12, 7:30 pm, Sidney.
April 26, 7:15 pm, Stony Creek.
May 2, Cincinnati.
May 9, Defiance.
May 10, Lick Creek.

Oklahoma

April 19, Big Creek.

Pennsylvania

April 19, Mt. Joy.
April 29, 6:45 pm, Waynesboro.
May 3, 3 pm, Ephrata.
May 3, Smithfield.
May 9, Indian Creek.
May 9, 10, 1:30 pm, Annville.
May 10, Snake Spring.

Virginia

April 12, Staunton.
May 9, 4 pm, Mill Creek.

BE A HOME MISSIONARY

Will You Be One to Win One?

Working alone one can do but little, but uniting with others even one can do much.

Would you like to join with 999 others and do what not one of 1000 can do alone?

It will require little of your time and effort and will add interest to your local church work.

We are asking you to be one of 1000 to choose one person who is not now taking the **GOSPEL MESSENGER** and help us secure his subscription for a full year.

Select your prospect, send us his name and address. In turn we will mail him samples of the **GOSPEL MESSENGER** so that he may learn to know it.

In the meantime you will keep in touch with him. So will we. And together we will secure his subscription for one year—only $2.00.

Now that you are ready to join in this venture, let's go. Choose your prospect. Send us his name and address. **Do it now.**

Brethren Publishing House, Elgin, Ill.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Mohr-Royer.—At the Stony Creek Church of the Brethren Jan. 30, 1931, by the undersigned, Alvin Mohr and Hazel Royer.—C. Walter Warstler, Bellefontaine, Ohio.

FALLEN ASLEEP

Barnhart, Norma Jeane, born in New Carlisle, Ohio, where she died March 19, 1931, aged 3 years, 5 months and 20 days. She leaves her parents, Bro. Howard and Sister Edith Barnhart, and two sisters. Funeral at the church by Eld. G. E. Yoder assisted by Elders J. H. Eidemiller and J. B. Gump. Interment in the New Carlisle cemetery. —J. E. Barnhart, New Carlisle, Ohio.

Belt, Mrs. Alwilda, born in DeKalb County, Ind., died at the Goshen city hospital, March 2, 1931, aged 34 years, 2 months and 9 days. She was the youngest daughter of James and Florence Stafford. She united with the Church of the Brethren at the age of fourteen in which faith she remained. She married Earl Belt in 1915. Her mother and one sister preceded her. Surviving are her husband, three sons, father, stepmother and brother. Services at the West Side church by Melvin Stutsman. Burial in the West Side cemetery.—Dorothy Schieber, Goshen, Ind.

Bollinger, Sister Mary Ann (Boyd) was born Dec. 25, 1854, in Astoria, Ill., died March 9, 1931. Death was due to a stroke of paralysis. She married John Bollinger June 13, 1872. Besides her own children she mothered three grandchildren. The husband, two sisters, eleven children, sixty-three grandchildren and thirty-two great-grandchildren remain. She united with the Church of the Brethren fifty years ago and remained faithful and loyal. Services at the church in Astoria by E. O. Norris assisted by C. A. Gruber. Interment in the Astoria cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Brown, Mrs. Earl, born at Cloverdale, Va., died Feb. 11, 1931, at her home at the same place, aged 50 years, 10 months and 15 days. She is survived by her husband, H. E. Brown, three daughters, three sons, five brothers and four sisters. She united with the Church of the Brethren at the age of sixteen and remained faithful until death. She had been suffering from high blood pressure and heart trouble for six years. Services at the church by Eld. E. C. Crumpacker and Bro. F. A. Myers. Interment in the cemetery at Troutville.—Mary C. Garber, Roanoke, Va.

Buckingham, Forrest, son of Elias F. and Mary Susan Buckingham, born near Cerro Gordo, Ill., died at the home of his parents near Girard, Ill., March 19, 1931, aged 20 years, 7 months and 1 day. At the age of thirteen he united with the Church of the Brethren. He is survived by his parents, four brothers and two sisters. Funeral from the church in Virden by the writer. Interment in Pleasant Hill cemetery. —E. F. Caslow, Virden, Ill.

Cupp, Sister Elizabeth Driver, wife of F. W. Cupp, died at her home March 7, 1931, aged 63 years. Her death was sudden, due to paralysis and apoplexy. She was born and spent her early life in the Sangerville community. Surviving are her husband, six children by a former marriage, three stepchildren, one sister and six brothers. She was a faithful and consistent member of the Church of the Brethren. Sister Cupp was a devoted wife, mother and neighbor, and will be missed by those who knew her. Funeral services were held from the Branch church by Eld. J. M. Foster assisted by Eld. A. S. Thomas. Interment in the adjoining cemetery.—Mrs. D. D. Fleshman, Dayton, Va.

Flora, Dorothy Ann, infant daughter of Mr. and Mrs. Jacob Flora, died at their home in Springfield, Feb. 17, 1931. Funeral by the writer. Interment in Myers cemetery.—J. J. Johnson, Springfield, Ohio.

Grave, Arthur Abraham, born at Orbisonia, Pa., died Feb. 1, 1931, aged 49 years, 8 months and 21 days. He married Catherine Secrest April 6, 1922. He was a member of the Church of the Brethren for a number of years. He is survived by his wife, two sons, four sisters, one brother and his parents. Funeral in the Methodist church by Bro. H. W. Hanawalt and Rev. Cohick. Burial in Orbisonia cemetery.—Bertha M. Chilcoat, Rockhill Furnace, Pa.

Haslet, Mary Ann, wife of Eld. Jas. L. Haslet, of near Rossville, Ind., died after a short illness of acute heart trouble and complications, March 14, 1931. She was the daughter of Harrison and Elizabeth (Skiles) Gochenour, and was born in Clinton County, Ind., June 4, 1857. In 1875 she married Noah Metzger who died March 26, 1883 leaving her with three children. In 1885 she married Jas. L. Haslet and to them three children were born. She leaves her husband, one son and three daughters, twelve grandchildren, two brothers and one sister. Services from the home by Eld. I. R. Beery assisted by Rev. Burton. Interment in Rossville cemetery.—Lillian A. Hufford, Rossville, Ind.

Hetrick, Dora Ethelda Ropp, born Dec. 9, 1871, in Indiana, died March 21, 1931, at her home in Clinton, Mo. She married Geo. W. Hetrick Jan. 20, 1897. Two sons and one daughter were born to them. She united with the Church of the Brethren at the age of sixteen and lived a continuous Christian life. She and her family received great comfort from the anointing. Funeral at the Deepwater church by Eld. C. A. Lentz.—Lois Lentz, Leeton, Mo.

Hoffman, John S., born June 8, 1858, died at the home of his daughter, Ephrata, March 13, 1931, aged 72 years, 9 months and 5 days. He was a member of the Church of the Brethren for a number of years. Death was due to complications. He is survived by two sons and two daughters. Funeral services at the Monterey church by Eld. I. W. Taylor. Interment in the adjoining cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Hoover, Alice Elizabeth (Shroll), born June 12, 1859, at Nevada, Ohio, died Feb. 18, 1931, at the home of her son, South Bend, Ind., aged 71 years, 8 months and 6 days. She married Noah Hoover and to them four children were born. Her second husband, Anthony J. Culp, also preceded her, leaving two sons and three daughters. Her third husband, Jacob Hoover, also died. Surviving are four sons, three daughters, nine stepchildren, thirty-four grandchildren, four great-grandchildren, two sisters. Two weeks prior to her death she was stricken with bronchial pneumonia. She united with the church when a young woman and was a devoted Christian, keeping the faith to the end. Funeral services at the Yellow Creek church by Elders Edw. Stump and Irvin Miller. Burial in the cemetery near the church.—Wm. H. Summers, North Liberty. Ind.

Hull, David, son of Henry and Elizabeth Hull, born in Montgomery county, Ohio, died March 11, 1931, aged 86 years, 11 months and 21 days. He married Mary E. Cotterman on Nov. 26, 1876; she survives with five sons and two daughters, twenty grandchildren and seven great-grandchildren. He united with the Church of the Brethren in September, 1915 and remained faithful. During his last sickness he called for the anointing. Services at the Eversole church by Eld. John Root assisted by Wm. Hollinger. Interment in the cemetery near by.—Mollie Hollinger, New Lebanon, Ohio.

Kilhefner, Caleb G., born Sept. 15, 1889, died March 17, 1931, at the Lancaster hospital, of complications, aged 41 years, 6 months and 2 days. He was a member of the Church of the Brethren for about fourteen years and was an active worker, serving as deacon since Jan. 21, 1924; he also was superintendent of the Sunday-school and teacher of a class. July 3, 1915, he married Miss Ella Miller. He is survived by his widow, three sons, parents, three sisters and one brother. Services by Rev. Buxton at the home and by Elders Alvin P. Wenger and Abram Zuck at the church. Interment in the Mohler cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Kintner, Walter J., son of Hiram and Minerva Kintner, born Oct. 26, 1893, died March 5, 1931. Jan. 3, 1918, he married Mrs. Lena Marks Thorne who survives with three children, one stepson, father and mother, brother and two sisters. Early in life he united with the Church of the Brethren. The life hid in Christ Jesus proved to be a great blessing especially in his last few days of suffering, at which time the anointing was called for. Funeral at the Hickory Grove church by Brethren G. S. Thorne and H. H. Hendricks. Burial in the Floral Grove cemetery.—G. S. Throne, Pioneer, Ohio.

Kile, Jacob Henry, born in Stark County, Ohio, the son of Mr. and Mrs. Geo. Kile, died Jan. 26, 1931, at the county infirmary, aged 73 years. He is survived by a sister. He was a member of the Church of the Brethren. Funeral by Wm. Hess and burial in the Inbody union chapel cemetery.—Dorothy Schieber, Goshen, Ind.

Miller, Paul A., son of Eld. A. H. and Emma Miller of Kent, Ohio, died at the city hospital, Akron, Ohio, Feb. 26, 1931, aged 21 years, 2 months and 23 days. Death followed an operation for hernia, hemorrhages being the direct cause. He was a member of the Church of the Brethren from the time he was nine years old. He leaves his parents, two brothers and two sisters. Services at the home by Elders Ira Long and Guy Beach and at the Center church by Eld. D. R. McFadden assisted by Brethren D. F. Stuckey and Oliver Royer. Interment in the adjoining cemetery.—Mrs. Elmer Brumbaugh, Ravenna, Ohio.

Moyer, Charles B., son of Brother and Sister Jonas Moyer, of Royersford, Pa., died at the home of his sister, Mrs. Harry Daub, March 20, 1931. He was forty years of age; he suffered with various ailments for the past nine years. Although a member of a church at another place the writer was his pastor during recent months. Interment in the Brethren cemetery at Mingo.—Q. A. Holsopple, Royersford, Pa.

Orris, Bro. Joseph L., died March 20, 1931, aged 74 years, 11 months and 17 days. He is survived by his widow, three children and eighteen grandchildren. He was afflicted for a long time and for the past few years was unable to help himself. Funeral in the Rummel church by the writer assisted by J. A. Richter. Interment in the Berkey cemetery.—Galen R. Blough, Rummel, Pa.

Osborn, Edgar E., son of John A. and Eva Drake Osborn, died at the home near Centerville, Mich., March 13, 1931, aged 18 years, 6 months and 1 day. For over a year he had been seriously ill. He gave his heart to Jesus in September, 1930, and was a member of the Florence church. Besides his parents he leaves two brothers and one sister. Funeral at the home by the writer. Burial in White Pigeon cemetery. —Geo. Sherck, Constantine, Mich.

Rock, Carrie B. Burkett, born in Bedford County, Pa., died March 3, 1931, aged 72 years, 10 months and 18 days. May 17, 1877, she married Chas. Rock who died March 27, 1883. To this union were born two daughters and one son who died in infancy. The two daughters who

cared for her during a long illness remain in the home in Creston. She united with the Church of the Brethren when twenty-five and remained faithful. She was the youngest of a family of nine children; three sisters survive. Funeral at Beech Grove by Eld. D. R. McFadden. Burial in the churchyard near by.—Mrs. Flora I. Hoff, Wooster, Ohio.

Rudy, Sofronia, departed this life Feb. 2, 1931, aged 74 years, 5 months, 11 days. She was of a family of sixteen children. She and her husband Josies were married fifty-six years and to them were born eleven children; she is survived by her husband and eight children. She and her husband have been faithful in the church for many years. Services by the writer assisted by Chas. Zunkle. Burial in the Covington cemetery.—Chas. L. Flory, Piqua, Ohio.

Shipp, Bro. Jacob, born near Mercersburg, died Dec. 15, 1930, in Greencastle, aged 58 years. He was a member of the Welsh Run congregation. He is survived by his widow, one son, two daughters and two grandchildren. Services in the church at Welch Run by Brethren D. M. Zuck and Wm. Hunsberger. Interment in the cemetery adjoining.—Otho D. Martin, Mercersburg, Pa.

Shriver, Allen A., died at his home in Asbury Park, N. J., of complications, March 16, 1931, aged 60 years. He formerly lived in York, Pa. He is survived by his wife who before marriage was Miss Sue Altland of East Berlin, Pa. Services in the Mummert meeting house by Eld. C. L. Baker. Burial in the cemetery adjoining the church.—Myrna Kreider, East Berlin, Pa.

Sidesinger, James M., infant son of Mr. and Mrs. John Sidesinger, died at their home in Springfield March 7, 1931. Funeral by the writer. Interment in Zanesfield cemetery.—J. J. Johnson, Springfield, Ohio.

Simons, Bro. Jacob R., born in South Fork Valley near Milam, W. Va., Sept. 25, 1854, died March 4, 1931. In 1875 he married Margaret Ann Simons. He was a member of the Church of the Brethren for forty-one years and his faithful Christian life endeared him to all who came in contact with him. He leaves his wife, eleven children, thirty-six grandchildren, eight great-grandchildren. The South Fork congregation has lost a faithful brother. Services at the home by the writer.—Peter I. Garber, Petersburg, W. Va.

Sines, Matilda, daughter of Samuel and Susie Summers, died March 20, 1931, aged 84 years, 1 month and 7 days. She married Bro. John Sines Aug. 31, 1866. Two sons preceded her. She leaves husband, son, daughter, ten grandchildren and fourteen great-grandchildren. She became a member of the Church of the Brethren in 1879, remaining loyal and true to the end. She was one of the charter members of the Pine Grove congregation. She with her husband was installed into the deacon's office in 1887. Funeral at the home by the undersigned. Interment in the cemetery near the home.—Emma T. Fike, Oakland, Md.

Sisler, Bro. Wm. T., son of Jacob and Sarah Sisler, born in Maryland, died at his home near Mt. Dale, March 12, 1931, aged 68 years, 10 months and 8 days. The cause of death was a paralytic stroke. He married Jane Savage Nov. 16, 1883. He leaves his wife, three sons, one daughter, twenty-five grandchildren and three great-grandchildren, three brothers and two sisters. He was a member of the Brethren church for forty years. Funeral at Mt. Dale church by Geo. W. Vansickle. Burial on the Fuller Sisler farm.—Grace Sisler, Hazelton, W. Va.

Slater, Allen, son of Monroe and Anna Ebie Slater, was born near Creston, Ohio, died of pneumonia March 10, 1931, aged 27 years, 8 months and 24 days. He married LaVerne Mille July 1, 1926. He united with the Church of the Brethren at the age of about thirteen and at the time of his death was treasurer of the school and president and was faithful unto death. He was active in Sunday-school work of the young married people's class. He leaves his wife, three children, father and mother, four brothers and two sisters. Funeral at Beech Grove by Eld. D. R. McFadden assisted by Eld. S. A. Showalter. Burial in cemetery near by.—Mrs. Flora I. Hoff, Wooster, Ohio.

Stah, Susan Zimmerman, born in Lincoln Township, died March 18, 1931, aged 73 years, 5 months and 29 days. Funeral at the home of her son, Russel Zimmerman, by T. R. Coffman. Burial in the Samuels church cemetery.—Mrs. E. D. Walker, Somerset, Pa.

Walker, Wm. M., died March 6, 1931, at the community hospital, following a brief illness of pneumonia. Funeral in the Evangelical church at Pleasant Hill by T. R. Coffman.—Mrs. E. D. Walker, Somerset, Pa.

Whitsel, David L., born in Hill Valley, died Feb. 15, 1931, aged 82 years, 5 months and 3 days. He married Evangeline Heck Jan. 30, 1872. To this union were born six sons and five daughters. His wife died Jan. 1, 1894. He married Mary E. Leonard July 16, 1896; to them were born two sons and two daughters. He was a consistent member of the Church of the Brethren for many years. Services in the Sugar Run church by Bro. H. W. Hanawalt. Burial in Monroe cemetery. —Bertha M. Chilcoat, Rockhill Furnace, Pa.

Yingst, Bro. Harry W., born in Dauphin County, Pa., June 1, 1859, died in a hospital at Madison, Wis., March 2, 1931, after an illness of several years. In 1893 he married Miss Kate Brehms. They lived in Illinois, Iowa and Minnesota where Mrs. Yingst died in 1908. May 19, 1909 he married Mrs. Ella Glover. He leaves his wife, two children and two stepchildren. He had been a member of the Church of the Brethren for many years and served the church as deacon. He lived a devoted Christian life. Funeral from the Stanley church by Bro. O. L. Harley. Interment in Oakland cemetery.—Mrs. Jacob Winkler, Stanley, Wis.

YOURS FOR SERVICE

We can supply your **Collection Envelopes, Music Books, General Books, Bibles**—whatever you need for **Church and Sunday-school**—at reasonable prices. Give us a call.

Brethren Publishing House, Elgin, Ill.

TENTH OF MAY

MOTHER'S DAY

The one day especially set apart to do honor to her who did so much for you. Our Program Material will help you prepare. Our Post Cards will get the people out. Use both and you will have a great MOTHER'S DAY.

Mother's Day Service No. 1

A simple and effective service in three parts. Part 1 for Beginners and Primaries. Part 2 for Juniors and Intermediates. Part 3 for the rest of the school. If your school meets in one body you can select appropriate parts. **8c; 85c per dozen; $6 per hundred.**

Our Queen of the May

A playlet honoring mothers old and young. Mostly in rhythmic dialogue, followed by recitations, songs and music. **8c; 85c a dozen; $6 a hundred.**

The Harbor of Home

Every number in this cantata stimulates love for and appreciation of mother and home. **8c; 85c per dozen; $6.00 hundred.**

Paramount Special Day Book for Mother's Day and Missions.

Contains 33 pages of material for Mother's Day; 7 pages of songs and music; 14 pages for missions. **All for 25c.**

Paramount All the Year Round Book

Contains 144 pages of wbicb 14 are devoted to Mother's Day. **40c.**

Pageants for the Year

Contains 22 pageants, and 3 of tbem are for Mother's Day. **$1.50.**

"The Golden Pen"

A most excellent book as a present for mother, containing a wonderful tribute to her noble qualities. **50c.**

"Mothers of Famous Men"

Just from the press. A characteristic **ARCHER WALLACE BOOK.** Get it, read it, then **give it to mother. $1.00.**

Mother's Day Post Cards

Our Mother's Day Post Cards provide for a cordial invitation to your services, stating the time and name of the school. On the reverse side is a picture with appropriate message for mother and the special occasion. We have three cards.

No. 357. Mother reading.
No. 429. Just mother.
No. 496. Scene from open window.

Order as many dozen of one kind, or assorted lot, as you wish. **20c a dozen; $1.25 a hundred.**

Make your selection and send order NOW

Brethren Publishing House, Elgin, Ill.

THE BEST FAMILIES READ—

Beautiful Girlhood **$1.00**
By Mabel Hale
Contains the very things a girl who would grow into noble womanhood wants to know.

Happy School Days **$1.25**
By Margaret Sangster
A book that sees the bright and good, and holds them before the reader.

Two Books by Louisa M. Alcott, each .....**$ .60**

Little Women
Who has not been helped by this book that refuses to grow old?

Little Men
If you do not like this book you should look within yourself.

Guiding Boys Over Fool Hill **$1.50**
Every boy travels that route, but happy the boy and happy the leader who knows how best to do it.

God's Book and God's Boy **$1.25**
By A. F. Schauffler
The author knows how to draw the two together so that the boy is the better for it.

Five Books by Margaret Slattery

Important to Me **$1.00**
Every page abounds in wholesome advice and in striking illustration.

Two Words .....**$ .65**
Short words they are, but learn to say them at the proper time, and life has a new meaning.

Just Over the Hill **$1.35**
A great book for all young people. And older folks will be well repaid for reading it.

The Girl and Her Religion **$1.35**
Illustrated. Has helped many a girl to settle some of the problems that just will arise in a girl's mind.

The Girl in Her Teens **$1.10**
The girl who reads this book will never forget its message.

WE ARE GLAD TO SERVE YOUR BOOK WANTS

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

FOR YOUR

VACATION CHURCH SCHOOLS

The Board of Religious Education Recommends

New Syllabus. 15c
Essential for all workers.

Administering the Vacation Church School, Armentrout. $1.00
Tells you how to do the job.

Manual of Training for Worship, Hartshorne. $1.50
Furnishes a wealth of material.

Kindergarten Course for Daily Vacation Church School, Moody. 95c
For First Year Beginner.

Beginners in God's Word, Shields. $1.85
For Second Year Beginner.

Learning God's Way, Dudley. $1.75
For First Year Primary.

God's Children Living Together, Dudley. $1.75
For Second Year Primary.

Adventures in Friendliness, Dudley. $1.75
For Third Year Primary.

Conquests for God, Miller. $1.35
For First Year Junior.

Heroic Lives, Miller. $1.35
For Second Year Junior.

Knights of Service, Bradshaw. 85c
Knights of Service (program guide), Hawthorne. 85c
For Third Year Junior.

Life and Times of Jesus (pupil's part), Grant. $1.00
Life and Times of Jesus (teacher's manual), Grant. $1.00
For First Year Intermediate.

The Heroic Age (Life of Paul), Clyde. 75c
For Second Year Intermediate.

Everyday Adventures for Intermediates on Pioneer Trails of Christian Living (a series of leaflets for teachers only). **15c each**—see leaflet No. 118 for titles.

Builders of the Church of the Brethren, Flory. $1.00
For Third Year Intermediate.

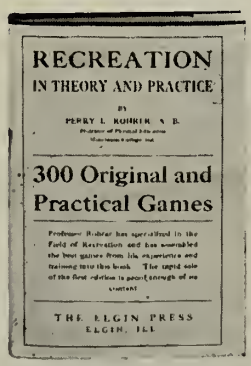
These are only a few of our large assortment of material for your Vacation School. Our Leaflet No. 118 gives full information. Ask for it—it is free.

Send your order to

Brethren Publishing House, Elgin, Ill.

NEVER GROWS OLD

Recreation in Theory and Practice



By Perry L. Rohrer

If you don't like games, do not buy this book, for the author has the faculty of so putting his material that the reader unconsciously follows him. Here is a mass of material for social events indoors and out of doors that has proved the life of many a party. **A splendid book for recreational periods. Price $1.**

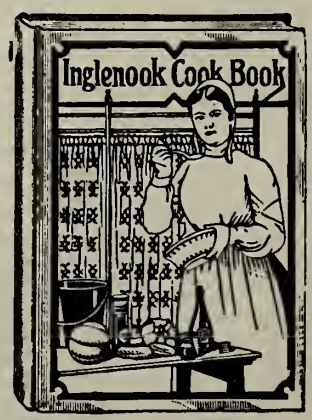
The book you will use year after year because it meets your every need.

Brethren Publishing House, Elgin, Ill.

THE BOOK THAT

MAKES YOUR TABLE FAMOUS

USE INGLE-NOOK COOK BOOK



BEST COOK BOOK ON THE MARKET

So say the many thousands who have used the **Inglenook Cook Book** for years. Try it and you will say the same. Bound for kitchen use. **Only ONE DOLLAR. Agents make big money selling this Cook Book.**

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., April 18, 1931 | No. 16

COPY OF TELEGRAM SENT BY HERBERT HOOVER

The White House, Washington, D. C.
March 19, 1931

C. Ernest Davis, President,
Mount Morris College.

The President directs me to send you the following message to be held in confidence until March twenty-seventh and then to be read to the Conference of Pacific Churches. "I send cordial greetings to the delegates to the Conference of Pacific Churches and I do pray that they may be blessed in their deliberation. Herbert Hoover."

French Strother,
Administrative Assistant to the President.

IN THIS NUMBER

Editorial—

The Way Home (E. F.), ... 3
The Standard Is High (E. F.), ... 3
The Price of Bread (H. A. B.), ... 3
Companionate Marriage (J. E. M.), ... 4
Kingdom Gleanings, ...16
The Quiet Hour (R. H. M.), ...17

General Forum—

Why I Go to Church (Poem), ... 5
To Those Who Worry. By Perry L. Rohrer, ... 5
For the Glory of God. By Maud Mohler Trimmer, ... 6
Four Pioneers of Faith.—No. 3. By J. M. Henry,.. 7
A Message on Home Missions and the Nation, ... 8
A Seventy Year Reader. By J. H. Moore, ...20
The Conference of Pacifist Churches. By Rufus D. Bowman, ...20
Business for Annual Conference, ...21
Monthly Financial Statement (C. M. C.), ...24

Pastor and People—

Adventures in Religion, ...10
Church Music Notes, ...11

Missions—

True Freedom. By Anna M. Hutchison, ...13
How a Bomb Transformed Chang. By Emma Horning, ...13
News From the Field, ...14

Home and Family—

Faces (Poem). By Mildred Allen Jeffery, ...18
Happy Though Civilized.—No. 15. By H. A. Brandt, ...18
Interesting Repeaters. By Grace Hileman Miller,..22
Another Tomorrow. By Margie John Garst, ...23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Readers for Forty Years or More Say---

We have been married forty-two years and have not been without the Messenger in our home.—Mrs. J. T. Royer, Westminster, Md.

The G. M. has been in our home since my early childhood, perhaps more than forty years.—Pella Carson, Independence, Kans.

I have been a reader of the church paper for over sixty-eight years.—John N. Cripe, Frankfort, Ind.

I began reading our church papers during the days of the Brethren at Work.—C. D. Hylton, Roanoke, Va.

I have taken it ever since I was married and expect to take it the rest of my life.—Mary Hoerner, McPherson, Kans.

When the dress of the Messenger was changed, it seemed like having lost an old friend, but we like it now for it is very convenient to handle.—Jennie A. Light, Myerstown, Pa.

I like the new Messenger very much. I have been a constant reader for more than fifty years.—Laura S. Myers, Tulsa, Okla.

I have been a reader for fifty years. The Gospel Messenger has been a wonderful source of inspiration and comfort to me.—Mrs. H. A. Stahl, Meyersdale, Pa.

I like the new Gospel Messenger fine. I have read it ever since it was the Brethren at Work—Mrs. N. A. Harmon, Richfield, Idaho.

I like it mostly for its sentiment and teaching. It is hopeful and newsy. I have read the church paper since a child.—Lanah Hess, Goshen, Ind.

I remember when the Brethren at Work started and have been a reader of our church papers ever since.—Geo. A. Royer, Lanark, Ill.

I am not fully reconciled to the new dress and size of the Messenger of today, after the old style of fifty years, but regardless of its appearance I feel I could not do without it. Long live the Messenger.—John C. Zug, Palmyra, Pa.

I have read it since 1884—about forty-six years. I like it better all the time.—H. F. Osborn, Pineland, Texas.

Enclosed find two dollars for renewal to my subscription to the Messenger. I can not afford to lose one copy. I am one who has read the Messenger forty years.—Mrs. J. C. Cline.

I have been an almost constant reader of the Messenger for forty-two years. Being isolated from the church so many years, it is doubly dear to me.—Lenora Yates Becker, Dorchester, Nebr.

My father being among the first subscribers, the church paper was a weekly visitor the last fifty years or more in his home, and mine later.—B. Newcomer, Bryan, Ohio.

I am getting used to the change in the paper. I have been a reader of our church periodicals ever since I could read.—Mrs. Emma Buch, Richland, Pa.

For some two score years I have had the opportunity of having the church paper in our home and it surely has been a blessing.—Anna Lesh, Goshen, Ohio.

Messenger Readers at Cerro Gordo

The following twenty-seven persons of the Cerro Gordo church register as having read *The Gospel Messenger* or its predecessor for forty years or more:

O. F. Cripe, Cora Cripe, Amos Wrightsman, Mrs. Amos Wrightsman, Taylor Arnold, Lucinda Arnold, Ellen Leedy, J. G. Fulk, Sarah Fulk, Lydia Hendrix, Mrs. John Wine, J. O. Barnhart, I. D. Heckman, A. O. Christner, Mrs. A. O. Christner, Emma Simmons, Rachael Phillips, Mrs. Martha Phillips, Leah Shively, Aaron Hufford, Hester Hufford, Frank Etnoyer, Mrs. Frank Etnoyer, Mrs. D. D. Blickenstaff, Mrs. Paul McClure, G. W. Sensenbaugh, Mrs. G. W. Sensenbaugh.

Many interesting memories were recalled while this list was being made—marriages, Christian parents, etc.

Compiled and sent in by the Messenger agent. *Charlotte Copeland.*

Cerro Gordo, Ill.

I have read the Messenger at least forty-five years.—John H. Kline, Edom, Va.

I am still reading the good old Messenger and intend to as long as I can secure the price. It's worth $2.00 a year any time.—A. Rodabaugh, Clinton, Mo.

We like the new paper very much. The size is convenient and it's well gotten up.—Mrs. M. C. Williams, Mt. Sidney, Va.

My husband subscribed for the paper the same year Bro. Christian Hope was sent as a missionary to Denmark, so you can see I have been a reader a long time.—Mrs. Mary E. Clark, Kearney, Nebr.

I have been reading the church paper ever since it was consolidated, 1883.—Florida J. E. Green, Middletown, Ind.

My wife, Mrs. Mollie M. Dietz Blough, and I both qualify for the class who have read our church papers forty years and more. The church paper found its way into both of our homes from the time we were small children. I think I would be safe in saying that my father took the paper soon after he was married which was in 1853. I am sure that since I can remember we always had the church paper, under its various names as a regular visitor.—Jerome E. Blough, Johnstown, Pa.

I am in my seventy-ninth year and I have read our church papers ever since I have been able to read, beginning with the Gospel Visitor. I expect to read the Messenger as long as I am able.—Jno. Rowland, Maugansville, Md.

I have read the paper more than forty years.—Mrs. Maggie M. Hale, Idaville, Ind.

You may count me as one of the readers of the Gospel Messenger since 1883.—C. E. Burns, Leipsic, Ohio.

I have read the Messenger ever since it had that name. The new Messenger with its new dress is fine.—Mrs. Sadie Shank, Fruitland, Idaho.

I have been keeping house for fifty-two years and have always had the Messenger in my home. I have been agent for the church paper for over forty years with but few years' exception.—Noah Long, Sr., Pioneer, Ohio.

We love our church paper but must confess we felt like we had lost an old friend when the first new one came.—T. J. Sipe, Preston, Minn.

I read the other publications as they came along and last but not least the Gospel Messenger has been read ever since it came into existence.—Mrs. Asenath Baker, Lemoyne, Ohio.

I have been a reader of the Messenger for 53 years.—Mrs. J. B. Himes, Russell, Kans.

I have been a constant reader of The Gospel Messenger ever since the name was changed. I have read the Brethren church paper for over sixty years, as my father, D. E. Bowman of Stark County, Ohio, took the Gospel Visitor from the time it was first published.—Emma Miller, Lincoln, Nebr.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., April 18, 1931 No. 16

EDITORIAL

The Way Home

We have just come from a Good Friday noonday meeting as these words are written. The hymns and the talk were of course all about the cross. That the way of the cross leads home and that it is the only way that does presses upon our very soul with deepened conviction.

That way is first of all the way of repentance, the way of human helplessness and utter dependence on divine grace, the way of trust in the forgiving love of God, the God of the crucified Christ, the God who hates sin with an implacable hatred and loves men with an imperishable love.

The words inscribed on the altar paneling in the new Salvation Army hall where this meeting was held are eternally true: Jesus saves *from* the uttermost *to* the uttermost. He does it, as Peter says, by bringing men to God through suffering love, the just suffering for the unjust. And he brings them from the lowest depths and lifts them to the highest heights.

The way of the cross is always and all the way the way of sacrificial love. It is therefore also the way of cross bearing in behalf of others. Following hard upon trust in the cross of Christ comes hunger for that same cross bearing, love-suffering spirit in oneself. That way leads home. E. F.

The Standard Is High

A citizen of the kingdom of heaven must have righteousness. He must have more of it than the scribes and Pharisees had, and they had a large store, such as it was. And right there is the point. The excess which Jesus demanded was not in the quantity of good deeds done but in the quality of the spirit put into them. Is there back of them real love of righteousness in the heart, genuine hunger and thirst for it? That is the test.

What Jesus said following this demand for more than Pharisaic righteousness makes plain what he meant. First of all it must go beyond the deed into the region of motives and feelings. To cherish the ill-will which, when full-grown results in murder, is to be guilty of the crime whether it ever takes the form of an external act or not. This righteousness is righteousness of desire, not of deed only.

But it goes deeper than that. It demands a love of righteousness so great that one would gladly sacrifice any treasure, however precious, which tends toward the cultivation of evil desire. Thus it holds us responsible not only for our deeds, not only for the desires we now have, but also for the desires we ought to have and can have if we make the right cultivation of them our chief concern.

The standard of righteousness in the kingdom of heaven is high. "Such knowledge is too wonderful for me; it is high; I can not attain unto it." But I can love it and pursue it with my whole heart. And then God can open up unto me the incalculable bounties of his marvelous grace. E. F.

The Price of Bread

The price of bread presents a paradox. Why does the finished product remain so high when wheat bumps along at the latest low? The most revealing remark which has come out of the hearing on bread prices, at least up to the date of this writing, is to the effect that the price of flour is a minor factor in the price of bread! But how can this be, when bread is made of flour and flour is made of wheat? Does it not follow that cheap wheat should give us cheap bread?

To begin with, contrast the modern loaf with that of years ago. We can remember when bread was just bread, and not done up in a pretty moisture proof wrapper that probably costs more than the flour it took to

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

make the loaf! It is said also, that bread is of better quality today than it once was. If so, this is another reason why the price of bread should be higher than it once was. But the real reason is that suggested in the remark referred to; that is, the price of bread does not follow the price of wheat because flour is a relatively unimportant factor when thrown in with the cost of fancy wrappers, increased labor costs, transportation, and perhaps somewhat wider retail margins.

The principle involved here may be illustrated even more graphically in the case of other commodities. The other day the writer bought a package of puffed wheat for twelve cents. Now the pretty package was big enough—but rather light. Careful scrutiny revealed that it contained four ounces of puffed grain! Does any one think that radical differences in the price of wheat could make much difference in the price of a package of puffed wheat?

Let us see. At two cents per pound the package of puffed wheat contained one half cent's worth of wheat. However, if wheat should go to four cents per pound, or to $2.40 per bushel, the increased cost of wheat would be one half cent. What we mean to say is that in the case of puffed wheat, the price of wheat is relatively immaterial. The real costs are certain processes, the pretty container, and distribution.

This is true for all convenient package goods. Did you know that at twenty dollars per ton there is approximately two cents' worth of peaches in the No. 2½ can? That at forty dollars per ton, a good price, there is but four cents' worth of fresh fruit in a can that may retail anywhere from sixteen to forty cents?

No, there is nothing very mysterious about the price of bread when the costs in production are analyzed. Bread is paradoxically high, even when wheat is cheap, because the latter is one of the minor costs. And what is true for bread is true for most of the things we buy. It is not the cost of the raw product, but what has been done with it, plus the expense of distribution in convenient and attractive packages which determines cost to consumers. H. A. B.

Companionate Marriages

Husband and wife were having trouble. Another husband and wife attempted to effect a reconciliation. Being asked as to their success they said, "When we married we married for keeps. We have thought of nothing else since. We make adjustments as we go along. But with those two it is different. It seems they married expecting that if things did not move smoothly they would get a divorce."

I am not thinking of companionate marriage between husband and wife, but between pastor and congregation. Here we have too many companionate marriages. Witness the short pastorates and the frequent changes. Too few pastors and too few congregations know the mutual advantage of long pastorates.

Fundamentally we are wrong in thinking of one-year pastorates. We engage pastors on that score and naturally wonder what to do when the year is up. What would result if we married on the same plan? Pastors should not be engaged for a lifetime, but few pastors can afford to accept a charge with only one year in view. And few congregations can afford to think of a new pastor every year.

When a new pastor is sought a full and sympathetic investigation and a thorough canvass should be made by the congregation and the pastor. A trial sermon is unfair to both pastor and congregation. It gets you nowhere. You would not marry under such conditions, with so little information and so little association with your future life companion. Why should a pastor be secured under conditions that bring so little to light as a sermon or two and a day's presence with a part of the congregation? Often those who want to say the final word in securing a pastor are not even present at the trial sermon.

What is the remedy for this companionate marriage of pastor and congregation?

1. For the pastor it should include an opportunity to know the congregation and the larger parish he is to serve. He should know why a new pastor is sought, what has been the average period of service in that congregation, why the former pastors left, why the present pastor is leaving and where he is locating, the number of members, resident and nonresident, the financial and spiritual standing of the membership, what the business and professional men say about the members, to what extent the members coöperate in community enterprises, how promptly and fully the congregation meets its financial obligations, local, District and general, the giving record and numerical growth for at least ten years, and what the general outlook seems to be.

2. The congregation should know how many pastorates the candidate has held, the length of each pastorate, why he changed, why he is considering a change now, how well he has met his financial obligations, what of his family, his training, his fitness for their congregation, his success in building up congregations, the ease with which he mingles with all classes, his attitude towards his own denomination, towards other denominations, his spiritual life, and incidentally what sort of a man he is in the pulpit.

I am simply trying to say that a mutual effort to know each other before a new pastor is secured and a mutual desire to make the pastorate longer and more helpful will prove mutually beneficial to pastor and congregation. J. E. M.

GENERAL FORUM

Why I Go to Church

I go to church to look within,
To see if any hidden sin
Is covered up within my heart
And needs the gospel's piercing dart.
I like to have the sermon sharp;
I do not ask a soothing harp;
I want a light from God's own Word,
That leaves no part of life unstirred.
I go to church to look without,
To put all vulgar pride to rout;
I want a sermon broad and wide,
That tells of all the needs outside.
I want a sermon searching, keen,
That plies the lash when men are mean,
That makes a man forget himself
In things worth more than all his pelf.
I go to church to look above,
To rouse my heart to tender love
To all who need a helping hand,
For courage with my Christ to stand.
I pray the Holy Spirit's power
May come, a warm, refreshing shower,
Till saints shall feel God's presence near,
And sinners shall, repenting, hear.

—*Louis Albert Banks in The Religious Telescope.*

To Those Who Worry

BY PERRY L. ROHRER

Some time ago it became a part of the daily rounds to make a certain examination of a once notorious criminal. He is now in the process of serving out a life sentence in a certain penitentiary. One might suppose that with such an outlook for the remainder of his life he would be depressed and heartless about it all.

An interview soon disclosed the fact that he was far from depressed. He gave his philosophy of life about as follows: "I live one day at a time. In fact, one minute at a time. No one really lives more than that. Some try to project themselves into the future and borrow trouble there in order to make the ever passing present more unpleasant. I have learned to live in the present only. So long as you do not worry about the future you don't have to suffer for it."

Thus he set forth his philosophy of life. All of us can quickly see the dangers in such opportunism. But despite its fallacies there is one good point in it that we will do well to catch. This youth with a long life ahead in prison, and not the shadow of a chance of ever getting a pardon, has faced the stern reality of it and has found a way of being happy to a certain degree with even such a spectre constantly hanging over him. The secret he discloses is simply that of refusing to borrow trouble from the future.

There are two types of people who constantly make themselves miserable. The first is made up of those people who constantly worry over what has happened. The second is composed of those who are unduly apprehensive about what may happen in the future. Both are usually quite miserable. So far as the individuals are concerned it seems to make very little difference.

Here, for instance, is a youth who made some serious mistakes when he was in college. He is a minister now. He has a fine personality and gets along well in his church, but all the while he keeps reverting to the past and lamenting the mistakes he made. He is getting along nicely in the present, except when he brings up the past and allows it to produce in him the attitude of a whipped man. Time is a great healer if his work is not interfered with. But this young man keeps opening up afresh the wound that was trying to heal. If given an average chance, time will heal even the greatest sorrow. We are approaching the point where once the full nature of the sorrow is known, we can predict within a few weeks the length of time it will take for the individual to again resume normal work and be reasonably happy. But much time is taken in teaching some people how to let their psychological wounds alone. Some all but bleed to death before they find help of the sort needed. Borrowing trouble from the past is suicide to the nervous energy and initiative. It is not uncommon to witness seemingly miraculous cures once a personality is set free from a haunting sense of guilt which has hounded them for years. Many psychic sores do not heal because the individual is too proud to face the fact of his mistake. Psychologically there is no known substitute for a plain confession, and a complete one. How often individuals approach for help to get relief from disturbing pangs of conscience. But more often than otherwise they will withhold the real cause of their trouble until the very last, and only after they realize that there is no other way out, will they finally bring to light the real cause of the trouble. Psychological sores which are kept alive over a period of years fester and poison the whole of life. We see individuals so poisoned walking about. Here is one with what seems a chronic grouch, a soured outlook on life, or a despondent attitude in general. If we get back of the scenes and learn how they got that way we will generally discover that they have an old psychological sore which has never healed over right and it is affecting their whole being. It is becoming increasingly clearer that the worst torture known to many people is the living hell of conscience pangs. How can such suffering be avoided or ended? The answer is simple, but difficult to accomplish. Simply open the sore once and for all. Look at it squarely, make whatever confessions are necessary, and then allow it to heal over. Do not return and tamper with it to see if it is healing over. Believe that it has happened.

The second class of people are more fastidious. Those who borrow trouble that never has happened have at least better imaginations than the former class. They can project out into the future and create trouble. People generally find what they are looking for. If you hear a lecture on the rapid increase in the number of bald-headed people you will see hundreds of them the next time you are in a large gathering, whereas previously you may not have noticed them at all. There are some people who can see trouble brewing in anything you care to mention. They have a trouble complex. If it happens they can say: "I told you it would happen." If it never happens, they forget it, or warn you that it is not too late for something to go wrong. Such individuals generally get their guidance through dreams, hunches, fortune tellers and other illicit sources. A lady came into the office the other day all loaded to overflowing with apprehensions of what was going to happen. She said: "I can just feel it in my bones." As a matter of fact she had received a letter some days previous in which some suggestions had been made. Later she began to think over some of these suggestions. Naturally she began to have a feeling that all was not well. She had forgotten the source of the suggestion, but she had become conscious of the fact that she had a vague feeling that the trouble was brewing. This feeling she had come to learn through repeated experiences, generally preceded trouble. Hence she came to the conclusion that she was being warned in some mysterious manner of impending trouble. The people who rely on such hunches are generally an uncomfortable lot. It tends to slow them up in their aggressive program of life. They can always find what seems to be evidence to prove that there is something to their premonitions, because they are forever looking for them. Their thinking tends to run around in a vicious psychic circle. The only way to prove that it is unreliable is to observe others who have a more satisfactory way of living and start on another course of thinking. Once you enter the circle and accept the basic assumptions you are certain to become convinced of the logic of the immediate situation.

Despite the evils of the foregoing two extremes, none of us would want to rule out all concern for the past or future and become concerned only with the ever fleeting present. Whether we will or not, we are influenced by these very factors.

There is a wealth of wisdom in the suggestion to consider the lilies of the field and the birds of the air.

Chicago, Ill.

An Oriental said: "The ideal of the western religious leader is not to realize God, but to win men to the true faith."

For the Glory of God

BY MAUD MOHLER TRIMMER

In speaking to the multitude, Jesus said: "Take no thought for your life, what ye shall eat or what ye shall drink nor yet for your body, what ye shall put on." He knew how prone men are to commit the sin of worry and thus pay the penalty in loss of health and morale that is exacted from the sinner. Now our Heavenly Father desires the welfare of all his children and abhors anything that detracts from it. It is his will that we should live happy, useful lives in order to glorify him. In reading the beautiful letters included in the New Testament we see how well the disciples understood this and how joyously they lived.

But we present day Christians are often so very inconsistent. We pray God to direct our paths and then fret if they are not to our present fancy. We forget that he placed us where we are, imagining that somewhere else there is a better place and an easier lot, in spite of the fact that we asked God to lead us where we are. We crave a home in another neighborhood, a better income, more prominent friends and easier work.

There is one thing Christians should always keep in remembrance—that the love God bears for us passes human understanding. Because of this he desires our happiness. How many times the Scriptures bid us to rejoice. Our Father is rich and generous.

There come times when most folks forget all this and remember only that they are discontented. Some other place seems so desirable that they feel distressed because of inability to change. It is then they should think in this manner: "My Heavenly Father loves me. It pleases him for me to be where I am for a season. He has some purpose for me here. If I fulfill it he will probably advance me to a greater field of service. Thus while I am here seeking to do his pleasure, I will try to live so that my community will be better."

Even when a man hates the work he must do to live, it is possible by a change of thought to extract real pleasure from it. Let him dwell on this idea: "This task is to be done by some one. If I am capable of doing it, this is my opportunity. If I do it as well as I can I have glorified God." You know in every line the Lord loves a cheerful giver. I wonder if men realize that a task done graciously and well honors God. Just so surely as work is beautifully done by the lover of God, men will say in their hearts: "This man works happily and carefully because he is a Christian." In this way they may be drawn to God. For indifferent workmanship, this is the inward comment: "I can not see that his Christianity pays. This fellow does no better with prayers than we do without them, perhaps not so well."

It is well for the dissatisfied worker to consider

whether he is fitted for the position he craves. Would it not be well for him to do his work cheerfully and in the best way possible? At every opportunity let him seek to become proficient in a better line. Surely when he is fitted for it, and the nearest duty has been well done, the Father will say: "Come up higher."

In a world full of people every one will find some persons he enjoys more than others. It may be he will strike some so uncongenial that they are offensive. Naturally everybody prefers to associate with those of similar tastes and ideals. Sometimes a near relative is hard to live with. It will not add to the glory of God to fuss and argue with such a one. The man who masters his emotions, and greets rude or unattractive persons with friendly courtesy, has indeed glorified God and laid the foundation stones for a noble character. Who can tell? God may have placed him next these trying folks to help them.

It is a hard trial for one to endure the unfaithfulness of another who has been loved and trusted by him, or to be snubbed by one from whom kindness and recognition was due. It takes real grace to face such a situation. Patient endurance of trials will but make the one who bears them stronger. He may even find it a relief to escape an association which might not have been to his welfare. He who turns his face to God and remembers his goodness, instead of indulging in self-pity will find that everything works out to his good.

Each of us as he goes about his daily round of duties either glorifies or shames the Father. Those who meet us are ennobled or degraded by the contact. Where God reigns in a home, the family attitude, the little courtesies of the home, and the integrity of conduct of the inmates all speak in praise of the Father. Who can estimate the influence of a Christian family on the impressionable children who come under the roof, and upon the neighbors who are familiar with the dispositions and behavior of the different members. The greatest force to carry on the business of the Father is Godly living. It must be coupled with every other sort of testimony that is to tell for the Father. We should so live that in looking at us people see the stamp of our Father's image on our souls.

Long Beach, Calif.

Four Pioneers of Faith

BY J. M. HENRY

3. A Teacher

THIS story of faith concerns a young man—a well trained man—whose life and work bear the marks of the early Christians in missionary zeal. The writer hopes that this brief sketch will challenge other college students to go out and serve God in some hard and difficult place—a place of great need.

Many students are puzzled about what work they should take up when they get out of school. Too often, the quest of position or making money becomes their ambitious goal. How many can be found who are willing to put their lives into a work where sacrifice is so much needed?

The pioneer of faith in this story attended two District Meetings in Western North Carolina in the years 1916 and 1918, respectively. At that time he was doing some work among churches in Tennessee. The great opportunity, the call to help build up an aggressive program in that territory—a field of vast possibility for the simplicity of faith and practice of the Brethren—came as a mighty challenge to the faith of our young pioneer. He volunteered his services to the District Mission Board and accepted an urgent call.

The program was simple but effective. He became an itinerant teacher in fact, but not in name. He went from church to church teaching the Bible, mostly to adults and in a quiet way helped organize a program for the local church, but let the membership and ministry carry on the work. Teacher training was given where it seemed possible and practical.

In a few years—by 1922—nearly all the churches had been visited and instructed. Regular monthly appointments were arranged where some had been irregular. The local workers were inspired with new zeal. Many revivals resulted and gains for the kingdom were made.

Then our pioneer entered Bethany Bible School in 1922 and continued his training there most of the time until 1925. In the summer he conducted Daily Vacation Bible Schools. Trained workers were often hard to be obtained in this great mission field of the Southland. Then our young pioneer tried to do the work himself with children ranging from six to twelve years old. A member of the former Sunday School Board recognized the value of this type of missionary education and gave some encouragement to our pioneer of faith— about whose marvelous work so little has been known. In a quiet way the work of love and service has gone on—often without financial aid—and like the leaven in the meal, the Lord has blessed this faithful young student and teacher.

He found that in some places there had been preaching services only once or twice a year. An effort has been made by this young pioneer to have services at least once a month and Sabbath school each Sunday. His program now is to hold week-end services, preaching about three sermons. To some churches he goes regularly once a month and to others as time will permit. Sometimes, he just drops in to a community in the week and arranges for services.

The people are eager to hear the Word. They welcome this quiet, cultured—yet humble—teacher into their homes. His training is no barrier in his contact

with the people. His preaching schedule calls for at least an average of three services each week. The field in which he is giving his life is large. The need of workers is pressing.

There is an open field for some faithful young college student who has had sufficient training in music to conduct singing schools and join this pioneer. In addition to the need for teaching the Bible, there is a great opportunity for some consecrated man to go into that great Southland and teach music among the churches. The work will demand service without pay except what little the churches can, and will, give.

The young people in that District will welcome a song leader. They need leadership. The writer has never found a more appreciative group of young people who are so eager to serve the church. Some more pioneers of faith will find there a field white unto the harvest.

Our young pioneer has won his way into the hearts of the people of his District. At the District Meeting held in Allegheny County, North Carolina, last August he was chosen to represent the District at the Annual Conference next year. His modesty and reserve, his humility and deep piety are towers of strength in his life and work. No name accompanies this sketch—humility is a virtue—for the deeds are written in the hearts of men.

This story is not written to exalt this man but to tell the story of an humble pioneer—a young man, a well trained student who is dedicating his all to God in a place of trial and hardship. God give us student pioneers, more pioneers of faith!

Bridgewater, Va.

A Message on Home Missions and the Nation

BY THE HOME MISSIONS COUNCIL

THE North American Home Missions Congress, recently held in Washington, D. C., revealed the following facts which serve to magnify the necessity and importance of Home Missions:

1. *The deepening conviction that democracy is both a peril and a promise: without religion it is a peril: with religion it is a promise.* A nation may exist without religion, but it can not live without religion. Until its religious need is supplied, a nation is not secure and it can not be free. The mere transfer of governmental and social control from the self-seeking few to the self-seeking many is not the way of salvation for America. It is evident that democracy can not be worked effectively or constructively without a constant and practical recognition of the fundamental doctrines of Christianity: the fatherhood of God, the brotherhood of man, and the infinite value of every human soul. Under democracy the people rule; and unless Christ rules in and through the people, the end of all struggle, the goal of all hope, and the boast of all progress will be chaos, and chaos is death.

2. *The acknowledged failure of all proposed substitutes for religion as a cure for our national ills.* We are profoundly grateful for all that has come from science, from culture, from education, and from economic and social reform, but no one of them or all combined have touched the taproots of our national ills: sin and selfishness. Experience has shown that the scientific mind, the philosophic mind, the economic mind, and the social mind, without the glow of religious truth and feeling, can not satisfy the fundamental needs of the nation's soul. "The economic organization of the world," says Dr. Albert Einstein, "does not meet our needs." "It was because we lost belief in the reality of moral and spiritual values," says Dr. Robert A. Millikan, "that the World War came, and if we do not find a way to regain and strengthen that belief, then science is of no value."

3. *The ready acceptance of the Christianity of Christ as the solution of our individual, national and international problems.* Thoughtful men and women recognize that the Christianity of Christ rests on two commandments: "Love God" and "Love your neighbor." Obedience to the first commandment saves the individual, and nothing else can save him; obedience to the second commandment saves the nation, and nothing else can save it. There is no substitute for love in the Christianity of Christ. It is obvious that applied Christianity registers a three-fold contribution toward the enrichment of the world's social and spiritual life by stressing the ethical implications, the social obligations and the personal experience possibilities of the religion of Christ. The Sermon on the Mount has a message which gets underneath the superficialities of life and demands an inner-righteousness as the only possible basis of righteous conduct, individually and socially. Hearts made new in the love of Christ are the greatest prevention of crime, and the only assurance of a democracy wise enough to rule and good enough to be trusted. "Looking into the future," says Lloyd George, "I am convinced that it is Christ or chaos for the world." One of the outstanding needs of the day is a reëmphasis of the positive Christian note in the life and message of "the ambassadors of Christ."

4. *The growing recognition of the Christian church as the best instrument for interpreting and applying the Christianity of Christ to the needs of the nation and of the world.* Other agencies will help, but no one of them can take the definite responsibility for applying Christianity to the needs of the world. "I believe," says David Carnegie, an outstanding labor leader of Great Britain, "that the principles of Christ can best

be interpreted and applied by the Christian church." "The church," said President Eliot, "is the permanent organ of society's life. Plant a church in any community and it becomes at once the nucleus of law, order, moral living, and civic virtue. Such communities, multiplied across the states, give character to a commonwealth, and such multiplied commonwealths make a nation strong by making it righteous. It is apparent that there is no hope for America apart from the kingdom of God, and the Christian church is the divinely appointed instrument for realizing the kingdom of God here and now.

5. *The increasing appreciation of the service of home missions.* The three noblest impulses in the human heart are love of God, love of country, and love of home, and these three impulses unite in home missions. These regnant impulses have inspired men and women in all ages and in all nations to the highest types of sacrificial living and heroic service. The test of a nation's character and value is the kind of men it produces and the type of institutions it establishes. The history of America shows that wherever home missions go the home is protected, the church is established, the school is promoted, the hospital is supported, the community house is encouraged, the court is fostered, and the state is defended. Through its program of evangelism home missions regenerates the heart; through its program of education it enlightens the mind; through its program of medical service it heals the body; through its program of community service it purifies the neighborhood. Home missionaries everywhere they go convert the spirit of suspicion into the spirit of faith, the spirit of greed into the spirit of generosity, the spirit of hatred into the spirit of love, the spirit of selfishness into the spirit of service, the spirit of America into the spirit of Christ. Home missions is the generator of the commanding conviction respecting God, salvation, duty and immortality that propels the arterial tides and gives vigor and joy to national life.

6. *The inescapable challenge of the unmet religious needs of the nation.* Notwithstanding all that has been done, there are still 10,000 villages in the rural life of America today without a church of any kind—Jewish, Roman Catholic or Protestant; 30,000 villages in the rural life of America without a resident pastor; 13,400,000 children under twelve years of age who are receiving no religious instruction; more than one-half of the population of the nation today is not connected with any institution representing organized religion. Besides the unmet religious needs of these unoccupied areas and unchristianized groups, the life of the nation is threatened by sinful attitudes: by self-will—the desire to be outside the law of obedience; self-interest—the desire to be outside the law of sacrifice; self-complacency—the desire to be outside the law of fellowship. Only the service of Christian love can save America from these three deadly foes.

7. *The insistent demand that the Christian churches heal their divisions, combine their resources and unite their forces in a constructive, coöperative effort to meet the religious needs of America.* The hour calls for a coöperation not only in terms of purpose and spirit, but in terms of effective organization, genuine promotion and vital service, which will eliminate all overlapping and overlooking and provide an effective, coöperative program which will end the waste of spiritual energy and consecrated money in all home missionary work. Coöperation is not simply addition, but multiplication. It multiplies the power of each in the service of all. Bigotry, dogmatism, sectarianism cannot feed the soul of the nation. The religious needs and claims of America should lead the denominations now to submerge all ecclesiastical animosities and nonessential demands in the interest of bringing the kingdom of God into the life of the nation. Whatever may be the view of the Protestant churches of America about organic unity, there certainly ought to be no difference about the need and the wisdom of a genuine coördination and coöperation in every effort to make men like Christ, earth like heaven, and the kingdoms of this world the kingdom of Christ.

8. *The inspiring evidence of the spirit of self-sacrifice and generosity in the membership and adherents of the churches is manifesting itself today in a determination that the work of the churches shall not suffer by reason of hard times and financial embarrassment.* The attitude and all of the actions of the North American Home Missions Congress demonstrated that the appeal is in the cause of home missions, and wherever it is presented in terms of need and reality, the people respond. It is gratifying and encouraging to know that the income of several home mission boards is ahead of that of last year.

These facts constitute a definite and inescapable challenge to the Christian churches of America. There never was a time in the history of our country when the Christian churches were a greater necessity than at the present because America was never in more need of the spiritual quality which the churches contribute to the life of the nation. Not more legislative statutes, but more of the spiritual convictions of a Christian piety; not more luxuries, but more of the ethical motives that flow from the Christian nurture of the churches; not more wealth, but more of the moral power bestowed by the gospel of Jesus Christ—this is the supreme and most imperative need of our day. The supreme task of the Christian churches of America in this critical hour of national life is to help the nation to reëxamine the foundations of her political, her indus-

(Continued on Page 20)

PASTOR AND PEOPLE

Adventures in Religion

"THE CONFESSING PROFESSOR"

1. When I Saw His Cows in the Corn

THE pastor spoke that Sunday about entering into the Spirit of the kingdom. He said that receiving the Spirit was to get into the attitude of mind that Jesus had and apply that attitude to our own life. It was more than simply obeying certain rules. It was rather the instinctive action which resulted from a heart that loved his neighbor as himself. It was to live the Christ-life so naturally that obedience was forgotten because the Spirit was so naturally expressing itself through us.

As I went home I thought this idea over. I began to wonder if I had ever really received the Spirit or had been in the kingdom. The words of Jesus to Nicodemus took on a new meaning to me. I saw the reason for Jesus telling him that he must be born again. Nicodemus was likely a good moral man. Mine also had been the moral attitude toward life. I was simply a good moral man who had joined the church. I saw that in the light of the new idea this was not enough. I had always obeyed what I thought was right with a very conscious effort to live up to a certain moral plane. This was my conception of a Christian life. I had gone this far and no farther.

The desire for a moral adventure seized me and I decided to cultivate the spiritual attitude. It meant that I had to cultivate an attitude of heart which would remove the feeling that I had of consciously obeying a moral precept. It meant that I had to get into my heart the feeling toward everyone and toward God that I just naturally wanted to express myself as Jesus did and would in my place.

The next day I was out with my idea like a boy with a new gun, anxious for some victim. What I wanted was an opportunity to cultivate that spirit. Once my eyes were opened I did not need to look long to find it. He lived up the road a mile or so. He too, was a member of the church, but in my heart I did not feel very brotherly toward him. We shall call him Deacon Jenkins. He was once a capable deacon and leader in the church. He still was a most useful man and one that was needed in the work of the church. But he refused to do anything. His work and zeal had led him to become proud of his own opinions. Thus when it happened that his leadership was rejected in several cases he was hurt. Neither had he been very fully agreed to having the church get a pastor. When the pastor later failed to heed his advice, Deacon Jenkins vowed that he would not only quit working with the church, but would see that the pastor did not stay long with this church. He now worked as hard against the church as he had worked for it. He failed to see the sins he was committing. His self pride had completely blinded him to his own failures.

But when another pastor came he still did not work with the church, although he was not active against the church. Many of us who had become the bulk of the church, had been the young folks who were the object of his committee work in times past. Now we felt that we should treat him with the same sternness with which he had treated us. We wanted to mete out judgment to him as he had meted it out to us. There was no doubt that he needed something. I had been as cool toward him as he had been toward us.

Hence as I saw him working in the field next to the road a cloud came over my spirit of good will. As I walked on past his farm all these things came to my mind. And then I stopped. Here was a place to exercise the spirit of love toward one, who carnally speaking was not worthy of being treated lovely. My natural inclination was to be courteous and not any more. That was all that I felt was demanded of me. Yet the words of the sermon came again to me:

"He who has the Spirit will serve the undeserving, the unworthy and the unlovely. He will serve without thought of self or of reward. Such service will be the natural expression of his heart. The love of Christ will constrain him to do this because all men are God's creatures and beloved by him."

Could I do this? And then the opportunity came. As I walked along I saw his cows in the cornfield. Here was the chance to act not from duty, but because I wanted to do something for my brother which would show my love to him. My heart said: "It is none of your business. It will serve him right for his contrariness. He will find it out soon anyway. Why bother?" But the Spirit told me otherwise.

I drove his cows out and then went to tell Deacon Jenkins that the fence needed fixing. He greeted me coldly. Surprise was in his eye when I told him what had happened. As I left he said:

"I'm sure glad you told me about the cows. I wouldn't have that one Jersey get sick for a hundred dollars. She is too good a cow. I'm much obliged to you for driving them out."

I went home feeling good even though my carnal nature was still a little resentful of doing more than I had to do. But the gratitude of Bro. Jenkins softened my feeling toward him, and I felt the joy of the Spirit come into my heart.

What the best and wisest parent wants for his own child, that must the community want for all its children.—John Dewey.

When I met him several days after this he greeted me kindly. I saw evidences of the Spirit at work in his heart. He seemed embarrassed, but he said: "You know, I have been feeling that I have not been treating you folks just right. Your kindness got me to thinking and I am ashamed of the way I have been doing. I guess you really had plenty of reason to go on without bothering about my cows. But you were more kind than I would have been. If all had done as you have done there would not be so much hard feeling in the world. But I guess I have done enough to the rest that I deserve my place in their estimation. I am going to try to make up for that by doing as you did, forgive and treat them as if I had forgiven them, whether they forgive me or not."

Other things were said. When I went away with his words ringing in my mind I felt the joy of the Spirit come into my heart—the joy that comes after you have been through a crisis and it has come out all right. My first experience and adventure in religion had proven true. The resentment of my carnal nature gave way to the Spirit of Christ. Even the natural man in me could see the bigger value of following the Spirit's leading, and that the joy was greater than any revenge could possibly have brought. Neither were there any regretful afterthoughts. I was glad that the Spirit of Christ had found its way into my heart to dwell there richly.

Church Music Notes

"CHURCH music brings in rapture stored such melodies to greet the Lord that many souls are saved." President Hoover has said: "Melody, both vocal and instrumental, is for the raising up of men's hearts and the sweetening of their affections toward God."

Going through our scrap book recently we found the following poem:

"His eyes were dim with the dust of the mart,
With woe of the world he was sick at heart,
When lo! he was met by a mighty song:
Its surge upbore him above the throng;
It left him clean and brave and strong;
Never again shall he hate the mart;
He yearns to give it the song of his heart."

This thought continues the strain with which last week's article closed. There are four great qualities which distinguish music by giving it a peculiar power in the religious life of the present age. These qualities will make music increasingly useful in the future development of spiritual expression. It is vital, symbolic, communal and universal. It is characteristic of the religious life of the present that it lays stress on vital experience with Christ in God. We are not satisfied with convictions about the past or hopes about the future. Religion means life; and the life which is "the abundant life." We want to live now in the flesh, a life which shall be Christian in truth.

Music is unique among the arts because it is vital. Its very essence is a vital, dynamic, spiritual substance. Music has not come down to us from the centuries past and gone. It must always be produced in our very presence, to have its real essence felt. We speak about and adore much of the art of men like Michelangelo and Raphael, who have left us great works of art, only to be set in museums and churches for people to see and admire. Many of us are restless until opportunities arise which will make it possible for us to see them. We want to see the original works, not any copies of them. Copies always produce a longing to see the original paintings or sculpture.

But Bach, and Handel, Mozart and Mendelssohn have left us not works of art at all, but merely directions for producing living, vital, dynamic works of art. We see nothing but lines, dots, and characters which represent music. We look at the represented music and bring out of the seeing into the hearing. These characters are only signs produced by their genius. When we want to get the best these musicians have left us we do not go to the libraries and museums and seek out the original scores of their works. We go where great choruses, orchestras, and organs set these works before us in present reality. The autographed scores of the great masters of music are nothing more than their directions indicating how we might make their music live anew. For music must, as it were, put on immortality afresh each time it is produced.

Every time we participate in the singing of a great hymn we are reminded of how the very thing which is happening is a perfect type of the true religion as the modern seeker after Christ conceives it. The Bible is not an art gallery, so much as it is a collection of great musical scores. The essential thing is not that we admire the ideals and principles of the Bible, and tenaciously cling to our faith in its statements, and even care a great deal about the original autographs. But, the supreme concern is that we make the music which the Bible shows us how to make; that we sing over again the song with which Jesus inspired the world; the song of which the written gospel is but the score.

Religion is vital, as music is vital. It must be set forth in terms of today—real, living, a present experience of the soul; or it has no more value than have the scores of the greatest symphonies set away on the dust covered shelves of museums and libraries. The whole value of the Jesus way of life is in its vitality; and in this, music is its perfect type. May the heartbeats of his children everywhere, synchronize more and more with the heart throbs of the Master.

CHURCH MUSIC COMMISSION, A. F. B.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Our Duty to China

THE China Famine Relief U. S. A. recently released to ministers in the Church of the Brethren a report of its activities during 1930. Without doubt thousands of lives were saved and much credit is due the organization for efficient administration of relief funds. The organization again calls for money to continue famine prevention work. Chiang Kai-shek, president of China, recently contributed $50,000 Mexican for relief in Kansu province. This province appealed to the Chinese government for a relief loan. We believe as much as possible the Chinese people and government should provide for the need yet remaining, especially since the worst of the famine is past.

Nationalism—Bolshevism—Secularism

NATIONALISM—the glory and sovereignty of the nation. Bolshevism—the well being of the common people and the wiping out of the other classes. Secularism—the production of things, bigger and better, more food, fabrics and machines for raising the level of comfort for humanity.

These three great forces have been sweeping wave after wave across our world. As people just recovering from one tornado are bowled over by another and another and another, or as a man trying to get up is rushed by a haughty goat, so seems the depressed world.

These great forces have attained the status of religions. Men are offering their lives for their success. "For my country right or wrong," they say, and will die even though some other nation is terribly wronged in the fight. The convinced communist lives and is ready to die for his principles.

The Christian asks: "Are these true values?" Basil Matthews in facing this question says: "My own conviction is that when St. Paul stood at the intellectual center of the world of his day—Athens—on a hill dedicated to the god of war, and declared that 'God has made of one blood all nations of men to dwell upon the face of the earth,' he was challenging men with ultimate and essential reality." Today men are struggling to find the basis on which they can all dwell as a family on the face of the earth. *Love* is that basis. It is a spiritual quality. The solutions offered by Nationalism, Bolshevism and Secularism are largely material. Love does not play its part. They are inadequate. They will never make us all one family.

It is only the Christ who offers commanding leadership under the banner of *Love*. Let the missionary forces of the world redouble their efforts. The world is dying for love. Daily thousands are being lost, going over the brink for lack of love. Let us who claim to be Christ's followers emulate Christ by loving more, and by sending our ambassadors of love, the missionaries, to the needy spots of the world.

True Freedom

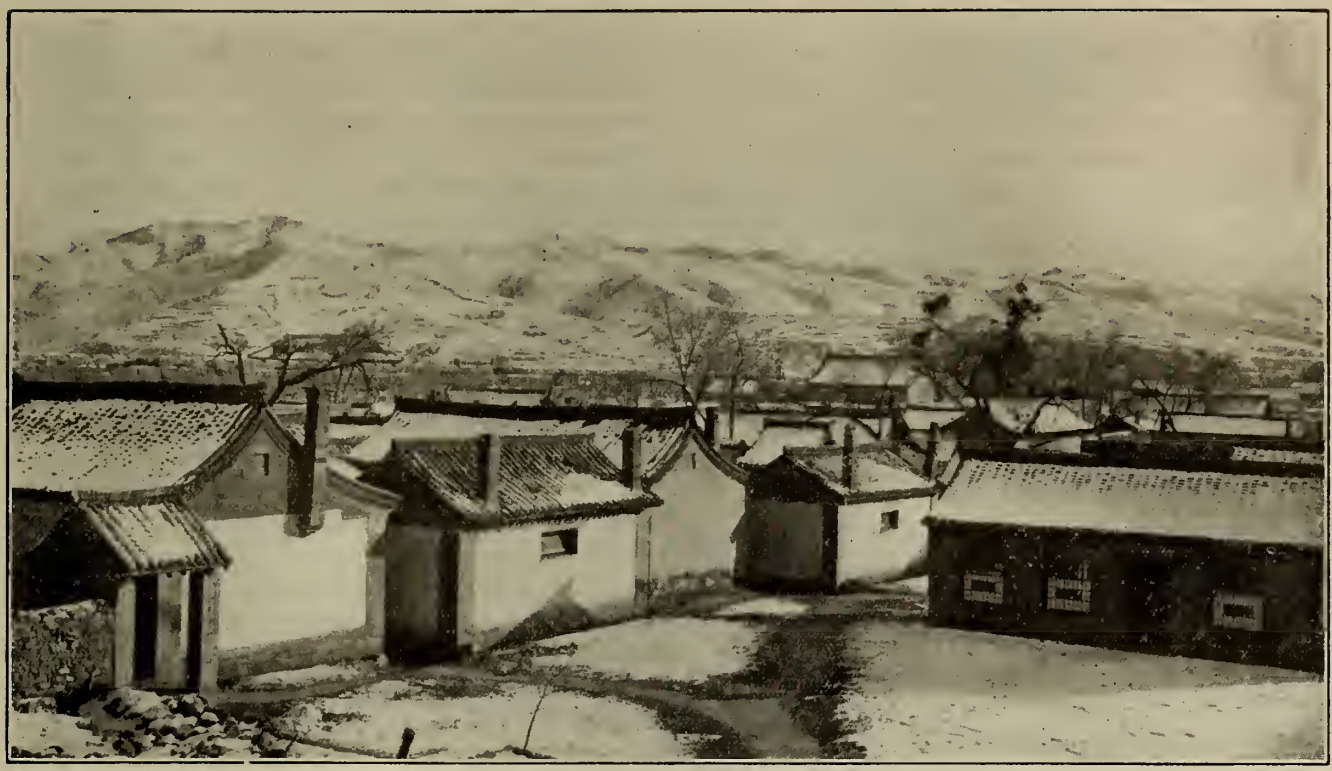
BY ANNA M. HUTCHISON

"YE shall know the truth and the truth shall make you free." Men everywhere and all the time have been seeking freedom. It has been the cause of many revolutions.

There are many phases of bondage, but that bondage which Jesus spoke of, when he said, "Every one that committeth sin is the bondservant of sin," is the deepest. On the other hand there is no more freedom than in the words, "Ye shall know the truth and the truth shall make you free." To have a little share in the imparting of that truth to a few of China's millions who are bound in ignorance, idolatry, superstition and fear, is a privilege than which we desire no greater.

The "Pei Te" (cultivate virtue) Liao Women's Bible School has been the open door of opportunity for reaching, with the Gospel teaching of good news, a number of our brown-skinned Chinese sisters. Slowly but surely, "The entrance of thy word giveth light and life," to even these, who one by one are coming out and rejoicing in the liberty that is in Christ Jesus. Last summer eleven dear women took their stand for Christ, and eight others the previous summer. All of them entered the fold by baptism. A dozen more have decided for Christ but await baptism while getting further teaching. Neither is the teaching finished at baptism. It takes years of teaching and infinite patience to build Christian character. Our school for the past year has just closed with an enrollment of thirty-three pupils. The spring term will open soon.

Two years ago our school buildings were remodeled. They had formerly been old buildings. They are now much more comfortable and convenient. When remodeling one little quiet corner room in the chapel was prepared and reserved as a place of prayer, or our "Holy of holies," where the pupils often resort for personal prayer and communion with their Lord. A precious trysting place it is. It may be that the spiritual



The remodeled buildings at Liao Chow, where the "Pei Te" (cultivate virtue) class meets. These buildings have been remodeled within the last two years. Notice the scenic beauty.

value of our school can be gauged to the extent by which this little toom becomes indispensable to the pupils. We can not forget to thank God and pray his blessing on those in the homeland who made the remodeling possible.

In these days in China, when the government limits or forbids the teaching of religion in our other schools, we can be thankful that no such restrictions have been placed on our Bible schools. The school was established and carried forward by much prayer and hard work. We pray that the church in America will continue to uphold us as we work together to bring as many of these dear women as the Father shall give us, to the feet of Jesus, where like Mary they will "choose that good part which shall not be taken away."

Liao Chow, Shansi, China.

How a Bomb Transformed Chang

BY EMMA HORNING

One of a Series of Life Stories From the Field

"Good morning, Chang. Are you home again? I thought you had joined the army. When did you get back?" Mr. Chao had just arrived from a distant province where he had been in business and had not yet heard the news of the village.

"O yes, I have been back a year. I don't think much of the army. It's no place for a Christian anyway."

"Are you a Christian?" asked Mr. Chao in surprise. "When did you take such a notion? Christianity is a foreign religion and we should have nothing to do with it."

"Yes," said Chang," I joined the church over three years ago. When we become Christians we are supposed to cut out all bad habits. You know I was always the black sheep of the family and had plenty to cut out. My relatives did not object to my being a Christian for they were only too glad if I reformed. Well, I did reform a bit, but I still gambled and drank occasionally.

"One day I had a chance to enter the army and I was glad for the chance. I never did like work and despised farming particularly, for it required so much hard work. You know a soldier usually gets pretty good pay and plenty to eat with little to do. If there is hard work like digging trenches we get the farmers to do that. It is seldom that we get into fighting, so there is little real danger. Then it is so easy to turn bandit and plunder wealthy homes and take away all their treasures. These days you can even capture foreigners and hold them for heavy ransom."

"See here, Chang," Chao exclaimed, "if being a soldier is such fine business why didn't you stay in the army? Why are you home now?"

"You just wait until I finish my speech. Didn't I tell you that the army is no place for a Christian? Well, things went fine for a number of months. I was no worse than the rest of them and can not say that I

was much better, even if I was a Christian. But finally we did get into some fighting and a number of comrades were killed and some wounded. It made me think a bit when I lay down to sleep.

"One night when we went to bed we heard the boom of distant guns and the occasional crash of a shell, but by midnight everything seemed quiet and we were all sleeping soundly when suddenly I heard a call: 'Chang Chiu Tang, Chang Chiu Tang!' I was sleeping not far from the general's tent and supposed he had called me, so I arose quickly and went to him and asked what he wanted. But, to my surprise, he said that he had not called me, so I went back to bed again and was scarcely asleep when I heard the call the second time. I again got up and went towards the general's tent, but had not gone very far till a bomb fell in the very place where I had been sleeping and tore a hole a foot deep in the earth.

"I need not say I received a terrible shock—not only of body, but of mind and soul. I knew then that it was not the general in the tent who had called me, but the Ruler of the universe. My Heavenly Father had saved me from being blown into a thousand pieces. I knew then that God was watching over me every minute, although I was such a poor weak child of his.

"Yes, I was his child, but so unworthy; and how feebly I had answered his call to serve him. In a flash his great goodness and my unworthiness overwhelmed me and I fell on my knees out under the open sky at midnight and poured out my heartfelt gratitude to him for his watchful care over me. I then and there consecrated myself fully to his service, and promised to serve him to the best of my ability. At last I realized that his watchful eyes are ever on me to protect and guide if I will only listen, so I determined to do my best to listen to his softest whisper."

"That was a narrow escape," said Chao. "What did you do after that?"

"I did a good deal of thinking and praying, and the more I thought the more I was convinced that the army is no place for a Christian. What does the soldier do but eat up the grain of the hard-working farmer and run up the price of all food? He gets most of the taxes for his wages and helps the numerous generals to get rich and continue the unsettled condition of China. I tell you there is nothing constructive in this military business. It is all destruction—destruction of life and morals; it is destruction of art and science. Am I not right?"

"Yes, you are right," said Chao. "Unless these military chiefs get a broader, less selfish outlook on life and work for the good of the nation, rather than for their own honor and pocketbook, we will have worse famines, floods and banditry than ever. But you have not told me how you happened to get home."

"Finally I asked for leave of absence and came home, determined to do a bit of constructive work. I went to work on our farm in earnest, something that I had never done before. We had a fine crop—enough for our family and some to sell to help out during this dreadful famine time."

"My family and neighbors were greatly surprised at my changed attitude and conduct, and they listened attentively to all I had to say. I used every chance possible to tell them about Jesus, God's delegate from the courts of heaven. The Bible was a new Book to me, and prayer was a vital force in my life. My wife and neighbors became interested in Christianity and when the missionary came to our village a number of them joined the Bible class. This spring my wife and three of the neighbors went to the city and were baptized, so we are starting a Christian community at this place. Christianity stands for industry, morality, education, spiritual development and reconstruction along every line for the individual and for the village as well as for the whole nation. Working for God in this quiet mountain village is a taste of heaven. I would rather work for the Lord here, than for the best general in the largest army in China."

"This is all very interesting, indeed," said Mr. Chao. "Let me have a look at that Book you called the Bible."

Ping Ting Chow, Shansi, China.

News From the Field

INDIA

Bulsar, Surat District

Emma K. Zeigler

The Christian Mela

An event of great interest to all the Christians in Gujarat took place at Nadiad, Kaira District, a Methodist station, on Feb. 14, 15, and 16. On these dates a Christian Mela (gathering) was held at which all the denominations doing missionary work in Gujarat were represented. These denominations are Irish Presbyterians, Methodists, Salvation Army, Christian and Missionary Alliance, and the Church of the Brethren.

This event was a time of great spiritual uplift for the Indian Christians as well as the missionaries, for the speaker for the five general services was Dr. E. Stanley Jones. In his characteristic way he tried to strengthen the Christian consciousness of the people, by calling on them to rise up and take their place in the new political order which is coming into existence in India. He said that in the past the Christians have held themselves too much aloof from the national life, thus forming a caste in themselves; but if Christianity is to have any influence in the country, the Christians must no longer hold themselves separate from the rest of India, but by mingling with and taking part in the political life cause Christianity to permeate all phases of Indian life. Dr. Jones also pointed out in no uncertain way some of the Hindu customs which the Christians have brought over into their practice, such as, that of parents selling their daughters to their husbands,

and the practice of incurring a large debt at the time of a wedding which it often takes years to pay. He said that if parents insist on having a wedding which the couple concerned could not afford, he would advise them to "sit on the doorstep and non-coöperate."

There was an increasing spirituality in the Mela. Indications were that new resolutions were made by those present. One visible result of the Mela was the decision of the group of Christians as a whole, on their own initiative, to establish, somewhere in Gujarat, a school which should be financed and administered by the Christians themselves to which children could come free of charge if too poor to pay for their education. Right there many of the Christians gave of their hard-earned money and pledged some more so that the amount given and pledged came to about 500 rupees. This is the first time that a step like this has been taken by the Christians.

To see a representative group of Christians together as there was at this Mela, presented a strong contrast to a similar group of Hindus. Several weeks previous a large Hindu Mela was held in Nadiad and just the difference in outward appearance between the two groups was proof that Christianity has done much for the people. Dr. Jones made the remark to some of us privately that when he sees a group of people like that together, he is convinced that Christians are pretty fine people in spite of their weaknesses and faults, and that they have come a long way toward better things.

CHINA

Tai Yuan

Olivia D. Ikenberry

Excessive Rental Fees for the Church

The mission work in Tai Yuan is carried on in rented quarters. We have recently been reminded by the landlord of an increase in rental fees. Four years ago we were able to rent the building at a fairly reasonable rate, because the landlord was afraid that the soldiers would occupy it. But the years following, as his confidence arose the rent was increased so that now we are paying $85 a month or over 50% more than we paid four years ago. Yet he is clamoring for more. We have long hoped and prayed for a place which may become a permanent location for the Church of the Brethren in Tai Yuan. Each time we move there is a great loss to the work and we can not always satisfy the demands of a greedy landlord.

Young Men's Club of Tai Yuan

The Ikenberrys celebrated the Chinese New Year by having in the Young Men's Club and their wives together with Brother and Sister Myers and other missionary friends. This club was formed by Christian young men for religious and social fellowship. It is recognized that the social life of Tai Yuan is not commendable. They felt that this was incompatible with Christian living, so they formed this group. They meet every two weeks for a religious service followed by a social good time. This Chinese New Year's eve they invited their wives to share in the meeting which the Ikenberrys invited to their home. Five or six of the wives came. It is an unusual thing for men and women to meet together for a good time. It did us good to see these Christian young men and women, many of them fathers and mothers, sharing in a fine evening of religious and social fellowship. It is upon such young Christian homes as these young people are making that the church in China is to grow.

AFRICA

Lassa, Nigeria

Dr. Homer Burke

A Fulani Woman

Jebu lives about fifteen miles from Lassa. A number of years ago she developed a big tumor of the abdomen which in spite of all the scarification and rubbing medicine that she heard of and tried, failed to help, and instead it continued to enlarge. Recently she decided to go to Lassa and see what could be done for her. A large tumor containing over six gallons of black fluid was removed. In ten days she was cooking her food, to the amazement of her friends.

Mental and Physical Relief

Dongwa is a man who for years had been unable to leave the house because of a large tumor of the lower part of the body. He came to Lassa and was operated. His recovery was quick and uneventful. He went back to his home town and even his wife could scarcely believe her eyes. Now he has returned to Lassa with his wife and you should see the change. He is a new man mentally as well as physically.

The Price of Convictions

Risku as you know is a young man who has left Mohammedism to follow Christ. I think of Risku and I know that the gospel has power to change lives. The other evening he was holding a moonlight service in the village. Some Mohammedans came and listened and as the crowd dispersed they threw powdered horse dung and hot ashes into the faces of the people who had come out to hear the sermon. Risku says that after all it was only Satan trying to keep the people from hearing the gospel.

Domestic Troubles

About six months ago a Christian couple, Pilesar and his wife Jenetua had a little baby. She was so fine that they decided that an ordinary native name was not good enough for her. So they chose the English name, Ruby Ann. One would think that they would be very happy together, but for some reason things have not been as pleasant as they should be. We all thought that Pilesar was one of our strongest men in the native church. It has been reported that in addition to being cruel to his wife he has been causing trouble between another man and his wife. Besides, Pilesar is developing that dreaded disease, leprosy. It is still in an early stage and the chances for cure good, under long and persistent treatment. Will you pray for Pilesar, Jenetua and Ruby Ann?

The New Missionaries a Great Help

Miss Evelyn Horn, the nurse who came out with us last summer was transferred to Lassa several months ago. She has been a great help here in both the hospital and the school. Besides her busy schedule she is studying three different languages and learning them.

Mr. and Mrs. Rupel have been of definite help to the mission cause. Mrs. Rupel finds her time pretty well taken up in caring for the new baby, and teaching school in the afternoons. Mr. Rupel has successfully made enough brick and tile to build a house. It will be about the first permanent house in the mission with brick walls and a tile roof.

The School at Lassa

Mrs. Burke has charge of the school in addition to her home duties, caring for baby Royce and some medical work. The attendance in the school has been ranging around ninety-two for some time. There are forty beginners. Some of the other missionary ladies and a few native Christians assist in the school.

KINGDOM GLEANINGS

Calendar for Sunday, April 19

Sunday-school Lesson, The Rich Man and Lazarus.—Luke 16:19-31.

Christian Workers' Meeting, "In My Father's House Are Many Mansions."

B. Y. P. D. Programs:

Young People—"Heaven."

Intermediate Girls—Must I Always Forgive?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Nine baptized in the First Grand Valley church, Colo.

Six baptized in the Clover Creek church, Pa., Bro. J. H. Clapper of Hopewell, Pa., evangelist.

Four baptized in the Palmyra church, Pa.

Thirty baptized in the Greensburg church, Pa.

Seventeen baptized in the Morrellville church, Johnstown, Pa., through personal evangelism.

Nine baptized in the Harrisburg church, Pa.

Five baptized, four having come out during Bro. Austin's meeting, in the Lindsay church, Calif.

Six added to the Sharpsburg church, Md., Bro. Levi Ziegler of Waynesboro, Pa., evangelist.

Five baptized in the Cedar Grove church, Ohio, Bro. Oliver Royer of Alliance, Ohio, evangelist.

Eight baptized in the First church, Brooklyn, N. Y.

Fifteen baptized in the Denton church, Md., Bro. B. M. Rollins of Keyser, W. Va., evangelist.

Twenty-eight baptized in the Long Beach church, Calif., Bro. Leland Brubaker of Covina, Calif., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister O. H. Austin April 19 in the Laton church, Calif., and May 20 in the Modesto church, Calif.

Bro. Elmer Rowland of Hagerstown, Md., May 24 in the Licking Creek church, Md.

Bro. Samuel Godfrey of Red Lion, Pa., May 3 at Frystown house, Little Swatara congregation, Pa.

Bro. Harper Snavely of Myersville, Md., May 10 in the Rocky Ridge house, Monocacy church, Md.

❖ ❖ ❖ ❖

Personal Mention

Bro. C. L. Wilkins, without changing his field of pastoral service, is changing his address from Clarksville to Freeport, Mich.

Bro. Elgin Moyer's interesting and illuminating story of the development of missions in our church has not been completed, though circumstances obliged us to interrupt it this week. More chapters are coming and the series will be resumed in an early issue.

Bro. J. H. Moore could say on April 9: "Yesterday I evened up my eighty-fifth year in good health and pleasant surroundings." Speaking of an article on Michael Wohlfart which he enclosed he added this word of explanation: "I wrote it while digging up matter for my Brethren Pathfinders. It may have a bit of historical value." It will.

Bro. H. D. Michael, pastor of the Larned rural church, Larned, Kans., will have time this year to assist two churches in revival meetings.

Bro. Howard Peden, Mondovi, Wis., says the church at that place would like to see more members locating in their community and occupying the vacant farms. If you contemplate a change of location the committee which he represents will welcome your inquiries.

Too late for mention last week we received word that the long illness of Eld. W. H. Lichty of Waterloo, Iowa, had come to its fatal end. The body was laid to rest on Friday, April 9. Bro. Lichty was for many years identified with the development of the work at Waterloo, though not so widely known throughout the brotherhood perhaps as is his daughter, Sister Eva Lichty Whisler, formerly member of the General Sunday School Board.

Easter Sunday was a day of gladness for Bro. J. F. Kahler of the Maple Avenue Mission, Canton, Ohio. He celebrated the eighty-second anniversary of his birth on that day by conducting the usual morning service and in the evening baptizing the six precious souls who had accepted the gospel invitation, receiving one on a former baptism. He is hoping they may "soon have a good man and wife to take possession" of that promising field.

Brother and Sister W. M. Kahle of Troutville, Va., and the other children will have the sincere sympathy of the whole Messenger family in the tragedy which has come to their home. Their seven-year-old son Donald was struck by an automobile and received injuries from which he died on the way to the hospital. The lad was waiting with a group of children for the school bus and in attempting to cross the road at an ill-timed moment was hit by a passing car.

❖ ❖ ❖ ❖

Miscellaneous Items

Some important findings of the recent conference of Pacifist Churches will be found on pages 20 and 21.

Bridgewater College has kindly furnished our files with a copy of its 1931 catalog, for which our thanks are hereby extended.

Mother's Day, May 10, is to be also Rural Life Day in Virginia this year. The plans for the observance of this feature are under the direction of the Rural Church Conference Board, of which Bro. Minor C. Miller is Chairman. "It is suggested that the Rural Life Day program be given a mother or child welfare slant. There are many sacred sentiments that cluster about motherhood and the objects

March Conference Budget Receipts

March receipts for the Conference budget including designated contributions for all agencies with the budget for the past three years stand as follows:

March, 1929	$8,166
March, 1930	7,274
March, 1931	7,297

Receipts for March, 1931, should be about $8,000 to compare favorably with March, 1930, since Bethany Bible School is now included in the budget. Last year March receipts declined presumably because of the heavy campaign to pay the deficit which had just closed. Considering economic conditions thousands of our members deserve much credit for their remembrance of the Lord's work. Yet these figures show March receipts are not up to requirements.

of both Rural Life Sunday and Mother's Day may be appropriately emphasized in a consideration of rural child welfare and motherhood."

Readers for forty years or more have their say on pages 2 and 20. Bro. J. H. Moore's record as a reader, writer and editor of The Gospel Messenger is unique as you will see by looking up A Seventy Year Reader on page 20.

Mount Morris College commands the deep sympathy not only of its own constituency but of the whole church in the tragedy which came to it last Sunday morning. The campus was swept by a fire which destroyed the auditorium —gymnasium and the girls' dormitory, inflicted serious damage on old sandstone and unroofed the central administration building. The fire originated in the first named building, supposedly caused by a short circuit in the wiring. A high wind added to the difficulty of fighting the flames. The loss is partly covered by insurance. Most of the contents of the buildings were saved, including the belongings of the girls and valuable library and laboratory equipment. Arrangements were in progress Monday to reopen the school on Tuesday morning.

❖ ❖ ❖ ❖

With Our Schools

Juniata College

Bro. Robert H. Glover, for eighteen years a missionary to China and now Home Director for North America of the China Inland Mission, delivered a series of challenging missionary addresses at Juniata College recently.

Dr. Glover conducted the College Bible School on Sunday morning, March twenty-second; preached in the Stone church, Sunday morning and evening; and addressed the Christian Associations meeting Sunday evening, and the student body of the college at the Monday morning chapel service. All of Dr. Glover's addresses were missionary in theme.

In the Sunday evening service Dr. Glover undertook to answer the question "Shall missionary work in China continue?" He pointed out that multitudes of the Chinese want missionaries and the gospel. The mass of Chinese are neither anti-foreign nor anti-Christian. In the second place, missionary work should continue because all China needs the gospel.

❖ ❖ ❖ ❖

Around the World

An international conference to study ways and methods of aiding the blind was recently held in New York City. President Hoover by a special resolution of Congress issued invitations to more than fifty countries and representatives from about two-thirds of these attended.

Nino Pecararo, a spiritualist said to have won the late Sir Arthur Conan Doyle to spiritualism, is reported as saying recently: "I've never seen a ghost and don't believe anyone else has. I am sick and tired of giving seances and having spiritualism reap the benefit. When ghosts appear at my seances they are Nino Pecararo in the flesh."

In the New York Public Library there are more than 3,000,000 books for the ordinary reader and but 5,000 for the blind. But the situation is improving for the blind person who wants to read beyond the beaten path. There is an electrical device which makes it possible to reproduce the pages of an ordinary book in raised letters on flexible sheets of aluminum foil. Some day it will be possible to put a book in a machine and have it read aloud. And then the world of the blind will not be so dark and narrow.

Should a high school course be four years long? "Not if the student can be intellectually and temperamentally prepared in three years," say the authorities at Cornell College, Mount Vernon, Iowa. And to this end an experiment is to be inaugurated at this college providing for the admission of a limited number of superior high school students with three years' preparation.

The minister of industry in China, Dr. H. H. Kung, is sponsoring a plan to raise $50,000,000 to build five great modern factories in as many regions in China. The plan is to manufacture textiles and other articles now largely imported. It is figured that home manufacture will give employment to Chinese, and make unnecessary the purchase of many foreign commodities now obtained at a disadvantage due to the decline in the value of silver.

THE QUIET HOUR

God's Guidance

Psa. 25: 9; 73: 24; Isa. 42: 16

For Week Beginning April 26

Meekness and Guidance

God's means of guidance are gentle and entreating. He does not force the will. Only the meek receive the full measure of its blessing (Psa. 22:26; 37:11; 147:6; 149:4; Isa. 11:4; 29:19).

Guided With His Counsel

We sometimes think of his guidance as something apart from his truth. There should be no distinction. What is his truth but the guidance of his will for the lives of men (Isa. 11:2; 28:29; Jer. 32:19; Rev. 3:18)?

"In Paths They Knew Not Will I Lead Them"

(Isa. 48:17; Psa. 23:22; Psa. 27:11.)

Those who seek the guidance of God may expect this. Their old beliefs will have to be modified by new light. They must not hope for settled security. New adventures will await them at every turn of the way.

God's Guidance and the Common Things of Life

We suppose that God's guidance will be given us in some unusual and startling experience. Our expectation is wrong. Because God would approach very near us, and train us to be dutiful in the common tasks of life, he speaks to us in and through the most common experiences of life (Isa. 30:21; John 16:13).

What We May Expect

Not an easy life, the passing of all uncertainty, the approval of men, nor material abundance. We shall have a sense of his fellowship and a consciousness that we have done what is right. In this there is infinite wealth (Luke 1:79; John 10:4).

The End of God's Guidance

To those who are guided by God, his fellowship is an increasing joy. The end of such a life must be that one comes to the place where God's fellowship is full and complete (Psa. 48:14; 143:10).

Discussion

Can you point out experiences in which the guiding hand of God is especially wonderful?

How may we become more susceptible to his guidance?

R. H. M.

HOME AND FAMILY

Faces

BY MILDRED ALLEN JEFFERY

There was a time I thought it fun
To stand in busy places
Where milling crowds swept to and fro,
And watch the people's faces.

I'd watch the people's faces, and
(Now this, 'tween you and me),
Sometimes I'd get to smiling
At the funny ones I'd see.

For there were faces—mostly nose,
And faces with no chin,
And faces with the mouth so large
The ears risked tumbling in.

I thought it fun, and never dreamt
It was unkind, you see,
Until one day I smiled at one
That *laughed* right back at me.

Hawthorne, Calif.

Happy Though Civilized

BY H. A. BRANDT

XV. The Higher Happiness

"How long do you suppose this evening's meeting of the Women's League will last?" asked Dr. Gaius Bridge in as casual a tone as he could manage. There really was no pressing reason for such a question, for both he and Dr. Newman knew that it would not end before ten oclock. This meant that the two doctors would have to entertain themselves for at least an hour.

But unnecessary as the question was, Dr. Newman glanced at his watch. With the deliberation typical of decisions involving inconsequential matters, he announced: "It is now five minutes of nine; the meeting will certainly not conclude before ten o'clock."

"I would say that you might allow another half hour; say ten-thirty."

"That is possible, and I suppose it doesn't greatly matter. For in any case we shall have to amuse ourselves here in your library until the ladies arrive." Dr. Newman was sure that the time problem was not what was bothering his friend, but he said nothing in the full confidence that Dr. Bridge would soon make another try at introducing some special topic for conversation. And as Newman looked about it seemed to him that his friend's well furnished library was a most fitting retreat for discussing something more significant than how long a women's meeting might last.

"I was reading an article the other day," began Dr. Bridge in another lame effort to introduce a special topic, "an article called *The Higher Happiness*. I have forgotten the writer's thesis, but his subject has continued to intrigue me. I was just wondering what you would name as the basis of a higher happiness—or if you think there is such a thing as the higher happiness for poor distracted mortals?"

"You take me at some disadvantage," returned Dr. Newman. "First, I am no oracle; second, I have not read the article you mention."

"Oh well, the reading doesn't matter; for me, your opinion is the more important consideration."

"That is surely some compliment! But really, I don't feel that my opinions are so valuable as you would make out."

"But surely you have some reaction," persisted Dr. Bridge.

"Perhaps, if I should think a bit. But I don't quite see why you are so insistent."

"Frankly, I think you have somehow achieved an attitude of life which could well be shared with others to their advantage," pursued Dr. Bridge.

"I don't get your point. What have I done that is unusual?" asked Dr. Newman.

"It is this: for almost ten years now your life has been remarkable for what you have been able to accomplish in the face of tremendous odds. You remember that operation—which I can now say I did not expect you to survive. But when you did, I was sure for a time that you would never be more than an invalid—a burden to yourself and others. But somehow you have survived and triumphed over what would have broken most men. Seemingly your weak heart has been no handicap, for you have accomplished a volume of work which puts able-bodied men to shame. For years you have lived in imminent peril of sudden death, but you have been efficient, cheerful—even happy! And seriously, I am eager to know how you do it."

"But my dear friend, I have not done more than many others in a similar situation. Really, I have no formula for happiness."

"Yes, but you have something that most of us do not have," insisted Dr. Bridge.

"Oh, yes, I have had a good many things that most people would not want."

"Certainly, that is true enough; and yet, in other ways you have something that many would be glad to have. It has seemed to me that you have achieved the higher happiness I read about."

"Of course, a change did come into my life some years ago; but I had never realized that it would be so evident to those who know me best—or that it was anything so remarkable. Alice and I are happier than I once felt we ever could be. And I do manage to keep my interest in life and get some things done. But I have no formula for happiness. My conviction is that happiness is a personal achievement; that it is something usually purchased at a great price."

"However, there must be some technique that can be passed along for the benefit of others." It was plain that Dr. Bridge was not going to give up until he got something.

"Of course, happiness can not be purchased and put on from the outside. Most people recognize the essential truth of this statement in theory, but ignore it in practice."

"What you say on that point is obvious—or ought to be. And yet, most people act as though happiness were for sale."

"Then we are agreed that happiness is something which follows favorable inner conditions?"

"Yes, it seems to be an attitude of mind—a condition of the heart."

"As I think of it now it seems to me that a sense of unity is certainly one characteristic of that inner state which conditions true happiness. Unity means that there can be singleness of purpose; it means that there can be discrimination as to values; it means that faith is rational and love the chief incentive in the business of living."

"Unity is one need in the life of the individual in this modern, dynamic age. I think you have hit on something there that I have not been quite able to reach in my own life. But in a world like ours, where truth can not be more than approximated, and yet where one must decide and act, how is unity, or consistency, with faith and love to be attained?"

"That is the problem that once troubled me," said Dr. Newman thoughtfully. "That is, the individual is forced by the circumstances of this mortal life to choose and act in the very midst of the process of discovering truth. And necessarily some mistakes follow—and worst of all, the unity one craves seems ever beyond his reach. And yet—it need not be."

"But I don't see how you escape the dilemma?"

"Consider that the progress of civilization has not changed life's fundamental characteristics," continued Dr. Newman. "It is true that the details of life change from generation to generation. However, such changes but touch the external or the more superficial aspects of life. From age to age human nature abides on a relatively fixed basis. Birth and death, love and hate, hunger and satiety, goodness and evil, joy and sorrow, disease and health, despair and hope—these are a few of the things which abide. No discovery of new worlds by telescope or microscope can change all these things except to render them the more meaningful. It is apparent that while we are in the process of discovering truth, we are really adding details rather than essentials. I believe the average man who thinks has facts enough in hand to provide the basis for a sound, working philosophy of life. It is not that new facts will not be discovered, but that at best they can not be expected to do more than render increasingly significant the things accepted or implied by what is already known. We can add fact to fact and change to change, but we are humans still and must face this ancient truth."

"Certainly. But how does this help the confused individual, or make for his happiness in a changing world?" questioned Dr. Bridge.

"For me," continued Dr. Newman, "it means that life is not an enigma. That is, the essentials stand as constants which may be taken as the basis of conduct, as the foundation of a philosophy of life. It means that there is something solid upon which to base faith, and that it is broad enough to make plain the way of life. And it means to me that we need not proceed as those who know not the way. We need not be blind nor without a rational, working interpretation of life. I do not believe that it is essential for one to possess all knowledge in order to realize the unity which conditions a really happy life. Of course, the faith I have in mind is not blind, passive wishing; it is rather an intelligent, persistent bending of all one's energies to reach the goals that loom as worthy. And the bases for such a faith are within the reach of all thinking persons; and such a faith will make possible the unity in one's life which conditions the true happiness he seeks."

"What you say sounds well enough as theory. What does it mean in terms of everyday life?"

"I think that such happiness as has come to me centers around four types of activity. I think of the business of living as summed up in four words—work, generosity, conservation and growth. In the unified life, work is not necessarily boresome. In so far as it contributes toward a central goal it may be carried forward with the verve and conviction of those who create. For in the life liberated by faith and focused on a worthy goal, no essential activity is low or mean—all is beautiful as well as useful. Now useful, pleasant activity is sure to bring surprising results. Uniformly it means a surplus for one to share with the less fortunate and something also for one to pass on to those who come after. Here generosity and conservation have their place. And thus employed, one does not shrivel up within, but grows in faith and the true riches of life. Who is happier than he who is eager for the worthy task, and so efficient enough that he has something to share and more to save, all the while seeing the end a bit more clearly by the eye of a growing faith! Such a person escapes monotony, selfishness, extravagance and stagnation. For true happiness is based on useful effort, generosity, conservation and growth. Those who seek happiness by short cuts can not ex-

(Continued on Page 22)

A Message on Home Missions and the Nation

(Continued From Page 9)

trial, her intellectual, her moral, her social, and her spiritual life and inspire her to reëndow her citizens with freedom within discipline, with originality within tradition, with humanity within nationality, with hopefulness within intellectual honesty, with peace within progress, with satisfaction within service, and thus hasten the day when all national law shall be national love, when all international law shall be international love.

A Seventy Year Reader

BY J. H. MOORE

I NOTICE that you are making up the roll of those who have been reading the MESSENGER for forty or more years. You may put me down for about seventy years—first the *Gospel Visitor,* then the *Christian Family Companion, The Weekly Pilgrim, Primitive Christian, Brethren at Work,* and finally THE GOSPEL MESSENGER. I began writing for our church papers well onto sixty-five years ago and have kept my pen, such as it is, on the move to this day. My editorial work on our papers began in the fall of 1876, well onto fifty-five years ago. During these years I probably did my share of writing, in bulk a hundred times more than Paul ever wrote, and yet what came from his inspired pen will live many centuries after the last word of the present generation has been forgotten. It is not the multiplicity of words, or books either, that insures memorial permanency, but the few well stated principles that are abiding in their very nature.

One with my experience might tell an interesting story of the writers who for fourscore years contributed to our church periodicals, for it was my good fortune to know the greater part of them, and even now I can recall the handwriting of more than a score. In their day some of them cut an important figure in the development and growth of the Brotherhood. Many of these earnest workers we learned not only to love, but even to admire because of their noble characters and good work. Most of them helped to build up and stabilize, while a few here and there would now and then scatter seed of discord. But taking them as a whole they played their part in helping to make the world a bit better than they found it, and some of them actually excelled in the roll of honor.

It is pleasant to think of them as comrades in the cause of the Master. They loved the church, their Bible and the Christ who brought life and immortality to them. Some of them actually wore themselves out in the interest of the church, dying almost in a state of want, and yet rich in grace and good works. To have served in the ranks of such noble soldiers of the cross is an abiding inspiration.

These workers, whether writers or preachers, may not have been learned, as we now speak of scholarship; they laid claim to no degrees, but they understood their Bibles, knew the distinctive doctrines and claims of the church, and in a general way knew how to teach, apply and defend the principles of the church. Furthermore, they were spiritually minded; they knew how to worship God in the spirit as well as in the truth. In my passing years it is pleasant to pause now and then and think of them, in fact to recall their names as well as their deeds.

Sebring, Fla.

The Conference of Pacifist Churches

BY RUFUS D. BOWMAN

Some Important Findings

The Conference of Pacific Churches was held at Mt. Morris, Ill., March 27-29, 1931. The Friends, Mennonites and Brethren coöperated in the conference. Registered delegates numbered forty-seven.

I. What Is a Pacifist?

Pacifists are those opposed to the war method, but committed to the way of love and goodwill. Christian pacifists are those in whom Jesus Christ is at the central control, those who follow Jesus all the way and carry the teachings of Jesus into every phase of the social, economic, and political relations of men. Pacifists believe in and practice the non-violent overcoming of evil. Pacifism is overcoming evil with good. We do not stand for injustice. But in order to get rid of injustice, pacifists offer up their own life blood. This means non-violent attack on the forces of evil.

II. The Need for Christian Pacifists.

The peace movements of the world are dangerously weak and probably inadequate at the present time to prevent another war. We need more Christian pacifists who follow Jesus all the way and know the power of vicarious suffering. Suffering will stop war quicker than anything else. Pacifists are the heart and soul of the peace movements.

III. What Have Pacifists Done for World Peace?

1. They have been the life and the driving power of most of the peace movements of the world.
2. Pacifists have given a personal testimony against war that is worth all the literature we have published on peace.
3. They have given themselves in an endeavor to rebuild human relationships on the basis of goodwill and brotherhood.

IV. What Can Pacifists Do for World Peace During the Next Five Years?

1. They can work for the elimination of war from the world.
2. They can seek to promote coöperative living between individuals and national groups.

V. Peace Work With Young People

1 Avenues of peace work with young people:
Camps and conferences.
Colleges.
Teachers.
Caravans.
Young people's groups such as B. Y. P. D. and C. E.
Business and professional groups.
Boys and Girls' Clubs such as Frontiers.
Peace Library.

2. Methods for developing peace work on the college campus:

Peace deputation teams.
World map.
College study groups on peace.
Christian world education institutes.
International clubs.
Student organizations such as Y. W. C. A. and Y. M. C. A.
Student volunteer bands.
Class plays along peace lines.

3. The young people are eager to discover some dramatic moral equivalent to war. They are also eager to discover some definite things to do. The following suggestions are made as helps:

Discuss peace matters with those who differ.
Send letters and telegrams to the President and Senators.
Help elect proper legislators.
Let people know what you think about peace matters.
Organize peace study groups using such books as "The Turn Toward Peace."
Carry on educational work in behalf of the General Disarmament Conference.

VI. Peace Work in the Local Community:

1. We need leaders who are real pacifists at heart.

2. Peace information is lacking in the local community. We should place peace books in libraries; distribute literature at strategic gatherings; place attractive posters in schools; use all opportunities to hold the subject of peace before the people.

3. Have churches and schools send out peace teams.

4. Give special peace programs and secure pacific speakers for high schools on national days.

5. Use great care in the selection of leaders for boys and girls' clubs, for it is the leader who largely creates either a war spirit or a spirit of peace. It was keenly felt that what the youth is taught to think of now in regard to peace or war will determine what attitude he will take in the future.

VII. Peace Work for Peace Commissions:

1. Our objectives:

Prevention of another war;

Promotion of the permanent spirit of peace (Christ's spirit).

2. Our specific tasks:

Teach more effectively the Christian philosophy of peace.

Dramatize the peace movement.

Create more peace literature, such as pageants and dramas.

Carry on a widespread campaign of peace education which will touch every church and community.

Teach that Christian missionaries should do their work without armed protection.

Carry on effective education in behalf of the World Court and General Disarmament Conference.

Encourage peace workers and public school teachers to attend Institutes of International Relations.

Have an active peace worker or committee in each local church.

Establish more effective coöperation between pacific churches through the sharing of materials, interchange of speakers, and coöperative peace institutes.

VIII. Peace Work for Workers With Children:

1. Objectives:

Consistency of emphasis on the positive rather than the negative, and the way of love as the only way.

Quietness and peace within the children's group itself, beginning with the calm fairness of the teacher.

The teaching of basic attitudes of getting along with each other, an increasing fusing of world friendship and missionary education teaching, and a new understanding of Christian patriotism.

The building up of an interest in and attitude toward God's kingdom as the kingdom of love should be fostered.

2. Method:

Cultivate a sympathy for attractive things in foreign cultures which are not attractive in our own. Avoid making this the only basis for world friendship.

World friendship based only on what other people do for us lacks a lasting motive.

There should be a judicious use of the warlike stories of the Old Testament, omitting their use altogether with smaller children.

A study of the teachings and methods of Jesus will help.

Children should be led to make some personal sacrifice in every service project that is carried on.

The worship experiences of children more than anything else, can give trend to their attitudes; for it is not what we know, but how we feel about it, that counts.

Elgin, Ill.

Business for Annual Conference

REPORT OF COMMITTEE ON THE DEDICATION OF LITTLE CHILDREN

The General Ministerial Board recommends that the Conference approve Sections 1 and 2 of the query of 1930 concerning the consecration of children and offers the following suggestions for such a service:

I. GENERAL STATEMENT

We recommend that churches which hold services for the dedication of children also emphasize the idea of the consecration of parents. These services should be held at regular intervals, perhaps twice each year. We think that Christmas and Mother's Day, or Children's Day, would be appropriate occasions. They should be planned with great care. They should be simple, brief, and beautiful. They can best be held in connection with the regular church service, preferably being substituted for the opening worship program. All the details should be explained to the parents in advance. The service should open with the usual prelude or hymn. As this is concluded, the pastor should come into the church followed by the parents with their children. As they enter, the pastor may read or quote from memory appropriate verses of scripture. It should be spoken slowly but clearly and tenderly. The pastor's word to the parents should be brief, but with clear intimation of their responsibility. There should follow the declaration by the parents, a brief charge by the pastor, a prayer of dedication, and as the parents file out, or to their seats, there may be an organ postlude, special music by the choir, or an appropriate hymn by the congregation. Soft music could appropriately accompany the entire service. After the music, the minister will enter the pulpit and make an announcement to the congregation like this, "We have just witnessed the dedication of John Milton, son of Brother and Sister John Doe, and Martha Miriam, daughter of Brother and Sister William Blank. Certificates of dedication will be issued to these parents as a memorial of this service. May God bless these children and make them a blessing."

(Continued on Page 24)

Happy Though Civilized

(Continued From Page 19)

pect to achieve the real thing. In a certain sense happiness is something which must be bought and paid for."

"Then you don't believe that one can eat, drink, and be merry?"

"No, and escape the morning after. Paradoxical as it seems, the higher happiness is the fruit of sober thought, simple living and the long view of life. The generality of men do not take life seriously enough to attain true happiness. For some reason they prefer to appear nonchalant and wholly indifferent to the chain of experiences which set the rich man of Uz to work on a philosophy of life. They prefer to keep up a bold front, meanwhile busying themselves with the unimportant and taking infinite pains with the inconsequential. Thus one drives hard at business until he dies at his desk. And the whole of such a performance is carried off with an abandon, as though amassing a competence that is worth nothing at the grave, were the whole duty of man! Some others plunge into the mad whirl of society with a seriousness which seems to say that pink teas, proficiency at cards, and the cultivation of snobbery are the chief concerns of life. Yet, on the morning after, one finds it hard to convince himself that this strenuous game of money getting and money letting, all this studied program for time-killing, is as important as most devotees let on. Why should so many cultivate an appearance of complete indifference to the serious, inescapable eventualities of life? Doubtless it is mainly just a pose to divert attention; a screen to spare the mind and heart. It is principally a way of escape for the moment, a method of obscuring unpleasant realities, a pitiful scheme to bolster up courage when faith is absent. The game may seem to promise something while it lasts, but the end thereof is cursed with a great bitterness. The realities of life can not be avoided indefinitely by a series of preoccupations. Ultimately the day of trouble comes. At the crack of doom the house of sham goes down because its foundations are upon the quicksands. In such a day even fools realize that it had been better to prepare for unwelcome ordeals. For it is better to face the ultimate realities than to stumble into a sudden pit. There is nothing to be gained and much to be lost by ignoring issues and attempting to avoid dilemmas. Take thought of life; try living seriously, confidently, joyously! Such is the path to the higher happiness!"

There was quiet in the library for the space of some minutes. Dr. Newman had concluded his argument and Dr. Bridge was trying to measure the meaning of what has been said in terms of his personal problems.

"I think you have helped me," said the latter at last. "I see it is possible to be happy—though civilized!"

Elgin, Ill.

(The End)

"Interesting Repeaters"

BY GRACE HILEMAN MILLER

It was with a certain degree of satisfaction that a large group of parents listened recently to a noted educator explain that every period of the life of a human being may be a period of growth, instead of just the first few years as has been proclaimed by a certain school of psychologists and educators during the past decade.

That a child learns nothing fundamental after he is six or seven years old, is a statement that has always grated harshly upon my ears—perhaps because of the very apparent need of the children I am responsible for who have passed their seventh year. Indeed, I have always been very unwilling to entertain the thought that the time for my own growth to continue has long since passed. I have always felt that it is contrary to the law of the Christian life.

However, the lecturer referred to above stated precisely that each period is a new opportunity for growth and gave as an example, the growth which takes place in a mother's soul when she gives birth to a child. But she also stated that the period between six and twelve or fourteen years, which she was pleased to call *the adventive period,* is the time for the parents to thoroughly anchor their children to solid foundations. Regular habits must be established at this time, such as habits of hygiene, study, work of various kinds, manners and morals. In speaking of establishing habits of work she emphasized the fact that the parent must patiently teach and drill, but never nag; just be an interesting repeater. Nagging only breeds nervousness, or a hard-boiled attitude in the child.

This interesting repeater project is the real problem for many of us parents. It taxes our ingenuity to the limit, but in itself is uniquely entrancing. Having my twin sons practice an hour a day on the piano, and do other regular home tasks instead of getting out with the gang the first thing after school and the first thing in the morning, is one of the most critical challenges that I must meet. It is one which taxes my powers to the limit. Were it just getting the music knowledge and experience across to the boys it would be bad enough, but I must train the child to absorb the right combination of attitudes toward music, his teacher, his mother, and his fellow class members.

Yes, being an interesting repeater builds an anchorage in the hearts of the children in the preadolescent age which will weather the storm and stress of that

period. All this requires an anchorage of sterling character in the parent, but the Christian parent has his anchorage in Christ Jesus; and the chain which holds the anchor is vibrant with answered SOS calls, which is proof that the child in question is in the process of being trained up in the way which he should go. And this assures an anchorage which will hold in the storm of life.

La Verne, Calif.

Another Tomorrow

BY MARGIE JOHN GARST

THE busy day is ended. The shadows of evening gather about us. How beautiful the night! The silent shades invite meditation, quietness and repose; the day's work ended has made us weary. We sit and muse on *Another Tomorrow* by Mrs. Breck.

"How often I come to the close of the day
With a bit of unrest in my mind
That I have not striven the most that I may
To be found, just a little more kind.
How selfish, unthinking I sometimes have been
With the sorrows of others unknown
When I might have guarded some tempted to sin,
But just left them wandering alone."

Is this beautiful poem a mirror in which we may see ourselves? Our thought world! Would we like to have it recorded? If so, perhaps most of us would like to change, sometimes, our line of thinking.

"Kind words can never die"—we teach our little children, and yet how often adults speak the harsh, the ungrateful, the unkind. Perhaps grow impatient and utter the death dealing words that pierce like a two-edged sword. When,

"I might have been truer, more gentle and kind
To failings of others more heedless and blind,
More patient, more loving, O Lord, may I be,
If there is another tomorrow for me."

Speak kindly in the morning; it brings a song on our lips for the day; it lightens the cares and brings a joyousness that is contagious.

Speak kindly at noonday, for by so doing we add to our peace of mind, and gain our own self-respect.

Speak kindly at evening's hour, for it might be ere the dawn of a new day, one of our household has been ushered into eternity. And then the horror of unkind memories.

Another tomorrow! We like to build aircastles in the future; we like to plan for our next-day duties, but let us not forfeit the pleasures of tomorrow by overlooking the joys of *today*. And the joys of today come through kindness and unselfishness and love toward others. Thinking beautiful thoughts, if you please.

Is it easy to doubt, to become faithless, to question mark other people's lives? To fall in with the tide, to drift with the current, to do the easy thing, not thinking, we often say?

Surely we have been endowed from on high with a wonderful responsibility, when given the faculty of thought. Then how very needful that we keep guard over our meditations, and watch closely our quiet moments, being strong for the right always, and amidst the hustle and bustle of materialism pray the prayer, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer."

Am I gracious and courteous and most obliging to the cultivated, the well-dressed, but pass by intentionally, the less favored, the droll in appearance, the down and out?

A hearty handshake, a smiling countenance, a little act of courtesy may help to lighten the burden of some discouraged heart. A heart perhaps that demands so little to make it beat a little faster because of some joy we have given.

So many little duties are put off till "another tomorrow" that should be done today! It is so easy to think of doing our kindness after a while, of helping the neighbor across the way with a good deed, of giving our money and our time and our talents to a good cause after awhile. How sad if after a while should never come!

"And so when I come to the close of the day
Grant that peace may abide in my soul,
Because I have ministered in my weak way
To the suffering ones, needing my dole.
The wounded, the lonely, the loveless, the sad
Are on Jericho's road every hour,
Where we might relieve and make many hearts glad
By showing Christ's love and his power."

If selfishness likes to rule our lives, let us strive the harder to ennoble our life's plan and purpose. If a hard task is assigned us, may we ask continually for his guidance to do our best, to attain to the noblest and most honorable. May we ever realize that success comes through effort that costs a price. Not in money alone, but time, and wearisome struggle and prayerful habits. May we not be so selfish as to wish the hard task forced on another.

When selfish thoughts, envy and jealousy, hatred and impatience begin to take possession of our waking moments, then it is that kindliness and love and forbearance are foreign virtues in our would-be contented lives.

As the evening shadows gather may each of us pray the needful petition,

"Lord, may I be truer, more gentle and kind
To failings of others, more heedless and blind,
More patient, more loving, O Lord, may I be,
If there is another tomorrow for me."

Salem, Va.

Business for Annual Conference

(Continued From Page 21)

There should follow the offertory, announcements, and sermon according to the usual order of service.

II. A SUGGESTED FORM OF SERVICE

PRELUDE: Hymn (Brethren Hymnal, No. 390)

PROCESSION: (The minister, followed by the parents with their children. The minister quoting Mark 10: 13-15.)

"And they were bringing unto him little children, that he should touch them: and the disciples rebuked them."

"But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God."

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

DEDICATION, CHARGE AND PRAYER:

The minister: "God has intrusted this precious child (or these children) into your care. He (or she, or they) is (or are) as plastic clay in your hands to be shaped into a fit vessel for his service. Do you now present this child (or these children) before God in solemn dedication?"

The parents shall answer: "We do."

The minister: "Do you consecrate yourselves as parents to the task of raising your child in the 'nurture and admonition of the Lord'?"

The parents shall answer: "We do."

The minister: "Do you promise to instruct this little one in the Christian way of life, and to the best of your ability, provide a home atmosphere of devotion and prayer, and by your personal example lead him finally through confession and baptism into the fellowship of the church?"

The parents shall answer: "We do."

The minister: "Since you have solemnly promised before God and these people to rear this child for the service of Christ and to consecrate yourselves to this sacred task, I therefore charge you to be faithful to these solemn vows which you have made and to engage all help of home, family, and church to the end that God's will may be done in this tender life. May the blessing of God rest upon you. Let us pray."

Prayer of Consecration: Oh thou Master of us all, we beseech thee to bless this little one as thou didst bless little children during thy earthly ministry. Grant thy grace unto these parents that they may discharge faithfully the duties of home and family life. Guide them by thy Holy Spirit that they may always feed the lambs of thy fold with spiritual food. Holy Father, consecrate them unto the truth, the way, and the life as revealed in Christ Jesus, our Lord. Amen.

RECESSION: (Hymn by the congregation as minister enters the stand and parents withdraw.)

Hymn (Brethren Hymnal, No. 398)

III. WE RECOMMEND THE FOLLOWING FORM AS A CERTIFICATE OF DEDICATION.

Church of the Brethren

Certificate of Dedication

.....

child of

.....

Born on the .... day of ....., 19..

Was Presented for Dedication

At the ..... Church

on

This .... day of ....., 19..

.....

Minister

GENERAL MINISTERIAL BOARD.

Monthly Financial Statement

Conference Budget

During the month of March contributions for the Conference Budget and agencies within the budget totalled $7,297.17. Total cash received applicable to the Conference Budget for the year beginning March 1, 1931, ...$7,297.17

During March contributions were received as follows:

	Receipts	Total rec'd. since 3-1-31
World Wide Missions	$2,495.52	$2,495.52
Women's Work Project—1931	539.09	539.09
Home Missions	69.48	69.48
Foreign Missions	43.00	43.00
Junior League—1930	4.00	4.00
Junior League—1931	87.97	87.97
B. Y. P. D.—1931	50.00	50.00
Home Missions Share Plan	25.00	25.00
Intermediate Dept. Fund—1931	51.44	51.44
India Mission	87.21	87.21
India Boarding School	131.25	131.25
India Share Plan	167.50	167.50
India Missionary Supports	118.38	118.38
Ahwa Church Building Fund	275.00	275.00
China Mission	1.60	1.60
China Native Worker	15.00	15.00
China Share Plan	68.75	68.75
China Missionary Supports	448.89	448.89
Sweden Mission	25.00	25.00
Denmark Mission	25.00	25.00
Africa Missionary Supports	288.29	288.29
Africa Mission	38.73	38.73
Africa Share Plan	4.61	4.61
American Drouth Relief	601.00	601.00
Conference Budget	1,427.65	1,427.65
Conference Budget Designated	234.97	234.97

General Mission Board

The following shows the condition of mission finances on March 1, 1931.

Income since March 1, 1931,	$ 7,560.71
Income same period last year,	10,022.40
Expense since March 1, 1931,	26,466.21
Expense same period last year,	24,700.84
Mission credit balance March 31, 1931,	28,773.35
Misson credit balance February 28, 1931,	47,578.85
Decrease in credit balance during March 1931,	18,905.50

NEWS FROM CHURCHES

CALIFORNIA

Chico.—At our recent council we had with us three visiting brethren: M. S. Frantz, F. E. Miller and J. R. Wine; they came to help us in some of our problems. The church decided to try to secure a summer pastor as we need ministerial help. March 15 Mr. Ben Gies, member of the Anti-Saloon League, talked to us in the evening on the subject, Can the Eighteenth Amendment be Enforced?—Mrs. Elvira Boyd, Los Molinos, Calif., March 27.

Fresno church held their quarterly business meeting March 16. At this time baptismal certificates were given to those who came into the church recently. Afterward a reception was held for the new members. The mothers and daughters held their meeting March 17. The topic discussed was Health. They are making plans for their banquet which is to be held sometime in May. Interest and attendance in the work of the church are very good.—Iva King, Fowler, Calif., March 26.

Laton church met in council March 9. Bro. John Price was elected elder to finish Bro. D. R. Holsinger's unexpired term. We miss Bro.

Holsinger more as time goes on and things come up that he had always looked after. We received the report of the building committee but on account of circumstances decided not to enlarge the church or parsonage at the present time. Our revival meeting will commence April 19, with Brother and Sister O. H. Austin, evangelists. We are having a potluck supper at the church every month which is enjoyed by a great many in the community. The men of the Live Wire class gave the women and some other guests a supper of abalone steaks and clam chowder which was much enjoyed by all. The suppers are followed by games or an impromptu program.—Verna DeHart, Laton, Calif., March 30.

Modesto church held a fellowship meeting March 27. Dr. Fuller of the Modesto Junior College was the speaker of the evening. Pictures on Christ were shown by Bro. Hollenberg March 29. The young people enjoyed a picnic in the afternoon. March 10 we held our regular quarterly council. Our elder, Bro. M. S. Frantz, gave a short inspirational talk after which the church business was transacted. He also preached the evening of March 22. Our evangelistic meetings will be held May 20 to June 27 by Brother and Sister O. H. Austin. April 14-16 Bro. G. W. Hilton will show his pictures on China. The deacons are making arrangements for a love feast in April, probably about the third week.—Florence Kauffman, Modesto, Calif., April 4.

COLORADO

First Grand Valley.—Our valley and community have been enjoying a wonderful revival the past month. Many decided for Christ. As a result of this meeting nine were baptized March 29 by Bro. R. N. Leatherman, our pastor. The Junior League department gave $25 as their part in last year's project for the missionary cause. In connection with this, Mrs. R. N. Leatherman as leader, has taken up the L. T. L. work of our community. At the meeting held this month forty were in attendance. We also organized a mother and daughter association which meets once a month and is very interesting. Bro. J. E. Steinour of Los Angeles, Calif., will be with us in a revival just before our Annual Conference. We have a Sunday-school council which meets each month. Increasing attendance at our services is a hopeful indication of growth.—Mrs. C. L. Heiny, Grand Junction, Colo., March 31.

INDIANA

Beech Grove church met in council on March 2. Bro. C. H. Hoover was reëlected elder for another year. A mission band from Manchester College gave a fine program last Sunday evening. Our love feast will be Saturday evening, May 9. May 10 the church will entertain for the B. Y. P. D. conference for several churches of the District. Attendance at our services has been below normal for various reasons. We lost another one of our active sisters in the Aid Society in the death of Sister Theodosia Goul who had been a member of the church here for forty-eight years. Sunday evening, April 5, the members attended a program at the Anderson church. Eld C. H. Hoover gave an Easter message for the morning worship hour.—Mrs. Nora Whelchel, Fortville, Ind., April 6.

Burnettsville.—The members of the church had a surprise in the form of a basket dinner for our pastor and his wife on their fortieth wedding anniversary. It was held at the church on Sunday, March 22. The outstanding feature of the dinner was a huge decorated cake. Among the out of town guests were Bro. Petry's son, Ray, and his wife, Bro. Bechtelheimer and wife, pastor of the Lower Deer Creek church; Bro. Petry having been pastor of that church some few years ago. A social hour was also enjoyed.—Lena Shull, Burnettsville, Ind., March 26.

Center church met in council March 21. At a former council with Bro. Metzler in charge it was decided to discontinue the work. This action was reconsidered and the vote was unanimous to reorganize the church and go on with the work. This was done in the regular way with Eld. J. W. Grater as our presiding elder and the writer as correspondent and Messenger agent. The Sunday-school was reorganized at a former meeting with Sister Mary Swartz, superintendent. We have no resident elder or minister so our ministerial board with Cloys Holland, Plymouth, R. R. 7, as our secretary, would be very glad to correspond with any minister coming this way.—Mrs. O. W. Gordon, Walkerton, Ind., April 4.

Elkhart Valley church met in council March 27. The date for communion is May 23. Bro. Edw. Stump will hold our revival meeting next October. It was decided not to send a delegate to Annual Conference but to use the delegate expenses toward the conference offering. We enjoyed two missionary sermons recently; Bro. Everett Pippen of Nappanee and Bro. Harvey Schrock of Middlebury were with us.—Mary Kreider, Goshen, Ind., April 4.

Indianapolis.—The month of March held many interesting events for the Indianapolis congregation. On Sunday, March 15, Bro. V. R. Wotring of Woodland, Mich., gave two sacred chalk talk programs which were well received and greatly appreciated. On Sunday evening, March 22, the girls' concert club of Arsenal Technical high school rendered a musical program to a full house of interested people. Bro. J. G. Stinebaugh of Flora, Ind., was with us recently and delivered a fine message. Semiannual council was held March 24. It was decided that we hold our communion May 10.—Mrs. Russel M. Reiber, Indianapolis, Ind., April 6.

Pipe Creek church met in council March 14. It was decided to do some painting and repair work at the church. Our communion will be June 6, beginning at 7 o'clock. A committee was chosen to select new song books. Five young people from North Manchester gave a temperance program March 15. Bro. Perry Coblentz preached for us one Sunday recently. Eld. Peter Houk and wife have been spending several months in Texas but will soon be with us again. Bro. Moyne Landis of Sidney will assist in revival services in August.—Martha O. Hessong, Peru, Ind., March 25.

Rossville church met in council March 26. Nine letters were read which added to the church one minister and one deacon with their families. Necessary repairs were considered for the church building. A community Vacation Bible School was discussed and it was decided to coöperate again this year. Our pastor was granted permission to answer a call to preach alternately on Sunday mornings in the Pyrmont church until September 1, 1931. Rossville church will continue the services of Eld. I. R. Beery as pastor for another year. The pastoral report for the year showed a marked improvement in attendance and offerings over the previous year. The communion has been set for May 16. The pastor is preaching a series of sermons on the meaning of the cross.—Lillian A. Hufford, Rossville, Ind., March 27.

Union Center church held its quarterly meeting March 13. Bro. John Frederick was chosen delegate to Annual Conference with Bro. David Miller, alternate. The church is planning on holding a series of meetings to start the last week of May with Bro. Edw. Stump of Walkerton, Ind., evangelist.—Mrs. Jesse B. Mishler, Nappanee, Ind., March 31.

West Goshen.—Our Sunday-school and church services have been well attended. We were fortunate in having Bro. H. Spenser Minnich of Elgin, Ill., give us a special missionary sermon Feb. 22. Also a program of sacred music was given by the Manchester male quartet. At a recent council six members were granted letters. Bro. Foster Berkey was chosen delegate to Annual Conference with Bro. Samuel Miller, alternate. Five members were chosen on a committee of arrangements for District Meeting. It was also decided to have communion on May 7. Our Y. P. D. which meets once a month has been studying very interesting topics.—Dorothy Schieber, Goshen, Ind., April 1.

IOWA

Kingsley.—Because of the beautiful weather the past winter, we had splendid attendance each Sunday at both Sunday-school and preaching. Our pastor, Bro. H. H. Wingert, presented a series of sermons leading up to the crucifixion. The Easter cantata, The Dawn of Victory, after being given here, will be rendered in the Sheldon church the following Sunday. Each Sunday our young people provide special music for us. The Sunday evening program is taken up with scripture finding contests, an occasional playlet, and the interesting topics given by the members. We are looking forward to Bro. Wm. Thompson and wife being with us for a revival meeting to begin June 15.—Helen Wilson, Kingsley, Iowa, March 31.

KANSAS

First Calvary.—Our church is progressing. The attendance has increased until we have had to rent a larger building in which to hold our services. We are hoping to build a new church in the near future. We wish to express our thanks and appreciation to Bro. Chas. Miller of Darlow for a check to start our building fund which is increasing nicely. The Sisters' Aid sponsored a tag sale April 4 that brought us $39. We have recently added five new members to our church, two by baptism and three by letter.—Mrs. Agnes Mather, Kansas City, Kans., April 6.

Morrill.—Interest and attendance at all the services has been good during the winter months. The first Sunday evening in February we had a peace program, consisting of special musical numbers and a short play, They Just Won't Talk. A deputation team from McPherson College gave a splendid musical program Feb. 8. We are always glad for these programs by the young people from the college. Our pastor, Eld. Paul S. Longenecker, attended the regional conference at McPherson Feb. 2-6 and brought some inspirational echoes Feb. 15. March 1, Bro. W. T. Heckman of Cerro Gordo, Ill., gave a timely message at the morning service. March 22 the young people of the South Beatrice church near Holmesville, Nebr., accompanied by their pastor and wife and adult advisors, came down for an exchange program with our B. Y. P. D. They presented a program on World Peace. Several splendid talks were interspersed with musical numbers. We are looking forward to the coming of Brother and Sister E. H. Eby the week following Easter.—Mrs. Clarence Bailey, Morrill, Kans., March 26.

MARYLAND

Beaver Dam church, Frederick County, met in council March 21. We elected Bro. E. R. Stover and Eld. D. O. Metz as delegates to District Meeting, with Brethren Wm. Garver and Calvin Fogle, alternates. We decided to hold our love feast Sunday, May 17, at 6 P. M., examination services at 10:30 A. M.—Jesse R. Klein, LeGore, Md., April 6.

Brownsville.—Our church met in council April 4. The time for our love feast was changed from May 23 to May 16. We had services each night the week before Easter. Our pastor, Bro. S. A. Harley, exchanged pulpits with Rev. E. A. Andrews of the U. B. church, Rohrersville, on Monday night. Tuesday and Wednesday Bro. I. S. Long of Bridgewater gave us two Spirit-filled messages. Three were received into the church by baptism on Saturday. A very impressive sunrise service was held on Easter Sunday with over 150 in attendance. A service was held at 11 A. M. when six little ones were dedicated to the Lord. A pageant was given by the South Brownville B. Y. P. D. on Easter night.—Mrs. Ira L. Kaetzel, Brownsville, Md., April 6.

(Continued on Page 28)

CORRESPONDENCE

PUT THE NAME ON YOUR CHURCH

Last summer in the month of June we, as well as many others, made the trip by auto to the Annual Conference at Hershey. We went by the way of Niagara Falls. After Conference we left for Washington, D. C., traveling through Maryland, Virginia, and West Virginia, and from there to Dayton, Ohio, before returning to our home in northern Indiana. On our trip we traveled nearly 2,000 miles, and we thank our heavenly Father for a pleasant and safe journey, and especially for the good meetings at Hershey.

During this drive we saw many churches, a number of them with signs indicating the denomination. But to our surprise we saw but one marked: The Church of the Brethren. However, we passed many unmarked churches which we believe belonged to the Church of the Brethren.

Now wouldn't it be fine if all our churches would put bulletins either on the church, or in the yard, so that people traveling would know where our churches are located? I hope this little item will inspire those who read it to put up bulletins of some nature before June, as many are planning to drive to Colorado Springs to attend the Annual Conference.

Bulletins of this nature would also be of interest to parties not belonging to church. They would help travelers to know that the Brethren faith is strong throughout the different communities. H. O. Metzler.

Wakarusa, Ind.

GOLDEN ANNIVERSARY OF ELD. GEO. L. STUDEBAKER

Sunday morning, March 29, there took place in the Indianapolis church a very beautiful service. It marked the closing of six years of work with Bro. Studebaker as our pastor. It also was the golden anniversary of Bro. Studebaker as a minister.

Dr. Ernest Evans of the Church Federation of Indianapolis was present and spoke very highly of Brother and Sister Studebaker's work while here in the city. Dr. Evans remarked that they were always among the first to respond to any call that the federation put out and were always on hand to give suggestions and to voice their opinions.

The churchhouse was packed with people who had learned to know and love Brother and Sister Studebaker while they were here in the city. We were also happy to see that Sister Studebaker was well enough to attend the service, especially since much of Bro. Studebaker's success is due to her kindness and help. For many years Bro. Studebaker's hearing has been impaired and his companion has aided him in his visiting and has done all of his telephoning and arranged for appointments.

At the last council meeting of our congregation Bro. Studebaker read a report of his six years' work here in the city. The report is as follows: calls and visits, over 7,000; sermons, 483; funerals, 69; anointed, 24; baptized, 83; received by letter, 53; married, 34 couples; reclaimed, 4.

We think this is a record that is excelled by few pastors, and is given here simply to show what diligence and patience Brother and Sister Studebaker have shown.

We will always hold the Studebakers in highest esteem and pray that they may enjoy many more years in the Lord's work.

Brother and Sister Studebaker have moved to Muncie, Ind. Their present address is 516½ W. Jackson Street. We know that they would be glad to hear from their many friends. Mrs. Russel M. Reiber.

Indianapolis, Ind.

PASSING OF ELD. HIRAM GIBBLE

In the passing of Eld. Hiram Gibble, Manheim, Pa., the church has lost another pillar. He was one of the oldest, and during his life, one of the strongest and most active ministers of the Eastern District of Pennsylvania. He was one of the old type, self-sacrificing missionaries. For years much of his work was done in the coal regions of Pennsylvania. This work required many miles of travel on foot. He was also quite successful as an evangelist. He was elder in charge of the White Oak congregation, the largest in Eastern Pennsylvania, until the infirmities of age and failing health caused him to decline to serve.

In the pulpit he was a man of more than ordinary power, using both the German and English languages fluently. The name and labors of Bro. Gibble will long be remembered. He was born Jan. 6, 1841, a son of Daniel and Fannie Erb Gibble. He possessed an analytical mind. His early years were devoted to teaching in public schools. He united with the church during the year 1863. Aug. 25 of the same year he was married to Annie Graybill, daughter of the late Eld. Samuel Graybill. To this union were born four sons and two daughters. He served as deacon for five years. In 1877 he was called to the ministry. In 1884 his wife passed away. April 12, 1894, he married Elizabeth (Minnich) Suarr, who died Feb. 2, 1912. March 20, 1931, Eld. Gibble fell asleep at the home of his son Isaiah in Manheim, Pa. He is survived by two sons and one daughter, twenty-four grandchildren and twenty-four great-grandchildren.

His remains were laid away at the Graybill burial ground near Elm, Pa. Forty-two ministers were present to show their esteem for the departed and his family. Services by the writer assisted by the home ministers.

I. W. Taylor.

Ephrata, Pa.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Mauss-Hershey.—At the home of and by the undersigned, March 28, 1931, Bro. Frank Mauss and Sister Ella M. Hershey, both of Gettysburg, Pa.—W. G. Group, East Berlin, Pa.

White-Geiman.—By the undersigned at the home of Mr. and Mrs. Harry Carr, sister of the bride, March 5, 1931, Mr. Geo. W. White and Sister Ruth N. Geiman.—H. D. Michael, Larned, Kans.

FALLEN ASLEEP

Baker, Sister Mary W., wife of Frederick I. Baker, died March 7, 1931, aged 85 years, 4 months and 24 days. She was a member of the Church of the Brethren about sixty-one years. Bro. Frederick I. Baker, died March 26, 1931, aged 89 years, 1 month and 25 days. He was a faithful member of the church for about sixty-one years. He was blind for the last twenty years. Surviving are two daughters. Services for both at East Fairview by Eld. H. A. Merkey, H. G. Fahnestock and S. S. Eshelman. Interment in adjoining cemetery.—Myers L. Wenger, Manheim, Pa.

Basehore, Sarah (Fackler), born in Daupin County, Pa., died in her home at Hanoverdale, March 19, 1931, aged 79 years, 3 months and 23

days. Seven children survive with her husband, Samuel Basehore. She was a member of the Big Swatara church for fifty-four years. Funeral at Hanoverdale by Bro. Ulysses Gingrich and Eld. Thos. Patrick.—Mrs. J. N. Wright, Hummelstown, Pa.

Bosserman, Bro. John B., died at his home in East Berlin, Pa., March 21, 1931, of heart trouble, aged 77 years, 7 months and 19 days. He was a member of the Church of the Brethren for many years. He was vice-president of the East Berlin National Bank and was prominent in the community. He leaves his wife, son, two daughters, sister and brother. Services in the Mummert meetinghouse by Elders C. L. Baker and W. G. Group. Burial in the adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Bowers, Myrtle Josephine, wife of Wm. H. Bowers and daughter of Laura Snader and the late Milton O. Myers, died at the home of her mother, Dec. 31, 1930, aged 42 years, 9 months and 15 days. With great patience she bore the sufferings of Bright's disease, being bedfast for almost six months. She became affiliated with the Methodist church seventeen years ago and during her illness was anointed. She was laid to rest in Burns Hill cemetery, Waynesboro, Pa. Funeral by Rev. Allen and Mitchel Stover.—Laura S. Myers, Tulsa, Okla.

Brenner, John, son of Christopher and Anna Brenner, died Feb. 10, 1931, aged 86 years, 4 months and 28 days. He was a lifelong resident of the county in which he was born. In 1873 he married Miss Martha Kerr who preceded him almost twenty-one years ago. He united with the Church of the Brethren in 1910. He was regular in church attendance until his hearing became imperfect; he had been feeble for a number of years. Funeral in the Stoney Creek church by Bro. C. W. Warstler. Burial in Stony Creek cemetery.—Mrs. Esther F. Huber, DeGraff, Ohio.

Brough, Sister Amanda, widow of Peter Brough, died at her home near York Spring, Pa., March 29, 1931, aged 69 years, 10 months and 6 days. She was a member of the Church of the Brethren for many years. She is survived by six daughters and one son. Funeral at the Latimore church by Eld. C. L. Baker assisted by Rev. Hafer and Eld. W. G. Group. Burial in cemetery adjoining the church.—Myrna Kreider. East Berlin, Pa.

Buck, Bro. Napoleon, son of the late Napoleon and Mary Jane Buck, was found dead March 13, 1931, at the home of his brother, Preston Buck, with whom he lived. He was seventy years of age and had been in failing health for over a year. He was a member of the Brethren church for many years. He had read his Bible through twenty-one times. He is survived by three brothers. Funeral from the residence by C. W. Zimmerman assisted by Rev. Harris. Interment in the Brethren cemetery at Sangerville.—Mrs. W. W. Cox, Mt. Solon, Va.

Culp, Charlotte, born at Liberty, Ohio, died at the home of her son, Pasadena, Calif., Jan. 21, 1931, aged 66 years, 1 month and 12 days. She was the eldest daughter of James and Ellen Gilbert. In 1888 she married Prof. Chas. E. Culp of Morris, Ill. He was also a faithful minister of the Church of the Brethren, He died in 1912 and for twenty-four years Sister Culp was mother as well as father to her children. Five sons and one daughter survive. She became a Christian when young and had lived a faithful devoted life in Christ these many years. A funeral service was held in Pasadena by Bro. Gilbert, also in the home of a son in Dayton, by her pastor. Interment in the Ft. McKinley cemetery.—E. S. Coffman, Dayton, Ohio.

Frederick, Sister Lottie, daughter of Jacob D. and Rebecca Holsinger Brumbaugh, and widow of Bro. Joseph C. Frederick, died at the home of her daughter, Sister Verna Hoover, near Saxton, Pa., March 15, 1931, aged 59 years, 9 months and 28 days. Death followed a recent stroke of paralysis. She was a member of the Clover Creek Church of the Brethren for many years. She is survived by one daughter, stepson, two brothers and two sisters. Her husband preceded her about eighteen years ago. Funeral services in the Clover Creek church by Eld. L. R. Holsinger and Eld. S. I. Brumbaugh. Interment in the Brumbaugh cemetery.—Mrs. J. H. Fornwalt, Martinsburg, Pa.

Gibble, Sister Emma B., widow of Samuel G. Gibble, died at the home of her niece Jan. 16, 1931, of complications, aged 55 years, 1 month and 3 days. Her husband preceded her six weeks ago. She is survived by four sisters. She was a consistent member of the Church of the Brethren for many years. Services at the Longenecker house by Brethren Israel Graybill, C. Gibbel and Graybill Hershey. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Haar, Allen, died at his home near Dick's Dam, Pa., of heart failure, March 29, 1931, aged 53 years, 10 months and 17 days. He was a son of the late Cisaro and Sister Rebecca Haar. Four brothers and one sister survive. Funeral at the home of his sister, Mrs. Myers, by Eld. W. G. Group. Burial at the Bermudian church.—Myrna Kreider, East Berlin, Pa.

Hoffert, Daniel S., born Feb. 9, 1860, at Bremen, Ohio, died Oct. 21, 1930, at Columbus, Ohio. He confessed his Savior in August, 1879. He leaves his wife, Mrs. Ida (Crooks) Hoffert. two sons, one daughter, three brothers and one sister. Interment in Mt. Tabor cemetery near East Lancaster, Ohio.—Franklin P. Hoffert, Acton, Ind.

Hollinger, Sister Ella, widow of Benj. R. Hollinger, died Dec. 24, 1930, at her home in Manheim, Pa., in the bounds of the White Oak congregation, from a stroke, aged 62 years, 5 months and 14 days. She with her husband united with the Church of the Brethren four years ago. She is survived by two sons, five daughters, mother and sister. Services at the Manheim house by Brethren Chas. D. Cassel and C. W. Gibbel. Interment in Graybill's cemetery near East Petersburg.—Susan M. Cassel, Manheim, Pa.

Hoy, James K., died at his home near Shubert, Berks County, aged 79 years, 2 months, 24 days. Services at the Shubert meeting house by Eld. Henry Ziegler and Gideon Bieler. Interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

King, Bro. Jonas, died at his home at York, Pa., March 22, 1931, aged 70 years, 3 months and 14 days. He was a member of the Church of the Brethren. His wife Mary (nee Zeigler), died several years ago. He leaves six sons and four daughters. Services in the Mummert meetinghouse by Elders Daniel Bowser and C. L. Baker. Burial in adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Kinzey, Albert, died at his home near New Paris, Feb. 23, 1931, aged 81 years, 7 months and 5 days. He was a member of the Church of the Brethren for many years. His wife, Mary Wertz Kinzey, survives. Funeral by Eld. Geo. W. Rogers at the New Paris house. Burial in the Old Mock cemetery.—Mrs. Sewell Rogers, Alum Bank, Pa.

Kellenburger, Ernest Chauncy, youngest son of Abram and Mary Truax Kellenburger, born June 25, 1880, in White County, Ind., March 23, 1931. Death followed five weeks of suffering from a form of blood poisoning. He lived almost his entire life at his late home near Reynolds, Ind. When he was seventeen his father died, and he took care of his mother until she too was taken away twelve years ago. He married Viola Sickler June 4, 1902. In 1905 he affiliated with the Church of the Brethren. He lived in the fellowship of the church a life that was consistent with his belief. His companion survives with a daughter, two grandsons and two brothers.—A. R. Showalter, Monticello, Ind.

Kreider, Mrs. Delila A., daughter of the late Henry and Nancy A. Shirk, born at West Grove, Ill., died at a Freeport hospital, Ill., March 3, 1931, aged 73 years, 1 month and 22 days. She was converted at the age of eighteen and united with the Brethren in Christ Church. She married Wm. Kreider Nov. 27, 1879; he preceded her six years ago. She and her husband labored thirty-eight years in the ministry. She leaves six children and thirteen grandchildren. Funeral service by Rev. Samuel Stump. There being no church of her choice near Shannon, Sister Kreider had been a very faithful attendant at services of the Church of the Brethren at Shannon.—W. E. West, Mt. Morris, Ill.

Kriner, Sister Martha Jane, wife of Bro. J. J. Kriner, born July 26, 1860, died at her home, Chambersburg, Pa., on Oct. 12, 1930, aged 70 years, 2 months, and 17 days. She was the daughter of Dr. Francis and Margaret Greenawalt Oellig. Death followed an illness of almost two months, caused by cerebral hemorrhage. She was a faithful member of the Church of the Brethren for many years and gave efficient and loyal service as a teacher in the Sunday-school as long as her health permitted. The services were conducted by her pastor, Bro. A. L. B. Martin, assisted by Eld. S. D. Hartranft, and the Rev. W. R. Gobrecht, pastor of St. John's Reformed church. She is survived by her husband and one son, also two brothers. Interment at Norland cemetery.—Mrs. F. P. Blair,, Chambersburg, Pa.

Laughman, Mary Josephine (nee Metz), daughter of Rose and Francis Metz, was born near Dayton, Ohio, Dec. 11, 1844, and died at the home of a daughter, Mrs. Kate Mohler, at Leeton, Mo., Feb. 23, 1931, aged 86 years, 2 months and 12 days. She was united in marriage to George W. Laughman in Indiana, Aug. 18, 1861. To this union were born eleven children, seven of whom survive her, five daughters and two sons. There are also thirty-one grandchildren and twenty-seven great-grandchildren. In 1869 she with her husband moved to Warrensburg, Mo., where they resided on a farm until the death of her husband Jan.

(Continued on Page 30)

CHRISTIAN STEWARDSHIP STUDIES

The Stewardship Committee of the Men's Work has issued Twenty-six Studies in Stewardship for class use and special study.

A number of classes have been using **Part I,** 13 Lessons, and are getting splendid results.

STEWARDSHIP STUDIES PART II has just come from the press. These studies will continue and complete the course. **The Men's Work** hopes that hundreds of classes will be formed so that men may know the principles and joys of **Christian Stewardship faithfully practiced.**

Prices of these two books, bound in paper are—Part I, 25c; Part II, 25c.

Order at once and begin the studies

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

Bush Creek congregation met in council March 28. A report of the annual visit was given and all were favorable. We decided to organize a Ladies' Aid and Sister John Derr was elected temporary chairman. The date for our love feast is May 23. The following officers were elected: elder, Bro. Ellis Wagoner; clerk, Bro. Johnnie Derr; Messenger correspondent, Evelyn Wagoner. Bro. Harry Harshman and Bro. John Main were elected to the board of trustees. Bro. Harry Harshman was chosen to the deacon's office, Dr. E. C. Bixler of New Windsor conducting the installation. Delegates to District Meeting are Bro. Chas. Harshman and Bro. Walter Burral.—Evelyn J. Wagoner, Monrovia, Md., March 31.

Locust Grove.—The spring council meeting will be held April 11 beginning at 10 o'clock.—Bessie Purdum, Mt. Airy, Md., March 25.

Meadow Branch church held its semiannual love feast on April 2. The meeting was decidedly spiritual; about 300 communed. Eld. C. N. Frushour delivered a most timely examination or consecration sermon and officiated during the service. Eld. E. C. Bixler and Eld. John D. Roop rendered splendid help along with the home ministers. More than a dozen of our members were unable to attend the feast on account of sickness and were remembered in their homes. Five have been anointed within the past few months.—Wm. E. Roop, Westminster, Md., April 4.

Thurmont church held her council March 27. T. S. Fike was elected elder for one year. Eld T. S. Fike and M. O. Lawyer were chosen delegates to District Meeting.—Allen D. Hoover, Thurmont, Md., March 29.

MICHIGAN

Hart church has enjoyed a very profitable winter of service with the valuable assistance of Sister Elma Rau of Beaverton, Mich. She spent three months here, filling the pulpit each Sunday and helping with programs. We had a fine Christmas program; New Year's we had a candle lighting service. Then we had a program on the life of Charles Wesley and a pantomime of his song, Jesus, Lover of My Soul; also a missionary program. All these were very much enjoyed. March 27 Brother and Sister Roy Ingle of Ohio came into our midst to conduct a week of pre-Easter services and to look over the situation with a view to coming as pastors. This they have decided to do as soon as possible. The church was unanimous in their vote of acceptance and we look forward to a brighter day for Hart under Bro. Ingle's leadership.—Mrs. M. M. Nevinger, Shelby, Mich., April 7.

Woodland Village church held their annual council meeting March 12. The same officers were reëlected for another year. We decided to stress evangelism during the month of April at our regular Sunday morning service and midweek prayer meeting, also at the union services on Sunday evening, held at our church. We will hold meetings each night of the week of April 19 to 26 followed by our love feast on Monday evening, April 27, 7 o'clock. We are making plans for District Meeting to be held here in August and decided to grant the request of the B. Y. P. D. to help with serving. Brother and Sister V. R. Votring will represent us at Annual Conference in June.—Mrs. Carl B. Wheeler, Woodland, Mich., April 4.

MINNESOTA

Lewistown.—We are happy to report the baptism of six and one reclaimed on March 8. The spring council meeting was held Feb. 26. One item was the reëlection of Bro. Eddy for the coming year. March 29 the state superintendent of the Anti-Saloon League will speak on the subject, Is Prohibition Coming or Going? The date for our love feast is April 3.—Mrs. Roy Cady, Lewistown, Minn., March 28.

Minneapolis.—One of our Sunday-school classes recently gave a social and program at the church, the occasion netting them a fair profit. This also being Sister Root's birthday, the community honored her with a pound shower. Our regular quarterly council was held April 3. We decided to hold a Daily Vacation Bible School, Sister Effie Myers being elected as superintendent. A decision was reached to purchase gowns for the choir, individual members taking this responsibility upon themselves. This movement is being sponsored by the Plus Ultra class. The resignation of our pastor, L. H. Root, was regretfully accepted; this has been made necessary on account of Bro. Root's health. Decided to hold our spring love feast April 12. Owing to depressing times we decided not to be represented at Annual Conference. —Mrs. A. B. Miller, Minneapolis, Minn., April 4.

MISSOURI

Kansas City (First).—March 15 was young people's day; they had full charge of the preaching hour and gave an excellent program. In the evening the B. Y. P. D. sponsored a picture, Nature's Frozen Credits. Miss Miriam Murray is president of the B. Y. P. D. March 29 Bro. O. H. Feiler of the Rockingham church and his Crusaders gave an oratorical contest dealing with the subjects of Temperance, War, Peace and World Brotherhood. This was an inspiration to all who love better things. March 22 Bro. V. F. Schwalm of McPherson College gave us an address in the interest of the college and an offering was taken.—Mrs. Gertrude Gaba, Kansas City, Mo., March 30.

NEW MEXICO

Clovis.—March 27 we met in quarterly business meeting. We unanimously agreed to keep our pastor, Bro. E. F. Weaver, another year. We are praying for the restoration of Sister Weaver's health; she has been sorely afflicted for several months.—E. J. Smith, Clovis, N. Mex., April 4.

NORTH DAKOTA

Carrington church met in council March 31. D. T. Deardorff of Surrey was chosen as elder. Five letters were received and two granted. It was decided to discontinue our present pastoral program. We decided to try to secure Bro. Ralph Petre to hold a series of meetings in June with a love feast at the close of the meetings.—Daisy B. Kreps, Carrington, N. Dak., April 4.

OHIO

Cedar Grove.—The work here has been progressing very nicely the past year with Bro. B. F. Timmons and Bro. Theo. Eley in charge. The latter preached Sunday evening, March 22, and then Bro. Oliver Royer of Alliance, Ohio, began a two weeks' revival meeting. Bro. Royer's messages were Spirit-filled and the Word was preached with great power. Good interest was manifested throughout the meeting. At the close five were baptized. We enjoyed the fellowship of those that came from other congregations.—Amos Hollinger, New Paris, Ohio, April 7.

Defiance church met in council March 14. It was decided to hold our communion and love feast on the evening of May 9. Our B. Y. P. D. is active in giving us messages in song and music. The Christian Workers' Meetings are proving helpful. The Sunday-school and chruch attendance is good.—Mazie Noffsinger, Defiance, Ohio, March 31.

Greensprings.—During the latter part of January one week was given to evangelistic effort, Bro. G. G. Canfield, Marion, bringing the gospel messages to us. Four young people made the good choice and were received into church membership through the rite of baptism. Feb. 8, a deputation team from Manchester College gave a temperance program at this place. Brother and Sister L. J. Miller represented our congregation at District Meeting held in the Lick Creek church. At a recent council meeting Sister Caroline Eberly was elected church clerk, the writer, correspondent. Our love feast will be held Sunday evening, June 14, 7:30 P. M.—Leo Lillian Wise, Bloomville, Ohio, April 1.

Lower Miami church met in council March 5. A number of church officers were elected. Eld. J. O. Garst and Jesse Noffsinger were chosen delegates to District Meeting. The Aid Society gave a very encouraging report. March 15 Bro. Lawrence Garst, representing a deputation team from Manchester College, gave a very interesting talk on prohibition. Bro. Earl Dils of Dayton delivered an instructive lecture recently. Since our last report the Eversole members attended our church, furnishing a play and some special music. The children and young people of our Sunday-school are preparing a service to be rendered on Easter morning.—Blanche Furry, Dayton, Ohio. March 26.

Middletown.—Our church met in council Jan. 31. Church officers were elected for the year: Margie Young, church clerk; Mabel Lamb and Mildred Hummell, correspondents. Bro. Edgar Schooley and Sister Anthy Martin were elected delegates to District Conference. A revival was held the first two weeks in February by Bro. J. O. Click of Covington, Ohio, with large attendance at each meeting. The Aid Society is still doing fine work. The young people's class is active in all church work. The Hamilton, Cincinnati, Constance and Stonelick churches are planning to hold a convention here the latter part of April. Our little town is hurt much by the depression yet the church has been able to meet all expenses and pay on the building fund. Our attendance surpasses that of the previous year even though much sickness prevails.—Mabel Lamb, Middletown, Ohio, March 31.

Pleasant Valley (Ohio) church met in council March 13. We will not send a delegate to Annual Meeting this year. Delegates to District Meeting are Brethren Glen Stocksdale and Bert McKibben. Bro. Stocksdale's resignation as pastor was accepted. The church has another pastor in view. Our church and Sunday-school seem to be increasing in interest and attendance. March 7 four students of Manchester College gave a very interesting program.—Ruth Wise, Union City, Ind., March 30.

Salem.—Feb. 22 Dr. Gibbel of Gettysburg, Ohio, gave two inspiring messages, relating some of the events in his life as a medical missionary in Africa. Feb. 27 the church met in business meeting. Brethren Sylvan Bookwalter and Wm. Minnich were chosen as delegates to Annual Conference. Katie Flory, David Rinehart and D. W. Kneisely were chosen delegates to District Conference. Bro. D. G. Berkebile of Bradford, Ohio, came to us March 15 to assist in our two weeks' revival. He labored very earnestly for the salvation of souls. Twelve accepted Christ and were received into the church by baptism. The church was also huilt up spiritually. Good crowds were present at each service to listen to the Spirit-filled messages. Special music was rendered each evening.—Naomi Sibert, Union, Ohio, April 1.

Stony Creek church met in council March 14. We will hold our love feast April 26 at 7:15 P. M. We decided to hold a Vacation Bible School this summer, the time to be decided later. Bro. C. W. Warstler and Omar Hengsteller were elected delegates to District Conference. Bro. Warstler is also our delegate to Annual Conference. Feb. 3 the laymen of the church and the men of the community, about 130, enjoyed a banquet in the new basement. A good program was also carried out. Several weeks ago Bro. Virgil Finnell gave his illustrated lecture on Why Girls Smoke.—Mrs. Esther F. Huber, DeGraff, Ohio, March 31.

Trotwood.—We were fortunate in having President Otho Winger of Manchester College for our special missionary services on Feb. 21 and 22. An illustrated talk on Saturday evening and a Sunday morning sermon made up his program. The Southern Ohio young people's chorus under the direction of Miss Ruth Halladay presented the sacred cantata, Belshazzar, on the evening of March 29.—Ruth Hunn, Trotwood, Ohio, March 30.

West Milton church met in council March 19. It was decided not to be represented at Annual Conference this year. Delegates to District Meeting are S. A. Blessing and G. W. Minnich; alternates, B. F. Studebaker and J. P. Miller. The plan of giving eight offerings a year to the General Mission Board was adopted. March 11 the Aid Society held an all-day meeting at the church, having a pot-luck dinner in honor of all who have birthdays in March, numbering six. Mrs. Hester Peifer, the oldest of the group, has not missed an Aid Society meeting in two years. Thirty members and eleven visitors were present.—Mrs. S. C. Gnagey, West Milton, Ohio, March 28.

OREGON

Newberg.—Our church met in quarterly council March 28. It was decided to hold our spring love feast on the evening of May 2. Our young people are doing splendid work in their department. They arrange their programs and carry them out in a very creditable manner. On the evening of March 21 the B. Y. P. D. was entertained at a supper given by the pastor and his wife. Twenty-one were present. After supper a short program of songs and also a reading by Miss Elsie Reed were enjoyed. This was followed by a talk by Bro. F. H. Barr of Albany, who was the principal speaker of the evening. As we listened to his splendid message we were made to think what a wonderful opportunity it is when we can bring our young people in contact with men of high ideals. We have a fine group of young people now; they are planning to have the church redecorated this spring. The parents are very zealous, too, but the financial condition has struck us pretty hard. One brother lost all he had by fire and one week later was taken to the hospital and was operated on for appendicitis. The work at Damascus is moving along nicely. The attendance is increasing. We are looking forward with much interest to the coming of Brother and Sister Paul Studebaker of Nappanee, Ind., who will hold a series of meetings for us soon after Conference.—Mary Smith, Newberg, Ore., March 31.

PENNSYLVANIA

Clover Creek church just closed a revival conducted by Eld. Jos. H. Clapper of Hopewell, Pa. He gave us eighteen gospel messages in which there was much spiritual food. With Bro. Beery, our former pastor, he visited in many homes. During the meetings six stood for Christ and were baptized last Monday evening. Our Sunday-school is growing both in attendance and interest. The young people of the Smithfield and Fairview churches each rendered a program in our church recently, which were much enjoyed.—Mrs. J. H. Fornwalt, Martinsburg, Pa., March 31.

New Fairview.—Jan. 25 Bro. C. D. Bonsack brought us an inspiring sermon on missions. Feb. 15 we took an offering of $59 for the mission emergency call. March 30 we held our quarterly council. Donations to the child rescue committee for the year amounted to $52.12; this was sent to the Carlisle Children's Home. Our love feast will be held May 17. We decided not to represent at Annual Meeting this year.—H. B. Markey, York, Pa., April 7.

Palmyra church met in council March 2. We decided to have a Vacation Bible School. One was received into the church by letter and four by baptism; one letter was granted. The Aid Society report showed receipts of $819, and expenditures, $761.92. Our love feast will be held May 2 and 3 beginning at 2 P. M. March 1 the Spring Creek Christian Workers' Society gave a program here. Bro. J. I. Baugher gave an address on Social Purity. March 8 a welfare meeting was held on the subject, The Christian Home. March 14 and 15 a Bible institute was conducted by Brethren R. W. Schlosser and O. Stuart Hamer of Elizabethtown College.—Sarah G. Shelly, Palmyra, Pa., April 6.

Springville church met in council on Mrach 21. We expect to have a welfare meeting sometime in the future. Our delegate to Annual Meeting is Eld. I. W. Taylor with R. P. Royer, alternate. The delegates to District Meeting are Israel Mohler, E. M. Dinger and R. P. Royer; alternates, Jacob Leininger, J. Bitzer Johns, Amos Heisey. Our love feast will be held May 19 and 20 at the Mohler house, 9:30 A. M.—Mrs. Lida M. Zug, Lincoln, Pa., April 4.

VIRGINIA

Summit church met in council April 4. We decided to have a two weeks' Vacation Bible School somctime during the summer. It was thought best to have an interdenominational school if our neighboring churches are willing to coöperate. Our communion will be held April 26 at 6 P. M. Delegates to District Meeting are E. B. Craun, S. I. Cline; alternates, Roy Wright, W. A. Craun. Our Aid Society meets once a month; the president is Mrs. Emory Craun. We have started a teacher-training class which meets once a month with Bro. J. T. Glick, teacher. Feb. 15 the Bridgewater College quartet gave an interesting program. Once a month we have a workers' conference of the Sunday-school officers to talk over problems and plans. We are glad for the faithful labors of our pastor, Bro. Earl Mitchell. The Sunday-school gave an Easter program Sunday night, April 5. An offering of $7.78 was taken for the General Board of Religious Education.—Mattie V. Craun, Bridgewater, Va., April 6.

ANNOUNCEMENTS

DISTRICT MEETINGS

Maryland, Eastern, Denton, April 22.
Ohio, Southern, Salem, April 22-23.
Pennsylvania, E., East Fairview, April 29, 30.
Pennsylvania, S. E., N. J. & E. N. Y., Wilmington, Del., April 22-23.
Virginia, Second, April 22-24.

LOVE FEASTS

California
April 24, San Bernardino.
April 25, 7:30 pm, Hermosa Beach.
May 9, 7:30 pm, Laton.
May 10, 7 pm, Belvedere.
May 20, Long Beach.

Colorado
May 22, Antioch.

Idaho
May 8, 8 pm, Boise Valley.

Illinois
April 18, 7 pm, Panther Creek.
May 3, 7 pm, Franklin Grove.
May 10, Lanark.
May 17, 7 pm, Dixon.

Indiana
April 25, 7 pm, Nettle Creek.
April 26, Second South Bend.
April 27, Mt. Pleasant (No.).
May 7, West Goshen.
May 9, 7:30 pm, Buck Creek.
May 9, 7:30 pm, Beech Grove.
May 10, Indianapolis.
May 16, Rossville.
May 16, 7 pm, Shipshewana.
May 17, Elkhart City.

Iowa
April 26, 7:30 pm, Union Ridge.
May 16, 7:30 pm, Iowa River.
May 17, Salem.
May 17, 7:30 pm, Muscatine.

Maryland
May 2, 2:30 pm, Piney Creek.
May 3, 7 pm, Denton.
May 16, Brownsville.
May 16, Longmeadow.
May 17, Sharpsburg.
May 17, 6 pm, Beaver Dam.

Michigan
April 27, 7 pm, Woodland Village.
May 2, 8 pm, Thornapple.

Missouri
May 9, Bethel.

Nebraska
May 3, Bethel.

Ohio
April 26, 7:15 pm, Stony Creek.
May 2, Cincinnati.
May 9, Defiance.
May 10, Lick Creek.

Oklahoma
April 19, Big Creek.
May 1, Pleasant Plains.

Oregon
May 2, Newberg.

Pennsylvania
April 19, Mt. Joy.
April 29, 6:45 pm, Waynesboro.
May 2, 3, 2 pm, Palmyra.
May 2, 3, 10 am, Little Swatara, Ziegler house.
May 3, 3 pm, Ephrata.
May 3, Smithfield.
May 3, 6:30 pm, Philadelphia, First.
May 3, 7 pm, Locust Grove.
May 9, Indian Creek.
May 9, 10, 1:30 pm, Annville.
May 10, Snake Spring.
May 14, 15, 10 am, Big Swatara, Hanoverdale.
May 16, 17, 1:30 pm, Mountville, Mountville house.
May 16, 17, 1:30 pm, Midway.
May 17, New Fairview.
May 17, 2 pm, Elizabethtown.
May 19, 20, 9:30 am, Springville, Mohler house.

Virginia
April 26, 6 pm, Summit.
May 9, 4 pm, Mill Creek.
May 16, 7 pm, Midland.

FOLKLORE REVEALS LIFE

When Paul found an altar dedicated to an unknown God he understood the Athenians better than before. When our missionaries understand the folklore of a people they begin **to understand them better.**



African Stories
By A. D. Helser

contains a large number of stories which the native Bura people love to tell in their rude huts. In these stories you have a picture of their mode of thinking, their faith and superstition, their hopes and fears. **If you do not care** to understand the people among whom **our Africa missionaries** labor you will not care for this book. **If you are eager to know** the condition and people among whom missionaries toil here is **your opportunity.**

A single copy costs $1.75. We believe many of your friends **will want copies so we offer AFRICAN STORIES in lots of 5 to 9 to one address for $1.25 each; 10 or more copies, $1.15 each.**

Brethren Publishing House, Elgin, Ill.

Fallen Asleep

(Continued From Page 27)

29, 1904. For the last twenty-four years she has resided in Leeton, Mo. Mrs. Laughman united with the Mineral Creek church near Leeton in 1872 and has lived a true and faithful life ever since. Funeral services were conducted in the Mineral Creek church at Leeton by the writer, assisted by James M. Mohler and Chas. A. Lentz. Interment in the near-by cemetery.—B. F. Summer, Warrensburg, Mo.

Leatherman, Sister Addie E., wife of Bro. Alvey L. Leatherman, born Aug. 20, 1899, departed this life Feb. 13, 1931, aged 31 years, 5 months and 23 days. She is survived by her husband and five children, her father, two sisters and four brothers. She was a member of the Church of the Brethren for fifteen years. During her sickness she called for the anointing and was peacefully resigned to the will of God. Funeral services were conducted by Eld. W. G. Group in the Union church in Mummasburg. Burial in March Creek cemetery.—Minnie E. Kline, Gettysburg, Pa.

Lucabaugh, Sister Anna M., died March 27, 1931, at the home of her daughter, Mrs. Mummert, at Hanover, Pa., of a complication, aged 64 years, 3 months and 10 days. She was a member of the Church of the Brethren. She leaves her husband, two sons, two daughters, two brothers and one sister. Funeral services in the Mummert meeting house by Eld. C. L. Baker, assisted by Elders C. C. Brown and Jacob Stouffer.—Myrna Kreider, East Berlin, Pa.

Marker, Anna B. McCune, daughter of Benjamin and Mary A. Flory, was born near Pitsburg, Ohio, May 11, 1862. She departed this life March 23, 1931 at her home in Greenville, Ohio, aged 68 years, 10 months, and 12 days. In the fall of 1883 she was married to John McCune. This union was blessed with seven children. Her husband, three daughters, and one grandson preceded her in death. She is survived by three sons, one daughter, eight grandchildren, one great-grandchild, one brother, and two sisters. A number of years ago she accepted Christ as her Savior and became a member of the Church of the Brethren. Funeral services at the church by Paul E. Wingerd and David Hollinger. Interment in the Greenville cemetery.—Paul E. Wingerd, Greenville, Ohio.

Merkey, Bro. Emanuel, died at his home near Bethel, Pa., March 12, 1931, following several months' illness, aged 59 years, 9 months and 22 days. He was a son of the late Joseph and Sallie Merkey. He was a faithful member of the Brethren Church and was held in high esteem in the church and community. Surviving are his wife Lizzie (nee Frantz), two sons, daughter, brother and four sisters. Services at the Merkey meeting house by Eld. Jacob P. Merkey and Bro. Geo. Snyder. Interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Miller, Mrs. Sarah, born near Wakarusa, March 26, 1860, died March 17, 1931, at the home of a daughter, Mrs. Howard Parshall in Detroit. She was the daughter of Mr. and Mrs. John Shaum. July 18, 1888, she married Daniel Otto who dicd Aug. 25, 1906. May 18, 1910, she married Chas. Miller who died four years ago. She was a member of the Church of the Brethren. She is survived by her daughter, grandson, three brothers and two sisters. Funeral at the West Side church by Melvin Stutsman. Burial in Oak Ridge cemetery.—Dorothy Schieber, Goshen, Ind.

Moyer, Bro. Harvey, died March 29, 1931, aged 69 years, 3 months and 29 days. Services at the Crabrun church by the writer assisted by Bro. Melvin Landes. Interment near by in the family burial ground. His wife preceded him years ago. He is survived by two sons and two daughters.—S. W. See, Mathias, W. Va.

Myers, Bro. John W., died March 16, 1931, at the hospital, after a short illness. He was the oldest son of Eld. Isaac Myers of the Green Mt. congregation. He was sixty-two years of age. He had served as deacon and Sunday-school superintendent, as well as on various committees. With the exception of a few years he spent his entire life in the Green Mt. congregation. In his passing the home has lost a Christian husband and father, the church a willing and interested worker whose counsel and judgment will be missed, and the community a loyal citizen who was ever interested in its welfare and achievement. His widow survives with three sons, three daughters, several grandchildren, one brother and four sisters. Services at the Green Mt. church by Elders C. E. Long and I. C. Sanger.—Mrs. D. C. Myers, Harrisonburg, Va.

Olsen, John was born in Lolling, Denmark, Nov. 26, 1851. He came to America in 1873 and located at Marquette, Mich. In 1879 he moved to Kansas and located near Navarre where he continued to reside until his departure on March 5, 1931 when he was stricken with heart failure while doing his evening chores. He was married to Christina Rasmussen of Abilene on Jan. 17, 1880. He is survived by his companion, five sons and three daughters, eight grandchildren and two great-grandchildren. One son preceded him. Funeral services by the writer, assisted by Eld. C. A. Shank at Navarre church.—W. A. Kinzie, Navarre, Kans.

Osler, Bro. John R., born on May 16, 1872, died at his home, Chambersburg, Pa., on Nov. 1, 1930, aged 58 years, 5 months, and 16 days. Death was caused by Bright's disease. The funeral was held at his home, services conducted by the pastor, Bro. A. L. B. Martin, assisted by Eld. S. D. Hartranft. He is survived by two daughters and one son.—Mrs. F. P. Blair, Chambersburg, Pa.

Perry, Sister Lena Jane, twenty-seven years old, wife of James Russel Perry, died Feb. 18, 1931. She united with the Church at the early age of thirteen and remained faithful until death. She is survived by her husband and four children, her mother and father, Mr. and Mrs. J. R. Howdyshell, and one sister. Funeral from the Preshyterian church by B. S. Landes and W. H. Zigler. Interment in the cemetery near by.—Mrs. W. W. Cox, Mt. Solon, Va.

Ross, George L., died March 20, 1931, aged 75 years, 7 months and 21 days. About fourteen years ago he became blind and after the death of his wife in 1923 was cared for by his children who survive him: Charles, Abraham, Orren, and Herman Ross, Mrs. Cora Bittner, and Mrs. Gertrude Gray. He is also survived by eighteen grandchildren. The funeral service was held in Salisbury conducted by his pastor, Guy E. Wampler. Interment in the I. O. O. F. cemetery.—Mrs. P. S. Davis, Springs, Pa.

Royer, Dorthy, daughter of Bro. Jos. and Sister Alice Royer, born May 29, 1930, died Feb. 23, 1931. Besides the parents there remain two sisters. Services by Eld. Nathan Martin at the home. Burial in the Midway cemetery.—Elizabeth B. Nolt, Lebanon, Pa.

Sandrock, Arthur, son of Brother and Sister E. W. Sandrock, born at Lena, Ill., Jan. 23, 1892, died March 24, 1931. He united with the Church of the Brethren in early years and was a devoted Christian until death. He was an invalid for over eight years and much of the time almost helpless. He leaves his parents and one sister; a brother died in 1918. Funeral services at Lena, by the writer assisted by Brethren Mark Schrock and Geo. W. Miller.—P. R. Keltner, Freeport, Ill.

Stoneburner, Sister Sarah Rufina Kistler, widow of Eld. Jesse W. Stoneburner, was born in Trumbull County, Ohio, and departed this life in the bounds of the Pleasant Dale church, Adams County, Ind., March 28, 1931, at the age of 75 years, 7 months and 15 days. She was a faithful member of the Church of the Brethren for nearly forty years. She is survived by six children, fourteen grandchildren, five great-grandchildren and two sisters. Funeral services by the undersigned, assisted by Eld. D. W. Paul.—D. B. Garber, Markle, Ind.

Swigart, Mrs. Alice L., passed away in the Lewistown Hospital, March 16, 1931, after submitting to two operations within the past month. She was born May 29, 1865, the daughter of Henry M. and Barbara Grassmyer. She married Joseph Swigart who preceded her in death fifteen years. She is survived by four sons, three sisters and three brothers. She was a loyal, faithful member of the Church of the Brethren, and a very useful woman in the community where she had spent her entire life. Brief funeral services were held at the home of her son Earl, near whom she lived on the old homestead where she was born and spent her girlhood days, having moved back on it just a few short months ago. The principal services were held at the Pine Glen church in charge of Eld. J. C. Swigart, assisted by Rev. Andrews of McVeyton Presbyterian church and Rev. Troutman of McVeytown Methodist church.—Oddie Gearhart, McVeytown, Pa.

Thomas, Bro. David Abraham, born in Washington County, Va., April 16, 1868, died at his home in Washington County, Tenn., Feb. 28, 1931, aged 62 years, 8 months and 12 days. He married Katherine Krouse Jan, 7, 1900 and soon after their marriage they moved to the state of Oregon and later to Washington, but returned to Tennessee in a few years where they have since resided. In early life he united with the Baptist Church, but later became a member of the Church of the Brethren in which faith he remained until death. He is survived by his widow, one brother and one sister. Funeral services at the home by Eld. S. H. Garst. Burial in the family burying ground near by.—John H. Thomas, Johnson City, Tenn.

Thomas, Sister Margaret Ellen, daughter of John Campbell and Mary Rosenbaum Thomas, born in Washington County, Va., July 16, 1866 died at her home near Limestone, Tenn., March 8, 1931, aged 64 years, 5 months and 2 days. At the age of ten years she with her parents moved to Washington County, Tenn., where she spent her entire life. When young she united with the Baptist Church, but in 1909 she united with the Church of the Brethren and ever remained a consistent and loyal member, being a firm believer in the simple life, as taught by her church. Her last illness was but few days and realizing the end was near she called for the elders and was anointed in the name of the Lord. She is survived by one brother and one sister. One brother preceded her nine days. Funeral services from Limestone church by Elders A. M. Laughrun and A. E. Nead. Interment in church cemetery near by.—John H. Thomas, Johnson City, Tenn.

Walmer, Mrs. Sarah, born in Pennsylvania, March 23, 1843, a daughter of Mr. and Mrs. Geo. Eckleharger, but a resident of Goshen for seventy-two years, dicd March 17, 1931, aged 87 years. She was the widow of Jacob E. Walmer, a Civil War veteran, who died forty years ago. She was a member of the Church of the Brethren. Surviving are two brothers. Funeral by Wm. Hess. Burial in the Baintertown cemetery.—Dorothy Schieber, Goshen, Ind.

Weaver, Sister Almeda Scheetz, died Jan. 13, 1931, aged 26 years, 1 month and 27 days. She took sick Dec. 2 and was removed to the hospital Dec. 27, 1930. She was a member of the Church of the Brethren for about five years. She was married Feb. 25, 1926 to Harvey W. Weaver who survives with two children. Edward G. Weaver, a son, died March 23, 1931, aged 2 years, 8 months and 26 days. Services at East Fairview by Eld. H. A. Merkey, Allen Becker and H. G. Fahnestock. Interment in adjoining cemetery.—Myers L. Wenger, Manheim, Pa.

Weidman, Roy U., born April 24, 1920, died Feb. 3, 1931. He is survived by his parents, Elmer B. and Amanda Weidmcn, two brothers and three sisters. Services at East Fairview by C. W. Gibble, H. A. Merkey and J. B. Snavely. Interment in adjoining cemetery.—Myers L. Wenger, Manheim, Pa.

Execute Your Own Will . .

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the state of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

TENTH OF MAY

MOTHER'S DAY

WHAT WILL YOU DO?

The one day especially set apart to do honor to her who did so much for you. Our Program Material will help you prepare. Our Post Cards will get the people out. Use both and you will have a great MOTHER'S DAY.

Mother's Day Service No. 1
A simple and effective service in three parts. Part 1 for Beginners and Primaries. Part 2 for Juniors and Intermediates. Part 3 for the rest of the school. If your school meets in one body you can select appropriate parts. **8c; 85c per dozen; $6 per hundred.**

Our Queen of the May
A playlet honoring mothers old and young. Mostly in rhythmic dialogue, followed by recitations, songs and music. **8c; 85c a dozen; $6 a hundred.**

The Harbor of Home
Every number in this cantata stimulates love for and appreciation of mother and home. **8c; 85c per dozen; $6.00 per hundred.**

Paramount Special Day Book for Mother's Day and Missions.
Contains 33 pages of material for Mother's Day; 7 pages of songs and music; 14 pages for missions. **All for 25c.**

Paramount All the Year Round Book
Contains 144 pages of which 14 are devoted to Mother's Day. **40c.**

Pageants for the Year
Contains 22 pageants, and 3 of them are for Mother's Day. **$1.50.**

GIVE MOTHER A BOOK. Flowers are beautiful but soon wither. A book will abide for years. Here are three wonderful books. Give one to mother.

"The Fine Art of Motherhood"
A book that gladdens the heart of every mother. An inspiration to every daughter. And a book for father and son. The author, **ELLA BROADUS ROBERTSON** knows her subject. **$1.50.**

"The Golden Pen"
A most excellent book as a present for mother, containing a wonderful tribute to her noble qualities. **50c.**

"Mothers of Famous Men"
Just from the press. A characteristic **ARCHER WALLACE BOOK.** Get it, read it. **$1.00.**

Mother's Day Post Cards

Our Mother's Day Post Cards provide for a cordial invitation to your services, stating the time and name of the school. On the reverse side is a picture with appropriate message for mother and the special occasion. We have three cards.

No. 357. Mother reading.
No. 429. Just mother.
No. 496. Scene from open window.

Order as many dozen of one kind, or assorted lot, as you wish. **20c a dozen; $1.25 a hundred.**

Make your selection and send order at once

Brethren Publishing House, Elgin, Ill.

NEED A BIBLE?

When you need a Bible, Song Book, Hymnal, or any book, supplies and equipment for your church and school, turn to our Catalogue or write and we will gladly give you full information. We take pleasure in supplying your needs and point to thousands of satisfied customers who have dealt with us for years. Write us your needs.

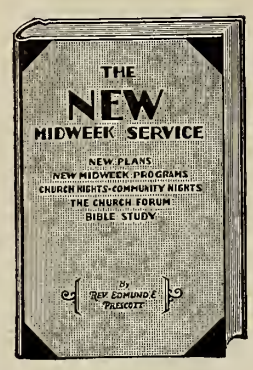
Brethren Publishing House, Elgin, Illinois

CHURCH AND SCHOOL SUPPLIES

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

Buy Books---Good Books---Books You Need---

Books That Help



Price, $1.25

THE PASTOR AND RELIGIOUS EDUCATION, $2.00
Harry C. Moore.

A timely book for pastors and other religious educators who would face their problems intelligently.

CHARACTER STORIES, $1.00
Ezra Flory.

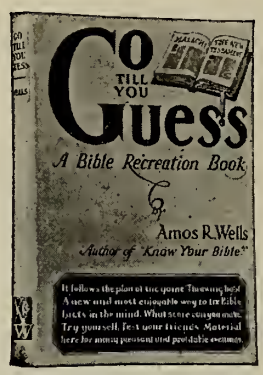
A series of Bible and other stories that show boys and girls the right way.

CHRISTIAN HEROISM IN HEATHEN LANDS, $.75
Galen B. Royer.

Thousands have used and continue to use this splendid book in mission study.

THE STORY OF THE BIBLE, ...$2.00
Jesse Lyman Hurlbut.

No home can afford to be without this Bible story book.



Price, $1.00

ACTIVITIES FOR ACTIVE BIBLE CLASSES, ...$1.00
Will H. Brown.

A book of general and specific suggestions, covering a wide field, including all kinds of class activities. A book for those who want something different.

ADOLESCENT WORSHIP, ...$1.50
Gerrit Verkuyl.

Portrays adolescent attitudes fully. Considers prayer basic in worship for all ages. Discusses Bible readings, hymns and attitudes fully.

NEW TESTAMENT STORIES DRAMATIZED, ...$1.50
Harry W. Githens.

Companion to "Dramatized Stories From the Old Testament." Thirteen stories based on the life of Jesus and the twelve, and 7 stories on the life of Paul. Follows the Bible narrative very closely.

SENIOR METHOD IN THE CHURCH SCHOOL, ...$1.50
Mary Anne Moore.

A Community Training book treating fully the senior curriculum, method, teacher and pupil. Concrete material and sane view of tbe senior.

OBJECTIVES IN RELIGIOUS EDUCATION, ...$2.50
Paul H. Vieth.

Splendid for advanced students and leaders in religious education who desire to know what the great leaders in this field have said, and whither we are tending at present.

PURPOSE IN RELIGIOUS EDUCATION, ...$1.75
George Walter Fiske.

A comprehensive review of religious education through the years witb a statement of the strength and weakness of the several movements. A discussion of what should be attempted and how it should be done.

TEACHING WITHOUT TEXTBOOKS, ...$2.00
Edited by Frances W. Danielson and Jeanette E. Perkins.

A book of exceptional value to those Sunday-school teachers who would know how others develop a lesson. Deals with lessons for beginners, primaries and juniors. The children themselves help to work out the lesson.

STORIES TO TELL AND HOW TO TELL THEM, ...$1.25
Elizabetb Clark.

A collection of 13 folklore stories from different lands. The stories are well told and with each story go suggestions as to how to tell and what to stress.

RELIGION IN THE KINDERGARTEN, ...$1.75
Bertba Marilda Rhodes.

Contains 52 complete lessons, all of which are well chosen. Splendid story material. The author urges teachers to adapt rather than reproduce the lessons. Fine for kindergarten teachers.

RELIGIOUS DIFFICULTIES OF YOUTH, THE, ...$1.50
A. D. Belden.

Though real the doubts of youth need not be disastrous. The author frankly discusses the difficult problems which youth faces and suggests solutions which he believes will establish the bonest doubter on the foundation of a sure and positive faith.

SUNDAY SCHOOL TRANSFORMED, THE, ...$1.50
Louis Entzminger.

The author explains the methods by which a number of schools were so organized and managed that phenomenal growth resulted. Provides for a complete system of cards and records.

A few of our many books that will transform your work

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., April 25, 1931 | No. 17

CHILD HEALTH DAY SET FOR MAY 1

"Whereas, The congress by joint resolution has authorized and requested the President of the United States of America to proclaim annually that May day is child health day; and

"Whereas, The responsibility for the well being of children is a community responsibility as well as an individual duty;

"Now, therefore, I, Herbert Hoover, President of the United States of America, do call upon all governors of states of the Union and all governors of territories and possessions of the United States to declare to their people that May day should be used wherever possible as child health day, for the consideration of all public and private measures by which the health of our children may be conserved and advanced. I specially commend for consideration on that day 'the children's charter' as set forth by the White House conference on child health and protection.

"In witness thereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"HERBERT HOOVER."

IN THIS NUMBER

Editorial—

After Colorado Springs (E. F.), ... 3
A Sermon That Might Have Been (E. F.), ... 3
Some Old Prohibition News (E. F.), ... 3
Making the Most of a Crisis (H. A. B.), ... 4
Kingdom Gleanings, ...16
The Quiet Hour (R. H. M.), ...17

General Forum—

A Prayer (Poem). By A. E. Carsey, ... 5
Faith and the Present World Situation. By A .T. Hoffert, ... 5
Were Jesus' Temptations Real Temptations? By H. C. Early, ... 6
Church Music Ideals (P. L. H.), ... 7
Four Pioneers of Faith.—No. 4. By J. M. Henry, .. 7
Report of Findings Committee, ... 8
Satisfying the Miltary Men (J. E. S.), ... 8
The Sister's Prayer Veil. By B. E. Breshears, ... 9
Business for Annual Conference, ...20
The Veil. By Ezra Flory, ...23

Pastor and People—

Adventures in Religion, ...10
Indoctrinating Young Christians.—No. 1. By Galen B. Royer, ...11
Willie's Prayer. By Chester E. Shuler, ...11

Missions—

What Missionary Societies Can Do. By Fianna L. Eichelberger, ...12
After the Similitude of a Palace. By Anetta C. Mow, ...13
News From the Field, ...14
Junior Worship Program, ...15

Home and Family—

The Home Fireside (Poem). By Harry Troupe Brewer, ...18
Grandmother Warren. By Bess Royer Bates, ...18
Around the Table, ...19

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

OFFICIAL DIRECTORY

BOARDS AND COMMITTEES

GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.
J. J. Yoder, Vice-Chairman, McPherson, Kans.
H. H. Nye, Huntingdon, Pa.
Levi Garst, Salem, Va.
J. B. Emmert, 2627 4th St., La Verne, Calif.
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.
L. C. Moomaw, R. 2, Bx. 209, Roanoke, Va.
General Secretary, C. D. Bonsack, Elgin, Ill.
Assistant Secretary, H. Spenser Minnich, Elgin, Ill.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.
Secretary, L. T. Miller, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION

C. Ernest Davis, Chairman, Mt. Morris, Ill.
C. S. Ikenberry, Vice-Chairman, Daleville, Va.
H. K. Ober, Elizabethtown, Pa.
L. W. Shultz, North Manchester, Ind.
J. M. Henry, Bridgewater, Va.
Eva Trostle, 3435 Van Buren, Chicago, Ill.
R. E. Mohler, McPherson, Kans.
Mrs. R. D. Murphy, Chairman, Women's Work.
P. G. Stahly, Chairman, Men's Work.
General Secretary, R. D. Bowman, Elgin, Ill.
Director of Young People's Work, Dan West, Elgin, Ill.
Director of Children's Work, Ruth Shriver, Elgin, Ill.
Editor, E. G. Hoff, Elgin, Ill.
Assistant, Maud Newcomer, Elgin, Ill.
Assistant, Edith Barnes, Elgin, Ill.

GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.
V. F. Schwalm, Vice-President, McPherson, Kans.
J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.
H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.
D. W. Kurtz, 1605 E. 3rd St., Long Beach, Cal.
A. C. Wieand, Bethany Bible School.
E. C. Bixler, Blue Ridge College.
Paul H. Bowman, Bridgewater-Daleville.
R. W. Schlosser, Elizabethtown College.
C. C. Ellis, Juniata College.
E. M. Studebaker, La Verne College.
Otho Winger, Manchester College.
V. F. Schwalm, McPherson College.
C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD

S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.
J. A. Robinson, Secretary, Bedford St. & Miller Ave., Johnstown, Pa.
M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.
W. H. Yoder, R. 1, Waterloo, Iowa.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE

R. W. Schlosser, Elizabethtown, Pa.
Grover L. Wine, Bridgewater, Va.
James M. Moore, 3560 Congress, Chicago, Ill.
Otho Winger, Moderator of Annual Meeting, North Manchester, Ind.
J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.
Vice-Chairman, P. H. Bowman, Bridgewater, Va.
Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.
Executive Secretary, J. W. Lear, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK

Chairman and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.
Vice-Chairman and Secretary of Bible Study, Mrs. Laura Gwin Swadley, R. 4, Johnson City, Tenn.
Secretary and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Ia.
Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 N. Griffin Ave., Los Angeles, Calif.
Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society

Mrs. R. D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.
Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.
Mrs. H. L. Hartsough, N. Manchester, Ind.

Mothers and Daughters' Association

Mrs. J. Z. Gilbert, Superintendent, 3300 N. Griffin Ave., Los Angeles, Calif.
Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.
Mrs. Lucille Neher, Secretary, Dayton, O.
Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK

P. G. Stahly, Pres., South Bend, Ind.
R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.
Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.
Levi Minnich, Third Vice-President, Greenville, Ohio.
C. M. Culp, Recording Secretary, Elgin, Ill.
G. A. Cassel, Ashland, Ohio.
H. J. Harnly, McPherson, Kans.
L. C. Moomaw, Roanoke, Va.
J. H. Miller, Baltimore, Md.
D. E. Sheller, Long Beach, Calif.
L. M. Davenport, Los Angeles, Calif.
C. C. Hawbaker, South Bend, Ind.
J. M. Fogelsanger, Philadelphia, Pa.
J. K. Miller, Cedar Rapids, Iowa.
Dan West, Elgin, Ill.

AUDITING COMMITTEE

E. M. Butterbaugh, 526 E. Indiana Ave., South Bend, Ind.
J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER

E. J. Stauffer, Mulberry Grove, Ill.

MEMBER ADVISORY BOARD A. B. S.

R. D. Murphy, 2260 N. Park Ave., Phila., Pa.

RAILWAY TRANSPORTATION AGENT

J. F. Appleman, Plymouth, Ind.

OUR MISSIONARIES

Supported in whole or in part by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

AMERICA

Industrial School, Geer, Va.

Finckh, Elsie, 1925.
Hersch, Orville, and Mabel, 1925.
Kline, Alvin, and Edna, 1919.
Knight, Henry, March, Va., 1928.
Wampler, Nelie, 1922.

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911.
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
Pollock, Myrtle, 1917.
Senger, Nettie M., 1916.
Wampler, Ernest M., 1918, and Elizabeth, 1922.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Flory, Byron M., and Nora, 1917.
Flory, Edna R., 1917.
Horning, Emma, 1908.
Metzger, Minerva, 1910.
Schaeffer, Mary, 1917.
Sollenberger, O. C., and Hazel, 1919.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Cripe, Winnie, 1911.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

On Furlough

Heisey, Walter J., and Sue, Elgin, Ill., care of General Mission Board, 1917.
Neher, Minneva J., La Verne, Calif., care of W. H. Neher, 1924.
Oberholtzer, I. E., and Elizabeth, Elgin, Ill., care of General Mission Board, 1916.
Shock, Laura, 1453 Grayston Ave., Huntington, Ind., 1916.
Ulery, Ruth F., Prairie City, Iowa, 1926.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.
Bittinger, Desmond, and Irene Frantz, 1930.
Harper, Clara, 1926.
Helser, Albert D., 1922, and Lola, 1923.
Horn, Evelyn J., 1930.
Robertson, Dr. Russell L., and Bertha C., 1927.
Royer, Harold A., and Gladys H., 1930.
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa

Rupel, Paul, and Naomi, 1929.
Schechter, Elnora, 1929.
Burke, Dr. Homer L., and Marguerite, 1923.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C. and Lucile, 1924.

On Furlough

Kulp, H. Stover, 1922, and Christina, R. 3, Pottstown, Pa., 1927.
Shisler, Sara, Vernfield, Pa., 1926.

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Lichty, D. J., 1902, and Anna, 1912.
Miller, Sadie J., 1903.
Shickel, Elsie N., 1921.

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.
Blough, J. M., and Anna, 1903.
Bollinger, Amsey and Florence M., 1930.
Fox, Dr. J. W., and Besse, 1929.
Shumaker, Ida C., 1910.
Wolf, L. Mae, 1922.

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.
Ebbert, Ella, 1917.
Nickey, Dr. Barbara M., 1915.

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900.
Shull, Chalmer, and Mary, 1919.

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India

Miller, Arthur S. B., and Jennie, 1919.
Widdowson, Olive, 1912.

Vyara, Surat, India

Brooks, Harlan J., and Ruth, 1924.
Wagoner, Ellen, 1919.

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927.

On Furlough

Cottrell, Dr. A. R., and Laura, 3435 Van Buren St., Chicago, Ill., 1913.
Long, I. S., and Effie, Bridgewater, Va., 1903.
Miller, Eliza B., R. 2, Waterloo, Ia., 1900.
Metzger, Dr. Ida Strathmore, Calif., 1925.
Mohler, Jennie, 18th and Wash. Sts., Huntington, Pa., 1916.
Moomaw, I. W., and Mabel, 147 W. 9th St., Columbus, Ohio, 1923.
Mow, Anetta, Nokesville, Va., 1917.
Mow, Baxter M. and Anna B., Nokesville, Va., 1923.
Swartz, Goldie E., 110 Sherman St. (Mackenzie Hall), Hartford, Conn., 1916.
Ziegler, Kathryn, Richland, Pa., 1908.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., April 25, 1931 No. 17

EDITORIAL

After Colorado Springs

THE tentative program for the Colorado Springs Conference looks very promising. For instance, the theme for one afternoon is Building the Local Church. What wouldn't you give to know how to do that successfully? When that secret is fully learned there will not be much else that needs fixing.

Lay Leadership is another engaging subject. The place of the men, the women, and the youth of the church comes in for treatment here. Think what it will mean to have so large a section of our church interests as that properly taken care of. How the church everywhere must throb with new life!

Or, consider this: Objectives of the Church of the Brethren. That will show us where we are going and what we propose to do after we get there. A clear grasp of the aim ahead is essential to progress and if that aim is a worthy one, as this will undoubtedly be, the inspiration in the very sight of it is something tremendous.

It may be that there will still be call for discussion of some phases of our church work at future Conferences. Everything may not be settled finally at Colorado Springs. But to make sure that the left over jobs are not too many and not too hard, perhaps you would better go and see that all things are done decently and in order. E. F.

A Sermon That Might Have Been

ONCE there was a Passion Week Program with three sermons in it about Jesus. The first was on Jesus and His Enemies. The second was on Jesus and His Friends. The third was on Jesus and His Father. Which subject would you rather preach on? Or listen to?

The third impressed us by what it did not say. And by its technical correctness. At least there was something the matter and we have concluded it was this. Other possibilities are the bad air in the room and the poor digestion of the listener.

But the sermon *was* very correct, homiletically and orthodoxically. It had the requisite three divisions and they were all safe. The first dealt with Jesus' relation to his Father in his pre-existent state before he came to earth. The second concerned that relation during his earthly life. The third had to do with his present state and activity, the period beginning with his ascension.

Perhaps it was because the second period was so very short in comparison with the other two that the speaker's interest in it was not as great as our own. At any rate we were left hungry for renewed assurance that in looking at Jesus we were, for practical purposes, looking at the Father himself. Especially since it was a Passion Week service we wished for a clearer, stronger note of emphasis to the effect that in this supreme act of his ministry to human need Jesus had turned the heart of his Father inside out.

Some may not feel the need of this so much but to others of us, driven hard by the day's work, it's worth a lot to know, to feel, to see, that God is really like that.

E. F.

Some Old Prohibition News

THE wet newspapers have succeeded in convincing many people that prohibition is chiefly responsible for the lawlessness of our time and that conditions with respect to the traffic in drink are worse than before prohibition. We doubt whether one could render more effective service in offsetting this false propaganda than by searching the files of old newspapers for light on this point. One is greatly handicapped in such an enterprise by the fact that news of this type was not very newsy then and was not played up as it is now. In spite of this some interesting things can be found.

The following item is illuminating as to the relation

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

between politics and the liquor traffic in the good old days. It appeared forty years ago in the *Kansas City Star*.

"The headquarters of the local Republicans is at Charley Schattner's saloon, Twelfth, near Main. The McGee's contingent, however, meets at Joe and Charley's saloon, Fifteenth and Grand. The city Democracy met for a long time at John Eichenauer's saloon, 812 Main Street, but now it usually foregathers at Andy Foley's saloon, Main Street, near Fourth."

It is hard for this generation to visualize such a condition as is reflected in the next item, reported in the *Chicago Tribune* in June, 1914.

"A three months' survey showed that 14,000 women and girls frequented *every twenty-four hours* the back rooms of the saloons on Madison and North Clark Streets and Cottage Grove Avenue." And the same authority said that the streets named had less than one tenth of the nearly 7,000 saloons in the whole city.

There are many facts about this horrible business which most people do not know. Truth is mighty and will prevail but it will prevail more quickly and at less cost to human welfare if we help it. E. F.

Making the Most of a Crisis

THERE is no mistaking the fact that people generally are facing a crisis. And it is not just a crisis, but one so pervasive that it touches every aspect of life. Thus the farmer has his special troubles. Not a few living in cities are even worse off. Business is generally poor and industry is facing a difficult future.

Of even more fundamental significance is the current moral and spiritual crisis. There is a widespread impatience with the established order. In too many cases this has taken the turn of an assault on the sanctions of sane and wholesome living. In the face of their better knowledge, if they think at all, many people are talking as though they wanted liquor. Many of these and others are smoking billions of cigarettes, reading low grade literature, living extravagantly when they can, and generally indulging in those activities which tend toward hopelessness and ruin.

Indeed, if one looks at the somber aspects of the situation he begins to understand what discouragements overwhelmed Elijah. He begins to feel that after all there is something to be said in favor of a vacation in the shade of a juniper tree.

And yet, there is always another side to a crisis situation—especially if it gets bad enough. On this other side one must place the fact that the remnant worth saving is usually larger than at first supposed. Even those who seem to lightly choose the broad way are not always as indifferent as they act.

The point we are trying to bring to light is this: that a period of crisis is not necessarily a time to get discouraged. Who knows but that it is the strategic time to put new emphasis upon the constructive things of life! For example, certain of our brethren in Virginia recently met together to consider how to make the most of their present crisis. We refer to the special leadership conference of the Church of the Brethren which convened at the Central church in Roanoke, Va., on March 26.

Viewed from one angle, a general crisis such as we now face looks like a catastrophe; but viewed from another, the present dilemma is nothing more than a critical situation favorable to discriminating choices. In the case of our Virginia brethren, when faced by a shortage in mission funds, they got together and outlined a plan for volunteer service. They have taken stock of their resources and are preparing for types of direct personal service which should be several times as effective as anything that money could buy.

Now the crisis is not confined to Virginia, or even the Church of the Brethren. It is general. But the question we want to ask here is: What is the Church of the Brethren going to do with the present crisis? If we have the faith of our fathers we will accept it in terms of a challenge. We will see that now people are in a mood to think; they are ready to compare notes and consider a comprehensive, balanced program for the church.

What splendid options await careful consideration! Take what we might do toward interpreting and vitalizing rural life. Our people are two-thirds rural. As much as any church we are vitally concerned in the solution of the rural problem. Have we brains and gumption enough to wrestle with the problem? If we can make any headway toward a solution we will not only help ourselves, but make a real contribution to our national life.

Then there is the educational problem as it faces our church. Who knows but that the present stress may but serve to clarify the issues? Again, what is the relative importance of our various types of church work? The necessity of facing the issue of relative importance may be wholesome both for the local and the larger unit. For such an experience is not something to be feared as long as it can be used as an opportunity to find out how to spend God's dollars to the best advantage.

And finally, there is the big problem of religion and life. What does religion mean to the average man today? What should it mean in terms of everyday life? How can the church—especially the Church of the Brethren—minister in a more vital way to the needs of this generation? Who knows but that the Church of the Brethren has survived to make some vital contribution in such a time as this? H. A. B.

GENERAL FORUM

A Prayer

BY A. E. CARSEY

Almighty God, thine awful will
Hath dyed the hue of Betelguese;
Hath forged the sun and mixed the hill,
And hung the lamp in Pleiades.

All wise, all powerful—hence alone!
This was thy doom, by thine own hand!
A clod, a breath, and the thing was done—
See now the Master, in the land!

Mankind! As roof and crown of all
Thou moldedst us, in mind like thee;
To have dominion, great and small,
To be at last by Truth set free!

Almighty God, thou lov'st us well!
'Tis meet that we must choose, alone!
'Tis meet, our power of heaven or hell,
To be as thou—thy will be done!

Since man to God is man to man,
And out of thy vast heart we live,
Then this must be the saving plan—
As thou hast given, we must give!

For meat and land and power and light,
These are thy bounty, from out the void.
And they are not Caesar's, but thine, of right!
This must we learn, or be destroyed!

Almighty God, then one thing more
We ask—and the race is lost or won—
The earth must be thine, as it was of yore!
Thy will be done! Thy will be done!

Collinsville, Ill.

Faith and the Present World Situation

BY A. T. HOFFERT

UNREST is world-wide. Rev. T. Kagawa, the noted Japanese Christian and social worker, in his book, *Love the Law of Life,* speaks of unrest in his country. "Japan," he says, "is assailed by a whirlwind of fear, and its organization is shaken from the very foundation. I do not mean to say that Japan has no army or no government. What I mean is, there is no spirit here: the soul of Japan has been shaken, as was the land itself in the great earthquake. Japanese people are not trusting each other. They are tasting the sorrows of the conqueror: they have discovered that in the very heart of their capital city there is living a horde of traitors. Japanese people no longer believe in themselves."

Roger Babson calls attention to the unrest in this country as well as in England (*Christian Herald,* Dec. 27, 1930). During the past centuries England's courage and stability has been due to her religious faith. This faith has been the foundation of her power, growth and prosperity. "Furthermore, the lack of religious faith may be the real cause of England's present economic difficulties." Authorities agree "that the masses of the people now make no place for organized religion in their lives, and have no real religious faith." Furthermore, he suggests that "more religion—rather than more legislation—is the need of the hour." This clearly calls for more evangelism and religious education.

This same authority asserts that the people of our day "have attempted to live independently of God and now they must turn back to learn, as little children, that the beginning of wisdom is faith." They neglected to store up spiritual reserves while employed or making money, and they have none to draw upon now that employment and profits have vanished. Further, he says, "There is nothing to worry about in the present situation. Both spiritual and economic conditions will recover and be better than ever in the past. Their inter-relation, however, should fearlessly be taught. Nations should realize that the world has always possessed raw materials and labor; but has been prosperous only when the people have been actuated by a religious faith to use these resources for advancement and service. This is the law of life and now is the time when it should be taught in churches, schools and colleges."

The above writers are as positive as Old Testament prophets that righteousness and material prosperity can not be divorced. "Righteousness exalteth a nation but sin is a reproach to any people." Sound economics must be accompanied by sound religious idealism—faith in the God of nations.

A more vital religious faith will help check certain factors which foster national and world unrest. Owen D. Young says that either economic or political isolation to America is impossible in our modern world. "If all peoples everywhere," he maintains, "could be lifted in productive capacity and consuming power to a point equal to our own, envy and hatred would be alleviated; capital would be better employed; markets would be enlarged; unemployment would diminish, and a much more peaceful world would be insured." The over centralization of wealth in one country is dangerous to world peace.

Further he says: "Let no man think that the living standards of America can be permanently maintained at a measurably higher level than those of the other civilized countries. Either we shall lift theirs to ours or they will drag ours down to theirs."

In other words the American people dare not live selfishly in isolation, but must become servants to the lesser privileged nations of the world. We must share our economic advantages with other peoples. We must share our educational advantages with other peoples.

We must share our moral and spiritual advantages with other peoples. If we share our best more will be added to us; if we selfishly keep that which we have, we will sink to lower levels.

Do the American people have faith enough and love enough to rightly use the wealth, the power and the learning God has intrusted to them?

Osceola, Iowa.

Were Jesus' Temptations Real Temptations?

BY H. C. EARLY

WHAT is temptation? What do we understand by the term? It is necessary, I think, that we agree on a definition of the word.

James says, "But every man is tempted, when he is drawn away of his own lust, and enticed" (James 1: 14). That is to say, temptation is to excite lust into activity, that it draws, it entices, it allures, it incites to evil. In other words, temptation puts one on trial, under test, sometimes to the very limit of endurance, but never beyond it, always with the purpose of mastery—the mastery of self over evil by the grace of God. Or may we say, temptation is the creation of wrong desire. That's a simple and easy definition. And after all that's what temptation is.

Temptation is always toward some object which promises satisfaction to excited lust. The object may be within or without the body—something physical, mental, spiritual. In the case of Eve it was the forbidden fruit. The temptation was the desire for the forbidden fruit. The tempter presents the object of the temptation—the object of wrong desire—and makes it alluring, and that excites lust. That is temptation—real temptation.

The object of temptation may be presented without effect. It does not appeal, it does not excite lust, it does not grip the heart. Is this temptation? No, it presents only the form without the reality. All of us have experienced the real thing in temptation, and also attempts to tempt us which did not tempt. They are very different experiences as we all know.

Human nature is the *subject of temptation.* It is *subject to temptation.* It is universal. In the history of the race no one has shown himself beyond the reach of temptation. Man in his undepraved (unfallen) state was subject to temptation. Adam and Eve, just from the hand of the Creator, and pronounced good, and very good, previous to the fall, were tempted, and fell. Human nature in its original, undepraved state was subject to temptation.

God is not subject to temptation. For God can not be tempted with evil, neither tempteth he any man (James 1: 13). He only, so far as we know, is beyond the power of temptation. There are fallen angels. This implies that angels are subject to temptation. Jesus is God, equally divine with the Father, for he is the Son of God. His divine being is not subject to temptation. His temptations, therefore, have to do with his human nature only, and not with his divine being at all.

The Virgin Birth of Jesus is stated by Matthew and Luke. The Holy Ghost overshadowed Mary, and she conceived and brought forth the Son of God, clothed in flesh and blood, uniting in one both the human and divine organisms and natures. This is the mystery of the incarnation.

God sent forth his Son, made (born) of a woman (Gal. 4: 4). Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren. Quotations from Heb. 2.

That Jesus was born of a woman, that he took upon himself flesh and blood, that he took not the nature of angels, but the seed of Abraham and that he was in all things made like unto his brethren, establish the humanity of Jesus if inspired statements establish it.

Now since Jesus was human, completely human, and that only his humanity was involved, it would follow that his temptations were just like ours—real temptations—not merely the form without the reality.

If it be held that Jesus did not represent a depraved, fallen state of human nature, that his moral nature was as that of Adam and Eve in the creation, still the argument is not changed. For Adam and Eve were tempted in their original state—really tempted, and fell.

Jesus was in all points tempted like as we are, yet without sin (Heb. 4: 15). He experienced the whole realm of human temptation, having been tempted in all fields, and tempted just like we are tempted, and yet without sin. "Yet without sin," would imply an escape from sore trial—the condition that leads to sin-temptation. "For in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Heb. 2: 18). And all this that Jesus might be a merciful high priest, touched with the feeling of our infirmity and consequent need, he is able to succor

President Hoover struck the nail on the head when he said: "There should be no child in America who does not live under sound conditions of health, who does not have full opportunity for education from the kindergarten to the university, who is not free from injurious labor; who does not have stimulation to ambition to the fullest of his or her capacities. . . . A single generation of Americans of such a production would prevent more crime and illness and give more of spirit and of progress than all the repressive laws we can ever invent, and it would cost less."

those in trial and need. If Jesus' temptations were not real temptations, if they were but sham, having the form without the reality, it would be difficult to explain how he suffered being tempted.

After Jesus' three major temptations in the wilderness, it is said that the angels came and ministered unto him. The implication is that he had fought a hard battle, and although he was victorious, yet he was much exhausted by the severe struggle and was much helped by the ministration of the angels. If, however, the temptations of Jesus were not real temptations, there was no battle to be fought. In that case the appeals of Satan did not appeal to Jesus.

The Master having been tempted in all points like as we are, yet without sin, shows the possibility of human nature at its best; that he took upon himself human nature in the sum of its qualities, he is our Great High Priest in things pertaining to God, to make reconciliation for the sins of the people, touched by our every need; and that he suffered being tempted, he is the sufficient Helper of all who would not yield to temptation. His temptations do not dishonor him, nor belittle him, but on the other hand, they honor him and bring him in close touch with us in our struggle with temptation and sin.

Dayton, Va.

Church Music Ideals

ONCE before we have quoted, "Desire earnestly the best." The desire is the father of the act. The earnest desire on the part of our church musicians for the best in church music, is the first step toward better music in our churches. The second step is definite action to reach toward an ideal. In Col. 3:16 Paul points out ideals for the church musician: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs."

That the word of Christ may prevail, that the music program of the church may be enriched, we offer the following questions and suggestions toward the formation of an ideal for the music of our churches—

1. What have you done in the past to gain an ideal?

Take stock of the attitudes on the part of the pastor, song leader, and the congregation toward music.

Take stock of the number of people in the audience who participate in the congregational singing.

Take stock of the musical talent and leadership of the church and how it has been used.

Take stock of the musical equipment of the church, books, hymnals and the instrument, and their condition.

2. What definite plan is there at present for the furtherance of the musical ideal—

By training the musical leadership of the church in the proper attitudes and technique of music in worship?

By tapping the wonderful sources of spiritual power in the great music of the church, by singing it for and with the congregation?

By organizing the musical talent of the church and giving it a definite tie-up with the church program through a chorus, quartet or orchestra?

By obtaining the best musical literature, hymnals and instrument, and providing for their care and repair?

3. Where is your church going musically—

Forward to the fuller realization of the worshipful, inspirational and saving values of the great music of the church?

Forward to the full participation of every member of the church in the congregational singing?

Forward to the best use of the outstanding musical talent, vocal and instrumental, to the glory of God?

Forward to the increasing of the musical equipment of the church, acquiring the best in music, literature, hymnals and instruments?

Again Paul said in Philpp. 3:14: "Press toward the goal unto the prize of the high calling [in the ministry of music] of God in Christ Jesus."

Have you problems and questions about church music ideals and practice? Bring them to the music section of our conference at Colorado Springs and we will discuss them together. Let us move forward to the conference and the ushering in of musical ideals in our churches. THE MUSIC COMMISSION, P. L. H.

Four Pioneers of Faith

BY J. M. HENRY

4. A Youth

HALLIE is an invalid—the oldest child in a family of six. Her grandmother and one aunt provide her much companionship whenever they can come and stay. A cousin spends, likewise, much time with this remarkable pioneer of faith who seems never to complain, but rather smiles away her troubles and afflictions.

Her visiting friends always find her happy. Her loyalty to Jesus inspires old and young people alike.

Hallie's education has been limited. Her parents live about a mile from the schoolhouse. She is not able to attend classes but she studies with her brothers and sisters, and thereby has been able to master all the subjects up to the seventh grade.

Hallie has received many books and read extensively. She loves music and has had a little vocal training, so that she sings well to the accompaniment of both banjo and guitar which she plays with skill.

About four years ago, a ladies' quartet was organized under Hallie's inspiration. This quartet has rendered programs in some of the churches. Hallie can sing any

part in the quartet. When the others have decided on their parts she takes whatever part is left.

She is able to read and write music quite well and has made some little money by copying the old mountain folk songs of western North Carolina. She has committed to memory more than sixty of these songs and melodies.

The social life of her community centers around Hallie, although she is an invalid, wheeled around in a chair. The young people come to her for advice, and have been blessed by her Christian counsel. She can plan wholesome and helpful entertainment.

In church work Hallie is nothing less than a marvel. When a child is born in the settlement, she is the first one to get it on the roll. Her Cradle Roll has held the District banner three years in succession. When statistics are wanted, everybody calls on Hallie. She can get them when all others fail. When the Ladies' Aid needs a boost Hallie gives it and the others fall in line. When the Home Mission Board grows faint-hearted Hallie furnishes the inspiration.

What a marvelous Christian! Crippled by spinal meningitis before she was able to walk, paralyzed from the waist down, wheeled about in a chair, carried into church by adults, Hallie smiles at trial and rejoices in tribulation. She encourages the old and inspires the young.

In the home she does her share of the work. The smaller children come to her with their bruises, and hurts, and she soothes away their pain. They look to Hallie for their pencil and papers for she keeps everything in its place. When mother needs the thread and needle Hallie has it at the right place. When the children lose their clothes by throwing them down and not picking the garments up—Hallie sees that everything is put away, and so the cheerful, smiling little pioneer of faith blesses the home, the church, and the community. When a new church was needed at Peak's Creek, she showed the way. Aid Societies sent in the clothes and Hallie sold them, and started the building fund. When the sick need a visitor, she gets them one. When death comes into a home, and comfort is needed, she gives it, and thus with pioneering youth goes on in her errands of love and mercy.

Yet Hallie is sad but smiling. She longs to be trained as a writer. But who will provide the money for her to get further education? She is hopeful that the Lord will provide the way. Who know what the Infinite God could bring to pass in the life of this young crippled girl, if she could have the training which she prays will be provided for her somehow, someway?

Hallie Sheets is nothing less than a marvel in Christian faith and work. She is a pioneer of faith, the like of whom the writer has not found in all his travels.

In these little pen sketches of pioneers, the elder, the pastor, the teacher, and the youth, have found examples which were presented as symbols or types of classes. And this last account has come as one more challenge for a new spirit of pioneering. God needs pioneers, more pioneers, pioneers of faith!

Bridgewater, Va.

Report of Findings Committee of Special Leadership Conference of the Church of the Brethren Convened at the Central Church, Roanoke, Va., March 26, 1931

The leaders of the District having been called together by the Joint Boards, met as the largest representative group of its kind in the history of the District to frankly discuss and prayerfully suggest certain measures for relief in the present financial emergency. There was ample evidence of the presence of the Holy Spirit, both in the addresses and attention of our people. At the close of the conference a Findings Committee was appointed to present to the District the gist of the addresses in terms of special recommendations to our local churches. The following, therefore, is respectfully and prayerfully submitted.

First: Because we face a general financial depression which has resulted in more than a thousand dollar shortage in the missionary offerings of our District for the year just closed, and which has and is affecting our whole church program, both locally and in a District way, we recommend extreme economy and sacrifice on a Christlike basis as follows:

(1) In personal expenditures—that luxuries be eliminated, that special comforts be reduced to the minimum, and that expenses for the common necessities be carefully guarded.

Satisfying the Military Men

The United States will send delegates to the Disarmament Conference next year. Already the militarists are telling us that we must maintain "a comfortable margin of safety."

How much armaments is that?

The strange thing about persons who depend upon armies and navies is that no army or navy is ever large enough. One would have thought that the German military men would have been satisfied in 1914. Yet hear of Germany's miserable plight before the war!

"Germany at the outbreak of war had 5,000,000 able-bodied men untrained. I regarded this tremendous neglect of man power as a direct provocation to France and Russia to make an attack on us. It was a stimulus toward war and untold bloodshed. As a Colonel in the General Staff, I zealously endeavored to induce Germany to use her man power in defense of our country." This is quoted from a statement of General Ludendorf printed in the *New York Times* for March 22, 1931.

One may find every nation is shamefully unprepared to defend itself if one takes the testimony of the military men. It has been said that if the military men could once get this earth prepared and fortified to suit their wishes, they would then put on a campaign to fortify the moon to protect us against an attack from Mars.

PEACE COMMISSION,
J. E. S.

(2) In local church expenses we urge that all improvements be deferred unless absolutely necessary, and that we reduce expenses for light, fuel, outings, literature, communion service, etc., to the absolute minimum.

(3) In keeping with the above your District Boards have already made definite sacrifices and have arranged for economies which, if supported by our people, will materially reduce our expenses.

Second: Since men and women always count for more than money, we earnestly recommend a large use of our leadership talent in volunteer service as follows:

(1) In supplying mission point pulpits—in our weaker churches.

(Continued on Page 20)

The Sister's Prayer Veil

BY B. E. BRESHEARS

In both the Old and New Testaments there is recognized a difference in relationship to God between man and woman. When God had created all things including beasts, birds, reptiles and fishes, he made man and gave him dominion over all this lower order of creation. But God saw that there was a great lack in the life of the man. He said: "It is not good that the man should be alone." In the creation of the woman to be a helper for him God supplied man's greatest need. This was the crowning work of his creation.

Man has not in the nations of earth shown as great appreciation of woman as should be. And too there are ways to do this other than by woman-suffrage, or by so-called woman's rights. In heathen countries woman has been more or less a slave. The more enlightened, and especially the more Christian nations have become, the more has freedom, appreciation, and esteem been granted to woman.

We may suppose that before sin came as the result of transgression that the first woman as an "helpmeet" was in all ways the equal of the man. In the Christian church it is intended that as near as may be the original state is to be restored. Woman may make use of all her talents, and employ her gifts in all ways for which she is in her God-given make-up so well fitted. In this she may have all the rights of man, but only according to the divine order.

Woman is peculiarly suited for certain kinds of work in the home, in the world, and in the church. There is work in the different spheres which she may not do to as great advantage as the man. But again she can do what he can not do to advantage. In the beginnings of the church the great worth of woman was fully recognized by Christ, and it is shown that her kindly ministrations were duly appreciated. At Philippi certain women seemingly took the lead in some kinds of Christian work, and the great apostle called upon men to help them (Philpp. 4:3). All must agree that according to God's arrangement woman must be accorded her full share of work in the church.

In Genesis we find that because of the transgression God pronounced a curse upon the woman and upon the man. "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." This is another, or in fact the original teaching that man is the head of the woman. In heathen countries these different curses pronounced upon the woman remain. In Christian countries they are diminished. In the Christian home and in the Christian church they are as far as possible intended to be removed, and fully so in so far as the woman's rights in worship are concerned.

In the New Testament man is still recognized as the head of the woman. But he can exercise no lordship. He can in no way come between her and her Christ. He may not interfere with her rights in the church or in worship. In heathen lands and among the unbelieving she has and can claim no rights except as noted in Genesis. In the church she is given *authority* with man her head provided she recognize and conform to the divinely appointed order.

This order is stated by Paul to be God, Christ, man, woman. "I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (1 Cor. 11:3).

In Christian assemblies engaged in worship there is to be "Neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). Man ordinarily is the head of woman. But in the church the divine plan is that she is to be taken out from under her headship and placed directly under the head of the church. Christ is the Head of the church. "He is head over all things to the church." And "He is the Savior of the body." Woman is as much a part of the church—the body of Christ—as is man. She is given authority to worship God through Christ the Head of the church the same as he. She need not make her petition through any priest, or any man, but must do this directly through Christ. In order to do this and not violate the divine arrangement she has been given "a sign of authority," the prayer veil.

It has been claimed by certain commentators that Paul teaches that the woman is to have her head covered in token of her subjection to man, or to show that she is under the power or authority of man, or her husband. I believe this to be a common misapprehension. The teaching is, I think, directly the reverse. In other words the woman is to have her head veiled *to show that she is not* under subjection to, nor under the power or authority of man according to the original arrangement. This is her sign of authority.

Paul says: "Any man praying or prophesying with

(Continued on Page 22)

PASTOR AND PEOPLE

Adventures in Religion

BY "THE CONFESSING PROFESSOR"

2. When the Class Chose Another Teacher

THE class election was a complete surprise to me. I wondered why the others did not seem surprised. They took it very placidly, I thought. I had been the teacher for so many years that I really had begun to think that it was my class as long as I wanted to teach. So when Jean Deal was elected that Sunday I was sure some mistake had been made. I counted on him righting the trouble by refusing to teach. To my chagrin he did nothing of the kind, but thanked the class for calling him to teach and promised that he would do his best. He said a few words in tribute to my work as teacher, but to me they did not sound very sincere.

I remembered how they had begged me to take the class several years before. I had taken it most reluctantly. Now they were casting me off for another. Jean Deal had been in the neighborhood only a few months. He was a splendid pupil and his contributions to the class discussion had almost made a new class. I had learned to depend upon him a great deal. Because of his wide reading and study he always had something to say on the lesson that none of the rest of us had ever thought about. This no doubt had led to his election. So this was the way my work was appreciated! I was shoved aside as soon as another came who showed himself a little exceptional. These thoughts made me bitter. The more I thought about it, the more unjust the action of the class seemed.

I got but very little good from the sermon that Sunday. I was trying to get adjusted to the idea of not being the teacher of the Bible class. I decided that next Sunday I would go to visit my cousin. That would mean that I could not go to Sunday-school because it was too far to go both places. As I passed out the door the pastor was talking to some one and seemingly passed me by. "Did not want to see me," I thought. It seemed to me that no one spoke to me unless he had to. I was being given the cold shoulder and this was still more unjust. The more I thought it over the more bitter I became. All through the week things all seemed to go wrong.

The next Sunday I went visiting. When several wondered where I had been, when I met them the following week, I told them I was taking advantage of my freedom to do some visiting I had long wanted to do. That was true and I suppose that some of my distant relatives thought I was going to die by my coming so suddenly to see them all, when I had not been to see some of them for a number of years. When the pastor called several weeks later to inquire about my absence from church, I felt a little guilty and promised to come the next Sunday. Still the friendliness of the people seemed to be gone and I was left out. I vowed I would not go back the next Sunday. Sure enough, the next Sunday the cows got into the corn and by the time I had them out it was too late to go to either Sunday-school or church. So we stayed at home.

The next week two of my friends were talking in the store. They did not see me. I heard one of them say: "I guess he is jealous for being let out of his job, for I have not seen him at a meeting for several months."

Me, jealous! I should say not! This was going too far. It was time I was protesting on my unjust treatment and I would tell them so. Just as I stepped up behind them to express my mind in good strong terms, I heard the other say: "Well, the Farm Bureau can get along without such men as he. I do not blame them for voting him out."

They were not talking about me! Just then they saw me and greeted me heartily. I was so confused that I hardly knew how to answer them. They spoke about missing me at church and that it did not seem right without me being there. My excuses were rather vague I fear, for I still was hardly adjusted to their kindness to me when I thought they were criticising me.

On my way home I could not quite get over the shock I had received. The question kept coming to me: "Are you jealous?" As I looked back over my actions I began to suspect that I had given every reason to others to think so. I began to think that perhaps it was jealousy that had motivated my actions. Then the sermon on the Spirit came back to me. "He who has the Spirit will serve wherever he can and will not quit because of rebuffs or discouragement. Should he see another promoted above him he will rejoice in the other's opportunity and will only work the harder in the places where he can serve. The man of the Spirit loves until there is no room for jealousy of another."

I saw myself in the true light. I had let jealousy rule my heart. Here was the chance for another adventure in religion. It was a big fight. The struggle raged as I did the chores. My carnal mind urged for a right to feel hurt. The Spirit said: "I need you in the service of the church. You still have a work to do. Do it." The victory was won that night as I prayed by my bedside. Self was conquered and the Spirit again ruled.

How different the next Sunday seemed. Nearly everyone had a smile and hearty greeting for me. I was happy to be back at church at any price. I found out another fact, it was not they who turned the cold shoulder to me before. It was my own heart which had frozen the kindly greeting on their lips. My attitude had forbidden any show of friendliness. After the

Sunday-school class, which I enjoyed as never before, one of the members told me: "I am glad you are back again. The class never was as interesting as it was this morning. It takes you and Bro. Deal together to make a good class discussion." Others said similar things until I began to see that there was a big place for me in this class yet.

This adventure taught me that the joy of conquering jealousy was better than sulking alone at home, that the work of the kingdom is bigger than my own personal preferences, and that my task was to serve for the joy of serving. Again I was glad that I had permitted the Spirit of Christ to dwell in my heart.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 1—The Bible

The Bible Is the Word of God

THE Bible, in importance of its message, wideness of its range, and majesty of its Author, is as high above all other books as heaven is high above the earth.

"Bring me the Book," said a great man who had written many good books, for he was dying. "What book?" asked the attendant. "The Book—the Bible; there is only one Book."

1 What does Jesus call the Bible? John 7:38. In sixteen places the Bible is referred to as scripture or scriptures.

2 What other name does Jesus give to the Bible? Mark 7:13. In four other places it is called "the Word of God."

3 How did "holy men of God" in old time, when Old Testament was written, speak? 2 Pet. 1:21.

4. What did Jesus come to do to "the Law, or Prophets"? Matt. 5:17.

5 What is each one commanded to do? John 5:39.

6 For what is all the Bible profitable? 2 Tim. 3:16, 17.

The Bible May Be a Means to Change One's Life

7 How does faith in God come? Rom. 10:14, 17.

8 How may we become sanctified—made holy? John 17:17. This does not mean to be sinless.

9 What besides food for the body should the Christian live upon? Matt. 4:4.

10 Why should we have the Bible in our hearts? Psa. 119:11.

11 What is the Christian's sword? Eph. 6:17.

How the Bible May Be Understood

12 The Bible can be a savor (relish or scent) unto what? 2 Cor. 2:15, 16.

13 Mr. Moody was eating fish at a table when his skeptic host said: "What do you do with the parts of the Bible you can not understand?" Reply: "I do as I do with this fish. I feast on the good part and let any fool who wishes to do so, choke himself on the bones."

In what spirit should we read the Bible? Acts 9:6.

14 The Bible is backed by what and for what? Rom. 1:16.

Obeying the Bible Brings Special Blessings

15 If we are determined to do God's will, what shall we know? John 7:17.

16 When are we Christ's friends? John 15:15.

Johnstown, Pa.

Willie's Prayer

BY CHESTER E. SHULER

WILLIE'S father and mother weren't Christians. They were respectable and moral, it is true, and his mother taught him the Lord's Prayer and "Now I Lay Me—" which he repeated every evening at bedtime. Then as he grew older she taught him a few more words to say nightly:

"God bless papa. God bless mama. God bless Willie, and make me a good little boy."

One evening, as he was kissing his mother goodnight, he looked up into her face with that suddenness which children often display when some startling or hard question is about to be propounded, and said:

"Does you pray, mama?"

"Why—er—no, darling."

"Does papa pray?"

"I never heard him pray, dear."

Willie was silent for a moment. Then, "Den why does you make me pray?"

"So that you may be a good boy."

"Don't you want to be dood, mama?"

"Oh, yes, I want to be good, child."

"Then why don't you pray—and papa pray?"

The embarrassed mother was silent for a moment. What could she answer this Little One of whom Jesus so keenly spake?

"We've gotten out of the spirit, I guess," she finally muttered.

But the child wasn't so easily quieted. "Well, mama, maybe Dod will hear my prayer. But don't you think you and papa's 'xpectin' too much of a little fellow like me? Won't you an' papa help a little with the prayin'?"

These words sank deeply into the mother's heart. When papa heard of Willie's remark, he was touched.

And before long both parents, awakened to their neglect of the vital exercise of prayer, had changed their home into a house of prayer—where the Little One did not have to do all the praying.

Willie's prayer was answered.

Harrisburg, Pa.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Conference Offering May 24

THE date for the time honored Conference offering is set for May 24. There is something inspiring about the congregations expressing their spiritual life through an offering of money and sending this with their delegate up to the highest body in the church—the Annual Conference. On June 15 the Great Missionary Convocation will be held. The people present and those back home always await with eagerness the report of the total contributed. An offering of $100,000 is needed this year.

Stanley Jones' Ashram

LAST year under the leadership of Stanley Jones in India an ashram (a retreat) was held for the development of the spiritual and intellectual life. Dr. Jones announces that this year, April 15 to June 30, a similar meeting is planned around the theme, "The Christian Message." He writes: "We will ask the question as to what message we have on such phases of life as the moral, the economic, the social, the political and the personal. We have asked certain people to lead us in reference to the present trends of thought in India, both among the Hindus and Moslems, and the relationship of those trends to the Christian Message. We will ask whether we have any vital word to say."

Attitudes towards other religions have moved quite a distance from the former days when other religions were condemned wholesale. Tolerance and appreciation are great virtues when used with good judgment. They can be carried to such length that instead of the Christian message standing out with a dynamic power, the new synthesis of judgments regarding the spiritual life will be weak and insipid. The fresh, pure, vicarious, living personality of Christ is imperative to lead us into Godlikeness.

Adam Ebey's Return from India

A BRIEF word from India reports that after an x-ray examination the doctors recommend Bro. Ebey's return to America. Brother and Sister Ebey have served in India since 1900. They have rounded out thirty years of glorious service. Although not a doctor, Bro. Ebey developed much skill in the treatment of many Indian diseases and brought relief to many who were denied trained medical service. They hoped to sail on the same boat with Eliza B. Miller coming via the Pacific to San Francisco on the S. S. Chichibu, N. Y. K. Line arriving about May 20.

What Missionary Societies Can Do

BY FIANNA L. EICHELBERGER

WHEN speaking of missionary societies one naturally thinks of an organization that either studies missions or does foreign missionary work. However, that is not always the case.

During the past year the First and Second Churches united their efforts and organized what is known as the "Brethren Missionary Society" of York, Pa. Our motto is "Seek and Save." We have divided the city into five districts and one rural district. There are two committees: the sick committee and the lookout committee.



This is the 1930 graduating class of the Liao Women's Bible School. Last summer eleven women took their stand for Christ and eight others the previous summer. The fall term of the above school closed with an enrollment of thirty-three pupils. As Mary of old, they have chosen the good part.

Meetings of the organization are held the fourth Friday of every month. We open our meetings with a spiritual program, followed by a business meeting. We always use the *Missiongrams* as a part of our program. We have an enrollment at present of approximately one hundred and fifty. An offering is lifted each meeting to finance the work.

Perhaps this work may not sound interesting, but I feel sure everyone participating in it will agree that it is one of the most inspiring ways of serving our Lord and Master. It is not alone the comfort that we try to give others, but there are wonderful lessons in store for us. There is a certain lady who has been bedfast for seven years; she is unable to lie in any position but flat on her back, yet she never complains and is always cheerful. She is using her talent of patience, which is indeed a lesson to others.

I am thinking of a blind, crippled man for whom we sometimes have meetings. We usually spend about an hour in rendering our programs. Our meetings would not be complete if this man did not sing the song, "Will the Circle Be Unbroken," for us. It is not only a joy to him to receive our visits, but it is also encouraging to us to see and realize what it means to possess a Christlike spirit.

During the past summer, we received a call to come to a home a short distance from the city. It was a beautiful summer day. We decided to hold this meeting in the open since there was a goodly number present and the weather ideal. We could look in the adjoining field and see the cows in pasture and appreciate more fully the beauties of nature as they were presented to us on that occasion. We could feel and know that God was not only with us but all around us. We trust that some good seed was sown which will spring up and bring forth much fruit, all to the honor and glory of God.

There is another home in which we are interested. The mother is dying with tuberculosis. One of her daughters is also afflicted with the same disease; her two boys are in a boys' home and her husband is dead. The mother lives with relatives who are giving her the best care they can. Through the efforts of some, one member has been won to Christ.

Our work is not only confined to the sick but also to helping the poor. We can realize in part just what our foreign missionaries have before them, when we compare it with the work that lies before us. We must first help their physical needs and then present the gospel.

There is an aged couple for whom we have been caring and for whom we also have services. Our programs are simply old time prayer meetings. This couple can not express in words their joy for what they see and hear. There are many who tell us they never knew there were such things in the Bible; some are halting between two opinions. We pray that the Holy Spirit might help us to lead them aright.

We do not always meet with success and our pathway is not always strewn with flowers, but with Christ first and self last, we are bound to succeed.

There are many opportunities presented to us and we can truly say as the Master has said: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

York, Pa.

After the Similitude of a Palace

BY ANETTA C. MOW

One of a Series of Life Stories From the Field

JAMNA is the name of the river which flows past the foundations of the beautiful Taj Mahal. It is a name revered all over India and thousands of little girls have been named after this sacred stream. Jamna Ganga was one of these thousands of namesakes. When she was about seven years old both father and mother died from famine and were burned on the white sands of the Sabarmati River which flows through the city of Ahmadabad. A brother and sister had also died, and she was left alone, separated from her one remaining sister. A child all alone—a little child left to the unknown terrors of life in India!

But somehow through kindly Providence, her steps were guided, although the way proved winding. A missionary woman found her and entered her into a school, at least memory tells her that the woman wore a white topi and in the school they sang songs and prayed and returned thanks for their food; so what other than a mission school could it have been? But through childish ignorance a few days later, an older girl persuaded Jamna to run away with her. Together they slipped away and found themselves in the jostling crowd of the bazaar. The older girl placed the child on a shop-step, telling her to remain until she should come back; then she left and never returned.

Just how it all happened, and by whom she was picked up and taken to another town, the child never remembered but she found herself in a government school. Neither can she recall just how long she remained there, but it was not for long.

One day a group of school boys and girls was taken to the railway station and loaded into a train. As the train passed through Baroda another group of children was crowded into a compartment, and on they went. At Surat the children, some thirty or forty, were transferred to the branch line train, and when the journey ended they were at Vyara.

The children, ranging in ages from ten to fourteen,

had no idea where they were, or why they had come. Jamna was a little girl among the lot.

The final stage of the trip was a three-mile walk to the little village of Chikhli. Here these children found a long sheet iron building where brimstone matches were made. This was to be their home. They were in the hands of an enterprising man with an eye for profit.

Weary toil was Jamna's portion. Months stretched into years, and one day when severely beaten Jamna ran away, fearing less the unknown trials ahead than those she already knew. Her face turned westward and she walked eight miles before darkness fell. A shopkeeper in a small village gave her something to eat and allowed her to sleep at the shop. Soon afterward a Parsee landowner called her to come to his home to work. Her work proved satisfactory and the Parsee master sent her to his relatives in the city of Navsari to be their servant. This Parsee home became her home, and everything considered, they were kind to her, and she was content to stay with them.

When Jamna was about fifteen years old, her master thought she should be married, and married to someone of near-caste, so she was sent back to Bajipura village where she was bound out to live with another servant belonging to the Parsee landowner. The man was a widower and a leper, although they did not know of his leprous condition. Married life was not all smooth sailing. Jamna endured many a scolding, punctuated by her lord's threatenings.

One day when walking along the road, some five miles from home, an attack of malaria fever suddenly came on, and she lay down under a big tree at the side of the road. This tree was directly in front of the mission and immediately beside the home of Dutlibai, who was the first indigenous woman to be baptized at Vyara. Dutlibai called Jamna in to her house, gave her water to drink, and helped her as much as she knew. Such care from strangers was unusual in her experience. She was deeply impressed and she made no effort to hasten on home, even when the fever was past. Instead, she stayed on and expressed the wish to remain on the mission compound. In the course of a few weeks she was helping to cook in the Boys' Boarding School. Next she told her new found friends that she wanted to be baptized and become a Christian too. Some warned her of possible persecution and others tried to persuade her to never become a Christian; but she was determined, and in face of warnings was baptized.

On hearing of her step, her husband and the Parsee were angry and they tried to persuade her to return home, but she would not listen to either their threats or their entreaties. When the husband saw that her mind was fixed, he decided after several months to join his wife, and so both of them lived and worked at the mission. Later on the husband was baptized. Jamna also proved a satisfactory and reliable ayah (caretaker) of the missionary children.

In the course of several years, at a time of urgent need, Jamna was taken into the Vyara Girls' School as matron. She soon proved herself a real friend to the girls, taking the place of a wise mother. She gave herself whole-heartedly to her duties and was always willing to take suggestions. Not only was she eager to learn to manage the dormitory, but she wanted to learn to read and sew, knit and crochet. She struggled with her alphabet and the Primer and First Reader until she was able to read her Bible and study her Sunday-school lessons. She rapidly developed into a woman of personality and character, and the place she holds in the school and community until the present time, is one of influence and helpfulness.

There is not a task about the place too low for her to attempt. She is happy to wait on sick girls night and day; if special food needs to be prepared she gladly makes it, and although not a nurse she is willing to wash and dress any kind of a sore.

Jamna is not an "angel," for there are times when things go wrong, and sometimes things are said which are regretted afterwards, but she is striving for the right, and every year finds her more capable and dependable. Many times it seems a risky thing to write about someone while he or she lives, but Jamna still lives and works and fills her post of duty, and for that very reason needs the prayers of all who read this account of her life. Pray that she may be kept faithful and never faint in well-doing.

Vyara, India.

News From the Field

CHINA

Liao Chou

Elizabeth Wampler

Special Services in the Liao Chou Church.

We are in the midst of a week of special services, a season of infilling previous to our week of special evangelism. Brethren Sollenberger and Oberholtzer have one period on personal evangelism. This is followed by an hour studying the book of Acts, led by Bro. Wampler, emphasizing the work of the early church. In the afternoon Bro. Li has an hour on the Christian home, and Bro. Chang on Communism. Sister Hutchinson leads the women in a study of the Philippian church. The children are entertained by the kindergarten teacher of the girls' school.

The first day so many soldiers came in that the room proved far too small. We arranged a special service for them and others who knew nothing or little about the teachings of Jesus.

During the week some thirty testaments were given out to those who would sign their names in the front of the

book to a promise to read a chapter a day. The New Testament League furnished these copies.

Chinese New Year Season.

The Nanking government is trying to abolish the traditional Chinese New Year season and force the nation to keep the foreign calendar. Business men have been threatened if they do not obey. The traditional Chinese New Year begins about Feb. 20. This is an age old custom and



will be difficult to abolish. The stores closed for inventory, but the villagers donned their gay colored clothes for the usual celebration. At this time even the poorest must feast and indulge in a bit of meat with which to make "Pien Shih" a Chinese delicacy. A few days ago Sister Hutchinson called in the home of a famine refugee from another province. She was surprised to see on the table a dish of meat chopped ready for preparation. Knowing their extreme poverty she remarked in a jovial way: "And you too must indulge in a bit of meat at this time?"

"Oh, yes," replied the women with a smile of satisfaction, "we all must eat 'Pien Shih' on New Year's day. This is mule meat. We bought it for half price for the mule took sick and died, thus we could afford to buy it."

The Menace of Soldiers.

The Shansi province at present is in the midst of a program of disbanding soldiers. Many have recently come into Liao city. This has cast a gloom over the New Year season. A few months ago a troop of Gen. Feng's soldiers were to come here. The village dreaded their coming. But Gen. Feng is a leader of men, and his influence was soon seen. The streets were cleaned up, posters on hygiene were placed along the streets, and basketball grounds were quickly made and put into use. His soldiers conducted themselves very well. Others now have come in their place, and we can easily notice that Gen. Feng is not directing this group. A few nights ago Sister Hutchinson was awakened from her slumbers by a soldier entering her room. He was in no special hurry to beg her pardon and take his leave, as he had entered over the wall and thought he should take something for his trouble. Before help came he was gone and nothing was missed.

Junior Worship Program

Note: The Junior missionary project for 1931 is the support of the mission schools on the India field. The leaflet, "Young India Goes to School," explains the project. For further information write to the General Mission Board, Elgin, Ill. A Junior worship program will appear in *The Gospel Messenger* in the last issue of each month.

Call to worship: A picture—"The Angelus," by Millet. The picture should be held before the pupils without offering a comment, until they have studied its message. Call out their appreciation of its beauty and message by careful guidance. This is a good time to lead them into a prayerful attitude.

Prayer: (By leader. Call them to prayer by having them notice the attitude of the subjects in the picture.)

(a) Dwell at length on the beauty and power of prayer.

(b) Then dwell upon the need of a definite task to do as in the picture.

Hymn: "Hear Our Prayer." Junior Church School Hymnal. (Sing it softly and reverently.)

Leader: Lead them out in a carefully guided discussion on the need of each of us having some task to do. Call attention to the work of Christ.

Story: "A Cup of Cold Water." (Lambertson, "The Rules of the Game," or in Ben Hur where Jesus gives a cup of cold water to a Roman slave.)

Hymn: "Fairest Lord Jesus." Junior Church School Hymnal or Gray Book.

Leader:

Can we be happy when we know some one is suffering?
Can we be idle when we know some one needs our help?
(Speak just a word about the Junior's project for 1931.)

Poem: (Read by leader.)

THE LITTLE BROWN GIRL AND I

Away on the other side of the world
Lives a little brown girl, I know.
Away off there in a distant land
Where they never have frost or snow.

I have a home that is bright and glad,
She wanders where shadows lie,
Yet the same dear Father has made us both—
The little brown girl and I.

The little brown girl has never heard
Of a love that is over all,
Of a Father who cares with an equal care
For all who will heed his call;

Perhaps she is waiting for me to send
The news of a God on high,
That together we two may lift our prayers—
The little brown girl and I.

Hymn: "I Would Be True."

KINGDOM GLEANINGS

Calendar for Sunday, April 26

Sunday-school Lesson, How to Pray.—Luke 18:1-14.

Christian Workers' Meeting The Secret of Man's Progress.

B. Y. P. D. Programs:

Young People—Our Attitude Toward Death.

Intermediate Girls—What Do Missionaries Do?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Zion church, Mich.

Two added to the Springfield church, Ill.

Three baptized in the Brownsville church, Md.

Two baptized in the Greene church, Iowa.

Three baptized in the Mississinewa church, Ind.

Two baptized in the First Calvary church, Kansas City, Kans.

Four baptized in the Greensprings church, Ohio, Bro. G. G. Canfield of Marion, Ohio, evangelist.

One baptism in the Boise Valley church, Idaho.

One baptism in the Shade Creek congregation, Pa.

One baptized in the Painter Creek church, Ohio.

One baptized in the Coon River church, Iowa.

One baptized in the Ellisford church, Wash.

Four accessions to the Mt. Carmel church, N. C., Bro. J. R. Jackson of Jonesboro, Tenn., evangelist.

Three baptized in the Tyrone church, Pa.

Five baptized in the Onekama church, Mich.

One baptized in the Covina church, Calif.

Fourteen baptized in the Myrtle Point church, Ore., Brother and Sister Geo. W. Hilton, evangelists.

Thirteen baptized in the Flathead Valley church, Mont., Bro. Wm. W. Riddlebarger and wife, pastor-evangelists.

Sixteen baptized in the Pasadena church, Calif., Brother and Sister O. H. Austin, evangelists.

Fifteen baptized in the Ashland City church, Ohio, Bro. J. P. Prather, pastor-evangelist.

Eleven baptisms in the McPherson church, Kans.

Five baptized in the South Waterloo church, Iowa.

Four baptized in the Norristown church, Pa.

Four baptized in the Yakima church, Wash.

Twenty accessions at La Porte, Ind., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

Fifteen baptized and one reclaimed in the Polo church, Ill.

Thirteen additions in January, and eight at Easter in the Bradford church, Ohio.

Two baptized in the Beaver Creek church, Ohio.

Nine baptized in the Luray, Mt. Zion church, Va., Bro. Cecil O. Showalter, pastor.

Two baptized in the Coöperative Brethren church, Columbus, Ohio.

Three baptized in the Mt. Pleasant church, Pa.

Three baptized and one reclaimed in the Freeport church, Ill., Bro. M. G. West of Chicago, Ill., evangelist.

Three baptized in the Pittsburgh church, Pa.

Three baptized in the Inglewood church, Calif.

Fourteen baptisms in the Huntingdon church, Pa.

Three baptized in the Connellsville church, Pa.

Three baptized in the Conway Springs church, Kans.

Two baptized in the Virden church, Ill.

Nine baptized in the Cando church, N. Dak.

Our Evangelists

Bro. Moyne Landis of Pierceton, Ind., April 26 in the Peru church, Ind.

Bro. B. F. Stauffer of Manheim, Pa., May 2 in the Hatfield house, same congregation, Pa.

Bro. M. J. Brougher of Greensburg, Pa., May 10-24 in the Sipesville church, Pa.

Bro. W. K. Kulp of Mt. Pleasant, Pa., May 4-17 in the Glade Run church, Pa.

Bro. I. N. H. Beahm of Nokesville, Va., May 10, Kreider house, White Oak congregation, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. Neils Esbensen, pastor at Freeport, Ill., and formerly missionary in Denmark, was an attendant at the Board meeting and a visitor at the Messenger rooms.

Bro. Ralph R. Hatton, pastor of the First church of Toledo, finds that he has time for a revival meeting in August. Address him at 1115 Woodville St., Toledo, Ohio.

Sister Mary Martin Leatherman, Burlington, W. Va., has time yet for two meetings this summer and fall and would be glad to hear promptly from any who may be interested.

Middle Pennsylvania has chosen as Standing Committee delegates to the Colorado Springs Conference Elders J. B. Miller and B. F. Waltz, with Elders J. H. Clapper and O. R. Myers as alternates.

Western Pennsylvania has selected Elders Tobias F. Henry and George L. Detwiler as Standing Committee delegates to the Colorado Springs Conference, with Elders W. K. Kulp and Ralph E. Shober as alternates.

Sister I. N. Baker, of Kindersley, Sask., died very suddenly Saturday morning, April 11, according to word sent us by Bro. Albert Hollinger. The Bakers were pioneer settlers in that section and Sister Baker was widely known for her hospitality and devotion to the church.

Bro. I. W. Moomow, India missionary, is to be guest speaker at Marion, Ohio, Sunday, April 26. The pastor, Bro. G. G. Canfield, will be on radio programs from WATV, Columbus, Ohio, at 5 P. M., Sunday, May 3, and 9 A. M., Monday, May 11, Eastern standard time.

The Conference Program Committee—R. W. Schlosser, G. L. Wine, Jas. M. Moore, with Moderator Winger and Secretary Miller—was in session at the House early last week putting the final touches on the Colorado Springs program. It will no doubt be ready for publication soon.

Dr. Laura Cottrell and Sister Anna Beahm Mow favored our office with a delightful early morning interview while waiting for the Board to go into session. Sister Mow had just returned from India. These two with Dr. A. Raymond Cottrell were the India missionaries present at the Board meeting. Africa and China, except for the short time pres-

Ministerial Additions and Changes—1931 Yearbook

Brady, Roy, 1511 E. Sixth St., Springfield, Ill.

Dove, F. D., 5458 Berks St., Philadelphia, Pa.

Hollenberg, Frederick M., 121 Rosedale, Modesto, Calif.

Hinegardner, C. H., Yoder, Colo.

Hollinger, Wm., New Lebanon, Ohio.

Hoover, I. L., Overbrook, Kans.

Hylton, D. Price, 528 Arlington Rd., Roanoke, Va.

Long, Arthur, North Liberty, Ind.

Miller, Chas. A., Darlow, Kans.

Nicodemus, R. H., Huntington, Ind.

Overholtzer, S. A., 2526 Third St., La Verne, Calif.

Rarick, J. G., R. No. 1, Sumner, Mich.

Schrock, Mark, Lena, Ill.

Senger, S. J. C., Astoria, Ill.

Shideler, Noah M., 1006 Greenfield Ave., Squirrel Hill, Pittsburgh, Pa.

Snyder, B. F., Bellefontaine, Ohio.

Thomas, D. D., McComb, Ohio.

Wilkins, C. L., Freeport, Mich.

Licentiates

Keeny, Eli S., Defiance, Pa.

Suttler, Bernard, Yakima, Wash.

Trump, Chas. L., Arcadia, Fla.

ence of Bro. Moy Gwong of South China, were not represented.

Chairman Winger got in for the Board meeting early enough to give the Messenger rooms a few minutes of his time and a few of his impressions about things in general. We gathered from his remarks that correspondents and contributors who appeal to him for relief find him not much easier to deal with than the editor himself.

❖ ❖ ❖ ❖

Miscellaneous Items

One correspondent thinks it is "bad psychology" for churches to report that they are sending no delegate to Colorado Springs. Said correspondent thinks further that such reports should be accompanied by a statement of amount spent by the congregation for autos, radios, permanent waves, etc., and a reference to a certain verse in the third chapter of Malachi.

Notice to the Churches of North Dakota and Eastern Montana: All queries, papers and reports must be in my hands not later than May 26, in order to get into the program booklet. The District Meeting will be held at York, N. Dak., July 7-11.—Ray Harris, Writing Clerk, Minot, N. Dak.

Secretaries of District Meetings, Boards, Committees and all who have business for Annual Conference should send the same to J. E. Miller, Conference Secretary, Elgin, Ill., at the earliest date so that the same may appear in the Conference Booklet.

Carlisle church, Pa., will hold a Bible Institute May 16-17. The sessions will be in charge of Bro. R. W. Schlosser and Sister Martha Martin of Elizabethtown College. Services will be held as follows: Saturday, 7:45 P. M., Sunday, 10:30 A. M., 2:30 P. M., 7:45 P. M. All are welcome to what promises to be a season of refreshing.

❖ ❖ ❖ ❖

Book Review

(Books reviewed may be ordered from Brethren Publishing House, Elgin, Ill.)

Morals of Tomorrow, by Ralph W. Sockman. Harpers. $2.50.

This man Sockman rightly senses concern for the morals of tomorrow. They are not satisfactory today. In one chapter he writes regarding the vanishing sense of sin. Preachers do not use this theme as formerly. With the passing of a consciousness of sin has come a lowering of moral conduct.

The author displays a thorough understanding of the conditions leading us to the present situation. He does not omit writing of new standards for women. He pays his respects to the falsity of naturalism and humanism and shows how we have lost our Puritanism. Up to this point considerable patience is needed to wade through his copious allusions to the works of contemporary writers.

The real worth of his messages commences to show up in his chapter, "Authority for Free Minds." In his "Strategy in Moral Struggle" he points out that reformers must use methods that show a superior quality of virtue over methods used by the forces of evil. The cause of pure morals must be won by "good" people who win by working in "good" ways. People can be much more readily won for morality because morality is written in the divine nature of things, rather than into a social code by legislators.

He gives us hope by indicating that our gross law breaking and immorality are the unsobered sense of freedom still remaining with us, superinduced by post war conditions. The latter half of his book is not only interesting, but clear as to the way to bring order out of a world of chaos.—H. S. M.

❖ ❖ ❖ ❖

Among Our Schools

McPherson College

The first McPherson College Booster Banquet, held on March 27, was successful in spite of the terrible blizzard which accompanied it. Five hundred-fifty people were present and others were unable to attend because of the storm. The ticket sale amounted to nearly $2,500. "A Greater McPherson College" was the keynote; loyalty to the College was the spirit of the evening. Governor Harry Woodring gave the principal address. Senator W. J. Krehbiel of McPherson was the toastmaster. Toasts were given by the mayor, the city school superintendent, and representatives from other educational institutions, including President A. C. Wieand of Bethany Biblical Seminary. President Schwalm gave an excellent address, "The College Outlook." Music was furnished by our own music department, and the large hall was decorated by the art department. The women of the Brethren Church prepared the meal, most of which was furnished by Aid Societies of Brethren churches and local business houses. The entire city coöperated in the project in a manner which reveals community loyalty to the College. With continued coöperation, such as was demonstrated on this occasion, a new era of progress will be marked by this highly successful booster effort.

THE QUIET HOUR

Joy

Psa. 16: 11; Rom. 14: 11

For Week Beginning May 3

Joyousness and Evangelism

The gloomy Christian does not commend his religion to others. Why should men desire it when it fills the life with a kind of perpetual darkness (Mal. 3:12)?

Love and Joy

These two can not be separated. To love is to be joyful. Love drives out selfishness. It seeks the good of others. Even love's sorrows are soon turned into joy (John 16:20; 20:20).

Joy and Work

Joy and work are united in the Christian's life. Work is a joy for it expresses love. There is no joy so real as that which arises in works of love (John 5:17).

Joy and Power

"The joy of the Lord is your strength." How true this is. Joyousness multiplies our powers (Philpp. 3:1; 4:4).

Joy and Fellowship

You can not be glad alone. It requires sharing (John 3:29; 15:11).

Joy and Thought

There is great wisdom in the injunction that we should be "ready to give a reason for the hope that is in us." Christian joy is no mere surface brightness. It is founded on truth (John 16:22; 17:13).

Discussion

Why have Christian people so often fallen into a gloomy and sorrowful mood? R. H. M.

HOME AND FAMILY

The Home Fireside

BY HARRY TROUPE BREWER

It's fine when the daytime closes
And troubles are lain aside,
And sympathy filters around you
At home in the eveningtide.

It's fine when the sun of leisure
Clears clouds of business away,
And gilds the evening hours
With calm at the end of the day.

It's fine when the daytime closes
And heart finds balm of content,
In gath'ring 'bout your fireside—
Forgetting the day just spent.

It's fine when faith and affection
Entwine your heart with love;
Thus weaving a wreath of heaven
Serene as the azure above.

It's fine to feel a caressing
With arms just yearning for you;
Awaiting to give you a welcome—
Arms that are faithful and true.

It's fine when home folks await you
With patience untarnished as gold,
And opens your door with a gladness
That welcomes you into the fold.

Hagerstown, Md.

Grandmother Warren

BY BESS ROYER BATES

Limiting Love

"WELL, Grandmother, I don't mind taking advice from you because you are so kind about giving it, but but I just can't bear to have Aunt Martha say a word to me. She's so fussy!"

Helen Martin had dropped in to see Grandmother Warren because Grandmother always received her confidences with kindly understanding. Helen needed to be understood very much, for she was an orphan living with her aunt. The scars of her mother's death had never healed. So, now and then, with her fluffy little dog at heel, she came to Grandmother with her troubles.

"If it wasn't for Fluff, I don't know what I would do." As Helen spoke, she gathered the little dog into her lap. It put its pointed nose up toward her face, its eyes adoring. "Sometimes, I feel that Fluff alone loves me."

"And you love Fluff," put in Grandmother quietly.

"Yes, I do," declared Helen, her hazel eyes softening and clearing of their trouble temporarily. "Fluff understands, don't you, Fluff?" She gave the dog a little hug. "You have to have somebody to understand you and love you, don't you? even if it is only a dog?"

Grandmother nodded understanding.

"Only yesterday, Aunt Martha got real mad at Fluff and me. I guess she never liked dogs very well, but I must say she isn't mean to Fluff and her children like him. But yesterday, Fluff went out and got all muddy and wet and tracked up the porch. Then I took him up to the bath-room to clean him up—it was so awfully chilly in the basement, you know—and of course Aunt Martha had just gotten through scrubbing the porch and bath-room. We did splash some water and I didn't have time to wipe it up before she caught us. Then she was right down mad. She said: 'Well, Helen, it seems to me if I give you and that dog a good home, you might at least be careful how you use it.' Then she grabbed a cloth and wiped up the water before I had a chance to say a word. I just went to my room and cried and cried because I was so lonesome for my own home. Of course, Jane and little Martha and Uncle Ed are nice to me, but—it just isn't home."

Helen's eyes filled with tears of self-pity.

"You poor thing!" exclaimed Grandmother. "You're poorer than most."

"Yes, I am," agreed Helen passionately. "There aren't many girls who have had as much trouble as I."

"That wasn't what I meant," observed Grandmother mildly. "I meant your love is so poor and limited."

Helen's eyes popped open. "What do you mean? My love!"

Grandmother looked at Helen squarely and decided she was able to take her medicine.

"Just that. It's a poor kind of love. It works real good on yourself and on Fluff and you may have a little left over for people who are particularly nice to you, but it's such a poor kind that it simply can't reach out to anyone else. Did you ever think of that?"

Helen's eyes were round with wonder staring straight at Grandmother.

"But," she protested, "You don't expect me to love some one that's mean to me, do you? Really love them?"

"Jesus' love extended even to his enemies," Grandmother reminded her, "And you have agreed to follow him."

"But nobody does that now," cried Helen. "You wouldn't expect that, would you?"

"It's the only way to be happy. Do you remember how Jesus yearned over Jerusalem, saying he would have taken it to his heart as a hen mothers its chicks, but 'ye would not'? He had only pity and love for those who hated him. His love was so vast that it took in both his friends and enemies.

"Now, my dear, listen carefully to this. When you dislike some one, when you hate some one, you are

hurting no one but yourself, for you are making yourself mean in spirit. You are showing that your love is such a weak thing it can't go beyond yourself and that little dog which adores you. That's a very poor kind of love."

"But Aunt Martha doesn't love me," objected Helen.

Grandmother smiled.

"Perhaps you haven't given her much of a chance to show it. Did you notice that she is wearing her old coat another season while you have a nice new one? She said to me, 'Grandmother, that child needs it worse than I. She's young and shabby clothes would hurt her too much. I want to give her all I can. You know, she's so wrapped up in her grief and herself, it's hard to get next to her. I'd like to help her but she won't let me. I guess I do lose my patience with her, but after giving up the spare room so she could have her things to herself and dressing her just as well as I do my own, and not getting a least bit of understanding from her, I do lose patience. I could just *spank* her, now and then, when she does some thoughtless thing. But then when I think if it were one of my girls left alone like that, I haven't anything but love left for her. I just wish she could understand that."

Helen's eyes became round with wonder. "Did she really say that?"

"She did."

"You think she feels like that?"

"I do."

Helen stared out of the window for a time before she turned to Grandmother and said: "Then I'm a selfish pig. I'm glad you told me. It's not going to take very much love to love Aunt Martha after that." She stood up decisively, "I always liked to stand at the head of my classes and do things as well as anyone else. I don't want to have a poor sort of love in my heart any more than I want poor grades. I'm going to work on that, Grandmother, until I have a sort of love that takes in everyone."

Pittsburgh, Pa.

Around the Table

23. "Should lovers discuss each other's faults? I wish you would print this question and the answer in the MESSENGER."

Do any of our readers wonder why this and kindred topics should be discussed in this column? Here is the reason: the daily newspapers continually confront us with stories of hasty marriages, family quarrels, broken homes, and domestic troubles of every conceivable sort, with rarely a suggestion that there are hundreds of happy homes in the land. Where is one to read about higher planes of home life if not in religious literature?

Every young person is more or less interested in social problems, and I am inclined to think that this interest does not stop with youth. Indeed, why should it? The strength of a nation rests upon its homes, and the welfare of both church and state would be "weighed in the balance and found wanting" should happy Christian homes cease to exist. Since this is true we feel justified in giving some consideration to social problems in this column of our church paper.

So many people rush frivolously into social affairs that I am glad for this question from a young person whose letter indicates a real desire to study well his problem.

Now to the question itself: *Should lovers discuss each other's faults?* I take it that by "faults" in this instance is meant mere mannerisms or improprieties, since one's own good judgment would not permit him to consider life companionship with any other than a person of upright manhood or womanhood.

While I personally doubt the advisability of lovers discussing each other's faults, yet I can imagine circumstances under which an incidental discussion of this kind might be mutually helpful and leave no "bad taste." Generally speaking, however, it would seem an unwise thing to do. There is great danger that misunderstandings will arise.

True, the primary purpose of courtship is to become acquainted with each, learning the likes and dislikes of each, and it is a time for fair play in being one's real self in open frankness. But these various tastes may be learned through more tactful methods in little confidential talks.

One can readily see how the discussion of faults could drift into harsh, critical remarks or even into unpleasant comparisons and thus soon become love-killers.

If you are truly in love with each other your married life need not be marred by mannerisms, for married people who are really sweethearts always gladly endeavor to drop out whatever may prove distasteful to the other and pool their personal preferences for the sake of each other. I am old-fashioned enough to believe that God guides his own in choosing a life companion, though of course he endowed us with judgment to be used in harmony with his leading; and when two lovers thus become truly mated, they are prepared to take life together in all its aspects. The face that will greet you across the breakfast table each morning will be that of one with whom you can talk over differences of viewpoint with that perfect confidence that insures against misunderstandings.

We can never save the world through political campaigns, but we will save the world through the nurture and training of little children.

Report of Findings Committee

(Continued From Page 9)

(2) In conducting evangelistic services with pastors and elders loaned by their respective churches.

(3) In the giving of special programs by our Women's Work, our men, and our B. Y. P. D. groups. All the above volunteer work to be directed by the Mission and Ministerial Boards.

Third: Inasmuch as united action is essential to all Christian achievement, we urge that there be concerted cooperative emphasis on the part of every district leader to make economy, sacrifice and volunteer service operative throughout the District.

(1) Through special sermons.
(2) Through carefully planned special programs.
(3) Through personal interviews and encouragement.

In conclusion your Findings Committee feels urged to suggest that the District Meeting be made the introduction to this spiritual endeavor and that this be immediately followed up by the presentment of this program herein set forth in every local church as our local leaders may arrange.

Sincerely submitted,

Findings Committee: Earl Bowman, C. G. Hesse, W. M. Kahle, Levi Garst, E. F. Sherfy.

BUSINESS FOR ANNUAL CONFERENCE

Western Pennsylvania

The Morrellville Church of the Brethren asks District Meeting of Western District of Pennsylvania to petition General Conference of 1931, to be held at Colorado Springs, Colo., to pass the following:

Inasmuch as looseness of the marriage vow and "companionate marriage" are being held up boldly and favorably before the world and the church through many influential avenues; and disregard for proper standards of purity in social circles is thereby on an alarming increase; and

Inasmuch as a minister of the Gospel is in all things to show himself an ensample of good works (Titus 2:7); "Must have good testimony from them that are without" (1 Tim. 3:7, R. V.); and "be an ensample to them that believe, in word; in all manner of life, . . . in purity" (1 Tim. 4:12),

Therefore, it is decided that any minister of the Church of the Brethren who is found guilty of the gross sin of fornication or adultery referred to in First Corinthians 5, shall not only be deposed from his ministry (and at the discretion of the congregation, lose his membership) (1 Cor. 5:5), but he can not be restored to the office of minister, or be placed in any other office of the church, Sunday-school or other church activities, without the unanimous consent of the entire membership of the congregation, and in the presence of at least three elders. There are some cases, however, so grievous that he can not be received into the ministry at any time, and congregations are exhorted to act in such instances so as to uphold the high office of minister of the Gospel.

Further, that Art. 3, 1895, may be, at the discretion of the congregation, the rule in restoring to the ministry in all cases save herein provided. That the passage of this paper reaffirms and enlarges the decision of Art. 15, 1872.

Passed.

NEWS FROM CHURCHES

ARIZONA

Glendale.—The evangelistic campaign held in February by Bro. H. M. Fields resulted in two confessions by baptism; the seed sown we feel will continue to bear fruit. Another landmark in our Christian career was a sermon, The Church of God at Corinth—at Glendale, by Bro. Zimmerman of Long Beach. At our regular quarterly council March 27 we decided to make a great effort to secure a parsonage this coming year. It is a pressing need but owing to financial conditions it is a difficult problem. The Æolian quartet of La Verne College gave us a full concert Sunday morning, March 22. Our Sunday-school gave a well prepared program Easter Sunday, a message of the risen Lord.—Mrs. Addie Gillett Kurtz, Glendale, Ariz., April 11.

ARKANSAS

New Hope church met in council April 4. We decided to hold a love feast the fourth Saturday night in May, preceded by a series of meetings. Bro. Luke Burnett was with us a few days before Easter and preached some very interesting sermons, besides holding the council. One young man came forward and baptismal service will be held April 12. Easter was a most enjoyable day. A short program was given by the juniors and Bro. Luke Burnett preached a wonderful sermon on the theme, The Resurrection. In some ways the church seems to be taking on new life.—Mary Birkhead, Beedeville, Ark., April 11.

CALIFORNIA

Codora church met in called council March 8 to reorganize. Bro. F. E. Miller and Bro. J. R. Wine of Empire were present. Bro. F. E. Miller was elected elder; Jess Calvert, church clerk; the writer, Messenger agent and correspondent. All officers are to serve till Oct. 1, 1933. Eight letters of membership were received. A collection was taken to pay our quota to the District expense and to send some money to the District Mission Board. March 8 J. R. Wine gave his anticigarette lecture. The members here being few in number are working with the union Sunday-school and church. A. Wright of Chico is preaching here the first and third Sunday of each month.—Clara E. Wright, Chico, Calif., April 6.

Covina.—March 22 another one was baptized, making eight from the recent revival. Bro. D. W. Kurtz preached for us at both services on March 29 in the absence of Bro. Brubaker who was holding a revival meeting at Long Beach. April 10 the church met in council. It was decided to coöperate in a union evangelistic campaign to be held in our town in November. Our love feast will be held May 3, 6:30 P. M. Our elder and pastor, Bro. Leland Brubaker, was elected delegate to Annual Conference. Our present elder and pastor was unanimously chosen for another year. Bro. A. D. Sollenberger, of the District Ministerial Board, conducted the installation service. The church is well pleased with the work of Brother and Sister Brubaker. We appreciate them and are glad they will remain for another year. Mrs. Tempie S. Funk, Charter Oak, Calif., April 10.

Long Beach.—Our church met in council March 20. It was decided that we hold our love feast the evening of Wednesday, May 20, 1931. Our friends of other churches of our faith are cordially invited to commune with us. We also decided to have Dr. Kurtz represent our church at Annual Conference. The two weeks previous to Easter Bro. Leland Brubaker of Covina, Calif., held evangelistic meetings. Bro. Brubaker preached with power and the Holy Spirit so moved our audiences that twenty-eight were brought into the church Easter morning by baptism and still others have promised to come in later. Tonight our director of music, Mrs. Earl Dickinson, will present an Easter program of music. The Women's Missionary Meeting, held at the home of Sister Maud Searns April 3, was well attended. A good program of missionary stories was given. This Wednesday the officers of the Ladies' Aid of the District of Southern California will be present at our regular Aid Society meeting. The Aid pledged itself to pay each year a hundred dollars until the last of the church debt is paid.—Maud M. Trimmer, Long Beach, Calif., April 5.

Pasadena.—March 29 Brother and Sister Oliver Austin closed a two and a half weeks' revival among us. There were twenty-one confessions, sixteen were received by baptism and five await the rite. Splendid delegations were present from neighboring churches—East Side Los Angeles, Covina, Glendora, Glendale and Long Beach. Great interest was taken in the song and praise service under the able leadership of Sister Austin. Each evening she gave a most helpful story which greatly interested both young and old. Bro. Austin gave a series of helpful and practical sermons. March 29 after services we all went to the park for a basket dinner in honor of the Austins. March 28 being their nineteenth wedding anniversary, the adult Bible classes purchased a huge cake for the occasion. A short program was rendered and a real fellowship was enjoyed.—Mrs. Iva Brubaker, Pasadena, Calif., April 7.

San Bernardino church met in council and decided upon April 24 as the date for the love feast. March 24 the pulpit was filled in the morning by Chalmer Faw, student minister from La Verne College, and in the evening by Bro. L. D. Bosserman of Riverside. Our C. E. attendence contest culminated last Sunday. The winning side was entertained at a weiner bake on the following Friday. We were most pleasantly surprised by our pastor's marriage on March 22 to Miss

Stella Brubaker of Pasadena. We are presenting them with a gift from the congregation at a social gathering in their home next Friday night. Easter Sunday was a record attendance day for our Sunday-school, there being ninety-one present. A full house was also present in the evening for the Easter cantata, The King Triumphant. We were especially appreciative of the help given by La Verne students.—Hazel Rothrock, San Bernardino, Calif., April 6.

CANADA

Irricana (First).—The church held its regular council meeting March 21 with Bro. McCune in charge. We were pleased with all the reports given. The Sunday-school classes have been giving some very good Sunday evening programs at the church. The young people's class has cleared about $45 in programs, under the direction of Sister Yates, for the mission cause. Easter Sunday the Sunday-school gave a very interesting program. A week ago Friday night our church, along with the village church members, gathered at the home of our elder, Bro. I. M. McCune, for a surprise social. Over 100 were present.—Mrs. Laura Wagoner, Airdrie, Alta., April 9.

COLORADO

Antioch.—Easter day was fittingly observed with a program by the children of the primary and intermediate departments. Bro. David Hamm concluded the morning service with a short talk on the Resurrection. In the evening our pastor, Bro. Hinegardner, favored us with the reading of several letters from our missionaries on the African field, and followed with an inspiring message from the text, "Behold, I am alive forevermore." We met in council March 28. Our love feast will be held the evening of May 22. Some pine trees have recently been planted on the church grounds. Our young people are preparing a missionary play, Robert and Mary, which they expect to render here in the near future and at the Denver church the evening of April 19.—Mrs. D. W. Correll, Yoder, Colo., April 6.

Sterling church met in a business meeting Feb. 8 at which time officers for the year were elected. Our missionary society is making progress and the interest is very good at our monthly meetings. Our church united with ten other Sterling churches in an evangelistic effort during March in the form of a preaching mission. The messages treated the fundamental doctrines of Christianity, the pastors preaching in turns. These services were much appreciated by the Christian people of the city and were well attended. Our pastor held pre-Easter meetings three evenings and Easter morning the children of the Sunday-school presented a splendid program. In the evening the young people gave the pageant, The Dawning.—Mrs. Agnes Nickey, Sterling, Colo., April 7.

IDAHO

Nezperce.—We met in regular church meeting March 22. Delegates to District Meeting are Sisters Anna Smith and Cynthia Thomas; alternates, Sadie Johnson and Evelyn Johnson. Our love feast will be June 6 at 7:30 P. M. Members going by car to District Meeting are cordially invited to stop. Nezperce is sixteen miles east of Craig, Mont., by the highway or twelve by dirt road. The Sunday-school gave a very interesting program Easter Sunday. The Easter sunrise prayer meeting at the community church was one of the best, both in numbers and spirit, that we ever had. The Ladies' Aid has been doing good work with splendid attendance.—Mattie E. Thomas, Nezperce, Idaho, April 6.

Payette Valley.—We joined with the other churches of the town not long ago and gave a temperance pageant at the high school. March 22 our young people gave a very interesting program on temperance at the church. Our pastor and wife held meetings every night the week before Easter. On Easter morning the children gave a very good program, and at night the church gave one of the best Easter cantatas and pageants we have ever had. It is to be given at the Weiser church next Sunday. Sister Arnold has been giving some interesting talks on India at Fruitland and at other churches here in Payette. Bro. Arnold has been busy painting signboards advertising the different churches and setting them up in conspicuous places, welcoming people to the churches of Payette. The young married people of our Sunday-school organized a class of their own recently.—Marvel Bowers, Payette, Idaho, April 11.

ILLINOIS

Martins Creek church met in council April 9. We decided to have a revival meeting in the early fall with the communion at the close. It was left to our elder to secure an evangelist. As there are only a few of us we can not give much financial help. It would be a fine chance for someone to do missionary work.—Urias Blough, Geff, Ill., April 11.

Panther Creek church met in council March 29. Two members were elected on the finance committee. Our love feast will be on the evening of April 18 beginning at 7 o'clock. Bro. W. E. West and wife and Sister Culler of Mt. Morris were with us April 5. Bro. West delivered a much appreciated Easter sermon.—Elsie Noffsinger, El Paso, Ill., April 6.

Polo.—At our business meeting in March we decided to retain our present pastor, Bro. Wm. E. Thompson, for another year, beginning with September, this being his seventh year with us. Our communion service is to be held May 17 at 7:30. During Passion Week services were held each evening. The pastor gave the message and special music was also enjoyed. Easter morning fifteen were received into the church by baptism and one was reclaimed. During the winter one was baptized. Bro. Rufus D. Bowman delivered the Easter message both morning and evening. Sunday evening, April 12, we were very much pleased with the Easter cantata which the Dixon chruch brought to us.—Mrs. Chas. Butterbaugh, Polo, Ill., April 13.

INDIANA

Buck Creek church enjoyed an inspiring missionary program given by the Volunteers from North Manchester on Sunday, March 29. A program was given on Easter Sunday evening by our young people. We have been having interesting programs on Sunday evenings by the different Sunday-school classes, prior to the preaching services. Our school is moving along very nicely with good interest. Our communion will be on May 9, 7:30 P. M.—Phebe E. Teeter, Mooreland, Ind., April 7.

Cart Creek.—Feb. 8 the cause of peace was given special emphasis. A deputation team from Manchester College gave a very interesting program in the morning and Bro. Ray Keim delivered the address in the evening. March 22 Bro. Lloyd Hoff of North Manchester gave us two inspiring sermons. April 5 Bro. Otho Winger gave the Easter message and in the evening a program was given.—Esther Winger, Marion, Ind., April 13.

English Prairie.—Recently one has been received into church fellowship on former baptism. Our young people have organized to do more definite work. They have given several programs, one an Easter program on the doings of Passion Week. They will have control of service every two weeks on Sunday night. They gave a missionary program after Christmas. A few weeks later at the Florence church they gave the same program to a full house. In February five Volunteers from Manchester gave us a missionary program which was much appreciated. Our Aid had an all-day meeting on World Prayer Day at the home of a shut-in sister, with twenty present. In the afternoon a program was given, Witnessing for Christ. Our love feast will be June 6, 7:30 P. M.—Mrs. Banks Light, Howe, Ind., April 11.

Maple Grove church met in council Feb. 26. Our attendance has been unusually good and the interest fine. It was decided to ask the deputation team of North Manchester, Ind., to be with us on March 1 but because of the snowstorm on Saturday they did not come. That was the only Sunday all winter that we missed having services. It has been arranged for Bro. Walter Warstler to be with us in a two weeks' evangelistic meeting beginning Aug. 2.—Mrs. Chas. A. Neff, New Paris, Ind., April 6.

Mississinewa.—Pre-Easter services were conducted at the Union Grove church as follows: Palm Sunday night, March 29, the pastor, Bro. Ira E. Weaver, preached on the Life Work of Judas Iscariot. March 30 the pastor of the Muncie church, Bro. Reuben Boomershine, preached on The Christian Graces. March 31 Eld. J. Andrew Miller of Muncie preached on the subject, The Joy of a Victorious Life. April 1 Rev. A. E. Cortner, pastor of the Eden Christian church, preached on The Partaking, Rejoicing, Suffering and Glorification of the Christ. April 2 Bro. L. S. Shively of Muncie preached on, Jesus in the Shadow of the Cross. April 3 Bro. Walter Replogle, pastor of the Summitville church, preached on the subject, Jesus, King of the Jews. Easter Sunday the pastor, Bro. I. E. Weaver, preached on The Life of Jesus. After services three were received by baptism; one was received on former baptism, two by letter and one was restored to fellowship. Bro. Weaver is working hard to restore the church to its former activity.—John F. Shoemaker, Eaton, Ind., April 5.

Nettle Creek.—An all-day meeting was held at the Locust Grove house on Feb. 22. Sister Cottrell gave three very interesting talks on the work in India. Chalk talks by Sister Martha Burns before each of Mrs. Cottrell's addresses were much appreciated. A two weeks' revival at Locust Grove, conducted by Bro. G. A. Snider of North Manchester, ended March 8. Bro. Snider's sermons were interesting and instructive and the talks to the children each evening were enjoyed by both the children and adults. Two young people gave their lives to Christ during the revival. The regional Aid Society conference was held at the Brick church March 28. It was an all-day meeting and a basket dinner was served at noon. At our regular council on the evening of April 3, Brethren Harley Ammerman, Charles Hoover, Mahlon Rinehart, and Eber Holler were elected to the deacon's office, and they, with their wives, were installed. Our love feast will be held Saturday, April 25, at 7:00 P. M.—Mrs. Wayne L. Goar, Hagerstown, Ind., April 7.

New Paris.—March 29 Bro. Virgil C. Finnell gave an illustrated lecture on Why Girls Smoke. Our members' meeting was held March 13, at which time the church decided to start a Bible study class. Bro. Claybaugh from Middlebury is teaching the class with very good results as shown by the ever increasing attendance. The interest and attendance at Sunday-school and church are splendid and increasing each Sunday. We had an attendance of 189 on Easter Sunday.—Mrs. Velma Miller, New Paris, Ind., April 8.

Pleasant Dale.—Since the first of the year the church has been without a regular pastor, because of the resignation of Eld. D. M. Byerly. Two Sundays of each month Bro. D. B. Garber of Markle fills the pulpit. During the rest of the time ministers from North Manchester and other surrounding churches have brought messages. Some Sundays ago a missionary program was given. The message of world-wide evangelization received emphasis in the sermon of the evening. Also the girls of the senior class enacted a very impressive playlet, bringing out the thought that America is liable to become forgetful of her responsibility as being the outstanding Christian nation of the world. March 15 the educational committe planned the program. Special music and an address by Mrs. D. M. Byerly on Clean Life were features of the service.—Alice M. Studebaker, Bluffton, Ind., April 11.

(Continued on Page 24)

The Sister's Prayer Veil

(Continued From Page 9)

his head covered, dishonoreth his head." That is, he dishonors Christ, the appointed Head of man. When man engaged in worship covers his head, he in a figurative or symbolical sense veils Christ. This should not be for the reason that the Christian, whether man or woman, should only make petition to God through Christ the Head of the church. He only "Is our Advocate with the Father." "The Father . . . hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him" (John 5:22, 23). No prayers are acceptable to God unless made through Christ. We see then why man should not cover his head. In Jewish assemblies the men cover their heads, we are told, "to show reverence before God, and their unworthiness to look on him." They do not believe in Christ as the Head of man, hence he is not honored, but is veiled in their worship.

Here, then, is the difference in the appearance between the man and the woman. This difference is in their headship. Man should not cover his head. On the contrary the apostle says that Christian women should veil or cover their heads when engaged in prayer or speaking in the church. "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." She has no right so to do without her "sign of authority." This sign of authority has been given her so that she need not violate the divinely established order and thus dishonor her head. As it is wrong for man to veil or cover his head when in worship, for *this would indicate that he thus veils Christ,* so also it is wrong for woman to make petition or pray to Christ the Head of the church and the Head of man, *unless she has her head veiled indicating that man her appointed head is veiled or removed* so far as her worship is concerned.

The apostle further explains his position by saying: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man." When woman veils her head it is to indicate that man's glory is veiled. He is in the plan of salvation entitled to no honor or glory, but Christ the Head of the church is worthy of all glory and honor. Hence all petitions to God should be made through him, whether by man or woman, for "Neither is the man without the woman, neither the woman without the man, in the Lord."

"Judge in yourselves: is it comely that a woman pray unto God uncovered?" Is it seemly, is it fitting, or is it becoming, that a Christian woman should presume to offer petitions to God uncovered, when by such an appearance she shows that she is under man her head and has no such right? Without her "sign of authority" she is yet under the mandate of Genesis, according to which she should make her petitions through her appointed head. Doing otherwise she excludes herself from rightly making her prayers through Christ the Head of the church, He only being her advocate with the Father.

Taking verses 8-10 together, we can, I think, better understand the apostle as to the sign of authority. "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because of the angels." The Revised Version has "sign of authority." Many things stand for power or authority. The flag of a nation is the sign or symbol of the nation's authority. A scepter indicates royal power, and this power may be delegated to another by means of this scepter. Blood sprinkled upon the lintel of the door was a sign preventing the slaying of the first-born by the Lord's destroying angel. Circumcision was the sign of the Mosaic covenant. The prayer veil is the sign or token that the woman is given equal power or authority with man in making prayers to God through Christ. It is to be a veil upon her head, a special covering and worn for a special purpose during worship.

I should like to make some quotations from the Adam Clarke Commentary where this learned man makes some very clear statements. One or two only will be given. On verse 10 he says that only one or two other passages of scripture have given rise to such a variety of interpretations, especially what Paul says here about the angels. After quoting some of these he sums up the arguments in these words: "Because of this superiority in man, I conclude that the woman should have on her head a veil, the mark of her husband's power over her, especially in the religious assemblies, where the angels are supposed to be invisibly present."

It is only fair to say, that in all the sixteen verses Paul does not use the word husband or wife. There is nothing to indicate that he made any distinction between the married or single, and the veil or "mark" is given the woman to signify that she has the same authority as man in worship, whether she be married or unmarried.

Verse 16 says: "But if any man be contentious, we have no such custom, neither the churches of God." Dr. Clarke says of this verse: "If any person sets himself up as a wrangler—puts himself forward as a defender of such points, that *a woman may pray or teach with her head uncovered,* and that a man may, without reproach *have long hair*; let him know that we have no

such custom as either, nor are they sanctioned by any of the churches of God, whether among the *Jews* or the *Gentiles*. . . . From the attention that the apostle has paid to the subject of veils and hair, it is evident that it must have occasioned considerable disturbance in the church of Corinth. They have produced evil effects in much later times."

Omak, Wash.

The Veil

BY EZRA FLORY

THE letter of First Corinthians is a church corrective. Items appear one after another in definite outline. Principles of conduct are set forth following some of these topics. "Meats offered to idols" covers chapters 8:1 to 11:1. Chapters were made for the convenience by men. The eleventh chapter should have started at verse two. Two chapters might have been made of this one, the first ending at verse sixteen.

Nothing is clearer than the fact that Paul is discussing a veil in the first part of the chapter. There are two words translated covering. One is found in the fifth verse (*katakalupto*), the other in the fourteenth verse (*periballo*).

In the second verse we meet the word "ordinance" (Old Version), or "tradition" (New Version). The word in the original is *paradidomi,* which is the same word used in the Gospels for "traditions of the elders." It has no reference to "ordinances of the church," as such came to be listed several centuries later, and in some cases, included Sabbath and marriage. Baptism is never called an "ordinance" in the New Testament. It is called "baptism."

Paul praised the Corinthian church that they remembered him in all things and held fast the *teachings* as he gave them. In all the orient the veil played a part in characterizing adult women as socially pure, and was worn whenever they appeared in public. It varied in different countries and in different places. We read of Rebecca seeing Isaac as she approached her new home, alighting from a camel and casting a veil over herself, thus signifying to Isaac that she was pure and dedicated to him. It is said Ruth gathered her gleanings into her veil. *Katakalupto* means "hanging down veil."

Grecian and Roman men seldom wore anything upon their heads. Sculpture excavated in those parts of the world shows men bareheaded except upon special occasions, as when returning from victory or on sacred days.

Some point out that in the Mosaic law Priests and Levites were carefully instructed to put a turban on their heads in time of worship, and that today Jewish men cover their heads in time of worship. True, but the rank and file of common Jews did not cover heads until about the sixth century. But Corinth was a Gentile church and the lesson is not dealing with Jews.

Again it is observed that the woman should have a "sign of power on her head." This refers to the veil, the context. Angels met at sacred places of Christian worship. Gentiles coming to such worship, would leave thinking the place was directed by prostitutes because women without veils were impure. Thus, causing people to think evil, was a reproach to holy angels.

"Praying and prophesying" referred to public edification. Three chapters later Paul defines prophesying as "speaking unto men edification, exhortation, and consolation." It is one of the regular words for preaching.

"We have no such custom, neither the churches of God," means no such custom as was being done at Corinth by women leading in church functions without the veil. This is the context and it should be interpreted accordingly. Church fathers tell how the veil was worn. Many other things in good usage at that time were also taken over by the church.

What is Paul trying to tell the church at Corinth? Live your Christianity according to the good social standards of the time. Social laws are written deeper than legal documents. To break with these would bring disgrace upon the church that was trying to lift men to a holy God.

The hair being given for a covering is an argument used by Paul by way of concession. Since nature herself through the hair covering sets a difference between man and woman, add your part also in this use of the veil.

Paul was dealing with a situation in that society endangered the high standing of a holy cause. For that reason he would have Christians observe it. Christianity brought liberty to women. They soon asked if they might leave their husbands when the husband was not a Christian. Paul said, "No." Here they proceed to abandon an age-long usage.

The custom of branding a woman as impure because she does not wear a veil when in public does not maintain now. Paul was requesting women to live according to the strict standards of social usage at that time. The principle obtains still.

Some say that wearing the veil (cap) redeems woman who was first in the fall and makes her co-equal with man in the position of prayer, so that angels will see this, and know as when they saw blood-stains upon the door that awful night in Egypt. This chapter does not teach such theology. That is read-in and has no place here.

When we permit the Book to tell its own story in the light of the times in which it was written, a new approach opens.

Huntington, Ind.

News From Churches

(Continued From Page 21)

Pleasant Hill.—The church met in council Feb. 6. We selected the third Saturday of May for our communion. March 29 Bro. Chas. Bonsack of the General Mission Board gave us two inspiring sermons which were very much appreciated. The young people's class gave an interesting program after Sunday-school.—Sarah Pepple, Laotto, Ind., April 7.

Roann.—Herman Kessler delivered a message on Life Eternal on Dec. 28. Bro. Finnell gave a splendid temperance lecture the morning of Jan. 4. In the evening stereopticon views were shown and an interesting talk on Why Girls Smoke. Roann was royally entertained by the Manchester College male quartet Jan. 18. Don Miller of California gave us a very interesting talk on his home state, La Verne College and many other points of interest. March 29 Bro. Fish of North Manchester preached an inspiring Easter sermon. Easter morning the children rendered a splendid program. We are having a family gathering in place of putting on the mother and daughter banquet.—Estella Musselman, Denver, Ind., April 8.

Rock Run.—Our church work is moving along pleasantly and we have many good things to enjoy and many things to encourage us in our spiritual life. On Sunday evening, March 15, a deputation group from Manchester College was present. They occupied the period for the evening and gave a reading, College Oil Cans, and an address on Prohibition both of which were very impressive and enjoyed by all. On the evening of March 27 we had a fellowship supper and workers' conference in the basement of the church and even though the weather was very unfavorable, the attendance and interest were fine and vital problems relating to Christian education were discussed. On the evening of April 3, we met in our regular quarterly council. Bro. J. S. Zigler, our elder and pastor, presided. On Easter Sunday we enjoyed readings, special music, and a sermon, all appropriate to the day. Our love feast will be held on Thursday evening, June 4. Our harvest meeting will be held on Sunday, August 30. Our evangelistic meeting will be held the first two weeks of August with Bro. Moyne Landis of Sidney, Ind., evangelist. Our congregation is helping to support the teaching of the Bible, or week-day religious training, in the public schools of Clinton-Benton townships. Our Aid Society is doing fine work and has helped the poor to quite an extent this winter.—Ola O. Zigler, Goshen, Ind., April 6.

IOWA

Coon River church met in council March 21. It was decided to hold our love feast June 7, commencing at 7:30 P. M. March 12 the county Sunday-school institute was held at our church; seventeen schools were represented. Mr. Herbrecht from Des Moines gave several good talks on Sunday-school work; his main theme was Christian Education. An Easter program was given Sunday evening by the grades, followed by a cantata. Two have been received by letter and one by baptism since our last report. Our church and Sunday-school activities are moving along with increasing interest and attendance.—Mrs. E. O. Reed, Yale, Iowa, April 8.

Greene.—Sunday morning, April 5, our record showed ninety-two in attendance at Sunday-school and many more came to listen to the Easter message presented by the children in song and recitation and by Bro. Warner. In the evening an Easter pageant, In an Eastern Garden, was presented by the intermediate girls. Following this baptism was administered to two junior girls.—Elsie A. Pyle, Greene, Iowa, April 8.

South Waterloo.—The activities on Sunday evenings have been something like the following: March 8 a delegation of Gideons from the city furnished the program. Enough cash was received as an offering to purchase twelve Bibles to be placed in public institutions. March 15 our Y. P. D. gave a peace program at the First Brethren church in the city. March 22 a deputation team from Mt. Morris College presented the gospel story in an impressive way. March 29 the local W. C. T. U. was to have furnished the program but on account of the snow the roads were blocked and the meeting was deferred till April 12. April 5 a cantata, The Dawn of Easter, was presented by a chorus of forty-five voices. Our second quarterly council convened March 26. Bro. W. H. Yoder was chosen to represent our church at Colorado Springs. The date of our communion has been set for June 1. Bro. C. D. Bonsack met with us the three nights preceding Easter, also on Sunday morning. Bro. Dan West met with the State B. Y. P. D. officers in a conference Saturday, and Sunday morning was with our group in a sunrise service at the church. Bro. Bonsack also assisted in the service. Following the preaching service five were baptized.—Mrs. W. O. Tannreuther, Waterloo, Iowa, April 8.

KANSAS

Burr Oark church met in council March 28. Bro. Perry Parker, wife and daughter presented their letters of membership. Burr Oak church holds a love feast the second Saturday in May. Bro. Steward of Belleville was elected elder of the church. The young people gave a program Easter Sunday.—Lillian Mohler, Burr Oak, Kans., April 7.

McPherson.—Before dawn on Easter day, many friends from other churches of the city came to join with us in a sunrise service. The choir, directed by Miss Turner, sang the hymns of the resurrection; five young women gave a pantomime as "The Holy City" was sung by Mrs. Tate; and the pastor read the Easter story. By the time the service was ended the sunlight was streaming through the windows which tell the story of the risen Christ. Many were heard to express the wish that we might enjoy a similar hour next Easter morning. At the close of the regular morning service five letters of membership were read, and eleven were received into the church by baptism, three adults and eight children from the Sunday-school. For several weeks the pastor has met regularly with these children, talking with them about the meaning of the Christian life and of church membership. Fifteen men of the church spent three evenings of Passion Week in personal evangelism in our church community.—Edith McGaffey, McPherson, Kans., April 10.

LOUISIANA

Rosepine church met in council March 20. Eld. J. F. Hoke was with us. We decided to adopt the envelope system of giving for this year. We are expecting to have Bro. Guy West with us for an evangelistic meeting this summer, just before District Meeting, to be held at Rosepine. We decided to hold our next council and love feast the first Sunday in June. Our pre-Easter services were found to be worth while. The interest and attendance were good and we feel encouraged in our work here. During the Easter services two young ladies made the decision to live for Christ; they will be baptized into our church soon.—Mrs. Wilbur I. Liskey, Rosepine, La., April 9.

MARYLAND

Middletown Valley church met in council April 6. The writer was reëlected elder for three years. The pastor, Bro. Harper Snavely, will represent our church at Annual Conference. Brethren Harper Snavely and Harvey I. Leatherman are our delegates to District Meeting. Our love feast will be held May 30 to be preceded by a two weeks' evangelistic meeting.—C. N. Frushour, Myersville, Md., April 7.

Monocacy church met in council March 27. Our delegates to District Meeting are Brethren John T. Fogle and Elmer P. Schildt, with Leonard J. Flohr and Clarence Putman, alternates. It was decided to hold our fall council on the last Thursday evening of September instead of the last Saturday. Eld. Chas. A. Stover was chosen as our presiding elder for another year. Elders Jos. Bowman and Jesse R. Klein were with us as visiting elders to assist in this election. Bro. Harper Snavely of Myersville, Md., will begin a series of meetings in the Rocky Ridge house on Sunday evening, May 10. These meetings will close with a love feast in the Rocky Ridge house Sunday, May 26, 6 P. M. We held services in the Detour house during Holy Week, the preaching being done by our home brethren. Special Easter service was held at the same place on Sunday evening.—Elsie A. Eigenbrode, Rocky Ridge, Md., April 7.

Sharpsburg church enjoyed many blessings during the week of Feb. 7 to 15 when Bro. Levi Ziegler of Waynesboro, Pa., preached for us each evening. Our pastor, Bro. Harold Snider, led the song service. Six were added to the church and all who heard the Spirit-filled messages seemed to take on new life. Wonderful messages in song were brought to us by friends from Waynesboro and Hagerstown which were greatly appreciated and added much to the meeting. Although we have had a church here for more than thirty years communion service was held for the first time about one and one-half years ago, being held at the Manor church. An addition to the church which was badly needed is near completion which will be used as a kitchen and for the increasing primary department of our Sunday-school. Our communion service will be held Sunday evening, May 17.—Ruth Otto, Sharpsburg, Md., April 4.

MICHIGAN

Beaverton.—Miss Elma Rau, general superintendent of our Sunday-school, has been in charge of the work in Hart this winter, but for the past month has been on duty here again. She has inaugurated a Bible reading campaign in connection with the movement to carry Bibles which was begun last fall. Our present enrollment is 120 and winter attendance has been around seventy. A teacher-training class is being started and plans are under way for a community canvass for the Sunday-school. A committee is working on plans for our D. V. B. S. to be held in June. At our December council Sister Rau was licensed to preach. At the same time a service committee was formed with members representing the men of the church, the women, and the B. Y. P. D. We entertained the association meeting of the county ministers and coöperated with them in the two weeks of pre-Easter services. The Y. P. D. gave a Passion Week service of plays, readings and music in our own church on Palm Sunday, and in the Beaverton and Gladwin Methodist churches during Passion Week. We have decided to hold a homecoming in August of this year, which will be the thirtieth anniversary of the founding of the church here. It was with much regret that we accepted the resignation of our pastor, Bro. Perry Hoover. Due to economic conditions it is necessary to dispense with a pastor's services for the present. We will have a love feast sometime in June. The young people have a fund with which they intend to send at least two of their number to Camp Mack this summer.—Joseph Van Dyke, Beaverton, Mich., April 10.

Lakeview.—March 22 the church choir gave a musical program at the Methodist church in Manistee; the offering taken was for missionary purposes. March 29 the choir gave the cantata, Queen Esther. An Easter offering of over $10 was taken. Our pastor, Bro. Chas. Forror, left Saturday for Vanderbilt University, Nashville, Tenn., for a two weeks' course in the rural church school for ministers. Bro. Donald Crouch gave us a splendid Easter sermon. Three accepted Christ during the Easter season. The Sunday-school convention will be held here April 26, an all-day meeting. M. R. Zigler, Home Mission Secretary of the General Mission Board, will be with us. The at-

tendance and interest in the Sunday-school and church have been good this winter. The Ladies' Aid Society met every two weeks this winter, making comforters and quilts.—Mrs. Cuma Leckrone, Brethren, Mich., April 10.

New Haven.—The church met in semi-annual council March 28. All church officers were reëlected. We decided not to represent at Annual Meeting but chose two delegates for District Meeting. We appointed an all-day meeting and love feast in the evening for June 6. The young people and children of the Sunday-school gave a fine Easter program Sunday morning.—Lizzie Chambers, Carson City, Mich., April 7.

Onekama.—The church here has just closed a very spiritual Lenten season. For sometime our attention has been directed to a deeper consecration and we closed the season with a pre-Easter service during Holy Week. The result was that five were baptized and one renewed her covenant. The increased interest and attendance is very marked. The Sunday-school has almost doubled. The Y. P. D. has charge of all services preceding the evening sermon. Bro. Slabaugh and family from Bethany spent the week-end here recently; on Sunday he gave us an excellent sermon.—Mrs. Sylva Ulery, Onekama, Mich., April 13.

Zion church met in quarterly meeting April 1 with W. H. Good presiding. We have an evergreen Sunday-school, cottage prayer meetings, preaching each Lord's Day and young people's meeting. April 5 one was received by baptism. We have one of the best rural churchhouses of our denomination in the state. We have a land of good opportunities. Anyone contemplating a change would have their inquiries cheerfully answered by the writer or Eld. W. H. Good. —C. E. Switzer, Prescott, Mich., April 6.

NORTH CAROLINA

Mt. Carmel met in council March 21. Bro. W. H. Handy was re-elected elder for another year, and Bro. F. C. Rohrer, pastor. An interesting revival meeting was held at this church by Bro. J. R. Jackson of Jonesboro, Tenn., Jan. 26 to Feb. 8. There were four accessions to the church. Our Sunday-school is increasing in numbers and interest. Bro. Rohrer is superintendent.—Bettie Jones, Scottville, N. C., April 7.

OHIO

Donnels Creek church met in members' meeting March 4. The church will not send a delegate to Annual Conference. The delegates to District Conference are Bro. W. F. Teach and Sister Goldie Flory. Three were received into church fellowship on former baptism, several letters of membership were read. March 29 some students from Manchester College gave a temperance program. Our pastor, Bro R. F. Flory, conducted one week of pre-Easter services which were very much appreciated. Sister Flory brought the message to us Easter morning and in the evening a program was given by the children and young people's chorus.—Ruth Dresher, Springfield, Ohio, April 12.

Painter Creek church met in council March 14. The delegates to District Meeting are Bro. Roy Honeyman and Bro. John Fourman. It was decided to have a Vacation School this summer. March 1 our church was favored by having the Southern Ohio chorus in their presentation of Belshazzar. The Easter season was fittingly observed by our church. Pre-Easter services were held, resulting in one baptism on Easter morning. In the evening the cantata, The Glory of the Cross, was rendered by the young people. Bro. Click of Covington recently held a week's meeting at the Red River church with nineteen accessions. We are planning for a homecoming at the Painter Creek church on Sunday, May 17. It will be the fortieth anniversary of the beginning of the Sunday-school at that place.—Mrs. Roy Honeyman, Greenville, Ohio, April 9.

Sand Ridge church met in council March 14. The report of the ministerial board was accepted. The report of the Cradle Roll and Home departments showed some good work being done. Bro. C. E. Burns was elected delegate to District Meeting with the writer, alternate.—Lee Patton, Hamler, Ohio, March 27.

Union City (Ohio).—The church met in members' meeting March 20. Elders B. F. Sharp and Chas. Flory were with us. The pastoral committee recommended that we retain Bro. I. L. Erbaugh and the church decided in his favor. Delegates to District Meeting are Brother and Sister Erbaugh, with Sister Ruth Ruff and Bro. Ira Mikesell, alternates. Bro. Erbaugh has been giving us some wonderful sermons on 1 Corinthians which have been very helpful. We have also been having a teacher-training class on The Life of Christ, from which we have received great spiritual blessings. Our pastor is the teacher. Twelve are finishing this course and Bro. Otho Winger of North Manchester will give an address for the class on April 25. He will also give a missionary sermon on Sunday morning. Recently some students from Manchester gave a good program on Peace. We had very spiritual services the week preceding Easter, closing with a good service on Sunday. Bro. Ivan Erbaugh preached each night on the events of Passion Week and Sister Catherine Weddle from near Huntington, Ind., led our song service. As a result we were much built up spiritually and four decided for Christ. Three of these are to be baptized and one reclaimed. Three have come into the church by letter since our members' meeting.—Lula Netzley, Union City, Ind., April 11.

OKLAHOMA

Pleasant Plains.—The meeting that was to have been held in March was postponed until April 26 and will continue through the week. The love feast will be Friday evening, May 1.—Mrs. W. E. Dupus, Helena, Okla., April 5.

OREGON

Myrtle Point.—March 19 Bro. Geo. W. Hilton and wife of California came to this place and showed views of China, three nights at Arago about five miles from town, and on the 22nd began a revival at the churchhouse in town, closing last evening. The church has been strengthened and received new zeal and courage to go on in the Master's service. As an immediate result fourteen have been baptized and one awaits the rite. Sister Hilton's short talks on everyday happenings in their work in China were well received, as also Bro. Hilton's sermons. Bro. J. W. Barnett, one of our local ministers, began a revival yesterday at Bridge, one of the appointments of this church where several families of members are living.—C. H. Barklow, Myrtle Point, Ore., April 6.

PENNSYLVANIA

Carlisle church met in council April 6. The church and Sunday-school treasurers each reported a small balance. Elders B. F. Lightner and O. W. Cook held an election for a presiding elder to serve for three years, which resulted in the election of Eld. J. E. Trimmer. The committee also ordained Bro. C. B. Sollenberger and wife to the eldership. Our love feast will be held May 31 at 5 P. M. The District Meeting of the Southern District of Pennsylvania will be held in the Carlisle church Oct. 27 and 28. Our delegate to Annual Meeting will be chosen later.—J. E. Faulkner, Carlisle, Pa., April 10.

Chambersburg.—On Jan. 31 our pastor, Bro. A. L. B. Martin, was suddenly taken ill with a cerebral hemorrhage. He was anointed by Eld. S. D. Hartranft, and has steadily been improving. At first he could scarcely speak, but now his speech is only slightly affected, and we are hoping for and expecting his full recovery. He is being greatly missed in the various church activities. At our semiannual council, held on Mar. 11, the church granted him a leave of absence until July 1. On Feb. 22 the B. Y. P. D. gave a program on the History of tbe Church, at the close of which the Sunday-school superintendent, Bro. G. A. W. Stouffer, gave the history of the local church. During the month of February, Eld. S. D. Hartranft filled the pulpit. On March 8 Bro. J. H. Miller, a lay preacher from Baltimore, Md., gave us two very inspiring sermons. On March 15 Eld. E. J. Egan, from Greencastle, Pa., preached for us. Bro. Egan and family have since moved to Chambersburg. On March 16 the Beacon Bible Class, with some of their friends, went to the pastor's home and rendered a service of song, together with some words of encouragement and prayer for the pastor and his family, and also for Bro. C. S. Fogelsonger, who has been ill for some time. On March 18 the men's Bible class, known as "The Friendship Bible Class," was reorganized. On March 22 and 29 Bro. Jesse Whitacre, the pastor of the Greencastle church, preached for us in the morning. His last sermon on "The Supreme Motive" was especially edifying.—Mrs. F. P. Blair, Chambersburg, Pa., March 31.

Codorus church met in council at Codorus house April 6. Annual Meeting delegates are S. B. Myers and D. Edw. Keeny. We held pre-Easter services at our Codorus house, the home ministers giving us very good sermons. The love feast will be held at Codorus house May 31. Our church recently discussed the matter of forming a Sisters' Aid Society.—E. H. Lehman, Dallastown,, Pa., April 7.

Denton church met in council March 29. Elders J. W. Krabill and Norman Seese were elected delegates to District Meeting. The writer was elected Messenger correspondent. March 22 we closed a two weeks' evangelistic effort with Bro. B. M. Rollins of Keyser, W. Va., preaching. He delivered twenty-one sermons in all which were strong and forceful. Bro. Rollins visited in many homes and did much personal work. As a result of these efforts fifteen have been baptized and one reconsecrated. March 13 we gathered in a farewell service for our pastor, E. C. Woodie, and family who were moving to Winston-Salem, N. C. A very appropriate program had been arranged. The church was filled with members and friends. Pastors from adjoining congregations contributed appreciative talks as to Bro. Woodie's help and coöperation in the Lord's work. March 15 the firemen of our town attended services in a body, showing their appreciation of Bro. Woodie's work as a pastor. March 29 Bro. Alvin Kline of Geer, Va., preached both morning and evening. April 5 Bro. Bernard King of Oakland, Md., brought us the Easter message. We will have our communion Sunday, May 3, at 7 P. M.—Mrs. C. A. Pentz, Denton, Md., April 7.

Elbethel.—At a special council held at the Elbethel church our ministers, W. M. Knopsnider and W. E. Barnes, were chosen to represent our congregation at the District Meeting. We requested the service of Bro. J. W. Fyock of the Cumberland church, Md., through the District Mission Board, which was granted. We expect to begin our evangelistic meeting on May 2, closing with a love feast on May 17.—Sadie Barnes, White, Pa., April 9.

Fairview church met in council March 17. Bro. Albert Haught was elected delegate to District Meeting with Bro. W. A. Townsend and Bro. Arthur Durr, alternates. By two-thirds vote of the church Bro. Arthur Durr was relicensed to preach for another year. Easter morning the Sunday-school pupils rendered a program which consisted of recitations, songs and readings. This was followed by an inspirational Easter message by Bro. Edgar DeBolt. The Volunteer group from Juniata College will be at our church near the first part of May.—Ruth Fretts, Masontown, Pa., April 11.

Glade Run.—Jan. 31 and Feb. 1 Bro. Paul Yoder of Juniata College conducted a Bible institute in our church, bringing three much ap-

(Continued on Page 28)

CORRESPONDENCE

THE CONFERENCE OF PACIFIST CHURCHES

A conference of Pacifist churches was held at the Church of the Brethren, Mt. Morris, Ill., March 27-29, as was announced earlier in these columns. About fifty delegates representing local churches, colleges, or peace organizations of the Friends, Mennonites, and Brethren were present. The smallness of numbers made possible a division into four little discussion groups wherein questions could be discussed very informally. These four groups were (1) Young People's Work, (2) Children's Work, (3) the Peace Commissions of the represented churches, and (4) Peace Work in the Community.

The theme of the conference was "The Meaning of Pacifism." All of us came away more deeply impressed than ever that the doctrine of peace is the very heart and soul of Christ's gospel. Also, the thought constantly came home to us that unless we constructively teach and work for peace and try to prevent wars, we deserve little consideration when we present our pacifist claims for exemption during war. One of the noticeable emphases of the Conference was the contribution of the conscientious objector to the cause of peace. The several conferences spent time considering methods, technique, and concrete problems in peace work. These will appear more fully in the findings report furnished the delegates and any other interested parties.

Besides the group conferences already discussed, five excellent addresses, brought by some of the leading peace workers of America, were given on the following themes: (1) The Need of Christian Pacifists, (2) What Is a Pacifist? (3) A Pacifist in the World War, (4) What Pacifists Have Done for World Peace, and (5) What Can Pacifists Do for World Peace During the Next Five Years?

These conferences are very valuable and should be attended by all who are in a position to work for peace among our churches, locally or generally. It is surprising to discover in how many ways the different pacifist church groups can be of assistance to each other by conferences and mutual coöperation, as in the interchange of peace material, speakers, etc. Those who have attended these conferences feel that they should be continued and be better supported by our respective churches.

Finally, the delegates and visitors appreciated the fine accommodations afforded by the Mt. Morris people, including the excellent offerings of Dunkard cookery available in the basement of the church at very moderate rates. We were graciously entertained and blessed at this conference.

North Manchester, Ind. C. Ray Keim.

WOMEN'S WORK IN NORTHWESTERN OHIO

Our District of Northwestern Ohio has organized the Women's Work according to the new program of the General Council. Sister John Wieand is our president, Sister S. A. Whisler, vice-president, Sister Andrew Korn, secretary and treasurer and director of the Aid Societies, Sister George Throne, director of mothers and daughters, Sister Orville Noffsinger, director of Bible study and missionary activities.

Our Aid Societies' report is as follows: 18 societies reported with an enrollment of 338; 289 meetings were held, with an average attendance of 179. Amount of money given in United States, $1,375.73; to foreign work, $70; to our national project, $174.40. Other help was given to Bethany Hospital and to the helping of the needy. A program was given at our District Aid Meeting held at the Lick Creek church, Bryan, Ohio. At this meeting our president, Sister Throne, had charge and conducted the devotional services. A message in story was given, The Triumph of Faith, by the Fostoria Aid Society. An address, Adapting the Women's Work Program to the Local Church Need, was given by Sister John Wieand.

Millbury, Ohio. Mrs. Ella E. Korn.

COMBINED CONFERENCE AT JUNIATA COLLEGE

A program of unusual interest and helpfulness is being planned for the combined conference of the ministers of the Juniata territory, and the councils of Women's Work of the Middle, Western, and Southeastern Districts of Pennsylvania, to be held at Juniata College May 4 and 5.

The ministers' meeting has been an annual affair for some time. The women's conference is an innovation this year. Two of the sessions will be held jointly, while the others will be given to the discussion of individual problems which confront each group.

The featured speakers at the conference will be Dr. Paul Harrison, who has been a missionary to Arabia for twenty years, Dr. A. C. Wieand, President of Bethany Bible School, and President Charles C. Ellis of Juniata College.

The women's conference will be presided over by Mrs. Ross D. Murphy, of Philadelphia, President of the National Council of Women's Work for the Church of the Brethren. An interesting number on the Monday evening program will be a short historical address by Mrs. Cora A. B. Silverthorn on the first Aid Society of the Church of the Brethren. Mrs. Silverthorn was a member of the first Society when it was organized at Huntingdon, Sept. 18, 1885.

The complete program for the conference is:

MINISTERS' CONFERENCE

May 4-5, 1931

Monday Evening—8: 00 O'clock

Mrs. Ross D. Murphy, Chairman, Council of Women's Work—Presiding

Music.—Girls' Glee Club.
Devotions.—Mrs. Galen B. Royer.
History of the First Aid Society.—Mrs. Cora A. B. Silverhorn.
Address.—Mrs. Ross D. Murphy.
Music.—Girls' Glee Club.
Address.—A. C. Wieand.
Closing Meditations.

Tuesday Morning, May 5

9: 00, Informal Conference.
D. C. Cottrell—Presiding.
Conference in charge of M. Clyde Horst.
10: 00, Chapel Address.—Dr. Paul Harrison.
Address, "The Purposes and Plans for the General Ministerial Board."—J. A. Robinson.
Address, "Recruiting for the Ministry."—S. P. Early.
12: 20, Adjourn for Luncheon.

Tuesday Afternoon

George L. Detwiler—Presiding

1: 30, Music.—Men's Glee Club.
1: 45, Address, "The Service of the Church School to the Church Itself."—A. B. Miller.
2: 15, Open Forum.

2:30, Address, "Worship in the Church School."—A. C. Wieand.
3:00, Closing Address.—Dr. Paul Harrison.
3:45, Adjournment.

WOMEN'S WORK PROGRAM

Tuesday—10: 45 A. M.

Mrs. Ross D. Murphy—Presiding
Address.—A. C. Wieand.
Address.—C. C. Ellis.
Open Forum: "Woman's Part in Christian Education."

Huntingdon, Pa. Claude R. Flory.

PASSING OF ELD. DAVID B. HOHF

Eld. David B. Hohf passed away at his home in Heidelberg township, York County, Pa., Feb. 24, 1931, aged seventy-six years, eight months and twenty-five days.

Eld. Hohf lived his entire life in the immediate community where he died. In his early years he became a member of the Church of the Brethren. He married Ellen Hetrick. To them were born two children, a son and a daughter. The son preceded him many years ago. Surviving are his widow, the daughter who is the wife of Harvey Stover, four grandchildren and five great-grandchildren.



He was called to the ministry in 1895 in the Upper Codorus (Black Rock) congregation. He was ordained to the eldership in the Pleasant Hill congregation in May, 1904, and at the same time was elected elder in charge of the Pleasant Hill congregation; he held that position for a period of twenty-two years after which he resigned on account of ill health.

He devoted himself to the service of the Master and church. He was regular at his post and served as delegate to District and Annual Conference quite frequently. He officiated at marriages, funerals, and love feasts; it is not definitely known how many, because he never kept a record.

His sermons were given in the German language, being full of comfort and consolation. The Pleasant Hill church keenly feels the loss of a wise counselor, a faithful servant and leader.

He made arrangements for his funeral. He selected the text, Luke 2:29, and also the ministers. The funeral services were conducted at his late home and at the Mennonite church near York Road, by Elders John Zug, S. K. Jacobs, A. M. Hollinger and Paul K. Newcomer. The body was laid to rest in the Yord Road cemetery.

Spring Grove, Pa. Paul K. Newcomer.

DISTRICT MEETING OF NORTHWESTERN DISTRICT OF OHIO

The annual District Meeting of Northwestern Ohio was held at the Lick Creek church near Bryan, March 17 to 19. The meeting was well attended and a fine spirit of friendliness and consecration permeated all the sessions.

Tuesday evening Mrs. S. L. Whistler and Bro. A. P. Musselman gave inspiring messages.

Wednesday was termed Missionary and Educational Day. Bro. H. H. Nye of Huntingdon, Pa., gave two challenging messages. His missionary address of the morning urged us to hold the ropes more securely so as to do more efficient work. He also spoke concerning the present missionary situation. His educational message of the evening was given to a large, attentive audience. He spoke very forcefully concerning curriculum and standardizations in some of the institutions of learning.

Bro. G. G. Canfield gave an appreciated address in the afternoon on the theme of "The Gates of Life." Bro. Ralph R. Hatton also spoke at this session. His talk, given in his usual forceful manner, was along the lines of our children's work. His message made us realize more and more the significance of such endeavors.

(Continued on Page 30)

Will You Observe

CHILDREN'S DAY?

CHILDREN'S DAY may not mean much to some older people, but to the children there is nothing like it. It is their day and they look forward to it with boundless joy.

We offer two

CHILDREN'S DAY SERVICES

either one of which will enable you to arrange a program that will use many of your folks and will be an inspiration to all. **Each of these Services** contains **32 pages** (not 16 as do so many publications).

Each service contains songs with music, responsive reading, recitations, exercises, an anthem and a pageant. This offers you an abundance of material out of which you can arrange your program to suit your local needs.

These Children's Day Services are entitled—

CROWNED WITH BLESSINGS

and

HIS LIVING WORDS

Select the one you desire.

Prices: Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 to 100 copies, 8c each.

PARAMOUNT CHILDREN'S DAY BOOKS

Each year our Paramount **CHILDREN'S DAY** Books grow more popular. There's a reason. The quality and variety of the contents appeal to program committees and audiences alike.

Paramount **CHILDREN'S DAY** Books offer you recitations, dialogues, exercises, drills, playlets and songs. They are printed on good stock and are bound in heavy paper. Make your own selection from these titles—

Paramount Children's Day Book
Paramount Children's Day Book No. 1
Paramount Children's Day Book No. 2
Paramount Children's Day Book No. 3
Paramount Children's Day Book No. 4

Price of each Paramount Children's Day Book is 25c.

Wise churches and schools make much of Children's Day because the hope of the future is wrapped up in the child of today.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

preciated and helpful messages. Our pastor and wife represented us at the District Meeting. Bro. W. K. Kulp expects to hold a revival meeting for us May 4-17, closing with a love feast on the 17th.—Mrs. Carman Bowser, Kittanning, Pa., April 13.

Greensburg.—One week of pre-Easter meetings was held at the Greensburg church. The meeting was followed by the love feast Sunday (Easter) evening. As the direct result of the meeting, though not intended as an evangelistic meeting, there were thirty baptisms and three letters. This makes a total of forty-eight baptisms and twelve letters in the year from Easter to Easter. Prof. J. W. Yoder, who was visiting high schools in this community, in the interest of students of Juniata College, was with us during the week and led the singing. The meeting was well attended, and the Sunday-school, having the opening devotions on Easter day, with the whole school assembled in the auditorium, had 466 present. Seating room was not available at this period. This was the highest attendance our school has ever had. This worship program consisted of three resurrection hymns, one sung by the chorus of forty voices, and two by the entire congregation, scripture reading on the resurrection and a prayer. The worship program lasted twelve minutes.—Mrs. Mary Brougher, Greensburg, Pa., April 6.

Harrisburg.—Since our last report nine were added to our number by baptism and two renewed their covenant. March 29 the young people's Bible class gave an Easter pageant, The Cross of Light. March 30 we held a members' meeting. Our pastor, J. E. Whitacre, gave us a full report of his work from Nov. 24, 1929. Delegates to District Meeting are Sallie E. Schaffner, J. E. Whitacre, D. K. Kreider. April 5 our love feast was well attended. Our services began at 4: 30 P. M. Bro. J. H. Longenecker of Palmyra gave us some good spiritual food, followed by our elder, H. K. Ober. At 6 P. M. 172 gathered in the other room where the meal was prepared, Bro. Longenecker officiating. On Sunday evening, April 12, Bro. Whitacre will begin a series of sermons on the theme, The Looks of Jesus.—Sallie E. Schaffner, Harrisburg, Pa., April 6.

Hatfield congregation met in quarterly church meeting on March 28. Members of the District Ministerial Board were present and Bro. Taylor, chairman of the board, moderated our meeting. Two offerings were lifted, one to defray our regular home obligations and another for the general mission cause. Because of the physical breakdown of our elder in charge, Bro. Wm. B. Fretz, his resignation was accepted. Bro. Michael Kurtz was chosen to fill the unexpired term. Another vote was then taken to advance Bro. Wm. M. Delp to the eldership; he and his companion were duly installed to the office. May 2 we expect to open our revival meetings at the Hatfield house with Bro. B. F. Stauffer of Manheim, Pa., evangelist, closing with our love feast on May 16 at the same house. April 18 and 19 we expect to hold a Bible institute; the instructors will come from Elizabethtown College. —J. Herman Rosenberger, Souderton, Pa., April 7.

Lititz.—Pre-Easter services were conducted March 29 to April 5 by Elders Chas. Cassel, D. S. Myer, John L. Myer, Nathan Martin, H. B. Yoder and B. W. S. Ebersole. Our love feast was held on Good Friday. Eld. Jacob Longenecker and Bro. C. W. Gibbel brought the afternoon messages. The former officiated at the feast. He is the oldest minister in the Eastern District and his Spirit-filled messages, interspersed with his rich life experiences, were a feast to the soul. Easter evening the Sunday-school rendered a program. The men's chorus contributed three excellent numbers and Bro. John G. Hershey delivered a short address. May 2-3 a Bible institute will be conducted by brethren from Elizabethtown College.—Florence B. Gibbel, Lititz, Pa., April 11.

Mechanic Grove church met in council March 21. We decided not to send a delegate to Annual Conference this year. Our delegates to District Meeting are Bro. Wm. P. Bucher and Sister Katie Stauffer. March 21 and 22 we were favored by some splendid messages in a Bible institute conducted by R. W. Schlosser and Bro. Hamer, instructors of Elizabethtown College. A freewill offering was received to cover the expenses of the institute, the remaining money to go for the improvements and equipment of the college. March 28 the Volunteers from Elizabethtown College rendered a program both morning and evening. The smaller classes of our Sunday-school will give their offering every third Sunday toward the support of the baby orphanage in India. April 16 we are expecting Bro. Homer Blough from Harrisburg to give us an illustrated lecture on Palestine. A short program was given by the primaries on Easter morning. Following this our elder, Rufus P. Bucher, gave us an inspiring and interesting sermon. We had a successful Daily Vacation Bible School last summer and plan for another this year.—Beulah M. Grove, Quarryville, Pa., April 8.

Norristown.—April 4 our pastor anointed Sister Catherine Ellis, one of our oldest members. We had a program on Easter morning, followed by baptismal services. Two sisters and two young brothers were baptized by our pastor, Bro. Wm. J. Wadsworth.—Mrs. Lewis G. Walton, Norristown, Pa., April 11.

Philadelphia (First).—Sunday evening, March 8, the A. C. S. Sunday-school class gave an interesting program on the mission work in the mountains of the South. Sister H. B. Burritt presented the work and slides were shown. At the regular church business meeting March 23 Bro. Ross D. Murphy was reëlected pastor and elder, and Bro. J. A. Bricker, associate elder. The following delegates were elected to District Meeting: Sisters H. H. Funk and J. O. Good, the writer, and Bro. Frank Creutz; alternates, Brother and Sister Ross D. Murphy, Bro. Rowland Howe and Sister Hiram Delp. Delegate to Annual Conference is Bro. Ross D. Murphy; alternate, the writer. The love feast will be held May 3, 6: 30 P. M.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., April 7.

Pike church of the Brothersvalley congregation met in business meeting April 2. Brethren H. Q. Rhodes, J. C. Reiman, A. R. Knepper and C. R. Bauermaster were elected delegates to District Meeting. The church decided not to represent at Annual Conference this year. April 12 the District Ministerial Board held a special meeting to take the voice of the church for pastor. Bro. H. Q. Rhodes who has served us for more than seven years as elder and pastor having had a call from the Middle District of Pennsylvania felt he would like to have the voice of the church before making further arrangements. Bro. Rhodes received eighty-four per cent of all votes cast and by a unanimous vote he was elected to serve as elder and pastor for five years from Sept. 1.—B. B. Dickey, Berlin, Pa., April 13.

Schuylkill church met in council March 21 at the Big Dam church. It was decided to make a vestibule at the Big Dam house and to paint the Swopes Valley house. The delegates to District Meeting are the writer and Bro. Jesse Kintzel; alternates, Sister Dora Herring and Bro. Monroe Zerbe. No delegate will be sent to Annual Meeting. Christian Workers' meeting was started, to be held every Thursday night. The reports of the church clerk and Aid Society were given. Sister Emma Zerbe is president. Our prayer meetings are held every week with good interest and attendance. March 22 our elder, Nathan Martin, gave the morning message. The first Easter program held in the Swopes Valley church was well attended. There were recitations, special music and a splendid address by Eld. E. M. Wenger of Fredericksburg. Big Dam Sunday-school rendered an Easter program to a large and appreciative audience. Eld. Nathan Martin gave an interesting address. We will have a Mother's Day program May 10 at 7 P. M. We have the promise of Bro. B. W. S. Ebersole of Hershey to be with us. Evangelistic meetings will begin May 10 closing with the love feast May 23 and 24 at 10 A. M., at the Big Dam house.—Carrie Dohner, Pine Grove, Pa., April 6.

Shade Creek congregation met in council Mar. 31. Two letters were granted. Bro. J. F. Graham and B. N. Lehman were elected delegates to District Meeting. It was decided to hold our communion Sunday night, May 3. Bro. R. W. Schlosser of Elizabethtown College will begin evangelistic services in the Berkey House June 21. The monthly missionary meeting was held in the Berkey church. The Ridge Y. P. D. presented a play, The Unfinished Task; an offering was lifted for home missions. March 21 five members of the Student Volunteers of Juniata College presented a very interesting program at the Berkey house. March 8 one was received into church fellowship through baptism. Bro. H. H. Nye of Huntingdon will conduct a Bible institute in the Ridge church Saturday evening, May 9, and three services May 10. Bro. Jesse Reber will begin evangelistic meetings in the Sugar Grove church May 18 and continue two weeks. Bro. Carl Ziegler of Elizabethtown gave an Easter message at the Ridge church.—Nellie E. Lehman, Blough, Pa., April 7.

Westmont.—The young people rendered a splendid Christmas program on Dec. 25. Our Sunday-school is progressing nicely; the average attendance for the first quarter was 127. Our pastor, Bro. L. B. Harshberger, has been giving us very impressive and inspiring sermons. The B. Y. P. D. gave an impressive and interesting playlet, The Awakening of Brother Tightwad. Bro. Harshberger is starting a series of evangelistic meetings on April 12.—Rebecca McGraw, Robinson, Pa., April 9.

VIRGINIA

Burks Fork.—Since our last report one letter of membership has been granted and one received. All the officers who served last year were reëlected. We met in council March 14. Bro. H. E. Eller was with us in the interest of the pastoral situation. We are hoping that we may secure a full time pastor by another year. We are making an effort to secure a summer pastor but if we do not succeed, we plan to have a series of meetings at each church during the summer. It was decided to hold only four council meetings a year. The next one will be at Stuart on June 20 at which time an election for deacons will be held. March 15 Bro. Hylton Harman of Washington, D. C., preached an excellent sermon to an appreciative audience.—Audna Hylton, Willis, Va., April 7.

Copper Hill church met in council March 21. Delegates to District Meeting are Bro. Eugene King and I. H. Shaver, with Sister D. H. Shaver and C. P. Stump, alternates. We decided to have an all-day service on Mother's Day. We reorganized the Sunday-school March 29 with Bro. J. E. Wimmer, superintendent. We also reorganized our B. Y. P. D. The young people rendered fifteen programs during the year, taking a free will offering at each service; $22.50 was collected, $9 being spent for song books; the rest was turned over to the building committee for the new Sunday-school room. The B. Y. P. D. arranged for a program to be rendered Easter Sunday night.—Ruth Shaver, Bent Mountain, Va., April 8.

Pleasant Hill.—Since our last report we have been very acitve in different phases of church work. The Sunday-school is taking on new life, although it has been an evergreen school. Our recently organized Sister's Aid, with eight members, has been active, having purchased a forty dollar carpet for the church. Easter Sunday night the young people of Topeco church presented a very effective program which was enjoyed by all.—Lois Cannaday, Willis, Va., April 7.

Salem church met in council March 14. We decided to adopt the envelope system in financing the church. Delegates to District Meeting are Bro. P. M. Funkhouser and Bro. Cephas Fahnestock; alternates, Bro. Scott T. Cline and Bro. Myers. We decided to hold our next council at Jubilee Saturday before the second Sunday in April. Sunday after our council Bro. Riggleman of West Virginia and Bro. I. N. H. Beahm gave us two spiritual sermons.—Cephas Fahnestock, Winchester, Va., April 4.

WASHINGTON

Omak.—March 29 Bro. J. U. G. Stiverson gave us a good sermon on the Prodigal Son and the Prodigal Daughter. During Passion Week we had cottage prayer meetings each evening in the homes of different members, culminating in an early praise service at the church on Easter morning. The Easter sermon was preached by Bro. J. M. Arbogast. Our B. Y. P. D. is giving helpful and interesting programs each Sunday evening. Easter evening our young people went to Ellisforde and enjoyed the cantata rendered by their B. Y. P. D.—Florence L. Breshears, Omak, Wash., April 7.

Sunnyslope.—Our evangelistic meetings started Jan. 25 and lasted two weeks. The evangelist was Bro. C. H. Deardorff of Hartville, Ohio, who gave us splendid messages. Two former members returned and four young people decided for Christ. Before the meetings three others had taken a stand for Christ. Plans are well under way for our first local Daily Vacation Church School.—Mrs. Fred F. Cripe, Wenatchee, Wash., April 7.

WEST VIRGINIA

Salem.—April 4 our church met in council. Bro. Jermiah Thomas was reëlected presiding elder for a term of five years. Plans were made and several committees appointed to care for the ministerial meeting which is to be held here June 4-6. Arrangements were made to care for the various expenses of the Sunday-school. We reorganized our Sunday-school March 29. Our superintendent, Wm. Wolfe, was re-elected for another term. Teachers for the various classes were chosen.—Hugh Beeghly, Brandonville, W. Va., April 13.

Wiles Hill church met in council March 30. Delegates to District Meeting are Brethren Obed Hamstead and Robert Sterner. Feb. 8 thirty-seven members of our Sunday-school and church went to the county home and sang a number of songs and had prayer with the inmates. The District Sunday-school convention of all denominations met at our church March 1 with the different Sunday-schools cooperating. A very spiritual meeting was enjoyed. The Sunday-school rendered a very impressive Easter program. The school is progressing nicely with a larger attendance than a year ago. We have a live wire Junior League and a good Christian Workers' Meeting before preaching each Sunday evening.—Mrs. Marcellus Faulkner, Morgantown, W. Va., April 7.

WISCONSIN

Maple Grove.—The attendance of our church and Sunday-school has nearly doubled the past year. Last fall we began having prayer meetings each week at the homes. This met with a ready response and we have many places of meeting for weeks ahead. The attendance is good as this is a country church and everyone must go with cars. At our last meeting thirty-eight were present. Our pastor, Bro. O. L. Harley, is a man of exceptional ability and he is ready to coöperate with those of other denominations who seek a place of worship in his church. We ask the prayers of God's people that this church and community will rally to the cause of Christ and be ready for a mighty outpouring of his Spirit and a gracious revival which will result in the saving of many lost souls.—Mrs. Minnie C. Hoffman, Stanley, Wis, April 6.

ANNOUNCEMENTS

DISTRICT MEETINGS

Pennsylvania, E., East Fairview, April 29, 30.

LOVE FEASTS

California

April 25, 7:30 pm, Hermosa Beach.
May 3, 6:30 pm, Covina.
May 5, 7:30 pm, Inglewood.
May 9, 7:30 pm, Laton.
May 10, 7 pm, Belvedere.
May 20, Long Beach.

Colorado

May 22, Antioch.

Idaho

May 8, 8 pm, Boise Valley.

Illinois

May 3, 7 pm, Franklin Grove.
May 10, Lanark.
May 16, 7:30 pm, Sterling.
May 17, 7:30 pm, Bethel.
May 17, 7:30 pm, Polo.
May 17, 7 pm, Dixon.
May 23, 24, 7 pm, Yellow Creek.
May 24, Freeport.

Indiana

April 25, 7 pm, Nettle Creek.
April 26, Second South Bend.
April 27, Mt. Pleasant (No.).
May 7, West Goshen.
May 9, 7:30 pm, Buck Creek.
May 9, 7:30 pm, Beech Grove.
May 10, Indianapolis.
May 12, 8 pm, Goshen City.
May 16, Rossville.
May 16, 7 pm, Shipshewana.
May 17, Elkhart City.
May 23, Elkhart Valley.

Iowa

April 26, 7:30 pm, Union Ridge.
May 2, English River.
May 16, 7:30 pm, Prairie City.
May 16, 7:30 pm, Iowa River.
May 17, Salem.
May 17, 7:30 pm, Muscatine.

Kansas

April 27, 7:30 pm, First Calvary, Kansas City.

Maryland

May 2, 2:30 pm, Piney Creek.
May 3, 7 pm, Denton.
May 2, 4 pm, Manor.
May 9, 2:30 pm, Locust Grove.
May 10, 6:30 pm, Pipe Creek.
May 10, 4 pm, Pleasant View.
May 16, Brownsville.
May 16, Longmeadow.
May 17, Sharpsburg.
May 17, 6 pm, Beaver Dam.
May 23, Beaver Creek.
May 23, Bush Creek.
May 24, 6 pm, Monocacy, Rocky Ridge house.

Michigan

April 27, 7 pm, Woodland Village.
May 2, 8 pm, Thornapple.

Missouri

May 9, Bethel.

Nebraska

May 3, Bethel.

Ohio

April 26, 7:15 pm, Stony Creek.
May 2, Cincinnati.
May 9, Defiance.
May 10, Lick Creek.
May 17, 7pm, Dupont.
May 23, 7:30 pm, Bear Creek.

Oklahoma

May 1, Pleasant Plains.
May 4, 7:30 pm, Washita.

Oregon

May 2, Newberg.
May 2, Olympia.

Pennsylvania

April 29, 6:45 pm, Waynesboro.
May 2, 3, 2 pm, Palmyra.
May 2, 3, 10 am, Little Swatara, Ziegler house.
May 3, 3 pm, Ephrata.
May 3, Smithfield.
May 3, 6:30 pm, Philadelphia, First.
May 3, 7 pm, Locust Grove.
May 3, 7 pm, Norristown.
May 3, 3 pm, Lancaster.
May 3, 3:30 pm, Reading.
May 3, Shade Creek.
May 3, 6:30 pm, Huntingdon.
May 3, 7 pm, Connellsville.
May 3, 6:30 pm, Pittsburgh.
May 3, 6 pm, Windber.
May 9, Indian Creek.
May 9, 10, 10 am, Fredericksburg.
May 9, 10, Hershey.
May 9, 10, 1:30 pm, Richland.
May 9, 10, 1:30 pm, Annville.
May 10, Snake Spring.
May 14, 15, 10 am, Big Swatara, Hanoverdale.
May 16, Hatfield, Hatfield house.
May 16, 6:30 pm, Pine Glen.
May 16, 17, 1:30 pm, Mountville, Mountville house.
May 16, 17, 1:30 pm, Midway.
May 17, New Fairview.
May 17, 2 pm, Elizabethtown.
May 17, Elbethel.
May 17, Glade Run.
May 17, Meyersdale.
May 19, 20, 9:30 am, Springville, Mohler house.
May 20, 21, 1:30 pm, White Oak, Graybill house.
May 23, 24, 1:30 pm, Myerstown.
May 23, 24, 10 am, Schuylkill, Big Dam house.
May 23, 24, Welsh Run.
May 24, Carson Valley.
May 24, 6 pm, Manor.

Virginia

April 26, 6 pm, Summit.
May 2, Jeter's Chapel.
May 9, 4 pm, Mill Creek.
May 16, 7 pm, Midland.

Give Something Useful for

GRADUATION PRESENTS

Pens and Pencils are a necessity. They are both beautiful and useful. GRADUATES appreciate them, because they use them every day. CONKLIN Pens and Pencils are noted for their service.

CONKLIN Endura Pens and Pencils

are sold under an unconditional guarantee of free service forever. **Conklin Endura Pens and Pencils** are repaired free at the Conklin factory at any time, whenever all the broken or worn parts are returned to the company.

47SBGC Medium Black and Gold Endura Pen with Clip **$5.00**
47SBC Medium Sapphire Blue Endura Pen with Clip .. **5.00**
9SBC Medium Sapphire Blue Endura Pencil with Clip .. **3.50**
9SBGC Medium Black and Gold Endura Pencil with Clip **3.50**
47PBC Medium Pearl and Black Endura Pen with Clip **6.00**
9SPBC Medium Pearl and Black Endura Pencil with Clip **4.00**

If you prefer you may have the above furnished with ring at top instead of clip.

CONKLIN Medium Priced All-Purpose Pens and Pencils

will withstand hard usage and are guaranteed against defects. They are well made and largely used.

26C Long Black Ribbon Chasing Pen with Clip **$2.75**
264S Short Black Ribbon Chasing Pen with Ring **2.75**
161C Long Black "Three Fifty Pen," Plain Black and Clip **3.50**
161GC Green Pen with Gold Band and Clip **3.50**
3 Black Pencil with Clip **2.50**

Use CONKLIN Pens and Pencils once and you will use them always.

Brethren Publishing House, Elgin, Ill.

DISTRICT MEETING OF NORTHWESTERN DISTRICT OF OHIO

(Continued From Page 27)

The Ladies' Aid Society had an especially interesting and profitable session. This meeting was given to the consideration of the various types of women's work. Mrs. John Wieand was the speaker.

An interesting feature of the entire conference was the large number of well given special music selections from the various churches.

The business session was moderated by Eld. J. J. Anglemyer of Williamstown, Ohio. The delegates and others showed a fine spirit of coöperation and a vision of greater things for the District. The outlook for the year seems bright in spite of the general economic situation.

Bellefontaine, Ohio. Geneva George.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cripe-Wise.—Bro. Vernon Le Roy Cripe ad Sister Anna Sophia Wise were married by the undersigned at the home of the bride's parents, near Middlebury, Ind., on Easter, April 5, 1931.—J. S. Zigler, Goshen, Ind.

Deim-Werner.—Married March 28, 1931, Bro. Samuel R. Deim of Ephrata, Pa., and Sister Mary W. Werner of Elizabetbtown, Pa.—I. W. Taylor, Ephrata, Pa.

Gump-Lehman.—By the undersigned, April 5, 1931, at the home of the bride, Chicago, Ill., Bro. Albert Gump and Sister Clara O. Lehman, now making their home at Churubusco, Ind.—James M. Moore, Chicago, Ill.

Kindell-Trostle.—By the undersigned at the home of the bride in Rocky Ford, Colo., Bro. Walter Kindell and Sister Nellie Trostle, both of Rocky Ford, Colo.—Harvey R. Hostetler, Rocky Ford, Colo.

Kurzrock-May.—At the parsonage by the undersigned, March 18, 1931, Chas. H. Kurzrock of Dixon, Ill., and Miss Hope May of Rockford, Ill.—B. C. Whitmore, Dixon, Ill.

Lockard-Baker.—At the parsonage by the undersigned, March 30, 1931, Ross Lockard and Bernice Baker, both of Astoria, Ill.—B. C. Whitmore, Dixon, Ill.

Mason-Jones.—By the undersigned at his home in Indianapolis, Ind., March 30, 1931, Mr. Alva Alexander Mason and Sister Edwena Caroline Jones, both of Indianapolis, Ind.—Geo. L. Studebaker, Muncie, Ind.

Platt-Brubaker.—By the undersigned, March 29, 1931, Wm. M. Platt, pastor of San Bernardino church, and Stella C. Brubaker of Pasadena, at the home of the bride's brother, Earl Brubaker, in La Verne, Calif.—C. C. Kindy, Pasadena, Calif.

FALLEN ASLEEP

Armstrong, Sister Florence Viola, wife of Bro. John E. Armstrong, born Jan. 11, 1883, died at her home, Chambersburg, Pa., Nov. 16, 1930, aged 47 years, 10 months, and 5 days. The funeral services were held at her home and were conducted by the Rev. F. M. Burkett, pastor of the Mt. Pleasant U. B. church. Interment in the Mt. Pleasant cemetery. She is survived by her husband and several children.—Mrs. F. P. Blair, Chambersburg, Pa.

Beard, Sister Peter L., died at her home near Ordway, Colo., April 5, 1931, aged 58 years, 5 months and 24 days. She united with the Church of the Brethren in 1914. She is survived by her husband, two sons, two daughters and six grandchildren. Funeral in the Evangelical church in Ordway by the writer.—Harvey Hostetler, Rocky Ford, Colo.

Blocher, Salome Catherine Frantz, born at Salem, Va., died at the home of her daughter in Girard, Ill., Feb. 27, 1931, aged 74 years, 3 months and 25 days. She came with her parents to Illinois when about seven years old and located near Girard, living in this vicinity until her death. About the year 1878 she married Eli Blocher. To them were born two sons and two daughters who survive with one brother, one sister, thirtcen grandchildren and one great-grandchild. Her husband preceded her Oct. 4, 1916. She was a sufferer for many years but bore it with patience. She became a member of the Church of the Brethren early in life and lived a consistent Christian life until death. Services at the church in Girard by I. J. Harshbarger assisted by A. L. Sellers. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Bubb, Gladys R., infant daughter of Brother and Sister Harry Bubb, died March 31, 1931 of pneumonia. Services by N. S. Sellers at the Black Rock church. Interment in the adjoining cemetery.—N. S. Sellers, Lineboro, Md.

Eberly, Sister Elizabeth K. (nee Keller), died at the home of her daughter, March 22, 1931, of complications, aged 85 years, 6 months and 7 days. She is survived by her daughter, three brothers, one sister, four grandchildren and three great-grandchildren. Funeral services at the home of her daughter by Eld. I. W. Taylor assisted by John Myer.—Mrs. Lida M. Zug, Lincoln, Pa.

Frankhouser, Mary, died Feb. 26, 1931, at her home in Delaware, aged 89 years, 1 month and 5 days. Her husband, Lindy Frankhouser, preceded her thirteen years ago. She leaves one son, one daughter, three grandchildren and seven great-grandchildren. She was brought back to her former home. Services by Bro. Jeremiah Thomas and Bro. Ryan at the Shady Grove church. Interment in the Shady Grove cemetery.—Mrs. Levi F. Fearer, Brandonville, W. Va.

Games, Sister Ersa L., wife of John W. Games of Uffington, W. Va., died at the Eastmont sanitarium, March 25, 1931, aged 34 years, 8 months and 14 days. She is survived by her husband, son, daughter, mother, sister and three brothers. In early life she united witb tbe Methodist church and two years ago with the Church of the Brethren, being a faithful member. Funeral by her pastor, Obed Hamstead, in the Wiles Hill church at Morgantown. Interment in East Oak Grove cemetery.—Mrs. Marcellus Faulkner, Morgantown, W. Va.

Goul, Theodosia Treadway, born April 30, 1861, died March 28, 1931. She was married in 1880 to Noah Bert Goul who died over thirty years ago leaving her with three children. She was sick eleven days and on the eighth day was anointed. She had made her home the last twelve years with her son Earl who was left a widower with three small children. She united with the Church of the Brethren at Beech Grove in 1882 and was an active worker in the church and Aid Society. She leaves one daughter, two sons, six grandchildren and four great-grandchildren. Funeral at the Beech Grove church by C. H. Hoover, Marion Norris and Jos. Shepherd. Burial in Pleasant Valley cemetery near Pendleton.—Mrs. Nora Whelchel, Fortville, Ind.

Heckman, David Lewis, son of Aaron and Anna Heckman, born in Coskia County, Ind., Dec. 27, 1853. When he was about eight years old, the family moved to Illinois and settled on a farm near Girard. At the age of twenty-two he married Mary Brubaker. To this union were born four daughters; two of whom witb the mother preceded him. Surviving are the two daughters, eight grandchildren, two brothers and three sisters. When a young man he united with the Church of the Brethren. In his early Christian life he was elected to the office of deacon, serving in that capacity as a loyal member and official to the close of his life. He also served as trustee for the Home at Girard for many years. He suffered a paralytic stroke on Feb. 17; one week later pneumonia developed and he died Feb. 28, 1931. Funeral in the church at Girard by Eld. Jacob Wine assisted by A. L. Sellers. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Hensel, Amanda, second child and oldest daughter of Levi and Susannah Miller, was born in Preble County, Ohio, June 16, 1848. She died March 11, 1931. She became seriously ill due to weakening of the heart and called for the anointing. Dec. 27, 1883, she married Samuel Hensel who preceded her Feb. 17, 1922. Since that time she had made her home with her son and family. She united with the Prices Creek Church of the Brethren about forty years ago and lived a Christian life all these years. She leaves two sons, five grandsons, two brothers and four sisters. Funeral from the Prices Creek church by the undersigned.—H. Jesse Baker, West Manchester, Ohio.

Holman, Bro. George, was born in Delaware County, Ind., where he spent the early part of his life, died at the city hospital, Indianapolis, Ind., March 26, 1931, at the age of 77 years. He had been a resident of Indianapolis for several years. He united with the Church of the Brethren in Indianapolis, Ind., March 31, 1927 and as long as he was able he faithfully attended and enjoyed the services of the Lord's house. He leaves a wife, one son, seven daughters, several grandchildren and other relatives and friends. Funeral services in the Indianapolis Church of the Brethren by the writer assisted by Bro. Geo. W. Hahn. Interment in Crown Hill cemetery.—Geo. L. Studebaker, Muncie, Ind.

Mangold, Malinda Ellen Dulaigh, born in Christian County, Ill., in 1870. At the age of three she came to Nebraska with her parents who settled on a homestead near Dorchester; here she grew to womanhood. In 1887 she married Geo. Schaaf. To this union were born two sons and three daughters. In 1925 she married John Mangold who survives with three daughters, two grandchildren, father, two sisters and one brother. She passed away at her home in Los Angeles, Calif., March 8, 1931. The body was brought to Dorchester for burial. Services in the Methodist church by the Christian Science in which faith she died.—Leonora Yates Becker, Dorchester, Nebr.

Meyer, Gladys Byrdine, daughter of O. S. and Minnie V. Gilbert, born near Conrad, Iowa, died March 4, 1931, aged 24 years, 6 months and 27 days. March 2, 1928 she married Hughey Meyer. She leaves her husband, parents, sister and five brothers. She had been in ill health for several months. March 1 she called for the elders to be received into the church and anointed. Funeral by F. M. Hollenberg

and M. S. Frantz in Modesto. Interment in Modesto cemetery.—Florence Kauffman, Modesto, Calif.

Miller, Bro. Isaac M., son of Michael and Abigail Martin Miller, born near Bradford, Ohio, died near West Milton, Ohio, March 18, 1931, aged 62 years, 2 months and 19 days. He married Ettie E. Arnett in 1895; she died Dec. 18, 1901. To this union were born two sons and one daughter. He married Martha J. Stager in 1903 and to them were born three sons and four daughters. In 1901 he united with the Church of the Brethren and lived a faithful and consistent life until death. He is survived by his wife, four sons, five daughters, four brothers, one sister and eighteen grandchildren. Funeral services in the Georgetown church by Eld. Sylvan Bookwalter assisted by Eld. N. W. Binkley. Interment in cemetery near by.—Alice Bookwalter, Phillipsburg, Ohio.

Moyers, Wm. Clark, died Dec. 4, 1930, aged 69 years, 8 months and 2 days. He is survived by his wife, three sons and three daughters. He had suffered with cancer of the stomach for many years. He was a faithful member of the Church of the Brethren and served as deacon for many years. Services at the home by Isaac J. Garber. Interment in the family cemetery. Two weeks later his son, Bro. Samuel Movers, passed away, aged 28 years. Funeral at the home by the pastor.—Neva K. Garber, Franklin, W. Va.

Nicola. Mary Maxine, infant daughter of Brother and Sister Earl Nicola, died March 2, 1931. Services by Bro. Geo. VanSickle at Shady Grove church and interment in the Shady Grove cemetery.—Mrs. Levi F. Fearer, Brandonville, W. Va.

Nininger, James B., born in Cedar County, Mo., Feb. 24, 1857, died at his home in Nickerson, Kans., March 9, 1931, after an illness of over eight months. March 2, 1879, he married Mary Ann Bower who survives with four children. In 1880 he united with the Church of the Brethren and remained faithful. Funeral at the Salem church by the writer assisted hy Rev. Miles. Burial west of Hutchinson.—E. B. VanPelt, Nickerson, Kans.

Nolt, Jacob, son of Samuel and Fannie Huntsberger Nolt, born near Orrville, Ohio. May 20, 1867. He passed away quietly of a heart attack. April 1, 1931, in his home in New Philadelphia, Ohio. He was married to Anna Horst who survives with four children, five grandchildren and two brothers. Bro. Nolt with his wife united with the Church of the Brethren in 1899, in the Black River congregation. Funeral at the church by the undersigned. Burial in the Black River cemetery.—Stanley B. Noffsinger, Spencer, Ohio.

Pyle, Sister Ida Gibble, wife of Bro. John Pyle, died at a hospital in Lancaster, March 11, 1931, aged 49 years, 3 months and 1 day. She is survived by her husband, one son, four daughters, three brothers and two sisters. Funeral at Chiques church by H. K. Ober and Eld. S. S. Eshelman. Interment in adjoining cemetery.—M. B. Miller, Elizabethtown, Pa.

Royer, Bro. Aaron, born in Richland, Lebanon County, died at his home in Denver, March 16, 1931, aged 78 years, 6 months. He was a consistent member of the church for forty-two years, and a deacon for thirty-nine years. He is survived by his wife, four daughters, two sons, fourteen grandchildren and one great-grandchild. Funeral services in the United Brethren church in Denver by Eld. I. W. Taylor and J. Bitzer Johns. Interment in the Denver Fairview cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Simmons, Della Lambert, died Oct. 24, 1930, aged 56 years, 11 months and 17 days. She is survived by her husband, six daughters, two sons, twelve grandchildren, two brothers and three sisters. One son and one daughter died in 1918. She was an ideal Christian woman and her loss is felt greatly in the church and community. Funeral at the home hy Eld. S. I. Bowman and her pastor, Isaac J. Garber. Interment in the family cemetery near the home.—Neva K. Garber, Franklin, W. Va.

Snider, Mr. James, was born on Sept. 25, 1855, and died on April 1, 1931. His wife preceded him sixteen years ago. Four children—three sons and a daughter—survive. Mr. Snider was formerly a member of the Church of the Brethren at Pleasant Dale. Eld. D. M. Byerly, of Pleasant Dale, preached the funeral, which was held at the U. B. church in Tocsin, Ind.—Alice M. Studebaker, Bluffton, Ind.

Stoneburner, Mrs. Sarah Kistler, was born in Trumble County, Ohio, on April 13, 1855. She was a daughter of Stephen and Mary Kiepher Kistler. On August 27, 1874, she was married to J. W. Stoneburner, who passed away on Jan. 8, 1909. Mrs. Stoneburner died on March 28, 1931, at her home in Adams County, Ind. Three sons, three daughters, fourteen grandchildren, and five great-grandchildren survive. Two sisters also remain. She was a loved and respected member of the Church of the Brethren. Here her funeral took place, with Brethren D. B. Garber and D. W. Paul officiating.—Alice M. Studebaker, Bluffton, Ind.

Stouffer, Bro. Wm. H., died at his home in Taneytown, Md., March 31, 1931, aged 73 years, 9 months and 15 days. He was a son of the late Samuel and Harriet Stouffer of Washington County. He was elected to the deacon's office in the Long Green Valley church. He was a man of more than ordinary ability in things he undertook to do and filled places of large responsibility. He was a liberal contributor to the church. He was married to Sister Joanna Otto who survives with one son and one daughter, four grandchildren, two brothers and a sister. His church membership was in the Piney Creek Church of the Brethren. Funeral in the Meadow Branch church by Elders Thos. Ecker, C. F. Bucher, Geo. Bowers, and the writer. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

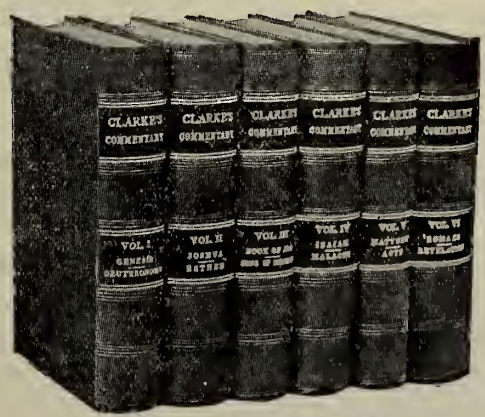
Two Standard Commentaries

Men come and go, but occasionally a **Bible commentator** arises whose works stand the test of time. Two such commentators are **Adam Clarke** and **Matthew Henry.** For years men had read after them and still read after them with profit.



Six Volumes, $17.50, carriage extra

Each man produced a **Bible Commentary in six volumes.** You will make no mistake in reading after them. Times have changed, men have changed their religious opinions, but the old Gospel is the same as ever. It is well to know present-day interpretations, but it is equally important to know what godly men of other days thought and felt and knew about **God and his Holy Word.**



Six Volumes, $15.00, prepaid

These sets are well bound and are a **valuable addition** to the **library** of any **Christian man or woman.**

Brethren Publishing House

Elgin, Ill.

"Through the Bible Day by Day"

By the Late F. B. Meyer

Among the excellent writings left by **F. B. Meyer** must be classed "**Through the Bible Day by Day,**" a series of studies planned for those who do wish to study the Bible but can not make a thorough study of it. These books lend themselves well for daily devotions. Each volume is illustrated, well bound and of a size easily handled for study or for reading.

Vol. I. Genesis to Joshua, 218 pages
Vol. II. Judges to 2 Chronicles, 249 pages
Vol. III. Job to Ecclesiastes, 201 pages
Vol. IV. Ezra to Malachi, 225 pages
Vol. V. The Gospels, 235 pages
Vol. VI. Acts to Ephesians, 190 pages
Vol. VII. Philippians to Revelation, 206 pages

Price of each volume, 82c. Or the complete set of seven volumes, $5.50.

You will find great joy in following this noble Bible interpreter.

Brethren Publishing House, Elgin, Ill.

TWO POWERFUL BOOKS

Two books of unusual merit worth their weight in gold where boys and girls are growing up—

Out of the Depths **$1.50**
By Clarence W. Hall

Being the life story of **Henry W. Milans** who started well in life but was **ruined by drink** in saloon days. Pronounced absolutely incurable by experts, but **redeemed by the grace of God.**

God in the Slums **$1.25**
By Hugh Redwood

The almost unbelievable record of what the **Salvation Army Girls** are doing daily in the slums of England. Read this book and you will know why they can go anywhere and be safe. **God protects them.**

No better investment for your home than these two matchless books.

Brethren Publishing House, Elgin, Ill.

YOU WILL SUPPORT MISSIONS WHEN YOU KNOW MISSIONS

You will know missions only when you study missions. The GENERAL MISSION BOARD RECOMMENDS the following for your study of 1931. Something for every age group.

For Primaries

BHASKAR AND HIS FRIENDS ....Cloth, **$1.00**; paper, **75c**
Clara G. Labaree

Stories and material that help children and teacher to see India.

For Juniors

THE GOLDEN SPARROW .....Cloth, **$1.00**; paper, **75c**
Irene Mason Harper

Stories about Indian boys of the more progressive type which are made the basis of understanding India.

For Intermediates, Young People, Adults

THE STAR OF INDIA .....Cloth, **$1.00**; paper, **60c**
Isabel Brown Rose

Readable stories of old and new India. Interesting and informing.

For Supplementary Reading

WILL INDIA BECOME CHRISTIAN?.....**$1.50**
J. W. R. Netram
A native of India gives an emphatic **Yes.**

FREEDOM, ...**85c**
Welthy H. Fisher

A highly interesting story of a Hindu brother and sister who meet changes taking place in India.

THE CHRIST OF THE ROUND TABLE **$1.50**

THE CHRIST OF THE INDIAN ROAD **$1.00**
Both by E. Stanley Jones

These two books have revealed India to Westerners as they had never seen it before.

Brethren Publishing House, Elgin, Ill.



The Direct Short Line From The East To

Colorado Springs

Most desirable service for those attending the

National Conference Church of the Brethren

JUNE 10-17, 1931

So many things to see — Natural wonders to enjoy! And time saved on the way out is time gained for the wonders of — Garden of the Gods, Cave of the Winds, Seven Falls, Peaks and Canyons innumerable.

Route of the Famous

ROCKY MOUNTAIN LIMITED

Chicago—Colorado Springs—Denver

Two most convenient Chicago stations — La Salle Street Station—in the heart of the City and Englewood Union Station, 63rd Street—insure connections with fast trains from the East.

	Rocky Mt. Ltd. No. 7	Colorado Express No. 5
Lv. Chicago	10:30 am	11:30 pm
Lv. Englewood	10:42 am	11:41 pm
Ar. Colorado Springs	12:35 pm	7:30 am

Other fast service from St. Louis, Kansas City and the Southeast.

LOW FARES ALL SUMMER

For detailed information and Colorado literature address
L. M. ALLEN, V. P. & P. T. M.
Room 723, La Salle Street Station, Chicago, Illinois

ROCK ISLAND LINES

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., May 2, 1931 | No. 18



The House of Simon the Tanner.

IN THIS NUMBER

Editorial—

A Proposed Examination (E. F.), ... 3
A King's Option (H. A. B.), ... 3
April Meeting of the General Mission Board (C. D. B.), ... 4
Present Tendencies in Religious Education (R. D. B.), ... 5
The Whole Gospel in Action (E. F.), ... 5
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Wild Flower (Poem). By Minnie B. Sherrick, ... 6
The Lord Is in His Holy Temple. By C. H. Shamberger, ... 6
A Gain in Farm Population. By H. C. Early, ... 7
Why So Much Crime? By S. Z. Sharp, ... 8
Indoctrinating Young Christians.—No. 2. By Galen B. Royer, ... 9
Michael Wohlfahrt. By J. H. Moore, ... 9
1914 vs. 1931 (J. E. S.), ... 10

Missions—

Africa Leper Work, ... 12
Bro. Rung Tsoa. By Emma Horning, ... 13
Missions and Leprosy Relief Work. By Dr. Russell L. Robertson, ... 14
News From the Field, ... 15

Pastor and People—

The Man Who Kept His Vow. By B. T. Stutzman, 18
Prohibition Facts, ... 18

Home and Family—

Quarreling Everywhere (Poem). By Mildred Allen Jeffery, ... 19
Pinch-Penny Savers. By Grace K. Hufford, ... 19
Purity of Course. By Wm. J. Tinkle, ... 22

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

"---OF ONE BLOOD

All nations of men to dwell on all the face of the world."

[*Acts 17:26*]

Modern conditions have made the world a neighborhood. The task ahead is to make it a brotherhood. What greater work could be assigned to Brethren?

The church through Annual Conference has planned far-reaching missionary and service activities.

Conference Budget—Year Beginning March 1, 1931

General Mission Board		
For Missions	$251,905	
For Ministerial and Missionary Relief	10,000	$261,905
Board of Religious Education		21,500
General Ministerial Board		8,095
General Education Board		4,762
Bethany Bible School		35,000
American Bible Society		476
		$331,738



Race Relations Day, Chicago Church. On Race Relations Day, three ministers of the Church of the Brethren representing three races took part in the services. Andrew L. Rainey, an African, read the scripture, Moy Gwong, a Chinese, led in prayer, and James M. Moore, the pastor, preached the sermon.

May 24 is announced as Conference offering date. Let leaders make preparation for the day. Every member will receive a blessing by practicing self-denial in order to give generously.

Give and Live

BY E. F. SHERFY

Minister, Daleville, Va.

Jesus' religion is eternally a religion for "others." "A corn of wheat," Jesus says, "must sacrifice and die in order to spring forth and live." That's an eternal, universal law.

Of course our religion calls for self-culture. It provides for one's own prayer life and his own religious education and his church's "program." This costs money. Missions cost money, too. What if, in these trying times, we can not do both—or think we can't—then what? Which shall it be?

"No man is saved until he is saved from selfishness." If we are so selfish we make sure of our "home program" and have nothing for "others," are we "saved" at all? In all seriousness, are we?

A young pastor was given a "dead church"—dead because self-centered. It had a big debt. The solution he dared to offer was to assume an extra $500 for the support of a foreign missionary. "Crazy," you say. His Board said so, too. But doing it saved his church from spiritual and financial bankruptcy.

My humble judgment from five years as a Board treasurer is that a church top-heavy on expense for the "home program" is dying. So let us "give and live."

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., May 2, 1931 No. 18

EDITORIAL

A Proposed Examination

We have just met the suggestion that it would be well to examine carefully our modes of life to see, for instance, whether we are slaves to our possessions, whether we are living too much for show, and such like lines of inquiry. We consider the suggestion good.

But there are conditions to be met, if an examination of this sort is to prove profitable. There must be both competency and sincerity back of it. You must know how, and you must want to do it.

Are you sure that you can qualify on the first point? How do you tell whether your possessions have the best of you or whether you yourself are in control of them? Some contenders for the privilege of using alcoholic drinks in moderation say they can take a drink when they want to and they can let it alone when they want to. But there is an awfully sad story connected with the inability of many such to *want to let it alone* at the fatal moment. Some so-called owners of property are having trouble much like that.

A curious thing about "hard times" is that while they bring privation and distress to many they work to the advantage of others whose incomes have not been interrupted or appreciably diminished. How well are such standing the test of increased opportunity for brotherliness? How many even measure up to the Old Testament tithing standard? And who of us come within shouting distance of the New Testament standard of neighbor treatment: Can you qualify? Who is really running things around your place, your property or you? Which is master, and which is slave bound hand and heart to the dictates of the other?

"Our advantages must be shared with those who struggle toward a better day," we read in a formal church pronouncement. Looks reasonable, doesn't it from any viewpoint that professes to be Christian? But does the grinding poverty of millions grind your heart any? Or can you dismiss it all with the comfortable reflection that things just have to be like that in this kind of a world? Or with the more cruelly unjust one that you've worked hard for what you have (now did you, really?), and if others had done likewise they would not be in such hard straits?

Can you qualify? Are you able to decide between you and your possessions, which is master? And then, as to the other point, do you truly want it different? Would you like to have things changed?

A searching examination of our modes of life might be useful in helping the kingdom of God to come.

E. F.

A King's Option

And now one more king is out of a job. As these lines are written Alfonso XIII is waiting, hoping that the tide will turn in his favor. Whether it actually will or not is hard to say, for Spanish character and the political situation in Spain involve a good many uncertain elements.

But however the tide goes the king has interesting options. He could retire from the Spanish scene entirely, doubtless with wealth enough to live the life of a rich nobleman. If he were a common man he might be tempted by such an option.

However, Alfonso XIII has many of the qualities of a true king. His reception in Paris indicates that he can command enthusiasm, at least where the weight of his iron will is not felt. Being the active man that he is, Alfonso can hardly be expected to retire. Most likely he will watch for a turn in affairs, even try to shape them to the end that he or one of his sons may return to the throne.

And yet, does Alfonso really have to choose between retirement and trying to get his throne back? If the king could rise to take a king's option he might elect to renounce his throne and work with the new rulers to bring to Spain the best government possible. And

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

how many uncertainties such an unselfish attitude would blot out!

If he does not really choose the kingly option when it seems that it would be the logical and unselfish thing to do, well, do not criticise him too severely. Even though born a king, he has many of the qualities of the average man. H. A. B.

April Meeting of the General Mission Board

THE General Mission Board met at Elgin, April 14 at 1:00 P. M., in their regular quarterly meeting. All members were present except Bro. H. H. Nye who was unable to come on account of pressing business. Missionaries present were Drs. A. Raymond and Laura Cottrell, and Anna B. Mow, recently returned from India. Others from Elgin and Chicago were present to share in the deliberations of the Board over the many matters that came before them.

The spring meeting of the Board always has an unusually heavy docket of business. More than 100 items are recorded on the minutes, and of course many things were discussed and policies considered which did not find their way to the records.

The annual budgets for the fields are always considered at this meeting. These were discussed at length and referred to the mission staff for final adjustments and reductions. The Board realizes that they are facing one of the most difficult years to finance the work that we have had for some time, and the most careful consideration was given to all financial investments and it is apparent that there must be a slight reduction in many of the pressing needs in all the mission fields as well as the work at home.

The work in South China which has been carried on by Sister Martha Shick, Bro. Moy Gwong and others, under private support, was agreed should be taken over by the Mission Board since Sister Shick and others have had to return home on account of her failing health. This work will be carried on in the simplest and most self-supporting way possible for the present. The Board decided to send out eight missionaries this year. Five to India, as follows: Edward Ziegler and wife from Johnson City, Tenn., Anna Warstler, Goshen, Ind., Ruth Glessner, Carrington, N. Dak., and Hazel Messer of Grundy County, Iowa. The latter two are registered nurses. To Africa: Howard A. Bosler, M. D., and wife, from Indiana, and Miss Faye Moyer, from Ohio. These missionaries are sent to meet the most urgent needs in taking the place of those who have had to return home on account of sickness, or of those who have entered into rest.

There is a genuine need for a doctor in China, and the Board is still hoping that something may be done to secure a physician for this large opportunity and urgent need.

In view of the limited funds of the Board it was decided that we would not request the presence of these appointed missionaries at the Conference at Colorado Springs this year, but if some of our folks going in cars could make it possible for them to be there, I am sure it would add to the blessing of the meeting and help them tremendously in their lonely work on the field to have the inspiration of the Conference. This is an opportunity for service that we hope some may embrace. There are possibilities of changes in these appointments, for we learned while the Board was in session that Bro. Adam Ebey and wife would be returning home from India this spring on account of his health.

Some time was given in the consideration of the leper work and there will be a definite statement concerning this work and the coöperation of the American Mission to Lepers therein, found elsewhere in this issue.

Much time was given in the consideration of the budget to be presented at this coming Conference for 1932, and every effort has been made to cut down the work so that the budget will be kept within the giving of the churches. Perhaps the most painful problem the Board faces at its meetings is the many calls for help and opportunities for service that must be ignored or only partially helped. The sacrificial giving of the churches has been appreciated and we trust it will continue. In keeping with their sacrifice, there was a reduction in the support of all in the office, which was willingly accepted in order to make the mission dollar serve as many of the needs as possible. The Board decided that in harmony with the requests of other interests in the budget we should not make our askings to exceed $249,000, which will make the total budget for the year beginning March 1, 1932, to be presented to the Conference through the Council of Boards, total probably $318,000.

Space forbids the mention of many items discussed, such as policy in education and evangelism on the fields, endowments and annuities, missionary and ministerial relief, and its administration, and scores of other things which were considered in the course of a busy meeting. The agenda of business had about seventy-five pages of matter covering all these and other problems; and three days of busy sessions, morning, afternoon and night, were given to the work. It would be an inspiration for the whole church to see the diligence and care that the Board gives to the business that comes before them. For the first time they met in a new room in the Publishing House and a review was made in the opening, by the secretary, of the many in-

terests that have transpired in the decisions made through twenty-five and more years in the previous Board room. No one can measure the influences that will grow out of these decisions. The vastness of their influence reaches all around the world and touches many hearts. May God always give wisdom to those who carry this responsibility. C. D. B.

Present Tendencies in Religious Education

Religious education is not standing still. It is developing. And of great importance is the course of its development.

We are constantly striving "to make our program of religious education more truly Christian." This note was clearly sounded at the International Convention of Religious Education at Toronto, Canada, and was adopted as one of the emphases for the quadrennium 1930-34. The word *Christian* is being underlined in our educational work. Christ is being increasingly placed at the center.

Religious education is more clearly defining its objectives. Our program is being planned in the light of great goals. These goals are determined by the moral and spiritual needs of the individual. The development of Christlike character is our great objective. This involves the teaching of a Christlike message by a Christlike person with a Christlike motive and a Christlike method.

Religious educational organizations are planning a more workable and thorough field program. There is too great a gap between the religious educator and the program of the local church. It is imperative that a field program be carried on which reaches the local church. Any program stands or falls on the help which it gives the local church. Further, a program of religious education must not be passed over to the local church for it to accept, but rather a suggestive program discussed with the leaders of the church in the light of local needs.

More study is being given to the rural church with an effort to develop a program designed to meet its needs. It is just as important to develop a program of religious education for the rural churches as the city church, and in the Church of the Brethren it is more so because we are predominantly rural. I think it is a fair criticism to say that religious educators generally in the development of their programs have had the city church more in mind than the country church. This situation is changing and we are happy for it.

A greater emphasis is being placed upon leadership training. The reason for this is that the whole program of religious education will advance just as rapidly as we have a trained and capable leadership to carry it out. We must extend and enrich the program of leadership training in the local church. The effectiveness of our church school work depends much upon our leadership. But in our emphasis upon method, let us not discount the value of a noble life. Some teachers love pupils into the kingdom. And this is the greatest thing. A shining example and method, these two together, give us the victory.

We are recognizing the important place of the pastor in the program of religious education. The pastor is head of the church educationally as well as in other ways. In order for the church to have an adequate program of education, the pastor must be "educationally minded." It is the pastor who leads the way in developing an educational consciousness in the church. He teaches his people the importance of the educational work of the church. He maintains a vital contact with the program of the church school.

At the present time there is not a large field in the Church of the Brethren for directors of religious education in local churches. The pastor must in the largest sense become his own director of religious education. Then, it is easy to see the importance of special courses in college and seminary which fit him for the educational task of the local church.

Religious education is giving more attention to worship. Our goal in worship is to lead childhood into a consciousness of God and a sense of personal relationship to him. It is to answer the cry of man for a deeper, personal, and intimate sense of God. To many today, God has become vague. They feel that they are alone in this human enterprise. We must lead persons to know God as Friend and Companion. We must lead our people through worship to God where they feel his presence and are baptized with his power. R. D. B.

The Whole Gospel in Action

The whole gospel of Jesus includes more than all that he said. It includes also all that he did. His gospel is the good news which he brought to mankind. The whole gospel is all of that good news. It is profitable to look for it in his deeds as well as in his words. And it is not irreverent to say, even of him, that "actions speak louder than words."

He called God his Father and ours, a Father who loves us, and he acted like it. He ordered his whole life on the basis of that conviction. He trusted his Father even to the end, and so doing taught us to trust him. He said men are brothers and should treat each other as such. And he did treat them that way, and so doing showed us what it means to treat them that way. And he stopped at nothing. He went the whole road.

The whole gospel does just that. His is a whole gospel. He talked it. He lived it. He was it. E. F.

GENERAL FORUM

Wild Flower

BY MINNIE B. SHERRICK

Brave woodland flower
To bloom so blithely where no eye can see,
Where even no bee or butterfly doth sup
Thy honied nectar from thy regal cup.
Dost thou know God—whose thou art—
Even much as giant oak that shadows thee?
Dost yield perchance, thy subtle winsome grace
In glad and full content that God doth see
In thy far nook apart—
And smile, to feel the rhythmic
Beating of thy heart?

North Manchester, Ind.

The Lord Is in His Holy Temple

BY C. H. SHAMBERGER

In the conversation with Jesus at the well the Samaritan woman pointed out that her fathers had worshiped in yonder mountain and that the Jews had worshiped in Jerusalem. All peoples tend to develop holy places.

The distinct advantage of a holy place is the feeling that at any time the worshiper comes there he will find God. If he is to be found anywhere he will be at the place of worship.

Those who came to the temple at Jerusalem must have had a consciousness of God which was not to be had away from there.

Much the same idea persists today. We associate the presence of God with the churchhouse. There is no question but that God is to be found at the service at eleven o'clock on Sunday morning and at the mid-week prayer service.

It is most unfortunate if anything tends to obstruct the sense of the presence of God in the place of worship. It must have been a keen spiritual disappointment for a devout Jew who had made his way across country to worship in the temple only to find the place surrounded by those who sold the things used in worship. If God is to be found in the temple everything within and without the place ought to aid the worshiper in his approach to him.

Possibly it is some such conviction that leads people to pray that they may lay aside everything that pertains to the ordinary life and present themselves unobstructed to the Lord.

The modern temper is rather lacking in such a sense of detachment. It may be all right for people who are not in the whir of the machine age, but to the man who is used to seeing the wheels go 'round it seems like a waste of time. One who had tried rather earnestly to observe the "morning watch" over a period of years, finally abandoned it saying: "I'd rather say, 'Come on, Lord, let's work together,' than to sit around and meditate."

A visitor in a home asked an eight-year-old girl how she liked the sermon. She admitted that she didn't know what it was about. Her mother said, "Why you always used to know what the sermon was about!" "Yes," said the child, "but that was before I learned to read."

An officer in a church school states that the instrumental prelude means more to him than anything else in the worship program. But the same prelude may have an opposite effect upon the man who has lived with the conviction that there is no place for musical instruments in the church.

The congregation may have those who can not think of worship apart from beauty. They do not find it possible to worship as they would when the service is lacking in order and the place of worship is unattractive. But there may also be those who are little affected by such things. A church is a church with them and if there are songs, scripture and prayer it makes little difference what the surroundings are.

Most congregations include people who are intellectually hungry and others who are intellectually lazy. The mystic sits in the seat with the materialist. The person who is helped by ritual sits alongside the one who is hindered by it. And all have come seeking God—or are at least supposed to have such an objective!

If worship were the only level upon which people meet the problem could be answered by providing a series of worship services for the various groups but many who have divergent concepts of worship have many other interests that are identical. We do well, then, to discover those elements of worship which meet a common need, and to exercise a marked degree of tolerance for those who seem to find reality in worship through forms which mean little to us personally.

The service of the church ought to help an individual to face the things of life in a more nearly Christian manner. One danger in completely freeing one's mind of the things of the week is that worship becomes a thing of unreality. It becomes confined to the temple. It does not get across to the very things in which it should make a difference. Putting it into a time-worn phrase, a man can thus pray in the church on Sunday and prey upon his fellow-men the other six days of the week.

It is well to study the Bible in the church but it avails all too little if we become familiar with the people of a past day and refuse to face the needs of people of our own day. This is not saying that Bible study will not result in a practical application of the princi-

ples studied. It is saying, rather, that there is a place within the church for present problems and situations. It is unfortunate if all of the time is given to a consideration of how men lived in another day and none is given to a man who wants desperately to know how to live now.

Worship is scarcely an end in itself. As such it can easily become a delusion. If the singing of hymns, reading of scripture, and saying the conventional phrases in prayer and making the conventional requests, does not actually inspire the person to better and more intelligent living then he is little if any better off for the experience. In fact he may be the worse for having done it. But if worship does provide an experience which helps the individual to better interpret life and if it inspires him to live that way he is the better for it. And when worship comes to mean that, it does not seem an evidence of weakness to seek the Lord in his holy temple.

Elgin, Ill.

A Gain in Farm Population

BY H. C. EARLY

For the first time in ten years the farm population of the United States made a gain last year. So states the Bureau of Agricultural Economics, United States Department of Agriculture. The bureau has been checking up on the shift of population between the city and farm since 1922. The gain in favor of the farm last year is figured at 250,000, although more people left the farm for the city than those who left the city for the farm. The gain is accounted for in the excess of births over deaths on the farm. It is estimated that there were 350,000 more births than deaths on the farms of the country last year. So according to these figures, 109,000 more people left the farm for the city than those who left the city for the farm last year. Yet it is the banner year in favor of the farm population for the last decade. This change in trend is a reflection of the industrial conditions of the city.

The farm population of the nation on Jan. 1 of this year was 27,430,000. It has suffered sharp shrinkage in the last ten years, although there has been an increase in population of about 16 per cent on the whole for the same period. Ten years ago the farm population was about one-third of the entire population of the nation. Now it is less than one-fourth.

The reasons for the cityward trend of population are not far to seek. The city offers better social life than the country. Man is social in his nature. He seeks the group. He loves company. He shrinks from loneliness. In the city he finds himself in the midst of the people. And the city does not necessarily mean corrupt society.

The city provides better business opportunities than the country. Men must be in business and meet economic needs. The biggest wage is paid the common laborer in the city shops—much more than he can command in the country where as a rule he works harder and longer hours, and the skilled laborer receives a better wage than many professional men. The capitalist and man of big business are not in the country; they are in the city where they built up their fortunes. The lure of profitable business has a tremendous influence in drawing men to the city.

The city has as a rule better schools than the country. The schoolhouses are better and better equipped. Here are the best teachers, generally speaking, and with the best salaries in most cases. The education of their children is a question of first importance with most parents. The superior city school has taken many from the countryside to the city.

The city church in most cases maintains a better program of worship and service than the country church. Like the city schoolhouse, the city church is built and equipped in the light of its needs and purpose. Here as a rule are the ablest preachers and best pastors. These conditions draw many from the country church to the city church for worship on Sunday, and the good roads and automobile make it easy. So you see. Competition is on between the city and country, each making its bid for the people. And it will continue.

The farm population, or in other words, those who have grown up and lived on the farm, become the backbone of both the city and country church. This, I think, is generally conceded. An inclination to remain on the farm and on the part of the city people to come to the farm, is a most hopeful sign in favor of the waning country churches. Everything should be done to make life on the farm attractive and agreeable and to give the farmer folk equal advantages with the city folk. And it must be known that the farmer himself must create these conditions. Legislation can help only a little.

The Church of the Brethren has been rural for the most part. It is still so, notwithstanding the pronounced tendency to open work and build up churches in the city within the last decades, and no one wishes to stand in the way of this movement. But we do not want to see the country church go. It would be a sad day if these old country churches must be closed. They have stood through the years and have been the bulwarks of our denominational work.

What can be done to stabilize them and give them future promise? That's the question. Or at least it is one-half of the question. The other half is to meet the requirements when understood. It is certain that the question must be squarely faced and courageously dealt with.

It may be too much to expect the country church to maintain a program equal to the city church. In the country the people are scattered and live at a distance from the church; in the city the people are right at the church. But much can be done and much remains to be done to make the old country church equal to its task. The old church building may have to be remodeled to give it the suggestion of worship and to provide facilities for the many activities of the modern church. Let it be beautiful. Beauty is not a sin. Beauty is divine. Maintain the strongest possible ministry. Put on an attractive program of worship and service. Make it instructive, helpful—a program appealing most of all to the heart. Tie up the farm population to the program. There is beautiful harmony between the spirit of the farm and the spirit and teachings of the Church of the Brethren. And a lot of other things must be done.

Dayton, Va.

Why So Much Crime?

BY S. Z. SHARP

NEVER before in the history of our country has there been so much crime as at present. According to President Hoover's statement, the United States is the most crime infested country in the world. It is claimed that there are five times as many murders committed in Chicago as in London which has more than twice as many inhabitants. A prominent feature of all our daily papers is the report of robberies and murders. What are the causes of this epidemic of crime, what the remedies?

Among the causes that account for so much crime may be mentioned the lack of proper home training. Many young people are allowed to grow up just as they please. The family altar and the restraining influence of Christian home training are lacking. Too many city dwellers make their places of residence just a place to dress and sleep. According to a statement of the late Chief Justice Taft, our very defective judicial system is largely the cause of so much crime. Only a small proportion of murderers are executed, while in London arrests are quick and certain. Here the laws seem to be made rather in favor of the criminal than for the benefit of the public. There are many ways by which astute lawyers can prolong the trial and finally clear the clients.

Among the most prominent factors leading to crime are the movie shows and theaters. Religion is ridiculed, while robbers and hold-ups are portrayed as heroes. Thus many a boy is induced to try and play their game. Mr. F. A. G. Martin, for many years prosecuting attorney in Kansas City, states that more than three thousand youthful criminals coming under his control confessed that the causes which led to their career of crime were the displays they saw in movie shows.

Ben Newberg, for many years a deputy sheriff says: "The movie shows and news stands by their displays and literature make heroes of criminals and crooks and turn the minds of boys and girls in the wrong direction and their ruin is complete."

Many news stands are the agencies that flood the land with obscene and lecherous literature and books describing thrilling adventures of robbers. They glorify criminals until boys want to try and play the same game.

Dance halls and ballrooms are prominent contributors to the great army of ruined boys and girls—especially girls. It is estimated that more than sixty thousand girls are ruined yearly in the United States by cabarets and ballrooms. Every young girl should read the little book published by a reformed dancing master entitled *From the Ballroom to Hell.* The book may be obtained from the Brethren's Publishing House, Elgin, Ill.

The use of the cigarette is one of the curses of the present day. It undermines manhood, saps both physical and mental powers, and often leaves the addict a wreck. When I was a boy it was rare for a young person to be sent to jail; now the great majority of criminals are young persons between the ages of sixteen and twenty-five years.

Now what are the remedies? We can have the laws so amended that they will be more operative and new laws enacted. It is claimed that governments have the right of self-protection, hence laws are enacted to forbid nuisances. The movie shows should pay license, have their displays censored by proper officers and be placed under police control.

The obscene literature and that extolling crime which can be bought in many news stands should be prohibited by law. The government exercises the right to prohibit immoral literature from passing through the mails and has the same right to prohibit it from its display on news stands.

The use of cigarettes can not be abolished by law if vendors are not allowed to sell to minors under sixteen, for young persons can get older ones to buy for them all they want. The use of the cigarette can best be checked by means of school books and lectures which show the baleful effects of its use on body and mind. The great task of bringing about reformation falls on the church and the Christian people in the same way that they abolished the saloon and secured the enactment of the Eighteenth Amendment and Volstead law.

Fruita, Colo.

Prof. C. C. Clark, of Yale, who has been on the Committee on Discipline since 1910 states: "Prohibition has been a great thing for Yale. The present situation in regard to liquor as compared with the situation in the old times is as day compared to night."

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 2—About God

Some Things About God

1 Is God something dead like an idol of wood or stone? Jer. 10:10; Matt. 16:16.

2 Is there more than one true and living God? Isa. 45:5; John 17:3.

3 Who was in the beginning or before the beginning of all things? Gen. 1:1.

4 While God is *one,* as relates to man and his salvation, there are three Persons in God or the Godhead. Who are these three Persons? Matt. 28:19.

5 Is God flesh as we are? John 4:24.

The Kind of God Our God Is

6 What is said about God's holiness? Ex. 15:11.

7 What is the extent of God's understanding (complete knowing)? Psa. 147:5.

8 What kind of a God is our refuge? Deut. 33:27.

9 How faithful is our God? Heb. 10:23.

10 Is God changeable? Mal. 3:6.

11 Can we hide anything from God? Heb. 4:13; Psa. 33:13.

12 How much does God love us? John 3:16.

Our God's Power

13 Who made heaven, earth, and all things? Neh. 9:6.

14 Who made man? Gen. 2:7; Job 33:4.

15 Does God provide for all his creatures? Psa. 136:25.

16 Does God provide for his children? Matt. 6:31-34.

17 How closely does God care for us? Luke 12:7.

How God Speaks to Us

18 What does nature about us tell us? Psa. 19:1.

19 The Providence (foresight and care) of God is as a watchful parent seeking only our good. Why then may it be good to be afflicted? Psa. 119:71.

20 What are our afflictions to work out for us? 2 Cor. 4:17.

21 In old times God spake through prophets. How has he spoken to us? Heb. 1:1.

22 When is the Holy Spirit given to a Christian? Acts 2:38.

23 When the Holy Spirit is received what does he do for the Christian? John 14:26.

Johnstown, Pa.

The Day and the Work

To each man is given a day and his work for the day;
And once, and no more, he is given to travel this way.
And woe if he flies from the task, whatever the odds;
For the task is appointed to him on the scrolls of the gods.

There is waiting a work where only your hands can avail;
And so if you falter, a chord in the music will fail.
We may laugh to the sky, we may lie for an hour in the sun;
But we dare not go hence till the labor appointed is done.

—*Edwin Markham.*

Michael Wohlfahrt

BY J. H. MOORE

In this article, written while collecting data for our Pathfinding chapters, we may possibly spoil a bit of proffered history. But on the other hand we will attempt to clear up a few points, and in the story give the proper setting of one known as Michael Wohlfahrt (we follow Brumbaugh's spelling). Now Wohlfahrt was a lifelong friend and confidant of John Conrad Beissel, the founder of what is known as the Ephrata Society, an off-shoot of the Church of the Brethren. Some knowledge of Beissel and his movement will help us to understand the situation more fully.

In 1720, at the age of 30, there came to Germantown, Pa., a poor friendless German by the name of John Conrad Beissel. He was an expert baker by occupation but a Pietist in faith. The year before, Peter Becker, our first minister to cross the Atlantic, with a number of members reached Philadelphia and located at Germantown. This Beissel was a mystic, a religious dreamer, with decided hermitic tendencies, a condition not overly unpopular in the wilds of Pennsylvania in that period of American history. One year after reaching this country we find him living a hermitic life in the vicinity of what is now known as Ephrata, about 45 miles northwest of Philadelphia, sometimes entirely alone, and then with others of like inclinations. Nov. 12, 1724, he was baptized by Peter Becker, thus becoming a member of what was then known as the German Baptist Church, and made a preacher the next day. He at once entered actively upon the work of the ministry, and almost from the start began preaching strange doctrine, full of mysticism, about the solitary life, the superior value of the unmarried state and the seventh day as the Christian Sabbath. This brought consternation into the ranks of the small group of members that had been placed in his care. Some were for him and others were against him.

Living alone, a hermit, in a little cabin that he had built himself, at Swede's Springs, deep in the forest, he was cheered and made happy by the coming of Michael Wohlfahrt, a Pietist, from the city of Memel, on the Baltic Sea, and in the extreme northern part of the

German Empire. As near as we can get at his early history, he was born in Memel in 1687, and was therefore 36 years old, and so far as we know unmarried. He is named by several writers, but none of them tell the story of his life in detail. It would appear that he first visited Beissel in 1723, on his way to North Carolina, promising to see him again when he would return. After meeting with Beissel the second time, and considering the views held by him, fully and carefully, he decided to embrace the faith and share in the solitary life that his new friend, teacher and leader had mapped out. This was in 1724, the same year in which Beissel himself was baptized by Peter Becker. When Wohlfahrt accepted the new faith it is said by the historian in the Ephrata "Chronicon" that "the Superintendent [Beissel] received him in faith." The two became very closely attached to each other, and the ties of friendship remained unbroken until severed by death.

In the Cloister, Ephrata, however, there is a record saying that Michael Wohlfahrt was baptized in Mill Creek in 1723 and died May 16, 1741, aged 54 years, 4 months and 20 days. This would indicate that Wohlfahrt was baptized the year before Beissel was received into the church, and yet one of our historians says that he was baptized by Beissel.

(See Falkenstein's History of the German Baptist, page 59.) Four years after Beissel entered the church he decided to withdraw and start out along independent lines, so he had himself rebaptized by one of his followers, and then he rebaptized others who had been members of the mother church. In thus cutting loose from the mother church and setting in operation a new movement Wohlfahrt, in a unique way, entered upon a career as Beissel's faithful and trusted servant, and in many respects his right-hand man.

The new society grew rapidly. Buildings were erected, land cleared and farming carried on extensively. The whole thing was a hive of industry and intensely religious. In order to increase the membership of the society proselyting was resorted to on a large scale, and in this department Wohlfahrt seems to have taken a very active part. He was probably a good talker, however, not very diplomatic and at times decidedly discourteous and presumptuous. Special efforts were put forth to win over members from the mother church and in this way a good deal of confusion was caused, and no small amount of unpleasant feeling. He would appear in a Brethren meeting, and pretending to speak by direct revelation, denounce those who refused to submit to the teaching and leadership of Beissel. He even imposed himself on the Quakers.

Going into one of their meetings in Philadelphia and after listening to a woman preaching awhile, he interrupted the services and demanded permission to be heard while he delivered what he called a message from the Lord. He then said: "My friends, I beseech you to hearken unto me, for I have a few words from the Lord to you; therefore I demand that you hear me, for I will not leave this place until I have delivered my message which I am sent to bring, that I may be guiltless before the Lord and may go my way hence in peace." (His. of the Church of E. Pa., p. 64).

By going from church to church he greatly aided in making a number of proselytes. Beissel once placed him as elder, in charge of a congregation, but he soon made some serious mistake, and it is said, fell from his holy office in disgrace. A sense of humiliation and deep repentance prostrated him at the feet of his leader, when he was pardoned and restored to his office.

Beissel divided his members, of whom there were about three hundred when the society was at its best, into three classes: (1) those married and living together as such, (2) spiritual virgins, and (3) solitary brethren, men living the single life. To the latter class he himself belonged; and Wohlfahrt, his intimate friend, doubtless followed his example. Wohlfahrt being active and a zealous proselyter was widely known in all the Brethren communities as well as elsewhere.

Benjamin Franklin in his autobiography, refers to him in a very respectful manner, saying, "I was ac-

1914 VS. 1931

Germany and Austria have announced that they are planning to abolish all tariff barriers. There is to be free trade between the two countries. Just such an arrangement was the first step in the unification of the German states. And the final step in the unification of these states was the war of 1870-71 in which France was so terribly defeated. The question which haunts France today is: Does this agreement for free trade between Austria and Germany mean another unification of German states, another attack on France?

This is the reason that France was so panicky when the agreement was first announced. The French could see another Bismarck dictating another humiliating peace to a beaten France.

If such news had been announced in 1914, newspaper men are agreed there would have been threats of war. Some saber rattling speeches would have been made. War might have broken out or it might have been prevented, but there would have been warlike talk and bad feeling.

What happened? Never a threat of war. The French Minister, M. Briand, made a speech opposing the agreement; the British Minister, Mr. Henderson, went to see Briand, and then announced the problem would be discussed by the League of Nations in May.

Nations are beginning to act civilized; the actions of a snarling, bristling dog are giving way to the more intelligent and sensible acts of men—discussion, agreement, coöperation—thanks to the League of Nations.

PEACE COMMISSION,
J. E. S.

quainted with one of its [Dunkards] founders, Michael Wohlfahrt. He complained to me that they were grievously calumniated by the zealots of other persuasions and charged with abominable principles and practices, to which they were utter strangers. I told him that this had always been the case with new sects and that to put a stop to such abuse, I imagined it might be well to publish the articles of belief and the rules of their discipline. He said it had been proposed among them, but not agreed to, for the reason: 'When we were first drawn together as a society,' said he, 'it had pleased God to enlighten our minds so far as to see that some doctrines, which we esteemed as truths, were errors, and that others which we had esteemed errors were real truths. From time to time he has been pleased to afford us further light, and our principles have been improving and our errors diminished. Now we are not sure that we have arrived at the end of this progression and spiritual or theological knowledge, and we fear that if we should once print our confession of faith, we should feel ourselves, as if bound and confined by it and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what their elders and founders had done, to be something sacred never to be departed from."

This well written story would indicate that Michael Wohlfahrt was a man of sufficient standing and intelligence to entitle him to some consideration upon the part of the most influential men then on the Western Continent. It will also be noticed that Wohlfahrt states his case clearly, showing that he was a logical thinker. Franklin, however, seems not to have known that there were two separate bodies of people then known as Dunkards or German Baptists; one with headquarters at Germantown and the other at Ephrata, and that in the matter of church affiliation they had little in common.

Right there we must spoil a little history for some of our writers and public speakers. It has been frequently asserted that the Brethren of colonial days refused to formulate and publish a statement of the faith and practice of the church for the reason given by Michael Wohlfahrt in the above quotation, and then refer to what Wohlfahrt said to Franklin as proof. We have heard this done on the Conference floor.

The fact of the matter is that Wohlfahrt was not a member of the Church of the Brethren, and did not claim to be when he had his interview with Franklin. He was an active, official member of the Ephrata Society, was speaking on behalf of his own church, and was not in any sense, authorized to represent the views held by the Brethren. Beissel and other leaders of the Ephrata Society never knew when they were at the end of supposed new revelations and mystical Biblical interpretations, and for that reason deemed it unsafe to commit their church tenets to writing. They left everything open for changes, or new light as they chose to call it. They were all dreamers, theological speculators and mystical in the extreme.

Not so with the Brethren. They had some understanding about their tenets, faith and practice, their doctrinal claims, and in less than a dozen years after Mack began his reformatory work in Germany he published two small works setting forth the doctrinal claims of the Christian body of which he was the recognized founder. These works were republished in this country and were widely read and respected by the Brethren during their colonial period and had much to do in maintaining the unity in doctrine among us. This being true it is a misrepresentation to refer to Michael Wohlfahrt as representing the views held by the early Brethren regarding a printed statement of their doctrinal claims. Wohlfahrt spent practically his whole life in America, in the interest of the Ephrata Society, died a member of that Society and was buried in their "God's acre," though in an unmarked grave. His name is on record in the Cloister as Michael W. Wohlfahrt, along with the date of his death and his age. His name was never changed to Wolfe, as has been stated, but in the Cloister, and among the members of his own society, he was known as "Agonius."

A few years ago Bro. M. G. Brumbaugh and myself had some correspondence regarding the early history of Michael Wohlfahrt. We were both interested in the story of the man, and it was Bro. Brumbaugh's purpose to search the ship records at Philadelphia for data regarding the exact date of his landing, but he passed away before finding time to search the records. It would be interesting to know something about the purpose of his visit to North Carolina in 1723, only four years after Peter Becker reached America. Evidently there were Germans there at the time, and he wished to get in touch with them. But were there any Brethren so far south at that early date? This is the interesting part of the unknown history. Wohlfahrt more than likely was a man of some means, and being without a family, could easily devote time to traveling. The country was new, much of it an unbroken forest, and traveling full of interest and charm. As a "solitary" unmarried man he spent about seventeen years with Beissel, probably did some good, but as a proselyter, a great deal of mischief, and would doubtless have passed into the realms of unknown history had it not been for the interview with Benjamin Franklin, and the further publicity given him by some of our own writers who quote him as representing the Brethren in his interview.

Sebring, Fla.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

A Measure of Love

THE following incident was given during a Student Volunteer program at Bethany Biblical Seminary: A Chinese brother was making a trip through Virginia. He boarded the train and the conductor was puzzled and confided to the brother:

"I do not know whether to put you in the white section or to have you ride in the colored section."

"Oh, well," replied the Chinese brother, "I love them both; I'll stand in the aisle."

Juniors Put Sunshine Into Missions

THE Sunshine class of the Lewistown congregation taught by Jennie Beaver, recently sent $35 toward the Junior missionary project, the support of the junior school work in our India mission field. The teacher gave each pupil 25 cents at Christmas time and asked them to see how much they could increase until April. They sold candy, peanuts and did errands, and by the teacher adding $10 they were able to send $35. The class has increased from eleven to seventeen.

Wonderful Coöperation

A FIELD man in an Eastern District writing concerning the portion of the Conference Budget which his District should try to raise, writes as follows: "With reference to this year's allotment for our District, I am at a loss to know what to recommend. You know what a tugging was necessary this year, and to me the prospects for the next year are not any brighter. You use your good judgment in the matter, with wisdom and prudence, and you have my pledge to do what I can to raise whatever amount you suggest."

Coöperation like this touches the heart and makes the staff of secretaries at Elgin work with renewed zeal trying to know and to carry out the will of God in matters pertaining to the Conference Budget.

Africa Leper Work

THE work among lepers reaches one of the most needy and lonely groups of people in all the world. When Jesus was among men he gave unstinted love and help to lepers and told his disciples to heal them. That remedies are now known to cure leprosy in its earlier stages ought to challenge us, while sharing with them the gospel of Christ. We ought to do our best to eradicate this disease from suffering humanity. It is a work that deserves more attention than we have given it, and with the very definite and successful work among lepers in Africa, we as a church should increase our interest therein.

We are glad to recommend the good work of the American Mission to Lepers with headquarters in New York. It secures money for work among lepers and distributes it through the various Christian missions for that specific work. They have kindly granted the generous sum of $4,000 to our leper work in Africa. They hope to make this grant annually. Any money sent to the General Mission Board designated for the American Mission to Lepers will be forwarded to them. Money for leper work not so designated will be used for our leper work in Africa, in so far as that specific work may require, and any excess will be forwarded to the above Mission to Lepers for their work in other parts of the world. Mission credit will be given congregations contributing for the leper expense of the General Mission Board.

Emmett Church Adds to Finances Growing Apples

THE Church of the Brethren reports a successful venture in the form of an orchard project last year. The final returns have just recently come in and some interesting facts stand out prominently, which at the request of The Index, Pastor Clement Bontrager gives below:

After having paid the owner, Mrs. Motz, a good rental, the church realized $753 for itself. This amount was earned by a great deal of work donated by members and friends of the church. The church sold $1,357.45 worth of apples, less baskets, for its share altogether.

The work was supervised by W. H. Sisler. Work was donated by many—from children to older ones; from members and non-members. A total of $724.05 was donated in work and materials, or in cash. One of the most interesting features of the project was the goodwill shown by non-members. Much work was donated by them, and the church takes this opportunity to thank each non-member for his loyal support in putting over the project. Thanks are also due to the members of the church for their loyalty to the project, making it a successful venture.

This year land will be rented for a diversified crop, possibly of potatoes, corn and beans. The executive committee of the Men's Work Organization has this new project in hand.

The church is proceeding on the supposition that it is as holy to give for the work of the church such ordinary things as sweat and muscle as it is to merely give cash. Many folks can give more of these than of cash. So far the supposition has proven correct.—*The Index, Emmett, Idaho.*

Brother Rung Tsoa

BY EMMA HORNING

Bro. Rung's father was a banker; but he was not in very prosperous circumstances, so his son went to school only six years. However, his great desire for



learning has made him a diligent student all his life. To help support himself and the family, he was sent to the eastern provinces in his early years to learn the merchantile business. He worked in the shops of the coast cities for twenty years, sending the money which he earned back home to his parents in Ping Ting. Finally, tiring of this work, he became a secretary to an official. This gave him a better position at an increased salary. In this position he continued for six years till 1900 when he returned home because of the Boxer Revolution.

After this time he did not go to the coast again, but set up a small shop in his own city, selling curios and various second-hand goods. This business did not bring him in money very rapidly so he began selling opium. Opium smoking was at its height in Ping Ting at this time. Many of the best homes were using it and watching their wealth, their living and their comfortable homes rise in the smoke of their opium pipes. However, this plan for enlarging his fortune only proved a trap to consume all he earned. He, too, was tempted to watch the smoke curl from his pipe, so day by day and month after month everything he earned went into his pipe, and still he never had enough to satisfy his craving. Finally he failed entirely in business and was in a desperate frame of mind and body.

This was in 1910 when we came to Ping Ting to give this district the saving gospel of Jesus Christ. The people's greatest felt need of salvation at this time was freedom from the slavery of opium. We opened refuges for both men and women. Bro. Rung was among the number who entered the men's refuge and in a month he had broken with his deadly enemy. At the same time he had found peace and salvation for his soul. He began at once a diligent search of the Scriptures and after a year of study he was baptized. He says that the world seemed all chaos to him before this, for opium was devastating everything. Children were disobedient to their parents and no peace could be found anywhere, until he found Christ. With Christ he has found peace and rest for a glorious old age.

The day he was baptized he told none of his family, for he knew that they would oppose him and make a scene. When he returned home he found his wife in bed crying, for some one had already told her of the step he had taken. Seeing her condition he asked her if she were sick. He tried to comfort her, but she would not be comforted. She just scolded him and said that when she married him she thought she had married Rung Tsoa, and not a "foreign devil."

He then called all the family together and told them why he had been baptized. He made it plain to them that he had not been hypnotized by the foreigners, and that this step that he had taken was not going to make him a bad man. "On the contrary, I am doing this that I may be a better man than I have ever been before," he said. "You know I have never worshiped idols. There is only one God and these Christians have taught me how to worship him. He will give me power to be good and treat you well. Before I used opium and we did not have enough to live on. Now I will use it no more. Before I ate the best and you ate what was left over. Now we will all eat the same. Before I was stern and often unkind to you. Now we will talk things over together and have a happy family. If I do not do as I have now promised you will know that this is not the true religion; but if I do as I have said, you will know that I have taken the right step in becoming a Christian."

His daily living proved to them that he meant what he said, for he lived a convincing life before them. His wife and two sons also entered the church after several

years of observing what Christianity really is. Bro. Rung has a very strong belief in prayer and says that the Lord is constantly answering his petitions. He has no doubt about it. He is often called on to pray in public, and we always feel that the Lord is very near when he is praying. When his children have difficulties he prays for them till the difficulties are removed. When his friends are in trouble he prays till peace and joy fills their hearts.

Having found this peace himself, he was on fire to tell others. Thus wherever he worked numbers were baptized. The first year he was at Soa Fan fifteen were baptized. The first year he was at Le Ping seventeen were baptized. The six years he was at Yu Hsien twenty were baptized. He was also very successful in opium refuge work at this last named place, and many learned to know Christ through his efforts to save them from the bondage of opium. During this time we also had an opium refuge for women at Yu Hsien. All kinds of trouble arose in this refuge. Sometimes a woman would run off to get some opium to satisfy her craving, sometimes several would go into spasms and become unconscious, and other times they would quarrel among themselves. At any of these times all we had to do was to call Bro. Rung and he knew just what to do to restore order. No matter what else he did he finally pointed them to God as their refuge, without whose power they could not find strength and peace.

After some fifteen years in evangelistic work in the outstations he was called back to the city. Since then he has been working with the church in Ping Ting. He is on every important committee of our mission work and his advice is usually sought in any difficulty that arises in the community. He is particularly valuable as a peacemaker because of his genial disposition and common sense. There are few who will not listen to his advice.

For the last five years he has had charge of the woman's Bible School at Ping Ting, where he is very much appreciated because of his patience in teaching the mothers who have very little time to study, but who still want to learn to read the Bible and become good Christian home-makers. In the Bible School Court where there are some fifty women and children, there is often need for considerable adjustment to keep all peaceful and happy. When any difficulty arises, a few words of his wise counsel usually sets all moving in the path of peace.

Three years ago his wife died. Since that time he seems more eager than ever in helping others to prepare to pass over Jordan with him into the land of eternal peace and sunshine. He is now seventy-three years old and he is beginning to totter. We know not when his summons will come, but we are confident that when it does come he will hear the Lord say: "Well done, good and faithful servant. Enter into the joys of the Lord."

Ping Ting, Shansi, China.

Missions and Leprosy Relief Work

DR. RUSSELL L. ROBERTSON

It is a bit surprising that the Church of the Brethren foreign missions have not taken over leprosy relief before. It is certainly a phase of missionary work. Just now leper relief work is coming to the front all over the world. A new interest has been taken in lepers because of the increasing number of them each year, and also because of the possible cure. In the Church of the Brethren this type of missionary work is becoming firmly established. Read the article, "Africa Leper Work," on page 12.

A leper colony has been in existence more than a year in our Africa mission. Harold A. Royer is the Leper Colony Superintendent. There are eighty-six lepers under treatment at Garkida at the present time. The number varies considerably. The policy of the African mission is to have only one colony, but that all stations be on the outlook for early cases and cooperate with the superintendent in this respect.

Leprosy is a slow, wasting disease, similar in many respects to tuberculosis, but not as fatal. If the lepers have a strong constitution and do not fall a prey to other diseases they may live their allotted span of years.

Five hundred acres of good farming land has been set aside for the leper relief work. Grants of money were received from the local native administration, from the British Association and from the American Mission to Lepers. Huts have been built, and a dispensary set up. At first only the old, helpless beggars came. However, we reserved the right to choose our cases.



Foundation of the Leper Dispensary

A circular has been sent out to all officers and authorities instructing them to look for beginning cases and advise them to come to our colony.

Work is the first rule of the colony. Not much hope for cure is held for a lazy leper. Work and exercise are a part of the treatment. The lepers are doing all the work of the colony such as carpentry, road making, well digging, clearing, and carrying stones. A church was one of the first buildings to go up.

The newest and most successful remedy is an oil made from the Hydmocarpus Wightiana seed, specially prepared and given by injections every fourth or fifth day. The lepers of course fall a prey to many of the communicable diseases, and these too must be cured.

The colony was officially opened Sept. 7, 1929. Since then four patients have died, about the same number have been cured, and many of them have improved.



Three Needy Lepers

Our aim in reaching the lepers is to heal their bodies, teach them a trade, show them how to raise new crops, and so help them to a better means of living. It is amazing to see the change in some of them already. The gospel mixed with a little medicine and Christian love can change the leper's spots. Of course the missionaries are endangered by their contact, but pray for them, and think rather of the thousands of lepers waiting to be healed.

Garkida, Nigeria, Africa.

News From the Field

CHINA

Show Yang, Shansi

Grace Clapper

The Menace of Soldiers

At present our little town is quartering more than ten thousand soldiers. This increases the poverty and suffering of the people. The soldiers make themselves at home anywhere, and nobody dares to deny them anything.

They are a difficult group to manage. They play tricks which prove fatal in many cases. They place hand grenades in unlikely places, and the results usually bring great distress. A bomb was placed in a house in Ch'in Ch'uan. An aged man examined it carefully when suddenly it burst. He was killed instantly. A number were seriously wounded because of the explosion. There seems to be no law against such an act.

The Hospital

Dr. Meng resigned from our hospital in March, and Dr. Hsing is now forced to carry on alone, getting busier day by day. We are hoping to find another doctor soon. The out-patients have increased by fifty every day, since the coming of the troops in January, but the receipts have not increased proportionately. This is due partially to the fact that they have no money, and they think being soldiers they have a right to be served without charge. We are hoping they will soon be removed from this place, otherwise the funds may be insufficient for the year's work.

Sister Cripe at Chou Chia Nao

Miss Cripe and Mrs. Kung recently returned from the village of Chou Chia Nao where they conducted a two weeks' class for women. Bro. Shang Pei Mu is the village elder at this place. This village is much in need of the gospel, and we have no other out-station evangelist so well fitted for such a place as Bro. Shang. Miss Cripe reports that some of the women in speaking of the gospel, said it was really very good, but difficult to live. She then asked her if she thought anyone in their village actually did live it, to which she replied, "Oh, yes, Shang Pei Mu, he's a real Christian."

Ping Ting

Anna Crumpacker

Evangelism Week

During the week of special evangelism, daily services were held in the church. Some street preaching is usually done, but because of the presence of so many soldiers it seemed impractical. At the end of the week a retreat was held for the workers. Stewardship and soul winning were the main topics of discussion.

A New Deacon for the Ping Ting District

Bro. Sun Nai Chiao was elected to the deacon's office at Le Ping. He is a very consecrated young man. His wife is also a Christian, and we pray God's choicest blessings on him as he undertakes this service for God. There are now six deacons in the Ping Ting district.

Hospital Help Promised

We are happy indeed that at last we have the promise of another doctor for our hospital. The hospital was closed three weeks to give Dr. Hsu a much needed rest. Dr. Hsu is much better but his only child is quite ill and they are taking it to Peiping for treatment. Dr. Hsu has proved himself a most capable and faithful doctor during this busy time.

Sister Bright Is Still in the Hospital

Sister Bright has improved but will need to remain in the hospital for a while. Many earnest prayers are daily offered in her behalf.

It is the business of religious education so to establish a moral background that there will be stability of character in the face of any situation which may arise.

KINGDOM GLEANINGS

Calendar for Sunday, May 3

Sunday-school Lesson, Jesus in the Home of Zacchæus.—Luke 19: 1-10.

Christian Workers' Meeting, The Child Centered Parent and Teacher.

B. Y. P. D. Programs:

Young People—A Great Modern Adventure.

Intermediate Girls—What Is My Life Ambition?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Ten added to the Meyersdale church, Pa.

One baptized in the Olympia church, Wash.

One baptized in the Lancaster church, Pa.; twenty-two baptized as the result of meetings held by Bro. John W. Myer, Lancaster, Pa.

Six added to the Sterling church, Ill.

Nine baptized in the Liberty Mills church, Ind., Bro. L. U. Kreider of Churubusco, Ind., evangelist.

Six baptized in the Rocky Ford congregation, Colo.

Fifty-two won for Christ in the Covington church, Ohio, Bro. J. O. Click, pastor-evangelist; five baptized previously.

Seven baptized in the First church, South Bend, Ind.

Two baptisms in the Rice Lake church, Wis.

Twenty-one baptized in the Stanley church, Wis.

Thirteen baptized and one reclaimed in the Empire church, Calif.

Six baptized in the Monticello church, Ind.

Ten baptized in the Walnut church, Ind.

Twenty-two baptized and three reclaimed in the Waterloo church, Iowa.

Three baptized in the Canton church, Ohio.

Seven baptized in the New Philadelphia, Ohio, church.

Six baptized in the Glendora church, Calif.

Three baptized in the Mississinewa church, Ind.

One baptized in the Zion Hill church, Ohio.

Five baptized in the North Webster church, Ind., Bro. C. Walter Warstler of Bellefontaine, Ohio, evangelist.

One baptized during pre-Easter meetings in the East Chippewa church, Ohio; one baptized previous to the meetings.

Nine baptized in the Phoenix church, Ariz., the result of personal work and Easter week services by the pastor, F. D. Howell.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Jesse Reber, May 18 in the Sugar Grove church, Pa

Bro. J. H. Clapper of Hopewell, Pa., April 26, Claysburg, Pa.

Bro. C. O. Showalter of Rileyville, Va., May 24 in the Rileyville church, Va.

Bro. Wilmer Petry of Pitsburg, Ohio, May 3 in the Eel River church, Ind.

Bro. Jesse Whitacre of Greencastle, Pa., May 11, Huntsdale church, Pa.

Bro. S. G. Bucher of Annville, Pa., May 3 in the Millport house near Rothsville, Pa.

Bro. D. W. Bucklew of Lebanon, Pa., May 10 at the Valley Pike church, Va.

Bro. John R. Snyder of Tyrone, Pa., May 3, Upper Claar church, Pa.

Bro. Galen R. Blough of Rummel, Pa., May 11 in the New Paris house, Dunnings Creek congregation, Pa.

Bro. S. H. Hess of Royersford, Pa., May 10, Earlville house, Conestoga congregation, Pa.

Bro. Paul Daugherty of Pleasantdale, W. Va., May 3, at Bright's Hollow; Bro. B. M. Rollins of Keyser, W. Va, June 15, Mission Chapel; Bro. J. L. Shanholtz, May 16 at Road Ridge, W. Va.

❖ ❖ ❖ ❖

Personal Mention

Northwestern Ohio has chosen Eld. J. L. Guthrie Standing Committee delegate to the Colorado Springs Conference, with Eld. J. J. Anglemyer as alternate.

First District of India is to be represented at Colorado Springs by Elders I. S. Long and I. W. Moomaw, with Eld. B. M. Mow as Standing Committee alternate.

The Standing Committee delegate to the Colorado Springs Conference from the First District of Africa is Eld. H. Stover Kulp, with Eld. E. W. Flohr as alternate.

Eastern Maryland is to be represented on the Colorado Springs Standing Committee by Elders J. Walter Thomas and Edward C. Bixler with Elders Wm. E. Roop and John A. Garber as alternates.

Bro. Arthur Warner, now pastor of the congregation at Greene, Iowa, dropped in the other day to tell us how he uses Gospel Messenger subscriptions to help him in maintaining interest in the church work.

Southern Ohio has selected Elders L. A. Bookwalter, Chas. L. Flory and Van B. Wright as Standing Committee delegates at Colorado Springs. Alternates are Elders E. S. Coffman, G. E. Yoder and S. A. Blessing.

Editor E. G. Hoff of our Sunday School publications represented Church of the Brethren interests at the late meeting of the Uniform Lesson Committee at Louisville, Ky. You are to have in the near future, a glimpse of some of his interesting contacts and impressions.

For Bro. D. B. Eby, Olympia, Wash., Mother's Day will have a double significance this year. May 10 is his birthday and this time the count will make him fourscore. His younger brother, L. H., and Sister Eby, who have been visiting him with other relatives and friends in the Northwest, expect to return homeward (North Manchester, Ind.) by way of the Colorado Springs Conference.

Secretary Earl M. Frantz of the Committee of Arrangements for the Colorado Springs Conference says: "Lodging and eating facilities are ample and reasonable in price. There are fully equipped cottage camps for all those who care to use them. . . . May our prayers intermingle in the interest of a great Conference that the church may prosper and that her Christ may be honored."

❖ ❖ ❖ ❖

Miscellaneous Items

The B. Y. P. D. Conference of Southern Indiana is to be held in the Beech Grove church, Sunday, May 17, instead of May 10, as previously announced.

"Just as spring prompts man to start over again . . . so should the soul of man desire to start over again in its search for the Creator of new life." So they view the case in the Rummel church of Western Pennsylvania, Bro. Calen R. Blough, pastor.

The cornerstone for the new church at Rocky Ford, Colo., was laid Sunday afternoon, April 19, Pastor Harvey R. Hostetler writes us. The new building is to be of brick construction and is expected to be completed by June 15.

The Kearney church, Nebr.—sometimes known as the Woodriver Brethren—is planning a golden anniversary celebration for May 31. If you ever lived there you are urged to attend, or if that is not possible, to send some message to Mrs. Ruth Robbins, Kearney, Nebr.

The McClave church, Colo., invites members attending the Conference to visit the church and community. The location is fifteen miles west of Lamar and one and one-half miles north of highway U. S. 50. The church would also like to have an evangelist hold a two or three weeks' meeting either before or after the Conference. Write the pastor, Bro. John H. Oxley, McClave, Colo.

"Indoctrinating Young Christians," by Bro. Galen B. Royer, will be found on page nine of this issue. We began the series last week on the Pastor and People page, but this week certain contingencies arose which made it necessary to put Lesson 2 in another department. And now that we are safely started, our readers may look forward to a six months' course in Bible lessons, for there are twenty-six studies in the series.

District Men's Meeting of Northern Indiana to be held at Nappance, Sunday, May 3, 2 P. M. Addresses include: Business Methods in Religion—Local, District, World-wide. Workable Objectives: How Can Men's Work Assist the Pastor? Responsibility of Men to the General Program of the Church—Local, District, World-wide. 5:30 P. M., Fellowship Supper. 7:30, Address by Prof. Otho Winger.—Perry Ganger, Nappanee, Ind.

Twelve summer schools for pastors are being sponsored by the Home Missions Council during 1930. Nine of our ministers recently attended the Rural Church School held at Nashville, Tenn. Other schools that may be of interest to some of our people are: Rural Leadership School, June 9-July 10, University of Wisconsin, Madison, Dr. J. H. Kolb, Director; School for Town and Country Ministers, July 6-17, Michigan State College, East Lansing, Prof. Eben Mumford, Director; Indiana Rural Pastors' School, July 13-25, Purdue University, Lafayette, Dr. O. F. Hall, Director; Summer School for Rural Ministers, July 14-24, Virginia Polytechnic Institute, Blacksburg, Va., Prof B. L. Hummel, Director; Summer School for Town and Country Ministers, July 20-31, Cornell University, Ithaca, N. Y., Dr. Dwight Sanderson, Director; Summer School for Ministers and Christian Workers, July 28-Aug. 7, Hollister, Mo., Rev. C. E. Van Der Maaten, 724 E. Grand Ave., Springfield, Mo.; University of Maryland and Washington College, Sept. 7-12, Chestertown, Md., President Paul E. Titsworth.

❖ ❖ ❖ ❖

Around the World

Some days ago Professor Thomas H. Briggs of Columbia University denounced high school and college education in the United States as a costly failure. The professor thinks most study lists are obsolete and our philosophy in need of clarification. Frankly, we feel that he is more than half right, but there is nothing to do but make the most of what we have until we get something better. Here is hoping that the commission the professor is advocating materializes and is able to formulate an adequate philosophy of education and designate the studies that will make it possible of realization in every day life.

New Zealand has 80,000 public servants among her population of 1,500,000. Thus her annual wage bill has been growing at such a rate it is no wonder that, with the depression and all, Prime Minister G. W. Forbes recently advocated a ten per cent reduction in all salaries for federal employes.

Nervous and mental cases are on the increase according to the annual report of hospital service as contained in the Journal of the American Medical Association. During 1930 the net increase in such cases was about 20,000, with the total standing at 415,142. At the present rate of increase it will not be long until we will have a standing army of 500,000 nervous and mental cases! In no small measure these sufferers register the social cost of the strain characteristic of modern life.

Looking toward the disarmament conference of next spring, Germany is reported as "determined to call the bluff of those nations which pretend to desire disarmament while they themselves are refusing to disarm." It is this determination to bring the question of disarmament to a showdown which makes the coming conference so big with danger and large in possibilities. Upon the outcome of this conference may depend world policies for the next generation.

THE QUIET HOUR

Liberty

John 8: 32; Rom. 8: 2; 2 Cor. 3: 17

For Week Beginning May 10

The Truth Shall Make You Free

In business, in the home, in social relationships, in teaching, in our worship—in every interest and activity of life bondage is the one sure result of falsehood. Truth may entail loss and sacrifice but it is the certain road to freedom (Gal. 5:1, 13; Jas. 2:12; 1 Peter 2:16; Matt. 3:9).

The Spirit of Life in Christ Jesus

Christ brings us more life. He came that we might have life and that we might have it more abundantly. The abundant life is free because it has the guidance of God within it. It needs not to be held in with the bit and bridle of outward restraint. Christ has brought life and immortality to light. The spirit of life in him has made us free (1 Cor. 15:45).

Free From the Law of Sin and Death

There is no sorer bondage than that of sin which leads to death. Of all the oppressions under which men have suffered none has been harder than his inability to rise to the heights of character and usefulness which his eyes can see. Christ frees us from this bondage to corruption and gives us power to be and do what we would (Rom. 6:14, 18; 7:4; John 8:36).

Where the Spirit of the Lord Is There Is Liberty

What a world of difference there is between the restrained life that is ever fearful lest it step aside and the Spirit-filled life which swings freely into a great task. The Spirit of the Lord makes the latter possible (Gal. 4:6; Isa. 61:1-3).

Discussion

May liberty be given to every life? Give a reason for the answer that you offer. Which is the more important, that which you are free from, or that which you are free for? Why?

R. H. M.

PASTOR AND PEOPLE

The Man Who Kept His Vow

SYNOPSIS OF A SERMON BY THE LATE B. T. STUTZMAN

We often judge a person in the light of one or two significant statements he has made. Sometimes our estimate, made upon this basis, is wrong; but often it is correct, for many men have declared their life's purpose in one significant statement. Such a statement was made by the Old Testament character Jephthah and is recorded in Judges 11:35. He said: "I have opened my mouth unto Jehovah, and I can not go back." Jephthah had made a vow, and, although it involved a great deal more than he thought, although it involved measureless sacrifice and took from him one whom he loved better than life itself, when the time came to pay he did not renounce his vow.

Jephthah has often been criticised, yet his rugged fidelity to the light he had should challenge us who have immeasurably greater opportunities, but who may not live up to them as well as he did. Jephthah had a very poor start in life. He was the son of a father who had sown his wild oats and of a mother who was a professional outcast. He was a fragment of a home that never existed. He could not look back upon his childhood and sing, "How dear to my heart are the scenes of my childhood, when fond recollection recalls them to view." We think tenderly of our homes because they are connected with memories of a godly father and a righteous mother, and thus they bind us with cords of love to God and truth. But there were no tender and holy associations that made it easy for Jephthah to be good. He retained no memories of half-forgotten prayers. He was bereft of the holy inspiration of a righteous father and a virtuous mother and the uplift of a pious home. Moreover, when the parental estate was divided, Jephthah was disinherited and forced to flee to the heathen land of Tob.

Such was Jephthah's start in life. He had no honorable parentage, no friends, no kindred. Everyone expected him to go wrong. It seems that everybody wanted him to go wrong. I imagine they said: "Oh, yes, his mother died in the gutter, and his father was a wild fellow, you can not expect much of Jephthah." And let me remind you that one of the surest ways of causing a person to go wrong is for everyone to expect it; but one of the strongest anchors for right is to know that someone trusts you. However, Jephthah did what perhaps not one in a thousand will do. When others disbelieved in him, he believed in himself. When others refused to help him, he helped himself. He did not complain, but he went to work and succeeded.

Then, one day the elders of his people came and asked him to lead their army against the Ammonites who had overrun their country. I am glad to know that he granted their request. It would have been so easy for him to say: "You would not help me when I needed help, now I will not help you." But Jephthah had no spirit of revenge. I would that we were as wise as he! But, before he undertook this task, he made the vow for which he is so often criticised. He said to Jehovah: "If thou wilt indeed deliver the children of Ammon into my hand, then it shall be, that whatsoever cometh forth from the doors of my house to meet me, when I return in peace from the children of Ammon, it shall be Jehovah's and I will offer it up for a burnt-offering." It was a rash vow, but I would not be too critical. The trouble with most of us is that we are too prudent. Many of us are in danger of dying spiritually because we are too self-controlled, and consequently indifferent. We are too prudent to promise God anything that will cost us in any way.

Jephthah went into battle believing that, since he had put himself and all he had into God's hands, God would help him. God did. God never disappoints those who trust him. As Jephthah returned home, a victorious general, his daughter who was his only child, came out to meet him. Sorrowfully he told her of his vow, and added: "I have opened my mouth unto Jehovah, and I can not go back." With calm resignation, she submitted, and the sacrifice was made.

You may say Jephthah was harsh. Let us not judge him by twentieth century standards, but by those of his own time. Let us remember that he kept his promise to God. Do we do as much? I know what some twentieth century Christians might have said: "No one knows but God, it won't matter if I break my promise this time." Jephthath was not urged as Herod, "for the sake of those that sat with him." Or, we might have said: "I know it is a promise, but it was made under pressure. A great calamity was threatening and I am not responsible for what I said." Have you ever been frightened by a storm, and, as you stood in the shadow of death, you promised God, if he would spare you, you would serve him better in the future than you had in the past? He spared you. Did you keep your vow? Perhaps you have stood by the bedside of a loved one, and you have promised God, if he would restore the suffering one you would live closer to him.

Prohibition Facts

Before elected President Hoover said: "In these eight years population has increased 8% and national income increased 54%, production and consumption 25%; 9,000,000 homes have installed electricity; 6,000,000 phones have been installed; 14,000,000 more autos; attendance at high schools increased 65% and in collees 75%." Moral: Prohibition pays.—*Hoover's Stanfor University Address, 1928.*

And God was merciful. Did you keep your promise? We, as Christians, have promised that we will renounce the Devil and live faithful to God unto death. Are we true to our promise? Can we say with Jephthah: "I have opened my mouth unto Jehovah, and I can not go back"?

HOME AND FAMILY

Quarreling Everywhere

MILDRED ALLEN JEFFERY

(With apologies to Phillips Brooks)

Everywhere, everywhere, quarreling today!
Quarreling in homes of the heathen Chinee,
Quarreling in homes of the brave and the free;
Quarreling in mansions on Riverside Drive,
Quarreling in tenements on the East Side;
Quarreling in autos, and quarreling in ships,
Quarreling in trains, and aeroplane trips;
Quarreling where sweetheart and lover walk slow,
Quarreling where husband and wife watch the show;
Quarreling where children, so happy and gay,
Grow up together, and romp in their play;
Everywhere, everywhere, quarreling today!
For Self is the god of these great ones, and small;
Though Jesus stands waiting, they heed not his call.

Hawthorne, Calif.

Pinch-Penny Savers

BY GRACE K. HUFFORD

A Story of Small Saving on a Big Income

RALPH LANE and his wife, who lived in a large house on Main Street on a salary of $250 a month, found they could not save. Their house, which had been left to Mrs. Lane by a relative, was one of those beautiful old mansions constantly in need of attention and repair.

The Lanes had another money-eating possession. They owned a car. It was a time-worn model which drank oil like a stove and wasted gasoline like a sieve. Nevertheless, they kept the old car. It gave forth the appearance of subtle wealth, and somehow, it seemed to go with the old mansion as if it, too, had been born and raised there.

"I try to save," Mrs. Lane sighed one day when she was reminded of their unworthy savings account. "I pinch down here and I pinch down there, until I feel like the proverbial ant struggling to store away a crumb of bread. I have let my missionary account go in order to save on our church bills; I have had our telephone taken out, dismissed our washer lady, ceased taking an evening paper, stopped our country-butter service and —"

"Stop!" her husband raised his voice in alarmed protest. "What do you intend to do, rob me of every small pleasure in order to live in this old house?"

"It's not only the house that is expensive," she retorted. "If I didn't practise some frugality your big car couldn't run around the city block. That car actually eats oil and money."

Mr. Lane had never before thought his car an expense account. He regarded it with great tenderness; he had driven it for years. He resented his wife's last statement—she had no right to deny him his old car—it was time he persuaded her to sell the old house.

"Why can't we move and sell this big house," he pleaded. "Its overhead expenses nearly drive me wild. The cost of house repairs for one year takes more than all the nickels, dimes and quarters you can save in five years. Most of your thrift consists in giving up pleasures out of all proportion to the small amount you save. Do you realize, we are living beyond our income to the tune of $500 a year. Now tell me, how in the world do you expect me to break even by just staying here watching the pennies?"

Mrs. Lane thoughtfully tapped a pencil on the edge of her chair. It would be hard to sell the old house. She had lived there when she was a little girl in braids; she had been married there; she had raised her children there. However, she was very unhappy now; if a change would bring financial worries to an end she was willing, at least, to consider it.

She looked up at her husband with the winning smile of a woman who has been won over to reason.

"Ralph, you have talked to me so often about selling, I am almost persuaded it is the wisest thing to do. Of course it would alter our scheme of life; and that is where it hurts most. You would have to sell your big oil-eating car and I would be compelled to give up my grand old house."

"Nonsense, we don't have to give up the old car," he rebelled.

"The old car goes if the house goes," she answered in a hard, firm voice. "If I can live in a newer, smaller house, you can drive a newer, smaller car."

That settled it, he agreed to give up the old car.

For people who had lived in a mansion all their lives a change was very disturbing. Mrs. Lane, in spite of her usual self-control, cried when the old house sold for $15,000. It had cost her grandfather twice that amount to build. Even Mr. Lane, who approved of the sales, felt sad when half the furniture was sold. The change was like pulling out the roots of an old, aching tooth. Their hearts clung to the past and at the same time looked forward to the future.

They bought a new house in a recently-built residential section of the city and found themselves living with modern conveniences they had never before dreamed of. Their new house cost nearly $9,000 and a new car $1,500. It was a great day when they were

(Continued on Page 22)

NEWS FROM CHURCHES

CALIFORNIA

Empire.—Bro. Ed Cunningbam and wife of La Verne came to us on March 29 and conducted a week's pre-Easter meeting. Eight were received into the church by baptism and one was reclaimed. On Easter evening a cantata was given. April 9 we had dedication services for our new parsonage. Talks were given by Bro. J. W. Deardorff, L. Winklebleck and A. M. White, pioneers of the church. Afterward Bro. Leo Miller of Fresno dedicated the building. The following evening Bro. Frantz received five more into the church by baptism, before the love feast. Bro. Miller officiated.—Pearl Kappler, Empire, Calif., April 13.

Glendora.—Our church has been progressing nicely since our last report, under the capable leadership of our pastor, Bro. Harve Brubaker. Passion Week was observed with a series of meetings which were well attended. Bro. Brubaker brought us some inspiring messages which really amounted to a revival. The primary department presented an Easter program in the evening. The day before the entire department with their teachers and mothers enjoyed an Easter party. Ten new members were taken into the church April 8, six by baptism and four by letter, making thirty new members since our reorganization last fall. April 12 the members of the junior C. W. gave a splendid program in the evening. We are having a splendid attendance at Sunday-school. Our goal has been set at 200 and we are approaching it rapidly; 187 were present April 12 and 221 on Easter.—Mrs. Florence E. Netzley, Glendora, Calif., April 14.

San Diego church met in council March 22. We decided to hold our love feast May 27 at 7:30 P. M. March 29 we had with us several Jewish Christians from the Bible Institute of Los Angeles. They brought us wonderful messages of their conversion. After the services a Jewish lady who met with us accepted Jesus as her Savior. On Easter Sunday morning the primary department of the Sunday-school gave an interesting program. In the evening the Y. P. D. gave a pageant, The Joy of Easter Morn. April 12 our pastor will begin evangelistic sermons on Sunday morning to continue two months or more.—Mrs. Susie Michael, San Diego, Calif., April 15.

CANADA

Bow Valley.—Interest in church and Sunday-school is still increasing. Our largest Sunday-school attendance this spring was 128. We have now twelve classes; all except the younger classes are organized. Our young people rendered a very good Easter pageant. A program to stimulate interest in the Cradle Roll was given March 15. We now have twenty-four babies enrolled. One Sunday evening, Mr. Shear, principal of the Arrowood school, gave an illustrated lecture on The Other Wise Man. The Sisters' Aid held an Easter bazaar, which brought in good profits. At our regular church council April 7 we decided to do some cleaning, paint the walls, etc. We look forward to having the District Meeting here this summer.—Mrs. Effie Norton, Arrowwood, Alta., April 13.

ILLINOIS

Bethel church met in business meeting April 1. We decided to have our love feast May 17 at 7:30 P. M. An election for deacon was held, resulting in Paul Shiffler being chosen; he and his wife were duly installed. Previous to Easter, our pastor gave a series of illustrated lectures on the Life of Christ. An Easter pageant, The Story of the Resurrection, was given by the young people to a large audience. April 12 Bro. Bonsack gave us two splendid sermons. April 19 we expect the men's chorus from the Chicago church. Prof. A. F. Brightbill is scheduled for April 26.—Martha Eichelberger, Naperville, Ill., April 13.

Cerro Gordo church met in council April 9. Bro. G. O. Stutsman was retained as pastor for the year beginning Sept. 1; this will be his seventh year with us. The work has prospered under his splendid leadership. We also appreciate the help of his good wife. A Daily Vacation Bible School will be held this summer with Brother and Sister Stutsman in charge. Our Sunday-school is progressing and increasing in attendance under the efficient leadership of Bro. D. M. Hendricks, superintendent. The Ladies' Aid Society is planning to serve meals to the threshers this season. Last summer they served about 1,750 dinners and found the work very profitable. April 5 the Mt. Morris deputation team gave a good program. March 22 John Watt, a Chinese student at the University of Illinois, gave an address that was much appreciated. April 12 a large audience listened to a splendid address by Capt. Royenburg, formerly of Germany. Bro. Ralph G. Rarick will be with us in a revival this fall, about the middle of September.—Mrs. Emma Simmons, Cerro Gordo, Ill., April 18.

Freeport.—March 22 Bro. M. G. West of Chicago, Ill., began a two weeks' revival meeting which closed on April 5. The interest was excellent. Bro. West brought forth each message with power. Special music was arranged for each service which added to the interest. Three were baptized and one reclaimed. The church has been spiritually built up by these meetings. The interest and attendance have made a very satisfactory growth both in the Sunday-school and preaching services through the winter months. April 12 Bro. Rufus D. Bowman and wife of Elgin, Ill., and Bro. D. D. Funderburg of Rockford, Ill., were with us in a joint Sunday-school convention with the Yelloy Creek, Lena and Rockford congregations. At our March business meeting Bro. Neils Esbensen was chosen delegate to Annual Conference. We expect to hold our love feast May 24.—Mrs. Walter LeBaron, Freeport, Ill., April 14.

Sterling.—The efforts of personal workers during the week preceding Easter resulted in six coming to the church on Easter Sunday. Prayer services were held each evening of the week leading up to Easter. A very fine program was given by the smaller children of the Sunday-school on Easter morning. Our church and Sunday-school have shown a marked increase in attendance in the last year. A mothers and daugbters' banquet will be held on May 1. The young people are preparing a play which will be ready for presentation soon. Our communion services will be held at 7:30 P. M., May 16.—Helen Hoak Eikenberry, Sterling, Ill., April 15.

Virden.—Brother and Sister Caslow attended the pastors' conference at Chicago which they felt was very helpful; they gave us a splendid synopsis of some of the meetings. We held services several evenings previous to Easter; Bro. Caslow gave splendid messages and the young people helped in special music and readings. On Easter Sunday two young men decided for Christ and were taken into the church by baptism. April 10 we had with us the deputation team of Mt. Morris. They represented the Student Volunteers and the missionary program they rendered was very beneficial.—Lola Brubaker, Virden, Ill., April 14.

INDIANA

Eel River.—Sister Mable Moomaw gave us a very interesting talk on the Rural Home Life of India. March 22 the peace deputation team of Manchester College gave an impressive program on World Peace. April 5 the primary and young people's department gave a good Easter program. May 3 the Y. P. D. rally will be held. In the evening Bro. Wilmer Petry of Pitsburg, Ohio, will begin a series of evangelistic services.—Mrs. Walter R. Metzger, North Manchester, Ind., April 15.

La Porte.—The attendance at Sunday-school and at the evening services has been increasing. A great interest has been shown on Sunday evenings in the three departments. The leaders are: Adults, B. R. Cross; young people, Carl Rensberger; junior, Velda Umphlet and Grace Replogle. An Easter program was given Sunday forenoon, April 5. March 29 Bro. Ralph G. Rarick of North Manchester, Ind., began a three weeks' evangelistic meeting, closing on April 12. Each service was inspiring and uplifting. Fifteen souls were received into the kingdom by baptism, and six reclaimed. April 12 was an all-day meeting with a basket dinner at noon. In the morning the record attendance at Sunday-school was 150.—Mrs. Kenneth Murphy, La Porte, Ind., April 16.

Liberty Mills church closed a very successful series of evangelistic services April 5. The pastor and elder were assisted in the meetings by Bro. L. U. Kreider of Churubusco, Ind. Through his efforts the church feels much encouraged. On Easter Sunday baptism was administered to nine applicants, one awaits the rite and one was received by letter. In the evening the young people's chorus rendered the cantata, Christ Victorious, which was very impressive. Our love feast was held the following evening with Bro. Kreider officiating. April 12 Bro. L. W. Shultz and several students from Manchester College gave an interesting illustrated Camp Mack program. Following this we had an illustrated program of hymn appreciation. Our church met in council March 18. Bro. J. O. Winger will serve the church as delegate to Annual Conference.—Mrs. Lizzie Landis, Claypool, Ind., April 15.

Monticello.—Our pastor, Bro. A. R. Showalter, held a week's meeting at the Guernsey house beginning Feb. 15. As a result six were baptized, four heads of families and two juniors. March 15 the deputation team from Manchester College gave us an interesting program at the Guernsey house. The Pike Creek Sunday-school gave a splendid Easter program Sunday evening, April 5. Our quarterly council was held at the Guernsey house April 10. Our communion service will be held at the Pike Creek house the evening of May 11.—Mrs. J. F. Kellenburger, Monticello, Ind., April 18.

Walnut church met in council March 14. We decided to have our communion in connection with the revival this year. Interest and attendance at our services have been increasing. Our pastor, Bro. T. G. Weaver, showed some pictures on the Life of Christ a few weeks ago; these were appreciated very much. Bro. Weaver has been preaching some wonderful evangelistic sermons each Sunday evening and at Easter time ten were added to the church by baptism.—Clara Fanning, Argos, Ind., April 18.

IOWA

English River.—Our attendance at Sunday-school has been very good all winter. Easter evening we gave the cantata, The Nazarene, to a large audience. We plan on giving it at the North English church April 12, and at Pleasant Hill the following Sunday morning. This is a church of another denomination where our ministers have been preaching every two weeks. Our Sunday evening services have shown increased interest the past year. Bro. Jasper Smith was chosen delegate to Annual Meeting with Bro. W. H. Brower, alternate. Our Aid Society has organized a mothers and daughters' association. The Aid meets regularly every two weeks all day; dinner is served by a committee.—Mrs. Earl F. Grove, Kinross, Iowa, April 11.

Greene.—Sunday morning at the close of Sunday-school our B. Y. P. D. under the direction of Sister Lulu Smith dedicated 100 hymnals, Worship and Praise, to the church. The program was impressively presented. The church in return gave them a vote of thanks for their efforts. Our Ladies' Aid Society is sponsoring the idea of "Joseph's apron." This is passed around to each family of the church. All who

desire place a patch on the apron with a coin inside. The money will be placed later in the treasury.—Elsie A. Pyle, Greene, Iowa, April 12.

Libertyville.—Our love feast is to be held May 30. Eld. Jason Eddy of Minnesota is to assist us in a revival meeting about Oct. 1. Our Sunday-school was reorganized by electing Lee Carr, superintendent witb a full corps of teachers and officers. A group of Mt. Morris students led by Bro. John Masterson gave us a program April 9 which was much appreciated.—Mrs. Susan Glotfelty, Batavia, Iowa, April 17.

Prairie City church met in business meeting April 12. Church officers were chosen as follows: Elder, B. F. Buckingham; clerk, Merlin Brewer; Messenger correspondent and agent, the writer; member on board of trustees, J. B. Bowie. One member was chosen on the ministerial board and members also on missionary and temperance committees. We decided to hold our love feast May 16 beginning at 7: 30 P. M. Our revival meetings will be held in September when we expect Bro. X. L. Coppock of Dallas Center to be with us.—Mrs. J. B. Bowie, Monroe, Iowa, April 14.

Spring Creek church met in council Marcb 1. The series of meetings was postponed till fall. One has been baptized so far this year. Tbree of our Sunday-school classes are organized and meet every two weeks; two are studying the Book of Mark and the young people are studying the Book of Luke during the Sunday-school hour, led by Bro. Glen Rummel, our pastor. They put on two plays Easter evening. They plan to give one at South Waterloo in the near future.—Sarah Sharp, Fredericksburg, Iowa, April 14.

Waterloo churcb enjoyed tbree pre-Easter services conducted by the pastor, A. P. Blough. The sermons were based on the seven words on the cross. A sunrise service Easter morning was followed by a fellowship breakfast sponsored by the B. Y. P. D. We had an attendance of 185 at Sunday-school. The junior choir under the direction of Miss Marguerite Blough furnisbed music during the morning worship. Following the sermon by the pastor, twenty-two persons made known their desire to unite with the church and three were reclaimed. Baptism was administered at 2: 30. The pageant, The Garden of Light, was presented at the evening service by the intermediate girls assisted by the junior choir and fourteen primary children. The attendance at our communion service Monday evening was far beyond our expectation. Eld. O. F. Shaw and a delegation from Cedar Rapids church, Rev. Boggs and several from Garrison, and a number from the South Waterloo congregation worshiped with us. The work of reroofing and redecorating our church is well under way. The young people have been studying D. W. Kurtz's book on Doctrine and Devotion under the leadership of O. W. Hamer. Tbey look forward to presenting a play in the near future, and will be glad to exchange programs witb churches near by. We are sorry to announce that our pastor's wife has been in the hospital for three weeks. Her condition is improved but it will be several weeks before she can be removed to her home.—Mrs. Floyd Kough, Waterloo, Iowa, April 18.

KANSAS

Prairie View church met in council March 24. The date of our love feast is Sunday, May 3, 7 P. M. Bro. Burgin is to bold revival meetings four or five evenings before the love feast. Sunday-school officers were elected for six months with Sister Emma Armantrout, superintendent. Bro. J. E. Crist was elected delegate to Annual Conference. —Minnie Dague, Scott City, Kans., April 18.

MARYLAND

Cumberland,—Recently the Cumberland church has been permitted to enjoy a real mountain top experience. Bro. S. G. Greyer from Philadelphia came to us Feb. 15 and remained with us for two weeks. Nearly every night the house was filled as Bro. Greyer preached in his own forceful way. A short account of this meeting has already appeared in the columns of this paper, but the report was not complete because not all who confessed Christ as Savior and Lord had then been received into fellowship through baptism. To date thirty-one have been baptized, with one reconsecration. Passion Week and Easter Sunday was a great time with us here. Services each evening during that week, excepting Saturday, with love feast and communion on Thursday evening. This service was enjoyed by many, for the Cumberland church had not had a service of like nature for several years. Fourteen months ago the writer came to this place as pastor and during that time forty-four have been baptized and twenty-two have been added to our membership by church letter, with three letters now in our possession to be read. The Sunday offerings have been much larger thus far this year than at any time during 1930. The church is manifesting more of a missionary spirit and this is a very good sign for continued growth. The writer is booked to begin a revival in the Richland, Ohio, church, June 8, and in the Elbethel, Pa., church May 4.—J. W. Fyock, Cumberland, Md., April 13.

Locust Grove church met in council April 11. Our love feast will be held May 9 at 2: 30 P. M. Bro. Harry Klein and Bro. Wm. Baker were elected delegates to District Meeting, with Bro. D. E. Klein and Russell Klein, alternates. Bro. David Klein was chosen elder for another year. We are planning for a series of meetings in the summer or early fall. Our Sunday-school decided to try to raise $100 this summer for mission work. A splendid report was read of work done the past year by our Ladies' Aid.—Bessie R. Purdum, Mt. Airy, Md., April 15.

Manor.—Thc congregation assembled in business meeting March 28. Bro. Harry Rowland was unanimously reëlected elder for another year. Bro. Brown Long was elected church trustee. Delegates to District Meeting are Brethren Frank Otto, Brown Long and Wm. Kershner, with Bro. Frank Miller and Sister Reba Long, alternates. May 2, 4 P. M. has been selected as the date for our communion services. May 17, 4 P. M. is the date for communion services at the Sharpsburg church. The B. Y. P. D. which meets every two weeks at the Downsville church seems to be progressing nicely and is slowly increasing in numbers. At the Easter season they remembered the sick and shut-ins with potted plants. At the February social instead of preparing the usual refreshments, the young people brought donations which were later distributed to the needy. Feb. 24 fifty members of the congregation went to the home of our pastor, Bro. Rowland Reichard, and gave him and his family a surprise. Each person took some gift as an expression of appreciation of the services so faithfully rendered.—Naomi H. Coffman, Fairplay, Md., April 13.

Pipe Creek.—April 4 the Pipe Creek church met in the semiannual council with Bro. Marshall Wolfe presiding. The committees reported and the delegates to District Meeting and Annual Conference were elected. We decided to send one delegate to the Conference: Bro. M. R. Wolfe with Bro. J. J. John, alternate. Delegates to District Meeting are M. R. Wolfe, H. G. Englar and Lewis Green. In September a Y. P. D. was organized. The young people have been giving monthly programs at the church on Sunday evenings; bi-monthly they meet for a business and social period. The Aid Society has been busy this winter. They meet all day once a month to quilt. On Easter Sunday morning during the church hour the Sunday-school gave a program. Plans are being made for our Vacation Bible School. August 16, Bro. Millard Wilson will begin a two weeks' meeting.—Mrs. J. W. Speicher, Uniontown, Md., April 13.

NEW JERSEY

Amwell (N. J.)—We held our business meeting April 8. It was decided not to send a delegate to Annual Conference. Our pastor, H. T. Horne, was chosen delegate to District Meeting. It was decided to retain our present pastor for another year. Two new trustees were elected at this meeting. Our love feast will be beld May 17. We decided to give $100 for home missions. Brother and Sister Harnley from the Brooklyn church, N. Y., were received into our cburch by letter. Sunday-school officers were elected with Sister Gladys Emery, superintendent.—Opal Baker, Lumberville, Pa., April 18.

NORTH DAKOTA

Cando congregation met in council March 5. A ministerial board of three was chosen. A group of young people have been giving programs in our churches throughout the District. The Ladies' Aid and Homemakers' club combined gave $15 and the Sunday-school gave $17.57 toward the victory achievement offering. March 15 Mrs. Wanner, vice-president of the State W. C. T. U. and a gold star mother, gave an impressive description of her trip to France. An offering of $5.75 was given toward the W. C. T. U. cause. April 19 closed two weeks of Easter services conducted by D. A. Miller of Minot. He gave us good scriptural teaching. Six adults and three juniors were baptized. The young people's Sunday-school class presented an Easter pageant, The Witnesses. Our Sunday evening service has increased in attendance and much interest is manifested. The Sunday-school attendance also is increasing.—Mrs. G. W. Newcomer, Cando, N. Dak., April 14.

OHIO

Beaver Creek.—Bro. J. H. Eidemiller presided at the quarterly business meeting in March. Delegates to the District Conference are Mrs. Nettie Moler, Mrs. Joe Coy, witb H. C. Haverstick and I. M. Coy, alternates. It was decided not to send a delegate to Annual Conference this year. Also building operations were postponed for a year. The men's Sunday-school class sponsored the redecorating of our church auditorium. A piano also has been installed. An Easter program was given. A team from Manchester College gave a splendid evening's entertainment with musical numbers, and a convincing talk on Prohibition by Robert Tully. The missionary committee put on an interesting program. The offering for missions amounted to $25. At our evangelistic services conducted by Bro. R. H. Nicodemus the splendid thought-provoking practical sermons from the book of Hebrews, drew large audiences each evening. Bro. Nicodemus was especially impressed with the large number of young people in the group. Special music by the high school glee club and others was given each evening. Bro. Nicodemus accepted a call to return next year for a series of meetings when he will preach from the Gospel of John. Two adults were received by baptism, and recently one by letter. The young people of our township are attending the unit meetings of the six churches in increasing numbers; they sponsored an impressive Easter dawn service. A large group of our members attended special Easter services at a neighboring Reformed church. Attendance at Sunday-school has grown during the last six months. The Aid Society is quite busy with quilting and other work. Recently Mrs. Chester Johnson was elected president.—Mrs. Henry M. Stewart, Xenia, Ohio, April 13.

Bradford church has experienced progress in all departments during the first quarter of the year. In January we received thirteen new members by baptism and reclamation. March 6 the peace deputation of Manchester favored us with a splendid program. As a fitting close for the quarter, Bro. J. Oscar Winger gave us one week of revival services with eight additional baptisms, and our membership was strengthened for futurc service. Sunday-school attendance March 31 was 198 and on Easter Sunday, 186. Regular members' meeting was held April 1. Sisters Anna Roach and Ida Beaver will represent us at District Conference. Bro. Daniel Deeter will probably represent at Annual Conference. We are reorganizing prayer meetings and hope to make them a vital factor in our church progress.—J. E. Overholser, Bradford, Ohio, April 12.

Canton.—April 12 the holy communion and Lord's supper were observed at this church. During the week of March 29 to April 5 our

(Continued on Page 24)

Pinch-Penny Savers

(Continued From Page 19)

able to place the balance of their sales' money in the bank. Plumbing, carpentering and painting bills seldom darkened their mail. Gasoline and tires were a small item. The new car seemed to be built for pleasure not for expense. They were exceedingly happy.

Sitting before the parlor fire one evening, a few weeks after their change, Mrs. Lane looked up from her paper as if she suddenly recalled an unpleasant experience:

"Well, Ralph, our nickel-nursing days are over, aren't they?" she said with a relieved smile.

"Nickel-nursing days! Well, I should say they are over!" he exclaimed. "We are dollar nursers now."

West Lafayette, Ind.

Purity of Course

BY WM. J. TINKLE

An old man who used to live near me had two daughters. The girls associated with the other young people of the neighborhood, whose morals were questionable to say the least. It was rumored that the younger girl was sexually immoral. The father was indignant, saying that her judgment was too good for anything of that kind. But when a child was born shortly after her marriage the truth was plain. This old man was a Christian, but he had done nothing to build up in his daughters the purity which he expected of them.

There are many good people who seem to think their children will be morally upright as a matter of course. They think the boy or girl naturally will take a stand for chastity in the time of temptation. But the way of the world leads in the opposite direction. Without definite teaching to build up character they are more likely to fall than to stand when confronted by the wiles of the seducer.

It is well to have confidence in young people, but it is unjust not to implant in them the ideals to which we expect them to be true. Chaste living may be a matter of course to us, but our children have not had all of our experiences. They meet people to whom self-indulgence is a matter of course. Definite teaching is necessary.

There are some good parents who do not say in so many words, "Do not lie" or "Do not steal." Yet through the discussions which naturally arise they make clear their moral standards to the children. Now the facts of reproduction are not and should not be discussed openly and lightly. The result is that unless there be definite teaching the child does not get any standard of sexual morality except the standards of the world.

There is much knowledge of reproduction nowadays, but often so partial and so distorted. Besides, knowledge is not enough. Reverence for reproduction, as a work of God, must be taught. There must be awakened a feeling of responsibility toward the family and the race, to replace the idea that sex is a matter of selfish enjoyment. The Brethren Publishing House is prepared to furnish you helpful books at a small cost. There are experienced social purity workers who can help your church and community through lectures and consultation.

It is a deeply seated danger that confronts us. We never can eradicate it with the attitude of "Purity of course."

Huntingdon, Pa.

CORRESPONDENCE

STEWARDSHIP JOTTINGS

It is refreshing to get back into a group of churches which enjoy the help of full-time pastors, as is the case with a group of churches in the north tier of Northeastern Kansas. The Sabetha church is under the efficient care of Bro. Earl Frantz. He has served the church there during a number of years. We were privileged to be present at the dedication of a parsonage recently purchased by the church. Why not dedicate the parsonage as well as the church? The pastor's family is a vital factor in the church life, and it should be housed in church property. It gives a sense of solidity and permanence which is lost if the pastor lives in a rented house.

There is a group, as well as an individual stewardship of talents and opportunity. A spirit of reverence in a church is an asset to be greatly prized. A reputation for honesty is as valuable to a church community as to an individual. The reputation of a church may be spoiled as well as that of an individual by laxity in its finances. Business men say that church debts are the worst kind of debts. There should be a sense of stewardship of the church's reputation and good name in a community.

A new pastor came into a town in Kansas. On Saturday he went to the church to meet the janitor and look over the church. He noted the untidy condition and that the janitor had but a stub of a broom with which to sweep. He sent the janitor to buy a new broom. After a long time the janitor returned without a broom. On inquiry he informed the pastor that there was not a store in town which would trust him with the price of a broom. The pastor strode over to the home of the church treasurer and found that the church was owing the merchants of the town $700 and that some of the bills had stood for several years unpaid. Now he understood why the merchants had given him such a scant welcome when he came to town. He knew why some had even cast cynical glances when he passed them in the street.

Sunday morning the pastor met his people and related his experiences of the day before, then he said: "You folks will walk up here and lay $700 on the table right now or I leave town tomorrow." The money was laid on the table and on Monday the treasurer and pastor went and paid off every bill and the pastor promised to deal in cash from then on. It is not difficult to imagine the change in the attitude

of the merchants. On the following Sunday the pastor explained the need of a good, working financial system for the church and asked all who would to sign a pledge to pay into the church treasury a tenth of their income, this pledge being for one year. Some twenty families began at once to pay a tithe into the Lord's storehouse. Needless to say, the church treasurer was the happiest man in the church, as he was able to pay cash for all bills, and also the pastor's salary on the first of the month, as well as the church benevolence obligations. Neither is it surprising that the church experienced a spiritual revival that year, nor that there was a 50% increase in the number of tithers during the next year. E. H. Eby.

Summerfield, Kans.

ELD. J. H. MOORE'S BIRTHDAY

April 8 was the eighty-fifth anniversary of Eld. J. H. Moore's birthday. He was present as usual that evening at the mid-week service. Although he does not hear much, he is always at the church services when possible, and his presence is an inspiration.

There was a huge bunch of bougainvillea on the table in front of the pulpit. At closing time, the leader turned the meeting over to Sister Spanogle. She came forward, followed by two girls, each bearing a basket of flowers which she placed on either side of the bougainvillea. After a little speech commenting on the inspiring talk Bro. Moore had given us on "Fighting the Good Fight of Faith," and expressing appreciation of his services and the love of the congregation for him, Sister Spanogle read birthday wishes from the congregation presenting the flowers to him. She then passed the paper to Bro. Moore so he could read the sentiments. The congregation sang his birthday song.

Bro. Moore responded, speaking of the goodness of people to him all his life and how the church was now giving him flowers while he could see them instead of waiting until he was dead; and how, since he could not see nor hear well, they were trying to be eyes and ears to him.

Usually some one finds the hymns and the scripture lesson so he can follow the service. Also, often some one writes the gist of the sermon as it is preached, passing a sheet of paper as soon as filled to him which he reads with a reading glass, while another is being written. This is a service we might more frequently render to those who can not hear. Years ago the writer used to do it for two deaf mutes. It is not easy, but the attention and concentration necessary and the act of writing the main thoughts of the sermon enable one to get enough more out of it to compensate for the work.

It is not easy to come to the service and not hear what is said. To make the service intelligible to those who would otherwise be deprived of its benefit is surely worth doing.

We hope Bro. Moore will be with us in health many more birthdays. Cora Price Bowen.

Sebring, Fla.

WESTERN PENNSYLVANIA CONFERENCES

The District Missionary Meeting in conjunction with the District Conference of Western Pennsylvania, which was held in the Mount Joy church, near Mount Pleasant, Pa., on April 7, at 7:30 P. M., was in charge of Bro. Galen B. Royer, president of the District Mission Board. The opening devotions were conducted by Bro. N. M. Shideler. Short talks by representatives of three of the mission points were given on the subject: Missionary Endeavors and Possibilities in Western Pennsylvania (1) In the Rural District —Arthur Dodge, (2) In the Small Town—D. P. Hoover, (3) In the City—Ralph E. Shober. Following these an address was given by Bro. J. A. Robinson on the subject: "The Challenge of the Homeland." The meeting was full of the missionary spirit and was truly inspiring. The cash offering amounted to $68.59 and pledges of the churches were given for the budget for the coming year.

The missionary spirit carried over to the District Conference proper the next day so that when the report of the Mission Board was given and its needs seen to be exceedingly great individual pledges to the amount of $940 were given, additional pledges made from the churches, and another cash offering of $63.82 lifted.

The opening devotions had been in charge of Bro. A. J. Beeghly. Bro. M. J. Brougher was moderator, with Bro. T. R. Coffman assistant. Bro. C. C. Sollenberger was elected reading clerk with Bro. George Detwiler assistant. The writer was elected writing clerk with Bro. H. Q. Rhodes assistant.

The reports of the Ministerial Board, the Welfare Board, the Trustees of the Old Folks' Home, the Sisters' Aid Society in addition to the Mission Board all showed a year of good work.

Bro. J. A. Robinson was chosen moderator for 1932 and Bro. Galen B. Royer assistant. Bro. George Detwiler and the writer were chosen to represent our District on Standing Committee; Brethren W. K. Kulp and Ralph E. Shober were chosen as alternates.

Our next conference will be held in the Morrellville congregation. Tobias F. Henry,

Johnstown, Pa. Clerk.

HOW SHALL WE VOTE?

I do not mean how shall we vote in political elections, but rather in our church meetings. It is very important how we vote politically, but we shall here confine ourselves to church matters. In electing officers for Annual Meeting, District Meeting and even in our local church meetings, we should not be influenced by blood relationships, but vote as the Holy Spirit directs. Before we go into an election, we should pray over the matter, and ask God to direct us, as did the disciples when the seven deacons were selected, or when Matthias was chosen in the upper room at Jerusalem.

Very often when we go into an election for a minister we are too hasty about the matter, and do not pray for God's direction as we should. Consequently the church makes a mistake and the one who is elected does not serve. The writer knows of a number of young men elected to the ministry by the church, some educated for that special work, but choosing rather to go into business.

Brethren, these things ought not so to be. Perhaps one reason for young men not taking up the work is that they can not see a living in it. We are letting the cause of Christ suffer because of finance. The church should wake up to a realization of the fact that a man can not devote his entire time to preaching without at least a reasonable support.

And where is the money to come from? From the laity, of course. The Levites who are comparable to the ministers of this age, lived from the tithe given by the people (see Num. 18:26). Paul says in 1 Cor. 9:13: "Do ye not know that they which minister about holy things live of the things of the temple? Even so hath the Lord ordained that they which preach the gospel should live of the gos-

(Continued on Page 26)

News From Churches

(Continued From Page 21)

pastor, J. C. Inman, preached each evening. These meetings were all fine spiritual opportunities. Recently three have been baptized and one received on former baptism. Our pastor's wife who was severely injured in an auto accident is slowly recovering. A. Ray Walters is superintendent of our Sunday-school. It is full of interest and we believe much good is being accomplished. The Maple Avenue mission is continuing under the leadership of Wm. King. J. F. Kahler does most of the preaching at present.—Mrs. Grace Miller, Canton, Ohio, April 17.

Coöperative Brethren Church.—We held a week of pre-Easter services conducted by our pastor, D. R. Murray. Mrs. Lucille Barrows served as pianist. The attendance each evening was good. A booster band was formed for the boys and girls which they greatly enjoyed and in which they took a very active part. On several evenings stereopticon lectures and song slides were given. Junior object lessons were given to the booster band. As a direct result of these services two accepted Christ and were baptized. The work of the church is greatly aided by the presence and the service of students from Ohio State University. Mr. Forest Shoemaker, instructor at Ohio State, is one of our efficient Sunday-school teachers. Also Eld. John M. Stover and wife, formerly from Bradford, are a great help to the church here. The Women's Missionary Society is quite active. They purchased curtains for the primary rooms and Bibles for the Christian Endeavor.—Mrs. Orpha Murray, Columbus, Ohio, April 13.

Dupont church met in council March 7. Church officers were chosen for the coming year. Bro. Walter Landis was elected elder. We held a prayer meeting each Wednesday evening with Bro. Elmer Prowant, leader. The Christian Workers' meeting was reorganized with Gladys Prowant, leader. Our communion was set for May 17 at 7 P. M.—Anna Measel, Oakwood, Ohio, April 14.

East Chippewa church met in council April 9. The missionary report was encouraging. For sometime this church has promptly paid all apportionments to missions. Our love feast will be held on Saturday evening, June 6. The church decided not to represent at Conference this year. March 29 members of the Northern Bible Society met with us in our Christian Workers' meeting; they told of their work in Canada, distributing Bibles and trying to overthrow the Bolshevik movement. A week of pre-Easter meetings was conducted by our pastor, Bro. D. R. McFadden. One accepted Christ and was baptized; one was baptized two weeks previous to Easter and two have been received by letter since then. The Sunday-school gave an Easter program and pageant, The Uplifted Cross.—Sarah Blough, Sterling, Ohio, April 18.

Lower Stillwater.—Recently Eld. R. H. Nicodemus conducted a two weeks' Bible institute. The evening sessions were devoted to a discussion of the Book of Romans with an evangelistic trend on Sundays. The morning sessions of the first week were given to 1 John and the second to 1 Peter. The Eversole Y. P. D. gave us a fine pageant on Christianity Applied to the Affairs of Life. The Sunday-school and chorus gave an interesting Easter program on Sunday evening. Delegates to District Meeting are A. H. Bucklew and Roy Engle. These ministering brethren are leaving us for other fields of labor, one in the Salem chruch, Ohio, the other at Hart, Mich.—L. A. Bookwalter, Trotwood, Ohio, April 13.

Owl Creek church met in council April 11. Some officers were chosen for the coming year and plans were made for some improvements in and around the building. March 29 Bro. G. W. Phillips of Danville, Ohio, began pre-Easter services. He preached the word with power and the attendance and interest were good throughout. Easter Sunday morning the ladies' and male quartets of Manchester College gave a program to a large crowd. In the evening the young people's class gave a pageant and Bro. Phillips gave a talk on the subject, I Know That My Redeemer Liveth. April 12 a husband and wife were received into fellowship with the church. At this meeting a letter was read from Brother and Sister A. D. Helser. The Aid Society meets once each week and is doing what it can to help the cause. The young people's class is preparing for more active service. —Mrs. O. H. Bechtel, Bellville, Ohio, April 13.

Zion Hill.—Our regular quarterly council convened in the church March 27. Interesting reports of the various committees were given. The budget for the coming year was decided. Bro. G. S. Strausbaugh was chosen as delegate to Annual Meeting. Our pre-Easter meetings began March 29 with our pastor, Bro. G. S. Strausbaugh, in charge; he gave us nine inspiring and helpful messages; as a direct result one was baptized. Easter evening our meetings closed with a love feast. April 6 the deputation team from Manchester College gave us a very interesting and helpful program on World Peace.—Emma Mae Kauffman, Columbiana, Ohio, April 10.

OKLAHOMA

Washita.—Our church met in business session April 6. We decided to hold our communion services May 4 at 7:30 P. M. April 20 the male quartet from McPherson College will be with us. March 8 the Byler family from North Manchester, Ind., gave two splendid programs of gospel songs and speaking. Their messages were received by large audiences. We had an all-day meeting at the church Easter, including an egg hunt for the children. At night the Easter program was given by the children. The Loyal class gave a splendid missionary program April 12. The Ladies' Aid is planning a food sale for April 18. Our church is progressing nicely and great interest is shown for which we have many reasons to be grateful to our pastor, Bro. Geo. R. Eller.—Mrs. S. L. Howell, Cordell, Okla., April 14.

OREGON

Grants Pass.—In February Bro. Paul Lind of Kendrick, Idaho, gave us a series of dispensational lectures which were both interesting and helpful. We are expecting to have a love feast in May at which time Bro. Oberholtzer and family from China will be with us. The Aid held a food sale in March which brought in a neat sum; we sent $20 to the General Aid fund. The playlet, Mrs. Gaines Joins the Club, was given by the Aid members on March 29 at the Christian Workers' hour. An interesting Easter program was given at the close of the Sunday-school hour. The young people's chorus rendered two selections. A large number of our people attended the union sunrise service; afterward breakfast was served in the dining hall. The Williams Creek Sunday-school held an all-day meeting on Easter Sunday at which time Bro. Geo. Shade filled his appointment with them. Our ministers and the ministers from Ashland take turns in holding services there. The Sunday-school at Williams is increasing both in numbers and interest. April 12 the churches of Southern Oregon held their joint Sunday-school and Christian Workers' meeting at Ashland. A large number from Grants Pass attended. Many interesting topics were discussed. Bro. Lorell Weiss of Portland gave forceful messages both forenoon and afternoon; in the evening he delivered a message at Grants Pass.—Mrs. M. F. Drake, Grants Pass, Ore., April 18.

Mabel congregation met in council March 21. We decided to have a love feast, the date is June 6. We observed Easter with a program following the Bible School.—H. H. Ritter, Mabel, Ore., April 11.

PENNSYLVANIA

Altoona (First).—The church met in quarterly business meeting April 10. Our pastor, Bro. W. S. Long, is delegate to Annual Meeting with Bro. D. B. Maddocks, alternate. Easter Sunday morning the Sunday-school had an Easter service consisting of songs and readings by the little folks and a pageant, The Witnesses, by the older ones. At 7:30 the young folks rendered a cantata in very pleasing manner.—Mrs. Linnie Dilling, Altoona, Pa., April 18.

Bethany.—A revival meeting was conducted in this church by Bro. Ralph G. Rarick of North Manchester, Ind., Feb. 8 to March 1. As a result eleven confessed Christ and were received into the church by baptism. Bro. Rarick's messages were very inspiring and helpful. Our pastor, Bro. Buntain, and Bro. Rarick visited in many homes of the members in the community and elsewhere and brought much cheer to the shut-ins. April 1 we had preparatory services for our communion held on the following night with Eld. M. C. Swigart officiating. Easter morning we had the resurrection message by the pastor. At the Sunday-school period a very fitting program was rendered by the boys and girls. In the evening the choir had a reading and song, Love Triumphant. Mothers and daughters' meeting was held April 9. Sister Ross D. Murphy spoke on the Council of Women's Work.—Margaret E. Mahler, Philadelphia, Pa., April 13.

Claysburg.—Our church met in quarterly business meeting April 15 at which time our pastor, Bro. Chas. L. Cox, was reëlected to serve his sixth year with us beginning Sept. 1. Bro. J. H. Clapper of Hopewell will begin a two weeks' special service in our church on April 26 to close with communion services on Sunday evening, May 10.—H. D. Miller, Claysburg, Pa., April 18.

Conestoga.—At the council meeting March 14 the church gave the Sunday-school permission to enlarge the primary department room. We decided to have a Vacation Bible School at Bareville. The church will not represent at Annual Conference. Delegates to District Conference are D. S. Myer and Harry Heineman. March 19 a special council was held calling Bro. Abram Hess, Jr., to the ministry and Bro. Aaron Binkley to the deacon's office. Elders I. W. Taylor and S. N. Wolf had charge of the meeting. March 15 Eld. I. W. Taylor preached at the Monterey house—a sermon on preparation for the election of church officers. March 22 Bro. Harvey M. Eberly of Lititz preached for us. Easter Sunday evening the Sunday-school rendered a program. Our love feast will be held at Bareville May 30 at 1 o'clock.—Amos B. Hufford, Bareville, Pa., April 15.

Coventry.—We met in business meeting April 3. The love feast will be May 21, 7 P. M. Cradle Roll Day will be observed Sunday morning, May 3. A play entitled Mother's Gift, will be given. The baccalaureate sermon to the North Coventry high school graduates will be preached by the pastor, Bro. Trostle Dick, on Sunday evening, the 24th. A fine program of song was rendered by the choir on Easter evening. April — an educational film was shown under the auspices of the young people's society.—Elizabeth Kulp, Pottstown, Pa., April 18.

East Petersburg church met in council March 12 at Salunga. Eld. A. S. Hottenstine was reëlected as elder. Advisory boards were chosen for both East Petersburg and Salunga. Delegates for District Meeting are as follows: East Petersburg, Brethren Phares Forney, John Myer and Anna Cassel; alternates, Anna Haise and Brethren John Herr and S. Clyde Weaver. Delegate to Annual Meeting is Bro. M. G. Forney; alternate, W. N. Zobler.—S. Clyde Weaver, East Petersburg, Pa., April 12.

Fredericksburg.—We had Passion Week services every night with the home ministers preaching; on Saturday night Bro. Jacob Merkey of Little Swatara preached. All the messages were very inspiring. Our love feast will be held May 9 and 10 starting at 10 A. M.—Mrs. Annie L. Weaver, Lebanon, Pa., April 14.

Hershey.—Feb. 21 and 22 Brethren A. C. Baugher and R. W. Schlosser were with us in a Bible institute. Their talks proved very interesting and helpful. Our council meeting was held March 7. Nine church letters were received and four granted. Delegates to Annual Conference are Bro. Chester Ebersole and F. S. Carper. To District

Meeting, Isaac Brandt, John Stahley, Milton Bashore. March 29 was young people's day. Bro. W. F. Garber from Palmyra gave the message in the morning on the subject, Youth. In the afternoon Bro. H. K. Ober spoke on Salvation. In the evening, The Resurrection was given by the young people, after which Bro. B. W. S. Ebersole gave an address on, The Choices of Youth. On Easter Sunday evening the children rendered an interesting program. On the evening of April 12 the East Fairview male chorus rendered a musical program to a large and appreciative audience. Our love feast will be May 9 and 10.—Mrs. Mary Bashore, Hershey, Pa., April 11.

Huntingdon.—Decision day was observed in our Sunday-school March 1. Following this the pastor, Bro. F. B. Statler, conducted a weekly training class for the boys and girls under sixteen. On Easter morning fourteen were added to the church by baptism. Dr. Robert H. Glover, home director of China Inland Mission, preached at both worship services March 22. Nineteen of our people enrolled in a community leadership training school during February and March. Recently the young people gave a play from the life of Judson. We joined in a union Good Friday service at which our pastor gave an address on, Who Crucified Christ? The intermediate choir directed by Sister Paul R. Yoder furnished the music for the pageant given Easter Sunday evening. Our communion will be held May 3 at 6:30 P. M. Bro. A. C. Wieand will be with us at that time and will preach the preparatory sermon in the morning at 10:30.—Mrs. O. R. Myers, Huntingdon, Pa., April 13.

Huntsdale.—Our church met in council April 7. We decided to hold a two weeks' revival meeting beginning May 11 and closing Sunday evening, May 24, with our love feast. We will hold prayer meetings several evenings prior to the evangelistic meeting. Jesse Whitacre of Greencastle will conduct the meeting. Our church will not be represented at Annual Conference. April 26 is our Sunday at the Old Folks' Home. We decided that each one should take a donation. W. A. Woods whose land joins the church property donated thirty-two perch of land to the church in honor of Eld. W. I. Sheaffer and wife who died six years ago. The deed was presented to Eld. A. A. Evans just before the preaching services Sunday morning, April 12.—Mrs. J. G. Hutchison, Huntsdale, Pa., April 18.

Jennersville.—March 22 Bro. O. S. Horner of Elizabethtown, Pa., gave an inspiring message on Love. In the afternoon Bro. R. W. Schlosser, president of Elizabethtown College, and Bro. Horner, Bible institute workers, gave splendid messages. March 29 the Volunteer Band of Elizabethtown College gave a program which was greatly appreciated. April 3 the church met in council. We will not send a delegate to Annual Meeting. Bro. J. T. Wickham and Bro. Major Willis were elected delegates to District Meeting; Bro. Fred Chandler and Sister Effie Willis, alternates. Sister Bucher was elected church clerk. Bro. Frank Gruver was reëlected Sunday-school superintendent. Our love feast will be held May 16 at 7 P. M.—Ruth Lewis, West Grove, Pa., April 18.

Lancaster.—One was received by baptism, Dec. 21. The Student Volunteer group of Elizabethtown College gave an acceptable series of addresses at the morning service, Jan. 11. In the afternoon they spoke at the city prison and the almshouse. Feb. 15 the Elizabethtown College ladies' quartette rendered a fine program of sacred music, centering around the Life of Christ. Preparatory to our evangelistic campaign, prayer lists were formed, cottage prayer meetings were held, all converging into the congregational night of prayer. The introductory sermons were preached by Eld. John W. Myer, a former pastor, and our pastor, W. D. Fisher. March 9 Evangelist B. F. Waltz of Altoona, Pa., began our evangelistic meetings. He is a fearless expounder of the truth. He preached seventeen soul-stirring sermons. The interest and attendance were the best throughout. Some three hundred miles were covered in active visitation. Many from other denominations worshipped with us. Special music rendered by the Harrisburg, Ephrata, Mechanic Grove, Mountville, Lititz, Bareville, and York quartettes and choruses was highly appreciated. Twenty-two have been baptized; one reconsecrated; eight letters of membership were received. Our council was held April 1. Our love feast will be May 3, at 3 P. M. Delegates to District Meeting: W. D. Fisher, K. M. Cox, and Henry G. Bucher. Alternates, C. H. Royer, O. G. Witmer, and Mrs. Leah Glasmire. The Easter sunrise service was well attended. Our pastor used as his theme, Out of the Depths. The men's quartette sang special Easter hymns. The chorus, under the direction of W. E. Glasmere, rendered the cantaa, Christ Victorious, during the morning worship period. At the close of the service the children were all presented with beautiful blooming geraniums. The attendance was the largest in the history of the school. The Church School presented the pageant, The Uplifted Cross, to a very appreciative audience in the evening. Bro. John G. Hershey of Lititz, Pa., gave a very interesting address at the young people's rally, Sunday evening, April 12. As a special called council April 14, Elders S. H. Hertzler and H. K. Ober were present. Bro. W. E. Glasmire was reinstated as a minister. Provisions were made for the holding of the Vacation Church School. The pastor is to be the acting director.—Mrs. W. D. Fisher, Lancaster, Pa., April 15.

Little Swatara.—April 3 the welfare board rendered a program at the Ziegler house. A splendid address was given by Bro. A. C. Baugher of Elizabethtown, basing his remarks on the Prodigal Son. The Easter program at Frystown on April 5 consisted of recitations, songs, dialogs and an interesting talk by Bro. Geo. Snyder. Our love feast will be held at the Ziegler house May 2 and 3 beginning at 10 A. M. We have the promise of Bro. Samuel Godfrey of Red Lion to be with us in a revival at Frystown beginning May 3.—Elizabeth Meyer, Myerstown, Pa., April 7.

Lower Cumberland.—A revival was conducted at the Mountain church Nov. 16-30 by home and neighboring ministers. The interest and attendance were good considering that the church had been closed for some time. Feb. 15 at the Boiling Springs church the ladies' quartet from Elizabethtown College gave a very interesting program on The Life of Christ. We have the promise of the male quartet for April 19. March 29 to April 5 we had services conducted by Eld. John Hershman of Elizahethtown. On Easter morning our two small classes gave a program. Sunday evening, April 12, Bro. Rittenhouse gave us a helpful message. Our love feast will be at the Mohler church on June 7. —Maude Ditmer, Boiling Springs, Pa., April 14.

Maiden Creek church met in council March 28. Delegates to District Meeting are Bro. David Markey and Bro. Howard Reber; alternates, Bro. Edwin Ernst and Bro. Norman Reher. Instead of the deacons making the yearly visit we decided to hold a special meeting in our church when all the members would be visited. Brethren David Markey and Henry Reber were elected solicitors for the building fund. Our quarterly missionary offering amounted to $53. The Berean Bible class gave a program April 12. The subject under discussion was The New Birth. Our love feast will be held May 16 and 17, 10 A. M.—Edith Fretz Reher, Mohrsville, Pa., April 18.

Meyersdale church met in business meeting March 26. Delegates elected to District Meeting are Brother and Sister Detwiler, M. C. Horner and J. M. Gnagey. We will not send a delegate to Annual Meeting. Prior to Easter our pastor preached each evening for a week and as a direct result ten were added to the church by baptism. As usual we observed early Easter services with a splendid attendance. During the morning worship period the children rendered a program of songs and exercises. On Easter evening the choir directed by Bro. Detwiler gave the beautiful and inspirational cantata. The King Triumphant. Our young people are active and are to be commended in their response in both Sunday-school and church. The date set for our love feast is May 17.—Mrs. Lloyd Vought, Meyersdale, Pa., April 15.

Mt. Olivet.—On Easter Sunday we were favored with a Spirit-filled sermon by Bro. Robt. Ditmer of Mechanicsburg, Pa. An offering of $16.58 was lifted for the Children's Home, Carlisle. We will hold our love feast May 10 beginning in the morning at 9:30. Council meeting will be held Saturday evening, the 9th, at 7:30.—Mrs. Ada Brandt. Millerstown, Pa., April 18.

Mt. Pleasant.—During the winter months we held cottage prayer meetings with splendid interest and attendance. January 11, Bro. W. J. Hamilton, our Field Director, visited our Sunday-school and brought the morning message which was helpful to all. A leadership training class of sixteen members was organized in December with our pastor as teacher. The class has been doing good work and will soon complete the study of the pupil by J. S. Flory. Our council was held March 26. Delegates to District Meeting were D. P. Hoover and Harry Meredith. Pre-Easter services were held with the following ministers preaching: Harry Meredith, Ralph E. Shober, Wm. K. Kulp, Irvin R. Pletcher and L. R. Fox. March 29 the B. Y. P. D. conducted the evening services. Our love feast was held on Easter evening. Bro. Irvin R. Pletcher had charge of the services. Our Easter program was given April 12. Since our last report three have been added to the church by baptism.—Edna Hoover, Mt. Pleasant, Pa., April 13.

New Enterprise.—Since the first of the year the Sunday-school attendance has been noticeably increasing. Tonight Elders Walter Long and B. F. Waltz were with us in a special council. It was decided to ask the present pastor, D. O. Cottrell, to remain for another year from Sept. 1. Dr. A. B. VanOrmer of Juniata College will be with us at Waterside in a Bible institute over next Sunday. Our communion will be May 3 at 6:30 with examination service in the morning. On Good Friday evening the chorus class gave the oratorio, The Crucifixion.—Rosetta Cottrell, New Enterprise, Pa., April 16.

Pittsburgh.—Instead of a program by the children on Easter Sunday a pre-Easter program of services was held, leading up to decision day on Easter. As a result three were received into the church by baptism. Eld. N. H. Shideler, our new pastor, and Mrs. W. E. Hoover were chosen delegates to District Meeting. Mrs. N. M. Shideler represented the women's organizations of the church in their conference April 7. All these meetings were reported as mountain top in their spiritual inspiration to all in attendance. Nine members of our congregation were there for the last day of the conference. According to the interest and attendance at our services the messages of our pastor are reaching hearts. Special interest is shown in the Y. P. D. in charge of Emerson Shideler, recently elected to care for that work. Special Mother's Day services are being prepared. The love feast will he held Sunday evening, May 2, at 6:30.—M. Elizabeth Barnett, Pittsburgh, Pa., April 12.

Richland.—On Easter morning a program was rendered by the Sunday-school followed by a short address on The Meaning of the Resurrection, by our elder, Michael Kurtz. It was decided to send one delegate to Conference, Eld. Michael Kurtz, with Alton Bucher, alternate. Delegates to District Meeting are E. M. Balsbach, Samuel Miller, Harvey Kurtz. Our love feast will be held May 9 and 10, beginning at 1:30 P. M. The chorus class will render a program the evening of April 25.—Eva A. Bollinger, Richland, Pa., April 14.

Sipesville.—Sunday evening before Christmas the B. Y. P. D. had charge of an impressive white gift service. The material gifts were presented to the Children's Aid Society in Somerset. The money amounting to $20 was sent to the fund for the Ida C. Shumaker

(Continued on Page 28)

HOW SHALL WE VOTE?

(Continued From Page 23)

pel." "And how shall they preach except they be sent" (Rom. 10:15)?

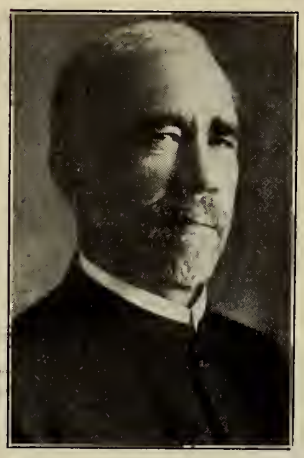
I would be glad to see the time when every member of the church would tithe, if that was all they could do. If we would all do that much, our different boards would not have to be calling for money.

I think that the mission problem is the greatest one in our church. May the Lord stir us up to a sense of duty.

Jonesboro, Tenn. Jesse D. Clarke.

ELD. WILLIAM H. LICHTY

Eld. William H. Lichty was born May 21, 1855 in Meyersdale, Pa., the son of Mr. and Mrs. Jonas Lichty. He had been a sufferer from a paralytic stroke for the past eighteen months. When he contracted influenza and a touch of pneumonia, the man of almost seventy-six years succumbed to the ravages of the disease. He passed away at the home of his daughter, Mrs. Beulah Meyers, on April 7, the birthday of his mother.



At the age of twenty-four he came to Illinois to teach school, having also taught in Pennsylvania and Iowa. He attended Cedar Falls Normal School, now Iowa State Teachers' College, for one year.

Bro. Lichty married Miss Sadie Maust March 4, 1880, at Summit Mills, Pa. Together the couple came to Orange Township, Blackhawk County, Iowa, in the year 1884, where they engaged in farming until they retired from active farm operations in 1914, building the first house in what is now known as Orange Center. Here they resided until a few weeks ago when fire almost destroyed their house. They moved in with their daughter, Mrs. Meyers, where they have lived and been cared for since.

Bro. Lichty was an active farmer of Orange Township for more than thirty years. But farming was not his big business. As a young man he was elected to the ministry in the Church of the Brethren, which mission consumed his first thought and service. For forty-seven years he served in this capacity, giving of himself, his time and money to serve the church he loved, and to build up the strong Christian community of which he was a member. Many times he left the little home flock and the numerous farm responsibilities in the supervision of Sister Lichty, while he preached the Word in distant points in Iowa, Minnesota, or Dakota. Many souls can point to the preaching and influence of this devoted man for their life decisions. His ability as an elder in the local church and the District, in adjusting church differences, was marvelously effective. Bro. Lichty graciously resigned from active ministry in 1925 because of age and failing health.

Eld. Lichty always carried with him a Christian joy and optimism which were thoroughly contagious in every place where he touched men.

Surviving besides his widow are five daughters: Mrs. Beulah Meyers of Orange Township; Mrs. Eva Whisler, Waldron, Mich.; Mrs. Mary Heiny, Holmesville, Nebr.; Mrs. Delta West, Polo, Ill.; Mrs. Lois Thomas, Serena, Ill.; two sons: R. W. Lichty, on the home farm in Orange township; J. G. Lichty, Akron, Ohio; two brothers: Harvey H. Lichty, Sunnyside, Wash.; and Dr. John A. Lichty, superintendent of the Clifton Springs Sanitarium, Clifton Springs, N. Y.; one sister: Mrs. P. J. Blough, Route 1, Waterloo, Iowa; sixteen grandchildren and one great-grandchild. His death is the first in the line of his immediate family.

Funeral services were conducted April 10 at the Church of the Brethren in Orange Township by his pastor, the undersigned. W. H. Yoder.

Waterloo, Iowa.

HOW ABOUT IT?

The various comments and criticisms of the new form of the Messenger and of its combination with the Visitor remind us of the various criticisms of our new church. When it came to saying goodbye to the old building, how doubtful some were as to whether we would feel at home in the new building. One elder even wondered if our congregation would not be lost in the auditorium, some were emphatic in their declaration that it was a waste of money to put heavy carpet on the floor and did not believe the architect when he said money put in carpet benefited the acoustic properties to such an extent that it would be a saving in the end in material in the building.

But since we have actually been worshipping God in the new edifice the past five or six months, the criticisms have been forgotten and most have proved to be without foundation. Each Sunday morning the auditorium is well filled excepting the very front pews; this is so decidedly true that we are in the midst of a campaign to educate the members to take the front seats and leave the back ones for those who come later and are not enough at home to walk away down front. Many people are attending who never attend in the old building for one reason and another.

And that heavy carpet, why you can not hear a footfall; besides you can hear the speaker even in the back part of the room. Such a reverential atmosphere as this condition creates! No one criticises now, but all say with Dr. D. W. Kurtz (in his dedicatory sermon): "This is our expression to our community of our love to God."

Doubtless the same principles are involved in the moving of The Gospel Messenger out of her old form into the new. People are reading the paper who did not before, and all are delighted to have the missionary news weekly in the same paper, as well as with the neat appearance and convenient size to handle. Grace Hileman Miller.

La Verne, Calif.

PASSING OF EMMA GIBBLE YOUNG

Emma Gibble Young was born near Middle Creek church, Dec. 11, 1857, and died at her home in East Petersburg, Pa., Nov. 27, 1930. Grandma Young loved the work of the Master. She was especially interested in the Christian Workers' Society and the Sunday-school.

As a grandmother she always advised for the right. She had been on the Christian Workers' flower committee since it was first organized. She had also been a worker in the Aid Society since its organization. The Aid met in the Young home for some years before the new church was built in East Petersburg which provided a sewing room.

She was busy for her Master to the last. On the morning she was called, she was ready to go to Thanksgiving services.

Grandma Young was very brave in meeting the trials and disappointments of life. She depended on her Savior and Lord. Oct. 13, 1925, one of her daughters, Ada Gibble Young, passed away. This daughter had decided to go to Johnson City as a missionary, but a week before the time to go she passed away, a victim of typhoid contracted at the Conference at Winona Lake.

Grandma was baptized at the age of ten years by S. R. Zug. She

married Elias S. Young Sept. 14, 1876. She is survived by her husband and seven children, two sisters, eighteen grandchildren and seven great-grandchildren. She was buried in the East Petersburg cemetery. Services were held by the home ministers—Eld. M. G. Forney, Eld. W. N. Zobler, Eld. P. J. Forney.

East Petersburg, Pa. S. Clyde Weaver.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Briner-Eshelman.—Married: Dayton Homer Briner, Tallmadge, Obio, and Miss Zelda Hilty Eshelman, Canton, Ohio.—D. H. Briner, Tallmadge, Ohio.

Geer-Sala.—By the undersigned at the parsonage, April 12, 1931, Mr. Fred Geer of Lamont, Okla., and Miss Dora E. Sala of Rocky Ford.—Harvey Hostetler, Rocky Ford, Colo.

Goodwin-Stoner.—By the undersigned at his home, April 5, 1931, Mr. Ed Goodwin and Miss Ethel Stoner, both of near Palestine, Ill.—D. C. Ritchey, Palestine, Ill.

Pipes-Hallett.—By the undersigned at the parsonage, March 15, 1931, Chas. E. Pipes and Violet Hallett, both of Pampa, Texas.—E. F. Weaver, Clovis, N. Mex.

Strand-Lewis.—By the undersigned at the church in Clovis, April 5, 1931, W. A. Strand and Elsie Lewis, both of Clovis.—E. F. Weaver, Clovis, N. Mex.

FALLEN ASLEEP

Annon, Sister Elizabeth, of Thornton, W. Va., wife of Eld. Z. Annon, daughter of Jacob and Mary Wilson Shaver, born May 30, 1845, near Valley Furnace, W. Va. She was united in marriage to Z. Annon, July 11, 1867. To this union five children were born, Mary B., B. F., Ira Lee, Burnetti, and George W. Annon. Sister Annon was baptized into the Church of the Bretbren, by Eld. Elias Auvil, June 3, 1871. She departed this life March 29, 1931, aged 85 years, 10 months, less one day. She leaves her husband, one son and one daughter, fifteen grandchildren, twenty-two great-grandchildren, and one great-great-grandson, three brothers and six sisters. She was strong in the faith of the church to which she belonged. In her death the churcb has lost a faithful member, the family a kind and devoted wife and mother. In her suffering she prayed for the Lord to come and take her home. Funeral services were conducted by the writer.—Obed Hamstead, Morgantown, W. Va.

Ashhaugh, Thomas, born Jan. 25, 1893, died in the Connellsville State Hospital, March 8, 1931, aged 38 years, 1 month and 13 days. Death came after an operation for appendicitis. Bro. Ashbaugb united with the Church of the Brethren in Connellsville on Oct. 7, 1929. He is survived by one daughter, his wife having preceded him twelve years ago. Funeral services by his pastor, R. E. Shober.—Mrs. R. E. Shober, Connellsville, Pa.

Aungst, Bro. Henry Martin, born near East Petersburg, Pa., died at his home in Landisville, Pa., of heart failure, Jan. 31, 1931, aged 80 years, 11 months and 16 days. He was a faithful member of the Church of the Brethren for twenty-five years. He is survived by his widow, two sons, four daughters and eight grandchildren. Funeral in the church in East Petersburg by Eld. Phares J. Forney assisted by Eld. Milton Forney and Eld. Amos Hottenstein. Burial in the Mennonite cemetery at East Petersburg.—S. Clyde Weaver, East Petersburg, Pa.

Baker, Sister Leah, wife of Eld. I. N. Baker, died April 11, 1931, aged 69 years, 1 month and 15 days. She was one of the charter members of the Merrington church. Brother and Sister Baker located in tbis District in 1908, among the first settlers when the nearest railway was over 100 miles. Tbey entertained homeseekers and kept the post-office. Sister Baker was known far and near for her kindness and hospitality. The church and District have lost a faithful member. In the morning of her death she arose as usual and in conversation with her sister said she was ready to go. She died while sitting in her chair. Funeral services in the Merrington church. Burial in the Merrington cemetery.—Albert Hollinger, Kindersley, Sask.

Fletcher, Mrs. John, died March 17, 1931, aged 46 years, in the Shreveport hospital, after a lingering illness. She is survived by a brother and sister, husband and seven children. Funeral in the Rosepine Union church by the writer assisted by Bro. M. L. Woodhatcb.—Wilbur I. Liskey, Rosepine, La.

Fry, Sister Mary Jane, nee Richard, born Sept. 22, 1861, died Marcb 17, 1931, at the home of her daughter, Mrs. James I. Rentschler, Millersville, Pa., aged 70 years, 6 months, 11 days. She was a faithful member of the Church of the Brethren for forty years. She was a charter member of the Brethren Church of Lancaster when the church was located at West Grant and North Mulberry Streets. She is survived by one brother, one son and four daughters. Funeral services in the home by her pastor, W. D. Fisher, and H. B. Yoder. Interment in the Millersville Mennonite cemetery.—Mrs. W. D. Fisher, Lancaster, Pa.

(Continued on Page 30)

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true helievers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

ALWAYS SUITABLE

Doubly so for Commencement

Few modern **poets touch the human heart** as do **GUEST** and **RILEY.** There is something about their poems that goes **direct to the heart.** All ages delight to read these authors. Any one of their books will be appreciated.

In the **RILEY-CHRISTY SERIES** you have **CHRISTY'S** illustrations which add much to the poems. The border decorations in subdued colors are highly praised. Cloth bound. Titles are—

When She Was About Sixteen
An Old Sweetheart of Mine
Out to Old Aunt Mary's
Home Again With Me
The Girl I Loved
Good Bye Jim
Riley Roses

These Riley hooks may he had at 60c each.

In **EDGAR GUEST** you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. We offer you

Harbor Light of Home
Rhymes of Childhood
The Passing Throng
Poems of Patriotism
When Day Is Done
The Light of Faith
The Path at Home
A Heap o' Livin'
Just Folks

Bound in cloth these hooks make fine presents. Price each, $1.25.

Brethren Publishing House, Elgin, Illinois

News From Churches

(Continued From Page 25)

Memorial church. On Christmas eve the regular services were held, consisting of recitations, exercises and songs by the primary department of the Sunday-school, assisted by the choir. During the winter months the Sunday evening preaching services have been discontinued but the evening has been devoted to special song services. Many took advantage of these meetings and a truly devotional service of song was rendered. The annual yearbook issued in February contained some interesting facts concerning Bro. Cosner's activities during his present charge: funerals, 22; anointings, 16; weddings, 7; baptisms, 48; he preached 82 sermons, made approximately 450 calls, taught in 2 leadership training schools, conducted the D. V. B. S.; held 2 communions and 4 regular business meetings. Nine deaths occurred in the church homes during the year. The Ladies' Aid has been very active, meeting one day each week at the parsonage for quilting, and sending out other sewing to members unable to attend the regular meetings. Evangelistic meetings will be held May 10-24 with Bro. M. J. Brougher of Greensburg as evangelist. Communion services will be May 31 at 6:30 P. M. Class No. 10 of the Sunday-school will render a program for Mother's Day. The primary department gave a splendid Easter program Sunday morning, April 5. The B. Y. P. D. gave a beautiful Easter pageant, He Is Risen, on Sunday evening, March 29. Easter Sunday evening it was given at Gary. Easter was also decision day and two made the good choice. Regular quarterly council was held March 31. Delegates to District Meeting are Mrs. N. D. Cosner, Mrs. C. F. Darr and A. G. Maust. A pledge of $80 was made to District missions. The regular parsonage drive will be held sometime during April. Mrs. I. K. Hoffman was elected president of Women's Work.—Mrs. W. R. Critchfield, Sipesville, Pa., April 6.

Tyrone.—Tbe work in the Tyrone church is moving forward in an encouraging way. The week preceding Easter we had services with messages that centered about the cross. On the evening of Palm Sunday our young people presented the pageant, I Am the Resurrection, to a crowded house. On Good Friday evening some of them united with the young people of the other churches of the city in presenting the pageant, The Shadow of the Cross. On the evening of Easter Sunday we held our communion with a large attendance and a splendid spiritual atmosphere. It was a joy to see so many of our young people at the communion tables. For many it was their first experience in this fellowship. Since our last report three have been baptized. Our Sunday-school is larger than it has ever been in its history. On Easter Sunday, with no special effort, we had a record attendance for all time to date. At our late business meeting with Bro. W. S. Long, our elder, present, our pastor, Bro. John R. Snyder, was asked to stay another year. He, with his family, will soon enter upon their fifth year of service here. Several of our members attended the District Meeting at Leamersville. Sunday afternoon and evening, April 12, the Circuit B. Y. P. D. conference was held at the First church, Altoona, and about twenty of our young people were in attendance. There is little improvement in the industrial depression and this hinders the work from several angles.—Carrie B. Snyder, Tyrone, Pa., April 13.

Welsh Run church met in council April 9. Delegates to District Meeting are Frank Laughlin and M. M. Secrist. We will not send a delegate to Annual Meeting. We expect to commence our series of meetings on May 10 and close with the love feast May 23 and 24. We also expect Bro. Jas. A. Sell to be with us from Hollidaysburg, Pa.—Otho D. Martin, Mercersburg, Pa., April 13.

Windber.—Feb. 15 the Berwind male chorus sang at our church, and Bro. Chas. Blough preached a very interesting sermon on, The Garden of Eden. Feb. 22 J. F. Ream delivered a message for us. March 22 the Volunteer Mission Band from Juniata College rendered a progam. March 29 the young people of our circuit rendered a program in the Berkey church, and Sunday evening, April 5, our young people gave a pageant at our church, followed by a sermon on the Resurrection by Bro. Chas. Blough. Our council meeting was held April 1. No delegate will be sent to Annual Conference. Our love feast will be held May 3 at 6 o'clock. Brethren J. A. Robinson, T. F. Henry, W. D. Rummel and Rev. Jones, from the First Brethren church, will each deliver a sermon for us the week preceding our love feast.—Mrs. Mary Allison, Windber, Pa., April 14.

TEXAS

Nocona.—We are all rejoicing over the opening of spring, and the prospects of a good crop this year. We rejoice also in the prospects for a harvest of souls. Our church services are well attended and our pastor is preaching with power and demonstration of the Spirit. J. I. Byler and family from North Manchester, Ind., was with us last Saturday night and Sunday morning. Our pastor turned the entire service over to them and they brought us some wonderful messages in song, and Bro. Byler brought us a fine message on "The Home and Family Altar." On Sunday night they sang at the Baptist church to a packed house. They left Monday morning for Fort Worth, Texas, where they will be engaged for a week or ten days. At our last council meeting we elected Bro. J. A. Miller of Manvel, Tex., for our elder for the coming year.—Mrs. Abe Molsbee, Nocona, Tex., April 14.

Pampa church met in council March 29. The only unfinished business was the committee report on new location for the church, as our present building is too small. Delegate to Annual Meeting is Bro. N. A. Gray with Bro. Geo. E. Hallett, alternate. The question of our love feast was carried over; Bro. Gray is to see when Bro. Laughrun of Tennessee can hold a meeting for us. We are hoping to begin our night services as soon as the days get warmer.—Geo. E. Hallett, Pampa, Texas, April 11.

VIRGINIA

Beaver Creek.—The visit council met at Beaver Creek house April 4. Good reports were given by all the visiting brethren and interesting talks were given by four visiting ministers. It was decided not to send a delegate to Annual Meeting. Delegates to District Meeting are S. E. Garber, M. L. Miller, W. M. Miller and J. E. Sherkey; alternates, Elmer Jordan, Willie Wine, Forest Hilbert, Calvin Croushorn and J. H. Glick, the last three being a tie. It was decided to have a committee choose superintendents for tbe Sunday-schools at Beaver Creek and Montezuma. A vote was taken to install Bro. Wilber Garber into the ministry, he having served on probation for the past two years. The vote was unanimous and the installation will take place in the near future.—Mrs. S. E. Garber, Bridgewater, Va., April 15.

Brick.—The different organizations in our church seem to be working very satisfactorily since entering the new year. We have had two business meetings. Our home ministers have charge of our ministerial work this year, and they are giving us some excellent sermons which we greatly appreciate. Bro. Raymond Peters, formerly of this place, now stationed at Daleville, Va., bas brought us two inspiring messages. Our superintendent, Bro. H. B. Flora, should be commended for his efforts in attending the Sunday-school this winter, much of the time traveling over very bad roads to get to church. The Boone Mill B. Y. P. D. gave us an interesting program March 8, The Parting of the Ways, after which Bro. I. D. Hoy gave a discourse on the same subject. The Easter sunrise service, held in our church, was very impressive and well attended. On Sunday night our Y. P. D. and children gave a splendid program. The Aid workers are planning to enlarge their work somewhat for the coming year.—Mrs. I. L. Boitnott, Wirtz, Va., April 8.

Harrisonburg.—The pre-Easter services marked a high point in our church program. Our pastor so pictured the life and death of our Savior that all were made to see new beauties in the wonderful plan of redemption. The services also included special selections of music with a large chorus singing each evening. Through the pastor's effort twenty-four were added to the church on Easter Sunday by letter. Feb. 22 Eld. N. D. Cool gave us a helpful message on The Church. The welfare committee put on a temperance program recently. Bro. Oscar Bowman, the speaker, pointed out the evils of intemperance in a strong message. In our council meeting March 5 we decided to change our council from Friday to Thursday night that more of the members might attend. Delegates to District Meeting are C. S. Mundy, J. D. Wampler, Sister J. D. Wampler. Bro. I. M. Frye gave an encouraging treasurer's report. Our love feast and communion was observed on Sunday afternoon, March 29. Bro. I. C. Sanger officiated. Sunday night, March 22, we had an enjoyable program of song with a number of song leaders in charge. These programs give great stimulus to congregational singing. April 12 the workers from the Reformed church gave the B. Y. P. D. program and worshiped with us during the church hour. At a recent mothers and daughters' organization, Sister P. S. Thomas was chosen leader. At the request of our city welfare worker that each church furnish one member to serve on a committee, Sister Thomas was chosen. This committee decides and places folks in Sunday-school and church work who have no church preference.—Mrs. A. Fred Cline, Harrisonburg, Va., April 18.

Jeter's Chapel.—An Easter program was given by the children. Our pastor, Mrs. S. B. Broughman, was here April 11 and held three services. Bro. W. M. Kahle was elected elder again this year, and Mrs. Broughman, pastor. Our pastor will preach at Stewartsville the fourth Sunday of this month. Following this a revival of a week will be held here by the pastor and Bro. Kahle. The love feast will be on Saturday, May 2.—Ada Wright, Vinton, Va., April 14.

Poages Mill church met in council April 4. It was decided not to send a delegate to Annual Conference. Our delegates to District Conference were Bro. H. L. Ferguson and Sister Nannie Henry; alternates, Sisters Mary Ferguson and Lavo Grisso. Brethren H. M. Henry and E. I. Grisso were elected church trustees. It was decided to have special services on Mother's Day with basket dinner. Our revival will be some time in August with Bro. Ray Showalter of Monticello, Ind., as evangelist.—Mrs. Earl Grubb, Roanoke, Va., April 13.

WASHINGTON

Ellisford.—The young people's class of our Sunday-school arranged for a sunrise service on Easter morning. People came from Omak, Waconda, Tonasket and Oroville, some coming more than forty miles to enjoy this service. More than eighty people, young and old, climbed to the crest of a bluff near the church, overlooking the beautiful orchards and homes in the Okanogan Valley. The sun rose clear and bright; wild flowers, green grass, and robins singing, all made a very worshipful atmosphere. The program consisted of music and an inspiring address by Dr. Baker, pastor of the community church of Tonasket. Breakfast was served to the group afterward. The Easter service was continued at the church. The Sunday-school pupils gave a short program and Bro. Wm. Mohler preached a very fitting sermon. A cantata was given in the evening by singers from the Whitestone and Ellisford congregations. Since our last report one of our Sunday-school girls was baptized. On Mother's Day a program will be given. Mrs. Pearl Stern, Oroville, Wash., April 6.

Olympia church met in council April 7. The project uppermost in the minds of members and friends for some time has been the building of a parsonage. The Aid Society agreed to furnish the material if the men, many of whom have not had regular employment, would do the

work. As a result a very nice bungalow has been erected on the church ground. The grounds and a walk in front of the church and parsonage are now being cared for. Eld. G. I. Michael of North Dakota has been with us as pastor during the winter but will soon leave for his home. In June we expect Bro. Ed. Cunningham and wife to take up the work. Olympia church has been blessed with the help of such splendid pastors. One Sunday-school girl has lately been added to the church by baptism. We celebrated Easter with a program and decision day services. The day was begun by a sunrise service at a lake beach. Palm Sunday was observed also. Our communion is set for May 2, and the coast Sunday-school and C. W. convention at this place for May 3.—Orpha E. Barnhart, Olympia, Wash., April 15.

Yakima church met in monthly business meeting April 8. Our joint Sunday-school and Christian Workers' convention with Sunnyside and Outlook will be held at Yakima May 24. On Saturday night before Easter some of our young people gave the play, Pilgrims of the Way, which was much enjoyed. On Easter morning four Sunday-school pupils were baptized. In the evening eighty surrounded the Lord's tables and partook of the supper and communion. Bro. Walter Coffman officiated. The young people expect to go to Harrow Sunday night to render their play.—Katie Baldwin, Yakima, Wash., April 11.

WEST VIRGINIA

Bean's Chapel.—Bro. B. M. Rollins of Keyser, W. Va., came here April 3 and remained until April 7, preaching in all five interesting gospel sermons. Some people walked as far as eight miles to attend services. We are expecting Bro. Rollins to hold a meeting sometime this year. We have no resident minister. Our elder lives seventy-five miles away and has not been in our congregation for two years. We have not had a love feast for fourteen years.—Nellie Bean, Alton, W. Va., April 18.

Berkeley church met in council April 12. Our love feast will be held May 31 in the Vanclevesville house at 2:30 P. M. The delegates to District Meeting were Bro. Lightner and Bro. Frank Grubbs. The building committee of the Martinsburg church was given permission to remodel the church when sufficient funds were raised.—Lucy D. Miller, Martinsburg, W. Va., April 15.

ANNOUNCEMENTS

ANNUAL MEETING

June 10-17, Colorado Springs, Colo.

LOVE FEASTS

California
May 3, 6:30 pm, Covina.
May 5, 7:30 pm, Inglewood.
May 9, 7:30 pm, Laton.
May 10, 7 pm, Belvedere.
May 20, Long Beach.
May 27, 7:30 pm, San Diego.

Colorado
May 22, Antioch.

District of Columbia
May 3, 6 pm, Washington City.

Florida
May 8, Sebring.

Idaho
May 8, 8 pm, Boise Valley.

Illinois
May 3, 7 pm, Franklin Grove.
May 3, Lanark.
May 8, 7:30 pm, Allison Prairie.
May 16, 7:30 pm, Sterling.
May 17, 7:30 pm, Bethel.
May 17, 7:30 pm, Polo.
May 17, 7 pm, Dixon.
May 23, 24, 7 pm, Yellow Creek.
May 24, Freeport.

Indiana
May 7, West Goshen.
May 9, North Webster.
May 9, 7:30 pm, Buck Creek.
May 9, 7:30 pm, Beech Grove.
May 10, Indianapolis.
May 11, Monticello, Pike Creek house.
May 12, 8 pm, Goshen City.
May 16, 7:30 pm, Arcadia.
May 16, 7:30 pm, Upper Fall Creek.
May 16, Rossville.
May 16, 7 pm, Shipshewana.
May 17, Elkhart City.
May 23, Elkhart Valley.
May 24, 7 pm, Four Mile.
May 27, 7 pm, Wakarusa.
May 30, New Salem.
May 30, 7:30 pm, Bremen.
May 31, Pleasant Valley.

Iowa
May 2, English River.
May 3, Fairview.
May 3, South Keokuk.
May 16, 7:30 pm, Prairie City.
May 16, 7:30 pm, Iowa River.
May 17, Salem.
May 17, 7:30 pm, Muscatine.
May 30, Libertyville.

Kansas
May 3, 7 pm, Prairie View.
May 9, Lone Star.
May 9, Parsons.

Maryland
May 2, 2:30 pm, Piney Creek.
May 2, 4 pm, Manor.
May 3, 7 pm, Denton.
May 3, Hagerstown.
May 9, 2:30 pm, Locust Grove.
May 10, 6:30 pm, Pipe Creek.
May 10, 4 pm, Pleasant View.
May 16, Brownsville.
May 16, Longmeadow.
May 17, Sharpsburg.
May 17, 6 pm, Beaver Dam.
May 23, Beaver Creek.
May 24, 6 pm, Monocacy, Rocky Ridge house.
May 30, 5 pm, Middletown Valley, Grossnickle house.

Michigan
May 2, 8 pm, Thornapple.
May 16, 8 pm, Crystal.

Missouri
May 9, Bethel.
May 9, Oak Grove.
May 16, Shoal Creek.

Nebraska
May 3, Bethel.

New Jersey
May 17, Amwell.

Ohio
May 2, Cincinnati.
May 9, Defiance.
May 10, Lick Creek.
May 17, 7pm, Dupont.
May 23, 7:30 pm, Bear Creek.
May 30, 7 pm, Eversole.

Oklahoma
May 4, 7:30 pm, Washita.

Oregon
May 2, Newberg.
May 2, Olympia.

Pennsylvania
May 2, 3, 2 pm, Palmyra.
May 2, 3, 10 am, Little Swatara, Ziegler house.
May 3, 3 pm, Ephrata.
May 3, 6:30 pm, Maple Spring, Quemahoning.
May 3, 6:30 pm, New Enterprise.
May 3, 7 pm, Rummel.
May 3, Smithfield.
May 3, 6:30 pm, Philadelphia, First.
May 3, 7 pm, Locust Grove.
May 3, 7 pm, Norristown.
May 3, 3 pm, Lancaster.
May 3, 3:30 pm, Reading.
May 3, Shade Creek.
May 3, 6:30 pm, Huntingdon.
May 3, 7 pm, Connellsville.
May 3, 6:30 pm, Pittsburgh.
May 3, 6 pm, Windber.
May 7, 7:30 pm, Royersford.
May 9, Indian Creek.
May 9, 10, 10 am, Fredericksburg.
May 9, 10, Hershey.
May 9, 10, 1:30 pm, Richland.
May 9, 10, 1:30 pm, Annville.
May 9, 10, 4 pm, Pleasant Hill.
May 10, Snake Spring.
May 10, York, First.
May 10, Claysburg.
May 10, 9:30 am, Mt. Olivet.
May 10, 7 pm, Summit Mills.
May 14, 15, 10 am, Big Swatara, Hanoverdale.
May 16, Hatfield, Hatfield house.
May 16, 17, 1:30 pm, Mountville, Mountville house.
May 16, 17, 1:30 pm, Midway.
May 16, 17, 10 am, Maiden Creek.
May 16, 7 pm, Jennersville.
May 17, New Fairview.
May 17, 2 pm, Elizabethtown.
May 17, Elbethel.
May 17, Glade Run.
May 17, Meyersdale.
May 17, Parker Ford.
May 17, 6:30 pm, Koontz.
May 19, 20, 9:30 am, Springville, Mohler house.
May 20, 21, 1:30 pm, White Oak, Graybill house.
May 23, Lower Claar.
May 21, 7 pm, Coventry.
May 23, 24, 1:30 pm, Myerstown.
May 23, 24, 10 am, Schuylkill, Big Dam house.
May 23, 24, Welsh Run.
May 24, Carson Valley.
May 24, Huntsdale.
May 24, 6 pm, Manor.
May 28, 7:30 pm, Calvary, Philadelphia.
May 30, 1 pm, Conestoga, Bareville house.
May 30, 31, 2 pm, Conewago, Bachmansville house.
May 30, 31, 10 am, West Green Tree at Rheems.
May 31, Codorus, Codorus house.
May 31, 5 pm, Carlisle.
May 31, 6:30 pm, Geiger.
May 31, 6:30 pm, Sipesville.

Virginia
May 2, Jeter's Chapel.
May 3, 6 pm, Roanoke, First.
May 9, 4 pm, Mill Creek.
May 16, 7 pm, Midland.
May 16, 4:30 pm, Hinton Grove.

West Virginia
May 31, 2:30 pm, Berkeley, Vanclevesville house.

SOLVING PROGRAM PROBLEMS

Providing for the many special programs taxes the ingenuity of program committees. Relief may be found in the many excellent books that have been prepared to meet this very condition. Here are a few of our many suggestions—

Dramatized Bible Stories for Young People.....$1.00
By Mary M. Russell.
Contains 12 dramatized Bible stories.

Junior Pageants 1.00
By Ada Rose Demerest.
Fourteen pageants including the great church days.

Missionary Entertainments ..... .65
Exercises and recitations for Primaries and Juniors, and various dramatizations from many lands.

Successful Socials ..... .75
By Mrs. Edward P. Gates.
Contains the very things you wish to know to make your socials a success.

More Short Missionary Plays..... 1.50
By Margaret T. Applegarth.
Each short play carries a big missionary message.

Pageants for the Year..... 1.50
Compiled by Henrietta Heron.
Contains 22 pageants—pageants for every occasion. Suitable and economical for B. Y. P. D.

Jeremiah ..... .50
By Eleanor Wood Whitman.
The story of Jeremiah arranged in a five-act drama.

Esther ..... .50
By Mabel Montgomery Browne.
An excellent dramatization of the Bible story of Esther.

Recreational Leadership for Church and Community..... .80
Warren T. Powell.
Shows the moral and educational value of the play life.

Brethren Publishing House, Elgin, Ill.

Fallen Asleep

(Continued From Page 27)

Garst, Willie H., son of Monroe Garst (deceased) and Mattie Miller Garst died March 30, 1931, at his home in Roanoke County, Virginia, aged 36 years, 6 months and 17 days. He was a member of the Church of the Brethren for over sixteen years. He is survived by his wife and three small children, also his mother, four brothers and one sister. He was a devoted husband and father and will be greatly missed in his home and community. Funeral services were conducted at the Central Church of the Brethren, Roanoke, Virginia, by the writer assisted by J. D. Utt of the Lutheran Church and Earl M. Bowman of the Church of the Brethren. Interment was in Peters Creek cemetery. —D. C. Naff, Roanoke, Va.

Geiselman, Jobn, son of Jacob and Anna Geiselman, was born near Moultrie, Ohio, and died at his home in the same community and in the bounds of the Reading congregation, April 7, 1931, aged 72 years, 11 months and 27 days. He was united in marriage witb Sister Hannah E. Hayman, Dec. 30, 1877, and is survived by his companion, three sons and two daughters, one brother and ten grandchildren. Many years ago he accepted Christ as his Saviour and became a member of the Church of the Brethren at Reading and remained faithful to the end of his earthly life. Funeral services by the writer at Moultrie Chapel. Interment in adjoining cemetery.—A. H. Miller, Kent, Ohio.

Geist, Sister Anna, daughter of Adam and Mary Weimer Corle, born near Saratoga, Ind., Oct. 12, 1871, died in the hospital, Dayton, Ohio, Feb. 11, 1931, aged 59 years, 3 months and 29 days. She was the oldest daughter in a family of thirteen children. At the age of fourteen on the death of her mother she assumed the responsibility of housekeeper and mother of the home. May 14, 1893, she married Reuben Geist. Having no cbildren they took into their care a motherless niece who died at the age of nineteen. In 1915 she with her husband united with the Church of the Brethren where she remained true and faithful. She is survived by her husband, three brothers and two sisters. Services by the writer and Eld. H. L. Cloppert at Happy Corners church. Interment in Ehrstine cemetery.—L. A. Bookwalter, Trotwood, Ohio.

Goswick, John H., died of beart failure, Jan. 6, 1931, aged 68 years. He is survived by four sons. Mrs. Goswick, a faithful member of the Church of the Brethren, preceded him in death five years ago. Services by R. E. Shober.—Mrs. R. E. Shober, Connellsville, Pa.

Goughnour, William S., son of Mr. and Mrs. Samuel B. Goughnour, was born near Johnstown, Pa., and died at Waterloo, Iowa, March 28, 1931, at the age of 91 years and 10 months. He came to Waterloo, Iowa, in 1862 and in the following year he was united in marriage with Susan Buechley, a daughter of Dr. and Mrs. John A. Buechley. His companion passed on Oct. 29, 1923. Bro. Goughnour served the church for many years in the capacity of deacon. Funeral services conducted by the writer. Interment in Elmwood cemetery.—A. P. Blough, Waterloo, Iowa.

Hostetler, Sister J. W., born at Bloomfield, Iowa, Oct. 18, 1851, died at her home near Lakeville, Ind., in the bounds of the Oak Grove cburch, April 12, 1931. She is survived by her husband, son, stepdaughter and tbree stepsons. She had been a devoted member of the church for a good many years. Services by the writer assisted by Bro. Claude Ulery.—J. H. Fike, Middlebury, Ind.

Kauffman, Howard, youngest son of Jobn and Frances Kauffman, died at his home at Ryde, after an illness of a year, Feb. 28, 1931, aged 52 years, 9 months and 23 days. He is survived by his wife, five daughters, one son, four brothers and two sisters. Funeral in the Pine Glen church by Bro. Wm. H. Hanawalt and Rev. E. E. Hummel. Burial in the Pine Glen cemetery.—Ida Mae Miller, Mattawana, Pa.

Kemp, Mrs. Margaret Helen, born Oct. 8, 1904, at Oakland, Md., died in the Somerset hospital March 9, 1931, aged 27 years, 6 months and one day. She united with the Church of the Brethren in Connellsville, Nov. 18, 1928. She is survived by her husband, Ira Kemp, and one son. Two children preceded her in infancy. Her father, David Reams, and a brother also survive. Funeral service by her pastor, R. E. Sbober.—Mrs. R. E. Shober, Connellsville, Pa.

Liskey, Sister Lucy Moyers, aged 65 years, died April 5, 1931, after a lingering illness. For the last few years she had been unable to attend church but formerly her place was rarely vacant. She leaves her husband and five children. Funeral in the home by Eld. S. I. Bowman assisted by Eld. N. D. Cool.—Mrs. A. Fred Cline, Harrisonburg, Va.

Litt, Cyrus E., born in Richland County, Ohio, died at the Knox County Home, March 2, 1931, aged 85 years, 7 months and 6 days. June 6, 1866, he married Elizabeth Wycuff. He is survived by two sons, twelve grandchildren and sixteen great-grandchildren. He united with the Evangelical Church fifty-five years ago. Funeral by J. D. Zigler at Fredericktown, Ohio. Interment in the Izer cemetery.—Mrs. O. H. Bechtel, Bellville, Ohio.

Lutz, Bro. Nicholas W., born near Pitsburg, Ohio, died after a long affliction at his home near Union, Ohio, April 5, 1931, aged 62 years, 1 month and 27 days. Dec. 28, 1890, he married Sarah Gertrude Williamson. A family of four sons and two daughters blessed this union, the youngest daughter dying in infancy. He united with the Salem congregation, Church of the Brethren, in 1905. He was called to the deacon's office in 1916. About three years ago he became identified with the Dunkard Brethren at Englewood. Funeral in the Salem church by Eld. Lawrence Kreider assisted by Eld. Jos. Robbins and the writer. Interment in Bethel cemetery.—Wm. Minnich, Phillipsburg, Ohio.

Midkiff, Sister Minnie, died suddenly March 12, 1931, aged 31 years. She was a member of the Brethren Church for the past five years. She is survived by her parents, several brothers and sisters, husband and eight children. Funeral services by the writer assisted by Bro. M. L. Woodhatch in the Union church in Rosepine.—Wilbur I. Liskey, Rosepine, La.

Miller, Bro. Jesse O., aged 43 years, died on Feb. 12, 1931. He was a son of Emanuel Miller of the Sangerville congregation, and a grandson of the late Eld. Jos. Miller. He lived most of his life in the Sangerville congregation, joining the church when a youth. He was called to serve in the office of deacon when a very young man. He with his family moved to Harrisonburg about five years ago where be served as a faithful worker and official of the church. Surviving are his wife, who before marriage was Sister Annie Garber, two sons, parents and sister. Funeral at the Sangerville church by Bro. D. H. Miller assisted by Bro. J. M. Foster.—Mrs. A. Fred Cline, Harrisonburg, Va.

Miller, Rachael Beal, wife of the late Jesse A. Miller, died at the home of her son, Henry J. Miller, April 1, 1931, aged 83 years, 5 montbs and 16 days. Sbe is survived by two daugbters, three sons, thirty-seven grandcbildren and nineteen great-grandchildren. She was a consistent member of the Church of the Brethren for many years. Services at the church by the pastor, Geo. Detwiler. Burial in Union cemetery.—Mrs. Lloyd Vought, Meyersdale, Pa.

Mohler, Eliza S. Cover, was born in Somerset County, near Somerset, Pa., Jan. 9, 1839. She was a daughter of Eld. Jacob D. and Barbara Saylor Miller, being the last to cross the river of death from a family of eleven children. She was married to Eld. Joseph I. Cover of Fayette County, Pa.. May 17, 1857. In tbe winter of 1883 the family moved to Covington, Ohio, where the father died in the autumn of 1889. In 1892 she married Eld. Humphery Mohler of Stark County, Ohio. The matrimonial bond was again broken by death in 1904. In 1908 she with her youngest son, C. R. Cover, came to California where later the rest of the family and their children moved and settled near Modesto. As age advanced she carried the energies of her youth with her to a very marked degree, even after six years and four montbs of being paralyzed. Death came April 9, 1931. She leaves six sons, one daughter, forty-one grandchildren, ninety-five great-grandchildren, and one sister-in-law, Jennie Miller, of Kansas City, Mo. Funeral conducted by Eld. A. E. Miller, assisted by Eld. H. Rineheart and J. E. Blickenstaff. —J. A. Cover, Modesto, Calif.

Netzley, Geo., born in Darke County, Ohio, died April 1, 1931, aged 73 years, 1 month and 27 days. Feb. 14, 1886, he married Cynthia J. Fourman. To them were born seven children; three sons and two daughters remain with the mother. About forty years ago he accepted Christ and lived a quiet Christian life. The services of anointing gave courage in his lingering illness. Services in the Bradford church by Eld. Chas. L. Flory. Interment in Pleasant Hill cemetery.— J. E. Overholser, Bradford, Ohio.

Norris, Mrs. Chloe Detrick, born in Rockingham, Va., April 13, 1856, died at her home, Bluffton, Ind., April 3, 1931. She was a daughter of Eld. and Mrs. Abraham Detrick. On Christmas eve, 1880, she married M. C. Norris who survives with eight children and forty-one grandchildren. She was one of a family of twelve children of whom only one brother survives. While in the teens she joined the Church of the Brethren. She was always a faithful and devoted member of the church. Funeral at the Pleasant Dale churcb by Bro. D. M. Byerly.—Alice M. Studebaker, Bluffton, Ind.

Ogden, Hubert Lee, infant son of Bro. Lee and Sister Mina Ogden, was born at Dayton, Obio, March 17, died April 9, 1931. Services by the undersigned. Interment in Willow View cemetery.—Van B. Wright, Dayton, Ohio.

Owings, Sister Goldie E., died at the bome of her uncle, Howard Hull, at Avondale, Md., April 12, 1931, aged 31 years, 6 months and 25 days. She suffered from a diabetic condition. She leaves her mother, Sister Alice Owings. She with her mother joined the Church of the Brethren about six years ago and remained a loyal, faitbful and consistent member. She was active in Vacation Bible School and Sunday-school work. Funeral in the Meadow Branch church by the writer assisted by Elders J. W. Thomas and G. A. Early. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Pierce, Samuel Jacob, born Nov. 20, 1863, passed this life on April 7, 1931, aged more than 67 years. He leaves three daughters, one son and his companion; also three brothers. Since January, 1908, he had been a faithful member of the Church of the Brethren. Funeral services were held at Pleasant Hill churcb with Charles Zunkel officiating. —Chas. E. Zunkel, Pleasant Hill, Ohio.

Replogle, Sister Ruth McDaniel, born May 13, 1854, died March 6, 1931, from a beart attack. She married Isaac Replogle who preceded her in 1882. With her only daughter she moved to Huntingdon in 1898 where they have since resided. She was regular in attendance at Sunday-scbool and church services when health would permit. Services by her pastor, F. B. Statler, assisted by Bro. J. M. Pittinger. Burial at Waterside beside her husband.—Mrs. O. R. Myers, Huntingdon, Pa.

Rhodes, Sister Tate C., aged 50 years, died after a brief illness and opcration at Rockingham Memorial bospital. She had an ever-growing interest in the work of the church, especially that of her Sunday-school class and Aid work. Funeral at Trinity Lutheran church in her old home community by Bro. D. H. Miller, her pastor, assisted by Bro. A. S. Thomas.—Mrs. A. Fred Cline, Harrisonburg, Va.

Royer, Sister Katie (nee Postema), aged 47 years, wife of Bro. Harvey C. Royer, died in the hospital, April 8, 1931. On April 1 she underwent a serious operation. Just before her passing she was anointed. Sister Royer was twice married, her first husband being Bro. Frank Register. She was a faithful member of the Church of the Brethren for many years; she was a woman of exceptional spiritual vision and physical energy. She is survived by her husband, three daughters, two sons, stepdaughter and three stepsons, father and one sister. Funeral by Bro. C. L. Wilkins and her pastor, the writer. Interment in Winchester cemetery.—F. D. Anthony, Grand Rapids, Mich.

Rudy, Elizabeth Younce, wife of Harry E. Rudy of Pleasant Hill, Ohio, was born Feb. 21, 1897; she was called home Marcb 18, 1931, aged 34 years and 25 days. She leaves a companion and four sons, one sister, two brothers, half-sisters and half-brothers. In her passing, Pleasant Hill Church of the Brethren loses a most faithful and devoted Christian mother, a teacher of the beginners' class, and a superintendent of the Cradle Roll department. Funeral services were held at Pleasant Hill church with Charles Zunkel and Charles Flory officiating.—Chas. E. Zunkel, Pleasant Hill, Ohio.

Sell, Simon, son of Daniel and Rachel Sell, born July 30, 1854, in the bounds of the Leamersville church, Blair County, Pa., and died Jan. 16, 1931. He married Mary Benton. To them were born ten children, three of whom died in infancy. He came of a family of church people. His father was a lifelong deacon in the Church of the Brethren, four of his brothers were ministers and two were deacons. He united with the church in early life and wbile yet a young man he was cbosen for the office of deacon, in which capacity he served the church faithfully and well. He leaves a widow and seven children, fifty-nine grandchildren and a number of great-grandchildren. Funeral in the Leamersville church by Quinter Showalter, John B. Miller and Samuel Wyat. Burial in River View cemetery.—Jas. A. Sell, Hollidaysburg, Pa.

Sherman, Mrs. Kate Bumphry, born in Grant County, W. Va., July 14, 1845, died April 7, 1931, at her home near Richmond, Mo. She married Henry Sherman of Petersburg, W. Va., Oct. 11, 1872. They were among the early pioneers of Ray County, coming to Hardin in 1884. Two years later they both united with the Church of the Brethren in which faith she remained true and steadfast. Her husband preceded her thirty-four years ago. Out of nine children five survive with eight grandchildren and seven great-grandchildren. Funeral at the family residence by the writer. Burial in Sunny Slope cemetery at Richmond.—O. H. Feiler, Norborne, Mo.

Spillane, Harold Roger, born in Chicago, Ill., April 30, 1909, died at the Bethany Hospital April 11, 1931, aged 21 years, 11 months and 11 days. He was the son of Thomas and Alda (Thomas) Spillane. His father died wben Harold was two years old. Since then he made his home with his Grandmother Thomas. He leaves his mother and stepfather, two half brothers and one half sister. On April 3 he was received into the Church of the Brethren subject to baptism. Services in the First church by the writer.—James M. Moore, Chicago, Ill.

Stevanus, Mrs. G. J., aged 65 years, died Feb. 25, 1931, after a long illness in the hospital. She was a faithful member of the Mennonite Church and also a worker in our Sunday-school in Harrisonburg. She made her home with ber daughter, Sister Tressler, having moved bere with her husband about a year ago. She leaves her husband and seven children. Funeral at the home by ministers from the Mennonite church. The body was taken to the old home church in Somerset County, Pa., for burial.—Mrs. A. Fred Cline, Harrisonburg, Va.

Weitzel, Bro. Frank R., born Nov. 8, 1868, died in his home, April 6, 1931, after an illness of ten weeks. He was a member of the Church of the Brethren for about thirty-five years. He served faithfully in the deacon's office in the Spring Grove congregation since April 14, 1919. He was active in Sunday-school work, serving as superintendent several years. He was delegate to eleven District Meetings and to the last Hershey Conference. Nov. 5, 1887, he married Ida Jhol who survives with three children, eight grandchildren, three brothers and two sisters. Funeral in the home by M. S. Stoner assisted by the undersigned, and in the Burgstrasse church by Henry H. King and John Brubaker. Interment in the adjoining cemetery.—Noab W. Martin, Ephrata, Pa.

Wenger, Calista Sprenkell, wife of Adam Wenger, born in South Whitley, Ind., died in Pasadena, April 6, 1931, aged 70 years, 5 months and 10 days. At the age of sixteen she united with the Church of the Brethren and remained a faithful Christian. She married Adam Wenger Nov. 25, 1897. They came to California to live thirty-three years ago. Besides the husband, she leaves four sisters and two brothers. Funeral at Lamanda Park, Pasadena, by the writer, assisted by W. E. Trostle. Burial in the San Gabriel cemetery.—C. C. Kindy, Pasadena, Calif.

Woodward, Mrs. Martha Jane, widow of Dr. Lewis Woodward, died April 11, 1931, at her home near Westminster, Md., aged 76 years, 8 months and 14 days. She was the daughter of the late John Roop and wife, who was before marriage Sister Lydia Engel. She was born and lived on the homestead which has been in the Roop family for over 150 years. She is survived by one sister, three children and six grandchildren. Funeral services in the home by Harry Nelson Bassler assisted by the undersigned. Interment in Meadow Branch cemetery.—Wm. E. Roop, Westminster, Md.

Workman, Erma Jean, daughter of Bro. Richard E. and Sister Lola (Keller) Workman, died March 25, 1931, aged 4 years, 8 months and 8 days. She is survived by her parents, two sisters and one brother. Services by J. D. Zigler at the Owl Creek church. Interment in the Ankenytown cemetery.—Mrs. O. H. Bechtel, Bellville, Ohio.

WISE PASTORS READ,

Assimilate, Make Their Own the Thoughts of Others. Thus They Grow.

Our Dollar Library Will Help Them

Paul of Tarsus By T. R. Glover
What to Preach By Henry Sloan Coffin
Fast Hold on Faith By Henry Howard
A Guide to Preachers By G. W. Truett
The Wicket Gate By T. DeWitt Talmage
Lord, Teach Us to Pray By Alexander Whyte
The Ten Commandments By A. E. Garvie
The Public Worship of God By J. R. P. Sclater
A Quest for Souls By G. A. Studdert-Kennedy
New Tabernacle Sermons
By Henry Sloane Coffin
The Cross in Christian Experience
By W. M. Clow
The Impatience of a Parson
By H. R. L. Sheppard
The Trial and Death of Jesus Christ
By James Stalker
Greatest Thoughts About Jesus Christ
By J. Gilchrist Lawson
The Pastor His Own Evangelist
By J. W. Chapman and C. L. Goodell
Apostolic Optimism
The Preacher—His Life and Work
By J. H. Jowett
Sermons on Biblical Characters
More Sermons on Biblical Characters
By Clovis G. Chappell
Bible Types of Modern Men, First Series
Bible Types of Modern Women, First Series
By W. Mackintosh Mackay
Paul, the Missionary
The Miracles of Our Savior
The Parables of Our Savior
By W. M. Taylor
The Humiliation of Christ
The Training of the Twelve
The Miraculous Element in the Gospels
By Alexander Bruce
100 Prayer Meeting Talks and Plans
100 Revival Sermons and Outlines
100 Great Texts and Their Treatment
1,000 Thoughts for Funeral Occasions
By Frederick Barton
1,000 Evangelistic Illustrations
300 Evangelist Sermon Outlines
Cyclopedia of Sermon Outlines
1,001 Illustrations for Pulpit and Platform
By Aquilla Webb
The Evangelistic Encyclopedia
100 Choice Sermons for Children
100 Best Sermons for Special Days and Occasions
Cyclopedia of Sermon Outlines for Special Days and Occasions
By G. B. F. Hallock

These books are uniformly priced at ONE DOLLAR each. Make your choice and send in your order now.

Brethren Publishing House, Elgin, Illinois

Give Something Useful for

GRADUATION PRESENTS

Pens and Pencils are a necessity. They are both beautiful and useful. GRADUATES appreciate them, because they use them every day. CONKLIN Pens and Pencils are noted for their service.

CONKLIN Endura Pens and Pencils

are sold under an unconditional guarantee of free service forever. **Conklin Endura Pens and Pencils** are repaired free at the Conklin factory at any time, whenever all the broken or worn parts are returned to the company.

47SBGC Medium Black and Gold Endura Pen with Clip **$5.00**
47SBC Medium Sapphire Blue Endura Pen with Clip .. **5.00**
9SBC Medium Sapphire Blue Endura Pencil with Clip .. **3.50**
9SBGC Medium Black and Gold Endura Pencil with Clip **3.50**
47PBC Medium Pearl and Black Endura Pen with Clip **6.00**
9SPBC Medium Pearl and Black Endura Pencil with Clip **4.00**

If you prefer you may have the above furnished with ring at top instead of clip.

CONKLIN Medium Priced All-Purpose Pens and Pencils

will withstand hard usage and are guaranteed against defects. They are well made and largely used.

26C Long Black Ribbon Chasing Pen with Clip **$2.75**
264S Short Black Ribbon Chasing Pen with Ring **2.75**
161C Long Black "Three Fifty Pen," Plain Black and Clip **3.50**
161GC Green Pen with Gold Band and Clip **3.50**
3 Black Pencil with Clip **2.50**

Use CONKLIN Pens and Pencils once and you will use them always.

✪✪✪✪

The Parallel

NEW TESTAMENT

You have here the **Moffatt Translation in parallel columns with the Authorized, King James Version.** Thus each translation becomes a commentary on the other. Printed in clear type you have here a book of more than 650 pages. Cloth bound. Suitable for study and home use. If you want a modern translation, and one you can compare with the Authorized you will appreciate this **Parallel New Testament. Priced to meet the times—ONLY ONE DOLLAR.**

DESIRING PEACE

But—Preparing for War

the nations are spending vast sums of money that lead but to war. There must be a better way. Writing to the author of

"THE CONQUEST OF PEACE"

George S. Sumner of California says,

"If the powers would only put a small part of what they are spending on Preparedness into such a plan as you outline they would go far towards getting the protection that they seek."

Others have said the same. **"THE CONQUEST OF PEACE" will be mailed for $1.25.**

WALK IN HIS WAYS

By Amos R. Wells

A storehouse of helpful material for private devotions, class leaders, public speakers, and those who take part in prayer-meeting and family worship. Each meditation is based on some Bible passage. The illustrations taken from current events clarify and rivet the lesson. A brief prayer brings the reader close to his Savior.

A book that will develop the devotional atmosphere of the home. $1.50.

Brethren Publishing House, Elgin, Ill.

FOR YOUR

VACATION CHURCH SCHOOLS

The Board of Religious Education Recommends

New Syllabus. 15c
Essential for all workers.

Administering the Vacation Church School, Armentrout. $1.00
Tells you how to do the job.

Manual of Training for Worship, Hartshorne. $1.50
Furnishes a wealth of material.

Kindergarten Course for Daily Vacation Church School, Moody. 95c
For First Year Beginner.

Beginners in God's Word, Shields. $1.85
For Second Year Beginner.

Learning God's Way, Dudley. $1.75
For First Year Primary.

God's Children Living Together, Dudley. $1.75
For Second Year Primary.

Adventures in Friendliness, Dudley. $1.75
For Third Year Primary.

Conquests for God, Miller. $1.35
For First Year Junior.

Heroic Lives, Miller. $1.35
For Second Year Junior.

Knights of Service, Bradshaw. 85c
Knights of Service (program guide), Hawthorne. 85c
For Third Year Junior.

Life and Times of Jesus (pupil's part), Grant. $1.00
Life and Times of Jesus (teacher's manual), Grant. $1.00
For First Year Intermediate.

The Heroic Age (Life of Paul), Clyde. 75c
For Second Year Intermediate.

Everyday Adventures for Intermediates on Pioneer Trails of Christian Living (a series of leaflets for teachers only). **15c each**—see leaflet No. 118 for titles.

Builders of the Church of the Brethren, Flory. $1.00
For Third Year Intermediate.

These are only a few of our large assortment of material for your Vacation School. Our Leaflet No. 118 gives full information. Ask for it—it is free.

✪✪✪✪

"Through the Bible Day by Day"

By the Late F. B. Meyer

Among the excellent writings left by **F. B. Meyer** must be classed **"Through the Bible Day by Day,"** a series of studies planned for those who do wish to study the Bible but can not make a thorough study of it. These books lend themselves well for daily devotions. Each volume is illustrated, well bound and of a size easily handled for study or for reading.

Vol. I. Genesis to Joshua, 218 pages
Vol. II. Judges to 2 Chronicles, 249 pages
Vol. III. Job to Ecclesiastes, 201 pages
Vol. IV. Ezra to Malachi, 225 pages
Vol. V. The Gospels, 235 pages
Vol. VI. Acts to Ephesians, 190 pages
Vol. VII. Philippians to Revelation, 206 pages

Price of each volume, 82c. Or the complete set of seven volumes, $5.50.

You will find great joy in following this noble Bible interpreter.

As your publishers we aim to bring to your attention what you need. The books found on this page may be ordered from

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., May 9, 1931 | No. 19



DAUGHTER—MOTHER—GRANDMOTHER
(Three Generations of Christian Womanhood)

IN THIS NUMBER

Editorial—

The Law of Thy Mother (E. F.), ... 3
A Short Study in Relative Values (E. F.), ... 3
More Tendencies in Religious Education (R. D. B.), 4
Church Statistics for 1930 (H. A. B.), ... 4
Kingdom Gleanings, ...16
The Quiet Hour (R. H. M.), ...17

General Forum—

The Mothers of Tomorrow (Poem). By Mary Stover Wine, ... 5
Mother, the Queen of the Home. By James M. Moore, ... 5
At Mother's Knee. By E. F. Sherfy, ... 6
The Fallacy of the Inevitable (E. L. C.), ... 6
Christ and Modern Women. By Earl M. Bowman, 7
Try Again. By O. P. Williams, ...11
Conference Program, ...11

Missions—

Chao Yu Poa's Christian Experience. By Nettie M. Senger, ...13
Self-Supporting Churches on the Mission Field. By H. Stover Kulp, ...14
The Rural Reconstruction of China's Villages on a Christian Basis. By F. H. Crumpacker, ...15
News From the Field, ...15

Pastor and People—

Jesus and His Mother. By Harold S. Chambers, ...18
Indoctrinating Young Christians.—No. 3. By Galen B. Royer, ...18
The Test That Proved. By Chester E. Shuler, ...22
From Our Bookshelf (J. E. M.), ...22

Home and Family—

My Mother (Poem). By Mildred Michael, ...19
Mother's Real Day. By Leo Lillian Wise, ...19
Just For Today. By Margie John Garst, ...23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



OTHO WINGER
Moderator Annual Meeting



JAMES M. MOORE
Chairman



R. W. SCHLOSSER
Secretary



GROVER L. WINE



J. E. MILLER
Secretary Annual Meeting

Conference Program Committee

The make-up and manner of holding Annual Conference has changed from time to time. At first there was no set business, and our present long program is quite modern. For a number of years the Committee of Arrangements made out the program. In 1920, however, a change was made and the first Conference Program Committee was appointed, the members being, W. O. Beckner, G. A. Snider and J. A. Dove. The term of office is three years. The duties of the committee are to prepare and supervise the Conference program. In 1928 it was voted that the Moderator and Secretary of Conference shall be members ex officio of the Program Committee, so that now we have five members.

In planning the program the committee receives valuable suggestions from the several General Boards and others who are much concerned in the church and her work.

The present members are James M. Moore, Chairman, R. W. Schlosser, Secretary, G. L. Wine, with Otho Winger and J. E. Miller, members ex officio.

CUT HERE

Conference Offering Blank for Sending Money

Note.—The treasurer of the General Mission Board is also the treasurer for Conference Budget funds.

General Mission Board of the Church of the Brethren, Elgin, Illinois,

Dear Brethren: Please apply the amount enclosed to the following fund or funds indicated:

Conference Budget for Missions and Church Promotion $.....

General Mission Board

World Wide Missions .....$.....
Foreign Missions .....$.....
India Mission .....$.....
India Share Plan .....$.....
China Mission .....$.....
China Share Plan .....$.....
Africa Mission .....$.....
Africa Share Plan .....$.....
Support of Missionary
Name .....$.....
Home Missions .....$.....
Home Mission Share Plan ...$.....
B. Y. P. D. Project .....$.....

Junior League Project .....$.....
Intermediate Project .....$.....
Women's Work Project .....$.....
Board of Religious Education $.....
General Ministerial Board ....$.....
General Education Board ....$.....
Bethany Bible School .....$.....
American Bible Society ....$.....

Which amount is from .....Individual
..... Class
..... Sunday-school
Congregation .....District .....
Name of sender .....
Street Address or R. F. D. .....
Postoffice .....State .....

Please do not write in this space

Date	Amount Enclosed
.....19....	$ .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., May 9, 1931 No. 19

EDITORIAL

The Law of Thy Mother

"AND forsake not the law of thy mother." Because life needs the guidance of law and this is the best law there is. "The law of thy mother" is wise. It is just. It is kind.

"The law of thy mother" is born of experience. It is not reasoned out of carefully compiled philosophies. It falls out, fresh and live and warm, from the time-worn molds of life itself. It isn't enacted, decreed, promulgated. It is discovered, uncovered, held up to view in such clear and attractive form that you must see and perceive and approve.

"The law of thy mother" is coined out of the molten metal of soul contacts, contacts between the purest and best of human stuff on the one side and all kinds of it down to the worst on the other. Nobody invented this law. Mother found it. Sometimes she declares it, announces it. Most of the time she just personalizes it, incarnates it, *is* it.

"The law of thy mother" is the world's classic example of doing things in the best way. Law, any law, is the way we do things. Where there is no law, there is no way, no known way, no way that can be foreseen or found. There remains in such a case nothing but chaos, uncertainty, anarchy, bafflement, utter confusion. Law brings order, consistency, reliability, harmony. "The law of thy mother" brings the best order, the truest consistency, the most secure reliability and the sweetest harmony. It is law functioning at the top notch of efficiency.

"The law of thy mother" is the essence of the most intimate relationship known to mortals, boiled down and congealed for convenient handling. It is the divinest thing we meet with in everyday living. Through it we can make our nearest daily approach to God. And to our fellow-men. Coming as it does out of the closest possible approximation to the perfect intermingling of spirits, it offers the best solution, the only solution, to the problem of living together. And that is the problem of mankind. That is the problem of life. Mother has solved it. She knows how. Her law is the way.

"The law of thy mother" claims and holds this high place because it is the law of love. And love is the law of life. Mother knew this before Kagawa found it out and wrote it into a book. She had already written it into the book of her life. She is still doing it. In her personality law and love and life have practically lost their separate identities. They have been melted into a new entity which includes all three.

Life, true life, is law, mother's law. And her law is love. For the one best answer to the great quest of life, "forsake not the law of thy mother." E. F.

A Short Study in Relative Values

SPEAKING of the relative value of organization and contagion in forwarding the kingdom of God, the speaker said that "the church of the apostles' day was not so much an institution as an inspiration."

It was a wise observation. It was an institution in a small way. Rather, it was the beginnings of an institution, but it was not nearly so much that as it was a means of inspiring men and women with a great passion. And the sad fact of church history is that as it became a greater institution it declined in power to inspire.

The contagion of an overpowering idea embodied in a great personality is after all what we must rely on to get this business done. And right there is where you come in so handsomely. You can be that great personality, if not great in attainment or natural endowment, at least great in the passion to serve. And that is the main thing.

With that you can be the carrier of the great idea, the inspirer of others with the passion that is yours. With a church full of people like that you could not keep the kingdom of God from coming. E. F.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

More Tendencies in Religious Education

We have discovered that religious education is endeavoring to make its program more truly Christian. It is more clearly defining its objectives. A more workable field program is being planned. More study is being given to the rural church with an effort to meet its needs. A greater emphasis is being placed upon leadership training. The important place of the pastor in the program of religious education is recognized. And more attention is given to worship with the purpose of answering the cry of man for a deeper, intimate and personal sense of God. There are other tendencies of vital importance.

We are recognizing the important place of the home in the educational task of the church. The church, school, and society at large build upon what the home has done. I think we can unanimously agree that the church has a responsibility to prepare for Christian family living. In accepting this responsibility, we must do something about it. Through the recognition of the family as an educational group, sermons which exalt the home, the cultivation of helpful parent-teacher relationships with special emphasis upon teachers visiting in the homes, special classes for young people in home building and for parents in the religious education of the home, the recommendation and circulation of helpful books, pamphlets and magazines and the observance of home week, the church will go far in the Christian religious education of the home.

Children's work is a developing phase of the program of religious education. The church realizes the kingdom possibilities in the right direction of child life. Jesus taught us the worth of a child. He placed the child in the midst and showed us that time spent with children was not lost time. We have no more important task than that of enriching and training child life for the kingdom. Secretary Wilbur in summarizing the findings of the White House Conference for children which President Hoover called November 19-22, 1930, as "The Children's Charter," gave as the first on the list this statement: "For every child spiritual and moral training to help him to stand firm under the pressure of life." This brings to our minds more forcibly than ever the high task of Christian education.

Christian colleges are giving young people more religious educational training. The program of young people's work has been developing for some time and it is not our purpose to speak at length of it here. The value of this work can rest upon its fruits of wholesome moral and spiritual influence in the lives of young people, the development of youth for leadership, and the increased interest of youth in the tasks of the kingdom. In addition to this, a very encouraging thing is the fact that more Christian colleges are establishing departments of religious education in order to train young people for this service. Seminaries are giving strong religious educational courses to prepare pastors for the educational work of the local church.

The new day in religious education is that which heralded the new emphasis upon adult education. Prophets have spoken for some time about building a new world out of the childhood of the race. I sympathize with their point of view, but realize that as long as adults are moral and spiritual examples for childhood and youth, this new world through childhood will come only as we at the same time regenerate adult life. We know now that adults can be taught and that they are more modifiable than we thought. I believe in adult education and adult evangelism. Habits of life and modes of conduct long established can be changed according to the laws of God. This is a newly recognized but a great religious educational task. Our whole religious educational program will progress just as rapidly as we educate adults up to it.

Closely akin to the new emphasis upon adult education is the larger place given to laymen in the program of religious education. Our program cannot succeed without the laymen. Consecrated lay leadership is just as much needed today as ever. Religious education must develop with the coöperation, sympathy and support of the laymen and together we will carry it out. When we get the men who walk behind the plow, who make their living in shops or factories, or who work at their desks in offices, to appreciate the value of religious education and dedicate their lives to the making of this program effective in the building of Christlike character, likewise a new day will dawn. R. D. B.

Church Statistics for 1930

For forty years church statistics have been gathered by the late Dr. H. K. Carroll. The figures for 1930, recently released to the press, had to be completed by other hands. And we assume that this, as much as any single item, explains why the statistics for the Brethren groups are not complete.

The figures that are given for the Church of the Brethren for the last statistical year (1930) are those which were given a year ago (1929). The figures for a year ago were: ministers, 2,725; churches, 1,026; communicants, 134,620. These figures may be verified by turning to the Yearbook for 1930, pages 44-45. The figures which should have appeared this year are: ministers, 2,735; churches, 1,029; communicants, 138,173. These figures are taken from the Yearbook for 1931, pages 48-49. And they indicate gains for the statistical year ending Aug. 31, 1930, reportable in 1931, as follows: ministers, 10; churches, 3; communicants, 3,553. These gains are the more significant in that they were made in a year when gains for all churches were very small—next to the lowest in forty years. H. A. B.

GENERAL FORUM

The Mothers of Tomorrow

BY MARY STONER WINE

All hail to you, our daughters dear,
The mothers of tomorrow!
Build well the palace of your soul
'Gainst storms of pain or sorrow;
Build well the holy, sacred shrine
Where love shall transform duty;
Build but the good, the pure, the true
Into your walls of beauty.

Choose well, choose well, O daughters dear,
The fathers of tomorrow!
Choose noble men who'll e'er be true
Through days of joy or sorrow;
Choose men with faith and courage strong
Who stoop to help the lowly,
Who bring to meet thy trusting love
A life that's clean and holy.

May Christ abide within your home
However great or lowly;
May little children's voices sing
Around your altar holy;
May love's strong arm e'er strengthen you
'Mid days of toil or sorrow.
We mothers bless you, daughters dear,
The mothers of tomorrow.

Bridgewater, Va.

Mother, the Queen of the Home

BY JAMES M. MOORE

THE last chapter of Proverbs is a wonderful chapter. It is entitled, "*The words of king Lemuel; the oracle which his mother taught him.*" Fortunate is any young man who has a wise mother to give him good counsel, and blessed is that young man who has the good sense to heed the advice that comes from experience.

A true mother is entitled to her rightful sphere, where her price is far above rubies, and there is no other who can fully take her place. Her work, as spoken of in verses 10-31 of the chapter referred to, concerned as it is with food and clothing and the management of the household, clearly places her as the queen and spirit of the home.

The sooner a young married couple come to realize and recognize this, the sooner they will find themselves working together harmoniously and advantageously. Maladjustments come from the conscious or unconscious effort on the part of one or the other to overreach. Coöperation, consultation and frankness are essential and exceedingly helpful, but after all the responsibilities must be divided.

In the first place when young people marry, they should have a home of their own. In the beginning God said: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife" (Gen. 2: 24). Jesus reiterated these words (Matt. 19: 5), and there has never been found anything better in the establishing of a home. Other ways have been tried, but no one has been able to improve on God's original plan.

Young people as they marry should leave their parents. It is not necessary to go five hundred or a thousand miles away, for distance does not figure. It might be under the same roof. But there is a withdrawing from former relationships to such an extent that the young people can work together themselves in establishing and maintaining their own home.

Their home need not be expensive or elaborate. It should not be, especially as they begin. They will find great joy and satisfaction in getting along with less in the start, and then adding to it as they need and are able to buy. The building in which they live need not even be owned by them, for they can begin almost as well in rented quarters.

As soon as they begin to work out their plans, the young husband should crown his wife queen of their home. The method he uses in doing this does not matter, only so it is done. Then let her be recognized as such at all times. In that home she should rule, with that beautiful spirit of love and service that characterizes the true wife and mother.

The wife should then be honored in her position. No one should be allowed to take her place in any degree. No brother or sister of hers or her husband's should be permitted to usurp authority. No aunties have the right to assume the supervision. Not even the parents on either side should undertake to dictate and manage their affairs for them.

These young people can and should be on the best of terms with their relatives, but when it comes to the final consultations and decisions in regard to the home, they take care of that themselves. Nothing can spoil the spirit of the newly-established home quite so rapidly and completely as for the young husband or wife to go to relatives and complain about the other, unless it would be for these relatives to be permitted to push in and create misunderstandings or increase those that might arise.

There may come times when some of the relatives have to be cared for in this new home, but it should be thoroughly understood that they are not expected to take charge. Conditions might arise that would make it necessary for these young people to look after one or more of their parents, but that should not alter the situation. Even the husband's mother, or the wife's mother, should not presume to interfere in the affairs of the home thus opened for their comfort.

This should not in any way preclude the possibility of getting advice from those who are older and have had more experience. It would leave the way absolute-

ly open for that, and would likely mean the best use of the advice given.

The arrangement here set forth is in accord with God's original plan. It would give the young wife's home-making instinct the greatest possible chance. With all her mistakes she will do far better than she possibly can under other circumstances, and it will be more largely true that

> "Her children rise up, and call her blessed;
> Her husband also, and he praiseth her, saying:
> Many daughters have done worthily,
> But thou excellest them all" (Prov. 31:28, 29).

As queen of the home, mother is the first teacher of childhood. This is a great responsibility, but the wise mother can always succeed far better if she has a home of her own. She is then in a position to arrange and plan for the best interests of all concerned.

A mother who has thus sacrificed and planned to make her work a success is entitled to her just compensation.

> "Give her of the fruit of her hands;
> And let her works praise her in the gates" (Prov. 31:31).

Part of her reward will be in enjoying with her husband the realization of useful lives together. It will be a real satisfaction to see their children succeed in the better things of life. This will be her greatest return, and it will mean far more than political position for herself.

God has planned that his children may have and enjoy the very best, both here and hereafter. Man has never been able to improve on God's way, though there seems to be no end to his experimenting. We could save ourselves many unhappy experiences if we would recognize that when God speaks he gives the very best.

Chicago, Ill.

At Mother's Knee

BY E. F. SHERFY

"THE last thing a man forgets is what he learned at his mother's knee," says Mr. Wm. Sunday. "Take this child and nurse it for me, and I will give thee thy wages," said Pharaoh's daughter, to Jochebed, Moses' mother. I have often wondered how much "wages" she got for that piece of work which I believe was infinitely more than merely providing physical nourishment.

It matters little about that, but it did matter much that his mother kept him long enough to tell him the stories of the heroes of his race and teach him his bedtime prayers.

Moses, according to Josephus, might have elected to be king of Egypt, had he chosen to remain in court life. But "when he became of age he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Why? Why could he make such a marvelous self-sacrifice, becoming an outcast instead of a king? I believe it was because the parental heritage such as he had is second to nothing as a subtle, yet gripping power to hold a young man true and clean at such a time.

Yes, an "uncrowned queen" back in the camps of Israel and the early prayers at her knee were a greater challenge than all the "treasures of Egypt." And from that knee went forth a hero of faith "of whom the world was not worthy."

A certain self-reproaching reprobate found himself on his knees in a rescue mission. The worker at his side said: "Now I have prayed for you, and you must now pray for yourself." But he replied: "I can't; I know no prayer except, 'Now I lay me.'" He prayed that prayer and that night God saved him.

Many of the boys and girls and older ones in these parts—Roanoke and Botetourt Counties, Virginia—can never be quite the same since the passing of a little seven-year-old boy, who for sweetness of life and simple purity, was not surpassed even by the lily of the valley. Near last Christmas his Christian mother began teaching him the prayer you will read below, and

The Fallacy of Inevitability

Professor Albert Bushnell Hart of Harvard in his book, *Democracy in Education,* says the word *inevitable* describes accurately the type of mind of primitive peoples. It betrays a lack of appreciation of the logic of cause and effect and is in fact rank fatalism.

There is all too much of this characteristic lingering today in our Christian communions when it comes to thinking in terms of social justice. We have not yet divested ourselves of the fallacious notion that certain evils that have plagued the race are inherently necessary. The mother who purposely exposes her progeny to smallpox in the firm belief that one must at some time experience the various diseases is unwittingly following this impulse. And what a train of woe has followed!

Perhaps science today fulfills one of its greatest functions in the field of prevention. The fact that an evil "has always been" challenges the scientific temper to prevent its recurrence. Witness the passing of the bubonic plague, cholera, and yellow fever.

Shall we not apply the same procedure to banish the monster evil of war? General Grant once said: "Though I have been trained as a soldier and have participated in many battles, there never was a time when, in my opinion, some way could not have been found of preventing the drawing of the sword."

It imparts a wholesome optimism to our task to realize while we work against great odds in striving to rid the world of age long evils, that racial improvement has always been effected by those who have actively challenged the very existence of evils whose sole claim to respectability was that "they always have been."

PEACE COMMISSION,
E. L. C.

though it is a bit long for one so young, yet his alert mind and open heart soon had it committed to memory. It was prayed so sweetly the never-to-be-forgotten last night as his mother lovingly "tucked him in." By request his pastor read it at the "Good-bye Service."

"Give me clean hands, clean words, clean thoughts. Help me to stand for the hard right against the easy wrong. Save me from habits that harm. Teach me to work as hard and play as fair in thy sight alone as if all the world saw.

"Forgive me when I am unkind; and help me to forgive others who are unkind to me. Keep me ready to help others at some cost to myself. Send me chances to do a little good every day and so grow more like Christ. Amen."

The child to whom we refer in this article was the son of Brother and Sister W. M. Kahle who are known to so many MESSENGER readers. The child was always ready to help answer his own prayers, so had just made good his "chance to do a little good every day," by running an errand for his mother, when within five minutes the unfortunate affair happened and he lay unconscious under an auto. By the consent of the parents this prayer is printed, and with it this story which makes it so sacred to the family and friends, with the hope that many a mother will use it; for "the last thing a man forgets is what he learns at his mother's knee."

Daleville, Va.

Christ and Modern Women

BY EARL M. BOWMAN

LUKE is the one New Testament writer who brings women into marked prominence in their association with our Lord. Luke surrounds the figure of Jesus with the figures of women. He opens his gospel using the first pages in portraying Elizabeth, the mother of John the Baptist; and Mary, the mother of Jesus. Farther on Luke describes how the Master entered the city of Nain and found there a widow who had lost her only son by death. Jesus had compassion on this woman and beseeched her not to weep, and calling to the dead youth, he said: "Young man, I say unto thee, arise. And he that was dead sat up and began to speak." Then follows a most tender and touching and compassionate explanation: "And he gave him to his mother."

On another occasion, when the Master was dining in a Pharisee's house, "a woman who was in the city a sinner," after learning that Jesus was at this house, brought an alabaster cruse of precious ointment, and standing near him, weeping, she began to wet his feet with her tears and to anoint them with the oil and to wipe them with her hair. Wherefore the Master said her sins, which were many, were all forgiven her—since because she loved much, much could be forgiven her.

Luke describes how "certain women who had been healed of evil spirits and infirmities: Mary that was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chuzas, Herod's steward, and Susanna, and many others," ministered unto his physical needs. These women doubtlessly gave the Son of God lodging and board many times.

Luke vividly tells how Jairus, a ruler of the synagogue, came to the Lord, and fell down upon his knees at Jesus' feet and pled with him to come to his house and raise from the dead his only daughter. Jairus' friends said there was no use troubling Jesus, for the girl was dead. But when Jesus came to that house and saw how they were all weeping and wailing, he said: "Weep not; for she is not dead, but sleepeth." Then the people laughed him to scorn. But Jesus, taking her by the hand, said: "Maiden, arise!" Luke says her spirit immediately returned and the girl sat up. Then he told her parents to give her something to eat and the people were all amazed.

Luke, who was a physician himself, describes a woman who had been distressed with a disease for many years. She had spent all her money on doctors, and found that none of them could heal her. She came up behind Jesus and touched the hem of his garment. Immediately this woman was healed.

Again, Luke gives us an interesting glimpse of Jesus in the home of Mary and Martha. John, in the eleventh chapter, gives a more detailed description in connection with the death of their brother, Lazarus. Mary sat at our Lord's feet and was not fretted with cooking, preparing delicious dishes, and in keeping a tidy home. One day Martha, apparently a little vexed, asked Jesus to make Mary help her. Whereupon Jesus said to Martha: "Martha, Martha, you are too anxious and troubled over much serving; but one thing is needful [one dish would have been enough], but you have prepared many dishes." Martha was typical of many of our good modern cooks who, when the minister is entertained in their homes, prepare so many dishes that if he should try to sample them all he would be laid up for three days afterwards.

Going still farther into the Gospel of Luke we discover a description of Jesus as he one day sat over against the treasury and watched the people as they gave. He saw the rich out of their abundance put much into the treasury, and the poor out of their poverty put in little. And a poor widow put in two mites, and Jesus said she put in more than all the rich folk; for they, out of their superfluity, cast but a small part of their income into the treasury; while she, out of her poverty, cast in all her living. Jesus was frequently

(Continued on Page 10)

May Is Seed Sowing Time---May 24 Conference Offering

$100,000 Needed

Showing Our Faith

BY H. S. WILL

Pastor, Twin Falls, Idaho

He was a Seventh Day Adventist. I had been led to him by a newspaper report of his church's mission giving. His face lighted up as he told me of their work. He was saying: "Yes, we have only a small church, forty adults and a few children, but last year (1930) we gave more than $1,000 for missions. Including the children, we averaged 32.4 cents a week, or $16.84 each for the year. That isn't all, however, for we paid $1,900 on our building and kept a parochial teacher for nine months. It was a hard year, but we feel good over the results." I told him they had just reason to feel good. Then I hinted that they must have some folks who were rich. He replied, "No, with most of us it was the widow's mite. But we think that mission giving is the best way to show our faith in our message."

Those last words stuck. I went home and did a little calculating. I discovered that if the 134,620 members of the Church of the Brethren each gave $16.84 for missions and church promotion this year, our Council of Boards would have $2,267,000 at its disposal. It almost made my head swim. I couldn't resist a few moments' reflection on what might be. Our Conference is not asking for $2,267,000, but $331,738.

Strength in Unity

BY MC KINLEY COFFMAN

Pastor, Fruitland, Idaho

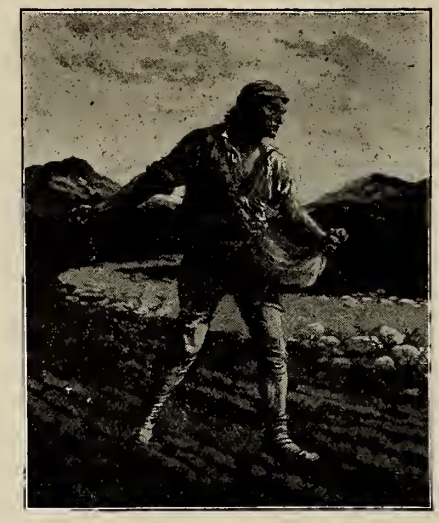
"All together, come boys!" This was the usual expression of father's teamster as he addressed the big four. Then traces would tighten simultaneously and a heavy load was heaved. Think of the wonderful results that would follow in the church if all local congregations and individuals moved with such unity of action. Such opportunity for united effort now presents itself.

Elders, pastors, churches and individuals are looking forward to May 24, the date of our Annual Conference Offering. Two years ago we had the remarkable offering of $90,000. The needs were not greater then, than they are at the present time.

The Church of the Brethren is now responsible—yes, *we* are responsible—for 108 missionaries on the field, for religious literature, a definite contribution to world peace, moral welfare, and maintenance of our Bible school.

Such responsibility demands the coöperation of every loyal member in every local congregation of the Brotherhood. It demands **our** prayers, our serious thought, our deepened convictions, and our gold. This is a season when each congregation should do its best—its very best to carry on the program to which we have set our hearts and our hands. Every congregation can do something. Every congregation ought to do something. It is highly important that all take part in the Annual Conference offering May 24. All together, brothers, sisters, churches! Let all give and then all rejoice in another victory for Christ and his church.

A Sower Went Forth to Sow



To the Glory of God

Victory Depends on You

BY C. G. HESSE

Pastor First Church of the Brethren, Roanoke, Va.

The general work of missions and church promotion is dependent upon the local church. If the local church fails here, then missions and the education work of the whole church must cease. This being true, every congregation in the Brotherhood ought to accept its share of responsibility in helping to raise the required budget necessary to carry on the general program of the church. The local congregation can not do this with complete success unless every member is made to feel answerable in this matter. In the final analysis, the whole program of the church depends upon the support of the individual member.

Conference Budget Sunday is an opportune time for the entire church to make a definite contribution to this great work of the Brotherhood. Our ministers must be diligent in presenting missions and the work of religious education to the membership of the church. Every member ought to know just how the General Conference Budget is used. All of the congregations ought to begin planning definitely now to do their very best for the Conference Budget on Sunday, May 24. If we

do this unitedly, success will crown our efforts and we shall all rejoice, and above all it will be pleasing to our Lord.

Have a System, and Make the System Work

BY GALEN K. WALKER

Pastor, La Verne, Calif.

THE church as a denomination, must have a budget just like any good, up-to-date systematic business must have a budget. An enterprising business concern looks ahead to see about how much things will cost, and how much its income will warrant its outgo. This is the only logical thing to do, in order to keep financially above water, both for business as such, and for the business end of the church. The more Holy Spirit consecrated business we put into the church's activities, the better will be the results. Now the business to which I refer is this: first, have a well planned, prearranged every member canvass by teams of two each, all over the congregation, for the purpose of meeting the budget you have to realize. Second have the duplex envelope, one side of which is for local expenses of the congregation, the other side for missions, benevolences, education, etc. When we once become educated to this well tried out and thoroughly tested plan, we will have no other. For years I have tested this plan myself, and know that it works.

If every member is enlisted systematically for the budget needs, it will mean only $2.50 per member for our Brotherhood, for the current year. Certainly we can meet this. Certainly we will meet it, if every member is in on it.

The Conference Budget

The Annual Conference has seen fit to group the financial requirement of several agencies of the church into one budget for the year ending Feb. 29, 1932.

General Mission Board		
For Missions	**$251,905**	
For Ministerial and Missionary Relief	**10,000**	
		$261,905
Board of Religious Education		**21,500**
General Ministerial Board		**8,095**
General Education Board		**4,762**
Bethany Bible School		**35,000**
American Bible Society		**476**
		$331,738

How Last Year's Money Was Used

Promotion and General Expense	$ 8,660.94	3.00%
General Mission Board	237,208.23	82.26%
Board of Religious Education	15,744.69	5.46%
General Ministerial Board	6,224.64	2.16%
General Education Board	3,661.56	1.27%
Bethany Bible School	16,496.05	5.72%
American Bible Society	366.16	.13%
	$288,362.27	100.00%

God Blesses the Giver and the Gift

BY DR. E. F. SAPPINGTON

Layman, Washington City Church

THE present is one of the most crucial periods of the world's history. Probably never before have so much effort, time and money been spent to break down the forces of law and order, both civic and religious.

It is not only a great opportunity but a great responsibility to live in the present age. Because of these conditions the call, the obligations for an increase of faith, a rededication of the life and resources of every Christian must come with a new emphasis.

It matters not how humble our station, all Christians ought to do their part to help in the growth of the kingdom. If we really believe in, and practice, the religion of Jesus, we will be willing, active workers. We will each give of our time and of our substance. Even though the gift is small, if it is all we can give, God will bless both the gift and the giver.

For What Purpose Will the Agencies Use the Money?

The General Mission Board carries on mission work in India, China, Africa, Sweden and America. One hundred-eight missionaries are now assigned to foreign service. Eight new ones are under appointment to fill urgent needs.

The Board of Religious Education renders service by providing training for teachers and leaders, good Sunday-school literature, guidance in young people's activities, and direction in peace and moral welfare work.

The General Ministerial Board looks after the ministerial interests of the church. The church will thrive only as the leadership is adequate.

The General Education Board seeks to coördinate and further the cause of Christian education.

Bethany Bible School is the training school for our ministers, missionaries and other leaders in the church.

The American Bible Society prepares Bible translations and aids in the dissemination of the Scriptures.

Conference Offering Suggestions

1. The cause of Christ needs our material resources.

2. Make known the facts about the glorious work being done by our missionaries and other workers.

3. Bring the need before every member. The task is large enough to require the help of all, and every member needs the blessing that comes from having a part.

4. Self-denial will undoubtedly be necessary in a year like this if the necessary funds are raised to carry on the work.

5. If you have a faith that is worth sharing now is the time to show that your faith is the kind that works.

Christ and Modern Women

(Continued From Page 7)

issuing warnings to many men of his day about the use of their very great wealth. He told them it was easier for a camel to go through the needle's eye than for a rich man to enter into the kingdom of God. Because of the responsibilities along purely material lines of interest which great wealth imposes on a man, he finds it very hard to keep vitally concerned about the higher aspects of life. Then Jesus told those pointed parables of the rich man and Lazarus and of the rich but foolish farmer as warnings against the abuse and misuse of wealth. But mark you in such a day as that, when Jesus was issuing warnings to rich men about the misuse of their wealth, he was commending certain wealthy women for having used theirs wisely and well.

When Jesus was nearing his place of crucifixion there followed him a great multitude of people, and many women who were lamenting his cruel fate. "But Jesus turning to them said: Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." These women were the last to leave the cross, the first to appear at the empty tomb, and the first to tell the gladdening story of the resurrection.

Jesus of Nazareth was the first great Character in history to recognize fully and completely the true worth of good womanhood. There is today agreement among thoughtful people that it is the mother who makes the home. What the mothers of the nation are today our children will be tomorrow. As the mothers fashion the children, so shall future years see them. The women of the world help significantly to determine the character and destiny of the nations. A lady of the aristocracy of France once came to Napoleon asking: "What is France's first great need?" Napoleon answered: "Good mothers." She then asked: "What is France's second great need?" Napoleon's answer was the same. The woman continued: "What is France's third great need?" Again Napoleon answered for the third time, but with more emphasis: "Good mothers."

In all walks of life it makes a lot of difference whether a boy or a girl can recall the memory of a good mother, or a bad one—whether or not they can recall the memory of a Christlike or a Christless mother. Boys and girls who do not have the benedictions of godly mothers are objects of pity. Such boys and girls do not have a fair chance at life. One young lady wrote in a letter to a minister these words: "It would be much easier for me to be a Christian if my mother was a Christian. But I can get no help from her for my spiritual nature; no food for my spiritual growth." Imagine how hard it must be for a young man or woman to follow Christ if their mother is a worldly woman, if God is left out of the family program, if Christ is not the Head of the home and the unseen Guest at every meal! What hope is there for children who grow up in such an atmosphere? Girls follow the example of their mothers. As the mothers of today are, so shall the mothers of tomorrow be.

Mothers in the Christian church, what kind of impressions are your lives making on your daughters? You can not teach your daughters what you yourselves do not practice. If your cupboard is empty you can not give them food. If your soul is empty you can not give them character. What a mighty power, for good or ill, have all mothers! "The hand that rocks the cradle rules the world." Christ wants all mothers. He has a right to ask their allegiance. He wants all mothers to carefully guard their children and lead them to him. He wants you to teach your children to love him and become fashioned after his mind and spirit. If we could win the motherhood of the world for Christ this world would be his kingdom in a very short time.

Now we live in a day of new freedom and new opportunities for women. Women are no longer regarded as the inferior, subjected and oppressed sex in America. Jesus of Nazareth has brought to them the more abundant life of freedom and opportunity. Today, if you were to go to Korea, you would find men selling their daughters for eight dollars each, and with the money buying pigs. If you should be horrified and ask one of them why he commits such crime, he would be surprised and would say to you: "I have not committed any crime. I can fatten a small pig and sell it for sixteen dollars, twice the amount I got for my daughter. With this amount I can buy two small pigs, and when they are grown I can sell them for thirty-two dollars. By buying small pigs and selling large ones, I can make money; and by the time my daughter is grown I shall have a comfortable income from pigs. If I had kept her, she would have been an expense to me all my life, and I should have had to pay a dowry to her husband when she got married."

In India a man took his sick, haggard looking wife, the mother of his children, to a Christian hospital and said to the physician there: "Do what you want to with her. She's no further use to me." If you were to go to Arabia and Africa there you would find the blight of Mohammedanism. There you would meet women, as you walked along the roads and streets, who would beg you for poison that they might end their wretched lives. There you would see deserted and abandoned children, wandering alone, and no orphanage to take them in.

Do you know that, where the gospel of Christ has never gone, women are still merely chattels and slaves of men, and that existence for women in such places is

a perfect hell? Do you know that, when a boy raises his hat to a girl, or a man to a lady, that courtesy is shown only in Christian countries? Every girl and woman in America who does not bow in adoration before the cross of Calvary, ought to blush in shame. Christ has proved his right to ask for the whole-hearted allegiance of all girls and women. All girls and women, out of pure gratitude, should give to Christ all the finest powers of their personalities!

Roanoke, Va.

Try Again

BY O. P. WILLIAMS

1. Mr. Edison. We have in one of America's citizens a type of success. Mr. Edison says that it is not discouraging to him to have failed 600 times trying to do a given thing. He has then by experimentation found 600 ways the thing can not be done. The ability to begin over again is a condition for success.

Some one said that if it were not for tomorrow we poor mortals would never succeed at anything. We need time to revise judgment. We ought to be thankful we can live a long time and get through making mistakes.

2. *The philosophy of "tomorrow."*

In the by and large, the thing we aim at is usually fraught with a number of obstacles.

Over against this fact, is the other fact, that a mere man is not at the present moment in possession of the ways to overcome these obstacles. His life is spent casting about every day trying to find ways and means to overcome so that in the end he may be the victor. He tries to get by with the least possible errors. And he finds the element called tomorrow very necessary.

The wise man, as Franklin says, is the one who does not need to learn by making mistakes. "Experience is a dear school but fools learn in no other." He left out a third class, or the fools who never learn even from experience.

The philosophy of tomorrow is just this: that the objective of the day is usually greater than any man can wholly compass. And when we add to the one day's objective the total thing we are after—we feel submerged. But each man has the chance to bring all he has to the total problem every day, and a day is a day. It is a day when force meets force, when person meets contingency.

The chance to try again is one of nature's gifts. Most successes are counted after a long line of attempts have been made. It is true not only in shooting at a mark but in trying to overcome habits and in trying to build canals. "What would the world do were it not for tomorrow?"

"Not failure but low aim is crime."

Plattsburg, Mo.

CONFERENCE PROGRAM

Colorado Springs, Colo., June 10-17, 1931

SLOGAN: "PRESSING TOWARD THE MARK"

General Chairman of Conference Program: James M. Moore

Place—Auditorium Unless Otherwise Designated

WEDNESDAY EVENING, JUNE 10

Chairman: Otho Winger

7:00-7:20 Worship.....S. G. Nickey
7:20-7:35 Address of Welcome
7:35-7:45 Response
7:45-8:30 Sermon—**The Challenge of the Unattained**
J. P. Dickey

THURSDAY, ALL DAY, JUNE 11

Chairman for the Day: James M. Moore

8:00- 8:30 Morning Worship.....Paul Brandt
8:40-10:30 SECTIONAL CONFERENCES
1. Home Missions and Ministry—Little Theater
2. District Religious Education and Welfare Boards—Baptist Church.
3. Foreign Missions—Baptist Church
4. Young People—Christian Church
5. All Workers with Children—Baptist Church
6. The Ministry of Music—Baptist Church
7. Laymen—Baptist Church

10:40-11:40 BIBLE HOUR
Song Worship
The Holy Scriptures.....A. C. Wieand

1:30-4:30 THEME: "BUILDING THE LOCAL CHURCH"
Worship.....W. T. Luckett
Pastoral Care of the Local Church
.....Galen K. Walker
Development of Religious Education in the Local Church.....Robert E. Mohler
Youth and the Church.....Dan West

4:00-4:45 Chalk Talk.....Vane Wotring
5:00-6:00 Conference Chorus Rehearsal—Auditorium Platform
7:00-7:30 Pageant on Africa
7:30-7:45 **A Voice from Africa**.....H. Stover Kulp
7:45-8:00 Worship.....I. J. Sollenberger
8:00-8:45 Sermon, **Exalted Titles of the Matchless Christ**.....H. B. Heisey

FRIDAY, ALL DAY, JUNE 12

Chairman for the Day: R. W. Schlosser

8:00- 8:30 Morning Worship.....McKinley Coffman
8:40-10:30 SECTIONAL CONFERENCES
1. Women—Auditorium
8:40- 9:40 Mothers—Bible Study
9:40-10:30 District Officers
2. District Religious Education and Welfare Boards—Baptist Church
3. Young People—Christian Church
4. Home Missions and Ministry—Little Theater
5. The Ministry of Music—Baptist Church
6. All Workers with Children—Baptist Church
7. Laymen—Baptist Church

10:40-11:40 BIBLE HOUR
Song Worship
The Christian's Idea of God.....D. W. Kurtz

1:30-4:00 THEME: "LAY LEADERSHIP"
Worship.....J. E. Steinour
The Laymen's Task.....H. J. Harnly
The Work of the Women of the Church
.....Mrs. Ross D. Murphy
Directing the Energies of Our Youth
.....B. F. Waltz
4:00-4:45 **The Land and the Book**.....D. A. Crist
5:00 Conference Chorus Rehearsal—Auditorium Platform
5:00-7:00 Dinner Conference of District Field Men

7:00-7:30 Pageant on China
7:30-7:45 **A Voice from China**.....I. E. Oberholtzer
7:45-8:00 Worship.....J. B. Emmert
8:00-8:45 Sermon, **The Victorious Life**...M. Clyde Horst

SATURDAY, ALL DAY, JUNE 13

Chairman for the Day: G. L. Wine
8:00- 8:30 Morning Worship.....Edward Ziegler
8:40-10:30 SECTIONAL CONFERENCES
1. Women—Auditorium
8:40- 9:40 Business Session
9:40-10:30 Mission Projects
2. Home Missions and Ministry—Little Theater
3. General Education Board—Baptist Church
4. District Religious Education and Welfare Boards—Baptist Church
5. All Workers with Children—Baptist Church
6. Young People—Christian Church
7. The Ministry of Music—Baptist Church
8. Laymen—Baptist Church

10:40-11:40 BIBLE HOUR
Song Worship
Redemption by Grace Through Faith
.....Oliver Austin

1:30-4:00 THEME: "OBJECTIVES OF THE CHURCH OF THE BRETHREN"
Worship.....C. H. Hinegardner
In Education.....C. D. Bonsack
In Missions.....Paul H. Bowman
In Church Life.....Edward Frantz
4:00-5:00 Illustrated Lecture, **Stewardship**—Little Theater
5:00-6:00 Conference Chorus Rehearsal—Auditorium Platform
5:00-6:00 Conference of Missionary Committees—Baptist Church
7:00-7:30 Pageant on India
7:30-7:45 **A Voice from India**.....A. R. Cottrell
7:45-8:00 Worship .....R. P. Bucher
8:00-8:45 Sermon, **The Church, Our Enduring Institution**.....F. E. Mallott

SUNDAY, ALL DAY, JUNE 14

Chairman for the Day: James M. Moore
9:00- 9:30 Morning Worship.....R. N. Leatherman
9:30-10:30 Sunday-school Hour (Adults)—**The Resurrection and the Ascension**..J. Hugh Heckman
(The Board of Religious Education will arrange for other departments)
10:45-11:30 Sermon, **Easter and After** .....C. C. Ellis
1:30- 4:00 THEME: "THE GOSPEL AND CHRISTIAN MISSIONS"
Worship.....H. Spenser Minnich
The Unfinished Task in America..M. R. Zigler
The Field Abroad.....H. Stover Kulp
Consecration of Life.....M. J. Brougher
4:00-4:45 Student Volunteer Meeting
7:00-8:00 Song Sermon Program on John 3:16
8:00-8:45 Sermon.....H. F. Richards

MONDAY, ALL DAY, JUNE 15

Chairman for the Day: R. W. Schlosser
8:00- 8:30 Morning Worship.....Tobias Henry
8:30-10:30 THEME: "VITAL PRESENT DAY ISSUES"
The Church and Alcoholism and the New Age.....Rufus D. Bowman
Contribution of the Church of the Brethren to World Peace.....A. W. Cordier
10:40-11:40 BIBLE HOUR
Song Worship
Growth in the Christian Graces...C. E. Davis
1:30-4:00 MISSIONARY CONVOCATION
Otho Winger, Presiding
Address.....V. F. Schwalm
4:00-5:00 Joint College Reunions
7:00-7:45 Our Colleges—By Educational Board
7:45-8:00 Worship.....S. Z. Sharp
8:00-8:45 Conference Sermon...Moderator Otho Winger

TUESDAY, JUNE 16

7:40-8:00 Morning Worship.....I. W. Taylor
8:00 Business Session
1:30 Business Session
Evening Program to be announced—Earl Frantz

WEDNESDAY, JUNE 17

8:00 Business Session

EXPLANATORY

The Conference will hold sessions in the Municipal Auditorium, in the Baptist Church and in the Christian Church. Standing Committee will hold its sessions in the City Hall.

Unless otherwise stated the several sessions will be held in the Auditorium.

The Little Theater and the Exhibit Room are in the Auditorium, as are also the Nursery which will be opened daily from 9 A. M. to 9 P. M., and the room for children up to twelve years of age, which will provide for them from 10 to 12 daily.

The general plan of the program is this: Worship each morning at 8 o'clock.

From 8:40 to 10:30 on Thursday, Friday and Saturday the several General Boards and Departments will meet in Sectional Conferences. This will mean small group gatherings that will consider special problems pertaining to their work. Each person must choose which of these to attend.

The Bible Hour comes daily from 10:40 to 11:40. A different speaker preaches each day.

The afternoon sessions will be held in the Auditorium.

For the evening sessions there will be a special feature followed by a sermon.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

India's Population 351 Millions

CENSUS returns from the whole of India show that the population is now nearly 351,500,000 being an increase of 10½ per cent since 1921. For years we have spoken of India's population being 320 millions.

Self-Supporting Churches

THE article in this issue on "Self-Supporting Churches on the Mission Field" deserves careful thought. It emphasizes principles that are vital to permanency in building churches anywhere, especially on the mission field. It is possible to take the joy out of church fellowship by not allowing its support and direction to come from those who comprise its membership. The more responsibility each member is trained to carry, the happier he will be and the greater progress will be made. It was not egotism that caused a dear old saint once to say, "The prayer meeting does not seem interesting when I say nothing." Why should we rob the saints of this interest through self-expression and self-support?

Training Ministers

DURING the past five years an interested person has given $25,000 annually to the School of Religion, Vanderbilt University, Nashville, Tenn., to be used by the school in training ministers. A part of this money has been used to carry on a two weeks' rural church school. This school has been very generous in giving scholarships to a number of our rural ministers. The original plan of giving scholarships included transportation, board, room and tuition. In order to give this privilege to more men this year most of our representatives were provided with traveling expenses by the local church or a small fund provided by the General Mission Board. On this plan we were allowed nine representatives: W. H. Yoder, Waterloo, Iowa; Dillon C. Gnagy, Grundy Center, Iowa; Jefferson Mathis, Milledgeville, Ill.; Charles Forror, Brethren, Mich.; Ora DeLauter and Glen Weimer, Ashland, Ohio; Edward Ziegler, Johnson City, Tenn.; H. C. Eller, Boone Mill, Va.; and I. S. Long, Bridgewater, Va. During the next few months you can look forward to special articles in the MESSENGER written by these men. In this way the whole church will receive some benefits from this school.

The Heart of a Missionary

PERSONAL letters received from our missionaries show an earnest desire to serve best where the human heart is hungry for the peace of God. Nettie M. Senger is serving an extended term on the China field. She is looking forward to her furlough beginning next year. She writes, "There is so much I want to do before I go home and the time passes so quickly. I did want to feel that I had done something for my Lord this time when I returned, but things are more unfinished than ever." Christianity has made hungry the heart of China. Each task achieved, means a clearer vision of larger duties.

Chao Yu Pao's Christian Experience

BY NETTIE M. SENGER

One of the Series of Life Stories from the Field

MR. CHAO had been a rough character in his earlier days. His grandparents were good moral people, but his parents were opium users. As a result the members of a well-to-do home became very poor. He realized that his course was wrong and was eager to find something that would satisfy the natural hunger of his soul. He entered a religious sect of the village, which was in earnest. He very soon became one of the leaders of the group. In 1922 during the famine he heard first of Christ. He was very much impressed and was told of a class in Liao where he could learn more. He took some millet and flour in a sack and went to Liao. He was interested in the little book called the New Testament. The class closed but Chao Yu Pao was still hungry. He again filled his sack with millet and flour, and walked to a little chapel thirty miles from his home where an evangelist lived. He stayed on and on not wanting to leave. They were curious about his prolonged stay because there was no work there for him. He smiled and said he had come to learn and was not ready to leave.

Since those first days of enthusiasm he has been both in the valley and on the mountain. He is inclined to become discouraged when questionable practices in the church become evident. He is very enthusiastic to see the growth of an indigenous church. There has been a marked and gradual growth of soul. He is now where he will witness for Christ no matter what the consequences. He has fought his battle. He had a hot temper, that has been mellowed by Christian influence. He is very friendly and sociable and has leadership ability. He will become a great witness for God.

Liao Chow, Shansi, China.

Self-Supporting Churches on the Mission Field

BY H. STOVER KULP

In the non-Christian countries of the East there has always been a great amount of poverty. Famine and civil war have swept China, leaving only suffering and poverty in their wake. Many of India's laborers work for a mere pittance. A bushel of rice a month, a rough blanket, a sleeveless coat and $1.50 a year is hardly a living wage. The economic level in Africa is also very low. A laborer in Garkida receives eight cents a day.

The question is raised: "In the light of economic conditions in these Mission lands, is the early establishment of self-supporting churches possible?"

The above question can be justly answered after we know the aim of our mission work. What do we hope that our work on the mission field will ultimately accomplish? The mission is concerned with winning men and women for Christ. But what the mission hopes to do ultimately is to establish an indigenous church which will be self-supporting, self-governing and self-propagating.

Such an organization alone will give opportunity for the development and sustaining of the spiritual lives of the native Christians. Only in an indigenous institution can the people find a fullness and freedom of expression which is essential to their spiritual health. Paul tells us in Ephesians that a church is made of "living stones." To be an African church those stones must be the people of Africa.

Self-support may include the building of churchhouses, pastors' supports and other general church expenses. It does not mean putting up buildings on the order of our American churches, but it does mean a building structure which is within the ability of the people to pay; buildings that so far as possible will reflect the native life and will tend to create an atmosphere in which they will feel at home.

Rev. George H. Trull, Secretary of the Presbyterian Board of Foreign Missions, tells how the indigenous church can be built. A village congregation planned to build a 500-rupee church. They asked aid from the Diocesan Fund. The bishop told them he knew a better way than that to get the money. He called together the women of the village congregation and asked them what could be done. They all thought the church was too poor to raise the money. "Will all the women who prepare only one meal a day for the family, please come over to this side?" asked the bishop. Not one arose. It was evident that every family had at least two meals a day. There was some grain at hand, so the bishop said: "I want you to give for the building of your church grain or flour, each day, as will reach up to the middle joint of your finger, when you measure out the grain for the family meal." He then measured out before them what would make a week's offering of this sort. With eighty families making contributions in this manner, the value at the end of a year would equal about 150 rupees. The women saw the point and agreed to try this better plan. What was the result? The first year's gifts amounted to more than 150 rupees. At the end of three years, the congregation decided that they would like to have a church worth double what they had originally planned and they decided to build it all from their own offerings. Compute what the members of that church gained in spiritual values that could come to them in no other way.

In our own mission in Africa, we have adopted the policy that all churchhouses shall be put up by the local church, and that native evangelistic workers shall be supported by the native church and not from funds received from America. Doubtless some of the churches put up on this plan will be very simple, but they will be their very own. The accompanying illustration shows the church at Garkida. A casual glance is enough to



Native-Built Church at Garkida

show that it preserves the native atmosphere even to the stooping necessary to get inside. It was built by the native church at Garkida. It represents little outlay of money. Most of the labor was donated. It is a simple structure, but it has served. Now after several years the church has decided to build another building. Such churches are crude in appearance but we dare not despise the spiritual experience and possibilities that they represent.

We must not look upon this idea of self-support merely as the securing of so much money or the putting up of material edifices. It is a highly spiritual exercise. The principles that underlie the development of a spiritual life apply to all regardless of their economic condition. One of those principles is to share in the self-support of the corporate church life. Too easily is the psychological attitude "too poor to give" developed in poverty stricken areas. We must foster and develop the "I want to give" attitude, for love ex-

presses itself in an offering and only thus may one enter into the larger and richer life. Viewing self-support in the light of a vital Christian experience to share, should we not heartily agree with S. J. W. Clark when he says: " No church can be so poor as to be unable to establish its work from the very beginning on the basis of self-support."

Pottstown, Pa.

The Rural Reconstruction of China's Villages on a Christian Basis

BY F. H. CRUMPACKER

For many years Dr. Butterfield has been interested in missions and world betterment in general. Last year he visited India and Africa and held conferences with the Christian leaders to make plans to carry out certain ideas. In 1930 and early in 1931 he has been in China and the Philippine Islands and will soon go to Japan. His one ambition is that he might be able to help carry out the kinds of work that will help reconstruct the villages on a Christian basis.

Probably the outstanding thing about Dr. Butterfield is that in all of his social service endeavor he wants it to take a definite Christian aspect.

Recently there was held near Peking a conference of forty-four leaders from several missions in Shansi and Manchuria. These leaders were in session four full days, and a more earnest and studious group one could not easily find. Dr. Butterfield addressed the conference each morning for about two hours and the remainder of the day was spent in discussions as to how to carry out the ideals that our leader presented. There were about three Chinese leaders present to one foreigner. The delegations were limited and only those were invited who were interested in the betterment of rural China. Several agricultural leaders were present, a few who are in the literacy campaign, and the rest evangelists in rural sections.

Dr. Butterfield stressed the idea of having a rural center that he chose to call a parish. Here would be a church with a pastor, and his field would be all of the smaller villages within a radius of four miles. This pastor would be alert to the needs of the people in all of these villages. He would help them in the following ways: have literacy classes for the adults, put on campaigns for the prevention of communicable diseases, organize play and theatrical bands to take the place of the temple worship theatricals, help improve their agriculture by fruit tree spraying, seed selection and stock breeding.

This one pastor could not be a specialist in all of these lines, but he could have an eye open to all of them and as opportunity came he could invite to his aid the agriculturists, doctors, nurses and specialists from the central station and enlist them to help in any line of religious education.

The pastor of this parish would organize groups in the local villages for self-help as soon as he could. If there were several Christians in the place he would make an effort to have one of them become a leader (deacon if possible). He would hold religious services and be the key man in the place to help the pastor in the central parish to put over any program for the good of the local village. To make this a real success he would constantly be on the lookout for specialists of all kinds to invite in to stir up and help his people either at the central place or at the villages in his parish.

The delegates went to their homes feeling well repaid for several days of helpful inspiration from Dr. Butterfield and the other conference leaders. The thing that impressed the writer was that the specialists could be used in many places and thus a united front could be presented and a big area reached at a minimum cost. The ideal would be reached when all of these parishes could become self-supporting, and outside funds would be needed only to help provide the specialists needed in different lines.

Ping Ting Chow, Shansi, China.

I do not object to hypocrites being in the church, because the church is a hospital for sick souls, but I do object to having the patients put on the operating staff too soon.

News From the Field

CHINA

Tai Yuan

Olivia D. Ikenberry

Native Christian Pastor Ill.

Very unfortunately our pastor at Tai Yuan has taken ill and will need some time to recuperate. However, the church is carrying on very well. Last Sunday one of our young laymen filled the pulpit very acceptably. Bro. Yin's son, who is in Tai Yuan attending school, took our mid-week prayer meeting. Bro. Yin is our elder at Ping Ting.

Religious Education Among the Children.

The churches of the city together with the Women's Institute and the Y. M. C. A. are starting religious educational work among the children of the city. The program used is that planned by the National Christian Council of Churches. They have a children's meeting once a week. As children's work is one of the things to be emphasized in our Five Year Evangelistic effort we hope that these meetings will turn out to be a permanent thing.

Student Conference Being Planned

The regional Student Committee met at Tai Ku, last Saturday to plan for the Student Summer Conference. Unfortunately Bro. Ikenberry who is acting Regional Student Secretary could not attend as he was ill with influenza. The Student Summer Conference will be held at Tai Ku this year and will begin July 2.

Lucky Friday the Thirteenth

Mr. Tan, our language teacher is very happy over the birth of his second son. Friday the thirteenth was not an unlucky day for him as that was his son's birthday.

KINGDOM GLEANINGS

Calendar for Sunday, May 10

Sunday-school Lesson, The Parable of the Pounds.—Luke 19: 11-27.

Christian Workers' Meeting, The True Spirit of Motherhood.

B. Y. P. D. Programs:

Young People—A Great Modern Adventure.

Intermediate Girls—Making Good in My Home.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Lone Star church, Kans.

One baptized in the Center church, Ohio.

Two baptized in the First church, Roanoke, Va.

Four baptized in the Sebring church, Fla.

Eighteen baptized in the Clay County church, Fla., Bro. J. D. Reish of Lake Istokpoga, Fla., evangelist.

Two baptized in the Constance church, Ky., Bro. R. H. Nicodemus of Huntington, Ind., evangelist.

Five baptized in the Lindsay church, Calif.

Fifteen baptized and one reclaimed in the church at Denton, Md., Bro. B. M. Rollins of Keyser, W. Va., evangelist.

Thirty-four baptized and seven reclaimed in the Syracuse church, Ind., Bro. J. Edwin Jarboe, pastor-evangelist.

Seven baptized in the Belleville church, Kans., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.

Sixteen baptized in the Sidney church, Ohio, Bro. C. V. Coppock, pastor-evangelist.

Five baptisms in the Lanark church, Ill.

Two baptisms in the First church, Wichita, Kans.

One accession in the Blue River church, Ind.

Ten baptized in the Bear Creek church, Ohio, Bro. R. W. Schlosser of Elizabethtown, Pa., evangelist.

Two baptized in the Glendale Mission, Calif.

Three baptized in the First church, Philadelphia, Pa.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister Oliver H. Austin of McPherson, Kans., May 5 in the Waterford church, Calif.

Bro. G. A. Early of Westminster, Md., May 17 in the Pleasant Hill church, Va.

Bro. Jos. Rittenhouse of Mechanicsburg, Pa., May 4 in the Frostburg church, Md.; May 18 at Glendale church, Pa.

Bro. Earle Wm. Fike of Maysville, May 3 in the Petersburg church, W. Va.

Bro. B. F. Petry of Burnettsville, Ind., June 1 in the Beech Grove church, Ohio.

Bro. John Showalter of Roanoke, Va., May 17 in the Mechanic Grove church, Pa.

Bro. J. A. Buffenmyer of Windber, Pa., May 18 in the Replogle house, Woodbury, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. John Whitmer of Curlew, Iowa, will have time for one evangelistic meeting in late August or September.

Bro. D. E. Sower changes his address from Lodi to Homerville, Ohio, R. 1.

Bro. W. H. Meyers, Lovewell, Kans., will be available for some evangelistic meetings after the first of June.

First District of Virginia has chosen as Standing Committee delegates to the Colorado Springs Conference Elders E. C. Crumpacker and C. G. Hesse.

Eld. M. C. Swigart has been chosen Standing Committee delegate to the Colorado Springs Conference from Southeastern Pennsylvania, New Jersey and Eastern New York, with Eld. H. S. Replogle as alternate.

The Standing Committee delegates to the Colorado Springs Conference from the Second District of Virginia are Elders B. B. Garber and C. B. Smith, with Elders N. D. Cool and D. B. Garber as alternates.

Bro. James A. Flory of Shickley, Nebr., called to Indiana by the illness of his brother, stopped off on his return to visit in the home of his son-in-law, Bro. S. C. Miller of Elgin. His call at the Messenger rooms showed that his almost four score years have not dimmed his cheerful outlook on life and its problems.

Bro. J. Homer Bright, writing from Peking April 7 concerning Sister Bright's recovery from her illness, said: "She tires easily but sleeps quite well and gets rested. The doctors tell her she will have to be careful a long while." They were happy in the prospect of returning to their new home at Ping Ting the following Saturday.

❖ ❖ ❖ ❖

Miscellaneous Items

The Syracuse church of Northern Indiana will have an all-day homecoming and anniversary service May 17. Basket dinner at noon. Invitation to all who can be present.

Conference Railroad Arrangements. Pacific Coast people will be interested in the announcement which appears in our advertising column on the last page. Their early attention to the matter will no doubt be to the advantage of all concerned.

"The need of consecrated stewardship in lives, service and means" was the dominant note in the Men's Work meeting held in connection with the late District Conference of Western Pennsylvania. It is said that much interest was awakened. "The morning session was closed by an able, well directed message by Eld. Galen B. Royer. . . . The afternoon session was held jointly with the Women's Work with addresses by Elders J. A. Robinson and Tobias F. Henry."

That the Colorado Springs Conference is rapidly approaching will be evident to the reader from the contents of this Messenger. On page two will be found a brief statement regarding the work of the Conference Program Committee. We are very glad to be able to use pictures of the brethren who make up this committee. Elsewhere in the paper will be found the Conference Program, late items of Conference business, and the call for the Annual Conference Offering.

❖ ❖ ❖ ❖

With Our Schools

Manchester College

The mid-spring opening has brought many new students to our college. For the next few weeks the chapel, classrooms and dining halls will be filled.

The high school debating league of Indiana held its annual meeting here recently under the direction of Prof. Geo. Beauchamp. The Hammond high school won the state contest.

The annual commencement exercises at the college will be held Friday morning, May 29. The week preceding will be filled with programs of various kinds. Friends and patrons are invited.

Dr. and Mrs. A. W. Cordier who have spent the past year traveling and studying in Europe have returned to their home and work. Dr. Cordier is much in demand as a speaker on peace and international problems.

Mount Morris College

Mount Morris College demonstrated the strength of her fighting heart on Friday, April 24, when her trustees, after two days of careful consideration, unanimously voted to continue the school and launched a program that calls for the repairing of the damages to Sandstone and College Hall, the erection of a new gymnasium and ladies' dormitory, the replacement of all equipment losses, the liquidation of the present indebtedness of the institution, and the addition of a substantial amount of endowment. It takes faith to launch such a program in such a time as this and after being swept by such a disastrous fire as visited the campus on Sunday, April 12; but in the course of almost a hundred years Mount Morris College has sent its roots deeply into the life of Rock River Valley and the Church of the Brethren. She is thereby able to weather a storm that would sweep many a younger institution off the earth. Faculty, alumni, students, and friends of the college have come forward with offers of help that make the reaching of the proposed objective a very promising possibility.

❖ ❖ ❖ ❖

Business for Annual Conference

Report of Committee on Function of Standing Committee

(See Page 29 Minutes of A. M. 1930)

Your committee submits its report as follows:

1. Duties of the Standing Committee—

(a) The Standing Committee shall appoint the officers of the Annual Conference and members of all Boards and Committees authorized by Annual Conference.

(b) Shall receive all the material for Annual Conference and decide the order of presentation.

(c) Shall place answers to all queries not answered by the Districts from which they come. The expression "Passed and sent to Annual Meeting" shall not be interpreted as an answer to a query.

(d) Shall consider and determine action on matters of appeal for committees to churches.

(e) Shall receive and review all reports to Conference prepared by the General Boards and Committees.

(f) Matters deemed of vital importance to the Brotherhood though not coming through Districts or General Boards may be presented by Standing Committee to the Conference.

(g) A brief report of the conditions in the Districts shall be given to Standing Committee by a delegate from the District and a report of the work of Standing Committee shall be given before the elders of the District.

(h) The Standing Committee is a supervisory body and interested in the work of administration in the entire Brotherhood, therefore, any irregularity or indifference to duty in Districts and churches or any non-feasance by officials thereof shall receive attention by Standing Committee and the Committee shall attempt to correct such conditions through the organization of District Elders.

2. Since the present ruling by Annual Conference, i. e., "that no one can serve more than two years out of five" is differently interpreted by the several Districts and thus causes some confusion, we suggest that the term of service on Standing Committee be left to the several Districts.

(Otho Winger,
(J. W. Lear,
Committee—(Edward Frantz,
(A. C. Wieand,
(D. W. Kurtz.

First District of Virginia

1. Fraternal Relationships. Since greetings and felicitations are sometimes exchanged between the various divisions of the Brethren people at the time of their Annual Conferences; and, since such exchanges of courtesy tend to foster the spirit of Christian fellowship, we, the First Church of Roanoke, petition Annual Meeting through the District conference of the First District of Virginia to instruct the Annual Conference Program Committee to invite other branches of the church to send an official representa-

(Continued on Page 20)

THE QUIET HOUR

Deborah

Judges 5: 1-11

For Week Beginning May 17

"Hath Not the Lord God of Israel Commanded?"

These are the words of Deborah to Barak. The people of Israel were oppressed because they were deaf to the commands of God and failed to use the help that was available. If our lives are in bondage it is for the very same reason. God wants us to be free. Hath not the Lord God of Israel commanded, and will he not help (Judges 4:6; Job 5:19; Psa. 91:3; 1 Cor. 10:13; 2 Tim. 4:18)?

"Up, for This Is the Day in Which the Lord Hath Delivered Israel into Thine Hand."

This is Deborah's ringing call to attack the enemy. She had challenged his faith in God's command. Now she would send him forth to battle. "God has delivered the enemy into thine hand." All we need is faith and courage to follow (Judges 4:14; Deut. 31:6; 2 Chron. 32:7; Ezra 10:4; Philpp. 1:28).

"Then Sang Deborah . . . Praise Ye the Lord."

It is rather natural to remember the Lord in times of dire need and then to go our own selfish way when the danger is past. Deborah's words of praise when the victory was won were louder than her words of petition when the danger threatened (Judges 5:1; 2 Chron. 20:22; Psa. 35:28; 51:15; Acts 2:47).

The People Willingly Offered Themselves.

They always do under this kind of leadership. The leader with a great faith and courage is sure to strike fire in the hearts of men and women (Judges 5:2; Neh. 11:2; Psa. 110:3; Isa. 1:19).

Discussion

Is there an advantage in having two leaders associated together as were Deborah and Barak? Explain. What did each contribute?

R. H. M.

PASTOR AND PEOPLE

Jesus and His Mother

BY HAROLD S. CHAMBERS

Part of a Good Friday Address

BECAUSE his father had died when he was yet young, it became necessary that Jesus assume the rôle of foster-father to the other children of the family. The experiences he had with his mother in these years of loneliness and patient toil brought him close to her. Doubtless, he and she had spent many an evening together, after the other children had been placed in their rude beds, grappling with the economic problems of the unfathered family. He had watched her mend garments until they were no longer worthy of being pieced with new cloth for fear of making the rent worse. Among other chores, he had helped in the care of poultry, noticing with interest the hen gathering her brood under her wing. The wedding feast in Cana found Jesus' mother advising her friends to comply with his suggestions, for she was confident of his ability.

Evidences of his concern for his widowed mother are reflected in his picture of the mite given by the poor widow. Also by the story of the widow who implored the judge to avenge her of her adversary.

Accepting his own advice in zealous service of a great cause, Jesus seemed to forsake his mother and other members of his family. During the three years of intensive ministry, Jesus had little opportunity to mingle with his closest kin. But this in no way indicated his lack of concern and interest. It shows rather his willingness to give up that which was most dear to him in order to thoroughly engage himself in a noble task. Many of his followers have since found it necessary to likewise deny themselves.

On Good Friday our thoughts center on the picture of Jesus on the ugly cross. Some deaths are easy but his was hard. Of the four writers describing the crucifixion, only John chooses to omit the bitter taunts flung at Jesus by his enemies. John prefers to let us rejoice in the Savior's composure and his unquenchable concern for others.

When the excitement of the crucifixion was over, the crowds slunk away from the Victim of its frenzied mood. A few soldiers sat about a small pile of faded garments of Jesus' which they cast lots to possess. A Roman centurion sat motionless on his motionless horse. The gloomy silence was broken only by the occasional groans of those on the crosses. A few women were huddled together within speaking distance. Suddenly the voice of Jesus reminds the observers that his mother has witnessed the gruesome scene. How eager she must have been to touch his fevered brow and to change his cramped position. And yet, how helpless! "Woman, behold thy son," and "Son, behold thy mother." Can it be true that in a moment when pain, disappointment, and humiliation were in control that he could think of others? Yes, and this time it was those most dear to him.

John, the beloved disciple, who but a few hours before had rested on Jesus' bosom, and Mary, his mother, were occupying his thoughts. He was thinking of their dilemma and offers a solution. John is wealthy. He

(Continued on Page 22)

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 3—Some Things About Sin

THE Bible is God's Book, given us by inspiration of God, as we learned in a former lesson. The Book our Lord commanded us to search tells in strong language about the sin and guilt of mankind.

Evidently God created Adam and Eve the first man and the first woman, without sin. He placed them in a garden—the perfect Garden of Eden.

Origin of Sin

1 What command were Adam and Eve to obey? Gen. 2:17.

2 But what did Adam and Eve do? Gen. 3:6.

3 Who tempted them to disobey? Gen. 3:2.

4 Who is this serpent spoken of in Gen. 3:2? Rev. 12:9?

5 How long has the devil been sinning? 1 John 3:8.

What Is Sin?

The Bible defines sin how?

6 In Prov. 24:9.

7 In Rom. 14:23.

8 In 1 John 3:4.

9 In 1 John 5:17.

10 What is the worst sin of all? John 16:9.

Who Are Sinners?

11 Since Adam and Eve sinned (their nature changed, their innocence and purity lost) what has passed upon all men? Rom. 5:12.

12 Are there not some who escape sin? Rom. 3:23.

13 When do we deceive ourselves? 1 John 1:8.

Johnstown, Pa.

Prohibition Facts

The wets urge the repeal of national prohibition because enforcement costs $12,000,000 per year. New York City, with one-twentieth the population spends over $47,000,000 annually for police, or more than 80 times as much per capita. Should all law in New York City be repealed too? —*Congress apportioned $12,000,000 for Prohibition enforcement. New York Police Department reports show $47,000,000 expenditures.*

HOME AND FAMILY

My Mother

BY MILDRED MICHAEL

If there should be a Wishing Tree
Where folks could go and on the knee
  Make known their hopes and dreams,
Where just by wishing they'd become
Exactly like the ideal one
  Toward whom their fancy leans,
I'd go among that motley throng
And there I'd make my wishes known.
  And what you 'spose 'twould be?
I would not rove from state to state
And tales of travel oft relate,
  Nor sail upon the sea.
I would not wish to be a queen
Arrayed in robes of splendor's sheen,
  Nor yet a princess fair.
I would not be a poetess,
Nor would I be an authoress,
  Nor seek the limelight's glare.
To be a famous dancer I
Have no desire whate'er to try.
  I want not wealth or fame.
I want to live the common life,
Win over sin and over strife,
  Play fair whate'er the game.
I'd pass by all frivolities
And wish for only qualities
  Which make life's worthwhile gain.
I've found them all embodied in
My ideal one—to be like her
  Fulfills my wish, my aim.
So when I find that Wishing Tree
I'll wish like her some day to be,
  And kneeling there beside the others
My wish I'll form into a prayer:
"Lord, make me—keep me—fair and square
  And make me like—my Mother."

Rossville, Ind.

Mother's Real Day

BY LEO LILLIAN WISE

ELLEN scowled as she read the story in a magazine. Somehow it made her feel uncomfortable. Was that the way their family treated their mother? Out in another room she could hear mother patiently helping ten-year-old David with a troublesome problem.

And then as Ellen started out of the room she noticed a letter from grandmother. The letter must have come a couple of days before, and yet mother hadn't said a word about it, though everyone was always so anxious to read what the little grandmother had to say. For grandmother lived exactly two states away from Ohio, where the Smith family lives. Somewhat perplexed Ellen picked up the letter and read:

"Lizbeth, it has been ten years since you were home and I think you should try to come this year. Remember that if you put it off too long I may not be here when you come."

Ellen read the letter twice. So that had been the reason mother had not spoken of this letter! In a flash it came to Ellen that mother was homesick to go and see her own mother. And she hadn't been home for ten long years! With Ellen, to have an intuitive flash, action must follow.

So she called sixteen-year-old Beth and they started down the street to call upon their married brother, Bill, and his wife Kate. And of course to exclaim over the cunning two-year-old little niece, Phyllis. Suddenly Ellen began talking about her thoughts.

"Say, folks, I was reading the queerest story tonight. It was about a selfish bunch of folks who just let their mother take the secondhand end of everything. When she lay dying she told them how she had arranged for a cheap casket, and a secondhand marker. Imagine! I'm glad to say that even though it was pretty late that family had sense enough to wake up and see how mean they had been to a sacrificing mother."

"But what riled you up?" smiled Bill, and he pushed his heavy mop of hair back from his forehead.

"Just this," Ellen continued, "we take mother just a little bit too much for granted. And here she has had a letter from grandma asking her to come home on a visit. And do you realize that it has been ten years since mother was back?"

"Well, daughter," Father Smith had come in unnoticed and heard all that had been said, "what should we do about it?"

"Dad!" Ellen turned to him. "I didn't know you were here. But, don't you think that we should plan to send mother home for a good visit?"

"Wouldn't that be fine!" and Kate's pale face shone; she loved Bill's mother very much.

"Mom would have to have new clothes," sixteen-year-old Beth reminded them.

"That is so," admitted Ellen. Then Ellen smiled. "And I know what to do. You know that mother and Beth can wear the same clothes to a T."

"Oh!" squealed Beth, "get her new clothes by fitting them on me!"

"Exactly!" Ellen nodded. "Dad, don't you think we could manage to give mother a real surprise for Mother's Day?"

"I think so." Father was pretty sober. Somehow he hadn't meant that it should have been a ten-year vacationless period for his wife. "You three girls plan the wardrobe and Bill and I will plan the transportation."

So there were a number of conferences. And mother, while she noticed that smiles and giggles seemed on the increase, thought nothing much about it. For after

(Continued on Page 23)

Business for Annual Conference

(Continued from Page 17)

tive to our Annual Conference and to provide a place on the Conference program for the presentation and acceptance of such expressions of friendship and goodwill. We further request that the moderator of our Annual Conference, with the concurrence of Standing Committee when possible, be authorized to appoint a fraternal representative to represent us at conferences of other branches of the church if such opportunities should at any time be presented.

Passed and sent to Annual Conference.

2. Election of Deacons and Deaconesses.

We, the members of Central church of Roanoke, Va., petition Annual Conference at Colorado Springs, Colo., in June of 1931, through the District Conference of the First District of Virginia, at Troutville, Va., in April, 1931, to put the deaconship on the basis of a definite period of service (that is, to be elected for one year, or any other term of office); and that deaconesses be called to their office on the same basis, but independently of the deacons (that is, any qualified woman shall be eligible to this office regardless of being married or unmarried).

Answer of District Meeting. We pass the paper to Annual Meeting and recommend that the whole deacon question be referred to a committee for re-study.

NEWS FROM CHURCHES

ARIZONA

Phoenix.—Our Easter program was divided in two parts. The morning service was given by the primary, junior and intermediate departments followed by a splendid sermon by Ellis M. Studebaker, president of La Verne College. The pageant, The Challenge of the Cross, was given by the young people at the evening service followed by another address by Bro. Studebaker. After the address baptismal services were held. Nine were baptized; these had accepted during our week of pre-Easter meetings held by our pastor, Frank D. Howell. On Monday night the love feast was held with Bro. Studebaker officiating. At a recent business meeting the church was authorized to continue plans for the new church.—Sarah Greenawalt, Phoenix, Ariz., April 22.

CALIFORNIA

Glendale Mission.—Our pre-Easter services resulted in the conversion of two precious souls, who were baptized April 21. The morning of Easter Sunday was observed by a children's program, and the cantata, Mary of Bethany, was rendered by the chorus in the evening. Bro. D. L. Forney brought a message March 8 and Bro. S. J. Miller March 15, both of La Verne. Church met in council April 17. Brother and Sister Carl were chosen as delegates to the Annual Conference. By unanimous vote Bro. Carl was again chosen as pastor for two years. A counting of the ballots disclosed the fact that there were no negative votes, proving that Glendale appreciates the work of Brother and Sister Carl. It was decided to hold our love feast May 6. Bro. Harrison Frantz of the District Mission Board was elected elder to succeed Bro. J. P. Dickey who is now pastor at Hemet. April 19 four were received into the church by letter. Anyone wishing to locate in Glendale, a clean, healthful city, write the pastor at 701 W. Pioneer Dr., Glendale.—Lulu Terford, Los Angeles, Calif., April 25.

Lindsay.—April 15 we held our love feast with our pastor, Eld. J. I. Coffman, officiating. Easter was fittingly observed by a children's program in the morning and a cantata by the choir in the evening. After the morning service five were received by baptism and two by letter as associate members. March 29 Bro. J. B. Emmert gave a much appreciated address. March 27 to 29 the county C. E. convention was held in Lindsay. A number of our people enjoyed the privilege of attending. A six weeks' course in leadership training has just closed in town. It was a union school. A number from our school received credits. Plans are well under way for our D. V. B. S. to be held in June.—Effie Metzger, Strathmore, Calif., April 22.

COLORADO

Fruita church met in council April 10. Bro. Leatherman was unanimously elected to serve as pastor for an indefinite time. Delegates to represent our church at Conference are Miss Esther Heckman and S. Z. Sharp. Our church received a great spiritual uplift through coöperating with Grand Junction in one of the most successful union revivals ever held in the valley. Dr. James Rayburn of Newton, Kans., conducted the meetings. As a result of this great revival over 700 confessed Christ, uniting with the different churches. Several united with the Brethren churches here. Bro. Sharp is with us again after a winter sojourn in California. April 12 he delighted the audience by reading a poem he composed on his ninety-fifth birthday. His eyesight is good as he reads readily without glasses. He is truly the "grand old man" of our church.—Anna Stouder, Fruita, Colo., April 20.

Haxtun.—Since the churches out here are far apart and our members do not get to enjoy frequent association with other members, we invite those coming to Annual Conference, and especially ministers, to stop with us. We are located on highway No. 38 through Denver to Colorado Springs 260 miles from us. The church is in the town of Haxtun; we have a membership of 250 somewhat scattered. We have a good farming country, not irrigated; land is reasonable in price. The best of water and good healthful climate. We are only a few hours' drive from the mountains. Those driving to the Conference should bear in mind that often the nights in the mountains get very cold and uncomfortable.—I. C. Snavely, Haxtun, Colo., April 21.

Rocky Ford.—Easter Sunday was observed by a sermon on, The Empty Tomb, at our morning service and a sacred concert in the evening given by the members of the Baptist and Brethren choirs. Sunday evening, April 12, a play, Pilgrims of the Way, was given by members of the two churches. Our coöperative program is proving very satisfactory to both denominations and our people seem to enjoy having our Sunday-school and preaching service early in the forenoon. As a result of our pastor's Easter evangelistic sermons six were baptized on April 14, representing four new families. Last Friday the men's and the women's Bible classes were invited to the parsonage to spend the evening in a social way. April 19 the corner stone of our new church was laid with appropriate services. The mayor of our city and the chairman of the ministerial association and B. F. Stauffer, chairman of the building committee, gave addresses. Eld. Roy E. Miller and our pastor, Bro. Harvey R. Hostetler, placed a Bible, history of our local church, copies of church and local papers, etc., in the corner stone.—Mrs. Blanche Frantz, Rocky Ford, Colo., April 23.

Sterling church invites brethren to stop with us on their way to Conference, especially ministering brethren. We have appointed our communion on June 8, in the hope that brethren who are driving to the Conference might arrange their trip to be with us on that date. Sterling is located on the Lincoln Highway between Julesburg and Denver, also the D. L. D. highway joins the Lincoln in Sterling; they are one to Ft. Morgan. We extend an invitation to any members who might be interested in our city or country as a location for a home. We have an altitude of 3,930 feet, a city of 9,000, a sugar factory, two railroads—the U. P. and C. B. & Q. We have both irrigation and dry farming. The school system of our state is of the best; we will gladly give information to any who may be interested. Please think of Colorado climate when you are planning a change in location. Any of the churches in our District will gladly welcome new workers. The District Mission Board is getting out a folder giving information about our churches and their location, natural conditions, altitude, etc. If you are interested, this information is yours for the asking.—S. G. Nickey, Sterling, Colo., April 23.

DISTRICT OF COLUMBIA

Washington City.—Mrs. I. S. Long was the principal speaker at the meeting of the Women's Society Feb. 21. On Feb. 22 Bro. I. S. Long was with us both in the morning and evening services and gave two very inspiring messages. Dedication services of our new church school building were held Feb. 25-March 1. P. Roy Brammell presided at young people's night Feb. 25. Feb. 26 was all-church night with Eld. J. H. Hollinger presiding. On community night, Feb. 27, C. E. Resser presided. E. F. Sappington, chairman of building committee, presided at the dedication service on Sunday morning, March 1. Act of dedication was led by F. F. Holsopple. J. M. Henry, a former pastor of this church, delivered the sermon at the Sunday evening service. The semiannual council was held March 16. Delegates chosen for the District meeting were: Brothers Holsopple, Hollinger, and Noffsinger; alternate, Bro. Resser. It was decided not to send a delegate to the Annual Meeting. The love feast will be held Sunday, May 3, at 6 P. M. The young people's society just completed a six weeks' missionary study using the book, A Cloud of Witnesses. The mothers and daughters' department of the Women's Society will hold their annual banquet April 25. The Bridgewater College glee club will render a concert at this church April 30.—Pauline Garber, Washington, D. C., April 20.

FLORIDA

Clay County church closed a wonderful series of meetings on April 19. Bro. J. D. Reish of Lake Istokpoga was the evangelist. and Bro. S. M. Miller of Sebring, song leader. The inspiring song services added much to the success of the meetings. The good crowds and interest throughout the meetings testified to the ability of Bro. Reish as a speaker. Nineteen were made willing to join in with the Lord's people and two returned to the fold. April 18 eighteen were baptized. Afterward fifty-nine members surrounded the tables to partake of the Lord's supper, with Bro. Reish officiating. Prior to the meetings the members met with our elder in a number of earnest prayer services.—Mrs. M. B. Jenkins, Doctor's Inlet, Fla., April 20.

Miami.—Bro. Simon Richardson of Miami, Fla., preached a very helpful sermon on, The Light of the World. We gathered at the home of Brother and Sister Noah Cripe, northwest of Homestead. Those present were from Ohio, Pennsylvania, Miami, Homestead, Florida City. Sunday-school also was in charge of Bro. Richardson. We will have our next meeting May 17 at the home of Bro. Simon Richard-

son, 618 N. W. 29th St., Miami, Fla. This is a rare treat for members of the same faith to meet.—Amanda B. Snyder, Miami, Fla., April 21.

Sebring.—The evangelistic meetings conducted by Bro. Bucher were well attended, and were a spiritual uplift to many. Four were baptized. The annual home mission day was observed. Brethren J. K. Miller, L. Lininger and J. W. Rogers gave helpful talks and an account of the work and needs of the different fields. The offering was $119. The Aid Society gave $25 of this amount. Most of it will go to the Bassenger mission. The World Day of Prayer was observed in a union service in the Presbyterian church. The mothers and daughters' association held a meeting. After a short program, refreshments were served. Union sunrise service was held at the pier on Easter morning. Bro. D. E. Miller delivered the address. Special music was given by the choral society. About 125 tourist members spent the winter here. The sisters were a wonderful help in the good work the Aid Society is doing. A joint birthday dinner was served by our pastor and wife, Brother and Sister D. E. Miller, in their home on April 8. The honorees were Sister D. E. Miller, Grandmother Taylor and Bro. Moore.—Mrs. H. A. Spanogle, Sebring, Fla., April 21.

IDAHO

Twin Falls.—The regular quarterly council was held the third Friday of March. Easter Sunday was a busy day. The young people had a sunrise service and breakfast near the Shoshone Falls. At 11 o'clock the pastor gave a short talk on Easter followed by the children's program. At the close of the services baptism was administered. In the evening the young people gave a very impressive play. Our Sunday-school is gaining in numbers under the direction of L. V. Nicholson.—Mrs. Ella Fahrney, Twin Falls, Idaho, April 25.

ILLINOIS

Astoria church held their quarterly business meeting April 14. It was decided not to be represented at Annual Conference this year, unless by volunteer delegation. The women of the church have organized a missionary society which will meet twice a month with Sister E. O. Norris as president. On Palm Sunday at the evening services a program was given, The Challenge of the Cross. Easter Sunday a program and pantomime were given. April 12 Bro. Galen T. Lehman, representing a deputation team from Mt. Morris College, brought us a very interesting message on the theme, Is the Church Worth While? In the afternoon a good crowd was in attendance to hear the program by the college team. In the evening another interesting program was given by the mothers and daughters. Prayer meetings are being conducted at the church Thursday evening of each week. The attendance has been increasing, indicating spiritual growth.—Mrs. Rosella Sullivan, Astoria, Ill., April 21.

Lanark.—Union services were held in the churches of our town during the week previous to Easter. Following the Easter message on Sunday morning five young people were baptized by Bro. Eisenbise. This makes six gains for the kingdom since the first of the year. A program consisting of miscellaneous numbers and an impressive pageant was enjoyed on the evening of Easter Sunday. We are pleased to report that Bro. I. D. Leatherman of Elkhart, Iowa has accepted the call to the local pastorate, beginning work here about Sept. 1.—Mrs. A. E. Kniss, Lanark, Ill., April 25.

Mount Morris.—Our Easter program was given by the church chorus, assisted by college students, on March 29, so that the students might take part before going home on their Easter vacations. It was very well done, and consisted of chorus work, quartets, duets and solos. A good crowd was present to enjoy the program. April 12 we had no services at all, for it was the day that the college gymnasium and ladies' dormitory were entirely destroyed by fire, while College Hall and Sandstone suffered serious damage. Only the boys' dormitory remained intact. Most of the personal effects of the girls rooming in the dormitory were carried out, and the church, directly across the street, was made a shelter for them. It surely has been a blow to Mount Morris to suffer such a catastrophe, but it has shown what kindness such an emergency will bring forth, for all of the girls who had rooms in the dormitory have been placed in private homes that were opened to receive them so they could continue their work to the end of the year. The basement of the church has been converted into a dining room for the students, while classes are being held in the church proper. The Lutheran church responded to the need, also, and classes are being held there. On April 14 we held our spring council meeting. Delegates to Annual Conference were appointed, Bro. W. E. West as delegate, with Bro. H. N. Butler as alternate. A request was put before the group that Silver Creek church be opened for services during the summer for the benefit of families in that vicinity who find it inconvenient to come in to Mount Morris to church. Permission was granted, and student ministers, as well as ministers from the Mount Morris congregation, will give their services there as requested. Because of the fact that the basement is being used during this emergency as a dining room for the students, it was decided that our communion service be postponed until later, rather than have it in May, as is usual. The matter of electing two deacons, suggested in the last council meeting, was taken up and election held. Brethren E. Willoughby Long and A. E. Hecker were elected, and with their wives, installed at the conclusion of the meeting.—Mrs. A. E. Hecker, Mount Morris, Ill., April 23.

Oak Grove church held their semiannual council April 26. Our present elder, Bro. M. A. Whisler, was reelected for another year. All the church officers were elected at this time: Bro. Ivan McFarlin, trustee for three years; the writer, Messenger agent and correspondent. The Aid Society secretary gave a good report for the past year. We are expecting Bro. Harry K. Rogers of Corning, Iowa, to be with us in our evangelistic services in September. Sister Jennie Kenyon and Roland Braun were chosen delegates to District Meeting with Arthur Whisler and M. A. Whisler, alternates. April 4 we were favored with a fine program by the Student Volunteer Band of Mt. Morris College.—Sadie Whisler, Cazenovia, Ill., April 27.

INDIANA

Baugo.—Bro. R. H. Miller of North Manchester was with us April 26 both morning and evening and gave us very inspiring messages. Sister Mary Cook of North Manchester will be with us and give the address on Mother's Day.—Ruth Bowers, Elkhart, Ind., April 27.

Blissville.—We met in council recently. The budget plan was explained and discussed by Bro. Markley and favorably accepted. Our Sunday-school attendance is growing. We have kept above the 100 mark for some time and shall soon have to set a new goal.—Bertha D. Haag, Plymouth, Ind., April 15.

Cedar Lake church met in special council April 14. We had a survey of the members as to whether we should carry on at Cedar Lake or close. By a great majority it was decided to continue. Our pastor, Bro. Russel Sherman, will not be with us after June 1 and has not decided as to his return this fall. No arrangements have been made for preaching services during his absence. Our attendance has increased and we have greatly enjoyed having Bro. Sherman with us. Bro. A. F. Morris of Cedar Creek was elected elder for the next year. We are redecorating the church inside. No date has been set for our love feast. We expect to have the Manchester male quartet with us in the near future.—Mrs. Walter Kern, Garrett, Ind., April 21.

Four Mile.—Feb. 8 a group from the Richmond church presented an interesting program of readings and songs. Feb. 22 a group from Earlham College gave an interesting program for the young people of the Hanna's Creek Christian and the Four Mile churches at Four Mile. The speaker was Mr. Ellis, assistant worker with boys at the Richmond Y. M. C. A. A week of pre-Easter services were conducted by our pastor, Bro. E. R. Fisher. The church met in council April 17. The time for the love feast was set for May 24 at 7 P. M.—Alice M. Brower, Kitchel, Ind., April 20.

Goshen City church met in council April 7. Bro. D. R. Yoder was chosen delegate to Annual Conference with Bro. Robert Tully, alternate. Wilbur Mayberry was chosen Messenger agent. It was decided to hold our love feast May 12. An inspirational Easter service was enjoyed. The children's program was followed by a short impressive talk by our pastor, T. E. George, after which an invitation was given and three accepted Christ as their Savior. At the close of the service a potted plant was presented to each child. In the evening the chorus rendered a program.—Faye Arnold, Goshen, Ind., April 20.

Loon Creek church met in council March 13. The following officers were elected: trustee, E. E. Shultz; clerk, E. H. Paul; Messenger correspondent, Sarah A. Heaston. March 11 Bro. V. R. Wotring of Woodland, Mich., gave a chalk talk which was very much enjoyed. March 15 the male quartet from Manchester College gave a program. The love feast was held April 1, followed by the pre-Easter meeting which continued until Sunday evening. Our pastor, Roy B. Teach, conducted the services. Sunday morning an Easter program was given. May 3 we expect the Manchester glee club to give a program.—Mrs. Chas. Heaston, Huntington, Ind., April 23.

Mississinewa church met in council March 17. We decided to retain our pastor, Bro. I. E. Weaver, for another year. We will not send a delegate to Annual Conference this year. We held services preceding Easter, resulting in seven new members being received: three by baptism, two on former baptism, one by letter and one reclaimed.—S. E. Snider, Muncie, Ind., April 19.

North Webster church recently enjoyed revival services held by Bro. C. Walter Warstler of Ohio. Five were received into the church by baptism. Our attendance has grown greatly the past year and we feel much has been done for the upbuilding of the kingdom. Our love feast will be held May 9.—Pearle Tooley, Syracuse, Ind., April 20.

Peru.—Since our last report our church has participated in many opportunities for spiritual growth. On the evening of Jan. 4 the young people of the Pipe Creek church gave an inspiring program, composed of music and a missionary play. Sunday evening, Jan. 18, our services were dismissed in order that all might enjoy the union meeting at the United Brethren church, at which time Mrs. Elizabeth Stanley, state president of the W. C. T. U., spoke on Temperance. Jan. 25 we conducted a special program on Music, the entire evening being spent in the singing of songs, both congregational and special music, and in short talks on the appreciation and origin of music. The men and boys of our church coöperated with the "dads" and "lads" of the First Brethren church in a father and son get-together meeting. The evening was spent in a social manner and was well attended. March 3 the layman's meeting was held, with T. H. Hopper as speaker of the evening. The church met in council March 5. On March 15 the Young People's Department of our local church gave a program during the hour for the usual morning services. The District young people's conference was held here March 28, both morning and afternoon. The Peru young people prepared lunch for the visitors, which numbered about sixty-five. Bro. V. C. Finnell was with us March 29, and delivered lectures both morning and evening, the latter being accompanied by stereopticon slides. Easter Sunday was one never to be forgotten by many. We held an extremely impressive sunrise service, after which breakfast was served to about forty members. Special Easter messages were delivered both morning and evening

(Continued on Page 24)

Jesus and His Mother

(Continued From Page 18)

has a beautiful home but no mother. Mary has neither home nor husband and is now bereft of her eldest son. Jesus realizes their needs and expresses his will that they join company and become mother and son. How genuine was the interest Jesus had in his friends! No limit of suffering could make him forget their needs. "Woman, behold thy son; Son behold thy mother."

Here is a simple statement of the humble Savior, but with no hint of its coming. There is no one to introduce the speaker, and no set speech; rather, there is the spontaneity so typical of Jesus. Mary's love and devotion to her son could not keep her from the cross. It must have been consoling to Jesus when others had forsaken him. This confident dependence on mother love is expressed well by Kipling, who doubtless thought of Jesus when he penned these lines:

If I were hanged on the highest hill,
Mother o' mine, O mother o' mine!
I know whose love would follow me still,
Mother o' mine, O mother o' mine!
If I were drowned in the deepest sea,
Mother o' mine, O mother o' mine!
I know whose tears would come down to me,
Mother o' mine, O mother o' mine!
If I were damned of body and soul,
I know whose prayers would make me whole,
Mother o' mine, O mother o' mine!

Grand Rapids, Mich.

The Test That Proved

BY CHESTER E. SHULER

A TEN-YEAR-OLD girl told her father she wanted to unite with the church. He thought she was too young and tried to change her thoughts. A week later the pastor called upon the father and told him that little May had expressed a desire to join the church.

"I think she's too young," the parent objected, "a year or two later, perhaps, she'll understand better what it means."

"But I think May has shown certain evidences of having entered into her inheritance," the pastor said, kindly: "I really believe she has made the Risen Life her own."

However, May's father would not consent just then. He did decide though to question the child and watch her conduct closely.

A week or so later, his doubts were all put aside. Little May and another girl were at play in the yard. Some childish difficulty arose and in a fit of anger, the other girl struck May sharply across the face with her hand. For just a moment little May's face flamed; her hand was raised as if to return the blow.

Then the hand dropped to her side and a look of peace came into her face. She smiled and said, "Forgive me, Mary; I suppose it was I who was wrong. I am sorry."

That night the pastor received a telephone call to come to May's home. The father met him at the door.

"May may join the church tomorrow," he said quietly. And then he related the incident to the minister, who listened with wrapt interest.

"I doubt no longer concerning her understanding fully," the father said.

"I was just wondering," mused the pastor, as he related the incident to his wife later that evening, "whether that wouldn't be a very fine test for all applicants for church membership!"

Harrisburg, Pa.

From Our Bookshelf

Book reviews for this column prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Prophecy—What the World Is Coming to in the Light of the Book of Revelation, by Mrs. Mary Winey Morris. Published for the author by Brethren Publishing House. 351 pages. Price, $2.50.

We have here a book dealing with the Bible and history from the creation of man to the consummation of the ages. Perhaps the attitude of the author can best be understood if we allow Sister Morris to speak for herself. She says: "After many years of careful Bible study and searching the Scriptures on this subject, I am convinced that the premillennial coming of Christ corresponds with the Scriptures."

With the author prophecy is a fascinating subject and she sees in the events of today the end drawing near. Her own words are: "The study of prophecy should interest every true believer in these ominous times, for we are living in a day of constant change, and nothing has been stable or lasting since the World War. The very foundation of our modern civilization threatens to go down in despair. The world is at the crossroads and does not seem to know her way out of this terribly entangled condition."

What transpired during the World War and since is in the eyes of the author a fulfillment of what the Bible teaches. "Many things have come to light since the World War that were problems and mysteries two decades ago. The League of Nations, the federated movement, apostasy in our churches, modern inventions, the increase of knowledge, the peace movement and many others remind us that we are living in the day of happenings which are to precede the rapture of the church, and only those who know something about prophecy really know what it all means and how it will end. The book of Revelation is a flower of full bloom gone to seed in modern civilization which will collapse and come to its doom in that book."

Throughout the book the author deals with Bible prophecy and Bible history giving her interpretation which she realizes some will not accept, but she insists that the interpretations are not her own but the teachings of the Bible. She is of the opinion that those who are strongly postmillennial will not agree with her explanations. She says: "Almost every topic is based on the Word of God. The book deals principally with the great apostasy system in

the last days and must be studied as such or the reader will miss the thought that the author had in mind."

She holds that many of the prophecies in the Bible were fulfilled during a very short period of time and that rapidity is always characteristic of a closing age. She believes that we are now in the last days. Her own words are: "Many of the signs written in the Bible have been fulfilled in less than two decades, yet many people insist that we are not to know the time and season at which all these things shall come to pass. Rapidity is always the characteristic of the close of an age, and with it come many problems hard to solve."

Throughout the book there are many quotations from premillennial writers. The first part of the volume deals largely with the Old Testament and the last part, which is the larger part, is an interpretation of the book of Revelation.

Mother's Real Day

(Continued From Page 19)

all her family was a happy one. Even ten-year-old David had been taken into the secret. Then on Thursday morning before Mother's Day, Ellen shooed her mother into the bathroom with the admonition to take a good bath and put on the clothes she found there.

Mother was mystified, but supposing that a day's outing waited for her, she did as she had been told. When she was ready to don her underwear she found new garments waiting for her, and then a dainty dressing robe. When she stepped out of the bathroom her cheeks matched the pretty rose colored gown. And Ellen was waiting for her.

"Now, mom, you are to put on the things you find on your bed and when you are ready even to gloves march downstairs!"

Mother rubbed her eyes. Surely something was wrong with them! But no, here was an entirely new dress, a lovely coat, hat and gloves to match the dainty stockings and neat footwear that she liked so well. What did it mean?

"Mom, may I carry your suitcase?" and David bowed in an extravagant manner.

"And, Betsy dear," this was father in something akin to his courting day manners, "may I escort you to the waiting coach?"

"What do you mean?" mother gasped.

"Hurry up, Bill and Kate and little Phyllis are waiting for you," sang out Beth gaily.

And somehow mother was half pushed into the car. But before Bill quite started the motor, mother demanded:

"Now, I want to know what you folks think you are trying to pull off on me!"

"A trip to grandmother's house, mom," said Ellen. "Bills are going to take you there and some of the rest of us will come after you!"

"Oh, oh!" and mother's cheeks had suddenly paled. Then she sprang out of the car and kissed each of the children and the look she gave into dad's eyes before she kissed him said much! Then she was back in the car saying:

"I don't quite understand it but it is heavenly!"

And grandmother was prepared for her guests for she had been let into the secret. On Mother's Day, a lovely day, as Mother Smith sat between her mother and Bill with Kate and Baby Phyllis just beyond she felt that this was a real Mother's Day.

Bloomville, Ohio.

Just for Today

BY MARGIE JOHN GARST

How anxious we become about these bodies of ours when headaches, neuralgia and bad heart symptoms take hold of us. We go to the physician for a diagnosis of our case and then we are fed up on capsules and liquids of various kinds. Or perhaps 'tis a jaded nervous system that is calling for a rest; so to some quiet retreat we hasten hoping and trusting and praying for relief.

What joy and peace and comfort is the Christian's to experience! We know that a heavenly Father knoweth our infirmities, and ere long we learn the lesson of more careful living, thereby enhancing our physical strength and genuine fitness. What a satisfaction then to our souls to pray: "If it be thy will, give to us strength—strength for today." And then we add the prayer song:

"My Father this I ask of thee,
Knowing that thou wilt grant;
For this and only this I pray the plea:
Strength for today—just for today."

Perhaps the day has been a long, trying one. Some overworked soul is weary from toil which was strenuous and exacting. The shopmen, the office force of our cities, the uniformed men on their beats, the teachers at their desks and the pupils with their tasks know the meaning of weariness. So also does the tiller of the soil who walked over the dry and thirsty fields, watching the clear heavens for a cloud that might bring showers to the sun-scorched vegetation. Perhaps the day has been longer and harder than usual for the unemployed, for those suffering for food, clothes and a place they may call home.

Then it is men need to pray. I do not ask for a lifted load, nor for a smooth and thornless way. I pray simply for strength enough to bear life's daily burdens anywhere.

The complexity of the present age is upon us. As an American nation we are so engrossed with the materialistic that the Christian world is threatened with religious indifference.

(Continued on Page 26)

News From Churches

(Continued From Page 21)

along with several anthems by the choir. There were special services for the young people at the Methodist church. For Sunday-school we had set our goal at 201, the previous record being 184. We were delighted to have 212 scholars with us. We are now using new song books, "Worship and Praise," for which a dedicatory service was held. We also have new choir books. We are looking forward to special revival services to begin April 26, conducted by Bro. Moyne Landis.—Mrs. H. F. Peters, Peru, Ind., April 14.

Pyrmont.—Feb. 1 Bro. Wm. Angle preached for us in the morning. Feb. 22 in the evening a missionary playlet, The Gift of Life, was given. March 7 the church met in council. April 5 Bro. Geo. Beery preached an inspiring Easter sermon. In the evening a program was given. April 12 Bro. I. R. Beery of Rossville brought the morning message.—Alta Hufford, Delphi, Ind., April 21.

South Bend.—The First Church in South Bend has experienced a great blessing during the Holy Week and Easter Sunday. Special Lenten services were held each Wednesday evening and on each Sunday morning. Eld. David Metzler opened special Holy Week services Palm Sunday morning, speaking each evening, closing Easter Sunday evening. The communion service was held on Good Friday evening. Seven were received by baptism on Thursday evening before the communion service. The success of the meetings was evidenced in the fact that the attendance, attention and interest were much above the average. The First church voted to be represented at the Conference, selecting Bro. Forney as the delegate.—Mrs. C. J. Harris, South Bend, Ind., April 15.

Wawaka church will hold its love feast the third Saturday in May. Previous to this a week of revival meetings will be conducted by our pastor, B. E. Hoover, assisted by neighboring ministers. A very interesting program was given by the young people on Easter Sunday. —Hazel M. Weaver, Brimfield, Ind., April 27.

IOWA

Fernald church held its semiannual love feast on April 18. Bro. Frank Wheeler of Marshalltown officiated, assisted by our home ministers. On Sunday breakfast and dinner were enjoyed at the church. Bro. Frank Wheeler, who is nearing eighty, brought the morning message which was deep and forceful. We have pledged to take a $50 share for the African mission. We have been making a study of the various mission activities of the church on Sunday evening. Tbis has proven very interesting and profitable. The writer has been appointed mission secretary.—Ruth Dadisman, Nevada, Iowa, April 21.

South Keokuk.—April 10 the deputation team from Mt. Morris College gave an entertaining and instructive program. At our last council meeting Stanley Williams was reëlected Sunday-school superintendent. Sunday, May 3, was decided upon as the date for our love feast. Our emergency missionary offering in February amounted to $76.—Enid Wonderlich, South Keokuk, Iowa, April 21.

KANSAS

Belleville church held her regular council in March at which time Bro. W. W. Gish was chosen pastor for another year. Our love feast will be held June 6. The Sunday-school gave an interesting Easter program on Sunday evening. An adult and young people's chorus has been organized under the leadership of Miss Mary Dunbar. Bro. Luckett of Hutchison came to us April 6 and labored earnestly for two weeks, closing Sunday night, April 19. The attendance was good all through the meeting. Bro. Luckett had a special message for the children each evening which was greatly appreciated. Seven were added to the church by baptism. Our Sunday-school is increasing in numbers.—Anna M. Kuhn, Belleville, Kans., April 25.

Lone Star.—The work of the church is prospering very nicely. The Sunday-school is keeping up with good interest under the efficient direction of our superintendent, Bro. Gorbutt. Our young people and others rendered a pageant Easter Sunday. Our Christian Workers' meetings are very well attended. Our Aid Society meets each week all day; they are doing a splendid work. We are looking forward to Bro. Virgil C. Finnell's coming May 20. One was baptized recently. Our love feast will be May 9.—Mrs. J. R. Smith, Lawrence, Kans., April 20.

Ottawa.—The church was favored with an unusual service recently when Wm. A. McCormick of Onekama, Mich., entertained us with a bird rehearsal, imitating many of the gay songsters of the forest. April 12 we held our communion service. We enjoyed the presence of a number of visitors; Bro. Chas. Crist assisted the ministerial force with Bro. J. A. Vancil officiating. Bro. C. W. Watkins preached the examination sermon in the morning. During the Sunday-school hour April 19 Bro. Watkins gave an address to a large assembly of young men in the M. E. church. April 26 we expect Rev. Homer Young of the M. E. church to fill our pulpit before he leaves to take up pastoral duties elsewhere. The young people gave an excellent Easter program. Several weeks ago the music committee put on an interesting program in honor of Fanny Crosby. The men's Bible class is making arrangements for their quarterly banquets. The superintendent and teachers of the beginner and primary departments find their rooms will soon be inadequate.—Mrs. J. E. Ott, Ottawa, Kans., April 19.

Parsons.—Our attendance at Sunday-school has been increasing each Sunday; our mid-week prayer services also are well attended. Our love feast will be held Saturday eve, May 9. On Sunday, May 10, Mother's Day, Bro. D. P. Neber will bring us the message. Sister Alma Morrison of Independence will conduct a Vacation Bible School for us sometime in early June.—Mrs. W. F. Jones, Parsons, Kans., April 23.

Pleasant View church and community enjoyed a splendid lecture course during the winter, closing with an excellent program on the evening of April 17, rendered by the male quartet, ladies' quartet, Mrs. Anna C. Tate, instructor in voice, and Miss Lucille Crabb, reader —all of McPherson College. A very spiritual love feast was enjoyed by the membership on April 4. Easter Sunday morning a suitable program was rendered by the Sunday-school. Our young people were represented at the District young people's conference April 17 and 18 by Bert Weffler and Leo Showalter. The young people's class, taught by Bro. Edw. Hollinger, has given us recently some much appreciated special music. The Sunday-school, under the leadership of Bro. Glen Finfrock, has been doing commendable work. A business meeting of the church was held April 15. The church decided to represent at Annual Conference; delegates are Brother and Sister O. F. Hornbaker.—Mrs. Anna Miller, Darlow, Kans., April 21.

Wichita (First).—Since our last report two have been received into church fellowsbip by baptism, two by letter and one reclaimed. Our love feast on Friday evening before Easter was a real spiritual uplift. On Easter Sunday morning the Sunday-school children rendered an appropriate program. In the evening our young people brought an inspirational program which included a play, What Means the Cross? At our recent Sunday-school board meeting ways and means were discussed whereby our Sunday-school work may be made more efficient and belpful. Our teacher-training class has completed the study in the first course of lessons on psychology and is ready to take up the study of the second course on pedagogy. We have a class of sixteen enrolled for regular study with an average attendance of from twenty-five to thirty. Last Sunday about thirty of our young people attended the District young people's conference.—Mrs. H. F. Crist, Wichita, Kans., April 24.

KENTUCKY

Constance church was blessed by the services of Bro. R. H. Nicodemus in a revival April 4-19. Two were baptized. Two others wanted to be baptized but met opposition in the home; this has placed a burden upon every beart.—Lawrence Rodamer, Constance, Ky., April 22.

MARYLAND

Cherry Grove church has enjoyed a very profitable winter with tbe help of Bro. Bernard King of Oakland, Md., and Eld. Arthur Scrogum of Accident, Md. April 5 our Sunday-school gave an Easter program. We also reorganized our Sunday-school with Robert Merrill as superintendent. Our two weeks' revival will be held the latter part of June.—Mary E. Merrill, Lonaconing, Md., April 20.

Frederick City church gave an interesting missionary program on the evening of Feb. 15 in charge of the newly appointed missionary committee. Bro. Snavely of Myersville having exchanged pulpits with our pastor for the evening gave an appropiate message in illustrated song. A report of the work of the committee was given. More than two hundred copies of literature were distributed in two months. Several children of the Sunday-school have received letters from children in the Philippine Islands thanking them for the treasure chests which were received by them at Christmas. Feb. 25 a fellowship dinner was given by the Ladies' Aid. Many gathered for the occasion which was greatly enjoyed. In the afternoon a meeting was held regarding the organizing and electing officers for the Women's Work. March 20 our church met in semi-annual council. Bro. M. G. Wilson and wife were retained for another year. Delegates elected to District Meeting are Bro. M. G. Wilson and Jesse Shaver, with Bro. Roy L. Leatherman and Bro. G. Elmer Brengle as alternates. The trustees were given power to act in regard to securing funds for the erection of more Sunday-school room. March 22 began our revival; one week was given for personal visitation and the following week evangelistic. One was received by baptism, and twenty by letter, this making a total of thirty-four baptisms in our church during the two years of Bro. Wilson's pastorate here. Special attention was given in our visitation to revive the interest of those already church members, but who have grown indifferent. Sunday evening, March 29, our B. Y. P. D. gave a pageant entitled, Light of Life. The South Mountain B. Y. P. D. rally is to be held here April 25 and 26. Easter Sunday closed our meetings with a love feast in the evening at 5 o'clock.—Mrs. John W. Wolfe, Frederick, Md., April 22.

Frostburg.—Our church is still progressing very nicely. The Ladies' Aid has had a number of bake sales from which the church has profited. We are going to begin a revival May 4 with Bro. Rittenhouse of Pennsylvania as evangelist.—M. Anderson, Frostburg, Md., April 27.

Longmeadow.—The members of our congregation enjoyed pre-Easter services conducted by the ministers of the local church. On Easter Sunday morning Bro. Kenneth Strite of Blue Ridge College delivered an inspiring message. Sunday night the B. Y. P. D. and other departments presented an Easter pageant. Recently the Sunday-school contributed an offering to the General Board of Religious Education. The juniors of the Sunday-school are planning a Treasure Chest to be sent to Porto Rico in the interest of World Friendship among children. Plans are under way for our Daily Vacation Bible School. April 15 and 16 the District Meeting was in progress at our church. The meeting was especially enriched by the messages on Wednesday evening by Prof. Lewis Brumbaugh of Western Maryland College and E. C. Bixler of Blue Ridge College. They spoke respectively on, The Inevi-

tableness of Peace, and Christian Education. In August we expect Bro. W. G. Group of East Berlin to be with us in evangelistic services. We look forward to having Bro. I. S. Long in our congregation on May 5.—Pauline Rowland, Hagerstown, Md., April 23.

MICHIGAN

Crystal church met in council March 28. Our love feast will be held May 16 at 8 P. M. We voted to rent land to farm for the church to help with the expenses. We will have a Vacation Bible School again this summer. Easter Sunday was observed with the children's program in the morning; in the evening the young people gave the pageant, All Hail.—Mildred Bowen, Crystal, Mich., April 20.

Elsie church held a worship service April 19. Bro. Perry Hoover gave a very helpful sermon at 11 o'clock. At 2:30 a members' meeting was conducted by Bro. L. H. Prowant. Officers were elected: Perry Hoover, elder; clerk, Myrtle French; correspondent and Messenger agent, Matie Randall; trustees, J. E. Somers, Maggie Baker, Ray French. Arrangements were made to repair the church. We arranged to have preaching service the first Sunday of each month and to reorganize the Sunday-school. No services have been held for several months. Letters of membership were given to Brother and Sister L. H. Prowant and family. We have enjoyed the helpful sermons he gave while serving us.—Matie Randall, Elsie, Mich., April 21.

NEW MEXICO

Clovis.—Our love feast will be held May 24. Brother and Sister Thompson, our fomer pastors, now of Kearney, Nebr., spent Sunday, April 26, with us. He addressed us both morning and evening. Bro. Thompson and the writer were called to anoint our pastor's wife, Sister Weaver, who for several months has been growing weaker.—E. J. Smith, Clovis, N. Mex., April 27.

OHIO

Bear Creek.—Our pre-Easter service conducted by Bro. R. W. Schlosser proved to be a success in every way. Many who were regular attendants during the meeting were built up spiritually. Ten accepted Christ and were baptized the following Sunday. Our young people entered the county tournament fostered by the Youth Division and on April 13 presented the drama, Bread, at the Art Institute, Dayton. April 26 they gave the drama at the home church. The girls' glee club from Dixie high school rendered some special music. The Women's Work committee is planning for a Mother's Day program. May 23 at 7:30 P. M. we will hold our love feast. We will observe Children's Day June 6, with a program in the evening.—Maudie Filbrun, Dayton, Ohio, April 27.

Black Swamp.—On Good Friday our pastor, Bro. Geo. Garner preached an acceptable sermon. April 3 we celebrated the Lord's supper with about seventy present. Our pastor officiated, assisted by Bro. Ralph Hatton of the Toledo church. On Easter morning a short program was given in connection with the services, and another in the evening in connection with the Christian Workers' meeting. We are planning a program for Mother's Day.—Mrs. Asenath Baker, Lemoyne, Ohio, April 20.

Bristolville.—Our members met for a business session April 25. We have set May 17 for the beginning of our evangelistic campaign and it will continue until June 4, closing with the semiannual love feast and communion on that evening.—Mabel Zwhalen, Spokane, Ohio, April 27.

Center.—One was added to our number by baptism in March. April 5 we were privileged to have Bro. C. Ray Keim of Manchester College deliver the morning message. In the evening we enjoyed an Easter program. April 7 a service for the promotion of World Peace was given by three young men representing the International Relations Club of Manchester College. Bro. Keim and the Bowman quartet also aided in this service. April 8 we met in council. Eld. M. M. Taylor was chosen delegate to Annual Meeting. The Sunday-school superintendent and assistant were chosen delegates to District Sunday-school convention. Bro. Fred Weyand and wife were chosen to serve in the deacon's office and were installed with the aid of Bro. S. S. Shoemaker. Our Junior League gave a short program April 19 at which time they received their quarters to invest for missions.—Mrs. G. W. Riemenschneider, East Canton, Ohio, April 20.

Covington.—Since our last report the Covington congregation has enjoyed many fine meetings. Sunday, Jan. 11, we had the opportunity of hearing Eld. Edward Frantz of Elgin, Ill., at both morning and evening services. Feb. 8 Dr. Paul Gibble, medical missionary to Africa, gave the morning message. This was a worth-while opportunity to hear a real missionary relate his story of service and conditions over there. On Sunday evening, March 8, the deputation team from Manchester College had charge of the worship service. On Saturday evening, March 21, Brother and Sister J. O. Click entertained the high school seniors, alumni and teachers of our church at a banquet. An excellent program had been arranged, having as one of the main speakers, J. O. Winger of Manchester College. Bro. Winger also delivered the Sunday morning sermon. Sunday evening was the opening service of a pre-Easter revival, Bro. J. O. Click, our pastor, being the evangelist. This first service indicated that this was going to be a very successful campaign, as the entire main auditorium was filled and overflowed into the Sunday-school rooms. Bro. Click continued through to the end with very forceful and effective messages resulting in fifty-two souls being won for Christ. Also, five had been baptized previous to these meetings. A choir of forty vioces was most faithful throughout the entire campaign and rendered many helpful messages in song. The Gospel Duo, Messrs. Albert Pyles and Cecil Stephenson of Hamilton, Obio, had charge of the congregational and choir singing. These men also gave several vocal numbers at each service which were most inspiring and greatly appreciated by all who had the privilege of hearing them. Other musical talent appeared from time to time which was also very much appreciated. The campaign reached its climax on Easter Sunday when two very impressive services were held. In connection with the morning service, a playlet, He Even Hides Within the Lily, was presented, and in the evening, a sacred drama, The Challenge of the Cross, was presented by the young ladies' class, assisted by the choir and evangelist. On Sunday evening, April 14, our semi-annual love feast was held.—Edith Deeter, Covington, Ohio, April 18.

New Philadelphia.—Everything is pointing to a very successful year. Renewed interest has been manifested in all our church activities. The attendance has been especially good during the last six months. Many special services have been given. In a program sponsored by the welfare committee on Nov. 2, Bro. Wm. H. Horner, chairman of the District Welfare Committee, gave a temperance address. Tuscarawas County held a Christian Endeavor rally in our church on Nov. 24 in the evening, with 400 present. A large audience enjoyed the splendid Christmas program given by the Sunday-school. One hundred were present at the watch night service. Bro. I. W. Moomaw, missionary to India from this District, spoke in the morning and evening services on Sunday, Feb. 22. His messages were certainly appreciated. The missionary committee and B. Y. P. D. had charge of the evening service. The meetings of the B. Y. P. D. are getting better all the time. The programs for February and March featured a series of vocational talks. Representatives from various vocations spoke. The Y. P. D. joined with the county young people's organizations in an impressive Easter sunrise service on a hilltop about one and a half miles from the city. The church is indebted to the Ladies' Aid for special financial help. They report that $155.25 has been taken in during the last six months. Bro. Ora DeLauter, our elder, officiated at tbe love feast on Palm Sunday evening. This was the closing of the pre-Easter meetings, in which the pastor did the preaching. There were seven accessions. Two deacons were elected at the last council.—Hazel Haney, New Philadelphia, Ohio, April 17.

Springfield church met in council April 11. It was decided not to represent at Annual Conference this year. Delegates to District Sunday-school convention are Sister Petry and Viola Young; alternates, Rena Swartz and Elverna Holl. We united with the other two churches in town in a sunrise prayer service on Easter morning. Our pre-Easter meetings were conducted by Bro. C. H. Petry. Much interest in the message and meaning of Calvary and a good attendance each evening were commendable features. A fine missionary program of readings and music was rendered April 19. The combined Easter and missionary offerings will be sent to the Home Mission Board.—Alice C. Mumaw, Mogadore, Ohio, April 21.

OREGON

Portland.—Jan. 18 our pastor, Bro. Lorell Weiss, gave a very able illustrated missionary lecture on India. A good interest is manifested in the mother and daughter organization formed recently with Sister Flora Eby as president. Meetings will be held monthly and banquets semiannually. Sister Harold Patte was the speaker at the February meeting. The May banquet will be in honor of Mother's Day. The church met in business meeting March 6. Bro. Weiss tendered his resignation as pastor to take effect Aug. 31 when he will have completed a two year pastorate. Bro. Weiss plans to spend one or two years at Bethany in further preparation for his work. The stereopticon lectures on China by Brother and Sister Geo. W. Hilton March 13-15 were greatly enjoyed. The latter appeared in Chinese costume on Sunday morning and gave an interesting talk to the Sunday-school. The redecorating of our church basement was accomplished by the Ladies' Aid assisted by some of the brethren, including the pastor. The Easter season was observed by a week's meeting conducted by Bro. Weiss. There was special music each evening. A large delegation from the Mennonite church was present at one meeting. Our love feast was held on Saturday night with Bro. Smith officiating. Easter morning the children's division gave a program. Some good instrumental music was given by the juniors. In the evening a splendid program, One Day in Palestine (composed of story and songs), was rendered by the young people's chorus. April 12 Bro. Harp of Newberg preached both morning and evening. The Portland church was saddened by the passing of Charles, son of Brother and Sister H. B. Kinney. Death was the result of an auto accident April 14.—Nora R. Pratt, Portland, Ore., April 21.

PENNSYLVANIA

Claar church has been progressing nicely. We are a small congregation of fifty members. We have seventy-five enrolled in our Sunday-school with an average attendance of fifty-five. Our preaching service is conducted by Brethren D. I. Pepple, Joe Clapper and Taylor Dively. Our love feast will be May 23.—Mrs. Fred L. Walter, Claysburg, Pa., April 21.

Glendale (Pa).—The Sunday-school has prospered nicely throughout the winter under the leadership of Bro. B. F. Teeter. He is assisted by a group who are taking active interest in the walfare of the church. March 26 the church met in council. Brethren Homer F. Bible and Earl Harper were chosen to represent the church at District Conference. We are expecting Bro. Jos. S. Rittenhouse of Mechanicsburg. Pa., to begin evangelistic services May 18 and continue for two weeks. The love feast will be held May 30. This is a mission church which gives promise of development.—Zadie Harper, Flintstone, Md., April 27.

(Continued on Page 28)

Just for Today

(Continued From Page 23)

One of America's leading educators and ministers, Dr. Daniel Poling, wrote recently for the press this startling truth: "Christianity's frontier is no longer in Africa and China. Today the most significant paganism is not the paganism of so-called heathen lands. Christ's cause stands or falls in Picadilly Circus and on Broadway."

And yet we feel ourselves a bit better than our heathen neighbors and call ourselves Christian America. Shame upon our egotism, our self-contendedness, and our bigotry. Is that saying too much?

As we see the foreign element at home and abroad, may we too see and know our own selfish hearts, our own careless lives, and our imperfections.

Just for today may we have the conviction of right and wrong; strength of will power with a genuine love for the worth while, which will make tomorrow's temptations less strong and less inviting. If for today we may be given strength and courage for the right, tomorrow's temptations will not overtake us. Oh, for strength for the present hour and need! This given, I am blest indeed, for each day as it comes will bring sufficient strength for anything. I pray for strength for today, that I may make some souls glad for Jesus' sake. Then they with me at eve shall say. "Thank God for the strength he gave today."

Life is made up of joys and sorrows, of ideals good and bad, of aspirations high and low, of the choice we wish to choose; and we, the humanity of the world, must do the choosing.

We may be physically strong, with examination certificates showing perfect health; we may be spiritually-minded above the average; yet it is possible that at some unguarded moment the germs of disease may take hold of our physical bodies, or sin blight our spiritual existence.

How well do we recall the unsinkable Titanic, which was powerfully built, no doubt. It possessed elegance to please the most fastidious; capacity for hundreds to revel in ease and luxury. It seemed safe—and yet, as the strains of "Nearer My God to Thee" were wafted across the ocean's wave from the ship's brave orchestra —gradually to a watery grave the great ship sank. "Unsinkable," the builders and inspectors said; yet, contact with an unexpected iceberg proved the all-powerfulness of the enemy.

However strong we are physically we need to guard our eating, our drinking, and our health in general.

Even so does our spiritual health need constant guarding and a careful temperature diagnosis at times.

We have temptations many and varied, coming to us openly—sometimes in disguise. Sometimes they test a cultivated weakness; at other times an inherited one; yet, whatever these may be we have the blessed solace in prayer and may, just for today, ask strength for each trial and each task. What more, my Father, should I ask? Just as I need it day by day, strength for my weakness—this I pray.

Salem, Va.

CORRESPONDENCE

MAPLE GROVE CHILD RESCUE HOME

The board of directors met at the Home April 18. The usual routine of business was considered. For the coming year Sister Cora Bittinger will be employed as matron, and Chas. E. Vought as farmer, both of whom have been giving most excellent service.

At present there are twenty-eight children in the Home, three children having been placed in approved homes since our last report.

For a number of years there has been the need of some more suitable place to hold the reunions of the Home. Realizing this need, the kind people of Terra Alta, W. Va., purchased the beautiful grove adjoining the land of the Home and presented it free to the home as a memorial tribute to Sister Mollie Fike. The board expressed appreciation of the act by a resolution.

An auditorium will be built 30x72 feet, which the board hopes to have completed for dedication by the time of the reunion, which will be July 5.

It was decided to remove the old house, as it is serving no practical purpose. Part of the lumber will be used in the auditorium. It is hoped that the auditorium will not cost a great amount, as we have had about three-fourths of the lumber cut from trees on the farm which needed to be removed.

The board decided to drain about seven acres of land on the farm if funds come in sufficient. This will make the best farming land the Home owns.

Mother's Day is the time appointed for the three Districts owning the Home to take a special offering for the Home. It is hoped they will respond liberally.

Considering the closeness of the times the Home is succeeding unusually well.

Emra T. Fike,
Secretary-Treasurer.

Oakland, Md.

SOUTHEASTERN PENNSYLVANIA YOUNG PEOPLE'S CONFERENCE

"You can smile when you can't say a word,
You can smile when you can not he heard,
You can smile whether cloudy or fair,
You can smile any time, anywhere."

This cheerful little song opened the young people's conference of Southeastern Pennsylvania, New York and New Jersey, held April 17 and 18. The speaker was Perry Rohrer of Chicago, Ill. The devotional period Friday evening was conducted by the Delaware group, following which Bro. Rohrer gave a short talk on, Why We Are Here. This meeting was attended by a large and enthusiastic group of young people.

Saturday morning found the young people eager to start the day. Bro. Rohrer talked about Investing a Personality. He dealt with the difficult problem of all youth, choosing one's life work. He gave three factors as helpful guides in solving this problem: interest, opportunity and ability. Bro.

Rohrer's advice to be practical in these problems of life was coupled with reference to the urgent need for spiritual guidance, for who can walk the rough road of life alone? One's sole aim in life should be to follow the Christ.

The afternoon meeting began with a devotional period led by the Schuykill group, which was followed by echoes from local groups. Bro. Rohrer then addressed the young people on Laws of Right Living. This inspiring talk was a plea to each and every one not to forget the purpose of the church, and instead of hungering after the material things of life, to "hunger and thirst after righteousness."

We then had a conference period, followed by outdoor recreation, which made us all the more hungry for the banquet the ladies of the church had prepared for us.

The fine spirit of fellowship and enthusiasm which pervaded the day was carried through to the very end of the conference. The Closing Challenge was by Bro. Rohrer. The young people left with heartfelt gratitude to all who made the conference possible.

Oaks, Pa. Mildred C. Dettra.

STEWARDSHIP JOTTINGS

Some twelve years ago a preaching point was started by Bro. Roy Kistner of Sabetha, Kans., in a country district that had a bad reputation and was unchurched. The place was once an inland town on the old Oregon trail. Lynchings were not unknown and rowdyism was prevalent. The Woodmen's Hall, the only meeting place in the town, was used as a dance hall on Saturday night. Bro. Kistner would step in on Sunday to behold the wreckage of the night before. He preached and prayed and worked until rowdyism and dancing are a thing of the past. An organized church now meets regularly in the hall, under the pastoral care of Bro. E. Stauffer who is supported mainly, though not wholly, by the District Mission Board. Here is a community possessing and knowing nothing of the traditions of the Brethren people. They measure a man not by his antecedents, reputation, or doctrinal soundness, but by his manliness, his ability to share the life of the community—to give and take. They look for the sterling Christian qualities which pass at par in any community where a pair of clean overalls is the permissible garb for Sunday meeting. There is no sophistication here, no blocking of the pastor's advances by a group of reactionaries who cling to church tradition even if the wheels of progress be clogged thereby. And a finer, more openminded group of women it would be hard to find anywhere. It speaks well of the community that they have built the most substantial schoolhouse and provided the finest playground for the scholars the writer has seen in any country district. They will do well to employ teachers who will coöperate with the pastor in the building up of a community program.

We were impressed with the extent of this field. No other church is functioning within a radius of several miles. The pastor forces his auto into the service to the tune of a thousand or more miles a month. He knows the people for miles around, and is securing the coöperation of all the folks who have the well-being of the community at heart.

Granada is off the line for electrical service. But this did not prevent our using our lantern with which we show views of the life of Christ and of the Bible lands. They rented a string of auto batteries sufficient to supply the power needed. And muddy roads did not stop the meetings. Those who could, walked; others came in cars in spite of the mud—a thing that can not be said of many folks much older in the Christian life.

It is the opinion of the writer that the Lord has entrusted to the District of Northeastern Kansas a weighty stewardship in this field round Granada. The stewardship should be accepted and equipment provided for effective work in this field. Fruitbearing is the test of faithful discipleship, of a stewardship faithfully administered. The old and established churches of the District are responsible to God to work this field and so to bring forth fruit in the development of Christian character and of a Christian community. "Moreover, it is required of a steward that he be found faithful." Let the churches of Northeastern Kansas back up its District Board in its efforts to develop this promising field. Fruit is already being borne for the kingdom.

Summerfield, Kans. E. H. Eby.

THE EATON REVIVAL

It began—well, I can not say exactly when, but some time before the evangelist arrived—and closed, we hope not yet. We were getting ready for it all winter and expected results, of course. The prayer meeting atmosphere was permeated with faith and hope and every public announcement included that special campaign for souls. Each sermon inspired us to expect great things for God.

Bro. Guy West was the evangelist, with a clean-cut message from God's Word that sent conviction to the heart. One has to observe the pentecostal fire burning upon the altars of willing hearts before even an estimate of the immediate results can be taken. We counted a dozen new recruits for future service and an equal number salvaged from ease in Zion.

(Continued on Page 30)

ALWAYS SUITABLE

Doubly so for Commencement

Few modern **poets touch the human heart** as do **GUEST** and **RILEY.** There is something about their poems that goes **direct to the heart.** All ages delight to read these authors. Any one of their books will be appreciated.

In the **RILEY-CHRISTY SERIES** you have **CHRISTY'S** illustrations which add much to the poems. The border decorations in subdued colors are highly praised. Cloth bound. Titles are—

When She Was About Sixteen
An Old Sweetheart of Mine
Out to Old Aunt Mary's
Home Again With Me
The Girl I Loved
Good Bye Jim
Riley Roses

These Riley books may be had at 60c each.

In **EDGAR GUEST** you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. We offer you

Harbor Light of Home
Rhymes of Childhood
The Passing Throng
Poems of Patriotism
When Day Is Done
The Light of Faith
The Path at Home
A Heap o' Livin'
Just Folks

Bound in cloth these books make fine presents. Price each, $1.25.

Brethren Publishing House, Elgin, Illinois

News From Churches

(Continued From Page 25)

Koontz church met in council March 26. Elders Guyer and D. I. Pepple were chosen to represent us at District Meeting. The Mission Band from Juniata College rendered a very interesting program on Feb. 28. Easter Sunday evening after a short mission program an interesting cantata was beautifully given by the chorus department.—H. S. Koontz, New Enterprise, Pa., April 22.

Leamersville church enjoyed the privilege of entertaining the District Meeting April 7-9. At our spring council we chose Bro. Samuel Weyant again for full time pastor. The Y. P. D. has been conducting some interesting services on Sunday evenings. The date for our love feast has been set for May 31.—Mrs. Chas. Diehl, Duncansville, Pa., April 27.

Lost Creek.—Bro. Schlosser and A. C. Baugher from Elizabethtown College conducted a Bible institute at the Bunkertown house in January. Bro. Smith from West Virginia conducted our evangelistic meetings March 22 to April 5 closing with the love feast on Easter Sunday. Bro. Bucklew from Lebanon officiated. Several have made the decision as a result of the meetings. We expect to have several evening meetings the last week in May when we hope to have more decisions; afterward all will be baptized. We will observe Religious Education Day in an all-day meeting May 24. We are not sending a delegate to Annual Conference. Our pastor, Bro. C. E. Grapes, was elected on the Standing Committee.—Elsie M. Krissinger, McAlisterville, Pa., April 23.

Martinsburg.—At our last missionary meeting four members of the Student Volunteer Band of Juniata College and Prof. J. Clyde Stayer rendered a very pleasing and helpful program. Recently the girls' glee club from the college gave us a message in song. Our congregation met in council April 3. The following delegates were sent to District Meeting: C. O. Beery, I. C. Holsopple, L. B. Hoover and Jonas Baker. Our love feast will be held May 10 at the Clover Creek house. A chorus under the direction of Bro. L. H. Holsinger, rendered an Easter cantata entitled, Christ Living. A Sunday-school conference and B. Y. P. D. rally of the District was held in our church April 19 which proved to be very interesting and helpful.—Mrs. H. B. Rhodes, Martinsburg, Pa., April 22.

Philadelphia (First).—During Holy Week we held special services. Wednesday evening the sermon was given by the pastor. Thursday evening Bro. John H. Clawson, pastor of Calvary church, preached. Friday evening a short talk by the pastor was followed by the cantata. At the close of the service two were added to the church by baptism. Easter morning the children gave a very appropriate program, followed by the Easter sermon by the pastor. At the close one more was baptized. In the evening slides were shown on the Passion Play as given in Oberammergau in 1930. Sister Bernice Gibbel who saw the play, gave a talk about her trip.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., April 27.

Pleasant Hill.—In December we were favored with a program by the Student Volunteers of Elizabethtown College. The first of the year we organized a Sisters' Aid Society. Sister Anna Jacobs was elected president. We met in council April 3. The following were elected to the deacon's office and installed: Harry Mummert, Edman Miller, Wm. Yohe. The Aid Society gave a very favorable report for the first three months. Our love feast will be held May 9 and 10 beginning at 4 P. M. We decided to conduct two evangelistic meetings this year, one at North Codorus house and one at Beaver Creek house. Also two all-day meetings, one at Pleasant Hill and one at Beaver Creek.—Paul K. Newcomer, Spring Grove, Pa., April 21.

Somerset.—The services each evening for a week before Easter were very well attended. On Easter Sunday we took in by letter and baptism eighteen members. At these services Bro. Coffman gave us very helpful and inspirational sermons.—Mrs. E. D. Walker, Somerset, Pa., April 22.

Upper Claar church met in council March 1 and elected two delegates to District Meeting. Our church will hold a two weeks' evangelistic meeting beginning May 3 and closing with our semiannual love feast May 17. Bro. John R. Snyder of Tyrone, Pa., will conduct the meetings. March 8 Bro. Jas. A. Sell of Hollidaysburg, Pa., gave us two inspiring sermons. Our church and Sunday-school are growing in interest and attendance. We have just completed redecorating and repairing our church.—Mrs. Stella Walter, Claysburg, Pa., April 27.

VIRGINIA

Belmont church met in council April 11. We will not send a delegate to Annual Conference this year. Delegates to District Meeting are Brethren J. M. Mason and Arthur Wheeler; with G. T. Yagle and Howard O. Mason, alternates. We decided to have two series of meetings this summer, one at Brooks Mission and one at Belmont. We also plan for a Vacation Bible School. Our young people gave an Easter program. Their meetings are interesting and helpful.—Hannah M. Mason, Don, Va., April 25.

Jubilee church met in council April 11. Sister Lee Anderson was appointed Messenger agent and correspondent; assistant, Frances Fahnestock. Never having held a love feast at Jubilee, we decided to appoint a committee to get the church in shape for such a service.—Frances Fahnestock, Winchester, Va., April 20.

Linville Creek church met in council April 9. We elected Brethren J. S. Wampler, D. S. Wampler and Leonard Miller delegates to District Meeting. We decided not to send a delegate to Conference this year. We are glad to have our elder and wife, Brother and Sister I. W. Miller, and Sister D. H. Zigler with us again; they have been spending some time in Florida. Our B. Y. P. D. is progressing nicely under the leadership of Sister Geneva Miller. On Easter morning a community sunrise service was held in Broadway U. B. church which was inspiring.—Mrs. John C. Myers, Broadway, Va., April 20.

Mill Creek.—In the church news dated March 31 (Messenger No. 15) the amount paid in on our church budget to general mission work was given as $11 instead of $1,100.—Mrs. I. J. Long, Port Republic, Va., April 20.

Pleasant Hill.—A revival will be held at the Pleasant Hill church beginning May 17 to be conducted by Bro. G. A. Early, Westminster, Md., and a Vacation Bible School to be conducted by Sister Olive Wampler June 1-13.—Nora B. Crickenberger, Harriston, Va., April 25.

Roanoke (First).—Bro. C. D. Bonsack gave us a splendid sermon in February. Our missionary budget was raised. March 27 two quartets from Bridgewater College gave us a program. We had services during Passion Week beginning on Wednesday night by our pastor, Bro. C. G. Hesse. Wednesday night a special service was held to welcome those who had come into the church by baptism and letter since September. Two were received by baptism just before Easter making a total of forty-eight baptisms since Sept. 1; forty came by letter. Easter services were well attended. Special music was rendered by the choir. Our average Sunday-school attendance for the first quarter was 413. Our pastor has been giving a series of sermons on the character of Christ. The quarterly business meeting convened April 6. Delegates were elected to District Meeting. Three queries were sent to District Meeting and one is for Annual Conference. The treasurer's report showed finances in good condition. Our love feast will be the first Sunday in May at 6 P. M.—Mrs. Irvin Wray, Roanoke, Va., April 20.

Timberville.—At our March workers' council of the Sunday-school Bro. Galen Wampler of Bethany Bible School, our field worker, gave an interesting address. The young people's Bible class recently gave a social to a number of guests. An interesting discussion was taken up under the direction of the teacher. Bro. C. B. Smith of Bridgewater, Va., brought the message on Palm Sunday. Worship was held each night during Holy Week with sermons by Bro. Chas. E. Carr, Bro. M. L. Huffman and Bro. Lindsay, the pastor. A sunrise service was held on Easter morning on the church lawn. A program entitled, Love Triumphant, was rendered Easter evening by the Y. P. D. District Meeting of Northern Virginia convened in our church April 16 and 17. A. C. Wieand of Bethany Bible School gave an address on Thursday evening on the subject, The Responsibilities and Glories of the Christian Ministry.—Mrs. Samuel D. Lindsay, Timberville, Va., April 20.

Tinker Creek church met in council April 15. Our pastor, Bro. C. M. Key, was reëlected for another year. Our Sunday-school is progressing nicely with an average attendance of 134. Once each week our pastor gives an illustrated talk with Bible pictures which are much appreciated. Our love feast was held April 3—an impressive and inspiring service.—Mrs. I. T. Hoker, Roanoke, Va., April 23.

WEST VIRGINIA

Crummett Run.—April 5 we organized our Sunday-school with Bro. D. J. Simmons, superintendent. Sunday night, April 5, we met in council. Eld. I. L. Bennett was unanimously chosen pastor for another year. Delegates to District Meeting are Kennie Bodkin and wife. There will be a revival at Thorn Chapel sometime this summer with Eld. I. L. Bennett as evangelist. It was also decided to have a Vacation Church School in the near future if teachers can be secured. April 12 we were favored with a sermon by Bro. C. B. Smith of Bridgewater.—Mrs. Clara R. Bodkin, Sugar Grove, W. Va., April 16.

Keyser church met in council March 26. It was decided to be represented at Annual Conference by letter. Bro. Roy K. Miller was reelected as pastor for another year; Bro. Chas. Bobo was elected deacon. The young people gave an interesting Fanny Crosby program which consisted of histories of a few songs, congregational singing and special music. On account of much sickness the revival was canceled until a later date.—Irene Taylor, Keyser, W. Va., April 13.

Mission Chapel.—Since our last report two have been added to the church. We met in council April 19. Officers were reëlected for the year: Writing clerk, Bro. Bruce Shanholtz; Messenger correspondent. Myrtle Yost. Bro. Paul Daugherty of Pleasantdale, W. Va., will begin a two weeks' revival at Bright's Hollow May 3; Bro. B. M. Rollins, at Mission Chapel June 15; Eld. J. L. Shanholtz, May 16 at Road Ridge.—Myrtle Yost, Gt. Cacapon, W. Va., April 20.

Old Furnace congregation met in council April 11. Church officers were elected for the year: Bro. B. W. Smith, elder; W. E. Abe, clerk; A. J. Whitacre, Messenger agent; the writer, correspondent. Bro. Howard Whitacre was licensed to the ministry. Bro. John Riggleman of Rock Oak, W. Va., and Bro. I. N. H. Beahm of Virginia came to us March 20. The latter gave us two interesting lectures on Bible lands, also preached on Sunday morning. April 12 Bro. Emra Fike of Eglon, W. Va., and Bro. Albert Arnold of Headsville, W. Va., were with us. Bro. Fike gave a talk to the children after which Bro. Arnold preached for us.—Mrs. Effie Abe, Wiley Ford, W. Va., April 25.

Petersburg.—In March, 1930, Bro. B. M. Rollins of Keyser, W. Va., was with us in a two weeks' revival, the first that the Brethren ever held here. The meeting was a success, with thirty conversions. At the close a Sunday-school was organized which has been growing steadily ever since. Bro. Earle Wm. Fike of Maysville consented to preach for us and in November we were organized into a congregation with Bro. Fike as our elder. We have been having preaching

every Sunday and the attendance and interest have been very encouraging. In council April 16 we decided to have another revival this spring which will begin May 3 with Bro. Fike as evangelist, and Bro. Russell DeVore of Westernport, Md., as song leader.—Jesse E. Arnold, Petersburg, W. Va., April 27.

WISCONSIN

Stanley church rejoiced at the close of our Loyalty Crusade on April 4 to see twenty-one applicants baptized. Easter Sunday seventeen others were received into the church, five by letter, one on former baptism and eleven associate members. Some of our goals were not quite reached while others went over the top nicely. Our attendance was far beyond expectations. The average attendance before the drive was about 80, and our goal was 150. The largest attendance on any Sunday was 209 with an average of 150. The largest attendance at Sunday-school was 116. Our prayer meetings as well as other services are being well attended. The special Easter offering amounted to $20. The church is much encouraged and will go forward with new zeal.—Mrs. Jacob Winkler, Stanley, Wis., April 18.

ANNOUNCEMENTS

ANNUAL MEETING

June 10-17, Colorado Springs, Colo.

LOVE FEASTS

California

May 9, 7:30 pm, Laton.
May 10, 7 pm, Belvedere.
May 17, 7 pm, Glendora.
May 20, Long Beach.
May 27, 7:30 pm, San Diego.

Colorado

May 22, Antioch.
June 8, Sterling.

Idaho

June 6, 7:30 pm, Nezperce.

Illinois

May 10, 7 pm, Dixon.
May 16, 7:30 pm, Sterling.
May 17, 7:30 pm, Bethel.
May 17, Canton.
May 17, 7:30 pm, Polo.
May 23, 24, 7 pm, Yellow Creek.
May 24, Freeport.

Indiana

May 9, North Winona.
May 9, North Webster.
May 9, 7:30 pm, Buck Creek.
May 9, 7:30 pm, Beech Grove.
May 9, Monticello, Pike Creek house.
May 10, Indianapolis.
May 12, 8 pm, Goshen City.
May 16, 7:30 pm, Arcadia.
May 16, 7:30 pm, Blue River.
May 16, 7:30 pm, Upper Fall Creek.
May 16, Rossville.
May 16, 7 pm, Shipshewana.
May 17, Elkhart City.
May 17, 7 pm, Fort Wayne.
May 19, 7:30 pm, Logansport.
May 23, Elkhart Valley.
May 24, 7 pm, Four Mile.
May 27, 7 pm, Wakarusa.
May 30, New Salem.
May 30, 7:30 pm, Bremen.
May 30, Pleasant Valley.
June 4, Rock Run.
June 4, 7:30 pm, Baugo.
June 6, 7:30 pm, English Prairie.
June 6, 7 pm, Pipe Creek.
June 6, Camp Creek.

Iowa

May 16, 7:30 pm, Prairie City.
May 16, 7:30 pm, Iowa River.
May 17, Salem.
May 17, 7:30 pm, Muscatine.
May 30, Libertyville.
June 1, South Waterloo.
June 6, 8 pm, Grecne.
June 7, 7:30 pm, Coon River.

Kansas

May 9, Lone Star.
May 9, Parsons.
May 16, North Solomon.
June 4, 10:30 am, Quinter.
June 6, Belleville.

Maryland

May 9, 2:30 pm, Locust Grove.
May 10, 6:30 pm, Pipe Creek.
May 10, 4 pm, Pleasant View.
May 16, Brownsville.
May 16, Longmeadow.
May 17, Sharpsburg.
May 17, 6 pm, Beaver Dam.
May 23, Beaver Creek.
May 23, Bush Creek.
May 24, 6 pm, Monocacy, Rocky Ridge house.
May 30, 5 pm, Middletown Valley, Grossnickle house.

Michigan

May 16, 8 pm, Crystal.
June 6, New Haven.
June 7, Lansing.

Missouri

May 9, Bethel.
May 9, Oak Grove.
May 16, Shoal Creek.

New Jersey

May 17, Amwell.

New Mexico

May 24, Clovis.

Ohio

May 9, Defiance.
May 10, Lick Creek.
May 16, 7 pm, Black River.
May 16, 7:30 pm, Middle District.
May 17, 7:30 pm, Pleasant View.
May 17, 7 pm, Dupont.
May 23, 7:30 pm. Bear Creek.
May 24, Springfield.
May 30, 7 pm, Eversole.
June 4, Bristolville.
June 6, East Chippewa.
June 6, 10:30 am, Silver Creek, Hickory Grove house.

Oklahoma

June 1, Thomas.

Pennsylvania

May 9, Indian Creek.
May 9, 10, 10 am, Fredericksburg.
May 9, 10, Hershey.
May 9, 10, 1:30 pm, Richland.
May 9, 10, 1:30 pm, Annville.
May 9, 10, 4 pm, Pleasant Hill.
May 10, 6:30 pm, Clover Creek, Fredericksburg house.
May 10, Snake Spring.
May 10, York, First.
May 10, Claysburg.
May 10, 9:30 am, Mt. Olivet.
May 10, 7 pm, Summit Mills.
May 10, 6:30 pm, Roaring Spring.
May 10, Martinsburg, Clover Creek house.
May 12, 13, East Fairview.
May 14, 15, 10 am, Big Swatara, Hanoverdale.
May 16, Hatfield, Hatfield house.
May 16, 6:30 pm, Pine Glen.
May 16, 17, 1:30 pm, Mountville, Mountville house.
May 16, 10 am, Antietam, Price house.
May 16, 4 pm, Buffalo.
May 16, 2 pm, East Petersburg, same house.
May 16, 17, 1:30 pm, Midway.
May 16, 17, 10 am, Maiden Creek.
May 16, 7 pm, Jennersville.
May 17, 7 pm, Ambler.
May 17, 6 pm, Cherry Lane.
May 17, Upper Claar.
May 17, New Fairview.
May 17, 2 pm, Elizabethtown.
May 17, Elbethel.
May 17, Glade Run.
May 17, Meyersdale.
May 17, Parker Ford.
May 17, 6:30 pm, Koontz.
May 19, 20, 9:30 am, Springville, Mohler house.
May 20, 21, 1:30 pm, White Oak, Graybill house.
May 21, 7 pm, Coventry.
May 23, Lower Claar.
May 23, 24, 10 am, Upper Codorus, Black Rock house.
May 23, 24, 1:30 pm, Myerstown.
May 23, 24, 10 am, Schuylkill, Big Dam house.
May 23, 24, Welsh Run.
May 24, Carson Valley.
May 24, Huntsdale.
May 24, 6 pm, Manor.
May 27, 28, 10 am, West Conestoga at Middle Creek.
May 28, 7:30 pm, Calvary, Philadelphia.
May 30, 1 pm, Conestoga, Bareville house.
May 30, 31, 1:30 am, Heidelberg.
May 30, Glendale.
May 30, 31, 2 pm, Conewago, Bachmansville house.
May 30, 31, 10 am, West Green Tree at Rheems.
May 31, Codorus, Codorus house.
May 31, 5 pm, Carlisle.
May 31, 6:30 pm, Geiger.
May 31, 6:30 pm, Sipesville.
May 31, Leamersville.
May 31, 6 pm, Woodbury, Replogle house.
June 3, 4, 1:30 pm, White Oak, Kreider house.
June 6, Mingo.
June 7, Lower Cumberland at Mohlers.

Virginia

May 9, 3:30 pm, Middle River.
May 9, 5 pm, Monte Vista (Bethlehem).
May 9, 4 pm, Mill Creek.
May 16, 7 pm, Midland.
May 16, 4:30 pm, Hinton Grove.
May 23, 6 pm, Flat Rock, Cedar Grove house.

Washington

May 23, 8 pm, Ajlune.

West Virginia

May 31, 2:30 pm, Berkeley, Vanclevesville house.

THE BEST FAMILIES READ—

Beautiful Girlhood $1.00
By Mabel Hale
Contains the very things a girl who would grow into noble womanhood wants to know.

Happy School Days $1.25
By Margaret Sangster
A book that sees the bright and good, and holds them before the reader.

Two Books by Louisa M. Alcott, each .....$ .60

Little Women
Who has not been helped by this book that refuses to grow old?

Little Men
If you do not like this book you should look within yourself.

Guiding Boys Over Fool Hill $1.50
Every boy travels that route, but happy the boy and happy the leader who knows how best to do it.

God's Book and God's Boy $1.25
By A. F. Schauffler
The author knows how to draw the two together so that the boy is the better for it.

Five Books by Margaret Slattery

Important to Me $1.00
Every page abounds in wholesome advice and in striking illustration.

Two Words .....$ .65
Short words they are, but learn to say them at the proper time, and life has a new meaning.

Just Over the Hill $1.35
A great book for all young people. And older folks will be well repaid for reading it.

The Girl and Her Religion $1.35
Illustrated. Has helped many a girl to settle some of the problems that just will arise in a girl's mind.

The Girl in Her Teens $1.10
The girl who reads this book will never forget its message.

WE ARE GLAD TO SERVE YOUR BOOK WANTS

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE EATON REVIVAL

(Continued From Page 27)

Our local music committee very faithfully coöperated with the evangelist as did groups from other near-by churches. So well was his work received here that our committee unanimously extended him a call to assist in a meeting next year.

This report would not be complete without mentioning the closing week-end musical assistance of his old-time friend, Ralph Wieand from Bellefontaine, Ohio.

It was the consensus of opinion that this was one of the best meetings ever held here. The new Brethren Hymnal was used throughout except in a few cases of special music and it gave fine satisfaction.

Our pastor, Eld. Ira G. Blocher, though living some distance away, rendered valuable assistance in this campaign as well as his wife and daughter. The entire community was greatly stirred over these meetings and prayers from God's people everywhere are solicited that we may be able to carry on as successfully, or more so, as in the past five years.

A. G. Crosswhite.

Eaton, Ohio.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Amack-Barker.—On April 5, 1931, by the undersigned, Bro. Donald Amack and Miss Helen M. Barker, both of Haxtun.—S. G. Nickey, Sterling, Colo.

Lichty-Newlin.—By the undersigned at the parsonage March 30, 1931, Milton Lichty and Bernice Newlin.—Earl M. Frantz, Sabetha, Kans.

White-Hunt.—By the undersigned April 10, 1931, Mr. Claude White and Sister Sylvia Hunt.—S. G. Nickey, Sterling, Colo.

FALLEN ASLEEP

Bridenbaugh, Nevin Clair, son of Herbert and Gertrude Miller Bridenbaugh, died at the home of his parents near Martinsburg, Pa., Feb. 28, 1931, aged 4 years, 8 months and 27 days. He is survived by his parents and three brothers. Funeral from the Martinsburg church by C. O. Beery and Victor Steinberg. Burial in Fairview cemetery.—Mrs. H. B. Rhodes, Martinsburg, Pa.

Brumbaugh, Sister Emma, daughter of Eld. John and Mary Kurtz, born Sept. 23, 1872, died March 30, 1931, at a hospital in Ft. Wayne, Ind. Death was the result of injuries received in an automobile accident. At the age of sixteen she united with the Church of the Bretbren and remained faithful to the end. She held various offices in the church, being at the time of her death superintendent of the intermediate department of the Sunday-school, member of the Sunday-school board, secretary-treasurer of the Aid, and correspondent and Messenger agent. She leaves her husband, Justin C. Brumbaugh, son, daughter, grandchild, three sisters and five brothers. Funeral at the Hartville church by the pastor, C. H. Deardorff, assisted by C. H. Petry and W. D. Keller. Interment in the Mt. Peace cemetery.—Alverna Ebie, Hartville, Ohio.

Cosner, Bessie Maye, daughter of Abraham and Ida E. Helmick, born May 10, 1903, died in the Keyser hospital, March 25, 1931. She married Lora D. Cosner Feb. 22, 1925. She is survived by her husband, two children, mother, seven brothers, seven sisters. Her father preceded her in 1912. She united with the M. E. Church in 1920 and lived a faithful and devoted life. Funeral at the Locust Grove church by Eld. A. S. Arnold and interment in the cemetery near by.—Zina G. Cosner, Bismarck, W. Va.

Cosner, Job Martin, son of Eld. John T. and Eva Cosner, died at his home March 28, 1931, aged 57 years, 3 months and 11 days. He married Eliza J. Champ Nov. 9, 1897; she survives with five children, three brothers, sister and ten grandchildren. He united with the Church of the Brethren when a boy and lived a consistent life. He was chosen as deacon of the Alleghany congregation when about seventeen and labored earnestly in that position until death. Services at the Locust Grove house by Eld. Albert S. Arnold and interment in the Cosner cemetery.—Zina Cosner, Bismarck, W. Va.

Cosner, Lowell Hurshel, infant son of Bro. Henry and Myrtle Cosner, died March 13, 1931. Funeral services at the home by Eld. Earl C. Cosner and interment in the Cosner cemetery.—Zina G. Cosner, Bismarck, W. Va.

Croyle, Mrs. Annie, wife of Frank Croyle, was born near Holsopple in August, 1884, died March 5, 1931, following an operation. She was a daughter of Harry and Fannie (Johns) Custer, the latter a descendant of Josepb Johns, the founder of Johnstown. She was a faithful member of the Church of the Brethren, also a member of the Sunday-school and Ladies' Aid Society of the Tire Hill charge. She is survived by her husband, two sons, two daughters, mother, sister and brother. Funeral services by M. J. Weaver and S. G. Shetler. Interment in Grandview cemetery, Johnstown.—Mrs. Harry K. Kaufman, Johnstown, Pa.

Dennis, Bro. Jesse, was laid to rest on March 17, 1931. He became a member of the Church of the Brethren in his youth and remained faithful. At the time of his death he was acting as superintendent of a Sunday-school; he had served in this capacity for some time. He leaves his wife, five children, six sisters and a brother. Funeral services in the Salem church by Calvin Wolfe assisted by Eld. Chester Thomas.—Hugh Beeghly, Brandonville, W. Va.

Enfield, Dwight, son of Mr. and Mrs. Chas. Enfield, died April 5, 1931, aged 16 years, 6 months and 16 days. Besides his parents he is survived by two brothers. Services by T. R. Coffman.—Mrs. E. D. Walker, Somerset, Pa.

Fortner, Malissa, born near Louisville, Ky., June 2, 1845, died at the Brethren Home near Darlow, Kans., April 10, 1931. Her first marriage was to Samuel McCord and the second to J. J. Fortner, both having preceded her. She was the mother of twelve children, three of whom survive. She united with the Church of the Brethren about fifty-two years ago and continued in the faith until death. Funeral services by the writer assisted by Bro. H. F. Crist. Interment in Pleasant View cemetery.—Chas. A. Miller, Darlow, Kans.

Fortner, Sister Louise, daughter of Wm. and Cynthea Colbert, born in Arkansas, March 29, 1877, died after an illness of over two years with cancer. She died at the home in Wichita, Kans., April 7, 1931. She married Anderson Hugbston Fortner in June, 1893. To them were born four daughters and four sons, all living. She united with the Church of the Brethren in 1895 and lived a faithful Christian life. She was a strong believer in prayer and was anointed during her suffering. She also leaves two sisters and three brothers, five grandchildren. Funeral by the writer. Interment in the Hyland cemetery. —H. F. Crist, Wichita, Kans.

Garber, Sister Hannah Mildred, died at her home March 16, 1931, following a brief illness of pneumonia, aged about 71 years. Her husband, Jos. J. Garber, died twenty-one years ago. She is survived by one son and a daughter. Funeral from Flat Rock church by Eld. J. Carson Miller assisted by Eld. M. L. Huffman. Interment in the cemetery near by.—Mrs. J. D. Wine, Forestville, Va.

Grim, John W., of Timberville, Va., died at a hospital, Harrisonburg, Va., of complications after an illness of five weeks, aged 65 years. He was a lifelong member of the Church of the Brethren. Surviving are the widow, one daughter, sister and brother. Funeral at the church by Eld. J. Carson Miller and Bro. Samuel D. Lindsay. Interment in the Timberville cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

Harader, Samuel, son of Jacob and Sarah Harader, born July 15, 1840, in Preston County, Va., died at the home of his granddaughter, Mrs. Klint Van Dyke, Delta, Ohio, April 2, 1931. In 1861 he enlisted in the 4th Iowa Infantry, serving for a period of two years, then reenlisting and serving until the close of the war. He was with Sherman on that memorable march to the sea. In 1871 he married Miss Ann Elizabeth Dawson. They later moved to Jewel, Ohio. To this union were born four sons and one daughter. His wife died about twenty-five years ago. More than sixty years ago he accepted Jesus as his Savior and became a member of the Church of the Brethren; he lived a loyal and devoted Christian life. He leaves two sons, one daughter, nine grandchildren, two brothers, one sister and six great-grandchildren.—Mrs. Herman Peters, Delta, Ohio.

King, Bro. Jonas, died March 22, 1931, at his home in York, Pa., aged 70 years, 3 months and 14 days. He was a member of the Church of the Brethren for fifty years. He married Mary Ziegler. His wife and three children preceded him. Surviving are seven sons, four daughters, twenty grandchildren and five great-grandchildren. Services in Mummert meetinghouse by Eld. Daniel Bowser assisted by Eld. C. L. Baker. Burial in adjoining cemetery.—Florence L. Keeney, York, Pa.

Leas, Bro. Solomon, died Jan. 28, 1931, at his home in York, Pa., aged 84 years, 6 months and 24 days. He was a faitbful member of the Church of the Brethren for forty-five years. He is survived by his widow, six sons, twenty-one grandchildren, thirty-one great-grandchildren. Services in the Mummert meetinghouse by Eld. Daniel Bowser. Interment in the adjoining cemetery.—Florence L. Keeney, York, Pa.

Miller, Ella, daughter of John and Catherine Isenberger, born near Silver Lake, Ind., died April 12, 1931, aged 64 years, 2 months and 1 day. She married Jos. Miller in 1888; he survives with five sons. She joined the church when fourteen years old and was a faithful follower of Christ. Funeral by the writer and Eld. Geo. Mishler at the West Manchester church. Burial in the cemetery near by.—Geo. W. Deaton, Claypool, Ind.

Minar, Bro. Frank E., was born Nov. 22, 1863, and died at Goshen, Ind., March 3, 1931, aged 67 years, 3 months and 9 days. He is survived by his wife, three sons, three grandchildren and one brother. He was a member of the Church of the Brethren. Funeral services

y the writer. Burial in West Side cemetery, Goshen.—T. E. George, Goshen, Ind.

Moyer, Bro. Amos E., son of Henry and Diana Moyer, born near Broadhead, Wis., died at his home in Williams County, Ohio, March 5, 931, aged 71 years, 2 months and 16 days. April 21, 1883, he married Mary C. Throne. At the age of twenty-eight years he joined the Church of the Brethren and lived true to his faith until the end. Surviving are his wife, two sons, daughter, four grandchildren and a ister. Funeral in the Walnut Grove house by J. Hornish. Interment n the cemetery near by.—Mrs. Noah Long, Pioneer, Ohio.

Musser, Ellen, born Dec. 28, 1857, died April 11, 1931. Her husband, Vm. Musser, died thirteen years ago. Three children and one brother urvive. She was a consistent member of the Somerset church. Servces by T. R. Coffman assisted by John Weighly.—Mrs. E. D. Walker, Somerset, Pa.

Richcreek, Bro. Israel, died Jan. 27, 1931, at his home in York, Pa., ged 76 years, 4 months and 14 days. He united with the Church of he Brethren May 7, 1930. He is survived by his wife and daughter. Services in the Second church by Eld. M. A. Jacobs assisted by Bro. Chauncey Trimmer. Burial in Starview cemetery.—Florence L. Keeney, York, Pa.

Roop, Mrs. Amy Elizabeth, daughter of C. D. and Mary C. Gowans, born near Centerview, Mo., died April 13, 1931, at her home near Warensburg, Mo., aged 49 years, 10 months and 23 days. She received ier education in Warrensburg and was an accomplished musician. At he age of fourteen she united with the Presbyterian Church; in 1924 he transferred her membership to the Church of the Brethren. All luring her Christian life she lived consistently in keeping the faith, nd in giving loyal service. She married Vernon C. Roop Sept. 28, 1910. He survives with five children, mother, sister and two brothers. Servces in the Warrensburg church by the pastor, Bro. B. F. Summers, ssisted by C. E. Walker. Interment in South Warrensburg cemetery.—Gertrude Cull, Warrensburg, Mo.

Shoup, Sister Rosanna C., wife of Willard R. Shoup, was born at Goshen, Ind., Oct. 10, 1870, and died at her home here, April 16, 1931, aged 60 years, 6 months and 6 days. She is survived by her husband, one daughter, two grandchildren, two sisters and three brothers. She was a member of the Church of the Brethren. Funeral services at the Goshen City church. Burial in Violette cemetery at Goshen.—T. E. George, Goshen, Ind.

Snyder, Peter C., son of Isaac and Margaret Snyder, born in Osnaburg Township, died in a hospital, Marshalltown, Iowa, March 7, 1931, aged 70 years, 5 months and 3 days. During a visit in Iowa he took sick with flu which later developed into pneumonia. In his younger days he spent twenty-three years in Iowa, Kansas and Missouri; the remainder of his life was spent in the community in which he was born. He leaves two brothers and three sisters. Funeral at the Center church by Eld. M. M. Taylor. Burial in Center cemetery.—Mrs. G. W. Riemenschneider, East Canton, Ohio.

Spitzer, James Elwood, infant son of Mr. and Mrs. Ira Spitzer, of near Broadway, Va., died March 19, 1931. Services at the home by Bro. S. D. Lindsay. Burial in the Linville Creek cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

Stauble, Chas. Edw., son of Franz and Nancy Stauble, born near Topeka, Kans., died at the home of his daughter, Mrs. Fred Pudrith, n Ceresco, Mich., April 9, 1931, aged 62 years, 11 months and 14 days. At the age of eighteen he united with the Church of the Brethren and always held to this faith. In 1889 he married Levaria Himes; she survives with his stepmother, four daughters, two sons, ten grandchildren, four sisters, half sister and brother. They made their home in Indiana for fifteen years and in Oklahoma seven years; then moved to Michigan, residing near Battle Creek. Funeral at the Buck Creek church by O. D. Werking and D. E. Bowman.—O. D. Werking, Hagerstown, Ind.

Striebig, Sister Ida A., wife of Bro. Horace Striebig, born near Dallastown, Pa., Aug. 6, 1892, died at her home in York Township, April 15, 1931. She had been ill for some time suffering from a complication of diseases. She is survived by her husband, two sons, daughter, mother, two brothers and sister. Funeral at the New Fairview church by Brethren M. A. Jacobs and R. S. Krout. Interment in the adjoining cemetery.—H. B. Markey, York, Pa.

White, Henry, born in Illinois in 1860, died in Nemaha County, Kans., March 6, 1931. In 1907 he came to Sabetha. When a young man he became a member of the Church of the Brethren. His wife preceded him in death more than a year. He was patient in his suffering from cancer, and was an untiring worker until the end. Funeral in the Sabetha church by the writer.—Earl M. Frantz, Sabetha, Kans.

Williams, Mrs. Susan G., widow of John L. Williams, died March 1, 1931, aged 79 years. She was a lifelong member of the Brethren Church. She is survived by one daughter, one son, two brothers and two sisters. Funeral in the Lutheran church, Centerville, by A. A. Evans.—Mrs. J. G. Hutchison, Huntsdale, Pa.

Wine, Jacob W., son of Michael and Anna Wine, born near Timberville, Va., Dec. 25, 1836, died March 4, 1931, at the home of his daughter, Mrs. S. P. Early, at Roaring Springs, Pa., aged 94 years. In 1865 he married Catherine Brubaker of New Carlisle, Ohio, and always lived in that vicinity afterward. Two sons and one daughter with the wife preceded him. Surviving are three daughters, one son, eight grandchildren and four great-grandchildren. Services at the New Carlisle church by Bro. D. S. Dredge assisted by Brethren J. B. Gump and G. E. Yoder. Burial in the New Carlisle cemetery.—Mrs. G. E. Wright, North Manchester, Ind.

A Good Pastor Writes—

"Our people want the **MESSENGER,** but many are out of employment. It is difficult for them to raise the two dollars just now. May they pay one dollar and receive the **MESSENGER** for six months?"

A timely question. Our answer—

"Certainly. Let them send one dollar and the **MESSENGER will come to them for six months."**

Brethren Publishing House, Elgin, Ill.

Enclosed is $1/$2 for which send me the **GOSPEL MESSENGER** for 6 mos./12 mos.

Name .....

Street or Route .....

Town .....State .....

For Those Who Think and Seek Books That Challenge

The Word of God and the Word of Man

By Karl Barth

The writings of Karl Barth challenge the thinking world. New and original in his appeals to men because of his earnest desire to arrive at the truth. The subjects of the eight lectures in this volume are—

1. The Righteousness of God.
2. The Strange World Within the Bible.
3. Biblical Questions, Insights and Vistas.
4. The Need and Promise of Christian Preaching.
5. The Problem of Ethics Today.
6. The Word of God and the Task of the Ministry.
7. The Doctrinal Task of the Reformed Churches.
8. The Christian's Place in Society.

The book contains 327 pages and sells for $2.25.

❖ ❖ ❖ ❖

THE PROBLEM OF GOD

Edgar Sheffield Brightman

The author states his conception of God in these words: "God is a Person supremely conscious, supremely valuable, and supremely creative, yet limited both by free choices of other persons and by restrictions within his own nature."

You will not accept all that he presents but he will make you think through your problems. The subjects treated are—

1. Contemporary Doubt.
2. The Substitutes for God.
3. The Expansion of God.
4. The Contraction of God.
5. The Resultant Idea of God.
6. The Evidence for God.
7. Divine Dignity and Human Suffering.

This book contains 209 pages and sells for $2.00.

Brethren Publishing House, Elgin, Illinois

PACIFIC COAST
to
COLORADO SPRINGS CONFERENCE

The **SOUTHERN PACIFIC COMPANY** offers through **Tourist Pullman** service to all delegates from California, Oregon and Washington over its cool **SCENIC ROUTE.**

Leave **Los Angeles** on the Padre, 7:45 P. M., June 7; arrive **Oakland Pier** 9:00 A. M., June 8; leave **Oakland Pier** 11:45 A. M., pass **Sacramento** and the **Scenic Lake Tahoe Route,** cross **Salt Lake** Tuesday morning, ascend the **Continental Divide,** pass between the majestic walls of the world-famed **Royal Gorge** at daybreak and arrive at **Conference Grounds Wednesday,** 11:55 A. M.

The round trip fare from all California cities is $67.20. Tourist berth each way—lower, $8.25—upper, $6.60. Through Tourist Pullman can be had if 20 people will travel together.

All interested should at once advise H. A. Frantz, Field Secretary, La Verne College, La Verne, Calif.

SOUTHERN PACIFIC COMPANY
W. E. Campbell, Traveling Passenger Agent
Pomona, Calif.

Will You Observe
CHILDREN'S DAY?

CHILDREN'S DAY may not mean much to some older people, but to the children there is nothing like it. It is their day and they look forward to it with boundless joy.

We offer two

CHILDREN'S DAY SERVICES

either one of which will enable you to arrange a program that will use many of your folks and will be an inspiration to all. **Each of these Services contains 32 pages** (not 16 as do so many publications).

Each service contains songs with music, responsive reading, recitations, exercises, an anthem and a pageant. This offers you an abundance of material out of which you can arrange your program to suit your local needs.

These Children's Day Services are entitled—

CROWNED WITH BLESSINGS
and
HIS LIVING WORDS

Select the one you desire.

Prices: Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 to 100 copies, 8c each.

PARAMOUNT CHILDREN'S DAY BOOKS

Each year our Paramount **CHILDREN'S DAY** Books grow more popular. There's a reason. The quality and variety of the contents appeal to program committees and audiences alike.

Paramount **CHILDREN'S DAY** Books offer you recitations, dialogues, exercises, drills, playlets and songs. They are printed on good stock and are bound in heavy paper. Make your own selection from these titles—

Paramount Children's Day Book
Paramount Children's Day Book No. 1
Paramount Children's Day Book No. 2
Paramount Children's Day Book No. 3
Paramount Children's Day Book No. 4

Price of each Paramount Children's Day Book is 25c.

Wise churches and schools make much of Children's Day because the hope of the future is wrapped up in the child of today.

Brethren Publishing House, Elgin, Ill.

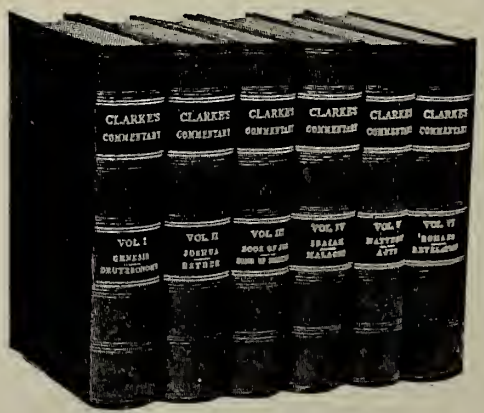
Two Standard Commentaries

Men come and go, but occasionally a **Bible commentator** arises whose works stand the test of time. Two such commentators are **Adam Clarke** and **Matthew Henry.** For years men had read after them and still read after them with profit.



Six Volumes, $17.50, carriage extra

Each man produced a **Bible Commentary in six volumes.** You will make no mistake in reading after them. Times have changed, men have changed their religious opinions, but the old Gospel is the same as ever. It is well to know present-day interpretations, but it is equally important to know what godly men of other days thought and felt and knew about **God and his Holy Word.**



Six Volumes, $15.00, prepaid

These sets are well bound and are a **valuable addition** to the **library** of any **Christian man or woman.**

Brethren Publishing House
Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., May 16, 1931 | No. 20

A PLEA TO WIN PROSPERITY BY DISARMING

"I do wish to give emphasis to one of these war inheritances in which international coöperation can effect a major accomplishment in reducing the tax burdens of the world, removing a primary cause of unrest and establishing greater confidence for the long future. That is the limitation and reduction of armament. The world expenditure on all arms is now nearly five billions of dollars yearly, an increase of about 70 per cent over that previous to the great war. We stand today with near 5,500,000 men actively under arms and 20,000,000 more in reserves. . . . Yet we are all signatories to the Kellogg-Briand pact, by which we have renounced war as an instrument of national policy and agreed to settle all controversies by pacific means."—*Herbert Hoover.*

IN THIS NUMBER

Editorial—

In the Direction of Peace (E. F.), ... 3
My Share in Missions (H. A. B.), ... 3
There Is Something in a Name (E. F.), ... 3
Still More Tendencies in Religious Education (R. D. B.), ... 4
Drink and the Strong Man (H. A. B.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

In a Measure (Poem). By Arlo Gump, ... 5
The Supreme Task of Our Day.—No. 1. By J. M. Henry, ... 5
"This Is a Hard Saying; Who Can Hear It?" By A. E. Carsey, ... 6
Prohibition Facts, ... 7
Unrealized Possibilities of the Vacation Church School. By Myron C. Settle, ... 7
Missions in the Church of the Brethren.—No. 7. By Elgin S. Moyer, ... 8
Special Music Announcements, ... 9
What Can a Small Rural Church Do? By C. C. Hawbaker, ... 9
Forgiving the Impenitent. By D. E. Cripe, ... 9
Are Men Ungodly? By J. S. Sherfy, ... 11
The Evolution Report. By J. H. Moore, ... 12
Monthly Financial Statement, ... 20

Missions—

The Little Shepherdess. By Ida C. Shumaker, ... 13
P'an Hsi Chen (True Happiness). By Elizabeth Oberholtzer, ... 14
A Newly Chosen Deacon. By F. H. Crumpacker, .. 15
Tribute to Bertha L. Butterbaugh. By Alice K. Ebey, ... 15

Pastor and People—

Shall We Know Each Other in Heaven? By Benjamin F. Waltz, ... 18
Pacifism and Disarmament (G. R.), ... 19
Indoctrinating Young Christians.—No. 4. By Galen B. Royer, ... 19

Home and Family—

A Mountain Prayer (Poem). By C. F. Yoder, ... 22
Grandmother Warren. By Bess Royer Bates, ... 22
Around the Table, ... 23
The Faith of John and Mary. By Paul Mohler, ... 23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

WHAT AN OPPORTUNITY—THE CONFERENCE OFFERING!

There is energy, stored up power in every dollar you have ever earned. The Christian asks: "How can I release this energy to do the greatest good?" A dollar put in the Conference Offering will help in setting missionaries to work in India, China, Africa, Sweden, in home missions, will set forward the work of peace, moral welfare, Sunday-school activities, the Christian development of thousands of children and young people, the training of ministers and missionaries in our church Bible School, the adequate development and direction of the ministry in our beloved church. The energy of one lone dollar will help in all this through the Conference Offering which is asked in behalf of the whole budget. How many dollars will you give this year?

Why Support the National Budget?

BY J. CLYDE FORNEY

Pastor First Church, South Bend, Ind.

THE history of the experience of the race has taught us that the most important demand, as man understands life, is for things. So the most important consideration in the experience of a man in this day and generation seems to be his pay check. He gives the greater part of his time and interest to the providing of an income by which he meets the demands of his family. Through this means he expresses his love for his family.

By the same law he owes a devotion and a loyalty to God and to the building of the kingdom of God upon the earth. He must express his devotion and loyalty to God through that which means most to him. Hence, he must share his pay check. First, because he can express his love only through that which means most to him. Second, because no man, no matter how poor, can afford to forego the blessing of sharing the first fruits of his increase. This act is necessary to his spiritual growth and happiness; to the life abundant and to life eternal.

Furthermore, the doctrine of the brotherhood of man makes it obligatory, even spiritually imperative, that a Christian share in the program for realizing the brotherhood of man. This means that the love which we have for our brethren is like unto that which we express for our family. It is a love which seeks to preserve the self for the best and highest.

It's a Joy to Give

BY EARL M. FRANTZ

Pastor, Sabetha, Kans.

ONE of the finest joys of life is the joy of achievement. The coming Conference Offering presents an opportunity for worth-while achievement. The goal of the Conference Offering can be realized when we face it as an opportunity for all to enjoy the privilege of entering more fully into the Spirit of our Christ.

This is our church and our missionary project, which we have sponsored in the name of our Christ. Therefore we have presented to us the opportunity of experiencing the best life and ideals through service to our Christ and our fellow-men. We can realize the best only through giving the best. We have not done our best until every member, of every church in the Brotherhood, has had his or her part in this great cause. Why should we miss the joy of having a definite part in such a great work? Wouldn't it be a great victory if every member would do his or her best? Shall we take a chance on God, which can be no chance, and receive the greatest thrill of our lives by each having a part in the promotion of the kingdom of God. "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Glorify God Through the Conference Offering

BY M. J. BROUGHER

Pastor, Greensburg, Pa., Congregation

THERE are many reasons why every member of the Church of the Brethren should give a sacrificial offering for the Conference budget May 26. I shall name one reason:

God created man in his own image that man might glorify him. This fellowship in the Garden of Eden continued for but a short time. Then man disobeyed God, broke that fellowship, and was no longer able to glorify him. Our Heavenly Father, in his deep sorrow for lost mankind, at once, promised to give his Son, only begotten, to redeem man. With types and symbols he led his people through the Old Testament times to see the cross of Christ in the future.

"Christ died for our sins according to the scriptures." The crowning purpose of Christ's redemptive work was that man should once more be enabled to glorify God through Jesus Christ. To every Christian this fellowship is sweet. Finally, God gave to every Christian the Holy Ghost that this sanctifying power to glory God should be effective in every life. This can be effective only when our lives are yielded to him. He said "Go." The world is lost. We owe it to the world to make this opportunity of fellowship known. We owe it to Christ. He said: "Whatsoever ye do, do all to the glory of God." We will glorify him in our gift.

$100,000 Needed by Conference Time

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., May 16, 1931 No. 20

EDITORIAL

In the Direction of Peace

It has always seemed strange doctrine to us that the government of a country should feel bound to protect the lives and property of its citizens *at all costs and regardless of how the citizens got into trouble.* For instance, if a man chooses to go fortune hunting in Mesopotamia or Brazil and becomes entangled with the natives or authorities in those countries, is his own country bound to protect him even at the risk of becoming involved in war? So it has been generally held and more than one war has sprung from such complications.

The present American administration thinks otherwise, and Secretary Stimson has informed American fortune hunters who go into the interior of Latin American states and find there disturbed and dangerous conditions, that they are carrying on their enterprise at their own risk. This is simple justice and good common sense. Why should international concord and the lives and property of millions of people be imperiled by the selfish pursuits of one man or group of men?

It is good to see that now and then something happens which looks in the direction of peace. E. F.

My Share in Missions

I have many needy neighbors in America. And I can not neglect them for the simple reason that they will pull me down if I do not try to lift them up. Indeed, I can best increase all that I count worth while by sharing with others.

But there are those across the ocean who are also in need. These produce many of the things I eat and some of the clothes I wear. I can read about them in the morning paper and look at their pictures in magazines and books of travel. Many of the neighbors across the sea know as much or more about me.

Now how can I be friendly to millions of neighbors at home and abroad? My resources are limited and I must stay by my job to provide for my family. There is one simple and efficient way. I can support the missionary program of my church, and by so doing share every one of my mission dollars with neighbors the world around! H. A. B.

There Is Something in a Name

Across the river from my window is a four-story department store. For a week two men have been busy erecting a large sign on the top of the building. High above the roof the flaming red letters by day, brilliantly lighted by night, make it stand out against the sky in bold relief. It compels your attention. You can not miss seeing it.

But the most remarkable thing about this sign is the simplicity of its content. It is the name of the firm, just that, nothing more. This is made up of the name of the man at the head of it with the word " company " added, three words altogether. And that last one is in its abbreviated form, so that the whole thing is very short, fourteen letters all told.

The effect is to concentrate attention on the firm name, to fix that name so securely in the mind that you can not think of the kind of merchandise which that store carries without thinking of that store as the proper place to get it. The idea is well conceived and well carried out. The strength of it is its simplicity. There is nothing to divert attention from the main issue.

Are you, brother Christian, brother churchman, wearing the name of Christ, so openly, so boldly, and yet so simply, without distracting accompaniments, that when the wayfarer sees you he instinctively thinks of your Christ and his church as the place to get what he needs? Does your bearing of that name invite his attention to the Person behind it so alluringly, so compellingly, that he thinks only and surely of him as the answer to his troubles?

There is no other name given among men whereby

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

they can find the way of life and salvation, and there is no other way to hold that name effectively before their eyes, except through such as you. E. F.

Still More Tendencies in Religious Education

A very important development in the field of religious education is its emphasis upon educational evangelism. Educational evangelism is teaching with the purpose of producing Christlike characters. The goal is to lead boys and girls to the acceptance of Jesus Christ as Savior. We believe in the value of the evangelism of adults which reclaims life, but we also believe in the evangelism of childhood which conserves life with all of its potentialities and possibilities.

"Evangel" does not refer to a method, but to the content of the Christian message. Any method which brings the gospel of Jesus to bear upon life in effective saving power is evangelistic. Religious education must become increasingly evangelistic. I mean evangelistic in the sense that Sunday-school teachers and officers will take seriously their task of leading boys and girls to the acceptance of the Jesus way of life.

Sunday-school teachers, remember you are soul winners.

Christian leaders are clarifying the relationship between religious education and missions. These two great emphases must go hand in hand, each recognizing the importance of the other. Religious education is not something apart from missions. Likewise, missions can not be separated from religious education. Religious education which deals with curriculum, the training of leadership, and the building of Christian character must include missionary education so as to produce missionary-minded people.

The needs of growing persons now determine our educational procedure. The curriculum is more pupil centered. Religious education endeavors to determine the needs and discover the experiences of boys and girls. The curriculum is prepared in the light of the experiences of each age group and is designed to meet the needs. More attention is paid to the pupils whom we teach, but not less attention to the materials which we teach them. The Bible is recognized as having the most significant place in meeting the moral and religious needs of growing persons.

More peace and temperance materials are embodied in the curriculum. Religious education is recognizing the importance of teaching peace and temperance all through the curriculum from childhood to old age. A child who comes up through the church school now will get a normal diet of peace and temperance teaching. These emhpases are not something apart from the curriculum, but an integral part of it. This tendency means much for the future of the peace and temperance causes.

Better leaders and larger classes if necessary. A few years ago the emphasis was upon small classes. We see the value of small classes where there are capable leaders. But it is better to have a large class with an efficient teacher than two small classes, one with an efficient teacher and the other without. The first consideration in our work is that we have able leadership.

Vacation and weekday schools are becoming an increasing factor in the total program of religious education. The number of vacation schools being held is increasing, although in our renomination there has been a decrease. The general quality of the vacation schools has improved. Vacation and weekday schools help to solve the problem of more time for religious education.

R. D. B.

Drink and the Strong Man

THE man who gives way to the appetite for drink is classed as a weakling by those who advocate personal liberty. But is the strong man always able to stand? In England there is not only plenty to drink, but a people noted for having minds of their own. So how do men and drink mix in England? From *The Friend* of London the following suggestive statement of T. Edmund Harvey is taken:

I recall in this connection my own experience of political life. Parliament today is a far more temperate assembly than a few generations ago, yet during the period of my membership I know that there have been able men in all three parties, some of them of Cabinet rank whose lives have been injured and whose work has been marred by the effect of strong drink. It is not just the weak and inefficient who go under, but sometimes the noblest natures. The finer the brain, the greater the injury. I think of one whom I looked up to with affection and admiration, a man who cared greatly for those who most needed help; with high ideals and a burning indignation against wrong; gifted with the power of stirring men's hearts by speech and by written word. He died in what should have been his prime, and his prime, alas, was already past. These things are not written in obituary notices; they are hardly hinted at in the public press, but they are there. Regard for the feelings of relatives and friends and tenderness to the reputation of others draws a veil over the tragic truth. Yet this veil is rudely torn aside in the case of thousands of ordinary folk by the fingers of the law. Coroners' inquests, magistrates' courts, and assizes, all reveal the injury to the body and spirit which can be directly traced to alcohol. It is sometimes alleged that here we are dealing with weaklings who, if drink had not been there, would in any case have gone under, would have become drug addicts, or otherwise have made wrecks of their lives. This may be maintained in particular cases, but it certainly is not true of very many others. Again and again a man of fine capacity, generous and kindly by instinct, has fallen a victim to drink and ended by committing some serious crime. Still more frequently the average decent fellow finds himself in grave trouble through a momentary lapse which has occurred when he had had just a glass too much. H. A. B.

GENERAL FORUM

In a Measure

BY ARLO GUMP

All human things are small:
The ell with which we measure out
Our frail emotions;
The eyes with which we view our world;
Our intent and devotion
Have a wall.
But when life is new again,
In a place called Heaven,
Horizons will be gone,
And dark vails will not hang above.
God will make all mystery plain
And show the measure of his name
In unbounded love.

North Manchester, Ind.

The Supreme Task of Our Day

BY J. M. HENRY

Part One

Synopsis of a lecture delivered ninety-eight times from June to December, 1930

A TITANIC conflict is being waged in the world between two great programs of education. Two opposing forces are in contest for the childhood of the race. On the one hand, the followers of Jesus have set about to save the child for the kingdom of God. On the other, the followers of Mammon have a scientifically organized, a highly financed program of education which is set forth to delude and mislead the people.

This insidious program of fraud and falsehood is being promoted by rich corporations with expert advertisers to delude the people of America. Ten years ago, when in certain quarters of our great cities a saloon flourished on every corner, when red lights marked houses of ill fame, when dens of infamy reeked with vice, no tobacco manufacturer, despite the liberal license permitted, had the boldness to say to the women of America: "Beware of the shadow—smoke cigarettes, they are good for your health."

A decade ago, when newspapers' pages were filled with patent medicine advertisements, no tobacco manufacturer dared to offer nicotine as a substitute for wholesome foods; no cigarette manufacturer was so bold as to fly in the face of established medical and health opinion by urging adolescent boys to smoke cigarettes, or young girls to adopt the cigarette habit.

Not since the days when public opinion arose in its might and smote the dangerous drug traffic, not since the days when the vendor of harmful quackeries was driven from our streets by law, has this country witnessed such a campaign of falsehood and fraud as is now being promoted by certain manufacturers to create a vast market for cigarettes. That program is promoted by heartless and unscrupulous men whose only god is profit, whose only Bible is the balance sheet, whose only principle is greed, whose program will exploit manhood and womanhood, and blight childhood.

This propaganda cautions moderation, but the issue raised is not moderation but excessive use by flaunting appeals to the youth of our country by misrepresenting medical and health findings in order to encourage cigarette addiction.

The president of the American Tobacco Company, George Washington Hill, has protested in the newspapers against the charges that their program included an organized effort to get boys and girls to smoke cigarettes. He says: "There is not the slightest basis, either in this company's advertising or radio broadcasting, for any suggestion that this or any other tobacco company is planning to create a vast child market for cigarettes." In hypocritical astonishment he declared: "I should be as shocked as anybody else if a tobacco company should undertake to appeal to adolescents."

What is to be said for such a statement when at the very moment it was written the American Tobacco Company, of which Mr. Hill is president, dares to flaunt on the billboards of this nation from the Atlantic to the Pacific posters showing adolescent girls smoking cigarettes?

Why does the American Tobacco Company stand self-convicted before the country for broadcasting tainted testimonials from the professional athletes urging cigarettes as an aid to physical prowess? Hundreds of protests were addressed to radio stations to discontinue these claims on the air.

What is to be said about the sincerity of these claims when up to this very hour the American Tobacco Company attacks public health by urging young women to make and keep slender bodies by smoking cigarettes?

Why does the president of the American Tobacco Company proclaim from the house top of big business that their campaign of propaganda is put on because of a "newer competition," when under cover of that alleged competition it was decided to put a cigarette in the mouth of every woman and youth in the United States?

Mr. Hill tells how his limousine was caught in a traffic jam at a stop light where he saw a fat woman chewing, either pickle or gum or candy, and at the same time a taxicab pulled up and a slender young woman rolled her cigarette and lit it, and the incident gave the President of the American Tobacco Company his new idea of putting on a campaign to spend $12,000,000 in cigarette advertising.

Nay verily, what is to be said about a campaign of education in which alleged testimonials of opera singers were used to persuade the American public that

cigarette smoking was soothing to the throat; in which athletic coaches were hired to approve certain brands of cigarettes; in which current celebrities were asked to say that the cigarette habit was a social asset; in which moving picture actresses, stage stars, and others were paid to tell American women and girls that they retained their lovely figures only by smoking cigarettes?

What a tragedy it was that Mr. Hill's limousine did not take him to a health resort where the National Tuberculosis Association was giving the appalling facts in their Annual Convention at Atlantic City on May 29, 1929. What a pity the president of the American Tobacco Company did not read into his annual report to his directors the account of the *New York Times* on May 30, 1929, which said: "National Tuberculosis Association finds tuberculosis gains among girls. Physicians of convention lay rise to cigarette smoking, late hours, and inadequate diet; victims of flapper age; death rate 50% greater than among boys five years ago, now is shown to be 100% higher."

How unfortunate it was that the tobacco president did not drive his limousine out to the schoolroom and see the dwarfed body of the young habitual smoker ruined in health and morals by being led into the habit at a tender age! What a pity he did not call on a group of highly reputable physicians who could have told him that intestinal catarrh, ulcer, liver hemorrhages, chronic bronchitis, high blood pressure and a host of other physical infirmities are but a few of the ailments for which nicotine poisoning stands convicted by the medical professions!

What a pity the American public has not been informed that when a young salesman of North Carolina was called into the president's office and given a new job at bigger pay he lost his position and was dismissed from the company when he refused to accept the new job of going to Salem Academy for girls in Winston-Salem to teach the young girls to smoke cigarettes!

Why doesn't the president of this great corporation include in his write-up to the newspapers that a young cripple girl, an object of charity with cigarettes for sale, was placed at the campus gate of one of the largest girls' colleges in Maryland—and the fact leaked out that she was brought from Baltimore each day by a subsidiary of certain tobacco advertisers!

No wonder that the serious social problems presented by this huge campaign of false education have stirred so many elements of our national life. In the *Journal of American Medical Association* of Dec. 8, 1928, the campaign is condemned in the following words: "Who would have thought ten years ago that cigarettes would be sold to the American public—actually by insistence on the healthful qualities of certain brands?"

Dr. Hugh S. Cummins, Surgeon General, United States Public Health Service, condemns this cigarette propaganda in no uncertain terms. On June 7, 1929, he said: "The cigarette habit indulged in to excess by women tends to cause nervousness and insomnia. If American women generally contract the habit . . . the entire nation will suffer. . . . Propaganda urging that tobacco be used as a substitute for food is not in the interest of public health, and if practiced widely by young persons will be positively harmful."

In 1913 the smokers of the United States used 8,782,772,995 cigars and 13,247,891,437 cigarettes. Fifteen years later (1928), there were consumed 8,036,714,162 cigars and 102,764,698,000 cigarettes. In 1901 the American public consumed 3,000,000,000 cigarettes and twenty-eight years later the annual consumption had reached 102,764,698,000, an increase of 3,000 per cent.

What is the bill which this nation pays for this huge tobacco consumption? Senator Reed Smoot says: "In terms of premature death, of disease, of ill health, of lessened efficiency, of loss through fires started by smoking, the sum is incalculable.

Figures furnished by the National Education Association for the year 1926 are illuminating. The cost of public schools, elementary, secondary, and collegiate reached a total of $2,255,251,327 in the United States. That year the smokers of this country spent $2,087,110,000. Facts published each month by the United States Treasury Department indicate that the people of our nation are now spending about $3,600,000,000 annually for tobacco while the bread bill of our 122,000,000 population is less than half that amount.

The facts are appalling. The challenge is titantic. The only forces standing between the childhood of this nation and this insidious program of ruin are the socially minded and religious leaders in a crusade of religious education. What are we going to do about it? The supreme task is upon us.

Bridgewater, Va.

"This Is an Hard Saying; Who Can Hear It?"

BY A. E. CARSEY

Hoover or Payne or Mellon would have said the man was drunk. But Jesus would have said he was hungry.

And it was the hunger not of philosophical self-abnegation, nor of a "toasted" throat; but of a strong man, whose great muscles, arteries, bones and brain, not weary but fatigued, were crying desperately for sustenance. The man's coördinations were already faulty; his steps weaved, his feet inclining to cross each other. His bewhiskered and dirty face was just the color of lead. His cheek was puffed out by a chew of tobacco—his last chew, the last of a plug for which, with the forlorn wisdom of the desperate, he had spent

his last dime. One could see that he husbanded it, as it were, in the chewing. There is a saying in the hungry world—"With your last dime buy chewing tobacco." It numbs the pangs of hunger. His raiment looked like a November morning in Pittsburgh or St. Louis. His head ached—it was his eyes, of course, weakened and tortured. He was beginning to see visions—of T-bone steaks, roast beef, fried potatoes, chocolate cake and raspberries, whole wheat bread, black coffee, onions, and celery. People avoided him, he noticed dimly—shied off from him, with that inherent aversion in every heart for charity.

Finally he looked and saw before him a cafeteria. He stopped and took thought; and one might have seen some sort of expression at last creep into the blue features. He raised his hand to his mouth, and placed the precious chew, not as yet altogether exhaused, into his coat pocket. Then he opened the door which said "In."

What a load on that tray! It was the realization of those terrible visions, in fact. The cashier eyed him curiously as she handed him his check—$.93! Trembling, he hurried to a far-away corner, unloaded his precious feast, and set to—swaying slightly to and fro with the joy of it, and with his feet crossing and recrossing beneath the table. He ate it all, to the last crumb; wiped the plate with the last whole wheat crust, still a little hungry. Then he leaned back in his chair and sighed hugely, in delicious comfort.

But then his eye fell upon a little slip of paper beside his plate—$.93! He looked sneakingly about him, like a wild animal. And there smote him a feeling of positive illness—indigestion—as the subconscious forces of thought and digestion met, in such deadly conflict. But the feeling soon passed. And then his keen eye saw at the other end of the room a lavatory—and an exit onto the street opposite. He reached into his pocket and put back into his mouth the cold, damp wad of tobacco. Then he rose, put on his hat, and walked into the lavatory. Here he washed, with delicious soap and hot water, his dreadful face and hands, and dried them with a current of warm air. Then he opened the door and peered out. He was for the moment alone. There was not a soul anywhere near the exit. He took a great deep breath, clenched his hands, and walked toward the door—toward it, then grasped the knob, and opened it and then strode firmly out upon the street, unnoticed and unhaled.

Quelling the impulse to run, he walked fiercely for two blocks. Then he pulled out a little slip of paper which bore the figures $.93, and tore it into bits. He threw out his mighty chest—threw back his heavy shoulders. How delicious the air seemed—what a man he felt, now! Just a little coldly there smote him the thought of supper—and breakfast; what about them? Oh, well, even if he failed to get a job, now, perhaps he had here the solution!

Editor's note: No, the writer of the foregoing does not mean to justify dishonesty in any form, but he wants to make you think. He wants you to think hard about your duty toward such as this hungry man.

Collinsville, Ill.

Prohibition Facts

Theodore Roosevelt, when Police Commissioner of New York, said, in an official message: "The worst possible lesson to teach any citizen is contempt for law. . . . To teach him that he has the right to break the law to get beer prepares him to break the law to get bread."—*Delivered during his fight to close Sunday saloons.*

Unrealized Possibilities of the Vacation Church School

BY MYRON C. SETTLE

Director of Vacation and Weekday Schools, International Council of Religious Education, Chicago, Ill.

One of the outstanding phenomena of twentieth century church life is the rise and development of the Daily Vacation Bible School, or, as the denominational leaders in the field of Religious Education prefer to call it, the Vacation Church School.

Beginning in a small way at the opening of the present century, and commencing as an extra-church agency, the Daily Vacation Bible School has multiplied at a rapid rate, and has come to be a regular integral part of the educational life of many churches. It has been adopted, and is being promoted, by several denominational boards. It has spread to all the continents of the globe. It is estimated that in the United States and Canada, there were held last year no fewer than twenty thousand Vacation Church Schools, with approximately two million pupils. Over two thousand schools were held in foreign countries, including Burma, Ecuador, Egypt and the Sudan, Japan, Korea, Mexico, Philippine Islands, Syria and Palestine. Daily Vacation Bible Schools were held in Damascus, and, very significantly, in the towns of Bethlehem and Nazareth! In all these schools, more than one hundred thousand children were enrolled. The Vacation Church School has come to be a widely used means by which the missionary in foreign fields reaches the unchurched masses of children. In Korea alone, there were seven hundred and forty schools last year, with nearly sixty thousand children enrolled. Of these, twenty-five thousand were non-Christian, and sixteen thousand entirely illiterate.

The numerical possibilities of the Vacation Church School are only a part of the story. There are the missionary possibilities. This has been lost sight of to a large extent of late years. Beginning, as it did, in a ministry to the children of the street, boys and girls without anything to do during the long vacation season, the Vacation Church School has proved its effec-

tiveness as a missionary agency. It was at the beginning primarily a missionary institution. But with the passing of the years, the missionary purpose has been overlooked far too frequently. Perhaps the great majority of churches minister practically exclusively to their own children, their Vacation Schools appearing to them an excellent opportunity for supplementing the work of their Sunday-schools.

Time possibilities are far from realized. Beginning with a period of six weeks' duration, the Vacation Church School today, on an average, occupies only two and a half weeks. This is to be greatly regretted. It takes just as much preparation to hold a two weeks' school as to hold a six weeks' school. The objectives of the Vacation Church School are hard to realize when only twelve to fourteen days are devoted to this type of work. In one denomination, with 195 schools reporting on the subject of duration, it was found that 125, or 64 per cent, of the schools were of only two weeks' duration; 35 schools, or 18 per cent, of three weeks' duration; 26 schools, or 13 per cent, of four weeks' duration; and only 9 schools, or 4 per cent, were of more than four weeks' duration. What is true of this denomination is probably true of many others. The Vacation Church School does not realize its fullest purpose until it becomes an agency of more than two weeks' duration. The International Standard calls for four weeks, or 60 hours.

There is much to be said about other possibilities of the Vacation Church School. There is the possibility of the Vacation Church School's making itself a training school for leadership. Here could be gathered the young men and women who may be trained under almost ideal circumstances with opportunity to observe good teaching, and to practice under direction. Few communities have realized the possibilities in this direction.

And what shall we say of the Vacation Church School as offering possibilities for carrying on a school in Christian living? To be sure, quite a few teachers have undertaken to make the school a place where boys and girls may have experiences in Christian living under guidance. But the number of leaders who have attempted to do this have been all too few in the past. One of the crying needs of the Vacation Church School is that of a leadership that is willing to break with many of the traditions of the past and make of the school a much more informal enterprise in which teachers and pupils shall unite in exploring the Christian life and in learning to live it together. The Vacation Church School is too frequently a teacher-dominated school, where the children have little or no opportunity to express themselves and must conform to the teachers' or supervisors' preconceived ideas and plans. The call today is for workers who understand and can exercise a creative leadership. Creative leadership seeks to draw out the best that is in the child and gives him the opportunity to exercise his initiative and creative abilities. It is very easy to carry on a Vacation Church School that wins the applause and endorsement of parents and official boards with very little, if any, contribution to the enrichment of the children's spiritual experience. Here is a possibility that every Vacation Church School leader needs to explore.

The next significant advance in the Vacation Church School field will be along the lines of progressive methods of education. Indeed, the advance is already under way. The Vacation Church School will not realize all its possibilities until it has become a school in creative Christian living.

From The Abingdon Bulletin of Religious Education. Reprinted by permission.

Missions in the Church of the Brethren

BY ELGIN S. MOYER

Part Seven—A Mission in Asia Minor

In 1894 Bro. D. L. Miller published a book, The Seven Churches of Asia, which gave an account of contemporary Christianity in Western Asia Minor. This volume stirred up a lively missionary interest among the Brethren in behalf of that part of the world. The General Missionary Committee felt that here was a good mission field for the church, and at its meeting in February, 1895, decided to send a missionary as soon as a suitable man could be found and funds could be raised to support him.

Almost simultaneously with the action of the General Missionary Committee, there came into the Church of the Brethren a man who for ten years had been an Episcopal minister in the United States. This was G. J. Fercken, who was born in Asia Minor, and had spent his early years there. His father was from Holland and his mother from France. He had been educated in the Arabic, Greek, French, and English languages. He had spent a number of years in the Orient as an interpreter, and had been for five years Professor of Modern Languages in an institute in Smyrna. The General Missionary Committee and other leaders of the church judged him to be the right man to become the first missionary for the Brethren in this new field.

Bro. Fercken and wife were sent in 1895, arriving

You can no more adequately guarantee the religious education of the nation by reading the Bible in the nation's schools fifteen minutes a day without comment, than you can give the same people a mathematical education by reading an arithmetic in their schools fifteen minutes a day without comment.

in Smyrna, July 13, about eight months after the Stovers arrived in Bombay, India.

With but little delay, the mission was started. D. L. Miller and a party of members from America soon visited the mission, and ordained Fercken to the eldership. Within the first ten months several people were baptized. A church was organized, a minister and a deacon were elected, two communion services were held, and an orphanage was started. Early in 1899 there were in the orphanage a dozen children between the ages of eight and thirteen, and a few months later the number grew to twenty-five.

From the first, the church grew. Before long a second station was opened at Aidin, a city of about forty-five thousand. Early in 1898 the Aidin station was organized into a church. Fercken's report on Easter, 1898, after two years and nine months of work, showed two organized churches and one outstation, with a total membership of thirty-nine, one elder, three ministers, and one deacon. Thirteen had been baptized during the year, and a new outstation had been opened at Alasheir (Philadelphia of Revelation) with five members, one of whom was a minister. The members of the Asia Minor mission were all Armenians and Greeks who had previously been professed Christians, and the work of the mission was entirely among these peoples.

Although the mission had been started when Christianity was frowned upon by the government, and when severe persecutions against Christians were not uncommon, real success seemed to be attending the efforts of Bro. Fercken. Among those who joined the church was a young man by the name of O. H. Yeremian, of whom Bro. Fercken entertained high hopes for the future. With the consent of the General Mission Board, Bro. Yeremian in 1897 was sent to the United States to become acquainted with the mother church and to prepare for mission work in Asia Minor.

Bro. Yeremian pursued a medical course. After his preparation was completed, and he was ready to return to his homeland, the door seemed to close securely in his face. Consequently, in 1903, the Board sent him to the India mission field.

About the middle of 1898 reverses came. Both the Armenian Church and the Turkish government seemed to conspire against the missionary in Smyrna, and he was forced to leave the country. Bro. D. L. Miller met him in Bremen, Germany, and learned from him the particulars of the situation, and then proceeded to Smyrna to investigate further.

The Brethren endeavored to continue the work in Asia Minor, and for a decade gave some support and encouragement. In 1909, however, due to insurmountable difficulties and complications the Board withdrew its connections, and the mission was closed. A few of the members had migrated to America. The others remained in Asia Minor or had gone to other countries.

Bethany Biblical Seminary, Chicago, Ill.

Special Music Announcements

To All Musicians

There will be planned sectional conferences on church music during Annual Conference week in Colorado Springs, Colo., this coming June. These sectional meetings will be held in one of the halls in the city on Thursday, Friday and Saturday of Conference week.

Some of the subjects to be discussed by able leadership are: "The Ideal Song Service," "The Use of the Hymnal," "The Relationship of Minister and Song Leader," and "The Purposes and Objectives of Church Music."

Demonstrations of Illustrated Song Services will be given. The use of stereopticon and projectors will be discussed and demonstrated. The values of fine arts programs will also be demonstrated. Illustrated hymns will be used at each session.

The Conference Chorus

A Conference chorus will be organized to present special messages in song. It is hoped that at least two hundred voices will rally to the cause of better chorus singing. In addition to the anthems prepared for the larger section of the Conference, a song sermon will be prepared for the great Sunday evening audience. The song sermon will be entitled "John 3: 16." It consists of anthems and hymns to be sung by the chorus and responded to by the great audience. The sermon will be printed in the Conference booklet. Those preparing the sermon are stirred deeply by the great possibilities of a chorus of two hundred or more voices singing these songs, and most of all the climax upon which the entire audience and chorus rise to their feet and sing "The Head that once was crowned with thorns is crowned with glory now," sung to that never-to-be-forgotten tune, "Miles Lane."

CHURCH MUSIC COMMISSION.

What Can a Small Rural Church Do?

BY C. C. HAWBAKER

THE question, "What can a small rural church do?" has been asked about a number of things. At the recent Regional Conference held at Daleville, Va., this question was asked in regard to what the men of a small rural church can do in a men's work organization. It is assumed that many persons who ask this question are of the opinion that little can be done in men's work in a small rural church. At least this opinion has been given by a large number of people.

In the discussion of this question at the Daleville Conference the leader of the discussion did not answer the question immediately, but instead he endeavored to have the men suggest things that a small rural church needed in order that the work might be carried on more effectively. The men in attendance at the meeting were practically all from rural churches. Suggestions were freely made for the reason that the discussion was in regard to things that touched directly on the level where

the people lived. It developed that at practically all of the churches that were represented, some of the work was not carried on in an efficient manner, and there was much room for improvement. The men by being asked to suggest wherein improvement was needed, thought of more things than any one person would have thought of in the time at the leader's disposal. It appeared in most of the churches the reason that much of the work lagged was because, " What is everybody's business is nobody's business," consequently much work was left undone.

Considerable discussion centered around the desirability of keeping the church buildings in repair, and nicely painted inside and outside. This is distinctly men's work, and one thing that organized men's work has done is to completely change church buildings from an undesirable to a desirable appearance. Nearly every congregation has men who can paint and repair buildings. Also organized groups of men can do such work more effectively because it is their business to do it as a part of men's work.

What is true in regard to the appearance of the church building is likewise true of the appearance of the church grounds. God evidently loves grass, flowers, and trees, because he has supplied them in such large quantities, as can be discovered by a trip through the country. Every church yard should be kept up with grass, flowers, and trees, so that the surroundings of God's house are as beautiful as any of God's out-of-doors. A men's work organization can make a project of beautifying the church yard and this will afford pleasure to the men in doing the work as well as be an aid to instilling in the minds of the people a proper regard and appreciation for God's property.

Most rural congregations in the Southeastern region heat the church buildings with wood fires. It should be somebody's business to see that the wood is cut and hauled to the church. A men's work organization can take care of this work effectively and with a degree of pleasure that is hardly possible without some organization.

Janitor work is often poorly done in rural churches because it is considered as " everybody's business," and really becomes " nobody's business." An organization of men can take care of the janitor work easily and effectively by making it somebody's business for a definite period, such as a month, and using at least twelve different persons in a year. By each man entering into a friendly rivalry with the others in regard to the janitor work, a great change will be noticed in the quality of the work done. Good janitor work has a closer relationship to proper worship than most people realize. Men's Work can do a real spiritual service in taking care of the janitor work.

The men in a rural church can all raise crops or livestock, as that is their vocation. A men's work organization can enter into a project of each man separately raising a definite acreage of crops, a definite number of trees of fruit, or a definite number of animals as a gift to God through the church, or they can enter into a coöperative undertaking for this purpose. Some men's groups have derived pleasure, inspiration, and profit from farming or fruit raising as a group project, and giving the proceeds for church work. Whichever method best suits the organization should be used. It is not out of reason for an organization to use both methods at the same time.

There is great value in men doing something definitely for the Lord in regard to the work in which they are engaged, as this helps to tie up their interest in spiritual work directly with their occupation. Using people in their own occupation to do something for Christian work is one of the best means of getting them to be enthusiastic Christians.

There is a need for groups of men having recreational and fellowship meetings. Because most of our Sunday-school organizations have the men in different classes, it is almost impossible without a men's organization to put over anything with a strictly men's consciousness. Men and boys should meet together occasionally for wholesome recreation and fellowship. Engaging in some of the projects mentioned in this article gives a fine opportunity not only to accomplish definite work, but to provide in connection therewith time for fun and fellowship. This will break down the barriers formed by different Sunday-school classes, and although the classes still continue, the men's organization will function with the barriers unrecognized.

The above things which a small rural church can do were suggested by the men at the Regional Conference at Daleville, Va., and are herein passed on to others. All of the things mentioned are probably done in one way or another, but there seems to be a great advantage in having a men's organization back of this work.

It will be noticed that practically all of the projects mentioned relate to manual labor and to occupations familiar to men in rural churches. This treatment is intentional, and the suggestions made in regard to improvement of the mental and spiritual qualities through men's work organizations will be given in another article to be supplied later.

Any questions or suggestions in regard to men's

All our learning and science, our culture and our arts, will be of little avail unless they are supported by high character. A trained intelligence can do much, but there is no substitute for morality, character, and religious conviction. Unless these abide, American citizenship will be found unequal to its task.—Calvin Coolidge.

work will be gladly received by Men's Work, Elgin, Ill. Any doubt as to the practicability of any suggestions given in this article should be held in abeyance until the projects have been given a trial. These projects have worked successfully in some rural churches which leads one to believe that they are practicable for many other rural churches.

South Bend, Ind.

Forgiving the Impenitent

BY D. E. CRIPE

In the discussion of a certain very practical lesson on forgiving, the most difficult phase of it seems to have been overlooked. Shall we forgive the one who trespasses against us and serenely goes on his way without showing any sign of regret or repentance?

In the closer walks of life among those of the fold we are not left in the dark as to what we shall do when our brother trespasses against us. The Savior tells us, "If thy brother trespasses against thee, tell him his fault between thee and him alone. If he hears thee thou hast gained thy brother." Should he fail to hear, we are told how to proceed. However, this applies to the disciple whom we can call brother. Does it also apply to the unconverted?

Should a neighbor, a business man, or a stranger trespass against us or offend us, intentionally or unintentionally, knowingly or unknowingly, what shall we do about it? Shall we proceed in the same method as if he were a brother, or shall we ignore it; let it pass and hate him for it; or shall we forgive him? It is possible that before we have decided which is the proper course he may have passed beyond our reach and we can never see him again. If he is a godless man he may resent our coming and insult us still more, scoffing at our effort to make a reconciliation. If he is an unjust business man and took advantage of us, he may do the same thing again.

In any case, where one is not a member of the church we can not proceed and "tell it to the church," for he is not subject to the church and will not accept the church's decision. Shall we then try to effect a reconciliation with him, simply ignore him, perhaps even hate him, or shall we forgive him and try to forget?

Many years ago a Bible class was discussing the subject of forgiving an impenitent trespasser. Some ministers talked all around the subject, but the teacher was not satisfied. He turned to a meek, quiet layman who seldom expressed himself and asked what he thought about it. His reply was: "I think we should forgive him. It may not do him any good, but it will be better for us than if we hold it against him and hate him for it." The class seemed to think this settled the question and the discussion was ended.

On another occasion a man who made a loud profession of religion expressed himself on this subject. He said: "We should always have a forgiving spirit ready to forgive when one comes penitently and asks to be forgiven." His mind was that we could not forgive a trespasser unless he repented. He failed to understand that we are not forgiving the sin of the man; we are only forgiving the wrong he has done us. The Judge of all the earth will deal with the man's sin, and our forgiving him or not forgiving him does not change the condition of the man when he reaches the judgment bar of God.

No Christian can afford to cherish hatred against even his worst enemy. Possibly after they are far apart his enemy may repent, and then they might meet in heaven, unreconciled. The martyrs of old felt no hatred against those who persecuted them and put them to death.

Jesus prayed for those who nailed him to the cross, saying: "Father, forgive them. They know not what they do." The impetuous Stephen was permitted to look into heaven as he was being stoned to death, and he prayed: "Lord, lay not this sin to their charge."

Here we have two examples, and there can be no higher ones, of the forgiving of unrepentent sinners and murderers. May we follow these examples in forgiving.

Chico, Calif.

Are Men Ungodly?

BY J. S. SHERFY

But why the question? It is hardly fair to the wisdom of the great Creator to compare or contrast men with women to the advantage or disadvantage of either. He created them male and female and pronounced his work Good. If one should surpass in one phase of life, the superior excellence of the other in some other phase maintains a fine balance, so that neither has occasion to despise the other.

But in their attitude toward, or their expression of religion, there seems to be a discrepancy. Shall we explain?

Very many churches have a greater membership of women than of men. Where families are divided and but one is a professed Christian and church member, more often it is the wife, mother, or sister. At the communion table women are in the majority. The sisters of the church get together and sew, bake, serve, and feed multitudes, and out of the proceeds of their undertakings they equip, furnish, paint, decorate and repair churches, mission homes, hospitals; they pay deficits on pastoral salaries, mission quotas, church debts, etc. In the teaching force of the average Sunday-school will be found a major percentage of women.

In the Vacation Bible Schools it is rather unusual to call upon the men, either old or young to teach, or even to help out the transportation problem. The older girls and young ladies of the church will assist in special programs, taking part in special songs, readings, dramas and pageants more rapidly than the young men. Evangelists seem to reach the women of a community easier than the men.

And will the men please bear with me while making further apparent contrasts. It is often the women that have to urge the men to go to church. The men seem less at home there. They seem a bit more careless of their personal appearance. Many of them (even church members) use tobacco in various forms. Occasionally one might find a man who would taste outlawed intoxicants; obscenity is not uncommon; and many men use real profanity in rough or violent form. Sometimes there is a trend to recklessness. They are not quickly moved to tears. They do not seem to fear death, and are often inclined to joke about the eternal future and the place of torment for sinners.

The foregoing seems to be a severe arraignment of man as contrasted with woman. Yet all the while we are not forgetting the unnumbered multitudes of men in this and previous ages who have lived, labored and led in the noblest thoughts and walks of life. We are aware that there are literally millions of the finest type of manhood who are pastors, deacons, trustees, committeemen, Sunday-school teachers, ushers, choristers, janitors, treasurers, editors, statesmen and laity who are as clean, loyal and noble as their wives and sisters.

But our difficulty is in the appearance, that men are not as godly as women; that man either fell farther in the fall, or that he has been more difficult to reclaim. But to admit that man is ungodly, more so than his mother, sister, and wife, is to bring an indictment against a wise Creator, loving Father and gracious Savior which seems unwarranted.

Then what can be the explanation? Can it be that our worship forms, our standards of religious expression, and our estimates of Christian culture are such as to appeal to women rather than to men? Can it be that the reticence of men to take public part in many features of our worship results only from differences of psychology, or custom? And can it be that in spite of their apparent disinterest in many of the appointments of the church, they are just as interested in the practical things for which the church stands, as are women? Or can we believe that their rough and hardened exterior is there because they make little effort to dissemble? In brief, if Christianity were reduced to its fundamental elements, stripped of all form, ritual, and appearance, might even men make a better showing than is usually admitted?

Surely the religion of Jesus Christ is equally adapted to men and women. But may we, some of us leaders, have allowed it to become too effeminate to appeal to strong, active, robust, heroic men? It does not grip their hearts.

No, men are not ungodly, but men need a *man's religion.*

Hampton, Iowa.

The Evolution Report

BY J. H. MOORE

THE report of the Board of Religious Education and the General Educational Board on the evolution question as intended for the approaching Conference, to convene at Colorado Springs in June, is a decided improvement over any previous reports, tentative or otherwise. The report is both educational and instructive.

But near the middle of the second paragraph there is a statement that should be omitted. The statement is this: "But the scriptures do not tell how God created him" (man). Now that is the very thing that the writer of Gen. 2:7 meant to tell. He there says, "And the Lord God formed man of the dust of the ground." Nothing in human language could be plainer than this unless it be what is found in verses 21 and 22, same chapter, regarding the making of the woman. Even the report itself recognizes the Bible fact that man—the first man—was formed of the dust of the ground, and that into this man the Creator breathed the breath of life, and man became a living soul. To follow up this declaration with the statement that the Scriptures do not tell how God created man comes wonderfully near being contradictory. At least it is a clear contradiction of the Bible itself. So it seems to me. Hence I suggest the omission of the statement from the report before it is adopted.

Leaving this statement in the report gives to the radical evolutionist a tremendous advantage in misleading the Bible student. All outspoken evolutionists who respect the Bible maintain that while God did actually create man, the Scriptures do not give the process, whether by evolution methods or by direct creation. Now for the Colorado Springs Conference to declare that the Word of God fails to tell how man was created is to admit the very thing that the most radical of evolutionists claim on this point.

For the benefit of those of our people who are more or less disturbed by the evolution question, permit us to say that the doctrine of evolution, so far as it relates to the origin of man, is yet in the laboratory of science and how long it is going to stay there is not within the range of human prophecy. The theory, for it is only a theory, is undergoing the most severe of tests and when it gets out of the laboratory, if it ever does at all,

(Continued on Page 20)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Home on Furlough

A DAY letter from Seattle, Wash., announces the return of Mr. and Mrs. I. E. Oberholtzer from their mission work in the Liao Chow District, China. They state they had a very pleasant trip. We welcome them to the homeland.

Missionary Institute

A MISSIONARY coaching institute was held at Indianapolis May 4-6. Much of interest and concern was shown on the part of many denominations. There was a united desire on the part of all to promote the missionary cause. The institute was held for the purpose of studying the new mission study text books for the coming year.

Climatic Conditions in Africa

A LETTER from Clara Harper, our missionary in Garkida, tells of the intense heat there. She always tries to get back from her work before eleven o'clock because of the heat. On April 3 it was one hundred eleven degrees in the shade. On April 2 there was a total eclipse of the sun. The natives were frightened. They built fires and made a lot of noise, trying to please God. After the sun appeared again they held a festival in honor of God.

A Christianized Buddhist Sect

THE Shin sect of Buddhism has adopted so much of obviously Christian thought-forms and methodology in Japan as to change the very character and spirit of Buddhism. This sect more than any other challenges the imaginations and commands the loyalty of modern Japanese.

Whereas today, after seventy years of endeavor, the Christian churches have no more than 300,000 enrolled members, or about one-half of one per cent of the population, two modern sects of Shinto, not yet fifty years old, both incorporating in their tenets and practices features closely resembling those of Christianity, number over five million adherents, or nearly ten per cent of the population of modern Japan.

These sects are not in any real sense Christian; they are obviously sub-Christian, and any crystallization of the process of development at the present stage would leave Japan's leading religious movements manifestly pagan in spirit and rite. Yet these trends chart the course over which Japan's religious development is moving.—*T. T. Brumbaugh in Missionary Review of the World.*

A Job—Yet Unemployed

THERE is more than one kind of unemployment. A splendid appearing young man in Indiana has a job and gets his pay check regularly every week. Yet he suffers from a very bad form of unemployment. Life is fairly meaningless. He has no transcending goal. He lives, but for what? For the life of him he could not give any clear-cut statement of anything he is trying to do except to minister to the physical senses up to the highest standard of living. And why should we pick out our Indiana brother when he has first cousins in every other state? In fact, we all need to examine our lives daily and purify life purposes lest the poem be applicable to us.

A number of us creep
Into the world to eat and sleep
And know no reason why we're born,
But only to consume the corn,
Devour the cattle, flesh and fish,
And leave behind an empty dish.

And if our tombstone when we die
Be not taught to flatter and to lie,
There's nothing better can be said
Than he's e't up all his bread,
Drunk up his drink, and gone to bed.

—Isaac Watts.

The Little Shepherdess

BY IDA C. SHUMAKER

ONE evening as the curtains of night were falling and I was finishing my bowl of cauliflower soup, my attention was called to a gathering near a pond. I immediately left my little bungalow and went to see if there was trouble. As I came nearer I could hear the voice of Benabai, the elder's wife. She was talking to them in an earnest tone of voice. The group seemed to be consenting to all that she was telling them.

However, the attention of the group soon shifted, as a tall dark-skinned Indian woman approached. All joined in saying, " There she comes." There was scorn and disdain in their voices. Evidently she had committed some crime and the people of the village were seeking her punishment. Here is the story:

In the afternoon some of the village girls had been working in a near-by rice field. They heard a peculiar sound, as if an animal or child had been hurt. A moving form was seen in a thorny cactus bush. The girls soon discovered that it was a child who had been left naked and hungry in the bush to die. The girls

helped her out, and then called Benabai to see what could be done about it. The poor creature hardly looked like a human being. Her hair was shorn to her head. Her thin little body bore the marks of many a hard whipping. The working girls were torn with pity for her.

Benabai had called this meeting. The girls had given her a garment, but yet she cowered behind the crowd as if in shame. Such a sight, and to think that she was one of the neighbor's children! She was only seven years old. Her mother had died when she was very young and her stepmother was very cruel to her. Little by little the tragic story was unfolded. She had been forced to work very hard. Her little back had been bent under its heavy load. Her body had become too weak to work any longer and her stepmother had turned her out as a punishment. She had been left to the mercy of the thorn hedge. They were sure that there she would die because of the condition of her body and the terrible exposure to the sun.

This little girl belongs to the shepherd class of people, a class which until recently we had never been able to get into our schools. Here is the reason: A progressive father some years ago had sought to educate his son. The village people warned him of the son's death if he should be educated. In spite of the prevalent superstition, the brave father went ahead. It was not long before the son died very suddenly. And superstitious fear caused by this incident kept them from letting their children enter the school.

The tall, dark-skinned lady we saw approaching was the poor little girl's stepmother. The crowd was so moved with pity for the child that they refused to let the mother take her home again. When the little child saw her stepmother she made a queer plaintive call for sympathy. She clung to the girls with her long bony fingers. She was devouring at the same time a morsel of bread that the girls had given to her.

What was to be done for her? Because of their superstitious belief we could not take the little girl to our mission school, and the father was not there to help decide. Her stepmother did not want her. After a long discussion the group thought it best to take her to the mission until we could make arrangements with the father. One of the Christian men carried her on his back to the station. We left word that the father should come there to make further arrangements.

He did come. He seemed only thankful to be rid of the child. He was sure, too, that she would die, so he was willing to leave her in the Christian school.

She did not die. She has responded beautifully to the physical treatment and the Christian teaching. Here is a jewel which can be cut and burnished for Christian leadership.

Bulsar, Surat District, India.

P'an Hsi Chen (True Happiness)

BY ELIZABETH OBERHOLTZER

One of a Series of Life Stories From the Field

Sister P'an Hsi Chen is a native of Chihli Province, but has lived in Shansi for the last nine or ten years. With her husband and five children, Mrs. P'an came into this province when there was famine in her home and vicinity. They were very poor when they came, but were willing to work and found employment in Ping Ting Chow. Here they first heard about Christianity and began to study the gospel. After a few years the family moved to Liao Chow where Mrs. P'an and her husband were received into the church by baptism. For some time after entering the church Mrs. P'an helped do some country work. She later worked for one of the missionary mothers and went to school part of the time.

The next year she entered the Bible school, where she remained until she completed the four years' course. She was graduated in the spring of 1926. Since that time she has been doing city and village evangelistic work, save for a few months of the year. At this time she is doing this work, both winter and summer, going out three or five days a week.

Sister P'an is a cheerful, happy Christian and really enjoys her service for the Master. She told a friend that she looks forward to Sunday and the church services. To visit in her home is a pleasure and one is



Two Bible women at Liao, China. Mrs. P'an, the subject of the biography, is at the left. Mrs. Yin at the right.

made happier by the association with her. She is an efficient housekeeper and makes her home attractive. She enjoys singing hymns and is glad to spend time with friends in singing praises to God. She is very kind to children and careful and helpful around the sick. She likes to sew and do fine needlework.

We feel that Sister P'an's life is an example to others and that she is witnessing for Christ. We pray that many others may heed her teaching and follow Christ through her influence.

Liao Chow, Shansi, China.

A Newly Chosen Deacon

BY F. H. CRUMPACKER

Bro. Chang Ching Jen, which is pronounced Jang Ching Run, was born in Hsi Yang Co., Shansi, China, forty-four years ago. He has known nothing but hard work and poverty. Most every meal of his life, when he had anything to eat at all, a part or all of it was millet.

In the famine of 1920 in our district he was among those who would have starved had it not been for help administered by the church and the Red Cross. As a day laborer helping to build a road he heard the gospel from a Christian evangelist who constantly visited the labor camps and preached as opportunity came his way. This man bought a gospel of John. He could not read two dozen letters at the time, but he was impressed with the gospel and decided to learn more at any cost.

When the laborers returned to their homes in the summer of 1921 Bro. Chang Ching Jen was not satisfied till he found the place where more of this good news could be heard. He soon found that about seven miles from his place was a little mission school and chapel. He hurried over there and told the teacher that he wanted to know more of this good news and wondered if he could learn to read. Help was given to him and he applied himself and is still at it. He is now able to read the Old and New Testament. He memorizes verse after verse. He was baptized about five years ago, after he heard first of the gospel. He has been faithful and has led his brother and a nephew to accept Christ. He is very anxious about his mother, who is not a Christian.

The little church where he is a member elected him as a deacon in September, 1930. He takes his office seriously. He comes as nearly making the work of the church first in his life as any one I know.

He often walks fourteen miles on Sunday to be at the service. He carries a little bag of millet that he boils in the school kitchen after services and after his dinner he walks home and preaches on the way as opportunity is presented. His reputation is good in his home village.

He has often said that he and his whole family would have starved if it had not been for the church. Now he says he wants to serve the true God the rest of his life.

Ping Ting Chow, Shansi, China.

Tribute to Bertha L. Butterbaugh

BY ALICE K. EBEY

For the third time in less than half a year, death has claimed his victim from our India Mission family. Bewildered and half dazed we read the message several times before we could comprehend that Bertha had drifted beyond the pale of human affairs and that we would meet her no more on earth.

At our last glimpse of her, she was standing on the deck of an out-going steamer in Bombay harbor. Tall and stately, with her little ones grouped about her, we saw her smile through her tears and wave a brave farewell to the little group that stood on the shore. A short time before, her husband in the prime of life, just entering on a second term of mission service, had laid down his work and folding his weary hands, had fallen asleep in Jesus. Then followed the dismantling of the home, hurried preparations for a long journey, sad farewells to those whom they had come to serve and the brave facing of life again without the help and counsel of her beloved husband.

She had hoped to spend a long life in service in India. She loved the people and was always planning how to serve them more. She was especially drawn to the children and we were all hoping that her service among the forest children of the Dangs might contribute much to the upbuilding of the work there. We felt sure that many little feet would be turned to the One who lays his hands in blessing upon the heads of children everywhere.

The precious memory of her first born son, Beryl, who eight years ago slipped away from them during their first term of service, only added a source of inspiration to give herself to work among the needy children of this land.

In great sorrow our hearts cry out, "Why must this be?" She was so young and strong and capable, promising to give much service to the world. She was so needed in the home, especially since her five children were already fatherless. Her radiant life would bless many sad hearts. So greatly needed she seemed to be that our frail hands would fain have held her fast here to the earth for a few more years.

Oh, complaining heart, cease thy murmuring and learn once again the lesson of trust in the heavenly Father. Even death which seems so cruel can not take away our faith in the love of God. She is not dead. She has only passed on ahead of us into fuller life and greater service in the presence of her Lord.

Vada, Thana District, India.

KINGDOM GLEANINGS

Calendar for Sunday, May 17

Sunday-school Lesson, Jesus Enters Jerusalem as King.—Luke 19:28—20:47.

Christian Workers' Meeting, Knowing the Child's Background.

B. Y. P. D. Programs:

Young People—A Great Modern Adventure.

Intermediate Girls—Our Share in Making the World Friendly.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Four baptized in the Akron church, Ohio.

Two baptized in the West Charleston church, Ohio.

Three baptized in the Oklahoma City church, Okla.

Three baptized in the Malmö church, Sweden.

Four baptized in the First Calvary church, Kansas City, Kans.

Eight baptized in the West Dayton church, Ohio, Bro. S. G. Greyer of Philadelphia, Pa., evangelist.

Fourteen baptized in the Cedar Creek church, Ala., Bro. Reuel Pritchett of White Pine, Tenn., evangelist.

Four baptized in the Johnson City church, Tenn.

Three baptized in the Lincoln Heights Mission, Ohio, Bro. Glenn McFadden, pastor-evangelist.

Four baptized in the Kent church, Ohio.

Seven baptized at Nampa, Idaho, Bro. McKinley Coffman of Fruitland, Idaho, evangelist.

Three baptized at Brooksville, Fla.

One baptized at Long Beach, Calif.

Five baptized at Bartlesville, Okla., Bro. Wm. Miller of Independence, Kans., evangelist.

Two baptized at the Olivet church, Ohio, pre-Easter services by Bro. Clyde Mulligan, pastor.

Four baptized from the Morrellville church and two from Pleasant Hill, Johnstown, Pa.

Eight baptized and two reclaimed in the Second South Bend church, Bro. Thompson and wife of Polo, Ill., evangelists.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. I. Pepple of Woodbury, Pa., July 26 at Bethel house, Yellow Creek church, Pa.

Bro. Samuel Harley of Brownsville, Md., July 26 in the Cedar Run church, Linville Creek congregation, Va.

Bro. A. Jay Replogle, the pastor, May 24 in the Cherry Lane church, Pa.

Bro. M. R. Flohr of Lees Cross Roads, Pa., May 28 in the Ridge congregation, Fogelsanger house, Pa.

Bro. H. C. Eller of Boone Mill, Va., May 10 at Bassett church, Mt. Hermon congregation, Va.

Bro. Daniel Bowser of York, Pa., May 17, at Shanks church, Back Creek congregation, Pa.

Bro. Roy K. Miller of Keyser, W. Va., May 10 at Dixie, W. Va., Old Furnace congregation.

Bro. H. W. Hanawalt, pastor, May 17 in the Aughwick church (Germany Valley), Pa.

Bro. R. H. Nicodemus of Huntington, Ind., May 31 in the Clear Creek church, Ind.

Bro. J. Perry Prather of Ashland, Ohio, May 17 in the Reading church, near Homeworth, Ohio.

Bro. Harley M. Coppock of Middle District, May 18 in the West Alexandria church, Ohio.

❖ ❖ ❖ ❖

Personal Mention

Bro. Elgin S. Moyer's series of articles on Missions in the Church of the Brethren is resumed in this issue. Chapter Seven will be found on page 8.

Northwestern Kansas is to be represented on the Colorado Springs Standing Committee by Eld. D. A. Crist, with Eld. W. W. Gish as alternate.

President A. C. Wieand of Bethany Biblical Seminary was scheduled for an address at the Men's Work meeting last week, Tuesday, at the Morrellville church, Johnstown, Pa.

Eastern Pennsylvania sends Elders R. P. Bucher, H. K. Ober and I. W. Taylor to the Colorado Springs Conference, with Elders S. H. Hertzler, J. H. Longenecker and John C. Zug as alternate Standing Committee delegates.

Bro. J. F. Graybill writes from Malmö, Sweden, April 24: "We had a letter from Missionaries Kathryn Ziegler and Annetta Mow written at Jerusalem April 14. They are coming over to Sweden on their way to the States. We expect them here about May 18. This will be a rare treat for us and the work here. . . . Bro. Miller's description of Colorado Springs almost gives one a desire to be at the Annual Conference this year. By the way, I like those cuts on the front page of the Messenger."

National Conference, Church of the Brethren

Colorado Springs, Colo., June 10-17

Our minds are turned toward Colorado Springs: first, for a great Conference and the Lord's work to be done there; second, to see some of God's wonderful work in the Rocky Mountain district and the great plains and fertile valleys of the West.

This year practically all those attending by rail will use the tourist tickets which will go on sale June 1. These tickets are good for returning Oct. 31, 1931. Be sure to see your local agent early, arrange for your tickets and have them read as you want them before leaving your home station.

You must designate the railway you want to use both going and returning. This may save you both trouble and expense. Your local ticket agent will be very glad to assist you in every way. For those who find themselves in the territory where you can not use the tourist fare, I have on hand the conventional identification certificates which you should send for at once, and please send postage.

I am not designating the railway you should use. All lines of railways leading to Colorado Springs are arranging to give the best of service, equipment, and time, to the elders and ministers of the local churches. Please announce to your congregations to arrange early for their tickets. Those who must use the identification certificates should send at once to me for them.

If I can be of any service to any, do not hesitate to ask for same and I will be glad to assist you.

Plymouth, Ind. J. F. Appleman,
General Railway Transportation Agent.

Northern Virginia has selected as Standing Committee delegates at Colorado Springs Elders C. E. Long and J. Carson Miller, with Elders I. W. Miller and S. D. Zigler as alternates.

Bro. I. W. Moomaw was "roped into giving a short radio talk" last Monday evening from WEAO, Columbus, Ohio, the State University station. It was a courtesy extended because of Bro. Moomaw's connection with agricultural work in our India mission.

Bro. Paul B. Studebaker, pastor at Nappanee, Ind., and Sister Studebaker, have been granted a leave of absence for June, July and August and following the Colorado Springs Conference will hold revival meetings in four churches on the Pacific Coast.

Evangelist F. P. Allender of Belington, W. Va., a nearly fourscore afflicted veteran of the United Brethren church, has greatly enjoyed the Messenger the past year, wishes to thank the unknown friend who sent it to him, and greatly regrets that he must lose the encouragement of its weekly visits from now on.

Secretary Bonsack was in the field last week and evidently did, as he says, see a lot of people in a short time representing various phases of the Board's interests. One of these interests was the need of a doctor for one of the mission fields. He ran down one clew of some promise but seems not yet to have landed his man.

Bro. Samuel Bowser and wife have lately removed from Elmdale, Mich., to Charlo, Mont., in order to be near their daughters, and would like to hear from their friends at their new address. They are somewhat isolated from the church, though within the bounds of the Kalispell congregation of the District of Idaho and Western Montana.

Secretaries Bowman, Zigler, and Minnich were among the dozen of our church folks who were privileged to attend the Indianapolis Convention held by the Missionary Education Movement. They say it helped. It's a big problem —this matter of getting the King's business on, finding what each group can best do separately and what all the groups can best do together, and so forth.

❖ ❖ ❖ ❖

Miscellaneous Items

Juniata College favors our files with a copy of the institution's latest catalogue for which our thanks are hereby tendered.

The Ladies' Glee Club of Manchester College will broadcast a program from WOWO, Fort Wayne, Ind., Sunday, May 24, 2:30 to 3:00 P. M., Central Standard Time.

❖ ❖ ❖ ❖

Business for Annual Conference

Middle Maryland

Since there are a number of centers throughout the brotherhood in which there are congregations of two or more of the different branches of Brethren people; and, since there is in most of these centers not sufficient strength to maintain strong and effective churches of all these branches; and, since there is little or no justification for such duplication of religious effort; Therefore, we, the Hagerstown church, petition the Annual Conference of 1931, through the District Conference of the Middle District of Maryland, to encourage and authorize general and District boards and local congregations to enter into comity agreement where it is mutually satisfactory with any other branch of Brethren people in order to avoid competition and duplication among denominations so nearly alike in doctrine and practice.

❖ ❖ ❖ ❖

Around the World

One crop that never fails is the annual increase in laws. So far this year "the national congress has accounted for 1,524 of this year's crop of laws, while legislators of forty-three states to date have passed more than 12,000 out of 48,403 bills introduced."

Who are the pawns in war? Two sentences cut from a recent news item from China will answer better than a column of argument. Here they are: "Recruiting squads are forcing thousands of laborers into the rebel army. Gen. Chen Chi-tang is using forceful methods to obtain war funds and has commandeered railway revenues and reimposed likin taxes."

A type of shell shock is possible in peace time, according to Dr. Ludwig Loeb of Philadelphia. He says: "Experiments have shown that sounds of a more or less intermittent character cause irregularity of the heart rhythm, increase brain pressure, make our muscles more tense for action, and our movements more energetic. As a consequence there will be a greater wear and tear on the system, resulting in rapid fatigue and nervous exhaustion."

THE QUIET HOUR

Gideon

Judges 6: 1-18

For Week Beginning May 24

Laboring Under Difficulty

Just yesterday I talked with a pastor who said that the present year had been the most difficult of all his ministry. I happen to know something of the sermons this pastor has been preaching during the course of this most difficult year. They have been unusually strong. God seems to be able to help us most when we labor under difficulty (Ex. 1:11-14; Acts 9:29).

A Present to the Angel

Gideon would bring an offering to the angel who had brought the call to deliver his people from the Midianites. One should do all he can to fix in his mind and heart these high moments of inspiration (2 Peter 1:20, 21; Isa. 51:16; 1 Cor. 2:13).

Gideon Destroys Baal Worship

Gideon took his life in his hand when he destroyed the high place where Baal was worshiped. He was the enemy of all that opposed the supremacy of Jehovah. So must we be (Matt. 19:17; 1 Chron. 29:11; Job 37:22; Psa. 93:1).

Assurance

By the fleece, wet and dry on succeeding mornings, and by the dream which Gideon and Purah heard in the camp of the Midianites, God left Gideon with no uncertainty as to his help. So will God do for his servants now. He will not leave them in doubt as to his approval and assistance (Col. 2:2; Heb. 10:22; 1 John 2:3; 3:19; 4:13; 5:10).

Discussion

How may I be sure of God's approval and help?

May assurance ever become an unhealthy thing in the Christian's Life? Explain.

R. H. M

PASTOR AND PEOPLE

Shall We Know Each Other in Heaven?

BY BENJAMIN F. WALTZ

Synopsis of a Funeral Sermon

SURELY no more entertaining theme can take our attention than that of knowing those in the future whom we loved here. It is one of the most fruitful sources of anticipated joy in the heavenlies. In fact, it would be impossible to form an idea of a perfect future state if the recognition of loved saints would be ruled out.

In the earth we have direct intercourse and fellowship with the Father through the Son. Sanctified fellowship with our loved ones surely stands next in importance. As we look upon the "Lamb slain from the foundation of the world," we shall be happy in our bliss. Yet, will it not be perfect and add to his glory if we see those for whom he died, father, mother, husband, wife, brother, sister, child, martyrs, apostles, Elijah, Moses, Noah, Adam?

It is admitted by many that the mind will continue. If anything it will continue in a more intensified way. The rich man could remember while he was in torments. The indestructibility of the mind leads us to believe in future recognition.

The very university of the belief leads us to affirm the truth. In every Christian land every cemetery bears witness with the inscriptions on its tombstones. Every hymn book of all peoples tells the same story. Every people, ancient or modern, have believed it. It seems the more sanctified the life the greater the desire to meet with the loved ones gone before. If we had no Scriptures the very universality of the belief would be sufficient proof.

The previous reasons may be considered as *a priori*. They are rather assumed before properly proved. The only argument convincing to the child of God is the Scriptures. What do they say?

There are two outstanding stories in the Old Testament. In 2 Sam. 12 Bathsheba's son is very ill. David prayed for the child. But according to the prophet Nathan the child died because of the sin of David. Then to the surprise of the servants, David arose from his fasting and ate bread, and said to them: "Can I bring him back again? I shall go to him, but he shall not return to me." Did he mean that his body would be placed in the tomb beside the son's? Surely not. He had direct reference to a future meeting in the realm beyond. The coffin does not close from our eyes the form of our loved ones forever. We shall go to be with them, and recognize them as in the days of yore.

In the fourteenth of Isaiah the great King of Babylon, the great oppressor, was brought low. Even nature was relieved when he was gone as the word says: "The fir trees rejoice at thee, and the cedars of Lebanon saying, Since thou art gone, no feller is come up against us." The context shows that the wicked dead were moved at his coming to their place of torment. As separate souls they have knowledge of each other. Listen to the realistic picture as he approached the abode of the departed: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?" The prophet believed in the future recognition of the wicked dead. If the wicked recognize each other, why should not the saints meet in glory?

The teaching of Jesus was not so much to reveal the future life as to show the way by which it could be obtained. When he speaks of consequences of unbelief in Luke 13:28 and 29, he has in mind the deprivation of social intercourse with the loved ones who were saved. If it is possible for the lost to recognize the saved, surely the saved will be able to recognize each other in the kingdom.

In John 11 the Lord's reply to Martha at the grave of Lazarus plainly recognizes heavenly recognition. Martha said: "Lord, if thou hadst been here, my brother had not died." The Master replies: "Thy brother shall rise again!" What consolation would that statement have been if he would not rise as her brother! She thought of the resurrection—not that he would be restored immediately. The very words, "I am the resurrection and the life," gives a basis for the belief that death can not sever the ties of the redeemed in the life to come.

The Lord sanctioned the belief in his teaching of the rich man and the beggar Lazarus. The rich man in hell recognized Lazarus in the bosom of Abraham. He was very desirous that his own five brethren should not come to the same place of torments. Did he fear that they would recognize each other in their punishment?

Jesus in Luke 16 says: "Make for yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into their everlasting habitations." This has always been considered to mean that the folks who are in need now—the poor, fatherless, widows, heathen—and are helped materially and spiritually, are the ones who shall welcome their benefactors on the other side.

In the transfiguration of the Christ in Matt. 17:1-9, Peter and James and John recognized Moses who lived

---

Christian education must place the Christ ideal before the child at every stage of his unfolding life, in order that he may habitually will to do the Father's will.

1,600 years before and Elijah who lived 900 years before. Peter enjoyed the fellowship to such an extent that he wanted to stay. This is simply a foreshadow of our recognition after we pass through the veil.

Paul in writing to the Thessalonians, said: "For what is our home, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy" (Thess. 2:19, 20). This suggests that those who were won by him would be recognized by him in glory.

In Philpp. 2:16, he says: "Holding forth the word of life: that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Paul here expresses the wish that he may meet all those for whom he was responsible.

The fullest explanation is given by Paul when he speaks of the rapture in 1 Thess. 4:13-18. The Christians were perplexed. It was not that they did not believe in the resurrection or future life. The matter of meeting their friends worried them. How would it be possible to meet them when they all left at different times? He makes it clear as he says that not any shall precede at the Lord's coming, but that all shall simultaneously go to be with him. So all those who have gone before will be raised at the same time as the living are changed and so be together with the Lord. No wonder we are to comfort each other with such beautiful, hopeful words.

There are those who do not believe in future recognition because of what Jesus says to the unbelieving Sadducees in Matthew 22. For when they asked the question concerning marriage in heaven, he answered: "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." There is no death in heaven and consequently no loss of people. The purpose of marriage was to propagate the race. No loss of folks needs to be cared for, so all shall be as the angels of God, not married, and yet knowing each other in sanctified fellowship.

Yes, we shall know husband, wife, son, daughter and all the redeemed in glory. May God give you grace right now to accept Christ as your Savior and thus be assured of future fellowship with him and the loved ones gone before.

Altoona, Pa.

Pacifism and Disarmament

The forthcoming disarmament conference, to be held under the auspices of the League of Nations, February, 1932, is exciting unusual interest in the public press. In the words of Viscount Cecil, "This is the most important international conference since the world war. At the Versailles Conference we forced Germany to disarm. We, the Allies, made strong promises at that time that we would begin reducing armaments."

Since Germany has been a member of the League, she has been asking the Allies when they were going to start fulfilling their pledge. Eleven years have passed since the signing of the Versailles treaty and we have not shown a disposition to trust, in any appreciable degree, the ways of law and order in settling disputes as opposed to the ways of violence.

Our church has had a fine and noble stand on peace. Does not the year 1931 constitute the supreme opportunity for every member of our church to express their pacifism by instructing our government that we rely only on the methods of love and goodwill, and that we urge our government to take the lead in reducing armaments at this coming conference?

Mahatma Gandhi makes this illuminating statement: "I will not lie down in the presence of evil." Ought not each of us make known our peace principles by stating that we want to cut out the war evil from our body politic?

PEACE COMMISSION,
G. R.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 4—More About Sin

How God Hates Sin

1 CURSING God and blasphemy. What punishment did God say should be given to one who cursed God or blasphemed? Lev. 24:16.

2 Breaking the Sabbath. What did God say should be done with the one who worked on his holy day? Num. 15:35.

3 Stealing. What did God say should be done with the one who steals? Joshua 7:25.

4 Lying. What judgment fell upon a man and wife who lied? Acts 5:4-10.

5 What comes to the soul that sins? Exek. 18:4.

Results of Sin to Unbeliever

6 What are the wages of sin? Rom. 6:23.

7 Is there any escape for the one who remains a sinner—the unrighteous person? 1 Peter 4:18.

Results of Sin to the Believer

8 What was done with our sins when they were forgiven? Isa. 44:22.

9 How far away are our forgiven sins? Psa. 103:12.

Who Took Our Sins and Why?

10 For what was a fountain opened? Zech. 13:1.

11 Who became sin for us and why? 2 Cor. 5:21.

12 Where were our sins taken and why? 1 Peter 2:24.

13 How does God look upon those who fear him? Psa. 103:13, 14.

14 What shall we do to keep from temptation? Matt. 26:41.

15 How does the Father treat those who have sinned and come back? Luke 15:20.

Johnstown, Pa.

The Evolution Report

(Continued From Page 12)

there is no telling what it is going to look like. Under the circumstances, and while keeping an eye on the laboratory process, if we feel so disposed, the best thing that we can do is to teach, and teach it straight, just what the Scriptures say concerning the direct creation of man. Let it also be borne in mind that the book of Genesis was written by one of the best educated men of his day, and that as a scholar and an inspired writer he knew just what he wanted to say, and knew how to say it, and not be misunderstood. The book has stood scrutinies of millenniums and while scientific theories come and go, the Bible, the greatest and most influential of all books, goes steadily forward in the even tenor of its mission. In our religious teaching it will be found safe to stay right by the Book, resting assured that God and the Book will see us through.

Sebring, Fla.

Monthly Financial Statement

Conference Budget

During the month of April contributions for the Conference Budget and agencies within the budget totalled $5,-299.16. Total cash received applicable to the Conference Budget for the year beginning March 1, 1931, ...$12,526.33

During April contributions were received as follows:

	Receipts	Total rec'd since 3-1-31
World Wide Missions	$1,018.86	$3,514.38
Student Fellowship Fund 1930-1931	116.12	116.12
Women's Work Project—1931	290.32	829.41
Home Missions	55.58	125.06
Greene County, Virginia, Mission	10.00	10.00
Foreign Missions	62.16	105.16
Junior League—1930	11.61	12.31
Junior League—1931	64.85	152.82
B. Y. P. D.—1931	27.50	77.50
Home Missions Share Plan		25.00
Challenge Fund	50.00	50.00
Intermediate Dept. Fund—1931	24.25	75.69
India Mission	15.00	147.34
India Boarding School	141.25	272.50
India Share Plan	181.75	349.25
India Missionary Supports	844.67	963.05
Ahwa Church Building Fund		275.00
China Mission	18.10	19.70
China Native Worker	10.50	25.50
China Share Plan	35.65	104.40
China Missionary Supports	262.41	717.55
Sweden Mission		25.00
Denmark Mission		25.00
Africa Missionary Supports	324.21	606.25
Africa Mission	196.95	242.98
Africa Share Plan		4.61
China Famine Relief	12.90	12.90
American Drought Relief		601.00
Conference Budget	211.26	1,625.41
Conference Budget Designated	369.57	604.54

General Mission Board

The following shows the condition of mission finances on April 30, 1931:

Income since March 1, 1931,	$13,871.58
Income same period last year,	20,639.21
Expense since March 1, 1931,	49,198.45
Expense same period last year,	41,302.13
Mission credit balance April 30, 1931,	12,351.98
Mission credit balance March 31, 1931,	28,773.35
Decrease in credit balance during April, 1931,	16,421.37

NEWS FROM CHURCHES

ALABAMA

Cedar Creek.—Eld. Reuel Pritchett of Tennessee came to us April 11 and commenced a series of the most successful meetings yet held here. The meetings continued two weeks and resulted in sixteen coming forward for baptism and one more promised. Our field has been calling for help in several places and most of these came from a mission point a few miles out; we sent a truck to bring them in. Bro. Wm. E. White was recalled to the active ministry here and will have charge of this point. We have Sunday-school every Lord's Day and our elder, W. H. Whidler of Bay St. Louis, Miss., is giving us two sermons the first Sunday of each month.—Mrs. Dan Cale, Citronelle, Ala., April 27.

CALIFORNIA

Hermosa Beach.—Easter was a busy day with the sunrise service in the morning, a program at the regular service by the Sunday-school children and junior chorus, and in the evening a cantata, Palms of Victory. The Sunshine quartet of La Verne gave us an interesting program of music on Sunday evening, April 12, April 19 a team from the Bible Institute of Los Angeles gave us an interesting program of music and other numbers and closed with a call for consecration to greater work; quite a number responded. We held our love feast April 25 which proved to be a very helpful meeting. Several visiting members were present. The ministers were Bro. Emmert of La Verne who officiated, Bro. Kindy and Bro. Gilbert of Pasadena and Bro. Weddle of Inglewood. Bro. Emmert also brought us a good message on Sunday morning. Due to the illness of our pastor, Bro. Shock, we had another message in the evening by Bro. C. E. Gillett which we enjoyed. A group of our young people are going out singing to shut-ins on Sunday afternoons. At our last missionary meeting Sister Gillett was the main speaker. Our deacons are holding some meetings in their homes, hoping to become more efficient in their work.—Mrs. Vinna Bowman, Hermosa Beach, Calif., May 5.

La Verne church has just closed a unique evangelistic campaign under the leadership of Brother and Sister Oliver Austin. The direct visible results are twenty-five confessions (twenty-three asking for baptism and two for reconsecration), and the entire church built up spiritually. Big delegations of brethren and sisters from various other churches of the District attended and groups were present from Pasadena, Pomona, Glendora and Covina almost every week-day night. The church auditorium which seats about 700 was well filled almost every evening and on two or three evenings it was necessary to open the gallery. The college students were very much interested and supported the meetings heartily; six of the confessions were from the college group of young people. Evangelist Austin and wife made 145 calls during their two weeks' work in La Verne. Mrs. Austin's stories to the children and to the audience in general and her whole-hearted work as chorister and general director of music were also much appreciated, as well as her talks and stories at the Girl Reserve meeting, Girl Reserve Bud community Easter party, woman's Bible class meeting, etc. She also met with the various children's groups and taught them catchy bits of songs. At the recent council meeting Pastor Galen K. Walker was elected to continue in pastoral charge for another year. J. B. Emmert was retained as elder, W. I. T. Hoover as assistant elder; S. A. Overholtzer, church clerk; Harper Frantz as Sunday-school superintendent; Earl Brubaker as assistant superintendent, Prof. J. C. Brandt as general superintendent of the Christian Workers' Society. A Woman's Missionary Society has been organized with Mrs. W. H. Neher as president. Under the auspices of the church social committee, a church supper and social is being held the last Friday of each month. The one held April 24 was in the nature of a welcome to the new members received into the church since Dec. 15, twenty-one by baptism and nineteen by letter. Upon recommendation of the District ministerial committee Fred Butterbaugh and Harry Thomas were inducted into the ministry as licentiates at the recent council meeting, and Fred Brunk's license was renewed. The College Choral Union under the leadership of Prof. B. S. Haugh rendered the Seven Last Words of Christ, Good Friday evening in the church auditorium. Easter was observed departmentally by the Sunday-school. The Girl Reserve Bud group put on an Easter party for the primary children of the town the Friday before Easter. The Ladies' Aid Society is working hard to put on the annual May sale as well as to do little acts of service all along the way. Our pastor has been elected delegate to the Annual Conference. He has gathered the new converts of the church into a class and is giving them a systematic course of instruction during the Sunday-school hour. The various classes of the Sunday-school are taking turns putting on special programs at the mid-week prayer meeting hour. The juniors and seniors of the college put on a splendid program last Wednesday.—Grace Hileman Miller, La Verne, Calif., April 26.

Long Beach.—April 12 one more was added to the church by baptism, making twenty-nine received into the church as a result of the evangelistic services by Bro. Leland Brubaker. Five other children were applicants but could not be received on account of opposition of parents. April 14 the laymen's brotherhood held a banquet in honor of the new converts. On this occasion entertainment was provided by a quartet consisting of freshmen from La Verne College. April 22 the

Sunshine quartet gave an interesting program in our church. April 22 the Ladies' Aid served a dinner in honor of the church basket ball team. The Aid also served a luncheon to the children of the intermediate Christian Endeavor. Our love feast will be held May 20.—Maud M. Trimmer, Long Beach, Calif., May 2.

DELAWARE

Wilmington (Richardson Park).—Since dedication of the church five years ago we have made considerable progress. Our Sunday-school attendance ranges from 115 to 135. During Holy Week our pastor, Wilbur M. Bantz, conducted services with large attendance each evening. Our love feast was held the following week. The annual convention of the Ladies' Aid of this District was held at our church. Sister Holsopple of Royersford, Pa., brought us a fine message, giving us a new idea of the work in India. The District Ministerial meeting was also held here April 22 and 23. Our church met in council April 27. We unanimously agreed to keep our pastor for the ensuing year. We are not being represented at Annual Conference. The ladies of our church are planning to have a mother and daughter meeting during the first week in May. Our Vacation Bible School will be held in June.—Rhoda Best, Elsmere, Del., April 30.

FLORIDA

Brooksville.—Easter as observed in our church gave opportunity for real spiritual feasting. After the Sunday-school a program was given in which both old and young took part. Lunch was served at the church. In the afternoon the examination service was held preparatory to the love feast in the evening; this was attended by every member within convenient distance. Recently three members have been received by baptism. As time and means permit an addition is being built to the church which we hope will aid very much as the District Meeting is being entertained Oct. 9-11.—Birdie R. Morris, Brooksville, Fla., May 2.

IDAHO

Nampa.—Our church enjoyed two weeks of pre-Easter meetings conducted by Bro. McKinley Coffman. B. E. Harris of our own congregation led the singing. A cantata, Hosanna, was given by a choir of over forty voices on Easter morning. Bro. Coffman also spoke to the young people at our B. Y. P. D. Easter sunrise service at Lake Lowell. One week later seven were baptized as a result of the meetings. Both primary and adult departments of our Sunday-school report having maintained good attendance throughout the winter. Recently Mrs. H. H. Keim's class of twenty-two intermediate boys took charge of the Sunday-school opening. They gave us a very inspiring worship period. Our Vacation Bible School is to begin as soon as the public schools are closed.—Hilda M. Himler, Nampa, Idaho, May 2.

ILLINOIS

Canton church met in council March 25 with Bro. E. O. Norris presiding. It was decided not to send a delegate to Annual Meeting. The Aid Society is very active and Sunday-school is progressing nicely. We were very grateful to the Sunday-school for the nice Easter program.—Mrs. Harvey Lehman, Canton, Ill., April 28.

Woodland church met May 1 in business meeting. S. J. C. Senger was appointed foreman to receive the church mail and distribute to various departments. It was decided not to send a delegate to Annual Conference. May 10 we will honor Mother's Day with an all-day program and basket dinner. This is a joint meeting with the Astoria church, being an annual affair.—Mrs. Reuben Wickert, Ipava, Ill., May 2.

INDIANA

Center.—April 11 sixty members of the young married people's class brought us an Easter pageant which was much appreciated. May 31 the Center church will hold an all-day homecoming.—Mrs. O. W. Gordon, Walkerton, Ind., May 7.

Clear Creek.—Easter was decision day in our church, previous to which our pastor, Eld. E. H. Gilbert, brought us some practical sermons on the Life of Christ. Three young ladies decided to unite with the church. Last Sunday the B. Y. P. D. cabinet of Middle Indiana gave a program of three sessions. Each of the five congregations of the county was well represented by a delegation of young people. We have arranged to have a week's series of services beginning May 31 conducted by Bro. R. H. Nicodemus.—J. H. Neff, Huntington, Ind., May 5.

Middletown.—Bro. McCullough preached for us today on the subject of Power. Bro. Dillon gave us a good talk last Sunday night. Bro. A. C. Snowberger preached for us the second Sunday in April. It seemed like old times to have him with us again. The young people gave a play on Easter Sunday evening, called Galilee.—Florida J. E. Green, Middletown, Ind., May 3.

Salamonie church met in council April 10. The church decided not to send a delegate to Annual Conference. We voted to send our pastor to the pastors' conference at Camp Mack in July. Officers were elected and the different boards gave their quarterly reports. Pre-Easter services were conducted by our pastor, Bro. I. J. Kreider. He preached each night on the events of Passion Week. On Easter morning two were baptized. In the evening an Easter cantata was given. April 19 the baccalaureate service for the Lancaster Township seniors was held at the church. Rev. H. G. Rowe of Indianapolis gave the address. May 13 the mother and daughter banquet will be held. Mrs. H. L. Hartsough of North Manchester will give the main address. —Wilbert Heaston, Warren, Ind., May 5.

Second South Bend church has just closed a very successful revival meeting, Bro. Thompson and wife from Polo, Ill., evangelists. Eight were baptized and two reclaimed and the church very much strengthened. Our Sunday-school enjoyed a large increase during the meetings. Much personal work has been done during the campaign and we are looking for others to join us in the near future.—Mrs. Dewey Rowe, South Bend, Ind., May 5.

Syracuse.—The church at this place has been enjoying unusual and wonderful blessings this spring. Our pastor, Bro. J. Edwin Jarboe, began a revival effort on Tuesday evening before Easter, which continued for two weeks. As an immediate result, thirty-four were baptized, three reclaimed, and four received by letter, and at our last Sunday evening service, three more came forward and will be baptized soon. April 17 we had a most enjoyable communion service with 160 at the tables. Our Sunday-school average so far this quarter is 136. Each class is doing some special work. Sister Jarboe's class—the young married people—is the banner class, with an average of about forty. Our Aid Society, under the direction of Mrs. Dan Klink, has an average attendance of above thirty. They are doing some very commendable work. The men have voluntcered to donate their time painting the church and doing some other repair work. We have a very interesting Bible study hour every Tuesday evening. We are planning for an all-day home-coming and anniversary service May 17. This day closes the first year of work since the old church has been reopened. Since the work was reorganized here under the leadership of Brother and Sister Jarboe, the church has grown from a "closed church" to a "live" organization of 140 members. We praise our good Heavenly Father for all these wonderful blessings.—Mrs. Ada Mock Klink, Syracuse, Ind., April 30.

IOWA

Dallas Center.—At the evening service on Easter Sunday the Y. P. D. under the direction of our pastor's wife rendered the cantata, Mary of Bethany, in a very impressive way. At the regular March business meeting the church unanimously voted to retain Bro. X. L. Coppock as pastor for another year. He was also chosen elder. Bro. Coppock will represent our church at Annual Conference; Sister Coppock is the alternate. At a more recent business meeting a committee was chosen to plan for a mother and daughter banquet in the near future. Our communion will be held Sunday evening, June 7.—Mrs. W. H. Royer, Dallas Center, Iowa, April 27.

Des Moines Valley church met in council. Our love feast will be held May 23 at 7 o'clock. Sister Leatherman was chosen delegate to Annual Meeting. A committee was appointed to make arrangements for a Vacation Bible School. Four deacons were chosen and installed to office last Sunday. The B. Y. P. D. is doing some splendid work. They have had an average attendance of twenty. They have varied programs in which most of the young people have some part. The missionary project was $25 for Elnora Schechter for her work on the Africa field. They presented Mr. Leatherman, the pastor and adult advisor, with a token of appreciation for his work as leader during the past year. Some of the young people and adults are working on a missionary play, The Pill Bottle, to be given May 3. The children are also doing some interesting work. The Christian Workers have interesting discussions during the first half hour.—Mrs. Simon Miller, Elkhart, Iowa, April 30.

Ottumwa.—This church entertained the young people from the Ankeny church on April 26. They gave a splendid program to a large audience in the evening, consisting of music and readings. Following the program a lunch was served to them at the parsonage. We hope in the near future that the young people of our church may visit them and give a similar program.—Mildred Goughnour, Ottumwa, Iowa, May 2.

Waterloo congregation met in business meeting May 4. Brother and Sister E. M. Lichty were chosen delegates to Annual Conference. Sisters O. W. Hamer and Clara Lichty were appointed to have charge of the peace contest this year. The time for evening service was changed from 7:30 to 8 o'clock.—Mrs. Floyd Kough, Waterloo, Iowa, May 5.

KANSAS

Conway Springs.—April 18 and 19 our young people enjoyed the District conference held at Monitor church. April 24 we held our love feast; forty-two enjoyed the service. Some friends from Wichita West Side church were with us, and our pastor, R. W. Quakenbush, conducted the services.—Mrs. J. O. Brubaker, Conway Springs, Kans., April 29.

First Calvary church met in council April 27, for the purpose of selecting several deacons. Eld. Roy Kistner was in charge assisted by Eld. Ed Huffman. Three deacons were selected and ordained: Brethren Jesse Kalebaugh, Fred Steele and Herbert Utter. Following the council we held our love feast. Bro. Huffman brought nine members from his church in South St. Joseph to partake of the love feast with us. May 3 six were added to our membership, four by baptism and two by letter; four were heads of families.—Mrs. Agnes Mather, Kansas City, Kans., May 4.

Paint Creek.—Easter Sunday a program was given by the Sunday-school. A talk on the meaning of Easter was given by the superintendent, and the pastor closed with a talk on the Life of Christ After He Left the Upper Room. We are now planning a Children's Day program to be given the first of June. We greatly miss Bro. Buck and family who recently moved to western Kansas. Our series of meet-

(Continued on Page 24)

HOME AND FAMILY

A Mountain Prayer

Lord make me pure,
As pure as the fragrant mountain air,
The mountain air so pure and rare,
That bears its balsam everywhere,
Lord make me pure.

Lord make me meek,
As meek as the humble mountain flowers,
The modest flowers in lonely bowers,
That weave the hues of rainbow showers,
Lord make me meek.

Lord make me true,
As true as the faithful mountain pines,
Tall, noble pines, on steep inclines,
God's compasses for heaven's shrines,
Lord make me true.

Lord make me kind,
As kind as the covering mountain snow,
That shields the flowers when cold winds blow
And sends life streams to vales below.
Lord make me kind.

Lord make me strong,
As strong as a rugged mountain tower,
Fit emblem of thy mighty power,
Made ours by Pentecostal dower.
Lord make me strong.

Lord make me brave,
As brave as the rushing mountain streams,
Which, leaping forth from rugged seams,
Break into life like heavenly dreams.
Lord make me brave.

Lord make me glad,
As glad as the warbling mountain birds,
Whose melodies, too sweet for words,
Are sung for all the mountain herds.
Lord make me glad.

—*C. F. Yoder in The Brethren Evangelist.*

Grandmother Warren

BY BESS ROYER BATES

What Is Christian Work?

"GRANDMOTHER, what is Christian work, anyway?" asked Jane Brown in a tone that would not be denied. She had come in hesitatingly to call on Grandmother Warren, a little slip of paper crumpled in her hand, and now that she was standing up ready to go, the real purpose of her visit came out.

Grandmother smiled her understanding smile and answered:

"It may be a good many things. What is it you don't want to do, Jane?"

"How did you know I didn't want to do something?"

"I can tell," laughed grandmother. "Now out with your trouble, and let's see what we can make of it."

"I don't want to make a talk in prayer-meeting," blurted Jane. "I took this topic. I didn't want to take it, but I couldn't refuse. And now, I'm afraid to say anything. I—I have about decided to stay at home just to keep from having to try. Grandmother, I don't believe it does any good for me to get up and stammer through a little memorized speech, nor anyone else for that matter. I don't believe that is Christian work at all. What is Christian work, anyway?"

"Sit down, my dear, and let us talk it over. I understand how you feel. Once I felt the same. No, I don't believe it's Christian work for you to make that talk, feeling the way you do. Talking when you are feeling the way you do is like putting the cart before the horse. I would advise you not to say anything at all unless you want to say it."

"Oh, that's a relief. I knew you would stand by me. I'm going to call up right away and refuse—"

"Just a minute. Just a minute. Unless you want to speak, I said. Don't call up until the last thing. You might change your mind."

"Oh, that's impossible."

"Perhaps not." Grandmother smiled her impenetrable smile and gently pushed Jane back into her chair. "Listen a little, I said that speaking under the circumstances is like putting the cart before the horse. You have nothing to say, of course. Somehow, you must want to speak before you do. The desire to speak comes first, then the speaking. And the desire is more essential than the speaking."

"Yes," exclaimed Jane. "I agree. And I'll never have the desire."

"I'm sorry. But listen a little longer. Christian work like charity, begins at home. Right in your own heart. Christ's teaching was quite simple. Anything you do that is prompted by love or the Spirit, is Christian work, no matter whether it is shoveling snow or washing dishes. The first place for you to start your Christian work is in your own heart. Get it filled with love, not love for the distant poor or the heathen, but love for that next door neighbor of yours who is always scolding your children, love for that cousin of yours who says mean things about you. That's not easy, is it?"

Grandmother had seen Jane's eyes gleam with anger at the mention of those two women.

"That's Christian work and unless that work has been done first, talking in prayer-meeting or anywhere else will be of no avail. This feeling of kindness and goodwill toward others is the first lesson a Christian has to learn, and until he has learned it, he is not Christian. And when that test is made there are a good many who are only starting on the Christian life.

"The start is the hardest part, I think. It was for me. When once I found that I could be free from mean feelings, I was so happy that by the next time those hard feelings began to trouble me, I had more strength to down them. And gradually, I completely conquered them, so that now, if some mean thing is done to me, I would not feel angry but only sorry that that person does not understand better. I would feel like going to the person who has tried to harm me and talk to him, win him for my friend.

"Jane, when once you have started this Christian work in your own heart and goodwill begins to grow toward others, then you see things to do for other people. Then you have things to say about helping other people. Then you'll have a prayer-meeting talk to make right out of your own heart. If you don't have one like that, don't say anything. And I'll know Wednesday night, Jane, by your silence, that you haven't quite understood what I'm talking about."

Again Jane stood up, her face thoughtful.

"You have made a hard test, grandmother. I don't know—"

"Reread the thirteenth chapter of First Corinthians."

"I will. Good-by."

❖ ❖ ❖ ❖

It wasn't much of a talk that Jane made Wednesday evening at prayer-meeting, but it had a ring of sincerity behind it that made people listen. Perhaps she wouldn't have gotten through it all, if she hadn't had her eyes on grandmother's beaming face, and knew that grandmother understood.

Pittsburgh, Pa.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

24. Is it expedient for a minister of the Brethren to refuse to preach a sermon on 1 Tim. 2:9? Please answer through the Messenger column.

A DEFINITE answer to this question as stated could hardly be given here, since we have no desire to interfere in any way with what seems to belong within a minister's province. The word expedient, it will be recalled, means suitable under the circumstances. And we are not familiar with the circumstances giving rise to the query.

Then, too, to attempt an answer at this end of the line without knowing anything about the conditions which may have brought the issue would place us on the list with those of whom the wise man spoke in Prov. 18:13.

However, the Timothy text, so familiar to many of our members of maturer years, advocates the same principle of simplicity which is characteristic of all the gospel teaching.

The simple life is the essence of Christian living and as such it includes of course the outward appearance and infinitely more. It is an attitude of mind. Our education in the home should be in the direction of simple living, for in no sermon or series of sermons on the subject can the youth be so effectively impressed with the importance, virtue and beauty of simplicity as in the home. Here careful and reasonable teaching accompanied by the daily example of parents will illustrate this indefinable characteristic. Simplicity comes from within, and try as we will we can not describe it. The most satisfactory definition of the word is the *life* of the spiritual man or woman.

It was Charles Wagner who characterized the splendor of the simple life in these words: "All the strength of the world and all its beauty, all true joy, everything that consoles, that feeds hope, or throws a ray of light along our dark paths, everything that makes us see across our poor lives a splendid goal and a boundless future, comes to us from people of simplicity; those who have made the object of their desires other than the passing satisfaction of selfishness and vanity, and have understood that the art of living is to know *how* to give one's life."

The Faith of John and Mary

BY PAUL MOHLER

WHEN John first became conscious of the loveliness of Mary, he did not dare to hope; but desire was strong, and when a little encouragement warmed the soil, hope sprang up. In the course of time, hope became assurance, and life was different from that day.

The union of John and Mary called for a home, and it was decided it must be their own as soon as possible. The kind of home they wished seemed far beyond their reach, but desire was strong, so strong that a few favorable turns in their affairs kindled expectation, and hope was born. Weeks, months and years followed before their greatest obstacles were overcome and success was assured. Much was still to be done, but the worry was gone, and assurance brought peace.

Each child that blessed the home aroused new hopes. The happy parents longed to see their children develop into fine and honorable manhood and womanhood. Hopes were bright and confidence strong from the beginning, but they were not sure until after they had seen the finer virtues supported by strength of character sufficient to give them peace of mind.

Early in life, each had seen the "light of the gospel of the glory of Christ," and each yearned to be like him and with him where he is. But here, also, desire must unite with expectation before hope could live. Only

(Continued on Page 26)

News From Churches

(Continued From Page 21)

ings has been postponed indefinitely on account of bad roads. April 29 Bro. J. J. Yoder was here in the interest of McPherson College.—Erma Lucille Argabright, Redfield, Kans., May 4.

Victor church is still doing good work. Good interest is shown by the large attendance at both Sunday-school and preaching service. During the past quarter J. J. Yoder of McPherson College was with us one evening and gave a splendid talk which was appreciated by a large and attentive audience. Feb. 15 the gospel team from McPherson College put on a fine program. Our love feast will be held May 30.—Mrs. Anna McDaneld, Waldo, Kans., May 2.

MARYLAND

Broadfording.—Our pre-Easter services conducted by Bro. J. Rowland Reichard were very inspirational and well attended. On Easter Sunday evening a program was rendered by the Sunday-school. April 8 the church met in council. Bro. Petre having moved out of the congregation resigned as our elder, and Bro. C. M. Hicks was elected elder in charge. We were represented by three delegates at District Meeting. We decided to hold our love feast on May 30 at 2 P. M. Our young pople were well represented at the B. Y. P. D. rally of the South Mountain section held in the Frederick City church April 25 and 26. The interdenominational Sunday-school convention of District No. 5 of Washington County was held here April 30. The theme was Christian Character Development and was discussed by able speakers. On Sunday evening, May 3, Bro. Russel Hicks gave a splendid talk to the young people on Thy Way of Life.—J. Rowland Reid, Hagerstown, Md., May 4.

Long Green Valley.—March 29 Bro. Marshall Wolfe of New Windsor preached for us. In the afternoon the ladies met and with the help of Sisters Royer and Thomas from Westminster, and Sister Wolfe of New Windsor, organized an Aid Society, with Sister W. E. Prigel, president. We decided to hold our meetings monthly. We have been having very interesting mid-week services. Starting April 29 we will study our church doctrines. We hold these services in different homes each week. We expect to have our love feast on Saturday, May 30, at 4 P. M.—Rena Breidenbaugh, Gittings, Md., April 27.

Piney Creek love feast on the 2nd was a spiritual occasion. Brethren Miller and Resser of the Black Rock church and Bro. W. E. Roop of Meadow Branch spoke to us on the Incarnation. Bro. Roop also officiated in the evening. On Sunday Bro. Lightner of Gettysburg and Bro. Roop preached for us on the theme, Unbelief. Sunday evening Bro. Bucher and Bro. Utz admonished us on Unity. These addresses were all most edifying.—Theresa S. Forney, Taneytown, Md., May 5.

Ridgely.—April 8 Elders H. K. Ober and I. W. Taylor, representing the District Ministerial Board, met with us in council at which time by the vote of the church Bro. Jesse Ziegler was licensed to preach. Bro. H. H. Ziegler was elected to continue as pastor. Our Aid Society recently reorganized with Ella Brumbaugh, president. We had fourteen meetings in the past year. Our income was $74.16. The Y. P. D. reorganized with Jesse Ziegler, president. They are meeting each month and are beginning to take charge of the children's hour in our Sunday morning service. April 12 the Student Volunteer Band of Elizabethtown College gave us a program in the afternoon. They remained for the evening and gave a short program. One of their number, Bro. Caleb Bucher, preached for us on the subject, Does the World Need a King? Our love feast will be held May 17.—Mary Cherry, Ridgely, Md., April 16.

Uuiversity Park church (Md.) met in council March 22. The church unanimously decided to effect a separate organization. The Sunday-school has been progressing very nicely under the leadership of Bro. Henry Lamb; he gave an encouraging report of an average attendance of fifty-two and an average offering of $5. The church was duly organized on April 12 with Eld. E. C. Bixler in charge. Our pastor, J. H. Cassady, was elected elder and other officers were chosen. Bro. S. L. Brumbaugh and Sister Delia Brumbaugh were elected delegates to District Meeting. The choir under the direction of Bro. S. L. Brumbaugh has been doing some splendid work. A cantata was given on Easter Sunday night to a large and appreciative audience. An evangelistic service will he conducted by the pastor during the month of May.—Bertha O. Pence, Washington, D. C., April 28.

MICHIGAN

Lansing church met in council Oct. 4, Jan. 3 and April 12. Officers were elected at the October meeting: Bro. Samuel Bollinger, elder; the writer, Sunday-school superintendent; Bro. Chas. Tombaugh, Messenger agent. At our last council we voted to have an all-day meeting June 7 with love feast at night. We had a Christmas program, also an Easter program. One Sunday last fall Bro. H. V. Townsend gave us a good message along educational lines. Bro. Boomershine who spent a few months here before moving to Muncie, Ind., gave us some very good sermons. We have been having Bible study for our Sunday evening service conducted by Bro. Peters; we use the book of Matthew. The Ladies' Aid although few in number has worked faithfully and has helped the church financially several times. A Cradle Roll was organized Jan. 4, 1930, with Sister H. W. Peters, superintendent. We have fifteen babies enrolled. Oct. 26 we had a special meeting. Brother and Sister Albert Weller from Battle Creek and Brother and Sister Boomershine were with us. At 11 o'clock Bro. Weller gave a very good talk. A basket dinner was served at the church and in the afternoon Sisters Weller and Boomershine gave talks on experiences and development of Cradle Roll work.—Earl Cheal, Lansing, Mich., April 25.

MISSOURI

Mountain Grove.—A few weeks ago we organized our Christian Workers' Meeting which is growing nicely. Last Sunday the young people from the church at Cabool entertained us with a most interesting program. Our pastor, Bro. A. W. Adkins, preached two inspiring sermons last Sunday. Our young people are planning to give a Mother's Day program at the Cabool church.—Mrs. J. H. Harris, Mountain Grove, Mo., May 2.

OHIO

Akron church met in quarterly council April 4. Bro. J. C. Inman of Canton, and Bro. C. H. Deardorf were present and assisted in the meeting. The pastor, Bro. Long, was chosen as presiding elder until January, 1932. Bro. Paul Tobias was called to the ministry. One letter was accepted and four granted. It was decided not to send a delegate to Annual Conference. Delegates to the District Sunday-school convention are Sisters Alice Klinger and Edna Hane. Bro. Long conducted the pre-Easter service bringing us helpful and inspiring messages. Four were baptized as a result of this meeting. On Easter Sunday morning the junior department gave a program of songs, exercises, and readings that were well given and appreciated by the listeners. During the preaching hour the chorus rendered the cantata, Immortality. The communion service was held in the evening with a good attendance. April 9 the Manchester quartettes presented a program of song and readings.—Edna B. Hane, Akron, Ohio, May 3.

Ashland (First).—We have reason to feel much encouraged concerning the work at this place. The month of January was exceptional in the way of interest and attendance. The month of February was largely given over to services in the interest of missionary work. Our pastor was absent the greater part of the month holding evangelistic services at Alliance, Ohio. Eld. W. L. Dessenberg filled the evening appointment of Feb. 1. Feb. 8, the missionary committee had charge rendering an instructive program with Miss Beulah Woods, returned missionary, giving the principal address. Feb. 15, the primaries, under the direction of Mrs. P. A. Bailey, held the interest of a large audience. The boys' class served very commendably at the evening appointment. Pre-Easter services began the last Sunday in March. Easter day was an inspiration. The young married people's class, the pastor, teacher, took the banner for having the greatest number in attendance. Immediately following the Sunday-school session consecration services were held for twelve babies. New converts took the covenant of allegiance and were welcomed into fellowship. The rite of baptism was administered in the afternoon. We had love feast services the evening of Easter Sunday. The men's and ladies' quartets of Manchester College were with us the evening of April 12. We are joyously anticipating the early return of G. A. and Mrs. Cassel, from their winter home in Texas.—Oma Karn, Ashland, Ohio, April 22.

Cincinnati church held her love feast May 2. Eld. Van B. Wright of Dayton officiated, assisted by Eld. J. H. Eidemiller, Eld. H. C. Haines and Bro. J. R. Hunter. We did not have pre-Easter services but Easter was decision day and as a result two were baptized and two received by letter. Our teacher-training class is growing in interest and attendance. April 26 a number of our folks attended the Sunday-school convention of the five churches held at Middletown. Recently the Aid Society gave a chicken supper which was very successful. Our Sunday-school continues in interest and attendance with Bro. H. L. Berkey, superintendent. Our Church School will be held the last of June.—Mary S. Carr, Cincinnati, Ohio, May 5.

Chippewa.—March 15 the young people's class had charge of the opening exercises of the Sunday-school. They surprised the congregation by presenting the church with a large oil painting of Christ in Gethsemane. April 5 the ladies' and men's quartets of Manchester College gave a musical program under the able leadership of Prof. Boyer. Easter morning after the close of Sunday-school the intermediates gave a brief missionary program. This was followed by a message by S. A. Showalter. April 9 the church met in council. It was decided to have a series of revival meetings in the late summer or early fall, the ministerial committee to arrange for same. Eld. Aaron Heestand brought us the message on the Sunday following the council. On the next Lord's Day our elder, T. S. Moherman, preached for us.—Flora I. Hoff, Wooster, Ohio, April 28.

Cleveland Heights.—Our regular church council meeting was held April 14. Our present pastor, H. D. Emmert, was reëlected for another year. Bro. Homer Metzger was elected deacon and with Sister Metzger was installed at the close of the meeting. The date for love feast and communion was set for Sunday evening, May 17. W. M. Taylor and C. H. Deardorf were the visiting elders. C. C. Ellis of Juniata College delivered the morning sermon Sunday, March 8. The Pioneer Sunday-school class sponsored the Sunday evening service March 22, at which time lantern slides and a talk on the Passion Play was given. The men's class had charge of the Sunday evening service, April 26; a program of music was rendered. April 7 the men's class put on a pancake and sausage supper. The pioneer class is planning a party for the members and friends of the church, which is to be held in the social room May 7. The purpose of this party is to raise their share of the amount of money with which to buy a yoke of oxen for a foreign mission station, this heing the Y. P. D. of Northeastern Ohio's project for 1931. The ladies' missionary society is growing very splendidly; they organized about a year ago with four

members, and at their last meeting there were fourteen present. The Ladies' Aid Society is now working on a friendship quilt containing 160 names of members and friends of the church. A charge of twenty-five cents per adult and ten cents per child for each name was collected; in addition to the sale price of the quilt when completed it will net a goodly amount.—Violet Witt, Clevcland Heights, Ohio, May 2.

East Dayton.—Our pre-Easter services conducted by A. G. Crosswhite of Eaton, Ohio were very beneficial to those privileged to attend. The meeting closed Sunday morning. Bro. Crosswhite addressed the children during the Sunday-school hour. In this he showed his ability to interest and instruct the young as well as older folks. About 110 surrounded the tables at the love feast on Saturday evening. Bro. Crosswhite officiated. On Sunday evening the young people gave an Easter program. The music was under the direction of Sister Van B. Wright. The Dorcas society is much encouraged with the increased interest, attendance and offering. Sister John Riley is very active in securing orders for sewing for tbem. A change has been made in our Sunday evening services. Instead of C. W. and B. Y. P. D. the Sunday-school classes in turn will be responsible for the worship program before the preaching hour. The prayer meeting will be held at the church the last Thursday evening of the month. Other Thursday evenings will be used by the members visiting where some one might be won for the church. April 12 the Lutz quartet from Middle District gave two numbers which were much enjoyed. Home talent has been supplying special music at our regular services.—Lida Baldwin, Dayton, Ohio, April 25.

Hartville.—Our pastor, C. H. Deardorff, conducted one week of pre-Easter services which was followed by a love feast on Sunday evening. Our church met in council April 8. It was decided to have programs on Mother's Day, Children's Day and Educational Day. A committee was selected to arrange a program for Old People's Day. Bro. Otho Winger is to be with us in a week of services beginning July 5. It was decided to entertain the District B. Y. P. D. meeting in September. No delegate will be sent to Annual Conference. The Y. P. D. is giving us fine programs. The Manchester quartet gave us a splendid program on April 10. All departments of our Sunday-school have shown improvement. The Home Department, which is active with twenty-three enrolled, has been self-supporting for the last year or more. Tbe Cradle Roll department organized a little over a year ago has been growing. At present we have sixteen classes with a separate room for each. We have an efficient group of teachers and officers, working together for the best interest of the school. Twelve of our teachers have had college work and Bible study. Our enrollment for the first quarter of 1931 was 220 with an average attendance of 177. Our offerings have held up well.—Alverna Ebie, Hartville, Ohio, April 27.

Kent.—The pre-Easter meetings became history when the love feast and communion services were held Easter night. There were five who made the good choice during the week, four were received by baptism on Sunday afternoon and one is to be reclaimed.—Mrs. Averie Brumbaugh, Ravenna, Ohio, April 30.

Middle District.—Bro. H. M. Coppock, our pastor, exchanged pulpits during pre-Easter services with the following brethren: S. A. Blessing, D. G. Berkebile, W. A. Petry, Roy Honeyman and Walter Hawke. Each message was very helpful and uplifting. On Sunday the primary classes gave an appropriate Easter program. Our communion will be held May 16 at 7:30 P. M. May 10 the Couser quartet will favor us with a musical program in the evening.—I. J. Coy, Tippecanoe City, Ohio, April 24.

Mohican church met in council April 18. Bro. Oliver Royer of Alliance and Bro. J. C. Inman of Canton were with us. An election was held for pastor and Bro. D. E. Sower was chosen. We decided not to send a delegate to Annual Conference this year. April 11 the Manchester College quartet gave an interesting program.—Mrs. J. F. Imhoff, Wooster, Ohio, April 27.

North Poplar Ridge church met in council March 7. Bro. S. I. Flory and Wm. Steingar were chosen delegates to District Meeting. The church decided not to send a delegate to Annual Meeting. We also decided to secure an evangelist for revival services this fall. On Easter Sunday evening we enjoyed a special program by the young people, and a talk by Dr. Holl of Manchester College. Our pastor, Bro. J. F. Hornish, has given us a series of special sermons on Sunday evenings which have been very spiritual and uplifting to us. Bro. John Flory who is well advanced in years has been able most of the past year to bring us the messages on Sunday mornings which are very helpful and inspiring to us. An all-day meeting with communion in the evening will be held June 20.—Grace L. Bishop, Defiance, Ohio, April 25.

Sidney.—Sunday evening, Jan. 18, a bit of pageantry introduced a sermon on The Ten Virgins. Feb. 1 the Ft. McKinley, Ohio young people presented the play, Robert and Mary. March 22 our church began a two weeks' pre-Easter service conducted by the pastor, Bro. C. V. Coppock. We feel that the membership has been spiritually strengthened. As a direct result, sixteen were baptized, one received on former baptism and one is to be baptized later. Several of these are adults. A beautiful service also was conducted when ten small children were dedicated by their parents to the Lord.. April 12 our people enjoyed the best communion service in years. Bro. Walter Warstler of the Stony Creek church officiated.—Essie Stoner, Sidney, Ohio, April 25.

Trotwood church has elected Bro. J. F. Burton as delegate to Annual Conference, and Bro. Wm. Swinger, alternate. Our pastor, Bro. Burton, is planning to stay with us another year, the year ending in September, 1932. The Easter program was of unusual interest, being a combined service of the regular children's program under the direction of the Sunday-school superintendent, Bro. T. E. Karns, and the Sunday morning sermon by the pastor. The annual Easter supper was quite a success; through the coöperation of the work of church members and the patronizing of a large group, the net proceeds amounted to $100. As usual, this amount was given to the church.—Ruth Hunn, Trotwood, Ohio, May 2.

West Alexandria church met in quarterly meeting April 10. The church will not send a delegate to Annual Conference this year. Our delegates to District Conference were Bro. John H. Good and wife. Bro. Jonas Groff was elected to the ministry and three deacons were chosen. Bro. Harley M. Coppock of Middle District will begin our series of meetings May 18. We will have our communion at the close of the meetings June 1, 7:30 P. M. Last year our mothers' club combined with the Aid Society which makes a much more active society. They give a program once each quarter at the church. Last Sunday evening was family night. A very fine program was given in honor of mother and father.—Mrs. Russell S. Landis, West Alexandria, Ohio, May 6.

West Charleston.—Our love feast was held May 2—a very helpful service. At the close of one week of pre-Easter services two of our intermediate girls were baptized. At our late business meeting Brethren Chas. Eidemiller and John Hoy were chosen to represent us at District Meeting. We decided not to be represented by delegate at Annual Conference. At present our aged Sister Coppock, wife of Eld. Jacob Coppock, is quite frail and ill. The young people of our congregation have been giving us splendid programs every two weeks on Sunday evening.—Mrs. J. C. Flora, Osborn, Ohio, May 4.

West Dayton.—A pre-Easter meeting of two and a half weeks culminated in a very spiritual communion service on the eve of Good Friday. Our pastor, Bro. Ernest Coffman, broke the "bread" to more than 200 believers. Bro. Greyer of Philadelphia held the evangelistic services. Previous to the communion eight were baptized. On Easter one person renewed his relation and since Jan. 1 ten have been received by letter. An Easter dawn service—a union service of all Protestant churches—was held again this year. Our young people and many others attended this impressive service; afterward they had breakfast at the church. The music Easter morning was beautiful and impressive. The large chorus choir had entire charge of the evening service. The Easter sermon by our pastor was especially strong and moved the congregation mightily as he called for a reconsecration of pastor and people to a larger service for the coming year. At the Easter service also our barrels of self-denial offering were brought, amounting to about $75. These had been given to the whole congregation about six weeks previous. The training class for new converts will be taught by the pastor each Wednesday evening from April 29 to June 1. Our council meeting was held April 16. Four delegates were chosen to District Conference.—Mrs. Ida Klepinger Hoover, Dayton, Ohio, April 29.

OKLAHOMA

Bartlesville.—April 26 our church closed a very splendid series of meetings with a love feast. The meetings were conducted by Bro. Wm. Miller of Independence, Kans. Five were baptized and two await the rite. Some came fifty miles on Sunday to attend services and were blessed for the effort; two of the applicants had driven that distance. Our Sisters' Aid is doing a splendid work; also our Sunday-school is growing in attendance and interest. The evening of the 24th our people were entertained by the McPherson gospel team.—Jno. R. Pitzer, Bartlesville, Okla., May 2.

Big Creek church closed a very successful revival conducted by our pastor, Bro. L. W. Smith. One awaits the rite of baptism. The members received an abundance of spiritual food. At our love feast April 19, fifty-eight members communed. Bro. O. E. Fillmore officiated. April 23 the McPherson male quartet, accompanied by Anna C. Tate and Miss Lucile Crabb, reader, gave a musical entertainment which was well received.—Mrs. D. L. Kinzie, Ripley, Okla., April 27.

Thomas.—Feb. 1 after Sunday-school and church services about sixty-five persons, including also neighbors and friends, met at the home of Brother and Sister W. B. Gish with well filled baskets, as a surprise, this being the date of Sister Gish's seventy-fifth birthday. While not being able to attend regular church services, she is cheerful and enjoyed the day visiting with her guests.. Bro. Jacob Appleman recently celebrated his eightieth birthday. His children, grandchildren and great-grandchildren came with a nicely prepared lunch and enjoyed the day with him and Sister Appleman. He is not able to do very much preaching but we appreciate his presence and his cheerful helpfulness. At our quarterly business meeting April 12, the date of the love feast was set for Monday evening, June 1. We decided to have a series of meetings sometime this fall. Our elder, E. R. Herndon, was chosen delegate to Annual Conference. Eld. Geo. Eller assisted in holding an election for minister. The lot fell on two young brethren, Lloyd Christensen and Frank Miller. Bro. R. E. Gripe who had previously been elected deacon was duly installed with his wife. We are pleased to note the increased attendance and interest in our Sunday-school. April 19 a deputation team from McPherson College gave a very interesting and helpful program. The peace oration so ably presented by Miss Lucille Crabb was well received.—Mrs. H. L. Hutchison, Thomas, Okla., April 21.

(Continued on Page 28)

The Faith of John and Mary

(Continued From Page 23)

the sure promises of God could support a hope so daring. Their hopes were established in certainty only after strong desire had fed upon the eternal verities under the vitalizing rays of the Spirit of God. Peace came with faith, and faith worked in love, to fulfill all the conditions necessary to salvation in Christ.

The Law of Faith

"Faith is the assurance of things hoped for." Have you noticed how it comes to be? Look back over this little story: each phase begins with desire, to which expectation is added to found hope, then hope finds firmer foundation until it becomes assurance. In each case when assurance was reached, peace came and burdens were lighter.

Is this the law? Does faith always come in this way? Could the faith that is the "assurance of things hoped for" come otherwise? I hardly think so.

Lack of Faith

Perhaps this is why so few have faith—the great majority have no desire. Either God hath never shined in their hearts "to give the light of the knowledge of the glory of God in the face of Jesus Christ," or having seen, they have not loved. It is hardly conceivable that anyone who earnestly desires the holiness of Christ and his salvation could fail to find ground for hope in the Holy Scriptures or the support of the Spirit in making his hopes sure. How important it becomes for all unbelievers to meet "an elect race, a royal priesthood, a holy nation, a people for God's own possession" able to "show forth the excellencies of him who called you out of darkness into his marvelous light." How many who have died without faith, would have died in the faith if they had but lived long enough under the rays of the light of the world to love and desire the kingdom of God and his righteousness for themselves?

There are those, of course, who have seen and have not loved. They love this present world; they have land to see, or oxen to prove, or wives to comfort; thorns spring up and choke the Word; many things hinder the full response to the appeal of his grace, so that desire is too weak to found a hope which can become faith.

Faith Reckoned for Righteousness

Does this "law of faith" shed any light on the much discussed subject of "righteousness by faith"? I wonder if it does not. Let us look again at the origin of faith. It is in desire—desire for true holiness in Christ: desire for the greatest measure obtainable in this present life and full endowment in the life to come. A desire of this kind strong enough to blossom out into hope and develop into faith can come only from a good and honest heart, a humble and a contrite heart, a pure heart with a single purpose, devoted unto God. So righteousness is actually there in desire, intention, purpose, and effort.

But that is not all: God knows how to guide, direct, support, and protect the man of faith all along the road to the point where he can be fully clothed with the righteousness of saints in Christ Jesus our Lord. Therefore he regards righteousness as accomplished and justification as complete.

Seattle, Wash.

CORRESPONDENCE

WELFARE WORK IN NORTHEASTERN KANSAS

The Northeastern Kansas Welfare Board, consisting of Bro. Edgar Stauffer, Bro. Paul S. Longanecker, and the writer, met recently for stimulating interest along welfare lines.

A three-year program was outlined in which the central themes are: for 1931, Peace; 1932, Home; 1933, Temperance.

The following work was planned for this year:

First, to promote two peace contests:

For students of eighth grade and the first three years of high school, six-minute essays.

For high school seniors and college freshmen, eight-minute orations. Winners in home churches to participate in a District Meeting contest.

Second, to exhibit at District Meeting for sale or inspection, books, tracts, etc., on peace and kingdom subjects.

Third, to display twelve No-Tobacco posters at District Meeting, and also to arrange for a demonstration of the poisonous nature of tobacco.

Lone Star, Kans. Bertha Ulrich,
Secretary District Welfare Board.

THE PASSING OF SISTER SINA L. GARST

Sina L. Kinzie Garst, daughter of Joseph C. and Hetty E. Kinzie, was born at Troutville, Va., March 2, 1864. She was united in marriage to J. H. Garst of Salem, Va., Nov. 2, 1887 and united with the Church of the Brethren in 1888. She was a faithful member and worked until God called her home.



Brother and Sister Garst were active workers in their home District, the First District of Virginia. And having zeal to do more and greater work for the Master, they came to Sebring, Fla., in January, 1915, and purchased property. They were the first members of our own church to come to Sebring. Through the friendly attitude of Geo. E. Sebring, H. O. Sebring and others towards our people, Brother and Sister Garst proceeded at once to accomplish the desires of their hearts, the building up of a church in this part of the South. They succeeded in interesting other members to locate in Sebring, among whom is our Eld. J. H. Moore.

Sister Garst was a model of Christian womanhood. She had a meek and quiet spirit. Her highest aim in life was to let her life count for the church which she loved with

all her heart. She was a loyal companion and a true helpmate. She did her utmost to help Bro. Garst in his work as elder in charge of the Sebring church, as well as other churches of our District. We shall miss her kind counsel and presence, but God knows best and into his holy hands we commit her and pray for grace to help us to follow her Christian example. On April 17, at her home in Sebring her spirit took its flight. The following Sunday we met at the Sebring church to pay our last tribute of respect to our departed sister. Funeral services were conducted by the writer, with the assistance of D. E. Miller, S. W. Bail, L. L. Lininger and others. She was laid to rest in the Pine Crest cemetery. J. W. Rogers.

Sebring, Fla.

PASSING OF BRO. J. R. HUGHES

In the passing of Bro. Hughes the Antioch church, Va., has lost one of its strong pillars. He was one of the oldest and had been one of the most active ministers of the church there. We know of no other man who lived up to his opportunities as we think Bro. Hughes did, striving also as he did under the difficulties of the lack of educational advantages. He was always ready and willing to respond whenever called on for any service, even though it required sacrifice on his part. His work was done chiefly in the rural districts and required miles of travel by horseback or buggy. This sacrifice was willingly made at all times without any financial compensation whatever. He was a faithful member of the Brethren Church for forty-five years, thirty of which were spent in the ministry.

He was born Sept. 22, 1853 and died March 15, 1931 at his home, Bedford, Va., after an illness of more than two months. He is survived by his wife, Mrs. Eliza Roach Hughes, four daughters, one son and a number of grandchildren. The remains were laid to rest in the family burying ground near the home. Services by W. M. Kahle assisted by J. E. Poteet and R. H. Humphrey.

Lowry, Va. H. N. Whitten.

AGED MOTHER PASSES AWAY

Elizabeth Catherine Helser, the daughter of Michael and Fanny Cover, was born in Perry County, Ohio, May 3, 1837. She departed this life at her home near the Olivet Church of the Brethren April 19, 1931, aged 93 years, 11 months and 14 days. She had been the oldest member of the Olivet Church of the Brethren for many years.

She spent her girlhood days on a farm near the above named church. Nov. 29, 1855, she was united in marriage to Levi Helser. To this union were born four sons and five daughters. The sons were Marion, Alvin, Charles and Clinton; and the daughters were Martha, Mary, Isabel, Hattie and Della.

Early in life she accepted Christ as her Savior and Guide in life by uniting with the Olivet Church of the Brethren where she remained a faithful member and supporter until she was called by her Savior. She had served her Christ in this church for nearly seventy-five years.

Shortly after her marriage she with her husband moved to the home were she lived at the time of death. She had lived here for three-fourths of a century and had been active in the welfare of her community, her church and the things that are uplifting for her family and others.

She is survived by two sons, Charles F. and Clinton of Thornville, Ohio, and two daughters, Mrs. Jacob Klingler of Glenford, Ohio, and Mrs. Murray Helser of Thornville, whose family was living with her mother at the time of her death. She is survived by a half brother, Eli Helser, and a half sister, Mrs. Sarah Whitehead, both of Warsaw, Ind. There are also twenty-eight grandchildren, fifty-seven great-grandchildren and seven great-great-grandchildren.

Aunt Catherine, as she was called by her friends, had known her community and her local church from near their beginnings. To the very last she could recall with vivid correctness events running back for nearly eighty years. She had read with interest the church literature, especially The Gospel Messenger, since its origin.

She will be missed keenly by all who had learned to know her, for to know her was to love her beautiful character and the things she was so much interested in. Her children and her children's children took a great delight in her life and will feel the loss of a sainted mother and adviser. Her church will also miss the motherly love and attention she had always paid to its interests.

The funeral services were held April 22 at the Olivet Church of the Brethren. Bro. E. B. Bagwell of North Manchester, Ind., delivered the funeral message. He was assisted by Bro. Clyde Mulligan, the pastor. Burial was made at the church cemetery.

Thornville, Ohio. Clyde Mulligan.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should he made when the notice is sent, and full address given.

Dubs-Jones.—By the undersigned at his home, April 18, 1931, Mr. Guy H. Dubs and Sister Margie M. Jones.—N. S. Sellers, Lineboro, Md.

Wallridge-North.—By the undersigned at his home April 4, Elmer R. Wallridge and Clara May North, both of Easton.—Barry T. Fox, Easton, Md.

Whitmer-Jones.—By the undersigned at his residence April 21, 1931, Mr. Robert E. Whitmer and Aileen Joy Jones, both of Wichita, Kans.—H. F. Crist, Wichita, Kans.

FALLEN ASLEEP

Bausman, Salome Hardman, the oldest daughter of Rev. David and Hettie Hardman, was born near Bradford, Ohio, July 24, 1849, and died Mar. 5, 1931. When 16 years of age she came with her parents to Polo, Mo., where she lived until 1893 when she came to Kansas. Grandma Bausman became a member of the Church of the Brethren when she was 19 years old. She was consistent and faithful in her church life. She has suffered greatly in recent years but bore her affliction with patience and fortitude. She is survived by two brothers, two sisters and three daughters. Funeral services in the Sabetha church by the writer.—Earl M. Frantz, Sabetha, Kans.

Canaday, Emillie, born in Floyd County, Va., died March 11, 1931, at her home near Solebury, Pa., aged 81 years, 5 months and 5 days. Sept. 10, 1870, she married Zachary T. Canady who preceded her twelve years ago. Funeral services at Rosemont, N. J., by Bro. Ross D. Murphy. Interment in adjoining cemetery. She leaves two sons, three daughters, two sisters, brother, eight grandchildren. At the age of twelve she united with the Church of the Brethren and was a faithful member and worker in this church throughout her life. She had been a reader of the Gospel Messenger for about sixty years.—Mrs. Thomas Baker, Lumberville, Pa.

(Continued on Page 30)

Books for Boys and Girls

Sunflower Stories and Lullabies

By Olive A. Smith

A book of 96 pages, well illustrated and full of material that boys and girls like. The stories are short and pointed. Save the **fifty cents** you were going to spend for candy or the movies, and **get this book for the home.**

Little Women

By Louisa M. Alcott

Read by many millions, this volume continues to hold its place while other books come and go. There's a reason. Read the book and you will know why. **60c.**

Little Men

By Louisa M. Alcott

Harum-scarum Tommy, studious Demi and others tumble into and get out of so many troubles that interest never lags as the reader passes from page to page. **60c.**

Happy Hours at Home

By Isabel C. Byrum

So planned that many pleasant hours can be spent together by parents and children. Stories that make home a delightful place long to be remembered. **60c.**

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

PENNSYLVANIA

Aughwick (Germany Valley).—On Sunday, April 12, the mission band from Juniata College gave an interesting program. Our evangelistic meetings, in charge of our pastor, Bro. H. W. Hanawalt, will begin on Sunday, May 17, and continue for two weeks. The love feast will be held Saturday evening, May 30.—Mrs. H. A. Wilson, Shirleysburg, Pa., May 4.

Berlin congregation, Beachdale church, met in council April 10. Bro. Guy Wampler, our pastor, has secured Sister Anna Mow, returned missionary from India, to give talks on three nights preceding our communion, starting May 14 and closing the 17th with the love feast.—Pearle Brant, Garrett, Pa., April 23.

Cherry Lane church met in quarterly business meeting March 31. Bro. E. M. Detwiler was retained as our elder for the coming year. The church extended a call to the pastor, Bro. A. Jay Replogle, for another year beginning Sept. 1. The semiannual love feast will be held May 17 at 6 P. M., the church having decided on the third Sunday of May as the regular time. Prof. H. H. Nye of Juniata College will preach Saturday night and Sunday morning preceding the love feast. The pastor will hold our evangelistic meetings beginning May 24. Warren D. Bowman, dean of men at Juniata College, conducted a Bible institute in our church April 26 with three sessions. The Ladies' Aid held a linen and bake sale April 4 realizing $36.35. They are planning to paint the inside of the parsonage. Sister Rosie McDaniel will represent us at Annual Meeting. A community chorus of twenty-five voices under the direction of our pastor gave an Easter cantata, The King of Glory, Sunday night, April 12. It is to be repeated in the Christian church May 3. We were glad to have the former pastor, Bro. R. H. Cox, preach for us recently. The Sunday-school and church attendance has kept up remarkably well in spite of bad roads.—Mrs. A. Jay Replogle, Everett, Pa., April 28.

Chiques.—On Easter morning we were favored with a sermon preached by Eld. Daniel Bowser from York. In the evening our young people rendered a program. The Christian Workers' Society is putting on new life. Various special programs will be rendered in the near future by different Sunday-school classes. The singing class numbering about fifty, under the leadership of Bro. John F. Brightbill from Lebanon, Pa., is about ready to launch out for activity. Our love feast will be held at the Chiques house May 26 and 27, 10 A. M.—Fanny Zug Shearer, Manheim, Pa., April 28.

East Petersburg.—A correction. Eld. M. G. Forney is presiding elder of the East Petersburg district, not A. S. Hottenstine. A. S. Hottenstine was reëlected chairman of the advisory board of the East Petersburg Sunday-school.—S. C. Weaver, East Petersburg, Pa., May 4.

Maple Spring (Quemahoning).—We had pre-Easter services with a different speaker each night. These included T. F. Henry, Galen Blough, W. D. Rummel, C. W. Blough. Good Friday night a program was rendered. Our pastor, M. J. Weaver, gave us a message on The Passion of the Cross. The children gave the Sunday morning program, and the pastor the closing message in the evening. We also had early dawn services on Easter. The speakers were Paul Rummel and M. J. Weaver. While our pastor was holding a meeting at Roaring Springs the pulpit was filled by our local brethren. A very good message was given by our pastor's wife. We recently met in council when the Quemahoning congregation took action which led to organizing Tire Hill and Maple Spring almost into separate congregations. They maintain their congregational identity in the eldership and in the love feast, W. D. Rummel being the elder. The service program of each church is fully organized. The Maple Spring church will now have the full time services of Elder and Sister M. J. Weaver. April 19 the choir of the Moxham church gave us for their Easter cantata, Christ Victorious. Our delegates to District Meeting were Sisters M. J. Weaver and C. G. Keim. We plan to start a two weeks' Vacation Bible School June 15.—Mrs. Chas. H. Stutzman, Hollsopple, Pa., April 25.

Mechanic Grove.—Our revival will open May 17 with Bro. John Showalter from Virginia as evangelist. Our love feast will be held June 6 at 2 P. M. at the Grove house. June 8 our Daily Vacation Bible School will open with Caleb Bucher as superintendent.—Beulah M. Grove, Quarryville, Pa., May 5.

Middle Creek church met in council April 4. Brethren H. H. Kimmel and S. A. Meyers were elected to represent us at District Meeting. We will not be represented at Annual Conference. Brethren W. J. Knepper and W. G. Miller were elected auditors for the congregation. We sent $40 recently to the Old Folks' Home. Our love feast will be May 31 at 6:30 P. M. The next council will be May 23 at 2 P. M.—Mrs. W. J. Knepper, Rockwood, Pa., May 4.

Ridge.—This church is looking forward to an evangelistic meeting to be held by Bro. M. R. Flohr of Lees Cross Roads, heginning May 28 and continuing till June 7, when an all-day service will be held—communion in the evening. There has been an increase in interest and attendance in our Sabbath School. At our council in March plans were made for various improvements about our church building. We expect to have a male chorus from Carlisle with us for one evening service during the evangelistic meetings.—Mrs. John Booz, Shippensburg, Pa., April 30.

Shamokin.—This city of 52,000 with its many opportunities furnishes all of us plenty to do. Our Sunday evening services for January, February and March were eighty per cent larger in attendance than for the corresponding three months of 1930. M. I. Homer and J. J. Scrogum served as delegates at the District Meeting April 29 and 30; they brought back a very interesting report. Our love feast will be June 28. The Sunday-school is doing good work. The Aid has more than it can do this spring. We hope to have Bro. Levi Fahnestock of Manheim, Pa., give a Bible Land lecture on his 1930 visit to the Holy Land.—Mabel Homer, Girardville, Pa., May 5.

Woodbury.—March 29 the Mission Band of Juniata College rendered a program at the Replogle house to a large and appreciative audience. The pre-Easter services conducted by our pastor at the Curry house were well attended. Sunrise services were held at the Lutheran church on Easter morning. Eld. Edgar Detwiler presided at our quarterly business meeting April 17. Bro. Rowland is arranging for the Vacation Bible School work at each of the three churches. Our love feast will be held at the Replogle house May 31.—Barbara S. Frederick, Woodbury, Pa., May 2.

Yellow Creek church met in council March 25. Three were received into the church by the right hand of fellowship and two by letter; three letters were granted. Our love feast will be June 7 at the Bethel house. Bro. D. I. Pepple of Woodbury is to begin a series of meetings at Bethel July 26. Delegates to District Meeting were Mary Stayer and Henry Border.—Mrs. Bertha Snyder, Hopewell, Pa., April 29.

TENNESSEE

Johnson City.—Twenty of our members had a part in the week of visitation evangelism which began March 23. It was a great blessing in the lives of those who helped in it and we believe much good was accomplished. Two were baptized March 29 and two more on Easter; one returned to the fold. A number from our congregation attended the District Sunday-school and ministerial meeting at the Pleasant Hill church March 28. The junior choir of thirty members conducted a worship service there in the afternoon. Services appropriate to Passion Week were conducted by our pastor. On Thursday evening preceding Easter we held our love feast. Easter morning we had a sermon suitable to the day, and in the evening the combined junior and senior choirs brought a fine message on the Death and Resurrection of Our Lord. While we regret very much to lose Brother and Sister E. K. Ziegler we are glad to have them go to India where we are sure they will do a great work.—Laura Gwin Swadley, Johnson City, Tenn., April 28.

VIRGINIA

Antioch.—April 4 a regular members' meeting was held. Further arrangements were made to conduct a Vacation Bible School and a singing class. A favorable home mission report was given. We decided to continue regular monthly offerings for missions from both Sunday-school and church. Our mission goal for 1931 is $1,100. A revival is to be held by Bro. S. H. Flora the first of June at Bethany, a mission point. Other meetings are being arranged by the ministerial board.—Margaret Flora, Wirtz, Va., April 28.

Bassett (Mount Hermon).—During the first quarter of 1931 our Sunday-school average was forty-five. Twenty sermons were preached and fifty-six homes were visited by the pastor. Five were received by letter. Twelve from our congregation attended the interdenominational Sunday-school convention March 29. Bro. H. C. Eller, field worker for our District, met with a group of active workers Feb. 28 and discussed plans for the future pastoral care of the church, in view of the probable withdrawal of the Mission Board's support. Our pastor has part time employment. Bro. Eller also went over the reports of the various activities of our church for the year 1930. Our building fund which was started about a year ago for a church in Bassett is growing steadily. Special evangelistic services are scheduled to begin May 10 with Bro. H. C. Eller preaching. Our B. Y. P. D. has rendered several programs of special interest, one on the Life and Work of the Apostle Peter and one on Fanny J. Crosby.—Gladys Young, Bassett, Va., April 29.

Cedar Run (Linville Creek).—Our Sunday-school has kept up well during the winter. The school took part in the Bible reading campaign and a number took the test and made very good grades. We are thinking about a Vacation Bible School this summer. Our series of meetings will begin July 26 with Bro. Samuel Harley in charge. Our love feast will be May 23 beginning at 4 P. M.—Fannie L. Mason, Broadway, Va., April 29.

Fairfax (Oakton).—Since our last report we have been favored with a splendid illustrated lecture hy J. M. Henry; also a lecture by Rev. Ed Richardson. On the fifth Sunday in March Bro. Ed Neff delivered a temperance address. Our Sisters' Aid Society was reorganized with Sister Edith Miller, president. Our love feast will be held May 17 at 6 P. M. An Easter pageant was rendered by the young people of our Sunday-school. An effort is being made to enlist a number of our Sunday-school classes in some missionary project for 1931.—Mrs. Jos. S. Wine, East Falls Church, Va., May 2.

Pulaski congregation met in council April 4. J. W. Brawley was elected assistant superintendent of the Sunday-school. The following committees were appointed: finance, visiting, music. The church decided to have a council meeting the first Saturday night in each month, and also a report from the committees at each meeting.—Mrs. F. F. Ward, Pulaski, Va., April 29.

Roanoke (Central).—Our church has heen progressing nicely since the first of the year. In January our pastor gave a series of sermons about Fireside Talks on Home which were enjoyed hy all. During February his sermons were on Lent up until Easter. On Good Friday

night a beautiful pageant was given. The children gave a short Easter program at Sunday-school. Some of our people attended the annual sunrise service held in one of the parks. The choir gave a special Easter program on Sunday night. Our spring council was held March 8. The delegates to District Meeting were Mr. and Mrs. Earl M. Bowman and R. A. Paff. Reports from the different departments of the church showed that we are growing. Our pastor reported seventeen baptized and twelve letters received since last October. The Men's Work club has been having good attendance at their monthly suppers. The attendance at Sunday-school has been good all winter, and our workers' meetings have been well attended and very helpful. The young ladies' class gave a missionary pageant March 1. Our communion was held March 15. The Women's Service Society gave their annual birthday dinner April 23.—Mrs. J. P. Bowman, Roanoke, Va., May 1.

Troutville congregation met in council March 31. The delegates to District Meeting were J. G. Rader, G. B. Kinzie, C. A. Layman and E. C. Firestone. Bro. J. W. Layman and wife were chosen to represent us at Annual Conference. Eld. M. J. Cline has been retained as pastor for another year beginning Sept. 1. A program was given at our church on Easter Sunday night. Our love feast was held April 18. Eld. J. W. Ikenberry of Daleville conducted the examination service and officiated at this meeting.—Frankie Showalter, Troutville, Va., May 2.

ANNOUNCEMENTS

ANNUAL MEETING

June 10-17, Colorado Springs, Colo.

LOVE FEASTS

California

May 17, 7 pm, Glendora.
May 20, Long Beach.
May 27, 7:30 pm, San Diego.

Colorado

May 22, Antioch.
June 8, Sterling.

Idaho

June 6, 7:30 pm, Nezperce.

Illinois

May 16, 7:30 pm, Sterling.
May 17, 7:30 pm, Lena.
May 17, 7:30 pm, Bethel.
May 17, Canton.
May 17, 7:30 pm, Polo.
May 23, 24, 7 pm, Yellow Creek.
May 24, Freeport.

Indiana

May 16, 7:30 pm, Arcadia.
May 16, 7:30 pm, Blue River.
May 16, 7:30 pm, Upper Fall Creek.
May 16, Rossville.
May 16, 7 pm, Shipshewana.
May 17, Elkhart City.
May 17, 7 pm, Fort Wayne.
May 19, 7:30 pm, Logansport.
May 23, Elkhart Valley.
May 24, 7 pm, Four Mile.
May 27, 7 pm, Wakarusa.
May 28, 7:30 pm, Middlebury.
May 30, 7:30 pm, Killbuck, Antioch house.
May 30, New Salem.
May 30, 7:30 pm, Bremen.
May 30, Pleasant Valley.
June 4, Rock Run.
June 4, 7:30 pm, Baugo.
June 6, 7:30 pm, English Prairie.
June 6, 7 pm, Pipe Creek.
June 6, Camp Creek.

Iowa

May 16, 7:30 pm, Marchalltown.
May 16, 7:30 pm, Prairie City.
May 16, 7:30 pm, Iowa River.
May 17, Salem.
May 17, 7:30 pm, Muscatine.
May 23, 7 pm, Des Moines Valley.
May 30, Libertyville.
June 1, South Waterloo.
June 6, 8 pm, Greene.
June 7, Dallas Center.
June 7, 7:30 pm, Coon River.

Kansas

May 16, North Solomon.
May 30, Victor.
June 4, 10:30 am, Quinter.
June 6, Belleville.
June 6, 7 pm, Maple Grove.

Maryland

May 16, Brownsville.
May 16, Longmeadow.
May 17, Sharpsburg.
May 17, 6 pm, Beaver Dam.
May 23, Beaver Creek.
May 23, Bush Creek.
May 24, 6 pm, Monocacy, Rocky Ridge house.
May 30, 5 pm, Middletown Valley, Grossnickle house.
May 30, 4 pm, Long Green Valley.
May 30, 2 pm, Broadfording.

Michigan

May 16, 8 pm, Crystal.
June 6, New Haven.
June 7, Lansing.

Missouri

May 16, Shoal Creek.

New Jersey

May 17, Amwell.

New Mexico

May 24, Clovis.

Ohio

May 16, 7 pm, Black River.
May 16, 7:30 pm, Middle District.
May 17, 7:30 pm, Pleasant View.
May 17, 7 pm, Dupont.
May 23, 7:30 pm, Bear Creek.
May 30, 7 pm, Eversole.
May 31, 6 pm, Springfield.
June 1, 7:30 pm, West Alexandria.
June 4, Bristolville.
June 6, East Chippewa.
June 6, 10:30 am, Silver Creek, Hickory Grove house.

Oklahoma

June 1, Thomas.

Oregon

June 6, Mabel.

Pennsylvania

May 16, Hatfield, Hatfield house.
May 16, 6:30 pm, Pine Glen.
May 16, 17, 1:30 pm, Mountville, Mountville house.
May 16, 10 am, Antietam, Price house.
May 16, 17, 1:30 pm, Upper Conewago, Mummert house.
May 16, 4 pm, Buffalo.
May 16, 2 pm, East Petersburg, same house.
May 16, 17, 1:30 pm, Midway.
May 16, 17, 10 am, Maiden Creek.
May 16, 7 pm, Jennersville.
May 17, Pottstown.
May 17, 7 pm, Ambler.
May 17, 6 pm, Cherry Lane.
May 17, Upper Claar.
May 17, New Fairview.
May 17, 2 pm, Elizabethtown.
May 17, Elbethel.
May 17, Glade Run.
May 17, Meyersdale.
May 17, Parker Ford.
May 17, 6:30 pm, Koontz.
May 19, 20, 9:30 am, Springville, Mohler house.
May 20, 21, 1:30 pm, White Oak, Graybill house.
May 21, 7 pm, Coventry.
May 23, Lower Claar.
May 23, 24, 10 am, Upper Codorus, Black Rock house.
May 23, 24, 1:30 pm, Myerstown.
May 23, 24, 10 am, Schuylkill, Big Dam house.
May 23, 24, Welsh Run.
May 24, Carson Valley.
May 24, Huntsdale.
May 24, 6 pm, Manor.
May 24, 6:30 pm, Ligonier.
May 26, 27, 10 am, Chiques, Chiques house.
May 27, 28, 10 am, West Conestoga at Middle Creek.
May 28, 7:30 pm, Calvary, Philadelphia.
May 30, 2 pm, Akron.
May 30, Aughwick (Germany Valley).
May 30, 10 am, Back Creek, Shanks church.
May 30, 1 pm, Conestoga, Bareville house.
May 30, 31, 1:30 am, Heidelberg.
May 30, Glendale.
May 30, 31, 2 pm, Conewago, Bachmansville house.
May 30, 31, 10 am, West Green Tree at Rheems.
May 31, 6 pm, Dry Valley.
May 31, 6:30 pm, Middle Creek.
May 31, Codorus, Codorus house.
May 31, 5 pm, Carlisle.
May 31, 6:30 pm, Geiger.
May 31, 6:30 pm, Sipesville.
May 31, Leamersville.
May 31, 6 pm, Woodbury, Replogle house.
June 3, 4, 1:30 pm, White Oak, Kreider house.
June 6, Mingo.
June 6, 2 pm, Mechanic Grove.
June 7, Lower Cumberland at Mohlers.
June 7, Ridge, Fogelsanger house, all-day.
June 7, Yellow Creek.
June 28, Shamokin.

Virginia

May 16, 7 pm, Midland.
May 16, 4:30 pm, Hinton Grove.
May 17, 6 pm, Fairfax (Oakton).
May 23, 4 pm, Cedar Run (Linville Creek).
May 23, 6 pm, Flat Rock, Cedar Grove house.
May 24, 7 pm, Timberville.

Washington

May 23, 8 pm, Ajlune.

West Virginia

May 31, 2:30 pm, Berkeley, Vanclevesville house.

NATURE AND BIRD STORIES
for Children

By Emma Florence Bush

Stories, new, simple, easily understood by the juvenile mind. Truths for children in Christian homes. Stories they love to hear and delight to repeat. Stories short enough to require but a few minutes and vivid enough to make a lasting impression. **158 pages. $1.50.**

Brethren Publishing House, Elgin, Ill.

A Good Pastor Writes—

"Our people want the **MESSENGER,** but many are out of employment. It is difficult for them to raise the two dollars just now. May they pay one dollar and receive the **MESSENGER** for six months?"

A timely question. Our answer—

"Certainly. Let them send one dollar and the **MESSENGER will come to them for six months."**

Brethren Publishing House, Elgin, Ill.

Enclosed is $1/$2 for which send me the **GOSPEL MESSENGER** for 6 mos./12 mos.

Name .....

Street or Route .....

Town .....State .....

Fallen Asleep

(Continued From Page 27)

Fike, Sister Emma Hendrickson, died of heart failure, April 5, 1931, at the home of her son, Albert J. Fike, near Easton, Md. She was born in Mineral County, W. Va., Jan. 9, 1863. She married Samuel K. Fike Oct. 16, 1884; he preceded her in 1918. She is survived by two sons and one daughter. She was a consistent member of the Church of the Brethren for many years. Funeral at the Fairview church by Eld. Wm. Sanger assisted by Elders Barry T. Fox and Harry H. Ziegler. Interment in adjoining cemetery.—Mrs. C. W. Walbridge, Easton, Md.

Fluke, Wm. Henry, was killed at the limestone quarry near Yellow Creek on March 24, 1931. He was the son of Bro. John R. and Sister Sarab Fisler Fluke, born Sept. 3, 1884. He was a faithful member of the Bethel Church of the Brethren. Several years ago be was elected to the office of deacon. He was assistant superintendent of tbe Sunday-school, teacher of a class for fifteen years, and also chorister. March 21, 1906, he married Sister Iva Brallier who survives with two sons, two daughters, six brothers and three sisters. Funeral in the Bethel church by Eld. D. A. Stayer, assisted by J. H. Clapper and E. P. Dilling. Interment in cemetery adjoining.—Mrs. Bertha Snyder, Hopewell, Pa.

Garber, Sister Hannah F., born March 10, 1861, died April 13, 1931, aged 70 years, 1 montb and 3 days. Her husband, Eld. J. C. Garber, preceded ber eigbteen years ago. She is survived by one son, one daughter, six grandchildren and five great-grandchildren. She was a faithful member of the Churcb of the Brethren for many years. Funeral in the Barren Ridge church by N. W. Coffman assisted by B. B. Garber and J. C. Siler, Presbyterian. Burial in adjoining cemetery.—Helen Coffman, Staunton, Va.

Garber, Sister Susan H., died at her home in Mt. Joy, Pa., March 31, 1931, aged 75 years, 6 months and 27 days. She was a faithful member of the Church of the Brethren for about forty years. Funeral at the Florin house by the home ministers. Burial in the West Green Tree cemetery.—Mrs. John Buffenmyer, Florin, Pa.

Holsinger, Albert S., born in Pennsylvania, Jan. 3, 1850, died at Elkhart, March 19, 1931, aged 81 years, 2 months and 16 days. He married Mary Grossnickle June 7, 1869, and this year would have been their sixty-second anniversary. Surviving are his wife, seven children, four brothers, four sisters, twenty-five grandchildren, thirty-tbree great-grandchildren and one great-great-grandchild. He was a member of the Church of the Brethren for many years. Funeral at Byers Chapel near Elkhart, Iowa, by F. W. Mutchler.—I. D. Leatherman, Ankeny, Iowa.

Hufford, Samuel, son of Abraham and Elizabeth Michaels Hufford, born in Clinton County, Ind., died at Logansport, Ind., April 13, 1931, aged 75 years, 10 months and 4 days. In March, 1875, he married Eliza Felthoff. To this union seven children were born, but only one daughter survives. A number of years ago he with his companion united with the Church of the Brethren. She preceded him seven months ago. Funeral services at the Pyrmont church by the writer assisted by Eld. Jerry Barnhart.—W. C. Stinebaugh, Logansport, Ind.

Johnson, Jesse A., son of Benj. and Hetty Jobnson, born near Flora, Ind., died April 12, 1931, aged 54 years, 8 months and 26 days. Feb. 16, 1895, he married Miss Effie Myers. Over twenty-five years ago he with his companion united with the Church of the Brethren. At the time of his death he was president of tbe men's Bible class, member of the choir and an active member of the Men's Work. He had been in failing health for some months and was seriously ill for about two weeks, during which time he was anointed. Surviving are his wife, three daughters, granddaughter, brother and two sisters. Services in Flora church by the writer assisted by J. G. Stinebaugh. Burial in Maple Lawn cemetery.—R. O. Shank, Flora, Ind.

Jordan, Wm. Ora, infant son of Bro. Merle V. and Sister Virginia E. Jordan, died April 26, 1931. Services at the home by the undersigned assisted by E. H. Nichols. Interment in Memorial Park cemetery.—Van B. Wright, Dayton, Ohio.

Kyle, Harold H., aged 32 years, died at his home April 21, 1931, after a long illness of sarcoma. He was a patient sufferer for almost three and one-half years and maintained a strong faith in God for his recovery almost to the last. He is survived by his mother, Mrs. Ida Keiper Kyle, his widow, two sons, six brothers and three sisters. He was a member of the Walnut Grove church where funeral services were conducted by J. A. Robinson and Geo. Detwiler. Interment in Headrick's cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Lolling, Klasina Jurgenes, was born in Germany on Nov. 9, 1858. When about fourteen years of age she with her parents moved to America and settled in Iowa. Aug. 24, 1877, she was united in marriage to Albert Lolling at Peoria, Ill. The next year they moved to central Kansas where she resided until her death. She answered the final summons March 30, 1931, at the age of 72 years, 4 months and 21 days. She is survived by three sons, two daughters, her companion, and one brother. She united with the Church of the Brethren in 1877 and lived a faithful consecrated life to the end. Funeral service in the Salem church by the writer. Burial west of Hutchinson.—E. B. Van Pelt, Nickerson, Kans.

Miller, Elizabeth Penrod, born in Tuscarawas County, Ohio, died Jan. 7, 1931, aged 86 years, 2 months and 28 days. She married Wm. M. Miller in 1861. For forty years or more she had been a member of the Church of the Brethren in which she found much joy. She leaves eight children, twenty-three grandchildren and sixteen great-grandchildren. Two orphan boys were also given a home. Funeral by tbe undersigned assisted by Eld. J. C. Mitchel.—Ira T. Hiatt, Clay City, Ind.

Miller, John Daniel, born in Preston County, Va., died at bis home in Toluca, Ill., April 4, 1931, aged 78 years, 10 months and 26 days. Marcb 12, 1881, he married Virginia Pickens. He had long been a member of the Church of the Brethren, being one of the early leaders of the Oak Grove church. He is survived by his wife and two children. Funeral services in Washburn by his pastor, Bro. M. A. Whisler. Interment in Mt. Vernon cemetery.—Sadie Whisler, Cazenovia, Ill.

Miller, Sister Elizabeth, daughter of Jacob and Katharine Garber, was born April 15, 1848, and departed this life April 13, 1931, aged 82 years, 11 montbs, 28 days. Sixty-five years ago sbe was united in marriage with David B. Miller, wbo preceded her in death in 1910. To this union were born two sons and one daughter. She is survived by the daughter, Mrs. D. W. Klepinger, six grandchildren and one great-grandchild. She was a faithful member of the Cburch of tbe Brethren for more tban sixty years, and a charter member of the Ft. McKinley Aid Society. Funeral services were beld in the Ft. McKinley church by the pastor, Bro. C. F. McKee. Burial in the Bear Creek cemetery.—Mildred M. Etter, Dayton, Obio.

McKinstry, Sister Sarah (Hoover), died at her home near Orion, Ohio, April 26, 1931. She was the widow of David McKinstry and daughter of David and Susan Hoover. She was past eigbty years of age. Funeral from the home by the writer.—C. V. Coppock, Sidney, Ohio.

Myer, Bro. Aldus J., died at the Lancaster General Hospital of a complication of diseases, after a lingering illness. He was aged 38 years. He is survived by his wife, son and mother, two brotbers and two sisters. Services by Bro. Paul Wenger at the Bareville bouse. Interment in tbe Bareville cemetery.—Amos B. Hufford, Bareville, Pa.

Reinhold, Bro. Samuel D., died April 26, 1931, at the bome of his son, Benjamin, near Mt. Joy, Pa., after a few days' illness of pneumonia, aged 75 years, 2 months and 24 days. His wife preceded bim in June, 1919. He is survived by one son, tbree grandchildren and two great-grandchildren. Funeral at West Green Tree by the home ministers. Interment in adjoining cemetery.—Mrs. John Buffenmyer, Florin, Pa.

Slife, Noab, son of Frederick and Elizabeth Domer Slife, born in Noble County, Ind., died March 27, 1931, aged 84 years, 11 months and 4 days. He united witb the Church of the Brethren about sixty years ago to which he was faithful. March 22 he called for the anointing service. He married Lydia Elizabeth Hensel Dec. 30, 1886. He was the second child of a family of six, tbree of whom preceded him. He leaves his wife, sister and brother. Funeral by the undersigned assisted by L. J. Coats.—Ira T. Hiatt, Clay City, Ind.

Steele, Viola, born in Ogden, Mich., died at her home in Adrian, Mich., March 29, 1931, aged 26 years and 20 days. She was tbe daughter of Brother and Sister Wm. Sharpe of Blissfield, Mich. She married Harry B. Steele June 30, 1923. She leaves her husband, three cbildren, parents, three sisters and two brothers. At the age of ten she united with the Churcb of the Brethren and kept her faith. Funeral at the Fairview church by ber pastor, Eld. Jas. A. Guthrie. Buriel in Amboy cemetery.—Gertrude E. Guthrie, Delta, Ohio.

Van Sickle, Quinter Joseph, son of Brother and Sister Geo. Van Sickle of Hazelton, W. Va., died in the Uniontown Hospital, April 26, 1931, aged 28 years, 8 months and 12 days. He is survived by his widow, daughter, father and mother, two sisters and one brother. His entire life was spent near his birtbplace. About fourteen years ago he united with the Church of the Brethren in which faith he died. Funeral by the undersigned at the Union church near Hazelton and in the Markleysburg church where interment took place.—C. C. Sollenberger, Uniontown, Pa.

Werner, Mary Keeny, born July 6, 1891, died at the hospital, York, Pa., April 23, 1931, aged 39 years, 9 months and 17 days. She became a member of the Brethren Church early in life and lived consistently until her death. She was married to Bro. Geo. Werner. To this union were born ten children, all surviving but one son. Services in the Black Rock church by H. S. Gipe and N. S. Sellers. Interment in the cemetery adjoining tbe church.—N. S. Sellers, Lineboro, Md.

Wingerd, Catherine, daughter of Jacob B. and Sarah Sword, born near Hagerstown, Md., died at Lanark, Ill., Feb. 19, 1931, aged 85 years, 3 months and 24 days. She came to Illinois in 1865. Jan. 14, 1869, she married Geo. Puterbaugh who died in 1884. This union was blessed with four children. May 20, 1886, she married Wm. Wingerd who survives with two sons, four grandchildren, three great-grandchildren, three sisters and two brothers. She united with tbe Church of the Brethren in 1870 and was always faithful to her Lord and Savior. Services at the Lanark church by the writer assisted by Eld. P. F. Eckerle. Interment in Lanark cemetery.—Forest S. Eisenbise, Lanark, Ill.

Wray, Gideon, son of Lot and Julia Beckner Wray, born nearly eighty years ago in Franklin County, Va., died at the family residence, Flora, April 13, 1931. Jan. 11, 1874, he married Miss Margaret Updike. About thirty-six years ago the family moved to Carroll County, Ind., where they have since resided. When young in years he united with the Church of the Brethren. In this fellowship he spent the active years of his life. He had been in failing health for several years and was seriously ill the last few months. Surviving are the companion, four sons, two daughters, twenty-eight grandchildren, two brothers and two sisters. Services in the home by the writer assisted by Rev. Freeman Ankrum. Burial in the Moss cemetery.—R. O. Shank, Flora, Ind.

Execute Your Own Will . .

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the state of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

THREE NEW BOOKS

The World's Best Loved Poems
Compiled by James Gilchrist Lawson

More than 350 of the world's best loved short poems, with a few short prose selections, old-time favorites as well as the most popular of the newer poetry. Masterpieces of great writers, gems of the unknown, loved poems of school days hazily lurking in your mind and the latest "hits." **A book you will read for sheer pleasure.** You will thrill with its emotion and smile at its humor.

Easy to find what you want in this book. There's the subject index, the first line index and the author index. **455 pages and all for ONE DOLLAR.**

Your Son and Mine
By John T. McGovern

Remember when you were young and wanted to prepare for a certain line of work? Perhaps **you wanted to go to college** and become a chemist. **Father thought you should follow his occupation.** Well, here is a frank discussion of just such problems. The author treats a dozen men who were "made" or "unmade" because of the training through which they passed or failed to pass. Every father and every father's son will be the wiser for reading this illuminating book. **195 pages. TWO DOLLARS.**

Hymns in Human Experience
By William J. Hart

A new book on an old subject. Little is said concerning the origin of hymns and of their authors. Rather is the stress upon the hymns themselves, **how they have been used and what their effect has been.** That's one reason why you will repeatedly turn to this book and read its well written narratives. If you love hymns you will appreciate **"HYMNS IN HUMAN EXPERIENCE." 221 pages. TWO DOLLARS.**

BRETHREN PUBLISHING HOUSE
ELGIN, ILL.

BOOKS YOU SHOULD KNOW
By Writers You Do Know

When you know a writer you have a double interest in his book—the book itself and the author. Knowing the author you want to know his book. Here are three books by three men you know.—

The Conquest of Peace $1.25

The author, Harry A. Brandt, is assistant editor of the Gospel Messenger. His book deals with the Peace and War Problem from a new angle. You will be enlightened by his dispassionate discussion, and pleased by his reasonable presentation.

African Stories $1.75

The author, A. D. Helser, is a missionary to Africa. He knows the people and loves them. His narration and interpretation of their folklore enables you to understand the natives as never before.

The Heart of the Crimson Cross $2.00

The author, J. M. Henry, has long been a leader in the Peace Movement. He traveled the war-torn fields and cities of Europe for much of the material that is found in this war story in which the better element prevails.

These three books by men you know will bring you three distinct messages that you ought to know.

Brethren Publishing House, Elgin, Ill.

PROPHECY

WHAT THE WORLD IS COMING TO in the Light of the BOOK of REVELATION

By Mary Winey Morris

A Book of 351 pages, really two books under one cover

PART ONE deals with the origin and fall of Satan, the formation of two kingdoms under two leaders—Christ and Judas, representing the true and the false church; the rise and fall of false religions at the end of the age; not the wise but the foolish virgins; not the true but the false church.

PART TWO consists of 22 chapters and discusses and interprets the **22 CHAPTERS OF REVELATION;** Armageddon and the great tribulation; the closing dispensation, the ushering in of the new period when Christ returns to establish a new order of government, called the **Kingdom Age. In short an outline of world movements from the creation to the consummation.**

Price, $2.50. May be ordered from the author,

Mrs. Mary Morris, Mishawaka, Ind.

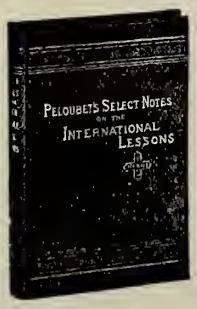
or Brethren Publishing House, Elgin, Ill.

Good S. S. Helps Make Efficient Teachers

No teacher can do his best work without the best tools.

Brethren Teachers' Monthly, 75c
The 1931 issues will be the best ever.

Snowden's Sunday-school Lessons, $1.50
Appreciated because of its simple and effective presentation.



Arnold's Practical Commentary, $1.00.
Vol. 37. Not so large as some but full of valuable material.

Lesson Round Table, $1.25
The large number of lesson writers offer a variety of treatment and material appreciated by many.

Peloubet's Select Notes, $2.00
Vol. 57. A full treatment of the lesson viewed from many angles.

Tarbell's Teachers' Guide, $2.00
Vol. 26. Noted especially for its wealth of illustrative material.

Torrey's Gist of the Lesson, 35c
Vol. 32. A vest-pocket edition abounding in helpful suggestions.

Wells' Daily Digest of the Sunday-school Lesson, 35c
Fits the vest pocket and helps the busy teacher every day.

Teachers and pupils who mean business will use the **Brethren Teachers' Monthly** and at least one of these other commentaries. Order now.

Children's Day

Wise churches and schools make much of Children's Day because the hope of the future is wrapped up in the child of today.

We offer two

CHILDREN'S DAY SERVICES

either one of which will enable you to arrange a program that will use many of your folks and will be an inspiration to all. **Each of these Services** contains **32 pages** (not 16 as do so many publications).

These Children's Day Services are entitled—

CROWNED WITH BLESSINGS and HIS LIVING WORDS

Each service contains songs with music, responsive reading, recitations, exercises, an anthem and a pageant. This offers you an abundance of material out of which you can arrange your program to suit your local needs.

Prices: Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 to 100 copies, 8c each.

PARAMOUNT CHILDREN'S DAY BOOKS

Each year our Paramount **CHILDREN'S DAY** Books grow more popular. There's a reason. The quality and variety of the contents appeal to program committees and audiences alike.

Paramount **CHILDREN'S DAY** Books offer you recitations, dialogues, exercises, drills, playlets and songs. They are printed on good stock and are bound in heavy paper. Make your own selection from these titles—

Paramount Children's Day Book
Paramount Children's Day Book No. 1
Paramount Children's Day Book No. 2
Paramount Children's Day Book No. 3
Paramount Children's Day Book No. 4

Price of each Paramount Children's Day Book is 25c.

THE BOOK THAT

MAKES YOUR TABLE FAMOUS

USE INGLE-NOOK COOK BOOK



BEST COOK BOOK ON THE MARKET

So say the many thousands who have used the **Inglenook Cook Book** for years. Try it and you will say the same. Bound for kitchen use. **Only ONE DOLLAR. Agents make big money selling this Cook Book.**

As Your Publishing Agent we stand ready to secure for you whatever Bibles, Song Books, Books of all descriptions, Church and Sunday-school Equipment and Supplies. Ask for Catalogue or state your problems.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., May 23, 1931 | No. 21



Photo by E. G. Hoff. HICKORY GROVE CHURCH, MT. CARROLL, ILL. See Page 24

IN THIS NUMBER

Editorial—
- Making Ways and Means Simpler (E. F.), ... 3
- Draped Chairs and a Sermon (J. E. M.), ... 3
- Seeing Through a Glass Darkly (E. F.),..... 4
- Not Back into the Jungle (E. F.), ... 4
- The Seat of True Values (H. A. B.), ... 4
- Kingdom Gleanings, ...16
- The Quiet Hour (R. H. M.), ...17

General Forum—
- Love Is Enough (Poem), ... 5
- European Peace-Makers. By Andrew W. Cordier, . 5
- The Supreme Task of Our Day.—No. 2. By J. M. Henry, ... 6
- The Spiritual Preëminent over the Natural. By Joseph D. Reish, ... 8
- Prohibition and the Depression. By Murray L. Wagner, ... 9
- Mental and Spiritual Development in Small Rural Churches. By C. C. Hawbaker, ... 9
- Missions in the Church of the Brethren.—No. 8 By Elgin S. Moyer, ...11
- Public Opinion and Private Utterance. By C. H. Shamberger, ...12
- Christian Pacifists (R. D. B.), ...12
- Life's Compensations. By Earl M. Bowman, ...20
- What's the Matter? By A. G. Crosswhite, ...21
- Business for Annual Conference, ...24

Missions—
- A Double Wedding. By Ida C. Shumaker, ...13
- Before and After Conversion. By Nettie Senger, ..14
- News from the Fields, ...15

Pastor and People—
- The Soul's East Window. By Chas. E. Zunkel, ...18
- Fairness. By R. H. Miller, ...18
- Institutions or People? By G. O. Stutsman, ...19
- Indoctrinating Young Christians.—No. 5 By Galen B. Royer, ...19

Home and Family—
- Just Home (Poem). By Minnie B. Sherrick, ...22
- A Janitor. By Leo Lillian Wise, ...22
- My Neighbor's House. By R. E. Mohler, ...23
- True Worth. By David C. Brightbill, ...23
- Around the Table, ...26
- I Am Music. By Mrs. F. A. Reese, ...27

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

The Conference Offering

Who does not know the meaning of the Conference offering? Who will read this page who has not in previous years contributed to this great outpouring of life for the church work!

The Conference offering is for the work of the church assigned to the general agencies. It is largely missionary. The other phases of work help build the strength of the church so she can be more truly missionary in spirit.

Conference Budget Year Ending Feb. 29, 1932

General Mission Board		
For Missions	$251,905	
For Ministerial and Missionary Relief	10,000	$261,905
Board of Religous Education		21,500
General Ministerial Board		8,095
General Education Board		4,762
Bethany Bible School		35,000
American Bible Society		476
		$331,738

THE CONFERENCE OFFERING IS A GIFT OF LOVE. Men, women and children will give, generously and gladly. They will not ask, "What do I get back for this gift?" They will say, "*WHAT CAN I DO FOR OTHERS?*"

Here is the answer to their question:

One hundred eight missionaries will be kept on the fields of service, in Africa, China, India and Scandinavia. They will do their best proclaiming the gospel of Christ to three million people among whom no Christian teachers are at work.

Nearly $40,000 will be used in Home Mission work. Certainly there is much work to be done at home as well as abroad.

The Board of Religious Education is promoting better Sunday-schools and literature for the workers. The children and young people have a better chance because of work done in their behalf. Christian ideals of righteous living, peace, simple life and moral welfare are being taught.

The Ministerial Board is helping make the ministry more effective. They face the task of securing, selecting, training, and placing ministers, also the work of ministerial relief for aged ministers and widows.

Bethany Biblical Seminary is training the ministers and missionaries who are leading in the work of the church.

The Education Board is supervising the great field of Christian Education. Many students have a chance because of the Board's Rotary Fund.

The American Bible Society has gained a great reputation for making the Word of God possible in places where it was not the common possession of every man before.

MAY 24 THE OFFERING

This date or some other should be used to bring the program of the church before every member. Let congregations strive to do better than before. Isolated members should send their gifts designated for the Conference Offering direct to

GENERAL MISSION BOARD
Elgin, Illinois

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., May 23, 1931 No. 21

EDITORIAL

Making Ways and Means Simpler

PERHAPS we ought to let these missionary, ministerial, managerial, secretarial, editorial and what-have-you problems rest a while and give ourselves to a re-examination and reappraisal of a few old rock bottom truths. How about a weekly hour or half hour study of what the Bible says about God, faith, sin, and such like realities?

The suggestion was not meant to be taken quite literally but there was a deep note of seriousness in it nevertheless. The man who made it sees that one of our deepest needs is a firmer grip on the central verities of our Christian faith, or at least a more vivid realization of the bearing of them on Christian activity.

That was what made things move in the church of the first century. It was the burning fire of a live God consciousness in the souls of men. Sometimes they called it the infilling Spirit. Sometimes they called it the living Christ. The essential fact was that the Divine Presence was in them, filling them, thrilling them, pushing them, pulling them, energizing them, vitalizing them.

More of that same Power in the church of this century would make problems of ways and means easier, simpler. The first step is more of it in you and me.

E. F.

Draped Chairs and a Sermon

THE minister was invited to speak to convicts in a penitentiary. On Saturday evening he asked to be shown the chapel in which he was to preach. He wanted to get his bearings. Surveying all from the platform he noticed two draped chairs. He asked what that meant. The guide told him that the two men who were to occupy those chairs during the morning service were to be executed during the week. His sermon would be the last one they would ever hear in this world. That made the preacher think. Needless to say he recast his sermon. He dwelt not on Socrates, not on Cicero, not on Emerson, but preached Christ and him crucified for sinful men.

Brother preacher, how often do you consider that among your congregation there are those who are hearing their last sermon? What is there in it for them? And if that were to be your last sermon, is it one you would gladly leave as your last message? Or would you be like the gifted writer who, on her death bed, was complimented by her friends on her many popular books? She replied to all, "Yes, I have written many books, but there is not one which I would like to show to God."

J. E. M.

Seeing Through a Glass Darkly

IF we knew more accurately and more fully, if we had infinite, instead of finite, avenues and instruments of information and insight, we would not make so many mistakes in judgment, would we? And we would not be so conceited, so presumptive. We would not be so ready to assume that a problem is insoluble just because we do not know the answer, or that we do know the answer when we can see only a part, perhaps a very small part, of the factors involved.

"Imagine a person born blind—lacking only that one of the five senses we are accustomed to. Place before him from time to time an image of himself. By his sense of touch he would learn what an image of himself is like. Later in life place before him a mirror and tell him that he is facing an even more perfect image of himself than ever before. After feeling the smooth surface of the mirror he would no doubt stoutly deny this fact. It would be practically impossible to make him understand the truth. If the lack of this one sense would produce such confusion, is it not conceivable that we should (foolishly) deny what we can not understand through our five senses, and what to God, who no doubt has many more, is so evident?"

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

So a friend would illustrate the point. And whether we agree with him or not that God has more "senses" than we have (perhaps he does not need "senses" at all), we should certainly agree with the spirit of his contention that God's perception of realities is perfect and complete, while ours is necessarily very imperfect and partial. And that an attitude of great humility and reserve is highly becoming on our part in the presence of these mighty mysteries.

The fool does not hesitate to say in his heart, and usually with his mouth also, what can and can not be. If he were not a fool he would suspect that larger knowledge might alter his conclusions. E. F.

Not Back into the Jungle

HERE is strong meat. It is made of blunt, hard truth about the liquor situation, straight from the shoulder of Dr. William Lowe Bryan, President of Indiana University. We gladly make these burning words of his, as reported in the public press, our own and give them place in our editorial columns. They are worth repeating, often, anywhere. They'll stand up under any attack.

I challenge any and every enemy of prohibition to name one restrictive liquor law anywhere, at any time, which the liquor forces have obeyed. We have tried out every milder restriction, every weaker device. We had a law that liquor must not be sold to known drunkards. Was that law obeyed? It was not. We tried to protect our youth by forbidding the sale of liquor to minors. Did the saloons obey that? They did not. We prohibited the sale of liquor on election days, and Sundays, and after 11 o'clock at night. Were any of these laws obeyed? They were not.

The people by overwhelming majorities voted their own states dry or their counties or townships or wards. Did the liquor forces ever respect the will of the people in such cases? Never. They poured in the liquor by every bootlegging device and then sought to break down the restrictive law by the lying claim that they sold more liquor in the dry territory than when they had saloons.

Who in the face of a hundred years of such law defiance can believe that retreat from prohibition to some milder law will give us a law that the liquor forces will obey? They say that a law which is generally disobeyed breeds disrespect for all law and should be abolished. According to that we can maintain respect for law in America only by abolishing every law against liquor and so let the gray wolves have their way with our children.

This is my challenge. I make it to the weak-minded dry who has crumpled down under the wet propaganda. I make it to any educator who thinks it statesmanlike to teach disobedience to laws of which he does not approve. I make it to any statesman who has sworn to support the constitution and habitually violates his oath.

I ask you, any of you, to tell us what law the liquor forces have ever obeyed and will not fight as brazenly as they now fight the constitution of the United States. If we can not be shown a better battle line than we have now we are going to fight here.

In July of 1898 our regulars and our Rough Riders fought their way through the Cuban jungle and up the hills that overlook Santiago. As General Wheeler, once a Confederate soldier but now a soldier of the United States, and Colonel Roosevelt stood there among the survivors of the desperate fight there came a rumor that someone at headquarters far back on the safe side of the jungle would order a retreat. If the rumor were true blue the blood-bought hill was to be given up. Then Joe Wheeler and Teddy Roosevelt looked into each other's eyes and said: "We are not going back into that jungle. We are going on to Santiago."

My friends, we have fought our way for a hundred years through the liquor jungle against foes whose never-changing policy has been defiance of every law made for their control. We have fought our way up to the hill and now stand intrenched in the impregnable constitution. We are not going back into the jungle. We are going to march straight on.

Which is just what we are going to do, because there is no hope in any other direction. No, not any, not even in the Anderson plan. That's too complicated. There are too many good places for it to break down. It promises no relief. We are not going back. We are going to fight it out right here. And then we are going on. E. F.

The Seat of True Values

NOT so long ago a rich New Yorker decided to move back to the old home town. In the thirty years he had spent in construction work he had won a fortune and an international reputation. But on thinking things over in his luxurious big city apartment, Mr. Henry C. Ulen decided that he was a good many hundred miles from the seat of true values.

The true values he felt were such intangibles as understanding friendships—like he had known in Lebanon, Ind., when a boy. Through the years he had gone back to the old home town occasionally, and had always found in such visits real heart satisfaction.

Apparently Mr. Ulen has discovered for himself the old truth that few men really thrive in the great city. For there life is lived in loneliness and at a pace that kills. As a man of action, our hero decided to do something about his discovery. He took his great construction business to Lebanon, a small town as modern cities go. Here he has developed a wonderful subdivision, with new and modern homes. Here he and his business associates have time to be neighbors. Here he and his helpers can work under ideal conditions.

Our rural people have something to learn from the discovery of Mr. Ulen. Why rush away from the country if it is the seat of true values? Of course, we shall have to make the most of home community possibilities. But it should help us some to know that those who have wandered far, who have become rich and famous, come back to towns like Lebanon to find real happiness. H. A. B.

GENERAL FORUM

Love Is Enough

Love is enough to show us the way
To live with each other in peace day by day;
Love is enough, without scourge or rod,
To make us feel humble and point us to God.
For all of our striving a gentle rebuff
Is found in these words, that "Love is enough."

Love is enough to right every wrong,
To give to each heart a jubilant song;
Pride falls before it, jealousies too,
For love is enough to make us all true.
On the highways of life, no matter how rough,
We may always be sure that "Love is enough."

—*Paul Barker in The Presbyterian Advance.*

European Peace-Makers at Work

BY ANDREW W. CORDIER

ANOTHER interesting angle in the peace movement has taken form in various European countries during the last five or six years. It supplements other necessary approaches to the peace problem by providing an appeal to the imagination and a moral equivalent for war. Its founder and promoter is Pierre Ceresole, a Swiss engineer and pacifist, who served a jail sentence because of his refusal to perform military service. His conviction that war was a childish, unnecessary, and un-Christian way of "unsettling" disputes led him in 1924 to organize the Volunteer Civilian Service as an expression of a pacifist's active interest in peace. It was an endeavor "to prove that the international pacifist movement of resistance to military service is not merely negative, but that people of different nationalities and classes can coöperate in a practical work of reconstruction under conditions analogous to those of an army in the field." Mr. Ceresole, in his Geneva addresses, suggested that the organization had a triple aim: (1) to come to the aid of a population which is in actual need of assistance; (2) to create between these peace workers and the population assisted a spirit of mutual helpfulness which in becoming general will render morally impossible an attack upon their new neighbor friends; and (3) to promote the work with the hope that services of this kind will gradually become the only type of service undertaken for the "national defense" of the various countries. Such a hope may seem to be Utopian, but regardless of its future the attainments of the organization up to date merit serious consideration. "I can't coöperate in killing people to defend my country," said Ceresole, "when there are powerful and effective methods of conciliation that have never been adequately used."

A landslide in Switzerland, floods in Southern France, earthquakes in Italy, other catastrophes in Germany furnish opportunities for active work on the part of the Volunteer Civilian Service. Mr. Ceresole gets into touch with the needy community, explains the purpose of his organization, and secures its pledge to provide free lodging and food for his workers. He then sends a call to the pacifists of all countries to assist in the project. The number of individuals responding during each summer's task has varied from 200 to 700. Reductions in railway transportation have been granted by some countries. The problem of tools and equipment has been solved by appeal to the military departments of Switzerland and the country in which the work is done. Trucks, blankets, tools, and even uniforms are furnished free.

Arriving at the scene of labor the newcomers call the people of the community together and explain the purpose of the organization. A French priest at Montauban, after hearing their explanation and knowing that there were forty-eight German pacifists in the group, said, "Yes, your work is very nice, but it's just too bad that there must be pacifists." A familiar attitude of militarists is that they regret the appearance of peaceful interests in other countries. Happily local cooperation is always given without limit and at Montauban French colonial troops and French military trucks were brought into play—all under the direction of a Swiss pacifist. Such projects often require four or five months of hard work for their completion, and plans are now under way to do constructive work, like flood control, land clearance, and rehabilitation, the year around. A small sum of sixteen French francs (about sixty cents) was allowed by the community to each worker for his board. Even with this small allowance 16,000 French francs were saved at La Garde. The community refused to accept the savings, so Mr. Ceresole proposes to erect a memorial in the community as a fitting token of the work that had been done there. The many testimonials of the work are proof that there is a multitude of people scattered over Europe who would be reluctant to draw swords upon one another, after having benefited by the services, assisted in or observed the mutually helpful work of "natural enemies."

That the work of Mr. Ceresole is not a passing phantasy is evidenced by the Convention passed by the League of Nations in 1927 for International Aid in time of catastrophe. If only one thousandth of the energy that was expended in the last war were used in the present economic crisis to relieve human suffering distress would disappear as by a miracle and international concord would be immeasurably promoted.

"We won't fight in the army," said Mr. Ceresole in amplifying his views, "but we are ready to fight against the spirit of hate and distrust anywhere." This declaration matches admirably the keen observations of the ruling monarch, Frederick the Great, who saw and

experienced as much war as any person in modern times. While reviewing his troops a friend complimented him highly upon their efficiency; after a pause the king said, "Yes; the most amazing, the most wonderful thing about them is that they do not turn around and shoot at us." On another occasion he said, "If my soldiers would think, every one of them would leave the army." How long can militarists count on it that many men will not think?

North Manchester, Ind.

The Supreme Task of Our Day

BY J. M. HENRY

Part Two

ANOTHER program of education promoted with skill and power is the false and misleading propaganda of the liquor forces. If the men and women who talk wet used the same warped logic, the same stale sentiment, and the same distorted memory in their professions and business which they use in their argument against prohibition they would land in the poorhouse—or "most probably in the bughouse."

Let us consider some of the common arguments of the wets in their program of misleading propaganda against the Prohibition Amendment.

1. The Amendment never came to a popular vote and was thereby put over on the country in war time. What are the facts? In 1913 a bill was put into the hands of Senator Morris Sheppard of Texas, calling for a referendum on the liquor question. The wets fought that bill at every turn but had to surrender to the overwhelming dry sentiment of the United States. However, they yielded only when the drys agreed to amend the bill to the effect that the proposed Amendment should become a law when the state legislatures had ratified it—as provided in the constitution—within seven years. That was the final trick of the wets, and it failed. All they had to do was hold thirteen states in the wet column for seven years.

What was the result? They could hold only three states: Maryland, Rhode Island and Connecticut. Forty-five states ratified the Amendment in less than two years. The dry victory was overwhelming; and now the wets are trying to regain lost ground by a program of education based on false propaganda.

2. The wets argue that some Senators and Congressmen are personally wet, but politically dry, and do not represent the prohibition cause. If a politician is wet personally; and dry politically, that is the best proof that the country is dry. The wets hope to mislead the drys so the politicians can be consistent and represent their wet constituency.

3. It is contended prohibition laws are not enforced. Neither are all laws against murder enforced when only 8% of the murderers in the United States are convicted. Let the wets be consistent and advocate that all unenforced laws against murder be repealed. Let them be consistent, go a step further and license murder, and thereby save the expense of courts and then get money from licenses to help pay for the running of the government. That is what they want in putting the government back into business of licensing and selling liquor.

It is said by the wets "that New York City had 32,000 speakeasies in 1929." In 1919 the city had 12,000 open saloons. The only reason why that wet city has 32,000 liquor joints is that the mayor allows it in defiance of the constitution.

4. It is claimed that prohibition is the cause of so much lawlessness. Can anyone fancy the brewers, the old saloon keepers and the tipsters, so reformed and law-abiding now, as to stand as champions of law and order! The dear old lawless crowd shouting with righteous indignation against prohibition lawlessness!

Why do we have prohibition? Because the lawless wet gang sold to minors, kept the barrooms open on Sundays, corrupted politicians, contaminated the police, and used every means at their command to defeat justice; and they broke every law passed against them. Law-abiding! The wets did not obey the law before prohibition; they are not obeying it now, and will not obey any modified law.

5. The Amendment brought about a host of sumptuary laws and has denied the individual his personal liberty. The wets are all wrong again. Both state and federal government have a long list of sumptuary laws. Drug acts, pure food acts, quarantine, anti-spitting, hunting and a host of other laws are sumptuary.

If anti-prohibitionists want to be logical, they must demand that all sumptuary laws be repealed along with the prohibition laws.

6. Prohibition is ruining youth. Again, imagine the wets as social reformers standing for the welfare of American youth! Juvenile court records show a sharp decline in drinking among the youth under prohibition laws.

How do the wets propose to reduce drinking among young people by making it easier to get liquor, wine or beer under a license system? The wets do not want to redeem youth or elevate their living, but they do want to exploit a young spendthrift generation.

7. Prohibition causes boot-legging. Suppose the wets get back light wine and beer—will that stop bootlegging in hard liquors? Grant them the license dispensary system, will that make a more sober nation than we have now? If not, what do they want?

The most rabid wets declare they do not want the old saloon back. Is it wine and beer? A recent inves-

tigation was made by Arthur Briggs in a club of men where every man voted to repeal prohibition laws, yet 82% who advocated light wine and beer admitted they never drank it in former days; 92% drank champagne when some one else paid for it; but they bought cocktails when they paid for it themselves. The wets can not be trusted in their program of education. The pernicious teaching is too apparent.

8. Prohibition has made the United States the laughingstock of other nations. Beware of the wet garb of nationalism! Let Europe laugh! What nations on this globe have more sumptuary laws than Europeans? Let them laugh at our noble experiment which has startled the wine sellers of the Old World.

If prohibition has caused us to be the laughingstock of Europe will the wet press tell us why millions of dollars are being poured into this country to overthrow the prohibition laws? Strange logic to spend millions on a laughingstock nation—a joke!

Take France for an example. Will she laugh? Then let her explain why that country has strict laws against the use of any textbooks in hygiene which shows the evil effects of alcoholism. The people of France are to be pitied, not laughed at.

9. Prohibition has made conditions worse than in the old days. Poor distorted wet memory! The drunken horse jockey of old court days forgotten! The swaggering drunkard on the street corner, the hijackers, gamblers and gutter rollers, the ragged children, the drunkard's beaten wife forgotten!

The wets have poor memories. They have forgotten—but I have not. Thirty-six years ago six boys went to a meeting on Saturday night. The church was located at the edge of a forest. We went out into the timber where a great noise was going on. There we saw bootleggers carrying two-gallon buckets peddling liquor at five cents a cupful. About twenty drunk on the ground—four fist fights—cursing—blaspheming. Just a Saturday night escapade!

Two weeks later I went to visit an uncle living twelve miles from my home. I passed three open distilleries with retail saloon attached. No less than ten men were drunk, howling along the highway. Just a Saturday afternoon.

The same month I went with my father to market in a city ten miles from home. A saloon flourished on nearly every corner surrounding the city market. I saw a dozen or more men stagger out of the saloons. Just a market day.

I was fourteen years old when I saw those conditions in the days of the old saloon. Permit my son—age twelve, 1928—to tell what he saw thirty-four years later under prohibition.

"We left Virginia, May 30, 1928, in an automobile and drove 3,700 miles to Seattle—not a drunken man seen—then traveled 1,800 miles on Pacific Coast—nobody seen drinking—and then a drive back across the United States. Traveled 9,945 miles across eighteen states during three months' time and I didn't see a single drunken man."

Yet the wets tell us the conditions are worse now under prohibition than before. It is worse and we must admit it, but where? Among the ungodly rich where it has always been bad. But the masses are more than the ungodly rich wet classes. The masses are dry, so beware of this program of false teaching which is in a titanic struggle with Christian education in a dry United States.

10. Prohibition is a failure. Who said so? The wet press. Let the wets answer four questions.

(a) When did prohibition fail?

Our wet opponents must be specific. If they will tell the truth, they must admit that if prohibition has failed it began when they threw millions of dollars into a program of false education.

Church Music Notes

Conference Music Leadership

The best available leadership for the Conference singing will be gotten. The aim and purpose will be: Better, more spiritual singing than ever.

A Great Exhibit of Church Music

The Church Music Commission has arranged with the Educational Music Bureau of Chicago, probably the greatest source of music by all publishers known in the world, to build an exhibit entirely of church music. In fact this exhibit will be the best ever built. It will include all collections of the best available material for Men's, Ladies' and Juniors' Choruses. It will have preludes (organ or piano), offertories, and postludes that really establish worship values.

This exhibit will be the first specialized exhibit of church music by all publishers ever held. The Music Commission feels that it would be worth the cost of coming to Conference just for the exhibit. It will put the local "minister of music" in touch with the sources of church music so that he will not need to be asking the question: "Where can I get the music I need?"

This exhibit is requested for the Biennial of the National Federation of Music Clubs of America to be held a week later in San Francisco, Calif. The Commission is very happy to make the arrangement to sent it on after our Convention.

An Invitation

All ministers of music, whether you are song leaders or instrumentalists of organ or piano, are urged to spend your vacation days here in Colorado Springs during the Conference week. You will never regret the time and money spent getting inspiration, help, suggestions, and the sharing of your problems and successes with those of like precious activities.

Write and give us suggestions. Tell us whether you are coming and what voice part you will sing in the chorus. Ask for information you want.

THE CHURCH MUSIC COMMISSION.
A. F. B.

(b) Where has prohibition failed?

Only at those spots where the wets have broken down public opinion with false education.

(c) How has prohibition failed?

Only in so far as the wets have made the people believe it by a program of false education.

(d) Why has prohibition failed?

Because the wets have tried to make the public believe their false claims.

In every case, when, where, how, and why, the wets must assume the fearful responsibility if prohibition fails. It will not fail because the law is unrighteous, nor because of any inherent defects in the principle for which the Prohibition Law stands. Upon the souls of the wets must rest the guilt if America fails in prohibition.

Why are the wets spending so much money to defeat prohibition and thereby get liquor back? *Beware* of this program of false propaganda, my fellow-citizens, for it is a rich man's game. If these powerful wet barons can get the government back in the liquor business, it will aid them financially in two ways. First, the excise tax on liquor will make possible government revenue so the rich wet barons can shove the income taxes off and the masses must pay the bill. Second, the wet rich barons will organize giant liquor corporations and enrich themselves out of the toiling, drinking masses. But remember, the masses are more than the rich wet classes.

One of the supreme tasks of our day is to teach the truth about prohibition. Our task is to teach the Christ way of life; to save the youth and redeem the adults from this false program of education.

Bridgewater, Va.

The Spiritual Preëminent over the Natural

BY JOSEPH D. REISH

THROUGHOUT the Bible it is plainly taught that it is not possible for the natural, or unregenerated man, to understand God or spiritual things.

Judging by one's varied experiences, perhaps no man ever lived who was better qualified to deal with this subject than was the apostle Paul, the most profound as well as the most prolific writer of the New Testament. Before his conversion he was outstanding in his intellectual power, while his knowledge of the Scriptures was second to none. And yet, in that unregenerated condition, he could not rightly discern God or things spiritual. Instead, being a Pharisee of the Pharisees, and thus a stickler for the Jewish religion, he persecuted the disciples of the lowly Nazarene even unto the death and believed he was receiving God's approval. After his conversion, when the Holy Spirit had enlightened his spiritual vision, he could understand spiritual things. He then became an inspired man of God and used his intellectual knowledge in teaching the things of God. The great work he accomplished in building up the church of God which he before had tried so hard to destroy, was prompted by this enlightenment.

This great leader discusses in a logical and conclusive way the preëminence of the spiritual in the second chapter of First Corinthians. In verses 1 to 4 he admits the advantages he possessed of eloquence and wisdom, but shows how he was willing to lay them all aside and preach the gospel of Jesus Christ and him crucified in simplicity of speech and humility of spirit by the power imparted to him by the Holy Spirit. He had avoided the enticing words of man's wisdom, "That your faith should not stand in the wisdom of men, but in the power of God" (v. 5).

In verses 6 to 8 he specifies that he did speak in wisdom to those who were full grown, those who could understand spiritual things because of having been reconciled to God through Jesus Christ, by obedience to his word, through faith, repentance, and baptism. This alone is God's own plan to bring man back to the perfection he lost in the fall. Even to such he did not speak the wisdom of this world that comes to naught, but the hidden wisdom of God which he had ordained before the world unto our glory. It was ignorance of this all-wise plan of salvation that caused the Lord of glory to be crucified.

A contrast is recorded in verses 9 to 11. The eyes and ears of the unregenerated man can not see nor hear the things which God has prepared for his own. He can not even get a conception or idea of them in his heart. The natural man can only know things natural. But for those whose spiritual discernment is highly developed, they are easy of comprehension, since they are revealed to them by the Holy Spirit.

According to verses 12 and 13 the people of God should not be influenced by the spirit of the world, but by that Spirit which God has given them, to the intent that they may know and understand the things God has so freely bestowed upon them. After fully understanding them they are to speak and teach, not in words which man's wisdom may teach, but as interpreting spiritual things in a spiritual way to spiritual men. A splendid test as to whether one has the right spirit or not is to compare one's chief interests with spiritual things.

The natural man often laughs and makes sport of those who are spiritually-minded, who walk accordingly; for their actions and walk are foolishness to him. Such actions must be spiritually examined and understood to be appreciated. Verse 14 teaches that the worldly-minded man does not appreciate spiritual matters, because his spiritual discernment is undeveloped.

On the other hand, the spiritually-minded man may judge or understand, and hence appreciate spiritual things because he has the mind or spirit of Christ and his spiritual insight is developed (verses 15, 16). More than that, he need not be surprised if he is misunderstood by the unregenerated ones about him, for it can not be otherwise.

May we ever be led by the Spirit of God, so as to be sons of God (Rom. 8: 14), ever holding the spiritual as preëminent.

Lake Istokpoga, Fla.

Prohibition and the Depression

BY MURRAY L. WAGNER

It is a comparatively easy thing to find excuses for existing conditions, but a difficult one to discover reasons. A few years ago practically everything which was not normal was credited to "The War." In 1865-70 it was said that the immorality and general lawlessness throughout the country was due to the war so recently ended. Today all undesirable things are said to be brought about by the Prohibition Amendment. Is it not possible that there are other elements which may also have had some part in producing the troubles existing now?

In one of our large metropolitan dailies there appears from time to time a glowing account of the virtues of a return to the saloon. It is said men are tired of having to give to charity because men have been thrown out of employment due to "food legislation." Let us have our liquor again and there shall be work for an additional 1,500,000, according to some well (?) informed writers. Looking at this statement casually we see:

1,500,000 men to be paid only $1,000 a year (not a living wage for a city man with family) means the expenditure of $1,500,000,000. Assuming labor to represent 20% of the retail price of an article, means that five times the above figure will be spent by the American people to give employment to the number of men designated. Figuring on the latest census reports, that means the expenditure of sixty-two and a half dollars per year for every man, woman and child in the country. How many of them would be willing to do this if they were able?

If every person in the United States had saved his sixty-two and a half dollars per year since the advent of prohibition there would be less suffering now. We fear the exponents of this group who so dearly love the working men, would hesitate to hand over their quota to the "noble cause." It is not out of a desire to remedy the situation, but to appear as public benefactors and hide the real selfish motive behind it all, that the attack on prohibition is made.

The same group of men claim that there is more whiskey being used today than ever before. If this is true, how shall more men be employed to make whiskey legally? They seem to infer that we should have legal liquor traffic restored in order to decrease the amount of intoxicants consumed. The more saloons, they tell you, the less whiskey sold. Modern business methods do not support this idea. Perhaps the saloon keepers will preach against selling it, and tell the young men the curse of liquor, pleading with them tearfully to abstain as they pled with the men of twenty years ago!

If the Eighteenth Amendment should be repealed because it is being broken, then with whiskey as king, we shall need to repeal the laws on nonsupport, wife beating, cruelty to children, manslaughter, all of the various traffic regulations, and in addition to the many laws that have been built up to protect humanity in its physical, moral, mental and social relations. That will be the bartender's delight. Russia of today will be but a kindergarten in the arts of lawlessness.

Why have the wets a sudden interest in the welfare of the nation? It is true that many of them are sincere in their beliefs, but the main part of the group formerly had little respect for laws and decency. Do they think that the Christians of America who put across prohibition are less interested in the public good? If the Christians worked as hard for prohibition as the wets work against it the question would be a small matter in four years' time.

The human race has tried for thousands of years to find sufficient good in intoxicants to justify their manufacture. But men have failed to find it. Shall we give up the fight for decency after the victory is in sight? Have we fought the good fight? Have we finished the course? Let us renew our efforts and not slacken pace until we are assured that the last foe of morality and decency has become a friend to law and order.

Elizabethtown, Pa.

Mental and Spiritual Development in Small Rural Churches

BY C. C. HAWBAKER

In a recent article under the title, "What Can a Small Rural Church Do?" the writer gave some suggestions in regard to manual labor and physical exercise for men in rural churches, that were given by men at the Regional Conference at Daleville, Va. It was stated that a subsequent article would contain some suggestions that the men gave in regard to mental and spiritual development.

Dr. Charles Mayo recently was quoted as saying that there was little use in prolonging the life of men through medical science when they allowed their brains

to die at an earlier age. God gave us minds and we should keep our minds growing and developing as long as we live. There is a work for men in Men's Work to keep the mind active and growing. One of the best means of keeping the mind alive is to keep it interested. Men's Work has a distinct function in keeping alive an interest in church work. One of the best means to do this is to provide avenues wherein the men and boys can fellowship together.

Every church should consider the desirability of having a father and son banquet each year. A father and son banquet not only provides food and fellowship for the dads and lads, but it also provides food for thought. Interesting talks from fathers and sons under the favorable conditions at a father and son banquet increase interest, and spur the mind on to greater activity.

One man made the suggestion that each January the men's organization should give a resolution program, at which time it should be decided what the Men's Work organization ought to do in the following year, and proper resolutions should be made. It was suggested that a resolution should be made to have a father and son banquet. Another suggestion was that it should be resolved that more reading of worth-while material would be done. It was decided that one should resolve to read a certain amount within a certain period of time. Some definite study also should be engaged in during the year. A suggestion was made that in the coming year the Men's Work organizations should study the course on Stewardship which is being provided by Men's Work.

In some places it was learned that the men meet regularly for instruction and discussion under the leadership of the county agent in order to learn better methods of producing live stock and crops. It was thought that a short time could be used in these meetings for a talk by a layman on the relationship between some of those studies and Christian character or Christian service. This would tie up the spiritual directly with the everyday activities and would develop both the mind and soul.

Practically all church communities have patriotic programs on the Fourth of July or on Armistice Day. Men's Work organizations should sponsor such programs and provide speakers and musicians for at least a part of the program. This provides a means for increasing interest and developing both mental and spiritual culture.

More and more churches are having an every member canvass, either for ascertaining what the members will do financially for the church, or for spiritual visits in connection with evangelistic meetings. The Men's Work organization should get back of such endeavors both by study and practice and in this way develop mentally and spiritually. The study of the stewardship course will especially fit the men for such activities. Men should study, teach and practice stewardship of the mind and spirit as well as of possessions. A men's organization provides means and incentives for such study and practice which are more difficult of attainment without an organization.

The promotion of attendance at Sunday-school and church services should be undertaken by Men's Work organizations. The men and boys do not attend services as well as women and girls do, and a revival of interest on the part of men is needed. The development of the mind and soul which should come as the result of men and boys studying, fellowshiping and working together should result in a better attendance at divine services.

Organization is desirable in advancing many activities, and we should work the organization as well as organize the work. The men should get back of the organization and push forward, instead of ahead of an organization pushing backward. A campaign of promoting attendance at services will get the men back of the work pushing forward, and development of the mind and soul will be a natural result.

Men's work organizations provide a means for men to express their thoughts in regard to mind and soul development. The laymen should be required to furnish most of the speaking and teaching from their own ranks. Development of the mind and soul comes from taking part, more than from just listening. Many men have noticed a change in their own attitudes and practices simply from their taking part in the discussion or teaching of spiritual truths. The scripture teaches that, "As a man thinketh in his heart so is he," and "Out of the abundance of the heart the mouth speaketh." We know that nothing can come out of the mind unless it has first gone into the mind. Only such things can come out of our minds as we put in. Our thoughts determine our actions, our actions determine our character, and our character determines our destiny. There is a very close relationship between our thoughts and our destiny. If by engaging in discussion, teaching, or speaking of spiritual truths we can make our destiny what it should be, let us consider more seriously the need of such development by Men's Work organizations. There is no reason why laymen should not put on an entire church service occasionally from the music and invocation to the benediction. It has been done at some places and should be done in all churches. Laymen have an approach to laymen which is distinctly a laymen's approach. Let us develop our minds and souls through men's work organizations so that the small rural church can be a power for righteousness. The size of a church, or whether its location is rural or

urban has little to do with what can be accomplished by individuals who have the will to do something with the minds and souls God gave them, and who will study and practice in order to develop the mind and soul.

South Bend, Ind.

Missions in the Church of the Brethren

BY ELGIN S. MOYER

Part Eight—A Mission in Switzerland and France

THE short-lived mission of the Church of the Brethren in Switzerland and France is a sequel to the unhappy disturbance in the missionary activity in Asia Minor. When Bro. Fercken was forced to leave his work in Smyrna, he went to Switzerland where his mother tongue, French, was spoken. Though driven from the church in Asia Minor which he had founded and nurtured, his missionary enthusiasm did not cease. The Missionary Committee felt, too, that if Fercken was hindered from laboring in one field, he should be permitted to work in another. So in the January meeting in 1899, the Committee advised him to investigate Switzerland as a mission field, and if a suitable opening could be found, to begin a mission there.

In June of the same year a Sunday-school was started at Lancy, a little village near Geneva. In a short time a Swiss was taken into the church by baptism. A little later a Frenchman was baptized. By September several had been received into the church in Switzerland, and a church organization was effected. Sometime in October Fercken was called to Oyannax, France, to baptize several applicants there. On the evening of the same day that these people were baptized, the members met and organized themselves into the "First Brethren Church in France," and elected a minister and a deacon.

Although the work had not been opened until June, 1899, when a Sunday-school was started, before the end of the year there were in the two organized churches in the two republics nearly thirty members. Bro. Fercken asked the Board for funds to build a churchhouse in Lancy. The request was granted, and the house was built. The house was so poorly located, however, that soon Bro. Fercken, seeing that the people would not attend his services, moved into a rented hall in Geneva, and in 1901 the Board ordered the churchhouse sold.

The work in Switzerland, however, seemed to fall short of the hoped for success, and Bro. Fercken decided to concentrate his efforts among the French. His reports of the work there seemed to show a degree of success in winning members and in gaining the good will of the people.

The Board wished Bro. Fercken to come into closer touch with the home church, and in 1901 asked him to come to America for a furlough. Fearing the work would suffer if he should do so, he decided not to come. Finally in the spring of 1903 he did come, and attended Annual Conference. He then spent a few months among the Brethren in America. He seemed to be deeply interested in the work of the Church of the Brethren, and in his mission in France and Switzerland. The work was making a rather good showing. By June, 1904, there were fifty-seven members in the two countries.

By 1905 the Board began to feel that it would be wise to locate an American missionary in France to assist in the work. The Board accordingly endeavored to find a suitable man, but was unsuccessful.

In 1906 the Board learned that Fercken had written some books which were asserted to be heretical. The Secretary was instructed to order a set for each member of the Board, and also to procure a concise statement of the Swedenborgian faith, which for some time had claimed the interest of Fercken. But before the order for the books had been filled, Fercken suddenly disappeared. It was learned later that he had gone to Mauritius, an island east of Madagascar, to become a pastor of a group of French-speaking Swedenborgians. It was also learned that he had published a book on the mystic doctrines of Swedenborg in 1903, another in 1904, and still another in 1906.

The churches in France and Switzerland were then committed to the charge of Adrian Pellet, a Swiss who had come from the Salvation Army into the Church of the Brethren a few years before, and had been in the ministry for some time. In the summer of 1906 a new station had been opened at Nantua, France. The records for that year show Switzerland to have had a membership of forty, and France a membership of nineteen. Pellet had his headquarters at Geneva, and continued his work from there with apparent competency and success. In 1907, however, the mission in Geneva was closed and Pellet was located at Oyannax, France.

In 1909 a number of grave charges were brought in writing against Pellet; but upon investigation, these seemed to be groundless.

The Board for several years had been looking for an American to go and take charge of the church in France. Finally in 1911 Paul Mohler and wife were sent. Brother Mohler found a membership of about thirty-two. He also found Pellet guilty of gross errors and wholly unworthy of the trust which the Board and the church had placed in him. The mission was in such disrepute that to continue it was next to impossible, and to open a new station in either France or Switzerland seemed unwise. So the Board decided in August, 1912, to withdraw from the field, and to call the Mohlers home.

Thus ended the third attempt of the Brethren to do mission work among nominally Christian people. The little mission closed its activity with little or no permanent results to show for the time, men and money spent in the evangelistic efforts among these people. What might have been the outcome had Fercken and Pellet not betrayed the confidence placed in them we can only conjecture. But their conduct did much to bring to naught any possible lasting results for the Church of the Brethren in France and Switzerland.

Bethany Biblical Seminary, Chicago, Ill.

Private Opinion and Public Utterance

BY C. H. SHAMBERGER

We are indebted to Oliver Wendell Holmes for putting something into understandable terms which would otherwise take many words to describe. He says when John and Thomas sit across the table from each other there are really six people there. There is the John that Thomas sees, the John that John thinks himself to be, and the John who really is. In the same way there are three Thomases.

If we were to take John away from the table we would find him to be still different. He is a different man in a business conference from what he is in the family council. He is not the same man when he accompanies his wife to church that he is when he goes with her on a shopping tour. He is a different man meeting his competitor's prices from what he is when he sings songs with the competitor at the service luncheon.

It is rather rare to discover a man who is the same no matter where you find him. There are some men who are much the same in private as they are in public but there is often a disparity between them. In private they may be liberal, courageous, daring. In public they may be conservative, cautious, timid.

If there is one man who could be expected to be the same in private as in public it is the man who essays to be a churchman. For people come to believe that what he says in public fits with what he believes in private.

About the time of the fall elections there was a thought provoking article in a magazine entitled "Founding Fathers and Straddling Sons." The author felt that the men who founded the United States were first of all men of intelligent conviction who determined the trend of the republic. But at the present time he felt that men in positions of political responsibility were more concerned with finding out what the majority of their constituents thought than they were in promoting legislation for the greatest welfare of the country. He cited legislators who favored the Eighteenth Amendment when it was the popular thing to do, but who now opposed the same amendment. He felt that the country could not advance as it should under such leadership.

It is strange that many a churchman who would condemn a "straddling son" in politics is himself a "straddling son" in the church. He believes he knows what the majority approve and that is the thing he champions—at least in public.

A pastor in a certain church gained the reputation of being a very conservative man. In the years that he served that church he was considered a successful pastor. But after moving to a different community where the ideas of the people were more in keeping with his own he admitted that the years in the previous community had taxed his integrity and that he now felt he was being honest.

That pastor's problem is similar to that of anyone who must give public expression on questions where conventional attitudes are expected. Compare what some men say in their living room with what they say on the church conference floor and it sometimes takes a stretch of the imagination to convince one's self that he is the same man.

If you made bold to inquire regarding the disparity he would probably marshal the convenient defense that it is not always expedient to say in public what one believes in private. The next defense would be that the rank and file are not yet ready for the more advanced position; that large bodies move slowly and require great tact and patience in handling.

(Continued on Page 20)

Christian Pacifists*

(*The Word "Pacifist" means a Maker of Peace*)

Christian Pacifists worship the God of love.
Christian Pacifists go all the way with Jesus.

Christian Pacifists never lie down in the face of evil.
Christian Pacifists make non-violent attack on the war problem.

Christian Pacifists love their enemies.
Christian Pacifists overcome evil with good.
Christian Pacifists use "soul force" to dethrone wrong.

Christian Pacifists give their life-blood for peace.
Christian Pacifists accept willingly the consequences of their course.

Christian Pacifists give an invaluable testimony against war.
Christian Pacifists are the vital power back of Peace Movements.

Christian Pacifists are needed to make sure the day of universal peace.

Friend, are you a Christian Pacifist?

PEACE COMMISSION,
R. D. B.

*Available in tract form. Order from Board of Religious Education, Church of the Brethren, Elgin, Ill.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Spiritual Legacies

"And many believed on him there" (John 10:42). In these days when faith is tested to the limit, it is high time to seek wisdom to properly appraise life's values. The tragedy of life is this: Many live in the environment of "greenbacks." They concentrate their energy on seeking "earth's treasures." When these are wiped out, their faith is lost. What a comfort in such a time, to have "spiritual values" as one's possession. To bring those where we live, work and play, to Christ, is to make the world better because we live, and other hearts glad because we were born. This is laying up treasure in heaven. One can possess no better dividend coupons than those redeemed souls who have been won because he has properly appraised God's purpose in our being born again. They who follow in his train will leave to posterity the legacy of a firm faith in God. What the old world needs is less preaching and more testimony. Testimony is Christianity in action. It is the truth at work.—*Samuel R. Boggs.*

Organized Service

In the First Presbyterian Church of Tyrone, there are eighty-two groups of men and women, with leaders for each group. Three times a year the entire membership of eleven hundred was visited with different objects in view each time. In the fall a "welcome home" visitation was made with the high points of the fall schedule such as Rally Day, the Communion service, the School of Missions, etc., emphasized and explained. At another time, the religious magazines and newspapers of the denomination were presented to each home and subscriptions solicited, the place and influence of family worship was explained with helpful literature left to aid parents in carrying it out. Again every unchurched and non-Christian person in the community was visited at a certain period when evangelism was being stressed, while at the time of the Every Member Canvass every member of the church was educated in the local and denominational budgets and each item in them, and personally given the opportunity to make his pledge on the basis of Christian stewardship.

From the pulpit down to the cradle roll and in all the organizations of the church, the missionary responsibility of each member to share Christ with all the world was stressed. Through the entire church year this was done through the normal processes of the church, while an intensive period of five or six weeks in a church-wide School of Missions was observed each year. This led the church to take the entire support of four missionaries and the part support of others.

A Double Wedding

BY IDA C. SHUMAKER

Did you hear the wedding bells ringing on March 18, in Khergam? They announced the happy marriage of two of our Christian girls of the mission school. The word was received two days before the ceremony was to take place. Messengers were sent to distant villages to summon the interested parties.

The night before the wedding was to take place the parties had gathered. The little village was buzzing with the wedding arrangements. The two bridegrooms made off to the market to get some wedding clothes for themselves and their brides, also to get the sweetmeats which they wanted to serve to their guests. Final arrangements were made and all looked forward to the wedding day.

At eight o'clock the next morning the relatives and friends gathered at our little bungalow for the engagement service. This service was very simple and sacred. After a brief devotional service, the elder then gave some fine teaching on the sacredness of the marriage vow. It was interesting to watch the response of the non-Christian parents and relatives. The parents then gave a written statement in which they gave their consent that their children be married the Christian way. The engagement was sealed by the bridegroom giving the bride her wedding clothes.

After the engagement ceremony the guests were served to tea, small crackers with dates and cocoanuts. The school children rushed into the jungle for flowers, with which they garlanded the happy brides.

The wedding took place at four o'clock in the afternoon. The food for the wedding feast was prepared under a tree. Three large vessels were placed over a camp-fire. Much food needed to be prepared as the entire community including the non-Christians would help to eat the wedding feast.

At four o'clock the school bell rung. People gathered from every direction. The wedding party was escorted from the hostel to the school by singing bands of children. The audience was standing as the members of the party entered, and took their places before the altar. The whole congregation stood and sang the wedding hymn. Before the regular ceremony was performed the elder again tried to impress them with the

value and beauty of establishing a Christian home. After the ceremony congratulations and garlands were received.

The invitation to come and dine was then open to everybody. We seated ourselves in rows on the ground with our leaf plates and cups which were shaped like boats. According to custom we received the dessert first, which was a generous helping to kansar (sago prepared with sugar, clarified butter and raisins). A pulse prepared with meat and spices, and bhat (plain boiled rice) was the main food. When we had finished each one picked up his plate and cup and placed them in the waste basket. A brass vessel of water was passed and we washed our hands.

Before the couples left for their new homes we again met for devotions. The one couple left in an ox-cart for a long journey. The other will remain on the mission compound. We are able to see here the value of training the India girls for future Christian motherhood.

Bulsar, Surat District, India.

Before and After Conversion

BY NETTIE SENGER

One of a Series of Life Stories from the Field

A MAN of ability and the master of the home, who can handle most any piece of work he is put at, is the saved child of God in this story. He is the second of three brothers. They were well-to-do, having a fine home and lands. Just once the evil one took entire control of him. At that time he carried over one thousand dollars' worth of opium on his person for the purpose of selling it, hoping to double the price.

When several days' journey from his home, he was attacked by a number of wicked men who knew he had the opium. They took the entire amount and fled, thus leaving him with no opium. So all the spare money in the home, as well as six or seven hundred dollars of borrowed money was gone.

His father was so grieved over the great loss that he attempted suicide. However, he was found and rescued. While his life was saved, his intelligent mind was gone.

The son who was guilty of this evil deed grieved and pondered how he could repair the loss. Luckily, just at this time Christianity came to his village. He became interested in it. He was sure he could repay the debt, by continuing with the opium business, but his conscience would not permit him to resort to the evil practice.

He needed most of all to find God. He went to the field to find a quiet and undisturbed place. There he knelt down and poured out his soul to God, promising that he would sell opium no more. He has remained true to his promise.

Some time ago the village elder was trying to compel everybody, including Christians, to pay the temple fees and burn incense to the village gods. He refused all. He was tortured to compel him to give in. Finally he said he would give the money if he must, but he would not do obeisance to the temple gods no matter what they did, for he believed in Jesus only.

He is now trying to repay the borrowed money in an honorable way, while living a pure life before his heavenly Father. God can and does change the hearts and lives of his children.

Liao Chow, Shansi, China.

News From the Fields

INDIA

Mary Blickenstaff

Bulsar

During Passion week, meetings were held each afternoon for women and a general meeting each evening in the church. On Friday nineteen young people were baptized. That evening, the Lord's supper was celebrated in a most reverent and fitting manner.

It is a significant fact that two young men and seven young women from the Christian community are teaching in the various non-Christian schools of Bulsar. Dr. Roguel of the Mission Hospital is a member of the Municipal Board. We rejoice that our Indian Christians are able to fill these positions of respect and influence, and we believe that through them, the ideals of Christ will be given added impetus in permeating the life of India's people.

Vyara

Easter and the preceding week were filled with spiritual feasts and blessings for the people of this section. There were twenty-six baptisms and five hundred eighty-seven partook of the Lord's Supper.

Brother and Sister H. J. Brooks and little Betty Jeanna are happy over the coming of Margaret Ruth into their family circle on April third. She was born at the mission hospital in Ludhiana.

Anklesvar

We have had a joyous Easter season. Nineteen of our girls and five of our boys were baptized on Thursday afternoon. That evening we had a very fine love feast, and several services on Friday, besides group prayer meetings each evening during the week.

Our Chamgan Bhanji (sweeper) died. His family said he worshiped the true God and they wanted a Christian funeral. So Premchand and Mithalal came over, and with the girls and Christian folks on the compound, we had a service before they took him away. It was marvelous how quiet and sane they were. Many Christian folks do not do as well.

Miss Ziegler Leaves for America

On Monday afternoon, March 16, the Umalla church was well filled with workers. There were Vali School boys and teachers, and friends from the town in honor of Miss Ziegler's leaving for America. She has spent her entire term of six years at Umalla in evangelistic work. During this time she has made many friends and contacts.

Passion Week at Vali

During each evening suitable services were held prior to communion night and Easter day. On Thursday afternoon of the week four children were received into the church by

baptism. In the evening a goodly number surrounded the tables in the communion services. On Friday morning at seven-thirty a very impressive service was held. It was led by our Headmaster, Nagerji Daujibai. At the close his father Daujibai of Taropa gave a fine witness of the power of Christ to call him out of superstition, idolatry and sin to become a follower of the cross. He recounted the many persecutions that came his way because he took a stand for Christ. He was almost alone in that large area. After telling of the thrilling events his face would always beam with joy. At times the audience was in tears and again in smiles because of the humor which Bro. Daujibai was able to put into his message. At the age of sixty-eight years he manifests more youth than a great many who are many years younger.

On Easter Sunday during the preaching hour a large audience gathered to listen to the Easter message as given through special songs and scrmonette. At the close the audience pledged anew their faith in the One who gave his life on the cross for them and who victoriously rose from the grave; this was done in tableau form.

School Year Coming to a Close

The close of the school year is near at hand. The scripture examinations in all classes are being held now. The examinations in the other subjects will be held later in the month of April when the State Inspector arrives.

CHINA

Show Yang

Grace Clapper

Soldiers Still in the District

The same thing that was said of Jericho long ago, might be said of Show Yang at the present time, "It is straitly shut up because of the soldiers." There are yet thousands of idle, lawless soldiers roaming about our streets, and practicing their gymnastics in our vacant squares. We wonder how long this oppression will continue, and what the results will be when the end does finally come. Many fear looting should they become unmanageable or impatient while waiting for their pay. A few days ago one of the leaders got into serious difficulty, and is now in jail here awaiting his sentence. He was entrusted with nine thousand dollars paper money which was to be distributed among the soldiers, as remuneration for their services. It is reported that he sent his wife away with the money, expecting to follow in a few days, which he did, but got only as far as Peiping when his plot became known, and he was quickly returned to the scene of his embezzlement. They say his head is to be severed from his body and placed on exhibition. He is some mother's son, a father, husband, and only twenty-eight years of age.

We could say more of the misdeeds, but to the other side for an incident. One of our missionaries a few weeks ago, while waiting for the train at the railroad depot, encountered one of the soldiers. He said he was a Christian, one of General Feng's soldiers, and pulled a Testament out of his pocket as a proof of his statement, saying that he carried it with him day and night, as it was his only hope and protection. He said it was almost impossible to be a Christian and a soldier, and that he dare not mention the name of Jesus to his fellow soldiers, but that he could show by his life that he was a Christian. Such a man deserves our earnest prayers.

A Native's Belief in God

Dr. Hsing is kept very busy. He has some very interesting experiences. A few days ago a man of seventy years came to the hospital for treatment. He had a large tumor on the side of his neck. It had been growing for thirty years. It was removed by an operation under a general anesthetic. Before the operation, however, the man who was not a Christian asked the doctor to pray to keep him safely through the operation. He and his family are very happy and wanting to know more about the Christian's God.

A Peculiar Ailment

Just recently a young man of twenty-two years came to the hospital with a peculiar ailment. His fingers were frozen last December, so badly that they were completely dead, and the bones uncovered. He wanted the doctor to cure his hand without cutting off the dead fingers. He went away disappointed when he found this couldn't be done, preferring dead fingers to none.

Louise Heisey Ill

Little Louise Heisey became very ill with bronchial pneumonia as a complication, and Dr. Hemingway of the American Board Mission at Taiku was summoned. He came immediately, but owing to the fact that he could remain with us only one night, on account of other responsibilities, he thought it best to take Louise with him to the Taiku hospital. With a raging fever she was wrapped up, and taken on the train as far as Tai Yuan Fu, and from there by auto to Taiku. Treatments were begun immediately, and after a few days she began to respond favorably. Owing to this illness the sailing date for the Heisey family will be postponed for one month.

Liao Chow

Elizabeth Wampler

I. E. Oberholtzers on Furlough

March twenty-four the Oberholtzer family left us, starting on their second furlough. We shall miss them here on the field. The children also add much to our joy here and with their going our station has only one foreign child, Alberta Sollenberger, while the other children are away for the school year.

A Language Class

Pastor Chang started a class this week at Liao in the thousand character course. There are several such classes now in progress in the Liao territory, trying to teach China's illiterates to read. The thousand characters are chosen so as to give them a good introduction to the page printed in the common language of the people. Only a scholar can read the literary productions of China. The missions of China use a much simpler language in publishing Christian literature, and we want to help them to be able to read the Christian literature.

Native Paper

Our church has started publishing a quarterly paper for our members. It is for the special benefit of the country members who know so little about the activities of the church. We hope it will help them as our Gospel Messenger helps us.

Native Conference

Bro. Wang Kuei Jung was Liao's representative to the conference held at Peking where Mr. Butterfield was the main speaker. He reports that the conference was very much worth while. Among the sixty some delegates about two-thirds were Chinese. Special emphasis was placed on helping the farmer, thus we hope to open the door for evangelism.

KINGDOM GLEANINGS

Calendar for Sunday, May 24

Sunday-school Lesson, Jesus Preparing for the End.—Luke 22:7-23.

Christian Workers' Meeting, Should the School Teach Religion?

B. Y. P. D. Programs:

Young People—A Great Modern Adventure.

Intermediate Girls—How to Conquer a Bad Disposition.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Two baptized in the Salamonie church, Ind.

Fifteen baptized in the Laton church, Calif., Brother and Sister O. H. Austin, evangelists.

Eighteen baptized and two reclaimed in the Waynesboro church, Pa.

Nine baptized in the First church, Altoona, Pa.

Seven additions to the Peace Valley church, Mo.

Three baptized in the Pleasant Valley church, W. Va., Bro. Henry C. Sanders of the same place, evangelist.

Seven baptized in the Calvary church, Los Angeles, Calif.

Five baptized in the Council Bluffs church, Iowa.

Fifteen added to the Keyser church, W. Va., Bro. B. M. Rollins of the same place, evangelist.

Seventeen baptized and one reclaimed in the Mt. Pleasant church, No. Ind., Bro. W. D. Keller of Middlebranch, Ohio, evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. C. Whitmore of Dixon, Ill., June 14 in the Melrose house, Upper Codorus church, Pa.

Bro. Alva Harsh of Eglon, W. Va., May 30 in the Pleasant Valley church, W. Va.

Bro. I. N. H. Beahm of Nokesville, Va., June 7 in the County Line church, Indian Creek congregation, Pa.

Brother and Sister Paul B. Studebaker of Nappanee, Ind., June 21, Hermosa Beach, Calif.; July 12, Newberg, Ore.; July 28, Albany, Ore.; Aug. 12, Forest Center, Valley, Wash.

❖ ❖ ❖ ❖

Personal Mention

Two young brethren of promise for kingdom progress in the future, Fred Butterbaugh and Harry Thomas, were recently licensed at La Verne, Calif., to preach the gospel.

Bro. G. O. Stutsman, pastor at Cerro Gordo, Ill., and his good wife will have the sympathy of our readers in the death of their seventeen year old son Maurice. The cause was peritonitis following an operation.

Editor E. G. Hoff was in Philadelphia last week seeking and giving light on the story feature of Sunday School publications. It was a committee conference under the auspices of the International Council of Religious Education.

Bro. DeWitt L. Miller of the current Bethany graduating class made his first call at our editorial headquarters last Saturday morning. June 1 he will take up the pastorate at Huntington, Ind., from which Bro. Ezra Flory is retiring.

Sister Eva Neher, nee Hinegardener, passed away May 7, at Fauquier Hospital, Warrenton, Va. The bereaved husband and parents, Bro. Herbert S. Neher and Brother and Sister J. A. Hinegardener, of Midland, Va., desire your prayers.

Harper and Brothers have just published a volume of poems called Best College Verse. There is nothing remarkable about that. The point of special interest to us is that among the four hundred poems selected for this book out of the four thousand submitted, is one which was printed in The Gospel Messenger several years ago. The title of the poem is "Not Only in the Wood of Domremy" and the author is Kathryn Wright of North Manchester, Ind.

"**It is almost** needless to say," writes Bro. Robert J. Noffsinger, "that we are having one grand trip here in Mexico. We are finding the Mexicans some of the most hospitable people we have ever met. They are willing to go the last mile with one, providing you treat them rightly. I am sure that many of my preconceived notions of the Mexican have radically changed." Further echoes of this trip will be found in Bro. Noffsinger's article to appear soon. His "we" includes Bro. J. Harman Bjorklund and himself.

Bro. Ezra Flory has put into a leaflet some special help he has been giving our B. Y. P. D. folks on our church history. Perhaps others will be glad to know about it. The main facts are attractively set forth in four pages. The leaflet is called, "An Outline History of the Church of the Brethren in America," and may be secured by writing the author and enclosing ten cents. Please note that Bro. Flory's are moving May 26 from Huntington, Ind., to New Paris, Ind. Concerning this Bro. Flory says: "That means a radical change of program in my life. I hope to rest much and so to recuperate."

President Ellis M. Studebaker of La Verne College recently had a unique experience while on a trip to Tucson, Ariz., to give an address at the Southern Methodist University Church on the subject "The Relation of Education to Ideal Citizenship." Bro. Arthur Cable, Associate Professor of Speech in the University of Arizona, though worshiping at the above named church, is teaching his children the doctrines of the Church of the Brethren and therefore one boy and one girl of this family were baptized by Bro. Studebaker, having expressed their desire to be received into the Church of the Brethren. A baptistry was furnished for this baptism by the courtesy of the First Christian Church of Tucson. Professor Cable has four children all of whom are now members of the Church of the Brethren.

❖ ❖ ❖ ❖

Miscellaneous Items

Blue Ridge College has joined the list of our church schools which have placed us under obligation to them for furnishing us with their latest catalogue.

"**The Churches in Coöperation**" is an attractive pamphlet of more than a hundred pages descriptive of coöperative agencies in religious education in Virginia. It is issued by the Virginia Council of Religious Education of which Bro. Minor C. Miller of Bridgewater is General Secretary. It is full of interesting and useful information and deserves careful study by the ministers and Sunday-school superintendents who receive it.

Justice to the Lower Paid Preachers.—The district superintendent and a number of the preachers in one of the California Methodist Episcopal conferences have joined in an experiment involving a sharing of salaries of better paid preachers with those who receive low salaries. "The aver-

age salary received by those participating is found, those above it contribute 10 per cent of the difference to a special fund. From this fund those who receive less than the average, share in inverse proportion to the salary they receive."

❖ ❖ ❖ ❖

Special Notices

Conference lodging announcement, page 24.

Music for the Conference Chorus: Some of the music that will be used in the Conference chorus may be secured now from the office of the Board of Religious Education, 22 South State St., Elgin, Ill., as follows: "Conference Chorus Booklet," 10c a copy; "Praise Ye the Father," 10c each; "Open the Gates of the Temple," 20c each.

New Leaflets: "Family Worship" should be read by every family. "Why Clothes and What Kind," is a challenge to the simple life. Other Important Leaflets offered are: "The Truth About Tobacco," "Facing the Prohibition Crisis," "Shall We Dance?" We will be glad to furnish you enough of these for every home in your parish. Order from the Board of Religious Education, 22 South State St., Elgin, Ill.

Did You Know Bro. W. B. Stover? In gathering material for the Life of Bro. Stover I find many who knew him are able to relate personal and other interesting experience that deal with his life. Others have told what they know about him. This is an invitation that you send me whatever you believe would be of use in arranging what shall be included in the record of our pioneer missionary to lands where our Christ was not known. Your contribution is earnestly solicited. Address your communication to J. E. Miller, Elgin, Ill.

Camp Mack Training School is scheduled for July 6-11 this year. It is open to pastors, missionary committees and church school workers. Every Sunday-school in Manchester College districts should be represented. Pastors will be interested in the course to be taught by Bro. H. L. Hartsough on The Care of the Parish. Bro. H. Spenser Minnich wants to meet in class work many members of local missionary committees. Fee for board and room—$6. Tuition free. Note the courses and faculty: A Study of the Pupil—R. C. Wenger. Principles of Teaching—Moyne Landis. The Teaching Program of the Church—Rufus Bowman. Administration of the Children's Division—Ruth Shriver. The Message of the Prophets—W. W. Slabaugh. Missions—H. Spenser Minnich. Materials and Methods of Worship—A. F. Brightbill. The History of the English Bible—Wm. A. Kinzie. The Care of the Parish—H. L. Hartsough. For further information write Camp Mack, Milford, Ind.

❖ ❖ ❖ ❖

Standing Committee for 1931

Africa, ...H. Stover Kulp
California, Northern, ...J. I. Coffman
California, Southern and Arizona, ...H. B. Heisey
Canada, Western, ...J. S. Culp
China, ...I. E. Oberholtzer
Colorado, Eastern, ...Leonard Birkin
Colorado, Western and Utah, ...R. N. Leatherman
Denmark,
Florida and Georgia, ...J. D. Reish
Idaho and Western Montana, ...McKinley Coffman
Illinois, Northern and Wisconsin, ..C. Ernest Davis, D. D. Funderburg
Illinois, Southern, ...D. J. Blickenstaff
India, First, ...I. S. Long or I. W. Moomaw
India, Second,
Indiana, Middle, ...Chas. R. Oberlin, H. L. Hartsough
Indiana, Northern, ...H. A. Claybaugh, J. H. Schrock
Indiana, Southern, ...O. D. Werking
Iowa, Middle, ...I. D. Leatherman
Iowa, Northern Minnesota and South Dakota, ...Ray E. Zook
Iowa, Southern, ...Harry K. Rogers
Kansas, Northeastern, ...W. A. Kinzie
Kansas, Northwestern, ...D. A. Crist
Kansas, Southeastern, ...D. P. Neher
Kansas, Southwestern .....J. Hugh Heckman
Maryland, Eastern, ...J. Walter Thomas, Edward C. Bixler
Maryland, Middle, ...John S. Bowlus
Maryland, Western, ...A. J. Beeghly
Michigan, ...J. Edson Ulery
Missouri, Middle, ...Jas. M. Mohler
Missouri, Northern, ...E. W. Mason
Missouri, Southern and Arkansas, ...A. W. Adkins
Nebraska, ...L. L. Meck
North Dakota and Eastern Montana, ...Ray Harris
North and South Carolina, ...C. B. Miller
Ohio, Northwestern, ...J. L. Guthrie
Ohio, Northeastern, ...D. R. McFadden, Clyde Mulligan
Ohio, Southern, ...L. A. Bookwalter, Chas. L. Flory, Van B. Wright
Oklahoma, Panhandle of Texas and New Mexico, ...George Eller
Oregon, ...Charles H. Barklow
Pennsylvania, Eastern, ...R. P. Bucher, H. K. Ober, I. W. Taylor
Pennsylvania, Middle, ...J. B. Miller, B. F. Waltz
Pennsylvania, Southeastern, N. J. and E. N. Y., ...M. C. Swigart
Pennsylvania, Southern, ...C. E. Grapes, C. L. Baker
Pennsylvania, Western, ...Tobias F. Henry, Geo. L. Detwiler
Sweden,
Tennessee, ...Reuel B. Pritchett
Texas and Louisiana, ...J. B. Firestone
Virginia, Eastern,.....E. E. Blough
Virginia, First, ...E. C. Crumpacker, C. G. Hesse
Virginia, Northern, ...C. E. Long, J. Carson Miller
Virginia, Second, ...B. B. Garber, C. B. Smith
Virginia, Southern, ...A. N. Hylton, F. B. Layman
Washington, ...E. L. Whisler
West Virginia, First, ...W. W. Bane
West Virginia, Second,

THE QUIET HOUR

Samson

Judges 13: 8-14; 16: 28-31

For Week Beginning May 31

Prepared Parents

"Teach us what we shall do unto the child that shall be born." If the attitude of parents were that of the prayer of Samson's father before his birth, what a blessing we would lay upon the generation that follows us (Deut. 6:7; Prov. 22:6; 2 Cor. 12:14; Eph. 6:4; 1 Tim. 3:4; Titus 2:4).

God Is the Giver of Physical Strength

How much of it is used in useless and even injurious ways! If we should remember that God is the Giver of physical strength we would change the uses we put it to (1 Sam. 17:35; Prov. 20:29; Judges 16:28-31).

A Sense of Humor

For irreverent hilarity there should be no patience at all. For crude and coarse jokes the Christian will have no time. But for a fine vein of pleasantness and reverent humor let us thank God and cultivate the gift. What a tonic it is (Neh. 8:12; Prov. 17:22; Eccles. 9:7; Jer. 30:19; Luke 15:24).

Vengeance Is Mine; I Will Repay

We can not enact vengeance without entertaining hatred in our hearts and committing cruelty to our brother. Therefore leave vengeance to God (Deut. 32:35; Psa. 94:1; Ezek. 25:17; Micah 5:15; Rom. 12:18; Heb. 10:30).

First a Slave to Passion, Then to the Philistines

So is it always. It is the inner slavery that very often brings us into the outer and physical. Therefore self-mastery is the road to freedom (Prov. 6:25; Matt. 5:28; Rom. 13:4; Gal. 5:16; Col. 3:5; Jas. 1:15).

Discussion

What is there in the life of Samson that has made him one of the heroes of ancient Israel? What lessons may we derive from his experience? R. H. M.

PASTOR AND PEOPLE

The Soul's East Window

BY CHAS. E. ZUNKEL

THERE was an experience in the life of Daniel which, it seems to me, might well be symbolic of every individual's experience. When he learned that the decree had been made which forbade worship of anyone except the king, he went into his room, before a window opened toward Jerusalem, and there knelt in prayer and thanksgiving three times daily, as his custom was. Probably that window was a west window, for it faced Jerusalem, and Jerusalem was likely to the west of him; but I choose rather to think of it as an east window, because of the symbolic significance of an east window. Through such a window one may face the rising sun, which to him is the source of light, of strength, of power. And, in reality, through that window Daniel did face the Source of light, of strength, of power, of poise, and of inner peace. So for symbol's sake, let us think of it as an east window.

Symbolically, there is an east window in every soul. It is through this window that the individual receives guidance, strength, power, poise, and inner peace. It is the window of communion with one's God. And how well it would be if every soul's east window were always open, as we are told the window of Daniel's room was! Too frequently the windows are closed by neglect through many years. Frequently, also, they are opened too occasionally to provide the light, strength, poise, and peace needed in the burdens of life. And, like plants grown yellow and weak from lack of sunlight and refreshing breezes, souls with east windows closed grow weak, unbalanced, and tempestuous.

As we read the pages of the Old Testament, one of the things that stands out in bold relief is that we are touching the lives of individuals who had frequent and continued contact with God. In other words, we recognize that here were individuals who met God, who were God-conscious. Abraham was led out into a new country, believing that God was leading him. Moses met God in the burning bush and was called to a mighty task. Frequently, in his later experience, Moses communed with God. The children of Israel were led out of Egypt with the consciousness of God's presence and leadership in the pillar of fire and in the cloud. We are aware of this God-consciousness in the lives of Elijah, Elisha, Samuel, Saul, David, Isaiah, Jeremiah, and many others. We are made to feel that individuals felt the presence of God and that they communed with him.

We may look back upon their crude conceptions of God and of their rather materialistic conceptions of his presence with mingled feelings of pride and scorn; I hope we do not. But, whatever may be the case, we feel that we today have progressed immeasurably in our understanding of God and of his presence in his universe. Because of the developments of the centuries, our heritage may permit us to know him as the Father Spirit of the universe and of men's hearts. We may not have crude anthropomorphic or materialistic ideas of him. But, yet, our generation has to prove that, with all of its progress, it is developing or has developed an equal growth in the practice of the presence of God. In the hurry of our life, we need, even more than these men of old, to practice the presence of God; we need to practice the life of continued fellowship with the Father. In other words, we need to keep open the east window of our souls. Through this window can come the guidance, the inspiration, the strength, the poise, and the inner peace which can make life strong, noble, beautiful, and worth the living. Our soul's east window needs to be continually open and frequently used. With our widened knowledge of God and of his universe, we should surely be led into larger and richer experiences in communion with him.

Pleasant Hill, Ohio.

Fairness

BY R. H. MILLER

A Chapel Sermonette

WHAT is unfairness? It is the use of any advantage, other than the ability and effort involved, which is not possessed by one's fellows. A missionary was offered a sum of money for his own personal use. He refused it, saying that he would not accept an advantage not shared by his fellows on the field. He was fair! David would not strike his enemy when he lay sleeping at his feet. He was fair! A knight would not attack an antagonist who had been unhorsed. It would have been considered unfair.

Unfair advantage takes out of life the opportunity

Prohibition Facts

Police records show that during the five years beginning with 1910 (wet) arrests for drunkenness in New York City averaged 27,592 annually. The highest number in any year was 35,258. During the five dry years beginning 1920 the average was 11,075. The highest record was 14,018.—*New York police records, published in World Almanac, 1930, p. 567.*

Official reports show that under Canadian prohibition manufacture of beer declined 34%, its consumption 29%; manufacture of spirits 45%, consumption 76%, and convictions for drunkenness 58%. Prohibition was repealed. Manufacture of beer increased 58%, consumption 52%; manufacture of spirits 202%, consumption 98%, and alcoholic deaths 87%.—*Official report of Minister of Trade, Ottawa, 1929.*

for adventure, for daring, for risk and faith. Life is intolerable with these elements left out. Men are hired to sweep the sea with nets to provide fish for market. It is labor! But men face perils of jungle, mountain and river to fish for trout. This is sport! What chance has a poor fish before a net! The unfair advantage which the fisherman takes makes the thing labor and not sport. But when he must match his skill against the wary elusiveness of the trout, there is fun in it. It is a delightful sport. Unfair advantage will do the same for life. It leaves it dull and uninteresting.

The man who plays unfairly can not win. For one thing, he has yielded to a low and selfish impulse. Foul play has won the day for him. His real energy and skill have lain unexercised and untrained. His foul play will some day be found out. He will enter the lists hated and suspicioned by all. The winner who is a foul fighter must lose in the end. Every success leaves him weaker, for it was not won by honest effort. The man who thus destroys his powers is preparing for himself final disaster.

The man who plays fairly can not lose. He has called forth and relied solely upon the powers required in the contest. He has had the moral courage to refuse success bought at the price of unfair play. He may have lost an immediate and temporal gain. But he has gained a prize no one can take from him—the prize of a nobler manhood. The loser who is a fair fighter must win in the end. Every honest, though losing, effort leaves him a bigger and better man. In the final reckoning this man carries off life's prizes!

Let every man in a fair way put forth his very best effort. There is no virtue in putting forth less than your best effort that others may rise above you. There is no evil in doing your best to excel others in that which is good. Let the crown be given to honest effort, whether it wins now or fails, whether your own or another's, for this is God's world and in the end honest effort wins!

North Manchester, Ind.

Institutions or People?

BY G. O. STUTSMAN

Jesus pronounced condemnation on men who loved places and institutions more than people. The temple he condemned to destruction because men loved it more than what it stood for.

Paul's most bitter denunciations were against those that loved an old institution more than the saving of men's souls. The great need of today is the keeping and strengthening of our young people during the years of their preparation for service. Our old system is not meeting the need. Too large a percentage of our youth is in attendance at schools other than our own.

Either inability, lack of knowledge, or prejudice is keeping us from developing a system of education to meet the needs of today.

As pastors, parents, school officials, alumni, and all constituents let us arise above a love for old institutions (if they are not meeting today's need), and in a sincere love for our children, develop a system to meet our need before so many are lost. "The King's business demands haste!"

Cerro Gordo, Ill.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 5—Jesus Christ, God's Son and Our Savior

Since the wages of sin is death (Rom. 6:23), a separation from God and eternal punishment; since we are all sinners (Rom. 3:23); and since there is none that doeth good, no, not one (Psa. 14:3), so that of ourselves we are helpless in saving ourselves, it is very important that we seek some one who can save us.

That One Is Jesus Christ Our Savior
Jesus Is God's Son

1 Who does John, the beloved disciple, say Jesus is? John 20:31.

2 What does Jesus himself say about the number of sons begotten of God? John 3:16.

3 Who does Peter say Jesus is? Matt. 16:16.

4 In order to be baptized what did the Eunuch declare he believed? Acts 8:37.

The Kind of a Person Jesus Is

5 Does Jesus love little children? Mark 10:16.

6 How long does Jesus love his disciples? John 13:1.

7 Do I have infirmities, trials, temptations about which Jesus knows nothing? Heb. 4:15.

8 Was Jesus always obedient to God the Father? John 4:34; 6:38.

9 Did Jesus forgive those who did him harm? Luke 23:34.

10 Is Jesus glad to forgive those who come unto him? John 6:37.

Some More Things About Jesus

11 How has God in these last days spoken unto us? Heb. 1:2.

12 In the Old Testament the high priest made offering for the sins of the people. Who is our High Priest? Heb. 4:14.

13 What did the Father, "a voice out of the cloud," say on the Mount of Transfiguration to the disciples and through them to all of us? Luke 9:35.

Johnstown, Pa.

Private Opinion and Public Utterance

(Continued From Page 12)

In that he may be right, but it is still fair to raise the question regarding what might happen if men actually practised saying in public what they believe in private. A man is often apt to be more nearly honest with himself than he is with his public—unless he has too long conformed his thinking to the majority and has rendered himself incapable of honest thinking.

That which further complicates the problem is the ready reference the man may make to the very thing which he does not do. He bravely calls the attention of his fellows to men all through the ages who have fearlessly stood for the courage of their convictions. He waxes eloquent before youth telling them of Biblical characters who have dared to say before all men what they believe. He warns them that it is weak men who do what the Romans do when they are in Rome. And having thus inspired his hearers he fails to carry out his own admonitions.

One of the most subtle delusions for many good people is that of calling other people's attention to the elements of strength in the character of the heroes of history. It is something of a vicarious substitute for the same thing in their own lives. Such people would do well to keep in mind the slogan, " Where I could not be honest I never yet was valiant." If such an example were followed many a church conference would be spared utterances which do not accord with more honest convictions.

Elgin, Ill.

" Life's Compensations "

BY EARL M. BOWMAN

Did you ever pause to consider how ungracious and unappreciative we are? There is never anything quite to our liking. Our lives are made up of a series of grumbles and complaints. The biography of many of us could be briefly written in one sentence: " Life with us is one complaint after another." If we can not find a more likely matter to complain about we let forth a flood of vituperation about the weather. Æsop Jones has written a fable entitled: " A Good Day." He says: " Once there was a Good Day. It was a perfectly Good Day; warm, but not too warm. It was a fair and sunny day in the springtime. It was a bright and snappy and glorious day. It took a walk to receive men's praises and bask in their gratitude, and this is what it overheard. Casper Rhineheart said: 'Dear me! we need rain.' Jim Smith said: 'My! it's getting too hot.' Mary Jones said: 'My! it's getting horribly dusty.' Sam Hetrick said: 'It's so windy I can't burn my leaves.' Granny Hanks said: 'Horrid cold! I do wish it would get warm and cure my rheumatism.' So the Good Day went back home saying: 'What's the use in being a perfectly Good Day when that's all you get out of it?' "

Now, as a matter of fact, circumstances are never so bad but that we can find many things to be grateful for. Most of us, if we would permit ourselves to do it, could take the position that life has been unkind to us and given us a bad deal; and then we could make ourselves perfectly miserable by indulging in self-pity. But that would be an unfortunate way of looking at things. A better way of looking at things is to recognize that the law of compensation is ever at work in these lives of ours. For everything we gain we lose something, and for everything we lose we gain something. If you lose a good thing you gain some other good thing.

There, for example, was the case of Job with his material fortune demolished. But no man could get at his soul. And in the end his gains were far more than commensurate with his losses. Always, as in Job's case, life has strange ways of thrusting new circumstances into the crises of our lives so that matters never turn out as badly as they might and end up more happily than we ever dreamed they could. Due to this unfailing law of life's compensations, life is ever master of every foreboding circumstance, every unwielding handicap and every obstinate disadvantage.

New flowers spring up to take the places of those which have withered. New hopes are kindled to replace blasted hopes. Fresh courage and fortitude arise to displace fears that haunted our dreams. New spiritual possessions come through material adversity to compensate for lost material possessions. When darkness falls the stars come out of the evening sky. When we are sick, shy kindnesses steal out of their seclusion to minister unto us. We never know we have so many friends until death breaks our fellowships. If there is impoverishment in one direction, there is enlargement in another. If we are bound on one side we are graciously liberated on the other. New and better friends are found to take the places of those who have betrayed and spurned us. Those who have been personally injured and wronged invariably live to see

Prohibition Facts

According to the United States census reports on mental diseases 10.1% of all admissions to psychopathic hospitals in 1910 (wet) were for alcoholic psychosis. In 1922 (dry) only 3.7% of the admissions were alcoholics.—*United States Bureau of Census, "Patients in Hospitals for Mental Diseases, 1923," page 257.*

Judge Mary Bartelme, of the Chicago Juvenile Court, testifies: "In 1913 when I began to hear girls' cases eight or ten girls per week were brought to me on the charge of intoxication. I do not now have one in three months. They have almost disappeared."—*Judge Mary Bartelme, in the Christian Science Monitor, July 7, 1928.*

justice vindicated and right triumph over wrong.

I once read the story of an old gentleman who seemed to infect everybody with whom he made contact with a contagious optimism. When he was driving a nail and missed the nail and smashed his thumb he was heard to exclaim: "Thank the Lord!" When asked what he saw about that for which to thank the Lord he answered: "Because I still have my thumb left." Another day this same old gentleman walked down town and spent all the money he had for a nice juicy steak. While on his way back home he laid the steak down on the sidewalk while he tied his shoestring, and as he was doing this a big dog came along and got the steak. As the old man saw the dog running away with his piece of meat he was heard to shout: "Thank the Lord." Upon being asked what he could see in that for which to thank the Lord he replied: "I thank the Lord that I still have my appetite left."

It would help us all to a friendlier attitude toward life to be like the blind Scottish lassie who said: "If I can not see, there is nobody in the Glen who can hear like me. There's not a footstep of a neighbor comes to the door but that I know his name, and there's not a voice on the road that I can not tell. The birds sing sweeter to me than to anybody else, and I can hear them cheeping in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss rose. Na, na, ye're not to think that I've been ill treated by my God; for, if he didn't give me one thing, he gave me many things instead."

Even when life seems to be sourly frowning upon us we can find many redeeming circumstances if we look for them. We can let the disappointments and heartaches of life do one of three things to us. First, we may seek to drown our sorrows in pleasure. But this road leads to more bitter disappointment. The gold of pleasure soon turns to ashes and its joy to mourning. This way makes us reckless and leads us quickly to a total loss of self-respect. Soon we have respect for neither God nor man.

"Pleasures are like poppies spread;
You seize the flower, its bloom is shed;
Or like snowflakes on the river,
A moment here then gone forever."

Second, we may let ourselves become convinced that life has been unkind and unfair to us. We then indulge ourselves in an orgy of self-pity and become sour and bitter. In this condition we are a bore to ourselves and to everybody about us. We are unlovable and nobody will love us as long as we are like this. We are miserable and make everybody miserable who looks at us in this state. Third, we may be like Job who, when cast into the refiner's crucible, came forth from being tried as pure gold. Or like an oyster who, when it gets a disagreeable gravel in its shell, goes to work to do the finest piece of work an oyster can do, and proceeds to mend its shell with pearl. We, too, out of the handicaps, hardships and disappointments of life, can make a pearl of character.

Roanoke, Va.

What's the Matter?

BY A. G. CROSSWHITE

YES, I'd like to know, too, wouldn't you? If I did I'd do one of two things—I'd either grow fabulously rich selling the recipe or be the greatest philanthropist of modern times by *giving* it away.

I hear this expression so often that I believe there's something to it—that is, to the inquiry. It can be adjusted to fit every condition of life, and all kinds of explanations will be acceptable.

What's the Matter With Business?

I asked a college professor this question recently. He had just completed a trip around the world and looked wise. He pushed back his silvery locks and replied very emphatically—"Overproduction!"

Well, probably that's correct as it refers to some things. However the professor's explanation was too lengthy to give here, and probably debatable, any way. It is said, however, that "a *good* agent will sell a *poor* article while a *poor* agent can not sell a *good* article." This would indicate that much depends upon the *selling* of anything; and that is true even of *religion*.

Let's look at another current condition—*business rivalry*. One ruinous phase of it is keeping up appearances. This extends in every conceivable direction, from the millionaire's mansion to the fisherman's hut. To see people away from home you can not tell "which from tother" by the car they drive or the clothes they wear, or even in a marriage or funeral parade or ceremony. "Most anybody can cripple through life, but few can afford to die," is an old saying, but isn't it true?

If debtors and creditors could wear each other's shoes for awhile there might be a new chapter written in ethics. If the poor man would pay his debts, the rich man could get bigger loans, and so the pendulum of inequality continues to swing on. Some men's credit is too good, while others have none at all and are all the better off. The automobile is blamed for a good many of the crimps that are found in business, but the poor dumb thing neither knows nor cares.

Now let's take a side glance at the *social side* of life. What's become of old-time reliability when a man's word was as good as his bond? To fully understand the change you have got to think back to the halcyon days of yore when yours were the model parents and

(Continued on Page 24)

HOME AND FAMILY

Just Home

BY MINNIE B. SHERRICK

Just a little white cottage vine-entwined,
Snug and deep in its hedge enshrined,
Low, wide chimney and ample eaves,
Latticed porches strewn o'er with leaves,
But nothing rarer where'er we roam—
No place so dear—for it's home, just home.

Lovingly 'round it the maples stand
Towering majestic, tall and grand,
Holding communion through the days,
Guarding the hearth-fires while darkness sways.

Ever the echoes of footsteps fall—
Footsteps of children great and small.
Echo of laughter and burst of song
Bless it and gladden it all day long.

Sacred shrine where life's loves abide,
Sure true refuge whate'er betide,
Calling, alluring where'er we roam,
Back to the loved ones and home—just home.

Mayhap when anon comes life's eventide,
When 'mid sunset glory gates open wide,
When the soul unfettered goes sweeping through
To heaven, where visions and dreams come true,
There'll still be naught dearer where'er we roam;
For heaven, too, will be home—just home.

North Manchester, Ind.

A Janitor

BY LEO LILLIAN WISE

It had been a deplorable accident. John Clayton, the genial manager of the elevator had started a fire in the office stove. Noting that apparently there was no fire he picked up the two-gallon can of coal-oil and began pouring some of the oil into the stove. A sudden flash, an explosion, and the frenzied man ran out into the open, a blazing torch.

And yet by the time he had reached the hospital where gentle hands ministered to the cruelly burned body, John had smiled into the face of his well-loved wife and said: "I'll be out of here in a day or so." Nor could he believe the words of the doctors as they told him he was dying. Why, he had so much to live for! His wife and two wee, small daughters—an aged mother—and his everyday duties.

Since Aunt Ella was confined to the house by a slight sprain she and Priscilla awaited Uncle David's return from the final services of respect and courtesy. Uncle David came straight home from the church.

"Yes, there were lots of folks out for the funeral," he began. "Don't know as I ever saw a larger funeral. And Ella, I wish you might have seen the lovely flowers. Such beauties in color blending.

"And the songs. They had called the Kerrs back to sing. All new songs to me. But I believe the one about, 'I'll meet you in the morning at the eastern gate' appealed to me the most. But all were very fine.

"You know that I had spoken of the many duties John had upon his shoulders. He was manager of the elevator and coal yard. Clerk for both the township and school boards. Secretary and treasurer for the cemetery association.

"Well, the minister read the eighty-fourth Psalm and then as he began his discourse he referred to the many positions of trust held by John and lastly he mentioned the fact that he was also the janitor of his church. A good janitor, too.

"Then the minister repeated the tenth verse of the Psalm but substituting a word for doorkeeper and made it to be 'I had rather be a janitor in the house of my God.' And he brought out the fact that John had served in this humble capacity out of sheer love for God and God's house. I don't know where a more striking text could have been found than this one. For John was a quiet sort of man, he loved to sing the songs of Zion, but probably he did not feel himself gifted to stand before a class and attempt to bring out the truths of the lesson. But he did know how to take care of the churchhouse. And it was remarked that he was always present. Just think what that means!

"Years and years ago when I was but a small lad, a certain brother lived close to the old Valley Bethel church. In fact the land surrounding the church had been a part of his little farm. He was getting well along in years. Had just about twenty acres of land and making a livelihood was not easy. And because he did not have much money to pay into the church treasury he asked that he might be the janitor of the church, serving without pay as his contribution of love to his Lord and Master.

"So each Sunday the church was opened on time. The house was neat as a pin and he was particular about the ventilation. He used to say that he would do his best to prevent folks from going to sleep because of stuffy air!

"Then one Saturday in late winter a sudden snow had fallen. It was very deep, and because of the picket fence at one side of the yard the snow had drifted right in front of the church. So good old Brother Weaver toiled all afternoon long to clear away the drifts in front of the church. He accomplished his desired object. But that night his daughter drove into town for the doctor, for the good man man was seriously ill.

"You can imagine the tears the next day as folks gathered for meeting. And the hushed tones as they asked about him. It was only a matter of a few hours until Brother Weaver had passed beyond the confines

of this life. Well, folks just mourned the fact that he had brought on his death by clearing away the drifts. It puzzled me quite a bit as I was growing up, but after a while I came to see how much joy it had brought to Brother Weaver to be a janitor in the house of the Lord. And I imagine that he would say now, 'Why, clearing away the drifts sent me home to glory!'

"So as one listens to the trivial excuses given for not attending the services in God's house, doesn't it make you wonder what real enjoyment some folks get out of life anyway? Where your heart is there you will be active. Walk along the streets and see the restless look upon the faces of men and women and you are forced to declare that they have not found the joy possible in the service of the King!"

"Well, my dears," proclaimed Priscilla as she arose to see about supper, "any one looking at you two will know that you find *real, abiding joy in serving the Lord!*"

"Thank you, Priscilla," called Aunt Ella softly after her, "and the same can be said of you."

Bloomville, Ohio.

My Neighbor's House, His Car, and His Church

BY R. E. MOHLER

I COULD not fail to notice the smile on my neighbor's face as he returned from the office of the County Treasurer after he had paid his tax for the year. A strange thing to smile about one might suggest, in these days of high taxes. Possibly the smile was only a forced one.

I enjoy driving past my neighbor's home, for it is a beautiful place, not large but well kept and homelike. And too, as I see him with his family in their car my feelings are only those of admiration for surely his home life is most beautiful.

My neighbor is a good business man. He not only pays his tax, but in addition he is a man respected by the business men of our city, for his integrity and business principles. He pays his bills and knows where every dollar goes.

In a recent conversation he told me that it costs him just two dollars a day to live in the house in which he now lives. At first this figure sounded high, but as I thought of such items as taxes, interest on investment, depreciation, repairs, heat and light, I concluded that perhaps his figure was about correct. He also told me that his car, a light, medium priced one, has cost him during the past five years an average of one dollar per day. I am forced to believe this as I recall the cost of operating a car for which I am responsible.

My neighbor and I attend the same church. Our pastor had plead most earnestly that we do our best to support our General Mission Board in order that they might close their year without a deficit and thus not be forced to call home more workers from the field. Our pastor said: "One penny a day is the asking of our Board." Now shame on me, but I could not help but hear my neighbor say to the one next him in his pew: "We can not pay it, they ask too much."

My neighbor lives in every state, in every community and in every church. He and I think and live much the same life, and the tragedy is, that such as he and I are the ones who are responsible for struggling churches, mission deficits, and under-equipped or poorly manned Christian colleges.

I have never doubted the statement, "Where thy treasure is, there will thy heart be also." I sometimes wonder if the ratios continue somewhere near the size of our gifts.

McPherson, Kans.

True Worth Is in Being

BY DAVID C. BRIGHTBILL

A MAN'S true worth or wealth is what he is, not what he has. No man is rich who wouldn't be rich if every dollar he had on earth were swept away from him suddenly, leaving him just himself—his own personality and character.

A haughty, purse-proud fellow said to a poor man sneeringly: "I am worth a million dollars!" "Yes," was the stinging rebuke, "that is all you are worth!" All of a man's worth ought not to be in his pocketbook. The greatest wealth should be in his heart and head. It is not what a man has, but what he is that counts.

If a man saves money, buys land and grows financially until he is in comfortable circumstances, but does not grow in grace and kindness and liberality and mercy, he is poor in spirit with all his wealth. If he wins his neighbor's dollar but does not win his love, he is a robber. If he dies and leaves behind him nothing but material wealth he dies poor; but if he dies and leaves behind him people who are sorry he is gone, people who loved him, people he made better and happier, then he dies rich. You will not be remembered for what you enjoyed, but for what you did, be it good or bad.

Having a good time, as it is called, is not such a great thing after all. Some years ago a New York paper conducted an inquiry among its readers to find out what had been considered the happiest day in their lives. A great many responded. Not one wrote of a day of so-called pleasure—of going to a picnic, a dance, or any other place of mirth and enjoyment. Every one who answered, mentioned a day in which he or she had done a good deed or finished some work or task of importance—something of real value to the world.

When we come to the end of life here on earth, we

(Continued on Page 26)

What's the Matter?

(Continued From Page 21)

you the ideal child. This would be all right if we were not such forgetful creatures.

To be sociable, does it mean that one should pick up every hiker along the highway, thereby imperiling his own life, as well as others? Does it mean to open your house for the entertainment of strangers, thus taking a chance on your life and making extra work for your wife? Wise men learn in the school of experience; fools pass on and are punished.

Eaton, Ohio.

Business for Annual Conference

Committee Report on Changes Proposed for Holding Annual Conference

(See Minutes of Annual Conference, 1930, page 31)

Your Committee submits its report as follows:

1. That the Full Report of the Business Sessions of Annual Meeting be discontinued.
2. We encourage the idea of the leaders of Districts getting together in conference by regions to assist each other in promoting the work of the Districts and to train leaders, but we do not, at this time, favor an action of the Annual Meeting, which would establish regional boundaries and make regional conferences mandatory.
3. A Plan for the Annual Conference Program:
   a. Standing Committee shall meet Tuesday at 8:00 A. M.
   b. Business sessions of the Annual Conference shall be held on Thursday, Friday and Saturday forenoons and in case of necessity the business sessions shall take precedence over other meetings.
   c. General programs shall be arranged for Thursday, Friday and Saturday afternoons.
   d. Sermons and addresses each evening of the Conference.
   e. The Conference shall close on Sunday with Evangelistic and Missionary Convocations.

Committee: C. D. Bonsack, J. W. Lear, I. W. Taylor, Otho Winger, A. C. Wieand.

Note: Due to the illness of Bro. J. A. Dove, Bro. C. D. Bonsack was asked to serve on the committee.

This Week's Picture

This week's front page picture shows the Hickory Grove church located at Mt. Carroll, Ill. It is not only one of the oldest churchhouses in the District, but is of historic interest as the place where Christian Hope came into the Church of the Brethren, being baptized by Eld. George D. Zollers.

How can we get more pictures for the Messenger which have some special message for our people? Perhaps you have a camera and happen to live near some historic spot, building or monument. Perhaps you know some good person with a face our readers should see. If so, try out that camera of yours some fine day and let us have a sample of your results.

In taking pictures do not try to cover too much territory. Get a good, natural view of the object or person taken. Pictures do not have to be large provided they are clear close-ups. If you have on hand some picture of historical value you think might be used in the Messenger sometime, please write and tell us what you have.

This appeal is to the friends of the Messenger family who are interested in seeing that our readers get to look at pictures with a message.

CORRESPONDENCE

MEN'S WORK ACTIVITIES AT THE COLORADO SPRINGS CONFERENCE

There will be meetings for those interested in Men's Work on Thursday, Friday and Saturday, June 11 to 13, from 8:40 to 10:30 A. M.

There will be addresses, discussions, and business meetings each of these three mornings. Bro. E. H. Eby of Summerfield, Kans., will speak on "Coöperation of Ministers and Laymen." B. F. Stauffer of Rocky Ford, Colo., will speak on "Stewardship of Accounting and Finance." R. E. Mohler of McPherson, Kans., who will be engaged in Adult Religious Education and Men's Work will be present to arrange for conferences and meetings elsewhere after Conference. He will also take part in the program.

C. C. Hawbaker, Chairman of the Stewardship Committee, and P. G. Stahly, president of the Men's Work organization, are planning to be present and assist in the program.

Plan now to be present and lend your support in Men's Work and receive information and inspiration.

Publicity Committee:
O. G. Brubaker,
Clyde M. Culp,
C. C. Hawbaker.

CONFERENCE LODGING ANNOUNCEMENT

Those desiring to engage lodging in advance for the Colorado Springs Conference may write to either Miss Winifred Pease, Secretary Convention Bureau, Colorado Springs, Colo., or to Rev. C. H. Hinegardner, Yoder, Colo., and their needs will be cared for. However, the Convention Bureau has assured the Committee of Arrangements that there will be no need to engage lodging in advance, unless you wish to do so, as there will be abundant room. The following information has been furnished by the Convention Bureau:

Tenting space on supervised grounds, with water, light, toilets and in some cases wood furnished, price, 25c to 50c per day.

Cottages, generally with one room and equipment for two people, bed, mattress, no bedding, cooking equipment for light house-keeping, public bath and toilets, price, $1 to $2 per day. Same equipment with bedding added, price, $1.50 to $3 per day. Cottages one, two and three rooms, completely furnished, some with gas and electricity and some with maid service, price, $2 to $2.50 per day per person.

There are hotel and apartment house accommodations for 2,800 people, mostly close in. Prices, from $1 per day up.

There is almost unlimited space in private homes: prices, 50c up; mostly 75c and $1; some special week rates. Everyone will be comfortably cared for.

Committee of Arrangements,
Earl M. Frantz, Secretary.

Sabetha, Kans.

NEWS FROM CHURCHES

CALIFORNIA

Calvary church, Los Angeles, has been enjoying many good things, one of the recent blessings being a campaign held by Bro. Frank Miller, assisted by Miss Nellie Williams. Bro. Miller works primarily with the children, giving chalk talks in the afternoons, with colored stereopticon slides in the evenings. Neighborhood children showed much interest, one afternoon the attendance being 112. Seven have already been baptized, and many more are awaiting the opportunity. One Sunday evening we enjoyed a program put on by the Girl Reserves of La Verne. We feel there is a great need for such organizations, and are now making plans to open one in our own Sunday-school. A boys' organization, Friendly Indians, is also being started. The annual banquet for the young people of the District was held here March 17, with an attendance of about 250. Our pastor, Bro. H. B. Heisey, held a series of meetings in Covina this spring, our pulpit being filled during his absence by resident ministers. On Easter Sunday, the different departments of the Sunday-school, had charge of the opening exercises. The choir had special music for the morning service and rendered a very beautiful cantata in the evening. Mother's Day, May 10, was observed in a unique and impressive manner. Mothers acted as ushers, and all the prayers, scripture readings, etc., were done by mothers. All mothers over fifty sang "My Faith Looks Up to Thee." Choir numbers were also in keeping with the day. A seventy-four-year-old mother sang for us a song in Holland Dutch, which was received with much appreciation.—Mrs. Paul L. Duke, Los Angeles, Calif., May 13.

Fresno.—On Easter morning a program was given by the children followed by a short address by our pastor, Bro. Leo Miller. In the evening the Easter story in pantomime was given by the young people. Our communion services were held April 15 with Bro. M. S. Frantz of Modesto officiating. The preceding evening Bro. Frantz preached a very spiritual sermon. April 24 the men held their banquet. Since the last report four have been received by baptism and seven received as associate members. Plans are under way for our Vacation Bible School to be held June 15 to 26. The young people are preparing the play, An Old-fashioned Mother, to be given in Fresno and also at several other places.—Iva King, Fresno, Calif., May 6.

Laton.—May 3 was the close of our two weeks' evangelistic meetings held by Brother and Sister O. H. Austin. There were twenty confessions; of these fifteen were baptized, four await the rite and one was received into the M. E. church. We enjoyed Brother and Sister Austin's work and efforts more than the usual evangelists as they were here thirteen years ago. Mrs. Austin's leadership of song and her singing was enjoyed by all and leaves a Spirit-filled audience ready to receive Bro. Austin's message. He gave us some wonderful messages—earnest and soul-moving. Three mothers were baptized into fellowship of the church, two of them uniting with their family.—Verna DeHart, Laton, Calif., May 6.

Oakland.—Easter season was a joyous occasion with us. We worshiped jointly with the Swedish Evangelical Free church. Thursday night services were held in the Free church and Friday night in ours, the visiting congregations furnished the services of the evening. A program was given by the Sunday-school Easter Sunday evening. Twenty-five of our young people went caroling Easter morning and sang for our aged members and shut-ins. One of our intermediate Sunday-school boys was received into the church by baptism Easter Sunday. Bro. Andrew Blickenstaff of McFarland and Bro. M. S. Frantz of Empire were here April 12. The former brought us a fine sermon on Church Ordinances. Bro. Frantz officiated at our communion services in the evening. About 100 surrounded the tables. The joint Sunday-school convention convened here April 26. The theme was Spiritual Peace. Many helpful talks were given. At the evening service our Y. P. D. presented a missionary play entitled, Larola. All officers and teachers have been chosen for the Vacation Bible School which will begin June 8. Eight of our members are enrolled in the spring standard training school, to be held under the auspices of the Oakland Council of Churches.—Mary Heisel Woody, Oakland, Calif., May 8.

COLORADO

Denver church met in council March 25. Eld. I. J. Sollenberger was chosen delegate to Annual Conference; H. C. Long, alternate. We decided to conduct a Vacation Church School after Conference, the pastor to superintend the school. The junior and primary departments of our Sunday-school gave a splendid program Easter Sunday. In the evening the young people gave a pageant entitled, He Is the Son of God. April 19, the union young people's meeting of the churches in the Rocky Mountain region was held at Denver. Bro. C. H. Hincgardner of Yoder, Colo., gave a very helpful message in the morning; the young people had charge of the afternoon and evening services and brought some very instructive messages interspersed with special music. The first three months of our Bible reading contest closed April 1. Mrs. H. C. Long's class of the junior department won the contest. They were entertained and given a luncheon by the Sunday-school. Our love feast will be held May 24, at 7:30 P. M. We will be pleased to have any of our brethren stop with us en route to Conference. If any of our eastern folk desire to change locations we would be glad to have you investigate Denver and vicinity; you will like our climate, beautiful city and mountain parks. Living expenses are below the average.—Mrs. I. J. Sollenberger, Aurora, Colo., May 6.

ILLINOIS

Hickory Grove church held their regular council May 10. At this time Bro. R. K. Showalter was chosen pastor for another year. Bro. Lear delivered a fine sermon on Mother's Day. Bro. Virgil Finnell on April 26, gave us a fine sermon; in the evening he gave a lecture in the M. E. church in Savanna on the subject, Why Girls Smoke. Our revival meetings will be held June 14-28 and our love feast and communion on July 12.—Mrs. James Doty, Savanna, Ill., May 13.

Lena.—A special business meeting was held April 2 in order to make arrangements for entertaining District Meeting which is to be held here early in September. April 19 a duputation team from Mt. Morris College gave us an excellent program of song, reading and a short missionary play on Africa. Our pastor, Bro. Schrock, has been giving us a series of sermons on the uses of some of the ordinances in our Christian life. Attendance and interest are both increasing. Last Sunday evening Bro. Cove from Yellow Creek gave us a very helpful message at the worship hour.—Mrs. Mary L. Miller, Waddams Grove, Ill., May 7.

Virden.—At the regular council reports from various officers were given. New officers were chosen for the different departments in the Christian Workers. Bro. Caslow was elected delegate to Annual Conference with E. E. Brubaker, alternate. A group of our young people attended the B. Y. P. D. rally of our District at Springfield. It was unanimously decided to retain Bro. Caslow as pastor for another year, beginning Sept. 1. Appropriate services were held Mother's Day and in the evening the young people gave the play, Memories. We will have a union Vacation Bible School beginning June 15.—Lola Brubaker, Virden, Ill., May 14.

INDIANA

Auburn.—April 20 we enjoyed our monthly fellowship supper at the church. Bro. Moy Gwong gave a very interesting talk on the customs of the Chinese. After supper we went to the auditorium for our council meeting. Our harvest meeting is to be the first Sunday in September. Revival meetings will start about Oct. 14 with Bro. J. S. Zigler, evangelist, closing with a communion.—Ethel Snively, Auburn, Ind., May 9.

Bethany (Solomons Creek).—The church will celebrate its seventy-fifth anniversary on June 7. There are a few living that remember. Any who have lived in the bounds of Bethany during this time are invited for the homecoming, an all-day meeting. Mother's Day evening Bro. J. O. Winger gave a strong address on the Worth of Good Mothers. We are having fine interest in Sunday-school and church services. Bro. Roy Eisonhour is superintendent of Sunday-school and Sister Irvin Neff, president of Christian Workers.—Mrs. Bertha B. Weybright, Syracuse, Ind., May 14.

Cedar.—The regular business meeting of the church was held March 5. At this time it was decided that our present pastor, Bro. A. F. Morris, should remain the coming year. Our pre-Easter services were well attended and closed with the love feast on Easter evening. The men's quartet of Manchester College gave a program April 26. Sunday-school and church services were well attended during the winter months. Our revival meetings will be held sometime during the fall. Bro. Elmert Gilbert will preach for us.—Mrs. Harry Brumbaugh, Garrett, Ind., May 6.

Mt. Pleasant (Northern).—Our church experienced a happy occasion on April 12, when our new building was dedicated. Bro. Otho Winger conducted both morning and afternoon services. In the evening Bro. W. D. Keller of Middlebranch, Ohio, began a revival meeting continuing two weeks. We enjoyed Bro. Keller's sermons and his stay among us. As a direct result of the meetings one was reclaimed and seventeen baptized. All of these were adults except four. An aged couple was baptized later. We held our love feast at the close of the revival, Bro. Keller officiating.—Mrs. F. J. Wiedeman, Bourbon, Ind., May 13.

Pleasant Chapel.—Mother's Day was very fittingly observed in our church. At the close of the Sunday-school hour we had an interesting program after which Bro. Galen Bowman gave us an inspiring sermon on Mother. Bro. Bowman has been preaching for us regularly every third Sunday. Our Sunday-school and church attendance has been steadily increasing. The church decided to hold the love feast on the evening of June 14.—Carl E. Thomas, Kendallville, Ind., May 11.

IOWA

Council Bluffs.—Much good has been accomplished at this place in the past few months. Our pastor is leading Bible study and discussion every Sunday morning from the gospel of St. John. On Wednesday evenings we have Bible study on the Life and Character of Jesus. On the first Monday evening in February, March and April we held fellowship suppers followed by Sunday-school Workers' conference. The attendance and interest are very encouraging. At the meeting held in April we had with us Miss Carrie Bartlett, home on furlough from Futsing, China. She has been a missionary in China for twenty-seven years. She gave us an inspiring message, relating her experiences as teacher in a girls' school. We had meetings every evening of the week preceding Easter. As a result four were baptized. At our love feast on April 12, about sixty-five were in attendance. April 12, Miss Caskey and Miss Wedel of Corning, Iowa, talented musicians, presented a very enjoyable program at both the Sunday services.—Mrs. Juniata Larsen, Council Bluffs, Iowa, May 14.

(Continued on Page 28)

True Worth Is in Being

(Continued From Page 23)

can not take pleasure in thinking of all the worldly pleasures we have had, but it will give us supreme satisfaction if in that hour, we can recall some good we have done. Our personality, our individuality is our most precious possession.

"True worth is in being, not seeming.
In doing each day that goes by,
Some little good, not in dreaming
Of great things to do by and by."

Lebanon, Pa.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

25. My husband is a minister. We have three rather small children. Since my husband is also engaged in other work during the week in connection with his pastoral charge, it is very necessary that I do most of the visiting. This takes much of my time; and even though I leave the children with a very trustworthy hired girl I feel it is hardly fair to them that I should be away from them so much.

To what extent should a pastor's wife neglect her home and children in order to take care of her responsibility in church work?

PERHAPS in justice to the sister who sends this question it should be mentioned that the word "neglect" in its generally accepted meaning seems too strong a term here, for if we may read between the lines and judge from the tone of her letter there is no thought of a purposeful leaving undone of anything the children might need. Yet every mother of small children knows that she can not be spared from them long without seeing the unmistakable evidences of her absence.

But to this question itself: On the face of it there appears at first thought a conflict of duties, a thing which in God's economy we believe can not exist. However, the conditions above set forth seem to come surprisingly close to it, and take on a strong semblance of what might easily be *called* conflicting duties. Here is evidently a mother's duty toward her children and at the same time a duty toward her church work, and they both, apparently, demand first place in her schedule.

Suppose as we imagine ourselves sitting around this discussion table we look at this problem, for if we but knew it, there may be others among us who are having a similar experience, and that there are still others who have had such experience we are certain.

Normally a mother has toward her children a duty which no one else can perform. No matter how faithful and willing may be the hired help, the children need mother in a way peculiar to motherhood and to childhood, so that her time with them can not be sacrificed without a pitiable loss to both mother and children.

From this viewpoint doesn't it seem clear that the children's need of her constitutes the thing we call duty? Or maybe we should say this is the primary duty and then call the other responsibility secondary.

It might be interesting and not altogether unprofitable for us to assume the place of parishioners and think together of some means of helping to so adjust this secondary responsibility with the pastor's wife that both the home and the church work will be splendidly cared for.

And so then by way of an attempt along this line let us consider a few suggestions toward such a happy end.

Suppose the mother sets aside one day in each week for definite church work, and plans accordingly. Of course every mother of small children knows that at any time her plans may be upset, and the work of the day take a very different turn from that expected. But we avoid chaos by planning anyway, even though one can not always work her plan. The work of the home may be arranged to give mother this one day off. Then if the church membership know about it some of the women will be expecting a call from the pastor's wife one week, while those in some other part of the community may expect her this same day of some other week. There may be time for phone calls too, and perhaps some little necessary writing.

Then there is the part in which the women of the church may share to an advantage for the church work in general and to the relief of the nerve-strain for the pastor's wife. Shall we not be careful about helping her to conserve her time and strength? If we happen to call some day at a specially busy hour for her, why not hull her peas for dinner, sew on a button or mend a garment, or dress the baby while we chat? A brief call of this kind would not delay her and thus add to her rush for the day.

Again, some day make it convenient for you to take her with her pre-school children out to do some calling, and while she makes the call entertain these little folks in the car, or another time stay with them in their home an hour or two while this mother makes the needed calls.

And too, it will help our growing daughters to a better appreciation of the work of the church and of the pastor's wife if we plan with them to help her occasionally.

And so there are ways and ways in which the women's organization may arrange to relieve the pas-

tor's wife in such manner as will avoid the necessity of depriving her home of time needed there, thus enabling her to carry on her church work as well.

It affords us a good way of making ourselves co-workers with God by way of the parsonage.

I Am Music

SELECTED BY MRS. F. A. REESE, OMAHA, NEBR.

I AM the song of the universe.

I am the gurgle of the sparkling, silvery brooklet, the monotone of the falling waters of the mountain stream, the dance of the rain on a lonely cabin roof.

I am the patter of the children's feet on a city street that offsets the fuller clamor of busy commerce.

I am the harmonies of the earth and celestial bodies.

I am the voice of the reasoning power of the eternal love of God.

I am the unspoken, unarticulated voice of love.

I am the siren of the universe.

I am the spirit that breathed happiness of the universe into existence.

I am the wooing voice that brings peace and order out of wreckage and chaos.

I inspired the Songs of Solomon and the Psalms of David.

I am the wordless, winning voice of the Almighty, the Eternal God.

I am the paradise of deep love in human feelings and emotions.

I both inflame and soothe.

I furnish comfort to the aged one who has lost a life mate, and bring sweet dreams of yesterday and childhood.

I lull peaceful babies to sleep and excite warriors to battle.

I soothe the vanquished in defeat and cheer the victor in success.

I congratulate the proud parent at the birth of a child and soothe him when one has passed to the Great Beyond.

I was the inspiring notes from the harp of old, blind Homer and aided him in composing his immortal verse.

I deeply touch the world with shame for the way they have treated past great masters, such as Mozart in the garret, and others.

I furnished cheer and comfort to my patron saint, Dante, in his miserable exile.

I utilize the crude harp of the child, the coarse bagpipe of the Scotch highlander and the magic flute of the hillside shepherds.

I melt audiences to tears through lovely lips and with drum and fife I scale the Alps.

I am purity—truth—wholesomeness and you when your heart is true and your soul is merry.

I am the promoter of art and enlightenment.

I am the kind words of admonition from a loving father to his son.

I am the thoughts of an artist who works only for the betterment of humanity—and forgets himself.

I am the devoted lover speaking wooing words of magical fire to his soul mate.

I am the sweetest and most enchanting chord that touches the human ear.

I am the beautiful voice of love that a mother sings to her babe.

I am the hypnotic something that man can feel but can not see, and I am free by the grace of God to both king and peasant.

I am the tamer of wild beasts and soother of the savage breast.

I am the inspiration of the human soul in action and in tune with the omnipotent Infinite.

I am the chimes of the combined merry laughter of children.

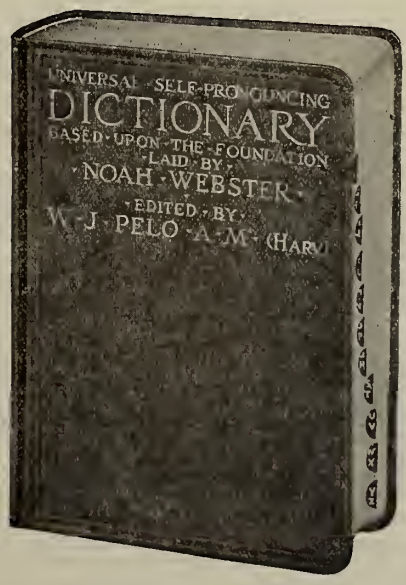
I am the bitterness and salt in the maiden's tear, or the illuminating sunbeams from her soul in her laughter that rings with love.

I deeply touch the heart and soul and am deeply felt by both friend and foe.

(Continued on Page 30)

HANDY DICTIONARY FOR $1

SELF-PRONOUNCING, THUMB INDEX



1,088 PAGES, 5¼ x 7½ x 1¾ INCHES

Very clear type, markings, definitions. Easy to read, easy to understand. A Dictionary for every purpose. Handsomely and substantially bound. **Only $1.00.**

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

Fairview.—Feb. 15 Bro. Galen Lehman, field representative for Mt. Morris College, spoke both morning and evening. March 31, a deputation team from the college gave us another good message. A start is being made to raise the church's quota for the school with the Ladies' Aid leading out. Our love feast was held May 3, with about forty-four members present. Bro. Glenn Carr officiated. May 11, the county ministerial association will hold its regular monthly meeting here.—Mrs. John Burger, Udell, Iowa, May 8.

Fredericksburg.—March 27, our young people with the pastor took the play, Sunlight or Candlelight to the South Waterloo church which they of Spring Creek enjoyed. May 2, Bro. Finnell gave us a lecture with lantern slides on Why Girls Smoke.—Sarah Sharp, Fredericksburg, Iowa, May 11.

KANSAS

Navarre church enjoyed the series of Bible teaching of the Book of John, the pictures on the Life of Christ and places of interest in foreign lands and talks on Stewardship. These were given by Bro. E. H. Eby April 27 to May 3. Sister Eby gave one half hour each evening of missionary instruction to the elementary department. Sunday evening she gave a very interesting demonstration, showing different costumes, etc., of the Indian people. Bro. Frank Sargent of Chicago brought us two great messages on April 26. The young people rendered an Easter cantata, The Dawn of Victory. Our church is planning to hold a fellowship meeting and banquet in the near future. Our Sunday-school attendance has been increasing steadily this spring. The State Sunday-school convention is being held in Salina this week and several of our members plan to attend.—Mrs. Hettie Nincehelser, Hope, Kans., May 6.

Salem Community.—April 26 Miss Lehman from McPherson College gave a splendid description of the Passion Play as she saw it last summer at Oberammergau. In the evening she gave a fine talk on the things in which we are alike and the things in which we differ from people in other countries. Our missionary committee has been giving us some fine programs. The Sunday-school offering the first Sunday of each month is given for missions. Our young married people's class is putting on a play May 10. This class, organized about six months ago, promises to be an up and doing group. At our business meeting Bro. Ed Vanpelt, pastor for six months, was chosen for the coming year. Mrs. Vanpelt is an active leader of the young people's group. The adult group is now studying the book of Job. Our love feast was on Sunday evening, May 3. There is much improvement in our song service, with many special songs under the efficient leadership of Mrs. Brooks.—Mrs. Mae McGonigle, Nickerson, Kans., May 8.

MARYLAND

Meadow Branch congregation rendered two splendid services with program on Mother's Day, one in the Westminster church and the other at Meadow Branch. On the day preceding, a mothers and daughters' conference was held in the country church which proved to be of deep interest and great help to all. Bro. I. S. Long from India is expected to be with us May 24, to speak on missions, in our country house in the morning and in the Westminster house in the evening. At this time our Annual Meeting missionary offering will be taken.—Wm. E. Roop, Westminster, Md., May 13.

MISSOURI

Bethel.—Our young people gave an Easter pageant, The Resurrection, which was well rendered. Our Bible School will begin in another week. Our love feast was held on May 11. We observed Mother's Day on May — as our pastor, Bro. Eby, gave the baccalaureate sermon at the high school on May 10. Several of our young people were in the class. We have organized a Junior Band on Sunday evening; they are studying missions in India. At the same time we have a mission study class for the adults. Sister Eby has charge of the juniors and Bro. Eby of the adults. This hour is followed by a sermon each Sunday evening.—Mrs. J. L. Marti, Mound City, Mo., May 12.

Peace Valley church held meetings during Passion Week, with Bro. W. P. Bosserman doing the preaching. The immediate result of his gospel messages was four confcssions. Bro. Lester E. Fike of Carthage, Mo., held a series of meetings at Ferndale church. Three accepted Christ and were baptized into the Peace Valley church. We held our love feast on May 6, with Bro. Lester E. Fike officiating. Twenty-eight surrounded the Lord's tables. Five letters have been granted this year.—Minnie M. Jarboe, Peace Valley, Mo., May 7.

South St. Joseph church had a Mother's Day program the evening of the 10th. All of our church work is going well. We would be glad to have some brother stop over with us on the way, going or returning from Conference, and hold a few meetings, to be followed with a love feast. The writer and wife plan to drive to the Colorado Springs Conference. We have completed the Book of Daniel and Ruth in our mid-week prayer meeting and are now taking up Isaiah. We gave a Bible test of twenty questions on the first two books named and quite a few made 100 per cent. We enjoyed having the Crusaders from Ray County with us on April 12.—E. N. Huffman, St. Joseph, Mo., May 13.

NEBRASKA

Octavia.—Since our last report one has been added to the church by baptism. March 1 Rev. McDaniel spoke in our church in the interest of the Anti-Saloon League. March 8, Bro. John Ellis from Huntingdon, Pa., commenced a two weeks' meeting which was greatly enjoyed. April 7, V. F. Schwalm and J. J. Yoder from McPherson, Kans., spoke in the interests of the college. April 10 at our business meeting our pastor handed in his resignation. June 23 is the date for our love feast.—Mary Ann Eberly, Octavia, Nebr., May 17.

OHIO

Lincoln Heights Mission.—We have just closed a very successful revival meeting conducted by our pastor, Bro. Glenn McFadden. Six were received by baptism, three are to be received later. We have organized a Ladies' Aid Society; at present we have nineteen members. An offering was lifted in behalf of the Y. P. D. of the Northeastern District of Ohio for the oxen team for Sister Goldie Swartz.—Mrs. Frances Miller, Mansfield, Ohio, April 30.

OREGON

Newberg.—We held our semiannual love feast May 2. Fifty-two surrounded the tables. Elder F. H. Barr of Albany officiated, assistcd by Bro. Lorell Weiss of Portland. There were some visitors from both Portland and Albany. It was a very spiritual feast. The Sisters' Aid Society has purchased new carpet for the aisles in our church. The young people are planning to paper the church this summer. The work is moving along nicely. Our pastor, Bro. Smith, goes to Damascus the second Sunday in each month and preaches for the people there. There is good interest at Damascus, they have a splendid Sunday-school.—Mrs. Leander Smith, Newberg, Ore., May 4.

PENNSYLVANIA

Altoona (First).—The boys' glee club of Juniata College rendered a service of sacred song April 19, to a very appreciative audience. Sunday morning, April 26, the services were in charge of Student Volunteers of Juniata College. May 3, our church met in love feast services. Nine were received by baptism in the afternoon.—Mrs. Linnie Dilling, Altoona, Pa., May 9.

Juniata Park.—We held our semiannual communion on Sunday evening, April 26, with 150 communing. Bro. C. O. Beery of Martinsburg officiated. In the afternoon three were baptized by the pastor. A Bible conference was held here May 1-3 by Rev. J. S. Cook, pastor of the Martinsburg Brethren church. At our quarterly business meeting on March 27 the pastor received a unanimous call to remain another year. Bro. Bowser reported a total of thirty-six baptisms since October, 1930. The pastor was elected delegate to Annual Meeting.—Mrs. Earl Bowser, Juniata, Pa., May 9.

Morrellville.—We raised $300 in April for the building fund. Seventeen were received into the church by baptism. We held a members' meeting April 14. A missionary play, the story of little Dr. De, was given. An offering of $15 was taken for missionary work. The Ladies' Aid Society meets every Wednesday, in an all-day meeting. They made $51.17 in the month of April. Our midweek meetings are well attended; twenty-four were present at the last meeting.—Mrs. Ethel Diehl, Johnstown, Pa., May 7.

Philadelphia (First).—Sunday evening, April 26, a representative of the Gideons gave us an interesting talk concerning the origin and work of the Gideons. At the close of the service many gave a dollar toward placing Bibles in hotels and hospitals. Our pastor gave us a searching examination sermon Sunday morning, May 3, preparatory to the love feast and communion in the evening. He also gave the children who are members of the church a special preparatory service on Friday evening. The Sunday evening Bible study course held during Lent has been continued for abqut six weeks. The first ten minutes are devoted to the Sunday-school lesson prior to the study of the Book of Luke.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., May 11.

Upper Codorus (Pa.).—April 25 and 26, Brethren A. C. Baugher and Stuart O. Hamer, members of the Elizabethtown College faculty, were with us in a week-end Bible institute. They brought us very helpful and practical messages; their work among us was much appreciated. May 10, we held an all-day meeting in honor of our mothers. The program consisted of special music and an address by home talent, as well as two able addresses by Eld. John Zug of Palmyra, Pa.—N. S. Sellers, Lineboro, Md., May 12.

Walnut Grove.—In an item from this congregation several weeks ago the writer failed to say that our pastor, Eld. John A. Robinson, is our delegate to General Conference.—Frank B. Myers, Johnstown, Pa., May 12.

Waynesboro.—Fifty of our members engaged in a home visitation evangelistic campaign March 25-27. We aimed to visit every home in our town in which there were members of the Church of the Brethren. These visits were much appreciated and we feel they increased the interest of our members in the welfare of the church. This was followed by a week of evangelistic services conducted by our pastor, Eld. Levi K. Ziegler. On Good Friday four were added to our number by baptism. The following week fourteen more were baptized and two reclaimed. Two more have been added by letter. On Easter Sunday a pageant, The Challenge of the Cross, was very impressively given. Our love feast was held the evening of April 29. Our pastor officiated assisted by Brethren Jesse Whitacre, J. D. Reber, W. C. Wertz and David Snider. Bro. Isaac Long of India spent the last week-end in our midst. May 1 he addressed the Always Willing class. On Sunday he preached two sermons and talked at the joint meeting of the intermediate and the Y. P. D. of the Christian Workers. This visit has made us better acquainted with the problems, the accomplishments

and the possibilities of the India mission field, and has given us a keener interest in it. Our congregation will be represented at the Annual Conference by the pastor.—Sudie M. Wingert, Waynesboro, Pa., May 7.

TENNESSEE

Dandridge.—On Sunday evening, April 5, our B. Y. P. D. gave a beautiful Easter program, Victory Dawn, including a pageant, Joy of His Morning. Our Aid Society was reorganized in October with Sister Rebecca Cox, president. The communion service on May 3 was well attended. Several visitors from sister churches were present; we were glad to have with us Bro. J. R. Jackson of Jonesboro, Tenn. On Sunday morning he preached a wonderful sermon. Our pastor, Bro. Reuel Pritchett, has just returned from New Orleans where he conducted a series of revival meetings.—Mrs. Ethel M. Jones, Dandridge, Tenn., May 6.

VIRGINIA

Cloverdale congregation observed the Easter season with a special sermon in the morning by our pastor, Eld. F. A. Myers. In the evening a beautiful story-cantata, The Prince of Life, was rendered by the choir. At the Blue Ridge church Easter was celebrated by a very effective pageant entitled, The Witnesses. The communion services on May 5, at Blue Ridge were well attended and much enjoyed. Pastor Myers officiated. The Y. P. D. of Cloverdale recently gave a public missionary program. The regular services on Mother's Day were enriched by special music and readings. We are all happy to have Eld. J. A. Dove and Mrs. Dove back with us even though he is still confined to his home.—Mary C. Garber, Roanoke, Va., May 12.

Jeter's Chapel.—Church work is very much alive here. Beginning April 26, we had a short revival consisting of eight sermons. During this time we enjoyed hearing five different preachers. May 2, we had our love feast with fifty members communing. Our Sunday-school continues to progress nicely. We had an attendance of sixty-three Sunday. This church is sending $10 to the Mission Board now on our amount for this year and we hope to send more later. Our pastor, Mrs. Broughman, will come back on Saturday before the second Sunday in June and preach several sermons.—Ada Wright, Vinton, Va., May 9.

WASHINGTON

Outlook.—The Sunday-school gave a program Easter morning which was very much appreciated. There has been one accession to the church recently. April 30 a banquet was given in honor of the parents and teachers of the Sunday-school pupils. Two outside speakers were secured who talked on Christian Education, and The Advantage of Graded Work in the Sunday-school. The dinner was served by the young people of the church. May 3 Bro. McKintosh of Deer Park, Wash., gave us the address of the morning, speaking on Better Homes. The Ladies' Aid is entertaining the neighboring Evangelical Aid May 7. Plans for the Sunday-school convention to be held at Yakima May 24 are being made. Bro. Lorell Weiss of Portland will be the main speaker.—Ruth Wagner, Outlook, Wash., May 5.

WEST VIRGINIA

Pleasant Valley.—The writer began a meeting at this place Nov. 18, and continued until the 24th. Three were added to the church by baptism. Our Sunday-school was closed during the entire month of March because of the flu epidemic, but we are glad to report that it is progressing again. Our meeting will begin May 30, and continue two weeks. Bro. Alva Harsh of Eglon, W. Va., will have charge.—Henry C. Sanders, Auburn, W. Va., May 11.

ANNOUNCEMENTS

ANNUAL MEETING

June 10-17, Colorado Springs, Colo.

LOVE FEASTS

California

May 27, 7:30 pm, San Diego.

Colorado

June 8, Sterling.

Idaho

June 6, 7:30 pm, Nezperce.

Illinois

May 23, 24, 7 pm, Yellow Creek.
May 24, Freeport.
June 7, 7 pm, Cherry Grove.
July 12, Hickory Grove.

Indiana

May 23, Elkhart Valley.
May 24, 7 pm, Four Mile.
May 27, 7 pm, Wakarusa.
May 28, 7:30 pm, Middlebury.
May 30, 7:30 pm, Killbuck, Antioch house.
May 30, New Salem.
May 30, 7:30 pm, Bremen.
May 30, Pleasant Valley.
June 4, Rock Run.
June 4, 7:30 pm, Baugo.
June 6, 7:30 pm, English Prairie.
June 6, 7 pm, Pipe Creek.
June 6, Camp Creek.
June 14, Pleasant Chapel.

Iowa

May 23, 7 pm, Des Moines Valley.
May 30, Libertyville.
June 1, South Waterloo.
June 7, Dallas Center.
June 7, 7:30 pm, Coon River.
June 12, Spring Creek.
June 20, Greene.

Kansas

May 30, Victor.
June 6, 11 am, Quinter.
June 6, Belleville.
June 6, 7 pm, Maple Grove.

Maryland

May 23, Beaver Creek.
May 23, Bush Creek.
May 24, 6 pm, Monocacy, Rocky Ridge house.
May 30, 5 pm, Middletown Valley, Grossnickle house.
May 30, 4 pm, Long Green Valley.
May 30, 2 pm, Broadfording.

Michigan

June 6, New Haven.
June 7, Lansing.

Nebraska

June 23, Octavia.

New Mexico

May 24, Clovis.

Ohio

May 23, 7:30 pm, Bear Creek.
May 24, 7 pm, Eagle Creek.
May 30, 7 pm, Eversole.
May 31, 6 pm, Springfield.
May 31, 7 pm, Wooster.
June 1, 7:30 pm, West Alexandria.
June 4, Bristolville.
June 6, East Chippewa.
June 6, 10:30 am, Silver Creek, Hickory Grove house.

Oklahoma

June 1, Thomas.

Oregon

June 6, Mabel.

Pennsylvania

May 23, Lower Claar.
May 23, 24, 10 am, Upper Codorus, Black Rock house.
May 23, 24, 1:30 pm, Myerstown.
May 23, 24, 10 am, Schuylkill, Big Dam house.
May 23, 24, Welsh Run.
May 24, Springfield, Springfield house.
May 24, Carson Valley.
May 24, Huntsdale.
May 24, 6 pm, Manor.
May 24, 6:30 pm, Ligonier.
May 26, 27, 10 am, Chiques, Chiques house.
May 27, 28, 10 am, West Conestoga at Middle Creek.
May 28, 7:30 pm, Calvary, Philadelphia.
May 30, 2 pm, Akron.
May 30, Aughwick (Germany Valley).
May 30, 10 am, Back Creek, Shanks church.
May 30, 1 pm, Conestoga, Bareville house.
May 30, 31, 1:30 am, Heidelberg.
May 30, Glendale.
May 30, 31, 2 pm, Conewago, Bachmansville house.
May 30, 31, 10 am, West Green Tree at Rheems.
May 31, 6 pm, Dry Valley.
May 31, 6:30 pm, Middle Creek.
May 31, Codorus, Codorus house.
May 31, 5 pm, Carlisle.
May 31, 6:30 pm, Geiger.
May 31, 6:30 pm, Spesville.
May 31, Leamersville.
May 31, 6 pm, Woodbury, Replogle house.
June 3, 4, 1:30 pm, White Oak, Kreider house.
June 6, Mingo.
June 6, 2 pm, Mechanic Grove.
June 7, Lower Cumberland at Mohlers.
June 7, Ridge, Fogelsanger house, all-day.
June 7, Yellow Creek.
June 7, 6:30 pm, Penn Run.
June 21, County Line (Indian Creek).
June 28, Shamokin.

Virginia

May 23, 4 pm, Cedar Run (Linville Creek).
May 23, 6 pm, Flat Rock, Cedar Grove house.
May 24, 7 pm, Timberville.

Washington

May 23, 8 pm, Ajlune.

West Virginia

May 31, 2:30 pm, Berkeley, Vanclevesville house.

YOUR SCHOOL

Will Improve Its Singing by Using

Our New Song Book

"WORSHIP AND PRAISE"



which so happily combines old and new songs that their result is an ideal book.

Here is the book for which you have been looking

Cloth Binding		Bristol Paper Binding	
Single copy, postpaid	$ .50	Single copy, postpaid	$ .40
Per dozen, not prepaid	4.80	Per dozen, not prepaid	3.60
Per hundred, not prepaid	40.00	Per hundred, not prepaid	30.00

State binding desired and whether Round or Shaped Notes

Brethren Publishing House, Elgin, Ill.

I Am Music

(Continued From Page 27)

I am the song of the poet interpreted into the songs of the ages.

I am poetry in harmony with God and the inspiration of the infinite universe.

I am the heavenly chord that enchants and entrances the human soul.

I am the euphonious chords whispering through the summer zephyrs in the unpruned natural wildwoods.

I am the charming fascinator of the happiness and inner deep feelings of nature's expression.

I furnish music at the awakening hour in the song of the robin from the heavens and echo the voice of paradise at evening in the super strains of the nightingale.

I supply your good-night anthem in the nightly carol of the grasshopper.

I am the sweet lullaby at the cradle and the hymn of God's eternal peace at the grave.

CORRESPONDENCE

PASSING OF W. R. GUTHRIE

W. R. Guthrie, son of Robert and Sarah Guthrie, was born in Allen County, Ohio, on March 10, 1849, and departed this life April 22, 1931, at his home near LaFayette, Ohio, at the age of 82 years, 1 month and 12 days.

He spent his entire life in this community with the exception of about six and one-half years in the silver belt of Nevada.



In February of 1877 he was united in marriage with Tabitha J. Hawk. To this union were born ten children, six sons and four daughters, two of whom, Duly May Guthrie and Sarah J. Shulaw, together with the wife preceded him to the other world.

About fifty-two years ago he accepted Jesus as his Savior and was received into the membership of the Church of the Brethren. He was installed into the ministry forty-one years ago and gave himself in whole-hearted service to the church, being actively engaged until about one year ago when his health made it necessary for him to be confined to his home.

For more than a quarter of a century he served the County Line church as pastor and housekeeper during which time the church enjoyed her greatest period of prosperity.

In addition to this he gave a great deal of service to the Baker church near Harrod, Ohio.

He conducted many evangelistic meetings and scores were added to the membership of the church through his efforts.

Many young people came to him to make their marriage vows and often was he called upon to conduct a funeral service.

His life commanded the respect of all in his community and many came to him for counsel and advice.

He leaves to mourn his loss eight children: Lulu N. Roberts, Joseph L., James A., Jacob H., Bessie L., William R. Jr., John P., and Charles V. Guthrie, one sister Sarah Greenwalt, thirty-nine grandchildren, six great-grandchildren and a host of relatives and friends.

Detroit, Mich. J. P. Guthrie.

FALLEN ASLEEP

Altman, Sister Lucinda Jane, born in the vicinity of the Mt. Joy church, died Dec. 29, 1930, aged 66 years and 4 days. She was a lifelong member of the Church of the Brethren, having united with the church at Mt. Joy many years ago and at Greensburg eighteen years ago. For more than ten years she had been a sufferer and was confined to her room most of the time. She had the joy of seeing her two sons and their families and her adopted son all become members of the church. She is survived also by her husband, Paul Altman, a devoted member of the church. Funeral in the Greensburg church by the pastor. Interment in the Youngwood cemetery.—M. J. Brougher, Greensburg, Pa.

Auvil, Ercie (Haller), died May 2, 1931, aged 27 years. She married Jay Auvil in 1921; he survives with two sons and one daughter. Funeral services at the Shiloh church by Rev. Nay Gainer. Interment in the Shiloh cemetery.—Mrs. Stillman Spurgeon, Moatsville, W. Va.

Bock, Bro. Chas. L., born in Mercersburg, Pa., died at his home in Waynesboro, Pa., April 21, 1931, aged 58 years, 9 months and 17 days. He was the son of Bro. Daniel and Sister Mary Elizabeth Bock. He was the ninth of a family of five daughters and seven sons. All but one sister preceded him. In 1889 he married Beatrice Ziegler. In 1894 he and his wife united with the Church of the Brethren. He was faithful in his church attendance and much interested in its welfare. He is survived by his wife, two sons and two daughters. Services in the church by Elders Levi K. Ziegler and C. R. Oellig. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Brumbaugh, Paul, son of John and Magnolia Brumbaugh, born at Newville, N. Dak., June 26, 1910, died April 19, 1931, in the hospital at Havre, Mont. He became seriously ill of flu-pneumonia and called for the anointing. His place was seldom vacant at Sunday-school and church. His father and oldest brother preceded him. Surviving are his mother, brother and sister. Funeral in the Milk River Valley church by Brethren J. J. Peters and Ernest W. Anderson. Interment in cemetery near by.—Mrs. J. J. Peters, Kremlin, Mont.

Buser, Nathaniel E., born near Keedysville, Md., April 28, 1851, died at his home in Mt. Morris, Ill., April 16, 1931. He was left an orphan at an early age and came to Mt. Morris in 1868, spending the rest of his life here. He was a member of the Christian Church but later united with the Church of the Brethren. He is survived by his widow and four children. Funeral at the church by Eld. J. E. Miller of Elgin assisted by the pastor.—F. E. McCune, Mt. Morris, Ill.

Cripe, Mary Etta, born at Newburg, Ill., died at Decatur, Ill., April 29, 1931, aged 70 years, 8 days. Through her many months of suffering with cancer she was very patient and cheerful. She married Daniel W. Cripe June 15, 1876. Her husband survives with five children, eight grandchildren, one foster grandson and two great-grandchildren. A foster daughter died in January, 1931. At the age of eight she became a member of the United Brethren Church but in 1878 she joined her husband, uniting with the Church of the Brethren. In 1902 she with her husband was called to the deacon's office and in this capacity was always active in service for her Master. Funeral in Decatur by Eld. J. W. Lear and the writer. Burial in the Cerro Gordo cemetery.—N. H. Miller, Decatur, Ill.

Forrer, Sister Mary, daughter of Jacob and Susan Forrer, died April 29, 1931, aged 74 years, 3 months and 14 days. She had been confined to her bed for four months with heart trouble and other complications. She endured her affliction with much patience; twice during this time she called for the anointing service. She united with the Church of the Brethren early in life and was a devoted Christian. She leaves an invalid sister and three brothers. Services by Eld. C. B. Smith assisted by Eld. D. B. Garber and Bro. Guy Stump. Funeral at Mt. Vernon church and interment near by.—Rebecca A. Pannell, Stuarts Draft, Va.

Gilmore, John C. Arnold, son of Wm. James and Amanda Arnold Gilmore, died near Ankenytown, Ohio, April 20, 1931, aged 57 years, 1 month and 22 days. His parents died when he was quite young and he was adopted by his grandparents, Mr. and Mrs. Alexander Gilmore. April 3, 1895, he married Miss Ella Grubaugh who survives with three sons and a daughter. Funcral at the Owl Creek church by Eld. G. S. Strausbaugh assisted by J. D. Zigler. Interment in adjoining cemetery.—Mrs. G. S. Strausbaugh, Columbiana, Ohio.

Halladay, Sister Fanna, was born at Bradford, Ohio, April 1, 1862. She died April 7, 1931, at the age of 69 years. She lived a Christian life for more than fifty years. She was married to Joseph Halladay Feb. 2, 1882. Her husband preceded her in death fourteen years ago. One daughter and three sons survive, also fourteen grandchildren, two great-grandchildren, three brothers, and three sisters. Funeral services were conducted in the Church of the Brethren, Greenville, Ohio, by Paul E. Wingerd and David Hollinger. Burial in the Harris Creek cemetery.—Paul E. Wingerd, Greenville, Ohio.

Holsopple. Ruth Verdean, daughter of Bro. Harry and Sister Clara (Berkey) Holsopple, died April 26, 1931, aged 1 year, 6 months and 16 days. She is survived by her parents, brother and sister. Services in the Windber church by A. C. Miller. Interment in the Berkey cemetery.—Mrs. Mary Allison, Windber, Pa.

Kaufman, Mary Amanda (Yoder), wife of Joseph J. Kaufman, of Upper Yoder Township, near Johnstown, Pa., died April 29, 1931, aged 63 years, 3 months and 6 days. She is survived by her husband, three children, thirteen grandchildren and a half brother. She was a member of the Westmont church. Services in the Westmont church conducted by L. B. Harshberger and W. H. Rummel. Burial in the Berkley cemetery.—L. B. Harshberger, Johnstown, Pa.

Kinney, Charles Ellsworth, was born May 6, 1905, at Conway Springs, Kans., and died April 12, 1931, at Portland, Ore., from injuries received in an auto accident. His family moved to Nampa, Idaho, when he was five; and this was his home until he came to Portland three years ago. At fourteen he united with the Church of the Brethren at Nampa. He is survived by his parents, Brother and Sister H. B. Kinney, three sisters, and one brother. Services by writer at local mortuary chapel; interment in Lincoln Memorial Park.—Lorell Weiss, Portland, Ore.

Loar, Sister Margaret Elizabeth, died April 4, 1931, aged 65 years, 6 months and 5 days. She was the daughter of Basil and Savilla Hovatter. She married Wm. Loar; her husband and two daughters preceded her. She leaves two sons and four daughters. Death was due to a heart ailment. She was a member of the United Brethren Church until a short while before her death she united with the Church of the Brethren. In her church relationship she lived a consistent life. Funeral services by Eld. Obed Hamstead at the Shiloh church. Interment in the Shiloh cemetery.—Mrs. Stillman Spurgeon, Moatsville, W. Va.

Miller, Mrs. Sarah, aged 80, widow of Chas. C. Miller, died at the home of her son Frank Miller in East Chicago, Ind. The body was brought to Goshen and taken to the home of Chas. Shidler. She is survived by her son and two grandchildren. Funeral services by Wm. Hess. Burial in Oak Ridge cemetery.—Dorothy Schieber, Goshen, Ind.

Nusbaum, Amos, son of Eld. Jno. Nusbaum, born in Elkhart County, Ind., died of paralysis April 27, 1931, aged 70 years, 11 months and 17 days. He was the seventh child of a family of thirteen. He married Minnie Pelsma May 10, 1891. In February, 1892, he and his wife united with the Church of the Brethren and remained faithful. He leaves his wife, two children, five grandchildren and one sister; a daughter preceded him seven months ago. Services by the undersigned assisted by Chas. Herr and Irvin Miller. Interment in Yellow Creek cemetery. —I. S. Burns, Wakarusa, Ind.

Pifer, Sister Elizabeth, daughter of Peter and Elizabeth Kreisel, born in Ottawa County, Ohio, died April 28, 1931, at her home in Lenawee County, Mich., aged 60 years, 7 months and 29 days. In 1891 she married Calvin Pifer. To them were born four sons and two daughters. Three years ago she became a member of the Church of the Brethren and remained faithful. She leaves her husband, three sons, two daughters, eight grandchildren, one great-grandchild, stepmother, four brothers and three half sisters. Funeral at the Fairview church by Bro. Jas. A. Guthrie assisted by Bro. Uriah Garner. Burial in the Amboy cemetery.—Gertrude E. Guthrie, Delta, Ohio.

Ruff, Samuel, son of Mr. and Mrs. John Ruff, born in Bourbon, Ind., died in the Marshall County hospital April 20, 1931, aged 61 years and 13 days. Oct. 1, 1889, he married Etta Mae Wilson who survives with a son, two grandchildren, mother, three brothers and sister. He died of blood poisoning. Funeral in the Blissville church by John Appleman assisted by John Markley. Burial in Oak Hill cemetery in Plymouth.—Mrs. Mae Pippenger, Plymouth, Ind.

Shaffer, Sister Margaret M., daughter of Eld. Elias and Mary Auvil, died at the home of her daughter in Philippi, W. Va., of heart trouble, April 22, 1931, aged 79 years and 2 months. She married Eld. Wm. H. H. Shaffer in 1869. Her husband, one son and two daughters preceded her. She leaves four sons and three daughters, one brother, twenty-five grandchildren and eight great-grandchildren. In early life she united with the Church of the Brethren and lived a consistent Christian life until the end. An orphan boy who came to her home at the age of twelve years was cared for until he grew to manhood. Services by Bro. Obed Hamstead at the Shiloh church assisted by G. W. Turner. Interment in the Shiloh cemetery.—Mrs. Stillman Spurgeon, Moatsville, W. Va.

Christian Stewardship Studies

By C. C. Hawbaker and J. E. Dotterer

A series of twenty-six studies designed to cover every phase of **Stewardship** in a style that will be appreciated by laymen, prepared by laymen who are deeply interested in **Stewardship.** The **Men's Stewardship Commission** offers this as its contribution to help men to understand, appreciate and practice **Stewardship** of the entire life.

These **Stewardship Studies** are arranged for use in regular class work, either in Sunday-school or in other sessions. Bound in paper, two parts. **Part One, 25c. Part Two, 25c.**

Order enough for the entire class. Use these **Christian Stewardship Studies** and watch your men grow.

Brethren Publishing House, Elgin, Illinois

FOR YOUR

VACATION CHURCH SCHOOLS

The Board of Religious Education Recommends

And Our Best Churches Use—

New Syllabus. 15c
Essential for all workers.

Administering the Vacation Church School, Armentrout. $1.00
Tells you how to do the job.

Manual of Training for Worship, Hartshorne. $1.50
Furnishes a wealth of material.

Kindergarten Course for Daily Vacation Church School, Moody. 95c
For First Year Beginner.

Beginners in God's Word, Shields. $1.85
For Second Year Beginner.

Learning God's Way, Dudley. $1.75
For First Year Primary.

God's Children Living Together, Dudley. $1.75
For Second Year Primary.

Adventures in Friendliness, Dudley. $1.75
For Third Year Primary.

Conquests for God, Miller. $1.35
For First Year Junior.

Heroic Lives, Miller. $1.35
For Second Year Junior.

Knights of Service, Bradshaw. 85c
Knights of Service (program guide), Hawthorne. 85c
For Third Year Junior.

Life and Times of Jesus (pupil's part), Grant. $1.00
Life and Times of Jesus (teacher's manual), Grant. $1.00
For First Year Intermediate.

The Heroic Age (Life of Paul), Clyde. 75c
For Second Year Intermediate.

Everyday Adventures for Intermediates on Pioneer Trails of Christian Living (a series of leaflets for teachers only). **15c each**—see leaflet No. 118 for titles.

Builders of the Church of the Brethren, Flory. $1.00
For Third Year Intermediate.

These are only a few of our large assortment of material for your Vacation School. Our Leaflet No. 118 gives full information. Ask for it—it is free.

Plan Your Vacation Church School and Order Supplies Now.

Brethren Publishing House, Elgin, Illinois

Objectives in Religious Education

By Paul H. Vieth

A book for those who would know the best in modern religious education and the way to achieve the end desired. Valuable for parents and teachers and all religious leaders. Among the objectives discussed are God-relationship, Jesus Christ, Christlike Character, Good Society, The Church and Race Heritage. **331 pages. $2.50**

Brethren Publishing House, Elgin, Ill.

PROPHECY

What the World Is Coming to in the Light of the Book of Revelation

By Mary Winey Morris

The author has been lecturing on the subject of **Prophecy** and has put her studies into a book of **351 pages** in the effort to trace world history and interpret the Bible as she understands it. Much of the book deals with an explanation of the Book of Revelation. The book holds to the Premillennial views and **sees the end of the present age as near at hand.**

Price, $2.50. Order from the author, Mrs. Mary Morris, Mishawaka, Ind., or Brethren Publishing House, Elgin, Ill.

Children's Day

Wise churches and schools make much of Children's Day because the hope of the future is wrapped up in the child of today.

We offer two

CHILDREN'S DAY SERVICES

either one of which will enable you to arrange a program that will use many of your folks and will be an inspiration to all. **Each of these Services contains 32 pages** (not 16 as do so many publications).

These Children's Day Services are entitled—

CROWNED WITH BLESSINGS and HIS LIVING WORDS

Each service contains songs with music, responsive reading, recitations, exercises, an anthem and a pageant. This offers you an abundance of material out of which you can arrange your program to suit your local needs.

Prices: Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 to 100 copies, 8c each.

PARAMOUNT CHILDREN'S DAY BOOKS

Each year our Paramount **CHILDREN'S DAY** Books grow more popular. There's a reason. The quality and variety of the contents appeal to program committees and audiences alike.

Paramount **CHILDREN'S DAY** Books offer you recitations, dialogues, exercises, drills, playlets and songs. They are printed on good stock and are bound in heavy paper. Make your own selection from these titles—

Paramount Children's Day Book
Paramount Children's Day Book No. 1
Paramount Children's Day Book No. 2
Paramount Children's Day Book No. 3
Paramount Children's Day Book No. 4

Price of each Paramount Children's Day Book is 25c.

Brethren Publishing House, Elgin, Ill.

MY $35 DUPLICATOR

in fine shape, may be had for $20. Pastors can save money and serve the flock by using DUPLICATOR.
Ezra Flory, New Paris, Ind.

FARM FOR SALE

305 acres, level; fertile; tiled. Grows corn, wheat, clover, alfalfa, cabbage, potatoes, fruits. 2 bouses; 2 barns; silo. Widowed owner includes harvested and growing crops; complete line of modern implements and all the household furniture; 50 cows; 5 borses; hogs; chickens; two tractors; new Case threshing machine, etc. In good state of cul. Worth much more than the price asked. Good school, roads, markets, American neighbors. Near Church of the Brethren. **All for $22,500. Will take mortgage for half.**

Write or come and see. F. L. BAKER, FREEVILLE, N. Y.

YOUR PUBLISHING HOUSE

will be at **COLORADO SPRINGS** during the entire **CONFERENCE** with a full line of **Bibles, Vacation School Supplies, Sunday-school Literature, Books of all kinds,** and much else that you will want to examine. Drop in frequently and look over this material. **Make your wants known.** Your order can be taken and the material be sent to your home address so that you need not carry it along in your overloaded grip.

Many of our patrons find this a suitable time to look over their account and make settlement. **THE BRETHREN PUBLISHING HOUSE** is your property, and you are cordially invited to make its temporary quarters at **Conference** the place **where you will meet your friends.**

Come early. Come often.

Annual Conference

COLORADO SPRINGS, JUNE 10-17

The Conference Booklet contains the **Conference Music,** the items of **Business** and the **Reports** of the several **National Boards.**

Those attending **Conference** need it to get full benefit of the several sessions. Those not going need it to put them in touch with the **Big Meeting. Price, 25c.**

The **GOSPEL MESSENGER** will publish **fine reports** of the **Conference.** The **gist of many of the addresses** will appear in its columns. The **inspiration of the Big Meeting** will flow down through its pages. The several issues in which the **Conference** news will be printed alone will be worth more than the price for one whole year. Be sure to have your name as a regular subscriber to the **Gospel Messenger** on our lists. If not convenient to see your **Messenger Agent,** send your remittance direct. **$2.00 will bring the magazine to you for one whole year and you will receive the Yearbook free.**

Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., May 30, 1931 | No. 22

TEMPERANCE POSTERS

(For Your Church School)

Alcohol and Social Progress

"DRINKING IS THE GREATEST FOE OF SOCIAL PROGRESS."

"IT MAKES ITS VICTIMS CONTENT WITH MISERABLE CONDITIONS & SURROUNDINGS."
—PHILIP SNOWDEN.

This poster and five more of like quality can be secured from the Board of Religious Education, 22 South State St., Elgin, Ill., at 15c per set.

IN THIS NUMBER

Editorial—
- Men Wanted (H. A. B.), ... 3
- Death of a Great Scientist (H. A. B.), ... 3
- Between the Ideal and the Possible (E. F.), .. 3
- Two Facts About This Age (E. F.), ... 4
- Kingdom Gleanings, ...16
- The Quiet Hour (R. H. M.), ...17

General Forum—
- My Country's Flag (Poem). By J. A. Hart, ... 5
- An Old-Time Preacher of Today.—No. 1 By Joel B. Naff, ... 5
- We Believe in Church Union, But— By C. H. Shamberger, ... 6
- The Supreme Task of Our Day.—No. 3 By J. M. Henry, ... 7
- Missions in the Church of the Brethren.—No. 9 By Elgin S. Moyer, ... 8
- The Radio and the Lord's Prayer. By J. H. Moore, ... 9
- Was It Victory or Defeat? By C. C. Hawbaker, ...10
- Was Jesus' Temptation Literal? By Ezra Flory, ...11
- Positive Christianity. By Homer E. Blough, ..12
- Working Together. By Earl M. Bowman, ...20
- Folks. By Oliver H. Austin, ...21
- Sails or Oars? By George W. Tuttle, ...24
- What Is Music? By Mrs. F. A. Reese, ...24

Missions—
- Missionary Heroines. By Minnie F. Bright, ...14
- Sung Su Lan. By Emma Horning 15
- Junior Worship Program, ...15

Pastor and People—
- Recruiting the Ministry. By S. P. Early, ...18
- Indoctrinating Young Christians.—No. 6 By Galen B. Royer, ...19

Home and Family—
- Leave It to Him (Poem), ...22
- Discipline Is Kind. By Leo Lillian Wise, ...22
- The Engrafted Word. By David C. Brightbill, ...23
- Splendid Use for Jewelry. By S. S. Sanger, ...23
- "United No One Can Break You" By Grace Hileman Miller, ...26

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

OFFICIAL DIRECTORY

BOARDS AND COMMITTEES

GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.
J. J. Yoder, Vice-Chairman, McPherson, Kans.
H. H. Nye, Huntingdon, Pa.
Levi Garst, Salem, Va.
J. B. Emmert, 2627 4th St., La Verne, Calif.
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.
L. C. Moomaw, R. 2, Bx. 209, Roanoke, Va.
General Secretary, C. D. Bonsack, Elgin, Ill.
Assistant Secretary, H. Spenser Minnich, Elgin, Ill.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.
Secretary, L. T. Miller, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION

C. Ernest Davis, Chairman, Mt. Morris, Ill.
C. S. Ikenberry, Vice-Chairman, Daleville, Va.
H. K. Ober, Elizabethtown, Pa.
L. W. Shultz, North Manchester, Ind.
J. M. Henry, Bridgewater, Va.
Eva Trostle, 3435 Van Buren, Chicago, Ill.
R. E. Mohler, McPherson, Kans.
Mrs. R. D. Murphy, Chairman, Women's Work.
P. G. Stahly, Chairman, Men's Work.
General Secretary, R. D. Bowman, Elgin, Ill.
Director of Young People's Work, Dan West, Elgin, Ill.
Director of Children's Work, Ruth Shriver, Elgin, Ill.
Editor, E. G. Hoff, Elgin, Ill.
Assistant, Maud Newcomer. Elgin, Ill.
Assistant, Edith Barnes, Elgin, Ill.

GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.
V. F. Schwalm, Vice-President, McPherson, Kans.
J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.
H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.
D. W. Kurtz, 1605 E. 3rd St., Long Beach, Cal.
A. C. Wieand, Bethany Bible School.
E. C. Bixler, Blue Ridge College.
Paul H. Bowman, Bridgewater-Daleville.
R. W. Schlosser, Elizabethtown College.
C. C. Ellis, Juniata College.
E. M. Studebaker, La Verne College.
Otho Winger, Manchester College.
V. F. Schwalm, McPherson College.
C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD

S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.
J. A. Robinson, Secretary, Bedford St. & Miller Ave., Johnstown, Pa.
M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.
W. H. Yoder, R. 1, Waterloo, Iowa.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE

R. W. Schlosser, Elizabethtown, Pa.
Grover L. Wine, Bridgewater, Va.
James M. Moore, 3560 Congress, Chicago, Ill.
Otho Winger, Moderator of Annual Meeting, North Manchester, Ind.
J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.

Vice-Chairman, P. H. Bowman, Bridgewater, Va.

Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.

Executive Secretary, J. W. Lear, Elgin, Ill.

Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK

Chairman and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

Vice-Chairman and Secretary of Bible Study, Mrs. Laura Gwin Swadley, R. 4, Johnson City, Tenn.

Secretary and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Ia.

Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 N. Griffin Ave., Los Angeles, Calif.

Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society

Mrs. R. D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.
Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.
Mrs. H. L. Hartsough, N. Manchester, Ind.

Mothers and Daughters' Association

Mrs. J. Z. Gilbert, Superintendent, 3300 N. Griffin Ave., Los Angeles, Calif.
Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.
Mrs. Lucille Neher, Secretary, Dayton, O.
Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK

P. G. Stahly, Pres., South Bend, Ind.
R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.
Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.
Levi Minnich, Third Vice-President, Greenville, Ohio.
C. M. Culp, Recording Secretary, Elgin, Ill.
G. A. Cassel, Ashland, Ohio.
H. J. Harnly, McPherson, Kans.
L. C. Moomaw, Roanoke, Va.
J. H. Miller, Baltimore, Md.
D. E. Sheller, Long Beach, Calif.
L. M. Davenport, Los Angeles, Calif.
C. C. Hawbaker, South Bend, Ind.
J. M. Fogelsanger, Philadelphia, Pa.
J. K. Miller, Cedar Rapids, Iowa.
Dan West, Elgin, Ill.

AUDITING COMMITTEE

E. M. Butterbaugh, 526 E. Indiana Ave., South Bend. Ind.
J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER

E. J. Stauffer, Mulberry Grove, Ill.

MEMBER ADVISORY BOARD A. B. S.

R. D. Murphy, 2260 N. Park Ave., Phila., Pa.

RAILWAY TRANSPORTATION AGENT

J. F. Appleman, Plymouth, Ind.

OUR MISSIONARIES

Supported in whole or in part by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

AMERICA

Industrial School, Geer, Va.

Finckh, Elsie, 1925.
Hersch, Orville, and Mabel, 1925.
Kline, Alvin, and Edna, 1919.
Knight, Henry, March, Va., 1928.
Wampler, Nelie, 1922.

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911.
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
Pollock, Myrtle, 1917.
Senger, Nettie M., 1916.
Shock, Laura, 1916.
Wampler, Ernest M., 1918, and Elizabeth, 1922.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Flory, Byron M., and Nora, 1917.
Flory, Edna R., 1917.
Horning, Emma, 1908.
Metzger, Minerva, 1910.
Schaeffer, Mary, 1917.
Sollenberger, O. C., and Hazel, 1919.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Cripe, Winnie, 1911.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

On Furlough

Heisey, Walter J., and Sue, Elgin, Ill., care of General Mission Board, 1917.
Neher, Minneva J., La Verne, Calif., care of W. H. Neher, 1924.
Oberboltzer, I. E., and Elizabeth, Elgin, Ill., care of General Mission Board, 1916.
Ulery, Ruth F., Prairie City, Iowa, 1926.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.
Bittinger, Desmond, and Irene Frantz, 1930.
Harper, Clara, 1926.
Helser, Albert D., 1922, and Lola, 1923.
Horn, Evelyn J., 1930.
Robertson, Dr. Russell L., and Bertha C., 1927.
Royer, Harold A., and Gladys H., 1930.
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa

Rupel, Paul, and Naomi, 1929.
Schechter, Elnora, 1929.
Burke, Dr. Homer L., and Marguerite, 1923.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C. and Lucile, 1924.

On Furlough

Kulp, H. Stover, 1922, and Christina, R. 3, Pottstown, Pa., 1927.
Shisler, Sara, Vernfield, Pa., 1926.

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Lichty, D. J., 1902, and Anna, 1912.
Shickel, Elsie N., 1921.

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.
Blough, J. M., and Anna, 1903.
Bollinger, Amsey and Florence M., 1930.
Fox, Dr. J. W., and Besse, 1929.
Shumaker, Ida C., 1910.
Wolf, L. Mae, 1922.
Ziegler, Emma K. 1930.

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.
Ebbert, Ella, 1917.
Nickey, Dr. Barbara M., 1915.

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900.
Shull, Chalmer, and Mary, 1919.

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India

Miller, Arthur S. B., and Jennie, 1919.

Vyara, Surat, India

Brooks, Harlan J., and Ruth, 1924.
Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.
Wagoner, Ellen, 1919.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

On Furlough

Cottrell, Dr. A. R., and Laura, 3435 Van Buren St., Chicago, Ill., 1913.
Long, I. S., and Effie, Bridgewater, Va., 1903.
Miller, Eliza B., R. 2, Waterloo, Ia., 1900.
Metzger, Dr. Ida Stratbmore, Calif., 1925.
Mohler, Jennie, Leeton, Mo., 1916.
Moomaw, I. W., and Mabel, 147 W. 9th St., Columbus, Ohio, 1923.
Mow, Anetta, Nokesville, Va., 1917.
Mow, Baxter M. and Anna B., Nokesville, Va., 1923.
Swartz, Goldie E., R. 2, Ashland, Ohio, 1916.
Ziegler, Kathryn, Richland, Pa., 1908.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., May 30, 1931 No. 22

EDITORIAL

Men Wanted!

MEN are wanted! The depression notwithstanding, millions of men are wanted! Here is a partial list of the nation's most promising openings:

Wanted: Public officials who are honest and efficient. Those applying are expected to be able to make the tax dollar worth a dollar—not just sixty or seventy cents.

Wanted: Professional men with an artist's creative pride, serving for the love of their calling and not for what the traffic will bear.

Wanted: Workers of the sober and resourceful type. Those who expect jobs must plan to give more thought to their work than to the time clock and pay check.

Wanted: Employers who understand that all fundamental values are human values, that no condition or process is right which is not conducive to the common good.

Wanted: A nation of red blooded and resourceful men: courageous enough to laugh at difficulties, big enough to rise above prejudice, and wise enough to fight for the constructive things of life. H. A. B.

Death of a Great Scientist

THE death of Albert Abraham Michelson brought to its earthly close the life of one of the greatest scientists of modern times. He was born in Strelno, Poland, and was brought to America when a child. The use he made of American opportunities constitutes an epic in personal achievement.

Professor Michelson was the first American to receive the Nobel prize in science. He was best known for his work in connection with the exact measurement of the speed of light. In a sense this problem provided his first and last great experiments. His early success in this field brought him recognition, and his lifelong effort to perfect his results marked him as the exact scientist that he was.

It would be hard to find a finer example of enlightened devotion to purpose than Dr. Michelson dictating his final report, even as he lay on his death bed. The great scientist sank into his last earthly sleep with a smile on his lips, for his work was done.

But Dr. Michelson was more than a great scientist. He was a master in the art of living. His interests were varied and worthy. He might have chosen great riches, but he chose rather to be one of the great but unassuming benefactors of mankind. H. A. B.

Between the Ideal and the Possible

WHO knows the last word, the last true and exactly right word, on the application of the principle of expediency in Christian living? How far is Paul's "all things to all men" to be carried? When does compromise between the ideal and the practical cease to be a virtue? Or is it never a virtue?

A strong editorial in a current periodical of wide influence almost pleads for the rejection of the expediency idea altogether. It sets forth the "high cost of compromise" with great cogency. Life does afford constant illustration of that truth. Compromising with evil is tremendously expensive, both in character and in kingdom success.

Yet life is for all of us a constant necessity to balance the claims of the ideal against those of the possible, and it should be a constant effort to bring the latter into harmony with the former, or to reduce to the minimum the distance between them. Yes, life in this present world is just like that.

But there are ways and ways of doing this and some are better, more Christian, than others. One of the more Christian ways is that which puts the principle of expediency to this test: Is it the good of others or my own advantage that I am seeking? Paul was all things to all men that he might "save some," some others, not himself.

Here is something else worth considering. We are indeed involved in social systems which are unchristian, which we did not create and which can not be entirely

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.60 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

or immediately changed. But there are two things we can do about this. We can practice love even in the existing systems more fully than most people do, probably more fully than we ourselves are now doing, and we can help a little to get the systems changed. One of our commonest and greatest shortcomings is our failure to realize our responsibility in this matter.

E. F.

Two Facts About This Age

Two strangely contradictory facts are facing us. It is queer but life is just like that. It would be too dull and dead if it were one consistent whole. The deepest truth lies hidden in paradoxes.

The first fact and the one most conspicuously in evidence is the godlessness of this age. This is of two kinds. The one is theoretical, philosophical, argumentative. The other is practical, unthinking, almost callous, at least utterly careless.

Our time is witnessing the revival of a project unsuccessfully undertaken many times in the past. It is the effort to get along without God. It is an attempt to show that the universe is getting along without him and that we can too as soon as we have reached sufficient maturity of understanding. Atheism is advocated with more or less vigor, sometimes avowedly, sometimes under cover of more polite names. The type of it which is now making the strongest claim to intellectual respectability is called humanism.

The word makes a strong appeal because its history and use disclose many noble qualities. Jesus was the true humanist. He taught the supremacy of human values over all created things, over everything else, that is to say, except God. Over the lower forms of life, over property and institutions of every kind. Everything was made for man. But everything, including man, *was* made. That is where he differed from our modern humanist. The latter proposes to vacate the throne of the Creator and leave it empty.

He will not succeed any better than the long line of his predecessors did. The throne of God will not stay empty. But this new-old theory is having another run in the philosophical fashion plates of our day, and is turning some good people aside from "paths of rightness" into the jungle whose farther edge drops down by a deep decline into disillusionment and despair. An infinite pity this, but it will run its course and go out of style again.

More disastrous and more difficult to deal with is the practical atheism which does not bother to deny God but simply leaves him out of thought. It just goes on with the daily activities of life without taking any account of him. Whether he exists or not matters not for those who thus count him out of their purposes and plans. For them he *is* non-existent regardless of what the philosophers may have to say. This is the secularism which the Jerusalem Conference of three years ago declared the greatest foe of Christianity.

Enough of this for present use. We are only pointing out fact number one—the godlessness of our time. It is a real fact and a big one. The deadly poison of it permeates the air and threatens death to many.

But the life of our time is characterized by another significant fact. This age is spiritually hungry. The evidence is abundant and conclusive. The literature of the day, both books and periodicals, is full of it. It crops out in discussion groups everywhere, especially among young people. In one's correspondence and in requests for private conferences. Is this great universe in which we are such tiny specks alive or dead? What is the great reality which lies at the heart of things or don't they have a heart? Are some things right and others wrong or are custom and superstition the only things we have to deal with? What is that good thing one should seek for all the days of his life under the sun, or isn't it worth while to seek for any thing? Such are the deeper stirrings in the hearts of a great host of folks, not all of them young. And the answer they want is one that satisfies and they are not going to put up with any other.

Like the godlessness we have noticed there is variety also in this spiritual hunger. Most of it is the hunger of those who have been caught by the lure of material pleasures and have been satiated by them. They have awakened to their own emptiness. They long for something real. They do not deny God but they have lost him. They believe in soul peace and the fellowship of love and their hearts cry out for these finer and better things.

Then there is the more piteous hunger of poor Mr. Saunders, that brilliant Southern journalist who knows that he is hungry and feels the hurt of it most keenly but thinks there isn't any bread. There are a good many others like him, except that they are not so honest about it as he. The pathos of their case but emphasizes the point of our contention. Along with the godlessness and worldliness and insensibility to spiritual appeal which we see so much of today, there is a very deep and very widespread yearning for spiritual satisfaction.

We are confident that this second fact is more prophetic than the first, more indicative of what the future has in store. But it takes both of them to give us a true picture of the situation.

The meaning of the paradox is that there is a revival in the offing. The nearness of it and the turn it will take depends much on the alertness, the aliveness, of Christian leadership. Upon its readiness to respond to this cry for bread, and to give bread, not a stone.

E. F.

GENERAL FORUM

My Country's Flag

BY J. A. HART

Why do I love the stars and stripes,
And hold my country's flag so dear?
Is there within its silken folds
Some emblem of my hope and fear?

Or is it but some fabric fair,
Bearing a striking, bold design,
Vaunting its gaudy colors there
Unmixed with any hope of mine?

Aye, flag of freedom's holy cause,
By angel hands to mortals given;
Inwoven with thy stars and stripes
Are my best hopes of earth and heaven.

Not silken fabric of the loom,
Nor stars and stripes in thee I see,
But all that's best in state and home,
And all I am—or hope to be.

A glorious country, perfected,
And homes where love and truth abound;
A land of full-fledged liberty,
Where justice reigns, and freedom's found.

Only as a nation can approach to this
Shall flags have power her people to inspire;
Only as we crush each wrong that is,
Shall we enkindle freedom's holy fire.

Coquille, Oregon.

An Old-Time Preacher of Today

BY JOEL B. NAFF

In Three Parts—Part One

Last summer while serving as summer pastor of Smith River congregation, an out of the way country church, in Patrick County, Virginia, I learned to know and appreciate something of the faith and sacrifice of the elder in charge there. He is one of our old-time ministers—one who was denied the advantages of education.

This good brother, Eld. W. E. Lackey, was born Jan. 3, 1869, near Elamsville, Va., in a log cabin which remains standing until this day. Amid these mountain surroundings he grew to be a man of great ambition. He was strong and loved to work, consequently he became an outstanding member of his family and community. Upon reaching maturity he united with the Church of the Brethren and finally led most of his family to accept this faith. Throughout his life he has enduring tremendous hardships. Concerning him a brother recently remarked: "Eld. Lackey is one of those who came up out of great tribulation and has washed his robe and made it white in the blood of the Lamb." He has served his church and community for nearly forty years, and today, in spite of ill health and old age, is still on the job. For twenty-six years he worked hard on the farm all week, preached twice every Sunday and rode a circuit of twenty-five miles or more to the various preaching points. For the last ten years he has been elder in charge of his home church, and in addition to the duties of the church and farm has successfully served two terms on the Board of County Supervisors.

If you should go to his lumber camp today you would find a gray bearded man just past sixty, dressed in ordinary work clothes. To use the language of Isaiah: "When you see him there is no beauty that you should desire him." He is of average height and build, and there is nothing suggestive of unusual strength, except the deep cut chest and firm set jaw; yet all who knew him at thirty say he was a giant in his prime. At that age he cradled 172 shocks of wheat in ten hours. He muscled a 160-pound weight with one arm. He used a 265-pound cross-tie as a ram to maul his load together with.

Not only has he been a giant in physical strength, but also in the qualities of manhood, character, and loyalty of conviction concerning matters of both church and state. His loyalty extended first to his God and second to his fellow-man—and that principle applies to all of his dealings on the sabbath and week days alike. His is a literal interpretation of the Ten Commandments.

When we consider his background, we do not wonder at his coming into the church at a rather late date. He grew up in a Primitive Baptist environment. The Bible was not read in his home, and he was not taught to read and write. Consequently as a young man he was left in the dark spiritually; his interests were in things other than the church. He often says: "If I had known Jesus when I was a boy, I would never have suffered these scars of sin."

He was never mean or bad, but he was misunderstood. Being the possessor of unusual physical strength and a fiery temper, he was picked on by the neighborhood bullies and roughnecks. In this way they sometimes drew him into a fight, which usually ended much to their disadvantage.

Although as a young man Bro. Lackey was a fighter on occasion, he always respected the church. If a ruffian caused a disturbance about the church at Big Meeting time, he took the side of the church and fought for peace if it could not be had otherwise.

About the year 1892, Bro. J. A. Dove, of Botetourt County, Virginia, came to Smith River to hold a revival. One night during this meeting young Lackey

came to hear Bro. Dove preach. He had been digging ditches for a neighbor, Mrs. Agee, and her daughter had persuaded him to come to meeting; so he came just as he was—dressed in overalls and gum boots. After the sermon the invitation was given. The Spirit of God moved mightily upon this young farmer lad, and under a burdened conviction of sin he arose and came forward, walking on top of the benches with his two-year-old child in his arms.

From that day Elcain Lackey was a changed man. A great burden rested upon his heart, as it did upon the heart of Christian in Pilgrim's Progress, and at once he began diligently to apply himself to Bible study. His health and nervous temperament were such as to permit of his working by day and studying by night; and thus after much labor and sacrifice he was able to read the New Testament.

To him, this seemed the greatest accomplishment of his life. To be able to read the sweet words of Jesus just as they fell from his precious lips seemed almost too good to be true. He continued to read and study day after day, at chance times—while the horses ate their noon meal, and at night when the day's work was done, often continuing far into the night.

Some nights he slept but little, but there was no slackening up in his farm work. During the prime years of his life, when he did his best studying and preaching, he was also rearing a large family. Those years he rented land and raised, on an average, two hundred barrels of corn per year. Although he has not, after all his hard work, amassed a great fortune, he has always had plenty and to spare. Perhaps he has given away more than he has kept for himself. He has a nice plain farm house. "I built it," he says, "for my family and for God's children as they come and go." His home is always open to everybody, and especially to the ministers. He has a great love and admiration for Bro. Dove under whose preaching he was converted. In reference to him he said, "Bro. J. A. Dove is a man who didn't let his education spoil him, he makes the Scriptures so plain and simple." From this and other statements of Bro. Lackey, I found that he favors education; and, that although he did not have an opportunity to go to school himself, he is very much interested in the education of promising young people in his community, especially those who are looking forward to definite Christian service. He said he had noticed that when a lawyer, doctor, or some other professional man was needed, the community demanded one who was educated. "But," said Bro. Lackey, "when the Lord gets a servant, oftentimes, he has to take the snuff ends of the neighborhood."

New Windsor, Md.

We Believe in Church Union, But—

BY C. H. SHAMBERGER

THE open season for ringing resolutions on church union is at hand. This is the time of the year when churches assemble in conference and when resolutions are made. In recent years it has become rather general practice to say pleasant things about the desirability of church union.

The many divisions within Protestantism have long offered a difficult problem in connection with the prayer of Jesus "that they all may be one." Back in the days when people felt that salvation came only through strict adherence to the accepted tenets of particular denominations there was often uneasiness about the expressed desire of Jesus.

In recent years there has been a growing tolerance among Protestant churches. They have come to see that they are in substantial agreement upon the basic Christian beliefs. The things they hold in common are much greater than the things upon which they hold varying viewpoints. Two people in different denominations may easily have more things in common than two people within the same denomination. Since there is such a changed attitude it is to be expected that Conference addresses and resolutions should deal with church unity.

There are two things which go far toward nullifying the commendable things which are said. The first is the employment of such words as "but" or "however." Those words make a tremendous difference.

Church leaders have a way of waxing eloquent about Christ's concept of the unity of the church. They insist that the church must work toward that end. Having put themselves unequivocally on record as believing in church unity it is not uncommon to find some such expression as the following, "However we must bear in mind that the time is not here when we can expect the actual fulfillment of the hope of Jesus." Or they believe in church union, "but there are certain things taught in the Scriptures, adhered to by us, but not observed by others and without which there can not be true Christian unity."

Such statements often leave the impression of shallow thinking or of subterfuge. It is easy to evade present responsibility by contending that the time is premature. Many a cause has been successfully championed at a later time not because the situation was more auspicious but because the leaders were more courageous and had a will to work.

The argument about the importance of certain scriptural requisites is often invalidated by the fact that they are held lightly by the majority of the people of the church. When that is true the argument falls short.

The second factor which tends to nullify the effect of the statements about unity is that denominations do

not build their programs on a basis which would indicate their desire for and belief in unity. They have friendly regard one for the other but for most practical purposes go forward without regard for what the others are doing. Organization and program are little affected by the pronouncements about belief in unity.

It is argued that unity is more a thing of spirit than it is of organization. Such a contention is often a convenient way to evade the implications of unity. It is inconceivable that churches could really believe in unity and not do something about programs which have their roots in days when denominationalism was at its height and which continue to be essentially denominational.

The integrity of the church is considerably at stake in its pronouncements. It does not hesitate to call upon men and organizations outside of itself to do certain things. It does so with a feeling that its request should be considered and given favorable action. It is inconsistent for the church in the same conference to pass resolutions which are not taken seriously by those who pass them.

It ought to be in place to urge a moratorium on statements and resolutions regarding church unity until speakers really mean what they say and until consistent action is taken to indicate that they are more than meaningless expressions.

Elgin, Ill.

The Supreme Task of Our Day

BY J. M. HENRY

Part Three

THE third major program of education in contest with the forces of Christianity is pernicious military propaganda. "The advocacy of what we believe is education, but the advocacy of what we don't believe," Edward Bernays says, "is propaganda." "The art of the mass suggestion," according to Friedrich Schoememan, "is propaganda."

George Sylvester Vierick in his book *Spreading Germs of Hate,* says: "propaganda is a campaign camouflaging its origin, its nature, and conducted for the purpose of obtaining a specific objective by manipulating public opinion." It is a recognized fact by many authorities—including militarist—that wars can not be waged without propaganda.

War propagandists always appeal to narrow patriotism and rigid nationalism. Every military promoter drapes himself in the flag of his country and condemns anyone who opposes war. To the extreme nationalists all advocates of peace are unpatriotic.

Arthur Ponsonby says: "During the World War the lie became a patriotic virtue. Falsehood was a recognized and extremely useful weapon in warfare and every country used it quite deliberately to deceive its own people, to attract neutrals, and to mislead the enemy."

Militarism is fostered by propaganda and wars are waged by means of it. Propaganda lurks between the lines of every news dispatch. It leaps at us from the screen and stage. Sometimes it shrieks, sometimes it whispers, and pleads, but never failing to intrigue and captivate.

Bertrand Russell tells us that Herodotus, the Father of History, was a hired propagandist of the Athenian state.

Napoleon overthrew kingdoms and monarchs as much by his wily propagandists as by force. Prince Metternich set up the balance of power in Europe through a Holy Alliance and kept down liberalism in Europe from 1815 to 1830 by his duplicity and propaganda machine. Bismarck waged three wars and finally crushed France in 1871 by well laid plans of propaganda.

But the work of these masters in war propaganda fades into insignificance when compared with that of Lord Northcliffe of Great Britain and the George Creel bureaus of the United States in the World War.

The Creel committee mobilized the moving picture industry and made it pay its own way. The income of war films used by Creel totaled $852,000,000. The committee distributed 200,000 propaganda war slides to be used throughout the United States. The messianic spirit of the Creel committee caught fire in revival meetings modeled on the "Billy Sunday" type. Ministers left their pulpits and bowed to the Creel Moloch. Three thousand historians and scholars were whirled into the Creel machine of hate. Painters, cartoonists, sculptors, designers, novelists, essayists, playwrights, and news writers, bent their knees to Mars while the people hissed the enemy with red hate.

A reign of terror swept through our schools and universities. Teachers with German names lost their jobs, and nonmilitant university presidents were dismissed. The children of Senator Robert M. La Follette were forced to see their father burned in effigy on the campus of the University of Wisconsin because he dared to oppose the War.

Fourteen states passed laws forbidding the use of the German language in public schools; two states under their State Council of Defense prohibited the use of German anywhere within the borders of the state.

Our land was flooded with spies and propagandists, both by Germany and Great Britain from 1914 to the close of the War—and even after. Lord Northcliffe wrote in a private memorandum that he was leaving behind him in the United States $150,000,000 and 10,000 trained agents to carry on propaganda.

The World War proved to be a post graduate course

for the military propagandists. The War began with a scrap of paper and ended with a cyclone of scraps of paper. Propaganda swept us into the War, submerged us in hate, and today it is lacerating the body politic of the world with a thousand wounds.

Ludendorff unlatched the gates of Russia and Germany to Lenine and let loose a flood of propaganda. Lord Northcliffe and Creel dug a thousand secret channels, flooding Germany with anarchy and ruin, and let loose forces which no nation has been able to stop. The Kaiser fled and Ludendorff sought a place of exile.

The turbulent demons unleased by Northcliffe and Creel now threaten to submerge the earth. Communism has spread like a plague while anarchy raises its hydra-head like a monster over the world. The spirit of revolution leaps across oceans overturning kings and republics, while unrest stalks the earth with crimson banners. Hunger faces millions while burdens of taxation and depression fall with crushing blows on the bruised and battered nations of the earth.

Why have all these things come to pass? They have come, my fellow-citizens, because false education and propaganda have put an eclipse over the paths that lead us to God. The supreme task of our day, is to teach the truth about war. We must bring the gospel of Christ to the world and enthrone the Prince of Peace in the hearts of men.

Bridgewater, Va.

Missions in the Church of the Brethren

BY ELGIN S. MOYER

Part Nine.—Opening a Mission in India

THE Church of the Brethren began its foreign mission work in non-Christian lands when Wilbur B. Stover and wife and Bertha Ryan went to India in 1894. For almost twenty years before that time, as has been noted before, the church had been conducting a missionary enterprise in Scandinavia. The year after the opening of the mission in India, the Asia Minor mission was started, and a few years later one was opened in Switzerland and France. The India mission, however, was the first attempt of the Brethren to carry the gospel to a non-Christian land, and was the only such work until, fourteen years later, the China mission was opened.

Bro. Stover joined the church at the age of eighteen, and soon after his entrance in Mount Morris College in 1884. Dr. John S. Flory says: "He at once became active in Christian work. At the beginning of the next session he was elected primary superintendent of the Sunday-school. He later taught a Sunday-school class, took an active part in prayer meetings, and in the spring of 1891, the Mount Morris congregation called him to the ministry. Almost through his entire school career, Bro. Stover was a leader among the students in religious work. He was early imbued with the spirit of missions. A call to serve the Master meant to him to accept his program of teaching and work. Especially during his last several years at Mount Morris he became noted for the insistence with which he talked missions. It was his hobby. No matter whether the occasion was a prayer meeting, a meeting of the literary society, a conversation among a group of students, a private walk with a fellow-student for exercise—no matter what, Bro. Stover talked incessantly about the missionary duty of the church."

In 1892 Bro. Stover made application to go to India. His application came as a challenge to the Board and to the church. It was provisionally accepted, and during the next two years, plans were being made, money was being raised, and the missionaries were being further prepared for their work. Finally in 1894 Conference approved Brother and Sister Stover, Brother and Sister A. W. Vaniman, and Sister Bertha Ryan, with the understanding that only three should go that year.

The Vanimans, who were later to go to Scandinavia, withdrew their application in favor of the Stovers. In the fall of the same year, conforming to the instructions of the Board, the missionaries went to Bombay where they established temporary headquarters. After several weeks of studying the field, of corresponding with missionaries in different parts of India, and of visiting near-by districts, they chose as the center for their work, Bulsar, a city of about twelve thousand inhabitants, one hundred and twenty-five miles north of Bombay, and three miles from the sea. Bulsar has the same latitude as has Mexico City, being twenty degrees north latitude. The field chosen lies entirely within the torrid zone. It extends from the Narbudda River on the north to within thirty-five miles of Bombay on the south, and from the coast to the hills about ninety miles inland. The field comprises about seven thousand square miles, and has about one million, two hundred thousand population, almost half of whom are the backward classes or aboriginal tribes. Two language groups, Gujerati and Marathi, are found within this territory.

As soon as the missionaries had decided upon the field they began the study of the Gujerati language. The month of March, 1895, marked the real beginning of their evangelistic work. At the invitation of the foreman of the railway shops, they started preaching services and Sunday-school in the railway library. It was two years later, in April, 1897, that eleven people were received into the church, the first converts of the Brethren in India. Bro. Stover said: "About two years from the time we went to Bulsar, an old man was brought to me, a backslider convert of another mission at another place. This man and his two sons decided to walk with us. Then with these three as a nucleus,

we gathered together all that were almost persuaded, and talked the matter over, set a day for baptism. . . . As the sun was sinking in the west, on Sunday, April 25 (1897), we had the joy of burying in baptism, eleven precious souls."

The second baptismal occasion was in September of the same year, when five more were baptized. A little later in the same year the mission welcomed its first party of recruits from America.

The first three or four years brought encouraging results. The annual reports show that by March 31, 1898, there were thirty-one members in the Indian church, and by the end of the following year, forty-five. The mission had been firmly established. Mr. LaPersonne, the foreman of the railway shop, a warm personal friend of the mission and a Eurasian, who later was baptized, said: "See what God hath done for your missionaries! It is wonderful. Who would have thought three years ago that so many Christians would ever walk through the streets of Bulsar. And they are all converted, too."

In February, 1899, D. L. Miller and wife on one of their several trips abroad, were in India at the time of the organization of the "First German Baptist Church of Bulsar." A few days later one of the missionaries, D. L. Forney, and his wife, moved to Jalalpor, a little town near the city of Navsari, some distance north of Bulsar, to begin work there. In the latter part of 1899 a third station was opened by S. N. McCann at Anklesvar, several miles northeast of Jalalpor, among the Bhils, the aborigines of that section. Early in 1901 the Jalalpor station was organized into a church. In July the Anklesvar station was likewise organized. And in October, the three churches, Bulsar, Jalalpor and Anklesvar were organized into the First District of India.

Bethany Biblical Seminary, Chicago, Ill.

Colorado Springs Conference

Sectional Conference—Church Music Commission
Theme: "The Ministry of Music"

Thursday, June 11

8:30- 9:00 A. M., Demonstration Program Hymn Slides.
9:00-10:30 A. M., (1) The Religious Values of Music.
(2) Choral Singing Ideals.
(3) Conference Chorus Organization.

Note: All those who love to sing are welcomed to sing God's praise in the Conference Chorus.

5:00- 6:00 P. M., Conference Chorus Rehearsal (Auditorium Platform).

Preparation of the music for the Sunday evening song sermon, and also the special sessions of the Conference.

Friday, June 12

8:30- 9:00 A. M., Fine Arts Program (Demonstration).
9:00-10:30 A. M., (1) Making the Hymn Book Live.
(2) The Minister of Music.
(3) Choral Singing Ideals.
(Ordination Service of the Minister of Music.)
5:00- 6:00 P. M., Conference Chorus Rehearsal (Auditorium Platform).

Note: Singers of God's praise welcomed. Recruiting of voices to balance parts.

Saturday, June 13

8:00- 9:00 A. M., Worship using Great Hymns and Pictures (Demonstration).
9:00-10:30 A. M., Special Music in Worship (The Church Program).
(1) Purposes and Objectives.
(2) The Ministry of Music.
(3) Conference Chorus Consecration Service.

Note: A program consecrating musical talent to the honor and glory of God.

5:00- 6:00 P. M., Conference Chorus Rehearsal (Auditorium Platform).

Final seating arrangement for Sunday evening song sermon on John 3:16.

CHURCH MUSIC COMMISSION.

The Radio and the Lord's Prayer

BY J. H. MOORE

SOMETIME in early life, maybe during babyhood, something happened to my right ear causing a slit in the sensitive drum, which slit remains to this day. Consequently I have been compelled to go through life with only one normal ear, the other being practically dead. As age comes to me my normal ear grows duller, and at this time my hearing capacity rates at less than ten per cent. Along with this defect my eyes are growing dimmer, so that I read and write with far less ease than a half dozen years ago.

A good friend learning of these conditions thought to make some of the passing hours more pleasant as well as more profitable by having installed in my library a radio with a loud speaker attachment, so arranged that the attachment could be applied direct to the ear. While testing out the use of the radio I chanced to apply this loud speaker attachment to my dead ear, and to my surprise I found that I could get better results from the use of this ear than from the one that had been normal most of my life. In a sense it was a resurrection from the dead, and now when using the radio I do all my hearing with the dead ear. I pick up things from various parts of the country, and on one occasion listened with interest to the talk by Mussolini delivered in the city of Rome. But all this is merely introductory.

Some twenty miles north of Tampa and more than 100 miles from my home, there is a broadcasting station, Clearwater, from which we get excellent service.

At 7:15 each morning during the week there is broadcasted a very interesting devotional service, consisting of singing, scripture reading, prayer and benediction, conducted by the ministers of the city, and now and then by a visiting minister. Sister Moore and myself listen to this service with devotional interest. It lasts not to exceed fifteen minutes which means an average of three minutes for each of the three hymns sung, the scripture reading and the prayer, probably a bit more time for the prayer than either of the other parts.

I have been especially interested in the scripture reading and the prayer service. The reading is very distinct, and easily understood, just the way it should be done in all of the church service. In no instance is the reading at great length, never a full chapter unless the chapter happens to be a very short one. Generally it is simply a section. At the service on the morning of this writing the story of the prodigal son was read, that much and no more. Maybe in all this there is a lesson for those who conduct the devotional exercises in our church service. Often the reading is not done in such a way as to be easily understood, and then it may be at too great length. If we are wise we will or can profit by giving attention to the methods of those who do things better than we are in the habit of doing them.

Among the Clearwater ministers conducting the radio service there is a custom to which I want to call special attention. They invariably close their prayers with the Lord's Prayer, just like our good old brethren used to do years ago. The one conducting the service this morning followed the Authorized rendering saying, "Our Father which art in heaven." Most of the ministers follow the Revised rendering, "Our Father who art in heaven." After listening to these prayers for months I am wondering if the Brethren are going to permit the more popular denominations to excel them in the proper and appropriate use of the Lord's Prayer, for in not a few of our congregations the prayer has practically disappeared. A good brother writes me saying that in his home church with a new pastor installed, he has not heard the Lord's Prayer one time in eleven months. This dropping of the Lord's Prayer may not be so general among the churches as the brother writing us thinks, but it is far too general for pleasant contemplation.

Possibly our people a generation ago employed the prayer a bit to excess by its use at the close of each and every prayer, regardless of the number of prayers for the day. Be this as it may, the abuse of a gospel recommendation, if an abuse in this case be considered possible, should not serve as an excuse for wholly discarding this, the real model of prayer. It might not be amiss if the director of the devotional services at our conferences would encourage the more frequent use of the Lord's Prayer. The example of our conferences in this respect would have an excellent influence all over the Brotherhood.

Regarding the use of the prayer the church here at Sebring has been led into a practice that may be worth noting. For the prayer at the opening of the Sunday-school those in attendance are called to a kneeling posture, and as a closing part the Lord's Prayer in concert is quite commonly employed. This teaches the children and young people the habit of kneeling and praying as the Master told his disciples they should. The prayer, though not in concert, is the common practice in the devotional exercises for the morning preaching services. At our prayer meetings the prayer is quite common. For the Sunday evening services it may be used or not, as the one leading in the devotional feels impressed. The custom helps to keep the Lord's Prayer thoroughly alive in the minds of all the worshipers and at the same time not seeming to overdo a good thing.

Sebring, Fla.

Was It Victory or Defeat?

BY C. C. HAWBAKER

THE above title was used in the article in THE GOSPEL MESSENGER of March 14, 1931, giving the result of contributions to the Annual Conference Budget for the fiscal year ending Feb. 28, 1931.

The question does not appear to have been answered, and it is not the purpose of the writer to give an answer to the question at this time. Some observations will be made and some questions asked which it is hoped will stimulate constructive thought.

Victory is a state resulting from overcoming difficulties or obstacles considered as opponents or enemies. To defeat an enemy is to gain an advantage only for the time. A defeat is final for a battle, but not necessarily for a campaign.

Would it add anything to the value of our work if we would use the term "conquest" instead of victory? "Conquest" implies a permanence of state that is not implied in the word "victory." To conquer is to overcome so effectively that the victory is regarded as final. A victory overcomes for the time being but a conquest makes permanent changes.

Does it make any difference what terms we use? Are words an indication of our thinking? "As a man

Prohibition Facts

In the *Survey-Graphic* Jane Addams, world famed social worker, draws this contrast—in Chicago before prohibition thousands of boys and girls, a large portion of them drunk, frequented dance halls where the chief business was liquor selling. Since prohibition drinking and drunkenness in dance halls have practically disappeared.—*Survey-Graphic, October*, 1929.

thinketh in his heart so is he." Everything we hold in our consciousness for any length of time becomes a part of us. What thought have we been holding in our consciousness? Did we think victory or did we think defeat? Did we fear that we would be unable to raise the budget?

Petty thinking and petty giving go hand in hand. Thought precedes and predetermines action. Discovery and discussion of new knowledge have caused changes such as the Renaissance and the Reformation. These were conquests and not just victories. Should we not think in terms of a crusade instead of in terms of battles?

Thought results in action. Is it not possible that if we want different actions we must change our thoughts? If our thoughts are negative and fearful should they not be changed to positive and hopeful? Are there such things as thought waves which influence people according to the nature of the thoughts?

We listen to a radio and realize that the sound waves penetrate every substance. Just recently we read of a test of a radio in the depths of Mammoth Cave. The sound waves reached the radio and it is certain that they did not go around by the entrance of the cave. Sound waves in the ether annihilate time and space and go in every direction. Is it unreasonable to assume that thought waves have the same power? "In him we live and move and have our being." "The kingdom of God is within you." Are not the powers and faculties of our mind used by the power of God? Is not thought the product of the mind?

The universe is governed by law. Law governs every form of light, heat, sound, and energy. The sun, moon, and stars are held in place by law. What do we know about the laws of thinking and how are we applying these laws in regard to our Conference budget?

We have learned that radio operators attain by practice in receiving code messages while asleep a skill which is beyond their reach when all their practicing is done while awake. Whether or not we know the fundamental laws back of this it has been found to be true. While I am not advocating that our people sleep any more soundly than they do on the question of the Conference budget, I believe it would be well to get a lesson from the radio operators. Many familiar activities are performed really well only after we have ceased to do them by conscious effort. Examples of this are the typist and the piano player. The driver of a motor car who has to think what to do when an emergency arises is a dangerous person to ride with. A safe driver does the right thing automatically. Some faculties of the mind act more quickly than the conscious mind. Can it be that too much attention is given to drives, movements, appeals, urges, campaigns, projects, raising deficits, and other activities that appeal only to the conscious mind when we might create a subconscious activity that would conquer the enemy of indifference and unconcern and make the victory final? Many people have testified that the learning of the principles of stewardship and the adpotion of methods for regular, cheerful giving have made giving a pleasure without any pain to the conscious mind. This brings freedom and joy in giving. To many people who give only when the conscious mind is appealed to, giving is like pulling a tooth.

We need to be in a proper atmosphere in order to give cheerfully. The atmosphere of the earth is what the rays of the sun come in contact with to produce light and heat. Without the atmosphere the sun would be powerless.

God can not produce what he desires in us unless we have a proper atmosphere. What constructive work are we doing in teaching how this atmosphere can be produced?

There is a difference between weather and climate. Weather is that changeable thing that comes and goes, now hot, then cold, now wet, then dry. Climate is that regular atmospheric condition which a locality can depend on throughout the year. Are our methods of raising money comparable to weather or to climate?

Are our appeals to groups, our challenges, and our achievement campaigns changing the climate or merely giving us another "spell" of weather? Do such efforts actually create a "warmer" atmosphere? Are we educating people to learn to give regularly, systematically, proportionately, and cheerfully as individuals rather than groups, so that the God mind instead of the conscious mind takes care of our giving? Do we want to change defeat into victory, and victory into conquest? Do we know the way out? Do we care? What are we going to do about it?

South Bend, Ind.

Was Jesus' Temptation Literal?

BY EZRA FLORY

RECENTLY I read with profit a MESSENGER article on the reality of Jesus' temptation. Matters metaphysical are as real as those physical. Certainly his temptation was real.

Was it literal? Was Jesus actually taken to a high mountain where he could behold the kingdoms of the world? Was such a mountain to be found in Palestine? Again, did Jesus actually permit Satan to lead him up to the top of the temple overlooking surging masses of Jews from all parts of the world to attend the Passover at the time, then in the very climax say, "No," to the devil? May I hold a cigarette, light it, smell it, and at last say: "Get thee hence, Satan"? Would it not be better to say "No," when the sugges-

tion first comes? Surely these temptations were not all literal. They were as potent, however, when the offer and the mental suggestion came. Jesus needed not to see literally all the world's kingdoms to appreciate the subtilty of that offer in which all men would bow and pay homage to him. He has it now from those who willingly and lovingly give it. He needed not to travel afar to experiment with one whose designs are evil, that he might learn to say, "No." Mentally he did see without climbing up. He knew it was proper to refuse at the very threshold of the suggestion. Following the trail would not have made it easier to refuse, nor does it teach others to do so.

"Vice is a monster of so frightful mien
That to be hated needs but to be seen;
Yet, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

Huntington, Ind.

Positive Christianity

BY HOMER E. BLOUGH

Jesus is the world's greatest Exponent of positive religion. His teachings are significantly directed to the living of a positive good life here and now. Too long have religions and teachers of religion been trying to save mankind by negations, probabilities, dogmatic propositions, and theological pronouncements. The real religion of Jesus as he lived it here on earth was infinitely more simple than most theological instructors would have us believe. The gambling and speculative tendency of men's minds is quite as pronounced in the field of religious dogmatics as it is in the secular realm of high finance, the Derby races or American baseball. Only the student who has been compelled to study through the long, drab and intricate outline of dogmatic theology can appreciate the foregoing statement.

The modern prophet of God sounds a positive note and calls for a revitalization of our religion so that it will be socially, morally, and spiritually constructive. The demand today is for a religion of sanity—insisting that a man shall build his faith upon those fundamental values found in the basic structure of the actual world in which we live. If Christianity is to live it must be purged of its mythological, speculative, and outworn traditional elements. The increasing demand by earnest men of responsibility is for a church ready and of a good courage to meet the trying issues of modern life. Along with the great preaching of the gospel, must be set up an adequate program of Christian stewardship, worship, music, missionary endeavor, community service, young people's work, adult work, religious education, social fellowship and evangelism. It is the things of immediate spiritual and moral concern—which characterized the work of the prophets, Jesus, the disciples and the early leaders of the apostolic church—that must be made more central in the program of the church of today. The doors of too many churches are permanently locked, and others only waiting the fatal sentence, because the lighted candlestick was gradually removed from its altar in the midst of the passing years. The hundreds of abandoned churches over our land stand out as a pathetic testimony of the results of spiritual blindness and religious inertia.

Our day offers the Christian church the greatest opportunity of any day in all her history. There is a great revival of interest in things of the Spirit; there is increasing emphasis today upon an understanding of the interior of men's lives, the analysis of conflicting spiritual forces, and the relativity of social, moral and spiritual ideals. The Christian church may call to its aid the scientific findings of religious pedagogy, social ethics, religious education, social and religious psychology, psychoanalysis, genetic psychology, Christian ethics, and the like. Of the 670 colleges and universities in the United States, 506 are church-established institutions. Each year they send forth a great army of splendidly equipped young people to be used by the church in some department of Christian service. There is a freedom of expression never before known. The means of travel, communication and transportation have bridged all barriers today so that the whole world is the actual field ready and waiting before the church of Jesus Christ. Never before has the church been able to set forth the claims of Christ and the Book by such a tell-

(Continued on Page 20)

Heroes—or Victims?

Today we pay tribute to our soldier dead. We honor them in song, in speech, with music, with flowers, and with prayers. We praise their motives as noble, their deeds as heroic, their sacrifices as supreme, their accomplishments as worth while. We consider the circumstances which brought about their death as regrettable, but unavoidable, and in the long run worth the price they paid. Underground as they are, they can not talk back and tell us their opinions.

There is danger in our continuing such attitudes. We only warp our thinking if we continue to believe that there is much nobleness of motive in times of military excitement; we do gross injustice to the facts if we consider killing heroic just because it is done under orders; we display inexcusable laziness if we maintain that war is after all a good method of ridding the world of evils. Two wrongs never make one right.

An American of the last century, more noted for oratory and courageous thinking than for satisfaction with conditions as he found them, had something worthy of consideration in his mind when he said: "As long as nations meet on the fields of war—as long as they sustain the relations of savages to each other—*as long as they put the laurel and the oak on the brows of those who kill*—just so long will citizens resort to violence, and the quarrels be settled by dagger and revolver."

PEACE COMMISSION
E. B. O.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Keeping Up the Missionary Spirit

THE pastor of a Pennsylvania church writes of their plans for the Conference Offering. He says, "I am glad that even though the folks here are burdened with a large debt on the church building, they have not stopped giving to missions. And I feel confident that they will do just as well as they possibly can this year."

The real missionary work of the world has never been done under easy conditions. It is encouraging to note all over the brotherhood congregations that continue this zealous attitude toward the great evangelization program of the church.

Is Your Dollar Haughty Too?

FRESH and crisp in his new green attire, the dollar lay folded in the church member's billfold. Jingling about the pennies and nickel a little dime played contentedly.

"You'd better have a good time," the dollar hearing the noise spoke through the partition. "You won't be here long."

"How do you know?" asked the little dime, frightened at the idea.

"Because you're going to Sunday-school."

"Do you go to Sunday-school?" asked the dime of the dollar.

"I?" exclaimed the haughty dollar in indignant surprise. "Of course not. I go to shows and gasoline stations and parks. Sunday is my big day, but I don't spend it in Sunday-school. That's the place for small fry like you!"

Men and Missions Sunday

ONE of the interesting and inspiring events in next fall's program of the Christian churches will be the observance of "Men and Missions Sunday," on Nov. 15. That date will mark the twenty-fifth anniversary of the meeting at which the Laymen's Missionary Movement was launched. On that particular day every minister is being asked to preach on some phase of the theme of the day. Men's Bible classes are also invited to give time to discuss the theme. Every religious speaker on the air that day is being requested to call men to renewed interest in the study of missions at home and abroad. There will be a number of men's meetings held in the different cities from coast to coast and by the courtesy of one or more of the broadcasting companies, many will be able to listen to some missionary leaders concerning our world-wide missionary obligations. It is easily conceivable that over 8,000,000 men will listen in on that discussion on "Men and Missions Sunday."

One may think profitably of the possibilities of this observance and its significance to the spiritual outlook of our American laymen and their more serious assumption of responsibility for the world mission of Christianity.



Chinese Bride and Groom. Mr. and Mrs. Chao Ching Heng were married Jan. 23, 1931. Both of them are graduate nurses in the mission hospital at Ping Ting Chow. They are living in a little home not far from the hospital with his mother. They have a very fine Christian home.

Their training for their task has been very good. Mr. Heng graduated with honors in 1927 both from the Training School and the Nurses' Association of China. The bride has been a graduate nurse since 1929. Both are doing very honorable work in the hospital, and are able to show true Christian character to those with whom they mingle.

Missionary Heroines

BY MINNIE F. BRIGHT

It has been my privilege to meet some of the brave women whose courage has been a marvel to me and ever a source of inspiration. They have not been decorated with glittering medals nor applauded by the crowd for some daring feat. They are unknown to the world and their names unsung.

I met one not many days ago, a fellow-patient in the hospital who had traveled many long and weary days from the far interior to receive help for her tired and over-worked body. Her husband died seven years ago. She placed her two small children in a school for missionaries' children located by the sea-side where they would be well cared for physically, intellectually and morally—but of course they did not have Mother. She went back to her lonely station in the far interior to carry on the work begun by her husband and herself some years before. There were no other foreign friends near her, but she had loyal and devoted friends who had come to love her, who were her spiritual children. For weeks and months at a time she never saw another face. During the past couple of years wars and bandits have swept over her city, and then famine with all its horrors followed; but still she stayed on and ministered to the starving and suffering. She gave especial attention to the suffering Christians and saved many of them from starvation. Then her health broke and it took many days to reach Peking and the great hospital of the Orient. As she was recuperating we found mutual joy as fellow-missionaries recounting experiences during the years of our service, but I felt as though I sat at the feet of a great saint and heroine when I talked with her. Meeting a President of the U. S. A. in his private office gave me no greater thrill than meeting this saintly woman, unknown to the world, but whose name must be sung by the angels in glory. Sacrifice is never on her lips, but the joy of service illumines her very being.

I shall never forget the brave mother who cared for a frail babe many months. Night and day she watched over the little life with the most tender and devoted care. How her heart rejoiced when there were signs of improvement, which were often followed by relapses which brought her anguish of heart, for had she not dedicated the little life to the Lord before he saw the light of the world? She longed to see him grow to be a man of God. One morning the little child seemed worse. The husband had made all preparations for a long journey to distant villages to preach the gospel. He said to his wife: "Perhaps I had better not go on my journey today, but wait until another day and see how the baby is by then." The brave wife replied: "No, husband, you go as you have planned. We know he has been this way a number of times. Perhaps he will be better by evening." The husband left his wife and children and sick babe and traveled over weary mountain paths to preach Christ. The wife gave him a cheerful farewell and turned to her sick babe to guard over the frail little life. In the late afternoon as she stood by the little crib a chill pierced her heart. She saw he was slipping away and in a few more minutes needed her care no longer. The little spirit was gone. Friends wanted to send for the father and bring him back to her in the hour of sorrow, but she refused. She begged them not even to send him word that the babe was gone for it would make him sad and keep him from doing his best work. *Christ* came before her own personal desires and the comfort and consolation it would mean to her in this far-away land to have the presence of her husband in the hour of grief. The same evening the babe was buried on the hillside outside the city and it was two weeks before the husband returned from his preaching tour. Brave, courageous heroine! She is ever an inspiration to me.

Another mother had come to her last hours of delivery. She had cared for her ill husband during the most trying times. She knew death was approaching and he knew it too. She bathed him and did the last tender things it was possible for her hands to do before leaving him. The hour came for her to part from him. She brought forth a son. The tiny babe was taken to its father and he laid his hands on it and offered a prayer of blessing and when the babe was one day old the father died. The mother was now left with three small children to face the world alone. The tiny babe joined its father in its tender years. The mother never lost her missionary spirit and devoutly reared her children to give their lives in service to Christ.

The oldest of the children grew to manhood, came to China as a missionary many years ago, was loved and revered by thousands. Following the Boxer trouble he led the German army as interpreter to his city where all his comrades had been slain. "Justice" was to be meted out to guilty and innocent for the terrible deed. Officials now came to him and begged him to use his influence in sparing their lives and through his love and kindness many of them were spared. A little over a year ago this great missionary died, this great friend of the Chinese. To his casket came high and low, rich and poor, streams of people from far and near, some bumping their heads on the ground out of the deep respect they held for him and what his life had meant to them and their people. He was buried beside his mother—the mother who through his early years struggled in loneliness and tears and prayers to mould his life after Christ's.

These mothers never had a thought of worldly fame

or honor, these brave heroines of great conquests. And there are many others like them. What a library heaven must have of heroine biographies and what lyrics the angels must sing of such lives, sweet symphonies unknown to the world!

Ping Ting Chow, Shansi, China.

Sung Su Lan

BY EMMA HORNING

One morning we were all startled by the sad news that Sung Su Lan had died during the night. We could not believe it for she had been with us the evening before and had taught her classes in the school during the day. A cloud of mourning was cast over the whole church and community. Preparations were made for her burial and soon a great procession was marching through the main street of the city on its way to the family burying ground on the hillside west of the city.

Thus a loved one was suddenly snatched from our midst. A new born son was the occasion of her death. She was only twenty-five years old, but leaves two sons, a daughter, husband and his mother to mourn for her. She was an unusually efficient, loving and active mother and wife and the empty place in their hearts can never be filled again. The hope of seeing her again in the next world is their only consolation.

When she was about ten, Su Lan was engaged into the Sung family. This family, being Christian, urged her to enter the mission boarding school. She had been frightened by the many horrible tales told about foreigners, so the first night after she was taken to the school she ran away and returned home. But after patient teaching she learned to know the truth about Christianity and was baptized and became a faithful worker for the Lord. She was married at the age of fifteen and had her first son when sixteen. Later she entered the woman's Bible school where she graduated. She then became a teacher in the woman's Bible school at Show Yang where her husband was an evangelist.

When they returned to Ping Ting she became a teacher in the Ten Village Campaign. Her unusual good health, together with her cheerful disposition made her most valuable in this evangelistic work. For over two years she spent five days a week in these villages, holding meetings in the various homes. Thus several thousand women and children learned to love her and wait eagerly for her return twice a month.

Her work was so effective that there are now many in each village who are worshiping God in a quiet way and we are welcome in all the homes. A number of the mothers have entered the Bible school and are learning to read the Bible and other good books. Their children are with them and in time the whole family will enter the church and Christianity will be established in these villages.

No, we do not see Su Lan's face among us any more, but she lives in the hearts of these thousands of women and children in the city and surrounding villages where she had been teaching. Her loving spirit still survives through the beautiful Christian truths and stories which she spread far and near. Many are asking who will take her place.

Ping Ting Chow, Shansi, China.

Junior Worship Program

To be used in connection with the missionary project.

Theme: Sharing the love of God.

Call to Worship: Begin your worship by calling attention to the earth's freshness and beauty. If a flower or plant is brought these should be used. It would be well to have the worship program outside.

"O thou who hearest every heart felt prayer,
With thy rich grace, all our hearts prepare;
Thou art our life. Thou art our love and light,
O let this worship hour with thee be bright." Amen.

Hymn: Holy, Holy, Holy.
This Is My Father's World.

Directed Meditation: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." This world is filled with that same love. We find it in the flowers, birds, mother and friends. If we have that great love what should we do about it?

This is a big world and full of God's people. Since God would have this a world of love, and we are God's children, what should we do about it? Bring in the Junior Missionary project. Help them to see that is one of our ways to spread God's love.

Story: "The Happy Prince," or "Where Love Is, God Is There Also."

These stories may be found in "Children's Literature" by Clippinger, and "Stories Children Need" by Bailey.

Prayer: Receive suggestions for prayer from the children. They will very likely express some means of showing love, because of the preceding story.

Prayer Hymn: "Hear Our Prayer" (sing softly with heads bowed). Junior Church Hymnal.

Poem:

"O God whose love is over all the children of thy grace,
Whose rich and tender blessings fall on every age and place;
Hear thou the songs and prayers we raise in eager joy to thee,
And teach us, as we sound thy praise, in all things thee to see.

"To see thee in each quiet home, where faith and love abide,
In school and church where all men come, to seek thee side by side;
To see thee in each human life, each struggling human heart,
Each path by which in eager strife, men seek the better part." —John Haynes Holmes.

Offering Service:

"Not what we give, but what we share,
For the gift without the giver is bare,
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

KINGDOM GLEANINGS

Calendar for Sunday, May 31

Sunday-school Lesson, Jesus in Gethsemane.—Luke 22: 39-54.

Christian Workers' Meeting, The Safety of Democracy.

B. Y. P. D. Programs:

Young People—A Great Modern Adventure.

Intermediate Girls—Church Members Around the World.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Four baptized in the Fresno church, Calif.

Two baptized in the Kansas City First church, Mo.

Six baptized in the Michigan City church, Ind.

One baptized in the Germantown church, Philadelphia, Pa.

Six baptized in the Black Swamp church, Ohio.

Nine baptized in the Uniontown church, Pa.

Two baptized in the Oklahoma City church, Okla.

Five baptized in the Ashland City church, Ohio.

Six baptized in the Elgin church, Ill.

Twenty baptized in the Manchester church, Ind.

Four baptized in the Albany church, Ore.

Eight additions to the Unity church, Va., Bro. Guy West of Chicago, Ill., evangelist.

Seven baptized in the mission house, York congregation, Pa., Bro. I. N. H. Beahm of Nokesville, Pa., evangelist.

Ten baptized in the Everett church, Pa., Bro. M. C. Swigart of Philadelphia, Pa., evangelist; nine baptized following the meeting.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. O. Beery of Martinsburg, Pa., June 7, Geiger church, Pa.

Bro. B. M. Rollins of Keyser, W. Va., June 1-14, Woodale church, Pa.

Bro. Elmer Rowland of Hagerstown, Md., May 24-June 6, Licking Creek church, Md.

Bro. E. C. Woodie of Denton, Md., July 5, Boone Mill church, Va.

❖ ❖ ❖ ❖

Personal Mention

Eld. J. C. Garland of Pleasant Ridge, Md., is reported as in a serious condition and the prayers of God's people that he may be restored to his former health are requested.

Bro. Earl E. Jarboe, pastor of the Burr Oak church of Northwestern Kansas for the last three years, changes his address to Springdale, Ark. He is taking up the pastorate of the Springdale church.

Bro. Forest S. Eisenbise and family are leaving Lanark, Ill., on their overland trip west next Tuesday, June 2. We assume that the Colorado Springs Conference is on their itinerary. Shortly after that Bro. Eisenbise will take up his new pastorate at Pasadena, Calif.

Bro. Moyne Landis, pastor of the Spring Creek church of Middle Indiana, says they are closing their home-talent evangelistic meetings with an "old time love feast" Saturday, June 6. There are to be all-day services beginning at 10 A. M., communion in the evening, and breakfast at the church on Sunday morning. "An urgent invitation is extended to all the members of neighboring churches to attend."

Bro. D. B. Eby, Olympia, Wash., wishes to express his appreciation and thanks to the many who contributed to the "cloud-burst of memorial letters and cards" referring to the eightieth anniversary of his birth. His general health is good but he is having a "strenuous race with deafness and dimness of sight," yet is very thankful that he can still hear and see.

❖ ❖ ❖ ❖

Special Notice

The women attending Conference at Colorado Springs will please note the various meetings scheduled for the Women's Work Program in Messenger of May 9 and also in the Conference Booklet. District officers will especially note the meeting for them on Friday 9:40 to 10:30. Exhibit material or exhibit offering may be handed to Mrs. P. A. Shearer on the Conference ground or sent to her in care of Conference Post Office.—Mrs. Ross D. Murphy.

❖ ❖ ❖ ❖

With Our Schools

Elizabethtown College

The twenty-ninth annual commencement exercises will be held June 5 to 8. President R. W. Schlosser will preach the baccalaureate sermon and Dr. P. M. Harbold, Dean of Education at Franklin and Marshall College, will deliver the address on Commencement day. Forty-nine students will receive the Teachers' State Standard Certificate and twenty-nine baccalaureate degrees will be conferred.

The Spring Session for teachers opened with an enrollment of 107 on May 11. A six weeks' Summer Session opening on Monday, June 22, and closing Aug. 1 will also be conducted.

Going to Conference by Rail

Time and again I have been asked what is the cheapest ticket to use to Conference. I want to say once and for all that the tourist ticket is the cheapest to use in the territory where it is sold, and these tickets are good from June 1 to Oct. 31, 1931.

On the purchase of these tickets you must designate the line of railway over which you wish to travel, both going and returning. There are localities in Canada and Louisiana and different parts of the south where the tourist tickets can not be used, where you must procure the identification ticket in order to get the reduced rates for this Conference. I have these identification certificates in my possession and they may be procured at any time. You should have them immediately to arrange for the oncoming Conference. Also, all those living within three hundred miles of Colorado Springs must use the tourist tickets if they care to travel by railway.

There is no reduced fare on one-way tickets either going or returning from this Conference. Tourist tickets need not be validated for return trip while the identification certificates must be validated. The tourist tickets permit you to stop where you please but you must return by Oct. 31, 1931.

Please see your local agent at once concerning your tickets and have them read just as you want them before leaving your home station.

J. F. Appleman,
General Railway Transportation Agent.
Plymouth, Ind.

The Young People's Branch of the W. C. T. U. will again hold their State Encampment at the College this year from August 3 to 8.

The Sunday School Boards of Eastern and Southern Pennsylvania will sponsor a Young People's Conference to be held at the College from Aug. 10 to 15.

During the present school year the endowment fund of the College was increased by $46,860, the net proceeds of the estate of the late Mr. Joseph C. Johnson. Two other bequests were reported to the college during the current year.

Mount Morris College

June 8 to July 18 has been set aside as the calendar schedule for our regular Summer School Session.

Our Commencement Program will start May 31 and last to June 5. Dr. A. J. Brumbaugh will give the commencement address.

We are glad to report that the rehabilitation of College Hall and Old Sandstone has begun. From now on our building program should move forward rapidly.

Professor A. R. Coffman received his Ph. D. May 5 from the Evangelical Theological College, Dallas, Tex. During his leave of absence he has also been acting pastor for the Fort Worth Church of the Brethren. Dr. Coffman will resume his regular duties as professor of our Bible Department with the opening of school next fall.

The University of Illinois has given us a $300 scholarship. This annual award will be granted to some member of our senior class for work in their graduate department. The above scholastic recognition following a recent inspection tour in which they reaffirmed our old rating gives us just cause for rejoicing.

❖ ❖ ❖ ❖

Our Book Shelf

Missions in the Church of the Brethren. Elgin S. Moyer, Ph. D. $2.50. May be ordered from the author, 836 S. Humphrey Ave., Oak Park, Ill., or from Brethren Publishing House, Elgin, Ill.

There has in the past been some good writing on the history of missions in the Church of the Brethren. But the time is here for a comprehensive summary of our whole past missionary history and an interpretation of the modernly organized missionary movement upon the life of the denomination. There was one man eminently qualified by experience, study, and broad acquaintance with our missionaries over a period of years to write that book. He has written it.

There is brought within the covers of one book more information concerning the origin and growth of our missions than has ever been published before. The story of our various fields is brought up-to-date. Twelve years of teaching missions has made the author master of the field of our adjustment in some of the methods and practices of the where or scattered piece-meal through many publications is here summarized, and correlated and told in an interesting manner.

But the book is more than a narrative: "A more critical and analytical study soon leads to the conclusion that the missionary program has been one of the causes for readjustment in some of the methods and practices of the church, and even for the reconsideration and the reinterpretation of some of its doctrinal tenets."

With unvarying fairness and with scholarly ability this reinterpretation, through the fuller carrying out of Christ's commission, is traced. One feels after reading the book that there are few phases of our church life that have not felt the influence of the missionary program.

The book was presented to the faculty of Yale University as a thesis for the doctorate. Naturally the work exhibits an immense amount of research and the highest degree of scholarship. This will make it a book indispensable to every thoughtful student of Brethren life, institutions, and history. At the same time it is very readable, being delivered from the colorless style of some writing that aspires to be scholarly. The author has a real interest in the subject for its own sake.

The work is a valuable addition to the body of our denominational literature. Every minister would profit by reading the work. It ought to be available in every camp library, college library, and wherever alert inquiring minds ponder the work of the Christian church as expressed through our own denomination.

As a parting word of commendation, it may be said that the typographical work is such that the book is agreeable to the reader's eye and that a very complete index has made the book a joy to the student or the minister who just must find that bit of data.—F. E. Mallott.

THE QUIET HOUR

Prayer for Our Brotherhood

1 Peter 2: 17

For Week Beginning June 7

An Expression of Love

Let our prayer for the Brotherhood be an expression of love. We know the men and women who live and work in the various parts of the Brotherhood. Their success is a stimulus to us. How natural to love them if we but incline our hearts to it (3 John 4; Luke 15:7; John 4:36; Acts 15:3; 1 Thess. 2:19, 20).

The Whole Brotherhood

I owe a close and immediate obligation to my local church. It is near at hand. In it is my field of labor. But the tie to the local interests may become provincial and narrow. I insure it against this by remembering my obligation to the whole Brotherhood (Eph. 1:15; Philpp. 4:1; Col. 1:4; 1 Thess. 2:8; 1 Peter 1:2).

We Need Each Other

One who has worked in various parts of the Brotherhood made the observation that each part has, what might be named a distinctive virtue or achievement. How greatly each section can be helped by close fellowship with other sections, strong in some virtues which it may lack (Rom. 1:11, 12; Psa. 119:63; Mal. 3:16).

Not Narrowness

Talking to the president of a theological seminary yesterday, I was told that there is pretty general agreement that young men should be trained in the seminary of the denomination in which they expect to perform their ministry. There are notable exceptions to this; but the rule, I think, is generally true. This is not narrowness. It is common sense. It is a matter of making our own church more effective and unified in the great common task.

Discussion

What are some of the interests of the general Brotherhood which we should include in our prayers?

R. H. M.

PASTOR AND PEOPLE

Recruiting for the Ministry

BY S. P. EARLY

From a paper read before the Ministers' Conference at Huntingdon, Pa.

How are ministerial recruits to be secured? Shall we depend on the churches electing them? We can not condemn the method of the past, for splendid results often followed the use of this method. Yet we feel the need of other methods. For the majority of members in the church may not see the wisdom of calling a young man who seemingly is well qualified to take up the ministry.

Sometimes those that are elected do not feel qualified, or do not feel divinely called to the work; hence they do not accept the ministry. This is unfortunate, for people may then remark that such a one was elected but would not accept.

In the years gone by the church frowned upon the young man who wanted to preach. I am glad that feeling is changing. A young man who feels called to church work is now free to express his desires to the leaders, who with the consent of the church, can give him a license to preach. This is to test his abilities and enables him, and also the congregation, to determine whether he should continue in the ministry.

Another method that is being used to try out and give experience to young ministers, is to give them summer pastorates. A number of our college men who were debating what vocation to take up, have gotten a taste of pastoral work in this way, and thus were led into the permanent ministry. Today they are successful pastors. Bro. M. R. Zigler, who has given me some helpful suggestions on this subject, says that during the past ten years one of the most important influences inducing our college men to enter the Christian ministry has been our summer pastoral plan. It is by this plan that we are able to find outstanding men who are thinking of entering the ministry. He also feels that the District and General Boards will make their greatest possible contribution to our future ministry by encouraging our local churches, who do not have pastors, to use these men.

The following instance is given of a young man who was called to the ministry. He was uncertain as to his staying in this field. But he was given opportunity in his college days to do summer pastoral work. The first year he felt he might stay by it. The second year he became surer about it. He continued until he finally decided to enter the seminary, from which school he graduated. Now he is out in one of our fine rural churches. This can be duplicated time and again.

Furthermore, Bro. Zigler would like to see the following plan tried out: Let the pastors of large churches during the summer give a little more time to evangelistic work, meanwhile letting some young men come in from the colleges or seminary to do the preaching during the absence of the pastors; thus these young men would serve under direction and get the experience that they need.

Bro. Bonsack writes me that there will always be need for good men with personal qualities who may not be able to be great preachers, that today a church will prosper more with the good work of a splendid pastor who may not be a great preacher, than with a great preacher who lacks pastoral qualifications. He is inclined to think, too, that the church of the future will be built even more around contacts with individuals and small groups, rather than by way of the crowds who listen to a sermon.

He also adds that another thing of tremendous importance to a preacher is an understanding of the social and economic struggle of life; that nearly all the problems in the average community are economical and social, growing out of the struggle for bread; that every preacher ought to try to get some actual experience in making and diagnosing the value of a dollar and a living; and that this is the practical thing that touches more lives than anything else. He is a wise and helpful minister who knows how to throw light on these problems for the people.

Undoubtedly a number of our splendid young men are considering whether they should enter the ministry; or, if elected, should they accept. They would like to know definitely the Lord's will. Dr. Ray in his book, *The Highest Office* suggests these evidences of a divine call:

1. *A sense of duty.* Paul said: "Woe is me, if I preach not the gospel." The disciples answered the council: "We can not but speak the things which we saw and heard."

2. *A desire for the work of the ministry.* Paul said to Timothy: "If a man longeth for the office of a bishop, he desireth a good work." But let not this longing grow from spurious motives, thinking that the ministry offers an easy life, or that it is the best field to display oratorical talents. The desire should be rather to save lost souls, to build them up, and to promote the kingdom.

3. *Consciousness of the qualification for it.* The candidate for the ministry should have the modest conviction that he is, or may become, reasonably qualified to perform the duties of the ministry.

4. *The judgment of the church.* The practically unanimous opinion of the church ought to produce in one's mind a very strong presumption that they are interpreting the will of God concerning him. However, it is true the home boy is not always fully appreciated.

Education is the introduction of control into experience.

Of Jesus they said: "Is not this the carpenter's son?" The commonplace neighbor they can not believe is God's choice for the high office for the ministry. "'Tis distance lends enchantment to the view."

One of our great preachers, when about eighteen went timidly to his father and told him he wanted to preach. His father rebuked him thus: "Dismiss that from your mind. None of our people have been preachers. We are just plain tradesmen. You are just as ordinary as the rest of us and God does not mean you to be a preacher." For months the young man remained quiet, then timidly he told his mother his convictions. She threw her arms about his neck and said: "My prayer is answered. Oh, thank God that I should be counted worthy to bear and bring up one who is to preach the gospel of my Lord." Too many churches take the attitude of the father. The mother represents the ideal church.

5. *Providential circumstances.* Bereavement, failure in business, calls for church work, remarks of friends, have helped men to decide for the ministry. Dr. Cuyler was for a couple of years hesitating whether to decide for the law or the ministry. He gave a ten-minute talk at a prayer meeting in a neighboring village. At the close one remarked, "Your talk did me good." On the way home the thought flashed in his mind: "If ten minutes' talk today helped one soul, why not preach all the time?" That one thought decided him on the spot. Great doors turn on small hinges, so our lives turn on small pivots.

6. *A degree of success in it.* While faithfulness, and not always success, should be the true criterion for the preacher, yet there should be to a certain extent evidences of success. If after a fair trial, one can not succeed, perhaps he had better seek some other profession. However, something may be wrong with one's life, which needs correction before success can be achieved.

Dr. Cuyler used to ask these questions of those who came to him for advice in regard to entering the ministry: "Have you a natural gift of speech? Have you the physical health to endure the strain that the duties of the ministry lay upon you? Have you the mental furniture to equip you? Are you fervently and honestly praying for heavenly direction and carefully watching the leadings of Providence?" He adds that a young man should desire the work so strongly that he will gladly submit to any hardships and privations in order to carry out his holy purpose.

A young man thinking of the ministry needs to know something of the hardships; that it is not an easy field; that many unpleasant problems will have to be solved; that he will have to deal with all kinds of people; that he must endure hardness as a good soldier. On the other hand he should know that there are abundant compensations. It is the highest office. I heard Dr. A. C. Dixon say once that he coveted no higher office than to be a "Prophet of God." It is a satisfaction to feel that God has commissioned us to minister to the souls of men. There is enough to stir the aspiration of any young man in taking a small church and building it up in influence and power in a community. There is great satisfaction in helping some sick, suffering one; when by a word or prayer new courage is given to continue in the struggle, or faith strengthened for the transition. There is the greatest joy in leading some wayward one to his Savior, where he finds pardon for his sins and the peace which passeth understanding. Some ministers that have been called from pastoral to executive work, have longed to get back where they could deal directly with the hearts and souls of people.

Roaring Spring, Pa.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 6—More About Jesus Our Savior

SINCE we are lost without Jesus, and since we can not save ourselves, as we have learned in past lessons, we can not know too much about the One who can and will save us if we but let him.

Jesus' Purpose in Coming into the World

1 To be what, did the Father send Jesus, his Son into the world? 1 John 4:14.

2 What did the angel tell Joseph, Jesus was to do? Matt. 1:21.

3 What did Jesus himself say he came into the world to do? Luke 19:10.

4 For what does Paul say Jesus came into the world? 1 Tim. 1:15.

5 To whom does Jesus bring rest? Matt. 11:28-30.

6 What is Jesus to his sheep? John 10:11, 14.

7 What is Jesus to me? Psa. 23:1.

Is There No Other Way to Be Saved?

8 Is there no other name or person by which one can be saved, except Jesus? Acts 4:12.

9 Nicodemus was a father in Israel, a real good man, but what did Jesus tell him he must do to be saved? John 3:5.

10 But Cornelius was a "devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always" (Acts 10:2). Surely he was a saved man. Yet what was he and his household commanded to do? Acts 10:48.

11 Jesus our Savior is perfect in every way. Yet that he might fulfill all righteousness (right doing) he asked John the Baptist to do what? Matt. 3:15.

Johnstown, Pa.

Positive Christianity

(Continued From Page 12)

ing variety of means and forms for all ages and classes of people.

It is well to inquire just why we are not making more headway in world evangelism. Some folks take refuge in that untenable position that since we are in the last days and wickedness shall go unchecked until his second coming when complete destruction will wipe out all vestiges of iniquity, that the present may be part of God's plan, and nothing can be done to change the program. Others claim that we are in a mechanical age—an age of external achievement—invention, discovery, syndicate organizations, big business, skyscrapers, commercial enterprises, and such like in which the mechanics of civilization crowd into the background the finer arts, including the cultural and devotional aspects of religion.

There are still others who can see boundless possibilities in the present generation in spite of the handicaps of sin. They believe in the potential spiritual forces resident within this frail human body. They know that each generation of aspiring youth would go far beyond what they do if they were taught to understand Christ and his positive claims upon their lives. The church, of course, has always been very active; but not always concerned with the major objectives. The church has always had many to fill its offices, ready to advise and receive the stipend; but the leadership has not always been chosen upon the basis of spiritual fitness. The church as a school of Christ must teach a positive, practical, spiritual religion for our everyday needs. Too long have we been inclined to treat this great earth of boundless possibilities as a mere shanty, a temporary lodging place, to rest over night as it were while on our journey to heaven or hell. Gradually we are coming to see that God took a long time to make ready this rather settled habitation for the human race where mankind has only begun to achieve God's purposes in the world. Rather than allow things to drift, let the church set itself to the gigantic task Christ inaugurated two thousand years ago, helping to clean up this old earth and make it a more decent place for our children and their children's children to live. The great strides forward since the church was established is prophetic of greater things yet to be accomplished. While those who accept the gospel have tried to Christianize the world, the world has tried to paganize the church. Let the simple basic tenets of Christ's Sermon on the Mount, the first and great commandment and the like, become the entrance requirements for followers, and the world will experience a social, moral and spiritual transformation unknown in the annals of history.

Harrisburg, Pa.

"Working Together"

BY EARL M. BOWMAN

"As workers together with him."

THE letter from which I quote the above words was addressed by St. Paul to the members of the church at Corinth. St. Paul could say concerning himself and them: "We are workers together with God." Let us ask if that could be truthfully said about us. Are we working together and are we working with God? I think the message which St. Paul is trying to impress upon us is the value of coöperation between the human and the Divine. What does it mean?

First of all, it means that a man's own personal qualities must work together in harmony. I like to see a fast running dog chase a rabbit across a level field. It is not because I have any grudge against the rabbit, but because, as we say, "the dog is all there." The dog has all his muscles and nerves properly coördinated and working in harmonious action. It is a pleasure to watch a skillful tennis player in action. Every member of the player's body is working in harmony action, and it is a graceful performance. I have a great deal of admiration for Lindbergh. He spent an entire year preparing and organizing himself for his nonstop flight across the Atlantic. He supervised the building of his own plane. Why not? Was he not going to trust his life to that plane? A few days before he departed he sat up for forty-eight hours accustoming himself to doing without sleep. He flew most of the time about ten feet above the water because of a current of air there that makes unusually fine flying. Often the waves would lash the wheels of his plane, but he went across with a courageous heart because he had all his powers working together in harmony.

How often men are destroyed by inner warfare! Their judgment or their thinking forever fights their feelings or their wills. They simply can not get the cooperation of all their powers. There is absolutely nothing more tragic than those lives, often great lives which are destroyed, or fail to come to their highest fruition, because of this internal and ruinous conflict. It has been said of an eminent English statesman of our day: "There is no story of our own times so full of significance—a story of broken purposes, of great powers diverted from their true end, of a tyrannic will at war with natural sympathies. It is a tale of tears."

Now being at peace within does not mean being in a state of repose. But it does mean that one must be in a condition of such harmony that he can always throw his total personality into the total task or immediate duty. A certain Yale lecturer recently said: "A man to do perfectly well must be unanimous."

In the second place, coöperation between the human and the Divine means that we must work harmoniously

and appreciatively with other men. This is not easy to do. Other men are often hard to work with. Sometimes other men are mean, disagreeable and obstinate. They do not think as we think. Many of us are confident we can do our best alone. We would ten times rather go off and do a thing than to work with a committee. Here is a statement confirmed by many sad proofs: No man comes into his highest and best estate except by way of human coöperation. Many a brilliant and able man has come into high position in both church and state, and then came to grief in that place through inability to coöperate with other men. All of us know both men and women of splendid ability and excellent training who can never be of large use in the kingdom of God simply because they will not coöperate with other workers.

A man one time went to buy a horse and the owner said to him: "This horse will work single or double, on the near side or on the off side, in harness or under the saddle, in the quiet of the country or in the noise of the city. He will work anywhere, any time, anyway you try him." That man was honest and told the truth even when trying to sell a horse. The other man bought the horse and found him exactly as represented. Now what a parable that is! As a professed follower of Christ, could it be truthfully said of you: "He will work any time, any place, under any circumstances"?

Now in the last place, coöperation between the human and the divine means that one must work in harmony with the will, mind, presence and activities of God. This is not always easy even for pious men. Many men never do learn how to place God properly and happily in their lives. They may worship him in their way, but they do not count him, or love him, or have much to do with him. They seem to regard his will as a hard will and submission to it as a kind of martyrdom or yoke of bondage. They misinterpret his presence as unnecessary or possibly troublesome and interfering. God has a will, a plan, a work for everyone. It is the chief end of a man's life to discover what this will and work of God for him is.

Therefore, we must love God with all our mind and heart. We must manifest dependence in him and rely upon him constantly. We must have confidence in him and coöperate with him.

Are we divided within ourselves by inner conflicts? An individual divided against himself can not stand. Are we working harmoniously and appreciatively with our fellows? Or are some saying: "I am for Paul," and others, "I am for Apollos," and still others, "I am for Peter"? Is Christ divided? What can be hoped for, other than a lame, halting, maimed and impotent church so long as we have these "party cries"? Is it not time that we drop off the party cries and stop making so much over the human leadership of men, and rally to the spiritual leadership of Jesus? Are we working for or against God? God is always trying to work with us, but he often fails in his endeavors because we will not give him our coöperation. God often fails because we fail him. The kingdom of God can not come into our churches until we learn to work together as Christian brothers uniting all our powers in making the spirit of the Master hold sway over the lives of men!

Roanoke, Va.

Folks

BY OLIVER H. AUSTIN

Some one has said that the whole human family may be divided into four classes. This classification might well be applied to church members also.

First, we have the *drifters*. These make no plan for life, no careful and thoughtful preparation for the future. They are like unto driftwood. They "take life as it comes," but little of real value ever comes their way; and if it does, it is little used. They may by chance drift into the church service but they add nothing either by way of inspiration or offering. Drifters may do little harm but what lasting good do they do?

The second class may be called the *kickers*. No mule or church member was ever known to kick and pull at the same time, this is an impossibility. We have a great many people who are kicking against the evil of the day but they are making no attempt to do anything constructive. Kickers very often do much harm. They complain, find fault, and object to the work of others while they themselves are doing absolutely nothing. Moses had some of this type of folk in his company and such a time as he did have with them! He called them "murmurers." By their continual murmuring they were undermining the influence and the power of Moses as a leader of the people. Some folk must have been born kicking and they continue to kick from the cradle to the grave. They are like the person of whom it was said: "He was born in the objective case."

Now comes the third class and we shall call them *pickers*. Possibly we have not thought of pickers in the light in which they shall here be given. These are always for the choice jobs, the soft places, the chief seats, and the places of prominence. They are picking and choosing from the conditions of life those things which are most conducive to their own personal advancement. Should they be asked to assist in any church work, the idea must originate with themselves or some member of their family before they condescend to coöperate. Lot did some high class picking, but ruin came to him and his family. Abraham took what was left but was greatly blessed of the Lord for so doing.

(Continued on Page 24)

HOME AND FAMILY

Leave It with Him

Yes, leave it with him; the lilies all do,
And they grow;
They grow in the rain, and they grow in the dew—
Yes, they grow;
They grow in the darkness, all hid in the night,
They grow in the sunshine, revealed by the light—
Still they grow.

They ask not your planting, they need not your care
As they grow.
Dropped down in the valley, the field—anywhere—
Yet they grow.
They grow in their beauty, arrayed in pure white;
They grow, clothed in glory, by heaven's own light—
Sweetly they grow.

The grasses are clothed and the ravens are fed
From his store;
But you who are loved and guarded and led,
How much more
Will he clothe you, and feed you, and give you his care!
Then, leave it with him; he has, everywhere,
Ample store.

Yes, leave it with him; 'tis more dear to his heart,
You will know,
Than the lilies that bloom or the flowers that start
'Neath the snow.
Whatever you need, if you ask it in prayer,
You can leave it with him, for you are his care—
You, you know.

—British Weekly.

Discipline Is Kind

BY LEO LILLIAN WISE

Aunt Jennie was enjoying her visit in the Austin home: Ruth, the winsome home-maker, being a favorite niece. Then there was the robust father, Karl; and stalwart Donnie and wee roguish Bettie.

"It is such a relief," thought Aunt Jennie, "to come here after a time spent in Isabel's home. Poor Isabel! She means all right but somehow or other there is too much conflict between her ideals and the real reality of things.

"Now, Ruth has ideals too, but she backs them up with good common sense. And it pays, too. For instance, when she tells Donnie to put his playthings away, there is a place provided for them. And when she speaks to mischief loving Bettie, that little scamp knows that 'Mummie' means what she has said. Oh, yes, I wish Isabel would take a leaf or two out of Ruth's book!"

And so the days passed, each with a bit of excitement, a bit of amusing occurrence that will happen where children abide, each with some bit of hurrying times as will happen when children get into forbidden spots. But withal very happy days. Then one day Ruth voiced a question that had been uppermost in her thoughts for some little time.

"Aunt Jennie," she asked, a troubled look upon her fair brow, "Aunt Jennie, do you think that I am too severe with the children?"

"What makes you ask that?" Aunt Jennie was mending some wee garments belonging to wee Bettie.

"Oh, just some of the things I hear my girl friends say now and then," admitted Ruth slowly with a rueful smile. "There is one of my friends who thinks I am too particular about what the children eat.

"Then another one thinks that I am making Donnie *sissified*. She regards him as a specimen of the prig order, I guess!"

"I don't think she would have called him sissified," opined Aunt Jennie, "if she had caught sight of him shearing the cats yesterday!"

Then Ruth had to laugh with Aunt Jennie. For indeed two very "spotted" cats had been the result of the shearing episode.

"And because I insist upon the children obeying promptly," Ruth continued, "even Karl's sister Amy thinks I am cranky."

"Let me tell you about a happening in our neighborhood recently," said Aunt Jennie as she laid aside the mended garments. "The Tallman family had just one child, a girl of twelve years. Jocele was a bright girl, too. She was in the eighth grade at school. A year ago Jocele was quite ill and it left her heart in a weakened condition. Then this year she had the measles, didn't even go to bed with them. Went back to school for a few days and then had to quit. She had valvular heart trouble. And from what I've been told the girl has suffered agony after agony. But, this child had had her own way all her life long. So now when she was ill, she wouldn't do anything unless she wanted to do so. She would not keep quiet. Wouldn't even go to bed. And perhaps you'll not believe me when I tell you, but it is so anyway; all the weeks Jocele was sick she wouldn't so much as undress and put on her night clothes at night! And many a night her father had to rout a storekeeper out at midnight to get something that Jocele fancied she could eat. She made him get her wieners one night and then ate them cold! Now that wouldn't strike your ideas of rightness of things would it? Nor mine either! The inevitable result was that Jocele died. Fighting death itself. Using up her strength faster than she was able to make strength. Leakage of the heart had set in. Oh, how Jocele begged to live! That memory will live with her father and mother as long as they walk upon earth. Mrs. Tallman said to me herself: 'I tell you that it was all our own fault. Ever since she was a baby we had

thought that nothing was too good for her, and had humored her in every way. It isn't kind to a child nor to parents either!' Indeed it isn't a kindness to a child to permit that child to have his or her own way all the time. Freedom only comes through the path of discipline. Through your care you are training Donnie and Bettie to learn the rules of safe conduct and respect. I remember my father saying once that he didn't see how it came that such nice folks as so and so's had such a badly behaved child! So you see if you use discipline some one complains, and if you don't discipline some one wonders!"

"I guess that is true!" mused Ruth.

For a moment there was silence, then the air was split by sounds from the back yard.

"No, you don't, Bill Timmons!" and "I just guess I will!"

"Gracious," gasped Ruth as she started to run, "nothing sissified about those yells!"

Bloomville, Ohio.

The Engrafted Word

BY DAVID C. BRIGHTBILL

A NURSERYMAN can take a comparatively worthless apple tree and make it bear a crop of the finest kind of fruit. How does he work this miracle? By grafting. He cuts off a limb of the tree that has been bearing poor fruits and places in the stump that is left a graft, cut from the fine apple tree. He then covers it with wax and it grows out and takes the place of the worthless limb that was cut off. Not only that, but it commences to bear fruit, and the fruit is not like the worthless stuff the old limb bore; but is of the beautiful and valuable variety borne by the tree from which the graft was taken. Thus by grafting all of the old limbs he can change the tree from its worthless condition to one of beauty and usefulness. The old root or trunk of the tree will still be there, but when the sap comes up and runs into those grafted limbs it is transformed into the new kind of more beautiful and desirable fruit.

Most people know the process and how the bitter, worthless nature of the old root and stock is transformed and made able to yield such fine fruitage. Well, that is precisely what we are to do with our natures—graft on good habits and practices and show the world a changed life. Jesus said: "If thine hand or thy foot offend thee, cut it off." If any part of one's nature or life is not producing the right kind of fruit, he should cut it off. If we are doing things that we know are wrong, we must cut them off and graft on a new and better kind, or as the apostle expressed it: "Receive with meekness the engrafted word, which is able to save the soul."

Men and women can do better and be better if they fully determine to have it that way. Men are bad for the same reason that they are good—simply because they want to be. Any man can be good if he chooses and molds his life away from sin to righteousness. The power of reformation and regeneration lies deep within the recesses of every man's nature. It needs only to be called into activity by a determined will power and faith in the forgiveness of God and the grace of the Lord Jesus.

Each one should use his God-given powers within, to make a new and changed life appear. The message of science to the men and women of this age is, that all of nature is on the side of the man who desires to rise. Tennyson voiced a great desire when he wrote—

"O for a man to arise in me
That the man I am might cease to be!"

Whether a new and a better man shall arise in us, and the old meaner man that we are cease to be, is a matter for us to decide. It lies within our power whether it shall be or not. "And with all diligence add to your faith virtue; and to your virtue knowledge; to your knowledge self-control; and to your self-control patience; and to your patience godliness; and to your godliness brotherly-kindness; and to your brotherly-kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ." Let us by the help of God do our best.

Lebanon, Pa.

Splendid Use for Jewelry

BY S. S. SANGER

IN Rochester, New York, four men met one Sunday afternoon about twenty-five years ago, to discuss the problem of the needs of the less fortunate men of that city. They were agreed that a mission for men was much needed. A suitable man to superintend the work was available and the problem of finances was the only grave obstacle confronting them.

The uplifting, the encouraging and salvation of men was dependent upon their decision. In a serious and sensible way they discussed the temporal and eternal value of the men whom the organization might serve, and prayed for divine guidance. Among other scriptures, they quoted, "He that giveth to the poor lendeth to the Lord." One of these four earnest men, taking from his tie a stick pin containing a very large and valuable diamond, laid it upon the table and said: "This is a most cherished keepsake, but I am willing to make that contribution to start this work." Other self-sacrificing pledges were made and the work was launched.

The mission, now known to a goodly number of MESSENGER readers, did great good and cared for large

(Continued on Page 26)

Folks

(Continued From Page 21)

The fourth and last class may be called the *stickers*. This undoubtedly is an admirable trait when properly used. Jesus said, "Abide." Paul said Christians should be steadfast and unmovable, and not weary in well doing. John said: "Hold fast." All of these statements seem to imply that there is some sticking to be done in connection with our Christian living. Certainly we need more Christian stickers in the world today, those who will stay by the church in all of her activities. If we stick to Jesus, we will be steadfast and unmovable for the things that are right. A postage stamp sticks to its job until its task is accomplished. The church is in need of more people who are willing to see things through and to stick until the task is accomplished. Stickers that are needed are those who have a genuine spiritual experience, who can not be moved from the path of right and duty. Such always carry out their contracts and pay their pledges. They have given up the idea of trifling with duty and are doing and giving because of the joy they get out of it. Possibly we have been wearing out too many hold-back straps and not a sufficient number of collars in pulling.

McPherson, Kans.

Sails or Oars?

BY GEORGE W. TUTTLE

Here is the river of life; oars are our good works, but the Holy Spirit is the Wind that fills our sails and wafts us onward, up the river of life instead of down, straight to our heavenly goal.

Works must be in evidence. In my youthful days when a boy made some rather large statement his companions were swift with this challenge: "Prove it!" Here is the proof of our allegiance, the witness that we have passed from death unto life, love that fruits in kindly word and deed for the Master's sake. Oars are for use, not for ornament. No matter how shapely the lines, how beautiful the finish, how straight grained and resilient the wood, of what profit are they until the oars cleave the water at the beck and call of taut muscles and bended back?

Is it not as if the Holy Spirit whispered: "Man the oars and I will fill the sail. Yours the labor, mine the infilling!" Give God the honor and he will give the increase. If we do our part—pull faithfully—he will of a certainty do his. We must head the boat the right way and keep the sail set. Ours the set of the sail but infilling and power is of the Spirit.

Here is a modern tendency, a danger that looms heavy just now, allowing good works to overshadow faith. God intended faith for a foreground, not a background. Faith beckons and says, "Forward." Works are a background and many a man rests on his oars and is as lifted up as was Nebuchadnezzar of old—that is, just before he went out to eat grass as the oxen. The man who keeps his sail set will say: "Grant thy power, O Lord, to replace my powerlessness." As the poet says:

> "His completeness, round about our incompleteness,
> Round our restlessness, his rest."

When we repeat, "For thine is the power," do we use the words glibly, unthinkingly, or are they written in rainbow colors upon the sky of mind and heart? The Spirit gives all power; will he not open minds and hearts that have been closed as tightly against him as Jericho was closed against the Israelites when they tried to conquer the strongholds of the Promised Land?

Pasadena, Calif.

What Is Music?

BY MRS. F. A. REESE

Music is the only universal language of feeling. It is the natural language in which a people express their ideals, emotions, character. Music is a most wonderful language for it can express more intensity of feeling than any other language ever spoken. Music is the harmonious voice of creation; an echo of the invisible world, one note of the Divine concord which the entire universe is destined some day to sound.

Music when combined with pleasurable ideas is poetry; music without the ideas is simply music; the idea without music is prose from its very definiteness.

The human voice is the best of all musical instruments because it has behind it a soul. "Real music comes from the heart, not from the lips." It is the expression of something inexpressible in words. Emotions of any kind can be produced by melody and rhythm. Music has thus the power to form character.

Ruskin says: "All one's life is music, if one touches the notes rightly and in tune." Music is all we have of heaven here on earth. All the sweet sounds bear the soul into the world of pure, moral feeling and senses. Hence music is the noblest minister of religion. It is the child of prayer, the companion of religion, and is calculated to compass the mind and fit it for instruction.

A song sung with spiritual understanding will outlive all sermons in the memory; music is full of religion; the first tidings that ever came from heaven came in the form of music on the plains of Bethlehem.

Music is a moral law. It gives a soul to the universe, wings to the mind, flight to the imagination, a charm to sadness, gayety and life to everything. It is the gymnastics of the soul. In suitable connection with exercise, it is necessary to keep body and soul in health. It is the essence of order and leads to everything good, just, and beautiful. Some one has said: "Sacred music

is the speech of angels imperfectly lisped on earth by men."

Music is one of the fairest and most glorious gifts of God, to which Satan is a bitter enemy, for it removes from the heart the weight of sorrow, and the fascination of evil thoughts. Music is a prophecy of what is to be in life. It is the rainbow of promise translated out of seeing into the hearing. I am conscious of a power in music which I want words to describe. It touches the chords, reaches depths in the soul which lie beyond all other influences.

Music is the best sense, as it does not require novelty; and the older it becomes and the more we are accustomed to it the greater the effect. It is the fourth material want of our nature: first, food; second, raiment; third, shelter; fourth, music. It can also be compared to a diamond. Many treat it as children do the unpolished gem, as a mere plaything because unconscious of the beauty that lies concealed within it. But some polish it so highly and cut it so artistically that its rays shed a gleam of light into the hearts of many.

Dr. Henry Van Dyke makes the following statement: "Music is the angel of peace and the antidote of despair. She comforts sorrow and lends wings of joy. She expresses more than words can utter, and opens to the soul those secret places of creation where the morning stars sang together and all the sons of God shouted for joy. She brings to the listening ear a prophecy of human harmony and a proof of Divine reality. If God were only a deaf power, and man only a fighting animal, music could not be. There is no truer handmaid of faith and hope and love than music."

Oh! that we were wise enough, all through our lives, to mark well what is of the greatest value. How many unprofitable things we do, and neglect the best of all life's gifts. Nothing is more precious, honorable or salutary than the praise of God's name, for it is an angelic and heavenly employment here on earth.

Omaha, Nebr.

NEWS FROM CHURCHES

CANADA

First Irricana.—Brother and Sister John Culp from Arrowwood, Alta., spent about a week in our midst visiting in many homes. April 12, Bro. Culp delivered a very interesting sermon which was enjoyed by all. Our Sunday evening programs are continuing and a real interest is being shown. On Mother's Day we enjoyed a service by Bro. Wm. Burns. After Sunday-school each mother was presented with a flower. In the evening a program was given in honor of our mothers.—Mrs. Laura Wagoner, Airdrie, Alta., May 16.

CALIFORNIA

San Bernardino church had a new feature in its program this year with respect to the observance of Mother's Day. The Moentita Girls' Club sponsored a mothers and daughters' banquet at the church on May 8, at which twenty-seven were present. Mrs. C. P. Shaffer of La Verne gave the main speech and the girls themselves furnished the balance of the program. The recently organized Boys' Club took charge of the serving. On Sunday morning a short program of readings, songs, and a playlet in honor of mother preceded the pastor's sermon, A Tribute to Motherhood. The C. E. group enjoyed during the past month an exchange of programs with the Hemet young people. They gave us a Temperance play and special music, and our group chose the theme, Giving One's Best, for the return program which was rendered May 3. The following officers were elected for a two months' term, owing to the changes of location upon the close of school: Mrs. Lloyd Studebaker, president; Chalmer Faw, vice-president; Margaret Spurlock, secretary-treasurer. A Junior C. E. directed by Lucille Platt has recently been organized. Another sign of growth in our congregation is the organization of the Sisters' Aid Society under the efficient leadership of the pastor's wife. The Tuesday evening study group concludes its study on the dispensations at this week's meeting. Our pastor is giving us a series of Sunday morning sermons on The Characteristics of the Great World Program of God. At our love feast on April 24, our elder, Bro. Harrison Frantz of La Verne, officiated. About forty were present.—Hazel Rothrock, San Bernardino, Calif., May 12.

IDAHO

Boise Valley.—Harper Will of Twin Falls conducted our series of meetings Nov. 3 to 16. Nov. 23 we took an offering for home missions. The children gave the Thanksgiving program. Dec. 7, the young people from Nampa rendered the story in song entitled, The Pink Rose. Our church filled and distributed six Christmas baskets and collected other articles for the relief of the needy. We also coöperated with the Red Cross in filling two cars with produce for the drought sufferers in Arkansas. Jan. 8, the L. T. L. gave a temperance program with a Bible chapter contest. Fern Brockus was awarded the medal. The pastor preached at Nampa twice in the absence of Bro. Becker. Feb. 8, we lifted a special missionary offering. The church met in council March 7, at which time we decided to hold a love feast; the matter of the Daily Vacation Bible School was left to the Sunday-school board. Easter Sunday our church attended the cantata in Nampa and in the evening our young people rendered a fine program. Bro. McKinley Coffman was in a meeting at Nampa at this time. Our church attended as a delegation one evening and the ladies' quartet sang some special songs. Leonardson's quartet gave a much appreciated evening of gospel hymns and songs April 19, and Mr. Fred Lukens, our secretary of state, spoke on Rural Life Sunday evening. Our communion was May 8, with Bro. Geo. Fike of Nampa officiating. On Mother's Day the mothers gave a program and our elder, Bro. David Betts, spoke on the subject, Two Mothers Whom We All Have. Our community has been bountifully blessed of the Lord in crops and prospects for this year are good.—E. Earl Barnhart, Boise Valley, Idaho, May 14.

Moscow.—April 26 will be a day long to be remembered as it was the dedication of our church building which has been remodeled and enlarged to meet our growing needs. The service was held on the Sunday afternoon of the day mentioned. The sermon was given by the pastor, assisted by Bro. Paul Lind of Kendrick, Rev. J. M. Tinsley of the Nazarene church, and Rev. Mabel Stevens Burton of the Baptist church and president of the Moscow Ministerial Union. The day was beautiful. Dinner was served at the church when a good crowd enjoyed the fellowship in the new church. Friends were with us from Clearwater and Nezperce. The church at Moscow has a very historic setting as it was here at the early date of 1878 the Brethren settled in this section of the great Northwest, the first church in Idaho. For a while it grew and prospered but the time came when they began to scatter and the work was discontinued about the year 1905 and the property sold. In the year 1911 a few members had moved in the country and the work was again organized and property bought. The growth has been steady, until now there are fifty in the membership. We are looking forward to the District Meeting of Idaho and Western Montana to be held here June 23-25. Moscow is a beautiful town, the University of Idaho is located here with two thousand students; the climate is ideal and the church surroundings are fine. We invite you to stop and worship with us; the church is located 317 1st Street.—Mary Adell Fike, Moscow, Idaho, May 14.

INDIANA

Elkhart City congregation will be represented at the Annual Conference by Bro. John Zimmerman. Mother's Day was a special day in the congregation. A Mother's Day sermon was given in the morning by the pastor. Special music also featured the morning worship. In the evening the young people rendered a most helpful and inspiring program in the form of a pageant on the subject of Memories. It was a fitting climax for the day. A very helpful mothers and daughters' meeting was held on Thursday evening prior to Mother's Day. A hundred mothers and daughters fellowshipped together, and enjoyed a unique program and refreshments. On Sunday evening, May 17, the congregation celebrated the Lord's supper. About one hundred and forty communed. Eld. H. S. Bowers of Wakarusa officiated. The next quarterly council will be June 9.—Minnie H. Kinsey, Elkhart, Ind., May 18.

Ladoga.—Eld. V. B. Browning was with us for preaching services May 17. An offering was taken for Annual Conference. Several of our young people attended the B. Y. P. D. conference at Beach Grove church. We are looking forward to the coming of Brother and Sister B. F. Summer who will take charge of the work here this fall.—Mrs. Lula Goshorn, Ladoga, Ind., May 19.

Michigan City.—On Sunday, May 10, there were six baptisms in this church. On April 12, Sister Mary L. Cook of North Manchester, Ind., began an evangelistic campaign in the Michigan City house and con-

(Continued on Page 28)

Splendid Use for Jewelry

(Continued From Page 23)

numbers of men. Beds and meals were furnished at very small prices, or free; employment problems were met; medical aid was arranged in hundreds of cases where needed. Meetings of an evangelistic nature were held each evening. The mission was soon self-supporting. Friends of the work contributed and as the work developed grounds and buildings were acquired which a few years later increased greatly in value.

Every day and every night through these years the Rochester Mission has rendered, and is still rendering, valuable service, temporal and spiritual, to needy men, the aggregate results of which only the golden harvest of heaven will reveal. Do you or I doubt, my dear reader, that the big-hearted Christian man, whose conscience and courage led him to give up his highly-prized diamond, has felt well repaid for his unselfish act? And in the Great Day when the books shall be opened, his diamond will have multiplied to many diamonds, whose lustrous beauty he may possess and enjoy as a keep-sake eternally. "They that turn many to righteousness shall shine as the stars in the firmament."

Queen Isabella sold her jewels to permit Columbus to carry out his daring adventure, with the result that the New World was discovered. Her act blessed the peoples of earth for time and eternity.

In a Colorado town, at a missionary meeting, a little modest Christian lady took from her hand a finger ring valued at twenty-five dollars and contributed it to the fund. She did not possess wealth, but "did what she could," realizing that the ornament which served only as a luxury would, when converted into cash, do much for those in dire need. Inspired by this gift, when it became known, more than six hundred dollars was subscribed by the small congregation. It costs courage to deny self for those in real need, but the investment pays, and is consistent with the Christian profession. Christ gave up great riches and became poor, that we, through his povery, might become rich.

Seattle, Wash.

"United No One Can Break You"

BY GRACE HILEMAN MILLER

THE pastor was addressing the grammar school children above the fourth grade on the subject of co-operation. He illustrated this thought with a bundle of sticks he had securely tied together. Holding them up he asked: "Who can break the bunch?" No one volunteered, not even one of the daring eighth grade boys. He then demonstrated that he could not possibly do it himself.

Then he untied the sticks and broke them easily one by one.

"If you stand out alone any one can break you; if you are united no one can break you," were his concluding remarks.

And how true this is in church work! How can we bring about such a condition? "By laying aside every weight which doth so easily beset us, and looking unto Jesus the author and finisher of our faith."

La Verne, Calif.

CORRESPONDENCE

WOMEN'S WORK IN WESTERN PENNSYLVANIA

Soon after Conference last June the women of Western District of Pennsylvania began making plans to organize according to the new Women's Work program. At the August meeting in the Walnut Grove church, officers were appointed to serve as the Women's Council of the District until the regular business meeting of the Aids the following April. This meeting was held in the Mt. Joy church, April 7, 1931, in connection with the District Meeting. The members of the council who had served during the last seven months were elected to serve the following year. They are as follows: Mrs. J. E. Murphy, president of Council and chairman of Aid Society department; Mrs. M. J. Weaver, chairman of Bible Class department; Mrs. Galen B. Royer, chairman of Missionary department; Mrs. Geo. W. Wright, chairman of Mothers and Daughters' department; Mrs. C. C. Sollenberger, secretary-treasurer of Council.

Despite the fact that the past year has been one of many reverses, our women have responded nobly to the work they had undertaken. Thirty-eight Societies were represented by delegate at the April meeting. Quite a number of Bible Classes also had delegates there. The report of the year's work shows that 39 Societies were active during the year. The total active membership as reported by the Aids is 549. Scalp Level had the largest enrollment, 37. Meyersdale held the largest number of meetings, 70. Thirty-six Societies contributed to one or more items of the budget. The following contributed to the entire budget: Greensburg, Locust Grove, Maple Grove, Mt. Joy, Mt. Pleasant, Penn Run, Pittsburgh, Pleasant Hill, Scalp Level, Springs, Walnut Grove, Sr., Westmont.

The Societies contributed $248.54 to District Mission Work; $195 to the Old Folks' Home; and $148.37 to Current Expense Fund. The women of the Aid Societies, together with the Bible Classes, Missionary Societies, and one Mothers and Daughters' organization contributed $416.15 to the national project. Besides this the Societies gave more than $500 to other foreign work, and more than $2,000 to work in the U. S. The following budget for the ensuing year was unanimously adopted: District Mission Work, $500; Old Folks' Home, $200; Current Expense, $100; National Project, no definite amount stated, but all willing to do all in their power. All the churches of the District were asked to appoint or elect a local Women's Work Director through whom the Council may work to reach all the women of the District. Many churches have already complied with this request.

Much interest was manifested in both the forenoon and afternoon sessions. In addition to the programs arranged

for these sessions, Brethren J. A. Robinson and Tobias Henry gave splendid addresses. The next meeting will be held in August, at the time of the District Ministerial and Sunday-school Meeting, at the Roxbury church, Johnstown. The program for this meeting is already being arranged, and a large attendance is expected.

Mrs. C. C. Sollenberger, Sec.-Treas.

Uniontown, Pa.

THE CHURCH OF THE BRETHREN IN COLORADO SPRINGS

Since our Conference is to be held at Colorado Springs this year, perhaps some who plan to attend would like to know something about the church here.

About the year 1900 Bro. Jacob Michael with his family moved to Colorado Springs from Eastern Kansas. He came for his health. A few others moved in and it was not long till they rented an upstairs hall on Colorado Avenue in what was then Colorado City, but now is a part of Colorado Springs. Here they began to hold services. In June 1910, with the help of the Mission Boards of Southwestern and Northwestern Kansas, a church was organized with fifteen members. The first ministers were E. D. and L. H. Root.

In the spring of 1912 E. F. Sherfy became the pastor. About this time the church began to plan for a church-house. Sister Bettie Root, now the wife of H. F. Crist of Wichita, Kans., took the big job of soliciting the funds. Some of the brethren from the Antioch church forty miles east came with their teams and helped with the excavating. With a lot of hard work and close managing on June 8, 1913, a nice little building was dedicated free from debt.

The church was cared for by the Mission Boards of Southwestern and Northwestern Districts of Kansas until the Eastern District of Colorado was organized in 1923. There were fifteen charter members; 150 have been received by baptism, and 109 by letter. The present membership residing in the city, including those in Fountain twenty miles south and those in Falcon seventeen miles northeast, is sixty-five.

Ministers who have had charge of the work are: E. D. Root, L. H. Root, E. F. Sherfy, Roy Crist, H. F. Crist, S. J. Heckman, J. O. Click, and C. H. Hinegardner. The financing of the church at present rests on six families and six or seven working girls.

We are hoping that some of the good folk who come to the Conference will be so delighted with our good air, water and scenery that they will move here and help to carry on the Lord's work in this beautiful city.

Colorado Springs, Colo. S. J. Heckman.

STEWARDSHIP JOTTINGS

The next place to be visited on our tour was Morrill, where I was baptized at the age of 10, being at that time the first and only child within the fold of the church. That was 44 years ago, and in that interval the church has learned more about the stewardship of childhood and youth. The church here is now under the pastoral care of Bro. Longenecker, who has the faculty of knowing and supplying the needs of the young people.

The attitude of stewardship of possessions is the only safe antidote to the paganizing influences of the capitalistic materialism of this age. "He that renounceth not all that he hath can not be my disciple" are the uncompromising words of Jesus. This means the renunciation of the principle on which capitalism is based: the right of individual ownership of goods. To let that principle dominate our attitudes is to choose money as against God as the master of our life. "Ye can not serve God and money." There can be but one master. We can choose. And we shall receive the consequences of our choice.

The writer is wondering if for some of his devoted ones the ultimate expression of stewardship might be coöperation in the formation of a social group within which the teachings of Jesus would be given right of way over a much larger area of human interests than is usually done. Does not the kingdom of heaven ideal contemplate such a society, in which the tools of industry and commerce would be collectively owned, coöperatively worked, democratically administered, and the returns equitably distributed? This would eliminate the three great fears to which men are now subject: the fear of unemployment, of sickness and of old age. For adequate provision would be made against these eventualities which now menace the peace of our minds. Would not the founding and maintaining of such a community constitute the greatest missionary enterprise possible to any group of people in this age? What is more needed today than a demonstration of the practical workability of the social teachings of Jesus? We are threatened with an inundation of materialism, either of the capitalistic strain as is developing in our land, or of the communistic type as is developing in Russia. What is more needed today than the counter influence of a Christian socialism which will permit its constituents to come out from under the tyranny of politics and capitalism? This is the only way now open to political, economic, social and spiritual freedom. The sacrifice incident to the founding of any worthy enterprise will be necessary. What price freedom?

(Continued on Page 30)

Lest You Forget

THE GOSPEL MESSENGER

the OFFICIAL CHURCH PAPER for every home in the Church of the Brethren. Only $2 a year. Subscribe today.

TOPICAL OUTLINES
for C. W. Meetings

will help you over many hard places. Used by thousands who have tried them and found them not wanting.

For fewer than 25 copies, each $0.04
For 25 copies ..... .75
For 50 copies 1.25
For 100 copies 2.00

S. S. SUPPLIES FOR NEXT QUARTER

Have your officers ordered those supplies which your **school needs for next Quarter?** Too many wait till the last minute—and then some—get excited, telegraph, stew and find that they are just one week late. **Do not allow your school to be in that class.**

ORDER EARLY, indicate clearly what you want and how much of each kind. Be sure to secure enough for the entire school. In addition to lesson helps, you need the **TEACHERS' MONTHLY, OUR YOUNG PEOPLE, BOYS AND GIRLS,** and **CHILDREN AT WORK.** Equipped with these your school will make progress.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

tinued over the 26th, giving eighteen inspirational Bible messages. She had as her helper Sister Mary Gault of Bethany Bible School who led the song service and gave an illustrated talk to the children at each service. The members were much built up spiritually. On Easter and Mother's Day the Sunday-school gave programs.—Mrs. Ellen Roose, Michigan City, Ind., May 14.

Nappanee church met in council May 13. The question of having two communion services a year was raised but it was decided to wait until the September council for a decision. Our delegates to District Meeting are Sister Almeda Geyer, Bro. David Metzler and Bro. B. J. Miller. The church is coöperating with the other churches of our city in carying on the union Sunday evening services during the month of August, also the evangelistic campaign which will be held in October. Our pastor, Bro. Paul B. Studebaker, has been granted a leave of absence for two months this summer; the family will spend this time in the west. Plans are being made for the redecorating of our church building this summer.—Dorothy Hollar, Nappanee, Ind., May 18.

IOWA

Des Moines church is rejoicing over the prospect of the coming of Brother and Sister Stacy Shenton, who enter upon their pastoral duties here June 1. Installation services will be held Sunday, May 31, to be conducted by I. D. Leatherman, elder-in-charge. Bro. Shenton succeeds Bro. B. T. Stutsman who died Jan. 6. Since that time the pulpit has been supplied by visiting ministers and I. W. Brubaker, resident minister. Sister Stutsman has served the church as part time special worker since March 1. The individual members have shown a feeling of personal responsibility in helping to keep the work going, both as a tribute to a fallen leader, and for the leadership to which we are looking forward. As a result, rather than diminishing, the attendance and interest have actually increased. Recently several members who moved to Des Moines have looked up the church, and now have their church homes with us. If any Messenger readers know of others coming to this city, they can render a double service by letting us know. The church program here presents a challenge for service to any who come to the city, and we are happy to offer a church home to those away from home. Address Rev. S. L. Shenton, 1548 Lyon Street, Telephone 6-2105.—Mildred C. Redhead, Des Moines, Iowa, May 17.

KANSAS

Burr Oak church held its love feast May 9, with examination services at 7 o'clock followed by communion services. Bro. Stewart from Belleville took charge of the meeting. Sunday there was a good attendance at Sunday-school. Bro. Stewart with the inspiring subject, Mother's Day, gave us a fine sermon and lecture.—Lillian Mohler, Burr Oak, Kans., May 15.

MARYLAND

Brownsville.—We enjoyed a very spiritual feast on May 16. Bro. Marshal Wolfe of New Windsor preached the examination sermon and officiated, assisted by Bro. Millard Wilson of Frederick. Our Sunday-school is progressing splendidly in interest and attendance. A special feature which has added to the interest is the opening exercises every two weeks by some Sunday-school class. A very impressive service was held on Mother's Day beginning with the opening service of the Sunday-school by a class of young ladies and ending with a sermon by the pastor and music by a male quartet. Our Sisters' Aid Society has been very busy all winter having an all-day meeting each week, quilting and making comforts and recently working at night once each week. One has been received into the church by baptism and one reclaimed since our last correspondence.—Mrs. Ira L. Kaetzel, Brownsville, Md., May 18.

Locust Grove church held its spring love feast on May 9, with about 125 members present. Visiting ministers were Bro. J. M. Burrall and Bro. Wagoner. The following day, Mother's Day was celebrated by a splendid address by Bro. Burrall. Bro. Rowland is booked for a series of meetings the date of which will be given later. Our Ladies' Aid met at the home of Sister Amanda Klein on May 13 for sewing.—Bessie R. Purdum, Mt. Airy, Md., May 18.

MISSOURI

Kansas City (First).—Two were received into the church by baptism recently. On Thursday evening previous to Mother's Day we had a program in honor of the mothers and daughters. On Mother's Day another program consisting of songs and readings was given by the mothers. The young people of our church are preparing a play, The Little Clodhopper. The Aid Society is moving steadily on. They report plenty of work.—Gertrude Gaba, Kansas City, Mo., May 14.

NORTH CAROLINA

Shelton members met in council March 14. A committee was appointed to secure an evangelist to hold a serics of meetings sometime this summer. On March 15 an installation service was held with Bro. H. J. Woodie in charge.—Mary Lee Durham, Mt. Airy, N. C., May 18.

OHIO

Black Swamp.—On Mother's Day a short program was given in connection with the morning service. Upwards of 100 were present; 103 are enrolled. Our pastor, Bro. Garner, delivered a fine sermon on Christianity and Woman. A potted plant was given to the oldest mother present. Six have been added to the church by baptism since our last report, four adults and two children; four were Sunday-school scholars. A baptistry has been installed in the church.—Mrs. Asenath Baker, Lemoyne, Ohio, May 18.

Chippewa.—At the close of the Sunday-school session on Mother's Day the young people's class took charge of the program and paid fine tributes to motherhood and Christian womanhood. The address by Bro. Showalter expressed gratitude for the love and sacrifice of Christain mothers. In a loving service by the beginners and primaries each child deposited a flower in a large basket on the platform as a gift to mothers. Each mother received from the Sunday-school a beautiful pink rose. May 17, our elder, T. S. Moherman, was with us in an all-day meeting. He brought us the morning message. At the noon hour we enjoyed a fellowship meal. The afternoon was given over to a conference of the officials and committees of the church and Sunday-school. Our membership, it was asserted, stood 100 per cent for prohibition according to the Eighteenth Amendment. A delegation will attend the men's Bible class (national) association to be held at Canton this month. The ministerial committee reported that the services of J. Perry Prather of Ashland, Ohio, had been secured in an evangelistic meeting, Aug. 2-16.—Mrs. Flora I. Hoff, Wooster, Ohio, May 18.

Portage.—A play, The Christian Trail, was given Easter night to a large audience by our young people and children. A collection for home missions was taken. On Mother's Day our morning worship period was conducted by the junior class in honor of our mothers and fathers. A short playlet was given, also recitations and songs. Our Sunday-school attendance is increasing rapidly; attendance on Mother's Day was fifty-seven. We are planning to organize a Christian Workers' Meeting or Y. P. D.—Beatrice Hartsough, Wayne, Ohio, May 16.

West Nimishillen.—We held our quarterly business meeting on April 25. Two cemetery trustees were elected. It was decided not to send a delegate to Annual Conference. Our Sunday-school attendance which was lowered by much sickness is again on the increase.—Miriam Hines, North Canton, Ohio, May 18.

OKLAHOMA

Oklahoma City.—This finds us busily engaged in preparation for Daily Vacation Bible School and Junior League. We are making plans for an increased program in both of these this summer. The enrollment for last year's school was 146 and the Junior League was nearly as large. E. J. Glover assisted by Mrs. W. L. Schnur will superintend the school. The Lord has wonderfully blessed us and our ranks have been strengthened by receiving seventeen new members since the first of the year. All departments of the Christian Workers have been active throughout the year and the young folks especially need to be commended for their loyal support of the church program. The Ladies' Aid and W. C. T. U. have been kept busy helping the needy. Over 1,500 garments have been given away besides a large quantity of food. We feel greatly the need of having our church finished and are hoping for such coöperation that will make this possible.—E. J. Glover, Oklahoma City, Okla., May 18.

OREGON

Ashland church enjoyed having Bro. Geo. Hilton and wife with us April 6 and 7 to show pictures on China. Our church has been newly papered and the Sunday-school rooms painted, the young people's class and the Ladies' Aid lending a hand in this work. Our Sunday-school convention April 12, was said to be the best we have yet had. Bro. Weiss of Portland, District Sunday-school Secretary, gave two splendid talks. A large delegation was present from Grants Pass. We have been studying the book of Hebrews in our prayer meeting with Bro. Brower as leader. Ashland church invites members and especially ministers who may be traveling, to stop and worship with us. We are about twelve miles from the California line. The Pacific Highway and the Southern Pacific Railroad pass through. The church is one block from the highway on the corner of Mountain Avenue and Iowa Street. —Mrs. M. C. Lininger, Ashland, Ore., May 15.

PENNSYLVANIA

Amaranth.—The church at this place gives some promise of development. The writer as pastor began a series of evangelistic meetings April 26 and closed May 10. The membership is small but most of them are devoted to the work of the church. Folks of other religions also showed great interest and attended. Bro. J. B. Miller of Curryville, Pa., who has labored much in this community, was with us a few days and assisted very ably in the song service. Bro. John Mellott, our presiding elder, was also with us several days. The homes of the community were visited. Sixteen sermons were delivered by the pastor. As a result of these efforts two young men were baptized.—G. L. Baker, Waterside, Pa., May 16.

Brandts.—A very enjoyable as well as inspiring Sunday-school meeting was held at Brandts church Sunday afternoon, May 3. The main speakers on the program were Aaron Newcomer of Antietam congregation, G. Howard Danner of East Berlin, Aaron Heisey of Lebanon County and his daughter, Helen, who gave a reading. Special music was rendered by a quartet from Lebanon County.—Elizabeth Heckman, Williamson, Pa., May 15.

Everett.—Eld. M. C. Swigart of the Germantown church conducted a two weeks' series of meetings previous to our love feast on Nov. 5. These meetings were well attended and ten were added to the church by baptism. The members were inspired and strengthened spiritually. Our spring communion services May 3, were preceded by four nights of preparation and consecration held by our pastor, E. M. Detwiler.

Nine were added to the church by baptism at this time; one had been baptized a short time before. This makes twenty added to the church since our last report. Our Sunday-school year begins the first Sunday in October. At that time we hoped to have for the year 1931 an average attendance of 225. So far we have averaged 255. Easter Sunday was our banner day with 366 present. Frederick J. Libby of Washington, D. C., gave us a wonderful talk March 22, on World Relations and World Peace. For our next evangelistic meeting we have secured Bro. J. A. Robinson of the Walnut Grove church, Johnstown.—Mrs. Francis Baker, Everett, Pa., May 15.

Lititz.—April 19 Eld. J. E. Trimmer of Carlisle preached for us. April 26 Eld. S. K. Wenger of Rexmont brought the morning message. May 2 and 3 an excellent Bible institute was conducted by Elders A. C. Baugher and O. Stuart Hamer of the Elizabethtown College faculty. May 10 a young people's meeting was held on the subject, The Sunday-school and Missions. The Contribution of the Sunday-school to Foreign Missions was discussed by Bro. Howard Minnich; to Home Missions by Sister Beatrice Mohler. There was special music and an address by Bro. Moy Gwong of South China. The offering went toward a church for Bro. Gwong's home field.—Florence B. Gibbel, Lititz, Pa., May 14.

Lower Conewago congregation met in council April 4. Easter morning the children of the Sunday-school gave an interesting program at the Bermudian house. Bro. Elmer Leas of York also gave an interesting sermon for the occasion. We will have our love feast at the Bermudian house starting at 10 A. M.—Mrs. P. E. Rentzel, Dover, Pa., May 14.

VIRGINIA

Trevilian.—We have decided to postpone our spring communion till the close of our series of meetings which will begin June 29 conducted by Bro. Wilmer Petry and wife from Ohio. The sisters have organized an Aid Society with Sister Ora Shumake, president.—Anna Glick, Trevilian, Va., May 12.

Valley church met in council May 9. We decided not to send a delegate to Annual Meeting. Bro. Davis Nolley was elected elder for three years. An election was held; Bro. Ray Swank was the choice for minister and Bro. D. S. Diehl for deacon. Bro. D. B. Showalter was reëlected on the mission board; Bro. D. B. Showalter, Messenger agent; Sister Vernie Diehl, correspondent; Bro. D. S. Diehl, clerk. Our Christian Workers' Meeting is moving along nicely under the leadership of Brethren Ray Swank and David Kerlin. We meet on the second and fourth Sunday nights; the other meetings follow our Sunday-school. We have planned for Sunday-school this summer at Hoodly. This is being worked by volunteers under the direction of our local mission board. Our membership secretary reported a gain of five members by letter and baptism.—Vernie F. Diehl, Nokesville, Va., May 15.

WEST VIRGINIA

Mountain Dale church met in council April 25. Bro. Chester Thomas preached on Sunday which was appreciated very much. Our Sunday-school is progressing nicely with large attendance and good interest. The Sunday-school convention will be held June 27, at Mountain Dale church.—Grace Sisler, Hazelton, W. Va., May 15.

Program of the Ministerial and Sunday-school Meeting of the First District of West Virginia, to be held in the Sandy Creek congregation, Salem house, Preston County, W. Va., June 5 and 6. Thursday, June 4, 8 P. M., Sermon by Roy K. Miller. Ministerial Day, Friday, 9:30 A. M. How may we develop a greater degree of spirituality in our members?—B. W. Smith. Is our present way of preaching meeting the needs of our people?—Ezra Fike. What should be the attitude of the church—the old toward the young ?—Emra T. Fike. The young toward the old—B. M. Rollins. The Field of Womanhood in Church Work—E. Woodrow Baker. 1:30 P. M. The relation of the ministry to the social activities of the church—Earl W. Fike. Have the peace movements of the world been a failure?—Dove Fike. How may a minister lead his people into the prayer life?—Albert S. Arnold. How measure progress in a church?—Roy K. Miller. 7:30 P. M., Peace Program. Sunday-school Day, Saturday, 9:30 A. M. Theme: Christian Living. Speakers: Stein Hockman, Jesse Arnold, Slone Staggs, John T. Fike, Edgar Combs, D. B. Spaid, Ethel Thomas. 1:30 P. M. Theme: Sunday School Essentials. Speakers: Dr. Blanche B. Miller, Curtis Miller, A. J. Whitacre, M. L. Riggleman, Alva Harsh, Paul Daugherty. —Jeremiah Thomas, Bruceton Mills, W. Va.

Spruce Run.—May 10, Mother's Day was observed at our church. The Sunday-school rendered a program at the close of the lesson after which our pastor, Bro. Kahle, delivered a good sermon on Mothers. We expect to have our revival in July conducted by Bro. Kahle.—Glenna Fleshman, Lindside, W. Va., May 12.

ANNOUNCEMENTS

ANNUAL MEETING

June 10-17, Colorado Springs. Colo.

LOVE FEASTS

California

June 7, 4:30 pm, Calvary, Los Angeles.

Colorado

June 8, Sterling.

Idaho

June 6, 7:30 pm, Nezperce.

Illinois

May 31, 7 pm, West Branch.
June 7, 7 pm, Cherry Grove.
July 12, Hickory Grove.

Indiana

May 30, 7:30 pm, Killbuck, Antioch house.
May 30, New Salem.
May 30, 7:30 pm, Bremen.
May 30, Pleasant Valley.
June 4, Rock Run.
June 4, 7:30 pm, Baugo.
June 6, 7:30 pm, English Prairie.
June 6, 7 pm, Pipe Creek.
June 6, Camp Creek.
June 7, 7 pm, Mississinewa.
June 14, Pleasant Chapel.

Iowa

May 30, Libertyville.
June 1, South Waterloo.
June 6, Brooklyn.
June 7, Dallas Center.
June 7, 7:30 pm, Coon River.
June 12, Spring Creek.
June 20, Greene.
June 21, 7:30 pm, Beaver.

Kansas

May 30, 8 pm, Fredonia.
May 30, Victor.
June 6, 11 am, Quinter.
June 6, Belleville.
June 6, 7 pm, Maple Grove.

Maryland

May 30, 5 pm, Middletown Valley, Grossnickle house.
May 30, 4 pm, Long Green Valley.
May 30, 2 pm, Broadfording.
June 6, Licking Creek.

Michigan

June 6, New Haven.
June 7, Lansing.

Nebraska

June 23, Octavia.

Ohio

May 30, 7 pm, Eversole.
May 31, 6 pm, Springfield.
May 31, 7 pm, Wooster.
June 1, 7:30 pm, West Alexandria.
June 2, Reading.
June 4, Bristolville.
June 6, 10:30 am, Silver Creek. Hickory Grove house.
June 21, 7:30 pm, East Chippewa.

Oklahoma

June 1, Thomas.

Oregon

June 6, Mabel.

Pennsylvania

May 30, 2 pm, Akron.
May 30, Aughwick (Germany Valley).
May 30, 10 am, Back Creek, Shanks church.
May 30, 1 pm, Conestoga, Bareville house.
May 30, 31, 1:30 am, Heidelberg.
May 30, 31, Schuylkill.
May 30, Glendale.
May 30, 31, 2 pm, Conewago, Bachmansville house.
May 30, 31, 10 am, West Green Tree at Rheems.
May 31, 6 pm, Dry Valley.
May 31, 6:30 pm, Middle Creek.
May 31, Codorus, Codorus house.
May 31, 5 pm, Carlisle.
May 31, 6:30 pm, Sipesville.
May 31, Leamersville.
May 31, 6 pm, Woodbury, Replogle house.
June 3, 4, 1:30 pm, White Oak, Kreider house.
June 6, Mingo.
June 6, 2 pm, Mechanic Grove.
June 7, Marsh Creek at Marsh Creek house.
June 7, Lower Cumberland at Mohlers.
June 7, Ridge, Fogelsanger house, all-day.
June 7, Yellow Creek.
June 7, 6:30 pm, Penn Run.
June 14, Geiger.
June 21, County Line (Indian Creek).
June 28, Shamokin.

West Virginia

May 31, 2:30 pm. Berkeley, Vanclevesville house.

Two Books by Dr. J. S. Flory

BUILDERS OF THE CHURCH OF THE BRETHREN

A series of sketches picturing the work of leaders in different lines of church activity. Written primarily for our young people it appeals to all ages. This book has found a big place in the Vacation Bible Schools. Price, $1.00.



LITERARY ACTIVITIES OF THE BRETHREN IN THE EIGHTEENTH CENTURY.

Students of Brethren Literature will be surprised at the amount of writing the Brethren did during this period. A book of rare historical value, and one you should know. Price, $1.25.

These two volumes to one address for $2.00.

Brethren Publishing House, Elgin, Ill.

STEWARDSHIP JOTTINGS

(Continued From Page 27)

But what is worth more? What is more worthy our devotion and heroic endeavor? Only those with a passion for the emergence of a Christian commonwealth will be interested. Only such are wanted. E. H. Eby.

Shickley, Nebr.

FALLEN ASLEEP

Burket, Bro. John T., died at the home of a son, Everett, Pa., March 17, 1931, following a brief illness of pneumonia, aged 79 years, 7 months and 11 days. He was loyal to the principles of the Church of the Brethren and was deeply interested in her welfare. He is survived by five sons and four daughters. Funeral services in the Everett church by Bro. E. M. Detwiler. Interment in the Everett cemetery.—Mrs. Francis Baker, Everett, Pa.

Czigans, Bro. O. N., born in Barbour County, W. Va., died at his home near Auburn, W. Va., April 22, 1931, aged 81 years, 10 months and 5 days. He married Hulda Haden Jan. 14, 1875. He is survived by his wife, brotber, three children, thirteen grandchildren and one great-grandchild. A number of years ago he accepted Christ as his Savior and became a member of the Church of the Brethren in which faith he remained. Funeral services by the writer. Interment in the Mount Union cemetery.—Henry C. Sanders, Auburn, W. Va.

Crawmer, Sister Margaret Louise, wife of Bro. Sterling Crawmer, and youngest daughter of Brother and Sister Wm. E. Little, died at her home near New Windsor, Md., May 4, 1931, aged 30 years, 3 months and 3 days. She joined the Church of the Brethren in early youth and was strong in the faith; sbe lived a consistent, simple life. She was seriously ill only about two days and died suddenly of complications. Surviving are her parents, husband, daughter, brother and sister. Funeral services in the Meadow Branch church by Eld. Geo. A. Early and the undersigned. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Deardorff, Isaac, son of Paul and Catherine Deardorff, born near Roann, Ind., died May 9, 1931, at the age of 82 years, 8 months and 3 days. Jan. 21, 1874, he married Mary Tombaugh; three sons and a daughter died in infancy; his wife died Aug. 21, 1913, and anotber son in 1919. He and this son's family had together created a bome. When about nineteen years of age he was baptized and united with the Church of the Brethren. He gained the confidence and esteem of the membership as was manifested by his selection on the deacon board. Jan. 21, 1872, he was called to the ministry of the gospel and was an ardent supporter of the church as long as health permitted. He leaves his son, C. H. Deardorff of Hartville, Ohio, one sister, thirteen grandchildren, three great-grandchildren. Funeral service at Manchester church by H. L. Hartsough and Edw. Kintner.—H. L. Hartsough, North Manchester, Ind.

Finch, Thomas E., pioneer of the Covina Valley and for fifty-five years a member of the Church of the Brethren, passed away at his home on April 25, 1931. Had he lived until June 12 he would have been 78 years old. In the early days of California with his wife and two children (William now deceased and Mrs. Cora Chemberlen of Covina), he came to the coast on one of the first trains that linked the East with the West. Here they began pioneer life first in Arcadia, Calif., in 1877. Later they moved to Ripon, where they lived for six years; then to Altamonta where they lived for five years. They moved to Covina over thirty years ago and it was in this same home that Bro. Finch lost his faithful companion over eight years ago. He is survived by five children: Mrs. Cora Chemberlen of Covina, Walter Finch of Fullerton, Mrs. Hugb Ketcherside of Long Beach, Tom and Raymond Finch, business men of Covina. He is also survived by three brothers and four sisters: Robert Finch of Anaheim, Dewey Finch of La Verne, Lovin Finch of Gardena, Mrs. W. H. Overholtzer and Mrs. I. S. Overholtzer of Covina, Mrs. Mary Johnson of Ontario, and Mrs. Lucy Kelley of Iowa Park, Tex. Funeral services were held in the Covina Church of the Brethren, service conducted by the undersigned. Interment in the Oakdale cemetery.—Leland S. Brubaker, Covina, Calif.

Gruber, Samuel, born near Hagerstown, Md., Oct. 1, 1845, died at the hospital in Oregon, May 8, 1931. He was married to Mamie Susan Wissinger in 1875. They came to Illinois in 1885 settling near Mt. Morris. Eight children were born to them of whom five are living. The mother died Feb. 25, 1930. Samuel united with the Brethren church in 1921. The funeral service was conducted by the pastor at the church; interment at Silver Creek.—F. E. McCune, Mt. Morris, Ill.

Harshbarger, Barbara Brubaker, was born near New Carlisle, Ohio, and departed this life at the home of her daughter in Wichita, Kans., May 10, 1931, aged 89 years, 6 months, 27 days. She was the daughter of Jonathan and Sally Brubaker. In her early teens she united with the Church of the Brethren and lived a faithful, consistent Christian life, until the Lord called her home. Jan. 30, 1859, she was united in marriage to Michael Frantz. To this union were born six children. The husband and two of the children preceded her in death. Nov. 23, 1884, she was united in marriage to Joseph Harshbarger, who also preceded her in death, June 25, 1913. She leaves to mourn her loss, four children: Jonathan Frantz of La Verne, Calif., Susie Jacques of Wichita, Kans., Peter Frantz of Sterling, Ill., and Ezra Frantz of Ft. Worth, Tex. Also fifteen grandchildren, twenty-two great-grandchildren, two great-great-grandchildren. Funeral services were held from the Church of the Brethren at Girard, Ill., conducted by the writer. Interment in Pleasant Hill cemetery.—E. F. Caslow, Virden, Ill.

Hoffer, Bro. Geo. W., died at his home in Elizabethtown, Pa., of complications, April 29, 1931, aged 64 years, 5 months and 16 days. Surviving are the widow, three married daughters and three sisters. He and his companion joined the Church of the Brethren in their young married life and were elected to the deacon's office in 1904. He was an active, loyal and consistent member who attended church and Sunday-school regularly. Funeral services at the church by Pastor H. K. Ober and Eld. S. H. Hertzler assisted by the writer. Interment in Spring Creek cemetery.—M. B. Miller, Elizabethtown, Pa.

Lehman, Peter, born Sept. 16, 1843, to Jacob and Susannah Lehman, in Tuscarawas County, Ohio. When a child he moved with his parents to Paulding County, Ohio. In 1861 he enlisted with the Union Army serving till the close of the war. May 20, 1866, he married Mary E. Stabler. To them were born three sons and two daughters. June 4, 1882, his companion passed away. In April, 1897, he married Sister Anna Whistler of Lima, Ohio. Sept. 5, 1901, he with his companion left Ohio, locating at Fruitdale, Ala., where he passed away April 30, 1931. Services at the home by Bro. G. W. Petcher. Burial in the Fruitdale cemetery. He leaves his companion, one son and twelve grandchildren. —Imo Carpenter, Fruitdale, Ala.

Leidy, Edward, born in Blair County, Pa., Nov. 12, 1853. In 1875 he united with the Church of tbe Brethren. He took his bed Feb. 5, and the following day he was anointed. He died April 16, 1931, in the home of his daughter, Mrs. Albert E. Rager. Funeral in the Morrellville church, Rev. R. W. Weston of the Evangelical church, assisting. Interment in Benshoff cemetery.—Mrs. Ethel Diehl, Johnstown, Pa.

Longanecker, Sister Lydia, daughter of Wm. and Susanna Isenberger, born in Darke County, Ohio, died in Potsdam, Ohio, April 23, 1931, aged 74 years and 3 days. Nov. 28, 1880, she married Davis Longanecker. About forty-five years ago she united with the Church of the Brethren and lived a faithful and consistent life until death. She is survived by her husband, daughter, foster son, two brothers, sister and eight grandchildren. One son and two daughters preceded her. Funeral services in the Georgetown churcb by Eld. Sylvan Bookwalter, assisted by Eld. N. W. Binkley. Interment in cemetery near by.—Alice Bookwalter, Phillipsburg, Ohio.

Mark, Bro. Clinton C., son of Cyrus and Lizzie (Yorty) Mark, died in Palmyra, Pa., April 30, 1931, aged 62 years and 14 days, being confined to his bed for only a week. He united with the Church of the Brethren, and was baptized at Spring Creek, April 11, 1920, by Eld. John C. Zug. He united in marriage with Sister Lydia N. Gingrich, Dec. 23, 1919. Of his family only the widow survives. Funeral services were held at Palmyra, by Elders Zug, Longenecker and Carper. Interment at Spring Creek (Hershey).—Sarah G. Shelley, Palmyra, Pa.

Martin, Lewis John, son of Chester and Marjorie Martin, born near Bourbon, Ind., in May, 1925. He met his death April 18, 1931, in a cave-in of a tunnel he and a playmate were digging near their bome at Elkhart, Ind. He is survived by the parents and a younger brother. Funeral at the Mt. Pleasant church by Bro. J. F. Appleman.—Mrs. F. J. Wiedeman, Bourbon, Ind.

Minnich, Abram W., son of Brother and Sister Graybill G. Minnicb, born June 13, 1907, died April 21, 1931, at his home, Lititz, Pa., aged 23 years, 10 months, 8 days. He married Edna M. Martin, Jan. 1, 1928. She survives with one son, father, mother, a brother, and five sisters. At the age of thirteen he united with the Church of the Brethren; be lived an exemplary Christian life. Services at the Lititz church by his pastor, W. D. Fisher, assisted by J. W. Hevener, J. W. Hershey and R. W. Schlosser. Interment in the Longenecker cemetery.—Mrs. W. D. Fisher, Lancaster, Pa.

Myers, Kathryn, daughter of John and Anna Brown, born near Dayton, Ohio, died April 18,1931, aged 84 years and 28 days. She married Geo. Myers in 1864. She united with the Church of the Brethren in 1865 and was faithful until death. She is survived by two daughters, four sons, one brother, thirty-three grandcbildren, sixty-one great-grandchildren and one great-great-grandchild. Her husband, two sons and one daughter preceded her. Funeral services in the Georgetown church by Eld. Slyvan Bookwalter, assisted by Eld. N. W. Binkley. Interment in cemetery near by.—Alice Bookwalter, Phillipsburg, Ohio.

Neff, Bro. Glenn Edw., son of Lizzie and Chas. Neff, born June 1, 1915, died suddenly April 27, 1931. He was a regular attendant at Sunday-school and joined the Church of the Brethren when eleven years old. He leaves father, mother, two sisters and three brothers. Funeral at Valley church by Brethren D. W. Nolley and M. G. Early. Burial in Valley cemetery.—Vernie F. Diehl, Nokesville, Va.

Shaffer, Mary Evaline, daughter of Harry E. and Mary Ellen (Fyock) Shaffer, died of a complication of ailments, including heart trouble. She died May 7, 1931, at the home of her parents, aged 19 years. Funeral at the home by J. A. Robinson of the Walnut Grove Church of the Brethren of which she was a member. Besides her parents she is survived by two sisters and one brother. Interment in the Mt. Hope cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

member. Surviving are one brother, sister, his wife, four daughters, seven grandchildren and two great-grandchildren.—Glen Weimer, Ashland, Ohio.

Sturgeon, W. O., born at Fairview, Pa., June 15, 1842, died at Olathe, Kans., April 30, 1931. His father died in 1861 and he became manager of the business affairs of the home and farm until 1870. He went to Kansas then to Iowa where he resided until 1884, at which time he returned to Kansas. He engaged in various business activities until 1913, when he retired from active business. He settled at Olathe in 1914 where he remained until his death. March 12, 1871, he married Martha C. Hall who died in 1923. Their only child also died. Two sisters survive. He lived a plain life and devoted the fruits of his labor to the support of missions and other worthy religious efforts. Funeral services at Olathe. Interment at Fairview cemetery, Erie County, Pa.—W. L. Sayers, Hill City, Kans.

Veach, Sister Annie, wife of Scott Veach, died Feb. 5, 1931, at the home of her daughter near Everett, Pa. A few weeks before she had sustained a fracture of the ankle. She was a member of the women's Bible class of the Everett Church of the Brethren. Services at the church by her pastor, Bro. E. M. Detwiler. Interment in the Everett cemetery.—Mrs. Francis Baker, Everett, Pa.

Wareham, Samuel, aged 84 years, 10 months and 16 days, died at the home of his daughter, at Mount Union, Pa., Jan. 28, 1931. He was for many years a member of the Church of the Brethren, holding membership in the Everett congregation where he resided until a year or so ago. Funeral services by his pastor, Bro. E. M. Detwiler, in the Snake Spring Valley church. Interment in the Ritchey cemetery.—Mrs. Francis Baker, Everett, Pa.

Warren, Sister Eliza Ann, died April 15, 1931, aged 79 years, 4 months and 4 days. Her husband preceded her eight years. Funeral services at the Friends Grove house by Eld. W. G. Group assisted by Eld. B. F. Lightner. Interment in the cemetery adjoining.—Minnie E. Kline, Gettysburg, Pa.

Werner, Sister Sadie, born March 30, 1896, died May 8, 1931, of typhoid fever, at her home near Rheems, Pa. She was a daughter of the late Eld. Daniel Eshelman. She married Henry Werner Oct. 15, 1922. She united with the church at the age of ten, and was a faithful worker; since youth she was an active Sunday-school teacher. She is survived by her husband, three children, mother, sister and two brothers. Funeral services at the Rheems house by the home ministers. Interment in the West Green Tree cemetery.—Mrs. John Buffenmyer, Florin, Pa.

Wolf, Henry B., of Lincoln, Pa., died at his home of complications, aged 82 years. He was a member of the Church of the Brethren for many years. Surviving are his wife, three daughters, two sisters and one brother. Funeral at the Lincoln Reformed church by Eld. I. W. Taylor. Interment in the adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Wright, Hannah Postma, was born Jan. 21, 1844, near Balk on the Zuider Zee in Holland, and departed this life at her home in Overbrook, Kans., on May 3, 1931, aged 87 years, 3 months and 12 days. Complications of age, pneumonia and leakage of the heart caused her death. She was the eldest child of Fakia and Petigia Postma. This family came to the United States in 1854 and located in Elkhart County, Ind. Our sister was married to John J. Wright in 1863. Three years later they moved to Douglas county, Kans. The years 1874 to 1881 were spent in Indiana. Then they returned to Kansas and located in Franklin County in the Appanoose congregation. The husband and wife united with the Church of the Brethren in 1864. Sister Wright was active in the many kinds of church work and spent much time with the sick. The Wright family moved to Overbrook in 1912 and the home has been here ever since. Our sister leaves seven children, twenty-one grandchildren, nineteen great-grandchildren, a brother and a sister. Funeral services were conducted by the writer assisted by J. A. Ward of the Appanoose congregation. Interment in the Appanose cemetery.—H. R. Stover, Overbrook, Kans.

Growing Pastors Make Friends of Good Books

To harmonize the desire for reading with a pastor's limited income sometimes becomes a real problem at the parsonage. Our DOLLAR BOOKS help solve this embarrassing problem.

Paul of Tarsus By T. R. Glover
What to Preach By Henry Sloane Coffin
Fast Hold on Faith By Henry Howard
A Guide to Preachers By G. W. Truett
The Wicket Gate By T. DeWitt Talmage
Lord, Teach Us to Pray By Alexander Whyte
The Ten Commandments By A. E. Garvie
The Public Worship of God By J. R. P. Sclater
A Quest for Souls By G. A. Studdert-Kennedy
New Tabernacle Sermons By Henry Sloane Coffin
The Cross in Christian Experience By W. M. Clow
The Impatience of a Parson By H. R. L. Sheppard
The Trial and Death of Jesus Christ By James Stalker
Greatest Thoughts About Jesus Christ By J. Gilchrist Lawson
The Pastor His Own Evangelist By J. W. Chapman and C. L. Goodell
Apostolic Optimism
The Preacher—His Life and Work By J. H. Jowett
Sermons on Biblical Characters
More Sermons on Biblical Characters By Clovis G. Chappell

Bible Types of Modern Men, First Series
Bible Types of Modern Women, First Series By W. Mackintosh Mackay
Paul, the Missionary
The Miracles of Our Savior
The Parables of Our Savior By W. M. Taylor
The Humiliation of Christ
The Training of the Twelve
The Miraculous Element in the Gospels By Alexander Bruce
100 Prayer Meeting Talks and Plans
100 Revival Sermons and Outlines
100 Great Texts and Their Treatment
1,000 Thoughts for Funeral Occasions By Frederick Barton
1,000 Evangelistic Illustrations
300 Evangelist Sermon Outlines
Cyclopedia of Sermon Outlines
1,001 Illustrations for Pulpit and Platform By Aquilla Webb
The Evangelistic Encyclopedia
100 Choice Sermons for Children
100 Best Sermons for Special Days and Occasions
Cyclopedia of Sermon Outlines for Special Days and Occasions By G. B. F. Hallock

A wise selection from the above list offers every pastor a chance to add a few books without seriously draining his purse. Use this page as your order sheet and send to

Brethren Publishing House, Elgin, Illinois

Annual Conference

COLORADO SPRINGS, JUNE 10-17

The Conference Booklet contains the **Conference Music,** the items of **Business** and the **Reports** of the several **National Boards.**

Those attending **Conference** need it to get full benefit of the several sessions. Those not going need it to put them in touch with the **Big Meeting. Price, 25c.**

Brethren Publishing House, Elgin, Illinois

YOUR PUBLISHING HOUSE

will be at **COLORADO SPRINGS** during the entire **CONFERENCE** with a full line of **Bibles, Vacation School Supplies, Sunday-school Literature, Books of all kinds,** and much else that you will want to examine. Drop in frequently and look over this material. **Make your wants known.** Your order can be taken and the material be sent to your home address so that you need not carry it along in your overloaded grip.

Many of our patrons find this a suitable time to look over their account and make settlement. **THE BRETHREN PUBLISHING HOUSE** is your property, and you are cordially invited to make its temporary quarters at **Conference** the place **where you will meet your friends.**

Come early. Come often.

CONFERENCE NEWS IN GOSPEL MESSENGER

THE GOSPEL MESSENGER will print the important proceedings of the CONFERENCE. This news will run through several issues. You will want these issues of the MESSENGER. Arrange Now and here. BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

I want to have the **CONFERENCE NEWS** as it will appear in the **GOSPEL MESSENGER** and enclose $2.00 for subscription for one full year.

Name .....

Post Office .....

Street or Route .....

State .....

☐ New ☐ Renewal

"Anyone in Ohio Church Districts interested in motoring to Conference, Colorado Springs, Communicate at once with MORRIS B. GUTHRIE, 1864 Summit St., Columbus, Ohio. Rates less than excursion or bus fares."

PROPHECY

What the World Is Coming to in the Light of the Book of Revelation

By Mary Winey Morris

The author has been lecturing on the subject of **Prophecy** and has put her studies into a book of **351 pages** in the effort to trace world history and interpret the Bible as she understands it. Much of the book deals with an explanation of the Book of Revelation. The book holds to the Premillennial views and **sees the end of the present age as near at hand.**

Price, $2.50. Order from the author, Mrs. Mary Morris, Mishawaka, Ind., or Brethren Publishing House, Elgin, Ill.



The Direct Short Line From The East To

Colorado Springs

Most desirable service for those attending the

National Conference Church of the Brethren

JUNE 10-17, 1931

So many things to see — Natural wonders to enjoy! And time saved on the way out is time gained for the wonders of — Garden of the Gods, Cave of the Winds, Seven Falls, Peaks and Canyons innumerable.

Route of the Famous

ROCKY MOUNTAIN LIMITED

Chicago—Colorado Springs—Denver

Two most convenient Chicago stations — La Salle Street Station—in the heart of the City and Englewood Union Station, 63rd Street—insure connections with fast trains from the East.

	Rocky Mt. Ltd. No. 7	Colorado Express No. 5
Lv. Chicago	10:30 am	11:30 pm
Lv. Englewood	10:42 am	11:41 pm
Ar. Colorado Springs	12:35 pm	7:30 am

Other fast service from St. Louis, Kansas City and the Southeast.

LOW FARES ALL SUMMER

For detailed information and Colorado literature address
L. M. ALLEN, V. P. & P. T. M.
Room 723, La Salle Street Station, Chicago, Illinois

ROCK ISLAND LINES

Have you made out that order for YOUR SUNDAY-SCHOOL for next quarter? Don't delay; send today. Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., June 6, 1931 | No. 23



THE ANKLESVAR CHURCH, INDIA

Just After Dismissal of Sunday Morning Worship

This Issue Also Includes

Forty-Sixth Annual Report of the General Mission Board

(See pages 15 and 31-46)

Table of Contents on page 17

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



H. H. NYE



J. B. EMMERT



OTHO WINGER
President



J. J. YODER
Vice President



LEVI GARST



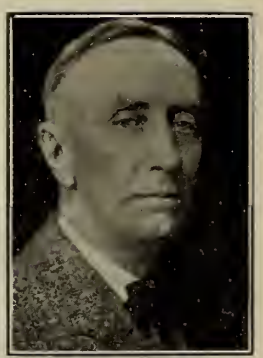
L. C. MOOMAW

THE GENERAL MISSION BOARD

Church of the Brethren

The members of the General Mission Board are elected by Conference to serve terms of five years each. The secretaries and treasurer are elected annually by the Board.

The church has elected the Mission Board to send workers to foreign and home fields. Work is being done in India, China, Africa, Sweden and in various parts of America. The directory of workers appears monthly in the last issue of the Messenger. Report of the Board's work is given annually to Conference. The report also appears in the Yearbook and is printed in this issue of the Messenger. The members of this Board are also the directors of the Brethren Publishing House.



J. K. MILLER

MEMBERSHIP

OTHO WINGER, North Manchester, Ind., *1912*-1933.
J. J. YODER, McPherson, Kans., *1908*-1934.
H. H. NYE, Elizabethtown, Pa., *1923*-1932.
J. B. EMMERT, La Verne, Calif., *1924*-1931.
LEVI GARST, Salem, Va., R. R. 1, *1925*-1935.
J. K. MILLER, Cedar Rapids, Iowa, *1928*-1933.
L. C. MOOMAW, Roanoke, Va., R. R. 2, *1928*-1932.

OFFICERS

OTHO WINGER, President, *1912*-1933.
J. J. YODER, Vice President, *1908*-1934.
CHARLES D. BONSACK, General Secretary, *1921*.*
H. SPENSER MINNICH, Assistant Secretary, *1918*.
M. R. ZIGLER, Home Mission Secretary, *1919*.
CLYDE M. CULP, Treasurer, *1920*.

Note.—*The italic type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.*

**Although Bro. Bonsack was not elected secretary until* 1921 *he has been connected with the Board since* 1906.



C. M. CULP
Treasurer



CHAS. D. BONSACK
General Secretary



H. SPENSER MINNICH
Assistant Secretary



M. R. ZIGLER
Home Mission and
Ministerial Secretary

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., June 6, 1931 No. 23

EDITORIAL

Whether They Live or Die

WILL our nation live on indefinitely, becoming greater, more powerful, or is it already on the way toward the fate of ancient Babylon, Greece, Rome? Will the present civilization survive, or will the new and greater one to come arise from a relapse into semi-barbarism?

Will our schools go on about as now organized, increasing in resources and influence, ever functioning more effectively in realizing the purpose for which they were founded?

Will our church pass into inefficiency and decay, and finally cease to be, or will it grow stronger, better, more Christlike, more influential in building the kingdom of God in this land and in other lands?

Know this, please. Truth and right are eternal. They've *got* to live, and will. And they will grow, even if they must find new forms in which to do it. Existing institutions may, or may not, last.

And do this, please. Help to fill the institutions in which and with which we must work so full of righteousness that they will make the largest possible contribution to their own more glorious future, or to the more glorious institutions that shall come after them.

E. F.

The Usage of a Word

Is it true that, so far as current usage of the word Christian goes, "no quality of life need be implied in the term"? Then it needs fixing, doesn't it?

Consider a few facts. To designate a man as a Christian may mean that he is not a Mohammedan or an atheist. But does it carry with it the implication that there is something different in the way he lives, something not in the life of either of the other two? To say of certain persons that they are Christians may mean that they are members of the church. Does it mean that there is noticeable an important difference between their manner of life and that of those who are not members of the church? To call a nation Christian means that a majority of its citizens are members of churches which profess to be Christian, or that they adhere in their opinions to doctrines commonly called Christian, but does it say anything distinctive of the life of these citizens?

It is a noble adjective with much honorable history behind it and some not so honorable. There are advantages connected with it both social and commercial. It sounds well, at least in the society in which the readers of this paper move. But it properly denotes a special "quality of life."

Has usage been playing havoc with it? Then it will take usage to give it its rightful glory, and usage not of the word merely but of the thing it ought to stand for. That thing is a "quality of life." E. F.

Making the Way Clean

A YOUNG man may cleanse his way, and keep it clean, only by taking heed thereto, and that heed must be given in accord with the eternal law of God (Psa. 119:9). It is not a fashionable doctrine in certain circles of today, but it will stand whatever further tests of time are required to vindicate it. Neglect is as fatal to keeping one's way of life clean as it is to keeping a house clean. Spring is housecleaning time. Youth, the springtime of life, is a good time to get fixed in the mind the indispensable prerequisite to clean living.

That prerequisite is care, attention, control, guidance. It will not do to let the natural impulses run riot. That means clogging the life machinery so that it can not function well. It can not do the hard work. It is too weak. It breaks down. The way of strength adequate to the demands of life is the way of cleanliness.

Uncleanness is mostly matter out of place. How

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Poat special rate of postage provided for in section 1103, Act of October stoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing 3, 1917, authorized August 20, 1918.

fresh and clean the smell of the plowman's upturned sod! But mother doesn't want you to carry that clean earth in on your boots and leave it on her newly cleaned rug. Then it's dirt. These human instincts which tie us up so closely with the beasts of the field have noble uses. They must be kept in their place. They must be our servants, not our masters. They must be subjected to the guidance of the higher self. They must take second place beside the demands of the infinitely greater spirit values.

Taking heed to one's way according to this divinely ordained law will cleanse any young man's way and keep it clean until he is old. E. F.

The Technique of Christian Action

Is Christianity to be regarded as a passive or as an active force in the world? Those who withdraw from the crowded ways of life answer in terms of the first suggestion. And yet, there are many who feel that the Christian must answer in terms of the second, that Christianity must face concrete issues with clear answers and practical programs.

In this connection it is pertinent to review the Master's technique of action. Was he active or passive in the face of world need? As the Master interpreted his mission he came into the world to accomplish a definite work. He came to seek and to save the lost. In the text which he took for his Nazareth sermon (Luke 4: 16-30), Christ indicates he came not simply to preach, but to realize certain concrete results. His Sermon on the Mount emphasizes the positive rather than the negative. The Great Commission stresses activity. Indeed, the suggestion of all this and more is that the Master thought of his mission as that of introducing an active and vitalizing force into the world—and that to the end it might be redeemed.

The program of action as exemplified in the life of Christ was not expressed in terms of physical force, but rather as mental and spiritual impact. For he came healing, encouraging, preaching and teaching. What the Master did is summed up in the statement that he came to minister—to die if need be. His implements were not the instruments relied upon by those who believe in force. His campaign lay entirely in the realm of thought, feeling and will. His instruments were dynamic ideas.

It is important to note how he received power. Days of meditation, prayer and fasting were much used by the Master. The power derived through prayer was so evident that his disciples said: "Lord, teach us to pray." Back of the fasting, meditation and prayer was the real Source of power. For meditation and prayer were communion with God. Fasting was a physical condition rendering these more effective.

Returning to a consideration of the Master's technique of action, one notes that he began with simple manifestations of goodwill—such as to feed the hungry, heal the sick, or comfort those in trouble. But he challenged interest in order that he might lead on to suggestions of a higher way of life. With individuals, his method was that of the kindly, tactful friend. He did not seek to force assent to a certain view, for he regarded persons as above every other value in the world. In some of his public utterances there was evident such insight and conviction the people said he spoke with authority.

And yet, his technique of action did not involve physical force, except possibly on the occasion of the cleansing of the temple. And even then, that which made him irresistible was not a scourge of cords, but the righteous indignation evident in his glance and manner. It was spiritual power, the highest type of soul force, that he used to overmatch the powers of this material world. And he used spiritual power to the last resistless measure—death on the cross.

Today, as always, the technique of Christian action requires heroic moral qualities, with the patience and ingenuity to apply soul force to definite situations. Action can not be rushed, for the purpose is not to overwhelm opposition, but to win opponents to a new point of view. The Master did not invoke physical force for the simple reason that its use would have defeated his real purpose. He came to conserve and develop persons by the drawing and challenging power of sacrificial living. It has been said that early Christianity triumphed because its adherents outlived, out-thought and out-died the rest of the men of their age. And certainly as much is required for effective Christian action today. H. A. B.

How to Love the Unlovely

It is easy to love lovely people. It is easy to love those who love you. Anybody can do that. The other apostles could do that. But Jesus demanded something "more" of Peter as the condition of promotion to his larger parish.

That "more" includes loving folks who are not lovely. It includes loving those who would despitefully use you. How can it be done?

Only by transferring your thought concerning them from what they are now to what they can become, if you love them enough. Think of the potential values in personality, not of its present state.

Then you can do it. Then you must do it. You will not be able to refrain from doing it. Not when you realize what the person *can* be, if you love him enough.

E. F.

GENERAL FORUM

"In God's Temple"

BY MILDRED MICHAEL

If me and mine may gather here
With you and yours throughout this year
In Christian fellowship,
And having heard the Master say,
"I am the Truth, the Life, the Way,"
Together we may worship—
If we may join with you in song
And kneel before God's holy throne
In joy and praise and prayer—
If we may know the peace within
That comes to those who walk with him,
And all our burdens share—
If we may praise him every hour
For loving healing, saving power,
And cleansing from all sin—
We'll ask no greater gift from heaven,
Secure within the promise given
That we are one with him.

Rossville, Ind.

Missions in the Church of the Brethren

BY ELGIN S. MOYER

Part Ten.—Progress of the Work in India

An interesting though pathetic chapter in the history of the mission work in India is the one which tells of the famine and plague that swept large portions of the country in the years 1896 to 1904. Bubonic plague coming from China was first noticed in Bombay in March, 1896, but it was not until the end of September that its ravages began to assume serious proportions. Then it began to spread to other towns, following the lines of travel. The people became frightened and left the city of Bombay in great numbers. The conditions grew worse until in February, Bro. Stover reported about one hundred fifty deaths daily in Bombay, and ten or twelve a week in Bulsar.

By the middle of March, 1897, the people in Bulsar were dying at the rate of twenty or thirty per day. About the same time, however, the plague reached its climax. By the middle of May it had almost run its course; but the end did not come until about twelve hundred or nearly one-tenth of Bulsar's population were numbered among the dead. The sufferings were increased when the rains failed to come and famine followed. The famine and the plague claimed victims on all sides. Miss Ryan writing in March, 1897, issued a call for money to assist in the relief of the stricken. The sympathies of the people in America were touched, and when the call came to start an India Sufferers' Fund, money began to come in from all parts of the church. The Board authorized the missionaries to open an orphanage.

The orphanage plan worked well. It saved many from starvation, and it was a means of winning some of the children of India for the church of the future. The institution started with a very few orphans, but the number taken in gradually increased until in 1905, when there were at one time six hundred. The policy adopted was to admit only as many as could be carried throught the famine period, and cared for and trained afterwards.

The famine of 1900 was especially severe. The people were desperate. They could not feed their children, and were often seen selling them for a few cents each. Some came to the orphanage with the hope of leaving their children for a little money in exchange. The orphanage refused to buy the children, but the missionaries were glad to take them if the parents were willing to leave them without receiving money.

In 1902 another famine stalked through the land, and brought with it a still greater need, as well as a greater opportunity for service than had those before it. The missionaries knew the people better, and there were more native Christians to help in the work of relief.

The hardships of famine relief work and of helping the sick at such a time were a great strain upon the workers. While many missionaries of other societies during these years went home broken in health, and others died, none of the foreigners in the Brethren mission suffered an immediate breakdown in health, and no deaths occurred.

While the orphanage work was hard, and the famine which caused the need of orphanages was a calamity, they seemed to the missionaries not to have been without some profit to India. Many people were reached for Christianity through the kindness and help of the Christians. The Christian spirit had opportunity to permeate further into Indian life. Openings were made for more Christian work. Some of the foundation stones of the wall of caste were loosened. Some of the customs and superstitions that accompany non-Christian religions and primitive cultures lost their hold. The girls as they grew up made better wives and mothers. The boys as they went out from the orphanage were more intelligent, possessed higher morals, and were more nearly self-supporting.

During the last third of a century the church has sent one or more missionaries to India nearly every year. In 1900 the third small group of recruits was sent; in 1902 two went; in 1903 there were eight. Among those who went in 1903 was Dr. O. H. Yeremian, the first medical missionary. 1904 and 1919 saw the largest number of missionaries that have been sent to India in any one year. In 1904 there were nine, and in 1919, sixteen. The total number of missionaries sent by the General Mission Board of the Church of the Brethren to India since 1894 has been ninety-two. Of

this number fifty are still under the support of the Board, eleven of whom are at present home on furlough. Of the forty-two who are no longer under the service of the Board, twelve have died. The first death was that of Charles H. Brubaker in 1910. Four others died on the field and seven after returning to America. Nearly all those who have not returned to the field have remained at home because of sickness or the death of a companion.

The missionary staff has been enlarged until today the Indian church has about as many foreign workers as are deemed necessary to carry on the work of the church there. It is the policy of the Board and of the mission to have a sufficient number of new missionaries sent each year to keep about the present force of workers on the field, and an adequate number of foreign leaders to help direct and advise in the work of the church until the Indian Christian leaders are able to bear the responsibilities themselves.

From the first, the work of the Brethren missionaries in India has been confined almost entirely to the uplift and evangelization of the aboriginal classes. Very little has been done for the outcastes, and practically no effort has been given to the evangelization of the higher castes or to the Mohammedans, except the work that Brother and Sister Baxter M. Mow have recently opened among the latter.

The Indian Church of the Brethren on Dec. 31, 1930, numbered three thousand, nine hundred forty-four. The church has about thirty deacons and twelve ministers, several of whom have been ordained to the eldership. More than half of the churches in the First District of India are under direct supervision of Indian elders, who are taking a keen interest in the shepherding of the flock. The field has nine central mission stations, and fifteen organized churches. One of the congregations, that at Vyara, is the largest congregation of the Brethren in the world. On Dec. 31, 1928, it had one thousand, six hundred nine members.

One generation of missionary activity in India has been completed. More than a third of a century has passed since the going of the first missionaries. None of the workers who went in the nineties are any longer on the field. The second generation has begun to enter the service. Mrs. Ruth Forney Brooks, the oldest daughter of Brother and Sister D. L. Forney, who went in 1897, has the distinction of being the first second generation missionary of the Church of the Brethren. This third of a century has witnessed some accomplishment for the Church of the Brethren as well as for the kingdom at large. The denomination has learned many valuable lessons. The Brethren are stronger and more influential both at home and abroad because of the missionary endeavors in India.

Bethany Biblical Seminary, Chicago, Ill.

Why Organize the Adult Bible Class in the Church School?

BY O. P. THOMAS

One great objective of the adult Bible class is to "help Christian character find adequate expression in life's relationships." To meet this objective the class needs the ministry of the church in its teachings and other agencies.

Among the many things an adult Bible class may do is to maintain a good organization. The organization of a class should be very seriously and carefully considered. There are many complaints today about multiplicity of organizations and there may be some reason for this, yet we find that organized and systematized action is the best way to get results.

Through the creation God set up a most wonderful form of organization that has extended through centuries and will continue throughout eternity. The movement of the planets, the succession of day and night, the coming and going of the seasons, seem to move in a concerted orderly way toward a definite goal.

God has so created the human race that men and women like to be together and work together and therefore group instinct is one of the best reasons for class organization. While we regret that there are some organized classes that are inactive and are doing but little to contribute to the need of human souls, let us remember that organization is not an end, but it is a getting together of adults in the most simple way for developing the spirit of brotherhood, personal evangelism and enlisting men and women in Christian service.

The organized class has turned the trend of many a life to higher ideals and real service.

One thing that has no doubt caused some organized classes to die is that of long-term officers and committees. Especially do we stress the inadvisability of long-term committees. In some classes the membership, devotional, civic and social committees are appointed but once a year and a number of the classes lose trace of the committees before the year is half gone. Committees should be appointed for definite work and should be relieved as soon as the work is done. Every member of the class should be made to feel his responsibility for some act of service. We should not try to see the amount of good we can get from others, but what amount of good we can contribute to the well-being of others.

We know of adult Bible classes in which one person really does about all the work, and that person is the teacher. He not only teaches the class but he acts as librarian, he takes the offering and keeps the record of attendance. A class of this kind fails to meet the social needs, fails to promote social fellowship, fails to call into action the members of the class, nor does it

give opportunity for human expression in developing a common bond of interest with new life centers.

Too many adult Bible classes are content with only their regular study of the lesson each Sunday. Their activities do not extend beyond the walls of the class room. Let us think of the Church School in session as a place in which we may find God through worship, acquire more Biblical knowledge and receive such training and teaching that will qualify us for better activities in Christian service.

Here are a few things an organized adult Bible class may do: (1) Attend the church service. (2) Surprise your pastor by attending the mid-week prayer meeting in a body. (3) Encourage Bible reading by special class assignments. A good plan would be to read at least one book of the Bible each month. (4) Evangelize. Win all members of your class to Christian life. (5) Increase your class membership at least two per cent each month. (6) Conduct a family altar campaign. (7) Provide other departments of your school with teachers and adequate equipment. (8) Support or help to support some missionary. (9) Coöperate in movements to secure community betterment. (10) Be a factor and a force in civic righteousness.

Sipesville, Pa.

An Old Time Preacher of Today

BY JOEL B. NAFF

In Three Parts—Part Two

At the age of thirty Bro. Lackey was called to the Christian ministry and in due time was advanced to the eldership. This was rapid advancement, for at twenty he did not know the alphabet. Men who knew him while he was yet young and unlearned, later heard him speak fluently and marveled at his mastery of the Scriptures. In speaking he seldom makes an error; he has studied the King James Version of the Bible and has absorbed much of its phraseology. Outside of the Bible he reads but little.

Concerning his education he says: "It has been largely a matter of seeing and hearing." He has been a close observer and in that way has learned much. But just how he learned to read without a teacher is beyond human explanation; we might as well accept his own testimony when he says: "The Lord Jesus has been my Teacher."

Bro. Lackey knows his people and they know him. They feel that he is one of them. They know that whatever he says he will stand by. Their joys are his joys and their sorrows his sorrows. He lost two wives and three children before he was thirty years old. So when there is a death his people send for him, knowing that he understands their sorrow. Happy is that pastor who can command such confidence from his people.

Bro. Lackey carries with him that determination which always finds a way to do things. Many times in his early pastorate he urged his horses into high water with the intention of swimming out provided the buggy or wagon was swept away. He rarely missed an appointment. And he still goes to church many times when he is not able. In answer to his wife's entreaties for him to rest occasionally and let the other ministers conduct meeting without his help, he says: "If there is any good going on I want to be there to enjoy it too."

Once while visiting a sick man who was seventy-seven years old and out of Christ, Bro. Lackey urged the necessity of repentance. "It doesn't matter," said the sick man. The minister proceeded to argue his point from the scriptural quotation: "Not every one who sayeth Lord, Lord, shall inherit the kingdom of heaven, but he that doeth the will of my father which is in heaven." "Now just what part of his will have you done?" questioned the minister. "Well, I'm old and sick and can't be baptized," was the reply. . . . By the help of neighbors he made a box, put it beside the bed, filled it with warm water, and in a very beautiful and impressive way administered the holy ordinance of baptism.

In his early ministry he spent a few years in Philadelphia. While there he attended the Church of the Brethren. This church was located farther from his boarding house than the great Baptist Temple, but he was loyal to his own church and showed this loyalty by walking the extra mileage. Furthermore, he always took a friend with him to church whenever it was possible to do so. If a friend accompanied him, he usually rode and paid the friend's fare. The ministers at that place learned about this brother and had him preach in their church. It has been said by brethren there that Bro. Lackey's personal work, during his three years' stay at that place, resulted in fifty or more additions to the church. He is the kind of man who would as soon talk religion at a corn-husking as at a prayer meeting.

Bro. Lackey is a very resourceful man for the training he has had. Eld. C. D. Hylton, a well known evangelist in our church, said he once gave Bro. Lackey a copy of his sermon notes. Bro. Hylton said he later had an opportunity to hear him preach one of those sermons and he preached it better than he did himself.

W. E. Lackey has been pronounced a great man by all who knew him. Bro. George Flory, while pastor of Roanoke Central Church of the Brethren, once found out about him and upon hearing that he was in the audience, got him into the pulpit and said, "You've got to preach," and preach he did. They listened to him that day with great interest—a man from the backwoods. It seemed a John the Baptist had returned.

It was said that Bro. Lackey upon returning from Philadelphia and resuming his work increased the membership at Smith River fifty per cent in only a few years' time. He is a man of magnetic personality. Even strangers upon seeing him have been made to say: "I'm glad I've met you," "I want you to go home with me," "I want to shake hands with you," "I want you to have this piece of money," etc. He is a man who has left folks better than he found them. He has somehow lifted them above the vile and common place and has inspired them to be somebody. That is the kind of men the world needs. It is the kind most of our audiences are hungering to see and hear in the pulpit.

In reviewing the life of this great man we must take into consideration not only his accomplishments but also the circumstances under which he lives and works. It has never been his privilege to lead great masses to Christ as Billy Sunday, or even some of our own evangelists have done. Still I'm of the opinion that but few men have exerted a more complete influence on their followers than Eld. W. E. Lackey. His is a lasting influence. The very fact that he did not run away from a hard pastorate increases our appreciation of him. He preached at Rock Hill in Floyd County every Sunday for twelve years. When he went there the neighborhood was so rough that a minister almost put himself in peril for his life if he came near. There were rough youngsters in the neighborhood who had no respect for either the minister or his message. Services had been broken up and ministers driven out until all mission work in that vicinity was abandoned. It remained for Eld. Lackey, a man of the common people who was accustomed to hard blows and knocks, to carry the light of the gospel into this hitherto barren and fruitless region. God being his helper he succeeded in opening the way for the works of the Spirit. Doctor Harman, of Floyd County, later made mention of the boys and girls in that section who owed him the credit for starting them on the road to useful and happy careers. When the community had recovered somewhat from its former strife, Bro. E. C. Woodie, building on the foundation which Bro. Lackey had laid, held a successful revival at Rock Hill School House. Suppose Bro. Lackey, like the ones before him, had been afraid, would he ever have succeeded in reaching the people of that community? Certainly not. They would have driven him out also. They did try the first time he came, but he held his ground. "I didn't come here to run," he told them, and from that time nobody dared oppose him. There was that about him which revealed the power and personality of a king.

One day a crowd had gathered in some building where an auction sale was being conducted. Bro. Lackey was at that time working in the interest of the Anti-Saloon League. Upon seeing the paper in his hand one of the wet champions wanted to examine it. Bro. Lackey handed it to him, and as he did so called him by name and said, "Here, sign this petition." The fellow retorted, "No, I'll not do it." Apparently he had been offended, and he went on to explain that they sold their liquor out of the county. "Well," said Bro. Lackey, "granting that you do sell your liquor outside of the county, whom does it harm after all but some mother's boy? And mother's boy in New York is just the same as mother's boy at home." The people stamped the floor with applause.

The most beautiful thing to be seen in the life of this great church leader, is his humility and sincerity. We sincerely believe that this man has served for no purpose other than the great love he has had in his heart for God and his Son Jesus Christ. Especially do we know that there could not have been very much material gain in it for him, for he has never received the applause of the public in any large way, and financial rewards have consisted in only a few small gifts which came from individuals who were impressed by his bold sincerity and zealous devotion as he gave himself unreservedly to the great cause of Christ.

New Windsor, Md.

The Real Foes of Youth

BY ELMER B. ROYER

EACH generation as it passes through this vale of tears, meets problems and works out solutions. It is apt to foist these ready-made solutions on the succeeding generation. The latter soon finds that its problems are not identical with those of the past and that the old solutions can not be applied unthinkingly. Its youth's ego makes it want to work out its own solutions to life's problems. And thus the old conflict between age and youth.

Some of us may consider this the main conflict. We think that when we shall have thrown off the shackles of the past and thus secured the right to meet our problems in our own way, we shall have finished. But the real conflict is just beginning, for the real conflict is with the powers of darkness. It has always been so, and will always be so. While we have been trying to show our elders that we are old enough to do some things for ourselves, we have been dealing with people who are really our friends. But when we grapple with the forces of darkness, we shall realize that here are the real foes. It is somewhat sobering to a youth, after he has protested long and vehemently against Pharisaism and against the orthodox interpretation of Jesus, to come to the realization that if he would follow the true Christ, he must deny himself, and take up a cross.

Thus the line of cleavage is not horizontal, but

vertical. It does not separate youths from adults, but those youths and adults who are willing to pay the price of discipleship, from those youths and adults who are not. There has ever been the high way, and the low way, and of the youth of today, some will choose the high way, and some will choose the low.

I believe that now, perhaps more than ever before, the youth of our church are beginning to take an active part in church work. Our camps, our conferences will have a potent influence on our youth. And indeed a tremendous task lies before us. It is for us to study the general principles which hold for all ages, and in the light of these principles to work out solutions to our own problems. Let us study the real Christ to learn what he would say to our age of machines, of capitalistic exploitation of the worker, of unemployment, of greed for dividends. Let us dare to follow him.

Columbus, Ohio.

Religion and the College Campus

BY OLIN F. SHAW

If conditions on the campus of the typical American college are as described in a recent article in the *Christian Century* under the caption, "Can Religion Recapture the Campus?" the situation should be a matter of grave concern to all interested in Christian education. If the conditions are as described at the larger institutions, our people ought to know it. I have reason to believe that the picture, as the author sees it, is not materially overdrawn. A correspondent replying to him said: "Religion could never recapture the campus because it had never captured it." I am also firm in the conviction that the conditions described do not describe the condition on the campuses of our Brethren colleges. This too, our people should know and be greatly influenced by it in choosing a college for their children. Religion was planted on the campuses at the founding of our colleges, and has remained a fundamental element of education with us.

To review briefly, it is charged the religious motive is not introduced into the student's life with tolerance, but with powerful skepticism and ridicule. And that Christian associations (Y. M. and Y. W.) around which the religious life, if any, centers, while having great potential abilities, have also equally glaring weaknesses, such as: (1) uninspired existence; and the fact they are represented by only a small part of the undergraduate body. (2) They are kept alive only by the functional value of their programs, and the loyalty of a few.

The rapid growth, the popularity of, and the response in our summer camps indicate such conditions in our colleges could scarcely obtain. My information is that the affiliations and associations connected with the Christian associations are among the high-lights of student life with our young people.

It is charged also that there are serious defaults in other things of great cultural value. For instance, eminent lecturers speaking to only a handful of students; liberal arts clubs annually bemoaning the indifference of their members; recitals and concerts being attended primarily by faculty and town people; reading rooms for special study in libraries drawing only a score. And that only to required services, big games, sensational lectures, and movies do students go en masse.

In this we may sense a situation that is becoming characteristic of American life in general. It should be an occasion of no particular surprise to learn that it is focalizing on the college campus. Perhaps it would be absurd to claim anything like complete immunity from these conditions on the campuses of our own colleges. What I am saying is that the ideals of the church, for which I make an earnest appeal, and the principles governing life on our campuses, are such that we should expect to find such conditions there in the least degree, which I strongly aver without fear of successful contradiction. In addition to this being a strong motivating cause for choosing our own colleges for college education, it should point us very distinctly to the importance of strong teaching along these lines in our homes, and in our local churches.

Our American Christian colleges are begging institutions. Is it their misfortune, or their good fortune? It involves the question of the influence of affluence on the making and shaping of character. Many of the larger colleges are heavily endowed. Many of the students come from homes of affluence that seek the honor of having their children enrolled as students in such schools. The principal responsibility of many of these students is the spending of some of the money of their wealthy parents. Are such conditions conducive to the development of college life?

The time is past when we should make any apology for our colleges being small, or that either the institutions themselves or the students are having a struggle with financial problems. Instead, this very fact may well be our boast. The influence brought upon our campuses by a nonchurch constituency is a matter for constant study and careful consideration.

Closely associated with the whole problem of religion on the campus, is the matter of keeping the play and recreational life clean and wholesome. This we have studiously done. Let us continue to do so.

When we hear men like Professor Phelps of Yale saying that if when the boys from Princeton came over to play football, two or three of them would give talks on religion, they would draw even larger crowds, we

are assured that religion is not a dead subject among students. And when men like Professor Phelps can take the center of the field at Yale as an outstanding teacher, and outstanding because outstandingly Christian, we see that religion on the campus is after all a matter of leadership. In commending our own colleges to our own people for fullest coöperation and support, on nothing could I grow more eloquent than the fine type of Christian leadership on our teaching staffs. This is based on my personal contacts with our college leaders and teachers covering a period of thirty-five years. In closing may I repeat, that in the founding of all of our colleges religion was planted there as fundamental in education. Let the church capitalize it.

Cedar Rapids, Iowa.

Symbols

BY PERRY L. ROHRER

LIFE as the average American knows it is in a large way dependent upon symbols of some sort if it is to be meaningful at all. By common agreement we come to use words to have a certain meaning. The letters d-o-g might just as well mean cat or any other animal. There is nothing inherently sacred in any symbol, be they words or marble chiseled into a statue of Abraham Lincoln.

Education, and in fact civilization, has made such wide and effective use of symbolic thinking that for the most part we unconsciously accept and assume that it is just naturally and unchangeably that way. Perhaps there can be no question raised as to the necessity of symbolic thinking for the greatest efficiency. At least there seems to be no ready substitute for it. However, this does not imply that there should not be a careful scrutinizing of the gradation and ultimate use of symbols. To do this well it would seem fitting first of all to review the historical development of the use of symbolism. An adequate treatise of this sort would consume volumes. Suffice it here to present a few of the major points in its evolution.

First of all in earlier and more crude stages of civilization the symbolic caricature of peoples has evidenced a pronounced tendency toward being both prolific and simple. There was much of it with regard to volume and it was necessarily simple in nature. Man in the more crude stages of civilization is quite generally dependent upon many symbols and of a very simple sort.

Some students of history even suggest that a careful study of the use of the symbols of any particular age will prove something of a barometer of the stage of cultural development of the peoples.

Not only historically, but comparatively we find evidences supporting this same tendency with regard to symbols. The more primitive peoples of less civilized countries in contrast with those more highly civilized show the same added degree of dependency and reliance on the use of many and simple symbolic characters. In other words, historically and comparatively we find evidence indicating that as civilization progresses symbolism tends to lessen in numerical terms and one symbol represents what formerly required perhaps many symbols of a more simple nature. We have enormous illustrations of this fact in the early type of music with its many lines and notes as contrasted with present day music which stands for notes and bars, etc., not actually there but taken for granted by the modern musician. Furthermore, the inevitable discovery of students who push back the curtain of knowledge a bit farther is that they soon find themselves using "big words" which have no particular meaning to those who have not been so engaged. An actual analysis of this situation discloses the fact that the enterprising student has been forced to find words which have encouched in them the actual meaning of oftentimes forty or fifty of the more simple words. Thus by using one word he conveys meaning in a fraction of time otherwise required and with less effort. This of course assumes that he has an audience which has a knowledge of the meaning encouched in this word symbol. But here is where a part of the educative process emerges, in the acquiring of this knowledge. Those who do not want to take the time or effort to acquire this understanding will go on repeating, writing and otherwise using forty simple words where one or two would suffice if he took time to learn the meaning. It is very much like the episode pictured in the story entitled, "A Dissertation on Roast Pig," in which a native's house burns down, a pig is in the house and the native going through the ashes touches the roasted pig. His fingers are burned. He puts them to his mouth. He tastes the pig. It tastes good. He eats ravenously in spite of the fact pigs are not supposed to be good to eat, and roast pig is a delica-

The Evolution Report

BY MRS. ROSS D. MURPHY

THE paper on evolution as prepared by the committee is good as papers go, but I am wondering why we as Dunkers prepare such papers any way. By its very nature this paper becomes a creedal interpretation of the Scriptures, which is directly opposed to the policy of our church. Why do we not say we believe in the scriptural authority of creation and be done with it? The truths of God as found in his Word are adequate for all time, if we do not try to bind them by our "poor limited knowledge." We sometimes make ourselves seem very foolish indeed by presuming to interpret once and for all the unfathomable truths of God.

Philadelphia, Pa.

cy heretofore unknown. The young native tells others about the roast pig and how good it is. Soon there are many houses burning down and more roast pig. Thus they proceed to burn many houses because that is the only way they know of getting roast pig. But as civilization emerges man gradually discovers that it is not necessary to burn a whole house in order to have roast pig. He conserves his efforts and comes to what seems to be a much better method of having roast pig.

But we stop to observe one more use of symbolism. If we come before a group of feeble-minded individuals and show them ten blocks, pointing to them, they can perhaps all count them and tell you that there are ten blocks there. Now if you take away five of the blocks and ask them to imagine two of them replaced, it is safe to say that more than half of them will not be able to tell you how many blocks there would be in all. But if you take these same ten blocks before a group of average pupils of the same age, you can take any or all of the blocks away and they will be able to imagine the blocks there and add and subtract just as though they were there.

In other words, the average or brighter pupil is much more able to do abstract thinking than the dull or feeble-minded pupil. This is one of the unmistakable earmarks of bright and dull pupils. So much so that some of the best authorities say it is the best criterion of intelligence we have, viz., the ability to do abstract thinking. In terms of symbols the meaning is direct. It means the lessening numerically and giving more meaning or meanings to the fewer number of symbols now used. A still further development going simultaneously with the above factors is an equal tendency toward dispensing with those symbols of an objective nature first. The child finds blocks helpful perhaps in his early efforts at learning to count, but as he progresses in school he leaves blocks and other objective symbols and learns to count without the aid of objective and concrete equipment.

Thus it would seem that intellectually the more free one is from concrete and objective symbolism the more freedom he has and the more highly developed he has become intellectually, because he does not have to carry about a bothersome load of blocks or other equipment in order to perform complex mental functions.

With this hasty background may we not fruitfully ponder over some questions pertaining to religious symbols. The following are set forth as merely suggestive. A negative or positive answer is not meant to be implied in any of the questions. They are aimed at being suggestive.

(a) Do symbols in religion follow the same general principles as in other phases of life?

(b) Should some symbols be perpetuated continuously through childhood to old age regardless of other factors involved in growth of religious experience?

(c) Do individual differences demand an extremely symbolical religion for some and a religion unusually free from objective symbolism for others, such as those differences which might be represented in the Catholic and Quaker beliefs?

(d) Should our worship program and religious practices be made more symbolic and objective for children and gradually become less objective for adults?

(e) Is it reasonable to expect that the more highly developed human mind tends to be able to rest more and more in abstract reality?

(f) Did Jesus institute more or fewer symbols than were encouched in Judaism?

(g) What are the possible dangers of symbolism, or of the lack of it?

Chicago, Ill.

The Balanced Life

BY ELIZABETH HOWE BRUBAKER

THERE is much teaching today on vitamins and calories for these physical bodies of ours. Women receive generous salaries under the direction of state educational institutions, lecturing on these subjects. They stress the balanced diet, telling us what to eat and how much to give us the proper amount of energy to carry on the work we have to do and avoid diseases.

Some one has put the conundrum: "Is life worth living?" The answer, "It depends upon the liver," is suggestive from two angles. It has been said, too: "If the liver is out of order, the whole kingdom of God is out of order." When not physically at our best, we are inclined to look through blue glasses.

However, I am thinking of the balanced life, "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). We need God's Word in our system, "As new-born babes desire the sincere milk of the word, that ye may grow thereby" (1 Pet. 2:2). We need God's Word that we may have spiritual energy to serve our Master. Jesus said: "The words that I speak unto you, they are spirit and they are life" (John 6:63). Many doubtless are spiritual weaklings, as a result of not reading God's Word.

The Word of God builds character. You will recall Paul's words to the elders of Ephesus on his farewell visit with them, when he knew he would never see them again: "Now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified" (Acts 20:32).

The Word of God is a wonderful panacea. In clos-

ing I will give some passages of scripture which should give new courage and life in times of need. "I can do all things through Christ which strengtheneth me" (Philpp. 4:13). Paul wrote these words while in prison at Rome. And again, in verse 19: "My God shall supply all your needs according to his riches in Christ Jesus." This epistle has been called the epistle of rejoicing. "Rejoice in the Lord always, and again I say rejoice." It may be hard to rejoice under all circumstances, but God's *own* can do it, remembering that "all things work together for good to them that love God" (Rom. 8:28). These texts are familiar to many, but do we make use of them?

Virden, Ill.

The Development of Congregational Singing

BY MRS. D. W. KURTZ

Excerpts from a paper read before the Music Club of Long Beach

I THINK we must look to Germany as the pioneer in the development of congregational singing, and we naturally think of it as dating from Martin Luther. He is spoken of as the man who first gave the people a voice with which to express their religious emotions in song. The Lutheran music is primarily based on the congregational hymn.

In the Catholic Church, singing by the laity, while not strictly forbidden, was not encouraged, and was looked upon, like prayer, as a liturgic office. The very fact that in the Protestant Church the barrier of an intermediary priesthood between the believer and his God is broken down, has brought about the perfectly natural result that congregational song should hold a place in Protestant worship.

The emancipated layman found in the general hymn a symbol, as well as an agent of the assertion of his rights and privileges in the gospel. The people's song of early Protestantism has, therefore, a militant ring; it was a sort of spiritual "Triumphlied" proclaiming to the universe that the day of spiritual emancipation had dawned.

In giving a store of congregational song to the German people, the question has been asked: "Was Luther original, or only an imitator?" The Protestants, on the one hand, gave him unstinted praise; while the Catholics, on the other, say he was only clever in dressing up borrowed ideas and forms to fit the need. It was not *new forms,* but a *new spirit* which Luther gave to his church. He did not break with the past, he only rejected what he thought false or barren in the mother church, adapted and developed what was true and fruitful, and moulded it into forms whose style was already familiar to the people. He understood the character of his people, he knew where to find the nourishment suited to their wants. This was his achievement in the sphere of church art, and showed practical wisdom more than creative genius.

Luther taught the people that in singing praise they were performing a service that was well pleasing to God and a necessary part of public communion with him. The congregational song both symbolized and realized the principle of direct access of the believer to the Father, and was in the native language of the people.

The result of this principle was seen in the outburst of song that followed the founding of the new church by Luther at Wittenberg. The old restraints upon self-expression were gone, and the people celebrated their new found freedom with songs of faith, and hope, and thanksgiving.

We read marvelous stories of the effect of these hymns: of Lutheran missionaries entering Catholic churches during service, and drawing away the whole congregation by their singing; of wandering evangelists standing at street corners, and in market places, singing to excited crowds, then distributing the hymns upon leaflets, so that the populace might join in the song, and so winning entire cities to the new faith almost in a day.

Throughout the sixteenth, and into the seventeenth century, we have a great many hymns and hymn writers. They have much of the tone of Luther and his friends: justification by faith alone, the joy that comes from a freer approach to God, mingled, however, with somber accents as the dark clouds gathered before the Thirty Years' War. The tempest broke in 1618, but poetry and music survived, and often burned with a purer flame as the only outlet for the grief amid national calamities. The unconquerable people still wrote hymns, and some sang them. This unabated poetic glow brought out in Paul Gerhardt, the most fervent and refined expression that has been reached in German hymnody.

After the middle of the seventeenth century, however, the fountain began to show signs of exhaustion. A powerful movement from Italy in the direction of secular music turned the attention of the composers. During the eighteenth century doctrinal strife and cold formalism in the church repressed the enthusiasm, and failed to contribute any stimulus to the church song. The homely vigor of the Lutheran hymns seemed rough, prosaic, and repellent, and they began to smooth out and polish the old rhymes. It is the old story of "the people's song" declining as the "art song" flourishes. The stern temper of the Lutheran era grew soft in an age of security and indifference. So the great old hymns were neglected, and the singing of them became cold and perfunctory.

During the temporary triumph of Puritanism in England, we find a great antipathy to anything formal,

(Continued on Page 20)



MISSIONS

This Department Conducted by H. Spenser Minnich

In Memory of Mother

WORD was received of the death of Mrs. Therese Lohmiller of Pueblo, Colo. Her daughters sent a check to honor her spirit of service. This was designated for the world wide mission fund. They ask that it be used where it will do the most good.

The same mail brought another check. This one was in memory of a mother also, Mrs. Linnie Hart Cummins formerly of the Warrensburg, Mo., congregation. This was designated for the home mission fund.

These tributes seem to fit lives which were spent in the service of motherhood.

Youth on the March

Two hundred million boys are in step under the ensign of the Young Men's Christian Association. They are marching toward better health, more education, higher economic standards, wider brotherhood, deeper fellowship with Christ and God. This is a mighty force, and if adequately equipped, inspired and led, they can win the world.

Aug. 4-9, 1931, the Y. M. C. A. members from all over the world will meet at Cleveland, Ohio. Dr. John R. Mott is president of this World Alliance.

It will be seventy-six years almost to a day when a similar group of young men met in Paris to organize the World Alliance of Y. M. C. A.'s. This original group was made up of representatives from seven nations.

In a recent message to the association of the World Alliance, Dr. Mott said: "Each one in the long series of World Conferences, stretching over three-quarters of a century, has made a great contribution to the constructive forces of the world, but those to be held in North America next summer come at a time when they will minister to a deeper need than any of their predecessors. This is due, in the first place, to the startling development and manifestation in this day of divisive influences in the economic, international, and interracial relations of mankind. Moreover, all over the world there are multiplying and solemnizing signs that some of the oldest and most powerful religions, traditions, and social sanctions are relaxing their hold, especially on youth. What danger could be greater than to have a new generation without accepted, wise, and true guiding principles? Again, the business stagnation, financial depression, and widespread unemployment in so many parts of the world make today a far greater demand upon the services of an organization like the association movement than at any time in history, except in the midst of the World War. If we are to hold in true central prominence the keynote or theme of our coming together—The World Task of the Young Men's Christian Association: Youth's Adventure with God—it is essential that those who occupy positions of leadership in the association should, during the months which remain before we meet in Cleveland, maintain in our own lives and work the ever-living and ever-creative God."

A Few Glimpses of Village Work

BY CLARA HARPER

THE villages in Buraland are generally found somewhere near the river or close to water. In the villages one finds from six to forty or fifty compounds. These compounds may be close together or far apart, but often in groups of five or six.

Narrow winding paths lead to the villages. One can walk, use the bush car, ride a bicycle, motor cycle or a horse. But it is not an easy job to train the bicycle to follow the crooked and narrow paths which lead through the bush, tall grass, and farms to these villages.

As one approaches a village he sees the compounds with the small round mud houses with grass roofs, with the grass mats or cornstalks joining the houses. A compound consists of one man's possessions. If he has a big compound he has many wives to help him. He may have a horse, some sheep or goats, but the best possession he may have is many children.

As you enter the villages the children and dogs are always out to salute you. Some of the children may run and hide because they are afraid of you, but later they come and make friends. They have many questions to ask and are very attentive listeners. As to the dogs, they are numerous and seemingly do not care for the white-skinned people. They sometimes give us a very unwelcome greeting, acting like they would like to have a chance to taste us. One needs a good cane, and stones often come in handy.

In every village, many types of people are found. One meets those who are friendly, though in many cases the attitude is cold and questioning. One finds both the dirty and the clean, the thrifty and the lazy, and yet there is much of patience and love. As you go into the homes they want you to eat with them. If you

do not eat something with them they say you came for nothing, and it will probably not be a profitable visit. We usually eat peanuts, though there is a difficulty in that because eating too many usually spoils one's disposition. All who are hungry for peanuts should come and see me.

In our visiting we find many blind people. Some of them are cheerful and happy while too many find no source of joy in anything. One day a man who was blind said to me: "I am good for nothing. I am old and blind and my years are accomplished. I have nothing to live for and I want to die." However, he could make grass and bark rope, seed cotton, spin thread, and fashion fishing nets.

These are the occupations of most of the blind people. God was good to him and in a short time called him.

Lately, while talking with several blind people in one compound, one of them said: "I can not work and time goes slowly. It is hard for me to get food. Life is not sweet to me any more. If you know some medicine that will kill me, please give me some." I told him that God gives life, and that God takes it away; also that the white people have medicine to take away sickness, but not to kill. In our teaching we have many opportunities for telling these people how to care for their eyes so that maybe in the future there will not be so many blind people.

We try to gather the people together and tell them Bible stories. We also give them a few lessons on keeping well and how to have better homes. We aim to carry a few simple medicines along with us and treat those who are sick. This helps to gain their confidence and is a way of showing them we are willing and eager to help them.

In this kind of work one needs an abundance of patience and love. Sometimes you feel they do not see the real reason for the missionary's coming and helping them. They are so interested in material things they try to get everything possible from you. Sometimes we find some who are longing for the better things of life. If one can be a true friend and patiently teach and hope for progress you may feel that after awhile the harvest will be ready. Many are the possibilities that some day will be found in the children. They are learning to sing and to repeat Bible stories. Some day they will be teaching these things to others. The other day as some children were singing a small scorpion bit a little girl. She began to cry and I quickly put some medicine on the bite. Soon the tears were gone and she was again helping us to sing.

After the people learn to know one, you have many opportunities to help them. Sometimes you are asked to do things that you think are impossible, but when you rely on your Master the task becomes a joy. One needs to go clad in God's full armor ready for any fight against sin and evil.

As you think of us in our work, will you pray that we may go to the people with open minds and hearts, with eyes ready to see into their lives so that we may lead them to know our blessed Lord and Savior?

Garkida, Africa.

Joy in Christian Living

BY NETTIE M. SENGER

THE old man of whom we write has been a Christian for a number of years. Ever since I have been in Chin Chou he has been a faithful attendant at the services, bringing his Bible and song book. He is always happy and has a smile for everyone. I have never seen him frown. When you first meet him you are apt to think he must have everything comfortable and takes life easy, for he never seems to have any troubles. But on inquiry, and learning more about his circumstances you think again; and decide the smiles come from a deeper joy that earthly troubles can not touch. His only brother is dead. His wife is dead. His only son is dead. An only daughter is married and can not do for him. He is now seventy-three years old. He lives alone, yet not alone. He prepares his own food and sings as he waits for the kettle to boil. He laughed and said he did not dare to feel like not doing things, for if he did not cook he could not eat.

Last week we made a visit to his village as he had requested us to go and get the names of some women there who wanted to become Christians. We took our food along, knowing he was alone. We felt we could not go to dinner with that old grandfather of seventy-three to cook for us. But a neighbor woman had made the noodles. He prepared the vegetables and we ate with him. We had nothing else to do. He had his crowd there for services, and it was an attentive little flock. First he came to the city services alone. Then he brought one boy along whom he had won. Later he brought two and three, and now it is seven. He has bought little song books for each, and I gave pocket Testaments. Last Sunday three of the boys brought their mothers to learn of Jesus, and it was they whose names we were to get. One of the women on our way home said to us: "If I could only learn from you, but it would be so slow, for you can not come to our village often. This old man, Mr. Fan, has been my teacher. It is through him that we have come to Jesus." What a star this old lonely man will have in his crown.

As he led us to the homes, the children clung to his hand and he laughed and talked with them. I walked behind and thought as I walked: "How beautiful! The old and the young are of one mind and one joy in Christ Jesus."

Yesterday Mr. Fan came to the city services and

brought his little flock along. When we read in the Bible he did not wait for others to help them, they were his, and he himself saw that each found the place in the Bible. These were lambs of his flock and he was looking after them, keeping them for his Master. I think I got more joy yesterday over the old man looking after the needs of these boys than I did out of the service. I had never quite seen it on this wise. The old man so alone in the world, with no children, and yet with so many children! His light will not be put out when he closes his eyes to this world. He will just be going on before, and there will be a stronger pull for his boys to live right so they can join him in his complete joy. We hope to go to this village every other Sunday and they come to the city every other Sunday.

These three women who have just given their all to Jesus and had their names put on the roll of Christians had all winter been urged to go into the secret societies when so many others of their village were joining. They would not. They said they wanted to wait until I could come and give their names to me to put on the church roll. When we said perhaps they ought to wait a little to be sure they knew what they wanted, they said: "We have waited all winter, and thought all winter, and been persecuted because we would not join the secret society. We know what we want and do not want to wait longer." One of these women came to services with her son yesterday. They live four miles from here. When China's mothers want to come to Jesus it will be the greatest thing that can happen to them. The next best is when the grandfathers want to bring the boys—and are doing it. Do you wonder why we are always so happy in village work? I don't. We may be ever so obscure, live in poor places, and have few accommodations, but our eyes see great things happen which lift us above the ordinary things of earth.

"Give us, oh! give us the man who sings at his work. Be his occupation what it may. He is equal to any of those who follow the same pursuit in silent sullenness. He does more in the same time. He will do it better and persevere longer."

Chin Chow, Shansi, China.

Forty-Sixth Annual Report of the General Mission Board

For the Fiscal Year Ending February 28, 1931

It is a pleasure to report a year of divine blessing in the work of missions. It is a simple task to report the number of folks and dollars, the organization and fields, but these do not always measure fully the influence of God and truth in the building of his kingdom among men. If in this brief report to Conference there may be questions unanswered concerning the mission work of the church, we invite and urge your questions to be sent to the office for further information. It is the work of the whole church and each has a right to any fact desired.

Missions have the attention of the world as never before. They are being carefully studied from every angle. All the world has become one neighborhood. Weaknesses of so-called Christian countries are published around the world. This demands renewed emphasis for finer Christian living at home and strong leadership to represent Christ and the church in other lands.

Personal

During the year of this report we sent to Africa six missionaries, as follows: Bro. Desmond Bittinger and

(Continued on Page 31)



Photo by Kathryn Ziegler.

Umalla Church. The tree by the church was a place of worship before the mission bought the land. The men occasionally, in plowing, find an idol that strayed away from the place of worship and did not find its way back.

KINGDOM GLEANINGS

Calendar for Sunday, June 7

Sunday-school Lesson, Jesus Crucified.—Luke 23: 33-46.

Christian Workers' Meeting, Toward Racial Understanding.

B. Y. P. D. Programs:

Young People—Is Labor a Curse or a Blessing?

Intermediate Girls—If Not School—What?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Nine baptized in the Claysburg church, Pa.

Six baptized in the Ft. McKinley church, Ohio, Bro. McKee, pastor-evangelist.

Four added to the Winter Park church, Fla., Bro. J. D. Reish of Lake Istokpoga, Fla., evangelist.

Seven baptized in the Belvedere church, Calif.

Two baptized in the Decatur church, Ill.

Three baptized in the Roaring Spring church, Pa.

Thirteen baptized and one received on former baptism in the Battle Creek church, Mich.

Four baptized in the Monitor church, Kans.

Nine received into Grand Rapids church, Mich., since March.

Six baptized in the Meadow Branch church, Tenn., Bro. A. M. Laughrun of Jonesboro, Tenn., evangelist.

One baptized in the Brooklyn church, Iowa.

One baptized in the Shipshewana church, Ind.

Three baptized in the Juniata Park church, Pa.

One baptized in the Oakland church, Calif.

Two baptized in the Cincinnati church, Ohio.

One baptized in the Harrisburg church, Pa.

One baptized and one reclaimed in the Brownsville church, Md.

Two baptized in the Amaranth church, Pa., Bro. G. L. Baker, pastor-evangelist.

Nine baptized in the Glade Run church, Pa., Bro. W. K. Kulp of Mt. Pleasant, Pa., evangelist.

Twenty-five added to the Waterford church, Calif., Brother and Sister O. H. Austin, evangelists.

Three baptized at Coulson church, Va., Bro. H. L. Reed of Alum Ridge, Va., evangelist.

Ten baptized in the Little Swatara church, Pa., Bro. S. C. Godfrey of Red Lion, Pa., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. W. Fyock of Cumberland, Md., June 7 in the Richland church, Ohio.

Bro. H. H. Nye of Huntingdon, Pa., June 21 in the Mt. Olivet congregation, Pa.

Bro. D. T. Dierdorff of Minot, N. Dak., June 7 in the Kenmare church, N. Dak.

Bro. J. H. Fike of Middlebury, Ind., Aug. 16 in the Oak Grove congregation, Ind.

Bro. J. H. Clapper of Yellow Creek, Pa., June 14 in the Locust Grove church, Pa.

Bro. Wilmer Petry and wife of Pitsburg, Ohio, June 29 in the Trevilian church, Va.

Personal Mention

Pastor F. E. McCune of Mount Morris and Sisters Culler, Lehman, Kimmel and Hepner of the same place drove over to the Publishing House last week to look up literature needed for Vacation Bible School work.

Bro. B. F. Sharp, a Southern Ohio minister of about three score and ten residing at Greenville, Ohio, has gone on to join the great majority, according to the brief word just received which gave no other particulars.

Bro. E. H. Eby after completing with Sister Eby their tour of twenty churches in Northeastern Kansas went to McPherson where on May 26 he underwent a surgical operation. He is reported as getting on well.

"Both of us would like to be present at Colorado Springs, but we have decided not to make the trip. Hope the Conference will be a success." So writes Bro. H. C. Early from his home at Dayton, Va., having just returned from a week with friends in Maryland.

Dr. J. D. Miller of Bridgewater, Va., Sister Miller, their daughter Dorothy and a friend, Mrs. Cameron Yagel, surprised the editorial rooms with a call the other day. It happened on this wise: The family had come out to see the son DeWitt graduate from Bethany and thought they might as well come a little farther and see the Publishing House also.

Bro. S. P. Van Dyke, for many years one of our leading ministers in Oregon and recently affiliated with the "Dunkard Brethren," was the victim of a fatal automobile accident May 24. He was just leaving his home in Shady Grove, Pa., when his car collided with a street car. Sister Van Dyke and a neighbor who were in the car are said to have been seriously injured.

"Do you know, Bro. Frantz, I am really planning to be at the Conference at Colorado Springs? It did not seem possible to make the trip, until a happy surprise came my way." And then Sister Stover goes on to explain about the happy surprise. She concludes her reference to this matter in these words: "At first I thought, 'How can I go without Wilbur?' But somehow I feel he is glad to have me go." Many of her friends will be glad too.

❖ ❖ ❖ ❖

Miscellaneous Items

Notice to Churches of Southern Illinois: The place for holding the District Meeting has been changed; it will be held in the Cerro Gordo church, Sept. 4-7. All material,

Gish Books to Be Dropped

Our ministers will take note that in the near future the following books will be removed from the list of available Gish Books. Those who have not secured their copies should attend to this at once so that we may secure the necessary number in a final order.

No. 148. Not Slothful in Business.....40c
No. 150. Building the Church.....35c
No. 151. The Changing Family.....50c
No. 40. History of the Christian Church, Vol. II..$1.00
No. 153. Modern Evangelism.....40c
No. 154. Them He Also Called.....25c
No. 155. Voices of the Great Creator.....35c

Remember that only ministers of the Church of the Brethren are entitled to these reduced prices. Those whose names do not appear in the 1931 Yearbook should send a statement from their elder or pastor of their ministerial standing. —*J. E. Miller, Secretary, Gish Committee.*

programs and business for the meeting should be in the hands of the clerk by Aug. 1.—N. H. Miller, Clerk, 417 Stuart Ave., Decatur, Ill.

Mount Morris College comes next to oblige us with a copy of the institution's latest catalogue.

The District Meeting of Oklahoma, Panhandle of Texas and New Mexico will meet at Thomas, Okla., Aug. 22-27.—E. J. Glover, District Clerk.

This week's Messenger contains a mission supplement of sixteen pages. See especially pages 15 and 31 to 46. The annual report of the General Mission Board, the record of giving, and some other items formerly appeared in The Missionary Visitor. But the recent merger now makes it necessary to find a place in the Messenger for this matter.

❖ ❖ ❖ ❖

Around the World

Further proof that common colds are caused by an obscure virus was released recently. The new facts were discovered in connection with careful experiments with monkeys. Hence it seems we are approaching the vaccine stage as a treatment for a most ancient and common type of illness.

The British Economic Mission to the far east reports that "high prices, obsolete publicity and antiquated sales methods," are the chief reasons for the decline of Britain's eastern trade. Suggestions for regaining it include an exhibition ship to display English wares from port to port, and the cultivation of goodwill by such methods as the United States used when Boxer indemnity funds were used to educate young Chinese in America.

In This Number

Editorial—
Whether They Live or Die (E. F.), ... 3
The Usage of a Word (E. F.), ... 3
Making the Way Clean (E. F.), ... 4
The Technique of Christian Action (H. A. B.), ... 4
How to Love the Unlovely (E. F.), ... 4
Kingdom Gleanings 16
The Quiet Hour (R. H. M.), ... 17

General Forum—
"In God's Temple" (Poem). By Mildred Michael, ... 5
Missions in the Church of the Brethren.—No. 10. By Elgin S. Moyer, ... 5
Why Organize the Adult Bible Class in the Church School? By O. P. Thomas, ... 6
An Old Time Preacher of Today.—No. 2. By Joel B. Naff, ... 7
The Real Foes of Youth. By Elmer B. Royer, ... 8
Religion and the College Campus. By Olin F. Shaw, ... 9
Symbols. By Perry L. Rohrer, ... 10
The Evolution Report. By Mrs. Ross D. Murphy, ... 10
The Balanced Life. By Elizabeth Howe Brubaker, ... 11
The Development of Congregational Singing. By Mrs. D. W. Kurtz, ... 12

Missions—
Youth on the March, ... 13
A Few Glimpses of Village Work. By Clara Harper, ... 13
Joy in Christian Living. By Nettie M. Senger, ... 14
Forty-Sixth Annual Report of the General Mission Board, ... 15
Financial Report of the General Mission Board, ... 33
Statement of Gish Publishing Fund, ... 40
Supports of Missionaries, ... 40
Giving of Individual Congregations, ... 42
Congregations Giving $5.00 or More Per Member, ... 45
General Statistics of Giving for Year Ended February 28, 1931, ... 46
Summary Classification of Comparative Giving 46

Pastor and People—
The Rich Young Ruler. By R. H. Miller, ... 18
Pulling Down Your Own House. By D. F. Hines, ... 19
Indoctrinating Young Christians.—No. 7. By Galen B. Royer, ... 19

Home and Family—
Moving Day (Poem). By Lina M. Stoner, ... 22
Their Wishes. By Leo Lillian Wise, ... 22
Appreciation. By Mary Polk Ellenberger, ... 23
It Isn't Easy. By Margie John Garst, ... 23

The sun's radiation is the key to earth's weather according to Dr. C. G. Abbot. Predictions for the current year are said to be materializing pretty much as forecast. Not all of the sun's radiation cycles are known, but Dr. Abbot feels enough has been charted to make useful forecasts extending weeks, months, and even years in advance.

Rank and file sentiments on current moral questions are more heartening than the blatant type of newspaper would lead one to suspect. For example, the recent Illinois Congress of Parents and Teachers reaffirmed its stand "in favor of the Eighteenth Amendment and the Volstead Act," urging "vigorous and impartial enforcement of all laws."

The general financial situation confronting college and high school administrators is perhaps as grave as that in any line, according to President Prunty of the North Central Association of Colleges and Secondary Schools. As reasons for this view he says: "Two social factors, both beyond our control, have combined to complicate these problems. On the one hand we are confronted with an unprecedented popular demand for educational opportunities. On the other unfortunately we discover a disproportionate increase in the revenues to support the enlarged educational demand."

THE QUIET HOUR

Samuel

1 Samuel 1: 12-18; 12: 1-5

For Week Beginning June 14

Disciplined by Suffering

Hannah was disciplined by suffering. She also knew the source from which comfort is to be gotten—a supreme qualification for motherhood (Ex. 2:23; 14:10; 17:4; Judges 3:9).

Given to the Lord

Hannah gave Samuel to the Lord. Our children are not our permanent possession. The fulfilment of their own lives and the service they may render demand that we shall give them up to go from us into some useful calling (Gen. 33:5; 48;9; Josh. 24:3; Psa. 127;3; Isa. 8:18).

Brought up in the Church

If children have no interest in the church the parents may well examine their own interest and support given to the work of the church (Josh. 8:35; 2 Chron. 20:13; Ezra 8:21; Neh. 12:43; Matt. 21:15).

An Unselfish Leader

He did not enrich himself at the expense of the people whom he led. How admirable are his words: "Behold, here I am: witness against me before the Lord. . . . Whom have I defrauded? Whom have I oppressed? Of whose hand have I received any bribe?" Behold here the glory of a good life! (Gen. 45:15; Num. 12:13; 1 Sam. 24:17; Luke 22:51; Acts 7:60).

Working for the Success of Saul

This is the mark of a great soul. We shall all be called to act this part. As the years multiply we shall come to the place where we must pass the work into the hands of younger and more able men. Will we do it with the fine spirit which Samuel showed (1 Sam. 12:23)?

Discussion

Name the elements of greatness in the character of Samuel.

R. H. M.

PASTOR AND PEOPLE

The Rich Young Ruler

BY R. H. MILLER

A Chapel Sermon on Mark 10: 17-22

We take the ten commandments too easily for granted. We little dream of the high courage that their first discovery and establishment in society cost. We sing the praise of those who sailed uncharted seas to find new avenues for commerce. The world applauded the men who spent fourteen months in Antarctica for the heroic purpose of enlarging the empire of man's knowledge. We praise too little the men who first championed and obeyed the moral code we call the ten commandments.

In a day when idolatry was rampant it took a man of real courage to fly in the face of universal prejudice, saying, "There is only one true God. You sin if you make images and bow down to them. You shall not pronounce his name except with reverence and awe. You shall keep one day sacred for his worship."

In a day when theft was considered a legitimate means of acquiring property it took an adventurous, pioneering soul to defy universal practice with the words, "Thou shalt not steal."

In that day the law of sex was lust and promiscuity. It was a man of herculean mould who hurled God's defiance against it, "Thou shalt not commit adultery."

But how different in the day of the rich young ruler. The ten commandments had been in society for fifteen centuries. They had lifted the common level of morals. Thousands obeyed them more or less fully. Thousands more consented to them as true and good. It was in this society that our young ruler grew up. It was with this vast social support that he had kept the commandments from his youth. But there was no daring, no risk, no hardship in it. His righteousness was safe and easy. It had made him rich and respected. In this inner and spiritual respect the difference between him and his fathers of fifteen hundred years ago was immeasurably deep and wide. They dared to be different. They ventured upon convictions which were new and hard. He conformed to a code which everyone approved. It was perfectly safe. It was in perfect good taste. It cost him nothing.

There was something within him that shamed him for his soft and rosy existence. In his most honest and illumined moments he could not respect the life he lived. Note that he was a *young* ruler. With all honest young men he knew there was deep unmanliness in the selfish comfort which refuses to take risks for a dream. He was in the position of a young student who could play football, bring victory to his team and honor to his school. But instead he chooses to play croquet on the front lawn in the shade. And having made the choice there is something in his heart that shames him for it. This young man was uneasy about the easiness of his existence. He was burdened by a sense of lack. He could not get rid of the fear that his life was short of the requirements of God. His question voiced this fear to the Master: "What shall I do that I may inherit eternal life?"

In answer Jesus said exactly what God had been repeatedly saying to him in his heart. "If you would enter into life, take a risk, make a courageous venture for the God whom you profess to love. Sell all you have. Give to the poor. Follow me."

If the church and her teaching have fallen into disrepute today it is not because of the intellectual obstacles to faith which have arisen in a day when knowledge has increased. Nor is it from lack of special training of those who preach and teach our faith. It is rather from a lack of adventurous living. We are afraid to be different. We are afraid to accept for ourselves any standards but those which are socially approved. Timidity before the world and conformity to the world are the all too prevalent moods.

When morals have become conventional and easy, and offer no challenge to the latent heroism in men, the rôle of hero is taken by the man who denies and violates the conventional code. A pastor on a certain university campus wrote that the man on his campus who was regarded by popular judgment as being of independent and keen mind was the man who denied the fundamentals of the faith of his parents and school. The violator of the rules who could "get away with it" was thought to be admirably clever. A kind of romance seems to clothe rascality. Denials and disobedience seem to be heroic. And the renegade seriously accepts as true the thoughtless verdict! He thinks himself brave because in the midst of the comforts and safeties which Christianity has bought, he has the sheer nerve to treat irreverently that faith which has so bountifully blessed him!

The real quality of that sort of courage was never better demonstrated than by our little four-year-old boy. He came into the kitchen the other week and boasted, "Mama, I'm a tough guy, ain't I?" Several days later we visited the animals which are kept in winter quarters near Peru, Ind. When we were in the elephant barn you should have seen that "tough guy" cling to his mama! Some men who esteem themselves courageous because they can live amid Christian comforts, denying and denouncing the faith that has blessed them—let them face real dangers! What they do is not courageous.

Is there not a better way, a positive way, in which to find adventure in a day when religion has become conventional and easy? I think there is. As an example

which can be applied to every one of the ten commandments, let us think of this, "Thou shalt not steal." Millions obey it. Millions more consent to it as true. Do you want to adventure in respect to this command? If you find adventure in violating it and then hiding your theft you merely revert to a habit outlawed three thousand years ago. You are a real back number. Look ahead! Look ahead three thousand years. How does the spirit of this command bear upon all the refined and subtle forms of theft which are so intricately and endlessly involved in our industrial and international life? If you are looking for adventure, take that! All of the moral standards that have been won by the courage of our fathers are capable of this richer and grander fulfillment. Here is a real challenge to the keen mind and brave heart.

North Manchester, Ind.

Pulling Down Your Own House

BY D. F. HINES

You can pull down the supports of your home by allowing the spiritual element in the home life to decay. You know the old-time type of Christian home that produced such stalwarts of character and usefulness in the world. There was a family altar there, and the family kneeled to pray together once a day, maybe twice. Now nobody can seem to find the time for the family altar, and if they do father would stutter himself into convulsions if he had to pray out loud before all the family. Mother used to teach the little children the Bible and help them to sing cheerfully children's hymns; they learned to pray at mother's knee. Nowadays mother's knee is much more at home under a card table. She has, she says, so little time to spend with the children; they can learn all that sort of thing at Sunday-school anyway.

In former times there used to be edifying conversation over the family dinner table. Perhaps it was too edifying; there may have been something stiff and artificial about it. The significant thing is that religious matters were so much matters of fact in the old-time home that they were seriously talked about in the family. Now religious conversation has been banished by what Chesterton has called "the last and vilest of heresies," good taste. The only conversation about religious matters you can hear at the Sunday dinner table of thousands of Christian families is a discussion of the length of the minister's sermon, or the vocal deficiencies of the leading soprano in the choir. These changes from the old-time home to the modern one are little enough in themselves, perhaps, but they show which way the wind is blowing. Many parents could learn a good deal from an interview recently published in the press with the mother of Vincent Richards, the nineteen-year-old tennis marvel. She has been his companion, his trainer, his inspiration. Her guiding principle is "that the world on the whole is a beautiful place. It is a place to be active in. It is a place full of tears. But it is the duty of folks to find as much happiness in it as possible. And the way to find happiness is to drink in freely the strength of religion and to develop a sound body. These two lead the way to a healthy, active mind. From the very earliest I have taught Vinnie to find first of all a power in religion and it makes him a good sportsman. He has the strength and the enthusiasm to fight and the courage to be fair."

Independence, W. Va.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 7—What It Is to Be Saved

We have learned about God, the Father; about sin and its consequences; about Jesus as Savior. Next we should seek to know what it is to be saved. This, then is a study in

Regeneration—The New Birth—The New Life

1 Nicodemus was a father in Israel, a good man, but in order to be saved, "enter into the kingdom of God," what must come to him? John 3:5.

2 Can any one of himself come to the Father? John 6:44.

3 When one has learned of the Father what will he want to do? John 6:45.

4 Who opened Lydia's heart to what Paul preached? Acts 16:14.

5 Will God open the heart of any one if he or she desires it? Rev. 22:17.

6 Our lives which are sinful are to be transformed (changed) by what and for what? Rom. 12:2.

7 The old man, the unconverted man—what should every one do with him? Eph. 4:22.

8 And how and why should this putting off be done? Rom. 6:6.

9 When one puts on the new man, after God, he is created in what? Eph. 4:24.

Desiring the New Man

10 On Pentecost when people wanted to get rid of the old man of sin and guilt, what did they cry out? Acts 2:37.

11 What was Peter's instruction to them? Acts 2:38.

12 When the Eunuch wanted to be rid of the old man of sin, for what did he ask? Acts 8:36.

13 What did the Eunuch receive at the hands of Philip? Acts 8:38.

From this lesson we learn that the change from the old man of sin to the new man in Christ Jesus, is by being born again—being baptized.

Johnstown, Pa.

The Development of Congregational Singing

(Continued From Page 12)

ceremonial, or artistic in worship. Instruments of music and trained choirs were thought an offense to God, and the only musical observance permitted in the sanctuary was the singing by the congregation of metrical translations of the Psalms.

The Geneva Psalter had a very singular origin. Clement Marot, a poet at the court of Francis I of France, began for his amusement to make translations of the Psalms into French verse, and had them set to popular tunes. His Psalms attained great favor at the court; each of the royal family and courtiers chose a Psalm as his own. The keen heresy hunters became suspicious that there was some mysterious connection between these Psalms and the detestable Protestant doctrines, and the unfortunate poet fled to Calvin's religious commonwealth at Geneva. Calvin had already adopted thirty-five of these Psalms for the use of his congregation. He had Marot translate twenty more, and the work was finished by Beza. The most celebrated of these tunes is the Doxology in long meter, known in England and America as Old Hundred.

A visitor to Geneva wrote as follows: "A very interesting sight is offered in the city on the week days when the hour for the sermon approaches. As soon as the first sound of the bell is heard all shops are closed, all conversation ceases, all business is broken off, and from all sides the people hasten to the nearest meetinghouse. There each one draws from his pocket a small book which contains the Psalms with notes, and out of full hearts, in the native speech, the congregation sings before and after the sermon. Everyone testifies how great consolation and edification is derived from this custom."

Such is the origin of the Calvinistic Psalmody which holds so prominent a place in the history of religious culture, not from any artistic value, but as the chosen and exclusive form of praise employed for the greater part of two centuries by the Reformed churches of Switzerland, France, and The Netherlands, and the Puritan congregations of England, Scotland, and America.

Some of the direct influences of Psalm-singing upon the people were: it proved a powerful promoter of zeal in movements of triumph, and of consolation in adversity; it allowed every worshipper to understand and participate in the service; it was their one outlet of poetic religious feeling. It has been said that the sterling qualities of the Scottish character is partly due to the persistent use for generations of the Scottish metrical version of the Psalms, with its singular earnestness and directness.

In the 18th century, however, Psalm-singing declined into the most contracted and unemotional routine that can be found in all the history of religious song.

Like a sunburst, opening a brighter era, came the Wesleyan movement, and in the same period the hymns of Dr. Isaac Watts. Whatever the effect of the exuberant singing of the Methodist assemblies may have had upon a cultivated ear, it is certain that the enthusiastic welcome accorded by the Wesleys to popular music as a proselyting agent, and the freedom given to the invention and adoption of hymns and tunes, gave an impulse to a purer and nobler style of congregational song which has never been lost. The sweet and fervent lyrics of Charles and John Wesley struck a staggering blow at the prestige of the "inspired" Psalmody. Historians tell us that hymns heartily sung by a whole congregation were unknown in public worship at the time when the work of the Wesleys and Whitfield began. Watts' hymns were already written, but had, as yet, taken no hold upon the people.

The example of the Methodists was a revelation of the power that lies in popular song when inspired by conviction. And as was said of the early Lutheran choral, so it might be said of the Methodist hymns, that they won more souls than even the preaching of the evangelist. Wesley strove to bring the new hymns and tunes within the means of the poor, and yet took pains that the music should be of high quality, and that they should contain nothing vulgar or sensational.

The prejudice against uninspired hymns in church worship yielded to the fervent zeal, the loving faith, and the forceful, natural utterance of these men and their followers; and they have wonderfully enriched the multitude of modern hymn-books and sacred anthologies.

The first true hymns in England were designed to give joy and hope, and also instruction in the doctrines of faith, and awaken the conscience of the sinner. Our hymns of today are more for spiritual nurture, although, I think we sometimes need the other. There is a tendency toward the mystical and the intuitive. Our congregational music, however, ranges from the German choral to the "Gospel Song."

In all revivals singing has played a great part. It is said the Welsh revival was a singing revival; thousands of men were swept into the kingdom by song. The so-called Gospel Songs have been used much in America, but usually these do not have a high standard of religious melody and verse. For real music, nothing is better than the great hymns of the church, sung by the great congregation. The Council of Carthage in the 4th century, laid this injunction upon the church: "Singer, see that what thou singest with thy lips, thou believest in thy heart; and what thou believest in thy heart, thou dost exemplify in thy life."

Long Beach, Calif.

CORRESPONDENCE

THE RECOMMENDATION OF THE GENERAL EDUCATION BOARD

Judging by the number of letters which have been received by the General Education Board there is apparently a misunderstanding on the part of many Brethren residing in the Mt. Morris College area regarding the attitude of this Board with reference to the advisability of rehabilitating that institution. We are therefore appending herewith a copy of the recommendation which the General Education Board made to the trustees of Mt. Morris College, regarding this matter:

"1—In view of current educational trends,

"2—In view of the prevailing opinion throughout the Brotherhood that our educational program as now organized is too heavy,

"3—In view of the unanimous judgment of the General Education Board (which includes all of our college presidents) assembled at its regular meeting at Indianapolis on January 23rd, last, that we should reduce the number of our colleges and that steps should be taken to provide accredited educational opportunity for all Brethren students,

"4—In view of the appointment of the sub-committee now at work to devise ways and means of bringing this about and

"5—In view of the present financial condition of Mt. Morris College,

"We, the General Education Board recommend to the trustees of Mt. Morris College that they take steps to effect a merger and to this end we pledge the help and counsel of this Board."

J. S. Noffsinger, Secretary,
General Education Board.

SISTERS! SISTERS! SISTERS!

A Letter from One Sister to All the Rest

In the past we could only weep and pray when war was thrust upon us. Do you realize that day is over? Our part now is to work and pray.

Is there a sane, simple, logical way out of war? Has it been found? This time is the power in the women's hands, rather than those of the men? The answer to all three of these questions is, "Yes."

That Disarmament Conference must succeed! The women of the world can make it succeed! If it does really succeed, war will have a black eye for all time. If it fails, all who think at all, shudder at thought of the consequences.

Peace is not a static thing, but one of the most dynamic things in all the world. It requires quite as much sacrifice as the worst war that ever was waged. Where are the women who sewed bandages from early morning till late at night? Where are the women who walked the streets and solicited money for the Red Cross, Liberty Loans and Savings Stamps? I say, where are they, that we hear nothing from them in this strategic hour?

How many of you are willing to sacrifice with me through these months preceding the Disarmament Conference? How many are willing to fast and pray with me each Lord's Day from now until Feb. 2? This doesn't mean that you are to be continuously on your knees; you can teach your Sunday-school class and attend services and be civil with your friends, but it does mean that you will abstain from food and spend all the time possible with Jesus alone. You remember Jesus told the disciples that some of the hard things were done only by prayer and fasting. Let me assure you, sisters, a harder thing than this was never undertaken! Let me also assure you that this course will do you no harm, but give you life and the life abundant. You can not make the least sacrifice for Christ without being rewarded a hundredfold. Prove him. I know whereof I speak.

I'm sending a letter, to each Aid in the Brotherhood, shortly. Won't you please do all that I ask you in that letter? All of you who read this letter and really care whether war is abolished or not, and are willing to sacrifice and pray and work with me, please write me a letter.

There isn't a woman in the Brotherhood who can't do something. If you are not doing it, it is because you are not sufficiently interested.

I mean to go to the Haverford Conference and be instructed and inspired, and then go from church to church and village to village as did the ministers and women of Argentina and Chile.

I wish I had the space to tell you what the women of England, France, Germany, and Japan are doing. It puts us American women to shame! All of you that would like to have my services free except an offering to cover my gas bill and Ford upkeep, write me. Your director of peace until Conference time.

Mrs. Edward C. Bixler.

New Windsor, Md.

MOUNT MORRIS MEN'S BIBLE CLASS STUDY STEWARDSHIP BOOK

Beginning Jan. 11, 1931, the Men's Division of Everybody's Sunday-school class in Mount Morris took up the study of "Christian Stewardship." For the entire quarter the men studied this subject instead of the Uniform Lesson subjects.

In taking up stewardship, we decided on two objectives: First, to learn for our own benefit all we could about the stewardship of life; second, to pass this information, inspiration and conviction on to others.

The latter was carried out when the men on April 6 took full charge of the evening service. For one and one-half hours the men held the unusually large audience in close attention as they gave their testimonies on this subject. All members of the class took part in singing two special songs and in responding to the roll call by each quoting a scripture verse on stewardship. The following three subjects were expounded as a review of the book: "The Origin and Meaning of Stewardship" by H. E. Keller, "The Comprehensiveness of Stewardship" by Pastor F. E. McCune, and "God's Call to Stewardship" by President C. Ernest Davis. Other members of the class made the program peppy by interspersing it with poems, quotations and illustrations on the stewardship of life.

The text book study was supplemented with pamphlets and by a dozen or more books on the subject of stewardship. Only the future can tell how much good each member received from the study. However, the following testimonies from different members of the class may indicate something of the interest.

Testimonies

"I am always interested in the practical teaching of the Bible. It seems to me that the study of stewardship has led to the most practical results of any series of lessons we have had."—A College Professor.

"The study of stewardship gives one great inspiration to do more and better work for the Master."—A Farmer.

(Continued on Page 24)

HOME AND FAMILY

Moving Day

BY LINA M. STONER

Loud strains of sweet music today
Come to me from over the way.
From birds on the wing,
They chatter and sing
In plumage of purple and gray.

The nesting and feeding all past,
Our fledglings are full grown at last.
And now the great day
They all fly away
And offer their wings to the blast

Of the mid-summer storms that may roar.
Our martins can swoop or can soar,
Can cling or can hide,
Should danger betide,
And sing for sheer joy when it's o'er!

"O little bird mother in gray,
Now lend me your secret today!
Say, how can you sing,
You brave little thing
When your nestlings are flying away?"

"Why sing? I will tell you today:
I sing, for I've no other way
To herald my praise
To God for his ways,
He cares for our brood through their day."

Ladoga, Ind.

Their Wishes

BY LEO LILLIAN WISE

It was at a gathering of women for a program. A number of guests were present. Lila Chapin was a guest of the hostess, and with keen interest she listened to every bit of discussion.

"We go so fast, and we get so weary," Mrs. Prescott was saying as they discussed the topic *Using Our Spare Time,* "and we see so little, yet we call it recreation. But is that the thing we should say? Is there not a better way to spend our spare time than in this mad rush to and fro? Of course, I know that there are folks who are discontented if they are not on a constant move. But surely we are not all like that. Suppose I stop right here and ask each one of you to tell the rest of us what you like to do in your spare time? I believe we will start with Mrs. Thatcher and go round the circle."

Lila wished that she had a small notebook and pencil with her, for this sounded interesting. She would want to tell Hazel and Beth about it. How Hazel's fine face would light up! And an interested gleam would flash and sparkle in Beth's deep grey eyes.

"Well," began Mrs. Thatcher somewhat drolly, "my husband would tell you that he hadn't understood that I have any spare time! It seems that each day brings a definite list of duties and cares. But in the spare time I do have I love to go out and study mother nature herself. I have been taking pleasure in the number of new birds that flock about our grounds. Just recently a pair of redbirds had their nest in the spirea bush next to the dining room window and you should have heard the scoldings I have been given! For in their opinion there never was such an inquisitive, impertinent busybody as myself. Now their little ones have learned to fly and I am not scolded any more. I like to sit beside the babbling waters of a small stream and watch the ripple of the water, hear it murmur softly as it tumbles over a small group of stones. I like to hear the lazy hum of the insects in the trees. And I like to find the shy blossoms along the banks. Somehow nature restores and heals and calms my soul-weary heart."

"I am sure we all agree with you," smiled Mrs. Prescott, "and now Mrs. Gray, may we hear from you?"

Mrs. Gray has a sensitive face, one that shows the marks of inner battles, one that pulls at your heartstrings. She smiled wistfully as she began:

"When I am alone I take down my violin and play to my heart's content and attempt to create new harmonies beautiful and inspiring."

"As for me," contributed the editor's wife, "I just love to look over the different newspapers that come into the office and read the golden wedding accounts. In this day of unrest and many broken homes it is truly an inspiration to read about folks who have lived together for fifty years and weathered so much of joy and sorrow. And how I hope my own marriage may reach the half century mark!"

"I guess the most of you know what my hobby is," laughed Aunt Kate, "it is to work in my garden and watch things grow. Somehow I feel that I am in tune with the Master Gardener when I am helping plants to grow!"

"And in my spare time I like to quilt," mused gentle Anne, "a quilt may be a piece of real art you know."

"Well, perhaps I am queer," offered the music teacher, "but in my spare time I like to play the things that appeal to my mood most. I can lose myself, my worries, my blues, in real music."

"I often think we are losing the art of pure neighborliness," said a doctor's busy wife. "I wish so many times that I could really spend more time visiting my neighbors. I'd like to know them better. I'd like to put on my sunbonnet and go around to the back door and say 'Hello,' and not be formal as I find myself at times."

"And I," confessed a grandmother, "like to sit

down and have a good visit with our little Mary Belle. When my children were small I didn't have time to really enjoy them as I might wish to. So now it is a real, positive pleasure to have Mary Belle come in to tell me the happenings in her small world. I listen to her eagerly."

"I like to visit with the children also," said the pastor's wife. "I like it when they ask me to tell them Bible stories. I like to read the Bible more and more and learn the messages contained therein. And then I like just folks so well."

"Now that we have finished," Mrs. Prescott was saying after the last woman had finished, "I am sure you will all agree that the things we most desire are not the things that cost money and an expenditure of strength to wasteful degree. Rather, we wish to do the things that will build one up physically, mentally and spiritually. Perhaps if we should make a more determined effort for a few minutes out of each day we might bring more real beauty, more inspiration, more kindliness and more neighborliness into our lives. No man dares live unto himself alone. Let us make rightful use of our spare time."

Bloomville, Ohio.

Appreciation

BY MARY POLK ELLENBERGER

It was Palm Sunday in the year of our Lord, 1931. An elderly minister had had unusual obstacles to overcome while preparing his sermon for the morning worship. His only child, a daughter, was very ill in a distant city. His wife, going to her, had suffered a painful accident en route and was temporarily invalided in the daughter's home. Loneliness and anxiety for his loved ones combined to make concentration upon his work a difficult matter.

Sunday morning dawned fair and beautiful. There was a goodly sized audience. He was deeply, joyfully conscious of having received divine help from on high, he "was in the spirit that morning," and delivered his message with fervor and power.

His subject was: "Go Out Into the Garden and Gather the Lilies."

He noticed a stranger, a fine listener who seemed to be deeply moved by the sermon, and afterwards lingered until the audience had dispersed. When this one greeted the minister, he said: "I am a traveling man and have many opportunities to hear the best sermons, but I do not know when I have heard one so helpful and interesting as yours of this morning. I thank you for it." He then turned and quietly left the building.

The minister was cheered by the kindness, but deeming it to be only the courtesy of a well bred stranger, took it not too seriously, and let the incident pass from his mind.

But as it proved, the stranger was not to be forgotten. Bright and early the next morning when he answered the doorbell a tall package was thrust into his hands by the florist's boy.

Tenderly he removed the wrapping from a large potted plant which was crowned by beautiful, waxen white lilies. Breathing deeply of their refreshing perfume he read the card attached.

"In appreciation, gratefully yours. The stranger within the gates." There was no name. He had gone on his way, the stranger, to pass that place no more perhaps, but the lovely, fragrant lilies remained, evidence of an eternal brotherhood, of a heart from which kindly impulses had not been crushed by the grind and rush of the business world. Truly he must have been one who often went into the garden to gather lilies.

West Point, Nebr.

It Isn't Easy

BY MARGIE JOHN GARST

It isn't easy to apologize. How often do we grown-ups show our ugliness of disposition when we are too big to apologize to another and too little to know our littleness. It isn't playing the part of true womanhood or manhood when we refuse to admit ourselves in the wrong.

To apologize for our own weaknesses only shows our strength of character; and the more so if it hurts to do it. For the parent to apologize to the child in the home, for the teacher to admit his or her mistake made in the schoolroom, for the pastor and the minister and lay members to apologize to their church for some mistakes made, calls for real courage, real bravery and real determination to do the right.

Perhaps we have falsely accused another, perhaps our tongues have caught the tale-bearing word that misrepresents another, or maybe we have in an ugly way found fault—which Dr. Crane says is the cheapest, the stupidest, the easiest thing to do—by so doing discouraging the best in some already discouraged life.

It isn't easy to begin all over again, to admit that we are wrong. To be unselfish, to be always considerate of others, to keep on trying, to meet temptation with a smile and the firm resolve to withstand is not easy.

When a long task is completed save for a few mistakes that keep it from being perfect, when a problem has been worked, but the answer isn't quite right, to begin all over again isn't easy—but it is necessary to get perfect results and the perfect answer.

It takes courage to keep on trying for the proper solution to all of our problems, but it is a virtue we can not spare. Henry van Dyke says: "To lose courage is to grow old before the time; it is better to make a

(Continued on Page 26)

MOUNT MORRIS MEN'S BIBLE CLASS STUDY STEWARDSHIP BOOK

(Continued From Page 21)

"This book broadens the idea of stewardship so that each Christian feels he can, by God's grace, be a steward."—The Teacher.

"I was pleased with the lessons on stewardship. I feel that my life has been enriched by the study of these lessons."—A Skilled Factory Worker.

"Splendid food for thought."—A Loyal Church Worker.

"Our study of stewardship was decidedly worth while. I greatly appreciated the book. It presents the idea of stewardship from a fundamental point of view."—A College President.

"Each new consideration of the teaching of stewardship makes deeper the impression that it is the most effective way of Christian living."—A Pastor of the Brethren Church.

"Of all four roads which lead to stewardship, the 'Grace Highway' is the best."—An Enthusiastic Church Worker.

"As teacher I greatly appreciated the book. I am anxious to see the companion volume by the Men's Work Organization."—W. C. Sell—Teacher of the Class.

Mount Morris, Ill.

NEWS FROM CHURCHES

CALIFORNIA

Belvedere.—Seven have been added to the church by baptism as the result of pre-Easter services. Our pastor, Bro. J. E. Steinour, did all of the preaching except that two sermons were given by Bro. Trostle of San Gabriel and Bro. Harrison Frantz of La Verne. April 12, the Apollo quartet of La Verne favored us with a splendid program. April 19 Mr. O. J. Bowman of Topeka, Kans., gave an illustrated lecture on The Life of Christ. Both the pictures and the lecture were excellent. Our love feast, May 10, was a very spiritual service. Bro. J. Z. Gilbert officiated. May 14, we had a fellowship supper in the church annex, recently finished. Mr. Bowman of Topeka, Kans., gave a rousing talk to the young people on the subject, The Boy David. Sunday evening, May 17, Bro. N. E. Baker, a former pastor, but recently from Richmond, Ind., preached for us. Brother and Sister Steinour will leave next Sunday for Colorado to hold a revival in the Appleton church before going to Conference. During his absence our pulpit will be supplied by brethren from neighboring churches. We expect Sister Eliza B. Miller of India to be with us next Sunday evening.—Cora M. Cripe, Los Angeles, Calif., May 21.

Long Beach.—One hundred fifty-three communicants enjoyed our love feast last evening. Bro. Kurtz officiated, assisted by Brethren E. H. Brubaker and E. J. Cline. Letters were granted to Brother and Sister W. R. Cline who will spend the summer in Denver. Our next women's missionary meeting will be held June 5. May 26, the laymen's brotherhood will sponsor a picnic in Recreation Park for all those who attend church. May 30, the men of the church will go to La Verne Camp to work on the Long Beach cabin. Bro. Kurtz as delegate and a number of others will attend Annual Conference.—Maud M. Trimmer, Long Beach, Calif., May 23.

Waterford church has just closed one of the most successful revivals in her history, conducted by Brother and Sister Oliver H. Austin. It was just such a season of refreshing and reviving as we sorely needed at this place. Bro. Austin's sermons were so heart-searching and challenging that all of us feel inspired to "carry on" in a greater way than heretofore. The other churches of Waterford and our sister church at Empire coöperated with us most beautifully. Our auditorium has a seating capacity of about 500 and it was well filled at every service and on Sunday nights it was taxed to its capacity, thus indicating a deep and widespread interest on the part of the people of the community. Sister Austin in her whole-hearted way, led the inspirational song service and organized both an adult and junior chorus which delighted the audience with special numbers from night to night. Her stories to the children were enjoyed by all. Not only by their messages in sermon and song but by their personal contact through visitation the Austins wielded a great influence for good upon both old and young. Prayer was the key-note of the meeting. God heard our prayers and blessed our combined efforts with a harvest of twenty-five souls. Twenty-two were baptized and three were received on former baptism. For this we are truly grateful.—Alice Baker, Waterford, Calif., May 22.

FLORIDA

Sebring.—Our quarterly council meeting was held May 5. In making their visit the deacons report a membership of 185, including fifty-six at the Bassenger Mission which was started four years ago. At this meeting Bro. D. E. Miller accepted the call to serve as pastor another year, beginning Sept. 1. Brother and Sister Miller have been doing most excellent work in the church here. Sister Wm. Swank was selected to represent the church at Annual Conference; Sister Martha Swank, alternate. The church decided to adopt the individual communion cups at our love feast. Our love feast was held May 8. Following the Sunday-school period on Mother's Day an interesting program was rendered consisting of recitations, special music and a talk by our pastor, especially adapted to the boys and girls although interesting to all. The offering this day was $12.85 which is for the auto used by the District worker. Sisters' Aid Society held thirteen meetings (one all-day) from Jan. 1 to April 1; average attendance, twenty-three. Total receipts, $144.77. Disbursements included, pastor's salary, $12.50; girls' schools in India, China and Africa, $25; world-wide missions, $25; Bassenger mission, $25.—Mrs. H. A. Spanogle, Sebring, Fla., May 18.

IDAHO

Payette Valley.—Our church met in council May 14. Sister Himler was anointed just a few days ago. Our church asks for the District Meeting for 1932. Brother and Sister S. Ira Arnold are our delegates to District Meeting; alternates, Brethren G. G. Bollinger and Loren Beckwith. We are to join with the other churches of the town in a Daily Vacation Bible School in June. May 17, our church and a number from Weiser and Fruitland took a basket dinner and met at the home of a member who is moving to another town. Our love feast will be held May 27. The church unanimously voted to retain Brother and Sister Arnold as pastors for another year.—Marvel Bowers, Payette, Idaho, May 18.

ILLINOIS

Elgin.—Six members were added to the church by baptism on Easter Sunday. A District rally for young people was held here recently. The rally was a source of inspiration to the home folks. One hundred and six mothers and daughters spent a very pleasant and profitable meeting together recently. Following a fellowship supper a program of readings, songs and short addresses was given by some of our own mothers and daughters. Delegates to Annual Meeting are the pastor, Bro. B. F. Waas, and Bro. R. E. Arnold.—Mrs. Jennie M. Shriver, Elgin, Ill., May 20.

INDIANA

Anderson church has been enjoying their new building and attendance has been good. We had a week's meeting before Easter by Bro. W. Carl Rarick and two accepted Christ. May 3, we had our first communion led by Bro. Shively of Muncie. Several out of town ministers were with us and on Sunday we had a fine program starting at 6:45 with morning worship. Several Spirit-filled messages were given. In the evening the Volunteer Band of North Manchester gave us a splendid program. Mother's Day program was given in the evening with several short talks and a message by Bro. C. H. Hoover. At the close three came forward. This makes five since we entered the new building.—Wm. G. Marshall, Anderson, Ind., May 23.

Blue River.—May 10, we enjoyed communion services. Brethren Blough, Landis and Mishler were visiting ministers. Sunday was rally day. At Sunday-school there was an attendance of 175. A. W. Cordier of North Manchester was the speaker for the day. His subject dealt with the economic conditions of the world today—Europe in particular. Dinner was served at the church and the lecture was continued in the afternoon. Some of our members visited the Ft. Wayne congregation in the evening for their love feast. A farm project has been started by the members of the church as a means of raising funds for general expenses. The young people have organized a B. Y. P. D. and will hold meetings every two weeks on Sunday evening before the regular services. A program was given in honor of our mothers on Mother's Day.—L. M. Gaerte, Columbia City, Ind., May 21.

Buck Creek church held her love feast May 9. Eld. I. B. Wike officiated assisted by Bro. D. E. Bowman, O. D. Werking, R. L. Showalter, A. C. Snowberger. We observed Mother's Day and Bro. R. L. Showalter gave an interesting sermon on the Mothers of the Bible. May 17, a missionary play was given preparatory to Bro. L. L. Paul's sermon.—Mrs. Phebe E. Teeter, Mooreland, Ind., May 23.

Indianapolis congregation is glad to announce that Bro. Russell West of Batavia, Ill., has accepted the pastorate of our church beginning Sept. 1, 1931. At the present time we are without a pastor, but notwithstanding this situation we have had unusually good attendance at our services. On April 12, Bro. Keim of Manchester, Ind., was with us both night and morning and delivered some good messages. On April 19, Bro. Roger Winger of Washington, Ind., was with us. Bro. Oscar Winger of Manchester College delivered a wonderful sermon on the morning of April 26. Bro. Rufus Bowman of Elgin, Ill., who was in Indianapolis for the Missionary Conference was with us on May 3. On May 10, the ladies' quartette and the male quartette of Manchester College, under the directorship of Prof. Ernest Boyer, were with us and rendered a fine program to a large crowd. Communion services were held the evening of May 10, and quite a large number of our congregation attended. We were happy to have our elder and former pastor, Bro. Geo. L. Studebaker, with us and to officiate at this service.—Mrs. Russel Reiber, Indianapolis, Ind., May 21.

Oak Grove congregation, of North Liberty, met in regular council April 13. The annual harvest meeting will be held on Sunday, June 8.

Bro. James Kesler will be our speaker at this meeting. Bro. J. H. Fike, of Middlebury, Ind., will be with us in a two weeks' series of meetings beginning Aug. 16 and closing with love feast Aug. 29. We will also at the request of our young people adopt the old custom of having breakfast in the church the Sunday morning following the love feast. Bro. Kesler gave us a very good sermon on Sunday, May 3. During the past few months two of our members have been called from our midst by death. We are very glad to report that the attendance and interest have increased since weather conditions have improved.—Mrs. Claude D. Ullery, South Bend, Ind., May 26.

IOWA

Beaver church met in business meeting May 14. Bro. Clarence Elliott is to be our delegate to Annual Conference and Bro. C. B. Rowe, alternate. We decided to hold communion services June 21, at 7:30 P. M. The reports of our work were favorable. We expect to have our churchhouse papered and redecorated soon.—S. K. Powers, Beaver, Iowa, May 18.

Ivester.—The morning service March 22, was in charge of Volunteers from Mt. Morris College. An address was given in the evening by Miss Wiggins, National W. C. T. U. worker. Bro. Frantz was with us three days and gave four inspiring sermons, closing March 29. Easter was observed by a sunrise service, Sunday-school and morning worship conducted by the B. Y. P. D. state cabinet. In the evening a play, Half of My Goods, was given by the young people. May 3, Bro. V. C. Finnell gave the lecture, Why Girls Smoke. On Mother's Day a fitting program was given in the morning and another in the evening. The mother and daughter banquet was May 13. May 17, Bro. C. D. Bonsack gave both morning and evening addresses. At the morning service an offering was taken for Conference. We are studying the book of James at our mid-week service.—Mrs. Fred Draper, Eldora, Iowa, May 23.

KANSAS

Osage.—Bro. J. J. Yoder of McPherson, Kans., gave us an educational address Sunday evening, April 28. A Mother's Day program was rendered Sunday morning, May 10. Owing to the fact that our elder, Bro. D. P. Neher, will attend Annual Conference, our quarterly business meeting was held May 16. We decided to continue the envelope system of giving for another year. A committee was elected to secure some one to conduct a Daily Vacation Bible School. Another committee was chosen to secure a piano for the use of the children and to devise plans for financing the project. Interest and attendance are increasing in our B. Y. P. D. Varied programs seem to stimulate interest. The young people are practicing for a pageant to be given May 31. Bro. Virgil C. Finnell of North Manchester, Ind., will deliver an anti-tobacco address the evening of June 20. We wish to extend a special invitation to neighboring churches to attend.—Vada Nicholson, McCune, Kans., May 23.

MINNESOTA

Worthington church enjoyed a program given by the different classes of the Sunday-school on Mother's Day; the program was sponsored by a group of young people. The church is enjoying the help of Brother and Sister Joshua Schechter who have recently returned to make their home in Worthington after fourteen years' absence spent in Chicago and Brooklyn, Iowa. Our local church is to entertain the annual convention of the Nobles County Council of Religious Education on June 3.—Alma S. Hanenstein, Reading, Minn., May 18.

NORTH DAKOTA

Kenmare.—The council meeting of the church was held May 9, with Eld. G. I. Michael presiding. We are to have evangelistic meetings from June 7 to 20, inclusive, with the love feast on Saturday evening, the 20th. D. Dierdorf of Minot will conduct the meetings.—Mrs. Harry, Kenmare, N. Dak., May 23.

OHIO

Ft. McKinley.—A series of prayer meetings were held before and after Easter, at which the Value of the Soul was the main theme. Ways were suggested for bringing the needy souls to the Master. Our pastor, Bro. McKee, conducted our pre-Easter services. Pictures which were used during the week helped to make the messages more effective. As a result of the campaign six gave their hearts to Jesus and were baptized, and eighteen were added to the church by letters. On the evening of April 4, the children gave the pageant The Dawn of Gladness, and on the night of Easter the choir gave the cantata Christ Victorious. On April 26, a mothers and daughters' organization was effected, electing Mrs. Robert Neher as president. The first banquet of this organization was held May 21, in the church basement. Sister Van B. Wright gave a very fine and interesting talk on Home Life. The whole program was enjoyed by all. A very fitting program was planned for Mother's Day. Special music was rendered by the choir and by our choir master, Mr. M. E. Fauver.—Mildred M. Etter, Dayton, Ohio, May 22.

Reading.—Sunday evening, May 17, Bro. J. Perry Prather of Ashland, Ohio, began our revival meetings to close May 31. The love feast will be held June 2. April 25, our quarterly council was held. We are not sending a delegate to Annual Conference. Bro. Chas. Helm of Youngstown has filled the pulpit several Sundays of late. The Aid Society presented the church with an outdoor bulletin board, also repaired the pulpit chairs.—Rena Heestand, Homeworth, Ohio, May 18.

Richland.—Eld. D. R. McFadden of Smithville met with us in council on April 10, to supervise the election of deacons, which the church had decided at former council should be held at this time. The voice of the church was taken by Eld. McFadden, assisted by Eld. R. H. Cox, our pastor, and resulted in the choice of Brethren C. E. Copeland, W. S. Cocanour and Ora Delong for the office of deacon. These brethren, with their wives, were duly installed at the close of the council session. The routine activities of the church are being sponsored aggressively, and Bro. Cox ably presents strong messages from week to week. We look forward with real pleasure to having Bro. J. W. Fyock of Cumberland, Md., with us in evangelistic services beginning June 7.—Harold Copeland, Mansfield, Ohio, May 23.

OREGON

Albany.—In March Brother and Sister Hilton were with us and gave a series of lectures on China, illustrated by many interesting slides. These lectures were enjoyed by large audiences. Quarterly council was held March 22. The Sunday-school gave a program Easter Sunday morning. In the evening the young people presented the play, The Half of His Goods. They were asked to give the play in the Christian church the following Sunday evening. On Easter Sunday three new members were admitted to the church by letter and four boys were baptized.—Mabel Broadwater, Corvallis, Ore., May 20.

PENNSYLVANIA

Buffalo.—Our church held a week's meeting before our communion. It opened on Sunday evening, May 10. Bro. M. M. Shively of Mifflinburg gave us a very good talk on Temperance. On Monday evening our elder, Bro. Greene Shively, gave a talk on The Shepherd and the Sheep. Tuesday Bro. S. S. Starook of Mifflinburg talked on Putting Our Hands to the Plough; Wednesday, Bro. Boone, on the text, Be quiet and know that I am God; Thursday, Bro. Jos. Flemming on the subject, A Wise Investment; Friday, Bro. Jas. A. Sell on, The Church. Saturday afternoon we came together for the examination services with about 100 communicants present. The ministers from a distance were Bro. Chas. Schwenk, Bro. Scrogum, J. A. Sell and Jos. Flemming. Sunday morning we had an attendance of 150 at Sunday-school. Bro. Samuel Grove of Hollidaysburg gave a very good talk; Sister Sell also gave a short talk. Brother and Sister Sell sang several selections, after which Bro. Sell gave us a good sermon on The Home of Mary and Martha.—Adda M. Shively, Millmont, Pa., May 23.

Claysburg.—April 26, Bro. J. H. Clapper began a two weeks' meeting but unfortunately a week later he was called on the District Court at Pittsburgh and failing in his efforts to be relieved the pastor, Bro. C. L. Cox, conducted the last week's service. Bro. Clapper brought us some strong doctrinal sermons the first week. We had a splendid meeting and as a direct result nine were baptized. Our love feast was held Sunday evening, May 10, with 142 surrounding the tables. Our pastor officiated, assisted by Elders J. B. Miller and Quinter Showalter. May 17, the young people's rally of our circuit was held here. The speakers for the afternoon session were Brethren Paul Over, Alvin Cox, and Ivan Fetterman and Sister Elizabeth Lewis. Also a dramatization showing a leper hospital was given by a class of girls from Roaring Spring. After the election of officers a fellowship supper was served to about eighty-five. Vesper services were held in the church with evening services following. The speakers were Brethren Ivan Fetterman and Morse from Juniata College. All the sessions were well attended and much enjoyed.—Harry D. Miller, Claysburg, Pa., May 21.

Fredericksburg.—Child Rescue meeting was held April 26, at the Union house with Bro. Harvey Markley as speaker. May 6, we had a special council when Bro. Henry Ober, Isaac Taylor and Samuel Hertzler were present to adjust some difficulties which was done satisfactorily. Our love feast was held May 9 and 10. Bro. Grabill Hershey, Ira Gibble, Samuel Godfrey, Samuel Wenger, John Baker, G. N. Falkenstein, Jacob Longenecker and Samuel Hertzler were with us and brought us very inspiring messages. Mother's Day program was held at the Fredericksburg house. On Ascension Day the Sunday-school and missionary meeting was held at the Union house. Some very helpful messages were brought to us. May 17, an all-day German meeting was held at the Union house. Bro. Ira Gibble, Thos. Patrick, Jonathan Reber, Amos Kuhns gave us some old-fashioned Spirit-filled messages. May 24, an all-day meeting was held at Rankstown. Bro. Irwin Heisey brought us the message in the forenoon on missions; in the afternoon Bro. Hiram Eshelman, John Zug, Nathan Martin, and Chas. Ziegler brought us messages on living a higher Christian life. In the evening a peace meeting was held at the Fredericksburg house where Bro. Perry Sanger brought us a very good message. The Sanger quartet gave us some fine messages in song.—Mrs. Annie L. Weaver, Lebanon, Pa., May 25.

Greencastle.—Our revival meeting in charge of the pastor began March 15, and continued each evening for two weeks and Saturday and Sunday evenings during the month of April. We had good attendance and as a result twenty-three decisions were made, making a total of 104 members in our newly organized church. At the quarterly business meeting in April we decided to hold our love feast May 9. One hundred twenty-two communed at that time. Bro. E. J. Egan assisted the pastor in officiating. Brother and Sister Whitacre are now conducting a revival meeting in Huntsdale. During their absence Bro. C. R. Oellig and Bro. E. J. Egan will preach for us.—Ruby K. Oellig, Greencastle, Pa., May 19.

Glade Run.—May 4, Bro. W. K. Kulp came to hold a two weeks' evangelistic service. He brought us very helpful and inspiring messages. There were twelve conversions, nine of whom were baptized and three await the rite. Communion service was held May 17, con-

(Continued on Page 28)

It Isn't Easy

(Continued From Page 23)

thousand mistakes and suffer a thousand reverses than to run away from battle."

To profit by mistakes is our privilege; it gives to one the satisfaction of having done better. To keep on trying even amid discouragement, to keep on trying when all seems to go wrong, when life seems clouded with sickness, sorrow and disappointment, calls for the best that is within us. Such a situation is a test of one's real self.

It isn't easy always to think and then act, to forgive and forget, "to love your enemies and do good to those that despitefully use you."

These minds of ours are so troublesome at times. How easy it is to think wrong, act wrong and do wrong—or at least hide our thoughts, actions and doings behind the excuse: "I did it before I thought." We need to control these minds of ours—minds given us for a purpose, minds needed to contribute to others the worth while of life. If we could all but realize the blessing of a sound mind, then surely we would say with Henrietta Heron, my purpose is—

"To be a little kindlier
With the passing of each day;
To leave but happy memories
As I go along my way;
To use possessions that are mine
In service full and free;
To sacrifice the trivial things
For larger good to be;
To give of love in lavish way
That friendship true may live.
To be less quick to criticise,
More ready to forgive."

It isn't easy to make the best of little, to shoulder deserved blame, to subdue an ugly temper, to be content with what we can afford.

The present depression in business, the shortage of hours that has been given many of the laborers, the financial crisis that is being felt by the majority of people, will no doubt teach the lesson of spending less and saving more. How easy to form the habit of buying now and paying later! How easy to want things because a neighbor has such! What a joy-blighting habit we have formed in "trying to keep up with the Joneses." Homes have been lost, lives taken, happiness spent, hopes blighted, all because we were not content to live within the bounds of our earning capacity. Not content to make the most out of our little, not content to spend wisely and economically when friends and neighbors about us were spending lavishly and foolishly, we too have joined the procession. Maybe after all one of "our most difficult ups and downs in life is keeping expenses down and appearances up." If this be true, may we learn the valuable lesson that true happiness is not gained by our accumulation of belongings. More often it is true that these are a hindrance. Real happiness comes to us from the consciousness of having done our best for the Master through the ministry of love and service to our fellow beings.

It isn't easy always to maintain a high standard of Christian living, or to see the silver lining of life's darkest clouds, but it pays. It isn't easy to realize that each day is a stepping stone to our tomorrow, that our thoughts, our actions of today are sharing in the formation of future character development. Then shall we not build well for,

"You must go on and build today
On what you builded yesterday.
You may want much to pull some out
To fix anew and change about,
But sure as life and death and day
You must build on from yesterday.

"So build you fair, and build you strong
And build to last a whole life long.
Prove every stone, make each line true
That all may bring but joy to you.
For sure as life and death and day
Today will make your yesterday."

Salem, Va.

CORRESPONDENCE

STEWARDSHIP JOTTINGS

After Morrill came the Richland Center church in our tour.

When I was a lad of twelve my folks moved from Morrill to the neighborhood now known as Richland Center. Church in a school house and love feasts in a corn crib are some of my early recollections. Then a churchhouse was built, and I was janitor. At the age of sixteen I left to go to school at McPherson, and my residence at Richland Center was at an end. But mother is still there and others of the family. It still is home. The church has been remodeled a couple of times and under the leadership of Bro. Blickenstaff a community center is being developed which is directing the recreational as well as the social and spiritual activities of the young people. Sunday baseball has been kept out by promoting Saturday baseball. The farmers are lending their coöperation to this program by letting their hired men off on Saturday afternoon so everybody can go to the ball game. Here is an example of stewardship of community life; of control by direction rather than by suppression. At other places I find the church has lost all control and Sunday games are the rule.

The kingdom of heaven program as visioned by Christ is meant to influence every phase of life. We have failed to yield certain areas of life to the spirit of Christ. In so far as this is true we are living pagan lives. One of the largest areas of life still dominated by pagan principles is the economic. So used are we to capitalistic ideals that we shy at the mere mention of any other. Must we wait till capitalism is Christianized to realize Christ's kingdom ideal? The world spirit is all pervading. But we can be in the world, yet not of it. By repudiating the principle of

capitalism and accepting in its stead the principle of stewardship we can save our souls. But why remain subjects of this heartless, tyrannical system? Why not come out and in truth be a separate people? Why not start a movement which would exemplify the teachings of our Master, and challenge the loyalty of all his true followers? How can it be done?

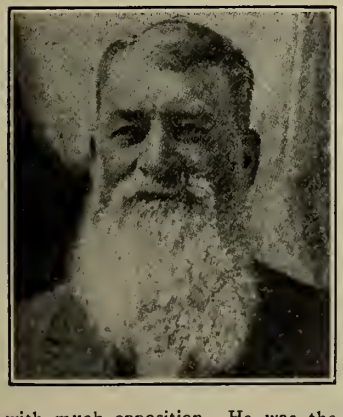
Chattel slavery, serfdom and capitalism are the successive offspring of politics. The way out is to organize a Christian industrio-commercial city with a charter secured from a state, giving it all the legal rights and privileges of an individual, and power to engage in any occupation necessary for its livelihood, and having as its basic principle the Golden Rule. Such a municipal corporation would be organized not on political lines but as an industrio-commercial enterprise, democratically administered, coöperatively worked, and the proceeds of all labor of its citizens equitably divided. This city corporation would provide work for every citizen, and create a fund for the care of the sick, disabled and aged. Why allow individual initiative to find expression in the building up of a private fortune when it can be expended in developing a community which will exemplify Christ's kingdom ideals? Is not this an objective worthy the best endeavors of the most talented? Given the spirit of Christian brotherhood in such a group, nothing could prevent its economic, social, and spiritual success. And nothing could stop the contagion of its influence in a state or nation. It would grow. It would propagate. The missionary purpose of the project would be its dominant impulse.

This plan differs from the dozens of others that have failed in that it is a chartered municipal corporation and not an individual corporation. It has legal status and its Christian character and objective would be legally recognized. This is not a hermitage for ascetics, but a project for missionaries of the kingdom of heaven.

Shickley, Nebr. E. H. Eby.

JACOB T. GORSUCH

Jacob T. Gorsuch, son of Wm. and Nancy Gorsuch, was born May 24, 1850, and died April 20, 1931, at the home of a son, Alonzo, in West Goshen. He lived in the bounds of the West Goshen church, Goshen, Ind., all his life.



Oct. 13, 1870, he married Jane Burns who died Oct. 16, 1921. He leaves five children, twelve grandchildren, eleven great-grandchildren, two sisters and one brother.

He united with the Church of the Brethren early in life. He was a prosperous farmer and a zealous Sunday-school worker. He was one of the pioneers in the work. In 1879 he was superintendent of a Sunday-school at Ulrey's schoolhouse. The interest was great but there was not room for all so it was decided to have it at the West Goshen church, two miles distant; but the school was held with much opposition. He was the first superintendent in the West Goshen church. The ministers would stay outside if they were early for church. This did not help the interest but he stayed by, and finally the school became established and those who opposed saw it was good.

He did much missionary work in different communities. He held Sunday-school for three years at the Dell school (1888-1890). He gathered young and old in and the house was filled to overflowing. In the year 1899, and continuing for five years, Sunday-school was held at the Union church, the interest being great. He was a faithful Christian.

Funeral services were held at West Goshen by Wm. Hess and Melvin Stutsman. Burial in West Goshen cemetery.

Goshen, Ind. Dorothy Schieber.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Fabianske-Heestand.—Rev. Arthur Fabianske and Miss Miriam Heestand were married by the undersigned, May 2, at the Walnut Street Church of the Brethren, North Manchester, Ind.—H. L. Hartsough, North Manchester, Ind.

Forney-Snyder.—Married April 30 in their newly furnished home, Rev. Roy S. Forney of East Petersburg, and Miss Mary R. Snyder of Clay. —Harvey B. Markley, Lititz, Pa.

Moore-White.—By the undersigned at the First Church of the Brethren, May 17, 1931, Bro. John E. Moore and Sister Ruby M. White, now residing at 4920 Gladys Ave., Chicago.—James M. Moore, Chicago, Ill.

Stoffer-Harwart.—By the undersigned at his home April 11, 1931, Bro. Ray Stoffer of Moultrie, Ohio, and Sister Janice Harwart of Paris, Ohio.—G. W. Phillips, Danville, Ohio.

FALLEN ASLEEP

Deitle, Christiana, daughter of John and Veronica Slaubaugh, died May 11, 1931, aged 75 years, 5 months and 1 day. She married Fred Deitle in 1912 and is survived by her husband, three brothers and two sisters; five sisters preceded her. She was afflicted a long time but bore it very patiently. Funeral by Eld. E. T. Fike. Interment in the Gnegy cemetery.—Ora M. Slaubaugh, Horseshoe Run, W. Va.

Horst, Harry, son of Brother and Sister David Horst, died at his home of scarlet fever, aged 13 years, 5 months and 3 days. Funeral by Eld. F. S. Carper. Burial in Spring Creek cemetery, Hershey. He was a member of the Sunday-school.—Sarah G. Shelly, Palmyra, Pa.

Jackson, Mrs. Alma Griselda, died Jan. 23, 1931, aged 34 years and 4 months. She is survived by her husband, Leon R. Jackson, two children, her mother, Mrs. Sarah Snoberger, two sisters and four brothers. At the age of about eighteen she was baptized into the Brethren church and was active in religious work. Services by the undersigned. —H. B. Heisey, Los Angeles, Calif.

(Continued on Page 30)

Books for Boys and Girls

Sunflower Stories and Lullabies

By Olive A. Smith

A book of 96 pages, well illustrated and full of material that boys and girls like. The stories are short and pointed. Save the **fifty cents** you were going to spend for candy or the movies, and **get this book for the home.**

Little Women

By Louisa M. Alcott

Read by many millions, this volume continues to hold its place while other books come and go. There's a reason. Read the book and you will know why. **60c.**

Little Men

By Louisa M. Alcott

Harum-scarum Tommy, studious Demi and others tumble into and get out of so many troubles that interest never lags as the reader passes from page to page. **60c.**

Happy Hours at Home

By Isabel C. Byrum

So planned that many pleasant hours can be spent together by parents and children. Stories that make home a delightful place long to be remembered. **60c.**

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

ducted by Bro. Kulp assisted by Bro. Nedrow. There were 163 at the tables. Bro. J. Lloyd Nedrow has just finished his sixth year with us in which time the church has been built up both in numbers and spirit of work and usefulness to others. There was an average attendance of 135 at Sunday-school during the past year.—Mrs. Carman Bowser, Kittanning, Pa., May 25.

Harrisburg.—Since our last report three members have been received by letter and one by baptism. Our Sunday-school has distributed among the children barrels and boxes for the missionary project. A program is arranged to promote the interest of missions. Provision has been made to conduct a Daily Vacation Bible School to begin June 29, and continue for two weeks, directed by the pastor. May 3, in the absence of our pastor Eld. W. N. Zobler of East Petersburg, Pa., filled the pulpit in the morning, and Eld. G. N. Falkenstein in the evening. Both messages were very inspiring and helpful. May 6, Bro. C. D. Bonsack, secretary of the General Mission Board, gave us a surprise. We were very glad to have him with us and were grateful for the message. The delegate to Annual Meeting is Eld. J. E. Whitacre. We are also glad for the inspiration in song that the Lebanon quartet rendered on April 26 and on May 10. The women's Bible class had charge of the Mother's Day program. A very interesting program was rendered, also a selection by the women's chorus. This was followed by a sermon by the pastor, J. E. Whitacre, on Mother, God's Merchant Ship.—Sallie E. Schaffner, Harrisburg, Pa., May 13.

Manor congregation met in council May 16, at the Purchase Line house. Elders J. A. Buffenmyer, M. J. Weaver and Oran Fyock ordained our pastor, E. A. Edwards, to the eldership. We expect to begin our Vacation Bible School June 8. The children are enjoying planting the seed furnished by the school, the proceeds to go to the fund for more Sunday-school rooms. We repapered the church and expect to paper the living room in the parsonage. Things are moving along nicely in general, everybody seems interested in the welfare of the church and Sunday-school. Our series of meetings will be held the last two weeks in October, at which time Bro. J. H. Clapper has promised to be with us. We held our love feast May 24—a very spiritual feast.—Catherine Berkey, Marion Center, Pa., May 25.

Marsh Creek.—Our Bible institute conducted April 11 and 12 by O. Stuart Hamer and D. David Shaffer of Elizabethtown College was very interesting and instructive. Special mention should be given the theme, Jesus the Great Truth Giver, in which Bro. Hamer stressed the need and value of truthfulness. Our council was held on April 18. It was decided to hold our love feast at the Marsh Creek house on June 7. May 12, a group of our Aid Society members went to the Children's Home at Carlisle and spent the day in sewing and mending.—Minnie E. Kline, Gettysburg, Pa., May 14.

Mt. Olivet congregation met in yearly council May 9. The deacons gave a favorable report. Bro. M. S. Kipp anl Walter Brandt were chosen delegates to District Meeting. On Sunday, May 10, Bro. Baker gave us an inspiring examination sermon. In the afternoon a group of young people from Elizabethtown College gave an interesting program followed by a sermonette by Bro. Caleb Bucher. In the evening we held a very spiritual love feast. Ministers present were Brethren C. L. Baker, C. E. Grapes, Otho Hassinger, Caleb Bucher, John Boone, Ira Brandt and Earl S. Kipp. Bro. Grapes officiated. Our revival meeting will commence June 21, to be conducted by Bro. H. H. Nye.—Mrs. Ada Brandt, Millerstown, Pa., May 23.

Palmyra.—Pre-Easter services were in charge of our own ministerial brethren. In the evening of Easter a program was rendered by the children. Our love feast was held May 2 and 3. The visiting brethren were Nathan Martin, J. E. Whitacre, Reuben Meyer, Irvin Hoffer and A. C. Wieand from Chicago, who officiated in the evening. The church felt it a rare treat to have these brethren with us who so greatly expounded the Scriptures. May 10, in the evening we had a Mother's Day program composed of special music, essays, readings and short talks. May 17, we had our rally day. We had the pleasure of having Bro. Alvin P. Wenger with us to give the morning message.—Sarah G. Shelly, Palmyra, Pa., May 18.

Philadelphia (Germantown).—March 24 our Ladies' Aid held a luncheon with twenty-two present. They are continuing with their good work, meeting one day each week. On Easter Sunday we had an anniversary celebration, Bro. Swigart having completed his twenty-fifth year as pastor of this church. In the morning Bro. Swigart preached his Easter sermon; in the afternoon pastors of the neighboring churches presented greetings. Representatives of the various departments of the church and Sunday-school and District Ministerial Board also extended greetings. As a token of appreciation for Bro. Swigart's faithful service the church presented him with a silver cloth bag containing fifty dollars in silver, a silver service set and a basket containing twenty-five roses. His men's Bible class also presented a bouquet of twenty-five roses. Flowers and a silver vase were presented to Bro. Swigart's daughter, Miss Esther, by the Sunday-school as a token of appreciation for her faithful and splendid work in the Sunday-school and young people's society. In the evening Dr. Calhoun of the Presbyterian church preached an appropriate anniversary sermon. Our quarterly business meeting was held April 6. Bro. Swigart is our delegate to Annual Conference. April 17, Bro. A. C. Wieand of Bethany Bible School gave us a very much appreciated sermon. Our young people's society is continuing with added interest. One of the impressive things during the Sunday evening meetings is the prayer period in which many of the young people take part. May 3 was a special missionary day for the Sunday-school. The offering is to go toward the support of a missionary in Africa. May 4 all the teachers of the Sunday-school met in a fellowship supper. Bro. S. H. Zigler of Cedar Crest College gave an address on the Qualifications of a Sunday-school Teacher. Our mid-week services have been very interesting and helpful. One has been baptized since our last report.—Mrs. A. P. Shaffer, Philadelphia, Pa., May 14.

Roaring Spring church held their love feast Sunday evening, May 10. It was the largest communion service held in this church, with 286 members present. Bro. Early, our pastor, officiated. Three young people were baptized in the afternoon before the communion. Our young ladies' class is preparing the missionary play, The Pill Bottle, to be given May 31. The Children's Day program will be given on Sunday, June 7. A junior choir and a young people's choir are being organized under the direction of our chorister. Several of our members are planning to attend the Conference.—Mrs. Lena M. Hoover, Roaring Spring, Pa., May 24.

Uniontown.—March 8, C. O. Lopez, a medical student from the Philippine Islands, gave an interesting talk. Special services were held in our church each evening of the week preceding Easter. Our love feast was held the evening of Good Friday. Bro. C. C. Sollenberger officiated, assisted by Bro. J. E. Whitacre of Harrisburg, a former pastor. During the Easter season nine were received into the church by baptism. May 3, we were favored with splendid messages in sermon and song by a mixed quartet from Juniata College. Mother's Day was fittingly observed. A mothers and daughters' banquet was held May 8, with approximately 200 in attendance. After a short business session a pleasing program was given. Appropriate sermons were preached on Sunday, May 10, by our pastor on, A Mother, and Her Faith. Our missionary committee will sponsor a program May 24 at the close of which our Annual Conference offering will be received. Plans are being completed for our Daily Vacation Bible School which will open June 8. The work at the Fairchance Mission continues to grow in interest and attendance. The average attendance in the Sunday-school for the first quarter of the year was 117. The pupils of the school gave a fine program on Easter Sunday evening and also on the evening of Mother's Day. A children's Day program will be given sometime in June. A Daily Vacation Bible School will be held this year. Brother and Sister Blair Myers will leave about June 1 to make their future home in Edom, Va. Both have given valuable service in the work at Fairchance.—Ella McKnight, Uniontown, Pa., May 16.

York.—April 1, Bro. R. H. Miller, North Manchester, Ind., began a Bible study on the book of Romans which lasted one week. The delegates to Conference are Elders M. A. Jacobs and L. Elmer Leas; alternates, Brethren J. J. Bowser and J. M. Baugher. April 26, Bro. I. N. H. Beahm of Nokesville, Va., began a revival in our mission house. As a result of these efforts seven were baptized. May 10, closed the revival when we also held our love feast. Bro. Beahm preached the preparatory sermon in the morning, in connection with which he also paid tribute to mothers. Brethren H. B. Yoder and S. S. Miller officiated in the evening. Bro. H. S. Gipe gave an illustrated lecture on the Rich Man and Lazarus at our recent missionary meeting. The work of the Sunday-school is progressing nicely; new interest is manifested each week in the various activities. The enrollment is 928 at this time, an increase over last year. We are planning to have Children's Day June 7.—Florence L. Keeney, York, Pa., May 14.

VIRGINIA

Boone Mill.—May 4, Eld. W. A. Reed of Schoolfield, Va., began preaching in the Red Hill church continuing two weeks with strong gospel sermons. Although only one confessed Christ we feel that the church has been strengthened by the powerful sermons that were delivered. Bro. E. C. Woodie of North Carolina is our evangelist for the Boone Mill church beginning July 5. We are planning for a Vacation School at this time.—Mrs. I. D. Hoy, Boone Mill, Va., May 21.

Branch.—The annual spring council of the Sangerville congregation met at the Branch church April 3. The reports of the annual visit by the brethren were very good and encouraging. Elders N. D. Cool of Bridgewater, and A. S. Thomas of Beaver Creek were with us and their participation in the meeting was appreciated. We decided not to send a delegate to Annual Conference this year. May 10 was properly observed with Mother's Day program in the morning. In the evening at 4:30 we held our love feast. Eld. A. S. Thomas was with us and officiated. He gave us an excellent sermon and made all feel the sacredness and importance of the occasion. Our evangelistic meeting in August will be conducted by Sister Elizabeth Broughman of Buchanan. We expect to be well represented at the state Sunday-school convention which will be held at our home city, Harrisonburg, this year. Since the coming of the beautiful spring weather the various activities of the church are taking on new life and interest.—Mrs. D. D. Fleshman, Dayton, Va., May 26.

Daleville.—At our council meeting in April, we made a special effort to get a full representation and complete reports of all committees and departments. To this end we held our meeting on Sunday night. The results proved to be very gratifying. Plans were made for taking care of the work in the absence of the pastor and family during the summer months, the larger parish council making certain recommendations to that end. Reports were edifying and inspiring. They show growth and activity. The pastor gave his quarterly report, also a re-

port of his five years' work here. This showed that we spent upwards of $2,000 on the parsonage and churchhouses painting, putting in Sunday-school rooms, furnaces, etc. It revealed a growth in membership. By ten revivals, seven of which were in charge of the pastor, 107 were baptized. We have also inaugurated a junior church which is thriving, and the children's department has increased 200 per cent. We plan for two Daily Vacation Bible Schools to be taken care of by home talent. The garden club and church property committee are sponsoring the beautifying of the church grounds which have been landscaped. On Easter Sunday night the children's department with the assistance of the choir gave an inspiring program. Thursday evening of Passion Week we held our communion service—a spiritual feast. Our pastor and wife, Brother and Sister E. F. Sherfy, will represent our church at Conference.—Mrs. R. C. Huff, Troutville, Va., May 26.

Lynchburg.—Eld. W. M. Kahle met with us May 13, for our quarterly business meeting. Reports from the Sunday-school, women's work group, church treasurer and the pastor showed that the entire church is progressing at a normal rate. By unanimous vote our pastor, M. E. Clingenpeel, was retained for another year, beginning Sept. 1, with F. L. Norris, one of our faithful workers, filling the pulpit one Sunday of each month while the pastor serves his rural church. During the present pastoral year ten have been received into the church on confession and baptism and nine by letter. The Sunday-school has been increasing, the average attendance has been higher than any previous year. During the past winter the B. Y. P. D. has had many interesting and practical discussions, led by the pastor, on various phases of Christian conduct. During the first quarter the women's work group raised a service fund of $27 by the various members choosing their own project and doing something extra. About a year ago this group distributed holiday cards to the entire adult membership. The cards have sixteen squares and a dime is to be given for each holiday.—Pearl Smith, Lynchburg, Va., May 23.

Monte Vista (Bethlehem).—We held a members' meeting April 26. A love feast was enjoyed May 10. Elders Isaac Bowman and J. A. Naff of Antioch conducted the examination service. Bro. Naff officiated. Mother's Day was observed with a program arranged by our pastor, consisting of special music and a sermon delivered by Bro. Frank Layman of Antioch. The B. Y. P. D. is working enthusiastically. They meet each month for discussion which is led by the pastor, Bro. H. C. Eller. May 17, they hiked to the House Rock, lying on the top of a near-by mountain. Here they enjoyed a devotional service on The Beauty of Nature, followed by the study of the Sunday-school lesson. They will render a peace program June 14.—Mrs. J. D. Webster, Callaway, Va., May 19.

Pleasant Hill church met in council May 9, with Eld. A. M. Hylton presiding. Bro. J. B. Sowers of the Freemont church conducted the devotional service. A committee was appointed to investigate the price of roofing as we will soon reroof our church. The B. Y. P. D. rendered a splendid Mother's Day program to an appreciative audience. —Lois Cannaday, Willis, Va., May 22.

Unity church met in council at Fairview March 28. It was decided not to send delegates to Annual Conference this year. On Sunday morning, March 29, we dedicated our new basement at Bethel. The congregation assembled in the basement and a short devotional program was rendered by the B. Y. P. D. after which Prof. Minor C. Miller from Bridgewater College delivered an address. On Easter morning the B. Y. P. D. had a sunrise service out on a hill facing the sunrise. On April 21, Bro. Guy West from Chicago, Ill., began a revival meeting and continued for two weeks. These services were well attended and very much appreciated. Each sermon was preached with power and we feel that Bro. West did creditable work in our community. There were eight additions to our church. We held our love feast May 9.—Eva Nair Huffman, New Market, Va., May 13.

WASHINGTON

Forest Center.—April 12, a large delegation from our Sunday-school attended the Stevens County Sunday-school convention of all denominations held at Chewelah. We heard some very inspiring talks. May 3, we attended the semiannual convention of Mt. Hope, Spokane and Forest Center churches held at Mt. Hope. An excellent program was rendered.—Myrtle Erickson, Valley, Wash., May 15.

Omak.—On Mother's Day our Sunday-school attendance was sixty-three. The program was rendered by the mothers and a bouquet of flowers was given to the oldest and also to the youngest mother present. We held our love feast May 17. Brethren Luther Shatto and J. U. G. Stiverson were with us. Bro. Shatto officiated and also brought us the morning message.—Florence L. Breshears, Omak, Wash., May 19.

WISCONSIN

Stanley church met in council May 17. Sister Edna Gossman was elected Sunday-school superintendent to fill an unexpired term. It was decided to retain Bro. O. L. Harley as pastor for another year if satisfactory arrangements can be made with the other two churches for his support. Interest in the church has been growing and the average attendance of the Sunday-school for the last quarter was eighty-five. Arrangements are being made for the young people's conference to be held in the Stanley church June 5-7. Bro. Funderburg spent several days here the past week; on Sunday he preached an inspiring sermon in each of the three churches. We appreciate very much his labors in our behalf. We also appreciate Bro. Harley's efforts, as we realize he is doing a real work, preaching three sermons every Sunday, holding three prayer meetings each week, besides much personal work.—Mrs. Jacob Winkler, Stanley, Wis., May 26.

ANNOUNCEMENTS

ANNUAL MEETING

June 10-17, Colorado Springs, Colo.

DISTRICT MEETINGS

Oklahoma, Panhandle of Texas and New Mexico, Thomas, Okla., Aug. 22-27.

LOVE FEASTS

California

June 7, 4:30 pm, Calvary, Los Angeles.

Colorado

June 8, Sterling.

Idaho

June 6, 7:30 pm, Nezperce.

Illinois

June 7, 7 pm, Cherry Grove.
July 12, Hickory Grove.

Indiana

June 6, 7:30 pm, English Prairie.
June 6, 7 pm, Pipe Creek.
June 6, Camp Creek.
June 7, 7 pm, Mississinewa.
June 14, Pleasant Chapel.

Iowa

June 6, Brooklyn.
June 7, Dallas Center.
June 7, 7:30 pm, Coon River.
June 12, Spring Creek.
June 20, Greene.
June 21, 7:30 pm, Beaver.

Kansas

June 6, 11 am, Quinter.
June 6, Belleville.
June 6, 7 pm, Maple Grove.

Maryland

June 6, Licking Creek.

Michigan

June 6, New Haven.
June 7, Lansing.

Nebraska

June 23, Octavia.

Ohio

June 6, 10:30 am, Silver Creek. Hickory Grove house.
June 6, 8 pm, Upper Twin, Eaton house.
June 7, East Nimishillen.
June 21, 7:30 pm, East Chippewa.

Oregon

June 6, Mabel.

Pennsylvania

June 6, Mingo.
June 6, 2 pm, Mechanic Grove.
June 7, Marsh Creek at Marsh Creek house.
June 7, Lower Cumberland at Mohlers.
June 7, Ridge, Fogelsanger house, all-day.
June 7, Yellow Creek.
June 7, 6:30 pm, Penn Run.
June 14, Geiger.
June 21, County Line (Indian Creek).
June 28, Shamokin.

West Virginia

June 13, Harman.

Two American Poets

Who Have Ears and Hearts of All

Few modern **poets touch the human heart** as do **GUEST** and **RILEY.** There is something about their poems that goes **direct to the heart.** All ages delight to read these authors. Any one of their books will be appreciated.

In the **RILEY-CHRISTY SERIES** you have **CHRISTY'S** illustrations which add much to the poems. The border decorations in subdued colors are highly praised. Cloth bound. Titles are—

When She Was About Sixteen
An Old Sweetheart of Mine
Out to Old Aunt Mary's
Home Again With Me
The Girl I Loved
Good Bye Jim
Riley Roses

These Riley books may be had at 60c each.

In **EDGAR GUEST** you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. We offer you

Harbor Light of Home
Rhymes of Childhood
The Passing Throng
Poems of Patriotism
When Day Is Done
The Light of Faith
The Path at Home
A Heap o' Livin'
Just Folks

Bound in cloth these books make fine presents. Price each, $1.25.

Brethren Publishing House, Elgin, Illinois

Fallen Asleep

(Continued From Page 27)

Jacobs, Bro. Wm., died at his home, Hagerstown, Md., Feb. 11, 1931, of general debility, aged 75 years. He was a member of the church for fifty-two years and a regular attendant at the Sunday-school and church services. In his simple manner he had an anxious concern for the welfare of others. He is survived by his companion, four daughters, eight sons, nineteen grandchildren, four great-grandchildren and one brother. Services at his home by Bro. A. B. Miller assisted by Bro. S. F. Spitzer. Interment in the Beaver Creek cemetery, Md.—Gamma L. Krider, Hagerstown, Md.

King, Sister Fannie G., wife of W. W. King, died May 11, 1931, at the home near Bainbridge, Pa., aged 69 years, 9 months and 2 days. She had been in poor health for several years and living about five miles from church was not often able to attend. Surviving are the husband, two sons, three daughters, fourteen grandchildren and two sisters. Funeral services at Geyer's U. B. church by Eld. H. K. Ober. Burial in adjoining cemetery.—M. B. Miller, Elizabethtown, Pa.

Kitch, Martha Etta, born in Owen County, Ind., died at her home in the same county, May 16, 1931, aged 63 years, 4 months and 7 days. She was next to the youngest of eight children of the family of Robert R. and Julia Ann Goshorn, all of whom have preceded her except her youngest brother. At an early age she united with the Church of the Brethren and remained a faithful supporter of the Christian faith. She married Geo. W. Kitch, Oct. 18, 1904, who preceded her Dec. 3, 1928. Two children survive. Funeral by the undersigned assisted by Rev. W. H. McGowan.—Ira T. Hiatt, Clay City, Ind.

Lehman, Sister Elmira, died April 20, 1931, at the West Side Sanitarium, aged 67 years, 3 months and 29 days. Death was caused by a complication of diseases. She was a member of the Church of the Brethren many years. She is survived by her husband, Bro. Aaron Lehman, one son, two grandchildren, one great-grandchild, two sisters and three brothers. Services in the church by Eld. M. A. Jacobs. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Miller, Bro. James Henry, died Feb. 12, 1931, aged 39 years, 8 months and 25 days. He leaves his wife, nine children and his mother. He joined the Church of the Brethren Aug. 4, 1929, and was a faithful member till death. Funeral by Eld. E. T. Fike at Mt. Grove church.—Ora M. Slaubaugh, Horseshoe Run, W. Va.

Patterson, Frances Wray, widow of Bro. Jacob Patterson, born Sept. 20, 1841, at Rockmount, Va., where she grew to womanhood. She united with the church in girlhood. She married Jacob Patterson Dec. 21, 1865. The family moved to Iowa in 1866; in 1873 they came to Colorado in a prairie schooner. Bro. Patterson ran a cattle ranch in Logan County from 1875 to 1906; then they moved into Sterling. They were pioneer members in the church at Sterling and always much interested in the mission work of the church. Bro. Patterson died in 1918, leaving his wife and five sons; one son died in 1920. Sister Patterson lived alone and was blessed with good health and ability to take care of herself and her home until four months ago. She died May 1, 1931. Funeral services in the Sterling church by the pastor.—S. G. Nickey, Sterling, Colo.

Reckart, Adam, son of Henry and Mahela Reckart, died near Mountain Dale, March 31, 1931, aged 52 years, 10 months and 6 days. He married Miss Lina DeBerry who preceded him Sept. 14, 1911, leaving two sons. His second marriage was to Lily Teets. To them were born three sons. He leaves his wife, five sons, two brothers and three sisters. He was a member of the Brethren Church for a number of years. Funeral services at the Cuzzart church by Geo. W. Vansickle. Burial in the Parnell cemetery.—Grace Sisler, Hazelton, W. Va.

Reidenbaugh, Sister Lizzie Sonon, wife of Bro. Wm. B. Reidenbaugh, died April 30, 1931, at her home in Lititz, Pa. She is survived by her husband, three sons, five grandchildren and one sister. Services in the home by Eld. J. W. Hevener; in the Lititz church by Elders A. S. Hottenstein and W. N. Zobler. Interment in Longenecker's cemetery.—Florence B. Gibbel, Lititz, Pa.

Riley, Sister Dora M., died March 18, 1931, in the bounds of the Everett Church of the Brethren, aged 54 years, 8 months and 26 days. When health permitted she faithfully attended Sunday-school and church services. Services in the Everett church by her pastor, Bro. E. M. Detwiler. Interment in the Everett cemetery.—Mrs. Francis Baker, Everett, Pa.

Royer, Mrs. Tracy V., died, aged 34 years, 7 months and 18 days. She was the wife of J. A. Royer and daughter of Brother and Sister Elwood Vanderslice. Funeral May 11, from the home of her parents. She left four small children. Services by her pastor, J. Kurtz Miller, assisted by Bro. T. P. Dick and Rev. Geo. Smith.—R. Paul Miller, Pottstown, Pa.

Shank, Wm. F., son of John and Mary (DeMiller) Shank, born March 31, 1870, died at his home in Ashland County, Ohio, May 7, 1931, after an illness of two years of heart trouble. He is survived by one son, three daughters, two brothers and two sisters. His wife, one brother and an infant son preceded him. He was a member of the Mohican Church of the Brethren in which faith he died. Funeral service by Bro. D. E. Sower assisted by Bro. Glen Weimer. Interment in the church cemetery.—Mrs. J. F. Imhoff, Wooster, Ohio.

Showalter, Lonnie Wilton, died at his home, Oakton, Va., April 27, 1931, aged 51 years, 7 months and 27 days. He is survived by his wife and two daughters. Services at the Oakton Church of the Brethren by Eld. Jno. A. Garber, assisted by O. L. Strayer and the writer. Interment in the Flint Hill cemetery near by.—E. E. Neff, Fairfax, Va.

Smouse, Nancy Replogle, was born Aug. 2, 1847, died May 5, 1931, aged 83 years, 9 months, 3 days. She was born near the Waterside church, lived in its vicinity and was a steadfast supporter of the work there all through life, as were her parents before her. In her earlier years she became a member of the Church of the Brethren. July 31, 1883, she was married to George Smouse. She leaves one brother, one daughter and one granddaughter. Funeral at the Waterside church conducted by Eld. D. T. Detwiler, assisted by J. E. Rowland and D. O. Cottrell.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

Spafford, Sister Susanna, died April 1, 1931, aged 82 years, 5 months and 3 days. She is survived by her husband, Bro. John Spafford. Funeral by Bro. W. P. Bosserman in the home of P. L. Fike where she and her husband have been staying the last few years. Interment in the New Hope cemetery.—Minnie M. Jarboe, Peace Valley, Mo.

Stauffer, Sister Mary Ann, nee Aungst, wife of Daniel M. Stauffer, born in Lancaster County, Pa., Feb. 16, 1854, died at her home, Los Angeles, Calif., April 29, 1931. She had lived here since 1903. She is survived by her husband, one son, H. A. Reinhold at Denton, Md., and five stepdaughters. She had been a faithful Sunday-school and church worker of the Church of the Brethren since 1877. Five years ago she suffered her first attack of paralysis; the last resulted in her peaceful passing. Funeral services by Bro. H. B. Heisey. Burial in Inglewood cemetery, Los Angeles.—T. M. S. Stauffer, Los Angeles, Calif.

Stutsman, Maurice Mayer, son of G. O. and Dorotha Stutsman, born at Liberty, Ill., died in the hospital in Decatur, May 15, 1931, aged 16 years and 10 months. At the age of ten years he united with the Church of the Brethren and became a regular attendant at Sunday-school and church services. When his serious physical condition became apparent he was anointed. He leaves father and mother, three brothers and two sisters. Funeral services from the church by I. D. Heckman. Burial in the Cerro Gordo cemetery.—Doris Gossett, Cerro Gordo, Ill.

Weimer, Bro. Dennis Kermit, born Jan. 17, 1917, died May 10, 1931, at the hospital at Warrenton. For more than three weeks he had been ill with pneumonia at his home near Bealeton, Va. In the summer of 1930 he accepted Jesus as his Savior and was baptized by Bro. Guy Wampler. He was always found in his place in the Sunday-school and was a willing worker at any task set him. Surviving are his parents, three brothers and one sister. Funeral services at Mt. Hermon church by Eld. A. W. Long assisted by Rev. Harrison. Burial in the Midland cemetery.—Mrs. Lelia M. Andes, Bealeton, Va.

Wright, Hackett, aged 64 years, died May 13, 1931, at the home of his brother-in-law, Grand Rapids. He is survived by the widow, Mrs. Leora Hackett. Funeral by the writer in the funeral home. Interment in the Winchester cemetery.—F. D. Anthony, Grand Rapids, Mich.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

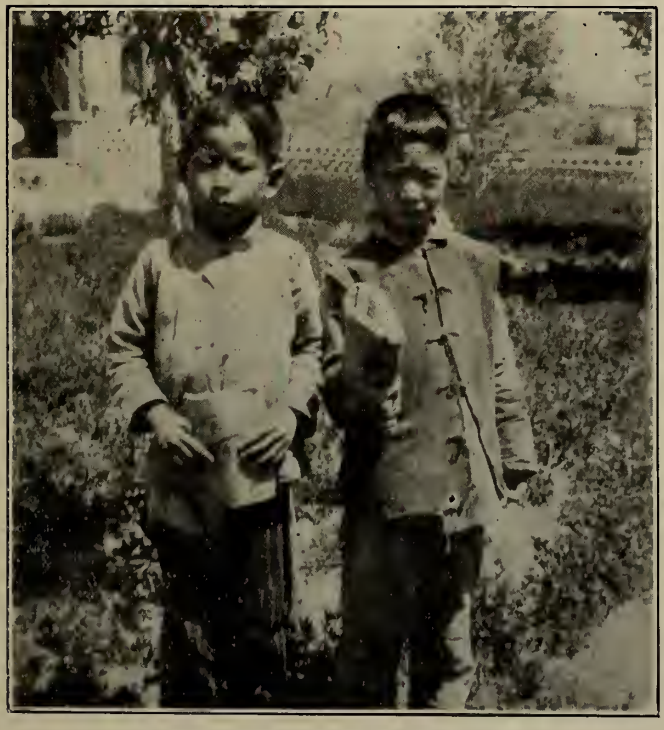
Forty-Sixth Annual Report of the General Mission Board

(Continued From Page 15)

wife, Irene Frantz Bittinger; Bro. Harold A. Royer and wife, Gladys H. Royer; nurses Ruth Utz and Evelyn Horn. To India: Bro. Amsey F. Bollinger and wife, Florence M. Bollinger, and Emma K. Ziegler. This made a total of 109 in foreign service, which is twenty less than four years ago. Death and sickness have again reduced the number of workers—India, particularly, suffering this year, Bro. J. E. Wagoner having passed away on the field, Nov. 22, 1930, and Bro. W. B. Stover, who began the work in India in 1894, having died at Olympia, Wash., Oct. 31. Mrs. Bertha Lehman Butterbaugh, whose husband died in India in 1928, also entered into rest, Feb. 20, of the present year. At least seven new workers will be required this year to maintain the same total number in service.

China

China remains one of the most challenging fields in all the world. At present there is a brief rest from civil war and the government is becoming more stable. Our missionaries have been kept in fair health. There are about eighteen less than four years ago. In the same time there has been reduction in expenditures of over $30,000. This reduction is partly due to the advantage in exchange for gold in the past year. Statistical reports are not yet received, but the usual spirit of progress is reported. There is urgent need for a good doctor in this field.



Boys and Books in China

India

The number of missionaries in India was sixty, four years ago, and today is only forty-six. The expenditures for the year total $120,705.81 as compared with $159,558.68 four years earlier. While the work has suffered from this large reduction in money and workers, yet we feel the progress has been splendidly maintained by the overworked missionaries. Native leaders and churches are assuming more responsibility. The church membership of 4,233 is an increase of 249 over a year ago. The contributions of the Indian Church for its work total $2,747, an increase of $503 over a year ago.

Africa

The work in Africa was marked by the opening of a new station at Marama. Appreciation from the government has come to the Mission for work in medicine, schools and goodwill among the natives. The Mission is meeting a great need among a backward and responsive people. Here the workers have been increased in four years from seventeen to twenty-three, and expenditures in the same time from $17,486.40 to $38,-393.66. This Mission is on the frontier of several million people who have never heard the gospel of Christ.

Scandinavia

The work in Scandinavia was begun more than fifty years ago. It is much like the work in America, among a people with Christian ideals and culture. The migration to America of the younger members is a great drain on the churches. But a great work has been done and the churches and members still need counsel and leadership.

The Home Field

In the home field help was granted to about fifty different congregations. The total gain in membership in these congregations was 542, with a net gain of 325, as many moved during the year. The helpful supervision of the Home Secretary has helped to strengthen this work. The summer pastors, the Greene County, Virginia, Industrial School, and the work among the weaker congregations, have all shown an increased stability of results. The total amount of money spent in the home field was $40,829.13.

General

Besides the work in the various fields and its problems of administration, the many other tasks of the Board grow as the years pass. Much time and thought are given to the securing of the general budget. We are grateful to the churches for their coöperation in the past year given out of real sacrifice, and trust this may continue in the present year, for we are facing a real need. The care and investment of endowment funds require constant skill and attention. Help and guidance must be given to volunteers and other young people who desire to serve the church. Through the Gish

Committee some of the best books for ministers are made available at a small cost plus postage and packing. Tracts on evangelical and doctrinal subjects are prepared and distributed. In coöperation with the Ministerial Board, relief is rendered to our aged and needy ministers and their widows. All of these duties increase each year and we constantly seek your help and prayers that the Lord and the church may be honored in all that is done.

Financial

We herewith submit the figures for two years from the Treasurer's Report for purposes of comparison. We will remember that the large decrease in giving from a year ago is mostly due to the liberal response to wipe out the mission deficit. The decrease in receipts from sources other than from living donors is quite marked. This was caused by unusually large gifts in the first year from bequests and lapsed annuities, which are always an uncertain event of death. Conditions are likely to make the present year one of necessary sacrifice upon the part of all to meet the actual needs of a reduced program. We submit with the remarks of the treasurer for further study the

Comparative Statement of Mission Funds

RECEIPTS

	1929-1930	1930-1931	Decrease
Contribution of living donors	$327,613.49	$237,208.23	$ 90,405.26
Bequests and lapsed annuities, net income from investments, etc.	82,160.32	49,381.37	32,778.95
	409,773.81	286,589.60	123,184.21
Endowments and annuities	65,324.92	28,840.00	36,484.92
Relief donations	4,192.65	6,643.89	2,451.25*

EXPENDITURES

Administration	$ 9,832.31	$ 10,605.75	$ 773.44*
Missionary Education	14,617.14	14,969.11	351.97*
India Mission	125,910.01	120,705.81	5,204.20
China Mission	49,626.93	38,598.71	11,028.22
Sweden Mission	8,970.65	8,927.07	43.58
Denmark Mission	177.74	624.17	446.43*
Africa Mission	30,329.10	38,393.66	8,064.56*
Home Missions	35,195.80	40,829.13	5,633.33*
	$274,659.68	$273,653.41	$ 1,006.27

* Increase.

General Report

The past year in mission finance has been one of reaction to a more normal basis from the unusual previous year. The comparison in the above statement reflects the difference in the two years, the past year of course representing more nearly normal income both in contributions from living donors and receipts from other sources.

Likewise the decrease in receipts from endowments and annuities is by comparison only, since the receipts of the past year would seem to be more nearly normal. The increase in relief donations is entirely in the item of China Famine Relief.

An analysis of the expense for the year shows a net decrease of about $1,000.00. As this is not represented in all departments it requires the discovery that material decreases in two foreign departments are nearly offset by rather large increases particularly in two other departments. There is an increase in the total expenses of the home office, which is to be explained by the cost of recent alterations in our offices, which have been necessary for some years, and by the extra cost of the June report in *The Missionary Visitor*. With the merger of the *Visitor* with the MESSENGER it is expected that from now on we will have considerable decrease in the direct cost of Missionary Education. Most of the decrease in expense for India is the item of cost of sending workers to the field in comparison with the previous year. For China there was a gain of about $6,000.00 over the previous year in exchange due to the fall of the silver market. The rest of the decrease in expense is mainly reduction in the building program to almost nothing; also due to the fact that there was no expense in sending workers to the field. The reductions in expense for India and China are mostly offset by the increase in expense for Africa and the Home Department. For Africa, the increase is about all represented in new workers engaged, including the expense of sending to the field. For Home Missions we find the increase noted particularly in summer pastors; the Greene County Mission (largely due to cost of insurance and decrease in school and farm income); also special help to the Brooklyn church in their indebtedness.

The investment situation for endowment and annuity funds is not at all improved. We have 17.0% of our investments unproductive because of delinquent or foreclosed farm loans which compares with 15.9% for 1929 (instead of 13.9% as erroneously reported) and 16.7% for 1928. Our investments, after annuities and all expenses, paid $14,195.74 into the mission treasury, comparing with $20,217.30 for last year.

GENERAL MISSION BOARD.



Three Young Africans and Their Secret

Financial Report of the General Mission Board of the Church of the Brethren for the Year Ended February 28, 1931

MISSION INCOME AND EXPENSE

BALANCE—MARCH 1, 1930			
India Funds (Schedule 1)	$ 19,578.44		
China Funds (Schedule 2)	1,213.00		
Africa Funds (Schedule 5)	17,814.89		
Denmark Funds (Schedule 4)	1,429.13	$ 40,035.46	
Less Deficit World Wide Fund		5,292.80	$ 34,742.66
INCOME			
World Wide Fund (Schedule 27)		$ 167,824.11	
India Mission (Schedule 1)		51,165.37	
China Mission (Schedule 2)		22,243.30	
Sweden Mission (Schedule 3)		2,150.35	
Africa Mission (Schedule 5)		29,115.03	
Home Mission (Schedule 6)		14,091.44	
Memo—			
From Living Donors	$237,208.23		
From Other Sources	49,381.37		
Total Mission Income			286,589.60
			321,332.26
EXPENSE			
Administration (Schedule 7)		$ 10,605.75	
Missionary Education (Schedule 8)		14,969.11	
India Mission (Schedule 1)		120.705.81	
China Mission (Schedule 2)		38,598.71	
Sweden Mission (Schedule 3)		8,927.07	
Denmark Mission (Schedule 4)		624.17	
Africa Mission (Schedule 6)		38,393.66	
Home Mission (Schedule 7)		40,829.13	
Total Mission Expense			$ 273,653.41
BALANCE—FEB. 28, 1931			
India Funds (Schedule 1)		$ 19,944.24	
China Funds (Schedule 2)		1,213.00	
Africa Funds (Schedule 5)		8,536.26	
Denmark Funds (Schedule 4)		1,429.13	
World Wide Funds (Schedule 27)		16,556.22	$ 47,678.85
			$ 321,332.26

BALANCE SHEET AS AT FEB. 28, 1931

ASSETS

CURRENT			
Cash on Hand and in Bank		$ 27,071.16	
Commercial Notes		79,203.64	
Accounts Receivable:			
Foreign Bills Paid and Advances	$ 5,088.41		
Gish Testament Fund-Overdraft (Schedule 14)	1,028.97		
Income Special	5,977.59	12,094.97	
Advances to Field Treasurers: (Schedule 21)			
India	31,009.50		
China	15.821.13		
Sweden	3,905.95		
Denmark	253.00		
Africa	14,802.89		
Greene County, Va.	377.14	66,169.61	$ 184,539.38
GENERAL SECURITIES			
Church Extension Bills Receivable (Schedule 16)		51,011.18	
Contingent Investments Receivable (Contra)		116,890.11	167,901.29
INVESTMENTS FOR ENDOWMENTS AND ANNUITIES			
First Mortgage Farm Loans	829,258.24		
Advances on Real Estate	28.841.50		
Real Estate	134.634.69		
Short Term Commercial Loans	18,150.62		
City Real Estate Bonds	225,440.50		
Public Utility Mortgage Bonds	476,898.50		
Railroad Mortgage Bonds	64,122.43		
Brethren Publishing House	50,000.00	1,827,346.48	
Less: Reserve for Investment Losses		33,798.48	1,793,548.00
Total Assets			$2,145,988.67

LIABILITIES

CURRENT			
Accounts Payable		$ 2,836.18	
Notes Payable (Schedule 23)		5,047.05	
Transmission Certificates Outstanding (Schedule 22)		1,934.24	
Special Funds			
Ministerial and Missionary Relief (Schedule 13)	$ 10,534.70		
Denmark Poor Fund (Schedule 14)	1,832.85		
General Relief and Reconstruction (Schedule 14)	149.51		
Sundry (Schedule 14)	1.217.39		
Student Loan Fund (Schedule 14)	8,890.39		
Stover Lecture Foundation (Schedule 14)	390.46		
Gish Publishing Fund (Schedule 14)	4,283.79		
Book and Tract Work (Schedule 14)	7,483.94	34,783.03	$ 44,600.50
GENERAL FUND			
Church Extension Fund (Schedule 15)		43,513.42	
Contingent Agreements (Contra) (Schedule 17)		116,890.11	160,403.53
ENDOWMENT AND ANNUITY FUNDS			
Mission Endowments (Schedule 9)			
World Wide Mission	749,288.48		
India	9,659.00		
China	2,350.00		
Mary A. Culp Memorial	500.00		
H. R. Rohrer Memorial	1,000.00	762,797.48	
Miscellaneous Endowments: (Schedule 10)			
Ministerial and Missionary Relief Fund	10.00		
Gospel Messenger Endowment	18,022.29		
D. C. Moomaw Memorial Fund	8,819.90		
Book and Tract Endowment	28,485.68		
Gish Estate Endowment	56,667.08	112,004.95	
Endowment Annuity Bonds (Schedule 11)		587,235.97	
Mission Annuity Bonds (Schedule 12)		328,978.28	1,791,016.68
RESERVE FUNDS			
Mission Building and Contingent Fund (Schedule 18)		40,584.20	
Reserve for Mission Advances (Schedule 20)		61,704.91	102,289.11
SURPLUS			
Fund Balances:			
India (Schedule 1)		19,944.24	
Denmark (Schedule 2)		1,213.00	
Africa (Schedule 5)		8,536.26	
China (Schedule 4)		1,429.13	
World Wide Missions (Schedule 27)		16,556.22	47,678.85
Total Liabilities			$2,145,988.67

Schedules

1. India Mission Fund

Balances, March 1, 1930—			
Quinter Memorial Fund		$ 6 571.91	
India Village Church Fund		950.00	
Anklesvar Church House Fund		5,749.41	
Vyara Church Building Fund		6,246.50	
Ahwa Church Building Fund		60.62	$ 19,578.44
Receipts—			
Contributions—			
India General Donations	$ 3,199.74		
India Native Workers	426.38		
India Boarding Schools	692.05		
India Share Plan	3,834.02		
India Hospitals	8.00		
India Missionary Supports	25,144.41		
Foreign Mission Fund	2,685.71		
Dahanu Family Line Hospital	57.62		
Women's Work Project	10,226.21		
Ahwa Church Building Fund	190.05		
Aid Society Mission Fund, 1927	2,335.91		
Vyara Church Building Fund	112.50		
Intermediate Fund, 1930	374.19		
Anklesvar Church House Fund	5.63	49,292.42	
Endowment Income (Schedule 19)—			
India General Endowment	472.95		
Rohrer Memorial	50.00	522.95	
Bequests and Annuities (Schedule 24)		150.00	
Khergam Church Fund Special		1,200.00	
Total Receipts			51,165.37
From World Wide Fund to Balance			69,906.24
			$140.650.05
Expenditures—			
American Missionaries—			
Supports		$ 33,760.22	
Medical Expenses		860.62	
Furlough Rents		517.00	
Sending to Field		3,268.26	
Doctors' Literature		200.00	
Publications to Field		163.94	
Attending Annual Conference		16.50	
Unclassified Expense		84.42	
Total Expense Directed from Home Office			$ 38,870.96

Annual Budget Expenses (Field Operating)—

Ahwa—		
Boys' Boarding School	$ 1,222.79	
Evangelistic	2,275.47	
Girls' Boarding School	376.02	
Medical	156.54	
Property Expense	500.10	
Women's Work	131.73	4,662.65
Anklesvar—		
Evangelistic	2,159.95	
Girls' Boarding School	3,936.78	
Industrial School	178.97	
Practical Arts	341.99	
Property Expense	563.36	
Dist. Property Expense	173.97	
Station Expense	112.07	
Vocational Training School	3,871.57	
Less Farm Income	**2.54**	11,336.12
Bulsar—		
Boys' Boarding School	2,418.76	
Wankal Boarding School	2,708.34	
Evangelistic	2,811.44	
Khergam Girls' School	1,854.54	
Industrial School	348.50	
Medical	213.12	
Property Expense	722.49	
Wankal Property Expense	123.64	
Station Expense	592.63	
Women's Work	143.27	11,936.73
Dahanu—		
Evangelistic	586.20	
Girls' Boarding School	1,627.86	
Medical	1,445.85	
Property Expense	526.53	4,186.44
Jalalpor—		
Evangelistic	2,821.89	
Girls' Boarding School	1,901.02	
Property Expense	180.64	
Station Expense	888.23	5,791.78
Palghar—		
Boys' Boarding School	2,369.65	
Evangelistic	764.96	
Industrial School	278.78	
Property Expense	199.95	3,613.34
Umalla—		
Boys' Boarding School	3,478.80	
Evangelistic—Vali	1,392.97	
Evangelistic—Amletha	707.41	
Industrial School	52.67	
Medical	15.76	
Property Expense	214.31	
Station Expense	636.86	6,498.78
Vada—		
Dist. Boarding School	1,176.33	
Evangelistic	1,531.98	
Property Expense	207.46	
Women's Work	127.57	3,043.34
Vyara—		
Boys' Boarding School	3,500.13	
Evangelistic	3,210.87	
Girls' Boarding School	1,777.23	
Industrial School	525.45	
Property Expense	361.44	
Station Expense	339.36	9,714.48
General—		
Administrative Offices	730.71	
Baby Home	1,199.07	
Bible School—Gujarati	2,287.56	
Bible School—Marathi	989.50	
Council Fees	247.27	
Furlough	2,366.54	
Income Tax	35.45	
Landour Property Expense	162.50	
Language School	203.92	
Medical	56.36	
Miss. Child. School Expense	638.80	
Publishing	349.61	
Social Welfare	50.14	
Training	498.89	
Vacations	1,228.05	
Widows' Home	514.44	11,558.81
Total Annual Budget Expense		72,342.47
New Property (new land, buildings, and equipment)—		
Anklesvar—		
Church Land	1,500.00	
Widows' Home	1,868.51	
Workers' Quarters	1,796.79	5,165.30
Bulsar—		
Village Houses	90.91	
Wankal Shop	90.91	181.82
Jalalpor—		
Fence		109.09
Vada—		
Fence		145.45
Vyara—		
Boys' Hostel	1,390.91	
Village Houses	423.55	1,814.46
General—		
Land and Grading		2,803.61
Total New Property Project Completed		10,219.73
Cost of partly completed projects (to be itemized when completed)		9,098.07
		19,317.80
Less the same last year		9,664.89
Actual New Property Expenditures		9,652.91
Gross Expenditures		120,866.34
Less Exchange gain—		
On Annual Budget Items	141.64	
On New Property Items	18 89	160.53
Total Expenditures		120,705.81
Balances February 28, 1931—		
Quinter Memorial Fund	6,571.91	
India Village Church Fund	950.00	
Anklesvar Church House Fund	5,755.04	
Vyara Church Building Fund	5,313.55	
Ahwa Church Building Fund	1,296.12	
Dahanu Family Line Hospital Fund	57.62	19,944.24
		$140,650.05

2. China Mission Fund

Balances, March 1, 1930—			
Liao Chow Girls' School Building		$ 813.00	
Ping Ting Girls' Dormitory Fund		400.00	$ 1,213.00
Receipts—			
Contributions—			
China general donations	$ 1,665.82		
China Native Workers	383.12		
China Boys' School	34.00		
China Girls' School	25.00		
China Share Plan	1,920.22		
China Hospital	43.00		
Liao Chow Hospital	10.00		
China Missionary Supports	14,612.58		
Women's Work Project	2,039.20		
Foreign Missions	1,342.86	22,075.80	
Endowment Income (Schedule 19)		117.50	
Bequests and Lapsed Annuities (Schedule 24)		50.00	
Total Receipts			22,243.30
From World Wide Fund to Balance			16,355.41
			$ 39,811.71
Expenditures—			
American Missionaries—			
Supports		$ 23,229.58	
To Annual Conference		20.50	
Publications to Field		106.62	
War Emergency Expense		322.18	
Tung Chow School Support		133.04	
Freight Home		86.96	
Total expenses directed from home office			$ 23,898.88
Annual Budget Expenses (Field Operating)—			
Liao Chow—			
Rent	$ 52.63		
Repairs	446.26		
Boys' School	1,244.17		
Girls' School	1,050.00		
Men's Evangelistic	1,343.33		
Women's Evangelistic	954.43		
Medical	1,596.83		
Language Teacher	100.00		
Miscellaneous	148.82	6,936.47	
Ping Ting—			
Rent	72.95		
Repair	416.09		
Boys' School	1,350.00		
Girls' School	1,000.00		
Men's Evangelistic	1,395.53		
Women's Evangelistic	558.66		
Medical	3,000.00		
Language Teacher	90.00		
Miscellaneous	142.61		
Village School	250.00	8,275.84	
Show Yang—			
Rent	55.16		
Repairs	611.80		
Boys' School	1,337.24		
Girls' School	624.09		
Men's Evangelistic	1,016.22		
Women's Evangelistic	497.79		
Medical	1,170.00		
Language Teacher	65.00		
Miscellaneous	156.16	5,533.46	

T'ai Yuan—			
Rent	1,077.38		
Repairs	44.21		
Men's Evangelistic	587.62		
Women's Evangelistic	179.64		
Language Teacher	165.90		
Miscellaneous	25.43	2,080.18	
General—			
Agency Hire	212.26		
Inter-furloughs	200.00		
Miscellaneous	370.90		
T'ung Chou Tuition	230.00		
National Christian Council	240.00		
Furloughs	301.39	1,554.55	
Total Annual Budget Expenses			24,380.50
New Property (new land, buildings, and equipment)—			
Show Yang—			
Hospital Operating Room		100.00	
Tai Yuan—			
Floors, Myers Residence		100.00	
Total New Property Projects Completed		200.00	
Cost of partly completed projects (to be itemized when completed)		300.88	
		500.88	
Less the same last year		344.93	
Actual New Property Expenditures			155.95
Specials—			
Standing Budgets (First set-up)			500.27
Gross Expenditures			48,935.60
Less			
Exchange Gain—			
On Annual Budget Items	8,031.59		
On New Property Items	52.02		
On Standing Budget Items	166.87	8,250.48	
Rent Tientsin Property		169.32	
Miscellaneous Adjustment Credits		179.53	
Show Yang Sales and Rents		49.41	
Contribution Chinese Women's Needle Society		1,476.04	
Student Loan Refunds		43.63	
Sales Heisey Property		168.48	10,336.89
Total Expenditures			38,598.71
Balances, February 28, 1931—			
Liao Chow Girls' School Building		813.00	
Ping Ting Girls' Dormitory Fund		400.00	1,213.00
			$ 39,811.71

3. Sweden Mission Fund

Receipts—			
Contributions—			
Sweden General Donations		$ 173.76	
Missionary Supports		1,976.59	$ 2,150.35
From World Wide Fund to Balance			6,776.72
			$ 8,927.07
Expenditures—			
American Missionaries—			
Supports		$ 2,400.00	
Publications to Field		11.98	
Total expense directed from home office			$ 2,411.98
Annual Budget Expense (Field Operating)—			
Malmö—			
Publication	$ 139.36		
Traveling Expense	171.91		
Native Worker	482.40		
Native Worker Rent	53.60		
Missionaries' Rent	536.00		
Missionaries' Taxes	161.70	1,544.97	
Vannaberga—			
Native Worker	482.40		
Property Expense	4.29		
Traveling Expense	67.00	553.69	
Tingsryd—			
Native Worker	482.40		
House and Hall Rent	201.00		
Traveling Expense	40.20	723.60	
Kjavlinge—			
Native Worker	482.40		
House Rent	127.57		
Traveling Expense	40.20	650.17	
Olserod—			
Native Worker	482.40		
Property Expense	70.50		
Traveling Expense	60.30	613.20	
General—			
Furloughs		418.08	
Total Annual Budget Expense			4,503.71
New Property (new land, buildings, and equipment)—			
Malmö—			
Part Payment Church Building			2,000.00
Exchange Loss—			
On Supports		3.67	
On Annual Budget Items		7.71	11.38
Total Expenditures			$ 8,927.07

4. Denmark Mission Fund

Balance, March 1, 1930—			
Denmark Church House Fund			$ 1,429.13
Receipts—			
From World Wide Fund to Balance			624.17
			$ 2,053.30
Expenditures—			
Publications		$ 62.73	
Property Expense		13.40	
Interest on Church Loan		48.70	
Return of Glasmires to America		500.00	
Gross Expenditures			$ 624.83
Less Exchange Gain			.66
Total Expenditures			624.17
Balance, February 28, 1931—			
Denmark Church House Fund			$ 1,429.13
			$ 2,053.30

5. Africa Mission Fund

Balances, March 1, 1930—			
General Fund		$ 5,530.13	
Ruth Royer Kulp Memorial Hospital Fund		12,284.76	$ 17,814.89
Receipts—			
Contributions—			
Africa General Donations	$ 7,584.61		
Africa Share Plan	3,838.01		
Africa Missionary Supports	16,604.43		
Junior League, 1929	102.75		
Foreign Missions	1,342.86		
Women's Project	426.45	29,899.11	
Special Leper Work		215.92	
		30,115.03	
Less leper work income of last year not applicable as Mission income		1,000.00	
Total Receipts			29,115.03
			$ 46,929.92
Expenditures—			
American Missionaries—			
Supports		$ 12,476.15	
Furlough Rents		480.00	
Educational Expense		54.00	
Medical Expense		185.40	
Sending to Field		6,893.66	
Outfit Allowances		525.00	
Doctors' Allowances		100.00	
To Annual Conference		183.26	
Publications to Field		32.67	
Christian Literature Work		61.33	
Exchange on Money		104.93	
Unclassified Expense		128.68	
Total expense directed from home office			$ 21,225.08
Annual Budget Expenses (Field Operating)—			
Garkida—			
Girls' School	$ 301.32		
Boys' School	801.90		
Industrial Fund	330.48		
Medical Fund	1,360.80		
Evangelism	486.00		
Residence Equipment	801.90		
Upkeep of Premises	583.20		
Upkeep of Shop	194.40		
General Expenses	625.89		
Mail and Messenger	364.50		
Repairs on Building	24.30	5,874.69	
Lassa—			
Education	243.00		
Medical	486.00		
Evangelism	243.00		
Residence Equipment	121.50		
Upkeep of Premises	97.20		
Upkeep of Shop	48.60		
General Expenses	364.50		
Mail and Messenger	121.50	1,725.30	
Gardemna—			
Education	243.00		
Evangelism	170.10		
Residence Equipment	168.27		
Upkeep of Premises	94.10		
Upkeep of Shop	48.60		
General Expenses	243.00	967.07	
Marama—			
Medical	704.70		
General Expenses	267.30	972.00	
General—			
Furloughs		3,944.22	

Total Annual Budget Expenses			13,483.28
New Property (new land, buildings, and equipment)—			
Garkida—			
Ruth Royer Kulp Memorial Hospital Building	11,664.00		
Boys' School Building	121.50		
Replace House No. 1	437.40		
Maternity Ward (Royer)	194.40	12,417.30	
Lassa—			
Medical Buildings	437.40		
Education Buildings	364.50	801.90	
Gardemna—			
Medical Buildings	48.60		
Education Buildings	72.90	121.50	
General—			
Lantern	45.89		
Adding Machine	127.40	173.29	
Total New Property Projects Completed		13,513.99	
Cost of Partly Completed Property (to be itemized when completed)		981.48	
		14,495.47	
Less the same last year		10,885.17	
Actual New Property Expense			3,610.30
Special—			
Permanent Literature Fund			77.93
Gross Expenditures			38,396.59
Less Gain in Exchange—			
On Annual Budget Items		2.30	
On New Property Items		.61	
On Permanent Literature Fund		.02	2.93
Total Expenditures			38,393.66
Balance, February 28, 1931—			
General Fund			8,536.26
			$ 46,929.92

6. Home Mission Fund

Receipts—			
Contributions—			
Home General Donations		$ 13,622.80	
Home Share Plan		200.00	
Greene County, Virginia Mission		268.64	
Total Receipts			$ 14,091.44
From World Wide Fund to Balance			26,737.69
			$ 40,829.13
Expenditures—			
Aid to Districts—			
Southern California and Arizona		$ 1,042.00	
Florida and Georgia		599.96	
Idaho and West Montana		2,499.96	
Northern Illinois and Wisconsin		1,342.44	
Southern Iowa		300.00	
Southeast Kansas		486.62	
Western Maryland		520.00	
Middle Missouri		424.92	
Northern Missouri		537.50	
Southern Missouri and Arkansas		779.94	
North and South Carolina		600.00	
North Dakota and Eastern Montana		285.00	
Nebraska		1,069.92	
Northwest Ohio		474.96	
Oklahoma, Panhandle of Texas and New Mexico		974.94	
Oregon		2,689.92	
Tennessee		1,530.00	
Eastern Virginia		274.98	
Southern Virginia		281.29	
Washington		1,704.99	
Texas and Louisiana		1,150.00	
Michigan		630.00	
Western Canada		600.00	
Eastern Colorado		300.00	
Western Pennsylvania		1,550.00	$ 22,649.34
Interest on Church Debts—			
Cleveland, Ohio		1,200.00	
First Baltimore, Maryland		300.00	
Grand Rapids, Michigan		195.00	
Omaha, Nebraska		60.00	
Oklahoma City, Oklahoma		60.00	
Alliance, Ohio		453.48	2,268.48
Summer Pastors and Workers—			
Greene County, Virginia		340.22	
Broadwater, Missouri		88.81	
Morrellville, Pennsylvania		250.24	
Burks Fork, Virginia		73.33	
Cherry Grove and George's Creek, Maryland		123.12	
Smith River, Virginia		75.00	
Olympia, Washington		210.00	
Pulaski, Virginia		134.33	
Glade Park, Colorado		180.00	
Tennessee		65.00	1,540.05
Greene County, Virginia, Mission—			
School Operation—			
Workers' Wages	$ 3,809.96		
Pastor	720.00		
Commissary	1,047.33		
Board Members' Expense	35.03		
Dormitory Equipment	100.00		
Office Supplies	59.73		
Telephone Dues	34.80		
Electric Plant	320.11		
Heating Plant	350.00	6,476.96	
Farm Operation—			
Labor	1,077.41		
Fertilizer and Lime	237.05		
Seed	45.00		
Cow Feed	37.10		
Spray Materials	54.53		
Fence	49.75		
Tools and Repairs	56.73	1,557.57	
General Expenses—			
Gas and Oil	342.72		
Tires and Repairs	140.00		
Truck and Auto Licenses	27.25		
Lumber	39.64		
Conference Expenses	25.00		
Miscellaneous	198.85		
Fire Insurance	1,135.94	1,909.40	
New Property—			
New Electric Equipment		273.77	
Gross Expenses		10,217.70	
Less income from—			
Board, Room and Tuition	1,377.51		
Farm Cash Income	660.28	2,037.79	8,179.91
Miscellaneous—			
Advisory Council		21.20	
Home Mission Council		300.00	
Rural Church School		106.30	
Brooklyn Church Debt		1,313.17	
Unclassified		4.20	1,744.87
Traveling Evangelists—			
Southern Alabama Services		138.90	
Balance S. Z. Smith Services		626.09	764.99
Home Secretary Department Expenses—			
General Literature	20.33		
Information Service	17.10		
Miscellaneous	7.00		
Fees Washington D. C. Conference	19.00		
Office Rent	96.00		
Stationery and Supplies	70.01		
Office Equipment	221.56		
Postage and Mailing	171.75		
Salaries and Office Help	3,656.73		
Telephone and Telegraph	29.99		
Traveling Expense	1,315.79	5,625.26	
Less, refunded by General Ministerial Board		1 943.77	3,681.49
			$ 40,829.13

7. Administration Expense

General Secretary's Department—			
Board Meetings		$ 824.50	
Information Service		79.17	
Committee of Reference and Counsel		768.00	
International Missionary Council		50.00	
Registration Home Mission Congress		25.00	
Miscellaneous		16.39	
Office Rent		204.00	
Stationery and Supplies		79.25	
Office Equipment		320.16	
Postage and Mailing		51.78	
Salaries and Office Help		3,852.69	
Student Volunteer Work		60.84	
Telephone and Telegraph		57.33	
Traveling Expense		461.90	$ 6,851.01
Treasurer's Department—			
Auditing		123.75	
Fidelity Bonds		27.50	
Miscellaneous		8.80	
Office Rent		144.00	
Stationery and Supplies		352.55	
Office Equipment		165.06	
Postage and Mailing		217.11	
Salaries and Office Help		2,575.12	
Telephone and Telegraph		43.62	
Traveling Expense		97.23	3,754.74
Total Administration Expense			$ 10,605.75

8. Missionary Education

Missionary Visitor—			
Illustrating	$ 487.04		
Binding Files	38.03		
Special Expense	94.98		
Printing and Mailing (average circulation 12,252)	6,270.01	$ 6,890.06	
Less Paid Subscriptions		189.60	$ 6,700.46

General—			
Deputation traveling	387.20		
Exhibits	37.46		
Information Service	36.51		
Mimeograph Supplies	239.59		
Missionary Education Movement	135.00		
Miscellaneous	28.63		
Mission Study			
Outside Purchases	332.77		
Our Publications	1.55		
Office Rent	384.00		
Stationery and Supplies	140.17		
Office Equipment	246.44		
Traveling Expense	221.81		
Pamphlets and Leaflets	1,285.71		
Postage and Mailing	784.31		
Salaries and Office Help	3,970.38		
Stereopticons and Slides	248.48		
Telephone and Telegraph	39.79	8,519.80	
Less Sales—			
Outside Purchases	160.13		
Our Publications	54.49		
Slide Rentals	36.53	251.15	8,268.65
Total Missionary Education Expense			$ 14,969.11

9. Mission Endowment

World Wide—			
Balance, March 1, 1930		$729,618.48	
Receipts numbered—			
125677	$ 20.00		
128476	200.00	$ 220.00	
Transfers—			
From Annuities (death lapses Schedule 11)	18,200.00		
From Bequests (Schedule 24)	1,250.00	19,670.00	
Balance February 28, 1931			$749,288.48
India—			
Balance, March 1, 1930		9,459.00	
Receipt Number 129815		200.00	
Balance, February 28, 1931			9,659.00
China—			
Balance, March 1, 1930		2,350.00	
No receipts			
Balance, February 28, 1931			2,350.00
H. H. Rohrer Memorial—			
Balance, March 1, 1930		1,000.00	
No receipts			
Balance, February 28, 1931			1,000.00
Mary A. Culp Memorial—			
Balance, March 1, 1930		500.00	
No receipts			
Balance, February 28, 1931			500.00
Total Mission Endowment			$762,797.48

10. Miscellaneous Endowment

Ministerial and Missionary Relief—			
Balance, March 1, 1930		$ 10.00	
No receipts			
Balance, February 28, 1931			$ 10.00
Gospel Messenger—			
Balance, March 1, 1930		17,772.29	
Receipts numbered—			
124530	$ 25.00		
126737	25.00		
126797	150.00		
126993	25.00		
127481	25.00	250.00	
Balance, February 28, 1931			18,022.29
Gish Estate—			
Balance, March 1, 1930		56,667.08	
No receipts			
Balance, February 28, 1931			56,667.08
D. C. Moomaw Memorial—			
Balance, March 1, 1930		8,819.90	
No receipts			
Balance, February 28, 1931			8,819.90
Book and Tract Work—			
Balance, March 1, 1930		28,480.68	
Receipt number 121897		25.00	
		28,505.68	
Transfer to Endowment Annuity (Schedule 11-J285)		20.00	
Balance, February 28, 1931			28,485.68
Total Miscellaneous Endowment			$112,004.95

11. Endowment Annuity Bonds

Balance, March 1, 1930		$595,690.97	
Receipts numbered—			
121894	$ 100.00		
122241	1,000.00		
J285	20.00		
123091	100.00		
123405	800.00		
123569	500.00		
124158	300.00		
124260	500.00		
124656	1,000.00		
125539	200.00		
125879	500.00		
125940	225.00		
126735	1,000.00		
128697	3,500.00		
Total Receipts		9,745.00	
		605,435.97	
Less transfers—			
To World Wide Endowment— death lapses (Schedule 9)		18,200.00	
Balance, February 28, 1931			$587,235.97

12. Mission Annuity Bonds

Balance, March 1, 1930		$312,628.28	
Receipts numbered—			
121968	$ 100.00		
122051	1,000.00		
122185	300.00		
122473	500.00		
124397	1,000.00		
124557	1,300.00		
125024	1,500.00		
125354	1,000.00		
126081	1,000.00		
126531	1,000.00		
125758	500.00		
127303	1,000.00		
127478	100.00		
127620	1,000.00		
127708	700.00		
127935	150.00		
128018	5,000.00		
Total Receipts		17,150.00	
		329,778.28	
Less transfers—			
To Bequests and Lapsed Annuities (Schedule 24)		800.00	
Balance, February 28, 1931			$328,978.28

13. Ministerial and Missionary Relief

Balance, March 1, 1930		$ 20,477.68	
Receipts—			
Brethren Publishing House (Schedule 25)	$ 6,000.00		
Gish Estate Endowment (Schedule 19)	566.67		
General Endowment (Schedule 19)	.50		
Donations	10.90	6,578.07	
		27,055.75	
Expenditures—			
In assistance to missionaries, ministers, their widows or orphans		16 521.05	
Balance, February 28, 1931			$ 10,534.70

14. Miscellaneous Funds

General Relief and Reconstruction—			
Balance, March 1, 1930		$ 128.51	
Receipts—			
Donations—			
Near East Relief	$ 16.72		
General Relief	21.00		
Santo Domingo Relief	26.86		
Feeding the Poor	3.15		
Porto Rican Relief	138.18		
China Famine Relief	6,311.23		
Sweden Relief	10.00		
Golden Rule Relief	116.75	6,643.89	
		6,772.40	
Expenditures—			
Near East Relief, New York	133.47		
American Red Cross, Washington	165.04		
Bethany Bible School	3.15		
China Famine Relief, New York	6,311.23		
Sweden Mission, Treas	10.00	6,622.89	
China Famine Relief, New York	6,311.23		
Sweden Mission, Treas	10.00	6,622.89	
Balance, February 28, 1931			$ 149.51
Sundry Balances—			
Japan Mission *			98.80
Philippine Mission *			81.40
Porto Rico Mission *			234.42
Arab Mission *			50.00
South American Mission *			152.34

New England Mission		202.50	
Less refund to donor		150.00	52.50
Cuba Mission *			331.27
Australia Mission *			16.00
Jerusalem Mission *			200.66
* Same balances as a year ago			
Italian Mission—			
Receipts-Donations		2.50	
Expenditures—Sent to Philadelphia District Mission Board		2.50	
Student Loan Fund—			
Balance, March 1, 1930		7,890.39	
Receipts—			
Loans Paid		1,600.00	
		9,490.39	
Expenditures—			
Loans made		600.00	
Balance, February 28, 1931			8,890.39
Stover Lecture Foundation—			
Balance, March 1, 1930		462.46	
Receipts—			
Interest from investment		58.00	
		520.46	
Expenditures—			
Assistance Printing "Little Brother" Magazine		130.00	
Balance, February 28, 1931			390.46
Gish Publishing Fund *—			
Balance, March 1, 1930		4,560.24	
Receipts—			
By Sales of Books	1,935.94		
Donations	10.00		
Gish Estate Endowment (Schedule 19)	2,266.68	4,212.62	
		8,772.86	
Expenditures—			
Purchase of books	4,265.97		
Manuscript bought	200.00		
Printing	23.10	4,489.07	
Balance, February 28, 1931			4,283.79
* See close of Schedule 27 for further details.			
Conference Budget—			
Receipts—			
Contributions—			
Conference Budget	72,086.30		
Conference Budget Designated	3,737.98	75,824.28	
Expenditures—			
General Expense			
Women's Work	400.00		
District Directors	2.42		
Literature and Printing	863.16		
Mimeograph Supplies	123.98		
Miscellaneous	30.93		
Office Rent	126.00		
Stationery and Supplies	162.91		
Office Equipment	223.49		
Postage and Mailing	636.20		
Salaries and Office Help	4,469.42		
Traveling Expense	370.45		
Yearbooks (1929 and 1930)	1,251.98		
	8,660.94		
Distribution—			
World Wide Missions (Schedule 27)	35,981.49		
Board of Religious Education	13,817.14		
General Education Board	2,997.80		
General Ministerial Board	6,224.64		
American Bible Society	366.16		
Bethany Bible School	7,776.11	75,824.28	
Book and Tract Work—			
Balance, March 1, 1930		6,516.91	
Receipts—			
Endowment Note Interest	47.70		
Endowment Income (Schedule 19)	1,424.28		
Sale of Tracts	4.25	1,476.23	
		7,993.14	
Expenditures—			
Missionary Gospel Messengers	129.00		
Rebates on Endowment	58.18		
Tract Mailing	32.82		
Tract Publication	289.20	509.20	
Balance, February 28, 1931			7,483.94
Gish Testament Fund—			
Deficit, March 1, 1930		1,155.55	
Receipts—By Brethren Publishing House Sales		126.58	
Deficit, February 28, 1931		1,028.97	
Denmark Poor Fund—			
Balance, March 1, 1930		1,966.65	
No receipts			
Expenditures—			
In assistance to a Danish brother		133.80	
Balance, February 28, 1931			1,832.85
Africa Leper Fund—			
Receipts—contributions—			
From Brotherhood	215.92		
From Transfer Africa Mission Fund (Schedule 5)	1,000.00		
From American Mission to Lepers, New York	3,000.00	4,215.92	
Expenditures—			
Transfer to Africa Mission Fund (Schedule 5)	215.92		
Transfer to Treasurer of Africa Mission Church of the Brethren	4,000.00	4,215.92	
Total of Miscellaneous Funds			$ 24,248.33

15. Church Extension Fund

Balance, March 1, 1930		$ 43,198.46	
Receipts—			
Interest on Loans		314.96	
Balance, February 28, 1931			$ 43,513.42

16. Church Extension Bills Receivable

Balance, March 1, 1930		$ 30,304.03	
Loans Made—			
First Church, Brooklyn, N. Y.	$ 500.00		
Detroit, Michigan	2,500.00		
Phoenix, Arizona	1,400.00		
Winter Park, Florida	800.00	5,200.00	
		35,504.03	
Payments on Loans—			
Milk River Valley, Montana	23.28		
Fresno, California	161.55		
Detroit, Michigan	500.00		
Lakeland, Florida	103.00		
Brooksville, Florida	60.00		
Battle Creek, Michigan	280.00		
Johnson City, Tennessee	350.00		
Phoenix, Arizona	150.00		
Vidora, Sask.	435.61	2,063.44	
Balance, February 28, 1931			$ 33,440.59

17. Contingent Agreements

Balance, March 1, 1930		$119,052.60	
New Entries (four)		1,321.00	
		120,373.60	
Ledger write-offs—			
Cancellations	$ 2,969.39		
Transfers as income to various accounts	514.10	3,483.49	
Balance, February 28, 1931			$116,890.11

18. Mission Building and Contingent Reserve

Balance, March 1, 1930		$ 48,214.58	
Receipts—			
Bequests and Lapsed Annuities (Schedule 24)	2,349.68		
Brethren Publishing House earnings (Schedule 25)	24,000.00		
Investment Expense and Income (Schedule 19)	14,195.74	40,545.42	
		88,760.00	
Expenditures—			
Loss on Brethren Publishing House reserve investment	175.80		
Transfer to World Wide Fund (Schedule 27)	48,000.00	48,175.80	
Balance, February 28, 1931			$ 40,584.20

19. Investment Income and Expense

Receipts—			
Interest received from—			
Endowment Contracts		$ 305.13	
Farm Mortgage Loans		34,910.20	
Public Utility Bonds		25,586.59	
Railroad Bonds		3,275.00	
City Real Estate Bonds		11,475.08	
Short Term Loans	$ 2,033.50		
Less interest paid on deposit loans	762.23	1,271.27	
Local Bank Balances		641.85	
Foreign Bank Balances		192.85	
Concessions on Bond Purchases		745.01	$ 78,402.98
Expenditures—			
Annuities Paid		52,818.70	
Endowment Income Transferred—			
Rohrer Memorial (Schedule 1)	50.00		
India general (Schedule 1)	472.95		
China general (Schedule 2)	117.50		
Ministerial and Missionary Relief (Schedule 13)	.50		
Gish Estate—			
Publishing Fund (Schedule 14)	2,266.68		

Ministerial and Missionary Relief (Schedule 13)	566.67		
D. C. Moomaw Memorial	441.00		
C. C. Wenger Trust	150.00		
Book and Tract Work (Schedule 14)	1,424.28		
Gospel Messenger	891.95		
Mary A. Culp Memorial (Schedule 27)	25.00	6,406.53	
General Expenses—			
Annuity Publicity	293.60		
Auditing	120.00		
Fidelity Bonds	27.50		
Information Service	115.25		
Loan Agency Expense	32.80		
Hold-up Insurance	46.01		
Miscellaneous	40.35		
Office Rent	126.00		
Stationery and Supplies	131.44		
Office Equipment	173.01		
Postage and Mailing	128.12		
Recording Fees	6.35		
Salaries and Office Help	3,477.71		
Telephone and Telegraph	42.00		
Traveling Expense	221.87	4,982.01	
Total Expenditures		64,207.24	
Net receipts to Mission Building and Contingent Reserve (Schedule 18)		14,195.74	$ 78,402.98

20. Reserve for Mission Advances

Balance, March 1, 1930		$ 62,423.93	
No receipts			
Expenditures—			
India Land Investment Fund	$ 353.72		
India Coöperative Credit Fund	365.30	719.02	
Balance, February 28, 1931			$ 61,704.91

21. Advances to Field Treasurers

India Treasurer—			
Balance on field, March 1, 1930		$ 25,077.83	
Charged for—			
Drafts Paid	$115,000.00		
Advices Sent	9,498.86		
Other Transfers	625.21	125,124.07	
		150,201.90	
Credited for—			
Expenditures on field		119,192.40	
Balance on field, February 28, 1931			$ 31,009.50
China Treasurer—			
Balance on field, March 1, 1930		16,215.09	
Charged for—			
Drafts Paid	28,000.00		
Advices Sent	10,564.84		
Other Transfers	3,014.31	41,579.15	
		57,794.24	
Credited for—			
Expenditures on field		41,973.11	
Balance on field, February 28, 1931			15,821.13
Sweden Treasurer—			
Balance on field, March 1, 1930		3,346.48	
Charged for—			
Draft Remittances	6,973.23		
Advices Sent	231.75		
Other Transfers	79.35	7,284.33	
		10,630.81	
Credited for—			
Expenditures on field		6,724.86	
Balance on field, February 28, 1931			3,905.95
Denmark Treasurer—			
Balance on field, March 1, 1930		156.59	
Charged for—			
Draft Remittances	213.89		
Other Transfers	6.69	220.58	
		377.17	
Credited for—			
Expenditures on field		124.17	
Balance on field, February 28, 1931			253.00
Africa Treasurer—			
Balance of field, March 1, 1930		14,170.56	
Charged for—			
Funds Transferred	20,897.34		
Advices Sent	14,503.50		
Other Transfers	1,568.71	36,969.55	
		51,140.11	
Credited for—			
Expenditures on field		36,337.22	
Balance, February 28, 1931			14,802.89
Greene County, Virginia, Mission Treasurer—			
Balance on field, March 1, 1930		1,058.90	
Charged for—			
Advances by check		8,200.00	
		9,258.90	
Credited for—			
Expenditures on field		8,881.76	
Balance on field, February 28, 1931			377.14
Total Advances to Field Treasurers			$ 66,169.61

22. Transmission Certificates

Balance outstanding, March 1, 1930 ..... $ 1,867.94

Receipts—

Numbered—

121858	$ 25.00	125948	$ 10.05
J278	154.99	125992	10.00
122245	35.00	126038	4.00
J280	50.00	J294	8.50
J280	7.50	J294	4.22
122778	51.32	126096	6.20
123513	20.25	126143	20.00
123617	5.00	126414	5.00
J286	29.80	126422	15.00
124375	25.00	126446	5.00
J287	6.75	126446	5.00
124640	53.00	126585	59.65
J288	25.00	126896	7.50
J288	2.75	127094	950.00
J288	3.25	127107	54.39
124782	24.15	J298	2.75
124917	10.00	J298	11.50
124917	10.00	J299	50.00
124917	10.00	J299	50.00
124917	10.00	J299	50.00
124941	5.00	J299	50.00
125446	5.00	J299	50.00
125470	3.00	127506	22.70
125476	57.17	J299	19.79
125538	126.70	J300	10.00
J293	39.66	J300	4.00
125948	30.15	J300	24.00
125948	10.05	J302	3.25
125948	10.05	J302	26.01

Total receipts for which Certificates Number 2706-2763 were issued	2,384.05	
		$ 4,251.99
Expenditures—		
Certificates paid	2,317.75	
Balance outstanding, February 28, 1931		$ 1,934.24

23. Notes Payable

Balance, March 1, 1930	$ 18,027.36	
Receipts—		
Money borrowed	10,861.38	
	28,888.74	
Expenditures—		
Notes paid	23,841.69	
Balance, February 28, 1931		$ 5,047.05

24. Bequests and Lapsed Annuities

Receipts—			
From bequests—			
Numbered—			
122493 M. B. & C. R.	$ 325.00		
122585 M. B. & C. R.	300.00		
122930 M. B. & C. R.	50.00		
124518 World Wide Endowment	1,250.00		
124517 M. B. & C. R.	395.93		
124800 M. B. & C. R.	371.47		
124884 M. B. & C. R.	25.00		
126803 M. B. & C. R.	200.00		
127616 M. B. & C. R.	138.58		
128281 M. B. & C. R.	50.00	$ 3,105.98	
From Lapsed Annuities (Schedule 12)—			
For M. B. & C. R.	500.00		
For World Wide Mission	100.00		
For India Missions	150.00		
For China Missions	50.00	800.00	
From Income Special for M. B. & C. R.		24.00	
Total Receipts			$ 3,929.98
Expenditures—			
Transfer to—			
Mission Building and Contingent Reserve (Schedule 18)	2,349.68		
Expenses Out of Mission Building and Contingent Reserve			
Probate papers	10.30		
Legal services	5.00		
Refund to pay tax	15.00	2,379.98	
World Wide Mission Endowment (Schedule 9)		1,250.00	
World Wide Mission Fund (Schedule 27)		100.00	
India Mission Fund (Schedule 1)		150.00	
China Mission Fund (Schedule 2)		50.00	$ 3,929.98

25. Brethren Publishing House

Receipts—		
1929-1930 earnings turned over		$ 30,000.00
Expenditures—		
(Transfers)—		
20% of earnings to Ministerial and Missionary Relief Fund (Schedule 13)	$ 6.000.00	
80% of earnings to Mission Building and Contingent Reserve (Schedule 18)	24,000.00	$ 30,000.00

26. Reserve for Investment Losses

Balance, March 1, 1930	$ 43,515.43	
Receipts—none		
Expenditures—		
Charged off losses on ten farm loans	9,716.95	
Balance, February 28, 1931		$ 33,798.48

27. World Wide Mission Fund

Receipts—			
Contributions for—			
World Wide Missions	$ 63,303.71		
Student Fellowship Fund 1929-1930	1.905.74		
Student Fellowship Fund 1930-1931	1,974.47		
Junior League 1930	4,557.91		
Junior League 1931	17.83		
B. Y. P. D. 1929	254.61		
B. Y. P. D. 1930	1,759.36		
B. Y. P. D. 1931	4.00		
Challenge Fund	10,197.67		
	83,975.30		
Less deficit Student Fellowship Fund 1928-1929	257.68	$ 83,717.62	
Transfers from—			
Conference Budget (Schedule 14)		35,981.49	
Mary A. Culp Endowment (Schedule 19)		25.00	
Mission Building and Contingent Reserve (Schedule 18)		48,000.00	
Bequests and Lapsed Annuities (Schedule 24)		100.00	
Total Receipts			$167,824.11
Expenditures—			
Administration Expense (Schedule 7)	10.605.75		
Missionary Education (Schedule 8)	14,969.11		
India Mission deficit (Schedule 1)	69,906.24		
China Mission deficit (Schedule 2)	16 355.41		
Home Mission deficit (Schedule 6)	26,737.69		
Sweden Mission deficit (Schedule 3)	6,776.72		
Denmark Mission deficit (Schedule 4)	624.17		
Total Expenditures		145,975.09	
Deficit, March 1, 1930		5,292.80	151,267.89
Balance, February 28, 1931			$ 16,556.22

Statement of Gish Publishing Fund for Year Ended Feb. 28, 1931

No.		Invty. 3-1-30	Bought	Sold to B.P.H.	Sold to Min.	Invty. 2-28-31
11	Bible Dictionary	23	25		29	19
23	Cruden's Concordance		50		43	7
26	Bible Atlas	23		1	12	10
31	Twelve Apostles	123			23	100
33	Sick, Dying, Dead	88			26	62
36	Universalism Against Itself	191			6	185
37	Problems of Pulpit and Platform	48			15	33
68	Archaeology and the Bible	12	25		14	23
86	A History of the Christian Church	12	25		18	19
92	Greatness and Simplicity of the Christian Faith	48			7	41
93	Essentials of Evangelism	17			6	11
56	A Man and His Money	5			3	2
95	Parish Evangelism	28			6	22
97	The Heart of the Old Testament	5			5	
101	The Christian and His Money Problems	2			2	
102	Pastor's Manual	215		5	76	134
107	Report of Washington Missionary Conference	5				5
108	The One Volume Bible Commentary	35	50	6	63	16
111	Visitation Evangelism	18			4	14
116	The Local Church	15			2	13
120	A Christian Program for the Rural Community	1			1	
121	The Clash of Color	28			5	23
125	The Christian Doctrine of Peace	5			2	3
126	The Church and Missions	5			1	4
134	Dramas of the Bible	7			7	
136	History of the Christian Church	13	35		48	
137	New Studies in Mystical Religion	4	26		30	
138	The Making of the Minister		33		33	
139	Every Minister His Own Evangelist	6	23		29	
140	The Man of Sorrows	9	23		32	
141	Ministerial Ethics and Etiquette	26	8		34	
142	Pulpit Mirrors		30		30	
143	The Desire of All Nations	10	21		31	
144	The Potency of Prayer	7	27		34	
145	Five World Problems	6	20		26	
147	The Lord's Prayer	82			74	8
148	Not Slothful in Business	34			34	
149	The Madness of War	18	87		44	61
150	The Building of the Church	30	25		51	4
151	The Changing Family	11	45		47	9
40	History of the Christian Church, Vol. II	15	65		75	5
152	Doran's Ministers' Manual (1930)		90	2	88	
153	Modern Evangelism	13	65		65	13
154	Then He Also Called	20	75		75	20
155	Voices of the Great Creator	2	100		86	16
156	Love the Law of Life		275		251	24
157	Between War and Peace	200	50		227	23
158	Preaching With Authority	250			243	7
159	Adolescent Worship		250	1	241	8
160	Christ of Every Road		350		339	11
48	Schaff's History, Vol. III		175		168	7
161	The Christian and Adult Education		250		242	8
162	Church Finance		250		238	12
163	Disciple Winners		300		250	50
164	Education for Peace		250		237	13
165	Doran's Ministers' Manual (1931)		350		350	
		1715	3473	15	4128	1045

Statement of the Fund

By **Balance** on hand March 1, 1930		$4,560.24
Sales, 4128 Books to Ministers	$1,915.00	
Sales, 15 Books to B. P. H. at cost	20.94	1,935.94
Income Gish Estate Endowment		2,266.68
Income by Contribution		10.00
		8,772.86
To Cost of 3473 Books bought	3,649.13	
Postage and Packing on same	616.84	
Publicity	23.10	
Manuscript Bought	200.00	4,489.07
Balance on hand February 28, 1931		$4,283.79

Supports of Missionaries

California

Breneman, I. and O. (La Verne congregation), L. A. and Mary Blickenstaff budget,* India.
Covina Missionary Class, one-half support of Henry K. Oberholtzer (son of I. E. Oberholtzer), China.
Glendora Sunday-school, "Willing Workers' Class," Paul Rupel budget,* Africa.
La Verne congregation and Sunday-school, Lynn A. Blickenstaff and wife, India; Susan Stoner, India.
La Verne congregation, "Mothers' Class," Stephen Blickenstaff (son of L. A. Blickenstaff), India.
Lindsay congregation, Dr. Ida Metzger, India.
Long Beach Sunday-school, Lucile G. Heckman, Africa.
Northern California Sunday-schools, Minneva Neher, China.
Pasadena Sunday-school, "Senior," "L. B. A," "Friendship," and "Loyal" Classes, Dr. J. W. Fox, India.
Southern California Aid Societies, Besse K. Fox, India.
Southern California Sunday-schools, Clarence C. Heckman, Africa.

Colorado

Eastern Colorado congregations, Anna N. Crumpacker, China.
Nickey, S. G., Sterling congregation, Dr. Barbara Nickey, India.
Rocky Ford congregation and Sunday-school, Ernest M. Wampler, China.

Idaho

Idaho and Western Montana Christian Workers' Societies, Anetta C. Mow, India.
Idaho and Western Montana Sunday-schools, Dr. John W. Fox budget,* India.

Illinois

Chicago Sunday-school, Paul Rupel budget,* Africa.
Cerro Gordo Sunday-school, Dr. A. R. Cottrell, India.
Decatur Sunday-school, partial support of Frances Louise Heisey (daughter of W. J. Heisey), China.

*Each missionary receives a personal support. The missionary uses this money for his personal living expenses, such as food, clothing, etc. In addition to the personal support the presence of each missionary on the field calls for a great deal of money to carry on the program of work. This expense includes transportation to and from the field, the cost of residences, schools, hospitals, evangelistic tours, literature, etc. In order to link congregations and individuals with missionaries in a personal way, portions of the missionary's work expense which we call "work budget," has been assigned in many cases. The star differentiates such assignments from the personal supports.

Franklin Grove congregation, Mae Wolf, India.
Mount Morris College Missionary Society, D. J. Lichty, India.
Mount Morris congregation (a group), Mary Shull, India.
Mount Morris Sunday-school, Sadie J. Miller, India.
Northern Illinois and Wisconsin Sunday-schools, Kathryn Garner, India.
Okaw congregation, Ellen Wagoner budget,* India.
Virden Sisters' Aid Society, one-half support of Leah Ruth Ebey (daughter of Adam Ebey), India.
Virden and Girard Sunday-schools, Dr. Laura M. Cottrell, India.

Indiana
Manchester Sunday-school, Alice K. Ebey, India.
Manchester College Sunday-school, Laura J. Shock, China.
Manchester College Student Volunteers, Clara Harper budget,* Africa.
Mexico congregation, Lillian Grisso, India.
Middle Indiana Sunday-schools, Mabel W. Moomaw, India.
Northern Indiana Sunday-schools, Mary Schaeffer, China; Marguerite Burke budget,* Africa.
Northern Indiana Y. P. D.'s, Clara Harper budget,* Africa.
Pine Creek congregation, Winnie Cripe, China.
Pipe Creek congregation, one-half support of Olivia D. Ikenberry, China.
Southern Indiana Sunday-schools, W. J. Heisey, China.

Iowa
Cedar Rapids Sunday-school, Emma Horning, China.
Dallas Center Sunday-school, one-half support of Harold and Gladys Royer, Africa.
Des Moines Valley, "Leaders' Class," Elnora Schechter budget,* Africa.
Ivester congregation, W. Harlan and Frances Smith and family, China.
North English and English River Sunday-schools, Nettie M. Senger, China.
Panther Creek Sunday-school, one-half support of Olivia D. Ikenberry, China.
South Waterloo Sunday-school, Jennie B. Miller, India.
South Waterloo Christian Workers' Society and Aid Society, A. S. B. Miller, India.
South Waterloo Sunday-school, Primary Department, one-half support, Marjorie Miller (daughter of A. S. B. Miller), India.
South Waterloo Sunday-school, Intermediate and Junior Departments, one-half support, Lorita Shull (daughter of C. G. Shull), India.

Kansas
Edith Beshore, Pawnee Rock, Elnora Schechter budget,* Africa.
Northeastern Kansas Sunday-schools, Ella Ebbert, India.
Northwestern Kansas Sunday-schools, Howard L. Alley, India.
Southwestern Kansas congregations, Frank H. Crumpacker, China.
Yoder, J. D. (of Monitor congregation), Myrtle Pollock, China.

Maryland
Eastern Maryland Sunday-schools, Ruth Utz budget,* Africa.
Maryland B. Y. P. D.'s Ruth Utz budget,* Africa.
Hagerstown congregation, Harlan J. and Ruth F. Brooks, India.
Middle Maryland Sunday-schools, H. P. Garner, India; Minerva Metzger, China.
Washington, D. C., congregation, Ruth Utz, Africa.

Michigan
Battle Creek B. Y. P. D., Elnora Schechter budget,* Africa.
Michigan Sunday-schools, Primary Departments, Haven Crumpacker, (daughter of F. H. Crumpacker), China.
Michigan Sunday-schools, Junior Departments, Maurine Miller (daughter of A. S. B. Miller), India.
Michigan Sunday-schools, Hazel C. Sollenberger, China.

Missouri
Middle Missouri congregation, one-half support of Jennie M. Mohler, India.

North Carolina
Fraternity congregation, one-half support of Dr. Russell L. Robertson, Africa.

Ohio
Bear Creek congregation, Anna M. Lichty, India.
Cleveland and East Nimishillen congregations, Goldie Swartz, India.
Covington congregation, I. W. Moomaw, India.
Freeburg Sunday-school, Sue R. Heisey, China.
Danville Aid Society one-half support of Esther Mae Helser (daughter of Albert D. Helser), Africa.
Eagle Creek Sunday-school, Jane Vena Robertson (daughter of Dr. Russell L. Robertson), Africa.
Happy Corner Sunday-school (Lower Stillwater congregation), Betty J. Brooks (daughter of H. J. Brooks), India.
Hartville congregation, Anna B. Brumbaugh, India.
Lima Sunday-school, Beau Stanley Bittinger (son of Desmond Bittinger), Africa.
Northwestern Ohio Sunday-schools, Hattie Z. Alley, India.
Olivet congregation, A. D. Helser, Africa.
Olivet Aid Society, one-half support Esther Mae Helser (daughter of Albert D. Helser), Africa.
Owl Creek congregation, one-half support, Lola Helser, Africa.
Salem congregation, Minnie F. Bright, China.
Southern Ohio Sunday-schools, Elizabeth B. Wampler, China; O. C. Sollenberger, China.
Trotwood congregation, Elizabeth Oberholtzer, China.
White Cottage congregation, one-half support Evelyn Horn, Africa.

Pennsylvania
Brandt, D. E., and family (of Upper Conewago congregation), E. L. Ikenberry, China.
Carson Valley congregation, partial support of Esther Beahm, Africa.
Chiques congregation, Alice M. Graybill, Sweden.
Coventry congregation, H. Stover Kulp, Africa.
Eastern Pennsylvania Sunday-schools, Kathryn Ziegler, India; Desmond Bittinger, Africa.
Ekey, Mr. and Mrs. Wm. B., Christina Kulp, Africa.
Elizabethtown congregation, Irene Bittinger, Africa.
Green Tree congregation, Clara Harper, Africa.
Heidelberg, Myerstown and Richland Sunday-schools, Desmond Bittinger budget,* Africa.
Huntingdon congregation and college, J. M. Blough, India.
Indian Creek congregation, Sara Shisler, Africa.
Lebanon congregation, "Helping Hand Class," Alberta Sollenberger (daughter of O. C. Sollenberger), China.
Maple Spring (Quemahoning congregation), one-half support of Esther Beahm, Africa.
Mechanicsburg Sunday-school, partial support of Lois Mow (daughter of Baxter Mow), India.
Mechanic Grove congregation, "Sunshine Scatters Class," partial support of Joseph Mow (son of Baxter Mow), India.
Middle Pennsylvania Sunday-schools, Bertha Robertson, Africa.
Palmyra congregation, J. F. Graybill, Sweden.
Peach Blossom congregation, two-thirds support of Anna Hutchison, India.
Pittsburgh congregation, "Young Men's and Young Ladies' Classes," Philip Kulp (son of H. Stover Kulp, Africa).
Pittsburgh and Greensburg congregations, D. J. Lichty budget,* India.
Richland congregation, B. Mary Royer, India.
Salunga Sunday-school (E. Petersburg congregation), Baxter M. Mow, India.
Scalp Level congregation, personal support and budget* of Dr, H. L. Burke, Africa.
Shade Creek, Rummel, Scalp Level and Windber congregations, Anna Z. Blough, India.
Snake Spring congregation, "Faithful Workers Class," J. Homer Bright, China.
Southeastern Pennsylvania Sunday-schools, Elnora Schechter, Africa.
Southern Pennsylvania Sunday-schools, Adam Ebey, India.
Spring Creek congregation, Eliza B. Miller, India.
York Sunday-school, J. M. Blough budget,* India.
Walnut Grove (Johnstown congregation), Byron M. Flory, China; Lois D. Norris, Sweden; "Good Samaritan Bible Class," one-third support of Anna Hutchison, China.
Waynesboro congregation, Minor M. Myers, China.
Western Pennsylvania Sunday-schools of Seventh Circuit, Anna Lichty budget,* India.
Western Pennsylvania Sunday-schools, Ida Shumaker and Olive Widdowson, India; Grace Clapper, China, and William M. Beahm, Africa.
Western Pennsylvania Young People's Council, Marguerite S. Burke, Africa.
White Oak congregation, B. Mary Royer budget,* India.

Tennessee
Congregations of Tennessee, one-half support of Dr. Russell L. Robertson, Africa.

Virginia
Barren Ridge congregation, Nora Flory, China.
Belmont congregation, partial support of Naomi Rupel, Africa.
Lebanon congregation, partial support of Chalmer G. Shull, India.
Linville Creek Sunday-school, "Martha and Mary" Class, partial support Elizabeth Long (daughter of I. S. Long), India.
Madison congregation, Ruth Utz budget,* Africa.
Middle River, "Willing Workers' Class," Verna Flory (daughter of B. M. Flory), China.
Middle River Aid Society, partial support of Wendell Flory (son of B. M. Flory), China.
Moomaw, Leland C., and Sunday-schools of First and Southern Virginia, Elsie N. Shickel, India.
Mt. Carmel congregation, Richard Bollinger (son of Amsey Bollinger), India.
Northern Virginia B. Y. P. D.'s, Naomi Rupel budget,* Africa.
Northern Virginia congregations, I. S. and Effie V. Long, India.
Pleasant Valley congregation, Edna R. Flory, China.
Roller, M. S. (Unity congregation), partial support of Naomi Rupel, Africa.
Unity congregation, partial support of Naomi Rupel, Africa, and Naomi Rupel budget,* Africa.
Zigler, Michael J., Naomi Rupel budget,* Africa.

Washington
Wenatchee congregation, Paul Rupel, Africa.

West Virginia
Eglon congregation, Anna B. Mow, India.
Sandy Creek congregation, Verna Blickenstaff. India.

Giving of Individual Congregations

This record of giving includes all living donor contributions to the Conference Budget or any Board for work included in the Conference Budget. It does not include contributions for relief or to District Boards, Colleges, and other agencies outside the Conference Budget. It includes Bethany Biblical Seminary because this agency is in the Budget.

Name of Congregation

1. Florida & Georgia

Arcadia	$ 18.01
Brooksville	31.40
Clay County	45.10
Glenside	
Lakeland	
Sebring	1,147.64
Seneca	36.55
Sunnyland	4.50
Winter Park	46.85
Zion	141.34
Unallocated	90.00

2. North & South Carolina

Bailey	$
Brummetts Creek	
Flat Rock	64.78
Golden	24.50
Green River Cove	
Little Pine	
Lowman Valley	
Melvin Hill	7.22
Mill Creek	46.50
Mt. Carmel	9.00
Mountain View	
New Bethel	
New Haven	4.50
Peak Creek	
Peterson Chapel	
Pigeon River	
Pleasant Grove	3.25
Pleasant Valley	7.25
Riverside	
Rowland Creek	
Spindale	24.55
Upper Brummetts Creek	
Unallocated	55.00

3. Tennessee

Bailey Grove	$
Beaver Creek	8.50
Cedar Creek	
Cedar Grove	34.08
Central Point	
Cumberland	
Ewing	5.00
French Broad	65.00
Fruitdale	20.00
Hawthorne	
Jackson Park	10.00
Johnson City	224.62
Knob Creek	67.00
Liberty	13.97
Limestone	61.50
Lone Star	4.00
Meadow Branch	97.98
Midway	
Mountain Valley	68.12
New Hope	1.00
Oneonta	19.40
Piney Flats	
Pleasant Hill	28.73
Pleasant Mount	
Pleasant Valley	
Pleasant View	4.11
Sweetwater Valley	10.50
Unicoi	
Walnut Grove	5.50
White Horn	7.28
Wolf Creek	
Unallocated	19.34

4. South Virginia

Antioch	$ 97.19
Beaver Creek	8.95
Bethlehem	99.60
Boone Mill	59.41
Germantown	24.21
Burks Fork	14.08
Christiansburg	26.00
Coulson	18.50
Fraternity	315.24
Fremont	12.00
Laurel Branch	2.49
Maple Grove	.75
Mt. Hermon	14.74
Mt. Jackson	
Pleasant Hill	5.00
Pleasant Valley	3.99
Pulaski City	5.98
Red Oak Grove	50.00
Schoolfield	8.00
Shelton	1.00
Smith River	5.67
Snow Creek	12.70
Spray	12.00
St. Paul	
Texas Chapel	
Topeka	31.30
Walkers Well	
White Rock	8.20
Unallocated	1.00

5. First Virginia

Antioch	$ 6.27
Cloverdale	213.08
Copper Hill	12.52
Crab Orchard	
Daleville	262.99
Greenbriar	12.00
Green Hill	36.88
Hopewell	2.39
Jeters Chapel	5.00
Johnsville	11.73
Lynchburg	56.61
Monroe	
Mt. Joy	46.02
Oak Grove	155.01
Oakvale	
Otter River	
Peters Creek	145.76
Pleasant View	125.90
Poages Mill	44.22
Roanoke, Central	71.00
Roanoke, First	1,061.92
Roanoke, Ninth Street	163.68
Saunders Grove	1.38
Selma	73.99
Smith Chapel	
Terrace View	10.84
Tinker Creek	56.74
Troutville	260.63
Unallocated	

6. Eastern Virginia

Belmont	$ 82.17
Bethel	
Central Plains	
Fairfax	383.72
Hollywood	36.00
Locust Grove	23.00
Madison	92.87
Manassas	385.27
Midland	139.47
Mine Run	
Montebello	5.00
Mt. Carmel	317.13
Nokesville	250.65
Oronoco	35.93
Rappahannock	
Richmond	44.00
Trevilian	
Valley	197.90
Unallocated	22.00

7. Second Virginia

Barren Ridge	$ 696.70
Beaver Creek	198.95
Bridgewater	2,138.25
Buena Vista	20.20
Chimney Run	45.25
Concord	1.34
Crummits Run	
Elk Run	82.38
Hevener	
Lebanon	634.67
Middle River	312.75
Moscow	144.18
Mt. Vernon	106.27
North Fork	2.51
Pleasant Valley	988.90
Sangerville	402.57
Staunton	62.25
Summit	481.47
Valley Bethel	75.49
Waynesboro	84.87
White Hill	18.25
Unallocated	129.84

8. Northern Virginia

Brocks Gap	$ 19.00
Cooks Creek	441.60
Damascus	11.45
Flat Rock	264.67
Greenmount	408.26
Harrisonburg	126.57
Linville Creek	456.29
Lower Lost River	11.25
Mill Creek	1,144.81
Moorefield	5.92
Mt. Zion	63.52
Newport	103.08
North Mill Creek	29.42
Pleasant View	42.05
Powells Fort	18.20
Rilcyville	58.87
Salem	43.81
Smiths Creek	6.87
South Fork	7.99
Timberville	360.05
Unity	706.85
Upper Lost River	21.71
Woodstock	48.57
Unallocated	44.26

9. First West Virginia

Allegheny	$ 48.75
Bean Settlement	12.00
Beaver Run	86.24
Capon Chapel	4.00
Cheat River	69.00
Eglon	768.10
Greenland	241.85
Harman	121.12
Keyser	134.06
Knobley	61.40
New Creek	9.30
North Fork	
Old Furnace	57.66
Petersburg	46.20
Red Creek	15.00
Sandy Creek	952.32
Seneca	10.00
Tearcoat	80.24
White Pine	173.07
Unallocated	59.00

10. Second West Virginia

Beans Chapel	$ 7.00
Bethany	34.00
Cheat River	
Goshen	
Mt. Hebron	
Mt. Zion	
Pleasant Hill	
Pleasant Valley	50.00
Shiloh	
Union Chapel	
Valley River	88.25
Unallocated	37.50

11. Eastern Maryland

Baltimore, First	$ 350.60
Baltimore, Woodberry	850.51
Beaver Dam	88.20
Bethany	495.60
Bush Creek	190.86
Denton	725.26
Edgewood	83.46
Frederick City	399.92
Green Hill	247.70
Locust Grove	101.71
Long Green Valley	359.78
Meadow Branch	1,748.07
Middletown Valley	368.62
Monocacy	188.00
Mountaindale	
Myersville	252.14
Piney Creek	55.35
Pipe Creek	1,692.47
Reisterstown	.50
Sams Creek	444.54
Thurmont	147.95
Washington	908.00
Unallocated	45.00

12. Middle Maryland

Beaver Creek	$ 187.80
Berkeley	155.74
Broadfording	331.03
Brownsville	826.07
Hagerstown	3,753.78
Johnsontown	6.25
Licking Creek	5.00
Long Meadow	432.02
Manor	328.60
Pleasant View	1,155.37
Welsh Run	292.58
Unallocated	248.56

13. Western Maryland

Bear Creek	$ 233.80
Cherry Grove	134.37
Fairview	15.77
Frostburg Mission	8.80
Georges Creek	7.02
Maple Grove	33.56
Oak Grove	3.41
Pine Grove	2.00
Westernport	62.00
Unallocated	

14. S. E. Pa., N. J. & N. Y.

Ambler	$ 451.46
Amwell	20.00
Brooklyn, First	147.00
Brooklyn, Italian Mission	
Coventry	791.79
Greentree	1,051.89
Harmonyville	168.14
Norristown	338.50
Parkerford	763.51
Philadelphia (Bethany)	229.51
Philadelphia (Calvary)	332.07
Philadelphia (First)	2,609.24
Philadelphia (Geiger Memorial)	122.50
Philadelphia (Germantown)	979.63
Pottstown	121.00

Royersford	1,025.59
Springfield	200.38
Wilmington	125.00
Unallocated	257.08

15. Middle Pennsylvania

Albright	$ 137.00
Altoona, First	1,406.71
Altoona, 28th Street	576.74
Amaranth	1.96
Ardenheim	246.03
Artemas	14.76
Aughwick	116.49
Bellewood	51.32
Burnham	50.75
Carson Valley	253.25
Cherry Lane	61.90
Claysburg Mission	41.90
Clover Creek	627.43
Dry Valley	356.24
Dunnings Creek	129.04
Everett	380.09
Fairview	223.41
Glendale	10.10
Hollidaysburg	179.09
Huntingdon	2,227.01
James Creek	40.39
Juniata Park	110.02
Koontz	296.10
Leamersville	32.64
Lewistown	1,620.59
Lower Claar	3.70
New Enterprise	921.50
Queen	5.00
Raven Run	35.50
Riddlesburg	34.75
Roaring Spring	333.72
Smithfield	85.04
Snake Spring	937.68
Spring Mount	156.78
Spring Run	622.05
Stonerstown	36.50
Tyrone	95.88
Upper Claar	30.15
Williamsburg	317.57
Woodbury	532.51
Yellow Creek	166.40
Unallocated	430.18

16. Western Pennsylvania

Allegheny Valley	$
Bear Run	3.50
Berlin	76.67
Bolivar	134.96
Brothersvalley	181.82
Chess Creek	
Conemaugh	191.41
Connellsville	22.03
Cumberland	81.53
Elbethel	
Fairview-Scullton	6.00
Geiger	230.26
Georges Creek (Fairchance)	12.50
Georges Creek (Fairview House)	48.27
Georges Creek (Uniontown House)	436.61
Glade Run	94.45
Greensburg	977.65
Greenville	11.22
Hooversville	139.63
Hyndman	2.14
Indian Creek	43.91
Johnstown (Walnut Grove)	1,705.24
Ligonier	158.95
Locust Grove	137.33
Manor	256.04
Maple Glen	62.50
Maple Grove	95.06
Markleysburg	5.00
Meyersdale	535.03
Middle Creek	213.79
Montgomery	12.33
Morrellville	135.50
Mt. Joy	481.42
Mt. Pleasant	131.33
Mt. Union	
Moxham	259.00
Nanty Glo	28.88
Penn Run	128.37
Pittsburgh	925.00
Pleasant Hill	126.95
Plum Creek	147.28
Quemahoning	366.34
Red Bank	253.60
Rockton	83.74
Rockwood	92.75
Roxbury	442.75
Rummel	452.28
Salisbury	99.85
Scalp Level	1,756.87
Shade Creek	505.88
Sipesville	114.80
Somerset	331.06
Summit Mills	46.00
Ten Mile	12.35
Westmont	232.09
Windber	472.99
Wooddale	4.00
Unallocated	387.60

17. Eastern Pennsylvania

Akron	$ 213.48
Annville	1,087.65
Chiques	1,486.47
Conestoga	947.89
Conewago	389.92
East Fairview	431.58
East Petersburg	1,393.50
Elizabethtown	4,092.21
Ephrata	2,147.45
Fredericksburg	484.80
Harrisburg	687.59
Hatfield	727.87
Heidelberg	345.63
Indian Creek	1,760.78
Jennersville	66.43
Lake Ridge	99.27
Lancaster	1,259.33
Lititz	759.29
Maiden Creek	463.07
Mechanic Grove	329.22
Midway	1,301.18
Mingo	1,521.07
Mountville	726.56
Myerstown	386.50
Palmyra	2,797.07
Peach Blossom	371.16
Reading	117.29
Richland	1,293.20
Ridgely	275.43
Schuylkill	100.98
Shamokin	111.17
Spring Creek	1,221.76
Spring Grove	96.01
Springville	596.99
Swatara, Big	702.81
Swatara, Little	710.10
West Conestoga	586.17
West Green Tree	585.13
White Oak	1,688.25
Unallocated	389.47

18. Southern Pennsylvania

Antietam	$ 756.15
Back Creek	356.08
Buffalo	69.49
Carlisle	421.60
Chambersburg	153.00
Codorus	313.32
Falling Spring	168.04
Hanover	291.36
Huntsdale	283.48
Lost Creek	354.27
Lower Conewago	63.29
Lower Cumberland	150.50
Marsh Creek	170.31
Mechanicsburg	324.25
Mount Olivet	125.06
New Fairview	252.42
Newville	89.59
Perry	38.18
Pleasant Hill	144.12
Ridge	54.05
Shippensburg	175.08
Sugar Valley	191.91
Upper Codorus	452.96
Upper Conewago	979.25
Waynesboro	7,944.43
York	1,729.45
Unallocated	209.49

19. Northeastern Ohio

Akron	$1,127.85
Alliance	129.90
Ashland City	362.38
Ashland Dickey	422.38
Baltic	312.92
Bethel	51.53
Black River	473.05
Bristolville	20.50
Canton City	217.35
Center	348.59
Chippewa	188.31
Cleveland	250.81
Danville	765.87
East Chippewa	694.74
East Nimishillen	348.38
Freeburg	692.50
Hartville	1.520.04
Kent	74.06
Loudonville	
Maple Grove	389.60
Mohican	81.80
New Philadelphia	157.62
Olivet	889.78
Owl Creek	326.43
Reading	198.01
Richland	127.85
Springfield	275.41
Tuscarawas	50.91
West Nimishillen	203.75
White Cottage	311.00
Woodworth	114.61
Wooster	322.40
Zion Hill	277.20
Unallocated	35.50

20. Northwestern Ohio

Bellefontaine	$ 35.51
Black Swamp	215.21
County Line	38.00
Defiance	205.75
Deshler	43.46
Dupont	68.25
Eagle Creek	357.90
Eden	38.29
Fairview	38.90
Fostoria	171.75
Greenspring	221.31
Hicksville	.84
Lick Creek	128.77
Lima	597.48
Marion	107.70
Pleasant View	696.39
Poplar Ridge	228.81
Portage	38.42
Rome	31.05
Ross	27.65
Sand Ridge	48.52
Silver Creek	435.04
Stony Creek	288.29
Sugar Creek	75.16
Swan Creek	73.00
Toledo	109.50
Unallocated	49.50

21. Southern Ohio

Bear Creek	$1,309.07
Beaver Creek	210.80
Beech Grove	237.71
Bradford	117.34
Brookville	578.94
Cassel Run	
Castine	172.24
Charleston	
Cincinnati	152.85
Circleville	
Constance	32.44
Covington	1,098.04
Donnels Creek	266.31
East Dayton	184.32
Eaton	109.24
Eversole	212.86
Ft. McKinley	617.16
Georgetown	312.93
Greenville	393.35
Hamilton	12.68
Harris Creek	293.85
Lexington	2.00
Lower Miami	410.58
Lower Stillwater	508.56
Marble Furnace	40.00
May Hill	7.05
Middle District	174.70
Middletown	9.25
New Carlisle	1,169.00
Oakland	352.64
Painter Creek	437.21
Piqua	92.77
Pitsburg	538.57
Pleasant Hill	288.92
Pleasant Valley	31.05
Poplar Grove	204.24
Prices Creek	135.56
Salem	1,196.50
Sidney	139.00
Springfield	196.05
Stone Lick	2.83
Strait Creek Valley	48.57
Trotwood	1,173,15
Troy	108.71
Union City	262.86
Upper Twin	25.97
West Alexandria	57.45
West Charleston	249.75
West Dayton	395.66
West Milton	181.38
Unallocated	1,625.77

22. Michigan

Battle Creek	$ 142.49
Bear Lake	
Beaverton	145.31
Crystal	30.54
Detroit	152.00
Elmdale	118.60
Elsie	5.00
Flint	36.01
Grand Rapids	100.39
Harlan	35.00
Hart	38.44
Homestead	14.00
Lake View	106.06
Lansing	
Long Lake	5.00
Marilla	13.00
Midland	16.53
New Haven	51.53
Onekama	122.56
Ozark	
Pontiac	11.50
Rodney	34.75
Shepherd	168.35
Sugar Ridge	241.26

Sunfield	61.65
Thornapple	78.00
Vestaburg	14.50
Woodland	384.64
Woodland Village	213.27
Zion	24.03
Unallocated	87.00

23. Northern Indiana

Auburn	$ 90.03
Baugo	223.67
Bethany	319.40
Bethel	188.14
Blissville	88.80
Blue River	200.79
Bremen	168.88
Buchanan	30.86
Camp Creek	246.73
Cedar Creek	78.24
Cedar Lake	57.00
Center	1.03
Elkhart City	581.60
Elkhart Valley	242.47
English Prairie	101.75
Ft. Wayne	282.30
Goshen City	663.25
La Porte	169.23
Maple Grove	196.67
Middlebury	490.94
Mt. Pleasant	384.68
Nappanee	724.33
New Paris	443.72
Salem	319.70
North Liberty	362.96
North Winona	193.73
Oak Grove	145.34
Osceola	15.00
Pine Creek	606.05
Pleasant Chapel	33.00
Pleasant Hill	129.27
Pleasant Valley	190.84
Plymouth	448.48
Rock Run	450.15
Salem	5.00
Shipshewana	74.89
South Bend, First	1,217.05
South Bend, Second	121.63
Syracuse	5.00
Tippecanoe	6.25
Topeka	
Turkey Creek	86.75
Union Center	466.95
Wakarusa	303.33
Walnut	113.12
Wawaka	113.00
West Goshen	1,247.88
Yellow Creek	243.16
Unallocated	291.64

24. Middle Indiana

Andrews	$ 126.92
Bachelor Run	405.13
Beaver Creek	60.85
Bethel Center	7.75
Burnettsville	80.32
Cart Creek	112.00
Clear Creek	501.12
Delphi	36.47
Eel River	372.08
Flora	876.09
Hickory Grove	250.81
Huntington	278.60
Liberty Mills	241.99
Logansport	86.20
Loon Creek	265.79
Lower Deer Creek	15.32
Manchester	5,280.64
Markle	63.71
Mexico	1,184.47
Monticello	173.55
Ogans Creek	10.04
Peru	229.12
Pipe Creek	777.51
Pleasant Dale	167.92
Pleasant View	116.45
Portland	8.30
Prairie Creek	4.30
Roann	108.85
Salamonie	451.15
Santa Fe	121.45
South Whitley	9.07
Spring Creek	592.25
Sugar Creek	9.00
Upper Deer Creek	25.91
Wabash City	43.17
Wabash Country	102.06
Walton	58.56
West Eel River	124.74
West Manchester	658.25
West Marion	3.00
Unallocated	211.51

25. Southern Indiana

Anderson	$ 902.65
Arcadia	159.61
Beech Grove	25.50
Bethany	
Buck Creek	239.80
Fairview	194.86
Four Mile	574.97
Howard	50.00
Indianapolis	291.43
Killbuck	11.00
Kokomo	115.66
Ladoga	79.00
Maple Grove	24.00
Middletown	12.00
Mississinewa	80.55
Mt. Pleasant	71.78
Muncie	120.78
Nettle Creek	746.13
New Bethel	
New Hope	
Pyrmont	265.11
Richmond	16.27
Rossville	331.15
Sampson Hill	2.00
Summitville	4.53
Upper Fall Creek	4.00
White	119.39
Windfall	
Unallocated	257.20

26. Western Canada

Bow Valley	$ 42.76
First Irricana	119.60
Merrington	34.00
Redcliff Mission	
Second Irricana	84.90
Vidora	
Unallocated	46.00

27. North Dakota and Eastern Montana

Berthold	11.05
Brumbaugh	41.40
Cando	239.76
Carrington	68.87
Egeland	10.00
Ellison	32.16
Englevale	14.00
Grand View	39.53
James River	11.35
Kenmare	130.57
Milk River Valley	
Minot	231.44
New Rockford	7.00
Pleasant Valley	12.60
Poplar Valley	.50
Ray	
Surrey	133.54
Turtle Mountain	
Williston	
Unallocated	21.54

28. Northern Illinois and Wisconsin

Batavia	$ 185.40
Bethel	613.06
Cherry Grove	195.48
Chicago	3,641.62
Chippewa Valley	53.45
Dixon	160.56
Elgin	1,404.26
Franklin Grove	969.36
Freeport	104.56
Hickory Grove	33.71
Lanark	933.08
Lena	223.12
Maple Grove	49.52
Milledgeville	328.75
Mt. Carroll	2.00
Mt. Morris	2,120.68
Pine Creek	64.36
Polo	429.03
Rice Lake	95.54
Rock Creek	6.40
Rockford	73.12
Shannon	62.12
Stanley	49.71
Sterling	343.55
West Branch	158.55
White Rapids	17.70
Worden	4.63
Yellow Creek	163.92
Unallocated	307.84

29. Southern Illinois

Allison Prairie	91.05
Astoria	217.50
Big Creek	43.47
Camp Creek	
Canton	120.59
Cerro Gordo	639.23
Champaign	274.67
Decatur	160.55
Girard	428.25
Hurricane Creek	19.00
Kaskaskia	6.00
LaMotte Prairie	164.34
Liberty	59.50
Martin Creek	5.00
Mulberry Grove	14.00
Oak Grove	50.50
Oakley	256.63
Okaw	534.75
Panther Creek	58.00
Pleasant Grove	
Romine	4.00
Springfield	35.11
Virden	418.06
Woodland	184.59
Unallocated	138.75

30. Northern Iowa, Minnesota, and So. Dakota

Curlew	$ 218.50
Greene	165.02
Guthrie	35.75
Hancock	
Ivester	3,192.95
Kingsley	161.38
Lewiston	163.80
Minneapolis	101.00
Monticello	66.66
Nemadji	16.81
Root River	400.82
Sheldon	189.82
Slifer	4.75
South Waterloo	1,884.76
Spring Creek	117.65
Union Ridge	89.85
Waterloo City	600.00
Willow Creek	185.35
Winona	29.00
Worthington	9.05
Unallocated	60.26

31. Middle Iowa

Ankeny	$ 112.45
Bagley	99.78
Beaver	68.37
Brooklyn	105.38
Cedar	215.94
Cedar Rapids	6,359.73
Coon River	79.67
Dallas Center	1,233.63
Des Moines (First)	203.80
Des Moines Valley	308.34
Dry Creek	56.11
Fernald	53.61
Garrison	41.96
Indian Creek	
Iowa River	128.05
Maxwell	72.69
Muscatine	42.51
Panther Creek	1,148.97
Prairie City	107.44
Unallocated	740.90

32. Southern Iowa

Council Bluffs	$ 134.66
English River	1,151.56
Fairview	111.00
Franklin	55.79
Libertyville	190.06
Monroe County	8.00
Mt. Etna	142.84
North English	150.74
Osceola	40.31
Ottumwa	7.60
Salem	148.22
South Keokuk	247.27
Unallocated	21.00

33. Nebraska

Afton	$ 35.00
Alvo	58.28
Arcadia	
Beatrice	112.35
Bethel	211.37
Enders	36.28
Falls City	47.89
Kearney	77.14
Lincoln	261.79
Octavia	112.55
Omaha	70.01
Red Cloud	
Silver Lake	104.01
South Beatrice	85.28
South Loup	15.44
South Red Cloud	5.00
Unallocated	215.00

34. Northeastern Kansas

Abilene	$ 156.44
Appanoose	61.50
Buckeye	10.00
Holland	107.40
Kansas City	127.83
Lawrence	5.00
Lone Star	93.54
McLouth	75.00
Morrill	799.75
Navarre	151.65
Olathe	197.39
Ottawa	239.48
Overbrook	113.75
Ozawkie	63.75
Ramona	7.00
Richland Center	67.73
Rock Creek	39.25
Sabetha	348.33
Topeka	199.03
Wade Branch	3.00
Washington	70.77
Washington Creek	48.67
Unallocated	156.75

35. Northwestern Kansas

Belleville	$ 198.86
Burr Oak	45.92
Maple Grove	181.15
North Solomon	166.34
Quinter	555.55
Victor	55.45
White Rock	71.14
Unallocated	276.31

36. Southeastern Kansas

Fort Scott	$ 5.00
Fredonia	115.80
Galesburg	52.30
Grenola	
Hollow	82.25
Independence	56.46
Mont Ida	17.75
Osage	232.33
Paint Creek	27.05
Parsons	91.81
Scott Valley	37.56
Verdigris	35.00
Unallocated	120.00

37. Southwestern Kansas

Bloom	$ 138.67
Conway Springs	87.43
Eden Valley	7.00
Garden City	25.00
Hutchinson	39.91
Larned Rural	248.19
McPherson	1,200.09
Monitor	875.02
Newton	68.00
Pleasant View	87.14
Prairie View	25.26
Salem	298.48
Wichita, First	594.55
Wichita, West	4.00
Unallocated	82.15

38. Eastern Colorado

Antioch	$ 71.31
Bethany	7.00
Bethel	2.00
Colorado Springs	50.30
Denver	13.30
Haxtun	230.62
McClave	55.00
Miami (N. Mex.)	57.76
Rocky Ford	1,042.14
Sterling	126.27
Wiley	97.60
Unallocated	34.24

39. Western Colorado and Utah

First Grand Valley	$ 30.00
Fruita	55.33
Grand Junction	
Unallocated	78.62

40. Oklahoma, P. T. and New Mexico

Ames	$ 24.56
Bartlesville	41.50
Bethel	17.80
Big Creek	222.83
Clovis	219.82
Elk City	11.50
Guthrie	64.28
Leedy	
Monitor	7.00
Oklahoma City	62.75
Pampa	
Paradise Prairie	75.00
Pleasant Plains	27.00
Prairie Lake	
Red River	
Thomas	244.30
Washita	375.02
Waka	110.00
Unallocated	78.75

41. Texas and Louisiana

Falfurrias	$ 95.24
Fort Worth	108.03
Manvel	40.00
Nocona	
Roanoke	410.26
Rosepine	75.00
Unallocated	1.50

42. Northern Missouri

Bethany	$ 49.01
Honey Creek	5.00
Log Creek	10.00
North Bethel	144.44
North St. Joseph	17.00
Rockingham	151.88
Shelby County	82.99
Smith Fork	441.70
South St. Joseph	34.73
Wakenda	246.73
Unallocated	2.00

43. Middle Missouri

Adrian	$ 38.71
Centerview	5.00
Deepwater	15.00
Happy Hill	57.28
Kansas City	71.00
Mineral Creek	130.30
Osceola	
Prairie View	51.83
Spring Branch	
Turkey Creek	95.50
Warrensburg	216.73
Unallocated	97.05

44. Southern Missouri and Arkansas

Austin	$
Broadwater	28.25
Cabool	56.75
Carthage	81.00
Cedar County	
Fairview	33.00
Jasper	10.10
Nevada	25.00
New Hope	
Oak Grove	10.00
Peace Valley	2.00
Pilot Knob	
Shoal Creek	9.50
Springdale	64.00
Unallocated	

46. Northern California

Bakersfield	$ 25.13
Butte Valley	38.65
Chico	36.03
Chowchilla	35.02
Codora	
Elk Creek	
Empire	951.63
Fresno	260.73
Laton	222.89
Lindsay	413.52
Live Oak	124.50
McFarland	656.11
Modesto	343.23
Oakland	254.39
Patterson	72.58
Raisin	31.42
Reedley	165.78
Rio Linda	101.45
Waterford	194.14
Unallocated	150.71

47. Southern California and Arizona

Covina	$2,186.21
Glendale	383.03
Glendale Mission	132.28
Glendora	823.05
Hemet	157.20
Hermosa Beach	346.34
Inglewood	172.62
La Verne	5.601.12
Long Beach	1,405.81
Los Angeles, Belvedere	457.51
Los Angeles, Calvary	488.22
Los Angeles, First	965.94
Pasadena	3,571.69
Phoenix Mission	82.09
Pomona	300.02
San Diego	132.75
Santa Ana	299.85
San Bernardino	42.00
Unallocated	543.46

48. Idaho and Western Montana

Boise Valley	$ 167.35
Bowmont	67.89
Clearwater	15.85
Emmett	179.50
Fruitland	485.00
Kalispell	47.00
Moscow	57.25
Nampa	350.29
Nezperce	107.50
Payette Valley	2,860.81
Twin Falls	207.83
Weiser	35.75
Winchester	69.95
Unallocated	48.51

49. Oregon

Albany	$ 64.20
Ashland	144.53
Grants Pass	143.75
Mabel	167.39
Myrtle Point	128.51
Newberg	20.50
Portland	341.32
Weston	17.07
Unallocated	22.56

50. Washington

Ellisford	171.98
Forest Center	77.57
Greenwood	20.25
Mt. Hope	25.50
North Spokane	76.97
Olympia	245.68
Omak	98.96
Outlook	145.68
Richland Valley	
Seattle	424.81
Sunnyside	217.97
Tacoma	83.79
Wenatchee	355.56
Wenatchee Valley	825.50
Whitestone	57.02
Yakima	339.27
Unallocated	70.00

Congregations Giving $5.00 or More Per Member

Cedar Rapids, Middle Iowa	85	$74.82	Monitor, Southwestern Kansas	137	6.39
Payette Valley, Idaho & Western Montana	80	35.76	Dallas Center, Middle Iowa	194	6.36
Mingo, Eastern Pennsylvania	103	14.77	English River, Southern Iowa	182	6.33
Covina, Southern California & Arizona	169	12.94	Parkerford, Southeastern Pennsylvania, N. J. & N. Y.	125	6.11
Cedar, Middle Iowa	17	12.70	Curlew, Northern Iowa, Minnesota & South Dakota	36	6.07
Waynesboro, Southern Pennsylvania	645	12.32	Ephrata, Eastern Pennsylvania	354	6.07
Maxwell, Middle Iowa	6	12.12	Elgin, Northern Illinois & Wisconsin	234	6.00
Turkey Creek, Middle Missouri	8	11.94	Annville, Eastern Pennsylvania	185	5.88
Pasadena, Southern California & Arizona	312	11.45	Manchester, Middle Indiana	903	5.85
Mabel, Oregon	15	11.16	Richland, Eastern Pennsylvania	222	5.83
Ivester, Northern Iowa, Minnesota & South Dakota	319	10.01	Panther Creek, Middle Iowa	198	5.80
Green Hill, Eastern Maryland	25	9.91	Bear Creek, Southern Ohio	226	5.79
Indian Creek, Eastern Pennsylvania	179	9.84	Chicago, Northern Illinois & Wisconsin	661	5.51
Freeburg, Northcastern Ohio	71	9.75	Hartville, Northeastern Ohio	277	5.49
Sheldon, Northern Iowa, Minnesota & South Dakota	20	9.49	Carlisle, Southern Pennsylvania	77	5.48
Pleasant View, Middle Maryland	123	9.39	Clear Creek, Middle Indiana	92	5.45
Bagley, Middle Iowa	11	9.07	Chiques, Eastern Pennsylvania	275	5.41
Royersford, Southeastern Pennsylvania, N. J. & N. Y.	121	8.48	Long Beach, Southern California & Arizona	261	5.39
First Los Angeles, So. California & Arizona	114	8.47	Camp Creek, Northern Indiana	46	5.36
Elizabethtown, Eastern Pennsylvania	518	7.90	Champaign, Southern Illinois	52	5.28
Pipe Creek, Middle Indiana	101	7.70	East Petersburg, Eastern Pennsylvania	264	5.28
Falfurrias, Texas and Louisiana	13	7.33	Long Meadow, Middle Maryland	82	5.27
Palmyra, Eastern Pennsylvania	382	7.32	Philadelphia, First, S. E. Pa., N. J. & N. Y.	495	5.27
La Verne, Southern California & Arizona	771	7.26	McFarland, Northern California	125	5.25
La Motte Prairie Southern Illinois	23	7.15	Silver Lake, Nebraska	20	5.20
East Chippewa, Northeastern Ohio	98	7.09	Windber, Western Pennsylvania	91	5.20
Maiden Creek, Eastern Pennsylvania	69	6.71	Snake Spring, Middle Pennsylvania	182	5.15
South Waterloo, Northern Ia., Minn. & So. Dakota	288	6.54	Danville, Northeastern Ohio	150	5.11
Sebring, Florida & Georgia	177	6.48			

General Statistics of Giving for Year Ended February 28, 1931

	District	Total Credits	Total Membership	Members Giving Per Capita: Nothing	Under $1.00	$1.00 to $3.49	$3.50 to $5.00	$5.00 or More	Average Contribution Per Member: 1926	1927	1928	1929	1930	Tot. No. Churches	Churches Contributing: Nothing	Under $25	$25 to $200	Over $200
1.	Florida and Georgia	$ 1,561.39	498	44	177	100		177	$3.87	$1.86	$1.71	$1.91	$3.14	10	2	2	5	1
2.	North and South Carolina	246.55	1,232	537	666	29			.05	.20	.17	.30	.20	22	13	7	2	
3.	Tennessee	775.63	2,197	414	1,543	240			.50	.55	.21	.54	.35	31	11	12	7	1
4.	Southern Virginia	838.00	4,173	181	3,885	107			.29	.61	.35	.49	.20	28	4	17	6	1
5.	First Virginia	2,836.56	4,621	168	3,544	909			.78	1.18	.88	1.15	.61	28	5	8	11	4
6.	Eastern Virginia	2,015.11	2,365	208	1,341	816			.89	.83	.88	1.06	.85	18	5	2	7	4
7.	Second Virginia	6,627.09	5,064	415	2,740	1,017	892		1.64	1.68	1.42	1.91	1.31	21	2	4	8	7
8.	Northern Virginia	4,445.07	5,625		3,856	1,769			1.34	1.42	1.09	1.34	.79	23		8	8	7
9.	First West Virginia	2,949.31	2,911	87	1,429	1,395			1.01	1.31	.92	1.30	1.01	19	1	5	10	3
10.	Second West Virginia	216.75	405	259	76	70			.31	.86	.40	.88	.54	11	7	1	3	
11.	Eastern Maryland	9,744.24	4,000	13	602	1,961	1,399	25	2.73	2.63	2.43	3.11	2.44	20	1	1	6	12
12.	Middle Maryland	7,722.80	3,110		370	2,535		205	2.09	1.89	1.98	2.93	2.48	11		2	6	3
13.	Western Maryland	500.73	876		666	210			.78	1.17	.84	.84	.57	9		5	3	1
14.	S. E. Pa., N. J. & N. Y.	9,734.29	3,225	60	336	1,781	307	741	2.52	2.94	2.65	4.05	3.02	18	1	1	5	11
15.	Middle Pennsylvania	13,935.87	8,878		3,938	3,684	1,074	182	1.84	1.62	1.62	2.00	1.57	41		6	18	17
16.	Western Pennsylvania	13,894.51	10,917	234	5,403	4,982	207	91	1.41	1.26	1.15	1.46	1.27	55	4	10	22	19
17.	Eastern Pennsylvania	34,751.73	8,402		165	4,503	1,183	2,551	4.04	3.65	3.97	5.41	4.14	39			6	33
18.	Southern Pennsylvania	16,261.13	5,229		908	3,169	430	722	2.17	2.86	2.83	4.94	3.11	26			13	13
19.	Northeastern Ohio	11,763.03	4,541	12	278	3,248	407	596	3.32	2.70	2.10	2.85	2.59	33	1	1	10	21
20.	Northwestern Ohio	4,370.45	2,418		763	1,655			2.52	2.67	1.98	2.42	1.81	26		1	16	9
21.	Southern Ohio	16,377.88	8,598	133	2,300	5,687	252	226	1.88	1.92	1.88	2.68	1.90	50	3	5	18	24
22.	Michigan	2,451.41	2,096	100	1,252	744			2.05	1.24	1.25	1.30	1.17	30	3	8	16	3
23.	Northern Indiana	13,164.68	5,979	20	795	4,849	269	46	2.88	2.57	2.15	2.97	2.20	48	1	5	20	22
24.	Middle Indiana	14,252.42	5,366		1,473	2,231	566	1,096	2.68	2.77	2.88	3.25	2.66	40		8	17	15
25.	Southern Indiana	4,699.37	2,924	215	781	1,746	182		1.70	2.25	1.92	2.42	1.61	28	4	7	9	8
26.	Western Canada	327.26	380	83	174	123			1.50	4.27	3.37	3.76	.86	6	2		4	
27.	No. Dakota & E. Montana	1,005.31	765	80	225	412	48		1.31	1.28	1.88	1.50	1.31	19	4	7	6	2
28.	Northern Illinois & Wisconsin	12,795.08	4,102		966	1,432	809	895	3.59	2.78	3.03	4.16	3.12	28		4	14	10
29.	Southern Illinois	3,923.54	2,325	58	1,029	1,163		75	2.09	1.78	2.02	2.28	1.69	24	2	5	10	7
30.	No. Iowa, Minnesota & S. Dakota	7,693.18	2,183	35	636	805	44	663	3.61	3.36	3.96	3.98	3.52	20	1	3	11	5
31.	Middle Iowa	11,179.33	1,534	39	365	619		511	3.06	3.14	3.89	5.57	7.29	19	1		12	6
32.	Southern Iowa	2,409.05	990		145	595	68	182	3.02	2.37	2.60	3.82	2.43	12		2	8	2
33.	Nebraska	1,447.39	1,375	51	774	530		20	3.76	1.63	1.69	2.14	1.05	16	2	2	10	2
34.	Northeastern Kansas	3,143.01	1,727		327	1,356	44		2.40	1.92	2.38	2.72	1.82	22		4	15	3
35.	Northwestern Kansas	1,550.72	885		133	752			.84	1.07	1.19	2.10	1.75	7			6	1
36.	Southeastern Kansas	873.31	712	25	439	231	17		2.66	1.39	1.61	1.65	1.23	12	1	2	8	1
37.	Southwestern Kansas	3,780.89	2,040		949	954		137	2.31	2.40	2.07	2.57	1.85	14		2	7	5
38.	Eastern Colorado	1,787.54	1,096		516	580			1.69	1.46	1.51	1.82	1.63	11		3	6	2
39.	Western Colorado	163.95	224	8	216				.91	1.04	1.49	2.15	.73	3	1		2	
40.	Okla. P. T. & N. Mex.	1,582.11	1,067	134	378	538	17		1.22	1.51	2.02	2.14	1.48	18	4	2	8	4
41.	Texas and Louisiana	730.03	389	102	42	232		13	2.72	2.33	1.83	2.44	1.88	6	1		4	1
42.	Northern Missouri	1,185.48	1,109		694	415			1.54	1.27	.87	1.23	1.07	10		3	5	2
43.	Middle Missouri	778.40	710	78	430	194		8	1.95	1.79	1.86	1.79	1.10	11	2	2	6	1
44.	So. Missouri & Arkansas	319.60	587	63	473	36	15		.67	1.06	1.18	1.10	.54	14	4	4	6	
46.	Northern California	4,077.91	1,935	19	156	1,619	16	125	2.19	2.22	2.58	3.44	2.11	19	2		10	7
47.	So. California & Arizona	18,091.19	3,197		160	1,246	164	1,627	3.51	4.87	5.54	5.86	5.66	18			6	12
48.	Idaho & W. Montana	4,700.48	1,151		98	973		80	2.50	2.14	2.58	3.48	4.08	13		1	8	4
49.	Oregon	1,049.83	520		216	289		15	1.42	1.97	1.76	1.90	2.02	8		2	5	1
50.	Washington	3,236.51	1,597	130	132	1,084	251		1.58	1.71	1.90	2.79	2.03	16	1	1	8	6
	Unallocated	4,395.17																
		$288,362.27	138,250	4,005	48,960	65,615	8,661	11,009						1,031	96	175	437	323
	Average of entire Brotherhood								2.15	2.11	2.06	2.68	2.08					
	Average necessary to raise budget								2.94	3.09	2.91	2.70	2.31					

Summary Classification of Comparative Giving

Congregations giving per member	Number	Membership	%	Gave	%	Average in each group
$5.00 or more	57	11,009	7.9	$ 86,826.53	30.1	$ 7.89
$3.50 to $5.00	52	8,661	6.3	35,165.86	12.2	4.06
$1.00 to $3.49	426	65,615	47.5	131,333.93	45.6	2.00
Under $1.00	400	48,960	35.4	22,343.44	7.7	.46
Nothing	96	4,005	2.9			
	1,031	138,250	100.%	$275,669.76		
Unallocated and District giving				12,692.51	4.4	
				$288,362.27	100.%	

Execute Your Own Will . .

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the state of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

Missions in the Church of the Brethren

By Elgin S. Moyer

A comprehensive treatment of the subject, being a thesis leading to the degree of Doctor of Philosophy. Gives both the **history of missions and their influence in foreign lands** and their reaction on the home church. A full treatment down to the present. Hundreds of references to original sources. A book that will have value for years to come. Those who read the manuscript speak in the highest terms of the historical value of this new volume just from the press. **Price, $2.50.**

May be ordered from

Elgin S. Moyer, 836 S. Humphrey Ave., Oak Park, Ill.

or Brethren Publishing House, Elgin, Ill.

The Long Summer Months
Will Long Be Remembered

by your Boys and Girls, if you make possible for them a

VACATION CHURCH SCHOOL

Fine material has been provided for this very purpose. The cost of the school is small—the benefit large. Here are a few of the essentials for the several departments:

New Syllabus. 15c
Essential for all workers.

Administering the Vacation Church School, Armentrout. $1.00
Tells you how to do the job.

Manual of Training for Worship, Hartshorne. $1.50
Furnishes a wealth of material.

Kindergarten Course for Daily Vacation Church School, Moody. 95c
For First Year Beginner.

Beginners in God's Word, Shields. $1.85
For Second Year Beginner.

Learning God's Way, Dudley. $1.75
For First Year Primary.

God's Children Living Together, Dudley. $1.75
For Second Year Primary.

Adventures in Friendliness, Dudley. $1.75
For Third Year Primary.

Conquests for God, Miller. $1.35
For First Year Junior.

Heroic Lives, Miller. $1.35
For Second Year Junior.

Knights of Service, Bradshaw. 85c
Knights of Service (program guide), Hawthorne. 85c
For Third Year Junior.

Life and Times of Jesus (pupil's part), Grant. $1.00
Life and Times of Jesus (teacher's manual), Grant. $1.00
For First Year Intermediate.

The Heroic Age (Life of Paul), Clyde. 75c
For Second Year Intermediate.

Everyday Adventures for Intermediates on Pioneer Trails of Christian Living (a series of leaflets for teachers only). **15c each**—see leaflet No. 118 for titles.

Builders of the Church of the Brethren, Flory. $1.00
For Third Year Intermediate.

Besides these we have many other helps. Leaflet No. 118 will give you full information. Ask for it. Make your Vacation Church School worth while. Our supplies will help you do it.

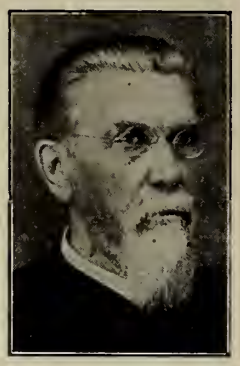
Brethren Publishing House, Elgin, Ill.



D. L. Miller

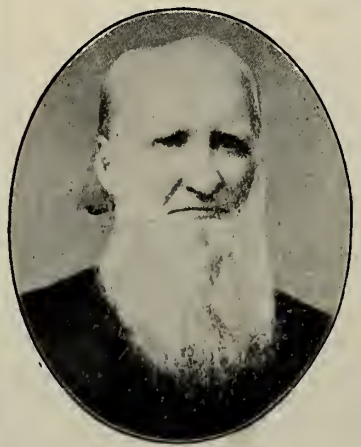
A Page of Brethren Books

A book reveals the writer and the cause he represents. Here are books written by Brethren people dealing with the church and her work. You will know the church better as you read what they have written. Arranged alphabetically by title of the books.



J. G. Royer

Abraham the Faithful, Galen B. Royer ..... $ .35
African Stories, A. D. Helser 1.75
Beatitudes, The, S. N. McCann ..... .75
Boy and the Man, The, J. H. Moore 1.25
Boy Who Would Be King, Elizabeth Rosenberger ..... .35
Builders of the Church of the Brethren, John S. Flory 1.00
Character Builders' Club 1.25
Character Stories, Ezra Flory 1.00
Charlie Newcomer, Wilbur Stover ..... .35
Christian Heroism in Heathen Lands, Galen B. Royer ..... .75
Conquests for God, Minor C. Miller 1.35
Conquest of Peace, The, Harry A. Brandt 1.25
David's Children, Bess Bates 1.25
Early Days of Vyara ..... .75
Educational History of the Church of the Brethren, S. Z. Sharp 2.00
Family Worship, W. B. Stover ..... .75
Golden Pen, The, W. Arthur Cable ..... .50
Great First Work of the Church, The, Wilbur Stover ..... .60
Heart of the Crimson Cross, The J. M. Henry 2.00
Heroic Lives, Minor C. Miller 1.35
History and Doctrine of the Church of the Brethren, Otho Winger 2.00
History and Messages of Hymns, Mrs. M. B. Garrett and Wm. Beery 1.50
In Sunny Nigeria, A. D. Helser 1.50
Inglenook Cook Book 1.00
Junior Folks at Mission Study—China ..... .60
Junior Folks at Mission Study—India Nora Berkebile ..... .60
Life and Sermons of James Quinter, Mary N. Quinter 1.00
Life of D. L. Miller, Bess Royer Bates
Regular edition 1.00
Special edition ..... .60
Life of R. H. Miller, Otho Winger 1.00
Literary Activities of the Brethren in the Eighteenth Century, Jno. S. Flory 1.25
Lord Our Righteousness, The, S. N. McCann ... .50
Lost Brothers of the Alleghanies, James A. Sell ..... .15
Lord's Prayer, The, R. H. Miller ..... .75
Missions in the Church of the Brethren, Elgin S. Moyer 2.50
Motives and Expression in Religious Education, C. S. Ikenberry 2.00
New Testament Doctrines, J. H. Moore ..... .75
Nineteen Centuries of the Church of the Brethren, D. W. Kurtz ..... .50
Our Missions Abroad, Elgin S. Moyer ..... .50
Primary Folks at Mission Study, Viola Eisenbise ..... .50
Prophecy, Mrs. Mary Morris 2.50
Practical Sermons, I. J. Rosenberger 1.25
Revised Minutes of Annual Meeting 1.50
Some Who Led, D. L. Miller and Galen B. Royer ..... .60
Studies in Doctrine and Devotion, Kurtz, Blough, Ellis ..... .75
Studies in Christian Stewardship, Part I, Part II, Hawbaker and Dotterer, Each ..... .25
Symphony of Life, The, D. W. Kurtz ..... .50



R. H. Miller

Some Brethren Pathfinders, J. H. Moore 1.50
Two Centuries of the Church of the Brethren 1.50
With Williams Our Secretary, J. E. Miller 1.00

Books like these found in your home will keep alive the Brethren traditions and set proper examples before the family. A little money wisely invested in good books is better than too much spent for gasoline and late rides.

Brethren Publishing House, Elgin, Ill.



S. N. McCann

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., June 13, 1931 | No. 24

The Unknown Teacher

I sing to the praise of the unknown teacher. Great Generals win campaigns, but it is the unknown soldier who wins the war. Famous educators plan new systems of pedagogy, but it is the unknown teacher who delivers and guides the young. For him no trumpets blare, no chariots wait, no golden decorations are decreed. He keeps the watch along the borders of darkness and makes the attack on the trenches of ignorance and folly. Patient in his daily duty, he strives to conquer the evil powers which are the enemies of youth. He awakens sleeping spirits. He quickens the indolent, encourages the eager and steadies the unstable. He communicates his own joy in learning and shares with boys and girls the best treasures of his mind. He lights many candles which, in later years, will shine back to cheer him. This is his reward. Knowledge may be gained from books; but the love of knowledge is transmitted only by personal contact. No one has deserved better of the republic than the unknown teacher.—*Dr. Henry van Dyke.*

IN THIS NUMBER

Editorial—

Scaffolding and Building (E. F.), ... 3
Unchained and Held (E. F.), ... 3
Three Educational Needs (H. A. B.), ... 3
A Woman and the Spirit (E. F), ... 4
Outlawing the Civilized Mind (H. A. B.), ... 4
Kingdom Gleanings, ...16
The Quiet Hour (R. H. M.), ...17

General Forum—

Real Life (Poem). By Esther M. Van Dyke, .. 5
What Is Involved in Making a College Christian? By Howard W. Whitaker, ... 5
The Pastoral Care of the Local Church. By Galen K. Walker, ... 6
Youth and the Church. By Dan West, ... 7
Directing the Energies of Our Youth. By B. F. Waltz, ... 8
Lay Leadership—The Work of the Women of the Church. By Mrs. Ross D. Murphy, ... 9
Laymen's Tasks. By H. J. Harnly, ...10
Missions in the Church of the Brethren.—No. 11. By Elgin S. Moyer, ...11

Missions—

Fighting Drought in China, ...13
The Crisis in Shansi. By H. T. Ch'eng, ...13
Summer Schools of Missions, ...14
Funeral Customs in Denmark. By J. F. Graybill, ...14
News From the Field, ...15

Pastor and People—

Exalted Titles of the Matchless Christ. By H. B. Heisey, ...18
The Victorious Life. By M. Clyde Horst, ...18
Indoctrinating Young Christians.—No. 8. By Galen B. Royer, ...19

Home and Family—

Come Out of Doors (Poem). By Martha A. Judy, ...22
An Old Time Preacher of Today.—No. 3. By Joel B. Naff, ...22
His Reply. By Julia Graydon, ...23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



The Committee on Improved Uniform Lessons

Left to right: front row: Rev. Burton J. Vincent, Free Methodist Editor, Chicago. Dr. John T. Faris, Editor, Presbyterian Church, U. S. A., Philadelphia. Dr John R. Sampey, President Southern Baptist Seminary, Louisville, Chairman. Dr. Marion Stevenson, Editor, Disciples of Christ, St. Louis. Rev. Geo. A. Little, Editor, United Church of Canada, Toronto, Secretary. Middle Row: Dr. C. D. Bulla, Editor, M. E. Church South, Nashville. Rev. Erlo E. Sutton, Editor, Seventh Day Baptists, Milton Junction, Wis. Dr. R. L. Lanning, United Presbyterian Editor, Pittsburgh. Dr. H. Leo Boles, President David Lipscomb College, Nashville, representing Churches of Christ. Back Row: E. G. Hoff, Editor, Church of the Brethren, Elgin, Ill. Rev. W. S. Haldeman, Church of God, Editor, Anderson, Ind. Dr. Hight C. Moore, Southern Baptist, Editor, Nashville. Dr. Crates S. Johnson, Editor, Methodist Protestant Church, Pittsburgh.

These men are members of the committee which prepares the International Uniform Sunday-school Lesson outlines. The picture was taken on April 15 when the committee held its spring meeting at Louisville, Ky.

Since we have used the Uniform Lesson outlines for about fifty years, the making of these lessons is of considerable interest to us. This year the committee is working on the lessons for 1934. Meetings are held in April and December. A general outline or lesson cycle is determined for a period of five or six years. Then the lessons of the cycle are prepared year by year. Subcommittees are appointed to prepare the first draft of the several quarters of the year's lessons. Their work is mimeographed, and copies are sent to all members of the committee. The task of the April meeting is to review each of these lessons and make suggestions for improvement where needed. The improvements are incorporated, mimeographed copies are again sent out, and the process of review by the entire committee is repeated at the December meeting. In the meantime a subcommittee prepares the daily Bible readings for the year. Final release is made at the December meeting of the Educational Commission of the International Council of Religious Education under which the committee works.

The committee is conservative in its principles, and endeavors to prepare practical courses of lessons for intermediates, seniors, young people and adults, based directly upon the biblical content.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., June 13, 1931 No. 24

EDITORIAL

Scaffolding and Building

AT certain stages in the process the scaffolding is more imposing than the building which is hidden behind it, but it is only scaffolding, useful only as an aid in the erection of the building and destined to come down when the building is finished.

Is it not so with life generally, that the scaffolding is most in evidence and often deceives us into mistaking it for the building itself? This bustling activity is all going to pass away shortly. What permanent thing will it leave behind? If anything at all, it will be something intangible, something spiritual. Only that can abide.

Do you keep it in mind clearly, constantly, that the forms of our religion are the scaffolding, yes, all scaffolding, put up to facilitate the construction of that spiritual entity, character, life, soul power?

The very body of you, the arms, the legs, the trunk, the head, yes the head—all of this is the scaffolding. But say, is there any real building work going on, any true self that is growing up within this framework, rising into something stately and strong, strong enough to stand when the scaffolding is torn down? E. F.

Unchained and Held

A GREAT preacher of a generation gone was Frederick W. Robertson. Among the fine and true things he said was this: "To stand with a smile upon your face, against a stake from which you can not get away, that, no doubt, is heroic. True glory is resignation to the inevitable. But to stand unchained with perfect liberty to go away, held only by the higher claims of duty, and let the fire creep up to the heart, this is heroism."

Unchained—liberty—held—duty—great words these, all of them. It is the combination of them in a single thought unit that gives them extra beauty and strength. And the steadily sharpening sting of that creeping fire, slowly but surely creeping into the heart, stinging not less, but more, because the fire is not physical, all this coming to an unchained soul, remember—do you get the picture? He is unchained and yet he is held, held fast by the irresistible fascination of a high sense of duty.

He could so easily run away and escape the stinging fire but he does not—because that is exactly what he can not do. Not he, for he is held by something stronger, his love of doing right. For such as he the fire would only be fanned into a hotter flame. And so he stays, held, unchained and held.

This is that liberty of the spirit which Paul sets out as the great Christian objective—"called for freedom" (Gal. 5:13). And which Jesus said would come to those who know the truth—"shall make you free" (John 8:32). And so this unchained soul just lets the fire creep up into his heart, and burn, until the white heat of it has purged out all that such fire can consume, and there remains only the sweet coolness of perfect peace. E. F.

Three Educational Needs

As a church we have a problem in education. At least that has been the general impression for some years. Of course, it is some consolation to know that we are not alone in this, that other denominations are facing somewhat similar situations.

As these lines are written the writer thinks of three needs which press for consideration. First, would it not help some if we had a clear-cut educational policy? Who knows whether we should work toward a system of Brethren schools we are sure we could finance, or whether we should give more latitude to faith and trust to our schools to work out their salvation as best they can? We are not saying which of these is best, or whether there might be yet some other way. But it looks as though there would be a gain in clearness if we did have a definite educational policy.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

A second need, and one more fundamental than that just suggested, is for a careful building of curricula in line with the genius and needs of our people. A Brethren college should be more than just another school. It should be Brethren in the sense that it does not educate our young people away from their heritage. Our schools should definitely face the life adjustment problems of our young people, helping them to find the way to the fullest and most satisfactory measure of life. We do not mean to say that our schools are not attempting this, but we would like to see them give it coöperative and constructive emphasis as one aid by which our young people can be helped to make their largest contribution to the life of our times.

And now we come to a third and inclusive educational need—originality. Our educational problem has its peculiar aspects. And in so far as it is different it will have to be solved by careful thinking on our part. Perhaps if we were a bit more original we would not be baffled as to policy, or as easily satisfied as to curricula. Take the question of the number of schools we need and apply the test of originality. Who knows but that if we were original enough we could achieve an adequate system of Brethren schools, actually finance all the schools we have, or work out some other possibility? We understand that there is a good deal of dissatisfaction with curricula as they exist today. This applies also to what is taught in our own schools. But who is to improve our courses of study? Here, too, is a field for original thinking and daring execution.

The reader should understand that this is not intended as a complete presentation of our educational needs. But viewing our educational situation from the vantage point of a broken-backed editorial chair, we feel to recommend as real educational needs: clarification as to policy, specialization as to curricula, and more than a grain of original thinking. H. A. B.

A Woman and the Spirit

Here's another good woman in trouble over the lack of sufficient emphasis on the Holy Spirit. Especially disconcerting was the discovery that a series of lessons for juniors contained no treatment of this doctrine. There was plenty about God, about learning to know him, about the method and value and joy of living in daily companionship with him, but boys and girls ought to know about the Spirit too.

Which makes us wonder how many grown up men and women there still are who are more concerned with names than with the facts for which they stand. Does anyone suppose that boys and girls, or men and women, can have God in their lives without having the Spirit there? Doesn't this good woman know that God *is* Spirit, not merely a spirit, but the Spirit, the very Holy Spirit?

One almost despairs of the religious education of adults and turns with gladness to the simple minded juniors. E. F.

Outlawing the Civilized Mind

By the narrow vote of five to four the Supreme Court of the United States has denied the right of naturalization to Douglas C. Macintosh, professor of theology at Yale Divinity School. In a separate opinion, but with the same division in the vote, it was ruled that Miss Marie Averill Bland could not become a citizen of the United States.

The cases in question hark back to the Rosika Schwimmer episode. However, they are of supreme interest in their own right. All that has come out concerning Professor Macintosh and Nurse Bland marks them as the highest type of candidates for citizenship. But for certain mental reservations concerning the propriety of bearing arms the professor and the nurse would have been accepted.

The implication of these close decisions will certainly give uneasy feelings to many thoughtful Americans. For here are two fine candidates for citizenship turned down because they had the courage of their convictions. Professor Macintosh and Nurse Bland experienced war, decided that it was not good, and now stand for the rights of conscience in the matter of a citizen's share in organized murder.

Is any institution so holy that the human conscience can be flouted at will? Does the institution exist for the flowering of human values or is it an end in itself? There is a difference of opinion at this point. But our conviction is that while civilization owes much to the institution as a conserving force, yet progress is due almost entirely to the independent type of mind—the type which is able to arrive at constructive interpretations of experience.

And now it seems that just because Professor Macintosh and Nurse Bland have shown the attitude and possibilities of the civilized mind they are denied the right to become citizens of the land of the free and the home of the brave! Viewed from the heights which overtop the sophistry of legalism the supreme court of the land is discovered refusing citizenship to the spiritual sons and daughters of the founders of the republic. We have begun the suicidal business of refusing to accept the sort of people who have made civilization possible. We are outlawing the fearlessly constructive mind, but admitting without question those who will but swell the conformist mob.

If it is actually necessary, it is high time to have another amendment to the constitution—one making it easy for professors, nurses, and all others of superior intelligence, to become citizens of these United States.

H. A. B.

GENERAL FORUM

Real Life

BY ESTHER M. VAN DYKE

To read the truth and know it,
To know the truth and speak it,
To speak the truth and do it,
To do the truth and live it,
To live the truth and love it—
That's real life.
In it is joy,
In it is peace,
And I am very sure
That in it hidden deeply lies
Abounding happiness.
Joy untold is from above,
And not from out the earth;
For seeking pleasure brings but gloom,
And darkness, grief, and woe;
But lives worth while—for others lived—
Is life itself below.

Chicago, Ill.

What Is Involved in Making a College Christian?

BY HOWARD W. WHITAKER

A WELL known Christian educator says that we must redeem the church college. He holds, that with few exceptions, our educational institutions are practically duplicating the interests, ideals, and programs of the schools of the state. He makes the plea that we redeem our schools for the service of the church and kingdom.

Professor Athearn is right. Our colleges must be thoroughgoing Christian institutions if they are to justify the support and fulfill the expectations of the church. What is needed to make a college Christian?

(1) Are the members of the faculty devoted, loyal, aggressive Christian men and women?

This is fundamental. Nothing concerning the college is so important. One Christian college president had his teachers sign a commission definitely declaring that their motives and purposes in their work were such as might be expected in a minister. He called them "intercepted preachers." Should the members of a Christian college faculty be any less consecrated to their work than the preachers in the local congregations?

They will not all be teaching Bible. But every subject may be taught in the mind and spirit of Christ. It makes a difference whether or not history and sociology are taught by one who sees the hand of God in the affairs of men. It matters greatly whether or not the teacher of geology makes his students marvel, with the Psalmist, at the wonders wrought by the Creator; or whether the teacher in biology makes one recognize that our bodies are temples of the Holy Spirit; or whether the student of astronomy is led to exclaim with Kepler, "O God, I think thy thoughts after thee!" The spiritual interpretation of all the facts of life—such is the privilege of a Christian teacher.

The Bible, in the hands of such a teacher, becomes a living dynamic Book, a fresh Revelation, the Word of God with power.

Then, when one reads the story of Henry Drummond of Edinburgh, or Henry Wright of Yale, there comes a vision of what the personal touch may mean in college, when the teacher uses all his rich contacts for winning young people to Christ and leading them on in the heroic, joyful, abundant life which Christ offers.

(2) Are young men and women being won to Christ, as their personal Savior and Lord?

Many of them have never surrendered themselves to him. Many more have a nominal experience, only. To countless numbers religion has lost its vitality and its reality. What a challenge to the Christian college! These students are asking, seeking, knocking. They are hungry for truth and reality. They want life. The idealism, daring, and enthusiasm of youth must be captured for Christ. He alone can satisfy them. He has the answer for the hungry, searching mind and heart of youth. He is the answer, for he is the Life.

Is the atmosphere of the dormitory and campus, the classroom, and chapel, such that the claims of Christ may confront the student attractively and grippingly? Our chief concern about every graduate of the Christian college should be whether he is going forth as a well-trained, whole-hearted Christian.

(3) Is the college life conducive to growth in Christian life and service?

The student's progress in religious experience ought to be as clear and steady as his progress in his studies. We still talk about when the student "gets out into life" and "preparing for life." College is life, as truly as any of the after years. Habits of devotional life, attitudes, beliefs, and ways of service, formed in college will carry through life, if they are real and vital.

What contribution may the faculty make? The classroom, with any subject, taught by the right instructor, will be a means of grace. Christian personality is dynamic. Students at a certain college took Greek primarily to be with the man who taught it. They may have learned some Greek but they were sure to catch the contagious spirit of a Christlike man in whose classroom students always grew in spiritual stature.

The Christian student leaders have limitless opportunity for such service. One of them started a daily prayer-group. Two students and a teacher made the group. In a short time others were added. A tide of spiritual power swept over the college. The entire student body and faculty were affected, and the spiritual life of the campus was profoundly changed. The college revival, the Christian associations, the dormitory

prayer groups, voluntary Bible classes, deputation teams, mission bands and student conferences are all powerful agencies for Christian growth and service. All these have transformed the lives of countless students. Give the students more of them.

(4) What place does the Bible have in the curriculum, along with the kindred distinctively religious courses?

Along with Bible would come religious education, church history, Christian doctrine. Surely every Christian should be trained in the great doctrines and history of the faith. He should know how to serve in the kingdom most effectively. He should have a thorough knowledge of the Bible.

No departments should be stronger than these. No professors should be chosen more carefully than those who teach these subjects. How long shall we continue to provide two, three, or four teachers each, for English, history, mathematics, and science while we ask one person to teach Bible and all the related subjects? How long may we expect to properly magnify the importance of the distinctively religious subjects in the Christian college when they are so often crowded into a corner of the curriculum?

The ignorance of the average Christian college graduate touching the Bible, is appalling. Let all our schools give every student a first-hand acquaintance with the Book of books, and seek to lead each one of them into the personal experience of him whom the Book reveals.

(5) Is the college training its students for effective Christian service and leadership?

What should be the crowning ideal? To win them to Christ, to help them to grow in Christlike character, to train them for kingdom service—all of them. They will not all be preachers, teachers or missionaries. Those who are should be as well-trained as the doctor, lawyer or business man to whom they minister. Let us never bring less than our best to his service.

This full-time service is necessary. But it is not enough. There is a very real sense in which God lays a high and holy ordination upon the life of every Christian. Our churches and communities are deeply in need of men and women in every walk of life, who though not in a full-time religious vocation, will give themselves daily in sacrificial service, to the causes of the kingdom, wherever they are needed.

Oh, for the raising up of a church whose laity, as well as whose clergy, will make the bringing in of the kingdom of God the supreme passion of their lives!

We believe the purposes of God are great for our Christian colleges, and that we may look to them for the needed leadership. It is such a challenge as may well lead our colleges to dedicate themselves anew to their high mission.—*Christian Education Magazine.*

The Pastoral Care of the Local Church

BY GALEN K. WALKER

As Told at Colorado Springs, Thursday, June 11

I. He must warn his flock of impending dangers.

To have a Biblical understanding of the term *pastoral* we turn first of all to Jer. 17:16: "I have not hastened from being a pastor to follow thee." Jeremiah was a real pastor. His great work was to warn the people of impending dangers. He pointed out the dishonesty and irreligion of the people. They did not like his chidings, his dark and pessimistic forebodings, nor his sharp words. There were foes within and without. The devil has insidious machinations and devices to lure God's children away continually. He may even be called a ranter, or one who fusses and fumes. But the true pastor keeps on warning. Like Jeremiah, he never flinches from his duty. He warns of the evils of the present day: the movie, the dance, the card party, disregard for parents, disregard for law, the bootlegger, the grafter, the evils of home drinking parties, the rebellion against all authority, the laxity of home ideals, the materialism of some higher education, the trend of irreligion in the schools, the lack of religious training with over thirteen million four hundred thousand children under twelve years of age who receive no religious instruction whatever.

II. The pastor must feed his flock.

Jesus said to Peter, "Feed my sheep"; that is, the feeding included preaching and teaching of the proper kind. Peter, after thirty years in the feeding business, said: "Feed the flock of God" (1 Peter 5:2). Jesus was a great Preacher. See the Sermon on the Mount preached to the great multitude. Jesus said to the twelve: "As ye go, preach" (Matt. 10:7). "Preach the word." The pastor must also be a teacher. "Go ye therefore and teach," said Jesus.

III. The pastor must watch his flock.

The great pastor Paul said: "Therefore watch" (Acts 20:31). The pastor must watch false teaching such as Mormonism, Eddyism, Russellism, Humanism, etc. He must watch the Sunday-school teaching and literature as well as every department. He must watch through his pastoral calling. Dr. Henry Sloan Coffin, pastor over twenty years in a large New York city church, has three assistant ministers and ten women parish visitors, yet he makes one thousand calls a year as his minimum. Watch through the personal conference. Personally I believe there is much value in the personal conference. The pastor should invite his people to talk things over with him personally. We have talked about questions from doubt to domestic troubles; from plans for life's work, to sins of themselves and of other people; from business to pleasure. The priest has his confessional; why should not the shepherd have a personal conference with his parishioners?

IV. He must evangelize.

Jesus was in personal evangelism with Zacchæus, Nicodemus, and the woman of Samaria. The pastor knows his own field best. He should have special evangelistic sermons frequently and "Decision Days." If his field is properly evangelized by the pastor he will not need regular yearly revivals.

V. The pastor must lead his flock.

The Good Shepherd led, he did not drive his flock. He leads them out (John 10:3). The pastor sometimes feels that he should coerce his flock. But if he is tactful, he rather leads, seeking to keep harmony.

VI. The pastor must organize, and call into service.

Jesus didn't organize as we call it today, but he did call particular persons into his service, as Peter and Matthew. The very church Jesus founded when he said, "I will build my church," evidences the fact that Jesus believed in organization. The church is an organism; it is also an organization. The pastor must not have too much organization, but enough to make the work efficient.

VII. The pastor must serve sacrificially.

The Good Shepherd giveth his life for the sheep (John 10:11). Jesus gave a parable to show this feature of a pastor's work (Luke 15:3-7). The shepherd will go out into the mountain, into all danger to find one lost sheep. He must risk his life; yea, often has done so by visiting the sick and by entering places of danger morally.

As Dean Brown says: "You are undertaking the hardest task to which any human being can be called. . . . The faithful man works harder than any other man in the community; the nature of his work is such that it takes it out of him not by inches but by cubic yards. In no poetic sense, but in downright, literal fashion, the good shepherd lays down his life for the sheep."

La Verne, Calif.

Youth and the Church

BY DAN WEST

At Colorado Springs, Thursday, June 11

PARENT eagles, we are told, push their eaglets out of the nest. There is some risk in that; the young birds have never flown; their wings may not be strong enough; and if they can't fly, they will fall. Might it not be better to avoid those risks and try to keep them safe in the nest?

Every active church has young people. They hold the promise of the future. But what shall we try to do with them—keep them safe in the nest? Make them think and believe exactly as we do? Urge them to do something never done before in spiritual adventure? Would we be wise to push them out of the nest?

Perhaps this reckless suggestion should be explained. The energy of youth is abundant, and it shows in a dozen ways. It may go in a dozen directions, too, or it may be guided, but it must have action. However, we can not give them our tasks. In a large measure their activity must be their own. They want to be persons, not things. We do well to learn to respect those whom we would guide to more abundant life.

Suppose you do want to urge them out in a good adventure of their own; in what direction shall it be? I suggest some fields for small beginnings.

1. Recreational Life. Rather than spend all of our surplus energy in fighting movies, dance halls, and other commercialized evils, suppose we urge groups of young people to *create* a recreational program that will give life—not destroy it. I should like to see at least one young person in every church District on the way to become a recreational expert.

2. Home Life. In the midst of all the strain and uncertainty of the present, suppose your young people were urged to study the home life of your community. Can you meet fairly all the questions they will ask? Can you show them how they can build better than you have done? Would you want to help them in this adventure?

3. Income. In the misery of the present depression and the scramble for more than our share, it may be a good time to ask some old questions anew. "Am I my brother's keeper? Is it any of my business that other people are hungry and broken in purpose? Can I buy off my conscience with a little gift? Can I try to make money off my brother and love him at the same time?"

Suppose your young people would turn away from the competitive order in which we live, and would try to build their lives on the creative and sharing motives rather than on the profit motive, would you stand for any such "foolishness"? Here is adventure, building an economic order on the Sermon on the Mount. It hasn't been done yet.

4. Religious Life. There are some hard winds blowing now. Some young people are trying to substitute the new science for the old faith. On the other hand, some of our young people have become impatient with our lack of evident religious fervor, and have been drawn toward high emotional excitement and religious whoopee. Here is adventure combining a fearless hunting after truth in the hope that it will make us free, with an eager but humble reaching toward God in new ways that stabilize the soul and give more abundant life.

5. Peace on Earth. This ancient dream has not yet come true. The recent air maneuvers may still be fresh in your memory. Put those hundreds of planes in charge of one man with a sick mind—sick with the pride of power and the fear of other peoples, and they

can bring quick destruction. The maneuvers were evidently intended to make our minds sick, too, with the same pride and the same fear, after our government has solemnly "renounced war as an instrument of national policy."

When I see so much that the warmakers are doing and so little that the peacemakers are doing, I wonder why the difference. But I find a chance for adventure here. Find me one hundred Dunkers between the ages twenty-one and thirty who will give as much for peace as a soldier gives for war, and we will change the thinking of Congress in three years' time. Would you like to push your young people in that direction?

Maybe you don't like these suggestions. All right. Make up some that you do like, or ask your young people to help do it. Then "push them out of the nest." Nothing binds people closer than fellowship in a great adventure. And nothing without adventure will keep our youth in the church.

The Church of the Brethren ought to be, not a circumference, but a center for her youth.

Elgin, Ill.

Directing the Energies of Our Youth

BY B. F. WALTZ

As Told at Colorado Springs, Friday, June 12

We are challenged by our relationship to our youth. We must meet the situation. Simply to affirm that a youth's sinning is his own fault is begging the question. It is true that youth does do things that are wrong. Our penal institutions are proof of the mistakes of young men and women. In the Huntingdon Reformatory in my own state the inmates numbered 600 in the year 1920. In the year 1931 there are over 1,300. The population of the country has increased twenty per cent. Meanwhile the reformatory population has increased over one hundred per cent. They do sin. They are breaking our laws. Without a doubt it has been because they have not been led aright in their homes and communities. In the recent Child Health and Protection conference called by President Hoover in the city of Washington, in the opening prayer Rev. McCartney sensed the situation as he said: "Forgive the sins of majority, we beseech thee, which we are continously committing against the innocence and helplessness of childhood." We do not mean to misdirect, but we do.

As we approach the problem we must be sympathetic. Recently in one of our cities an evangelist made the statement that the local High School was the worst in the state. The young people's leader of the city said that it was the best morally in the state. By means of a poll it was found that 2,000 out of the 3,000 pupils were actually lined up with the churches and Sunday-schools of the city. We must be sure we know our field before we state our findings. If we are to lead our young people we must know their problems and the young people themselves.

They question the Bible and practically everything in it. We may say dogmatically that from the fact that the miracles are in the Bible they must be believed. We can even say that we are older and we know that they are true. We may even go so far as to say that the church teaches them and consequently they must be accepted. That method did work on those of us who are older. But the age has changed. The answers given above do not settle the question today. The Bible does not hold the same place in our homes it once did. (Is it not to our shame that we have to confess to it?) We are living in an age of scientific research.

As you lead your youth, have you written down a list of the things they actually know and then compare them with the things that they do not know? This method usually solves the problems that they think they do not know. Our sympathy must be foremost. They are seeking. Must we prove that two plus two equals four? The same is true in religion. All science is built on an assumption. We may assume also in religion. Jesus is the Son of God. Jesus was also completely human. On this we build our belief.

In the Christian Youth Council of North America held last June in Toronto, 156 youth delegates declared themselves against unchristian race relations, international relations, and industrial relations. The youth are whole-heartedly in favor of disarmament. They believe that race prejudice should be obliterated. Is it simply a theory with us? Youth believes it entirely and we must be sympathetic with them if we are to lead.

The youth are emphasizing the mission of the church. Is the building the church? Are the deacons or the ministers the church? The living vital body in a community that wants to live the Jesus way is the church. The young people say: "Break down prejudice and face the community as Christians—not only as denominations." They are urging mission comity in the states as well as in the foreign mission fields. It is their viewpoint. We must face the problem from their point of view.

There are three outstanding laws that we should follow: When an idea is in the mind it tends to work its way out. This is commonly known as the law of suggestion. The child sees the father and mother living in a sacrificial way and he wants to do the same. What is Christ to us personally? Paul says: "That in all things Christ may have the preëminence." Christ must be kept in the center. It matters not what our occupation or profession, at all times we must be able to sing:

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem
And crown him Lord of all."

Seek first the kingdom of heaven and then all these things shall be added.

The second is like unto the first. Be the imitable thing. Be what you want others to be. Then there is the law of habituation. Do things often enough and a habit will be established.

"Sow a thought and reap an act,
Sow and act and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny."

Prof. Howard Griggs says that there are three ways of teaching: what we say, what we are, and what we try to be. We teach more potently by what we want to be than by what we are. God help us to lead and direct the energies of our youth.

Altoona, Pa.

Lay Leadership—The Work of the Women of the Church

BY MRS. ROSS D. MURPHY

At Colorado Springs, Friday, June 12

"And he touched her hand, and the fever left her; and she arose, and ministered unto them."

Lay leadership as it applies to the women, places the emphasis upon individual Christian responsibility. Women's Work is the work of the church—that is, the Christian program of the church. And through the larger Women's Work we are endeavoring to determine the scope and activity of that program, and to shoulder our responsibilty in carrying it forward.

The women have always been vitally interested in the evangelistic and missionary activities of the church. So much so that when these enterprises seemed to lag the women earnestly besought themselves as to how funds might be raised to meet the emergency. The fact that during the past twenty years $1,500,000 has been contributed by and through the women toward carrying forward the program of the church is in itself a service worthy of the fine spirit of consecration that prompted it. Yet the sum total of the dollars is not half the story of service. In most cases the "mite" had already been given before the dollars were earned, the latter expressing a consecration of time and energy over and above the "tithe." All of this was an expression of a very earnest prayer seeking guidance and direction from the Master himself. It was an expression of love as was the breaking of the alabaster box of precious ointment. And the story of it, as well as the sweet scent of its odor, shall be as a memorial to those who have gone on.

But now, even though the dollars seem to be needed more than ever, we are stressing what may be a more difficult task. This task lies more especially in the field of Christian education—Christian education in the home, community, nation and throughout the world.

Our five-fold program means just this: first, that we shall continue to be vitally concerned about the necessary funds to carry forward the church's program; second, that we shall assume the responsibility of making not only our own homes beacons of Christian light but of casting that light into other homes as well; third, that we shall exercise to establish in our children and young people the fundamentals of Christian character and refinement; fourth, that we shall strive toward a fuller realization of the brotherhood of man and the fatherhood of God by concretely and practically interpreting the teaching of Jesus concerning social barriers, race prejudice and false nationalism; and fifth, that we may do all this because of our love for Jesus Christ and the impelling power of his spirit as an active force in our daily lives.

This, then, is the work of the women of the Church of the Brethren, and may I venture to say that it ought to be a work peculiar to them. During the past we have taken considerable pride in applying the term "peculiar" to ourselves. But the world in this twentieth century A. D. is not attracted toward external or temperamental peculiarities. There is one and only one peculiarity in the realm of Christian experience that attracts. It is the vital, living spirit of Jesus Christ expressing itself in and through the lives of his followers. The much criticised youth of today stands on tip toe earnestly peering into our very souls to find out if this Jesus is a Force to be counted on in the every day experiences of life.

The beautiful and holy symbolism of immersion, feet-washing, the love feast and what we term the simple life, means little indeed today unless it becomes incarnate in daily living. Therefore, if we would be a peculiar people attracting folk toward Christ, we must live day by day as though we were buried to sin and had arisen a new creature—as though we actually experienced the dignity and beauty of humble unselfish service as it relates to others regardless of race or creed—as though we actually were willing to sit around the common table and break the bread of life with our fellows—and as though we really respected our bodies and our intellects as the medium of the expression of the spirit of God to the extent that we are unwilling to subject them to physical degradation and personal vanity.

Although we would not exclude the men from such a program, yet perhaps because of our experience in relation to our church, we, as women, have been driven to the feet of the Master, and the love of him has so crept into our souls that we are much more interested in the breaking of the alabaster box in loving service than in the discussion of theological issues.

"It is sweet
To be a broken vessel
For the Master's use made meet."

"'Inasmuch,'
Comes flashing back the answer
From the shores of Galilee,
'Inasmuch as ye have done it
To the least of these my brethren,
Ye have done it unto me.'"

(Dorcas.—M. B. W.)

Philadelphia, Pa.

Laymen's Tasks

BY H. J. HARNLY

At Colorado Springs, Friday, June 12

DURING the past sixty years the organizations and activities in the Church of the Brethren have been entirely revolutionized. In my boyhood days there were no organizations beyond the then official body—elders, ministers, deacons. There were no Sunday-schools, no prayer meeting, no young people's organizations, no missionary organizations, no Ladies' Aids, no men's organizations, no Bible classes. A layman had few tasks given him. Deacons were official laymen upon whom fell the duties of stewardship. In German they were called servants of the poor. They prepared for the love feasts and made the annual visit. The main point in the latter seemed to be to ask whether the laity were still "in the faith" and to discover troubles, fault findings and admonitions which might be brought to the council meeting. Divisions arose within the church largely because an increasing number became dissatisfied with these limited activities, and this overemphasis on form and order and clinging to traditions.

For some, the church was moving too fast; for others, not fast enough; and so there was a double split, old order on one side, progressive on the other. The main body held together and has made tremendous progress. We still have the official council, composed of elders, ministers, and deacons (official laymen), but in addition we have many new organizations within the church for the development of the individual members, for the evangelization of the world, for the development and bettering of social conditions, for the promotion of education and many others, in all of which the laity find a rich field for activity.

The laity consists of laymen, deacons (official laymen), women, youths and children. I am to discuss the "Laymen's Tasks." Others are to discuss "The Work of the Women of the Church" and "Directing the Energies of Youth." In the good old days before all these innovations, the work of the women was mostly to keep silent, of the youths to be suppressed, and of the laymen to keep the faith and order. In the church where I was brought up, among some four hundred members, there were not among the membership a dozen unmarried men and women, no youths, and no children. How different now! The Sunday-school, with its departments and officials and teachers, the young people's societies, the missionary organizations, the social service organizations, the educational interest, colleges, and seminaries and many others have multiplied the tasks and increased the necessity for education and training.

In order that all these interests may be efficiently promoted and served it became evident that a laymen's organization would be helpful. The laymen include all the mature men of the church, and no clergymen, but the deacons who are official laymen. The laymen must be organized for study, for training, for service, for social life and for inspiration. The organization is not an end but a means to ends.

The laymen's tasks are many and varied, as many and as wide as are demanded for a live, active, growing church in all of its activities. The laymen's tasks are all the hard jobs, men's jobs, all the major responsibilities. The tasks of each individual are limited only by his possessions and his natural gifts—education, training, will to do, age, experience, and responsibility. I have time and space only for a very brief outline of the laymen's tasks.

A. Tasks of Stewardship
- a. Stewardship of possessions.
- b. Stewardship of talents.
- c. Stewardship of time.

Under stewardship might be subsumed most of the tasks. Here belong especially the education and training for efficient stewardship.

B. Tasks of Providing for the Local Church Budget

C. Tasks of Trusteeship

D. Tasks of Missions
- a. Home missions:
  1. Study of fields and needs.
  2. Support and raising funds.
- b. Foreign missions:
  1. Study of fields and needs.
  2. Support and raising funds.

E. Tasks of Social Welfare and Service
- a. Poor and sick, unfortunate, temperance, peace, simple life, health, social purity, and home life.

F. Tasks of Education
- a. General:
  1. Public schools.
  2. Colleges and universities.
- b. Religious Education:
  1. Church (Sunday) schools: Bible classes, teaching, superintending.
  2. Seminary: training of clergy and all religious teachers, and workers.

G. Tasks of Evangelism—"Fishers of men"
- a. Casual contact.
- b. Interview by appointment.
- c. House to house visitation.

d. Deputation evangelistic teams.
e. Assisting in revivals, etc.
f. Promoting church attendance of family and neighbors.
g. Put on church programs, support all church activities.

H. Devotional Tasks
a. In the home.
b. In church, prayer meeting, etc.
c. All the time.

I. Economic Tasks
a. Earning a support for self and family.
b. And more.

J. Civil Tasks
a. Voting.
b. Holding office.
c. Jury.
d. Other civil duties.

K. Other Social and Service Organization
a. The layman must provide fellowship for men and boys, banquets, outings, etc.
b. The layman must provide constructive programs for memorial days. They must not be permitted to become days of dissipation.
c. The layman must be ever ready to accept any or all of the above tasks to which the church may call him.
d. The layman must be a constant reader of the best magazines and literature, and especially of his own church papers. Enthusiastic activity is difficult in ignorance and isolation.

McPherson, Kans.

Missions in the Church of the Brethren

BY ELGIN S. MOYER

Part Eleven.—A Mission in China

BICENTENNIAL year, 1908, marked the opening of a new mission in the Church of the Brethren. For two years prior to that, the Board had been investigating China as a probable mission field, and making arrangements for a possible opening. Two or three candidates, while waiting to begin work, were busy creating sentiment in the church, seeking new volunteers, and raising funds for the project.

It was in September, 1908, that a party of five, Frank H. Crumpacker and wife, George W. Hilton and wife, and Emma Horning, landed in Shanghai. After spending about a week resting and buying provisions for the coming winter, they proceeded to the interior, making part of the trip by Japanese steamer, part in a freight train, and the remainder in a passenger coach. Their destination was Tai Yuan Fu, the capital of Shansi Province. They were welcomed and domiciled by the English Baptists, who were the leading missionaries in the city.

The first year and a half were spent in Tai Yuan Fu, studying the language, becoming acquainted with China and the Chinese people, observing methods of mission work, and looking for a place to locate permanently. It was about the middle of March, 1909, that the missionaries began itinerating and prospecting for a permanent field. On their first trip Brethren Crumpacker and Hilton were accompanied by the Rev. Paul Corbin of the American Board Mission. They took with them a Chinese preacher, a Chinese cook, and two Chinese boys to drive the mules. The party was out fourteen days and covered a distance of about four hundred miles. About half of the journey was made on foot.

After making three prospecting tours, one east, one west, and one north, and traveling in all about twelve hundred miles, the missionaries decided that the first section visited was the one where they should establish their mission. It is in the eastern part of the province, in mountainous territory with rich, well populated valleys, where the inhabitants seemed to be the most active, energetic, and prosperous of all the people visited. Here was virgin soil. Most of the people knew nothing of Christianity. Ping Ting Chow and Liao Chow, two of the most important towns, and with a population of several thousand each, were chosen for central stations.

The Crumpackers and Miss Horning later established themselves at Ping Ting Chow. The Hiltons had planned to locate at Liao Chow, but poor health on the part of Bro. Hilton demanded an early return to America.

In October, 1910, one new missionary arrived. In 1911 six new recruits came, and the Hiltons returned from their enforced furlough.

This party reached China just at the time when the country was in the midst of the Revolution which ushered in the republic. The new missionaries remained at Tientsin for safety, and spent the time in language study. All the missionaries on the field except Bro. Crumpacker, who stayed a part of the time at his post in Ping Ting, also went to the coast. It was a critical time for China, and one of uncertainty for mission work in that part of the country. However, no harm befell the Brethren mission or workers. In February after the Revolution was over, and China had been declared a republic, the missionaries returned to their station. A little later the Hiltons opened a station at Liao Chow. On Sept. 11, 1912, the two stations were organized into congregations, the Ping Ting church with a charter membership of eight, and the Liao church with nine. The same week seven were baptized at Ping Ting.

From Tientsin on Jan. 12, 1913, there was flashed to America the sad message, "Heckman died today. Smallpox...Wife and Esther recovering." B. F. Heck-

man had been in China only fifteen months. He was just ready to begin work, and was the kind of man who would have been an asset to the mission. Workers were sorely needed. The call had just gone out for ten more. And now one was called away. It was a shock to the mission and to the home church, and was a great loss to the field. The next year, because of continued ill health, Bro. Hilton was forced again to return to America.

Among the missionaries who went to China in 1913 were two doctors, Fred J. Wampler and O. G. Brubaker. These first medical men were much needed and warmly welcomed.

Since that time about fifty missionaries have entered the service in China. In 1919 the missionaries opened their third station, or rather bought the buildings and continued the work that the English Baptists years before had started, at Shou Yang, just west of and contiguous to the field of the Brethren. It was a church of pre-Boxer days. The purpose of the Boxers had been so fully carried out at Shou Yang that the church there was almost annihilated. After 1900, the Baptists seemed unable to recruit their forces in any large degree. Consequently, their church at Shou Yang had not grown much. Since the Brethren have taken it over, they have had sufficient force to give the church valuable help, and in the last few years the growth has been encouraging.

For some time the mission had been feeling that it would be advantageous to be represented in Tai Yuan Fu, the capital of the province. The English Baptists had been there for a long time, but a city of one hundred twenty thousand people is a large field for one mission with a small group of foreign missionaries and only a small native force. In 1919, agreement was reached between the two missions for the Brethren to open work in the city. The Baptists were to be responsible for one section of the city and the Brethren for another.

During the past score of years, our mission in China has accomplished much. In time of peace and in time of civil strife and world war, in time of prosperity and in time of famine and plague, the labors of the missionaries have won the goodwill of the people. Space forbids the recounting of many incidents that have made interesting history during these years.

A great change has come over Shansi during the last few years. In 1900 the Boxer blow fell heavily upon the province. When the Brethren missionaries entered China in 1908, the people in the territory which the Brethren now occupy did not welcome foreigners or foreign influence. But a great awakening has taken place, especially during the last ten years. From being one of the most conservative and backward provinces, Shansi has become one of the most progressive in the republic. It seems not too much to say that our missionaries have had a share in the bringing about of this great progress.

The Brethren mission in Shansi today has thirty-two foreign missionaries and a growing staff of native workers. These men and women are the Christian leaders for a population of about a million, three hundred thousand. The stations are more nearly adequately manned than are those of some of the other missions in China. Increasing stress is now being placed on developing the native leadership, and giving natives the responsibility of the future development of the church and of the evangelization of the unchristianized people of their communities.

Bethany Biblical Seminary, Chicago, Ill.

CORRESPONDENCE

ANNIVERSARY AND HOMECOMING AT SYRACUSE, IND., CHURCH OF THE BRETHREN

Last Sunday, May 17, marked the first anniversary milestone of the Syracuse, Ind., Church of the Brethren under its present organization. It was also a homecoming day to many who worshiped here in days gone by.

The building of the church dates back almost a half century. Dedication services for the main part of the present building were held Oct. 1, 1887. Bro. Wm. Weybright, the only living member of the building committee of six men, was present Sunday. Few are now living who helped erect the building though ten were present who donated time and money for the same. Twenty-three of Sunday's audience worshiped here forty-five years ago, but many of these were then children.

At 11:00 A. M., Eld. C. Metzler of Wakarusa, the senior member of the Mission Board of Northern Indiana, gave an inspiring address on "The Church—The Royal Family." In response to this message three came forward to make application for membership.

Basket dinner was served at the noon hour, at which time twelve baskets were carried to needy and shut-ins. At 2:00 P. M. a number of musical selections were rendered; then, talks were made by many of those who worked in the church prior to its closing three years ago.

The old church after its organization had many years of successful growth, but like too many other churches of this day it gradually began to wane until it was finally closed. It remained closed until last May, 1930. At that time only eleven members were left.

Through the efforts of the Mission Board of Northern Indiana, and especially of the above mentioned Bro. Metzler, an evangelist and his wife, Brother and Sister J. Edwin Jarboe, of Lincoln, Nebr., were procured to see what might be done to revive the old church. The decision of the board was to sell the building if this effort failed.

From the very first the interest began to grow until at the end of the three weeks of special effort, more than sixty new members were added to the membership list. Then the Mission Board, together with the local church, persuaded Bro. Jarboe and his wife to remain as pastors. They are still here and will perhaps remain for some time.

The membership increased until today it is 152. The Sunday-school is alive and up-to-date, having organized

(Continued on Page 20)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Earning Enough to Reach India

THE Intermediates of the Eaton church, Ohio, are traveling on a friendship trail to India. They are working on the India project for Intermediates.

A poster is hanging in their room. On it is a spiral road which leads from Eaton, Ohio, to India. Along the road there are dots which represent pennies. Each missionary Sunday the offering money helps them to strike off a good many dots. They hope to reach India in a few months.

Our Country's Need

WHAT is it? Ask the question and you get a thousand different answers, and here is one:

"What America needs more than railway extension and western irrigation, and a low tariff and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for family prayers before breakfast right in the middle of the harvest; that quit work a half hour earlier on Thursday night, so as to get chores done and go to prayer-meeting. That is what we need now to clean this country of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions."

We consider this a good answer—and it is all the better because it is quoted, not from a church paper, as you might suppose, but from the *Wall Street Journal.*

A Chinese General's Appeal

GENERAL CHANG TSE-CHIANG, a former subordinate of Marshal Feng Yu-hsiang, has been appointed Commissioner for the Suppression of Banditry and Communism in North Kiangsu. Recently, addressing a meeting of over seven hundred persons in Yanchow, he pled with them to get rid of their prejudices and ignorance and to investigate Christianity sincerely. He said that the three principles of Sun Yat-sen were intended to make China a strong country, but that only Christianity could save her. He urged the Christians to witness to the faith that was in them not merely with their lips, but in consecrated lives.

It is no small thing for such an important official to champion the Lord's cause so boldly in these days in China! But it is an indication of a new turn of events in this land.—E. H. Foster in *Missionary Review of the World.*

Fighting Drought in China

CAN you imagine a famine so complete that a family would tear down its house to get the timbers for sale, and the cornstalks of the roof to eat? China suffers periodically from famine, but never before have they been found to literally live on roots and grass, to eat their own houses.

On April 21 Minor Myers, missionary in the Tai Yuan province, Shansi, China, went to Peking in the interests of farm relief. The situation in Shansi is very bad this spring. The few crops are badly in need of rain. What cure could there be for this? The best solution is irrigation. There are very few of those who are in need of irrigation who could really afford it. (Read: "The Crisis in Shansi," in this same issue.)

One activity will continue whether there is drought or money, that is farming. In a certain mission in north China a worker has been asked to find a variety of grain that would resist drought. He secured samples of seed from many parts of the world. More than a hundred varieties were tried. The three most promising of these seeds were planted on forty farms in four counties in Shansi. The next year the experiment was repeated on a hundred farms in nine counties. To the great joy of the Chinese people, the selected plants lived through the drought and yielded double, and even four times the amount of the local grains.

The results of the experiment were gratifying. It was discovered that $40,000 put into free famine relief would feed only 7,000 people for one month; whereas $40,000 spent for the drought-resisting seed would plant 12,000 acres which would feed 25,000 people for one year.

The Crisis in Shansi

BY H. T. CH'ENG

FOR twenty years Shansi had been a model province in China. During this time her people never suffered as heavily as they do now. Shansi is a poor province. The people are largely engaged in farming. The soil is not very fertile, so the grains do not grow very well, but the people are industrious and economical. They do not eat good food nor put on beautiful clothes. Moreover they are honest and humble. Therefore, although they are uneducated and ignorant for the most part, yet all are good people.

The politics of Mr. Yen Hsi Shan were better than those of any other provincial governor. Yet only because

some of his orders had not been put into effect, a few foreign observers said that Shansi was a model province. The province does not deserve the beautiful term of "model" now. However, in the past the people did not suffer so much.

During the past year Chiang and Yen broke their understanding and a great and terrible war was fought. An immense number of lives were lost. Millions of dollars were expended uselessly. The result was that Yen was defeated by Chiang at last. Then he had to depart from Shansi. He went to Dairen. He said that he would soon go to Japan, but he is still living at Dairen as a guest.

As to Yen's armies, he left them with his general officers Shang Chen and Hsu Sh'ang. But are Hsu and Shang able to carry this responsibility? Besides Shansi's native army there are about one hundred thousand foreign soldiers—such as Feng's, Sun's and Kao's. The total number of soldiers in Shansi amounts to two hundred thousand. At least $1,000,000 is spent monthly to maintain these soldiers. How can a poor province like Shansi bear this heavy burden? However, since the soldiers can not earn enough wages, they rob the common people for money and clothes. They occupy people's homes. Their officers dare not control or restrain them lest they rise in revolt. Runaway soldiers are often seen on the roads. If one person alone goes out to a distant place, it is very dangerous, for he might meet robbers any time and any place. His life is not guaranteed. What an evil environment Shansi people are living in now!

Then come to the question of paper money, or Shansi bills. The exact number of bills of the Shansi Provincial Bank is much more than that of ready silver money. So the value of bills is always below par. Now, the rate of exchange is one silver dollar for four paper dollar bills. The merchants lose a great deal, perhaps can not even continue to open their shops. The farmers also live in a condition of deep water and hot fire. Their houses are occupied by soldiers, their food is eaten by soldiers, and they still pay miscellaneous taxes to the provincial government. Now planting time has come, but not one drop of rain has fallen upon the ground. A large part of the wheat has withered. The price of white flour grows dearer and dearer day by day. A great famine seems to be approaching. Since the barns have been emptied the purses are flat. The people will suffer and many will starve. Bandits are increasing, rebellion is threatening and in addition communists are active. The future of Shansi is very uncertain. Will the central government continue to fail to set the province in order? If so, the distress will influence the whole of northern China. Oh, civil war! If you do not cease, China will perish because of you!

Liao Chow, Shansi, China.

Summer Schools of Missions

THE *Missionary Review of the World* lists a number of mission schools for the study of missions in general. The Mission Board will attempt to secure any information on any one of these in which our people will be interested.

1. Silver Bay, New York, N. Y., June 26-July 6
2. Bethesda, Ohio, July 13-17
3. Lake Geneva, Wis., June 29-July 6
4. Winona Lake, Ind., June 24-July 1
5. Boulder, Colo., June 16-24
6. Mountain Lake Park, Md., Aug. 1-6

The Camp Mack leadership training school will be held July 6-11. This is our own leadership training school and is called especially to help those who will teach "God and the Census," which is the study book recommended for the women and young people's groups. The evening lectures in this school will help those who will lead classes in the foreign mission study book, "The Rural Billion." The Sugar Grove leadership training school will be held July 20-26. A program similar to the one held at Camp Mack will be followed here within the time allowed.

Funeral Customs in Denmark

BY J. F. GRAYBILL

ALL countries have their customs differing greatly from each other. After living in Scandinavia nineteen years, Norse customs begin to lose much of their peculiarity, and yet we do have new experiences.

In many respects Denmark is less conservative than Sweden, for example in the established customs of the state church in the manner of burying the dead. It is less than ten years since the state church in Sweden granted others than state church priests the right to commit the dead to earth. This right was first granted after a hard fight initiated by the Free Missions. After this privilege was written in the law, some of the state church priests still insisted on this performance to the extent that sometimes there were two committals, one by the free church pastor and the second by the state church priest. The priests first gave way after people refused to remain while they performed this ceremony. In Denmark the state church priests, at least in the country, rather prefer that those not adhering to the state church be interred by free church pastors.

Upon the death of our aged deacon brother of the Church of the Brethren, the writer was asked to perform the funeral ceremony. Bro. Villars Olsen arrived at the ripe age of eighty-two years. He had been a member of our church for nearly fifty years, and served as deacon for forty-two years. He is said to have been an active deacon in his best years. His wife preceded him twelve years to her eternal reward. The family consists of twelve children (ten living),

seventy-five grandchildren, and fifteen great-grandchildren. The funeral was largely attended.

The appointed time at the house of mourning was one o'clock. But this did not mean that the funeral would leave at this time; but eating began at one o'clock. At two-thirty o'clock there were still people coming and being served chocolate, coffee and ten different kinds of cakes. At three-forty-five the service at the house began with a song, prayer, and short sermon; it concluded with a song and prayer.

The corpse had been placed in the washhouse. The people assembled on the outside and sang a hymn while six of the sons bore their father to the hearse, and then the procession headed for the church cemetery two miles out from the town—some walking, some riding in a gig and others in autos. It had rained the greater part of the day, so the roads were muddy and walking was not at all pleasant.

Upon arrival at the cemetery the corpse was carried to the grave while the church bell was rung. The preachers headed the procession singing a hymn which was completed when they arrived at the grave. The coffin was lowered into the grave without any rough box or anything to protect it but a number of flower wreaths. The ceremony here differed but little from the custom in the States because it was performed by an American. After the committal one of the sons expressed the family's thanks for what their father had meant to them, and another thanked the friends for their sympathy during their father's short sickness and the burial. By this time it was about dark. The family and friends returned to the house of mourning.

Upon arrival at the house coffee was served as the guests entered the house. At seven o'clock a three course dinner was served to some sixty guests, mostly members of the family. Between courses hymns were sung and dinner was concluded with coffee and the usual trimmings. This part seemed to me to be foreign for a funeral. The only signs of mourning were black clothes, and crepe decorations on the table and around the flower pots. And there was really no occasion to mourn as for those who have no hope. The aged brother was gathered as a ripe shock into the garner.

After this two and a half hours were spent in song, a sort of testimony meeting, and in prayer. Some of the children and friends spoke of their departed parents and friends and urged that these might serve as beacon lights for them and their children. We were favorably impressed with this part of the funeral. We had never experienced anything like it. Nor would it be as appropriate at every funeral as it was on this occasion. The good life of the departed is the best legacy that can be left. At the conclusion of this part of the program coffee was again served and we went to our lodging place in the wee hours of the night.

In Bro. Olsen's death we lost a good deacon. The last ten years he had not been active because of failing health. When I last visited him two months before his death, he was alone in the house. The doors were locked and he could not leave his bed. While I stood on the outside of the window of his bedroom, he read clearly a portion of scripture and led in prayer. He was happy in the Lord and thankful to God for his goodness. His hope was firm for his anchor was cast in the glory world and held until the very last moment of his life. He has gone to receive his reward.

Bedsted, Denmark.

News From the Field

CHINA

Liao Chow

Elizabeth B. Wampler

Bro. Sollenberger Pays Tribute to a Native Christian

Some days ago when Bro. Sollenberger was returning home from a visit to Hoshun, he stopped at a village near Liao Chow to see a Christian woman who has been an invalid for a number of years. He found that just that morning her spirit had returned to God. She had been in the Liao hospital for some weeks for treatment. There she learned of the Christ, and his gospel. She was baptized about two years ago and seemed very happy in her Christian life. She was always very cheerful although she had much physical suffering. Bro. Sollenberger and pastor Chang returned to the village for the funeral.

Eager to Learn to Read

Some days ago Sister Hutchison, hearing of a young bride who desired to come into our Women's Bible School to learn to read, called in the home. While discussing the school curriculum with the groom, who is not a Christian, but had read two years in our Boys' School, he suddenly reached up and from the window sill took a copy of the New Testament, saying: "I read this book every evening to my wife, preparing her to enter your school. We are now reading in John." A few days later the bride enrolled as a pupil and is proving a diligent student, and one responsive to the Bible teaching. A fine group of over thirty women are enrolled for this spring term.

Lessons on Child Training

The last week of April Liao city had a series of lectures on Child Training. A different speaker was chosen for each day. Some very excellent talks were given on different subjects concerning the training of children in the home. Mr. Pai, a teacher in the government boys' school in the city, and Mr. Wen, from one of the wealthy and influential families of the city, were among the speakers. These men are not Christians, yet they are very friendly to us and our work.

Visiting the Isolated Christians

The Wamplers spent the greater part of April traveling through the Ch'in Chou, Wuhsiang and Yu She counties, visiting the more isolated Christians. The village farmers were very busy getting ready for the spring planting, but in each village where they stopped over night there was good attendance at the evening prayer service. Corn, sugar, beets and other seeds were given to some of our Christian farmers as an experiment, hoping that by using better seeds their land will be more productive.

KINGDOM GLEANINGS

Calendar for Sunday, June 14

Sunday-school Lesson, The Resurrection and the Ascension.—Luke 24:25-40, 50, 51.

Christian Workers' Meeting, When Knowledge Shall Be Perfect.

B. Y. P. D. Programs:

Young People—The World of Work.

Intermediate Girls—Good Uses of Vacation Time.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Six baptized and three reclaimed in the Peru church, Ind., Bro. Moyne Landis of Pierceton, Ind., evangelist.

Three baptized in the Petersburg church, W. Va., Bro. Earl W. Fike of Maysville, W. Va., evangelist.

One baptized in the Pomona church, Calif.

Three baptized and two received on former baptism in the Frostburg church, Md., Bro. Rittenhouse, evangelist.

Four baptized in the Plum Creek church, Pa.

Three baptized in the Garden City church, Kans.

Ten baptized in the Hagerstown church, Md.

Five baptized in the Mt. Vernon church, Va., Bro. Guy West of Chicago, Ill., evangelist.

Eleven baptized in the Middletown Valley church, Md.

Two baptized at Middlebury, Ind.

Thirteen baptized in the First church, Chicago, Ill.

One baptized in the Topeka church, Kans.

Fifteen baptized in the Buckeye church, Kans., Bro. Earl M. Frantz of Sabetha, Kans., evangelist.

Seventeen baptized in the Schuylkill church, Pa., Bro. S. G. Meyer of Fredericksburg, Pa., evangelist.

Sixteen baptized in the Eel River church, Ind., Bro. Wilmer Petry of Pitsburg, Ohio, evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. N. H. Beahm of Nokesville, Va., June 21 at Bethesda, Md.

Bro. A. S. Arnold of Burlington, W. Va., Aug. 27 at Maple Grove, Md.

Bro. H. J. Woodie of Winston-Salem, N. C., July 11 in the Fremont church, Va.

Bro. Earle Fike of Maysville, W. Va., June 14 in the Maple Spring church, W. Va.

Bro. H. M. Snavely of Myersville, Md., July 26 in the Long Green Valley church, Md.

Bro. Wm. Harpine of Mt. Jackson, Va., June 7 in the Columbia Furnace church, Woodstock congregation, Va.

❖ ❖ ❖ ❖

Personal Mention

Bro. Uriah Garner changes his address from Metamora to Millbury, Ohio.

Bro. Glen Weimer of Ashland, Ohio, is available for three revival meetings the coming fall and winter.

Messenger visitors last week included a trio of our Virginia young folks—Earl Zigler, May Coffman, Ivy Miller—who had been attending a conference on recreation sponsored by the Michigan State Council of Religious Education.

Especially welcome visitors at the Messenger rooms Friday, June 5, were Brother and Sister H. Stover Kulp of our Africa mission. You guessed correctly. They were on their way to the Colorado Springs Conference.

Bro. J. Herbert Miller, Baltimore layman, the man that fired the opening gun for the Men's Work at Hershey seven years ago, stopped off at Elgin last week for a first visit to the Publishing House, on his way to Colorado Springs.

❖ ❖ ❖ ❖

Miscellaneous Items

Manchester and Elizabethtown added their latest catalogues to our files last week for which they have our hearty thanks.

The District Conference of Western Canada will be held at Arrowwood, Alta., July 14, 15 and 16. The date of July 31 given in the Yearbook is a mistake.—E. C. Cawley, District Secretary.

To the Churches of Nebraska: All pledges made to apply on last year's deficit should be in before the closing of the year's books June 30. Hope to have a liberal response from those churches that have not paid in full. Send all money to the treasurer, S. E. Thompson, 212 West 21st St., Kearney, Nebr.

The Kurtz Memorial Committee appointed to prepare a suitable marker with bronze tablet to memorialize the burial place of our pioneer printer and publisher in the Church of the Brethren, Eld. Henry Kurtz, is arranging a memorial service to be held in midsummer for the placing of the same. We expect soon to announce through the Messenger definite date and program.—G. W. Kieffaber, T. S. Moherman, C. H. Deardorff, Memorial Committee.

Two interesting pictures for the Messenger will be used as soon as we can find an opening. The first is a view of the Cherry Grove church of Lanark, Ill., kindly sent us by Bro. W. A. Deardorff, the pastor. The second picture will be a view of the Pricetown Brethren church at Pricetown, Pa. This church is described as the second oldest Brethren church still standing, and the oldest remaining as originally constructed. We have Miss Sallie B. Fox of Bethlehem, Pa., to thank for three kodak pictures of the Pricetown church. We take this occasion to repeat our appeal to Messenger readers for pictures of historical sig-

Educational Day—June 28

The Annual Conference in order to promote the interests of education in our church has elected a General Education Board. Conference approved a budget of $4,762 for the work of this Board for the year ending Feb. 29, 1932. The money will be used for the administrative work of the Board and for the Student Rotary Loan Fund. From this fund loans are made to needy and worthy students attending Church of the Brethren colleges.

June 28 is designated as a day for congregations to give consideration to Christian education and to lift an offering for the work of the General Education Board. Contributions to this Board become a part of and help in raising the whole Conference Budget.

Since the General Mission Board treasurer is also treasurer of Conference Budget funds the offerings may be designated for the General Education Board and sent to General Mission Board, Elgin, Ill.

nificance. If you happen to live near some historic spot, building or monument, try out your camera and let us see a sample of your results.

❖ ❖ ❖ ❖

With Our Schools

Daleville Academy

Monday, May 25, was "high water mark" for the Alumni Association of Daleville Academy. More than 150 Alumni and friends celebrated the fortieth anniversary of the school. A buffet supper and after dinner speeches closed the day of fellowhip and reunions of former classmates. The school was founded by I. N. H. Beahm in 1891 and through the forty years has served a large constituency. The need of a Christian secondary school is evident as voiced by the several speakers. The spirit of Daleville is much alive, and judging by the splendid session closing it will make its future contribution to church and community.

❖ ❖ ❖ ❖

From Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The World's Best Religious Quotations, compiled by James Gilchrist Lawson. 192 pages. $2.00. Fleming H. Revell Co.

Glancing through this volume I find it contains a large number of excellent and usable quotations. Many a time as I have worked on a subject I have sought long before finding what I desired. Others have said things in such a forceful, striking, beautiful way that we do well to quote them. This new selection of quotations brings things new and old to one's side. Turning to it I choose a few words here and there as samples of the contents. I have intentionally taken short statements.

"An absence of heat and a presence of light will clear up most misunderstandings."

"Nails would not have held God-and-Man fast to the cross, had not love held him there."

"All the world lives in two tents, content or discontent."

"You can not whitewash yourself by blackening others."

"Bees can't make honey and sting at the same time—a lesson to Christians."

"Opportunity never knocks at the door of the knocker."

"There is no rest on the road that takes you away from your duty."

"When God measures men in the next world, he will not put the tape about their heads; he will put it about their hearts."

"Education without God is like a ship without a compass."

"His heart was as great as the world, but there was no room in it to hold a memory of a wrong."

"Nine-tenths of the gamblers in the United States learned to play cards in their own homes."

"No man can lift up Christ in his life unless he humbles himself."

"Hypocrisy is the compliment that vice gives to virtue."

"Religion is the best armor a man can wear, but it is the worst cloak."

"There are not many parking spaces on the road to heaven."

"God calls men when they are busy, Satan when they are idle."

"Speak kind words and you will hear kind echoes."

"The greatest Emancipation Proclamation was issued from Calvary."

"The test of Christian character is the intensity of its love for the unlovely."

"Love is more than a characteristic of God; it is his character."

"A lie has no legs. It requires other lies to support it."

"Daily prayers are the best remedy for daily cares."

"Going to the bad is a poor way to prove that you are a good fellow."

"If you live wrong you can't die right."

"History is the graveyard of nations that forgot God and were flung as corpses into the dust of time."

"The crown-wearer must first be a cross-bearer."

"It is almost as presumptuous to think you can do nothing as to think you can do everything."

"The worth-while man does a thing while the other ninety-nine are explaining how and why it can not be done."

"Our Father sometimes washes our eyes with tears that we may more clearly recognize his providence and his presence."

If these random selections help you, you will like the book; if not, I need quote no others.

I am wondering whether our ministers would appreciate such a book, could they receive it through the Gish Fund.

THE QUIET HOUR

Boaz

Ruth 2: 4, 5; 2: 14-16; 3: 10-18; 4: 3-5

For Week Beginning June 21

A Friendly Greeting

He greets his reapers with: "The Lord be with you." They respond: "The Lord bless thee." It is a very little thing, but how wonderfully it eases and gladdens all our relationships (Gen. 43:29; Judges 19:20; Matt. 28:9; Luke 10:5).

Kind to a Stranger

The love which is most like God's is that which prompts kindness to the stranger and the unfortunate—to those from whom there is no promise of a return (1 John 4:10, 11; Rom. 5:6-8).

Fair

What a fine sense of fairness was it that restrained the warmth of conjugal love out of regard for the rights of a near kinsman (Ruth 4:4).

The Happy Issue of a Pure Kindness

Through his simple kindness to Ruth his home was blessed and he placed himself in the line of Israel's kings and the Messiah. When kindness is done with the thought of reward, it at once loses the quality that makes it kind. But the blessed truth is that the issues of kindness enrich both the doer and the recipient (2 Tim. 2:21; Titus 3:1).

Kind to One; Kind to All

You can not be truly kind to one and not be kind to all. Boaz exemplifies this. His hired hands, his kinsman, his mother-in-law—all were blessed with his kindness as well as Ruth (Gal. 6:10; 1 Tim. 6:18).

Discussion

Give examples of kindnesses that have had a good effect in many lives.

R. H. M.

PASTOR AND PEOPLE

Exalted Titles of the Matchless Christ

BY H. B. HEISEY

As Preached at Colorado Springs Thursday evening, June 11

I SHALL speak to you of Christ at whose birth the angels sang; at whose baptism God opened the heavens and spake forth his pleasure; at whose death the noonday sun hid itself in midnight darkness; and at whose ascension to heaven the clouds became his chariot.

Regarding Jesus, men said: "Never man spake as did this man." I want to add: never man lived as did this man, for no one ever lived so perfectly. Never man died as this man, for no one but he was the "Lamb of God that taketh away the sin of the world." Never man arose as did this man, for he arose by a power inherent in himself.

Jesus Christ was a man with many enemies. Though he never spoke a false word, though he never did an unjust deed, men hated him. Some said he was an imposter; some that he was insane; some that he was sincere but labored under a delusion. But whatever men have said against him, whatever men have done against him, Jesus Christ goes marching on from victory unto victory, until all things shall be made his footstool, and he shall be crowned the "King of kings and Lord of lords."

Some of Jesus' Titles

1. *Wonderful.* Jesus was so wonderful as a *Teacher,* that when he asked his disciples whether they would leave him, Peter answered: "To whom shall we go? Thou hast the words of eternal life." He was so wonderful in the *perfection* of his life, that he could look any man in the face, and without fear of contradiction ask: "Who of you condemneth me of sin?" He was so wonderful a *Savior* that John the Baptist called him "the Lamb of God that taketh away the sin of the world." He was so wonderful in his *death,* that the centurion who witnessed it all, cried out: "Surely, this is the Son of God." He was so wonderful in his *resurrection,* that Thomas joyously exclaimed: "My Lord and my God." He will be so wonderful in his *return to earth,* that he told the Sanhedrin: "Hereafter will ye see the Son of man seated on the right hand of power coming in the clouds." And in the book of Jude we read that Christ will be accompanied by ten thousands of his saints.

2. *The Mighty God and Everlasting Father.* These are titles that reveal the deity of Christ. With words that are unmistakable and clear, John proclaims this deity of his Lord by saying: "In the beginning was the Word, and the Word was with God, and the Word was God." Paul, with a heart overflowing with admiration, speaks of the deity of Jesus in the words: "Our great God and Savior Jesus Christ." In addition to this, Jesus represented himself as God. He not only accepted Thomas' words of praise, "My Lord and my God," but he one time said: "I and my Father are one." Immediately the people took up stones to kill him. He asked: "For what good work do you stone me?" They answered: "For a good work we stone thee not; but for blasphemy, that thou being a man makest thyself God." It is noticeable that Jesus did not seek to correct their impression of his statement. He let them think he claimed to be God. Now if Jesus were not God, but so spake and kept people under the impression he was God, he would be a rank impostor and a clever deceiver. As such he would not be worthy of one word of praise nor the sacrifice of human hearts. But a thousand praises to his name! He never spoke anything but the truth; he never purposely kept people under a false impression. Therefore, he remains a man honest in heart and sinless in character. He is our great God and Savior Jesus Christ. Let the angels of heaven bow before him in holy adoration.

3. *Savior.* Of all the titles of Jesus, that for which we love him the most is Savior. Before Christ's birth, Gabriel told Mary that her son Jesus would save his people from their sins. On the night of his birth, the angel said to the shepherds: "Unto you is born a Savior who is Christ the Lord." During the course of his ministry, Jesus said: "The Son of man is come to seek and to save that which was lost." Jesus saves us, on the one hand from the power of Satan, from evil tendencies within us, from the base things in life, and from eternal punishment. On the other hand, Jesus saves us to himself, hallelujah! He saves us to the noblest things in life, to a joy that is unspeakable and full of glory. He saves us to an everlasting life in heaven. O what a wonderful Savior! By his power, men who were blasphemers have become praising Christians; men who were slaves to sin have become the servants of Christ; men who lived in defeat have been able to take sin, throttle him to the earth, and plant the feet of victory on his neck. And homes that once were the dens of demons have become habitations where angels love to dwell.

Los Angeles, Calif.

The Victorious Life

BY M. CLYDE HORST

As Preached at Colorado Springs, Friday Evening, June 12

"THE law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death," said Paul (Rom. 8:2). This is a testimony from experience, and is preserved on record to challenge others throughout the age to have a similar experience. It is the victorious life.

But what is the victorious life? Does freedom from

the law of sin, and of death, mean sinless perfection? Paul himself confessed that he had not yet attained (Philpp. 3:12). "He that is born of God, sinneth not" (1 John 3:9), means that the ruling disposition has been changed, and not absolute holiness attained. On the other hand, it does not mean defeat. While some expect too much in spiritual attainment, many more do not expect enough. Although the perfectionist doctrine develops a deceptive neonomianism, there is an opposite closely akin to antinomianism. The ideal is a prevalent and progressive overcoming in life, and there is a power that makes it possible. It is the law of the Spirit of life in Christ Jesus. It is the vitality that makes spiritual resistance a reality. It is the spiritual aeronautics that neutralizes the natural gravitation. It is the mystery of goodness that is greater than the mystery of iniquity.

There is need for the victorious life on every hand. It is becoming increasingly evident that moral victory at the ballot box can not be maintained apart from more moral victory in personal life. World peace after all will depend on more peace in individual hearts. While legislative progress can not be delayed until public sentiment is unanimous, yet effective majorities can not be maintained without more sentiment based on conviction growing out of individual experience. What a challenge to the evangelist! In the realm of the church, moreover, the victorious life is in greater demand. Religion has sometimes been promoted irreligiously. Truth not spoken in love is hardly truth. Holy wars and pious schisms must cease. Divisive influences without scriptural cause impede progress toward unity. Lives that do not ring true hinder the progress of the gospel. Most of all, complacent indifference must be overcome, if the world is to be evangelized in this generation.

Can the victorious life be lived? It must be admitted that there are serious hindrances. Heredity is one of these. Blood tells. The power of ancestry is not to be ignored. But while the natural blood tells, the blood of Christ is more telling. One may be twice-born. Many have, even "Ole born drunk." Environment is another hindrance. Perhaps none are entirely free from it. In being all things to all men, compromise may follow. Yet environment may be resisted and even acted upon. As a certain species of life throws out a protecting fluid in the face of the enemy, so divine grace provides for the faithful the environment of the spiritual presence when in danger. "The angel of the Lord encampeth around about them that fear him and delivereth them." No temptation comes that can not be withstood through faith.

The greatest hindrance to victory is in the realm of the will. "And now abideth heredity, environment, and will; and the greatest of these is will," by the power of grace divine. A spiritual reformer said one may be as good as he really desires. Desire, in this case is measured by the price offered for victory. Many prefer the bad to the good, the good to the better, or the better for the best. There needs to exist a greater passion to "know the power of the resurrection," in every day life (Philpp. 3:10). The greatest business of every one is to live the victorious life.

Lewistown, Pa.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 8—God's Plan of Salvation—Faith

LAST lesson we learned that to be in the kingdom of God one must be born again—be baptized. What, then, has come into the mind and heart of a person desiring baptism? The first thing is

Faith

What we know, that is knowledge.

But there are many things we do not know—only believe. This is faith.

When the Power whom we believe and trust is God, then we have faith essential to salvation—a saving faith.

People who refuse to believe except they see with their eyes or understand with their minds, do not have Christian faith.

What Faith Is

1 What is faith? Heb. 11:1.

2 What must one have to be saved? Heb. 11:6.

3 When our works—our daily living, is not in accord with God's Word (the Bible), what is said of our faith? James 2:20.

What Faith Does

4 Faith leads to what? Mark 16:16.

5 When we are justified—made even, square, all right with God, what follows our faith? Rom. 5:1.

6 How is the Christian guided through life? 2 Cor. 5:7.

7 What protects the Christian from the enemy's darts? Eph. 6:16.

8 What gives us the victory in overcoming the world? 1 John 5:4.

How Faith Comes

9 How does faith come? Rom. 10:17.

10 For what did the apostles pray? Luke 17:5.

11 When our faith is tried, it produces what in us? James 1:3.

12 If our faith endures what does it bring us? James 1:12.

In this lesson we see how important it is to have faith in God, in Jesus as Savior—there is no other way to be saved.

Johnstown, Pa.

ANNIVERSARY AND HOMECOMING AT SYRACUSE, IND., CHURCH OF THE BRETHREN

(Continued From Page 12)

classes and an average attendance of around 135. A Bible Class meets each Thursday evening with an attendance of about 60. One of the most successful of Ladies' Aid Societies, with Sister Dan Klink as president, meets each week.

Many repairs have been made on the old building, which had had none for about twenty years. At present, the building is being painted.

Mrs. Ada Mock Klink.

Syracuse, Ind.

FORTIETH ANNIVERSARY OF FIRST CHURCH OF PHILADELPHIA, PA.

We held our fortieth anniversary on May 10. Mrs. J. S. Thomas, better known as Mother Thomas, who was our first Primary Sunday-school Superintendent, was our guest of honor. She will be 87 years old next month. She is at present Superintendent of a mission at Port Providence, Pa. This is the paper she wrote for the happy occasion.

My acquaintance with this Sunday-school began in 1864 when my good husband, the late Dr. J. S. Thomas, took me for the first time to his church and introduced me to his people. At the close of the service he very solicitously said: "Well, how did you like it?" My reply was: "Very much indeed, and I think your people are the most sociable people I ever met." This pleased him greatly and this is what he said: "My people are the best people in the world and my church the best church in the world." At the time I thought his statement overdrawn; but we know we are all creatures of heredity and environment and there is no such thing as getting away from the power of these.

They tell us the church at Crown Street was built in 1817. It was there the Brethren worshiped for almost a half century. It was here the first Sunday-school of the Brethren was born. In 1854 when Dr. Henry S. Geiger was elected to the ministry, he emphatically said: "I will not preach in a church when there is no Sunday-school." The Brethren got busy and in that same year organized a Sunday-school.

Let me think: 1931 minus 1854 gives us 77 years of Bible School in the City of Brotherly Love. Did I hear some one say: "Does it count?" Oh, yes, beloved, it counts.

I notice some gold stars on your flag. What do they mean? Did you say dark Africa? Then at once we think of Ruth and Stover Kulp, and they were of us—God's ministering messengers sponsored by you to carry the gospel the wide world through.

Then, too, we have some very interesting home missions. Think of Bro. H. K. Garman who was largely instrumental in building a $40,000 church right here in our near-by town of Ambler with a large and successful membership, and he was one of us.

Over in Kensington two churches were built and paid for and filled with Sunday-school scholars by our Brother and Sister S. B. Croft and they were also from our number.

What think you of Dr. T. T. Myers, who for sixteen years was our pastor, and then promoted to a higher sphere of usefulness as Professor of Theology in the Juniata College, and he was one of us?

Then we can not forget Dr. C. C. Ellis, that wonderful self-made man who was once our assistant pastor. Today he is President of one of the most influential colleges in the Brotherhood, and he was one of us.

There are others, but we have time only for one more, Dr. M. G. Brumbaugh—lecturer, teacher, statesman, preacher, superintendent of Philadelphia public schools, sent to Porto Rico as an educator, afterwards governor of Pennsylvania—and he was one of us.

Now we dare not close our series of reminiscences without including our well beloved Sister Mary S. Geiger—first at Crown Street, first at Marshall Street, first at Dauphin and Carlisle, first at Geiger Memorial, first in the hearts of her people. She was a benefactress of whom it must be said: "She hath done what she could." And she was one of us. Does it count? Oh, yes, beloved, it counts. But how much we will never know until the final day of adjudication when the Books will be opened and each one rewarded according to his works.

Come then, ye thankful people, on this glad Day of days:
To God above, the God of love, give gratitude and praise.

Philadelphia, Pa. Mrs. Wm. H. B. Schnell.

A GROWING CHURCH

Some few weeks ago a splendid account of the organization of the Greencastle congregation appeared in the columns of the Messenger. Since that time quite a few things have come to us in the way of heavenly blessings, and I wish to pass them on to encourage others who are willing to work, and work hard for the Master of men.

We started Feb. 1 with sixty-eight members in our little town. We were here but a few weeks until the congregation felt the need of a revival. But a week or two passed by from the time it was first talked about until we found ourselves assembling in the auditorium room each evening for two weeks. The attendance was excellent throughout, and as an immediate result nineteen were led into the water and received into the church by Christian baptism.

An invitation was given at the close of the Sunday evening services for three weeks after the meeting closed and four more have made the noble choice and received Christian baptism. A number of members living in the surrounding community have signed the charter membership card thus bringing our total membership to one hundred four. The Sunday-school enrollment has increased more than thirty and the attendance will average ninety per cent. A fine spirit is manifested in the entire body of believers, and every one is working for the growth of the kingdom, first spiritually, and second numerically.

It surely is inspiring to the pastor to work among such a fine group of God's children, and especially when there is peace and harmony, love and devotion, one to another, and to the cause we represent.

On May 10 we held our first love feast and communion service; it was a glorious time, and a wonderful feast. One hundred twenty-two surrounded the Lord's tables and shared in the spirit of the occasion.

I am sure it will be years before we can forget the reverence, the sacredness, and the hallowedness of that hour. We are forging ahead, backed by the power of the Holy Spirit which filled our souls that evening, and continues to fill them daily. We believe it will not be long until others will want to receive baptism and join our ranks for him. More than one hundred pastoral visits have been made, and every home seems to be bubbling over with the spirit of enthusiasm. It is the hope of the writer that this will encourage all who read this article to set out with the determination to win, for we can if we think we can. A working church is a church that works. Let us do our best for him. Let us work.

Jesse W. Whitacre.

Greencastle, Pa.

THE PICTURE STIRRED MEMORIES

The Gospel Messenger just came, and I am touched to see the picture on the front page—the Hickory Grove church. Perhaps you do not know that this was one of my homes. My father, Eld. J. J. Emmert, lived in the Arnolds Grove congregation which included Mount Carroll and joined Hickory Grove. My mother was a sister of Eld. Geo. D. Zollers, and after she was taken from us when I was only eleven years old, Uncle George and Aunt Sarah were very near to me. Their home near this church was my home many times. My grandmother Zollers lived with us, and later with them, and now for many years her body and that of her daughter, my Aunt Mary, for whom I was named, have rested in the cemetery beside the church. In later years our son Emmert was pastor there for a time.

I was only a little child when Bro. Hope found his way to Uncle George's home. The story of that time, and how Uncle George brought him to our home near Mount Carroll, and with my father talked with Bro. Hope, and the other man who came with him, his brother-in-law I think, and later, when Northern Illinois was stirred as never before with the desire to send Bro. Hope back to his own country to teach his people—these were the stories of my childhood. I can not recall when first I thought I too wanted to be a missionary to a far-away people. Now as I look back over the years I think those times had much to do with the beginnings of our India mission. So I am glad to see the picture. I can see the group of faithful ones who worshiped there through the years. God will carry on his work with the dear young people when the older ones have to lay it down.

I feel rather guilty that I have not written to express my appreciation of the Messenger in its new form. I started to write repeatedly and it seemed I could not find words to say what I wanted to tell you. Like it? Indeed we do. The children and I often speak of it. How sorry we do feel that there are some who really can not have the church paper, or think they can not. It seems like there would be some way to afford it if they only know what they are missing.

Kirkland, Wash. Mary Stover.

OHIO STATE TEMPERANCE RALLY

On April 13 and 14 there was held in Columbus, Ohio, a very enthusiastic state temperance rally. Governor George White gave the opening address. He urged dry law enforcement and said there should be no difference between the man who could write a check for a million and the poor man with a pint. He asserted that the proper program for the President or a governor should be to see that there is no nullification of the constitution. Following his address, Dr. F. Scott McBride, General Superintendent of the Anti-Saloon League of America, announced the receipt of a telegram from Springfield, Ill., stating that Governor Emmerson had vetoed the O'Grady-McDermott bill passed by the Illinois legislature to repeal the state prohibition amendment. Upon the receipt of this unexpected telegram the large audience arose to its feet and sang the doxology. Upon the suggestion of John J. Lentz, President of the American Insurance Union, the convention wired a resolution to Governor Emmerson commending him for his attitude toward the cause of righteousness.

Ben H. Spence, a journalist of Toronto, Canada, stated that if the United States with its legal and judicial systems were to adopt Canada's liquor laws, hell would be popping up all over this country in short order. If Canada with its legislative and judicial systems were to secure the United States prohibition laws the result would be a near paradise as compared with their present conditions. W. F. Kirk, Master Ohio State Grange, as did others, emphasized the importance of another educational campaign.

Dr. Howard Russell, founder of the Anti-Saloon League, presided at some of the sessions and used a gavel made from a part of a saloon bar used in the old saloon days.

Dr. Cherrington stated that the Eighteenth Amendment never would be repealed because God and the churches were with the drys.

Mrs. Mary Harris Armor, Atlanta, Ga., president of the W. C. T. U., stated that the South would support only a dry candidate for President in 1932. Daniel A. Poling stated that a national campaign of teaching relative to alcoholic liquors was being put on especially for the benefit of the young people.

It is estimated there were 2,000 delegates in attendance. Every part of the state was represented.

Greenville, Ohio. Levi Minnich.

SUITS ME

Dear delegates of the 1931 Church of the Brethren: What Bro. J. H. Moore of Sebring, Fla., has to say on the evolution report (as found in the Messenger on page 12 of the May 16 issue) suits me.

Graciously act on Bro. Moore's suggestion or else kill it outright and give the report a speedy burial in Colorado, the centennial state. Say something or nothing.

Moses wrote on the ipse dixit style. Let us follow his example.

Though offered my expenses on behalf of another church problem of corrective type, I regret I am not in a position to be with my dear people in the 1931 Conference.

Nokesville, Va. I. N. H. Beahm.

PRESIDENT STUDEBAKER SPEAKS IN TUCSON, ARIZONA

The undersigned and his family had the happy privilege of entertaining President Ellis M. Studebaker, of La Verne College, at their home in Tucson, Ariz., on Saturday and Sunday, April 25 and 26. On Saturday evening Dr. Studebaker gave a half-hour radio address over station KGAR of this city, on the subject, "The Relation of Education to Respect for Law and Order." On Sunday morning at the Sunday-school hour he addressed the University Bible class, consisting of the young people of the University Methodist Church. At the morning worship period of this church, of which the Rev. Moffett Rhodes is pastor, Bro. Studebaker preached on the subject: "The Relation of Education to Ideal Citizenship." Special preparation was made by the pastor for this service, and three others were invited as pulpit guests with stated parts in the worship period. They were: Dr. Blanton, President of Ward-Belmont College, of Nashville, Tennessee; Dean Emil R. Riesen, of the University of Arizona, formerly a professor in Bethel College, at Newton, Kans., a Mennonite college; and the undersigned. The University Methodist Church is the church at which we regularly worship and work, Mrs. Cable being the teacher of the elderly ladies' class, and myself the teacher of the men's Bible class for the past five years.

On Sunday afternoon, at the Christian Church of Tucson, Bro. Studebaker baptized our two youngest children, Evelyn and Lowell Dean, aged 11 and 8 years. The pastor of

(Continued on Page 24)

HOME AND FAMILY

Come Out of Doors

BY MARTHA A. JUDY

Come out of doors, there's where you'll find
The things that cheer and rest your mind.
Oh! friends, come out beneath the sky
And watch the clouds go sailing by,
Then all the mist and gloom will fade
Before the wonders God has made.

Come out of doors, the fields are clean,
The trees will teach you nothing mean.
For he who toils beneath the sun,
Rests better when his work is done.
If joy and happiness you'd know,
Come out where you've a chance to grow.

Come out and study nature's books,
And get acquainted with the brooks,
And with the flowers, the grass, the trees,
The butterflies, the birds and bees.
And all that teach us of God's plan,
That's what will help to make a man.

Eglon, W. Va.

An Old Time Preacher of Today

BY JOEL B. NAFF

In Three Parts—Part Three

Eld. Lackey is not afraid of those who would oppose or criticise him. He holds an important office in both church and county affairs, therefore he has a double portion of complaints and backbiting with which to deal. Only a few days ago I received a letter from him in which he referred to those who were opposing him. He said: "Nothing they do or say has any effect on me; if the devil gets into the pulpit it won't shake my faith any." To me, that letter came as a great benediction, and as an inspiration for me to live as he lives and dare as he dares. The secret of his moral strength, as I see it, lies in the source of his faith; his faith is anchored in Christ.



W. E. Lackey

Bro. Lackey has always been interested in the dethronement of evil and the establishment of righteousness, and he hasn't gone away from home to begin either. Most of our ministers and quite a few officers are careful not to do or say too much that is in opposition to the bootlegger. He was not afraid to go to the stills and ask them to move out. Usually when he spoke to them they got out; if they didn't he called an officer, and if the officer failed to function he took an ax and did the job himself. In just that way he often cut up stills and drove out bootleggers who, because of the fear and respect they had for him, fled as the money-changers fled when Jesus drove them out of the temple.

One day a big rough fellow was down in the hollow making moonshine—he had a big gun swinging at his side. Bro. Lackey walked up, gave him a slap on the back, and said: "I've got you!" Well, the poor fellow just about fainted. I don't suppose he ever thought of his gun. Another time a certain man thought to bluff him, he took him around behind the store and said, "I hear you'd report a fellow." "Report you," he answered, "of course I would; have you got a still? Where is it?" Pretty soon the fellow changed his tone of conversation; he was glad to get away from Lackey.

Years ago, when prohibition was having its struggle the times became so perilous in Patrick County that some of our ministers left the community, but Lackey, commonly known as "Cain," said: "I'm going to stay here and fight the devil as long as I live." He is not afraid, they have found out that he is not, and I doubt if there is a man in Patrick County, today, little or mean enough to do any downright injury to Eld. W. E. Lackey.

This summer I went to visit Bro. Lackey's logging camp. Perfect order and decency reigned there; grace was said at the table just as if it were home. Only twice during his Christian life, as Bro. Lackey recalls, has he eaten a meal without first thanking the one who gave it. Men won't do or say a mean thing around him, for they know that he frowns upon sin and they respect him too much to wound his feelings. When he lived in the city he came to be respected very much at all the places where he boarded. At some of these places they were not in the habit of having prayer, but upon seeing that Bro. Lackey was a Christian they at once called on him to say grace at meals. At one of his boarding places the behavior of the men was so bad that one man said his wife actually stayed away from the table unless she heard Lackey's voice there. If he was there she knew it would be all right. Although he was a big eater his boarding mistresses were always sorry to see him leave. Oh, they tried to tempt him. "You're not old," some of his coworkers once said to him, "come with us and we'll show you a good time." The reply was, "If you'll walk my way we can walk together, but if you won't go my way I'll go alone."

Bro. Lackey is very frank and sincere. He always says just what he thinks; he doesn't spare people's feelings. At church one night a fellow who belonged to the boot-

legging set discovered that some tacks had been driven into his car. The fellow began to swear and fix the blame on he knew not whom. "Well," said Bro. Lackey, "who are the fellows who did that? They are not our church folks, they're some of your own sorry crowd; Christians never bother anybody."

One day I was at court and saw him go on the witness stand. People leaned forward in their seats eager to hear what he had to say. The judge said: "Will you swear to tell the truth?" "No," said Bro. Lackey, "I don't swear at all, but I'll affirm." An applause went up from the courtroom, they knew that before them sat a man whose word was as good as his bond. The lawyer used his testimony that day, for he knew it would have weight with the jurors. He said: "I don't believe there is a man in this courtroom who thinks Rev. W. E. Lackey would tell anything besides the truth."

One morning before breakfast at a rough wagon camp, he asked: "Is there anybody here who will give thanks to the Heavenly Father for his care over us during the night?" No one answered, and he added: "Then if you'll get quiet I will." There wasn't a man in that dingy wagon-house so irreverent or ungodly that he didn't feel glad for the prayer which was offered that morning.

I think I may yet bring to you just this one lesson which I learned from Bro. Lackey. Last summer at one of our regular meetings I preached a sermon which I had spent many long hours in preparing. I had committed most of it to memory, quoting whole sections from famous authors. It was accepted in a fairly good manner and without special comment by both the audience and Bro. Lackey. But if I were to do the job over I would do it quite differently. I had been concerned mostly about the structure and the style, losing the main purpose for which a sermon should be given. In other words, I'm afraid it was not quite practical, especially for those mountain folk. At any rate, I got a lesson that day on heart-felt sincerity which I shall not soon forget. When I had finished and sat down, Eld. Lackey arose and began quietly to offer a few admonitions and illustrations which had been a part of his personal experience. Among other things he said: "Without hope in Jesus Christ and the hereafter this life is nothing." I decided that the one crisp statement given as a personal testimony by one who had tested God's love and found it to be true was worth more than a whole volume of well prepared sermons. Since that day my whole attitude toward preaching has changed wonderfully. And I feel that I owe Bro. Lackey the credit for revealing to me through his simple God-fearing life, a deeper interpretation of the message God's Son brought to the world.

I rejoice to have met one so strong in the faith and to have learned of his simple, childlike faith and trust in Jehovah as a great, loving Father who hears and answers the cries and petitions of his children. During the recent drouth, as is his custom in any time of trouble, he not only approached the Heavenly Father himself, but also exhorted his people to knock at the rich storehouse of God who is able to give an abundance for the supply of every want.

Like as men in the days of the early church looked upon the disciples, so I looked upon this godly man and "took knowledge that he had been with Jesus." When I heard him preach the Word with power, when I sat with him in his home or in the home of a neighbor, and as we rode together, walked together, and talked together, I was ever conscious of being in the presence of a great and noble personality.

(*Footnote*)

It was at the suggestion of Eld. H. W. Peters, of Spray, N. C., who knows Bro. Lackey personally, that I was inspired to write about him for the MESSENGER. This article comes as an expression of the great love and devotion that the writer, as a young brother, has for this dear elder brother. May many of you learn to know and love him also. If you have opportunity, write him a letter (Elamsville, Va.), or better still, pay him a visit. He will appreciate your interest very much. He has served his church well. He is not much more than sixty years old, but has a bad case of diabetes. Let us pray that he may yet have many days of active usefulness.

New Windsor, Md.

His Reply

BY JULIA GRAYDON

WE all enjoyed hearing the young Scotchman sing his favorite songs, and especially his rendering of "Roaming in the Gloaming," which reminded us of the author himself.

One day a lady staying at the same hotel asked him to sing on Sunday evening at the song service which was held for an hour every Sunday. And it was while we were sitting out on the lawn that some one suggested something he should sing. I do not know what his questioner asked him, but this was his reply: "Remember the sabbath day to keep it holy, that's what we say in Scotland."

He had been in this country only six years and its ideas and customs were comparatively new to him, but he was not ashamed of a certain custom in his own country, a glorious custom, that of keeping the sabbath holy.

And I think we all enjoyed his singing more that evening because of the stand he took in regard to secular music on the Lord's day.

Harrisburg, Pa.

PRESIDENT STUDEBAKER SPEAKS IN TUCSON, ARIZONA

(Continued From Page 21)

the Christian Church, Rev. Otho C. Moomaw, is of the Moomaw family of Virginia, well-known in the Church of the Brethren. At the baptismal service were also Rev. Rhodes of the Methodist Church, Joe Lahman of Franklin Grove, Ill., and Mrs. E. S. Rothrock and her son, Oliver, of Patagonia, Ariz., formerly from Pennsylvania. The Rothrocks and Mr. Lahman, all members of the Church of the Brethren, we had the pleasure of entertaining with Dr. Studebaker at Sunday dinner.

Later in the afternoon President Studebaker addressed the monthly mass meeting of the Tucson Citizens' Law Enforcement League, which was organized here in March, especially to combat violations of the Eighteenth Amendment. We were exceedingly happy to have him minister to us in the variety of ways which the occasion afforded, and the people of this city greatly enjoyed his brief visit.

Tucson, Ariz. W. Arthur Cable.

NEWS FROM CHURCHES

ARKANSAS

New Hope church has just closed a short series of meetings. Our elder, Bro. Luke Burnett, preached some very interesting sermons. Bro. J. A. Birkhead preached the Sunday morning discourse. May 22, at a special council we elected delegates to District Meeting: J. A. Birkhead and the writer; alternates, Sisters Carrie Burnett and Gladys ——; Sunday-school delegate, Sister Julia Gray. A collection was taken to pay our quota. Our revival meeting will begin the fourth Saturday in July with the home minister doing the preaching. During the meeting just closed we rejoiced when a brother and sister came back to the church. The meeting closed with a spiritual love feast; seventeen surrounded the tables. Our elder officiated, assisted by Bro. Jeff Burnett and Bro. J. A. Birkhead.—Mary Birkhead, Beedeville, Ark., May 29.

CALIFORNIA

Chowchilla church held her dedication services Sunday, May 24. For several years our church was located eight miles south of Chowchilla in a rural district which is mostly Catholic and German Mennonites. There was no possible chance of building up the church. We already owned lots in the city and after conferring with the District Mission Board in regard to some financial help, it was thought best to move the building. Accordingly on March 29, it was moved and placed on a good foundation with basement under all. Practically all of the work of digging the basement and putting in the foundation was donated. We missed only one service in the church. Since that time our elder, Bro. D. H. Forney, has worked untiringly and has sacrificed much that he might give the house two coats of paint both inside and out. The basement has been fitted up for dining purposes, and it is also curtained off for Sunday-school classes. The grounds have been leveled and will eventually be planted to lawn and trees. The dedication services were well attended. There were delegations from Waterford, Empire, Modesto and Reedley and some from Pacific Grove on the coast. The visiting churches brought messages in song which were very much appreciated. The morning sermon was given by Bro. J. R. Wine of Empire, our District Welfare worker. The dedicatory sermon was delivered at 2:30 by Bro. F. E. Miller of Waterford, a member of the District Mission Board. This was a powerful address, the paramount thought being the rededicating of our lives to God in sacrifice and service. Many of the town folk were present at the afternoon service, including the Methodist and Presbyterian ministers. Bro. Forney has been granted a vacation and during his absence the pulpit will be filled by members of the Mission Board and others.—Mrs. Grace McDaniel, Chowchilla, Calif., May 28.

Pomona.—Our pastor, Bro. A. O. Brubaker, very ably conducted the pre-Easter service; as a result one was baptized. Easter evening the choir gave a cantata, entitled, Christ Victorious. We have a good live Sunday-school with Bro. Bertram Betts as superintendent. We held our semiannual communion service May 21, with the pastor officiating. The Sunshine quartet of La Verne gave us an excellent program May 17. May 26, the Aid Society gave the yearly birthday dinner which was enjoyed by about seventy-five. Each one gave a penny for each year and the money was given our pastor toward his expenses to Annual Conference.—Mrs. S. P. Noll, Pomona, Calif., May 29.

FLORIDA

Glenside church held her regular business meeting recently with Eld. A. D. Crist presiding. Afterward Bro. J. D. Reish preached a soul-stirring sermon. Bro. Miller of Sebring directed the singing. Brother and Sister Miller of Eustis were also among the visitors. The work here is moving on supported by the faithful few. Bro. Howard Ellis is giving excellent service as Sunday-school superintendent and is leading the young people in a commendable manner. We had a Mother's Day program that will long be remembered. Some of the folks from the Baptist church took part.—Mrs. A. D. Bowman, Macclenny, Fla., May 25.

Winter Park church has been enjoying some special services recently. On May 22 the District Board of Religious Education and the camp committee each held a meeting here. In the evening of the same day the first session of the mid-summer Sunday-school convention convened with Bro. J. H. Morris of Brooksville delivering the address. He showed in a forceful way the need for greater efforts along Sunday-school lines. Sunday, May 3, was the day of the convention with services all day and a basket dinner on the church lawn. A number of visitors had come in on Saturday for the various committee meetings and others came early Sunday morning and kept coming until the afternoon. The regular Sunday-school convened at 10 o'clock with ninety-one present. A number of the visiting teachers were used in the classes. The preaching hour was taken up with discussions on, The Daily Vacation Bible School and Leadership Training. The afternoon session opened with a thirty-minute song service after which a number of live topics were taken up by speeches and round table discussions. Some were heard to remark that they had never attended such a helpful meeting. The evening service marked the beginning of our revival meetings with Bro. J. D. Reish as evangelist, and Bro. S. M. Miller as director of music. The meetings continued each evening for two weeks closing May 17, with the communion service. There were four added to the fold and the entire church was greatly strengthened by the strong gospel sermons delivered so ably by Bro. Reish. There were thirty-six members surrounded the tables at the communion service, with a large number of spectators present. We are planning a two weeks' Vacation Bible School to begin June 1, with Sister Birdie Morris, of Brooksville, as director. Our church is moving along nicely with an increase in most of the services.—Bertha M. Frantz, Winter Park, Fla., May 21.

IDAHO

Bowmont church met in business meeting May 28. Bro. H. G. Shank was retained as pastor for the year beginning Sept. 1. Favorable reports were given by clerk, treasurer and pastor. Interest and attendance at our Sunday-school and worship service have been increasing. The average attendance last quarter for the Sunday-school was ninety-four and for the worship service, 120. Bro. H. G. Shank was chosen to represent us at District Conference. An Easter pageant, The Dawning, was given by the young people. Mother's Day was observed with recitations by the children, special songs by the choir and a splendid message by the pastor. A committee is at work on a special service for Children's Day, June 14. The Aid Society under the efficient leadership of the president, Sister Rachel Fike, has been especially active in their contributions to the home cause. We anticipate a revival in the fall with Brother and Sister O. H. Austin, evangelists.—Chloe V. Gross, Bowmont, Idaho, June 1.

Twin Falls church met in council May 15. Eld. F. G. Edwards was elected delegate to Annual Conference, and H. S. Will to District Meeting. Lawrence E. Turner's license to preach was renewed. Mother's Day was kept in honor of mother. May 24, a picture was shown, The Light of the World, which was very impressive.—Mrs. Ella Fahrney, Twin Falls, Idaho, May 25.

ILLINOIS

Chicago (First).—We have been experiencing some refreshings from the Lord. Our pre-Easter services were conducted by our pastor and as a result of these services and of personal work thirteen were baptized. Our communion service was largely attended and was in charge of our elder, W. W. Slabaugh. The children, about twenty-five in number, were taken care of during the communion service by workers in the primary department of the Sunday-school. Elders J. M. Moore and F. E. Mallott are to act as our delegates to General Conference with Sister Eva Trostle as alternate. Our D. V. B. S. will begin June 29, and continue three weeks with Sister Wilbur Bollinger in charge. The closing days of Bethany brought many delightful things to us and we look forward to the opening of the school next fall. On May 10, our men's chorus rendered a very acceptable program under the efficient leadership of Bro. Wilbur Royer. Our Y. P. D. has been doing splendid work each Sunday evening and in addition they have had several special meetings. On May 8, they gave, Follow Thou Me.—Burton Metzler, Oak Park, Ill., May 29.

Sterling.—May 1, a mothers and daughters' banquet was held in the church and a large number enjoyed the inspirational program. Our love feast, held on Saturday evening, May 16, was well attended. Bro. Baldwin, the pastor, has been chosen as delegate to Annual Conference. We are much encouraged with the fact that thirteen new members have been added to the church since Easter.—Helen Hoak Eikenberry, Sterling, Ill., May 30.

INDIANA

Manchester.—As a culmination of special pre-Easter services a love feast was held on the evening of Good Friday. On Easter Sunday four were received into the church by letter and twenty by baptism, sixteen of whom were juniors. Consecration services were held for sixteen babies and their parents. The Easter time was a season of spiritual

refreshing for the entire church. On Sunday evening, April 19, Bro. Chas. S. Morris gave his illustrated lecture, Seeing God through the Telescope, to a large and appreciative audience. Due to several cases of spinal meningitis in the city the public schools were closed for a week and all church services were suspended over the Sunday of April 26. On Sunday evening, May 3, the men's and ladies' glee clubs of the college gave their much appreciated annual concert at the church under the direction of Prof. Paul Halladay. Dr. A. W. Cordier, recently returned from a year of study in Europe, addressed the church Sunday evening, May 10, on present day world conditions. Following this address Dr. David M. Edwards, secretary of the Indiana Council on International Relations, presented the work of that organization and invited contributions and memberships. This appeal met a good response. Special music was furnished for this meeting by the local Izaak Walton League Glee Club. May 11, the mothers of the church entertained their daughters at a banquet. There was a large attendance and a delightful program. The impressive talk by our pastor's wife, Mrs. Hartsough, was greatly appreciated. The different organizations of the church have been busy in their various activities. The Ladies' Aid has done outstanding work in furnishing clothing and bedding to the needy of the community. The Women's Missionary Society is studying the book, A Cloud of Witnesses. They have put on several financial projects and are assisting in the evangelistic program of the church.—Mrs. Chas. S. Morris, North Manchester, Ind., May 18.

Peru.—Since our last report our church had a very successful evangelistic campaign conducted by Bro. Moyne Landis. As a direct result six were baptized and three reclaimed. Since then eight have been received by letter. May 28, our church held its regular council with Bro. Edward Kintner presiding. It was unanimously decided that Bro. Oberlin, our present pastor, is to remain with us for two more years. Sister Oberlin is our delegate to Annual Conference. Sunday, May 31, our church, with four of the adjoining churches, held a joint Sunday-school convention at Peru. There was a basket lunch served at noon, and a large number in attendance all day.—Daisy L. Peters, Peru, Ind., June 1.

Plymouth.—The Y. P. D.'s of our church entertained the sectional conference of eight churches Feb. 28. They had a splendid meeting. The Ladies' Aid served a banquet in the evening. The Y. P. D. has completed its study of Modern Youth and Bible Times and is now studying the Four Gospels. They have a meeting every other Tuesday evening. On the last Sunday evening of the month they give a worship program before the regular church service. The young people have cared for the shrubbery which they planted a year ago, thus adding to the beauty of the church lawn. Our Sunday-school is progressing nicely in both interest and attendance. The teacher-training class is doing splendid work with Mrs. Rosa Shively as teacher. Nine members of the class passed the first test. The church, Sunday-school and Aid Society purchased new song books for the church. During the illness of Bro. Appleman, Brethren Theo. Miller, Gorman Zook, Cecil Reed, John Markley, J. W. Lear, Otho Winger, J. O. Kesler, and Chas. Cripe brought splendid messages. Over 100 mothers and daughters attended the banquet on May 14. Sister Flora Ross Bjorkland delivered a very splendid message. At our last members' meeting the church decided not to send a delegate to Conference but we will increase the Conference offering. The writer was elected church correspondent at this meeting.—Fern Price, Plymouth, Ind., May 25.

IOWA

Brooklyn.—March 1, a dinner was given at the church in honor of Bro. Joshua Schechter and wife who were leaving for their new home at Worthington, Minn., also for Bro. Frank Meyers of Cedar Rapids, our new pastor. Bro. Schechter preached his farewell sermon in the morning and Bro. Meyers gave his opening address in the evening. Shortly after Bro. Meyers and family were settled a reception was given in their honor at the parsonage. May 2, baptismal services were held at the church when Bro. Meyers baptized a young lady. May 10, Mother's Day and Rural Life Day were combined in an all-day meeting. Bro. S. B. Miller and family of Cedar Rapids were with us. Bro. Miller preached an inspiring sermon on Mother's Day in the morning. In the afternoon the program was on Rural Life. Splendid talks were given by Bro. Howard Willett (now attending school at Ames), by Mr. Geiger, our county agent, and Bro. Miller of Cedar Rapids. A few weeks ago our Aid Society held a market and bake sale in town and made $19.87. We are again using our mite boxes. The Aid members did this last year; the boxes were opened about Thanksgiving time and contained $67 which was given to Sister Elnora Schechter, our missionary in Africa. Our quarterly council meeting will be the morning of June 6, with communion services in the evening.—Mrs. Gus Heishman, Brooklyn, Iowa, May 18.

KANSAS

Abilene.—Bro. E. H. Eby and wife of St. Joseph, Mo., spent the week of May 4 to 10, with the Abilene City church, giving very helpful and interesting instruction. The time was divided into three half hour periods, the first thirty minutes being devoted to the study of the book of John, the next to an illustrated lecture on the Bible Lands and the last to a lecture on missions or stewardship.—Addie E. Himes, Abilene, Kans., May 27.

Buckeye.—Interest and attendance have been good during the past few months. Feb. 6, a deputation team from McPherson College gave a splendid and much appreciated program. April 28, Bro. Earl M. Frantz of Sabetha, Kans., began a series of evangelistic meetings, continuing two weeks. His messages—a challenge to live a Christian life—were earnest and impressive; he also did much personal work. As a result fifteen were converted and baptismal services were held on Sunday afternoon, May 17, at the church. May 25, Brother and Sister E. H. Eby began a series of meetings. The Bible Land pictures, his messages following, the half hour of study in the Book of John, and Sister Eby's work with the children were all very helpful. May 31, Kieth Hayes gave an interesting address on Peace.—Mrs. Enoch Derrick, Abilene, Kans., May 31.

Garden City.—Our church work is progressing splendidly. Sunday-school attendance is very good; in the children's department the average attendance is about thirty. Kathryn Burgin is superintendent of that department. We had a nice Easter program with songs and readings by the children and a pageant by the young people. We held our love feast May 17, with about ninety communing. This is the largest number at a love feast for many years. Just prior to this, three were baptized. The Aid Society has been having a number of food sales which increase funds for church work. Also they meet each week for quilting and other needlework. Our pastor, Bro. Burgin, is to stay with us another year.—Mrs. A. R. Kuns, Garden City, Kans., June 1.

Holland.—At various times during the past school year we have had with us students from McPherson College and Bethany College, Lindsborg, Kans. They have given special numbers at our services which were much appreciated. Easter and Mother's Day were observed with several special numbers that were enjoyed. May 11-17 Brother and Sister E. H. Eby were with us. Their messages given through lecture, Bible study, pictures and stories were beneficial to all and were much enjoyed. May 23, Bro. Virgil Finnell gave his lecture, Why Girls Smoke. The young people's meeting on Sunday evening is growing in interest. Howard Spicer is president. Our love feast will be June 20, at 7:30 P. M.—Mrs. Harry R. Lehman, Abilene, Kans., June 2.

Monitor church met in business meeting May 22. The pastor was chosen delegate to Annual Conference with E. E. Yoder, alternate. Four young people were baptized at a regular service three weeks ago. This church entertained the young people's conference of the District last month. We were favored with good weather, a large crowd and an inspiring program. Dan West, Dean Mohler and Bro. Schwalm were among the speakers. Monitor church will need to secure a new pastor Sept. 1. Our present pastor, John H. Lehman, will leave to continue school work. Daily Vacation Bible School is in progress with an encouraging attendance.—Mrs. J. M. Stutsman, Conway, Kans., May 26.

Morrill.—The churches of Morrill coöperated in a week of pre-Easter services closing on Sunday evening at the Church of the Brethren with a great message by the pastor, Paul S. Longenecker, on the subject, After Easter, What? A very impressive Easter sunrise service was held at the church. The unusual happened on Easter morning in our Sunday-school: Cradle Roll, primary, junior and intermediate departments all were star departments with every member present. Brother and Sister E. H. Eby were with us the week following Easter. Their messages on Missions and Stewardship are inspiring and helpful. April 16, the church met in council. It was unanimously decided to retain Bro. Longenecker as pastor and elder for another year. The pastor was chosen delegate to Annual Conference with Bro. W. H. Haldeman, alternate. We are happy to have secured the services of Bro. M. R. Zigler to conduct an evangelistic meeting beginning Sept. 13. The pastor has been having the young people conduct the devotions for the Sunday morning services. It impresses us as an opening for a greater field of service for them. The evening of May 8 we enjoyed a mothers and sons' fellowship. A well balanced program was rendered by the fathers and daughters followed by a social hour. Mother's Day was observed by an appropriate program in the morning with the high school baccalaureate service at our church in the evening. May 17, Bro. Virgil C. Finnell gave his illustrated lecture, Why Girls Smoke—a very timely message well given.—Mrs. Clarence Bailey, Morrill, Kans., May 21.

Ottawa.—The church enjoyed the presence of Bro. Virgil Finnell the evening of May 22. The young people's class pledged their assistance to the peace committee of McPherson, the committee to attend the great peace conference at Washington, D. C. We extended an invitation to the Sunshine singers of La Verne, Calif., to meet with us sometime after Conference. The women of our church are busy since the recent organization of the Women's Work. It is divided into several different groups, with a leader for each department. The Aid Society meets one afternoon of each week, as do also the cottage prayer meetings. We are pleased to note that one of our deacons. H. B. Wheeler, has been selected as business manager of the new local Memorial Hospital. This position carries with it great possibilities as well as a heavy responsibility. Quite a number from here are planning to attend the Conference. The young people of our church are returning to their homes as the various schools close. In the recent musical contest held in Ohio, 100 of the young people of our city competed, including some of our own members, showing we have talented young people. The men's Bible class is planning an all-church outing some time in July, at the home of Brother and Sister D. R. Sisler of Richmond. A program suitable for the occasion will be prepared. Bro. S. H. Webber who has been afflicted has recovered.—Mrs. J. E. Ott, Ottawa, Kans., May 24.

Topeka.—The annual birthday dinner to have been held at the church on Sunday, June 7, has been postponed until Sunday, June 21. We are planning on having Bro. F. E. Mallott of Chicago, Ill., as the main

(Continued on Page 28)

CORRESPONDENCE

NORTHERN INDIANA MEN'S WORK MEETING

Sunday, May 3, was a red letter day for the Men's Work of Northern Indiana. The Nappanee church was host to the Men's Work District Meeting in an afternoon and evening session. A number of the churches were represented by their pastors and a delegation of men, and from the interest shown in the addresses and discussions of the afternoon, it was evident that the importance of the Men's Work is being felt and appreciated by the pastors and men of the District.

The fellowship supper was enjoyed by all, and the social contact and spiritual uplift of that hour will mean much to those who enjoyed that fellowship. Bro. C. C. Hawbaker acted as toastmaster and a number of interesting and beneficial talks and discussions were enjoyed.

The evening session was well attended and the splendid address delivered by Dr. Otho Winger of Manchester College, was a fitting climax to the day's program. We feel sure that the influence of this meeting will be felt in the churches of the District and will enhance the future program of the Men's Work.

Our aim for the next District Meeting will be: "One thousand men in attendance."

Perry Ganger.

Nappanee, Ind.

MEN'S WORK AT BREMEN, INDIANA

Early in 1930 the men at Bremen, Ind., were challenged by the ladies to debate the question: "Resolved that the Men's Work has more possibilities than Women's Work." The men realized that they knew little about Men's Work, so in February, 1930, five Bremen men attended a men's work meeting at Nappanee, Ind., to obtain some information.

The debate to be held on February 16 was changed to six talks by three men and three women on the subject that was to be debated. On the following evening the men met to discuss Men's Work. At the next meeting held on Feb. 24, 1930, officers were elected with Harry Rowe as president. Two days later committees were appointed and $75 was raised to decorate the inside of the church building.

During the year 1930 meetings were held in the church, at homes of members, and out-of-doors. Talent was used both from Bremen and other churches. Eld. Wm. Kinsey of Elkhart gave an address on "Personal Evangelism," C. C. Hawbaker of South Bend, talked on "Stewardship," Eld. T. G. Weaver addressed the group on "Christian Education," Eld. Paul Studebaker of Nappanee gave an address on "Thanksgiving."

The men at Bremen have proved that if men want to do something it can be done. The church building was decorated inside and painted outside, the roof was repaired, and the yard has been kept clean and mowed. The men appointed teams to be responsible for certain duties for definite periods of time. The church attendance improved and finances were more easily raised. The membership of the Men's organization in 1930 was twenty and the average attendance of these members was twelve. For all meetings the average attendance, including visitors, was about twenty-five.

The men at Bremen have asked that credit be given in this article for the help received from members of the National Council of Men's Work. However, more credit for getting the work started and keeping it going is due to Harry Rowe and Perry Tschupp, two Bremen men who worked unceasingly to obtain information and to inspire other men. The sympathetic interest and help of the pastor, Eld. C. C. Cripe, also was an important factor.

In less than a year the Bremen men grew from an unorganized group of men who knew practically nothing of organized Men's Work to a live working organization that has accomplished a great deal for the kingdom of God.

This record should inspire other groups who are afraid to undertake anything, to attempt a work that is much needed throughout our Brotherhood.

Publicity Committee:
O. G. Brubaker,
Clyde Culp,
C. C. Hawbaker.

YEARLY MINISTERIAL CONFERENCE SPONSORED BY JUNIATA COLLEGE

In the month of May, 1928, there came to fruition a plan which had been worked out by Juniata's honored President, Dr. M. G. Brumbaugh. The plan was that of holding a conference for the ministers of the territory assigned to Juniata College. It was held on the first Monday and Tuesday of the month. It proved so inspiring and helpful that one of a similar character was requested for the following year. The second conference was held on the same days of the first week of May of the next year.

Dr. Brumbaugh proved himself to be the dominating spirit of this second conference as he had of the first. It was his last conference with those whose usefulness and growth in the service for the church he had so much at heart. At both of these conferences he brought messages in which he showed the heroic endeavors and splendid services rendered by the ministers of the colonial and later days and urged on those who listened to his inspiring addresses to serve with the same high and holy purpose.

This conference proved to be of such worth that it was decided to repeat it yearly. In accord with this decision, it met again this year. The first session was given to the Council of Women's Work at which the history, growth, needs, and merits of Women's Work were presented interestingly and helpfully. Sister Ross D. Murphy, President of the National Council, presided. Sister Eleanor J. Brumbaugh read an interesting paper on the "History of the first [the local] Aid Society."

Tuesday morning, May 5, the conference convened at nine o'clock. Bro. D. O. Cottrell presided. Bro. M. Clyde Horst presented for discussion a number of questions relating to the general topic: "The Ministry of Preaching." Is this ministry as important as that of pastoral visitation? What menace, if any, does the Sunday-school and the organized adult Bible class present to the regular church service or the ministry of preaching? What subjects should be chosen for the sermons? Should the minister attempt being prophetic in his messages? Should he use sensational subjects? These with others given made a list of questions for the discussion of which one hour was quite too short.

The students of the college united with the conference in the chapel service which was held under the guidance of President Ellis of the college. The group was addressed by Dr. Paul Harrison, M. D., for twenty years a missionary in Arabia. This address, with the one given to the conference in the afternoon, was a great challenge for a more earnest and consecrated stewardship for God and the interests of his kingdom.

Bro. A. C. Wieand blessed the conference with his presence and several inspiring messages. Brethren J. A. Robinson, A. B. Miller and S. P. Early each gave an address of special merit. The conference asked that the address given by Bro. Early be published as given.

The Women's Council held sessions of their own at which important work was done and decisions made for promoting the work in which they are interested in this area.

Huntingdon, Pa. J. M. Pittenger.

AN OREGON SUNDAY-SCHOOL CONVENTION

The joint Sunday-school and Christian Workers' convention of the churches of Southern Oregon—Grants Pass, Williams, and Ashland—was held at Ashland April 12.

How to meet hindrances in Sunday-school work was one of the questions discussed. It was suggested that small schools face a special problem in that they can not always follow the plans set for large schools.

Who can best increase the attendance in Sunday-school—the superintendent, the teacher or scholar? Each has his part. The superintendent should have the attitude of worship and sincerity. Scholars should show reverence.

Bro. Lorell Weiss of Portland spoke on Do Our Sunday-schools Pay? We have Sunday-school in order to teach people about the Bible and about God. But how well do we succeed? Of the children who get into court the most of them never go to Sunday-school. The Sunday-school is a feeder for the church; it is to build Christian character. Our Sunday-schools pay, but not nearly enough. We do not work hard enough for the Lord. More preparation is needed. The church should spend more money, time and effort to help out in places where there is a lack of training.

In the afternoon Bro. Weiss spoke on Isa. 54:2, 3, using as his topic, Enlarge Thy Place. If we want to keep the blessings of God, we must give them away. We must be mindful of others and keep preaching the gospel. As a church we keep too quiet about our practices and ordinances and what they stand for. The church ought to prepare to grow, to enlarge our place.

What makes an interesting Sunday evening program was also discussed. Special songs were given by the Grants Pass and Ashland churches. Instead of Sunday-school a special talk was given to the children. We all felt we had a wonderful day of good things. We have these joint meeting three times a year. Mrs. B. M. Lininger.

Ashland, Ore.

THE DISTRICT CONFERENCE OF SOUTHERN OHIO

The District Conference of Southern Ohio for 1931 convened April 24, in the Salem church, famous for its representatives both on the foreign and native fields. The entertainment was all that could be desired; it made one feel like going again.

The conference was well attended. It filled to capacity one of our largest edifices in the District. The business was mainly routine, but it had the forward look. Encouraging reports were read and accepted. The feel of the present period of economic pressure was in the atmosphere, but notwithstanding, many of the financial reports showed a better standing than those of one year ago. Delinquencies in the number of churches in some instances, and in amounts given in others, showed signs of normalcy both in spiritual as well as in temporal measures.

The organization was as follows: L. A. Bookwalter, Moderator; Chas. L. Flory, Reading Clerk; Van B. Wright, Writing Clerk.

We were glad to welcome some new pastors and elders into our District, namely: J. O. Click, Covington; Paul E. Wingerd, Greenville; Leonard Young, Circleville.

It was also necessary to chronicle the passing of Samuel Miller, the oldest minister in the District; N. D. Groff and Samuel Blocher. Each of these estimable men came to the grave full of years.

Brethren H. L. Hartsough and R. H. Miller of North Manchester, Ind., came as representatives of Bro. Otho Winger who was to have addressed the elders' body and give the missionary address. But an accident prevented him. We were glad to hear before the meeting adjourned that Bro. Winger was able to give attention to necessary items in his work.

Other visiting brethren were Elders E. B. Bagwell and G. A. Snider of North Manchester, Ind., and E. R. Fisher of the Four Mile congregation, Southern Indiana.

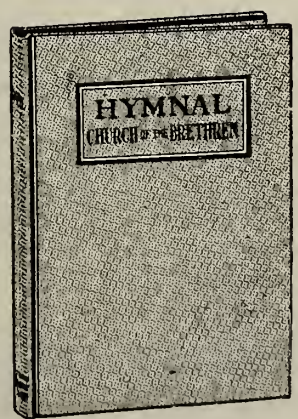
With the unanimity of sentiment, spirit of brotherly love and the abiding interest in Christ and the church we were all made to hope, pray and work for a greater Church of the Brethren for the world.

Thus passed into history the actual words and deeds of the 1931 District Conference of Southern Ohio, but filed in the archives of eternity are the strong impulses, high aspirations and noble ideals felt and released at the close of a wonderful day. With "Blest Be the Tie That Binds" reverberating through every fibre of our being, we went home to face the days that are ahead with their untried ways and unknown paths, but in the confidence and fellowship of him who knows the end from the beginning.

Dayton, Ohio. Van B. Wright,
Clerk of District Conference of Southern Ohio.

BRETHREN REVISED HYMNAL

In this New Hymnal we have the **best selection of church music, the finest collection of the old hymns** interspersed with just enough of the **best new music and hymns we have ever** offered to the public. This is not a Sunday-school song book but a **church hymnal.** Its **499 choice hymns** cover every phase of Christian worship. Its **78 Responsive Bible Readings** are each a choice selection, fitted to lead in deep devotion.



Mechanically the book is well done. May be had in round or in shaped notes. Specify which you desire. **Single copy, postpaid, $1.25. Twelve or more copies, carriage extra, each, $1.00.**

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

speaker. A Children's Day program will be given on Sunday, June 14. Since our last report one has been received into church fellowship by baptism. Our church and Sunday-school attendance has been steadily increasing.—Mary M. Smith, Topeka, Kans., May 29.

Verdigris and Gravel Hill folks met at the Verdigris church April 19. We had an attendance of 126 for Sunday-school and preaching. There were forty-six Gravel Hill folks with us. We had a basket dinner at noon and a short council meeting in the afternoon. The rest of the time was spent in a social way which was enjoyed by all.—Awilda Matile, Madison, Kans., May 18.

MARYLAND

Bush Creek church held her spring love feast May 23. Bro. Wm. Roop, Westminster, officiated, assisted by Bro. Wm. McDaniels of Blue Ridge College. On Sunday Bro. Bowers of the Pipe Creek church preached an inspiring sermon. Our local B. Y. P. D. reorganized recently and gave a wiener roast as a "send-off" for the summer's work. We are studying The Star of India this year. A number of our young people attended the Blue Ridge B. Y. P. D. rally at Meadow Branch church on May 17, and received wonderful instruction and suggestions. Bro. Ellis H. Wagoner will hold our meetings sometime in August.—Evelyn J. Wagoner, Monrovia, Md., May 28.

Frostburg.—Our series of meetings began May 4, and continued each night for two weeks. The meetings were very inspiring; interesting messages were delivered by Bro. Rittenhouse. We received three by baptism and two on former baptism. We feel that the meeting has been a great help to our community. Our pastor, Bro. Beeghly, member of the Standing Committee, will leave June 7, to attend Annual Conference.—Marilla Anderson, Frostburg, Md., June 1.

Hagerstown.—The second vesper service by the adult and junior choirs was held Feb. 1. An anniversary service was held Feb. 15, being the date we dedicated our church school building a year ago. C. C. Ellis of Juniata College delivered a splendid sermon. Feb. 22, the Volunteer Mission Band of Juniata College gave a missionary program at the evening service. During the week of Feb. 15 the B. Y. P. D. presented the pageant, Follow Thou Me. March 15, Bro. I. S. Long, on furlough from India, gave us two splendid missionary addresses. From March 22 to 29, the sermons given by our pastor, Bro. A. B. Miller, were evangelistic; March 30 to April 5, the general theme was, A Portrait of Christ. A vesper service, The Seven Last Words of Christ, was rendered by the adult choirs on April 4. April 12 Bro. John Green, formerly one of our Sunday-school boys, preached for us. In the evening J. Herbert Rue, a representative of the Gideons, delivered an address. April 19, a special praise service was held. Bro. A. M. Dixon, a former pastor, gave a splendid sermon. Our church auditorium has been remodeled and redecorated. A great deal of credit is due Bro. Reecher for the beautiful appearance of our church. A fine program was given by the young people on the evening of the 19th. April 29, the ladies' and men's quartets of Bridgewater College gave a sacred concert. May 3, our communion service was held with about 600 present. Twenty were given communion in their homes by Brother and Sister Miller. The offering for missions was over $250. The young people assisted by our pastor gave a fine program on Mother's Day. In the evening a vesper service was rendered by the combined choirs of Trinity Lutheran church of Chambersburg and our adult choir assisted by Mrs. Alfred K. Mills. Bro. Walter S. Long of Altoona conducted a Bible institute from May 15 to 17. The large audiences indicated the appreciation of the strong biblical messages given by Bro. Long. Ten members have been received into the church by baptism and four by letter. Our finance committee voted to send $500 to the Conference mission offering.—Gamma L. Krider, Hagerstown, Md., June 1.

Long Green Valley church met in council May 9. The brethren made a very encouraging report of their annual visit. A Vacation Bible School is again being arranged for. Regular prayer meetings have been held with more interest than usual, the average attendance being about sixteen. We had special practice of 115 hymns during these meetings. We are expecting Bro. H. M. Snavely to hold our two weeks' evangelistic services beginning July 26. The B. Y. P. D. has grown in interest and increased its average attendance to about twenty. Our delegates to District Meeting, Brother and Sister Lewis Nafzinger, made a favorable report. Our Aid Society had its first all-day meeting with eighteen present. On Mother's Day Eld. Wm. E. Roop delivered a very fitting and helpful sermon.—Rena Breidenbaugh, Gittings, Md., May 27.

Meadow Branch.—The young people held an all-day sectional rally here May 17, which was full of interest and was largely attended. May 24, Bro. I. S. Long from India gave us instructive missionary information in the Meadow Branch house in the morning and in the evening in the Westminster house. The attendance was good at both places and liberal offerings were given for missions, to go toward our Annual Meeting offering. Eld. Jno. D. Roop is expected to fill the appointment in Westminster May 31, while Eld. D. E. Englar has consented to preach in the Meadow Branch church.—Wm. E. Roop, Westminster, Md., May 27.

Middletown Valley.—Our love feast on May 30 was largely attended, more than 300 surrounding the tables. Brethren John S. Bowlus, Harry R. Rowland and J. I. Thomas were the visiting ministers. Bro. Bowlus officiated. Our feast was preceded by a few nights' meeting by the home ministers. As a result eleven were added to the church by baptism. Our Sunday-schools are progressing very nicely.—C. N. Frushour, Myersville, Md., June 1.

Westernport.—Brother and Sister Dorsey Seese of Johnstown, Pa., and Ernest Statler and wife of Mt. Pleasant, Pa., rendered a sacred song concert Saturday night at the church. The program was well received by a large audience. Bro. Seese is principal of the Franklin high school at Johnstown, and Mrs. Statler is the daughter of our pastor, Bro. A. J. Beeghly. Sunday Bro. Beegbly will leave to attend Annual Conference, as delegate from Western Maryland. He will be absent for about three weeks during which time Bro. Arthur Scrogum of Accident, Md., will have charge of the services.—R. S. Ritchie, Westernport, Md., June 1.

MICHIGAN

Battle Creek.—Feb. 1, three workers were received into our church on former baptism. March 22, we greatly appreciated having with us Bro. C. D. Bonsack who gave us four messages. Stewardship and Missions were stressed and the climax was reached in the evening address on International Thinking. The Aid Society gave two programs, one including a playlet on Our Industrial School, the other being given at the city mission for foreigners. Our Easter chorus was also much appreciated at the mission. The ministerial board reports good interest in the services held monthly at the county home in charge of Bro. H. A. Weller. Our pastor, Bro. Keller, fills the appointment at the Veterans' Hospital on a schedule with other city ministers and is much appreciated. Our elder, Bro. Bowser, having left the District, Bro. Chas. Spencer was chosen to fill the vacancy. Our state B. Y. P. D. executive meeting held at Woodland was enjoyed by two of our group. The local young people have pledged $125 for missions this year. One Sunday a Camp Mack enthusiast program was taken to Flint by our group. A larger group than last year will represent our church at Camp Mack this summer. Bro. Keller will accompany our intermediate boys and also assist the faculty. Some outstanding young people's programs that have brought increased interest and attendance have been: Easter program, mission talk by Mrs. Hard of M. E. church; cantata from Woodland chorus; Mother's Day program; address by Jenkin Yeng, a Chinese college friend of our pastor; and a farewell program for our two nurses, Ruth Glessner and Hazel Messer, who leave for India in September. Their services in our church activities have been valuable. Sister Keller, our associate pastor, brought us a fitting message on Responsibility of Motherhood on Mother's Day. May 15, a banquet was held in honor of our mothers. Our love feast was held April 6, with Bro. Schue officiating. Bro. Keller will serve as superintendent of our Daily Vacation Bible School beginning June 22. Brother and Sister Keller both served us in good messages in our pre-Easter revival. Sister Wm. Jones assisted as music director. Thirteen were baptized, one received on former baptism and one awaits the rite.—Mrs. D. P. Schechter, Battle Creek, Mich., May 26.

MISSOURI

Bethel.—Our church met in business session May 16. Our series of meetings will begin Oct. 6, held by Bro. Longenecker of Kansas. The Bible School is in progress now beginning with sixty-six pupils. Brother and Sister J. A. Eby are our leaders, assisted by the young people as teachers. Brother and Sister Eby are delegates to Annual Meeting. Our church is being painted on the outside, the work being done by the brethren.—Mrs. J. L. Marti, Mound City, Mo., May 23.

Wakenda.—April 26, Bro. Oscar Diehl of Stet, Mo., gave us a splendid address. May 3, Bro. D. A. Crist of Quinter, Kans., gave a fine address on his trip to the Bible Lands; this was very helpful to Sunday-school teachers. May 25, we held our regular business meeting. We decided to retain Bro. O. H. Feiler as pastor for another year. We have secured Bro. Oscar Diehl to hold a revival for us in September.—Ida P. Hollar, Hardin, Mo., May 29.

OHIO

Bellefontaine.—Work on the parsonage that we are building is going along fine. We want to thank all the men from Fostoria who helped in this work. The pastor and family think they can move in by July. Almost all of the work is being donated.—Lillian Crim, Huntsville, Ohio, May 26.

Tuscarawas church met in council May 22. Eld. E. E. Frick and wife of the Center church presented their letter which was gladly accepted. Bro. C. H. Petry from the Springfield church has consented to give us a two weeks' meeting at the Eden house beginning Sept. 14. This will be followed with a love feast Sept. 26. April 26, Bro. Fry of the Evangelical church, Canton, Ohio, gave us some of his experiences as an evangelist in the slums of Chicago. April 26, at the Zion house Bro. H. H. Helman of North Manchester, Ind., gave us an interesting talk on the Religion of the Mohammedans. May 10, we had a fine Mother's Day program. Our community singing once a month at the different churches is an interesting feature and enjoyed by all. Our birthday bank is quite a feature among the little folks. They are eager to place their offering in the bank, the money to be sent to Africa. Our pastor, E. E. Frick, brings us spiritual food each sabbath morning.—Mrs. A. W. Yutzey, Canton, Ohio, June 1.

Wooster church has been moving along steadily the past winter and has organized a Men's Work department. They are holding regular monthly meetings and accomplishing things that have been unnoticed before. They have sponsored some landscape work, a joint social meeting and

splendid address by Rev. R. S. Tuck of Wooster, Ohio, identification f our church in the Federated Men's Bible classes conference held in anton, as well as bringing in enthusiastic guests. The Sisters' Aid ociety coöperates nicely with them and has made some donations to ie church which will be very acceptable. Our Sunday-school has, in eneral, kept its quota this winter; the class of married men and omen has increased. The faithfulness of those enrolled and of those olding office is quite commendable. However, we feel keenly the loss f three of our sisters who were called home. They had been among ur most faithful attendants, viz., Sisters Alma Moomaw, Anna Kornaus and Barbara Fetter. A special service for Easter and Mother's ay was planned by our superintendent, Bro. Ivan Moomaw, in which ll had part. We are considering a children's program later in the ummer and look forward to our communion service May 31.—Miriam loff Fetter, Weilersville, Ohio, June 1.

PENNSYLVANIA

Akron.—The Sunday-school will have their Children's Day services on unday, June 28, at 2 P. M.—David H. Snader, Akron, Pa., June 2.

Gibbon Glade.—The people of this community enjoyed an evangelistic ieeting from May 23 to 30, in the Canaan schoolhouse. The services ere conducted by Bro. Calvin Wolfe of Uniontown, Pa. A great inerest was manifested throughout the week. This was the first such ieeting held here for a number of years. With our able superintendnt, Jas. M. Thomas, in charge, we are having an interesting Sundaychool. The attendance has been from sixty to sixty-five but Sunday ur register showed ninety-one. We had a short program on Mother's ay. Each mother present was given a basket of flowers by the chilen of the primary class.—Virginia E. Hinebaugh, Gibbon Glade, Pa., une 1.

Little Swatara.—Our love feast was held May 2 and 3 at the Ziegler ouse. A number of ministering brethren were present. Eld. Hiram shelman officiated. A revival meeting began May 3, with Bro. S. C. odfrey of Red Lion, evangelist. He preached the Word with power nd as a result of his efforts ten were received into the church by aptism. May 10, a Mother's Day program was given at the Merkey ouse. An address was given by Bro. Godfrey. May 24, Bro. Thos. atrick of Hanoverdale preached for us at the Ziegler house.—Elizabeth leyer, Myerstown, Pa., May 28.

Locust Grove.—April 5, we enjoyed a splendid Easter program. April 2, interesting reports were given of the District Meeting. April 19, ie Volunteer Mission Band of Juniata College was represented at our hurch by four young people. They gave a very good program which onsisted of songs and talks. May 3, we enjoyed our love feast with ie pastor officiating. May 10, Bro. Paul Rummel gave the Mother's ay address. A fitting program was also given by the children. May 7, Wm. H. Rummel delivered the morning sermon. May 24, a program as given on India missions. The offering of $23.88 was for Annual onference. Our evangelistic meetings will begin June 14, with Bro. H. Clapper of Yellow Creek, evangelist.—Mrs. Arthur L. Rummel, ohnstown, Pa., May 25.

TENNESSEE

Meadow Branch church met in council May 2. A. M. Isenberg and . C. Hileman were elected delegates to District Meeting with Carl lileman and B. S. Winkles, alternates. This meeting convenes at New lope church, Jonesboro, sometime in July. Bro. A. M. Laughrun reached Saturday night, also Sunday. One came forward for baptism. our brethren were anointed by Bro. Laughrun at the closing service. lay 16, Bro. Laughrun came again and during his stay preached nine ermons, six were on the second coming of Christ. Three came forward or baptism, two were awaiting the rite, making six applicants baptized n the 22nd. The church and community enjoyed the meeting and feel trengthened and encouraged by Bro. Laughrun's inspiring messages. n offering was taken for Annual Conference. We have an evergreen unday-school with prayer meeting and B. Y. P. D. every Wednesday ight.—Mrs. R. C. Hileman, Bean Station, Tenn., May 26.

VIRGINIA

Coulson.—Bro. H. L. Reed began a meeting at this place May 3, and ontinued until the 13th, preaching twelve soul-inspiring sermons. hree were added to the church by baptism and one awaits the rite. ur Sunday-school gave a little program on Mother's Day which was ery much appreciated.—Mrs. Mary Griffin, Woodlawn, Va., May 25.

Fremont church met in business meeting and plans were made for n evangelistic meeting this summer. We are looking forward to the oming of Bro. H. J. Woodie of Winston-Salem, N. C., to assist us in is evangelistic campaign, to begin July 11. We organized our Sunay-school with Bro. Wesley Alderman, superintendent. The school is oing good work.—Frances Gardner, Hillsville, Va., May 30.

Mt. Vernon church met in council May 24. A committee was apointed to look after the fencing of the church yard and cemetery. A tter from President Hoover in regard to our attitude on world peace as read; he greatly approves of the position that we as a church ave stood for. May 4, Bro. Guy West of Illinois began a week's reival meeting, preaching eight soul-stirring sermons. The attendance as fine. Five were added to the church by baptism and two will be aptized later. May 16, we held our communion with about ninety iembers surrounding the table.—Rebecca A. Pannell, Stuarts Draft, a., May 31.

Topeco church met in council May 2, with Eld. L. M. Weddle preiding. Committees were appointed to repair the roofs on Rockhill and Fairview churchhouses. Efforts are being put forth to raise our mission money. An every-member canvass was planned and will be completed soon.—Almeda Alderman, Floyd, Va., May 21.

WASHINGTON

Mt. Hope church entertained the Spokane and Forest Center churches at the semiannual convention on May 3. A good program was enjoyed by a large crowd, many people from Spokane and Forest Center attending. It was decided to help send Sister Stover to the Annual Conference as a memorial to her husband, Bro. Wilbur Stover. Our pastor, Bro. Sherman Clapper, has been ill for some time but has recovered and is able to hold services again. During his illness his place was filled by Bro. J. O. Streeter who is here from California for the summer. Easter Sunday and Mother's Day were both observed by special services.—Mrs. Leona Barnhart, Chewelah, Wash., May 27.

WEST VIRGINIA

Petersburg.—May 3, Bro. Earl Wm. Fike with Bro. Russell De Vore as song leader began a revival here. Bro. Fike delivered fifteen spiritual messages which were much enjoyed. Bro. De Vore, an accomplished musician, gave us many spiritual messages in song. Although our meeting came at the time of the high school commencement we had very good attendance and interest. As an immediate result three were received into the church by baptism.—Jesse E. Arnold, Petersburg, W. Va., June 1.

ANNOUNCEMENTS

ANNUAL MEETING

June 10-17, Colorado Springs, Colo.

DISTRICT MEETINGS

Western Canada, at Arrowwood, July 14-16.

Oklahoma, Panhandle of Texas and New Mexico, Thomas, Okla., Aug. 22-27.

LOVE FEASTS

Illinois

July 12, Hickory Grove.

Indiana

June 14, Pleasant Chapel.

Iowa

June 20, Greene.

June 21, 7:30 pm, Beaver.

Nebraska

June 23, Octavia.

Ohio

June 14, 7:30 pm, Greenspring.

June 21, 10:30 am, Poplar Ridge.

June 21, 7:30 pm, East Chippewa.

Pennsylvania

June 14, Geiger.

June 21, County Line (Indian Creek).

June 28, Shamokin.

West Virginia

June 13, Harman.

Books for Boys and Girls

Sunflower Stories and Lullabies

By Olive A. Smith

A book of 96 pages, well illustrated and full of material that boys and girls like. The stories are short and pointed. Save the **fifty cents** you were going to spend for candy or the movies, and **get this book for the home.**

Little Women

By Louisa M. Alcott

Read by many millions, this volume continues to hold its place while other books come and go. There's a reason. Read the book and you will know why. **60c.**

Little Men

By Louisa M. Alcott

Harum-scarum Tommy, studious Demi and others tumble into and get out of so many troubles that interest never lags as the reader passes from page to page. **60c.**

Happy Hours at Home

By Isabel C. Byrum

So planned that many pleasant hours can be spent together by parents and children. Stories that make home a delightful place long to be remembered. **60c.**

Brethren Publishing House, Elgin, Ill.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Harley-Hollen.—By the undersigned in the College Street church, Bridgewater, Va., Samuel A. Harley of Brownsville, Md., and Miss Elsie Vent Hollen of Bridgewater, Va., Sunday morning, May 24, 1931.—G. L. Wine, Bridgewater, Va.

Shook-Arnold.—By the undersigned at his home in Decatur, Ill., May 24, 1931, Mr. Warren Shook of Mt. Morris, Ill., and Miss Lucille Arnold of Lintner, Ill.—N. H. Miller, Decatur, Ill.

Stevens-Pelham.—At the M. E. parsonage, Olathe, Kans., April 22, 1931, Forrest F. Stevens, Hepler, Kans., and Miss Wynona Pelham, Olathe, Kans.—Fannie Stevens, Hepler, Kans.

FALLEN ASLEEP

Adams, Wm. A., son of Elijah and Elizabeth Adams, died at the home of his daughter, Mrs. A. G. Grim, of Springport, Ind., May 3, 1931, aged 75 years, 7 months and 11 days. He was one of a family of six children of whom only two brothers survive. Funeral by the writer in the Christian church of Springport. Interment in the Buena Vista cemetery.—L. L. Teeter, Mooreland, Ind.

Bowman, Nancy Mary, died April 12, 1931, aged 77 years, 9 months and 25 days. She united with the Church of the Brethren at the age of fifteen and was faithful until the end. Jan. 15, 1874, she married Bro. Isaac Bowman and proved a real helpmate for over fifty-seven years, sharing the burdens of a farmer and minister. Two children died in infancy and one son in 1928. Surviving are seven sons and three daughters; four are ministers, three deacons, one the wife of a minister, one the wife of a deacon and another the wife of a layman. There are fifty grandchildren and fifteen great-grandchildren. Funeral at Antioch church by the home ministers. Interment in the church cemetery.—Margaret Flora, Wirtz, Va.

Caylor, Raymon Epperson, born July 14, 1925, died March 31, 1931, of typhoid fever. He leaves mother, father and one brother. Funeral by the writer. Interment in Hemet cemetery.—J. P. Dickey, Hemet, Calif.

Clingenpeel, Alfred Martin, son of Abraham and Barbara Clingenpeel, born in Carroll County, Ind., died near the place of his birth, April 30, 1931, aged 63 years, 8 months and 16 days. He married Emma Cline March 17, 1888; she preceded him Aug. 21, 1928. He united with the Church of the Brethren in 1885, and lived a consistent Christian life. He leaves four children, eight grandchildren, one brother and two sisters. Services at the Bachelor Run church by Ray O. Shank assisted by the writer. Interment in the Maple Lawn cemetery near Flora.—W. L. Angle, Bringhurst, Ind.

Cullen, Bro. Rufus, born at Secor, Ill., Sept. 30, 1865, died May 15, 1931. He came to Nebraska with his parents in March, 1885, and settled near Holmesville where he had resided ever since. For the last eight years he made his home with his sister, Mrs. J. S. Dell. He was baptized into the Brethren Church on Thanksgiving Day, 1889. He leaves five brothers and three sisters.—Paul K. Brandt, Holmesville, Nebr.

Dickey, James, died at the Old Folks' Home, May 14, 1931, aged 79 years, 6 months and 18 days. For many years he was a faithful and consistent member of the Church of the Brethren. He gave financial aid in the founding and maintaining of the Old Folks and Orphans' Home and had made his home here since July 1, 1930. His wife preceded him several years ago; two sons and two daughters survive. Brief services in the Home by Elders Frank Fisher and Walter Balsbaugh. Burial at North Manchester.—Gelia A. Pugh, Mexico, Ind.

Ellinger, Jacob D., oldest of three sons of John and Martha Jane (Wagner) Ellinger, died at his home at Maitland, Pa., Feb. 13, 1931, aged 56 years and 8 days. Early in life he united with the Brethren Church at Maitland. Feb. 28, 1901, he married Minnie A. Zook who survives with one son and his mother. In 1904 he was elected to the deacon's office; for many years he was church treasurer; he was also a trustee. Although in poor health for over two years he was confined to the house but a few weeks. Funeral in the Dry Valley church by Eld. E. M. Howe assisted by Elders S. J. Steinbarger and J. H. Fleming.—E. M. Howe, Maitland, Pa.

Gibbel, Emma, nee Mohler, died April 10, 1931, following a several months' illness, aged 61 years, 3 months and 27 days. She married Abraham Gibbel who survives with one daughter, and a granddaughter. Services at the Frystown meetinghouse by Elders Jacob Miller and J. L. Myers. Burial in the cemetery adjoining.—Elizabeth Meyer, Myerstown, Pa.

Graham, Chas. Laton, died Feb. 14, 1931, aged 79 years and 11 months. In 1881 he married Ida May Jones who survives. To this union were born four children. In 1890 he accepted Christ and ever since had been devoted to the Lord and his work. Services in charge of the undersigned.—H. B. Heisey, Los Angeles, Calif.

Greider, Henry Harrison, died April 17, 1931, aged 71 years and 2 months. He is survived by his wife, Catherine, son, daughter, brother and sister. He accepted Christ thirty-one years ago and in the years that have followed had been a consistent Christian and an active church worker. A few years ago the Calvary church installed him into the office of deacon. Services by the undersigned.—H. B. Heisey, Los Angeles, Calif.

Hall, Milo S., born Feb. 22, 1891, near Nappanee, Ind., died April 28, 1931. At the age of thirteen he united with the Church of the Brethren in which faith he died. He was called to the service of his country in 1918 and served 142 days as a non-combatant, receiving an honorable discharge. He leaves father, mother, three brothers and five sisters. Funeral services at Union Center church by the writer assisted by Eld. Henry Wysong.—Leroy Fisher, Milford, Ind.

Hecker, Thomas, son of Owen and Elizabeth Hecker, born July 29, 1859, near Sterling, Ill., died May 7, 1931, at Woodburn, Ore., aged 71 years, 9 months, 8 days. He married Alice Louisa Journey Jan. 28, 1883. He is survived by three sons, three daughters, and one brother, his wife and two sons having preceded him in death. He united with the Church of the Brethren at a young age and for many years was active in the work of the church. Death came suddenly, apparently from a stroke. The body was shipped from Woodburn, Ore., to Sterling, Ill. Funeral services at the church by the writer, assisted by Eld. F. E. McCune. Interment in Riverside cemetery.—J. F. Baldwin, Sterling, Ill.

Huston, Sarah J., nee Hersh, born in Richland County, Ohio, Feb. 10, 1852, died at Thomas, Okla., May 22, 1931. She married Milo Huston in 1867. They moved to Kansas in 1879 and to Oklahoma in 1893. She united with the Church of the Brethren in 1881. Her husband died in 1886. She leaves four sons, twenty-four grandchildren and twenty great-grandchildren. Funeral services at Thomas by Eld. Albert Williams. Burial at Herington, Kans.—Ed. R. Herndon, Weatherford, Okla.

Johnson, Jesse, born in 1849, died Feb. 2, 1931, following an operation. He had made his home with two nieces at Macclenny, Fla., for several years. He leaves a half brother, Samuel L. Johnson of Union Bridge, Md., and three nieces. After services in Jacksonville by Eld. A. D. Crist the body was sent back to his old home in Maryland where another service was held.—Mrs. A. D. Bowman, Macclenny, Fla.

Keefer, Geo. W., oldest son of Abram and Anna Keefer, died April 9, 1931, aged 58 years, 11 months and 9 days. Surviving are his wife, children and granchildren, father, six brothers and six sisters. He was a member of the Church of the Brethren for a number of years. Services in the Stauffer church by Eld. Wm. M. Knopsnider and Rev. W. E. Barnes. Burial in the cemetery near by.—Mrs. E. R. Coffman, White, Pa.

Keefer, Joseph, died March 28, 1931, at the home of his daughter, aged 79 years, 2 months and 29 days. He united with the Church of the Brethren a number of years ago. He is survived by a number of children; his wife preceded him twelve years ago. Services in the Clinton church by Eld. Wm. M. Knopsnider. Interment in the cemetery near by.—Mrs. E. R. Coffman, White, Pa.

Lehman, Lewis H., born in Cambria County, Pa., on May 30, 1837, died May 19, 1931, aged 93 years, 11 months and 19 days. He came from Pennsylvania to Indiana in 1845 and had been a resident of Elkhart County for about eighty-six years. He married Polly Alwine Sept. 28, 1858; she preceded him twelve years ago. To this union were born three sons and two daughters; he leaves one son, two daughters, one brother, seven grandchildren, fifteen great-grandchildren and three great-great-grandchildren. He with his wife united with the Church of the Brethren about fifty years ago, living a faithful, consistent Christian life to the end. He called for the anointing service twice in the last year. Funeral at the church in New Paris by Elders B. F. Flora and Calvin C. Cripe. Burial in the Alwine cemetery near New Paris.—Mrs. Velma Miller, New Paris, Ind.

Miller, Jennie C., born in Rockingham County, Va., July 3, 1861, died May 9, 1931, in Manvel, Texas. She was the oldest daughter of Eld. J. C. and Hannah E. Myers of Greenmount, Va. She married J. A. Miller Sept. 5, 1880, and came to Manvel in 1893. She was a faithful worker in the church. She was always willing and glad to help her husband in his ministerial work. She sacrificed her own comfort and pleasure that he might serve the church. She was sorely afflicted with asthma from childhood which caused her heart to weaken. She leaves her husband, one daughter, eight grandchildren and seven great-grandchildren.—P. Jane Badger, Ft. Worth, Texas.

Pletcher, Bro. David M., born Nov. 12, 1857, and died of heart failure May 21, 1931, age 74 years, 6 months, and 9 days. He leaves a son and a daughter, his wife having preceded him more than a year ago. He was a faithful member of the Church of the Brethren in the Indian Creek congregation (County Line) for many years and was known for the integrity of his Christian character. Funeral services in the Methodist church at Donegal, Pa., by his pastor, J. C. Beahm, assisted by H. E. Miller and J. W. Hamilton. Interment in the cemetery near by.—Florence Lohr, Indian Head, Pa.

Ringler, Ruth Faust, wife of Dorsey L. Ringler, of Windber, Pa., died May 11, 1931, aged 33 years, 1 month and 16 days. She was the youngest daughter of Brother and Sister J. E. Faust. She is survived by

husband, four daughters, parents, three sisters and three brothers. e united with the Church of the Brethren at an early age. Funeral her pastor, John F. Graham, assisted by Eld. F. R. Zook in the rkey church. Interment in adjoining cemetery.—Mrs. John F. aham, Windber, Pa.

chell, Sister Margaret Michael, an aged member of the Greenland ngregation, passed away, aged 71 years. She had been a lifelong mber of the Church of the Brethren. Her husband, Job W. Schell, ceded her ten years ago. She is survived by two sisters and three ɔchildren. Her quiet, peaceful life, her faithfulness and devotion to rist and the church will long be remembered. Funeral by her pas-, Earle Wm. Fike, in the Lahmansville church. Interment in ad-ning cemetery.—Mrs. Hannah Fike, Maysville, W. Va.

haffer, Mrs. Samuel, aged 54, died at the hospital, May 21, 1931, ere she had been a surgical patient since May 2. She is survived by husband, three sons, three daughters, mother, two brothers, three ters and twelve grandchildren. She was a member of the Walnut ɔve congregation for a number of years. Services at the home by pastor, J. A. Robinson. Interment in Grandview cemetery.—Mrs. ldo Strayer, Johnstown, Pa.

hauffer, Mrs. Nancy M., died March 4, 1931, aged 88 years. She at the home of her daughter, Mrs. D. K. Entsey, with whom she been living. Surviving are three daughters, one son, a number of ndchildren and great-grandchildren; the husband and two sons pre-ed her. She was a member of the Evangelical church. Funeral vices in the Elbethel church by Rev. Hollenbaugh and Eld. Wm. Knopsnider. Interment in the Stauffer cemetery.—Mrs. E. R. ffman, White, Pa.

herman, Bro. Samuel N., died suddenly at the hospital, May 15, l, aged 64 years, 6 months and 19 days. He was a son of the late ron and Hannah Neiswander. In early life he united with the thren Church and remained faithful to the end. He served in the con's office for twenty-six years and was also church treasurer for umber of years. He married Lizzie Merkey who survives with one , four daughters and eighteen grandchildren. Services at Merkeys tinghouse by the home ministers. Burial in the adjoining ceme-y.—Elizabeth Meyer, Myerstown, Pa.

nyder, Clarence, was born Oct. 2, 1878, and died May 24, 1931. His ents were Henry A. and Nancy Guyer Snyder. He was the oldest a family of six, of whom two and his father have passed on before. a young man he united with the Church of the Brethren and was erested in its work. He was married to Julia Baker, who survives n, as well as his mother, one son, one granddaughter and three thers. Next July 1, he would have completed a quarter century of vice in carrying the mail over the same route. He had not been in od health for some time. Funeral conducted by Eld. D. T. Detwiler isted by D. O. Cottrell.—Mrs. Rosetta Cottrell, New Enterprise, Pa.

tarr, Sister Mary Josephine, only daughter of Brother and Sister Bowman, died May 8, 1931, aged 70 years, 11 months and 16 days. was the wife of Bro. J. H. Starr who preceded her eight months ɔ. She leaves three sons and three daughters. She was a consist-member of the church and received the anointing in the early part her illness. She died in the home of her son Chrissie at Beckley, Va., after a lingering illness. The remains were brought to Willis, Services by A. N. Hylton and Alvan Harman in Pleasant Hill urch. Burial in Pleasant Hill cemetery.—Lois Cannaday, Willis, Va.

tead, Ann Maria, daughter of Aaron and Anna Heckman, born Oct. 1852, in Clark County, Ohio, died May 17, 1931, after an illness of a ek. She died at the home of her son with whom she had spent the st two winters. She is survived by three sons, daughters, step-ughter, three stepsons, two brothers, two sisters, six grandchildren l two great-grandchildren. When quite young she united with the urch of the Brethren and lived a very faithful Christian life. Funeral the church by A. L. Sellers assisted by C. R. Lockard. Interment the Macoupin Creek cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Villiams, Edith Leona, youngest daughter of Mr. and Mrs. Wm. wards, born at Girard, Ill., died at Phoenix, Ariz., April 27, 1931, ɔd 23 years, 1 month and 23 days. Dec. 31, 1928, she married Chas. Williams of Kansas City, Mo. Afterward they resided in Cleveland, io, until a year ago when her failing health necessitated a change climate. At an early age she became a member of the Church of Brethren. She enjoyed her church and Sunday-school association. is survived by her husband, parents, two sisters and three ɔthers. Funeral at the church in Girard by A. L. Sellers assisted by v. C. R. Lockard. Interment in the Girard cemetery.—Mrs. H. V. ɪtsman, Girard, Ill.

Wolfe, W. Byron, died March 18, 1931. He was a patient sufferer. was a member of the church for forty-five years—faithful in his votion to his home, church and the state. He is keenly missed by life companion.—T. S. Moherman, Ashland, Ohio.

ook, Sister Orpha, daughter of Bro. Uriah T. and Sister Barbara ɪckey, born at New Enterprise, Pa., Jan. 15, 1882, died at her home, aring Spring, of a heart ailment, May 7, 1931. She married Bro. in W. Zook Aug. 12, 1904. She united with the church early in life d was an example of a true Christian. She was a suffcrer from art trouble for more than four years, during which time she was nfined to her home. She is survived by her fathcr, two brothers, o sisters, husband, thrce daughters and one son. Funeral in the urch by S. P. Early assisted by A. C. Miller. Interment in Green-vn cemetery.—Mrs. Lena M. Hoover, Roaring Spring, Pa.

The **GOSPEL MESSENGER** will publish **fine reports** of the **Conference. The gist of many of the addresses** will appear in its columns. The **inspiration of the Big Meeting** will flow down through its pages. The several issues in which the **Conference** news will be printed alone will be worth more than the price for one whole year. Be sure to have your name as a regular subscriber to the **Gospel Messenger** on our lists. If not convenient to see your **Messenger Agent,** send your remittance direct. **$2.00 will bring the magazine to you for one whole year and you will receive the Yearbook free.**

PROPHECY

What the World Is Coming to in the Light of the Book of Revelation

By Mary Winey Morris

The author has been lecturing on the subject of **Prophecy** and has put her studies into a book of **351 pages** in the effort to trace world history and interpret the Bible as she understands it. Much of the book deals with an explanation of the Book of Revelation. The book holds to the Premillennial views and **sees the end of the present age as near at hand.**

Price, $2.50. Order from the author, Mrs. Mary Morris, Mishawaka, Ind., or Brethren Publishing House, Elgin, Ill.

Missions in the Church of the Brethren

By Elgin S. Moyer

An exhaustive study of missions as they began, as they developed, as they reached non-Christian lands and as they reacted upon the home church. A book of great value to every member of the church who would know our mission work. Authentic, scholarly, complete, interesting. Nothing hurried about this book, but every point was verified from many angles. **Price, $2.50.** Order from

Elgin S. Moyer, 836 S. Humphrey Ave. Oak Park, Ill.

or Brethren Publishing House, Elgin, Ill.

GENE STRATTON PORTER

made a host of friends hy her matchless stories, every one of which teaches its own lesson. Folks like to read these stories because they are so true to life. You may have the following for 75c each—

The Harvester
The White Flag
Laddie
Freckles
A Daughter of the Land
Her Father's Daughter
The Song of the Cardinal
The Keeper of the Bees
A Girl of the Limberlost
At the Foot of the Rainbow
Tales You Won't Believe
Michael O'Halloran
The Magic Garden

Think of it. Popular fiction of this type for only 75c. Sounds good after the high prices you have been paying. Select and order now.

Brethren Publishing House, Elgin, Ill.

For Those Who Think
and Seek Books That Challenge

THE PROBLEM OF GOD

Edgar Sheffield Brightman

The author states his conception of God in these words: "God is a Person supremely conscious, supremely valuable, and supremely creative, yet limited both by free choices of other persons and by restrictions within his own nature."

You will not accept all that he presents but he will make you think through your problems. The subjects treated are—

1. Contemporary Doubt.
2. The Substitutes for God.
3. The Expansion of God.
4. The Contraction of God.
5. The Resultant Idea of God.
6. The Evidence for God.
7. Divine Dignity and Human Suffering.

This book contains 209 pages and sells for $2.00.

❖ ❖ ❖ ❖

The Word of God and the Word of Man

By Karl Barth

The writings of Karl Barth challenge the thinking world. New and original in his appeals to men because of his earnest desire to arrive at the truth. The subjects of the eight lectures in this volume are—

1. The Righteousness of God.
2. The Strange World Within the Bible.
3. Biblical Questions, Insights and Vistas.
4. The Need and Promise of Christian Preaching.
5. The Problem of Ethics Today.
6. The Word of God and the Task of the Ministry.
7. The Doctrinal Task of the Reformed Churches.
8. The Christian's Place in Society.

The book contains 327 pages and sells for $2.25.

Brethren Publishing House, Elgin, Illinois

THREE NEW BOOKS

The World's Best Loved Poems

Compiled by James Gilchrist Lawson

More than 350 of the world's best loved short poems, with a few short prose selections, old-time favorites as well as the most popular of the newer poetry. Masterpieces of great writers, gems of the unknown, loved poems of school days hazily lurking in your mind and the latest "hits." **A book you will read for sheer pleasure.** You will thrill with its emotion and smile at its humor.

Easy to find what you want in this book. There's the subject index, the first line index and the author index. **455 pages and all for ONE DOLLAR.**

Your Son and Mine

By John T. McGovern

Remember when you were young and wanted to prepare for a certain line of work? Perhaps **you wanted to go to college** and become a chemist. **Father thought you should follow his occupation.** Well, here is a frank discussion of just such problems. The author treats a dozen men who were "made" or "unmade" because of the training through which they passed or failed to pass. Every father and every father's son will be the wiser for reading this illuminating book. **195 pages. TWO DOLLARS.**

Hymns in Human Experience

By William J. Hart

A new book on an old subject. Little is said concerning the origin of hymns and of their authors. Rather is the stress upon the hymns themselves, **how they have been used and what their effect has been.** That's one reason why you will repeatedly turn to this book and read its well written narratives. If you love hymns you will appreciate **"HYMNS IN HUMAN EXPERIENCE." 221 pages. TWO DOLLARS.**

BRETHREN PUBLISHING HOUSE
ELGIN, ILL.

8--Eight--8

"OUGHT TO KNOW" BOOKS

What a
Young Girl
Young Woman
Young Wife
Woman of 45

Young Boy
Young Man
Young Husband
Man of 45

OUGHT TO KNOW

New Edition

One Dollar Each **One Dollar Each**



Revised Up-to-date

Brethren Publishing House, Elgin, Ill.

"I WISH I HAD

A RECORD BOOK OF CERTAIN PERIODS OF MY LIFE," has been the wail of most of us. It's not too late for some of us.

We offer you a series of books in which you can group those important events that we remember with pleasure. These are beautiful books and all well planned:

Our Baby's First Seven Years $2.50
How you would like to have your own record. Keep a record of your own child and you will never regret it.

My Diary of Events 1.25
Every boy and girl will take pleasure in filling out this loose-leaf record as the years pass by.

As It Happened 1.25
Memories, autographs, snapshots—how we do prize them. They help us live over again former experiences.

Autographs and Memories, A School Memory Book 1.00
School is now over, but this is the time to get your book and plan what you will place within its pages for future reference.

The Girl Graduate's Journal 1.50
Every girl comes from school with a lot of material that soon is lost because she has no place to keep it. This Journal systematizes all and keeps alive happy school days.

You'll find nothing better than what we offer here. Try one or more of these books and you will discover their value.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., June 20, 1931 | No. 25



THE COVER PAGE PICTURE *for this week will serve to give our readers some idea of the splendid painting presented by this year's graduating class to Bethany Biblical Seminary. The class was not interested in just another picture, but in the portrayal of Brethren ideals. Accordingly an artist was commissioned to paint a scene which would suggest our time honored interest in the Book and the wholesome sort of living which flows therefrom. Surely those who look at this picture will have a new appreciation of the beauty of simple, quiet, Christian living.*

IN THIS NUMBER

General Forum—

The Meaning of the Resurrection. By J. Hugh Heckman, ... 3
The Development of Religious Education in the Local Church. By R. E. Mohler, ... 4
The Church. Our Enduring Institution. By F. E. Mallott, ... 5
The Field Abroad. By H. Stover Kulp, ... 6
Taking the Church to the People. By H. F. Richards, ... 7
Echoes From the Colorado Springs Conference, ... 8
Education as a Condition of Success. By O. P. Williams, ... 10
Missions in the Church of the Brethren.—No. 12. By Elgin S. Moyer, ... 11
Our Educational Needs. By J. E. Miller, ... 12
Monthly Financial Statement, ... 12

Missions—

God and the Census, ... 13
The Mission Work at the New Station in Africa. By Elnora Schechter, ... 13
The New Khergam Church. By Ida C. Shumaker, ... 14
News From the Field, ... 15

Editorial—

Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 16

Pastor and People—

The Gist of the Sermon. By D. W. Kurtz, ... 18
Indoctrinating Young Christians.—No. 9. By Galen B. Royer, ... 18
Interdependence Day. By A. F. Brightbill, ... 18

Home and Family—

The Name of Mother (Poem). By Ada Cassell Sell, ... 22
Mother Taylor and Her Work. By J. H. Moore, ... 22
Women and Ministers. By Mrs. E. C. Bixler, ... 23
What About It? By Grace Hileman Miller, ... 23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



C. C. ELLIS
President of the Board
President of Juniata College



H. F. SANGER
Secretary of Nursing and Medical Education
Conference Member



D. W. KURTZ
Conference Member



A. C. WIEAND
President Bethany Biblical Seminary



V. F. SCHWALM
Vice-President of the Board
President McPherson College



J. S. NOFFSINGER
Secretary-Treasurer
Conference Member

General Education Board

Membership

"The membership of this Board shall consist of three members nominated by Standing Committee and approved by the Annual Conference; in addition there shall be an ex-officio membership consisting of the heads of the recognized educational institutions under the control of the Church of the Brethren."

Duties

"To devise ways and means whereby our educational institutions may recruit and educate an adequate lay, ministerial and missionary leadership for the Church of the Brethren.

"To develop and nurture among the churches a higher Christian educational consciousness.

"To encourage closer coöperation and harmony of action among our institutions of learning.

"To assist all of our institutions of learning in promoting endowment and betterment campaigns . . .

"To inaugurate in each institution proper and comparable methods of accounting . . .

"To coöperate with the various and general boards of the church in promoting the Gospel of Jesus Christ and in building the kingdom of God.

"To keep in touch with the great educational movements of our times . . .

"To incorporate so as to receive gifts and hold property . . .

"To submit in writing a report of its activities to each Annual Conference.

"To recommend to Annual Conference the future founding and dissolution of all schools, and to formulate and foster a general educational policy and program for the entire Brotherhood."



E. C. BIXLER
President Blue Ridge College



PAUL H. BOWMAN
President Bridgewater-Daleville System



OTHO WINGER
President Manchester College



R. W. SCHLOSSER
President Elizabethtown College



E. M. STUDEBAKER
President La Verne College



C. ERNEST DAVIS
President Mt. Morris College

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., June 20, 1931 No. 25

GENERAL FORUM

The Meaning of the Resurrection

BY J. HUGH HECKMAN

At the Sunday-school Hour, Colorado Springs, Sunday, June 14

THE *fact* of the resurrection of Jesus rests upon three primary evidences: the records of the Christian Scriptures, the Pentecostal experiences of the early Christians, and the continued existence and power of the Christian religion in the world.

The documentary reliability of New Testament literature is second to none. "We have better manuscripts, both as to quantity and quality, written nearer to the events described, than we possess of any other ancient character or writer. The manuscripts we have stand chronologically nearer the events they record than the manuscripts of the classics." The authentic character of this literature is attested by the lands which gave it birth, by the true-to-life nature of its contents, and by its devotional power throughout the centuries.

Something happened to those early disciples of Jesus. Awakened from their misconceptions of the Messiah, torn from their expectations of a literal earthly kingdom, rescued from their despair over the death of him who they hoped would redeem Israel, convinced of the reality of his life beyond the grave, inspired by the infilling of the Spirit-Successor of Jesus, those disciples became the dynamic power which turned the Roman Empire upside down and ushered in a new religious day for humanity. The resurrection doctrine got them into much trouble, but this teaching became a keystone tenet of their faith. It may be called the vital point in Paul's preaching.

Mankind is confronted with the phenomenal fact of the Christian religion expanding into new light and applications through the ages. Despite the institutionalism which has torn organized Christianity into factions, the dominant note in Christian teaching is a risen Lord who abides in the lives and work of his people. There is no doctrine of paramount comfort and propagative power in the world. One of the most encouraging facts about our torn and misguided world is the recognition that no other way than Jesus can bring us home to God and peace and assurance of the future.

The *meaning* of the resurrection of Jesus is a topic to approach with becoming humility. No man may demand that another believe all he may be moved to say on the subject. It seems reasonable to believe that the following statements are edifying:

The resurrection of Jesus validates the Messianic confidence of the Hebrew Scriptures. The fathers and prophets of Israel were sure that God had great things to reveal to and accomplish for his people. The King was sure to come and redeem and reign. They could not foresee all the method and meaning of it. The glorified Christ fulfilled much more than the finest of them ever dreamed the Messiah would be. Jesus reminded the Emmaus travelers of the light the seers and saints of old had seen from afar.

The resurrection of Jesus vindicates his claims and character. During his later ministry he impressed strongly upon his apostles the necessity of his suffering. They could not believe that he meant it; their King could not die. He had asserted his relation to the Father and had shown his power over death on several occasions. Yet when he spoke of his own death they could not remember his mastery over this grim fact. His enemies at the cross recalled that a Messiah ought to be able to save himself. They spoke the truth which his own disciples had to learn. Even though Jesus submitted to all that dying could bring, he could and did prove his divine Sonship and the genuine worth of his character.

The resurrection of Jesus demonstrates the superiority of life over death. Our human emphasis is to say that we live and eventually die. Christ taught us to say that we live, even though we die. Death is a disappointing and mysterious experience to men. It finds us so incomplete and unfinished in our plans and

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

achievements. Precious ties are torn so ruthlessly apart and our hearts are left sore and bleeding. Jesus assures us that the veil hangs thinly between this life and the next, that death is but an event which sends loved ones on before, and in a spiritual world that worthy work by redeemed personalities is continued and blest with growing fruition.

The resurrection of Jesus exalts the spiritual above the material. This is in harmony with his constant teaching about the spiritual nature of God, the character values of the kingdom, and the qualities of personal life which are the marks of godliness. In a world of matter God has beautifully adapted men for life and work. The material is the agent and means by which we live in a universe of time and sense. But the reality and eternal purpose of living lies beyond in the paramount spiritual realm, to which God is so abundantly able to fit us for useful existence. The supremacy of the Christian religion lies in its transcendence of time and space, inspiring the homing instincts of the human soul to make its home with God who is Spirit. Jesus' ascension makes of him a greater Christ than ever he could be in the flesh.

The resurrection of Jesus is the clearest assurance of immortality that humanity has ever known. By his glory beyond the tomb Jesus has vitalized the hope for continued life which has stirred the human breast since the race of men began. The nature of the spirit in him has always been a call to confide in the future. Heathen literature breathes this hope. Hebrew writers were given vision to see that the king to be would bring a realization to "the desire of all nations." This resurrection is a revelation of the nearness of this world to the next, and the narrowness of the bridge of death. "O death, where is thy victory?" The answer comes, "Death, you have no victory! Life is the conqueror through our Lord Jesus Christ!"

McPherson, Kans.

The Development of Religious Education in the Local Church

BY R. E. MOHLER

At Colorado Springs, Thursday, June 11

Introduction

In speaking to a group made up of persons from churches and schools that vary greatly in size, that come from all parts of the country and conditions, one must of necessity be general rather than specific in his approach.

We all agree that every church and every community needs a program of religious education. Men are not born trained in religion, and if we will develop this side of their life we must see that they get the proper instruction.

Much concern has been expressed over the carefree and careless attitude of youth. This has been true in every generation. Our answer as adults to this problem should be in terms of an aggressive campaign in religious education, and not a complaining of things as they are.

The development of a program of religious education in the local church consists of the following:

Define Your Aim and Goal

One aim should be that of reaching folks. Some seem to rejoice over the fact that our church has remained small. This is our tragedy and not a cause for rejoicing. For one to have an abundance of food while others are starving, is a condition calling for sorrow rather than for praise. We must first put on such a program as will attract folks, and this type of a program is more difficult today than ever before, as the lure from without is the greatest it has ever been.

A second goal toward which we must strive is that of teaching the Bible. Any school curriculum centered on other material soon becomes a secular school, and should be so named.

The final goal for a school of religion should be that of developing Christian character in the lives of every individual of the community. If we fail here we have failed in everything so far as our specific function is concerned.

Introduce Usable Methods

Much has been said about methods, and much has been done to improve those now in use. Naturally change brings forth criticism, and we find it here. Methods must be only suggestive policies. Perhaps our poorest teachers are often those best schooled in methods, but unable to adjust these methods to living situations. Methods are not to be feared, they are rather to be studied and applied to actual conditions.

The teachers and school can best choose their policies by observing similar schools in action. It is time well invested for any teacher or superintendent to leave his own school for a Sunday or two every year in order to study other schools.

Teach an Understandable Gospel

There is a time for the teaching of every Christian principle, but to attempt to feed a child on food that was meant for a man may prove disastrous. I would much prefer that the teacher who teaches my boy spend a day on teaching the story of the Good Samaritan than that he spend an equal amount of time on trying to explain the subject of "Who made God." Adapt your literature and materials to the age of the pupil.

Jesus taught in a simple understandable way, and to this day he is pronounced by his most severe critics as the world's greatest Teacher. He was continually going from the simple truths of life to the complex, and his disciples, unschooled as they were, seemed seldom to be in doubt as to his message.

Work Together in an Attempt to Reach Your Goal

Many forces are at work to build Christian character, and to the extent that these coöperate the goal is reached. The church and school must be one in their aim. We must take advantage of every opportunity for advancement; the Daily Vacation Bible School, Week Day School of Religion, Leadership Training Courses, Conventions, and above all, depend upon a higher Power for guidance and strength.

McPherson, Kans.

The Church, Our Enduring Institution

BY F. E. MALLOTT

Text: Matt. 16: 18

Preached at Colorado Springs, Saturday Evening, June 13

THERE are three distinct clauses or assertions in the text.

The first, "I will build my church." The Christian church exists on this earth because of the deliberate, premeditated design of Jesus. He who sacrifices to establish and maintain the church can know that he is linked directly in labor with the greatest Personality our race has known, in an institutional method of our Lord's own choosing.

The fashion is to contrast Jesus with the organized church. While it is inaccurate to make no distinction between Jesus and the nominal church, most of the critics are ill-advised and misleading—if not actually insincere. Such critics in contrasting Jesus with the church commonly manifest ignorance of the true nature of the church. That calls for a consideration of the second clause of the text.

"And I also say unto thee, that thou art Peter, and upon this rock . . ." Peter had just asserted on behalf of the disciple group faith in Jesus' Messiahship and deity. Upon Peter's declaration Jesus said: "Thou art Petros"—your name signifies a boulder or rock, "and upon this rock"—and here the word is not "petros" but "petra," the word used in the New Testament invariably to designate the underlying stratum or bedrock. The church is not built on a boulder but on the deep, underlying, immovable stratum of bedrock. Jesus said in effect to Peter: "Your name means rock, and that is suggestive of 'this' upon which I will build my church." The "this" is the content of the heavenly revelation which Peter had just declared. The church is founded upon the truth of the deity of our Lord.

The church is the community of believing regenerate souls. It is first a society or an organism. It can not be identified too closely with organization, yet it uses organization and needs just enough to serve the grand purpose of bearing the witness of Christ in all the world to all men. It is Christ's body (Eph. 1:23). It is the new Israel, the kinship or race which from century to century transmits the witness to the deity of our Lord, the Messiah. The witness is not a dead tradition, a thing of hearsay, but each generation in the chain has a spiritual, supernatural illumination and feels itself in union with the "Son of the Living God."

We may distinguish three ordinary methods or means of grace for promoting this mystic union with him. First, by the practice of prayer. Second, by the means of meditation—contemplation of his words, works, and image through preaching or study. Third, by the exercise of certain symbolic or ritualistic observances of Christ's institution—in our own denominational dialect—the New Testament ordinances. In the past we have been too legalistic in our emphasis upon this means of grace. But in the present our tendency to emphasize the ordinances as pedagogical devices is equally an over-emphasis, and will lead to the same dry mechanical handling of the symbols that the older preaching on "keeping the commandments" led to. There is a mystic value resident within the symbol and no amount of rationalizing is quite a substitute for the performance of the symbol. After all our philosophizing about prayer, we return to our knees to pray because our souls hunger for it. Pastors of the church, in the New Testament symbols you have in your hands a means of grace to souls. Do you appreciate the mystic power and beauty of the symbols?

The essential point in all these ordinary means of devotion is to keep the church in thought, imagination, emotion and spirit in union with the Person of Christ. He indwells the church by his Spirit. All that the body is to a man, the church is to Jesus Christ. When the spirit of a man leaves his body the result is a corpse. So the church would cease to be the church should the Holy Spirit of Christ leave it.

"And the gates of Hades shall not prevail against it." These words are for reassurance of the saints. The saints often worry lest Hades prevail. Hades is the region of death, destruction—of failure. The church in its essence being a chain of living personalities in union with the Living Christ, can not fail.

Social customs, conventions and institutions of any given society change. We are all familiar with the phenomena of change in our church life. But the living company of witnesses for the Son of the Living God continues.

Philosophies and theologies change. Emphasis upon Christian truth varies as the world situation changes and as the preachers in the church of God respond or fail to respond to his Spirit. Even though theological emphasis changes, the church does not fail. The Christian society gathered upon the rock of faith in the deity of its Founder and about him as its center endures. Even in the age when everything is shaken or falling the church is secure.

Chicago, Ill.

The Field Abroad

BY H. STOVER KULP

At Colorado Springs, Sunday Afternoon, June 14

"There is nothing new under the sun—even immediately under it in Central Africa. The only novelty is the human heart—Central Man. That is never stale, and there are depths still unexplored, heights still unattained, warm rivers of love, cold streams of hatred, and vast plains where strange motives grow. These are our business."—Henry Seton Merriman.

Two New Emphases

THE glory of the gospel is its timeliness. It has met the need of every generation. It is comprehensive. It is eternal. But times change. How different our living is now from what it was in the pre-auto days! So it is throughout the world; so it is in the foreign mission field. Although mission work remains fundamentally the same for it deals with an eternal gospel, from time to time we emphasize different phases of the work in order to meet the varying needs brought about by changing conditions. In order that we might better understand the work in the field abroad and see the challenge it presents, I have chosen to speak of two new emphases in mission work. I have chosen to use the word *new* instead of saying a change of emphasis, for this seems better to fit the case. The first emphasis is to think in terms of *areas of human life,* and the second is to see our task as a work to be done in *coöperation with the younger churches*—that is, the native churches established on the mission field.

Areas of Human Life

We are no longer thinking merely of geographical areas to be occupied, but we are emphasizing more and more the thought life of the people. The great missionary conference held at Jerusalem in 1928 considered this of first importance. The first and largest volume of the eight which report this conference deals with this subject. The title of that volume is worded thus: "The Christian Life and Message in Relation to Non-Christian Systems of Thought and Life." This new emphasis was bound to come. Going to places is only incidental to reaching people. But how are we to reach the people? To recognize them physically is not enough. The appeal of Christianity is to the inner man. In order to present the gospel in terms that can be understood, we must understand the man, we must discover the road to his heart. Livingstone in an earlier day explored Central Africa and mapped out the roads over which missionaries have traveled into the heart of that dark continent. Other men (no less explorers than he) have explored the thought and life, religion and worship, which is the very heart of the African. As we have learned more and more about the life of these people, we have come to appreciate the wonderful possibilities and see their many good qualities. Dr. Speer says this emphasis has led us to ask two questions: (1) Is there a Christian message for the world and if so what is it? (2) What is the best method of presenting this message? In answer to the first, there is the overwhelming conclusion that we have a message and that our message is *Christ.* When we have studied all the world has, we say with increasing emphasis: "In no other name is there salvation."

Areas of Rural Life

The occupations in which people engage have much to do with their customs and ways of thinking. It is important to know that 75% of the people of the world are farmers. On the mission fields the proportion may be as much as 90%. In the areas where the Church of the Brethren is working it even approximates 100%. Ours is the history of a church which has developed in rural areas. I wonder if we appreciate the value this past experience of ours may have for our mission work. In all mission fields the problem of the organization of the native church is to the fore. The erection of churchhouses, the supporting of a native ministry, the disciplining of members, all create many perplexing problems. The experience of our own church with an unpaid ministry through a certain period of our development is one great contribution we have to make to the struggling, developing churches in the rural areas abroad. To apply this principle abroad will do two things: it will provide a simple organization using local leadership, and it will prevent the rise of a class of religious specialists. It is a cardinal evangelical doctrine that all believers are priests and that each of us may have vital and valid religious experiences which we may share with others. Not the least of these experiences are those we get as we take part in the work of the church.

The Secular Life

Have you thought of *secularism* as a non-Christian system of thought and life? Secularism is that view of life which finds complete satisfaction for all life's desires aside from the consideration of God or religion. For the mass of its devotees, it means being completely satisfied with the material things of life. The foreign mission movement considers secularism its greatest enemy. I have space to mention only one reason for this, and that is because it, a non-Christian system, originated in the lands which are sending the missionaries—lands which have been called Christian. These nations say: "Why come to us when Christianity is powerless in your own nation?" The classic answer to this has been: "It is not that Christianity is powerless, but it has never been tried." It is just here that the Church of the Brethren has a message—or did have. I trust she still has. It is the message of the simple life. Not merely a statement of the fact that we do not believe that in worldly pleasures and in the possession of material things is ultimate and lasting satisfaction to be

found, but living a life which illustrates our faith. It is little comfort for the missionary to say the message has never been tried. It is imperative to the success of our mission that we can triumphantly say that it is being tried and found successful—in fact, so successful that we can confidently declare it is ultimately the only successful life. Is the Church of the Brethren able to live out in the present age the great principles of the simple life? Can she be a community whose inner hunger and longings are satisfied by a life hid with Christ in God and by the possession of those spiritual qualities of love, joy, peace, righteousness, justice, truth, rather than being temporarily drugged by some new burst of speed, or exciting movie or marvelous invention? If she can be such a community, then she will be giving to her foreign missionaries the greatest support possible as they face their greatest opposition.

Coöperation with Younger Churches

Missionary statistics *apparently* show that mission work has not been very successful. The non-Christian population in Japan, to take an example, is now 11,000,000 more than when mission work first began in that country. In China, after a century and a quarter of mission work, the Protestant Christian population is 500,000 or less than one-eight-hundredth of the population. But these figures fail to show that there is a well established native church on these fields, self-supporting and self-governing and full of missionary and evangelistic zeal. We have long said that the evangelization of the non-Christian lands will require the help of the native churches which will grow up as a result of missionary work. That help is now at hand. A new day is dawning in mission work. The church of Christ in China is now in the midst of a Five Year Movement to double its church membership. Kagawa, a native Christian leader in Japan, is heading The Kingdom of God Movement in Japan by which means it is hoped to add 1,000,000 Christians to the churches in Japan. Recently in West Africa from 50,000 to 75,000 people made a stand for Christianity as the result of the preaching of one man. Social, political, and economic unrest is producing mass movements throughout the world on an unprecedented scale. Not only can we look for mass movements toward Christianity, but in coöperation with the native churches we need to bend every energy to turn the masses already in motion toward Christianity. To think of withdrawing missionary support at this time would be suicidal. Think of the 500,000 being added to the church in China and of the millions soon to come. Unless the older churches of the west stand by to help now as never before, a perverted type of Christianity is sure to arise. But what is more likely to happen if we lose our missionary zeal, is that in the face of materialistic secularism and atheistic communism the young church will be swept away, as was the church in North Africa before the onrush of Islam 1,000 years ago.

The methods to meet the demands of the new day will take the form of intensified campaigns of village evangelism. They will be mass education movements to dispel illiteracy and provide propaganda literature after folks have been taught to read. The chief propaganda for our movement will be the New Testament and simple Christian literature.

A new day has dawned. But it is only the dawn. As we go forth in the summer heat of urgency there is a great call for workers. There are more non-Christians in the world than when Carey first went to India and Morrison to China. But in God's providence we see the turning of the tide. We face an impossible task —but with God all things are possible. We will attempt great things for God and we will expect great things from God.

On Furlough, Pottstown, Pa.

Taking the Church to the People

BY H. F. RICHARDS

As Preached at Colorado Springs Sunday Evening, June 14

On the occasion of Jesus' final leave-taking from his disciples, he sought to replace in their minds speculative questions about dispensational matters with the more practical, imperative and immediate problem of the religious life of their own city. "Ye shall be my witnesses in Jerusalem." To be sure he did not stop there, but he began there. World evangelism centers in the home community. It depends upon the enterprising vision to see the unused kingdom possibilities there. "In Jerusalem, unpromising, cruel Jerusalem?" Yes, where the first great defeat was suffered, the first great Christian victory was to be won.

It is far less romantic to witness in the home community than to go to new places on the frontier. Ministers and laymen quickly dream of more fruitful possibilities in other fields. There is restlessness and discontent. Small communities often discount real leadership in their midst because they discount their own community possibilities and are sure that if Jones really amounted to anything and really wanted to make his life count, he would go to the city. Jesus returned early in his own ministry to his own home town. He sent his disciples first into the streets of their own city. The splendid outcome of their obedience is a matter of history.

Up from hundreds of communities comes the word of waning religious interest. Sundays are spent at home or on some pleasure trip, or resort. Scores in almost every community who take little more account of the church than if it did not exist. There is much indifference. There is misunderstanding as to what it is

(Continued on Page 10)

ECHOES FROM THE COLORADO SPRINGS CONFERENCE

First Installment

Tuesday, June 9

BEAUTIFUL for situation is the Conference of 1931. The most majestic thing in the environment, the most constantly commanding thing, is Pike's Peak, with its crown of snow. The main street of Colorado Springs is named for it and points toward it. The clouds revolve around it. The thunders roll up and down it and bound and rebound against it.

But there it stands unmoved, exactly where and what it was twenty-one years ago. That was the first time we saw it. And the last, until today. That was the year of the first Conference at Winona Lake. The church has changed since then. Our Conferences have changed since then. Pike's Peak has not. Truth has not. But the approaches to the Peak have changed and man's knowledge of it has increased. God grant that the changes in the church's approach to her task may leave her love of truth and her sensitiveness to its eternal values as unyielding and unchangeable as is this mighty pile of rock.

You are right. The Conference doesn't open until tomorrow evening, but of late years it had established such a habit of throwing back certain foreshadowings of itself, that it seemed we ought to find them here as usual. They are here, but with less emphasis. The annual meeting of District Mission and Ministerial Boards is missing, because that has been made one of the sectional conferences provided for in the regular program. But certain committees and other groups were holding preparatory consultations. And the Publishing House Manager and the Board Secretaries with their helpers were busy unpacking trunks and boxes and getting their wares and exhibits in proper position for the expected visitors. It is already evident that the exhibit section of the great auditorium will be a live and interesting place.

We are not sorry we got in this morning. Sight seeing had a small place in our plans and what little there was of it we wanted to get out of the way today. It consisted in refreshing a few memories of that week of twenty-one years ago. We had stopped off a day at McPherson with near kindred and other near friends, and found the day too short to pay proper respect to the attachments formed during the seventeen years given to the work there. From that point on we had the congenial company of Vice-Chairman Yoder of the General Mission Board.

Dr. Laura Cottrell, India missionary, found a belated and unwelcome word awaiting her when she reached the Conference grounds today. Her aged mother, Sister Mary Landis, Greenville, Ohio, was the unsuspecting victim of an explosion a few days ago, when the gas, left escaping by other hands, ignited from her lighted match. Thrown to the floor by the force of the explosion, she suffered injuries which included a broken leg. Though not seriously burned, it would seem, her daughter's anxieties are easily understood as she seeks more definite information.

That was the one disturbing factor in the day's otherwise delightful atmosphere both physical and social. There were several light showers but they were too light to mar the pleasure of the day. And as the daylight faded away, the sharp lightning flashes about the Peak and the adjacent mountains, illuminating the thick black clouds which hung over them, made a picture that was awe inspiring. It was a call to worship and to praise.

Wednesday, June 10

The morning was truly wonderful, with the shining sun on one side and the mountains on the other. In between were many interesting things, among them the Virginia and Pennsylvania delegations coming from the station. Plenty of fine fresh air and good breakfasts were to be had in abundance also.

This is the day for Board meetings, Mission, Ministerial, Religious Education, all scheduled for various hours. The secretaries were having a little difficulty in arranging suitable rooms for the meetings, but the wrinkles were all ironed out finally with either fair or excellent satisfaction. Bro. Brightbill was seen with sleeves rolled up just under the auditorium platform cleaning out a place where some of the music we are to hear will get its start. Bob was seen at several places at once, or as nearly that as is possible for one person. He is serving two Boards, you know, but is not serving mammon in either case.

On the first attempt the Mission Board adjourned to a later hour for want of a quorum, though the members present did not lose the time for that reason. The group discussed informally some of the hard problems to be considered and so prepared the way, no doubt, for early decision on them. How to do the wisest and best thing for the South China situation was one of these. We believe that the wisest and best way will be found.

Isn't it interesting to see what unexpected turns such discussions will sometimes take? We do not remember just how it did come about but Bro. Winger got so enthusiastic describing a speech made recently at Manchester by C. S. Medbury of Des Moines, Iowa, on Peace and Prohibition that he almost made us feel like

sending for Medbury at once. We remembered having heard this speaker some years ago and know that he is a very effective pleader in behalf of righteous causes.

Meeting friends from east and west, from Canada and California, was a part of our morning's program. It was a special pleasure to find that Sister Stover had realized her hopes to attend the Conference. But there was also a note of another sort in our mutual greeting. We both noticed that Wilbur wasn't along this time, but neither of us said anything. And yet, wasn't he there, isn't he here, in spirit?

The Board of Religious Education found a commodious meeting place in the Y. W. C. A. building near by. It was rather remarkable that the entire membership, excepting only Bro. Stahly representing the Men's Work, was able to be present, with other members of the staff. This Board has so many interests committed to it that it finds it most practicable to do its work with the assistance of various commissions. The business of the morning consisted mainly in receiving reports from the commissions on curriculum, on leadership training, on temperance and the simple life, on peace, and on young people's unemployment.

The Ministerial Board assembled at 2 P. M. in a secluded corner of the Auditorium, just off the main platform, with all members present. The exigencies of getting this installment of echoes off in the afternoon air mail did not permit a personal contact with this session, but the main topic set for study was the openings for ministers and the problem of getting these openings satisfactorily filled. If these hardworking Board men got that settled as we hope, you may know they did a good halfday's work. Don't be too much surprised if they had to leave a little of it for tomorrow.

When the Mission Board tried it again at 1 P. M., there was a quorum and to spare. All members were present but two, the laymen as it happened. Bro. Moomaw is not coming to the Conference and Bro. Miller (J. K.) had not yet arrived. Missionaries present were Brother and Sister Kulp from Africa, Bro. Long from India, and Sister Stover, formerly of India. A little later Sister Minneva Neher from China came in and Sister Jennie Mohler from India. The Secretaries and several others were on hand.

The big question was that of adjusting the budget to all the unpleasant facts in the situation. It would do you good, gentle reader, if you could sit in and see how distressingly difficult this problem is. Maybe it will do you some good anyway, if you do your best to face it where you are. It is certainly a good subject for very earnest prayer.

We gathered this interesting bit of news. The Doctors Cottrell are to return to India by way of the China field that they may look into the health of our missionaries there, and make recommendations to the Board as to the urgency of providing that field with an American doctor.

It's raining. It rained yesterday. It rained last night. And not enough altogether to hurt the Conference, or anything else but sugar and salt. A while ago it looked like this was of the settled rain variety, but it doesn't now. They say predictions about the weather here are useless so we'll not make any. We are just setting down a few facts, mostly about the Conference at Colorado Springs.

As the day advances people come strolling into the auditorium from all parts of the Brotherhood. Bro. Finnell remarked how many states are represented at this early stage of the meeting. Bro. Finnell is the anti-cigarette man, who happens to be reporting Conference news for the local paper. Yes, the people are coming from everywhere, but not so very many of them. The facilities here are ample to take care of many more.

The Conference has begun, really, regularly and officially begun. It happened at seven o'clock this evening. Moderator Winger was in the chair. Music Director Brightbill led the congregation in singing several old hymns. Pastor S. G. Nickey of Sterling, Colo., conducted the worship, reading 1 Cor. 13.

City Manager Earl Mosely, substituting for Mayor Geo. G. Birdsell, gave the address of welcome. This feature has been at a later stage of the meeting heretofore, sometimes not until the opening of the business session. That was a survival from the time when the business session was thought of as *the* Conference. Changed conditions make more appropriate the change in program which followed this evening. Manager Mosely spoke very briefly but cordially. He assured us and reassured us that the resources of the city are at out service. He made us feel free to ask for anything we might want.

Secretary J. E. Miller responded in behalf of the Conference in characteristic vein. He spoke of the beauty of the city, the convenience of the Conference arrangements, and paid tribute to the character of Colorado citizenship as exemplified by the lad Bryan Untiedt who saved the lives of his companions in the storm and was entertained by President Hoover. He hoped our presence in the city would not overburden the police. He told the city manager—the rest of us heard it too—that we stand for evangelical Christianity, believe in law and order, even to the extent of obeying the Eighteenth Amendment, love old-fashioned virtues like simplicity, and cling to the faith that God is in his world.

The number present at this first public session was

(Continued on Page 17)

Taking the Church to the People

(Continued From Page 7)

all about. By some the church is looked upon as an exclusive group with a super piety, intent on a heavenly reward, and with a big stick endeavoring to thwart the personal liberties of mankind.

Yet the truth is that Jerusalem in that day was not in a more critical need of a vital Christian testimony than is every town and community today. Men live not by bread alone. They have burdens to bear, bereavements to face, responsibilities to assume, and need as much as ever some intelligent working philosophy of life. They still face the superhuman problems of human relations. They still must face the question of the meaning of the universe and their relation to it. Shall they be left to materialism or fatalism, to eke out a meaningless existence and depend upon some form of dissipation to forget their troubles? Men still need Christ, and despite good lectures, good reading and the radio, they need the church. Shall we abandon the hope of reaching the masses, give up to the seeming inevitable? Shall we let men and the church take the consequences? Shall we feel left out, ignored, and get an inferiority complex? Shall we put on a vaudeville to gain a hearing? Who would vote for any of these? What shall we do?

We may have to make some change in our church psychology. Perhaps our thought and effort have been too largely confined to the inside of a churchhouse. That is the place of our spiritual dispensary, if folks choose to come to it, well. If not, it is just too bad. Jesus did not say "Ye shall be my witnesses in St. Luke's Church on Colorado Boulevard." They did not have beautiful houses of worship as we do, but perhaps ours house too much. A certain minister said that if a modern churchman were to meet up with the wounded man on the Jericho road he would say: "If you will come over to the church we will help you." Perhaps an exaggeration of yet more truth than we like. If the business world had depended as largely as we do on volunteer patronage at its business places, it would have had little left by now to advertise. Perhaps after all a churchhouse is not merely a place for holding services, but also a place of recruiting for service.

One of the most effective means of witnessing is through the Christlike spirit of brotherly concern. Men may be moved by love who are not by argument. True, some of the children of the church are carrying on the relief work of the community. Yet there are many practical ways in which the church can show herself a friend of men. One wants to ask, in this time of unemployment, how many Christian employers have sought, even at cost of highest economic efficiency, to temporarily take on a bit of added help, or how many have rather laid off help, including men with families, when there was no likelihood of getting employment elsewhere. Has anything been done by the church in the community to show itself a friend in this situation?

Perhaps we have not taught those coming into the church that a part of their task was that of evangelism. "If the early church had won three thousand daily it would not have overtaken the growing masses. But if each of the three thousand had won another, and they in turn another, the world would have been evangelized before the last New Testament book was written." How much have we taught the rank and file to use their common daily friendships and labor relations to count for Christ? It might be embarrassing on any Sunday to ask how many present had invited another to the church worship service. It is said that Leon Trotsky, whose life has played such a part in the present Russia, was in frequent contact with many Christians in New York during his younger days, but was never invited to become a Christian.

McPherson, Kans.

Education as a Condition of Success

BY O. P. WILLIAMS

In Who's Who, that volume of American nobility, the odds seem to favor the educated man. Seventeen to one, so the story goes, had a college training. This means that it pays to study. And the advantages grow clearer as we discover what comes along with a college career. It gives us several big things. (1) It associates us with some very worthy people. (2) It makes us develop our minds. (3) It imparts to us useful information. (4) All three of these tend to develop self-confidence which is also a great gain.

College is gain. And going deeper, the real benefit of education is its culture of our thought habits, its development of our powers. Most of the lessons learned at school are forgotten a few months after graduation. But the habit of thinking through a subject clings to us permanently.

The only real competition we are called upon to meet in this life is competition with our fellow-men. And if competition tells the tale, then the man with a training is lucky.

The study of philosophy would not be very valuable if it did not teach us to think completely about things. But to be able to think clearly and completely is a very valuable asset. It spares us the half-truth. And half-truth in the persecutor is what burned the truth-seeker at the stake.

A good definition of a good education (whether obtained at college or elsewhere) would be the following: That education is most valuable which teaches the student how to detect and secure the greatest values for life. A graduate should be a socially-minded creature.

Our colleges have the task of creating a bigger sympathy with human problems and a better technique for their solution.

Socially, therefore, and personally education is a blessing.

Plainly, education is one of the factors in helping a man or woman to succeed in life. If to succeed is to see values and get them into public focus and into general acceptance then whatever causes us to see them is itself valuable—such is education.

Plattsburg, Mo.

Missions in the Church of the Brethren

BY ELGIN S. MOYER

Part Twelve.—A Mission in Africa

In 1916 the growing interest in Africa as a mission field for the Church of the Brethren began to take definite shape. In October of that year a lecture on Africa was given in the chapel at Manchester College, by the late Dr. H. K. W. Kumm of Sudan United Mission. This address was followed by a special plea for the Brethren to help build a chain of missions across Africa to stem the tide of the Moslem invasion, and to help win Central Africa to Christianity. This appeal led seven students to form a prayer band in the interest of Africa. They looked forward to the time when the Church of the Brethren would open a mission in Africa, and they themselves volunteered for that field. These volunteers met much discouragement. Before long several of them lost interest; others lost faith that the project could be carried out, or for health reasons failed to reach the field; and only one of the original seven has been on the field.

Other volunteers for Africa soon joined the group, and strongly urged the opening of the mission.

When the deputation from the Mission Board made its tour of the mission fields in 1920 and 1921, it went with a commission to investigate Africa, and to recommend a probable location for the opening of a mission for the church. Before it had landed, the Secretary, J. H. B. Williams, had contracted fever, and soon after arriving at Mombasa he succumbed to the disease. The news came back to the church as a severe shock, but it brought a challenge.

The Board decided to take definite action. In the September meeting, 1922, it selected Northern Nigeria as its probable field, and appointed Brethren Albert D. Helser and H. Stover Kulp an Investigating Commission to go out the same fall. Their wives were to wait a year until the men could find a location and prepare for the coming of the women.

The Commission arrived in Lagos, Southern Nigeria, Dec. 29, 1922. The first few weeks were spent in traveling and prospecting, and in interviewing government officials and missionaries. It was on March 8, 1923, that they reached Garkida, the place where they finally decided to locate.

The part of the country that the Brethren chose as their mission field is on the very edge of the Mohammedan advance. It lies a little south and west of Lake Tchad, and at that time it was in the southeast part of Bornu Province; but by special legislation has since been made a part of Adamwa Province. The eighty to one hundred thousand Buras comprise one of the larger tribes of this part of Africa. Nearly all the tribes are still pagan, but most of their rulers have been Mohammedans since 1912. The Buras are more accessible to Christianity than are their Mohammedan neighbors.

Soon after effecting a residence, the missionaries began studying the language and building their homes. But before long Bro. Helser suffered a serious attack of fever which almost cost his life. Brother Kulp was also quite sick for a time. In October, 1923, the wives of the missionaries arrived. In January following, a doctor and his wife joined the party. On July 15, 1924, one of the small group, Mrs. Kulp, died after a brief illness. In January, 1925, six new missionaries entered the mission. Shortly after this the Helsers and Brother Kulp came home on furlough. In the fall of 1926, when they returned, several new missionaries also entered the service in Nigeria.

The foreign staff of the Africa mission at present numbers twenty-three, three of whom are on furlough.

These missionaries have had an experience unique in the missionary enterprise of the Church of the Brethren. They went into a province where Christian missionaries had never before been permitted to enter; they began work among a people that had no written language; there was no educational system; there were no missionaries on the field to give them assistance in acquiring the language; there was very little aid to be had through grammars, dictionaries, or other printed helps; it was indeed virgin soil.

One of the early and important tasks, therefore, of these missionaries has been reducing the Bura language to writing, making primary readers and teaching the people to read them, translating the Bible, and writing Christian songs. In this important phase of pioneer mission work, the Brethren missionaries have made excellent progress.

The Church of the Brethren in Africa is still in its infancy. The missionaries are earnestly coveting the privilege of gaining a firmer legal foothold in Northern Nigeria in order to make what they feel should be their contribution toward the uplift of the pagans of that part of Africa, and to give the people there the advantages of Christian civilization before Moslem doctrines and customs make further invasion.

Bethany Biblical Seminary, Chicago, Ill.

Our Educational Needs

BY J. E. MILLER

An address delivered at Conference on Saturday, June 13

Our needs are many and pressing but one does not popularize himself by speaking of them. School men may not speak too freely as they feel lest they be suspected of casting an evil eye on some institution. I speak merely as an individual and not for any institution or board or committee.

Our academies came in response to a pressing need. High schools were few, educational facilities scarce, and our own and other young people were not given a square deal as to schooling. We can never honor too highly the men who gave us our academies, nor can we those men and women today who carry on in our church schools in the face of many obstacles.

We need to educate our young people in the environment and under conditions that fit into their rich inheritance. We have always been a rural people. The education we give our young people should send them back into rural environment. We can not afford to pauperize the home community by educating away from the country.

Teachers need to learn that they are teaching boys and girls, that the subjects which they teach are merely the medium through which this education is secured.

We need an education board that is free to speak. The present make-up of our board makes it impossible for one to speak freely of our needs lest he be misunderstood.

In some instances our trustee bodies are too large. In times past our ministers were among the best business men of the community. They were not put into the ministry until they had proved their efficiency in some other line. Today we train young men for the ministry, young men who have had little business experience. We need fewer ministers on our boards of trustees and more business men, and some women.

We need colleges enough to do our work most efficiently and most economically. The standards handed down by the large institutions make the problem of the denominational college doubly hard. The large number of our schools and the limited number of our membership makes it impossible for us to standardize as those higher up insist we should. We have more colleges than we are supporting and more colleges than we can support, but how to diminish the number is a serious problem.

We might diminish by elimination but that is hardly Christian. We can eliminate by merging which is both Christian and good business. The merged institution should take with it the good of all the institutions merged. This would require a new plant, a new name and possibly a new location. It also demands that we lay aside prejudice and provincialism and think of the larger field and the larger possibilities.

We have no need of military training, but do need to stress the religion of our Christ. When generals and admirals and ministers meet on a common ground with reference to war, either wars must cease or the religion of Jesus Christ has already ceased to be the power of God unto salvation.

We need just enough athletics to develop physically the entire student body. We have no need of outstanding athletes.

It is time for us to consider whether for our pastors coming from the country, and going back to the country, a seminary in a large city is the most ideal location. Might it be well for the seminary, various boards and the publishing house to be located at one place so that secretaries and editors might contribute to the seminary training? Might a combined college

(Continued on Page 20)

Monthly Financial Statement

Conference Budget

During the month of May contributions for the Conference Budget and agencies within the budget totalled $6,877.76. Total cash received applicable to the Conference Budget for the year beginning March 1, 1931, ...$19,404.09

During April contributions were received as follows:

	Receipts	Total rec'd since 3-1-31
World Wide Missions	$1,021.52	$4,535.90
Student Fellowship Fund 1930—1931	453.28	569.40
Women's Work Project—1931	343.50	1,172.91
Home Missions	41.95	158.76
Greene County, Virginia, Mission	25.00	35.00
Foreign Missions	108.50	213.66
Junior League—1930		12.31
Junior League—1931	20.00	172.82
B. Y. P. D.—1931	22.50	95.00
Home Missions Share Plan	25.00	50.00
Challenge Fund		50.00
India Mission	61.65	208.99
India Boarding School		272.50
India Share Plan	206.25	555.50
India Missionary Supports	798.67	1,761.72
Ahwa Church Building Fund		275.00
China Mission	40.00	59.70
China Native Worker	10.93	36.43
China Share Plan		104.40
China Missionary Supports	573.31	1,290.86
So. China Mission	5.00	5.00
Sweden Mission		25.00
Denmark Mission		25.00
Africa Missionary Supports	136.81	743.06
Africa Mission	28.00	270.98
Africa Share Plan	31.25	35.86
China Famine Relief	16.80	29.70
Africa Leper Fund	45.00	45.00
American Drought Relief		601.00
Conference Budget	2,462.07	4,136.08
Conference Budget Designated	113.51	718.05

General Mission Board

The following shows the condition of mission finances on May 31, 1931:

Income since March 1, 1931,	$20,323.74
Income same period last year,	32,291.17
Expense since March 1, 1931,	63.105.40
Expense same period last year,	59,487.46
Mission credit balance May 31, 1931,	4,897.19
Mission credit balance April 30, 1931,	12,351.98
Decrease in credit balance during May, 1931,	7,454.79



MISSIONS

This Department Conducted by H. Spenser Minnich

Mission Giving in the Sunday-school

A SMALL city church in Northeastern Ohio has adopted the plan of a missionary offering monthly in the Sunday-school. The treasurer sending in the money writes: "These offerings are forwarded to the General Mission Board, Elgin, Ill., immediately so they are not used up for local expense." Perhaps there is the temptation to divert missionary funds for local use at other places. The good part about this story is that the church has doubled its missionary giving by using a good system regularly.

God and the Census

THE band of men who nineteen hundred years ago went out to transform the world were moved by the conviction that there is but one "name under heaven given among men whereby we must be saved." That conviction came to them out of a great personal experience. They had known Christ and he had made their lives pageants of triumph in him. Through him they could do all things. We, too, believe that in Christ is a sufficient solution of all the problems of collective life in North America. This conviction, too, must come from a great personal experience of him. If Christ means enough to us, we can make him mean enough to others. If he means enough to a sufficient number of men and women in North America, the entire life of our nations can be changed, and the problems that seem so overwhelming can be solved.

So we must say with E. Stanley Jones, "We can not go farther until we go deeper." Christ must become a living issue in our daily contacts.

A cultured Christian from India, a graduate student in one of our universities, was invited to address a missionary conference in an eastern city. Through an accident which interfered with the arrangements made to receive him, his host did not meet the train, and the visitor took a taxi to a hotel. As he walked the short distance from the door to the desk the clerk looked him over. Being from South India, he had skin that was very dark, and when the man from India asked for a room, the clerk replied: "Sorry, sir, but we are 'full up.'"

This same thing happened in nine other hotels, until finally the Indian proud of his color and his heritage, directed the taxi driver to return him to the station, where he planned to spend the night on a bench. This he was told was impossible. By this time the taxi driver was keenly interested and exclaimed: "I'll find you a room."

So saying, he took his passenger to the police station, where he explained the situation to the officer in charge. The policeman, using the blank provided, wrote down all the particulars about the stranger: his birthplace, his father's name, the color of his eyes and hair, and, what was most important of all, the fact that his skin was "very dark brown."

The Indian was allotted a place in a cell with a drunken man who had been brought in a little while before. But because the drunken man was sick and began to make himself a nuisance, the guest of the station house went back to the office and asked to be allowed to sit up there all night. But the taxi driver again was on the job and took the Indian to his own lodgings and gave him his own bed. The next morning the driver gave him breakfast and then put the Indian on the ferry that he might reach his place of appointment on time. The driver refused to accept any money for fare, bed or breakfast, but the Indian insisted, saying: "You certainly have been a Good Samaritan to me."

Then the driver broke out, "Say, what do you mean? That's twice you've called me a Good Samaritan."

And there on the deck of the ferry the man who had learned the story in India from the missionaries told it to a man in America "who did not know it, but had been living it!"

The Book, "God and the Census" is filled with graphic stories such as this. Dr. McLean, the author of the book, tells how the home missionaries for more than a century have been working at great cost in an effort to make sure that God was being counted in the life of every developing community. This is the home mission study book for adults and young people for 1931 and 1932.

The Mission Work at the New Station in Africa

BY ELNORA SCHECHTER

THE dispensary at Marama has just been finished and I am so glad that I wish to tell everybody about it. This building is not the permanent dispensary, but will be used for general medical purposes until the other can be built. It consists of two round mud houses, each fourteen feet in diameter, with a veranda between all under one roof. The floors are of pounded mud. The walls of the two houses are whitewashed with a sort of white mud brought from Gardemna. If

it is possible a building of a more permanent structure will be constructed next year and the present building will be used for other purposes—perhaps for living quarters, for in-patients, or as a store for various things such as wood and washing supplies. At present there are two round huts for patients who are from a distance. They are both filled at this writing and I am wondering what I shall do with the next patient who comes along.

As I write this I am sitting by the laboratory table by the window which faces the other compounds. Outside over a fire between rocks I am boiling peanut oil and red peppers with which to rub the various aching spots of many patients. My double boiler consists of a five-gallon kerosene tin and an old white enamel pitcher. It works quite satisfactorily. When a few of the innumerable odd jobs are finished I am going to have a built-in mud stove. Just now all efforts are being put forth to protect the buildings against the rains.

I have made trips to only four of the near-by villages for medical purposes. Work at home has kept me busy. One trip was quite difficult but very much worth while. This was to the village of Mindi which is in the valley just off the edge of the plateau. I rode the horse to the edge of the plateau, and from there I went by foot and sometimes by hand and foot, crawling down several hundred feet. The view from the edge of the plateau is beautiful. I can scarcely wait for the rains to come to clear the air so that we can see the distant mountains. I visited all the sick of the village that could be found. To some I administered medicine and others I persuaded to come to the dispensary for treatment. Then I sat in the village meeting place under a big tree and rested before beginning the homeward climb. The children there are eager for school.

The chief complaint of the people of this section seems to be eye trouble. Troubles of this sort are about the hardest to help too. Many have gone too far to be helped at all. The hardest thing for me in the medical work is to tell some poor suffering blind person that I can do nothing to help him. This week we have had several very bad ulcers to treat. The two worst cases at present are around five years' duration. From the looks of them it will take a month for every year to heal them.

We do not expect to take care of operative cases here at present, except in case of emergency. Cases needing such attention will be sent to Garkida where the hospital is well equipped. Dr. Robertson hopes to make monthly trips here.

Marama via Damaturu, Nigeria, West Africa.

Sowing

Sow in the morn thy seed,
  At eve hold not thy hand;
To doubt and fear give thou no heed,
  Broadcast it o'er the land;

And duly shall appear,
  In verdure, beauty, strength,
The tender blade, the stalk, the ear,
  And the full ear at length.

The New Khergam Church

BY IDA C. SHUMAKER

On Good Friday the Christians of the Bulsar mission station were called together for two special purposes. It was our love feast day, and also the day which we had set aside to dedicate the plot of ground for our new church.

We have been looking forward to the building of our new church for some time. Such an undertaking is usually a difficult proposition. It is always necessary to get the legal sanction of the government and the situation of the government at this time is such that the building of a church would seem to be of minor importance. However, we made our intention known.

On Good Friday the Assistant Collector came in person to Khergam. He looked over the grounds and asked a few questions, whereupon he gave us permission to go ahead. He told us we were fortunate as such procedures usually take a year or more. At four o'clock in the afternoon of Good Friday about three hundred Christians gathered at the school building. A short worship service was held here. Then we lined up to march out to the new church grounds. The children headed the procession. They sang their praise songs as they marched along.



Children Marching and Singing

The children were followed by the young people, then the older ones. Some of them had their Indian musical instruments and accompanied the singing of the songs. We marched out to the church grounds and formed a cross, which is the foundation plan for the church. When all were quiet N. V. Solanky gave the dedicatory message.



Crowd at the Grounds—Site for Khergam Church

At the appropriate time Elder N. V. Solanky raised his pick to break the ground in behalf of the native church, and I for the American. It was a symbolic stroke of unity.

The motto for the new church is, "And I, if I be lifted up, will draw all men unto me."

Bulsar, Surat District, India.

News From the Field

CHINA

Ping Ting Chow, Shansi

Minerva Metzger

China's Need of Water

Mr. Taylor of the N. C. C. is visiting this part of China. He is especially interested in the economic condition of the people, and is trying to work out something by which the church may be able to relieve some of the present grinding conditions, and thus be able to reach the people with the gospel. At present one of the greatest blessings possible for Ping Ting and Le Ping counties would be wells, but it would mean boring through strata of rock. In some places there are good wells, but there are certain districts where obtaining wells is a difficult manner. The farmers are rather discouraged this spring because there is no rain. They had very little last summer, which of course made last year's crop very small.

Need of Medical Help

Verna Ruth Flory is at present in the Taiyuan English hospital. We are not sure what the trouble is, but what she has acts much like rheumatic fever. Her pulse runs as high as 140, her temperature runs from 100 to 102. One of her parents needs to stay by her. We feel that we just must have a foreign doctor for our own territory here in China.

AFRICA

Lassa

Naomi Z. Rupel

One Way of Tithing

One Sunday morning as we approached the church for the regular morning services we saw a man coming with a huge basketful of guinea corn on his head. What could it mean? It proved to be one of our native Bura Christian men who was bringing his tithe. As he harvested his crop he had laid aside one head out of every ten. These he had collected in a large basket and brought it to the church to have some one estimate its value. This he is giving as his tithe. It is a bit difficult to know just what the tithe is in this land where they can not sell their crops as we're accustomed to doing, and they scarcely know what the income is. Yet we were reminded of the maxim: "Where there is a will, there is a way."

New Church for Lassa

The Bura Christian church at this place is building a church in the village for the Margi services. Heretofore, they have been held under a large tree. The church is well under way and promises to be a fine place of worship. It is being built entirely by native supervision and work. It makes us very happy to see them willing to launch out and meet the needs of their fellow-men as they see them.

One Man's Impression

We were having a series of moonlight services under a tree in Lassa. These black young people find it quite as hard to keep quiet during services, as it is for many white young people we have seen. Usually at the end of the last prayer they arise with a simultaneous shout and the chatter begins. On one of these evenings a stranger happened to be there and for the first time in his life he heard the wonderful story. When the usual chatter and hubbub began his remark was: "How can these young people act like that after hearing such good news? Why, never in my life have I heard of such wonderful things!"

A Terrible Night

On the night of April second, we were called from our houses by the beating of many drums. We wondered why all this was going on and then some one noticed that there was an eclipse of the moon. It proved to be a total eclipse, and as it grew darker the drum beats became louder and more were beaten. We soon found that the people were very much frightened at this terrible phenomenon because they knew it was caused by the spirit of a man who had just died in a neighboring village. By faithfully beating their drums they hoped to appease his spirit and drive away this terrible thing. Some one ventured the remark: "It will be this way for three nights because last night I saw a ring around the moon with three stars in it." The natives who know us best came to us for our explanation, which we gave as best we could. This seemed to satisfy and then the situation became a bit humorous to them. Finally, the drum beats ceased because they were no longer needed. The spirit was appeased and the moon resumed its normal appearance—thanks to the drums! The next day we heard many people speak of how frightened they had been during the night. The thought came: "Ye shall know the truth and the truth shall make you free." This is only one instance of the many fears that harass the African day and night.

Give us the unspoiled child of this generation to train in the ideals of the common good, and we will give back a world of brothers in a single lifetime.—W. C. Poole.

KINGDOM GLEANINGS

Calendar for Sunday, June 21

Sunday-school Lesson, The Sin of Causing Others to Stumble (Temperance).—Rom. 14: 13-23.

Christian Workers' Meeting, What Makes the Church?

B.Y. P. D. Programs:

Young People—The World of Leisure.

Intermediate Girls—How Decide What Is Right and What Is Wrong?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Octavia church, Nebr.

Two baptized in the Harmonyville church, Pa.

One baptized in the Empire church, Calif.

Four baptized in the Monocacy church, at Rocky Ridge, Md., Bro. Harper Snavely of Myersville, Md., evangelist.

Six baptized in the Springfield church, Ohio.

Sixteen added to the Meyersdale church, Pa.

Five baptized in the Lost Creek congregation, Pa.

Two baptized in the Greenville church, Ohio.

Two baptized in the Palmyra church, Pa.

Four baptized in the Logansport church, Ind.

Eleven baptized in the Capon Chapel, W. Va., Bro. J. L. Shanholtz of Levels, W. Va., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. I. Pepple of Woodbury, Pa., Sept. 27 in the Yellow Creek church, Pa.

Bro. Wm. E. Thompson and wife, June 14 at Kingsley, Iowa.

Bro. M. G. Wilson of Frederick, Md., June 29 in the Cherry Grove church, Md.

Bro. A. H. Miller of Kent, Ohio, Oct. 19 in the Yellow Creek church, Ind.

Brother and Sister B. M. Rollins of Keyser, W. Va., June 15, in the Mission Chapel at Levels, W. Va.

❖ ❖ ❖ ❖

Personal Mention

Eld. W. H. Miller, formerly of the Brethren Home, Darlow, Kans., should now be addressed at 817 W. Sycamore, Independence, Kans.

Bro. Max Hartsough of Wayne, Ohio, would like to exchange pulpits for a revival service this fall. He is pastor of a country church and would prefer to exchange with a pastor similarly situated and not too far away—either in Ohio, Indiana or Michigan.

❖ ❖ ❖ ❖

Miscellaneous Items

Pictures of the members of the General Education Board, together with a summary statement of the duties of the Board, will be found on page 2. The matter on this page should serve to remind our readers that Sunday, June 28, is Education Day—"a day for congregations to give consideration to Christian education and to lift an offering for the work of the General Education Board."

South Africa, a monthly magazine speaking of African Stories, by A. D. Helser, says: "No one who wishes to understand Africa and its problems can afford to neglect the folk-tales, because they illustrate better than any learned treatise the mode of thought, the homely wisdom and the ethical concepts of the people. We commend it to South African and English readers."

❖ ❖ ❖ ❖

With Our Schools

Manchester College

The summer term is well attended. More than four hundred students are enrolled in various courses.

The annual reunion of the 157th regiment of the Spanish American War veterans was held this year on the college campus. The address of their chaplain, Rev. C. S. Medbury of Des Moines, Iowa, was one of the strongest addresses ever delivered here in favor of prohibition and peace.

The commencement exercises were largely attended by patrons, alumni and friends. President Homer P. Rainey of Franklin College gave a strong address. One hundred thirty graduates received degrees and one hundred more received diplomas. More than eighty in each group have already been located in good positions.

THE QUIET HOUR

True Love of Country

Exodus 32: 7-14

For Week Beginning June 28

Heroes of Common Life

Society is prompt to recognize the heroes of war or of some great crisis. There is a vast amount of heroism of as fine a quality in the common walks of life which goes unnoticed and unpraised by men. This is not right. Let us cultivate the sight which sees the heroic in the commonplace (Heb. 11: 32-40).

"My Country Right or Wrong"

This is a wicked sentiment. Love of country does not close the lips against wrong. It takes a greater love to denounce in a constructive way the mistakes of one's own country than to support her blindly in whatever policy she may choose (Matt. 23: 37-39).

National Selfishness

There is a group selfishness which is as truly immoral as is individual selfishness. It is likely to be much more deadly. Patriotism may become a powerfully destructive kind of group selfishness (Dan. 4: 29 and 30).

Celebrating July 4

There is the deepest ingratitude and irreverence in making the day of our fathers' sacrifice and suffering the occasion of revelry and indulgence. Is not this what the fourth of July has largely come to be to many Americans (Ex. 12: 15-20)?

Why Should I Love My Country?

Under her protection I enjoy security and freedom. She affords an opportunity to the individual to help to achieve social justice and international peace. Name other blessings (Psa. 137: 5, 6).

Discussion

How can we contribute to a Fourth of July celebration which is fitting and constructive? R. H. M.

Echoes From the Conference

(Continued From Page 9)

a surprise. There were not far short of one thousand n the audience before the meeting closed.

The sermon was delivered by Pastor J. P. Dickey of Hemet, Calif. His subject was The Challenge of the Unattained. He found his text in Gen. 1:26-28 and Philpp. 3:8-14. The first passage gives the original deal for man. Made in the likeness of God, he is to ubdue the earth and have dominion over it. The sec- nd text presents him striving to realize his great spir- tual possibilities.

To no creature but man did God give such a chal- enge. Only human personality is capable of such as- pirations or such attainments. The emphasis of the ermon was on the sacredness and supreme value of personality. There is the challenge of the moral nature o discern and to practice what is right, the challenge in he spiritual realm to become all that our divinely giv- n endowment makes possible.

We have not yet succeeded in securing an abstract of his able discourse for publication but we still hope the preacher will yield to our solicitations.

Thursday, June 11

SPEAKING of mornings, this is the greatest yet. Cali- ornians admit they couldn't beat it. No sign of rain oday. But we shall see.

"My Jesus I Love Thee," "When We Walk With he Lord," "My Faith Looks Up to Thee," are good ymns with which to begin a half hour of worship. Bro. G. L. Wine of the Program Committee is presid- ng. Pastor Paul Brandt of Holmesville, Nebr., could ot be here to conduct the devotions, so Bro. J. B. Em- nert of La Verne, Calif., was drafted for this purpose. He read from John 4:22 and following.

The main thought he stressed was that God *seeks* worshipers. His great heart is hungry for apprecia- ion. He wants the children who respond. If you know how a mother feels when a child seems ungrate- ful, you'll get an inkling of the idea Bro. Emmert tried o impress upon our minds. A kindred thought was he duty of going out to help people to open up their earts to God.

Following the worship period, the congregation broke up into smaller groups for the sectional confer- ences as provided in the program. There were seven of these as follows: The Ministry and Home Missions, District Religious Education and Welfare Boards, For- eign Missions, Young People, Workers with Children, The Ministry of Music, Laymen. Not all could be argely attended but we were surprised to see how large some of the sections were. Only a few people did not join some one of the groups, preferring to spend the time in visiting.

The singing of groups in adjoining rooms got a lit- tle mixed but the confusion was not serious. A dis- armament petition was circulated during this period and received the signatures of most if not all of the people in attendance. The foreign missions section had to change to a larger room than the one first assigned. It was our privilege to spend part of the time with this division.

With Bro. Bonsack in charge there was an interest- ing exchange of experience and opinion by missionaries and others. Bro. Oberholtzer of China explained about the aim of the work there to get away from the feeling of a mission merely or a foreigners' church, and pro- duce indigenous churches. Bro. Long of India showed that the best way to do this is to charge the native Christians with responsibility and organize them fully for the work. The babies may have to crawl before they learn to walk. Sister Jennie Mohler of India told how the home church looks to a missionary. She no- tices that in most congregations one group is very busy while another usually larger group is not. The time of some seems too much occupied with social functions while some go to the other extreme. Dr. Laura Cot- trell told about the increase of emphasis on rural edu- cation and evangelism in both the foreign and the home land. Pastor M. Clyde Horst of Lewistown, Pa., showed how missions give the local church an added feeling of dignity and a worth while objective by mak- ing it a part of a world-wide enterprise. And we doubt not that others whom we did not hear said many things as good as these.

Leaders in the other sections have promised us re- ports of their activities for later publication.

While these things were transpiring the Standing Committee was getting under way in its task of pre- paring the matter for the business session. Its first duty was to complete its organization which it did by electing C. Ernest Davis, President of Mount Morris College, Conference Reader, Earl Bowser of Pennsyl- vania, Messenger, and James Stover of Washington, Assistant Messenger. These with Moderator Otho Winger and Secretary J. E. Miller constitute the offi- cers of the present Conference.

The latter part of this period was also utilized for committee consultations. We saw several such busy in different corners of the main auditorium which had not been used for the sectional conferences.

The Bible Hour was now at hand. After the sing- ing of "Wonderful Words" and other hymns under the direction of Sister O. H. Austin, widely known evangelist, Chairman Jas. M. Moore introduced the

(Continued on Page 20)

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

The Apostle Philip

ACCORDING to Matheson, Philip, the Apostle, was a mystic, an idealist, who thought religion a matter of the far-off realities, and could not possibly be contaminated with the common affairs of this life. Many people have so completely separated the sacred from the secular, that religion means to them some inhuman affair, which can be real only to those specially initiated. Philip said to Jesus, "Show us the Father, and it sufficeth us." The answer of Jesus gives us the key to the point of view of Philip. Jesus said: "Have I been so long time with you, and dost thou not know me Philip? he that hath seen me, hath seen the Father." This was the problem of Philip. How could the Father be revealed in a world like this? How could religion be so practical a thing as feeding people? At the feeding of the five thousand, Philip thought the thing wholly impossible, and seemed to intimate, what has religion to do with such a practical thing as feeding the masses?

Jesus, the great teacher, knew what was in men, and he always did the thing that they needed to strengthen their weakness. The mystic, other-worldly Philip must learn the practical. Jesus found Philip, and no doubt saw his need, and sent him on a practical errand, to find another. And he finds Nathaniel. Later he brings the Greeks to Jesus. He learns that religion is not a matter of mystical trances, and speculations, but finding and bringing souls to Christ, and such common things as supplying the needs of men.

The assurances of faith come to most of us, not in the dreamy speculations, but in the joy of service, in the enrichment of life in the common, practical achievements. Do the deed, and you shall know the doctrine. We make the same demand as Philip: "Show us the Father," when the fact is, we shall never see the Father, if we can not see him in love, and mercy, and kindness, and the unselfish service that gives all for the kingdom. He that can not see the Father in the blessings of the everyday life, will surely fail to see the Father by any efforts of the mystic cults. Make a better world, win the victory through Christ, over self, and greed, and passion, and you will find the Father. Bring the Greeks to Christ, and make evangelists out of them, and you will have no more doubts of the reality of religion. Feed the hungry, and create a decent world in industry, and you will have fellowship with the Father. Live daily the life of redemption, and the power and the joy of the Lord is yours. Not in fancies and dreaming, but in a positive life, a creative life, in the life of fellowship, of suffering and loyalty, are the realities of the eternal. "Show us the Father." Open your eyes and see, gird up your loins and do, and you are in the very bosom of the Father. Live the life of Christ, and you are with the Father.

Long Beach, Calif.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 9—God's Plan of Salvation—Repentance

IN the last lesson we learned that what we do not know and yet believe, is faith—that without faith it was impossible to believe God.

In this lesson we shall seek to understand repentance—a sorrow for wrong doing—for sin.

1 When David was very sorry for his sin, what kind of a heart did he say God would not despise? Psa. 51: 17.

2 After Peter had denied his Lord the third time, he was so sorry that he went out and did what? Luke 22: 62.

3 When the prodigal son, hungry and ragged, "came to himself" (that is, repented of his sin) what did he decide to do? Luke 15: 17-19.

4 On the day of Pentecost when the people heard the preaching and were deeply stirred in their hearts what did they cry out? Acts 2: 37.

5 What did Peter say they should do? Acts 2: 38.

6 When Zacchæus repented what did he do? Luke 19: 8.

7 Does Jesus want people to repent? Matt. 4: 17.

8 Did the apostles urge people to repent? Acts 2: 38.

9 Instead of perishing what does the Lord wish every one to do? 2 Peter 3: 9.

10 Can one be saved without repentance? Luke 13: 3.

11 To what does godly sorrow lead? 2 Cor. 7: 10.

This same verse says "the sorrow of the world worketh death." These words mean this: if one quits a sin because it is no advantage to continue it, that is worldly sorrow—a mock repentance. But if one quits a sin because he is guilty before God and feels condemned and cries unto God for mercy, that is true repentance.

Johnstown, Pa.

Interdependence Day

BY A. F. BRIGHTBILL

Now is the time to emphasize our interdependence rather than our independence. We all need a new concept of patriotism. We need a real concept of "Christian patriotism."

Dr. Oliver Huckel of Greenwich, Conn., has been experimenting with hymns of peace. He has para-

phrased some of the great hymns of the Church to eliminate the phrases which might incite war spirit, substituting lines which carry the message of the social gospel.

Onward, Christian Workers

Onward, Christian workers! Marching for the right,
With the cross of Jesus, Emblem of the light!
Christ the loving Master, Leads the mighty throng,
Forward with all gladness, Sing the triumph song!

Shoulder unto shoulder Move the hosts of God,
Brothers, we are treading, Where the saints have trod.
Nothing shall divide us, All one body we,
One in hope and purpose, One in charity.

Kings and crowns may perish. Empires rise and wane,
But the power of Jesus, Constant shall remain.
And the love of Jesus Heal earth's deep distress,
Till the faith of Jesus All men shall confess.

Onward then, ye people, Join our happy throng,
Blend with ours your voices In the triumph song!
Justice unto all men, Brotherhood and peace,
So may God's true kingdom Come and never cease!

The Son of God Goes Forth to Save

The son of God goes forth to save, Humanity to gain,
To lead them on to higher life. Who follows in his train?
Who follows closest to his Lord In spite of scorn and pain:
Who seeks to help the neediest, He follows in his train.

The martyrs first with noble hearts, Their willing lives they give;
The heroes who devoted all, That other men might live;
Like him who gave his all to men Nor ever sought his gain,
But wrought to make men sons of God; Who follows in his train?

A glorious band, the hosts of light, On whom the Spirit came,
In city slums and foreign shores, They mock the sword and flame;
They curb the tyrannies of men, With all their might and main;
They cure the immemorial wrongs; Who follows in their train?

A noble host of men and boys, The matron and the maid,
They march on through the centuries, In robes of light arrayed,
They are the glory of the earth, Defying death and pain.
O God, to us may grace be given, To follow in his train.

Battle Hymn of the Republic of God

Mine eyes have seen new glory in the coming of the Lord,
The greater works of Jesus, as he promised in his word,
New miracles and wonders by the Spirit's mighty sword,
For God is moving on!

O Father, with the mother-heart, encircling all in love,
The might of dauntless lion and the sweetness of the dove,
We accept thy revelation as a gift from heaven above,
For faith is moving on!

O tender-hearted Master, who didst make the sufferers whole.
With thy gospel for the body, and thy gospel for the soul,
We would follow in thy footsteps as the broadening ages roll,
For hope is moving on!

O Spirit of all beauty, of all peace, of fullest power,
Be thou the very life of life within us at this hour,
And give to ev'ry willing heart the gift of Spirit dower!
For love is moving on!

O Come, divine republic of the Spirit's holy might!
Come, children of the Spirit, lead the way to larger light!
Come ye who fought for slaves of old, for fuller freedom fight!
For God is moving on!

Colorado Springs, the Birthplace of America the Beautiful

The most widely sung and most beloved hymn of patriotism written in this generation was composed by Katharine Lee Bates, teacher of English literature in Wellesley College. While on her way to Colorado Springs to teach in a summer school, she stopped in Chicago during the Columbian Exposition in 1893. Her vision of the fruited plains, the symbolic beauty of the "Alabaster City"—the "White City" of the World's Fair, inspired some of the lines.

While in Colorado she saw the Rockies for the first time. With some of her friends she ascended Pikes Peak after having spent three weeks at the feet of its "purple mountained majesties."

Speaking of her brief, ecstatic gaze from the summit, she says: "It was there as I was looking out over the sealike expanse of fertile country spreading away so far under those ample skies, that the opening lines formed themselves in my mind. When we left Colorado Springs four stanzas were penciled in my note book."

Not until a year later, however, were they remembered and used for the celebration of the Fourth of July, 1895. Miss Bates has given hundreds of free permissions for its use in magazines and books since that time.

The song has gone to every corner of the land. It has gone to Australia, where it is sung substituting "Australia" for "America."

"America, The Beautiful" is sung in Canada from coast to coast with the refrain "O Canada, O Canada."

The Mexicans raise their voices in the refrain, "Mi Mejico, Mi Mejico."

The Indians are singing, "Oh India, Oh India."

In Africa, the missionaries are singing, "O Africa, O Africa."

We too, will join the nations of the world and sing:

"God shed his grace on thee,
And crown thy good with brotherhood
From sea to shining sea."

Chicago, Ill.

Our Educational Needs

(Continued From Page 12)

and seminary course covering six years be so arranged as to give our pastors even a better training than the full seven-year course?

We need a mutual understanding between church and schools and a mutual appreciation on the part of each of the value of the other. If we can have that and then have sufficient of the grace of God to talk over our mutual problems, we can work out a plan that will give us the right number of institutions, equip each with the plant necessary, furnish each a faculty that makes the religion of Jesus basic in all of its teaching, and endow each institution with the funds necessary for its greatest efficiency.

Elgin, Ill.

Echoes From the Conference

(Continued From Page 17)

speaker, President A. C. Wieand of Bethany Biblical Seminary. His subject was The Holy Scriptures. And he found his text, following his prayer, in 2 Peter 1: 20, 21; Psa. 119:24, 27; Psa. 1:2; Joshua 1:8.

The speaker's first emphasis was on the fact that in the Bible we find the eternal unalterable law of God which is the basis of all true success. He pressed home with great force the importance of knowing, delighting in, and obeying this law. That science and philosophy teach us the universality of law, is only saying what the Bible said long ago. This is cause, not for anxiety about the Bible and faith in God, but for renewed confidence in God, and in the Bible.

Bro. Wieand had gathered a great array of testimony to the supreme value of the Bible from eminent statesmen past and present, some of it secured by recent correspondence. From Mrs. Roosevelt he learned that Theodore Roosevelt had taken a specially bound Bible with him on his hunting trip to Africa. From Mrs. Wilson he learned of Woodrow Wilson's habit of daily Bible reading. The names of Coolidge, Hoover, Gandhi, Speer, Mott, Eddy, came in for witnessing, some of it unexpected and surprising in its warmth.

But time and space would fail us to tell of the speaker's treatment of sin, grace, atonement, faith, prayer, as set forth in the Scriptures. We are hopeful that he will yet find it possible to put this very able discussion of a great theme in form for MESSENGER readers.

"Building the Local Church" was the vital theme at the first session this afternoon. But first there was worship led by Bro. Frank Sargent of Chicago. And some of the worship was singing directed by Sister Austin. A little later in the program the Sunshine quartet (ladies') of La Verne, Calif., called us to further worship as we listened while they sang.

Pastor Galen K. Walker of La Verne doesn't consider the pastor's job an easy one. He believes in hard work and plenty of it. His subject was the Pastoral Care of the Local Church. He was followed by Prof. Robert E. Mohler of McPherson College who discussed the Development of Religious Education in the Local Church. Next came Dan West, Director of Young People's Work, on Youth and the Church.

We invite your attention to the abstracts of these addresses published in the MESSENGER, the first and third last week and the second in this issue. Because we are able to do this we say no more about them here. It was an attentive audience that heard them and in their abbreviated form they merit your attention also.

The hour that followed four o'clock had two interesting features. The first half of it was given to a talk by James P. Hutchinson, a representative of the Lord's Day Alliance, and the second half was used by Arthur F. Ragatz, Denver secretary for the American Bible Society. The people listened well to both.

The strong point made by Mr. Hutchinson was the close connection between sabbath observance and religious education. Where there is no Lord's Day keeping, knowledge of God, Christ, even morals, is on a very low level. By vivid illustration and citation of authorities the speaker made some of us see this as we had never seen it before. Mr. Ragatz was equally effective in his plea. It took eighteen centuries to put the Bible into seventy-one languages. Since then it has gone into 835 more. The Bible Society translates without note or comment and sells without profit. The tremendous difficulties of translating the Bible into the languages of pagan peoples whose concepts are so limited, were graphically pictured.

At five o'clock the Conference chorus had a rehearsal on the auditorium platform. And if there was a room or a corner somewhere not occupied by some committee or consulting group, we failed to find it. And we looked diligently for some spot where we could sit down and pull our wits together with sufficient consistency to make these notes intelligible. We found another man in like trouble who shared his little table with us. Conference is a great place to see somebody about something.

Before five-thirty, the appointed hour, the Little Theater, as that room in the big auditorium building is called, was the center of attraction to hear Dr. Cottrell talk about Quackery in Indian Medicine. It was just as interesting as you imagine. The India folks are strong on patent medicine but will not publish the formula for fear the virtue would be lost. They prefer to operate in the new moon. Does that remind you of anything? If the doctor removes a splinter they ask what they can eat. For a cough they wear a feather on the arm. A bandage on the leg probably means that they have a wax ball in the flesh under it, for chest

trouble. They brand colicky babies with a hot iron to let the evil spirit out.

We meant to say a while ago that when we entered the rear of the auditorium in the late afternoon and sat down in the farthest corner, Dan West's low-pitched voice reached us distinctly. The acoustics are good. Dan was just then asking some uncomfortable questions about profit taking and making money off that neighbor you love as you love yourself.

---

7 P. M. sharp. The people are there right on the dot for this is something they do not want to miss. They heard first "Must Jesus Bear the Cross Alone," and then Bro. Minnich (that's Spenser) explaining a bit about the purpose of these dramatic presentations to be given each evening. Next came prayer led by Eld. D. A. Crist of Quinter, Kans. And then Bro. Kulp, on furlough from Africa, told us how to understand as we watched "African Women Seek the Light."

Things like this can not be written down. The women at their kitchen work talking about what they have heard other women say who have been to the missionaries' school, their resolve to attend the class also, the treatment of the sick baby, the note of disappointment and confusion when they hear that America hasn't money enough to send another teacher, America that has so many fine cars and other nice things, the new happiness in the faces and voices of the group singing "At the Cross, at the Cross"—well, it was impressive, searching, moving. Sister Kulp, ably assisted by others, did the part well.

Bro. Kulp followed with "A Voice from Africa," showing by the native folk lore how they have the idea of a God of love but no way to bring his love in touch with human need. This is the missionary's opportunity to tell of Christ. Ask Bro. Kulp to tell you sometime about the chameleon and the lizard and learn how "the King's business requires haste."

Did you read the abstract of the sermon on "Exalted Titles of the Matchless Christ" in last week's MESSENGER, by Pastor H. B. Heisey of Los Angeles? Then do it now. But that will give you only a faint idea of its eloquent appeal and the rapt attention with which it gripped his audience. The text was Isa. 9:6 and Luke 2:11. The hour which had preceded had given the speaker the inspiration which he probably did not need, and the congregation was in good mood also. And the merit of the message itself was worthy of the setting.

There had been a brief worship period led by Bro. I. J. Sollenberger of Denver, who read from John one. The chorus had hummed, then sang, "Break Thou the Bread of Life," and we all joined in "Come Thou Fount" and then stood to the "Riches of His Grace." "Lift Thine Eyes Unto the Hills" was beautifully vocalized for us by the Sunshine Girls of La Verne. Our people will be interested to know that the girls are going on farther east to sing among the churches, and have already many engagements listed.

It didn't rain today, though some one tried to tell us that a few sprinkles had fallen. No matter as to that. It was a day in which the high quality of this Rocky Mountain air and the spiritual atmosphere were well matched.

Friday, June 12

You can't make all the Conference interests wait until eight o'clock to start the day. Yesterday morning at seven a group had gathered for intercessory prayer, and this morning the time was made six-thirty. Though the hour was earlier the group was larger.

Among the friends we met on the walk this morning was Eld. S. Z. Sharp, carrying his ninety-five years with his usual alertness. Try a little good natured bantering on him and find out for yourself. We found too that Pastor M. C. Swigart of Germantown was one of an early morning Pike's Peak party that went up to see the sun rise. Wonderful was the only word he could find to tell about it.

We learn that the Standing Committee has named the following committees: On credentials: S. H. Hertzler, Galen K. Walker, Levi Garst, George C. Carl, Edward Kintner; on resolutions: J. M. Henry, Paul H. Bowman, A. C. Wieand; on letters of greeting: H. Stover Kulp, Jennie Mohler, Mrs. W. B. Stover.

The worship period this morning was conducted by Pastor McKinley Coffman of Fruitland, Idaho. Bro. John C. Zug of Palmyra, Pa., led in the singing of old hymns. The Sunshine Girls again contributed two worshipful numbers, one of which was "Still, Still With Thee."

Bro. Coffman read many choice gems of Scripture filled with urgent invitations to worship. He found the mountains and canyons about here and on his way to the Conference also calling loudly to the worship of God. His concluding thought was an appeal to seek and surrender to the leadership of Christ.

It was now time for the sectional conferences. The number of these is the same as yesterday, seven, but the one on foreign missions is replaced by the women's organizations. The women are using the main auditorium. Just now they are listening to an address by a man, Prof. R. E. Mohler of McPherson College.

We have just wandered around to see if the seven sections are all functioning, whether this arrangement is more nominal than real. We find it all going, and most of it with generous attendance and interest. We were curious about the young people, so we hunted up

(Continued on Page 24)

HOME AND FAMILY

The Name of Mother

BY ADA CASSELL SELL

The name of mother suggests to me
A sheltering rock of infancy,
A listening ear to each childish scheme,
A listening heart to each childhood dream,
A store of comfort for each distress,
A mint of patience for waywardness,
A love that is kin to Eternal Love,
That lights the path to a home above.

Altoona, Pa.

Mother Taylor and Her Work

BY J. H. MOORE

At her residence here in Sebring, Fla., there recently died, May 15, 1931, an aged sister whose quiet, humble and unassuming life has from time to time come in contact with some interesting points in the history of the western brotherhood.



Christiana Bashor, that was her maiden name, was born near Jonesboro, Tenn., April 14, 1845, and was therefore one day and one month past eighty-six years old when she took her departure from the scenes and activities of earth. She was of a family of twelve children, being the daughter of Henry and Elizabeth Bowman Bashor. Speaking for the South at that time, both parents were of the royal, typical and enterprising Dunkard strains, and passed on to their children a heritage that meant more than the average rank and file of human life.

These children, along with their parents, went through the hardships of the Civil War and knew what war meant to the community as well as the nation. The members of the family figured in various lines of human experiences, the object of this sketch being the last one to enter into the world beyond. In the family was a son, Stephen H., eight years younger than his sister Christiana, destined by nature and grace to revolutionize the whole Brotherhood along evangelistic lines. He is known in history among us and the Progressive Brethren as S. H. Bashor.

Soon after the close of the war Christiana Bashor, then twenty years old, was married June 25, 1865, to Isaac Taylor, who had served with the Union Army during the entire war. While residing here their daughter, Lydia E. Taylor, was born. Four years after their marriage, in 1869, the little family moved to Andrew County in the northwestern part of Missouri, settling near St. Joseph. Here on a farm other children, nine in number, came into the home. For the parents and children these were busy and interesting days. The father and mother were chiefly concerned in making a good and an honest living, educating their children and instilling into their minds and souls the principles and value of true Christianity, the faith and practice of the Church of the Brethren as they understood the New Testament, and as it had come as a precious heritage to them. The mother herself had united with the church at the age of seventeen, and as other members settled in the same locality what was known as the Whitesville church was organized. In all the congregation, about sixty in number, there were no members more faithful in church attendance and in the activities of the church as they were in those days than the Taylor family. In this little congregation, in 1875, something took place that has made the event historical. Two of Sister Taylor's brothers were called to the ministry, one of them S. H. Bashor, being at the time twenty-two years old. The nation-wide evangelistic career, into which he immediately entered, soon made the family as well as himself famous. Mother Taylor took a deep interest in the labors and accomplishments of her brother Stephen, as she called him, though not always approving of his course.

In 1907 there came a sad day to the family. The father, who had escaped death in many a battle during his four years' service in the army, died and was laid to rest. This necessitated a change and the family moved to Mt. Morris, Ill., so as to secure the best of educational and religious advantages. While residing here the older daughter, Lydia, by appointment of General Conference on Reform and Welfare work, came into prominence as a gifted public speaker. She not only gave a number of addresses at our Annual Conferences, but in the interest of her work visited nearly every part of the Brotherhood. To Mother Taylor this was very gratifying, for she took pride in seeing her children come into usefulness. But in the course of events there came a time when the care of the mother and her sister Mollie devolved upon Lydia. A milder climate than that in Northern Illinois was deemed advisable, and in 1927 the place of residence was changed to Sebring. Lydia dying a few years ago left the mother and remaining sister to continue life alone, and the task was not an easy one. A few times the home was visited by some of the children, and to the mother and daughter this was a great comfort. Then she lived to see her son Charles in educational circles advance until he became a professor of science at Leland Stanford University, California, and still later transferred to the University of Chicago. Seeing her brother and two of

her children moving up into the higher ranks of educational and church activities naturally afforded the mother a broad field of thinking and interest and placed her in touch with not a few of the leaders, especially in religious lines. Mother Taylor was a most diligent church goer. She selected her pew near the pulpit and there she was found, always on time, at practically all the services, regardless of the weather.

The following, headed "The Children," was left as the family list: Maggie Haughtelin of Long Beach, Calif., Norrie Wallace of Flasher, N. Dak., Ada Sluyter of Flasher, N. Dak., Andrew D. of Long Beach, Calif., Chas. V. of Chicago, Ill., and Mollie L. who has been a faithful and devoted companion to her since the death of the father in 1907 and Lydia E. in 1928.

She had a methodical way of thinking, and these were her five strictly observed rules of happiness as given in her own handwriting: First, to always trust the Lord in whatever comes; second, never to neglect our daily prayers; third, to have good thoughts instead of evil ones; fourth, to take things as they come—let it be what it will, always look to God for help in time of trouble, he will help you; fifth, we have the promise that all things will work out good for those who love the Lord.

On Sunday afternoon, May 17, her well attended funeral service was held in the Brethren church in charge of the pastor, assisted by Eld. H. A. Spanogle and the writer. The body was then taken to the city cemetery and reverently laid to rest by the side of her departed daughter to await the trumpet call on the resurrection morning.

Sebring, Fla.

Women and Ministers!

Do you see the open door? Do you feel the challenge of 1931? Thirty years ago the ministers and women of our neighbors south of us saw their opportunity and accepted it. WILL WE ACCEPT OURS?

The governments of Argentina and Chile were rapidly preparing for war over a boundary line away up in the mountains and some lakes that were there.

Bishop Benavente of Argentina felt called of God to teach his people the better way—Christ's way. So on Easter day he poured out his soul. News of his great sermon was carried over the mountains to Bishop Java of Chile. And he took up the message, urging his people also to work for peace, not war. Then the two bishops set out, each in his own country, to walk from town to town and village to village urging peace. At first only a few listened to them, but finally crowds came to hear.

The women of the two nations joined them. The war was prevented. The old guns and cannons were melted and shaped into a great figure of the Christ, which was placed on the disputed boundary line with the peoples promising each other to settle all their disputes without war. That was thirty years ago, and the pledge has worked marvelously.

Now all the world is getting ready for war! The ministry and the women of the world can do just the thing for the world that the ministry and women did for Argentina and Chile. The time is during these momentous weeks between now and Feb. 2, 1932, when the World Disarmament Conference opens.

Who of you are ready to accept the challenge?

A MOTHER WHO FEELS AKIN TO ALL THE WORLD
(PEACE COMMISSION),
Mrs. E. C. Bixler.

What About It?

BY GRACE HILEMAN MILLER

"He's not worth the powder to blow him up," remarked a high school teacher to his principal as a certain boy in the middle teens passed by them in the high school corridors of a California city.

"Why," said the principal in surprise, "he comes from one of the best families in the city!"

"To much gasoline at his command—and all that goes with it," said the first. "He comes from one of the best families? Well, yes, and at the same time he is going to ruin as fast as he can because he has no family training at all. What he needs the worst is the training a routine of daily tasks would afford him," exclaimed the teacher in disgust.

"You're right," answered the principal, "the majority of the teen age school boys and girls are suffering from lack of responsibility such as home duties would afford them. I wish we could wake up the parents of these children to this fact."

The above conversation was repeated by a lecturer in a religious education night school program recently. It fell as real balm on an open wound for a number of parents in the room who have persisted in making their children responsible for a regular program of work.

I have checked up on a group of children of high school age during the past few months and find that the ones who have access to an automobile when they please, especially at night, are the ones who get the low grades and make themselves a nuisance to the young people in homes where the parents are conscientiously trying to train their children for future usefulness.

A study of those haled into police court proves that these boys and girls go from bad to worse and soon become real criminals.

Two things are necessary to meet this situation on the part of conscientious Christian parents—home responsibility as above described, and a provision for wholesome social life, preferably under the jurisdiction of church leaders.

Normal young people are social beings. If the church intelligently provides social activities, she helps to hold and develop her young folks; if she does not, they find social activities elsewhere and are often lost to the church.

La Verne, Calif.

Echoes From the Conference

(Continued From Page 21)

the Christian church and found it more than half full of them.

The reader will remember, please, that we are to have later special reports on these various sectional conferences.

The theme of the Bible Hour today is the Christian Idea of God. The speaker is Dr. D. W. Kurtz. But the first part of the hour is given to song worship, the program calls it and such it was, with Bro. John C. Zug again leading in such old-fashioned songs as "The Sweet By and By." Chairman R. W. Schlosser of Elizabethtown led in prayer. And there was more singing, this time by the McPherson College male quartet. "On the Rock of Ages Founded" was the first number. There was a later one, "Sometime, Somewhere."

Bro. Kurtz found his text in John 14:8, 9. He reminded us first of the supreme importance of this doctrine, showing how a false notion of God involves false conceptions of every other Christian truth. Answering the objection that it is impossible to know God since he is so vast and incomprehensible, he pointed out that we can not know everything about anything, but we can nevertheless know much of value about many things. We can not know God fully, but we can know about him that which is essential to our well-being.

God is spirit, a personal being who knows and feels and wills. He may be more than what we mean by personality but he can not be less than that. God is good, perfectly good, without defect or fault. God is love. There are many kinds. His is redemptive love. He always seeks our good, even in discipline. There is no conflict in his love and justice. His so-called punishment is prompted by love. His relation to the universe is that of Creator and Sustainer. The laws of nature are the expression of his nature. His omnipresence, omniscience, and omnipotence mean that his loving grace and power are available anywhere, any time, to the full extent of our need. He is unchangeable, not static, but the same always in character and purpose. To know him look at Christ, the great Revealer.

It was a masterful presentation of the most fundamental of all Christian doctrines, and the interest of the largest audience yet assembled was great.

"Lay Leadership" was the theme of the first session this afternoon. The speakers and their subjects were as follows: Dr. H. J. Harnly of McPherson College on "The Layman's Task"; Mrs. Ross D. Murphy of Philadelphia on "The Work of the Women of the Church"; Pastor B. F. Waltz of Altoona, Pa., on "Directing the Energies of Youth."

Before the discussion Bro. J. E. Steinour of Los Angeles conducted a period of worship basing his thought on Eph. 6:10 and the verses following.

Bro. Harnly was unable to get started on his address without a few preliminary words about the billowing fields of grain through which he had passed on his way to Colorado Springs, and this beautiful city in the shadow of Pike's Peak. What is the matter, he wondered, with a world in which these fine things can be and so much of distress at the same time? It was a fitting introduction to the very comprehensive outline of the layman's job which followed. We are glad to be able to refer you to last week's MESSENGER for an abstract of what he said, as well as for that of the excellent addresses of Sister Murphy and Bro. Waltz.

The Standing Committee has located the Conference of 1932 in the Central Zone, subject to the confirmation of the open Conference which it will no doubt receive. This means Ohio, Indiana, or Illinois with practical certainty and a strong probability favoring the second of these states.

In 1927 Bro. D. A. Crist of Quinter, Kans., was one of a number of our people who visited Palestine with the *Christian Herald* touring party. At four o'clock this afternoon he told us of his observations and impressions on this trip. You did not have to listen long until you discovered that Bro. Crist enjoyed his trip thoroughly, counting it one of the greatest experiences of his life. He warmed up to his subject in good old-fashioned earnest and presented a graphic word picture of the many correspondences between "The Land and the Book."

The time was too short to tell all that he desired, but he spoke of Biblical happenings at Cæsarea, Lydda, Joppa, Bethlehem and other places, dwelling at greater length on the many sacred spots in and about Jerusalem. To see with one's own eyes that all these places mentioned in the Bible are actually there and, sometimes, to put one's own feet upon them, gives a sense of reality and vividness that can be had in no other way. The speaker evidently had a good deal of sympathy with the feeling of the M. E. preacher who had collected millions of money for various church uses but would now, if he could, spend it to send young ministers to the Holy Land to study "the fifth gospel."

Following this the Pastoral Association held a meeting in the front part of the auditorium. Resolutions of respect to the memory of the pastors who had passed on during the year were read and approved. The principal matter of business was the consideration of committee reports looking toward larger recognition of the Association in the Conference Program, and a better understanding of its relation to the Ministerial Board. The Conference Chorus rehearsal on the other side of the curtain at the same time added considerable interest to this meeting.

(To Be Continued Next Week)

NEWS FROM CHURCHES

CALIFORNIA

Empire church met in business meeting June 3. It was decided to give the pastor, Bro. M. S. Frantz, and wife a three weeks' leave of absence to attend Annual Conference. Bro. Frantz and A. M. White will represent the church. We are planning to have an outing the Fourth of July. Recently one young man was received into the church by baptism.—Pearl Kappler, Empire, Calif., June 6.

Glendale Mission.—The District Ministerial Conference was held here the evening of May 5. There was a good attendance. Our communion services May 6 were attended by ninety, J. Z. Gilbert officiating. This congregation has selected a place for a church, having made the initial payment on a lot near our present location. May 17 the Sunday morning sermon was unusually interesting. Brother and Sister Carl have just celebrated his forti'e h year in the ministry and he gave some of the highlights of their experiences during that period of time. They will be absent for a time, going first to theAnnual Conference and thence to Portland Ore., on a business trip. Mrs. C. F. Shaffer, Mrs. Blickenstaff, Mrs. Grace Hileman Miller, officers of the Girls' Reserve Work, were present Sunday morning, April 19. Sister Miller directed a play given by a number of their girls. A beautiful lesson was brought to us in the play. This work is being organized among our own group. At our fellowship supper April 24, given in the interest of the church building fund, the Sunshine quartet of La Verne entertained us. Also "The Rock," a missionary play, was given one evening by the Student Volunteers of the same place. Our Ladies' Aid Society gave a program the evening of May 22. At the close there was a generous response toward the offering.—Lulu Terford, Los Angeles, Calif., June 2.

IDAHO

Payette Valley.—Our love feast was held on May 27 with fifty-three present including several from Fruitland. Bro. L. H. Eby officiated; he also preached for us on Sunday evening, May 24. We were glad to have him and Sister Eby in our homes again. Our offering for Annual Meeting was $20. Our Sisters' Aid is making quilts; occasionally they serve meals and have food sales. Brother and Sister Arnold expect to go to the District Meeting. The young people are working to beautify our church yard by planting flowers. Some of our members are moving to other towns and will be greatly missed, especially those who were teachers. But others are moving in so we hope to keep the number increasing.—Marvel Bowers, Payette, Idaho, June 5.

INDIANA

Huntington City.—We had our love feast Sunday, May 31; the meeting was a spiritual uplift to all. Brother and Sister Emley were appointed as delegates from our church to attend Annual Conference. Brother and Sister Flory have moved to their new home at New Paris, Ind. We miss them greatly. Bro. Flory worked hard while in health and never complained of his heavy work in the building of our new church. Sister Flory also was willing to do whatever she was asked. Bro. Miller, our new pastor, and wife have moved to Huntington. He will deliver his first message June 7. Our Junior League is progressing under the care of Sister Effie Chalmers.—Mrs. Millie Shroyer, Huntington, Ind., June 3.

Kokomo church met in council June 1. Bro. H. C. Murphy was chosen delegate to District Meeting and Sister Barbara Ulery, alternate. It was decided to have a homecoming in the near future. Our love feast was held May 17 with Bro. Angle of Pike Creek officiating. We have been favored this quarter with two excellent missionary sermons. Bro. Alva Hewitt delivered one on May 24, and Bro. Perry Coblentz of Peru one on May 31. The Conference offering taken at this time was $19.35. Since our last writing one sister has been reclaimed. The children are practicing for Children's Day. By consent of the church the young people are taking a special offering each Sunday, the money to be used to purchase a piano.—Mrs. Anna Davis, Kokomo, Ind., June 6.

Logansport.—Our pre-Easter meetings conducted by the pastor resulted in four baptisms and one being restored. Victor Kitchel has been chosen to fill the vacancy as assistant Sunday-school superintendent. April 19 our pastor and Bro. B. F. Petry of Burnettsville exchanged pulpits on Sunday evening. Our love feast May 19 was well attended. Eld. J. G. Stinebaugh officiated and R. O. Shank, T. A. Shively and P. E. Coblentz assisted. Our young people are showing much interest in church activities. April 24 they had a very enjoyable banquet. May 17 they presented an excellent missionary program, the chief feature of which was the play, The Color Line. May 7 the daughters entertained their mothers at a banquet. Seventy were present to enjoy the good program, especially the talk by Catherine Eikenberry of Flora. Mother's Day evening our intermediate girls rendered an impressive program which included a playlet, The Mothers They Forgot.—Mrs. Jack Irvington, Logansport, Ind., June 6.

Mexico church met in council June 4. Services having been abandoned at the Courter church for sometime we are now planning an all-day homecoming service there on June 14, prior to the removing of the church fixtures which have been sold. The date for our love feast was set for Saturday, Oct. 3. July 27 we are expecting the young men's quartet of La Verne College to give us an entertainment. June 1, Bro. G. G. Canfield of Marion, Ohio, came to us en route to Annual Conference and gave us a sermon on God's Covenant with Abraham. Mother's Day was celebrated with a fine program in the morning followed with a sermon by Eld. Frank Fisher.—Gelia A. Pugh, Mexico, Ind., June 5.

Rossville.—Easter Sunday a sunrise prayer and praise service was held in this church. The young people of the three churches had charge of the service which proved very helpful and inspiring. In the evening a special Easter service was observed with sermon and music. May 10, Mother's Day was commemorated with sermon and music by the men's chorus. In the evening the Manchester octette gave an entertainment. May 12, the Good Cheer class gave a banquet for seventy-two mothers and daughters. Mrs. W. A. Doty, state evangelistic director of the W. C. T. U., was the speaker. May 14, a service was held prior to the communion on the 16th. Bro. David Metzler of Nappanee, a former pastor, officiated at the communion; he remained with us and preached on The Open Way. The community Vacation Bible School closed May 22, after a two weeks' session under the direction of Eld. I. R. Beery. The enrollment was seventy-nine. May 25, the men's chorus of this church furnished the music at a mothers' meeting sponsored by the men of the Owen Township Farm Bureau in Moran, Ind. The Y. P. D. which meets each Sunday evening is studying The Manhood of Jesus. Our pastor is preaching a series of sermons on the Guidance of the Holy Spirit. A special memorial sermon was preached on Sunday evening, May 31. The Conference offering was also taken on May 31.—Lillian A. Hufford, Rossville, Ind., June 1.

Yellow Creek church met in council May 29. The date set for our harvest meeting is Sept. 6. Our revival meetings will begin Oct. 19 conducted by Bro. A. H. Miller from Ohio, closing with communion Nov 5. Delegates to District Meeting are Bro. Solomon Moyer and Bro. Chas. Herr.—Mrs. Edith Hoover, Foraker, Ind., June 9.

KANSAS

Olathe church met in council May 3. It was decided not to send a delegate to Annual Conference this year. We have been having a good attendance at our Sunday-school this spring. We plan to have a series of meetings sometime next fall.—Alice Musselman, Olathe, Kans., May 28.

NORTH DAKOTA

Minot church met in members' meeting June 1. Bro. Wm. Myers was chosen to represent us at Annual Conference. Brother and Sister D. A. Miller are our delegates to District Conference, to be held at York in July. We have made arrangements to have a Vacation Bible School sometime after the middle of July. Our joint Sunday-school convention of the four churches—Surrey, Kenmare, Berthold and Minot—will be held in the Minot church July 19.—Chas. A. Zook, Minot, N. Dak., June 6.

OHIO

Black River.—Recently the Y. P. D. band of workers gathered at the church and cleaned it in readiness for the ministerial conference of Northeastern Ohio, which met here in May. Brethren Snyder and Bagwell, in the interest of Manchester College, spent a Saturday and Sunday here. They also assisted at communion and Bro. Snyder preached for us on Sunday. Mother's Day was observed by appropriate music and selections. Each mother received a potted plant. May 24, Sister Beulah Woods delivered an earnest appeal in the interest of missions, and an offering was given for Conference. June 7, Bro. Clyde Horst very ably preached for us from the text, "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all." A Children's Day program was given the evening of June 7.—Effie Orr, Spencer, Ohio, June 9.

Defiance church met in council June 6. It was decided not to send a delegate to Annual Conference. May 17 about sixty-five from our church went to Fostoria to the Old Folks' Home in honor of the birthday of one of our members, Bro. Frederick Schmidt. A basket dinner was served at noon. In the afternoon a short program was rendered for the pleasure of all the folks of the Home; this was much appreciated.—Mrs. Mazie Noffsinger, Defiance, Ohio, June 9.

Fostoria.—The church met in council June 1. Three members were received into the church by letter. A number of officers were elected—chorister, Bible teacher for the junior high school classes and president of the Christian Workers' Society, the last being Sister Effie Nicolas. The junior Sunday-school department is planning to give a Children's Day program on June 14. Our elder for the coming year is Bro. G. A. Snider.—Mrs. F. E. Clevenger, Fostoria, Ohio, June 6.

Marion.—Work is progressing nicely. We had pre-Easter meetings for two weeks. The first week local ministers filled the pulpit and the second week Bro. Canfield had charge. We had communion on Good Friday evening. Three members have been added to the church. Brother and Sister G. G. Canfield and daughter left June 1 for a three months' tour of the West. Bro. Canfield will act as delegate to Annual Conference. During his absence Bro. Wayne Eikenberry of Flora, Ind., will be our assistant pastor. June 14 the young married people's class will put on a missionary play, The Sacrifice; also a Children's Day program will be given during the morning service. May 31 a farewell for the Canfields and a reception for the summer pastor was given. Talks were given by Brethren Canfield and Eikenberry.—Mrs. Grace Blessing, Marion, Ohio, June 5.

(Continued on Page 28)

CORRESPONDENCE

THE PROGRAM AND PROGRESS OF MOUNT MORRIS COLLEGE

The June 6th issue of The Gospel Messenger contained a statement of the recommendations made by certain representatives of the General Education Board to the Trustees of Mount Morris College. It is only fair that the church should know the attitude taken towards those recommendations by the trustees of Mount Morris College and something of the present program and progress of the school.

After two days of careful consideration of the entire situation, including the recommendations coming from the representatives of the General Education Board, our trustees passed the following motion:

"We, the trustees of Mount Morris College, feel very kindly towards the members of the General Education Board for their help in studying our problems in the light of our whole educational system.

"We are sympathetic with the action of the General Education Board in projecting a discussion of the idea of merging our school institutions in an effort to better serve our church and the communities in which they are located.

"On the other hand, to make the fire loss of Mount Morris the occasion for closing up the college does not give the trustees, the alumni, and the constituency an equal chance in the consideration of the merger idea.

"So, in the face of this situation, offers by friends of the institution, and the fact that we have had no chance to test our possibilities and discover our assets, we have decided to continue the school."

This motion was followed by the launching of a program that includes the immediate repair of Sandstone and College Hall, the replacement of equipment losses, the erection of a new gymnasium and ladies' dormitory as soon as funds are available, the liquidation of all indebtedness of the college, and the addition of a substantial block of endowment to the present funds. The trustees also adopted a new plan of campus arrangement.

It is interesting to know that within the six weeks following the launching of the above program an insurance adjustment was arrived at that will enable the college to rehabilitate its two damaged buildings and pay every dollar of its indebtedness; that the roof on College Hall has been replaced; that the contract for reroofing Sandstone has been let and work begun; that Kable Bros. Co. has offered $25,000 towards a new gymnasium on condition that the community raise a like amount, and that the campaign to realize this additional amount is already nearly over and the goal will be realized; that on Commencement Day an unrestricted gift of $10,000 from W. T. Rawleigh of Freeport, Ill., President of the W. T. Rawleigh Co., was announced; that the Alumni Association in its annual meeting directed its officers and board of directors to study the situation and develop an objective and program for the alumni; that the Board of Trustees of the College on June 5 arranged for the preliminary work connected with the organization and development of a student self-help industry; and that the college expects to be able to announce other substantial gifts within a short time.

Commencement on June 5th was a notable occasion with Dr. A. J. Brumbaugh, former president of the college and now Associate Dean of the Colleges of Arts, Literature, and Science of the University of Chicago, bringing an outstanding message in his address, "Vision and Values."

C. Ernest Davis, President,
Mount Morris, Ill. Mount Morris College.

MINISTERIAL CONFERENCE IN THE SOUTHERN DISTRICT OF VIRGINIA

On Sunday, May 31, an all-day ministerial conference was held in the Boone Mill church. The first session began at 11:30 o'clock. The forenoon theme was, "The Minister Himself." Many encouraging and challenging words were spoken on the minister's call to preach, his preparation and his message.

After eating a bountiful basket dinner together the house was again filled to hear the six addresses to follow. The theme was, "The Minister at Work." His duties were found to be many. He must be able to properly and efficiently organize his church. The business for the council meeting must be well in hand and conducted as the work of the Lord. It was shown that giving proper shepherding care to the membership brings the largest returns. The church must be organized for this work. A full time pastor was given as the most efficient and successful solution. The love feast was pointed out to be the crowning service of the church. Many helpful suggestions for making improvements were offered. The last address presented the rewards of the minister. They are desirable and undesirable. The faithful servant will receive his reward.

Practically all of the ministers in the eight congregations represented were present. Fifteen of them were given a place on the program. Each speaker was given ten minutes. This conference was a great inspiration to our ministers. Most of them give only part time to the work of the church. The District Ministerial Board is arranging for two similar conferences to be held in other parts of the District this summer. We would like to commend this type of conference to other Districts.

Boone Mill, Va. H. C. Eller.

PROGRAM AND ORGANIZATION OF THE SOUTHEASTERN REGION

The work of the Southeastern Region took definite form about five years ago. The first step was the holding of regional conferences; four such conferences have already been held. It was through the influence of Eld. D. H. Zigler that the first conference was held. He was much interested in developing the work in the region. From the beginning quite a bit of interest was shown in this movement.

A new and definite policy was adopted at the regional conference held at Daleville last November. Under this plan a Regional Council of Boards was created, this board to be composed of a representative from each District in the region. Each member from a District represents the various interest of the boards of the District.

This Council of Boards held its first meeting at Bridgewater last December. The council organized with the following officers constituting an executive committee: Chairman, Minor C. Miller; Vice-Chairman, C. S. Ikenberry; Secretary, Edward Ziegler; Treasurer, I. C. Senger. Since Edward Ziegler is leaving the region for the foreign field, C. G. Hesse was selected to serve in his place. The council at this meeting decided to definitely promote the work of the region and steps were taken to that effect. It was decided to secure a regional executive who would give his time to the promotion of a regional program. W. M. Kahle

has been selected to do this work. Arrangements have been made with the First District of Virginia, whereby he will give half of his time as field worker for the District, serving the rest of the time as executive secretary of the region. He has already entered upon his duties in this capacity. He will have his headquarters at Daleville.

The council has also decided on a regional program of evangelism. Guy M. West has been secured for this work. He will give all of his time to this phase of the work in the region. He begins his work about June 1. Evangelistic meetings for him have been scheduled until about Jan. 1. It is to be hoped that he can serve the strong churches of the region as well as the weaker churches. This phase of the work is arranged by the chairman of the council.

The region has already had a regional director for several years in the person of C. S. Ikenberry. He has put much time and study on this work and is still a moving spirit in the work. Many of the leaders of the various Districts of the region are much interested in the plan. The next regional conference will be held this fall in Hagerstown, Md. We are hopeful for the future.

Roanoke, Va. C. G. Hesse.

WOMEN'S WORK IN MIDDLE PENNSYLVANIA

There was further organization effected of the Women's Work in the District at the meeting held in connection with the District Meeting at Leamersville in April. Mrs. C. E. Replogle was placed in charge of the Missionary Work, and Mrs. Lena Hoover was made Director of Bible Classes. Mrs. O. R. Myers was elected President and General Director, with Mrs. B. F. Waltz as Assistant. A good program was given, of which special features were two addresses, one by the retiring President, Mrs. John Pittenger, who explained the projects and aims of the Women's Work of the District, and one by Mrs. C. O. Beery on our Girls' Schools on the Mission Fields. There was a good attendance and interest at the meeting.

The annual report showed 27 Aid Societies reporting with a total of 447 members and an average attendance of 190. There are 941 Women's Bible Class members. During the year $450 was given to National Projects by Aid Societies, $184.31 by Bible Classes and $205 by Missionary Societies. There was also $468.48 given by these organizations to other foreign work and $1,826.83 to work in the United States.

On May 4 and 5 a very fine Women's Work Conference was held at Juniata College in connection with the Regional Ministerial Conference. There were two sessions devoted to Women's Work. Mrs. Ross D. Murphy, National Chairman of Women's Work, presided. A very fine and intimate history of the first Aid Society of the Brotherhood was given by Mrs. Ella Brumbaugh. Their first project was missions, and their second a fund to help girls through college. The first time the work found a general presentation was in connection with the Annual Conference held at Mexico, Pa., and the women presenting it were Mrs. Brumbaugh and Mrs. D. L. Miller. Mrs. Murphy stressed our responsibility in receiving the mantle handed down from these early workers. Since 1911 records have been kept and these show over a million and a half dollars has been raised by the women since then. Yet the truer measure of the value of the work done is service. Not the easiest, but most important, is to lead out in Christian education, peace work, Vacation Bible Schools, building Christian homes, child welfare work, community service, training for Christian leadership. No denomination is so blessed with such opportunities for Christian leadership as the Church of the Brethren. At these sessions much appreciated addresses were given by Brethren C. C. Ellis and A. C. Wieand.

Mrs. Rosetta Cottrell, Corresponding Secretary.

New Enterprise, Pa.

THE PASSING OF B. F. SHARP

Benjamin Franklin Sharp, the son of Joseph and Alpha Sharp, was born at Rose Hill, Darke County, Ohio, Feb. 4, 1862.

At an early age he lost his mother through death which marked the beginning of trial and hardship.

On Jan. 24, 1881, he united with the Eversole Church of the Brethren. Two years later on Feb. 6, 1883, he was united in marriage to Rebecca J. Rife. To this union were born three children, two daughters and one son, all of whom are still living.

In 1890 he moved to the Pleasant Valley congregation where he was called to the ministry April 20, 1891. He was ordained to the eldership at Poplar Grove church June 18, 1910.

During his forty years of ministerial experience he conducted a number of revival meetings. The baptisms, marriages, and funerals at which he officiated number in the hundreds. Besides being a member of the District Ministerial Board for a number of years, he had the oversight of four churches from nine to thirteen years each.

He was never too busy or discouraged to give a smile, a kindly word of counsel or comfort, whenever or wherever needed. Especially was this true with the young people, for he always tried to make himself one of them.

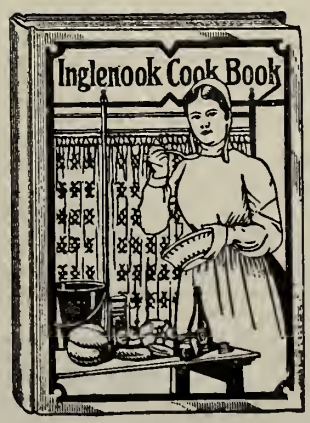
And so this busy life came to a peaceful close May 23, 1931, at the age of 69 years, 3 months, and 19 days. He leaves a faithful wife, two daughters, one son, two half-sisters, four grandchildren and a host of friends to mourn his departure.

Funeral services were conducted at the Greenville Church of the Brethren by David Hollinger, assisted by Ivan L. Erbaugh and Paul E. Wingerd. Burial in the Greenville cemetery. Paul E. Wingerd.

Greenville, Ohio.

THE BOOK THAT
MAKES YOUR TABLE FAMOUS

USE INGLE-NOOK COOK BOOK



BEST COOK BOOK ON THE MARKET

So say the many thousands who have used the **Inglenook Cook Book** for years. Try it and you will say the same. Bound for kitchen use. **Only ONE DOLLAR. Agents make big money selling this Cook Book.**

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

Pleasant View.—Jan. 18, our pastor gave an illustrated lecture on The Growing Church in India. March 20, Dr. J. E. Hartzler of Whitmarsum Seminary, Bluffton, Ohio, delivered a very interesting lecture on the Passion Play. March 29 the life of Fanny Crosby was commemorated by considering and singing some of her hymns. March 27 an Eisteddfod Program was given by the schools of Bath Township directed by Mrs. Miller, supervisor of music. Our pastor conducted pre-Easter services during which he preached some interesting and helpful sermons. Easter evening a program was given consisting mostly of music. April 13 the Manchester College quartets gave a program. April 30 the township commencement exercises were held in our churchhouse. Dr. Hartzler gave the address which was appreciated by all present. May 12 in honor of the mothers and daughters of the church and community there was a dinner, program and address by Mrs. Jane Harris, director in the Lima schools. May 17 we had our love feast. We have had services every Sunday evening except two. We have an active Ladies' Aid and B. Y. P. D. At our last council the church decided to have Brother and Sister Paul stay with us indefinitely as pastors.—Dorothy Driver, Beaverdam, Ohio, June 3.

Stonelick.—This spring Brethren John Garst, Edgar Schooley and R. C. Davidson have preached for us. June 6 Eld. Jesse Noffsinger presided at our council. The joint Sunday-school convention of Constance, Cincinnati, Hamilton, Middletown and Stonelick is to be held here July 12. Eld. Van Wright and David Hollinger are the speakers. A series of meetings is to begin the last of October with Eld. Ivan Erbaugh, evangelist.—Anna Lesh, Goshen, Ohio, June 8.

OREGON

Albany.—Since our last letter several interesting events have occurred. Outstanding among these was our love feast held Saturday evening, May 16. There were a number of visiting brethren from Portland, Newberg and Mabel. Bro. Leander Smith of Newberg conducted the service with Bro. Barr, our pastor, assisting. The next day, Sunday, May 17, a Sunday-school convention was held in the church. Representatives from the Portland, Newberg and Mabel congregations were present. Many helpful suggestions were made in the discussion of Sunday-school problems. The talks given by the young people of the four congregations were especially fine. The young people of the Albany congregation presented the church with a fine new outside bulletin board. Since our last report one member has been admitted by letter.—Mabel A. Broadwater, Corvallis, Ore., June 1.

PENNSYLVANIA

Lost Creek.—Five were received into the church by baptism as a result of our evangelistic meetings in March and the last week in May. May 24, Bro. Bonsack brought us a very good message. Special music was rendered by the mixed chorus from the Spring Run congregation, McVeytown. We are planning for a Children's Day program sometime this month, also a Daily Vacation Bible School later in the summer.—Elsie M. Krissinger, McAlisterville, Pa., June 3.

Meyersdale church enjoyed a splendid spiritual feast May 17. Prior to this we had three nights of service by the pastor and as a result sixteen were added to the church by baptism and three by letter, making a total of nineteen including those baptized at Easter time. May 31 Brother and Sister H. Stover Kulp gave interesting talks on African life. June 1 our Vacation Bible School began and much interest is being shown in all departments. Our Sunday-school is progressing nicely with Mrs. John Blough, superintendent. A special feature which has added to the interest is the opening exercises by some class in the school. Mother's Day was fittingly observed by several musical selections; the address by Sister Detwiler paid fine tribute to motherhood and Christian womanhood. Brother and Sister Detwiler having gone to Annual Conference will be away the entire month of June, during which time the pulpit will be supplied by local ministers.—Mrs. Lloyd R. Vought, Meyersdale, Pa., June 3.

Myerstown.—June 6 our regular council was held. July 5 the seventh mid-year service will be held in the Tulpehocken house. The morning session is to open at 10 o'clock, standard time. There will be a German sermon by Bro. Hiram Eshelman. The afternoon session is at 1:30. Topics to be discussed: The Wages and the Gift (speaker to be supplied); The Bond of Brotherhood by Bro. John C. Zug. Our harvest service will be held the forepart of September. Sunday evening, June 7, Bro. Michael Kurtz gave a sermon on Love.—Alice B. Royer, Myerstown, Pa., June 8.

New Enterprise.—The spring communion was held May 3, and about 275 partook of the emblems. There had been precommunion services by the pastor for three evenings. Mother's Day was celebrated with appropriate services as arranged by the young married people's class. Last Sunday evening the baccalaureate services for the high school were held in the church, the address by Rev. W. W. Banks being on the subject, "A Young Man Who Said 'Yes' to God." On June 1, we expect to begin our Vacation Bible School.—Mrs. Rosetta Cottrell, New Enterprise, Pa., May 27.

Palmyra church was favored with a program May 24 by a deputation of the Student Volunteer Band of Elizabethtown College. An offering of $16.96 was lifted for their support. Our quarterly council was held June 1. Beginning in July and continuing for three months some doctrinal teaching is to be given in connection with the regular prayer meeting. Our delegates, Brethren John C. Zug and A. C. Reber, left June 7 for Colorado Springs. Our elder in charge, Bro. F. S. Carper, and family will also attend Annual Meeting. Two applicants were baptized following our council. An all-day homecoming meeting is to be held in Palmyra church on Saturday and Sunday, July 11 and 12. A large part of the Sunday afternoon service is to be in German, both preaching and singing.—Sarah G. Shelly, Palmyra, Pa., June 6.

Parker Ford.—A joint pre-Easter meeting was held with our neighboring church with a different speaker each night. Bro. Wilfred Stauffer gave the Good Friday talk which was very uplifting. At our council meeting April 17, the date for the love feast and communion was set for May 17. A missionary offering of $89 was lifted. May 12, our Christian Endeavor Society entertained the North Branch of Chester County. They presented the novelist, Grace Livingston Hill, as speaker for the evening. This was a rare treat as she gave a wonderful message.—Mrs. J. Earl Pennypacker, Parker Ford, Pa., May 27.

Philadelphia (First).—May 10 was a red letter day when we celebrated our fortieth anniversary as well as Mother's Day. Bro. Roland L. Howe presided. The devotional was conducted by the pastor, Bro. R. D. Murphy. Mrs. H. H. Funk read a paper on Twenty Years Ago and Dr. A. C. Schofield gave reminiscences of Thirty Years Ago. Our honored guest and first primary superintendent, Mother J. S. Thomas, gave a talk on Forty Years Ago. Bro. J. M. Fogelsanger spoke on Our Church Affiliations. The occasion was one long to be remembered. In the evening Sister C. C. Hartman gave a short talk on T. T. Myers' Contribution to the Church. He had been our first pastor, serving for sixteen years. Sister Mary S. Geiger's contribution to the church was given by the writer. Bro. Howe spoke very fittingly for the occasion. All who had been small children in the primary department came to welcome Mother Thomas, who is eighty-eight years old; she is still superintendent of a mission Sunday-school at Port Providence, Pa.—Mrs. W. H. B. Schnell, Philadelphia, Pa., June 6.

Pike church of the Brothersvalley congregation called Eld. Tobias Henry of Johnstown to preach for them beginning May 11, and continuing for two weeks. He preached fifteen strong forceful sermons to appreciative audiences. The elder and pastor in charge, H. Q. Rhodes, accompanied Bro. Henry in visiting dozens of homes and scores of people, soliciting new members and strengthening the old ones. Sixteen made the good choice. The meeting ended with the love feast on Sunday evening, the 24th. Bro. H. Q. Rhodes is closing a two weeks' meeting at the Pike Run church on June 7. Our Sunday-school has enjoyed the best average attendance of any year in twenty-three years.—B. B. Dickey, Berlin, Pa., June 1.

Pleasant Hill congregation enjoyed a very spiritual love feast May 9 and 10. We had the pleasure of having with us nine ministering brethren from adjoining congregations. Eld. E. S. Miller officiated. May 31 our all-day meeting was held at Beaver Creek. The program consisted of the discussion by home talent of topics concerning our everyday life. Our annual Children's Day services will be held at Pleasant Hill house June 21 at 2 P. M. and will include an address by Bro. J. M. Danner of East Berlin. We also have arranged for a children's service at Beaver Creek on June 28, with preaching services in the morning and the children's service in the afternoon.—Paul K. Newcomer, Spring Grove, Pa., June 3.

Plum Creek.—Following a custom of several years' standing, homecoming day was observed Sept. 21. The large gathering enjoyed two splendid addresses by Bro. C. D. Bonsack who was the principal speaker for both morning and afternoon meetings. A series of meetings was held at the Cowanshannock church in October, with two accessions. The young people of that mission have organized and are holding meetings each Sunday evening. The young people of the Plum Creek church presented Dickens' Christmas Carol for the Christmas program. We met in council March 1. Brethren Arthur L. Dodge and J. Paul Kimmel were elected delegates to District Meeting. March 8, Bro. Dodge tendered his resignation to take effect Sept. 1, closing a pastorate of four years and three months. May 9 and 10, Bro. I. Harvey Brumbaugh of Juniata College was with us for a Bible institute and gave inspiring talks both Saturday evening and Sunday morning; he also officiated at communion on Sunday evening. Four of our juniors were baptized at the afternoon service. A program honoring Motherhood was given Sunday evening, May 17, by the young people. Daily Vacation Bible School will be held the first two weeks of June. Several of our young people expect to attend Camp Harmony this summer.—Eleanor E. W. Kimmel, Shelocta, Pa., June 1.

Schuylkill.—Sister Dora Herring and the writer served as delegates at the District Meeting April 29 and 30. April 26, Brethren Ezra Wenger and Wm. A. Forry gave us inspiring messages at the Swopes Valley and Big Dam churches. Delegates to Sunday-school meeting were Bro. Chas. Morgan and Sister Katie Stump. Our evangelistic meetings began May 10, with Bro. S. G. Meyer of Fredericksburg, Pa., evangelist. He preached twenty-four heart-searching and Spirit-filled messages. Seventeen were baptized and four renewed their covenant. Our love feast was well attended May 30 and 31. Visiting brethren were Elders S. G. Meyer, S. K. Wenger, S. H. Hertzler and J. J. Scrogum. There will be a young people's program June 14, afternoon and evening with addresses by Eld. W. W. Hartman of Annville; Children's Day program, June 28, at 2 P. M., address by Bro. Ulysses Gingrich of Union Deposit; July 5, an open air meeting in Wm. R.

Dohner's Grove east of Pine Grove, 10 A. M., and 2 P. M., addresses by Eld. A. P. Wenger of Ephrata.—Carrie Dohner, Pine Grove, Pa., June 1.

Yellow Creek church met in council at Bethel house May 27. July 26 Bro. D. I. Pepple will hold a harvest meeting. Sept. 27 he will begin a two weeks' revival. May 3 Bro. David Hanawalt of McVeytown preached a very interesting Mother's Day sermon. May 17 the B. Y. P. D. of this District held a rally here. A very good program was rendered both in the afternoon and evening.—Mrs. Bertha Snyder, Hopewell, Pa., June 5.

VIRGINIA

Barren Ridge church met in council May 14. Routine business was disposed of. Since our last letter twelve have been received by letter and four have been dismissed. On May 10, Mrs. Elizabeth R. Blough of Bridgewater gave a fine talk to the B. Y. P. D. Our revival meeting will be held in August by Bro. B. M. Rollins of Keyser, W. Va. We are planning to have a D. V. B. School at the same time conducted by Bro. Rollins.—Helen Coffman, Staunton, Va., May 26.

Flat Rock.—Our church met in council May 16. Our Sunday-school is moving along nicely with good attendance. The Green Mount B. Y. P. D. gave us an interesting program May 31.—Mrs. J. D. Wine, Forestville, Va., June 4.

Moscow church met in council May 15. It was decided to leave Sunday evening services in the hands of the board of religious education, to launch a program for the young people. We decided to have our series of meetings about the last of August. Bro. Wine, pastor of the Bridgewater church, has been secured as evangelist. It being time for reorganization, all officers were reëlected, with Bro. O. S. Miller as elder and C. W. Zimmerman, assistant for another year. Bro. H. C. Early came to us the fifth Sunday of March and gave us a message on Pentecost. The District Sunday-school convention will be held at Moscow Brethren church June 10.—Mrs. W. W. Cox, Mt. Solon, Va., June 1.

Timberville.—Elders Chas. E. Long and I. W. Miller of the District Ministerial Board conducted the morning worship May 3. Quarterly council was held in the afternoon. Bro. Long and Bro. Miller conducted the ordination into the eldership of Brother and Sister L. M. Clower, and also the installation of the pastor's wife, Pauline Lindsay. Bro. Clower was elected presiding elder to succeed Bro. Glick. The pastor's contract, dating from September, 1931, to 1932, as presented by the local ministerial committee, was accepted. A rising vote of thanks was given Bro. Glick in appreciation of his service as elder. Delegates to the District Sunday-school convention were Bro. Randolph Garber and Bro. S. D. Lindsay. Delegates to the District interdenominational Sunday-school convention were Bro. Lawrence Cline and Anna Hollar. May 17 members of the choir of the Chambersburg church worshiped with us in presenting a musical program. Our love feast was held May 24. Bro. John S. Flory officiated, assisted by Bro. John May, L. M. Clower and S. D. Lindsay.—Mrs. Pauline Lindsay, Timberville, Va., June 9.

Woodstock.—Bro. D. W. Bucklew of Lebanon, Pa., began a series of meetings May 10, at the Valley Pike church. He labored earnestly and his efforts were much appreciated. He preached eighteen sermons. The meetings were well attended and the members were encouraged and uplifted by his forceful preaching. Bro. Bucklew visited about seventy homes while here.—M. H. Copp, Maurertown, Va., May 31.

WASHINGTON

Wenatchee Valley church met in council June 1. Bro. R. W. Bolinger and R. F. Hiner were elected to represent the church at Annual Conference. We decided to keep the radio and broadcast the Sunday-morning services. Our pastor, Bro. Earl Breon, is conducting the Daily Vacation Bible School. We are having a record school both in spiritual training and attendance. The young people gave a wonderfully educational play on the Life of Jesus. The play was so successful that they were asked to give it a second time. An excellent profit was made and they contributed generously to the building fund of the church. We enjoyed a very spiritual love feast with Bro. Hiner in charge. The four C. W. departments had a Bible learning contest, first place being won by Marie Crist, a junior. Each contestant was awarded a Bible.—Cleo E. Heminger, Wenatchee, Wash., June 6.

WEST VIRGINIA

Capon Chapel.—We just closed a two weeks' revival that was opened by an all-day meeting on May 16. The children's services were held each evening before the regular service and proved to be a wonderful success. The meetings were held by our faithful elder, J. L. Shanholtz of Levels, W. Va., who preached twenty soul-stirring sermons. Wonderful interest was manifested and people drove for miles to hear the messages. There were thirteen conversions; eleven were baptized and two await the rite. Most of these are young people. Thirty-six homes were visited and three anointed. We feel encouraged as never before. Bro. Shanholtz will hold a meeting at Jordan's Run beginning the first part of July.—Myrtle Yost, Gt. Cacapon, W. Va., June 8.

Maple Spring.—May 1, Bro. Bernard King of Oakland, Md., delivered an interesting discourse to the young folks. May 3, we began B. Y. P. D. Each Sunday evening the programs have been fine and the crowds large. May 31, Bro. Alva Harsh was installed to the ministry with Bro. W. W. Bane officiating. June 14, Bro. Earle Fike of Maysville, W. Va., will begin our revival meeting. We contemplate having our love feast June 27. Sister Anna Mow of India is planning to be with us June 28. Arrangements are being made for a week-end retreat here for the young folks of the First and Second Districts of West Virginia and Western Maryland, with Dan West and Al Brightbill in charge. Further announcements will be made later.—Martha Judy, Eglon, W. Va., June 1.

ANNOUNCEMENTS

DISTRICT MEETINGS

Western Canada, at Arrowwood, July 14-16.

Oklahoma, Panhandle of Texas and New Mexico, Thomas, Okla., Aug. 22-27.

LOVE FEASTS

Illinois

July 5, Mt. Morris.
July 12, Hickory Grove.

Iowa

June 20, Greene.
June 21, 7:30 pm, Beaver.

Maryland

July 11, 6:45 pm, Cherry Grove.

Michigan

June 28, Midland, all-day.

Nebraska

June 23, Octavia.

Ohio

June 21, 10:30 am, Poplar Ridge.
June 21, 7:30 pm, East Chippewa.

Pennsylvania

June 21, County Line (Indian Creek).
June 21, Rockwood.
June 28, Shamokin.

CONKLIN PENS ARE GOOD PENS

Do you know the thrill of writing with a **good pen and pencil?** If you use **CONKLIN** products this question is unnecessary. **You know.**



Conklin Endura Pens and Pencils

are sold under an unconditional guarantee of free service forever. **Conklin Endura Pens and Pencils** are repaired free at the **Conklin** factory at any time, whenever all the broken or worn parts are returned to the company.

47SBGC Medium Black and Gold Endura Pen with Clip **$5.00**
47SBC Medium Sapphire Blue Endura Pen with Clip **5.00**
9SBC Medium Sapphire Blue Endura Pencil with Clip **3.50**
9SBGC Medium Black and Gold Endura Pencil with Clip **3.50**
47PBC Medium Pearl and Black Endura Pen with Clip **6.00**
9SPBC Medium Pearl and Black Endura Pencil with Clip **4.00**

If you prefer you may have the above furnished with ring at top instead of clip.

Conklin Medium Priced All-Purpose Pens and Pencils

will withstand hard usage and are guaranteed against defects. They are well made and largely used.

26C Long Black Ribbon Chasing Pen with Clip ..**$2.75**
264S Short Black Ribbon Chasing Pen with Ring **2.75**
161C Long Black "Three Fifty Pen," Plain Black and Clip **3.50**
161GC Green Pen with Gold Band and Clip **3.50**
3 Black Pencil with Clip **2.50**

Use Conklin Pens and Pencils once and you will use them always.

Brethren Publishing House, Elgin, Ill.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Davis-Newland.—By the undersigned at the parsonage May 30, 1931, Wm. Davis and Leona Newland, both of Glendora.—H. M. Brubaker, Glendora, Calif.

Kinsel-Knierim.—By the undersigned at his home, May 9, 1931, Mr. Albert Kinsel of Dayton, Ohio, and Miss Audrey Knierim of Brookville, Ohio.—Wm. M.Hollinger, Dayton, Ohio.

Miller-Hartsough.—At the Walnut Street Church of the Brethren, North Manchester, Ind., May 30, Brother DeWitt L. Miller of Bridgewater, Va., and Sister Mary L. Hartsough of North Manchester, Ind. Brother and Sister Miller begin at once the pastorate of the Huntington City church, Huntington, Ind.—Otho Winger, North Manchester, Ind.

Rowland-Longsdorff.—By the undersigned at the parsonage, April 2, 1931, Mr. J. Dwight Rowland, of Richmond, Kans., and Miss Eunice Longsdorff, of Ottawa, Kans.—W. A. Kinzie, Navarre, Kans.

Silvis-Williams.—By the undersigned at the home of the bride's parents, May 22, 1931, Mr. Guy V. Silvis and Miss Mary Ann Williams. —Arthur L. Dodge, Shelocta, Pa.

FALLEN ASLEEP

Armantrout, Sister Ruth (Tomy), was born in Henry County, Ind., died May 28, 1931, after an illness of five months from cancer, aged 91 years, 8 months and 12 days. She died at the home of her son, Reuben Armantrout in Courter, Ind. She bore her affliction with Christian fortitude. At the age of nineteen she united with the Church of the Brethren, being a faithful and loyal member. She married John Armantrout and to them were born one son and four daughters. The husband and an infant daughter preceded her. Funeral services in the church by Eld. Frank Fisher. Interment in the Courter cemetery. —Gelia A. Pugh, Mexico. Ind.

Beachy, Mary Fike, widow of Samuel Beachy, born in Summit Township, died May 10, 1931, of apoplexy, at the home of her daughter, Mrs. D. J. Fike. Her age was 80 years, 7 months and 19 days. Two daughters survive, also two sisters, seven grandchildren and four great-grandchildren. She was a lifelong member of the Church of the Brethren and quite active as long as health permitted. Services in the Meyersdale church by her pastor, Bro. Detwiler, assisted by T. R. Coffman. Burial in Salisbury cemetery.—Mrs. Lloyd Vought, Meyersdale, Pa.

Dunham, Mrs. Idella, aged 59 years, died at her home in Fairchance, Pa., Feb. 8, 1931, following an illness of eighteen months. Surviving are her husband, Jos. Dunham, one grandchild and three great-grandchildren, five brothers and two sisters. She was a member of the Church of the Brethren. Funeral at her late home by Eld. C. C. Sollenberger. Burial in Maple Grove cemetery, Fairchance.—Ella McKnight, Uniontown, Pa.

English, Sister Rosanna, daughter of Jacob and Mary Knotter Mutchelknaus, was born in Miami County, Ind., Jan. 23, 1848, and lived continuously in this community. She died at the home of her daughter on May 15, 1931, aged 83 years, 3 months and 22 days. She united with the Church of the Brethren at the age of fourteen, being baptized by Eld. Geo. Brower. She lived a quiet Christian life. Sept. 10, 1868, she married Wm. English who died seven years ago. Nine children survive with nine grandchildren and seven great-grandchildren. Funeral by Elders Frank Fisher and Chas. Oberlin in the church at Mexico. Burial in the near-by cemetery.—Gelia A. Pugh, Mexico, Ind.

Gebhart, Ethel, wife of Grant Gebhart, died at the home of her parents, Mr. and Mrs. Ira Bricker, near Mt. Joy, aged 21 years. She is survived by her husband, son and parents. Services at the Florin Church of the Brethren by Bro. Hiram Eshelman, H. A. Merkey and Rev. Abner Risser. Interment in Green Tree cemetery.—Myers L. Wenger, Manheim, Pa.

Hochstetler, Mary (nee Mack), born in Starke County, Ohio, died in Wakarusa, Ind., March 24, 1931, aged 82 years 8 months and 7 days. She leaves her husband, two sons and two daughters. She united with the Church of the Brethren about fifty years ago and was always faithful in the Master's service. Services in the Wakarusa church.—C. Metzler, Wakarusa, Ind.

Jones, Ira Elwood, was born in St. Joseph County, Ind., April 14, 1867, died May 2, 1931. He with his parents moved to Longmont, Colo., in the fall of 1885. He married Daisy Runyan April 11, 1893. To this union were born a son and a daughter. In August, 1912, the family moved to Phoenix, Ariz. For about eighteen years Bro. Jones had been a deacon and always loyal to the church. There remain his wife and son Glenn, both of Phoenix, and a daughter, Mrs. Margaret McDougal of Wassilla, Alaska. Funeral services by the writer assisted by H. M. Fields.—Frank D. Howell, Phoenix, Ariz.

Kessler, Mary C., daughter of John A. and Christenna Stakemiller, was born near Mount Carroll, Ill., June 30, 1870. She died April 22, 1931, at the home of her sister in Savanna, Ill., aged 60 years, 10 months and 22 days. On Jan. 10, 1893, she was married to Henry E. Kessler, who preceded her in death Oct. 13, 1920. One son, Charles Kessler of Mount Carroll, Ill., survives. She was a faithful member of the Hickory Grove Church of the Brethren. Funeral services were held at the Hickory Grove church by Russell K. Showalter, assisted by F. L. Fellwitch. Interment in the adjoining cemetery.—Russell K. Showalter, Mount Carroll, Ill.

Kornhaus, Anna Amstutz, born near Orrville, Ohio, died May 15, 1931, aged 31 years. In 1929 she married Henry E. Kornhaus. In early life she united with the Mennonite church and after her marriage, with the Church of the Brethren. She was a member of the Sisters' Aid and also a junior teacher. Her husband survives with father, mother, brother, four sisters and four stepchildren. Services by Brethren R. M. Moomaw, A. I. Heestand and Isaiab Royer. Interment in the Paradise cemetery.—Miriam Hoff Fetter, Weilersville, Ohio.

Leech, Marietta, infant daughter of Bro. Melvin and Sister Hulda Leech, died May 17, 1931, of complications. She is survived by her parents, two brothers and one sister. Funeral at Bethel house by E. Paul Dilling. Interment in cemetery adjoining.—Mrs. Bertha Snyder, Hopewell, Pa.

Maust, Mrs. Ida Herring, daughter of Mr. and Mrs. Frank Herring, born Feb. 20, 1892, died April 21, 1931, in the hospital following an operation. She is survived by her husband, son, mother, five sisters and six brothers. Early in life she united with the Church of the Brethren. Funeral in the home by Eld. C. C. Sollenberger. Burial in Oak Grove cemetery, Uniontown.—Ella McKnight, Uniontown, Pa.

Maust, Samuel H., son of Benj. and Elizabeth Maust, born near Gibbons Glade, W. Va., died in his home in Brownfield, Pa., March 19, 1931, aged 65 years. At the age of two years, after the death of his parents, he was taken into the home of Ezra Thomas and cared for. Thirty-seven years ago he married Tillie Manler Emerson. To this union were born five children, four of whom survive with two stepchildren, eighteen grandchildren and two great-grandchildren. Early in life he united with the Church of the Brethren at Bethel, Pa., from which his membership was never removed. During his last illness he renewed his covenant with the church of his youth. Funeral at his home by C. C. Sollenberger. Burial in the Hopwood cemetery.—Ella McKnight, Uniontown, Pa.

Maust, Sister Sarah Margaret, daughter of Jacob and Delilah Sumey, born near Elliottsville, Pa., died in the home of her son, Harry Maust, Uniontown, Pa., March 15, 1931, aged 72 years, 11 months and 21 days. Feb. 14, 1858, she married Noah Maust who preceded her twenty-two years ago. She is survived by three sons and one daughter. For the past year or more her health had been impaired. After her marriage she, with her husband, united with the Church of the Brethren in which she had enjoyed fellowship these many years. Funeral in the home by her pastor, C. C. Sollenberger, assisted by W. H. McKinney. Interment in Park Place cemetery.—Ella McKnight, Uniontown, Pa.

Michael, Lillian Belle, daughter of Daniel D. and Catharine Cripe Michael, born Oct. 6, 1899, and died at the home of her parents in Rossville, May 10, 1931. She was a graduate nurse of the Methodist Hospital in Indianapolis, and had been in service for several years. In 1929 she contracted tuberculosis. She called for the anointing and showed great faith and patience during her sickness. She is survived by her parents and two sisters. She united with the Rossville Church of the Brethren in 1900. Services from the church by I. R. Beery assisted by Rev. Thistlethwaite. Burial in Pleasant View cemetery.—Lillian A. Hufford, Rossville, Ind.

Miller, Sister Alice E., wife of Welty Miller, born June 14, 1892, died at her home in Fairchance, Pa., March 30, 1931. She is survived by her husband, five children, three sisters and four brothers. She was a member of the Fairchance Church of the Brethren. Funeral at the church by her former pastor, J. E. Whitacre, assisted by C. C. Sollenberger. Burial in Maple Grove cemetery, Fairchance.—Ella McKnight, Uniontown, Pa.

Miller, Sister Dora S., died of a complication of diseases, May 11, 1931, at her home in York County, Pa. She was born June 29, 1891, in Maryland and was the oldest daughter of Eld. S. K. Jacobs. Her husband, Leander Miller, survives with nine children, one grandchild, father, sister and brother. She was a faithful member of the Pleasant Hill congregation for many years. Services at the North Codorus church by Eld. G. Howard Danner, J. C. Sellers and Paul K. Newcomer. Interment in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Myers, Lewis Benton, son of Wm. H. and Myrtle Myers, Oakton, Va., died Feb. 24, 1931, of intestinal flu and pneumonia. His age was 5 years, 6 months and 12 days.—Mrs. Jos. S. Wine, E. Falls Church, Va.

Neher, Mrs. Eva, daughter of Mr. and Mrs. J. A. Hinegardner, born in Midland, Va., July 2, 1905, died May 7, 1931. She spent some time at Hebron Seminary and four years at Manchester College from which she graduated in 1928. In July, 1929, she married Herbert Neher. Early in life she accepted Christ as her Savior and was a great worker in the church and Sunday-school. She was a beautiful singer and was always willing to use this talent in the Master's service. She leaves her husband and infant daughter, father and mother and two brothers. Funeral by E. E. Blough and A. W. Long.—Thelma Hinegardner, Yoder, Colo.

Ruhl, Arden W., son of Cyrus and Leah Ruhl, born Feb. 28, 1931, died May 12, 1931. He is survived by the parents and one sister. Services at the home by Eld. H. A. Merkey. Burial in East Fairview cemetery.—Myers L. Wenger, Manheim, Pa.

Scott, Winfield I., born May 18, 1856, died May 11, 1931, aged 74 years, 11 months and 23 days. He was a member of the Church of the Brethren for fifty-three years. Services by Bro. L. Helsley and Bro. J. D. Bucklew. Interment in the cemetery near the Valley Pike church.—M. H. Copp, Maurertown, Va.

Shaffer, Raymond J., born at Beldon, Pa., March 16, 1901, died at San Francisco, Calif., May 15, 1931, aged 30 years 2 months and 1 day. He was the son of John R. and Mary E. H. (Baker) Shaffer. At the age of eleven he united with the Snake Spring Valley Church of the Brethren near Everett Pa. Services by the writer.—James M. Moore, Chicago, Ill.

Shelley, Jacob Y., died May 18, 1931, aged 76 years 2 months and 3 days. He had been a member of the Brethren Church for many years and was a regular attendant as long as health permitted. He is survived by his wife, daughter, three grandsons, sister and brother.—Elsie M. Krissinger, McAlisterville, Pa.

Shively, Mrs. Phrania, daughter of Anna and John Nichols Foltz, born near Etna Green, Ind., died near the same place, May 21, 1931, aged 77 years, 3 months and 8 days. She married Eld. John W. Shively Jan. 29, 1874. To this union were born five sons and two daughters. She united with the Church of the Brethren about fifty-two years ago and remained a consistent member to the end. She leaves her husband, three sons, daughter, two brothers and thirteen grandchildren.—Erma Shively, Etna Green, Ind.

Stought, Willard David, son of Geo. and Rachel Stought, born near Ashland, Ohio, died May 5, 1931, aged 72 years, 11 months and 2 days. Dec. 4, 1883, he married Sarah Shopbell. About twenty-three years ago he united with the Church of the Brethren and had been a faithful member. Surviving are one brother, sister, his wife, four daughters, seven grandchildren and two great-grandchildren.—Glen Weimer, Ashland, Ohio.

Thomas, Peter S., son of Peter and Elizabeth Jane Thomas, was born in Rockingham County, Va., March 12, 1861, and died at the home of his sister, Mrs. Ed Kelley, April 2, 1931. His parents came to Preble County when he was but five years old. He spent the remainder of his life in Eaton and vicinity. He kept a home for his parents as long as they lived. He was always ready and willing to extend a helping hand to those in need. He was one of eleven children; he is survived by three sisters and one brother. Funeral services by the writer assisted by Rev. E. T. Cotten. Interment in Mound Hill cemetery, Eaton.—A. G. Crosswhite, Eaton, Ohio.

Ward, Sister Anna (nee LaPrad), daughter of Israel and Magdaline LaPrad, was born in Franklin Co., Va., May 5, 1859, and was killed in an automobile collision near Logansport, Ind., May 23, 1931. She married John Ward on Dec. 25, 1889, who preceded her in death Aug. 9, 1919. Five daughters were born to them all of whom survive with nine grandchildren and one sister. She was baptized into the Church of the Brethren in August, 1876, and remained a faithful and consistent member until death. Funeral services were conducted in the Lower Deer Creek church by the writer assisted by Eld. L. L. Paul and interment was made in the Musselman cemetery beside the husband.—J. G. Stinebaugh, Flora, Ind.

West, Margaret Ellen, daughter of Samuel and Fanny Brown, born in Jefferson County, Iowa, Aug. 21, 1849, died April 22, 1931, following a stroke. She married Amos E. West Oct. 18, 1866. Soon afterward she with her husband united with the Church of the Brethren. She had been a faithful member of the church over sixty years. She and her husband celebrated their golden wedding, also their sixtieth anniversary and had planned to celebrate the sixty-fifth. She leaves four sons, five grandchildren and four great-grandchildren. Funeral services at Des Moines Valley church, Elkhart, Iowa, by Eld. Robt. Sink.—W. E. West, Mt. Morris, Ill.

Growing Pastors Make Friends of Good Books

To harmonize the desire for reading with a pastor's limited income sometimes becomes a real problem at the parsonage. Our DOLLAR BOOKS help solve this embarrassing problem.

Paul of Tarsus By T. R. Glover
What to Preach By Henry Sloane Coffin
Fast Hold on Faith By Henry Howard
A Guide to Preachers By G. W. Truett
The Wicket Gate By T. DeWitt Talmage
Lord, Teach Us to Pray By Alexander Whyte
The Ten Commandments By A. E. Garvie
The Public Worship of God By J. R. P. Sclater
A Quest for Souls By G. A. Studdert-Kennedy
New Tabernacle Sermons By Henry Sloane Coffin
The Cross in Christian Experience By W. M. Clow
The Impatience of a Parson By H. R. L. Sheppard
The Trial and Death of Jesus Christ By James Stalker
Greatest Thoughts About Jesus Christ By J. Gilchrist Lawson
The Pastor His Own Evangelist By J. W. Chapman and C. L. Goodell
Apostolic Optimism
The Preacher—His Life and Work By J. H. Jowett
Sermons on Biblical Characters
More Sermons on Biblical Characters By Clovis G. Chappell
Bible Types of Modern Men, First Series
Bible Types of Modern Women, First Series By W. Mackintosh Mackay
Paul, the Missionary
The Miracles of Our Savior
The Parables of Our Savior By W. M. Taylor
The Humiliation of Christ
The Training of the Twelve
The Miraculous Element in the Gospels By Alexander Bruce
100 Prayer Meeting Talks and Plans
100 Revival Sermons and Outlines
100 Great Texts and Their Treatment
1,000 Thoughts for Funeral Occasions By Frederick Barton
1,000 Evangelistic Illustrations
300 Evangelist Sermon Outlines
Cyclopedia of Sermon Outlines
1,001 Illustrations for Pulpit and Platform By Aquilla Webb
The Evangelistic Encyclopedia
100 Choice Sermons for Children
100 Best Sermons for Special Days and Occasions
Cyclopedia of Sermon Outlines for Special Days and Occasions By G. B. F. Hallock

A wise selection from the above list offers every pastor a chance to add a few books without seriously draining his purse. Use this page as your order sheet and send to

Brethren Publishing House, Elgin, Illinois

Two Books by Dr. J. S. Flory

BUILDERS OF THE CHURCH OF THE BRETHREN

A series of sketches picturing the work of leaders in different lines of church activity. Written primarily for our young people it appeals to all ages. This book has found a big place in the Vacation Bible Schools. Price, $1.00.



LITERARY ACTIVITIES OF THE BRETHREN IN THE EIGHTEENTH CENTURY.

Students of Brethren Literature will be surprised at the amount of writing the Brethren did during this period. A book of rare historical value. Price, $1.25.

These two volumes to one address for $2.00.

Brethren Publishing House, Elgin, Ill.

YOU WILL SUPPORT MISSIONS WHEN YOU KNOW MISSIONS

You will know missions only when you study missions. The GENERAL MISSION BOARD RECOMMENDS the following for your study of 1931. Something for every age group.

For Primaries

BHASKAR AND HIS FRIENDS ....Cloth, $1.00; paper, 75c
Clara G. Labaree
Stories and material that help children and teacher to see India.

For Juniors

THE GOLDEN SPARROW .....Cloth, $1.00; paper, 75c
Irene Mason Harper
Stories about Indian boys of the more progressive type which are made the basis of understanding India.

For Intermediates, Young People, Adults

THE STAR OF INDIA .....Cloth, $1.00; paper, 60c
Isabel Brown Rose
Readable stories of old and new India. Interesting and informing.

For Supplementary Reading

WILL INDIA BECOME CHRISTIAN?.....$1.50
J. W. R. Netram
A native of India gives an emphatic Yes.

FREEDOM, ...85c
Welthy H. Fisher
A highly interesting story of a Hindu brother and sister who meet changes taking place in India.

THE CHRIST OF THE ROUND TABLE $1.50

THE CHRIST OF THE INDIAN ROAD $1.00
Both by E. Stanley Jones
These two books have revealed India to Westerners as they had never seen it before.

Brethren Publishing House, Elgin, Ill.

Execute Your Own Will . .

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the state of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., June 27, 1931 | No. 26



CONFERENCE SENDS EIGHT NEW MISSIONARIES. *Front row, left to right: Ruth Glessner, R. N., from North Dakota, Anna Warstler, from Indiana and Hazel Messer, R. N., from Iowa. Rear row, left to right: Howard L. Bosler, M. D., Indiana, Mrs. Edith Gump Bosler, Indiana, Ilda Bittinger Ziegler, West Virginia and Edward Ziegler, Tennessee. Sister Fay Moyer from Ohio was not present at the Conference. She and Dr. and Sister Bosler go to Africa and the other workers go to India. The Board is seeking a doctor for China. These workers are being sent to take posts left vacant on account of death or sickness. Twelve missionaries included in the list last June are no longer in the service. The General Mission Board feeling that the world is in desperate need of Christ believes the missionary ranks should be kept filled. The delegates, trusting in the earnestness of the members back home to provide the support, authorized the sending of these workers.*

IN THIS NUMBER

General Forum—

Our Apologetic for Missions. By V. F. Schwalm, ... 3
Echoes From the Colorado Springs Conference, ... 4
Missions in the Church of the Brethren.—No. 13. By Elgin S. Moyer, ... 11
A Board Meeting at Colorado Springs. By Rufus D. Bowman, 27

Missions—

Risku Visits His Home Town. By Homer L. Burke, M. D., ...13
News From the Field, ... 15
Junior Worship Program, ... 15

Editorial—

Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 16

Pastor and People—

Worship Service for Adults in the Church School. By O. P. Thomas, ... 18
The Poor Man. By Ezra Flory, ... 18
The Gist of the Sermon. By D. W. Kurtz, ... 19
Indoctrinating Young Christians.—No. 10. By Galen B. Royer, ..19

Home and Family—

The Broken Arch (Poem). By Arlo Gump, ... 22
The Sale of the Old Church. By Elizabeth R. Blough, ... 22
I Believe in You. By Oliver H. Austin, ... 23
Temperance Posters, ... 23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

OFFICIAL DIRECTORY

BOARDS AND COMMITTEES

GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.
J. J. Yoder, Vice-Chairman, McPherson, Kans.
H. H. Nye, Huntingdon, Pa.
Levi Garst, Salem, Va.
J. B. Emmert, 2627 4th St., La Verne, Calif.
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.
L. C. Moomaw, R. 2, Bx. 209, Roanoke, Va.
General Secretary, C. D. Bonsack, Elgin, Ill.
Assistant Secretary, H. Spenser Minnich, Elgin, Ill.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.
Secretary, L. T. Miller, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION

C. Ernest Davis, Chairman, Mt. Morris, Ill.
C. S. Ikenberry, Vice-Chairman, Daleville, Va.
H. K. Ober, Elizabethtown, Pa.
L. W. Shultz, North Manchester, Ind.
J. M. Henry, Bridgewater, Va.
Eva Trostle, 3435 Van Buren, Chicago, Ill.
R. E. Mohler, McPherson, Kans.
Mrs. R. D. Murphy, Chairman, Women's Work.
P. G. Stahly, Chairman, Men's Work.
General Secretary, R. D. Bowman, Elgin, Ill.
Director of Young People's Work, Dan West, Elgin, Ill.
Director of Children's Work, Ruth Shriver, Elgin, Ill.
Editor, E. G. Hoff, Elgin, Ill.
Assistant, Maud Newcomer, Elgin, Ill.
Assistant, Edith Barnes, Elgin, Ill.

GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.
V. F. Schwalm, Vice-President, McPherson, Kans.
J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.
H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.
D. W. Kurtz, 1605 E. 3rd St., Long Beach, Cal.
A. C. Wieand, Bethany Bible School.
E. C. Bixler, Blue Ridge College.
Paul H. Bowman, Bridgewater-Daleville.
R. W. Schlosser, Elizabethtown College.
C. C. Ellis, Juniata College.
E. M. Studebaker, La Verne College.
Otho Winger, Manchester College.
V. F. Schwalm, McPherson College.
C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD

S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.
J. A. Robinson, Secretary, Bedford St. & Miller Ave., Johnstown, Pa.
M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.
W. H. Yoder, R. 1, Waterloo, Iowa.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE

R. W. Schlosser, Elizabethtown, Pa.
Grover L. Wine, Bridgewater, Va.
James M. Moore, 3560 Congress, Chicago, Ill.
Otho Winger, Moderator of Annual Meeting, North Manchester, Ind.
J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.

Vice-Chairman, P. H. Bowman, Bridgewater, Va.

Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.

Executive Secretary, J. W. Lear, Elgin, Ill.

Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK

Chairman and Secretary of Aid Society Work, Mrs. R. D. Murphy, 2260 N. Park Ave., Philadelphia, Pa.

Vice-Chairman and Secretary of Bible Study, Mrs. Laura Gwin Swadley, R. 4, Johnson City, Tenn.

Secretary and Secretary of Missionary Activities, Nora M. Rhodes, Dallas Center, Ia.

Secretary of Mothers and Daughters' Work, Mrs. J. Z. Gilbert, 3300 N. Griffin Ave., Los Angeles, Calif.

Secretary of Children's Division, Ruth Shriver, Elgin, Ill.

Sisters' Aid Society

Mrs. R. D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.
Mrs. P. A. Shearer, Secretary-Treasurer, 935 W. Main St., Decatur, Ill.
Mrs. H. L. Hartsough, N. Manchester, Ind.

Mothers and Daughters' Association

Mrs. J. Z. Gilbert, Superintendent, 3300 N. Griffin Ave., Los Angeles, Calif.
Mrs. R. N. Leatherman, Treasurer, R. 2, Grand Junction, Colo.
Mrs. Lucille Neher, Secretary, Dayton, O.
Mrs. Leland C. Moomaw, R. 2, Roanoke, Va.

NATIONAL COUNCIL OF MEN'S WORK

P. G. Stahly, Pres., South Bend, Ind.
R. W. Miller, First Vice-President and Treasurer, River Forest, Ill.
Dr. O. G. Brubaker, Second Vice-President, North Manchester, Ind.
Levi Minnich, Third Vice-President, Greenville, Ohio.
C. M. Culp, Recording Secretary, Elgin, Ill.
G. A. Cassel, Ashland, Ohio.
H. J. Harnly, McPherson, Kans.
L. C. Moomaw, Roanoke, Va.
J. H. Miller, Baltimore, Md.
D. E. Sheller, Long Beach, Calif.
L. M. Davenport, Los Angeles, Calif.
C. C. Hawbaker, South Bend, Ind.
J. M. Fogelsanger, Philadelphia, Pa.
J. K. Miller, Cedar Rapids, Iowa.
Dan West, Elgin, Ill.

AUDITING COMMITTEE

E. M. Butterbaugh, 526 E. Indiana Ave., South Bend, Ind.
J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER

E. J. Stauffer, Mulberry Grove, Ill.

MEMBER ADVISORY BOARD A. B. S.

R. D. Murphy, 2260 N. Park Ave., Phila., Pa.

RAILWAY TRANSPORTATION AGENT

J. F. Appleman, Plymouth, Ind.

OUR MISSIONARIES

Supported in whole or in part by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

AMERICA

Industrial School, Geer, Va.

Finckh, Elsie, 1925.
Hersch, Orville, and Mabel, 1925.
Kline, Alvin, and Edna, 1919.
Knight, Henry, March, Va., 1928.
Wampler, Nelie, 1922.

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911.
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929.

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911.
Pollock, Myrtle, 1917.
Senger, Nettie M., 1916.
Shock, Laura, 1916.
Wampler, Ernest M., 1918, and Elizabeth, 1922.

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Flory, Byron M., and Nora, 1917.
Flory, Edna R., 1917.
Horning, Emma, 1908.
Metzger, Minerva, 1910.
Schaeffer, Mary, 1917.
Sollenberger, O. C., and Hazel, 1919.

Show Yang, Shansi, China

Clapper, V. Grace, 1917.
Cripe, Winnie, 1911.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

On Furlough

Heisey, Walter J., and Sue, Elgin, Ill., care of General Mission Board, 1917.
Neher, Minneva J., La Verne, Calif., care of W. H. Neher, 1924.
Oberholtzer, I. E., and Elizabeth, Elgin, Ill., care of General Mission Board, 1916.
Ulery, Ruth F., Prairie City, Iowa, 1926.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924.
Bittinger, Desmond, and Irene Frantz, 1930.
Harper, Clara, 1926.
Helser, Albert D., 1922, and Lola, 1923.
Horn, Evelyn J., 1930.
Robertson, Dr. Russell L., and Bertha C., 1927.
Royer, Harold A., and Gladys H., 1930.
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa

Rupel, Paul, and Naomi, 1929.
Burke, Dr. Homer L., and Marguerite, 1923.

Marama, via Damatura, Nigeria, West Africa

Heckman, Clarence C. and Lucile, 1924.
Schechter, Elnora, 1929.

On Furlough

Kulp, H. Stover, 1922, and Christina, R. 3, Pottstown, Pa., 1927.
Shisler, Sara, Vernfield, Pa., 1926.

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917.
Lichty, D. J., 1902, and Anna, 1912.
Shickel, Elsie N., 1921.

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920.
Blough, J. M., and Anna, 1903.
Bollinger, Amsey and Florence M., 1930.
Fox, Dr. J. W., and Besse, 1929.
Shumaker, Ida C., 1910.
Wolf, L. Mae, 1922.
Ziegler, Emma K. 1930.

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919.
Ebbert, Ella, 1917.
Nickey, Dr. Barbara M., 1915.

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900.
Shull, Chalmer, and Mary, 1919.

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India

Miller, Arthur S. B., and Jennie, 1919.

Vyara, Surat, India

Brooks, Harlan J., and Ruth, 1924.
Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India

Stoner, Susan L., 1927.
Wagoner, Ellen, 1919.

Jalalpor, Surat District, India

Miller, Sadie J., 1903.

On Furlough

Cottrell, Dr. A. R., and Laura, 3435 Van Buren St., Chicago, Ill., 1913.
Long, I. S., and Effie, Bridgewater, Va., 1903.
Miller, Eliza B., R. 2, Waterloo, Ia., 1900.
Metzger, Dr. Ida Strathmore, Calif., 1925.
Mohler, Jennie, Leeton, Mo., 1916.
Moomaw, I. W., and Mabel, 147 W. 9th St., Columbus, Ohio, 1923.
Mow, Anetta, Nokesville, Va., 1917.
Mow, Baxter M. and Anna B., Nokesville, Va., 1923.
Swartz, Goldie E., R. 2, Ashland, Ohio, 1916.
Ziegler, Kathryn, Richland, Pa., 1908.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., June 27, 1931 No. 26

GENERAL FORUM

Our Apologetic for Missions

BY V. F. SCHWALM

At the Missionary Convocation, Colorado Springs, Monday, June 15

ONE of the most significant movements of our times is that of modern missions. Viewed from any angle the movement is of first importance. Ever since the time of William Carey, the choicest spirits from Great Britain, the United States, and Northern Europe have gone into Asia, Africa, and the Islands of the Seas as adventurers, pioneering among non-Christian peoples for an opportunity to plant the seeds of the kingdom of God.

As we trace the progress of modern missions we discover that the philosophy of missions has undergone various changes. The first missionaries conceived it their task to go to the dark places of the earth to preach the Christ whom they had experienced to a poor, benighted people walking in heathen darkness. They strove to snatch them as brands from the burning, and under the enthusiasm and zeal of that impulse, brought many to accept the Christ they were preaching. But they soon found that these people were living in such ignorance and poverty and disease that other things besides the pure gospel were needed. There followed that great movement for educational missions, agricultural missions, and medical missions each of which brought great blessings to these people. But for some it soon became as natural to introduce democracy, and rocking-chairs, sewing machines, collars, and railroads as to lead men to be friends with Christ.

There followed a reaction against this and we discovered that it was scarcely worth the agony to take out modern machinery and western institutions to the East. They didn't want many of them and were not much happier with our western machinery and western ways.

Then, too, instead of the earlier conception that the historic religions were all the creation of Satan and deceiving priests, missionaries and others began to discover some good in the religions of the East. Some one even went so far as to say that every "religion in its essence is a prolonged prayer for life from the unseen world," and that the heart of the Christian should be made profoundly glad if the footsteps of God are found here and there in all the religions of the world.

But if we are to accept this point of view, then what happens to modern missions? If the East is not greatly profited by taking over our western civilization, and if there is good in all the religions, shall we cease with missions and leave these people at peace with their own religions? And if not, then what have Christian missions to give to the non-Christian peoples?

In order to get an answer to this question, I perused some of the recent books on missions and sent out letters to a large number of our own missionaries at home and abroad. It is surprising with what unanimity they reply that what they have to give is Jesus Christ. E. Stanley Jones said this several years ago in that classic of missionary literature, "The Christ of the Indian Road." He said it so well that it has become pretty well-known through all Christian lands.

But what do we mean when we say the East needs Jesus Christ? In what sense and in what way is this true? What does he have to offer that is different or better?

1. Jesus demonstrated God as a kind, loving Heavenly Father who was interested in every human soul, loved man enough to die for him, and taught how that through faith in him men might find God and their own salvation (John 3:16).

Sister Sadie Miller writes: "The essential for India is Christ, the Savior, Salvation. Of all countries, India pants after God." Bro. Ira Moomaw writes: "Jesus gives men a satisfying vision of God and a more adequate understanding of life here and now. Our church machinery and Christian culture have been faulty at times. We can hardly commend all of this to non-Christian peoples, but rather commend Jesus and the experience we have had with him." Alice K. Ebey says:

(Continued on Page 26)

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

ECHOES FROM THE COLORADO SPRINGS CONFERENCE

Second Installment

Friday, June 12

(Continued From Last Week)

The hour from five-thirty to six-thirty was an interesting one in the Little Theater. Sister H. Stover Kulp told about "African Women at Work and Play," and Sister Eliza B. Miller about "Our Work in India."

Sister Kulp explained the use of various utensils and the peculiar methods of ornamentation. She told how they make soap and are learning to use it, about the charms for the witch doctor, and the dancing and mourning for the dead, a very touching sight. Much of their apparent cruelty is not meant as such but is inspired by a combination of love and fear. The "bride price" is not regarded as a purchase price but as a gift in appreciation.

Sister Miller told about the kinds of work and the personnel at the various stations. She showed a model of the oxcart which missionaries and natives use, took us through the hospital where Dr. Fox and wife are busy, not alone with healing bodies, but dealing with soul interests also. She referred feelingly to the tragic loss of workers in India through death and ill health.

The seating was not sufficient to accommodate all who desired to see and hear these interesting demonstrations.

It was expected that the dramatic presentation of "Gospel Seed in Chinese Soil" would be a strong attraction, and so it proved. No other method of presenting truth is so interesting and effective as this.

Missionaries I. E. Oberholtzer, Samuel Bowman, Leland Brubaker and their good wives with other helpers portrayed the scenes. Yes, old Mr. Lee, the "venerable uncle," will come to the mission school, if that will teach him how he can properly discipline his unruly son. He comes and remains after the session for further inquiry. He gets a little book. A year later we see Uncle Lee tearing down the idols in his home. Women come to the class and sing of the true God and of loving one's neighbor. And so the plot unfolds. Mother Lee wants to be baptized. In their now Christian home we see them singing as they work.

The drama is followed by "A Voice from China" through the person of Bro. Oberholtzer. He says the revolution in progress, the military one which we see, is not the real one. That is spiritual. He tells of the five year movement, in which the Chinese Christians themselves are making the home the center of evangelism, purposing to make every member of the home, women as well as men, Christian, and so to double the number of Christians in five years. They want the indigenous church, and they ask their American brethren to have patience as they try to grow a church which we as well as they can be proud of.

Sister Austin leads in "Trust and Obey." The chorus sings softly that old, almost forgotten hymn, "Come Ye Disconsolate," the congregation joining in the last verse, as well as they can from memory. Then "Faith of Our Fathers." Then Bro. Emmert, in a period of meditation and worship stresses the thought of reality in worship. He would have us understand what is involved when we say, "Thy kingdom come. Thy will be done on earth as it is in heaven."

The sermon is by Pastor M. Clyde Horst of Lewistown, Pa., on "The Victorious Life." The text is Rom. 8:2. "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death." The preacher's central thought was that we must have victory in the individual life before we can have much of it in the community life, the national life, the world life. The success of prohibition, peace, and other great movements for world betterment depend upon this. But we shall not follow further the line of thought as Bro. Horst unfolded it, since you have already had the gist of it in last week's MESSENGER.

The large audience listened sympathetically to this able discourse on a vital theme, and then to the gospel story as sung by Bro. Floyd Diggs of McPherson, Kans. It was a beautiful and appealing song sermon based on Isaiah fifty-three and the old familiar hymn, "The Ninety and Nine."

But the day was not yet done. The showing of "Camp Pictures," first set for five o'clock, then transferred to Monday next, actually took place at this time. And there were many more who desired to wait and see than could crowd into the "Little Theater." Under the direction of Director Dan West views of Camp Mack scenes were flashed upon the screen, with an occasional camp song heartily joined in by the audience.

"America the Beautiful" had been sung with special enthusiasm at the beginning, after Bro. Brightbill explained that Katherine Lee Bates had written it on a visit to Colorado Springs.

The hour was growing late. The day was well filled with good things, more than any one heart could contain. And we have not mentioned them all. And there was still to be a rehearsal of the Conference Chorus on the auditorium platform. We did not wait. We went to rest with thoughts of praise inviting us to peaceful sleep. And next morning we got up early to whip these jottings into shape for THE GOSPEL MESSENGER.

Saturday, June 13

REPORTED BY E. G. HOFF

ANOTHER day of promise has dawned. Some have made the trip to the top of Pike's Peak for sunrise; others have contented themselves with the valley view; but all have had opportunity to marvel at the Creator's handiwork in the presence of the majestic mountains. We meet a few friends who have recently arrived. Then comes the call to morning worship in the auditorium. The piano chimes "Sweet Hour of Prayer," we lift our voices and hearts in worship under the leadership of Edward Ziegler of Tennessee. "I'll Bear the Cross" is the theme of a song being sung by the Sunshine Girls, a quartette from La Verne College. The scripture readings center around the cross; the hymns carry the same theme. In all that we do today and in the rest of the Conference, yes throughout all the rest of our lives, we should keep the cross of Jesus in a central place. Christ has taken the way of the cross to overcome sin. What does it mean to us that Jesus took the way of the cross? The call is not merely to come to the cross and be saved, but to come and take the cross and serve. These were some of Bro. Ziegler's thoughts. After prayer Bro. Huffaker sang, "When I Survey the Wondrous Cross." The period of worship was indeed a fitting preparation for the day and a valuable part of the day itself!

Group conferences are next in order. Seven groups are meeting this morning. These conferences are being otherwise reported, but they are too interesting to be passed in silence by the general reporter. The young people in their section are planning goals for the years to come. But first, details must be worked out for the sunrise service in the Garden of the Gods to be held tomorrow morning. That will be worth rising at 3:30 to enjoy. The committee on goals offered a statement emphasizing the quests for world peace and social justice. Acceptance of these goals is to be followed by consideration of means for their attainment. The young people are developing the power to grapple with big issues.

The church music leaders are considering problems which they face in making music the factor in church worship that it ought to be. Their section is also radiating inspiration. "See that what thou singest with thy lips thou also believest in thy heart; and what thou believest in thy heart thou also livest in thy life." This advice from an early church council is the key thought of A. F. Brightbill in his address to the group.

The meeting of women's organizations is the largest of the seven sections. The time of this meeting is being divided between instructive addresses and business matters. The women are carrying on their enlarged program in an aggressive way.

A goodly number of ministers—a couple of hundred—are working upon pastoral and home mission problems. Their work is well organized and they are making progress. Just at this time they are considering how they can keep themselves most fit personally for their high calling.

The laymen are concerned with perfecting their organization for the work of the coming year. They are finding their way toward making a more vital contribution to the progress of the church.

In the section of children's workers, Ruth Shriver, Director of Children's Work, is helping the teachers and superintendents of elementary classes and departments toward the goal of better teaching. We must be likable in order to lead. Our goodness should be the kind that attracts. The willingness to grow is fundamental. Challenges such as these are being given and taken.

The District religious education and welfare boards are considering the work of the District secretary and the District board. During the time that the reporter can give to this section McKinley Coffman is telling about the plan of unification which is operating in Idaho. Experiences are being exchanged in a helpful way.

The children are not being forgotten. The nursery is functioning and the children of primary and junior age are being entertained and instructed. These children will no doubt have some valuable memories of the Colorado Springs Conference not connected with the stated meetings in the auditorium.

Gathering for the Bible Hour in the auditorium, the song worship opens with "I Need Thee Every Hour." Prayer was led by Eld. J. M. Moore, the chairman of the meeting. A quartette from McPherson College sang of "God's Marvelous Grace." The message was given by Eld. G. L. Wine of Virginia on the subject, "Redemption by Grace Through Faith." Paul's message, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God," was the basis for the address. This passage, according to Bro. Wine, brings together three great ideas, redemption, grace and faith. Redemption means to set free or restore as by the paying of a price. The background of our need for redemption gives color to our appreciation of God's grace. God paid a price for our redemption; Jesus paid a price to bring us into the favor and grace wherein we stand.

We have only begun to understand the meaning of grace. Grace is love; grace is favor bestowed where there is no merit to deserve it. "Grace is love which passes beyond all claims of love." It is that free gift of God which lifts us out of one realm into another, transfiguring our lives into the image of God. There is dynamic in the grace of God to change men's lives. We

keep the commandments in response to the love of God. Grace brings us into a standing with God; it gives us victory in life and prepares us to stand with him hereafter.

Faith is the vessel, the channel through which the saving power of love comes into our lives. It is not faith that saves; it is grace.

The event of the noon hour which received public announcement was the dinner of present and past Californians. A hundred and thirty-seven gathered for this occasion and enjoyed California fellowship.

The afternoon program developed the theme, "Objectives of the Church of the Brethren." The devotional service, conducted by C. H. Hinegardner, pastor at Colorado Springs, called our hearts to loyalty to the church. "There is no movement for the good of mankind anywhere," he said, "which has not had its source in the church." "The Church of the Brethren should have a great place in the great spiritual revival which we expect to sweep over the world."

The first topic of the afternoon was Objectives in Education, treated by Eld. C. D. Bonsack. He spoke of the new appreciation of education which there is in the modern world. Education and clear thinking have become of more importance today than ever before. Religion which does not face truth dies. The contribution of the Christian college is amazing in nearly every field of service. Education is yet very imperfect, but its most severe critics are its ardent friends. Education, fostered by the church, ought to give us a Christian interpretation of life. We must train men rather than impart knowledge. The whole man—body, mind and spirit—needs training. Self-control is the highest fruit and test of education. Education should give us loyal church workers. Our young people ought to go back from the college and be better workers in the home church. We need to use the educational method more in our church work. We must make our colleges efficient in religious teaching.

After a song message from the Æolian quartette of La Verne College, the second theme, Objectives in Missions, was treated by Dr. Paul H. Bowman. Bro. Bowman reminded us of the genius of Christianity for going forward. Christ does not belong to creed or race; he belongs to the world. The apostolic church was clear in its objectives. With this background, Bro. Bowman outlined the status of missions in the Church of the Brethren, and suggested desirable objectives and policies for the future. Our foreign work has developed rapidly. The period of incubation lasted for a hundred and fifty years; then came the period of expansion which ended in 1928; since 1928 we find ourselves in a period of adjustment. The expense of the home church has increased greatly in the past twenty-five years. World conditions have changed; foreign cultures have been undermined by western civilization. These facts force upon us the issue of adjustment. In a time like this there is danger of losing sight of the great central objective. The ideal of Jesus embraced the regeneration of the human heart and the rebuilding of human society. As to specific objectives in missions, we must not overlook the fact that our church has a message which America needs and which we should give her. Present trends indicate that it is unwise for the church to multiply investments in foreign lands in fields other than evangelism. There are three things that ought to enter into our policy for the future. (1) We must properly relate foreign work to the home base in the matter of finance. A larger expenditure on the home base is necessary to conserve our foreign interests. (2) We must provide a steady, dependable income to stabilize our missionary program. (3) We need to recognize the right of the foreign church to become a native church.

The third address was preceded by a vocal rendition of the Twenty-third Psalm by Mrs. Tate, director of music in McPherson College. The address was given by Eld. Edward Frantz on the theme, Objectives for Church Life. What is church life? The merging of the lives of all the members and the impress of their lives upon the community? Bro. Frantz feels that it is something like this. Individual liberty is the first great general objective—the setting free of the human soul. This is a dangerous but necessary task. Service rooted in love is a safeguard; learning the whole truth is another. The second great general objective is maturity, the measure of which is the fulness of the stature of Christ—completeness of personality. There are two specific objectives which should not be overlooked. The first of these is simple living. Here is the opportunity for us to make a great contribution to the life of the world. Guiding principles for simple living are the superiority of spiritual values and the duty of loving one's neighbor. The second of these objectives is a high standard of morals. We have a heritage of integrity, conjugal fidelity and filial respect. There is a fine chance to do some good in this field now and in the future. Bro. Frantz said a lot of other fine things which he will doubtless share with MESSENGER readers in his own way.

It has been a very full afternoon and the time is past four. But there are still interests which attract us. An illustrated lecture on Stewardship is being given by C. C. Hawbaker in the smaller auditorium. Standing space is at a premium. The next hour will be devoted to a conference or two. Then the mission fields of Africa and China are to be represented by H. Stover Kulp with an address on How the African Tills the Soil, by Minerva Metzger, with an address on Chinese

Child Life, and by Mrs. I. E. Oberholtzer with one on A Missionary Mother in China.

At six o'clock the annual dinner of college faculties and trustees was held. President V. F. Schwalm of McPherson College was toastmaster. The attendance was large and the addresses were unusually stimulating. The speakers were C. E. Davis, F. N. Sargent, R. E. Mohler and J. E. Miller. The impression left by the addresses was that our educational policies and institutions must be built for the welfare of the whole church and must be conformed to changing conditions in the educational world.

In the auditorium the program proceeded as planned with a dramatic presentation from India, a Voice from India, by Dr. A. R. Cottrell, a worship service conducted by Eld. R. P. Bucher, leading up to the address of the evening, and the address itself by Eld. F. E. Mallott of Chicago on the theme, "The Church, Our Enduring Institution." The thought of this address is available to MESSENGER readers in fuller form than can be given here.

Sunday, June 14

So far as I know the first public service of the day was the sunrise worship at 4:30 in the Garden of the Gods. It was arranged by the young people but anyone was welcome, provided only he did not try to break into the circle *after* 4:30. Can you picture the scene? With these curious rock formations of various shapes and postures all about you, and behind you the majestic mountains and in front of you the dawning of a Colorado morning, and the antiphonal singing of the two La Verne quartettes across the canyon. Who could not worship in such a setting?

At the educational dinner last night Bro. Ober told us of a similar service at the same hour a few mornings ago on the very summit of Pike's Peak. Some of the folks have been getting up at 1:30 and taking the drive to the summit to see the morning break and the sun come up above the far horizon. All say it is too wonderful for words.

At 6:30 there was the daily intercessory prayer meeting in the Little Theater. Bro. Brougher was leading, not making a speech but leading. One verse from seven old-time hymns, Scripture gems in rapid fire succession from all parts of the room, and earnest, pleading, petition mingled with praise—that's what it was like. The intercession was for the program of the day here, for the meetings today in the home churches, for all the wider interests of the kingdom. Yes, and for special individual cases, the sick mother far away whose children need her so much, the prominent church leader who is puzzled about his summer's work—all such human things as these.

At the breakfast hour we had the good fortune to fall in with a group of missionaries, actual, retired, and prospective, the Board members and staff, and a few others. It gave fine relish to the oatmeal and toast and prunes. Secretary Bonsack was in his happiest mood introducing everybody to each other, and calling for little talks of encouragement and warning and tender reminiscence.

And when we came out there was the clear blue sky, and the air, this bracing mountain air made even sweeter and fresher by the thunder shower last night, and the friendly sun. And a few minutes to set these words down before the first gathering of the day in the main auditorium.

9 A. M. Chairman Moore is saying that God is a Spirit. And after singing "My Faith Looks Up to Thee," Pastor R. W. Leatherman of Grand Junction, Colo., reads the resurrection story as found in 1 Cor. 15, and tells us about the four "ifs" there. But this was not until after the McPherson quartette had sung "What Did He Do?"

Bro. Leatherman told us of a man who was dead as the prodigal son was dead, and was made alive as he was. It was a case in his own church, and the change in that man's home was marvelous. He told about the two vases also, one worth two dollars and the other 25,000 dollars. The difference was that one was made of clay that was pliable, had yielded completely to the potter's hands. It made very vivid the song "Have Thine Own Way," and the brief prayer that followed.

The Bible Hour today was the Sunday-school hour. After Chairman Davis had directed the offering for the Board of Religious Education, Bro. J. Hugh Heckman proceeded with his exposition of the lesson. His controlling thought was that of the present living Lord. He asked us to think of this against the background of his certain death, the carefully guarded tomb, and the love of his bewildered, despairing disciples. To Bro. Heckman's own digest of his address (issue for June 20, page 3) we invite your attention, but even that can not give you an adequate idea of his clear and comforting thinking on this theme. A pastor sitting by said, "Wasn't it wonderful?"

The Æolian quartette's "Rose Blooming for You" was especially impressive not only because of the beauty of the rendering but because it was so in line with the lesson that had gone before. While all this was transpiring, other groups were receiving instruction elsewhere. Pastor J. Clyde Forney of South Bend, Ind., spoke to the young people.

The sermon hour began with "Rock of Ages" by the chorus and congregation. Then there was a "Gleam from Yonder Heaven" and then the chorus of a hundred voices thereabout, well trained for so short a time, seemed actually to "Open the Gates of the Temple."

Dr. C. C. Ellis, President of Juniata College, was the preacher. His subject was "Easter and After." His text was Eph. 1:15-23. His introductory thought was the testimony to the certainty of Jesus' resurrection found in the fact that the apostles and other early Christians hazarded their lives for their faith in it. After emphasizing the supreme importance of this doctrine he passed on to speak at greater length of what came "After" Easter.

He stressed three things, the Great Commission, Pentecost, and the "Blessed Hope." He commended our church for its devotion to the first of these, the "great first work of the church," but wondered whether, when we celebrated last year the Pentecostal anniversary, we had actually appropriated the spirit of Pentecost. He would transfer some of the emphasis we are now putting on the "man made Lent" to the need of Pentecostal power to combat the atheism and immorality of our times. The speaker gave most time to the "Blessed Hope" of our Lord's coming again, as a doctrine deserving more attention, and of special value in sustaining courage against the apostate and otherwise unwholesome tendencies of our day. Three classes need it, the careless and indifferent, the saddened and discouraged, and the young people.

Bro. Ellis has not yet found it possible to give us an abstract of his eloquent appeal for these columns. We hope he may yet be able to do this.

The afternoon began with a worship period led by Bro. H. Spenser Minnich, Assistant Secretary of the General Mission Board. His thought had for its basis Paul's indebtedness to the Greeks and the Barbarians, the wise and the unwise. And he made it very vivid by the story of the young girl who wanted to be a foreign missionary but could not, and now sends in frequent liberal gifts to the mission cause, out of her scanty earnings as a domestic servant. She is paying her debt to the Greeks and the Barbarians. The Æolians kept us in a worshipful mood by their rendering of the Hallelujah chorus.

The theme of this session is The Gospel and Christian Missions. The speakers are Home Secretary M. R. Zigler, Africa Missionary H. Stover Kulp, and Pastor M. J. Brougher of Greensburg, Pa. Their subjects are respectively: "The Unfinished Task in America," "The Field Abroad" and "Consecration of Life."

After giving a general survey of our own land as to racial groups and mission needs, Bro. Zigler said that our real task is in our individual hearts, our unchristian desires, and in learning to love our neighbors as ourselves. Maybe Bob will yet give us the gist of his address for MESSENGER readers.

The tone of Bro. Kulp's address was much like this, as you can see by reading the abstract of it in last week's issue. He too puts the emphasis on the unoccupied areas of the human heart. His strongest appeal was for more Christian living in the home land. Our greatest enemy is secularism.

Bro. Brougher read Rom. 12:1, 2 and then told us about Barney who by planting his feet in the ground and pulling back with all his great horse strength finally broke loose from the hitching post. Man has done like that. By means of a rapid sketch of Biblical history, citing many leading characters, the speaker gave many illustrations of the need and value of consecration of life. He made an earnest appeal to set the world on fire by listening well to Christ's word to Peter: "Lovest thou me more?"

"The Little Theater" was the center of attraction for the two hours from five to seven and too "little" to hold all the people who wanted in. For the first half hour Dr. Laura Cottrell explained the Women's Work in Quinter Memorial Hospital. In the second H. Stover Kulp told about Making Bricks Without Straw in Africa. Next came I. E. Oberholtzer with his pictures on Our Work in China, and lastly I. S. Long on Village Evangelism in India.

Sister Cottrell first reminded us that our women had built the Quinter Hospital. Here are a few of the interesting facts she gave: Patients bring their own bedding and food. All, except the utterly destitute, pay something for the treatment, what they can. Costs, of course, are much less than in America. The question of diet is not one of forbidding certain things but of seeing that the patient has enough to eat. Visiting hours are twenty-four every day. The opportunity is used for evangelistic work. All missionaries do some medical work. Worst diseases are malaria, tuberculosis, leprosy, cholera, plague. Hospital work helps to break down caste.

Bro. Kulp explained that making bricks without straw is a figure for working under great handicaps, trying to do things without adequate facilities. He applied it to the difficulties in providing a literature for the Africans. You can partly imagine these where there is no written language, and where there are so many language groups. Pointing to different objects and asking what is *this,* they always got the same answer. They were puzzled till they learned the natives were giving the word for finger. Questions and assertions are hard to distinguish. Rising inflection doesn't count. Verbs are difficult. They tried to learn the word for jump by a little dramatic action and found they had the word for crazy instead. Sister Kulp sang two songs, one of which was a beautiful native tune to which Christian words had been given.

Bro. Oberholtzer's pictures of the work in China were exceedingly interesting. They had never been shown in America before. They were mostly portraits of native Christians, individuals and families, and gave

a vivid impression of the change in personal appearance and bearing and in the home life, when pagan fatalism and despair are exchanged for Christian faith and hope.

Bro. Long's account of the methods used in village evangelism were equally interesting. One of the best methods is that of the singing bands going about from village to village. In the exhibit room is a model of the cart evangelists use. They set up tents and the people come and they talk about religion, as naturally as we do about the weather, though the evangelist often makes his approach through the subject of health. Sometimes they give medicine. Bro. Long says he knows how to administer Epsom salts. Sometimes they will sit and talk for four hours at a stretch.

The evening auditorium program began with the Song Sermon prepared by Bro. Brightbill. The congregation read in concert the text, John 3:16, and then the chorus sang the familiar "Beautiful Words, Wonderful Words of Life," but in a new musical setting composed by Bro. Huffaker. Then after prayer by Bro. Lear the chorus rendered "How Excellent Is Thy Name," and then the congregation, "There's a Wideness in God's Mercy."

And so it went by chorus and congregation, and antiphonally, quartet, duet and solo. There was a surprise when "'Tis Midnight and on Olive's Brow" came from a quartet in the rear balcony. The whole service was very impressive and a mose excellent preparation for the sermon which followed.

The text was Acts 1:8 and the preacher was Pastor H. F. Richards of McPherson, Kans. His subject was "Taking the Church to the People." Speaking of witnessing in Jerusalem first, he said that it takes insight to see kingdom possibilities in unfriendly people, in the home community. Have you read the abstract of this sermon in last week's MESSENGER? It would not harm you at all to do it again. It was a fitting finish to a great Sunday at the Conference, a day of characteristic Rocky Mountain summer beauty and extraordinary spiritual opportunity.

Bro. James M. Moore, Chairman for the day, had remarked after one of the programs: "If the whole brotherhood could have heard this and would take it to heart, it would revolutionize the church." He wasn't far from right.

Monday, June 15

REPORTED BY F. E. MALLOTT

MONDAY has long been Missionary Day. This Monday morning dawned bright and clear. Many of us have been accustomed to look to Monday as the greatest day of the Conference.

A fair proportion of the Conference attendants were in the auditorium at eight o'clock. The theme of the morning was "World Friendship and Peace." Bro. Tobias Henry, pastor of Roxbury church, Johnstown, Pa., led us in the morning worship.

There was an octette and some devotional singing. Bro. Henry told us the story of the "Christ of the Andes." Few knew the story well enough to realize the sermon there was in that twenty-five-foot bronze statue on an Andean peak, with its inscription of international peace and friendship.

It is there through the faith of a woman, Senora da Costa—a woman who admired God's wonderful mountains and sought to avert a war for the possession of beautiful mountains. What a consecrated individual can do!

The Chairman for the day, President R. W. Schlosser of Elizabethtown College, is on the platform. A few moments of singing and we are launched on the program of the forenoon.

"Vital Present Day Issues" is the general theme. The Board of Religious Education planned the program of the morning. The Board chose to bring two topics. The first was handled by Secretary R. D. Bowman of the Board. He spoke on "The Church and Alcoholism in the New Age."

The Board has a responsibility to lead the church's thought on this issue. The Board approaches the problem from an educational viewpoint. Since the Eighteenth Amendment went into effect 20,000,000 Americans have attained their majority. These do not remember the evils of saloon days.

The greatest peril is from the subsidized metropolitan press. It warps the facts without scruple.

There are 40,000,000 automobile drivers in the United States. Henry Ford has said that if the prohibition law was repealed he would have to close his factory.

The able address closed by the assertion that in the present day the Church of the Brethren will do her part. Let us see she does.

The McPherson quartette sang and we were ready to listen to Prof. A. W. Cordier of Manchester College, scheduled to speak on "Contribution of the Church of the Brethren to World Peace." After the address comments were heard that such an address should be published. One suggestion was that the Board of Religious Education ought to publish it for widespread distribution.

As an analysis of the present world situation, backed by data and convincing logic, it was a masterpiece.

Prof. Cordier is fresh from a year's study at Geneva and his observations in other parts of Europe reenforced his statements.

The speaker quoted an Italian friend who, referring to himself and wife, said: "Before the war we believed in hope, beauty, and we believed in life. Now

the only reason we continue our existence is because we have children and we try to make a show of life." The massed data and the argument, it is impossible to reproduce here.

The speaker sketched the origin of the Church of the Brethren following the inferno of the Thirty Years' War. The earnest Christians of those days were driven to pacifism. Pacifism is a philosophy, a spirit, and a program.

In the presence of a great crisis our first feeling is one of inferiority. But the speaker cited impressive cases of what individuals can do, hence the smallness of our church is not a sufficient reason to be discouraged.

This is the day of coöperation and we must cooperate with others who are finding their way to a pacifist way of life.

It is quite impossible to give an adequate idea of the address in these news notes.

We are now ready for the last of the Bible Hour addresses. All of them have been excellent. The one this morning by Bro. C. E. Davis added to the worth of this period. His subject was: "Growth in the Christian Graces."

Living things grow. The Christian grows in the graces which are the fruit of the Spirit. Taking examples from nature, we were reminded of five laws or facts about growth. Here they are as given by Bro. Davis: (1) Be alive; (2) stay alive; (3) cast out hindering sin; (4) lay hold on forces producing growth; (5) grow normally. Truly these are worthy of practice in our life. With the personality of the speaker behind the message we were inspired to enrich our lives by growth in Christian graces.

The afternoon meeting began promptly at 1:30 o'clock as the members of the Standing Committee began to file onto the platform, followed by Board members, new missionaries, furloughed and detained missionaries, parents of missionaries, home missionaries, and ministers who had served thirty-five years.

One of the first sensations of this reporter was the oddity of seeing a Monday missionary meeting with vacant seats. The crowd was there but it did not fill the great auditorium. But if all who wished to be here were only here this hall would be overflowing.

Suddenly a chorus in the gallery began to hum: "From Greenland's Icy Mountains," and the service was begun. We sang, then Bro. Galen Walker led us in worship, and the speaker of the day, President V. F. Schwalm of McPherson College, stood before us. That everyone who has ever followed our Conferences expected an eloquent and convincing address need not be stated.

The speaker took his subject, "Apologetics for Missions," and began to sketch the changing emphases that have come in foreign missions. These have brought us to the present matured Christian thought that the thing we have to give the non-Christian world is Jesus Christ.

A synopsis of the address appears in the Messenger—present issue, page 3. Hence we shall not attempt anything like an adequate report.

After the Æolian quartet sang, Secretary Chas. D. Bonsack directed the offering. The new missionaries were then introduced, and a consecration prayer offered for new missionaries.

Here occurred a moment tense with dramatic interest. The oldest minister of the church, ninety-five years of age, stood before us and in a strong, clear, resonant voice, and in most delightful English, offered the consecration prayer. Bro. S. Z. Sharp has been a minister sixty-eight years. Then came the customary recognitions, and of course the chautauqua salute.

Eight new appointees were announced, seven being present. Dr. Howard Bosler and wife of Indiana, Fay Moyer of Ohio (absent), are to go to Africa. Hazel E. Messer, R. N., Iowa, Ruth L. Glessner, R. N., of North Dakota, Anna M. Warstler (teacher), Indiana, Edw. K. Ziegler, Tennessee, and Mrs. Ilda Ziegler, West Virginia, are to go to India.

We are singing, "Lo! a Gleam from Yonder Heaven," led by P. L. Huffaker, as the faculty and presidents take their places on the platform. The audience numbered about 200.

Dr. Kurtz is presiding, and after calling the meeting to order, Bro. Austin led us in prayer. Then we stood up as our respective schools were called.

The Æolian quartette of La Verne College showed that they had some songs of a lighter vein when the occasion demands such. Representatives from each school then spoke.

Bro. Sherfy represented the Daleville-Bridgewater system. He spoke of the work of the institutions. The college has 225 students, graduating thirty-five this year. The academy had seventeen students and graduated thirteen.

Dr. Bixler spoke for Blue Ridge. They have reduced to a Junior College in order to do well what they do. They had seventy-four students this year.

Elizabethtown has the innovation of golf—the youngest school, thirty years, with an old man's game, so Dr. Ellis said. $47,000 has been added to permanent endowment. Twenty-nine were graduated from the college course, and forty-nine from the two-year normal course. Dr. Schlosser said their college enrollment was 189 the past year.

Dr. Ellis of Juniata announced $41,000 had been raised toward their portion of $50,000 for a $100,000

music building. Ninety-five students were graduated this year.

Bro. J. O. Winger of Manchester told of the Indiana school, saying they graduated 130 this year.

President Wieand told of the Seminary. The largest graduating class was this year—ten B. D.'s, two M. R. E.'s and two B. S. L.'s.

From the "School of Quality," R. E. Mohler told of McPherson where $44,000 has been added to the endowment. They had about 300 regular college students enrolled this year.

(Continued on Page 12)

Missions in the Church of the Brethren

BY ELGIN S. MOYER

Part Thirteen.—A Missionary Church

In 1880 Annual Conference of the Church of the Brethren appointed its first foreign missionary Board. It was just fourteen years later that the first missionaries to a non-Christian people were sent by the Board to India. After a lapse of another fourteen years the China Mission was opened. And then after another fourteen years the Africa Mission was begun.

Thus it is seen that the Church of the Brethren at a rather late date in the history of the Christian church decided to enter the foreign missionary enterprise. The success during these years has been considerable, though perhaps not phenomenal. We cannot say that our denomination has carried an unusually heavy missionary program in comparison with that of the Christian church in general. Some of the smaller denominations and a few of the larger ones show a much better record, while others do not show so high a record. Following is the result of a study of several denominations in America, showing the number of members on the home base in each denomination to every missionary representing that denomination on the field. The 1926 Bureau of Census of the Department of Congress, being the latest available figures, is used for this study. The denominations with a star following are smaller than the Church of the Brethren. The others are larger.

Seventh Day Adventist* (1916 report)	90
Mennonite Brethren in Christ*	94
Brethren in Christ (River Brethren)*	124
Reformed Presbyterian Church of North America*	159
Pilgrim Holiness Church*	251
Free Methodist*	379
United Presbyterian Church of North America	423
Mennonite Churches (all branches)*	486
Latter Day Saints or Mormons (both branches)	569
Moravian Church in America*	704
Reformed Church in America	869
Presbyterian Church in the United States	874
CHURCH OF THE BRETHREN	1,027
Brethren Church*	1,084
Church of the Nazarene*	1,156
Presbyterian Church of the United States of America	1,200
Mennonite Church* (The one branch so named)	1,261
Congregational Churches	1,331
Advent Christian Church*	1,401
Northern Baptist Convention	1,615
Methodist Episcopal Church (North)	2,162
Friends*	2,300
Evangelical Church	2,513
Reformed Church in the United States	3,169
Methodist Episcopal Church South	5,226
United Brethren in Christ (1916 report)	5,378
Protestant Episcopal Church	5,738
Southern Baptist Convention	6,870
Lutherans (United, Augustana, and Missouri & Ohio Synods)	6,879
Evangelical Synod of North America	7,488
Cumberland Presbyterian Church*	16,985

When we consider the financial ability of the Brethren, we can not say that the church is carrying an unusually heavy missionary program. Here is a comparatively well-to-do group of people. Although there are few really wealthy people in the denomination, yet there are but few poor. I believe that the Brethren have the money, but as a whole, our people have not yet been trained to give as some are giving or as we are really able to give. True, the sums of money given and the numbers of missionaries sent by the Church of the Brethren may be a bit above the average of the missionary giving and sending of the entire Christian church; yet larger missionary results for the denomination are awaiting the day when the church will catch a vision of its larger possibilities consequent upon more liberal giving both of material resources and of lives devoted to the Master.

These thirteen articles are largely excerpts from Chapters One and Five of the writer's book, **A History of Missions in the Church of the Brethren,** recently printed by the Brethren Publishing House, Elgin, Ill. The history is written under the following headings:

Chapter I—The First Century and a Half
Chapter II—The Church about 1850
Chapter III—Home Mission Expansion
Chapter IV—Agitation for Foreign Missions, 1850-1884
Chapter V—Missions Opened in Various Foreign Fields
Chapter VI—Policies and Methods of Missionary Work in the Church of the Brethren
Chapter VII—Adaptation to the Program of Foreign Missions and Consequent Effects upon the Church
Chapter VIII—Summary

Bethany Biblical Seminary, Chicago, Ill.

Echoes From the Conference

(Continued From Page 11)

Harrison Frantz spoke briefly for La Verne College.

More time was given President Davis of Mt. Morris because of the disastrous fire experienced some weeks ago. He related their achievements in athletics, and debate. Some 62 per cent of the enrollment is composed of Brethren students.

The sum of $52,000 has been raised for a new gymnasium. A president's home has been given to the college. The University of Illinois has given the college Class B rating. Bro. Davis closed by saying: "Mt. Morris, the small school with the unconquerable spirit."

The Secretary of the General Education Board gave an illustrated lecture, "An Evening With Our Colleges," at 7 P. M. Several other meetings, scheduled and unscheduled, were held at various places.

Meanwhile we were gathering into the auditorium for the Conference sermon by the Moderator.

After the song service our venerable brother, S. Z. Sharp, led us in worship. He read the first part of Rom. 12 and made a few remarks of intense interest.

He spoke of uniting with the church seventy-one years ago. There has been a most remarkable series of changes in the church since then. At the time Bro. Sharp joined the church there were four men in the entire Brotherhood who had attended a college.

He then spoke of the weak link in our chain. He said our evangelists were the weak link, and he made a plea for a stronger emphasis upon doctrine—the distinctive practices of the church. It was tremendously impressive to hear this veteran of the cross.

The hour's address by the Moderator, President Otho Winger of North Manchester, was listened to with great interest. "The Kingdom of God" was the theme. We hope the MESSENGER gives us at least an abstract.

Tuesday, June 16

THIS is business day. Naturally the intercessory prayer group at 6:30 centered their thought about this fact. It is another glorious Rocky Mountain morning.

Promptly at 7:40 the strains of "Nearer My God to Thee" and kindred melodies called the people to come in and worship. The Standing Committee took their places on the platform. Retiring Moderator Moore was in charge. An impressive worship service was led by Eld. I. W. Taylor. After a hymn by the congregation, a trio—Brightbill, Huffaker, West—sang "O Du, den meine Seele Liebt," alternating the German original with the English translation, "O Thou, Whom My Whole Mind Doth Love." Bro. Taylor stressed the central thought of the hymn, "I Need Thee Every Hour," which had been sung by the congregation, then read from Philpp. 3 in one of the modern versions. The different phrasing seemed to elicit a new interest. His fervent prayer was followed by another congregational hymn, "Faith of Our Fathers."

There was a little pause here for arranging the seating of delegates—249 from the local churches and 67 Standing Committeemen—and the new administration took charge. Reader C. Ernest Davis read Acts 15. Moderator Winger had given his opening address in the Conference Sermon last night. At this time he merely gave a word of caution, urging delegates to be patient, and give attention to the business until it is finished. The meeting will close then.

After the reading of the Conference rules, the amount of the Missionary Offering yesterday was announced by Secretary Bonsack. It was $55,923.53, about $15,000 less than a year ago. The largest contribution came from Elizabethtown, Pa., $1,657. The second largest was from Walnut Grove, Johnstown, Pa., $1,232.

Next came the roll call of the Districts, then the confirmation of committees on credentials, resolutions, and letters of greeting as announced last week. Letters of greeting from India, Africa, Sweden, and China were then read, and the following reply was authorized adopted by a rising vote of all present.

Letter of Greeting

To Our Brethren and Sisters in Other Lands:

The Church of the Brethren assembled in Annual Conference in Colorado Springs, Colo., June 10-17, 1931, greets you in our Master's name.

We gratefully acknowledge the letters of greeting which have come from India, from Africa, from Scandinavia, and from China. Your prayers in our behalf have been heard. The progress that will result to our beloved church from our deliberations your prayers have helped to secure.

We mourn with you all the loss of Bro. W. B. Stover, our pioneer missionary to the non-Christian lands. In 1894 we had no foreign missionary. Now we have 108 and yearly we give nearly a quarter million dollars to mission work. What a monument to his faith! His death is a challenge for us to carry on.

To the Brethren in India we extend our sympathies in the loss sustained by the death of Bro. Wagoner and Sister Butterbaugh. We sympathize with you in these days when your land is striving for a political freedom. In prayer and in example may we not be found wanting in upholding you, as you preach the righteousness which alone exalteth a nation and proclaim the greater freedom found only in our Lord and Savior Jesus Christ.

We rejoice with you who are in Africa that the bar-

(Continued on Page 17)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Missions at Annual Conference

One of the missionaries and his family desired to visit Pike's Peak, but knowing the great need on the foreign field, gave up the trip and put an extra $10 into the Conference Offering.

The new outgoing missionaries thoroughly enjoyed the rich spiritual addresses and fellowship. Dr. Howard Bosler who is to sail to Africa said: "My, we didn't get anything like this in medical school. Now I feel like I'd like to be a missionary *in China, India and Africa.*"

President Schwalm of McPherson College gave the address in the missionary convocation. He stressed the importance of more Christlikeness among the Christians in America. He indicated that every unchristian act on our part here becomes the knowledge of foreign people and hinders the work of the missionaries.

The Elizabethtown Congregation, E. Pa., registered its interest in the Conference offering with $1,650. And Walnut Grove, W. Pa., also did very well, giving $1,232. There are many congregations whose membership is not large that did very well considering their membership.

Sister Eliza B. Miller addressed the women concerning the girls' school in India. She dressed four girls in Indian costume and had them present a little scene representing India. The girls did their part so well that some one asked Sister Miller: "How much did it cost to bring these four girls from India?"

Accidents will happen. One of the Elgin secretaries took coveralls along to Conference for use while putting up the missionary exhibit. Some one helping with the Home Mission exhibit did the best he knew by placing them in the Greene County, Virginia, School exhibit.

Annual Conference approved a budget of $249,000 for the General Mission Board for the year ending Feb. 28, 1932. The budget for the current year ending February is $251,905. The total Conference budget including all General Boards and Bethany Biblical Seminary for the year ending Feb. 28, 1932, is $318,000, as compared with $331,738 for the current year.

Risku Visits His Home Town

BY HOMER L. BURKE, M. D.

"What do you say, Risku? Shall we start for Bebel at two o'clock?"

"A'a! it is a long way and the path is rugged."

"Very well. Lunch and a short rest and we shall go."

Risku and I are on tour among the villages preaching and healing. We are camped at Madigali. Yes, Madigali—in earlier days far different from now. Everyone knows Madigali in our country. For until a few years ago, the great king ruled there supreme. Tribes far and near feared his warriors and thus gladly paid tribute in slaves and cattle in order that there might be peace. But now—gone is the glory of the great king! His palace crumbles in ruins. His score of country houses are the prowling places of hyenas and jackals. And the great king? There came a day when he was captured and imprisoned. Then followed



Risku and His Wife. Risku, the character of this story, represents a tribe of people who are thought to be of a better class. He was a slave among the Fulanis who are a wandering tribe of people in central Africa. He ran away and was employed at the mission hospital to dress ulcers. In two years he was able to read and write. He is now a wonderful witness not only to the Bura people but to his own people as well.

disease, death and burial in a felon's grave, far from the mountains of Madigali.

With water bottles well filled, and in company of a volunteer follower or two, Risku and I set out for Bebel. Today Risku is happy. He walks quickly and leads on the trail that takes us out of the town. Risku's tongue is loosened.

"Do you see that valley between yonder mountains? Ah, that is Waga. That is my father's town. And do you see those trees on top of those other mountains, and the winding path up the mountainside to them? I have many very dear relatives living over there. There is where I lived when I was a very little boy, when the great king's men came and carried me away into slavery. One of my dearest boyhood friends died there last year."

"But Risku, here are the ruins of great houses! Whose were they?"

"Ah, I remember when these houses stood. Men near the great king lived in them. They owned many slaves, many herds of cattle, fine horses, great farms and many wives. Where are they now? Yes, where are they now? One sits by the wayside and spins cotton that he may eat. Another begs from door to door for a scrap or two of bread. Another lies ill with an incurable disease. Their wealth is all gone."

And I murmured half to him and half to myself: "Ah, the deceit of riches!" And then I question again: "And the road, Risku? It appears to have been a wide road once but is now much neglected."

"Yes, when the great king reigned it was a wide road and well kept, for it leads through yonder mountains to—Oho. Here there is a famous fig tree! A coward there was in the king's court. One day the wrath of the king fell upon him and he was chained to this fig tree. Strict orders were given that no one should touch him or go near him so that he would be eaten by the wild beasts. He was here for days, but his father brought him food and water at night and finally they let him go. The great king was hard and cruel! Look at yonder rocky pinnacle towards the south; there is where my mother lives now."

"And your mother still lives?"

"Yes, I saluted her last year. She grows old. I must go again shortly. If she only knew Jesus as I do!"

It is a beautiful walk. Those distant hills and mountains are an inspiration. Between us and them there flows a beautiful stream whose banks are crowded with green trees and grasses.

A group of grey monkeys start up as we walk along. They do not appear to fear us, but stay near the road and peer at us from behind rocks and trees. Many of them are carrying little ones who cling tightly to the breasts of their mothers. Who could shoot such pretty, lovable creatures? Not I. We look and wonder.

"Much like people," says Risku.

"Yes, much like people," say I, and we walk on.

Between a large rock and the stream we round a bend and there lies Bebel. It is an ordinary appearing native town. But it is home to Risku. After being sold into slavery, he lived here with his master until he grew into manhood. His native tongue was forgotten and he learned another. The village is quiet as we pass along the outskirts. There are several men talking at one place who see us and casual salutations are exchanged. We walk along and people come running. They exclaim: "Risku," "Welcome," "So glad," "Risku," "My friend," and hands are clasped and salutations continue. "Are you well? Are you well?" "Wife well?" "Your child well?" "Everybody well at home?" Then over again and again.

It is with difficulty that we reach the house that he calls, "my home." Then salutations are repeated more earnestly on seeing the home folks. I sit down in the shade outside. They enter the house to the jar of fresh cool water, and as they drink the salutations are repeated. One by one acquaintances come running to the house, for the news travels fast. The word is passed: "Risku has returned home." And they come and come. "Our friend, our boy, has come home," they say. And still he was only a naked slave boy who herded the cattle when he was there.

Some one goes out and returns with a half dozen ripe papayas. One of the choice ones is passed out to me. How luscious and sweet it tastes! But I am a foreigner and I eat mine alone. Risku is at home and he and his friends eat together. Shortly they all come out of the house and Risku introduces me to some of his friends. He says: "I desire that you meet my white friend who has come with me." I like that. It is hard for a black man to learn to think of a white one as a friend. Usually it is "My master," or "My lord," to whomsoever he speaks.

"We must see the banana gardens," says Risku. So with all of the friends we walk toward the place suggested. From every doorway there are glad shouts of welcome. Sick people come out of the houses for comfort and advice. The bananas are splendid. "A long time before the Great War, a German officer brought them here and planted them," they tell me. I asked Risku if they like them. "No," he replies, "they say they are slippery and not good. They take them away on donkeys to the big markets and sell them."

The sun travels downward rapidly and we set out for Madigali. We decide to take another way home. We pass through the upper part of the village. There are more sick folks to see. Here is a slave boy who no longer has a master. They have hunted and hunted for his parents, but they can not be found. Will Risku take him along home to be his son? He goes along. "My friend," says Risku, as we come to some ruins,

"this was our old home. Over yonder you see that mound? There the last of my master's family lies buried. Ah, it was a great family! Yes, there is the hut that I slept in. This whole row of huts were for slaves."

We are on the road again. A friend or two walk along. We pass another village in the distance. "The fatted steer has been killed, because the roofs of the houses are all new over there," says Risku. One of the friends deserts us on the road and shortly returns with some meat in his hands. "Ah," says Risku, "my friend over there has sent me some meat. We shall have meat to eat tonight.

"Yes," he continues, "we were over fifty slaves in that village. All have run away since the British have come. They tell me I am the only one that returns to salute. And they treat me like a son."

"And Risku," I ask, "what do these people think of your new religion? They are all Mohammedans. Do they know that you are a Christian?"

"Yes, they know that I am a Christian. Sometimes when they are gossiping together they make some fun of me. Then all at once some one will get serious and say: 'But Christians are good people. They do things that are right.'"

"But wouldn't they like to change?"

"They say they are not able to do the things that Christ commands." Silently we walk on.

"Just what you told me one time long ago, wasn't it, Risku?"

"A'a."

We climb over the high hill back of the town of Madigali and overlook the town. What a view! Madigali, Mandaka, and dozens of other villages lie scattered over the plains. What an opportunity! What a responsibility! Ah, the people! Lord, help them to be able to do the things that Christ commands!

Lassa, via Maidugeri, Nigeria, Africa.

News From the Field

CHINA

Tai Yuan, Shansi

Olivia D. Ikenberry

Need of Farm Relief in Shansi, China

On April 21, Minor Myers went to Peking in the interests of farm relief. The situation in Shansi is very bad this spring. The farm crops are badly in need of rain.

Besides the drought and economic depression, the soldiers are still staying in the villages. There are so many, and food is scarce. In some places they have eaten the seed grains which should be used in the planting of the much needed crops.

The Myers Home Burns

On the evening of April 21, a fire started in the chimney of the Myers home. The chief of police notified them. For as the smoke rolled from the roof and chimney, they were not aware of the fire. A large crowd of people gathered, but were ordered back. Two water wagons and a few fire extinguishers were used to put out the fire. The furniture was safely removed.

The house belongs to the Baptist Mission. The damage was almost totally covered by insurance. The English Baptists have offered their house to them until the other house is repaired.

Work Progressing Here

Our work here is going very well in spite of our pastor having to resign because of illness. Last Sunday we had a friendship service and over one hundred and twenty were present. The general subject was: "Jesus the Great Friend." Several of the members spoke on the subject. Mr. Chang's class of girls sang. This class is studying English with Mr. Chang, who plays our organ. Some of those girls had never been in a church before. It is a good contact which we hope to follow up. Mr. Chang has grown up in our church. He married a non-Christian wife and the mother-in-law was decidedly anti-Christian at first, but now they all come to church. We feel very hopeful about our work here.

Junior Worship Program

Quiet Music:

Call to Worship: (Stand and sing) "The Lord is in his holy temple, let all the earth keep silence, keep silence, before him. Amen."

Hymn: "Come Thou Almighty King."

Story: "The Boy Samuel" (1 Sam. 3). This should be told by a Junior.

Hymn: "I Would Be True."

Leader: Present interesting facts about India. Such as will help to make the Indian children real. Weave into the talk the missionary project. Do not call out the differences between the two groups of children, rather stress the likenesses. What is one way by which God's great family can be helped? Show picture of Samuel kneeling. Let them suggest what he might have been praying about. Be sure to include in the suggestion of the Indian boys and girls.



Prayer: Permit each child to make a sentence prayer. Plan it with them. Keep the picture before them. Close with the Lord's Prayer in unison.

Hymn: "We've a Story to Tell to the Nations."

Offering: "Give unto the Lord the glory due his name: being an offering, and come unto his courts."

"God loveth a cheerful giver."

Prayer:

"Dear Jesus, bless the money we bring thee,
Give it something sweet to do,
May it help some one to love thee.
Jesus, may we love thee too."

KINGDOM GLEANINGS

Calendar for Sunday, June 28

Sunday-school Lesson, Education Day.—Luke 1:1-4; 4:31-37; 9:10; 24:45-49.

Christian Workers' Meeting, The Fundamental Principle of Protestantism.

B. Y. P. D. Programs:

Young People—Leisure—a Curse or a Blessing.

Intermediate Girls—Why the Youth of the Whole World Needs to Know About Jesus.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Thirteen baptisms in the Panther Creek church, Iowa, Bro. X. L. Coppock of Dallas Center, Iowa, evangelist.

Seven accessions to the Stonerstown church, Pa.

Twelve baptized in the Springfield church, Pa., Bro. Henry Moyer of Reading, Pa., evangelist.

Four accessions to the Lima church, Ohio.

Four baptized in the Huntsdale church, Pa., Bro. Jesse Whitacre of Greencastle, Pa., evangelist.

Four baptized in the East Nimishillen church, Ohio.

Twenty-three baptized and one received on former baptism in the Modesto church, Calif., Brother and Sister O. H. Austin, evangelists.

Six baptized in the Summit Mills church, Pa., Bro. Geo. L. Detweiler of Meyersdale, Pa., evangelist.

Twelve baptized and one reclaimed in the Staunton church, Va., Bro. H. C. Eller of Boone Mill, Va., evangelist.

Seven baptized in the Smith Chapel, W. Va.

Twenty-four baptized in the Bellwood church, Pa.

Five baptized in the Ridge congregation, Pa., Bro. M. R. Flohr of Lees Cross Roads, evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. W. T. Luckett of Hutchinson, Kans., June 21 at the West Side church, Wichita, Kans.

Bro. D. W. Bucklew of Lebanon, Pa., July 5 in the Mt. View church, W. Va.

Bro. Raymond R. Peters, the pastor, July 5 in Selma church, Va.

❖ ❖ ❖ ❖

Personal Mention

Bro. C. L. Cox of Claysburg, Pa., has open dates for two evangelistic meetings this fall.

A Pennsylvania party of three composed of Pastor M. A. Jacobs of York, Eld. S. B. Myers of Dallastown, and Bro. M. M. Myers of York, returning from the Colorado Springs Conference decided to "see" the Publishing House when they found it was not much off their way. Thanks for the call.

❖ ❖ ❖ ❖

Special Notices

The Mill Creek church near Port Republic, Va., will have a homecoming Sunday, July 5, beginning at 11 o'clock. An interesting program is being prepared. Two speakers who will interest all are Bro. H. C. Early and Bro. I. S. Long.—Homer J. Miller, Pastor.

Notice to the Churches of Middle Iowa: The undersigned has been appointed District Clerk upon the resignation of Walter Wallick of Des Moines, and all material, programs and business for the meeting should be in my hands by July 10. Meeting to be held in the Des Moines Valley church Sept. 5-7.—Homer L. Messamer, Adel, Iowa.

Every Sunday-school in Indiana and Michigan and Ohio should be represented in the Camp Mack Training School July 6-11. Anyone interested over sixteen years of age may be enrolled. Pastors of churches should be present to enroll in the special class for them. Come July 4 and stay over those two days of good programs.—L. W. Shultz, Milford, Ind.

Fourth of July program, Sunday-school and missionary meeting, Eastern District of Pennsylvania, Southern Section, to be held in the Mechanic Grove church, Mechanic Grove, Pa., Saturday, July 4. Morning session, Sunday-school program, 9 o'clock. Topics: Present Day Problems in Religious Teaching—N. K. Musser; How Can I Learn to Teach Religion—Abram Hess; The Need of Certainty in Our Teaching—A. C. Baugher. Afternoon session, missionary program, 1 o'clock. Business Period. The Price of Our Religious Liberty—J. E. Whitacre. Address by J. I. Baugher.—Roy Forney, East Petersburg, Pa.

THE QUIET HOUR

Mercy

Psa. 103: 17; Prov. 11: 17; Micah 6: 8

For Week Beginning July 5

Mercy

Mercy is the attitude which love inspires toward all living creatures. It is never vindictive and cruel. It always chooses the gentle word and action (1 Sam. 26:9; 2 Sam. 6:22; Luke 9:51-56; John 8:7).

Merciful in Thought and Word

Gentleness of manner and conduct is possible only when the habit of one's thought is kindly. This is something that one can not put on. Merciful manners are born of a mind in which love abides (Micah 7:18; Joel 2:13).

Merciful to Animals

Stop to think of how large a place animals hold in the life and work of mankind. We use them for pets, for labor and for food. We owe it to them and to him who is the Father of their life as well as our own to shield them from all needless pain (Deut. 25:4).

Mercy and Justice

Mercy is not the violation of justice. He who is merciful is not therefore unjust. Mercy raises justice toward the level of the righteousness of God (Prov. 3:3; Micah 6:8; Luke 6:36; Jas. 2:13).

The Merciful Obtain Mercy

One who radiates mercy receives it. "One loving spirit sets another on fire," said St. Augustine. A merciful act inspires numerous merciful actions. It is said the nurses of the Red Cross and workers in the Salvation Army are seldom attacked by the rough people among whom they work. One's best defense is a ministry of mercy (Prov. 11:17; Matt. 5:7).

A Suggestion

Tell the best story you know of how a merciful act brought after it a train of happy consequences. R. H. M.

Echoes From the Conference

(Continued From Page 12)

riers of opposition have been broken down and that now you have a station and may work in the territory where the great majority of your people live. As you sow the gospel seed in this new field we shall pray that God may give life to the seed. May you have patience and wisdom as you guide the church in Africa in the day of youth and immaturity.

In war ridden and famine ravished China we would send the message that we believe in you. We praise the Father that in the midst of danger, unrest, and suffering the church is growing in numbers and in spiritual strength. We pray that numerical and spiritual objectives as expressed in the aim of the Five Year Movement may be reached.

In these days when materialism and communism are so aggressive in China we pray that above their clamors the voice of Christ may be heard and followed.

With you, our brethren in Scandinavia, we are experiencing the suffering caused by industrial depression and resulting unemployment. And we trust that for all of us there may somehow come from the experiences of these days a fuller consecration of life and a deeper appreciation of the reality of spiritual values. There are already many evidences of this for which we thank God.

May the God of Peace in whom there is no East or West unite us in faith and love in Jesus Christ our Lord.

H. Stover Kulp,
Jennie E. Mohler,
Mrs. W. B. Stover.

Vacancies on Boards and Committees were filled by appointment as follows: General Mission Board, J. B. Emmert; Board of Religious Education, L. W. Shultz; General Education Board, D. W. Kurtz; General Ministerial Board, H. L. Hartsough; Conference Program Committee, A. R. Coffman; Electors of Bethany Bible School, E. C. Bixler, Jno. S. Flory, A. C. Baugher, W. W. Peters; Auditing Committee, J. J. Oller; Annual Meeting Treasurer, E. J. Stauffer; Railway Transportation Agent, J. F. Appleman; American Bible Society, M. C. Swigart; Conference Trustees, Manly Deeter. Appointments on the Councils of Women's Work and Men's Work were also approved as presented by these organizations. Lucille Sherck is a new member of the former, and B. F. Stauffer of the latter.

The Moderator-elect for 1932 is D. W. Kurtz.

It was four minutes past nine and the Conference was ready for Unfinished Business. The first item was the report of the General Ministerial Board on the Dedication of Little Children. The suggested form was questioned in a few particulars, especially as to charging the church and its acceptance of responsibility, and the report was referred back to the Board for reconsideration and later presentation to this Conference.

The report of the Committee on Church Letters was adopted as recently published in the MESSENGER, after a bit of questioning and answering.

The report on Evolution called out some interesting discussion, mainly on the point whether Genesis tells *how* man was created. The final outcome was the adoption of the report, after the elimination of " such as " and " but the Scriptures do not tell how God created him."

The report of the committee on Functions of Standing Committee was also adopted after three amendments were made. The first two of these clarified a bit what the committee had intended anyway. The other one was a rejection of the suggestion to leave the term of service to the Districts and the retention of the ruling that " no one can serve more than two years out of five." Whether the effort to make the meaning of this less ambiguous will be successful remains to be seen.

The report on Changes Proposed for Holding Annual Meeting called out the most extended discussion yet. What about the sectional conferences was one of the main points in question. Would there be any public meetings on Tuesday and Wednesday while the Standing Committee is in session? Time for noon adjournment came and the discussion was left until after dinner.

Adjournment was taken after a song and prayer by Edward C. Bixler of Maryland.

" Hallelujah " was the note with which the afternoon session opened. Then prayer by J. W. Fidler of Ohio.

Resuming the question of changes in the plan of holding the Conference, a brief statement of Bro. Bonsack of the committee, seemed to satisfy the delegates that the plan proposed had in it some impractical features. The result was the recommittal of the matter to the same committee to report again next year.

The matter of the consecration of little children which had been referred back in the morning session was now taken up. The Ministerial Board made a few changes in the wording of their report, the chief point of which was to stress the responsibility of parents and the church with reference to its childhood, and the report was adopted.

The next business was the consideration of the Annual Reports of the Church Boards and Committees. It seemed to us that this feature was made more interesting than usual by the method employed this year. The reports were presented by the Secretaries and helpful comments were made in explanation of certain features. It was proved, we think, that these reports can

(Continued on Page 20)

PASTOR AND PEOPLE

Worship Service for Adults in the Church School

BY O. P. THOMAS

Jesus taught us that God is spirit and seeks worshipers who worship in spirit and truth. To meet this objective in the worship service for adults is the ideal purpose of the church school. Too often the worship service in the church school is neglected and we fail to find God and give expression of our fellowship with him. We fail to reverence, honor and adore.

As we enter the church, walk down the aisle and take our seats instead of talking to our neighbor about the weather, may it be well to bow the head in silent prayer and ask the Lord to bless our souls as we seek to worship him in the beauty of holiness. It is the worship hour and our attitude must first be considered. We should realize the real import of reverence, honor and respect for him whom we seek to worship so that his holy presence will give warmth to the heart and create a yearning desire for closer affection and fellowship.

As leaders in worship we should plan the worship service ahead. We should have a theme around which the Scripture readings, the songs, the prayers, the talks, etc., converge. Make a study of the constituency of the group to discover their capacities and needs, and then try to supply the need. We are not alone; we are dealing with others. We are to lead a group whose representative we are.

The devotional program is a structure. It can not be thrown together like a heap. It is a unit and yet it calls for variety to create interest and adapt itself to special needs.

Much depends upon the way in which the worship service is begun. With special care we may improve its impressiveness. Soft music of some worshipful hymn, if played effectively, is one fine way to prepare for the opening. Such music is restful and has a wonderful tendency to arrest attention and produce quietude. Then again, some leaders can announce a hymn in such a way that you will have a greater inspiration for song. The worship service may begin with song, prayer or reading of God's Word, but whatever method is used we should exercise great care so that there is no break in the service and that the program carries with it some definite purpose in helping souls to find God.

Select good worshipful hymns that all can sing—hymns that harmonize with the theme and bring a message that stirs the soul and gives audible expression of God's world through man. The worship service is not a place to practice singing, nor to my mind should we use hymns to fill in. Some leaders open the service with singing, often using two or three hymns in succession to overcome the confusion that may be occasioned by late comers. This seems unfair to the author of the hymn as well as to the sacredness of the song. We do not want to be annoyed in our speech, in our Scripture reading, in our prayers, then why should we allow confusion in song?

The prayers should be natural and with one accord. Pray for definite things. The theme of the worship service should be a guide to concentrate the prayer upon a unity of purpose in opening the avenues of the heart so that God can work in us and through us in doing his will. It is well to acquaint ourselves with scriptural prayers. Those whose prayers are recorded were in intimate touch with God. They were in deep devotion toward him and they worked and willed with a great purpose. We therefore can get much help from their utterances.

Often a poem if well applied will add to the worship service. Through his varied forms of rhythm and beautiful ways of expression the poet has enriched our experience and has reached many a heart and lifted it to God.

It requires time, labor and patience, coupled with a loving endeavor to prepare for a good worship service, but it pays. There is great joy and satisfaction in leading others to a nearness to God, to union with God's will in making the world better.

Sipesville, Pa.

The Poor Man

BY EZRA FLORY

Our class discussion of April 19 brought out who is a poor man. It was believed that sacrifices are made by the rank and file of sincere, humble and devout Christians who have little of this world's goods to lay on God's altar. These are rich.

The poor are in reality those whose possessions are laid up on earth, who have no treasure in heaven—those with whom money making has crowded out the cultivation of the spiritual life.

He is poor whose worldiness has caused him to lose fellowship with Christ.

He is poor whose companion and family do not love and respect him.

He is poor who has a disposition that repels his neighbors.

Prohibition Facts

Wets claim that youth has been more criminal under prohibition. "On the contrary," says the Federal Children's Bureau, "only 9.4% of commitments in 1923 were between ages 18 and 20 as against 11.8 in 1880 and 12.1 in 1890."—Report of Federal Children's Bureau of Labor Department, 1926.

He is poor whose mind and soul have been neglected.
He is poor who has lost control over himself.
He is poor who has a guilty conscience, or low ideals.
He is poor who has squandered his health for wealth.
He is poor who is without friends.
He is poor who is without God in this world.

New Paris, Ind.

The Gist of the Sermon

BY D. W. KURTZ

Friendly Foes

In Matthew 10:36, Jesus says: "And a man's foes shall be they of his own household." How many paradoxes we have in this chapter! Yet life is made up of paradoxes.

Our foes are often those of the household. Jesus found it so in his own experience. Not only did his own city turn against him, but his own family. Even his mother did not understand him. He had to turn to others who would be his real brothers and sisters, and mother. Many people have found closer sympathy, and truer loyalty in the lives of those who were not of their own households. It is common that one's kin do not understand, and their influence is to hinder the venture of life which the Spirit dictates. Many a man is a failure because of the millstone around his neck in the form of a wife whose interests are worldly and against his welfare. Many a woman is limited in her service for the kingdom, because of a husband who is materialistic, cruel, and pagan. The foes we have are often in our own household.

Closer than this, in our own lives we find the greatest foes to success in the quest of character. A Scotch preacher points out that our greatest temptations and foes are within.

I. Each person has some specific weaknesses. We should analyze ourselves, know our weak points, and strengthen them. Where we are weakest we may become strongest. If a man knows his weaknesses there is no excuse for him to fall there, for he is warned.

II. Each one has some strong points, and these often become his foes, for he is apt to boast of his strength, and pride goes before a fall. F. W. Robertson once pointed out this danger by referring to Moses, the meek, speaking discreetly; Peter, the courageous, acting most cowardly; Elijah, the prophet of fire, fleeing before a woman; John, the apostle of love, wishing to call down destruction upon a whole city. Just where we are strongest, we may be led away into worldliness, depend upon our own talents, and fail miserably.

III. Even our virtues may become our foes, for pride in virtue is one of the deadliest vices. Pharisaism was the ego-complex of virtues. This shows that being too conscious of virtue ceases to be a virtue. Life is for action, for progress, for growth, for the investment of all our talents in the service of others, then only will our virtues be safe. The running stream purifies itself, but the stagnant pool is full of poison. Life can not be static, and neither can virtue. He who feels he has already attained, has surely begun to decay. Our foes are often of our own household.

There is no way to keep life wholesome except in ceaseless growth in Christlikeness. We must fellowship with Christ; that will keep us humble, inspire us to do our best, and all our talents will be brightened and ennobled in the service of our Lord.

Long Beach, Calif.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 10—God's Plan of Salvation—Baptism

In last lesson something of the importance of repentance was studied. However, to repent and no more is not enough to be saved. The Bible plainly teaches that one must also be baptized.

Baptism is a sacred rite wherein immersing a believer in the water "in the name of the Father, and of the Son, and of the Holy Spirit" is a *sign* and *seal* of our promise to be the Lord's and none other, of our union with him, and of our privilege of partaking of all the benefits of his grace.

1 Before the jailor was baptized (Acts 16:33) what was he told to do to be saved? Acts 16:31.

2 What did the eunuch declare before he was baptized? Acts 8:37.

3 What must go before baptism to make sure our sins are forgiven? Acts 2:38.

4 How does Jesus say one may enter the kingdom of heaven—that is, the church? John 3:5.

5 When one rightly believes and is baptized, what is promised? Mark 16:16.

6 When we repent and are baptized what becomes of our sins? Acts 22:16.

7 What blessed gift is promised to those who are baptized? Acts 2:38.

8 When we are baptized we put on Christ and are then what? Rom. 8:17.

9 Since baptism makes us children of God, we also become what? Rom. 8:17; Gal. 4:7.

10 If one does not rightly believe, he of course is not baptized. What does Jesus say of such people? Mark 16:16.

11 Was Jesus baptized? Mark 1:9.

12 What is Jesus' last command? Matt. 28:19.

This lesson teaches two things—

First: Those only who believe are to be baptized.

Second: That there is neither forgiveness of sins nor promise of salvation to those who are not baptized.

Johnstown, Pa.

Echoes From the Conference

(Continued From Page 17)

be made interesting to the Conference. The lengthy financial statements were not read in detail, but there was the fullest opportunity for question and answer. And it looks as if this feature of our Conference program is about to claim and win the place which its importance deserves. One of these Annual Reports is now that of Bethany Biblical Seminary which was presented by President Wieand.

At this point Conference Secretary J. E. Miller made a statement about countersigning bills for the Annual Meeting treasurer. It has been the practice heretofore for the Moderator to do this. The Standing Committee recommended that this be done hereafter by the Secretary. It recommended further that in the case of those traveling on free or reduced transportation, only the actual travel expense be submitted, giving the church the benefit of the reduction. The recommendations were approved by the delegates. We understand that the initiative in this action was taken by the Council of Boards.

The Conference was now ready for New Business. Before taking it up it was thought good to stand and sing a hymn.

The first item was the location of the Conference of 1932. The action of the Standing Committee favoring the Central Zone was approved.

Next came the two papers on the deaconship, one from Northern Indiana, the other from the First District of Virginia. The whole question of the deacon's duties and tenure of office was referred without discussion to a committee consisting of C. S. Ikenberry, H. K. Ober, Rufus Bucher, Galen K. Walker, J. Clyde Forney, to study and report next year.

Northeastern Ohio asked for a study of the question of resident and non-resident, active and inactive membership. The Standing Committee had adopted as its answer a paper prepared by the General Ministerial Board. This was ordered spread on the minutes for study and action at the next Conference. The paper is as follows:

I. Resident and Non-Resident Membership.

1. A resident member is one who holds membership in the congregation where he lives.

2. A non-resident member is one who lives outside the territorial bounds of the congregation in which he holds his membership.

II. Active and Inactive Membership.

1. An active member is one who avails himself of the public means of grace by attending some regular church service, or a communion service, or contributes to the support of the gospel and the various enterprises in such way as he is able.

2. Any member who without sufficient reason shall fail to comply with the requirements for active membership for two consecutive years, after earnest, but ineffectual effort by the church to arouse the member to the observance of his vows, may, by action of the church or the membership committee be recorded in a separate list as inactive, until such time as he shall again become active. A minister who is placed on the inactive membership list shall not have his name appear on the ministerial list of the Yearbook until he again becomes active.

III. Absent Membership.

Any member whose residence can not be ascertained for three consecutive years shall have his name placed on an absent list and shall not be counted in the statistical list.

IV. Budget Basis.

Only active members, both resident and non-resident, shall be counted in making up the budget for District and General Conference.

V. Membership Termination.

Membership in the Church of the Brethren may be terminated by death, withdrawal, expulsion, or by letter of recommendation.

The paper from Western Pennsylvania concerning the restoration of a minister deposed for gross sin was answered by a decision which carefully safeguards the purity of the ministry. The District Ministerial Board is given large responsibility in handling this matter.

The papers from the First District of Virginia and Middle District of Maryland on fraternal relationships with other branches of the Brethren people were referred to the following committee: I. W. Taylor, D. W. Kurtz, A. B. Miller, H. L. Hartsough, M. R. Zigler. The committee will report on this subject to the Conference of 1932.

The Conference Budget for 1932-33, as submitted by the Council of Boards, was approved. The amount is $318,000.

The request of the Pastors' Association, endorsed by the General Ministerial Board, for recognition by the Conference, was approved. The following officers were confirmed: President, J. Clyde Forney; Vice-President, Ross D. Murphy; Secretary-Treasurer, C. G. Hesse.

The Board of Religious Education submitted special resolutions on Disarmament and Prohibition which were enthusiastically adopted. The first named called out the most vigorous speech making of the day. Not that there was any difference of opinion on the main issue. But the delegates were not to be satisfied with anything less than a very definite and positive statement of the position of the church against taking part in war. Resolutions on both subjects are as follows:

Disarmament

To the Annual Conference, Church of the Brethren, assembled at Colorado Springs, June 10-17, 1931:

The Board of Religious Education petitions this Conference to pass the following special resolutions:

First, That this Conference urges the President of the United States to take steps to bring about a drastic reduction in armament expenditures in both land and naval forces, and that the United States take the initiative step at the Geneva Disarmament Conference in 1932.

Second, That the Church of the Brethren disapproves the aggressive policy of the War and Navy Departments through their channels of propaganda to militarize this nation.

Third, That the church reaffirms its position on peace and goodwill and refuses to sanction, or take any part in, war.

Fourth, that the church vigorously opposes the passage of any laws which will authorize universal conscription in peace times.

Prohibition

The Board of Religious Education in session at Colorado Springs, June 16, petitions the Annual Conference of 1931 to go on record with the following declaration on prohibition:

First, That the Church of the Brethren assembled in its one hundred and thirty-third Convention, June 10-17, 1931, reaffirms its belief in, and support of the prohibition laws of the United States, and pledges its support to President Herbert Hoover in his effort to uphold and enforce the laws.

Second, That the church opposes the modification of the Volstead Act or the Repeal of the Eighteenth Amendment.

Third, That the Church of the Brethren will support only dry candidates for public office who declare their willingness to support and maintain the prohibition laws of the nation.

Missionaries were now approved as indicated in the report on Monday.

Next came the hearty approval by all present, delegates and others, of the following:

Report of the Committee on Resolutions and Findings

1. We wish to express our appreciation for the fine hospitality extended to us by the city of Colorado Springs. We extend our thanks to the Mayor, the City, the Manager, the Chamber of Commerce and its Secretary, Miss Winifred Pease, to certain business associations, to the people of Colorado Springs, and to all who contributed to our comfort and welfare.

We wish also to commend the Committee of Arrangements for their efficiency in making provision for every needed convenience.

2. We desire to record our profound gratitude to God for the rare Christian fellowship we have enjoyed, and for the great messages of inspiration that have deepened our devotion to the cause of our Lord, and have strengthened our courage to go forward in the work of the kingdom of God. We pledge ourselves anew to be true to our Lord and to the great principles of our faith.

3. We recognize with joy the deepening conviction and the increasing activities of our young people for the church, in spite of the distractions and temptations of our times. We also wish to commend the increased activities of our laymen's and women's organization.

We entreat all to join in pledging anew our unwavering loyalty and faithful devotion in maintaining the fundamental doctrines, the high ideals, and the distinctive teachings of our people.

In these days of financial stress, due to selfish extravagances and wide-spread social injustices and even determined attacks upon the home and the family, and upon the very foundations of personal morality and character; we would especially enjoin faithful adherence to and promotion of the principles of the simple life, which shall conserve our energies for the higher and abiding values.

In these days of economic readjustment there is increased seriousness on the part of many and greater willingness to consider spiritual things. Therefore, there are strong reasons for us to be increasingly optimistic and aggressively active in pressing the Gospel message. It is the only fundamental and permanent remedy for hard times. Abiding prosperity is founded upon God's laws of plenty as taught in his Word and shall become permanent when the American people devote themselves again to the fundamental virtues and higher ideals, to democracy and brotherhood and to the common good of all. To achieve these goals we call upon our people for renewed sacrifices, increased diligence and devout prayer.

4. Together with the pronouncements of other Christian bodies we wish again to put ourselves on record with the utmost emphasis as favoring prohibition. We would condemn all attempts, especially upon the part of the Press, of Politicians and of vested interests for personal gain, to break down the sentiments of the people against intemperance.

5. We deplore the action of the Supreme Court, as well as of the lower courts, in their denial of the right of citizenship to Professor Douglas Clyde Macintosh and to others because of their Christian opposition to war. Such action means virtually a conscription of the consciences of men. This we believe is contrary to the laws of God, and is the denial of the spirit of de-

(Continued on Page 24)

HOME AND FAMILY

The Broken Arch

BY ARLO GUMP

The broken arch [of a Gothic cathedral], man's finite idea of space . . . suggesting the unsatisfied, incomplete, and overstrained effort of man to rival the energy, purpose, and intelligence of God.—Henry Adams.

Men once looked up into the heavenly blue
And with a vain wish far beyond their hour,
Met on the great wide plains of Shinar land
To build themselves the endless Babel tower.

Since, men have bravely labored hard to find
Some key to open up the great unknown,
Nor have they ever made a step ahead
Unguided by more power than their own.

Beneath this broken arch, O Lord, we stand
Before a chasm far too vast to see;
Come down from realms celestial to thine own
And bridge the gulf that we may come to thee.

For all our works, imperfect as they are,
Expose the wishes of our earth-kept way;
We live beneath the hand of him who steers
And builds on remnants of a foregone day.

North Manchester, Ind.

The Sale of the Old Church

BY ELIZABETH R. BLOUGH

THERE had been two factions in the old church. The faction led by Deacon Bowers was socially powerful in the little town of Lost Creek. He favored closing the old church, and the majority voted with him. Eld. Mohler preached peace, but the situation was beyond him. Many a long weary hour the elder tramped back and forth in his study as he agonized over the failure of his stewardship. He thought there must be some serious fault in himself, otherwise the gospel of love and goodwill should have prevailed.

A small company assembled in the old church on Monday evening; they sat close together talking in a rather subdued way. The little room was dimly lighted by a very few old lamps. Joe Deane looked appraisingly at the low ceiling, the torn and battered hymn-books, the cheap worn carpet; it was time to get rid of all this.

Deacon Bowers began his explanation: "It is a matter of much regret that this church, dear to many of us, must be closed. Let us face the facts: Last winter's coal bill is not paid, the roof can not be mended, only a new one can be considered. In view of our inability to raise money, it seems almost providential that we have an offer for the old building. I shall ask Mr. Baker to tell us what they intend to do with this old building."

Mr. Baker was a cashier in the Lost Creek bank; he was not a church member. He said: "I guess the hard times have also brought us here. We need a building for a town hall; under ordinary circumstances we should put up a new building. But as times are we shall take this one and put it in repair and use it for a while. We want this location; it is near the center of town; the bus stop is on the next corner."

Then Bro. Martin spoke: "Some of us pledged ourselves in good faith to pay off the mortgage. We'd a done it too, if so many of us hadn't been out of work. A lot of us will feel better when the church is sold and we are free of that debt."

Another man arose: "Many of us hoped that somehow we might weather the storm but here we are wrecked; this place is to be stripped of everything. We must suffer the will of the Lord to be done. We'd like to hear a word from Eld. Mohler." But Eld. Mohler had nothing to say. The vote was taken and passed as all knew it would be, the coming together was a mere formality. The church was sold to Mr. Baker who made out the conditions of the sale.

Back in his study, Eld. Mohler broke down. "The church! the church! I have failed most miserably. I have nothing to bring in the way of harvest for all my years of preaching!"

The Sunday-school superintendent had followed him into his study, and now turned upon him in surprise: "You failed? Why, Eld. Mohler, you are the one man among us all, who has not failed. You have done more than any other man would have done to keep things going. I thought that there should not be two churches in the first place. But of course we had no automobiles when the Lost Creek church was built. Nor had we any when the brethren wanted preaching at Vernfield; so we have the two meetinghouses."

"I never thought it would come to this," mourned the old man. "But they need us in the Vernfield church, we shall do what we can." Then he was silent, the superintendent left him with the hope that better days were in store for them all.

The Vernfield church had decided to give the members of Lost Creek church a supper, some time. When Eld. Mohler took his place in the Vernfield church, he found many hands outstretched in kindly greeting. In his opening remarks, the pastor said: "We accord to our new members a special welcome; we need your prayers and your service. Many of us have cause to remember seasons of refreshing in the old church. It is always a sad thing to close church doors. But God reveals himself everywhere; he was in the wilderness tabernacle; in the temple which Solomon built; we trust the triune God."

"I can't stand it, to see him sit in our church, still and dreaming of his past—that was life to him." Erla Frey was in earnest as she talked of the elder to her parents. "A supper is fine but let's do something to make him feel that he does count; we might do this in

our prayer meeting. I'll invite some of the down and out people whom the elder held steady."

Outside the wind of late autumn was blowing. It called eerily down the chimney; it blew handfuls of leaves loosened from some regretful tree. But inside the Vernfield church was warm and pleasant; a good many had come out to prayer meeting. After the meeting was open to everybody, Ellwood Klein arose and said: "Eld. Mohler, you baptized me. I have often wondered whether I would ever have joined church if you had not helped me to find God." After he sat down a poor looking man said: "I don't know what would have become of us when we were sick with the flu, if Eld. Mohler had not stood by us day and night. We didn't know where to turn, when he came to help nurse us." Then one and another spoke without getting up from their seats. They talked, and what they said meant much to Eld. Mohler. "You married us and we have been happy together," said one. "When my wife died, you took the children for a week until I could find some one to care for them," said another.

It was good to see the joy shining in the old minister's eyes. "I thank you all, I shall never doubt again. I have had some share in the work Jesus asked us to do. I felt as if I had nothing but wood, hay and stubble to show on the judgment day. To sell the church brought discouragement and despair. Now I believe that all things do work together for good to them that love the Lord."

Erla invited Eld. Mohler to dinner; a middle-aged man met him at the door and shook his hand, saying: "Do you remember buying me some shoes? And the shoes were followed by stockings and an overcoat; and Elder, you are looking pale and thin; no wonder. How did you ever expect to keep out of the poor-house when you put in all your time in taking care of such as I?"

For the first time since the sale of the old church, Eld. Mohler laughed heartily. "Petey Knapp! Who would have thought you could come to this? How is our church prospering in Freeport? Is Bro. Boorse preaching there?"

"Yes, the church is growing. But tell me how you are; you are living in the parsonage, I suppose?"

"Yes," answered Erla's father, "and some of us consider it a privilege to take care of that parsonage. It is time some of us are doing for you what you have done all your life for us all." Eld. Mohler could not make any answer for a moment. He had hoped in vain to see the militant church as a great army, terrible with banners. After this disappointment, only he knew how next to his despair over the sale of the church had come the fear of a dependent old age. Now a few faithful friends had removed the sting of defeat and failure. He was happy as he looked back over the long trail and saw again the piteous eyes of those who held out empty hands. He had ministered to men and women who bending their necks meekly to hard yokes for love's sake, performed their duty humbly. Soiled characters had been glorified by his unselfish devotion. Very earnestly he said: "My cup runneth over."

Bridgewater, Va.

"I Believe in You"

BY OLIVER H. AUSTIN

When Peary was about to set sail for his final dash to reach the North Pole, Roosevelt grasped his hand, looked straight into his eye and gave this as his final good-bye: "I believe in you, Peary."

Who would dare doubt that these simple words were the means of forcing this explorer on when otherwise he would have given up? Not only men of Peary's type need the faith of others, but all who are traveling in this untried world need the "I believe in you." Many an otherwise noble and brave heart has turned back and failed because of no one expressing faith in him and his task. "Empires have been lost, states have been dissolved, cities have been deserted and choice human souls have stumbled, starved in heart and fallen in their tracks—all because there wasn't somebody around to say: 'I believe in you.'"

The lights of inspiration may be burning low and the wind and the rain of harsh criticism may be chilling, but if there can be heard within, just one voice of faith and love from one beloved friend and that voice is saying: "I believe in you," one will take courage in his task, no difference how hard it may be.

We need to practice the art of encouraging rather than discouraging. It costs so little to say to the one who is fighting desperately hard to win against the odds: "I believe in you," why not pay the price and say it? Eternity alone will reveal the good it may do. And who knows but that we ourselves are winning because some one has had faith in us and has not failed to tell us so?

McPherson, Kans.

Temperance Posters

For Your Church School

Alcohol and Health

"FROM THE POINT OF VIEW OF HEALTH, THERE NEVER HAS BEEN ANY QUESTION BUT THAT ABSTINENCE FROM ALCOHOLIC LIQUORS PROVES EXTREMELY BENEFICIAL."
—DR. WM. J. MAYO

This poster and five more of like quality can be secured from the Board of Religious Education, 22 South State St., Elgin, Ill., at 15c per set.

Echoes From the Conference

(Continued From Page 21)

mocracy and of the constitution of the United States when it pledges religious liberty to all men.

We wish to commend the sentiments of the minority report, especially as was voiced by Chief Justice Hughes.

In harmony with our time honored principles as a church on behalf of peace, we are unalterably opposed to the aggressive policies of the war and navy departments in their attempts to militarize this nation.

We pledge to all peace-loving bodies our coöperation in the program for world peace, and implore President Hoover and all who have authority to make effective as rapidly as possible the Kellogg Peace Pact.

We recommend that these resolutions be recorded as the official and unanimous action of this Conference, and that copies be sent to the President of the United States, the Justices of the Supreme Court, the Secretary of War and the Associated Press.

During the past year a number of our leaders have been called from their earthly labors. We cherish the memory of their devoted and sacrificial lives. To all their friends we extend Christian Greetings and sympathy. We pray for the comforting of their hearts.

Resolutions Committee:
J. M. Henry,
A. C. Wieand,
H. F. Richards.

There remained a very pleasant exchange of mutual appreciation between the delegates on one side as voiced by a motion of Bro. J. Clyde Forney, and the Standing Committee and Conference officers on the other, as expressed by Moderator Winger. The latter's closing remarks included a beautiful bit of reminiscence and wondering about the future, in which one easily detected a slight catch in the speaker's throat and an answering throb in his own heart.

Bro. I. S. Long, India missionary, announced "Faith of Our Fathers," which we sang with the spirit and at least a partial understanding. With his earnest prayer and benediction the Colorado Springs Conference was over. It was 5:17 P. M.

Within the writer's half century of experience in attending Conferences, this was the smallest, with the single exception of Calgary in 1923. A maximum estimate of fifteen hundred would not leave many uncounted.

The docket of business was also small. Nor was it of exceptional weight. There were indeed several questions of polity and method almost revolutionary in their possibilities. The most important of these are to come up again next year.

External conditions, climate, material conveniences, beauty of surroundings, have never been surpassed, seldom equalled. It seemed a pity that more could not enjoy them.

Will the extra thousands of dollars spent in sightseeing trips be matched by a corresponding increase in giving for the promotion of the kingdom? Should they be?

The convention feature—sermons, addresses, exhibits, demonstrations—was of high order, perhaps equal in quality to any in the past. There were not as many set speeches for everybody as sometimes, more conferring of smaller groups. Isn't this a move in the right direction?

In general spirit, in frank facing of unpleasant facts, in courageous determination and hopeful outlook, difficulties notwithstanding, in evidences of mutual trust and brotherly love, the Colorado Springs Conference was all that could be wished. Surely God will bring great blessing to the church because of it. E. F.

NEWS FROM CHURCHES

CALIFORNIA

Covina.—Our communion was held May 3 with Bro. S. J. Miller of La Verne officiating. May 7 was the mother and daughter banquet with more than 100 in attendance. The Annual Conference offering was taken May 31 and a check of $570 was taken to Colorado Springs by our delegate. Some folks are leaving for the summer, many others go on vacations at different times, so the ranks will be somewhat depleted. Children's Day exercises were held June 7.—Mrs. Tempie S. Funk, Charter Oak, Calif., June 10.

Fresno.—May 24 Brother and Sister Oberholtzer, returned missionaries from China, were with us. The former delivered the morning message and during the evening service showed pictures and lectured on Our Christian Products in China. At the quarterly business meeting June 2 it was unanimously decided to keep our pastor, Bro. Leo Miller, another year. June 5 the Men's Brotherhood held their meeting in the form of a get-together for everyone. A program was given, C. L. Trawin, pastor of the Baptist church, being the speaker.—Iva King, Fresno, Calif., June 9.

Glendora.—The first love feast since our reorganization was held Sunday evening, May 17, with Bro. Jesse Emmert officiating. The church met in council June 5. Bro. Floyd Reiff was chosen delegate to Annual Meeting with his wife as alternate. Bro. A. D. Sollenberger and our pastor, H. M. Brubaker, were chosen delegates to District Meeting. By unanimous vote Bro. Brubaker was chosen to serve as our pastor for another year. May 28 the Aid Society enjoyed a picnic dinner as a farewell for Sister Ella Reiff who left this week for her former home in Indiana. May 31 we had the pleasure of hearing Madame Kurtz, internationally known as the Sunshine Lady of the A. E. F. She sang for us and told her experiences during the World War when she sang and prayed for the dying soldiers of three nations. Children's Day will be observed with an interesting program by the Sunday-school.—Florence Ray Netzley, Covina, Calif., June 11.

Lindsay.—June 4 we enjoyed a musical program by the Æolian quartet of La Verne College. This was their first appearance in our church and they rendered a very splendid program. Our Daily Vacation Bible School will begin June 8 under the leadership of Mrs. Shryer. At our recent council it was decided to retain our pastor. He and his family are now attending Conference. On the morning of June 7 Eld. H. F. Maust filled the pulpit and in the evening Eld. M. S. Frantz of Empire. S. E. Hylton and Velma Noll represent us as delegates at Conference. Our Sunday-school is planning the annual Fourth of July picnic. Two members were received by letter recently. —Effie Metzger, Strathmore, Calif., June 11.

McFarland.—At our recent business meeting we decided to retain our pastor, Bro. M. Alva Long, for the coming year. Because of local conditions we are not holding a Vacation Bible School this year. Our pastor is taking his vacation during the month of June. The pulpit is being filled by neighboring ministers and by our returned missionary, Sister Martha Shick. We have enjoyed several messages from Sister Shick since her return. April 12 the young people from Reedly, Laton, Lindsay, Fresno and Bakersfield joined with our young people here in a program. June 1 the Æolian quartet from La Verne gave a very good program.—Mrs. J. C. Moomaw, McFarland, Calif., June 10.

Modesto church has just closed one of the most successful revivals in her history, conducted by Brother and Sister Oliver H. Austin. We are truly thankful for the winning personality and consecrated lives of such persons as our beloved brother and sister. As our church was not nearly large enough, we rented a tent with a seating capacity of about five hundred and it was well filled at every service. Sister Austin led the song service and organized both an adult and junior chorus which favored us with special numbers from night to night. Her stories to the children were enjoyed by all. The First Brethren church at Manteca, the Empire and Waterford churches coöperated splendidly. The Manteca church brought their orchestra two evenings, adding greatly to the inspiration of the service. Bro. F. M. Hollenberg, our pastor, and the Austins made approximately 200 calls in the community. God heard our prayers and blessed our combined efforts with a harvest of twenty-seven souls. Twenty-three were baptized, one received on former baptism, and three await the rite of baptism. In Brother and Sister Austins' farewell talks they expressed their sincere appreciation of our pastor's consecrated efforts and coöperation and efficiency of the members. They also said it was a mountain top experience; in their 193 campaigns it was their first meeting held in a tent.—Florence Kauffman, Modesto, Calif., June 8.

Pasadena.—May 8 our yearly mother and daughter banquet was held in the Y. W. C. A., with Sister Ruth Statler, our president, in charge. An interesting and helpful program was rendered. May 10 our young people gave a touching Mother's Day program, followed by a sermon by our pastor. In the evening the Sunshine quartet of La Verne College gave an interesting program. May 21 Brother and Sister I. E. Oberholtzer, returned missionaries from China, gave interesting and helpful messages fresh from the field. Again this year, under the direction of the city board of religious education, we will conduct a five weeks' Vacation Church School for primary and kindergarten children. The school will begin June 22 with the writer as superintendent.—Mrs. Iva Brubaker, Pasadena, Calif., June 9.

CANADA

Bow Valley.—June 2 we met in council with Bro. J. S. Culp presiding. Arrangements were made for the District Conference to be held at this church July 14-16. Bro. Lawrence Irwin, Earl Harp and Everett Bowman were chosen church delegates. We set our communion service for Monday evening, July 13. We are looking for Bro. Rarick of North Manchester to be with us soon, as summer pastor. We are also expecting Bro. Emmert of La Verne and Bro. M. R. Zigler to be here during District Meeting. We have lowered the price of the meal ticket to twenty cents so that more may have the opportunity to come. May 10 the Sunday-school gave a very good program in honor of mothers. June 3 Brother and Sister J. S. Culp left by auto for Colorado Springs. Bro. Culp is District delegate to Annual Conference.—Mrs. Effie Norton, Arrowwood, Alta., June 9.

IDAHO

Fruitland.—Our church met in conference recently. Officers for the coming year were elected including clerk, Galen Hostetler; elder, C. A. Williams. The Ladies' Aid has been busy cleaning the church. They are now planning the flower festival for July 9. The Y. P. D. is making arrangements for a District rally to be held here June 27 and 28. Several of our number are attending Annual Conference, including the pastor. The District Conference will be held at Moscow June 23-25. During the absence of our pastor, the Y. P. D. put on a very excellent program. The Wolpert family gave a splendid musical program during one service.—Reina Jenks, Fruitland, Idaho, June 16.

ILLINOIS

Milledgeville.—Feb. 22 was a day of much rejoicing at our church for on that date we rededicated our church basement, remodeled to make it more inviting and comfortable for Sunday-school rooms. Brethren Rufus Bowman and J. E. Miller assisted in the service. The remodeling was financed by various organizations and individuals of the church and the work was done by the men and boys of the congregation. The Ladies' Aid Society purchased new seats for the auditorium. Our spring council was held May 4 at which time Sunday-school officers were elected to take office Oct. 1. By a unanimous vote our pastor was retained for another year. Delegates chosen to District Meeting are Will Kendall and Harry Stoner. May 12, Bro. Guy West of Chicago came to us for a two weeks' evangelistic meeting. These meetings proved a great blessing to the community and all who attended were drawn nearer the kingdom. Four accepted Christ and were baptized May 31. June 7 we held our communion service with Bro. W. E. West of Mt. Morris officiating. We are planning several special services for the summer and hope to hold the good attendance of the spring months.—Mrs. Clara V. Fike, Milledgeville, Ill., June 16.

INDIANA

Bremen church met in council June 5. We will have a church outing on Sunday, July 5, and committees for program and arrangements were selected. Delegates chosen for District Meeting are Bro. Levi Bollman and Sister Lizzie Carbiener; alternates, Warren Miller and Wm. Loucks. Our harvest meeting will be held the first Sunday in August. Committees have been set to work to have the furnace repaired and to rearrange the basement so it will be more convenient. May 30 a very impressive love feast was held. Our community Daily Vacation Bible School is now in progress with splendid attendance.—Mrs. F. T. Younker, Bremen, Ind., June 12.

Cart Creek.—May 9 over 100 mothers and daughters participated in a banquet. The impressive talk by Mrs. Mabel Moomaw, returned missionary from India, was much appreciated. May 19 the church met in council. Recently Dan West was with the young people here in an all-day meeting. Other speakers we have had in the last few weeks are Lloyd Hoff and R. H. Miller, both of North Manchester. Our children's program was held Sunday evening, June 7. The Conference offering amounted to $50 from this church. The Ladies' Aid is doing much good work for the church and the needy of the community.—Lenore Winger, Marion, Ind., June 15.

Ladoga church met in council June 14. A delegate to District Meeting was elected; Bro. C. C. Harshbarger will represent this church. Our love feast will be held Sept. 20 at 7 P. M. Recently Bro. C. R. Keim of North Manchester delivered a much appreciated sermon.—Mrs. Lula Goshorn, Ladoga, Ind., June 15.

Middletown church met in council last Sunday afternoon. Bro. McCullough was selected as delegate to District Meeting to be held at the Nettle Creek church in August. Bro. J. W. Lewis preached a good sermon for us last Sunday. Bro. McCullough preached in the evening. Today Bro. Zirkle talked for us. Our Sunday-school is doing fine; all seem to take an interest in the work. New scholars come in occasionally. We have the children sing for us sometimes and they do excellently.—Florida Green, Middletown, Ind., June 14.

Oak Grove.—We wish to call attention to change in date of annual harvest meeting at this place. The date has been changed from June 28 to July 5 to accommodate speaker for this date. It will be an all-day meeting.—Mrs. Claude D. Ullery, South Bend, Ind., June 14.

Pleasant Dale.—This church took part in the Sunday-school convention which is held semiannually by the seven Brethren schools of this vicinity. This spring it was at Sugar Grove on May 31. The male quartet of this place contributed to the program. The Pleasant Grove Sunday-school won the banner for having the largest percentage of its membership present. June 2 the church met in council. Sunday evening, June 7, Bro. S. L. Cover of Chicago, former pastor of this church, spoke to an interested audience on The Five H's of Human Nature, using the story of the Good Samaritan as a starting point. This community has just completed its annual Vacation Bible School under the supervision of Mrs. S. L. Cover. The school lasted two weeks and had an enrollment of 308—the largest for a rural school in Indiana. The average attendance was 272. Mrs. Cover was assisted by a corps of efficient teachers. Bro. D. B. Garber of Marks spoke at the commencement when eighteen graduated. Mrs. Cover also gave an inspiring talk at the church on June 14 on the subject, Preparation for Our Task.—Alice M. Studebaker, Bluffton, Ind., June 16.

Shipshewana church held their love feast May 16. Ninety-five brethren and sisters communed. One brother eighty-five years old was present, and attends services regularly. Our elder, Bro. Carl Yoder, on Mother's Day gave us a very inspiring message; as a result one young man decided for Christ. Our membership is small but we have been steadfastly working and praying and believe the Lord will bless our efforts. We have a good farming community and would welcome new members who might locate here.—Mae E. Miller, Shipshewana, Ind., June 15.

IOWA

Coon River.—We enjoyed a very spiritual love feast Sunday evening, June 7, the first one since we have our new church. Several members from adjoining churches were with us. Bro. M. W. Ikenberry from Dallas Center officiated. We enjoyed having Brother and Sister Oscar Diehl and family from Missouri with us the past two Sundays. The official board met recently to make plans for better church work the coming year.—Mrs. E. O. Reed, Yale, Iowa, June 11.

Greene congregation enjoyed a splendid Mother's Day program, also a short pageant, Memories of Mother, ably and impressively presented by the B. Y. P. D. Sunday evening, May 17, our pastor, Bro. A. L. Warner, delivered the baccalaureate address to thirty-five high school graduates. May 31 Bro. Harry Smith of Beaver delivered a good message on the subject, The Man Who Died for Us. In the evening the B. Y. P. D. presented a peace declamation contest in which Doris McRoberts received first place in representing our church at the sectional B. Y. P. D. conference June 6 and 7; and Florence Ray second place. Sixteen of our young people were in attendance at the conference with their teacher; they are much encouraged to bring home the cup of honor. Our love feast was postponed from June 7 to June 20. Much interest has been taken the past two weeks in our Daily Vacation Bible School with Bro. Warner as director. Thirteen of our local helpers responded faithfully. The enrollment was forty-four children with an average attendance of forty. The school closed with a picnic, and a program demonstration of the Bible work and handwork will be presented Sunday evening.—Elsie A. Pyle, Greene, Iowa, June 13.

Panther Creek.—Bro. X. L. Coppock of Dallas Center, Iowa, was our evangelist in a two and a half weeks' series of meetings. He brought a very worth-while message each evening to a large audience. Mrs. Coppock directed the music and had interesting stories for the children. Thirteen were received into the church through baptism. On Thursday evening, June 4, the church met for the communion service. Our Sunday-school attendance has been growing since the meetings. The past few Sundays we have been close to the two hundred mark. Our two weeks' Vacation Bible School closed June 12. The school was directed by Marie Pollock. A splendid program was given by the children on Sunday evening, June 14. The program was in the form of a pageant, The Hope of the World. Bro. T. U. Reed represented our church at Annual Conference.—Anna Mae Royer, Adel, Iowa, June 15.

(Continued on Page 28)

Our Apologetic for Missions

(Continued From Page 3)

"Social reforms, philanthropy, health instruction, industrial training, whatever mission or missionaries undertake must contribute to the salvation and the enriching of Christian character else the expense of money, time and strength is in vain." Bro. J. M. Blough writes: "Our message is Jesus Christ. It is the heart of the gospel. He is the revelation of the love of God. He came to seek and to save the lost. He made propitiation for the sin of the world. Through his life and death he has shown the world the heart of God. Our message is not civilization, or education, or reform, it is a new life through the spirit of God. . . . No other religion has such a Savior. He alone is Savior and Lord and Judge. He is the Gospel, there is no other message."

E. Stanley Jones writes: "If God thinks in terms of little children as Jesus did, cares for the leper, the outcasts, and the blind, and if his heart is like that gentle heart that broke upon the cross, then he can have my heart without reservation and without question."

The world is full of sorrow, fear, tragedy, remorse and death. To know that there is available to man and very near a tender, compassionate, forgiving Christlike God, who loves to the uttermost, is news to make the heart of the world rejoice and shout for joy. This is the good news of the gospel that needs to be preached everywhere.

If the story that God was in Christ and is like Christ, and loved men enough to die for them still brings salvation and transformation of life, to men and women everywhere regardless of race or station in life, this is the message that ought to be preached. And it ought to be presented as simply, as sympathetically as possible, disentangled from any creeds, or accretions or institutions. Jesus is bidding for the heart of the world and offers to the confused, weary, heavy-laden, sin-sick world, his forgiveness, his peace and his rest.

2. Jesus also gives to the world an ideal of life. In a confused world of changing ethical and social standards, and fluctuating values, Jesus Christ not only taught us the abiding values, but demonstrated his teaching by his life. The spirit of Jesus, his heroic moral example, are guide posts to every man who would make his life beautiful and good.

Jesus Christ is the world's supreme Hero and he is an Inspiration and an Ideal for millions around the globe. The highest adjective descriptive of character is *Christlike*. When India, a non-Christian land, wanted to pay her highest compliment to her greatest son, she searched for the highest term she knew and called him *Christ-like*. Jesus as a great, loving, serving, sacrificial Friend is the Ideal of India and is coming more and more to capture the heart of the world.

Jesus means this and much more, but he certainly does offer these.

The other day, reading Topics in Brief in the *Literary Digest,* I ran across this squib: "The missionary has a hard job. He no sooner teaches the heathen about our religion than he also learns of our social customs." There is tragedy in these lines.

The missionary is no longer the only foreigner on the field. Traders, diplomats, consuls, travelers, educators, social workers, civil servants, film promoters, representatives of banks and oil are also there, and greatly outnumber the missionaries. While the missionary comes to love and to serve, many others come to exploit and dominate.

The world has become a community. Fourteen thousand students from the Far East are studying in America. Hundreds of thousands of Americans cross the ocean annually. Thousands travel in the Far East. Nigeria has 2,800 westerners: 1,200 are government officials, 1,250 are in commercial concerns and mining, 350 are missionaries. The Gold Coast has 3,182 westerners only 66 of whom are missionaries.

Not only is the world a community. It has become a great whispering gallery. The news of what happened last evening is read at the breakfast table this morning or comes booming over the radio while we drink our coffee. When the voice of King George of England can be heard on the plains of Kansas, and Mussolini brings New Year greetings across the waters to America, the world is, indeed, small. The secrets of legislative halls are blazoned in front lines of newspapers every day and the most brutal lynching on a Missouri schoolhouse roof is hawked through the back streets of the cities of the world.

There is no longer any isolation. Let us think of what these "heathen" people think of us in America when they go to one of our modern exported movie films with its exhibitions of nudity, its vulgar suggestiveness of everything that appeals to the low animal instincts of life. They know of our greed for money, and our shameful industrial exploitation that leaves multitudes of men without the means to support their homes while others live in luxury, and pile their wealth sky-high. They know of our corruption in governments, as has recently been manifested in some of our largest American cities. They are familiar with the story of our bootleggers, and gangsters, our racketeers and gang murders in our large cities. They know of the overwhelming indifference in regard to religion of the very large part of our American public. And not least, they have seen the so-called Christian nations of the world grapple in a death grip in one of the most destructive wars of all time. No, my friends, there is much in western civilization that does not commend itself to the non-Christian civilization.

And we will be judged not by their standards, by the standards of Jesus which we teach them. And we can not wash our hands of the failures in our American civilization. When a certain religion predominates in a civilization, it is going to be held responsible in the court of the world's opinion for the character of that civilization. That is the way we judge other religions.

Non-Christian peoples are saying: "Jesus is ideal and wonderful, but you are not like him." A Hindu ruler said: "If you Christians had lived more like Jesus Christ, this process of conversion would have gone on much more rapidly." A Japanese writer exclaimed, "Why do you stay here when your own gardens are full of weeds?" A missionary came home to work in America saying: "I feel ham-strung until America straightens out."

My friends, it is my growing conviction that we can not get very far in winning nations to Christ until we grapple more effectively with our own civilization in America. And my plea is that in our own personal lives, in the religious life of our congregations, and in the life of American society, we demonstrate in a great laboratory experiment the efficacy of the gospel of Jesus Christ.

Let us not continue to handicap Jesus by sending out missionaries from a pagan America, to lands that know him not, and let us not tie the hands and break the hearts of these missionaries whom we send out today, by our unchristian ways at home.

McPherson, Kans.

A Board Meeting at Colorado Springs

BY RUFUS D. BOWMAN, SECRETARY

The Board of Religious Education met Wednesday, June 10. The Board felt that this was one of its best meetings. New plans for leadership training were considered with the purpose of developing a trained and adequate leadership for the local church. The religious educational program can advance only as we have efficient leaders to carry it out.

The Curriculum Committee of the Board gave a report revealing marked progress. Our theory of curriculum and objectives in curriculum building were presented. "Finding the Way"—a doctrinal book for children—has been prepared. A doctrinal book for young people is being planned.

The peace and temperance committees of the Board showed a thorough consideration of our educational program for the local church along these lines. We are making the coming General Disarmament Conference a major peace educational project this summer. Temperance materials consisting of pamphlets, loan library books, plays, posters, and study books are available for the local church. In both our peace and temperance work we are using the educational approach.

The Board continued the coöperation with the No-Tobacco League in securing the part-time services of Virgil Finnell to work among our churches, teaching against the use of tobacco. We feel that Bro. Finnell's work is very worth while.

The Board approved a plan for regional meetings of District Religious Education and Welfare Boards. We believe that this is one of our most important types of work.

A Frontier Girls' Manual was approved which will be mimeographed and put out for experimental purposes before printing. The Frontier Girls' will be comparable to our Frontier Boys' organization. We can not overemphasize the value of this club work for intermediates. More churches should carry on this work. Other important work for intermediates is being planned.

Elgin, Ill.

CORRESPONDENCE

FROM THE INDUSTRIAL SCHOOL

This has been and is a hard year to raise money, but during the month we have forwarded $19.06, final payment on the Dickie Bollinger $100 share; $25, the total sum of our Vyara Share, and $22.32 as Conference offering.

Commencement exercises were held the last week in May. Eld. I. S. Long gave our five graduates a very helpful and inspiring talk on Letting Our Light Shine. At the last meeting of the board of directors of the school it was decided to discontinue the high school department. We now have a state highway running through our farm and a bus

(Continued on Page 30)

RILEY AND GUEST
ARE ALWAYS APPRECIATED

Few modern **poets touch the human heart** as do **GUEST** and **RILEY.** There is something about their poems that goes **direct to the heart.** All ages delight to read these authors. Any one of their books will be appreciated.

In the **RILEY-CHRISTY SERIES** you have **CHRISTY'S** illustrations which add much to the poems. The border decorations in subdued colors are highly praised. Cloth bound.



Titles are—
When She Was About Sixteen
An Old Sweetheart of Mine
Out to Old Aunt Mary's
Home Again With Me
The Girl I Loved
Good Bye Jim
Riley Roses

Riley books may be had at 60c each.

In **EDGAR GUEST** you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. We offer you

Harbor Light of Home
Rhymes of Childhood
The Passing Throng
Poems of Patriotism
When Day Is Done
The Light of Faith
The Path at Home
A Heap o' Livin'
Just Folks

These books make fine presents. Price each, $1.25

Brethren Publishing House, Elgin, Illinois

News From Churches

(Continued From Page 25)

Union Ridge.—On Easter the primary department of our Sunday-school observed the hour in a unique manner. Small tables were arranged in the several class rooms, and along with the other exercises the teachers served refreshments and presented each pupil with a small potted geranium. In the evening the Easter message, "The Red of the Dawn," was given. Our love feast on April 26 was well attended. A large number were present from the congregation at Greene. Their pastor, Bro. A. L. Warner, officiated, being assisted by Bro. J. E. Small, also of Greene. Mother's Day was appropriately observed in a service of songs, readings, etc. The pastor gave the baccalaureate sermon in the local high school May 17. Seven of our members graduated this year. Sunday morning, May 24, our young people had complete charge of the 11 o'clock missionary hour, giving an impressive message after which the Conference offering was given. The amount was $17.38. Our semiannual birthday offering Sunday was May 31. Suitable songs, readings, and talks were given, after which the offerings were received totaling $13.81. A picnic dinner was enjoyed by all in the near-by woods. The Vacation Bible School May 25 to June 5 under the direction of Sister Vera Davisson had an enrollment of fifty-eight, and attendance was quite regular. Children from ten non-member families came and enjoyed the school. Ribbons were awarded to classes having the best exhibit of hand work. In our quarterly business meeting June 4, Brethren J. R. Allen and J. S. Sherfy were chosen delegates to District Meeting. Our autumn love feast will be Nov. 28. Thirty of our young people, and the pastor and wife attended the B. Y. P. D. week-end conference in the South Waterloo church June 6-7. In the absence of the pastor, Bro. J. R. Allen brought the Sunday morning message. The Sunshine quartette of La Verne, Calif., will be with us Sunday morning, July 12.—Mrs. J. S. Sherfy, Hampton, Iowa, June 11.

KANSAS

Independence church is progressing very nicely. Our attendance and interest are on the increase. May 24 the young people from the Fredonia church favored us with a play entitled, Crusading With Christ, which was much appreciated. Mother's Day was remembered with an appropriate program. Brethren M. R. Zigler and Metzler from Chicago stopped off here recently. They gave us some good suggestions regarding our proposed new church building which will be begun in a few days. The old building has recently been moved to the back of the lots. Our pastor, D. J. McCann, is attending Annual Conference.—Mrs. J. L. Amos, Independence, Kans., June 11.

MARYLAND

Broadfording.—May 10, Bro. Jesse W. Whitacre preached for us at the morning service. In the evening the B. Y. P. D. rendered a pageant entitled, Mother's Dream. May 24, Bro. J. O. Butterbaugh preached for us in the morning. Our Conference offering amounted to $121.13. Our love feast on May 30 was well attended. We were glad for so many visiting ministers. Bro. Aaron Newcomer and Bro. A. B. Miller gave us inspiring messages in the afternoon and Bro. J. O. Butterbaugh officiated in the evening. On Sunday evening, May 31, Bro. Samuel D. Lindsay gave us a very much appreciated sermon. One applicant has been received into the church by baptism recently and two await the rite. We expect Sister Hollinger, field secretary of the B. Y. P. D., to be with us June 14. Our B. Y. P. D. will give a pageant entitled, The Road to Happiness, on Sunday evening, June 28.—J. Rowland Reid, Hagerstown, Md., June 10.

Monocacy church began a series of meetings May 10 at Rocky Ridge, with Bro. Harper Snavely of Myersville, evangelist. Bro. Snavely gave us many good lessons. His chalk talks also were very interesting. Four young people were baptized. The meetings closed with the love feast on Sunday evening, May 24. Visiting ministers were Harper Snavely, who officiated, Frank Ligntner, B. F. Kline, Frank Maus, Chas. Flohr, Marshal Wolfe, Jesse Klein, Wm. Baker and J. P. Bowman. On the following Tuesday evening Eld. I. S. Long, missionary on furlough from India, was with us at Rocky Ridge and gave a very interesting talk.—Elsie A. Eigenbrode, Rocky Ridge, Md., June 9.

MINNESOTA

Nemadji church met in council June 6. Plans were discussed looking toward the moving of the church to the new location. On Easter evening a pageant entitled, The Challenge of the Cross, was given, which was very much appreciated. The Sandy Lake men's quartet gave several numbers as did the Nemadji ladies' chorus. We also had a Mother's Day service. Our love feast was held May 1. Recently at the close of a Sunday morning service a young lady was reinstated into church membership.—Mary Henninger, Barnum, Minn., June 15.

MONTANA

Milk River Valley church is happy to have their new pastor, Ernest W. Anderson, with them. Brother and Sister Anderson are enjoying their work here and the Lord is abundantly blessing us. The church met in council June 6 to elect officers for the coming year. Arrangements were also made for prayer meetings and Bible study. We feel the need of coming together to pray for the needs of the work here and at large, also to better acquaint ourselves with God's Word.—Mrs. June Anderson, Kremlin, Mont., June 11.

NORTH DAKOTA

Pleasant Valley.—On Mother's Day the regular morning services were held and a basket dinner was served at noon. Afterward a splendid program was put on by the Sunday-school and a very interesting sermon was delivered by Eld. J. D. Kesler of Zion. Eld. J. M. Myers from Cando also preached here recently. Bro. Ralph R. Petry of Bethany started a two weeks' series of meetings June 7. Interest is very good and the work is being strengthened. The District Conference will be held here beginning July 5 with the young people's conference on Sunday and Monday. This will be followed by Ladies' Aid program, Religious Education and Sunday-school on Tuesday and the Ministerial program on Wednesday.—Mrs. J. H. Britsch, York, N. Dak.

Surrey church held its regular council May 31 and elected delegates for District Meeting at York, N. Dak. We are planning to have a Vacation Bible School for two weeks beginning June 15. Mrs. Bertha Gline of Dagmar, Mont., has consented to superintend it and several from here have volunteered their services as teachers and helpers. This is our first attempt to conduct such a school. Our annual love feast will be held June 28 in the evening at the close of the Bible School. The Sisters' Aid meets once a month and usually has a good attendance.—Garnet Conklin, Surrey, N. Dak., June 5.

OHIO

Brookville church met in council May 27 with Bro. J. W. Fidler presiding. A collection for the poor fund was taken. The church decided to hold a love feast Nov. 17 beginning at 10 o'clock, worship on Sunday morning and breakfast. Children's meeting to follow. On Mother's Day we enjoyed having Bro. Otho Winger with us. His talk to the mothers and fathers was very inspiring and much appreciated.—Mrs. Arthur Hay, Brookville, Ohio, June 15.

East Nimishillen church closed a two weeks' revival with a love feast Sunday evening. Brother and Sister Keller were assisted during the revival by Brethren Buckley, Lehman, Deardorff and Petry. Very inspiring and helpful messages were enjoyed throughout the services. Bro. Buckley had charge of the communion services. Four were received into the church by baptism. Our Children's Day program will be June 21. Dr. Andrew Cordier brought us two splendid messages recently.—Mrs. Russell Uplinger, Middlebranch, Ohio, June 10.

New Carlisle.—Our council was held May 27. Quite a number were elected on the various committees and boards to take the place of retiring members. A communion was appointed for Oct. 31 at 10 A. M. Our revival meeting is to begin the last week in December with Brother and Sister Austin, evangelists. June 7 our welfare committee gave a temperance program at the church in place of our regular C. W. program. Bro. Joe Wise from Piqua gave the main address of the evening.—Glenna Funderburg, New Carlisle, Ohio, June 7.

Springfield.—Our love feast was held May 31 in the evening. We appreciated the presence and help of our elder, C. H. Deardorff, who officiated. May 24 after the regular preaching service six were received by baptism. The Sunday morning devotional service is conducted by the different Sunday-school classes. It gives the boys and girls an opportunity to share in the work of the school and is much appreciated by all. Our Vacation Bible School, conducted by home talent, begins June 8 to continue two weeks. Since we are not sending a delegate this year our Conference offering will be sent to the General Mission Board. We expect to entertain the group Fourth of July meeting.—Alice C. Mumaw, Mogadore, Ohio, June 8.

OKLAHOMA

Hollow.—We had our regular preaching service June 7 with splendid attendance. We had a short Easter program and a Mother's Day program. Our Sunday-school attendance is on the increase at present. Bro. R. E. Loshbaugh and family were with us May 23. He gave us a splendid message in the evening. We are hoping to have Bro. Loshbaugh and a group of young people from Fredonia give us a program in the near future.—Orpha Loshbaugh, Hollow, Okla., June 15.

PENNSYLVANIA

Bellwood.—At the last church council meeting, which was in charge of Eld. D. B. Maddocks, H. Paul Cox, who was licensed to preach in 1929, was ordained to the full fellowship of the ministry. Eld. W. S. Long, president of the Middle District Ministerial Board, held the installation service in a most sincere and impressive way. The last Sunday in April was a great day in our little church. In the morning fourteen folks were baptized by H. Paul Cox, minister in charge at this place, and in the evening we had a wonderful communion service. Eld. Maddocks superintended the service and 104 communicants surrounded the tables. Private communion service was held in a sick home for two who could not attend. June 7 our hearts rejoiced again when ten more were added to our little family by baptism by Bro. Cox. We are in the midst of a community Vacation Bible School in which our school is coöperating. Three anointing services have been held recently, two by Eld. D. B. Maddocks and Bro. H. Paul Cox and one by Eld. B. F. Waltz and Bro. Cox. Our Children's Day service will not be held till the last of the month because of Bible School commencement. The B. Y. P. D. has been busy beautifying the church ground and in the promotion of clean sports. They have also built a tennis court, which can be used for others sports. They are planning to send several to Camp Harmony. The ladies of our church are enjoying a sewing class at present, taught by Miss Mae D. Kemp of State College extension department. The mothers and daughters were

entertained recently by the B. Y. P. D. in the form of a broadcasting service. Our finances have been keeping up splendidly, in spite of the fact that so many are out of work.—Mrs. H. Paul Cox, Bellwood, Pa., June 15.

Glendale (Pa.).—This church has recently experienced a splendid revival conducted by Brother and Sister Jos. S. Rittenhouse. Attendance remained good throughout despite the fact that heavy rains sometimes made traveling difficult. The meetings began May 18 and closed the 31st. Every evening Sister Rittenhouse gave a short talk to the children. Bro. Rittenhouse delivered the messages from the Word in an earnest and convincing manner. As a result of these efforts three young ladies made their decision to follow Jesus and were baptized. Delegations were present from Cumberland, Frostburg and Snake Spring churches. Love feast and communion service was held May 31 directed by the pastor, G. L. Baker. Visiting ministers were Brethren A. A. Snyder, John Bennett, Jos. S. Rittenhouse and C. H. Wakeman. Bro. J. W. Bible, a resident minister, also is a very loyal worker for the cause. Bro. O. R. Myers of Juniata College held a delightful Bible institute for us June 6 and 7.—Zadie Harper, Flintstone, Md., June 12.

Heidelberg.—A welfare meeting, comprising a number of adjoining congregations, was held at our church April 12. The theme was, The Home. The program was very interesting throughout the day. Bro. A. C. Baugher delivered the address in the evening. The missionary committee had arranged for a rather unique meeting; on the evening of April 26 the alumni quartet of Elizabethtown College brought the message in various songs and a talk by Bro. Galen Kilhefner. Bro. Harry Light and Sister Ruth Heisey represented our Sunday-school at the Sunday-school and missionary meeting held at the Union house. Our love feast was very well attended. Inspiring messages were brought to us by Brethren Frank Carper, Howard Merkey, David Gibble and several ministers from adjoining congregations. A joint missionary meeting (Richland, Myerstown and Heidelberg) will convene at our church June 28. We have the promise of Brother and Sister Kulp, on furlough from Africa, to be with us morning, afternoon and evening. The theme of the evening is, A Cloud of Witnesses.—Kathryn M. Brubaker, Schaefferstown, Pa., June 15.

Huntsdale.—Our evangelistic services conducted by Jesse Whiaacre of Greencastle closed Sunday evening, May 24, with communion services in which 142 members participated. Four received baptism Sunday noon. The increasing crowds from evening to evening were evidence that Bro. Whitacre's messages were interesting and inspiring. Mrs. Whitacre conducted the song services and told stories to the children. We were favored by special music from Mechanicsburg, Chambersburg, Greencastle, Boiling Springs and from our home congregation. We expect to hold our children's services the latter part of June.—Mrs. J. G. Hutchison, Huntsdale, Pa., June 9.

Philadelphia (Germantown).—On Sunday evening, April 25, a representative of the Gideons gave a talk on the origin and work of the Gideons. Mother's Day was very fittingly observed. Our pastor preached an inspiring sermon on Mother; the choir numbers were also in keeping with the day. At the close of the morning service we had a consecration service. Our young people also had a Mother's Day program. They are now preparing for a missionary play, The Pill Bottle, to be given on Sunday evening, June 28. Our love feast on May 14 was a very spiritual feast.—Mrs. A. P. Shaffer, Philadelphia, Pa., June 11.

Ridge.—This church has passed through a very helpful revival service with Bro. M. R. Flohr of Lees Cross Roads as evangelist. He preached twelve inspiring sermons and as a result five were baptized, one of them being a grandmother seventy-seven years old. Our communion service marked the close of the meetings and fifty-nine members surrounded the tables at this time. Our Children's Day service will be held June 28 at 7: 30 P. M.—Mrs. John Booz, Shippensburg, Pa., June 15.

Summit Mills church met in business meeting April 3. It was decided to pay off the debt of the Old Folks' Home. Our elder, S. J. Berkley, and Bro. D. S. Gnagey served as delegates to District Meeting. We held our communion services May 10 preceded by one week of meetings with Bro. Geo. L. Detwiler of Meyersdale, evangelist. He gave us very inspiring sermons. As a result six young folks were received into the church by baptism. June 11 an enjoyable mother and daughter banquet was held under the auspices of the Sisterhood of Mary and Martha missionary society of the Brethren church. As our church has no society of the kind our young sisters have been active with the S. M. M. society. It is very pleasing to see the young folks of both churches working together. Our Sunday-school gave $100 to the Ida Shumaker fund to be used in the building of a church in India.—Mrs. Carrie Weller, Meyersdale, Pa., June 12.

VIRGINIA

Peters Creek congregation met in regular spring love feast May 16 with Eld. C. D. Hylton officiating. May 24 Bro. J. W. Ikenberry of Daleville came to us with an instructive and helpful sermon on the subject of worship. June 3 the congregation met in regular members' meeting. A vote for deacons resulted in the election of the following: L. S. Shepherd and Claude Vineyard. The Cove church, a part of Peters Creek congregation, reports activity in the different departments. The Sunday-school with the new superintendent, Denton Wertz, is maintaining good interest and attendance.—Mrs. J. S. Showalter, Roanoke, Va., June 10.

Staunton church met in council May 29. Bro. A. S. Thomas and J. M. Foster were present. Bro. H. S. Craig was installed to the ministry. Our revival meeting in charge of Bro. H. C. Eller began March 22 and continued each evening until Easter. As a result twelve were baptized, one reclaimed and two received by letter. Bro. J. M. Henry of Bridgewater gave a lecture on prohibition May 24, at the Staunton church in the morning and at Arbor Hill in the afternoon.—Mrs. Lurty L. Grove, Staunton, Va., June 14.

Woodstock congregation held their council meeting at the Columbia Furnace church. A love feast was appointed for that place. A series of meetings will be held at the Columbia Furnace church beginning June 7, and continuing for two weeks. At the close of the meeting, June 20, a love feast will be held. Bro. Wm. Harpine is to hold this series of meetings.—M. H. Copp, Maurertown, Va., May 30.

WASHINGTON

Yakima.—Our joint Sunday-school and Christian Workers' convention met at the Yakima church on May 24. Outlook and Sunnyside churches were well represented. Bro. Lorell Weiss, pastor of the Portland church, was the main speaker. His talks were very practical and much appreciated by all. At the noon hour dinner was served to about 250 people. Our Daily Vacation Bible School will start June 22 with Sister Mable Damron and Bro. Coffman as leaders, assisted by a number of helpers. Our District Meeting will be held at Zilla Park, Wash., Aug. 12-16. The offering for Annual Meeting amounted to $47.20.—Katie Baldwin, Yakima, Wash., June 12.

WEST VIRGINIA

Smith Chapel.—A meeting was started on May 10 by Bro. Eugene Kahle which continued each evening until May 17 when Sister Elizabeth Broughman, our pastor, took charge for another week. The meetings closed on May 24 with eight additions, seven of whom have been baptized; one awaits the rite. Eld. C. D. Hylton was with us May 23 for a council meeting and love feast. Our Sunday-school is growing in numbers and interest. We are gaining ground and our church is stronger than for several years. Sister Broughman has endeared herself to our community as well as to our members. She preached on Sunday morning, May 24, and then started for her home. Bro. C. D. Hylton had consented to preach at the evening service. Bro. Eugene Kahle has some vacant Sundays from his work in other churches and preaches for us whenever convenient. We have prayer services on Sunday evening when there is no preaching. We have good attendance and much interest is shown. The interest at Smith Chapel is very encouraging. A good many young people have come into the church who are taking interest in the Sunday-school work, and we feel encouraged over the future prospects.—Mrs. E. L. Hylton, Princeton, W. Va., June 15.

THREE NEW BOOKS

The World's Best Loved Poems

Compiled by James Gilchrist Lawson

More than 350 of the world's best loved short poems, with a few short prose selections, old-time favorites as well as the most popular of the newer poetry. Masterpieces of great writers, gems of the unknown, loved poems of school days hazily lurking in your mind and the latest "hits." **A book you will read for sheer pleasure.** You will thrill with its emotion and smile at its humor.

Easy to find what you want in this book. There's the subject index, the first line index and the author index. **455 pages and all for ONE DOLLAR.**

Your Son and Mine

By John T. McGovern

Remember when you were young and wanted to prepare for a certain line of work? Perhaps **you wanted to go to college** and become a chemist. **Father thought you should follow his occupation.** Well, here is a frank discussion of just such problems. The author treats a dozen men who were "made" or "unmade" because of the training through which they passed or failed to pass. Every father and every father's son will be the wiser for reading this illuminating book. **195 pages. TWO DOLLARS.**

Hymns in Human Experience

By William J. Hart

A new book on an old subject. Little is said concerning the origin of hymns and of their authors. Rather is the stress upon the hymns themselves, **how they have been used and what their effect has been.** That's one reason why you will repeatedly turn to this book and read its well written narratives. If you love hymns you will appreciate **"HYMNS IN HUMAN EXPERIENCE." 221 pages. TWO DOLLARS.**

BRETHREN PUBLISHING HOUSE
ELGIN, ILL.

FROM THE INDUSTRIAL SCHOOL

(Continued From Page 27)

to take our advanced students to Monroe high school. Thus it is possible for all who strive for a higher education to get it.

Several church projects have been undertaken and completed during the past year: new steps at the Shifflett Hollow church; the Cedar Grove churchhouse painted outside; and the Evergreen church yard graded down and steps made as a front approach. The community aided in all of these projects with men and teams and money.

"Mountain Builders" will be out July 1 to tell you of our cherry picking. We have enjoyed peas, strawberries, radishes, onions, greens and some frost proof beans in May. We have an acre and a half of potatoes planted and have eaten some of them.

The grass, hay and small grain crops have had plenty of rain and are doing well. The corn gives promise of an excellent crop. Surely God is giving us plenty for which to thank him. The student gardens are the best we have ever had. Most all of the children have their own gardens and sell produce from them.

The many calls upon the clothing bureau have about depleted our stock. We would greatly appreciate having garments sent us, such as you may have stored away in the attic. These garments directly and indirectly aid the Mission Board in carrying on this work. O. R. Hersch.

Geer, Va.

WOMEN'S WORK CONFERENCE

A conference of the Women's Work of Southeastern Pennsylvania, New York, New Jersey and Delaware, was held in the Wilmington church on Saturday, March 28. After an inspiring song service and devotional period a business session was conducted. Mrs. J. N. Jordin was elected Vice President and Missionary Director and Mrs. Maurice Rinehart was elected director of the Home and Family Department. The theme throughout the day was Missions.

In spite of the industrial depression we are happy to announce that we have gone over the top with all our goals, having raised $510 for the Brooklyn Italian Mission, $554.35 for the National Project, $91 toward furnishing a room in the Bethany Hospital and other contributions which totaled $1,291.60 for the year ending Feb. 28, 1931. Our budget for the year ending Feb. 28, 1932, is about one thousand dollars.

We have been granted the privilege of conducting our Women's Conference in connection with our regular District Meeting next spring.

Norristown, Pa. Mrs. Wm. J. Wadsworth, Jr.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Hulsey-Funk.—By the undersigned in the San Bernardino Mountains, California (one mile high), June 7, 1931, Arthur B. Hulsey, San Simon, Ariz., and Mabel A. Funk, Charter Oak, Calif.—W. I. T. Hoover, La Verne, Calif.

Nelson-Greenlee.—By the undersigned at the home of Thos. E. Cadzow, Jun 4, 1931, J. M. Nelson of Spokane and Miss Lucile Greenlee of Ephrata.—W. Earl Breon, Wenatchee, Wash.

Pobst-Price.—By the undersigned in the Church of the Brethren, La Verne, May 31, 1931, Wilbur W. Pobst, late from Canada, and Ruth E. Price, La Verne.—W. I. T. Hoover, La Verne, Calif.

Richardson-Gilbert.—At the residence and by the undersigned May 27, 1931, Bro. Herbert L. Richardson and Sister Sadie Mae Gilbert, both of Roanoke, Va.—C. D. Hylton, Roanoke, Va.

Roop-Miller.—By the undersigned May 31, 1931, in the Wenatchee Valley church, Bro. Earl W. Roop, Seattle, and Effie Dayre Miller, Wenatchee.—W. Earl Breon, Wenatchee, Wash.

White-Porter.—By the undersigned at La Verne, May 27, 1931, A. M. White, Empire, Calif., and Mrs. Minnie G. Porter, La Verne.—W. I. T. Hoover, La Verne, Calif.

FALLEN ASLEEP

Coblentz, David, son of Joshua and Eliza Coblentz, was born Sept. 3, 1857, and died at his home north of Bunker Hill, May 17, 1931. He is survived by his wife, Martha Ellen Sensenbaugh, one son, grandson, sister and two half brothers. Funeral from the Pipe Creek Church of the Brethren by Eld. T. A. Shively assisted by Eld. Peter Houk. Interment in Springdale cemetery near Bunker Hill.—Martha O. Hessong, Peru, Ind.

Eshelman, Sister Susie, wife of Nathan Eshelman, died at her home near Elizabethtown, Pa., June 6, 1931, of complications, aged 58 years, 1 month and 11 days. Seven children preceded her. She is survived by her husband, three daughters, one son and eighteen grandchildren. She lived a devoted Christian life and took active part in church and Sisters' Aid Society work. Funeral services at West Green Tree by Brethren Hiram and Samuel Eshelman. Interment in the adjoining cemetery.—Mrs. John Buffenmyer, Florin, Pa.

Hacker, Bro. Martin C., died at the home of his son near Myerstown, May 31, 1931, of blood poisoning, aged 82 years, 6 months and 1 day. Forty-two years ago he became a member of the Church of the Brethren. He married Mary Hibschman who preceded him a number of years. One son, two grandchildren and one great-grandchild survive. Elders Michael Kurtz and Harvey W. Frantz conducted services in the Heidelberg house. Interment in the adjoining cemetery.—Alice B. Royer, Myerstown, Pa.

Hummer, David A., son of Frederick and Mary (Miller) Hummer, born in Delaware County, Ind., July 5, 1863, died June 2, 1931, at his home in North Manchester, Ind. He married Celia E. Elliott Aug. 30, 1890. Four children were born to them; one daughter preceded him. Bro. Hummer was converted and entered into fellowship with the Church of the Brethren by baptism in May, 1907. He was called to the ministry Sept. 21 of the same year and was ordained to the eldership in 1911. Last Monday evening he called for the anointing and died on Tuesday morning. Besides his wife and children there are seven brothers and sisters and five grandchildren. Funeral in the Hickory Grove church by Eld. D. M. Byerly assisted by the writer.—J. H. Wright, North Manchester, Ind.

Kanel, Mabel Pauline (Kidwell), was born at Sumner, Mo., May 25, 1892, died May 23, 1931, at the hospital in Sabetha, Kans., following an operation. Her family moved from Missouri to Kansas when she was but a small child, and it is in this community and the Hamlin community that she spent the greater portion of her life. When she was twelve years old she became a member of the Brethren church. Jan. 28, 1914, she married Adolph Kanel. Following their move to Morrill they affiliated with the Church of the Brethren in their religious activities. Her church life was sincere and loyal; she loved her church and its teaching and fellowship. She leaves her husband, daughter and son, mother, Mrs. J. C. Kidwell, three sisters and four brothers. Service by her pastor, the undersigned, in the Morrill church, assisted by Rev. L. A. Myers. Interment in Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Light, Sister Emma, nee Souders, died at her home near West Myerstown, May 24, 1931, aged 36 years, 3 months and 16 days. She was ill one week with inflammatory rheumatism. At the age of thirteen she became a member of the Church of the Brethren. She is survived by her husband, Harvey Light, two daughters, parents, sister and five brothers. Services and interment at the Tulpehocken house by Brethren Michael Kurtz, Harvey W. Frantz and Elias M. Frantz.—Alice B. Royer, Myerstown, Pa.

Murray, Robert Lee, born near Sabetha, Kans., Aug. 22, 1907, died in Kansas City, Mo., June 1, 1931, following an automobile accident. He is survived by five sisters, one brother, father, Wm. Murray, and stepmother. He became a member of the Brethren Church at Sabetha and always found great joy in his Christian life; he was active and happy in many phases of the work of the church to which he was ever loyal and true. His church will ever be ennobled because of the interest and concern which he had for its activities and ideals.—Earl M. Frantz, Sabetha, Kans.

Perrott, Sister Dora Florence, widow of Bro. Geo. Perrott, died at the home of her daughter, May 15, 1931, of complications, after an illness of ten days, aged 65 years. She was an earnest and devout member of the Church of the Brethren for many years. Surviving are four chil-

dren, three sisters and a brother. Services at the Broadfording church by Bro. C. M. Hicks assisted by Bro. John Rowland. Interment in the cemetery adjoining.—J. Rowland Reid, Hagerstown, Md.

Ruthrauff, Bro. Merril Geo., son of George and Maggie Ruthrauff, horn Dec. 17, 1891, near Redfield, Kans., where he spent his entire life. He died June 7, 1931, after an operation for appendicitis. He married Cora Ater in December, 1917; she preceded him in July, 1928. He united with the Church of the Brethren at an early age. He had been teacher of the young married people's class for some time and recently was elected as deacon. He leaves two sons, mother, three brothers and one sister. Funeral in the Paint Creek church by Bro. W. R. Argabright. Burial in Marion cemetery.—Erma Lucille Argabright, Redfield, Kans.

Sandy, Sister Sabina Catherine, daughter of John and Mary Ebersole, died at her home in Clark County, Ohio, May 25, 1931, aged 75 years, 7 months and 25 days. At the age of twenty-three she married Eld. Jacob D. Sandy who passed away Nov. 29, 1926. Early in life she united with the Church of the Brethren in which church she lived a faithful and consistent Christian life. She is survived by one daughter, five grandchildren and one brother. Funeral services at the residence by Eld. Cyrus Funderburg. Burial in the New Carlisle cemetery.—Ruth Dresher, Springfield, Ohio.

Sease, Bro. Oliver, son of Abraham and Margaret Sease, was born in Darke Co., Ohio, May 8, 1849, and passed from this life June 7, 1931, aged 82 years and 29 days. He was married to Lucy Ann Wooner April 21, 1872. He moved from Ohio to Woodland Township, Barry County, Mich., about 1878, where he resided until his death. He was baptized in May, 1881. He is survived by his companion who has been an invalid for the past seven years, one brother, one sister, two sons, six grandchildren, and five great-grandchildren. Funeral services by Eld. H. V. Townsend, with Elders Peter B. Messner and Ervin Weaver assisting. Interment in Woodland cemetery.—Ervin Weaver, Woodland, Mich.

Shaffer, Sister Alice, born June 21, 1872, died May 19, 1931. She is survived by a stepmother, seven brothers and one sister; her father, mother and one brother preceded her. She united with the Church of the Brethren many years ago and remained a consistent member. Services in the home by the writer. Interment in the Manor church cemetery.—W. N. Myers, Clymer, Pa.

Sink, Elizabeth, daughter of Daniel and Lydia Oaks, was born at Dayton, Ohio, died at her home in Monticello, Minn., June 3, 1931, aged 78 years, 3 months and 1 day. She married Peter R. Sink April 5, 1883; he preceded her, also an infant daughter. Two sons and a daughter survive. She united with the church in early life and remained an ardent adherent to her faith. The last four years of her life were filled with constant physical distress which only served to intensify her faith in God. Funeral at Minneapolis by the writer assisted by Eld. A. J. Nickey.—Leonard H. Root, Minneapolis, Minn.

Sink, James, born in Franklin County, Va., died at his home near Centropolis, Kans., May 30, 1931, aged 81 years. He married Elizabeth Frances Oyler in 1877. They moved to Kansas in 1898 and resided in Franklin and Douglas Counties until his death. The widow survives with eleven children, thirty grandchildren and one great-grandson and two brothers. He united with the Church of the Brethren Sept. 7, 1917. Funeral by the writer assisted by Bro. J. M. Ward. Burial in the Pleasant Hill cemetery.—W. A. Kinzie, Navarre, Kans.

Springer, William Henry, was born March 17, 1859, in Washington County, Md. Here he lived until he was twelve years of age when he moved with his parents to Lanark, Ill. At the age of twenty he moved to Brown County, Kans. He finally settled near Elk City, Kans., where he remained until his death which occurred June 4, 1931. He died at the age of 72 years, 2 months, and 17 days. Oct. 28, 1883, he was united in marriage to Caroline Bowers of Sabetha, Kans. To this union were born seven children. He leaves his wife, six children, fourteen grandchildren and one great-grandchild, two brothers and one sister. Funeral services were conducted at the Church of the Brethren at Morrill by Paul S. Longenecker. Interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Stayer, David B., born in Bedford County, Pa., died June 6, 1931, aged 79 years, 1 month and 16 days. In 1875 he married Sarah Hartman and to them were born two sons. In 1877 he was bereft of his companion. Dec. 25, 1877, he married Barbara Holsinger who preceded him a little over seven months. To this union were born five children. In early manhood he united with the Church of the Brethren and had been a staunch defender of the church and her principles for more than fifty years. He served in the capacity of deacon for nearly forty-five years. Surviving are six children, twenty-one grandchildren, ten great-grandchildren and two sisters. Services at the La Verne church by W. I. T. Hoover. Interment in the Inglewood Park cemetery.—W. I. T. Hoover, La Verne, Calif.

Trumbo, infant son of Mr. and Mrs. John Trumbo, Timberville, Va., died May 10. Services at the grave by Bro. Samuel D. Lindsay. Burial in Timberville cemetery.—Mrs. Pauline Lindsay, Timberville, Va.

Witt, Henry, born in Richardson County, Nebr., Dec. 2, 1877, died in the Falls City hospital, April 21, 1931, aged 53 years, 4 months and 19 days. He had a paralytic stroke and died a few hours later. He with his wife and four children united with the church eleven years ago. Funeral services by the writer at the Falls City church and interment in the Silver Creek cemetery.—W. W. Blough, Falls City, Nebr.

THANK YOU

To our many friends and patrons who called at the **Colorado Springs Conference** we say **"THANK YOU."** It was a pleasure to greet old friends and to make new ones. To know so many of you personally makes it easier to respond to your requests. Now and always, as at **Conference, we prize your advice, appreciate your patronage** and will endeavor to our utmost to **meet your wants.**

We trust your purchases have reached you and that you are finding each article as represented. Should there be even the slightest cause for dissatisfaction on your part, we hope you will write, so that we may have the chance of making you one of our numerous absolutely satisfied customers. Again we say **"THANK YOU."**

Brethren Publishing House, Elgin, Ill.
R. E. Arnold, General Manager

THE BEST FAMILIES READ—

Beautiful Girlhood $1.00
By Mabel Hale
Contains the very things a girl wbo would grow into noble womanhood wants to know.

Happy School Days $1.25
By Margaret Sangster
A book that sees the bright and good, and holds them before the reader.

Two Books by Louisa M. Alcott, each .....$ .60

Little Women
Who has not been helped by this book that refuses to grow old?

Little Men
If you do not like this book you should look within yourself.

Guiding Boys Over Fool Hill $1.50
Every boy travels that route, but happy tbe boy and happy the leader who knows how best to do it.

God's Book and God's Boy $1.25
By A. F. Schauffler
The author knows how to draw the two together so that the boy is the better for it.

Five Books by Margaret Slattery

Important to Me $1.00
Every page abounds in wholesome advice and in striking illustration.

Two Words .....$ .65
Short words they are, but learn to say them at the proper time, and life has a new meaning.

Just Over the Hill $1.35
A great book for all young people. And older folks will be well repaid for reading it.

The Girl and Her Religion $1.35
Illustrated. Has helped many a girl to settle some of the problems that just will arise in a girl's mind.

The Girl in Her Teens $1.10
The girl who reads this book will never forget its message.

WE ARE GLAD TO SERVE YOUR BOOK WANTS

Brethren Publishing House, Elgin, Ill.

"Through the Bible Day by Day"

By the Late F. B. Meyer

Among the excellent writings left by **F. B. Meyer** must be classed "**Through the Bible Day by Day,**" a series of studies planned for those who do wish to study the Bible but can not make a thorough study of it. These books lend themselves well for daily devotions. Each volume is illustrated, well bound and of a size easily handled for study or for reading.

Vol. I. Genesis to Joshua, 218 pages
Vol. II. Judges to 2 Chronicles, 249 pages
Vol. III. Job to Ecclesiastes, 201 pages
Vol. IV. Ezra to Malachi, 225 pages
Vol. V. The Gospels, 235 pages
Vol. VI. Acts to Ephesians, 190 pages
Vol. VII. Philippians to Revelation, 206 pages

Price of each volume, 82c. Or the complete set of seven volumes, $5.50.

You will find great joy in following this noble Bible interpreter.

Brethren Publishing House, Elgin, Ill.

FOR SALE: 52 acres, good level land, ideal home, modern, 2 miles from Manchester, on State Road, nothing better.

FOR SALE: Good 40 acres, $3,000.

FOR SALE: 6 room modern house, 1½ blocks from College.

JOHN ISENBARGER,
North Manchester, Indiana.

75 Stories for the Worship Hour

By Margaret White Eggleston

Here is a new book that **will appeal to leaders of young people's groups, and to Sunday-school superintendents.** These stories grip. A classified table of contents enables you to find the very story you need. **Each of these 75 stories will suggest at least three others** like unto them to every live leader. **Price, $1.50.**

BRETHREN PUBLISHING HOUSE
Elgin, Ill.

Going the Second Mile

That's what publishers are doing when they offer these books at the ridiculously low price of ONE DOLLAR each. But they are determined to place good books within the reach of all. Look these books over; note that they are standard works.

LINCOLN'S OWN STORIES, by **Anthony Cross**
Lovers of Lincoln's best stories will appreciate this collection. 223 pages.

THE BOOK OF WOODCRAFT, by **Ernest Thompson Seton**
Brings boys near to nature and tells them how to live in the big out of doors. 590 pages.

THE BIBLE STORY, by **William Canton**
Tells Bible stories in Bible language. Includes the chief Bible characters but stresses the life of Jesus. 450 pages.

TRADER HORN, edited by **Ethelred Lewis**
The story of this man's life in the Cameroon is more fascinating than fiction. 302 pages.

"HOSSES," edited by **Charles Wright Gray**
Seventeen of the best known stories all making the horse prominent by seventeen writers like Zane Grey and Ernest Thompson Seton. 382 pages.

BIRD NEIGHBORS, by Neltje Blanchan
Helps to identify by full description the more common birds. Illustrated. 233 pages.

EDISON, The Man and His Work, by **George S. Bryan**
The story of this great man's life told for the common reader. 350 pages.

TODAY and TOMORROW, by **Henry Ford** and **Samuel Crowther**
Shows Ford's business methods and ideals. A continuation of his book "**My Life and Work.**"

You will find nothing cheap in these books except the price. All are standard works and are found and read in countless homes. Price of each volume is only ONE DOLLAR.

Brethren Publishing House, Elgin, Ill.

For Your

VACATION CHURCH SCHOOLS

The Board of Religious Education Recommends

New Syllabus. 15c
Essential for all workers.

Administering the Vacation Church School, Armentrout. $1.00
Tells you how to do the job.

Manual of Training for Worship, Hartshorne. $1.50
Furnishes a wealth of material.

Kindergarten Course for Daily Vacation Church School, Moody. 95c
For First Year Beginner.

Beginners in God's Word, Shields. $1.85
For Second Year Beginner.

Learning God's Way, Dudley. $1.75
For First Year Primary.

God's Children Living Together, Dudley. $1.75
For Second Year Primary.

Adventures in Friendliness, Dudley. $1.75
For Third Year Primary.

Conquests for God, Miller. $1.35
For First Year Junior.

Heroic Lives, Miller. $1.35
For Second Year Junior.

Knights of Service, Bradshaw. 85c
Knights of Service (program guide), Hawthorne. 85c
For Third Year Junior.

Life and Times of Jesus (pupil's part), Grant. $1.00
Life and Times of Jesus (teacher's manual), Grant. $1.00
For First Year Intermediate.

The Heroic Age (Life of Paul), Clyde. 75c
For Second Year Intermediate.

Everyday Adventures for Intermediates on Pioneer Trails of Christian Living (a series of leaflets for teachers only). **15c each**—see leaflet No. 118 for titles.

Builders of the Church of the Brethren, Flory. $1.00
For Third Year Intermediate.

These are only a few of our large assortment of material for your Vacation School. Our Leaflet No. 118 gives full information. Ask for it—it is free.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., July 4, 1931 | No. 27

Can Institutions Be Saved?

Take the modern state itself, organized on the basis of independence and freedom, and dedicated to the preservation of the people's liberties and the extension of the general welfare. In time, the liberal conception of the state being organized for man is modified in practice until man seems to exist for the glorification of the state. The state becomes an end, a glorified personality in itself, something so sacred that human liberty and the lives of its people must be freely sacrificed, if need be, for the enhancing of its power. . . . How can institutions be saved, if at all? Only by experiencing a continual rebirth in the spirit and ideals out of which they came into being. . . . The exploitation of personality is the deadly sin of the new human order—the unforgivable sin against God the Father, and against man, the brother.—The American Friend.

IN THIS NUMBER

Editorial—

The Supremely Good Thing (E. F.), ... 3
The Father Himself Loveth You (E. F.), ... 3
City Churches (H. A. B.), ... 3
Brethren Objectives in Church Life (E. F.), ... 4
Kingdom Gleanings, ... 16
Quiet Hour (R. H. M.), ... 17

General Forum—

Must There Be War (Poem)? By Martha Judy, . . 5
Church Troubles in Italy. By Andrew W. Cordier, 5
Hope for the Small College. By A. H. Rittenhouse, 6
The Earmarks of Heroes. By E. Bennett Owen, . . 7
The Ministry and Home Missions. By Burton Metzler, ... 7
Women's Work Activities at Colorado Springs. By Nora M. Rhodes, ... 8
Pressing Toward the Mark. By Ralph Keedy, ... 9
The Church and Prohibition in the New Age. By Rufus D. Bowman, ... 10
New Men's Work Secretary (R. D. B.), ... 12
Evangelism in the Church School. By Edward K. Ziegler, ... 20

Missions—

I Am Debtor, ... 13
Meeting of the National Christian Council. By H. C. Yin, ... 14
News From the Field, ... 15

Pastor and People—

Lessons for Beginners in the School of Christ.—No. 1. By Rhetta C. O'Rourke, ... 18
The Gist of the Sermon. By D. W. Kurtz, ... 19
Indoctrinating Young Christians.—No. 11. By Galen B. Royer, ... 19

Home and Family—

My Neighbor's House (Poem). By Mildred Allen Jeffery, ... 22
The "Good Neighbor" Lady. By Chester E. Shuler, ... 22
Prayer Answered. By Julia Graydon, ... 23
Some Facts That Should Be Known. By Mrs. T. S. Moherman, ... 23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



Photo by Dan West

The Simplicity of Worship

"Howbeit the Most High dwelleth not in houses made with hands; as saith the prophet,

The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith the Lord:
Or what is the place of my rest?
Did not my hand make all these things?"

There is a call to worship in the mellow beauty of fading day. When the shadows begin to lengthen across the open fields there is a yearning after God. So it was with the young people in the picture when they turned from the churchhouse at the right, and found a place to meditate under the purple dome of the evening sky.

All Nature teaches the simplicity of worship, though men have been a long time learning the lesson. This mountain and that sacred city are not better than others—if the heart is right. How simple is worship when there is eagerness for spiritual communion! Soaring spires and colored windows, ritual and sonorous music are a help; but they are not the essence of worship.

The heart of worship is fellowship with God. And not only in high moments, but in the strain and heat of work or play. True worship begins with an attitude and ends in communion with the Most High. Thus he who is in tune with God's beautiful world of nature must also come to be in tune with the Maker of all.

H. A. B.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., July 4, 1931 No. 27

EDITORIAL

The Supremely Good Thing

MANY old things are good. Great ideas possessed the minds of men and women long before you and I were born. Increasing experience with life and people increases one's respect for the thinking of the fathers. It was really a magnificent answer that the old catechism gave to that question about the chief end of man. That chief end was and is and always ought to be "To glorify God and enjoy him forever."

The only trouble there ever was with that was the perverted ideas of people about glorifying God. Some thought it consisted mostly in saying high sounding things about God. Some still think that. Would you expect a red-blooded man to be satisfied with that for the chief end of his existence? He wants to see things done.

So does God. He wants to see men and women make progress in the art of rich living. He wants them to understand what that fine art is and then get down to business in the practice of it. To help him realize this ideal is the finest way in the world to glorify him. That *is* glorifying him.

And that is enjoying him too, and finding that enjoying him is joy in the *n*th degree. For it is the joy of perfect fellowship, the fellowship of love. It is the blending of kindred spirits in mutual love and in filial love toward the Father Heart who sustains them and shows them the way.

Many old things are good, some are exceedingly good, and one is supremely good. It is glorifying God and enjoying him, now and forever. E. F.

The Father Himself Loveth You

PEOPLE pray. They always have prayed. They always will pray. If not in prosperity, then in adversity. If not regularly or ordinarily, then under the stress of a great emergency. If not formally, then under the pressure of a dominant desire by the pursuit of the things desired. For "prayer is the avowal that the universe is on our side." And, therefore, that effort is worth while.

An equally scientific statement of the case grounds prayer in the conviction that God is and that he is a rewarder of them that seek after him. To put the idea in scriptural language does not make it less scientific, though some scientists and philosophers seem not to know that they are only saying in different phrasing what was thought and said long ago by men for whose insight they have none too much respect.

The humble Christian works and prays and trusts because he believes that God is for us, and that if he is, nothing can be successfully against us. Which is to say that the universe is on our side and that there is a reason. E. F.

City Churches

FROM some things which are written the lay reader might easily gather that the rural church presents the most difficult field. And yet, the city church is not without its quota of nuts to crack.

A recent study of the population growth of Chicago, especially with reference to the history of the city's churches, reveals there have been four distinct periods of development. Up until 1860 those who settled in Chicago were of American stock, and they founded Methodist, Baptist, Congregational and Episcopalian churches. From 1860 to 1890, the newcomers to Chicago were largely from north Europe. This settlement accounts for Lutheran and Irish Catholic churches. From 1890 until 1917 the tide from south Europe was strong. The result was a growth in Catholic churches and in the number of Jewish synagogues. Since 1917 the movement cityward has strengthened Protestant churches—especially colored.

The point of our long paragraph is that tide after tide of settlement has not only increased the number and variety of churches in Chicago, but so shifted popu-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

lation about that members are hard to hold and church plants difficult to locate. Indeed, it would seem that city churches are in need of as much statesmanship as the rural churches are reported to be. And that in both cases the chief requisites are wise and vigorous leadership with whole-hearted responsiveness to community needs. H. A. B.

Brethren Objectives in Church Life

Suggesting Some Things Said at Colorado Springs

WHAT *is* church life? Is it the social impact of the church on the community? The character of the influence which goes out from it? Something like that, perhaps. Of this much we are sure. It is the combined effect of the lives of the church members. To reach desirable objectives in the church life, therefore, we must have them in the life of the individual membership. What are these?

We suggest two pairs of them: those in the first pair, fundamental, lying at the root of all worthy Christian effort; those in the second pair, of special present timeliness, with special claims on Brethren.

Recall this fervent word of Paul to the Galatians: "Ye, brethren, were called for freedom." There's the great Christian objective, soul freedom, liberty of the spirit, the liberty which finds its urge to action in the individual's own high sense of right. Because it knows no constraint outside of its own free choice, this is perfect liberty, true freedom. For this Paul fought with all his might, the danger in it notwithstanding. He proposed as a safeguard against that danger, service rooted in love (Gal. 5:13). Jesus had named another, knowledge of the truth (John 8:32).

The second member in this first pair of objectives is maturity—"till we all attain . . . unto a full-grown man" (Eph. 4:13). The measure of this mature manhood is "the stature of the fulness of Christ." Significant marks of it are stability—"no longer children, tossed"—and all-roundedness—"grow up in all things." Toward this end all the activities and agencies of the church are set (Eph. 4:11, 12). As an objective in church life it is basic, primary.

The pair of more concrete objectives in Brethren church life which we suggest for present attention includes the old-fashioned virtues of simple living and high moral standards.

The first of these is made timely by the extravagance of our age, the progress of invention, and the constantly advancing standard of living, as we call it, which means in fact the constantly increasing pressure for more material conveniences and luxuries. The lure of the flesh is as powerful as ever and the need for resisting it is intensified by the conditions cited. Therein lies our Brethren opportunity.

We can not meet it by withdrawing from civilization, not alone because we can not succeed in living to ourselves, but because by that method we would be false to our responsibility. We can not meet it by refusing to share in the benefits of scientific progress and going back to the oxcart and the spinning wheel. We can not persuade ourselves to do that because we feel bound to believe that inventions of more efficient machines and discoveries of new forces ought to be used for the greater glory of God. We can not solve the problem by fixing a standard which shall settle all questions of detail once and for all. New conditions do demand new rules.

We can meet the issue only by attention to certain guiding principles, chief of which are these two: first, the superiority of spirit values and the consequent necessity of making our use of things subservient to these; second, the effect of our manner of life on others and our consequent duty to live so as not to make life harder for our fellows. With due regard to these principles we can not go far wrong in handling the problem of "living simply in an extravagant age."

The second of our two concrete objectives, a high standard of morals, is forced on our attention by the trend of our times which carries its revolt against authority and its spirit of inquiry even to questioning codes of conduct long regarded as sacred and inviolable. Reveling in memories of the beautiful family life characteristic of the Brethren tradition, it is difficult sometimes to believe our eyes and ears. What we see and hear is so incredible, coming from sources high in positions of leadership, that we are minded to break out in vehement denunciation of any and all who dare to question the standards of the past. A sympathetic approach to the problem is better, however, especially for the sake of the youth, who are often sincerely and sorely perplexed.

By which we are not hinting at less emphasis on the old-time virtue of self-control. More of that emphasis is precisely what the situation calls for. But it should be given with understanding. The right to inquire, in the spirit of truth-loving humility, should be freely granted. The sacredness of the sex instinct and the beauty and dignity of its rightful exercise must be recognized. Only the perversion of it is unclean and this both youth and age should know. But they should know also that powerful tendencies are at work to make this perversion respectable, that moral safety and soundness demand that these tendencies be resisted and that there is no satisfactory substitute for placing physical desires under spirit control.

Objectives like these held steadily before us, will give us a type of church life worthy of our heritage and traditions and of our hopes for the better church to be.

E. F.

GENERAL FORUM

Must There Be War?

BY MARTHA JUDY

Must there be war, must there be strife
Among the nations which are ours?
Must hatred reign, where love should be—
A hate that separates the powers?

Must we have war, and in this war
Must age and youth be forced to die?
And give their lives on battlefields
Our haughty pride to satisfy?

No, strife must end, and hate must die,
And all our awful wars must cease.
For love must reign throughout the world,
And every soul sing joy and peace.

Eglon, W. Va.

Church Troubles in Italy

BY ANDREW W. CORDIER

First Half

Such a prosaic title awakens in students of church history a peculiar response, for church troubles in Italy, one may rightly reflect, can be found in abundance in every century—indeed, in every generation since the dawn of the Christian era. It is only, then, in the slightly new turn of those difficulties that we shall center our present interest.

Two years ago the Italian State and the Vatican entered into a comprehensive agreement—the Lateran Accord—which brought to an end a half century of bitter contention between church and state. In 1870 the troops of Victor Immanuel of Sardinia-Piedmont conquered Rome and thus forged the last link in the political unification of Italy. The church, from which the Eternal City was taken, was gravely offended, but even this violent act of conquest was not to be compared in its effect upon the papal mind to the subsequent Law of Papal Guarantees which was forced upon the church by the new Italian government. The Pope fulminated against it, refused to accept the annual gift in compensation for his loss, and withdrew in anger to his Vatican quarters where for more than fifty years he and his successors regarded themselves as voluntary "prisoners." During these years the state remained unblessed, the church unrecognized. Catholics were ordered not to participate in politics, the state refused to recognize the Catholic marriage ceremony; there was perpetual conflict in many areas of life—education, taxation, and military service.

Many an Italian statesman had attempted to solve the problem, but all had given up in despair. The so-called Roman question bid well to be consigned to the scrap heap of unsolved problems. But Mussolini succeeded in the task in which all others had failed. A number of factors conspired to produce the agreement. On Mussolini's side there was the obvious personal desire to possess the honor of solving Italy's most vexing problem. Crispi, a famous Italian statesman of a generation ago, said that "he who solves the Roman Question deserves to be recognized as a great statesman." Mussolini today enjoys the honor. In the second place, Mussolini's dictatorship, like every form of rule however arbitrary, needed the backing of an influential section of public opinion. The great majority of Italians are Catholics and, save for the purely nominal Catholics, they could not support the Mussolini régime unless the old rift was mended. Finally, the political influence of the Vatican in Italy and abroad, backed as it is by the fidelity of 300 million Catholics, was a plum worth striving for. Under no circumstance can it be contended that Mussolini promoted the agreement out of religious motives. His early Socialist philosophy and his recent treatment of non-Catholic sects proves that his religious policy is motivated by political opportunism. On the side of the Vatican there was the desire to find in Italy a new ally and political spokesman. From the early Middle Ages, the church has striven to maintain close political connections with some powerful state or group of states. From 1867 to 1918 the church leaned heavily upon Austria-Hungary, and recent diplomatic disclosures have revealed that this close connection largely nullified the Papal pleas for peace in 1916 and 1917. Enemies of Austria-Hungary contended that the Pope was chiefly concerned in checking the impending ruin of his subject state. Italy, by the Lateran Accord, now takes her place. Secondly, the Pope had no reason to prolong unnecessarily the strained relations of church and state. The many difficulties under which Catholic clerics worked was a sufficient inducement to reach an early agreement. Finally, these inconveniences and hindrances to the tranquil development of ecclesiastical interests were aggravated by a steady encroachment of Fascism upon the private life of Italians. Mussolini's claim to the complete devotion of the individual to the state conflicted with the Papal conception of the universal authority of the church. Hence there were powerful influences at work to bring about a solution, and after several years of negotiation and conference the Lateran Accord was completed.

In other countries stress is invariably laid upon those portions of the Accord which recognize or restore to the Vatican the dignities, prerogatives, and functions of a state in the international sense. But in addition to enlarging and defining the rights and properties of the Vatican State, it grants the Catholic Church a privileged position in Italy. Church control over education is enlarged, clerics are exempted from military training, and ecclesiastical control of the marriage vow is again recognized. Nothing shall be done in Italy, and par-

ticularly in Rome, to give offense to the traditions and teachings of the Supreme Pontiff. The most significant clause is Article I which declares that "the Catholic Apostolic Roman Religion is the only religion of the State." In this lies the crux of the problem, and during the last two years Mussolini and the Pope have been at variance in its interpretation.

North Manchester, Ind.

Hope for the Small College

BY A. H. RITTENHOUSE

In considering a program for our colleges, it will be foolish for us to attempt to match the financial resources of the state schools or to meet the heavy endowments of the larger private schools. Too much time and money have been lost already by some of our schools along this line, with the usual result when one lives beyond his means. There has been a belief that if certain standards can be met as set by educational credit associations, based for the most part on material resources, scholarly attainments and ability must naturally follow to the student who holds a diploma from such an institution. The larger universities are dropping this idea and are placing the emphasis upon the student rather than upon the diploma he brings. The able student who brings a diploma from a Class "B" school, while he may be conditioned for a short time, is apt to fare better than the student from the fully accredited school under the North Central Association, who does not keep up in his grades.

The class of students who attend our colleges are usually of the better class. Most of them go to college at the cost of much effort and financial sacrifice, and they are in earnest about their effort to secure higher education. Invariably they make good when they go to the universities. The larger colleges and universities and crediting associations are beginning to appreciate this fact, and there is an increasing friendliness toward the small college which turns out good students. Certainly it is along the line of student development that we should place our emphasis. This is the modern trend, and to emphasize buildings, endowment, etc., is getting started about thirty years behind the times along this line. With the financial resources of the entire Brotherhood, we can not maintain a single college that can compete with the weakest state school in point of equipment, endowment and financial resources.

To place the emphasis upon "standards" based entirely upon material resources would be taking a position that is decidedly dangerous and one that we as a church can not afford to take. The attainment of these things is desirable and to those schools that can attain them, congratulations are due; but to deny to any school the privilege to operate when good work is being done within the limits of their ability is to set up the dictum, "without money, nothing." If the church is going to put its official sanction upon such a promulgation, we may as well close all our schools and let our students go to the most heavily endowed school within their respective territories.

Our educational problem should not be considered entirely from the standpoint of the professional scholar. Thousands and thousands of students who enter their freshman year never graduate. This class of student is entitled to recognition and training and culture to live a richer life. This also applies to the student who does complete his A. B. course without taking university work.

Too many "bogies" are being set up by professional educators, such as state competition, tax supported junior colleges, etc. State educators seem more friendly to the small college than some within our own ranks. The public is becoming decidedly "tax conscious" and any further units to our tax supported state systems will meet with a very decided "sales resistance." Many of these palatial high school buildings that now dot the country would not be built today, if the voters had the opportunity to pass upon them now.

Federal Judge James H. Wilkerson, of Chicago, in the annual commencement address of Illinois Wesleyan University on June 9, 1931, said: "We are placing too much emphasis on libraries and laboratories and physical equipment. Education is developed by the contact of mind with mind. A truly great teacher is worth more than beautiful buildings, vast endowment or a historic name. The need is for men and women rather than mere buildings and material equipment." This observation is in line with other observations of great professional and industrial leaders of our country.

If we have leaders of ability who can coördinate our resources, furnish a program to meet the modern trend in education, all of our schools can possibly operate—if we put as much emphasis upon keeping them going as some are doing in closing some of them.

At no time has the outlook for the small college been brighter, if we can develop a program to fit in with the modern idea of student emphasis, basing same on brains instead of money. Such a program will put us in the front rank of the smaller colleges rather than in the rear guard of a mad scramble for wealth and endowment and fear of encroachment upon territory by other church agencies. The material resources should be secondary and the work done by the school first. Here is an opportunity for an organizer of high ability rather than the services of a professional educator.

Each school should be studied not only in its relation to the entire system but also in its relation to the local field. The latter can not be ignored and the church has rich contacts here it can not afford to throw away. Our schools at this time are among the church's largest assets, and offer a splendid field of opportunity. No doubt

some consolidation of effort can be effected without annihilation. We need men above buildings and money, much as the latter are welcome. The increase of efficiency in faculties, with teachers keenly alive to the needs of young people and the emphasis placed upon the student to find and take his place in this complex civilization certainly should be the main desideratum. We had better continue as we are at present, with economic determinism deciding the issue, rather than to destroy what we have in part, with nothing to offer except continued competition with institutions on a material basis.

It is not fair to spread a policy of discouragement and distrust among a school's constituency based on monetary standards unless a better program is offered. That some of our schools have survived these campaigns certainly demonstrates that the spark of life must be almost indestructible, and there should be a fair chance given for expression.

It is possible that economic pressure will "get" some of our schools, but let us be careful how we force the issue. It is possible that the results will be quite disappointing when it comes to the hoped for results to the remaining colleges, as well as the financial relief or advancement expected by other church agencies.

Mount Morris, Ill.

The Earmarks of Heroes

BY E. BENNETT OWEN

THE writer has compiled this little yardstick by comparing several of his most admired friends, historical, as well as flesh-and-blood, and endeavoring to find what they have in common.

1. They are human, with all that that implies of weakness and of strength.

> "He may have sinned. One proof indeed
> He is thy fellow-man."

2. They know their strong points and weaknesses, and conduct their actions accordingly; in other words, they know what to attempt and what to avoid.

3. They use simple language, discarding five-syllable words when they can use shorter ones as well. Read Socrates' "Apology," or the Sermon on the Mount, or Lincoln's speeches, or the editorials in this paper.

4. They get outside of themselves; that is, they are interested in something besides their personal salvation. It has been stated something like this: "Some people worry themselves into nameless graves, while a few rare souls forget themselves into immortality."

5. They are approachable; they do not hold themselves aloof. They may be lonely, though; likely they are. Read Matthew's account of Gethsemane again. Or read Ida Tarbell's thin book, "He Knew Lincoln."

6. They sink themselves into jobs that are much too big for them. Less is not enough.

7. They set their courses, and steer by them, though they may not see their goal.

> "It may be that the gulfs will wash us down,
> It may be we shall touch the Happy Isles."

Sometimes they reach the "Happy Isles"; oftener they don't. Moses didn't, and Jesus didn't, and Ruth Kulp didn't. Or did they?

> "Speak, History, who are Life's victors? Unroll thy long annals and say.
> Are they those whom the world call the victors, who win the success of a day?
> The martyrs, or Nero? The Spartans who fell at Thermopylae's tryst,
> Or the Persians and Xerxes? His judges, or Socrates? Pilate, or Christ?"
>
> —*W. W. Story.*

Oxford, Ohio.

The Ministry and Home Missions

BY BURTON METZLER

THIS is Thursday morning. We are in the sectional conference of the Ministry and Home Missions. On the platform are M. R. Zigler, M. Clyde Horst and W. H. Yoder, the latter presiding. Harvey Hostetler is leading the singing and C. H. Hinegardner is conducting the devotions in which he exalts the calling of the ministry.

The first part of the morning's work consists of a discussion led by J. Clyde Forney. The discussion centers about the minister's devotional life, his study, and his attitudes. It is a live discussion touching the minister right where he lives. All seem to agree that the minister must reserve time for Bible reading, meditation, and prayer, exercises in which he comes into direct touch with God. As to the minister's study, some prefer the morning hours and some the afternoon; some begin on Monday and some reserve Monday as wash day and as a time for relaxation, sort of a minister's Sunday. But all seem to agree that the minister's study, including the room, the time, and the act, should be carefully guarded and observed if his ministry is to be rich and fruitful, and that there should be much general reading and study as well as much special Bible study if he is to preach from the overflow. On the matter of the minister's attitudes, S. J. Miller rises to say that one of the greatest needs of the minister is to study and understand people so as to be able to help them. The minister needs to think things through in regard to war, business, duty, God, young people, dancing, etc., and to assume attitudes to these and other phases of life, which are above reproach.

Bro. Forney's discussion having come to a close, Earl Frantz, secretary of the Rural Church Commission,

reads a report which will doubtless appear in print elsewhere.

Now under the direction of M. R. Zigler the group is being divided into eight commissions as follows:

Financing the Local Church—Chairman, Galen K. Walker.
Recruiting the Ministry—Chairman, J. W. Lear.
Work of District Ministerial and Mission Boards—Chairman, W. H. Yoder.
Evangelism—Chairman, Edgar Rothrock.
Tenure of Pastoral Service—Chairman, J. Clyde Forney.
Training for the Christian Ministry—Chairman, Foster B. Statler.
The Free Ministry—Chairman, John C. Zug.
Efficient Placement of Ministers—Chairman, J. O. Winger.

Now it is Friday morning and Galen K. Walker is speaking about the minister as an administrator. Bro. Walker believes that first of all the minister must be a preacher, but he also believes that a minister must give as much time to administration including business affairs as is necessary for church efficiency. The amount of such administrative work will vary with different situations. The aim should be to develop lay members who are able to take over the administration. Some one from the floor asks whether a pastor should also be elder of his congregation. The group seems to feel that the answer depends on the local situation. A vote shows that the number of ministers serving as pastors where another is elder, is slightly larger than the number who act as elder and as pastor.

Bro. Walker gives way to C. C. Hawbaker who is speaking about the minister and finance. He asserts that, because success in finance requires one type of person and success in the ministry requires a different type, ninety-nine out of one hundred good ministers are not good financiers. Yet ministers should strive to be fair financiers in the sphere of their own affairs. They certainly should inspire good financiers to link their ability up with the kingdom. They should do this not merely for the sake of putting over a financial program, but for the sake of developing spiritual power, for one can not enjoy spiritual life without sharing. Some one suggests that the ministers present state what per cent of their income they are sharing with others. There is dissent. But the urge to show their colors prevails and a ballot is taken. I notice that the pastor sitting by my side gives twenty per cent of his salary.

After the ballot we separate into commissions for further study.

Saturday morning has come. The Sunshine Girls of La Verne are making an appreciated contribution to the meeting. After their singing, R. E. Mohler speaks about the minister as a friend and says, "The finest thing I know anything about is friendship, because it is built around love and unselfishness." It takes two to have friendship. Friendship requires personal contact, learning to know each other, and looking at things through the eyes of the other.

Now come the reports of the commissions. Mimeograph copies have been made and are placed in the hands of those present. The reports are read, discussed, amended, and adopted according to the wishes of the group. Since these reports will probably appear in print elsewhere it will not be necessary to give the substance here. The suggestion which seemed to claim most attention was a section looking toward a longer pastorate and recommending that pastors be called for an indefinite period of years. The spirit of this session may well be described by the words of I. S. Long who whispers to me: "You Brethren are certainly sawing wood here this morning."

At Colorado Springs.

Women's Work Activities at Colorado Springs

BY NORA M. RHODES

THE Colorado Springs Conference afforded an excellent opportunity for the women to make many plans for the larger program of the church. Many delightful hours of fellowship were spent in discussing our present problems and in looking into the future possibilities of our work. It was the consensus of opinion that we have abundant reason to rejoice over the very decided progress and interest the women over our entire Brotherhood have taken in the larger women's work program.

Since our national President, Mrs. Ross D. Murphy, has asked to be relieved of the directorship of the Aid, Mrs. H. L. Hartsough, formerly Vice-President, will now be the Aid Director. The office of Secretary-Treasurer of the Aid expired this year, but it was not deemed advisable to fill this office. Instead, there will be one Secretary-Treasurer for all departments of women's work, with our office in the mission headquarters at Elgin. Miss Lucille Sherck, care of General Mission Board, will be our Secretary-Treasurer and in the future all reports and requests for literature should be sent to her.

The Temperance and Simple Life Commission will be represented on our National Council by Miss Eva Trostle of Chicago; Mrs. E. C. Bixler of New Windsor, Md., will represent the Peace Commission. A District Committee consisting of Mrs. E. G. Hoff, Mrs. V. F. Schwalm and Mrs. J. H. Heckman, will in consultation with the Council, act as the Nominating Board.

The Mission Project

Perhaps the largest item of business on the docket was the consideration of the mission project. It was

recommended and passed by the women in open business session that beginning with March, 1932, we continue our present project (the support of the girls' schools in China, India and Africa) until March 1, 1935. Including this year it was recommended that we look forward toward raising $60,000, or $15,000 annually. To accomplish this will mean a gift from every Aid, Missionary Society, Mothers and Daughters, and Women's Bible Class. We are all one big family helping to support our girls across the seas.

Inspirational Meetings

On Friday morning the Mothers and Daughters and Bible program was presided over by Mrs. E. G. Hoff. In the absence of Mrs. Swadley, Bro. Mohler of McPherson, Kans., gave a very helpful message on Bible study. Miss Ruth Shriver, director of Children's Work, gave many splendid suggestions for Mothers' and Daughters' meetings. Mrs. J. Z. Gilbert also brought many fine thoughts.

On Saturday morning was held our Women's Missionary meeting. This program was built around our project and inspiring talks were given by Miss Eliza Miller of India, Mrs. I. E. Oberholtzer of China, and Mrs. H. Stover Kulp of Africa. After hearing these messages every woman present must have felt happy over the part the women of our churches have had in helping these girls in the mission schools. At the close of this session an offering of $509.54 was taken which will be applied on our project.

Let us pray that by our united efforts the kingdom work may be advanced in a way that will be well pleasing to the Father.

Dallas Center, Iowa.

Pressing Toward the Mark

BY RALPH KEEDY

Our Young People's Method

THIS is to be a report of the young people's discussion group at the General Conference at Colorado Springs. The meetings were held on three successive days at the Christian Church. They were led by Dan West.

Our first day's discussion hinged on the question: "What is the mark?" Dorothy Sheaffer of Iowa and Ralph Finnell of North Manchester, Ind., members of the Young People's commission, made suggestions for the morning discussion. The suggestion was made that our motto might be,

> "'Tis the set of the sail,
> And not the gale,
> That determines the way we go."

If the whole church has its sails set in the same direction as my young people's group has theirs set, would the Church of the Brethren go backward, drift or go forward? Some of the vital present day problems presented were:

1. To get more and better leaders in our churches.
2. The best use of leisure time.
3. To be on our guard lest our moral standards go down instead of up.
4. Have our minds set on spiritual ends, which might be attained through material means.
5. Make an effort to live more truly the purpose of the church and try to convince others to do the same.
6. We must have intermediate goals to strive to attain along the way. These goals should move along toward an ultimate goal which is true Christianity.
7. The ideals of our church come, not from set rules, but from the lives of its leaders. Hence the necessity of good leaders.

The second day found us still discussing the desirable marks for young people. A group of nine desirable aims were finally evolved that may be briefly stated as follows:

1. Young people of the Church of the Brethren should be so happy that others will want to be like them.
2. We should live a life of service. "Go and Send," is our motto.
3. We should treat all other races as our brothers.
4. We should have tactful, trained leaders with initiative for our young people.
5. We should work aggressively for peace.
6. The young people ought to coöperate with the older people and among themselves.
7. We ought to learn more about what the Bible says about the problems that confront us.
8. Each member should have a personal quiet hour.

It was finally decided to have a committee summarize the aims of our group and work out some way of reaching the more important goals. The committee selected consisted of Elizabeth Leatherman, Vera Eisenbise, Pearl Whitcher, Lorell Weiss, John Lehman, Donald Brumbaugh and Ralph Keedy.

The third day the committee submitted their report with the following resolutions:

1. As evidenced by a joyous Christian life, the young people in conference assembled believe in a larger spiritual life attainable through Bible study and a personal quiet hour.
2. We believe in missions at home and abroad.
3. We believe in social justice and peace.
4. We believe in trained social leaders.
5. We believe in temperance.
6. We believe that coöperation between the young people and adults on questions of substantial and helpful adventure would be appreciated by both. Believing that the Young People's Department of the Church of the Brethren is convinced of the necessity of definite

objectives for the next ten years, we present the following:

I. Since the problem of peace and disarmament is a vital problem of the United States and the world, we recommend the promotion of peace toward a war free world.

1. We recommend that the United States adhere to the World Court and enter the League of Nations.

2. We recommend the more extensive use of petitions, peace plays, orations, financial aid to peace caravans, and observance of peace days as a means whereby the peace project may be realized.

II. We recommend that the project of recreational leadership be promoted with promptness under the supervision and direction of our young people's director—Dan West.

III. We propose that other issues be referred to succeeding conferences.

The proposals were accepted by an almost unanimous vote.

A further discussion was carried on with suggestions for an extended program of peace and recreational leadership. L. E. Schultz then gave an address on, "How to Reach the Mark." In his discussion he brought out that we must know God and Christ, their word and their church; that we must be earnest, open-minded, sincere and prayerful; and that we must live in physical health, service and adventurous causes. Lorell Weiss made a short talk in which he advised independent thinking, coöperative action, bravery, daring and adventure. John Lehman asked us where we are going, and what we are going to do at the close of conference—are we going to carry on our inspiration to others? We have made these projects and we should resolve to carry them out.

The conference was closed with a brief devotional period.

At Colorado Springs.

Christ's Church Is Like Him

BY LULU TERFORD

THE church which recognizes and emphasizes the fact that Christ is its Leader has power and success. His church expects him to return. His church is loyal to him. In his church temperance prevails. Those who belong to his church will see that their business and all affairs of life are done in an effort to comply with his will. "Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Christ's church is an humble church. It takes on his qualities. It is ever ready to assist and uplift. It is ever ready to help the poor and needy. It is not cold, weak, or selfish. Its doors are flung open to all. Christ's church is like him. He redeemed us. He is our only salvation. We pray to the Father in his name and what a name of names! Wonderful, Counsellor, Prince of Peace.

Christ's church is a witnessing church. Isn't that in conformity with the Word? When God is praised, when there is witnessing for Christ, when testimonies are given and God is given the glory, it is his church. When our redemption means much to us, we are sure to witness and the more we witness the more the Father loves us. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32).

The church that follows its true Leader, our Lord and Savior Jesus Christ, comforts those of a broken heart, for therefore he came into the world. He made it his business to help those in need and that is the business of his church today. Christ Jesus won sinners because of his great compassion and love. His church is spiritual and shows forth the qualities or fruits of the Spirit.

Los Angeles, Calif.

The Church and Prohibition in the New Age

BY RUFUS D. BOWMAN

"PROHIBITION must go. It is debauching our youth. Drinking is on the increase." This is the cry of the wets.

"I saw more intoxication . . . during the short time I was in Winnipeg, Montreal and Toronto than I have seen in the United States in six months. In Dallas, Tex., I met something like ten thousand superintendents of public schools and the large majority of them were in favor of prohibition. . . . A young generation is growing up that will not want it." So says Dr. W. T. Grenfell, Labrador physician and missionary.

Here are two widely divergent views. Prohibition is being challenged. Twenty million men and women have become twenty-one years of age since the Eighteenth Amendment was adopted. They are hearing these two views.

I. The church and its responsibility.

The church has a two-fold task—the development of Christlike character in persons and the redemption of human society. The church must consistently teach temperance to childhood and youth. At the same time the church must do its part to protect childhood and youth from the presence and temptations of liquor.

The task of the church becomes clearer when we hear the Bible speak. The Bible speaks about the evil of drink. "Wine is a mocker; strong drink is raging: and whosoever is deceived thereby is not wise" (Prov. 20:1).

The Bible speaks about influencing others to drink. "Woe unto him that giveth his neighbor drink, that

putteth thy bottle to him and maketh him drunken" (Hab. 2:15).

Before 1800 the Church of the Brethren had taken a definite stand on temperance, and no brother was allowed to distill ardent spirits. Since that time there have been many decisions revealing the sincere interest of our church in this great cause. Today the temperance work is carried on by the Board of Religious Education. We believe that the great need is teaching. We are endeavoring to build a temperance educational program for the church.

II. Prohibition—the present situation—is it a failure?

1. The wets are saying: "There is more drinking today than ever before."

I know that present conditions are far from satisfactory. Yet it is an unusual thing to see a drunken person today. I saw more people drunk on a Saturday night in preprohibition days than I saw in 1930, and I traveled from Pennsylvania to Oregon. The United States Bureau of Prohibition estimates the present flow of liquor as only 40% of that in 1914.

Prohibition has decreased drinking—is it a failure?

2. The wets are saying: "Prohibition is debauching our young people."

In answer to the question whether drinking had increased or decreased, a question which the *Literary Digest* sent out, 213 college heads representing forty-four states and nearly a third of the total of higher colleges and universities, almost unanimously reported that drinking by the younger generation had decreased. In New York—a typical wet city—juvenile delinquency has been cut in half since the Eighteenth Amendment was enacted. The high school principals in the wet state of Connecticut indicated in response to questionnaires sent to them that drinking was not a problem in the high schools.

Since the Eighteenth Amendment is a protection to the youth of our land—is it a failure?

3. The wets are saying: "Prohibition is increasing crime and lawlessness."

Prohibition does not increase crime, but the lack of prohibition. Prohibition increases crime like scientific sanitation increases disease. How wet memories forget the lawlessness of the saloonkeeper! Lawlessness began long before the Eighteenth Amendment. We passed a law forbidding the sale of liquor to known drunkards. Did the liquor people obey that law? Not at all. We endeavored to protect young people by prohibiting the sale of liquor to minors. Did the saloonkeepers obey that? Never. Were the laws prohibiting the sale of liquor on election days, Sundays, and after eleven o'clock at night, obeyed? They were not. Did the liquor forces respect the will of the people when they voted their counties and states dry by overwhelming majorities? Never. They poured in liquor by every known device.

In the face of years of law defiance, can we expect the wet interests to obey a milder law? And who are disobeying the Eighteenth Amendment today? The same forces who have defied dry legislation through all the years. Our only alternative is stricter enforcement.

4. The wets are saying: "If we want to drink, we have a right to. Prohibition violates our liberty."

Prohibition does curtail individual liberty. But the welfare of the family—womanhood, childhood and youth—is more precious than liberty. When people begin to live together they must of necessity give up some liberties. Your liberty ends where the rights of your neighbor begin.

5. The wets are saying: "Prohibition can not be enforced."

Up until 1927, the prohibition enforcement agencies of the nation were badly organized and inadequate. Since 1927 there has been continued improvement in enforcement.

Irving Fisher says: "Arrests for drunkenness, convictions for drunkenness, divorces due to alcohol, accidents, vice, crime, poverty, dependency, delinquency, and every other evil in which alcohol has a part to play showed an improvement with the coming of prohibition."

The Eighteenth Amendment is not a failure, but the present situation is serious. The liquor interests are placing their chief dependence on the wet metropolitan newspapers of the country. Few people realize the tremendous power of the daily newspapers in influencing thought and action on public questions such as this. Day by day these newspapers are pouring poison into the minds of 60,000,000 of our people by their misrepresentation of the prohibition law.

The present situation is serious also, because of the twenty million people who have come to their majority since the Eighteenth Amendment. Many of them do not recall the evils of saloon days. They are being influenced by wet propaganda.

Further, this is America's opportunity to be an example for the world. If prohibition succeeds here, other nations will follow us. If it fails, the result will be tragic on the world situation.

III. This age—can we reconcile it with liquor?

In the last ten years of prohibition, America has developed greatly in industrial enterprises. Automobiles have increased in speed and in numbers by the millions. The airplane has come, no longer as a curiosity, but as a utility for mail service and passenger transportation. Science has invented many other machines which require clear brains and steady nerves for operation.

Can we reconcile liquor with this machine age? Millions of men and women are employed by public service

organizations and have to do with matters affecting public safety. Is liquor for them? No. There are approximately forty million automobile drivers in our country who operate upon a track determined by the man behind the wheel. Often a fraction of a minute is the margin between accident and safety. Is liquor for them? Never.

The "old soak" is becoming historical. The man who does not respect the law and drinks—as he thinks—like a "gentleman," is our greatest menace today. With a few drinks he seats himself behind the wheel of a high powered car and turns a crowded highway into a shambles of blood. Just so can a worker in a scientifically efficient factory with a brain dulled by drink, imperil the life and limb of hundreds of his fellow-workers. There is no place anywhere in modern society where drink will not register its evil effects upon the social organism. Alcohol can not be reconciled with this new age.

IV. What must the church do about it?

The church must put on a strong program of temperance education. Temperance pupils need to be numbered by the millions. New voters need to be taught the truth about prohibition. They must be given the facts about the conditions in preprohibition days. "When Liquor Was Legal" is a pamphlet giving these data which we can furnish you.

The church must teach temperance through all of its agencies of education. The coöperation of the Christian home must be enlisted in this great cause. The Christian press ought to take part in this righteous crusade. The pulpit should be courageous in its utterances upon this subject. The observance of Temperance Sunday, Nov. 1, 1931, is a splendid opportunity for temperance preaching. Temperance should be taught in every age-group of the church school.

Good temperance materials should be going into all the homes of the Church of the Brethren. We have pamphlets like "Facing the Prohibition Crisis" setting forth the present prohibition situation which we shall be glad to furnish you upon request.

Good temperance books need to be made available to our church workers. The Loan Library of the Board of Religious Education makes the following books available for you:

Give Prohibition Its Chance—Boole

Prohibition in Outline—Johnson and Warner

Prohibition and Prosperity—Crowther

Prohibition at Its Worst—Fisher

The Noble Experiment—Fisher

The Case for Prohibition—Wilson

Cyclopedia of Temperance, Prohibition and Public Morals—Pickett, Wilson and Smith

Young people's organizations and adult study groups should give time to the study of this problem. We recommend two books for these groups:

Alcohol and the New Age—Pickett

Prohibition—A Program Unit for Seniors and Young People—Patterson

Courses on prohibition are being placed in the summer camps. In order to make this teaching more effective, we must dramatize it. We have three dramas available for your use. They are:

The Better Man—5c

The Quest and the Cup—free

The Sparkling Glass—free

Our churches should make larger use of temperance posters. Here is a sample poster:

Alcohol and Social Progress

"Drinking is the greatest foe of social progress. It makes its victims content with miserable conditions and surroundings."—Philip Snowden.

This poster and five others of like quality can be secured from the Board of Religious Education for 15c per set.

District Meetings offer a splendid opportunity to

(Continued on Page 20)

New Men's Work Secretary

Many of us recall the good work which Bro. W. J. Werkman did as Secretary of Men's Work. His death in 1930 left this organization without an Executive Secretary until the coming of Bro. R. E. Mohler of McPherson, Kans., the first of June, 1931.



R. E. Mohler

Bro. Mohler is one of the most active and consecrated laymen of the church. He has been a teacher at McPherson College eighteen years and Dean of the college for the past six years. He has been a leader in the field of religious education and especially young people's work in the mid-west.

The National Council of Men's Work and the Board of Religious Education have entered into a coöperative relationship whereby the Executive Secretary of Men's Work will also be Director of Adult Education. Bro. Mohler will give the summer to this work. He will continue his teaching at McPherson College next year but will give the week-ends to the men's program.

The purpose of the National Council of Men's Work is to give men a church consciousness and build them up within the church. This is a worthy purpose and its realization will make a difference in the life of our church.

I am sure that there are many Districts and local churches interested in Men's Work which will be helped by getting in touch with Bro. Mohler. Address him at 22 South State St., Elgin, Ill.

RUFUS D. BOWMAN,
Secretary, Board of Religious Education.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Show Yang, China, Relieved by Downpour

As the Chinese remarked, " The long-prayed-for rain fell." It was a steady, almost continuous downpour for two days and two nights. This averted a much feared famine. Rules and regulations of the Girls' School at Show Yang were waived and all, even non-Christians, bowed in thanks.

We Welcome Her

It was a joy to everybody to meet Mrs. H. Stover Kulp. She has been in the service of our church for four years, but our people had not had an opportunity to meet her. She was presented to the Standing Committee and the Conference. Everybody appreciates her splendid contribution and the whole-hearted loyalty she is rendering to the church. We will all remember her fine Scottish language and devotion.

A Child's Money

A little girl went to her pastor after hearing a missionary speak, and showed him a nickel wrapped in a small envelope. She said, " Brother B—, will my nickel count if I give it to him?" The pastor replied, " Bless your dear heart, your nickel is the only kind of money that does count!" There is a lot of waste—it can not be helped—in all Christian work. But the child's nickel, the same as the widow's mite, perfumed with sacrificial love, the infinite God will never permit to fall among thorns.—*The Brethren Missionary.*

Sailing for China

Moy Gwong is sailing July 2 for South China. He is returning to his work at that place. The General Mission Board has taken over the work hoping to build an indigenous church there.

I Am Debtor

I want to direct your minds to one word. It comes from the world's greatest missionary. Paul used it when he addressed the church at Rome, *" I am debtor."* The word *debtor* sums up all that has been said on this great missionary adventurer. Paul said: " I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So as much as in me is, I am ready also to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek."

Paul said he was not a creditor, but a debtor.

He proposed to spend his life paying his debts. He was in the world not alone to see what he could get out of it, but for what he could put into it.

Not to make other people do for him, but to do for them.

Had he been a millionaire he would have been a philanthropist.

Being a poor man he capitalized himself and became a preacher.

How was it done? At one time Saul did not want to preach the gospel to the Romans, any more than Jonah wanted to preach to the Ninevites.

I once read of a salesman who in the line of promotion was assigned by the New York office to be

Those in Charge of the Missionary Convocation at the Conference

From left to right: Chas. D. Bonsack, who had charge of the offering; Galen K. Walker, worship; President V. F. Schwalm, missionary address; S. Z. Sharp, ninety-five years old, led us in a prayer of consecration; President Otho Winger, Chairman.

The presence of Bro. Sharp will be a blessed memory to the outgoing missionaries. The prayer of consecration was splendidly given, and coming from a veteran of the work who has given sixty-eight years to the Christian ministry made it quite an unusual occasion. No one present could have offered the prayer in a more appropriate manner.



branch manager at Butte, Mont., an important northwestern city. His wife said: "We don't want to go to Butte to live! All the people live and work under the ground in that mining city. There are no trees, no flowers, no vegetation! Why, Butte is the jumping off place!" So the salesman declined the promotion. The company told him he could take it or quit. So he went to the ticket agent, who also had traveled around some, and said hesitatingly: "I—ah—I want a ticket to Butte." The agent said: "You're not telling the truth, you've got to go to Butte."

Saul did not want to preach Christ to the people of Ephesus, Rome, Corinth or Philippi. But he was struck with a great light. It gave him a new vision of the purpose of life. From that day he knew he was a debtor, not a creditor. His new vision reached so far that many Christians can not follow him today. He acknowledged that he was debtor to Greeks and to Barbarians, to the wise and to the foolish, debtor to the privileged and to the ignorant, to the cultured and to those in need. He was debtor to the whole world. If he were here we might ask him if he did not overreach himself in being debtor to so many people. We know people who feel indebted to Greeks but not Barbarians. They are strong for nationalism but hate the word internationalism. They like civilization at home, but abroad let it go to the bowwows. They believe in paying heavily for church comforts at home and argue that the barbarians are happier in their ignorance of what we enjoy. But Paul would not trim his obligations, he was debtor to the world.

There is a new solidarity about the race today. Our men of commerce have hunted up the last island of the sea and are buying and selling goods. We are out to make a dollar everywhere we can under the shining sun. Must we extend our Christian debt line as wide as our trade line?

After Paul saw the great light he found life to be a sacred trust. He could no longer discover the right to be selfish, even in his religion. He got a vision of world need. Some of us never get it. What if Paul were here today to hear the moan of a weary world. It would send him hurrying out on some new missionary journeys.

Paul deliberately determined to spend his life proclaiming Christ to his fellow-men. Nothing could stop him, no hardship, no persecution, nothing but death itself could silence his tongue.

Well, how did his debt paying turn out? Singlehanded he tries to pay the debt at Athens. They call him a babbler, crazy. At Ephesus and Corinth his treatment is similar. In the next town they stone him. They drag his seeming lifeless body out to the ash heap. But there is life in this rugged missionary yet. He rises, wipes off the blood and dirt, and starts making another payment on the debt.

Finally, his journeys are ended and he makes his report. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Paul's heart thrills with joy as he looks over his scars won in his debt paying adventures.

For ages men have assumed the right to get all they could and give little in return. Selfishness is rampant. Indeed much of the current economic suffering can be traced to the selfish spirit of nationalism, individualism, refusing to pay the debt to the Greeks and Barbarians.

Some months ago I detected that we were getting frequent missionary gifts from a certain young girl. I looked up her record. In April, 1929, she gave $20; in January, 1930, she gave $12; February $25; April $10; May $15; June $30; July $15.25; December $12; February, 1931, she gave $10; March $10; May $12—the total amounting to $171.25. I wrote asking why she gave as she did. She told of her aspiration to be a missionary. She discovered her handicaps would prevent her being sent to a foreign field. But she, like Paul, felt she had a great debt and wanted to pay it. She succeeded in getting a job as hired girl. Now she is toiling away paying the great debt. If you think she is unhappy you should read her letter. It is a testimony of joy.

Paying the debt is fraught with pain but there is joy in it.

Meeting of the National Christian Council

BY H. C. YIN

Note: Bro. Yin was baptized into the Church of the Brethren in 1912. Later he was elected to the ministry and ordained to the eldership. He has served as pastor of the Ping Ting church for many years, and this year became the presiding elder. He is a member of the National Christian Council.

THE eighth meeting of the N. C. C. was held in the Anglican Hospital at Hangchou. This place was chosen for the meeting because it is accessible to most parts of China by rail or by water.

The scenery is most beautiful. On one side are beautiful mountains, on the other side, rivers and sea. There is also a beautiful lake in the midst, making the scenery of this place of exceptional beauty. Even though we were in the meeting eight or nine hours a day, we did not become weary because the program was well prepared and the place so beautiful.

There were eighty-five delegates and twenty-two visitors who were especially invited or coöpted. They represented every province in the country. They were

nearly all ministers in the Christian church. Every delegate took active part and the thinking was concentrated on the problems before them. The discussions were sincere and much to the point. The meeting was planned for ten days, but our work was finished in nine days.

The chairman was Bishop Cheng Huo Fu from the Honan Anglican Mission. His bearing was dignified and earnest. He did not waste much time or mince words. The vice-chairman was Dr. Lo Yun Yen. He is editor of a Christian magazine published in Shanghai. The second vice-chairman was Dr. Wu I Fang, a woman who is principal of Nanking Chin Ling Girls' Middle School. These are all well known in the work of the church in China. Sometimes people say there are no people of ability in the church, but in a meeting like this we find both men and women of great ability, people of whom the church can be proud.

There were five themes discussed in the meeting: (1) Religious Education and Preaching; (2) The Economic Situation; (3) The Home; (4) The Young People; (5) The Country Church.

The most animated discussions were on the first and last topics. Questions of policy for these were discussed in detail. If each church can carry out the policy and methods discussed in these meetings, we need not worry about the progress of the church; it will certainly prosper.

Because all over the world people say, "It is easy to talk but hard to do," the work is ruined. We are hoping much for the church and want to change this saying, and say: "Doing is easy, but saying hard."

Trusting in Jesus' strength and power, forgetting the things that are behind and pressing on toward the future, if we faint not when the time comes, the work will succeed. We, as Christians, all want to press forward and do all within our power.

Ping Ting, Shansi, China.

News From the Field

CHINA

Tai Yuan

Olivia D. Ikenberry

Promotion of the Five Year Plan of Christian Education

We were most fortunate in having with us in May the exhibit of the National Christian Council. The starting of this exhibit is most interesting. Last year the Union Bible School of Peiping was interested to know what was being done over the country for religious education. So they planned an exhibit. They tried to get together all the materials in use and existence in China. Then they had contests for all of North China. These included the best worship program for a Sunday-school, best means of Bible Study, best means of Mission Study, Pageantry, Church Music, Posters, Maps and Projects. The National Christian Council was so interested in it that they thought it worth while to send it over China to stimulate thought. The exhibit was held in our mission compound. It took a day to set it up. It was most successful here. The first day they left it open as our service room could not hold the crowd. Although the crowd was large there was no confusion and the people seemed very attentive.

Results of the Exhibit

The evangelist of the Liao Chou hospital attended the exhibit. He at once noticed how the posters were made and put up, to give the most service. When he went home he fixed his that way. That was the purpose of the exhibit. This exhibit is only one phase of the Five Year Forward Movement of the National Council of Christian education. Emphasis is also being put on religious training in the home. Miss Kuan and Miss Lane who came along to explain the exhibit were much interested in our own mission projects along that line.

A Form of Vacation School

Miss Lane said she felt the outstanding thing that Tai Yuan was doing was the children's meetings. Every Tuesday under the direction of the Women's Institute the children of the various churches of the city meet for Bible Stories, games and lessons in hygiene.

Young Married Men's Class

One evening the Young Married Men's club and the wives of the members met at the home of the Ikenberrys. Miss Lane and Miss Kuan were the guests of honor. Miss Kuan spoke to them on religious training in the home and gave them some very practical suggestions. Mrs. Ikenberry had prepared part of the meal and Mrs. Hsieh and Mrs. Li the rest. It was a most enjoyable meal, part Chinese and part American.

Tai Yuan Entertains Visitors

Dr. Fan and Dr. Kepler, traveling secretaries for the Church of Christ in China, were in to give us a visit. One Sunday morning a union service was held in the English Baptist church.

Measles in the Myers Family

Wellington came down with the measles soon after the fire. One after another the other children have come down with them, so they are now quarantined. If it had been a Chinese family they would have been allowed to come and go freely, as there are no rules of quarantine in China.

Verna Ruth Flory Still Ill

We are all very sad over the illness of Verna Ruth. She came to Tai Yuan to be under the care of the English Baptist doctors in April. They diagnosed the case as muscular rheumatism and especially of the heart. Two weeks' rest in the hospital showed much improvement. Then without warning she had another attack. She is now improving.

Results of Scientific Farming

Bro. Flory, who has been here because of his daughter's illness, made a trip to the district where he had sprayed some fruit trees earlier in the spring. The spraying had been very successful. The farmers believed the spraying made the fruit grow. One man had made a great deal of fun over the work, but now he is converted and wants to buy a spraying outfit. The missionaries are trying to help the Chinese farmer to improve his methods. They are now testing the Chinese soil.

Church Calls on Native Help

For the past month we have been without a pastor. Our lay members have been carrying on and speakers have been invited in. We feel that our work is going on in spite of the fact that we have no pastor. Mrs. Chang has been busy with her visiting, and there has also been a splendid chance for volunteer work for our members.

KINGDOM GLEANINGS

Calendar for Sunday, July 5

Sunday-school Lesson, The Gift of the Holy Spirit.—Acts 1:6-9; 2:1-8.

Christian Workers' Meeting, Golden Rule Fourth.

B. Y. P. D. Programs:

Young People—Do We Need Recreation?

Intermediate Girls—What Is True Patriotism?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Two baptisms in the First church, Roanoke, Va.

Five baptized at Brandywine, W. Va., Bro. S. I. Bowman of Harrisonburg, Va., evangelist.

Eight baptized in the Wooddale church, Pa., Bro. B. M. Rollins and wife of Keyser, W. Va., evangelists.

Five baptized and one reclaimed in the Maple Glen church, Pa.

Six baptized in the Roxbury church, Johnstown, Pa.

Five baptized and two reclaimed in the Shanks church, Pa., Bro. Bowser, evangelist.

Six added to the Clover Creek church, Pa., and one reinstated, Bro. D. I. Pepple of Woodbury, Pa., evangelist.

Fourteen baptized in the First church, Detroit, Mich.

Thirteen baptisms in the Whitefish church, Mont.

Four baptized in the Bristolville church, Ohio, Bro. A. H. Miller, pastor-evangelist.

Four baptized in the Milledgeville church, Ill., Bro. Guy West of Chicago, Ill., evangelist.

Three baptized in the Glendale church, Pa., Bro. J. S. Rittenhouse and wife of Mechanicsburg, Pa., evangelists.

Four baptized and two reclaimed in the Pleasant Valley church, W. Va., Bro. Alva Harsh of Eglon, W. Va., evangelist.

❖ ❖ ❖ ❖

Personal Mention

Bro. R. E. Mohler of McPherson, Kans., is the new Executive Secretary for Men's Work. He may be addressed at 22 South State St., Elgin, Ill. A fuller statement and picture will be found on page 12.

Bro. L. H. Eby and wife were stopping last week with a daughter at Hinsdale, Ill., having come that far on their return to their North Manchester home, after an absence of many months in which they had worshiped in eighteen Pacific Coast churches, all Brethren but five, and four in their old home State District of Idaho.

Mr. A. E. Carsey, great-grandson of Eld. George Wolfe, pioneer in Illinois Brethren history, met his death in a railway accident May 16 in East St. Louis, Ill., where he was in business as a collector of accounts. Mr. Carsey was known to Messenger readers as an occasional contributor, especially as the author of "My Dunker Mother," published a few years ago. He was in the prime of life, about forty. A literary genius, had he been as well balanced as he was brilliant, he must have won great renown in that field. Many will join us in deploring his untimely passing, and the loss of the opportunity to enjoy more of his pungent putting of essential truth. Two Carsey articles now on hand will appear soon.

Members of Tennessee District are given notice by Bro. R. E. Clarke, District Financial Secretary, that the month of July is set apart for the drive for District funds. Solicitors in the churches are urged to see every member that the quota for that church may be reached.

Sister Minnie F. Bright writes from Ping Ting, Shansi, China, June 5: "You can imagine how parched everything is when we have had but two good rains since last autumn and little snow in the winter. Many of the wells are going dry. . . . I like the present form of the paper much better than the old one."

Bro. Ralph G. Rarick, of North Manchester, Ind., began this week another summer in Western Canada. His work will be both pastoral and evangelistic, with headquarters at Arrowwood, in Alberta. There in the Bow Valley church will be held this month's District Conference and subsequent Young People's Camp.

Tennessee visitors at the Publishing House last week were Bro. Reuel B. Pritchett, Standing Committeeman at the late Conference, and Pastor Edward K. Ziegler and wife and son Bobby of Johnson City, now under appointment to the India mission field. Bro. Ziegler is a nephew of Foreman Warren H. Ziegler of the shipping department of the Publishing House.

❖ ❖ ❖ ❖

Miscellaneous Items

Maple Grove church of Northeastern Ohio welcomes former members and old friends to the Rural Church and Home Coming Program, to be held all day Sunday, July 5. —Glen Weimer, Ashland, Ohio.

"It is not a mistake to recognize your church's failure or weaknesses, but it is a grievous wrong not to do your part to correct them." So, at least thinks Bro. M. A. Jacobs, elder-pastor of the York church of Southern Pennsylvania, in the local church directory.

"When people feel that they can not live a truly happy life without the influences of the church, then and only then will they give it their most loyal support." Isn't he right, Bro. Raymond R. Peters, pastor of the Selma church of First Virginia? It's in the local church yearbook.

Elder's Review of West African Affairs, published at Liverpool, says this concerning African Stories by A. D. Helser: "There is much to charm in the black Æsop Fables, for they are stories of utter simplicity about people who accept, without any reasoning, charms, witch-doctors,

Gish Books to Be Removed July 11

Ministers of the Church of the Brethren should note that the following books will be dropped from the Gish List:

No. 148. Not Slothful in Business.....40c
No. 150. Building the Church.....35c
No. 151. The Changing Family.....50c
No. 40. History of the Christian Church, Vol. II..$1.00
No. 153. Modern Evangelism.....40c
No. 154. Them He Also Called.....25c
No. 155. Voices of the Great Creator.....35c

All orders bearing the post mark not later than July 13 will be honored. Those of later date will not be honored unless we happen to have copies of books on hand. After receiving your orders we will order just enough copies to satisfy your needs. Order at once if you want any of these books.—J. E. Miller, Secretary, Gish Committee.

charmed pots, spirits and the language of animals. . . . This is a book to keep handy on the library shelf for spare moments."

The District Conference of Southern Iowa will be held in the English River church, near South English, Iowa, Aug. 26, 27, 28. All matters to be presented to the conference should reach my desk not later than July 15.—Homer Caskey, District Clerk, 813 Avenue E, Council Bluffs, Iowa.

The Brethren Publishing House prints carloads of song books for other publishers. Occasionally some of our people order from other publishers the books we print for them. The House sells the same books at the regular price of the publishers. Our congregations can help raise the Conference Budget by sending those orders to the Brethren Publishing House, because all the profits of the House go into the Mission Budget. You will do well to think this over.

Bro. H. A. Claybaugh, Clerk of Northern Indiana, was the first to send in his order for the distribution of the 1931 Conference Minutes. Some Clerks do not know that they are to do this. Has the Clerk of your District attended to it? If he will send the name and address of the party in each congregation to whom the Minutes are to be sent, and how many, it will simplify matters as the House will attend to the clerical work. Because there will be no Full Report of the Conference the Minutes should become doubly valuable to our people.

❖ ❖ ❖ ❖

Conference Statistics

Delegates From Churches to Colorado Springs Conference

District	Member-ship	No. of Churches	No. of Delegates
Africa	38	2	1
California, Northern	1,900	18	8
California, Southern and Arizona	3,197	18	16
Canada, Western	380	6	0
China	1,255	4	1
Colorado, Eastern	1,096	11	8
Colorado, Western and Utah	224	3	4
Denmark	61	2	0
Florida and Georgia	498	10	3
Idaho and Western Montana	1,151	13	5
Illinois, Northern and Wisconsin	4,102	28	11
Illinois, Southern	2,325	24	6
India, First	3,900	11	3
India, Second	332	4	0
Indiana, Middle	5,366	40	15
Indiana, Northern	5,979	48	14
Indiana, Southern	2,924	28	2
Iowa, Middle	1,534	19	7
Iowa, Northern, Minn. and S. Dak.	2,183	20	3
Iowa, Southern	990	12	1
Kansas, Northeastern	1,727	22	10
Kansas, Northwestern	885	7	4
Kansas, Southeastern	712	12	2
Kansas, Southwestern	2,040	14	12
Maryland, Eastern	4,000	20	6
Maryland, Middle	3,110	11	0
Maryland, Western	876	9	0
Michigan	2,096	30	1
Missouri, Middle	710	11	2
Missouri, Northern	1,109	10	2
Missouri, Southern and Arkansas	587	14	2
Nebraska	1,375	16	5
North and South Carolina	1,232	22	0
North Dakota and Eastern Montana	765	19	2
Ohio, Northeastern	4,541	33	4
Ohio, Northwestern	2,418	26	2
Ohio, Southern	8,598	50	20
Okla., Panhandle of Texas and N. Mex.	1,067	18	5
Oregon	520	8	2
Pennsylvania, Eastern	8,402	39	23
Pennsylvania, Middle	8,896	41	11
Pennsylvania, S. E., N. J., E. N. Y.	3,225	18	3
Pennsylvania, Southern	5,229	26	8
Pennsylvania, Western	10,917	55	6
Sweden	171	5	0
Tennessee	2,197	31	1
Texas and Louisiana	389	6	1
Virginia, Eastern	2,365	18	0
Virginia, First	4,621	28	4
Virginia, Northern	5,625	23	2
Virginia, Second	5,064	21	2
Virginia, Southern	4,173	28	0
Washington	1,597	16	5
West Virginia, First	2,851	18	0
West Virginia, Second	405	11	0

Conference Delegates 1897-1931

Time and Place	Delegates	Time and Place	Delegates
1897 Frederick, Md.,	239	1915 Hershey, Pa.,	455
1898 Naperville, Ill.,	319	1916 Winona Lake, Ind.,	536
1899 Roanoke, Va.,	292	1917 Wichita, Kans.,	435
1900 N. Manchester, Ind.,	348	1918 Hershey, Pa.,	452
1901 Lincoln, Nebr.,	350	1919 Winona Lake, Ind.,	580
1902 Harrisburg, Pa.,	363	1920 Sedalia, Mo.,	568
1903 Bellefontaine, Ohio,	371	1921 Hershey, Pa.,	513
1904 Carthage, Mo.,	350	1922 Winona Lake, Ind.,	548
1905 Bristol, Tenn.,	348	1923 Calgary, Canada,	202
1906 Springfield, Ill.,	404	1924 Hershey, Pa.,	473
1907 Los Angeles, Calif.,	263	1925 Winona Lake, Ind.,	566
1908 Des Moines, Iowa,	414	1926 Lincoln, Nebr.,	392
1909 Harrisonburg, Va.,	381	1927 Hershey, Pa.,	490
1910 Winona Lake, Ind.,	486	1928 La Verne, Calif.,	323
1911 St. Joseph, Mo.,	440	1929 North Manchester, Ind.,	544
1912 York, Pa.,	421	1930 Hershey, Pa.,	457
1913 Winona Lake, Ind.,	486	1931 Colorado Springs, Colo.,	255
1914 Seattle, Wash.,	234		

THE QUIET HOUR

Amos

Amos 7: 10-17

For Week Beginning July 12

Jehovah Took Me From Following the Sheep

He was no prophet's son, neither was he trained to be a prophet. His ministry had back of it the authority of God, not that of man. "Jehovah took me from following the flock, and Jehovah said unto me, Go, prophesy unto my people Israel." This sort of commission is the secret of success in every ministry (Gen. 12:1; Ex. 3:10; Gal. 1:1, 12).

Champion of the Poor

Of Jesus it was said: "The common people heard him gladly"; "The poor have the gospel preached unto them." Paul said of the Corinthian church that it had been made up largely of the poorer classes. No great leader and benefactor has been unmindful of the needs of the poor. The distress of the present cries to heaven for leaders who are boldly sympathetic with the poor (Amos 2:6; 8:4-6; Psa. 35:10; 40:17; 70:5; 72:12; 74:21; 82:4; 86:1; 109:22).

The Judge of the Nations

When the prophets got hold upon the great truth that God was holy and that his rule was holy and just, they at once came to this other truth that is bound up in it: that God's rule includes all nations and peoples, that men and institutions everywhere are accountable to him (Amos 9:7, 8; Deut. 16:20; Ex. 6:6; 12:12; Psa. 9:16; Ezek. 25:11; Mal. 3:5).

The Enemy of Formal and Lifeless Religion

Nothing received from the lips of Jesus more emphatic denunciation than that formal and dead religious practice which shielded a corrupt and selfish life. Amos was his true predecessor. Am I a loyal successor of this noble line (Amos 9:1-4; 5:21-24)?

Discussion

Is there anything in the life and preaching of Amos that could well be an example to present day preaching?

What is there in his preaching that would change modern business and social practices? Be definite. R. H. M.

PASTOR AND PEOPLE

Lessons for Beginners in the School of Christ

BY RHETTA C. O'ROURKE

Lesson I—How to Pray

Memory Verse—John 15:7: "If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you."

THIS lesson refers to private prayer, for any one who prays much in private will have no difficulty in praying in public, but it is private prayer that develops Christian character and opens the way to close fellowship with our Heavenly Father, through the Holy Spirit.

When a new Christian begins to pray his prayers are apt to be formal. He will try to remember and repeat established and stereotyped phrases, with the result that his prayers become merely words. It is in the hope of helping some new Christian to establish a working prayer life that this article is written.

The first thing to remember is that words do not make prayers. The true, earnest, and sincere desire of the heart is the prayer. Words are a medium for the conveyance of thought and are not a necessary adjunct of prayer, though we use them always in public prayer and generally in private prayer. Our desires become more real to us if we put them into words, though sometimes we can not find the words, and know not what to say, and then the "Spirit maketh intercession for us with groanings which can not be uttered." We must remember that spiritual things are discerned, not seen or heard. The language of heaven can not be translated into the language of earth, and sometimes our souls cry out for unnamed experiences and the Holy Spirit translates these desires into the language of heaven and we receive the blessing.

It is best to take time for a period of meditation before we kneel to pray: to take a period for self-examination in which we think over quietly our spiritual condition, analyze our desires and cast out all the unworthy ones, and enumerate our failures and shortcomings. Confession of sin is necessary if we expect an answer to prayer. Prayer is like a vast system of wireless telegraphy, in which the Holy Spirit is the medium of conveyance. Anything that grieves the Holy Spirit is like a short circuit on the battery and we fail to get the carrying power. Be sure there is nothing between you and God, and then you are ready to ask in faith and with the expectation of an answer. When you have thought things all out for yourself, then talk to God just as you would talk to an earthly father, telling him your failures and asking him to supply the graces you need.

True prayer is unselfish. We must be as interested in the soul life of others as in our own. We must truly desire for them the same rich experiences. Can you do this? If not, then you must ask God to give you more love for your fellow-men; you must set yourself to do anything and everything that will help to bring this about.

Pray about everything. Nothing is too great for God to do and nothing is too small for his attention. But be sure you really desire the things you ask for. Don't get into the habit of asking for things because you feel it is the right thing to do. Such prayer is formal and does not prevail. If you know you ought to desire some certain thing, and still are conscious that you do not, ask God to straighten out the tangle for you; but do not ask him to do something that you really do not care about but merely think you should want. Remember the desire of your heart is all that the Holy Spirit can translate.

Most important of all perhaps is the necessity of faith. We can not prevail in prayer unless we believe that God is both able and willing to do what we ask. We do not know why we should ask for these things when God, who knows all, certainly knows that we need them; we only know that he has ordained that the soul be refreshed and grow in grace by coming to him to have its needs supplied.

It is his will that we should ask. He who does not ask does not receive. If your faith is weak and your feet stumble, ask God for more faith. Use all the faith you have today and tomorrow it will be increased. Faith is like an open road, only a little in view but unfolding as you journey on.

Last of all pray unceasingly. Acquire the prayer habit. Let it become customary with you to lift your heart in silent prayer in all places and at all times. Be always in fellowship with your Father in heaven, ready at an instant's notice to pick up the thread of communion. The habit of being always in the spirit of prayer will grow on you and do much to make your life peaceful and happy.

Bible Study

Exhortations to prayer: Isa. 55:6; Matt. 5:44; Matt. 9:38; Matt. 26:41; Mark 11:24; Luke 11:9; Luke 21:36; Rom. 10:13; Eph. 6:18; Col. 4:2; 1 Thess. 5:15; James 5:13.

To be in faith: Psa. 145:18; Matt. 21:22; Heb. 11:6; James 1:6.

With reverence: Eccles. 5:2; John 9:21; James 4:8.

With perseverance: Luke 18:1-8; Rom. 13:12; Eph. 6:18; Col. 4:2.

Private: Matt. 6:6.

Mattawan, Mich.

The Gist of the Sermon

BY D. W. KURTZ

Use What You Have

In the parable of the talents, Jesus made it plain that faithfulness, and not quantity, was the test of the true steward of God. The one who made two talents out of the two he had, received the same commendation as the one who made five out of the five that were given to him. Paul, with different illustrations, tells the churches of Rome and of Corinth, that each gift given to man was from God, and each was to use the gift for God. No one is responsible for gifts he does not have, but for the gifts he does have. If each person faithfully uses his gifts for the church and the kingdom, all the needs will be fully met.

The Old Testament has a similar teaching. God said to Moses, "What is that in thine hand?" He answered, "A rod." Then he was instructed how to use it for the work of the kingdom. Joshua, what do you have? "A spear." Again, use it for the triumph of the people of God. Gideon, what do you have? "A pitcher, a light, and a trumpet." Use them for the victory over the enemies of God, free your people, and demonstrate that God can save by a few as well as by many. The victories of man are fought, not by power, and sword, but by the faithful using of the powers we have, consecrated to God. David, what do you have? "A harp and a sling." Use them for the glory of God. Use your harp to quiet the nerves of the king, until in God's own time, you can use it for the immortal Psalms which are the comfort of the ages. Use your sling in the name of the Lord to free your people. Use what you have and do not stand idle, neglecting the redemption of humanity. Peter, what do you have? "Gold and silver have I none, but such as I have, give I unto you. In the name of Jesus Christ, walk." Little lad, what do you have? "Five loaves and two fishes." Share them with the multitude, under the blessings of God, and they will be multiplied. The spirit of love that shares with others is creative, and the bread we cast on the waters will not come back void, but with increase. Mary, what do you have? "An alabaster box of precious ointment." Pour it upon the head of your Lord, and comfort him in the hour of his trial. Use your gift in this supreme moment of human history, and the sweetness of your deed will continue to the end of the ages. Dorcas, what do you have? "A needle." Use it for the comfort of the poor, and the thanksgiving of the needy will rise to heaven while the world lasts. Use what you have, in the name of the Lord, and it will admit you into the fellowship of the immortals; it will make you a coworker with the Infinite.

The curse of the church is unused talents. For such disuse robs God, the one in need, and ourselves. "Use or lose," is the law of life. We can only grow if we use our powers. Life is on a low plane because of inactivity. Humanity is on a low plane, because we are not creative. God's blessings are not dynamic, because he can only work through us for the redemption of the race. Do not wait for mystic visions, or for a Mussolini to tell you what to do; use what you have for the glory of God, and your faithfulness will make you a prince of God.

Long Beach, Calif.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 11—God's Plan of Salvation—Baptism

How and Why

The word baptize as used by Jesus in the language he spoke, had only one meaning—to dip, put under, immerse.

1 When many came from Jerusalem to John Baptist to be baptized, where did he immerse them? Matt. 3:6.

2 Later, John Baptist was baptizing in Enon near Salim. Why there? John 3:23.

3 After Jesus was baptized, out of what did he come which shows he was immersed? Matt. 3:16.

4 When Philip was about to immerse the Eunuch, into what did both go? Acts 8:38.

5 When the baptism was completed, out of what did both come? Acts 8:39.

Note. While you Juniors and Intermediates can not read Greek, the language in which the New Testament was first written, you can understand some of the following: The Greek word, *baptizo* (in English to baptize) in all its forms in the New Testament means to dip, to put under, to immerse. In the Greek the word for "to pour" is *cheo;* the word for "to sprinkle" is *rantizo;* the word "to wash" is *louo.* These words nowhere in the New Testament mean to immerse as *baptizo* does.

Further. A careful reading of writers and Acts of Councils during the first thousand years of the Christian church shows that baptism by immersion, three times forward "in the name of the Father, and of the Son, and of the Holy Spirit" was the only form of baptism which placed one in full standing in the church. Those baptized any other way were not allowed to hold office and work in the church.

6 Into the name of what Persons did Jesus say the believer should be baptized? Matt. 28:19.

Note. This verse naturally means that since there are three names, three persons, there should be three acts of immersion, one for each Person named by the Lord himself.

Johnstown, Pa.

The Church and Prohibition in the New Age

(Continued From Page 12)

bring the importance of this to the attention of local church leaders by a stirring address and by offering suggestive program materials.

What can the church do about it? Teach temperance through all of our agencies of education.

The present situation is serious. Yet there are some things which give hope. The temperance forces are cooperating in a more constructive program. A Dry Strategy Board has been organized. Great and influential business men have been actively enlisted in this cause. The Christian Youth of America are speaking their dry convictions. The Christian press is espousing this cause. The sleeping drys are being awakened.

Will we succeed? Yes, if we do our best. The Bible is on our side. Right is on our side. The heritage and conviction of our church are on our side. And as we face the future in this great endeavor, the Church of the Brethren must do her vital part.

Elgin, Ill.

Evangelism in the Church School

BY EDWARD K. ZIEGLER

THERE has long been a tendency to stress the contrast between religious education and evangelism. Since more and more churches are relying upon religious education for the spiritual nurture of the lambs of the flock, there has been a widening breach between those who work by the educational method on the one hand, and evangelists on the other. The religious educator is prone to emphasize knowledge and development, while the evangelist emphasizes immediate conversion, often turning away entirely from the idea of growth. Consequently the work of the two has been sharply differentiated. The church school aims to teach religion, and other agencies are called in to evangelize. This breach has produced harm, and ought to be closed.

It should be noted that in Jesus Christ, who was most often called, "Teacher," the contrast between preacher and teacher, between education and evangelism, did not exist. Consider how complete was the transformation of his disciples, through their contact with him. He set as his aim to enable men by his Spirit, to be so set free from greed and self-seeking, so full of love for God and their fellows, so intimate in communion with the Father, that they might enter into his very Life. Men whom he redeemed had their hearts filled with a passion for the beauty of holiness, their minds opened to all truth, their wills brought into entire harmony with the will of God. His disciples saw all of these qualities in him. He gave them power to rise from their self-centered lives into his abundant life, into intimate fellowship with God, at one with him and each other.

Are not these very things today the aim of every true teacher of religion, and of every evangelist? Why then the conflict? May we not unite our forces and recognize that the highest function of both is to bring the lives of people into Christ? Four words may be used to outline the evangelistic task of the church school: *responsibility, preparation, decision, conservation.*

Responsibility

The revival meeting is appealing to fewer people than ever before. Evangelism and revivals have at many places parted company. The evangelism of today must be carried on through the regular channels of the church for instruction and fellowship, chief of which is the church school. Whatever is said here about the church school should be understood as including all the religious educational agencies of the church—the Sunday-school, the vacation school, the week-day school of religion, and other agencies. It means the church organized for the study of the Bible and other materials, for the ends of salvation, character building and equipment for Christian service. Its aim should always be evangelistic. If religious education does not have evangelism as one of its chief aims, it is not religious. It should lead to a growing sense of relation to God, and a definite commitment in obedience and trust, of all the will to him, consciously assuming the privileges and obligations of discipleship. The church school should be the way into full membership in the church.

It is evident that if the youth are to be reached, the church school must do most of the work. The importance of the formative years of later childhood and adolescence cannot be overestimated. They must be reached through the church school. In these ages, life's most important and far-reaching choices are made. It has been shown that 81.9% of all conversions occur between the ages of twelve and twenty-four. According to a recent study in the Methodist Episcopal Church, more of their Sunday-school teachers were converted before the age of ten than after the age of thirty-five. If we save five men of fifty years, we are probably saving fifty years of service for Christ; but if we save five boys of ten, we are probably saving two hundred fifty years of service. John Wanamaker once said: "Save an adult, you save a unit; but save a child, you save a multiplication table." The gospel is a gospel for youth. Jesus said: "Go ye and make learners of all nations, baptizing them . . . and teaching them." The redemption of youth for Christ is the task of the church school.

Preparation

If church school workers are to face this stupendous task, adequate foundations for effective evangelism must be laid. Upon the aims that Christ had for his work the church school must build its program. First

of all, the teaching must be evangelistic. Classes come, expecting the Bread of Life. It is unpardonable to give them stones. Our teaching must hold up Christ and his way of life. Perfect evangelistic teaching was that of Jesus. He always emphasized the positive things of faith; he insisted upon the necessity of growth and aided it. His teaching led to the discovery and sharing of experience of spiritual reality. His teaching led by logical, ordered steps to the point where heart and mind and will were moved. It is our task to teach as he taught, with authority. So attractively must we teach of him, that our pupils will be filled with a great desire to know him.

Another great element in preparation is the influence of teachers and older people. Teachers have much to do outside of class. Pupils often come to class encased in an armor of indifference. The best way to break it down is to gain the confidence of the pupil through outside contacts of life with life. It is possible to overdo talking about decision for Christ. Our conversation should be seasoned with salt, not a whole handful. The greatest lessons in religion are not formally taught, they are lived. A fourteen-year-old boy said recently of his Sunday-school superintendent: "Bro. S. is the kind of man I'd like to be. There is something different about him that makes a fellow want to do right." That is Christian influence, and is the finest force for evangelistic preparation.

In the preparation of the minds and hearts of youth for Christian decision, the pastor may do much, by creating the right atmosphere of worship, inspiring the teachers, and gaining the confidence of youth for the church.

The worship of the church school should be rich and meaningful, so that it may bring youth nearer to God, rather than repel or merely amuse them. It should achieve in them an abiding confidence in God's nearness, with an assurance that he responds to their overtures in worship. It should develop in them an increasing joy in his presence and a deepening sense of brotherhood with all peoples. Habits of worship should be created which will help every youth adequately to express in worship his deepening spiritual life.

In the fourth place, the home life of pupils plays an important part in preparing them for Christian decision. The church school should therefore take much responsibility in developing satisfactory Christian home life where Christian character may flourish.

Prohibition Facts

Under regulation the consumption of alcoholic liquors rose from 4 gallons per capita in 1850 to 23 in 1911, and dropped to 3 gallons in 1920, under prohibition according to the United States Statistical Abstract. Loyal observance and reasonable enforcement will reduce it even further.—*United States Statistical Abstract*, 1922, *page* 697.

Decision

Every youth decides for or against the Christian life. The church school has the opportunity to help youth in making the right decision and starting well in Christian living. There should be no restricted season for decision, but occasions should frequently be provided. Every day should be decision day. Workers in the church school should realize that youth do not usually experience spectacular conversion. They are nearer to God than adults. There is much truth in Horace Bushnell's saying: "Children should grow up as Christians, and never know the day when they were not." There are certain seasons of decision in the life of every child. A few children come into the church at eight or nine, understanding well their step, and quite sincere. At about twelve, at the dawn of adolescence, comes a time when religious nurture and wise suggestion may be crowned by a glad, free choice of Christ as Savior and Friend. At fifteen, with the coming of rapid social development, there is another crisis when decision may occur. At about eighteen, with the rapid growth of the intellect, come many well thought-out and deliberate conversions, which will last. The church school must make the most of these crises, presenting Christ attractively and wisely at the times when youth are most receptive to his message. The religion of youth is a personal affair, and every conversion should be an individual affair, made after hard, searching thought, and deliberate, willing choice.

There are several methods of getting decisions for Christ, which may be used in the church school, with varying degrees of effectiveness. Most young people need some special stimulus as a climax to Christian nurture, to bring their convictions to a head and precipitate decision. Such occasions should not be made stampedes, but should provide most favorable opportunities for quiet decision.

In our own church, the revival has been the usual time of decision for all. Our revivals have usually been free from superficiality and over-emotionalism. Many wholesome decisions have followed a winsome presentation of the gospel. But now the revival is giving way to other methods more in line with the practise of the early church, and better suited to our age.

Decision Days are based upon the idea that the whole church school should unite in evangelistic efforts. The principle is good, but the method of carrying it out has often resulted in more harm than good. To gather children and adults of all ages and harangue them, then threaten or cajole them to decide, when there has been inadequate preparation, is a dangerous practise. For there will be a tendency to do "what the bunch does"; there will be a lack of the personal touch, especially if unwise and tactless pressure is used. If a decision day

(Continued on Page 24)

HOME AND FAMILY

My Neighbor's House

BY MILDRED ALLEN JEFFERY

My neighbor keeps her household bright—
There is no dust at all;
But when I went to bed last night
I saw upon my wall,
The imprint of a smudgy hand
With fingers wide apart,
And on the floor a little sand
Spilled from a broken cart.

My neighbor's rugs look nice and new,
Her window panes all shine;
But dark brown warp is peeking through
The thinnest place in mine,
And little frosty kisses show
Upon my window pane
Where baby lips have pressed them – so—
Again, and yet again.

Sometimes I scold, and wish that I
Could keep my household neat
Instead of always finding crumbs
Upon the window seat;
And then I am ashamed, and let
The crumbs and kisses stay,
And in a minute I forget
My neighbor 'cross the way.

Hawthorne, Calif.

The "Good Neighbor" Lady

BY CHESTER E. SHULER

THE J——s had just moved into the community. They'd been so busy getting settled in their new home that there had been little time to get acquainted with their new neighbors. But they did wonder, at times, just what sort of folks they'd have to live with. Would they be like those in S——? Or better, perhaps? Thus far, no one had come around to visit them, and they hadn't any basis for their ideas of the folks thereabout.

And then, one bright afternoon, wise old "Aunty" Benson called, just as Jane was helping Henry place the last of the fruit jars on the shelf. Hastily excusing her appearance, Jane placed a chair for "Aunty." The old lady introduced herself and soon the two were chatting like old friends. Aunty seemed so neighborly and nice that Jane just couldn't refrain from putting the question which had been with her for some days.

"What sort of neighbors shall we have, Mrs. Benson?" she ventured finally.

Instead of the usual recital of the failings and virtues of the people of the community, the old lady just smiled wisely. She considered the question silently for a full ten seconds, while various thoughts and surmises flitted through Jane's mind.

Then she spoke. "Pardon me for replying with a question," she said, smiling, "but would you mind telling me what sort of neighbors you had back there in S——? I'd be interested in knowing more about them."

It was a surprising reply, but Jane politely answered it with, "Well, I always liked it there. We had lovely folks next door, and the ones across the alley couldn't have been more neighborly; why, there wasn't a week in the years we lived there that they didn't run over with some dainty, or do some favor for us. Of course, a few had little failings, but on the whole nearly everyone on our street was just lovely to us. We liked to do things for them, too; all were so appreciative of even the little things Henry and I did. Yes, Mrs. Benson, I think I could recommend practically every one of our close neighbors in S—— quite highly."

Aunty smiled contentedly. "I'm so glad to hear that, my dear. And I'm pleased that you shall have splendid neighbors here in J——. A year from now you will doubtless say that Aunty Benson knew what she was talking about."

"Henry, Henry, it's all right! I'm so glad!" Jane was radiant and all smiles when she rejoined Henry in the cellar five minutes later. "She says the neighbors are just splendid. Isn't that lovely?"

John thought it would be pleasant. And Aunty Benson as she walked toward home, smiled to herself. "Of course, they'll have good neighbors here—they couldn't help it, if they've had such good ones back in S——. Anyone who speaks so well of neighbors is certain to have good ones."

Aunty Benson had a grandson named Jack. Jack was a pretty little chap, but his manners weren't always of the best. Aunty took pains to see that Jack went with her "to the lovely lady's house" next time she called upon Jane. Some way she felt sure that a lady who had such "splendid neighbors" back in the old home town would have a good influence upon even a naughty boy.

Jack didn't remain in the house long. He wanted to run outside. He was gone for a time, then returned. His face was distorted and he seemed on the verge of tears.

"What is wrong, my boy?" Jane wanted to know.

"There's the meanest boy lives around here some place," he blubbered, "I—I don't know where, or who h-he is! H-he c-called me n-names, so he did!"

Jane was all sympathy at once, while Aunty Benson looked doubtful.

"What did he call you, dear?" Jane asked.

"I called 'Hello!' out loud, just to hear myself, and this boy yelled 'Hello!' too. Then I asked, 'Who are you?' and he yelled back, 'You!' H-he mocked me, so he did!"

"Yes? And then what did he say?"

"Well, then I got mad and yelled, 'Come out here, you coward!' He yelled back, 'You coward!' Mind you, called me a coward—when I could lick him any day! Why, I'd—"

"Jack! That's enough out of you." Aunty Benson was determined to take a hand now. "What will this lady think of such talk?"

But Jane was still listening sympathetically. She drew the angry Jack to her lap and whispered something into his ear. His face cleared like the sky after a summer shower, and he dashed out doors eagerly.

"Now where's that brat going?" his grandmother asked, peering after him.

"Out to find that boy, I suppose," Jane said, smiling. "He'll be back soon, no doubt."

Jack was. This time it was with radiant face, and a sunny smile.

"It worked, it worked!" he cried, running up to Jane. "He said he loves me, now mind you! It was the same boy, too. 'Cause I remembered the voice. Say, I wish I could find him. Looked everywhere, but he would not come out. Sounds like a real nice fellow, too. Won't you help me find him?"

Smilingly, Jane promised to help him the first opportunity she had.

"She told me to yell, 'I love you,' grandmother!" Jack explained as they walked homeward that afternoon. "I did so, and the boy called back that he loved me. Wasn't that nice? And wasn't she a nice lady? May I go along back there with you next time, please, grandmother?"

Later Jack learned that an echo had been the "boy" who had caused him so much concern. But his grandmother had learned a secret too, and she passed it on to the other ladies at the next meeting of the sewing circle.

"One doesn't often meet a woman like Jane J——. It's no wonder she had good neighbors back home. Her own reflection must shine back in those she meets. It makes one *want* to be neighborly just to be with her."

And the other ladies decided to call soon and show her that her neighbors were as good as she thought.

Harrisburg, Pa.

Prayer Answered

BY JULIA GRAYDON

During a recent forest fire in an eastern state when many churches and homes were burned, there was one place where the fire was within fifty feet of the house, with the wind blowing at thirty-five miles an hour.

Those in the home were terrified, and a minister in the group said, "This is the time for prayer."

The prayer was made and just afterward the flames were seen to point in the opposite direction, for as one expressed it, "The wind had changed."

The Lord of wind and wave had triumphed over all, and his people who sought his help were to realize again the power of prayer.

We need to be reminded again and again of the *prayer hearing* and the *prayer answering* God.

Harrisburg, Pa.

Some Facts That Should Be Known

BY MRS. T. S. MOHERMAN

It should be known that there is a thoroughly organized atheistic society actively at work in almost every state of the Union among adults and in universities and colleges. The junior atheistic society in high schools and grades considers children from seven to seventeen eligible to membership. To make the individual supreme is the organization's purpose, and to this end it teaches that God does not exist and that the Bible is a myth. The authority of the state is denied; the *individual* is *supreme*. The authority of the home is denied; the individual is supreme. Hear these statements.

"Atheism as a philosophy is to be planted in the minds of children and youth."

"Godless children shall have back of them an organized effort to help them free their companions from the religious yoke."

"Through organization and coöperation boys and girls will be removed from the evil effects of the clergy."

"The youth of the country will be systematically taught to protest against all forms of religious instruction and training, and the reading of the Bible in public schools."

"Instead of teaching children to look for eternal blessedness in the future, they shall be taught how to obtain happiness in this world."

"Local branches shall be formed in all places where leaders can be secured. Special stress is to be laid on the formation of these branches in high schools. Thus they will be trained for effective work in combating the influence of the churches."

(Continued on Page 26)

Temperance Posters

For Your Church School

Alcohol and Physical Fitness

"I DO NOT USE ALCOHOL: IT HAS NO PLACE IN THE LIFE OF THOSE WHO WOULD BE FIT. NOR DO I USE IT AS A DOCTOR."

—DR. OTTO PELTZER,
Noted Athlete and Runner

(Printed From the Vanguard)

This poster and five more of like quality can be secured from the Board of Religious Education, 22 South State St., Elgin, Ill., at 15c per set.

Evangelism in the Church School

(Continued From Page 21)

is a part of the church program, the appeal must be individual rather than collective, and must be preceded by careful, prayerful preparation. If a card like the following is used, an accurate census of the school is taken, and no one is embarrassed by being the only one to sign a card:

(Name of Sunday-school)

Name of pupil.....Age.....
Professing Christian and church member.....
Professing Christian but no member.....
Not a Christian.....
I accept Christ as my Savior and Lord, and desire to unite with the church.....

Visitation evangelism is the best method of reaching many young people, in coöperation with the other agencies of the church. It is a well-organized form of the best method of all—personal work. Personal evangelism can best be carried on by teachers in heart-to-heart talks with their pupils and by young people with their friends. It is harder to do than to make a mass appeal, but it is infinitely more rewarding, more effective, and more Christlike. In this type of work, a few suggestions may be of value: Do not talk apologetically. Do not overdo it. Choose your time wisely. Be natural. Do not fail unless you must.

In order to give careful, systematic training in Christian living and the implications of Christian decision, a class taught by the pastor as an elective frequently offered in the church school is very effective, and reaches most children. In liturgical churches, this is the confirmation class. The most effective plan for getting decisions then for Christ, is to get all youth, through the personal efforts of the teachers, into this class, and after careful instruction, to present the matter of decision. A pastor who has the confidence of the youth of his church will have a glorious experience leading the boys and girls to intimate friendship with Christ. Pupils should understand that the completion of the course and reception into the church does not complete their Christian growth. They should be kept in the church school for the development of complete Christian manhood and womanhood.

Conservation

The mortality rate of young Christians is far too high. There has been a lamentable tendency to consider the evangelistic task done when a decision is made for Christ. The high mortality rate is due partly to inadequate preparation, and partly to a poor follow-up program. Four principles may be followed in adequate follow-up work. There must first be careful teaching, stressing the new responsibilities and duties of the Christian life. Such a course as the second year senior work in our graded lessons, *The Life of the Christian,* is ideal for such a purpose. Materials should also be provided for the adequate development of the devotional life.

In the second place, every young Christian should be given challenging service in the church, and the church school. The fires of new, eager enthusiasm will hardly be kept alive by small and unworthy tasks. Religion should not be a rocking-horse affair, making no progress in Christian service and life. Every new Christian should be taught to place his life on the basis of Christian stewardship and expected to live on that plane.

A third element in a good follow-up program is fellowship. The church school should see that all young converts are surrounded by friends who are Christian and congenial. The worship of the school should be a fine fellowship with others and God. We all need the encouragement of others, and the youth of the church need the fine, warm fellowship of a church whose name is "The Church of the Brethren."

The final principle in an adequate program of conservation is *reality.* Religion that is sham and unreal will not attract or save youth. In service, the tasks they are asked to do must be real and worthy, things

A Worthy Memorial to Brother Stover

For a long time the church in India has wanted a library and reading room at Bulsar. They also feel a keen loss in the death of Bro. W. B. Stover, our pioneer missionary to their land. These two longings received much consideration in their recent District Meeting and resulted in a request to the General Mission Board for a Stover Memorial Library at Bulsar. The Indian church offers to give 3,000 rupees if his friends elsewhere can give 10,000 rupees. 13,000 rupees mean about $4,725.

Since this request meets a great need, and since some of Bro. Stover's friends have already given generous sums and others express a desire to do so, the General Mission Board at its meeting at Colorado Springs approved of this project with the following understanding: First, that the regular work of missions be not hindered, because of the present urgent need. Second, that gifts for this purpose shall not become a part of the budget and can not be credited to the congregations as such, which the Council of Boards approved. Third, if any excess shall be given beyond the actual cost of the memorial, this excess shall become a part of the budget for mission work in India.

This is an opportunity to make a worthy memorial to a pioneer in a great cause and at the same time meet a real need. Christian literature is always urgent in mission fields and especially so now when India is stirred with all kinds of social and political propaganda. Let the friends of Bro. Stover—which include us all—make this project a successful memorial in addition to our regular support of the work. Send remittances carefully designated to the Board at Elgin, and they will be handled as above stated.

GENERAL MISSION BOARD.

that the world desperately needs. The teaching of the church school must have the ring of authority and truth. It may not take refuge in external authority, but must be grounded deeply in the ultimate authority of the Spirit of God. Friendship must not be professionalized, but must be genuine and sincere. The cure for the high mortality rate among young Christians is real service, real love, real teaching.

Conclusion

For too long, the wide breach between education and evangelism, between preaching and teaching, has divided the forces of the church. It did not exist in the work of the Master, whose evangelism and teaching were perfect. In his Spirit, let us do our teaching and evangelistic work so that there is no gulf between them, but so that they may be one. As we close this breach, we will find that we are now reaching many young people who formerly were allowed to get away from the church school without Christ. Every church school worker should be an evangelist. The church school should become the most important evangelistic agency of the church.

In the last analysis, my work with the young people and children of my church school will not be to build new pieces into the machinery of the church, nor to evangelize a vague mass called society, but it will be to bring Tom, James, David, Horace, Ralph, Ruth, Lois, Jessie, Christine, and all the rest of my young friends into such intimate fellowship with my Lord that they may share, too, in the abundant life he came to bring, and know him as the Way, the Truth, and the Life for them.

Johnson City, Tenn.

NEWS FROM CHURCHES

San Bernardino.—May 17 Mrs. Wm. Platt was installed as a minister's wife, Bro. S. J. Miller of La Verne conducting the service. May 24-26 we enjoyed a visit from Bro. Geo. Hilton and wife who showed their pictures of Chinese life to an appreciative audience each evening. Sister Monima Hotzell went as our delegate to Annual Conference. June 14 the Sunday-school gave a short Children's Day program, followed by a sermonette for the children. The Frontier Boys' Club is showing live interest in their new organization and has been the means of starting a junior boys' Sunday-school class. During the summer we expect to join with the other city churches in worshiping in the park on Sunday evenings.—Hazel Rothrock, San Bernardino, Calif., June 16.

FLORIDA

Sebring.—A party of twenty left Florida for the Annual Conference; as they are some of our best workers we feel their absence very much. We feel the loss very keenly in the passing away of Mother Taylor. She was the oldest active member in the local W. C. T. U., also one of the oldest in our church. A union Daily Vacation Bible School will be held in the Brethren church sometime in September. The Annual Meeting offering was $170. At the recent organization of our Christian Workers' Meeting the following officers were elected: Sister D. E. Miller in charge of the intermediates and seniors, Sister Elsie Lininger, the juniors, and Bro. H. A. Spanogle, the adults. A very interesting missionary pageant, In Sunny Nigeria, was rendered by the intermediates and seniors on June 7. They expect to give it at Lotella mission in the near future. This group has raised over $20 for the schools in Africa this last year.—Mrs. H. A. Spanogle, Sebring, Fla., June 20.

Tampa.—The church met in business meeting May 15 with Bro. J. H. Garst presiding. The church decided to make East Tampa their mission, as it had never been made a mission point before. A local mission board has been selected to look after the work there. We have preaching each Sunday morning at the church and every other Sunday evening and services each alternate Sunday evening at the mission.—Mrs. A. O. Haney, Tampa, Fla., June 20.

IDAHO

Nampa.—The Daily Vacation Bible School ended Sunday evening, June 7, with an hour's program and an exhibit of work accomplished. This year we had only one week of school using both morning and afternoon. Each noon a school truck carried the children to one of the city parks for a picnic lunch and an hour and a half of rest and fun. Our total enrollment was 152 and average attendance 149. The offering amounted to $11.60 and is to be used for mission work. Our twenty-two teachers and helpers voluntarily gave their services. The expense averaged less than twenty cents per pupil. Sister A. P. Becker was our superintendent.—Hilda M. Himler, Nampa, Idaho, June 19.

INDIANA

Salem church met in council June 12. Nine letters were granted; since our last report two have been received by letter and one by baptism. Bro. John Markley was chosen as elder for the ensuing year. The writer was chosen to represent the church at District Meeting. Bro. Ben R. Cross and family of La Porte have been with us several times this year, Bro. Cross filling thep ulpit. We feel that the church has been greatly strengthened by having them with us. Our Sunday-school is coming along fine. Our harvest meeting will be the first Sunday in September and our love feast sometime in November.—Cornelius Hagle, Knox, Ind., June 18.

Upper Deer Creek church met in council June 6. Bro. Hugh Miller was chosen to conduct revival services in the fall. Bro. Frank Burrous represented this congregation at the Colorado Springs Conference. Bro. John Smith was reëlected trustee. Our church music is being improved by weekly chorus practice directed by Sister Geneva Burrows. The Æolian quartet from La Verne College will give us a concert on July 28.—Mrs. Geo. R. Murphy, Walton, Ind., June 20.

Walnut church met in council June 13. Brother and Sister T. G. Weaver were chosen delegates to District Meeting. We decided to hold a revival beginning July 12. Bro. T. G. Weaver who has been our pastor for four years has consented to remain until the school term is over. A few weeks ago the choir from the Christian church at Argos gave us a service of spiritual songs which we appreciated very much. In return we went to their evening service and Bro. Weaver gave them a fine sermon. The young people's class of the same church visited our Sunday-school May 17 and our young people are planning to return the visit on June 28. We observed Mother's Day with a very interesting program. A Children's Day program is to be given June 28.—Clara Fanning, Argos, Ind., June 24.

IOWA

Spring Creek.—June 6 we had our second quarterly council. We decided not to have a series of meetings this year. June 12 we held our love feast. Bro. Sam Fike and wife were visitors and gave us much encouragement. June 19 a brother was baptized who lives in Kenosha, Wis. We held a Vacation Bible School with the Baptists in their church from May 25 to June 12. The teachers of both churches cooperated in a fine way. Bro. Rummel is our delegate to District Meeting with Wm. Martin, alternate. The three organized Sunday-school classes are making an effort to beautify the church grounds and are doing good work.—Sarah Sharp, Fredericksburg, Iowa, June 25.

KANSAS

Hutchinson.—Our council meeting was held June 8. The reports showed that the various departments are steadily progressing. Our attendance for the past year has averaged 200. We were represented at Annual Conference by our elder, J. J. Yoder. He filled the pulpit here June 21 giving an excellent report on the Conference and what it accomplished. We have reorganized the Christian Workers' Meeting. There are now four departments: adult, young people, intermediate and junior, while before the young people and adults met together. We believe it will be a better plan as it will develop responsibility in the young people.—Mrs. Keckler, Hutchinson, Kans., June 22.

Newton.—June 14 marked the beginning of the third year of our work under the ministry of Brother and Sister Dumond. While there have been several discouraging features, the past two years have been crowned with unusual success. The spiritual life of the church has been deepened and our membership has been practically doubled. We had an increase of forty-two in membership. Our success is due to the splendid coöperation of church and pastor and other contributing circumstances. We have profited by the misfortune of others; due to the disbanding of the Peabody church and the transfer of some of the members to this place, our work has been strengthened. In this day of automobiles thirty-five minutes will take one much farther than it would twenty-five years ago and it is possible for congregations, ten, fifteen and twenty miles apart to work very successfully together, with one meeting place and as one church.—Mrs. Geo. E. Jackson, Newton, Kans., June 24.

MARYLAND

Licking Creek church closed their revival on June 5. The church was strengthened; there were two additions and one was reclaimed. On June 6 communion services were held by the evangelist, Bro. E. S. Rowland of Hagerstown, Md.—Roy Mason, Licking Creek, Md., June 15.

(Continued on Page 28)

Some Facts That Should Be Known

(Continued From Page 23)

"Good times, picnics, outings, oratorical contests will be featured. Special instructors are to be enlisted to teach atheism systematically."

These are only a few of the facts. But surely they are enough to show the organized, aggressive effort being made to destroy the very things which have made homes happy and strengthened millions of souls.

The Bible needs no defense at our hands. It is able to establish itself. But where boys and girls know nothing of God's Holy Book they become a prey to evil influences. Simply hearing the Word of God read each day in its sweet simplicity without comment or defense from us will lessen the probability that our young people will be led into such organizations as the one here described. "Without knowledge they perish."

It is our obligation as citizens and parents to see that every child shall know something of the Bible. Its plain teachings will provide a blue print for character building and a guide book for eternal life. Let us give it a decent chance in the lives of our young people that they may have a sufficient defense against such diabolical societies which seek to destroy the faith that alone makes life beautiful and worth while.

Ashland, Ohio.

CORRESPONDENCE

STEWARDSHIP JOTTINGS

The church in Washington County was the place of our next effort. Rainy weather interfered until on Sunday, when conditions were more favorable. In the evening a union service was arranged to be held in one of the large churches in the city where we were greeted by a large audience.

The church at Navarre has a large field of opportunity which is being worked under the direction of Bro. Wm. Kinzie, in whose hospitable home we enjoyed a week of rare fellowship. There is a group of young people which promises well for the future. Here as in several other churches, the subject of Stewardship is not a neglected one, but our efforts were the more appreciated as we endeavored to impress the vital importance of this theme.

The group of members in Abilene was responsive, and came nearer filling the house than did the folks in any other church. This in itself is an inspiration to a speaker. Bro. Shank, the pastor, brought a load of old folks from the Brown Memorial Home of which he is in charge. Our visit to the home was a pleasant experience. We sang a Gujarati song and told of the bondage to fear in which the non-Christian people are held.

The Holland church is located in a country town, and is served by a student pastor from McPherson. Bro. Lawrence Lehman has been serving there for a year. The problems incident to a country church are apparent here. Stewardship of community life and activity sums up the situation. Creation of an environment in which Christian living is natural and easy is the task. Good is as catching as evil if we older folks will only see to it that our youth are exposed to as much of good as is possible.

The twentieth and last church to be visited in the tour of Northeastern Kansas is that known as the Buckeye church. Here Sister Ada Correll is the pastor. Our work followed hard on a series of evangelistic meetings conducted by Bro. Earl Frantz, during which fifteen made the good confession and joined with the church forces to help make a Christian community. It was a distinct pleasure and a unique opportunity to help these who are just starting in the Christian life to get the Stewardship viewpoint. None should ever begin the Christian life with any other attitude than that of stewardship of life, time, and possessions. This only is the truly Christian attitude.

Much remains for the pastors to do to conserve the results of this campaign in the District. The membership should be led soon to study this subject until conviction leads to action, and a stewardship nucleus is formed in every church. Such a group will become the center of spiritual power as well as of finance.

Shickley, Nebr. E. H. Eby.

THIRD YOUNG PEOPLE'S CONFERENCE OF EASTERN AND SOUTHERN DISTRICTS OF PENNSYLVANIA

Elizabethtown College—Aug. 10 to 15

Young people of fourteen to twenty-eight years of age are invited to this week of instruction and inspiration. Sessions will open on Monday, Aug. 10, at nine o'clock, Daylight Saving Time. The dining room will be open at breakfast time that morning. Lodging may be secured on Sunday night, Aug. 9, before nine o'clock, providing enrollment cards have been sent in ahead of time.

Rebekah Sheaffer will serve as Dean of Women; Mary Hykes and M. Belle Spangler as Social and Recreational Directors for the Girls; A. G. Breidenstine will be Dean of Men and Social and Recreational Director for the Boys, with such assistance as he may need.

Among the instructors will be President R. W. Schlosser, H. K. Ober, M. Clyde Horst, Dan West, A. C. Wieand, a missionary or two, E. G. Meyer, and Rebekah Sheaffer, some of these for part time only.

The evening sessions will be open for all. The young people will furnish special music in connection with a sermon each evening. On Saturday, Aug. 15, there will be a forenoon and an afternoon program with strong addresses.

Board of Directors:
A. C. Baugher, Chairman,
Martha Martin, Secretary,
Roy S. Forney,
Jesse W. Whitacre.

FIRST WEST VIRGINIA MINISTERIAL AND SUNDAY SCHOOL MEETING

The ministerial and Sunday-school meeting of the First District of West Virginia was held at the Salem house in the Sandy Creek congregation on June 5 and 6. The first day, ministerial day, was filled with interesting talks. Some of the thoughts presented were: We should try to develop a greater degree of spirituality. However, this greatly depends upon the leadership. In order to meet the needs of our people through preaching, ministers must study to present the teachings of Jesus to the community. Progress in a church may be measured by the spirituality of individuals in the church, by the stability of members in the work, by

the coöperation of members with other churches, and by the services rendered to the community.

A peace program was presented in the evening which consisted of special music, talks, readings and a playlet—They Just Won't Talk. This was followed by a peace pageant, showing how fighting never does settle the right or wrong of a question. At the close a tableau shows the peace angels blessing the soldiers, concealing the weapons of war, and in their stead unveiling plowshares and pruning hooks. Morgantown visitors in the audience asked that the program be presented in the Church of the Brethren there. On Sunday night, June 14, fifty persons from Salem presented the peace program at Morgantown to an overflowing house.

On Sunday-school day the themes were Christian Living and Sunday-school Essentials. This service taught that service is our religion in action. We need to spend more time in selecting and rendering music. Music has character, it creates states of mind and feeling.

Sunday-schools can help prevent the repeal of the Eighteenth Amendment if they work at the job. In an address on How Prevent the Repeal of the Eighteenth Amendment, Ethel Thomas Whitehair said in part:

"Ever since the days of Noah there has been a drink problem. Through the Middle Ages drink was universal. Before the Revolution the American Colonies tried to remedy some of the evils of intemperance. George Washington's suppression of the Whiskey Rebellion in western Pennsylvania was the first use of Federal authority against the business. In the middle of the nineteenth century no public occasion was celebrated without drinking. At the installation of ministers, inauguration of public officials, at banquets, weddings and even funerals liquors of all kinds were provided. Yet in this twentieth century the wets would have us believe that there is more drinking than there ever was! The Eighteenth Amendment is not enforced as well as we would like. Neither is the law against murder. Yet the Eighteenth Amendment will stand. It was ratified by the legislatures of forty-six states when only thirty-six were required. The election of Herbert Hoover as President showed the undercurrent of the American public in favor of prohibition. Let us work for law observance and law enforcement. We can:

"1. Create public sentiment. Churches and clubs should put on more temperance programs. Ministers should preach at least two temperance sermons a year. We should send dry articles to newspapers for publication. We need to do more dry talking. Be informed and talk prohibition.

"2. Vote for dry candidates. Prohibition Administrator for the Pittsburgh district, John D. Pennington, says: 'The key to the law enforcement situation is an honest administration and enforcement of our present law by honest and honorable men.'

"3. Coöperate with and encourage our delegates and senators. Congress is overwhelmingly dry.

"4. We must educate. Ten years ago we gained a victory for prohibition through education. We need to educate youth and adults. Henry Ford says: 'Let prohibition begin at home. If liquor comes back I shall go out of business.' President Hoover says: 'The Eighteenth Amendment is for the protection of the American home; I wish it to succeed.'

"Be not afraid nor dismayed, but work. Time is on our side. Science is on our side. Mothers and children are on our side. Finance and industry are on our side. Athletics are on our side. The Gospel is on our side. And the Savior of the world who gave us our Gospel—he is on our side. In his strength let us hold fast to our purpose."

There was good attendance throughout and much spiritual good was derived from these meetings.

Brandonville, W. Va. Hugh Beeghly.

THREE OLD FRIENDS

When I read in the Messenger some months ago of the death of Bro. John Shepherd, it brought to my mind many things long past, some of which were before my time. More than seventy years ago Bro. Shepherd worked for my parents in southern Wisconsin. At the end of a hard day he would say that he wished the nights were twice as long and that there were twice as many of them. Later on my mother would sometimes say that she was like John Shepherd in wishing for more and longer nights. Farm days were longer and harder then.

It is good to think of those who through all their trials kept their courage and pressed on. My parents bore testimony to the fact that Bro. Shepherd in his younger days was to be depended on for doing his part. Those who knew him later in life can testify as to the kind of example he set. Many were helped by him.

Then, not long since, the Messenger contained a notice of the death of Bro. Samuel Fesler of California. We knew him in the early eighties in Colorado, and I supposed he had died long ago as my father had, for he was not much the younger. He was a dependable man who fought on against some sore trials and finally came off conqueror, and has passed on to his reward. He too reached a ripe old age. It was good to know such a man, for he helped along the way.

Then quite recently I read of the death of Sister Patterson of Colorado. I think it was in 1875 that we first met the family. In 1874 we had moved to Colorado and located a few miles above Sterling. The Indians were plentiful, and

(Continued on Page 30)

Two Books by Dr. J. S. Flory

BUILDERS OF THE CHURCH OF THE BRETHREN

A series of sketches picturing the work of leaders in different lines of church activity. Written primarily for our young people it appeals to all ages. This book has found a big place in the Vacation Bible Schools. Price, $1.00.



LITERARY ACTIVITIES OF THE BRETHREN IN THE EIGHTEENTH CENTURY.

Students of Brethren Literature will be surprised at the amount of writing the Brethren did during this period. A book of rare historical value. Price, $1.25.

These two volumes to one address for $2.00.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

MICHIGAN

Detroit (First).—We had services each night of Holy Week conducted by our pastor. Fourteen were received by baptism and nineteen by letter on Easter Sunday, making a total of forty-five since last Easter. Communion services were on May 3. The mother and daughter banquet was held May 8 with an attendance of 215 which is the largest we have ever had. Bro. Ira Moomaw, returned missionary from India, filled the pulpit on the evening of May 3. The young ladies' class gave a play on two different nights, making a nice sum of money which they gave to the church. The Children's Day program was given June 21. The Aid Society is making plans for the summer months to raise money to help with the church finances. June 30 they will take a trip to Ford's Greenwich Village. Plans are being made for Vacation Bible School, also for a church picnic for July 4.—Mrs. Walter K. Gordon, 15058 Fordham Ave., Detroit, Mich., June 25.

MISSOURI

Shoal Creek.—The church met in council June 13. The same Sunday-school officers were retained. Delegates for the District Meeting were Bro. Russel Reed and Sister Evan Argabright, with Bro. Wilbert Erisman and Sister Mable Reed, alternates. We held our love feast May 16 with forty members present. Eld. Gripe being in poor health requested the anointing service at this time, and it was administered by Bro. A. W. Adkins and Bro. Lester Fike. May 20 Bro. Fike gave an illustrated lecture on missionary work in general.—Mrs. Wilbert Erisman, Fairview, Mo., June 19.

MONTANA

Whitefish.—March 22 was the date for the beginning of our pre-Easter revival meetings which were conducted by Brother and Sister Riddlebarger. They did splendid work which resulted in a large attendance each evening. Thirteen people came forward when the invitation was given. The meetings closed with a baptismal service and the Lord's supper. The young people have formed an organization and have a social the first Friday in every month. They also have formed a class for discussion which meets every Sunday evening. May 10 Bro. Riddlebarger delivered a special sermon for Mother's Day. All the Protestant churches of the city united in a Vacation Bible School which proved very successful. We are having fine attendance at Sunday-school and church, although it is vacation time. We are certain that if we had a church of our own we could do more efficient work and would also have a larger attendance. Brother and Sister E. H. Eby will be here June 28 and remain for a few days.—Thelma Street, Whitefish, Mont., June 25.

OHIO

Bristolville.—Our evangelistic campaign conducted by the pastor, Bro. A. H. Miller, was held from May 17 until June 4, closing that evening with a love feast. Forty-one members were seated at the tables. Bro. Strausbaugh assisted in this service. Four new members were taken into the church by baptism. Our little church has been growing steadily and we hope its progress will be rapid in the future. The church building has been repaired recently and new front doors added. —Mabel Zwhalen, Spokane, Ohio, June 24.

Fairview (Ohio).—The church met in council June 6. The church will hold a revival meeting in November with Bro. J. A. Guthrie as evangelist. We also granted letters to Bro. Uriah Gardner and three children who moved to Milbury, Ohio, and will be members of the Black Swamp church.—Mildred Titler, Adrian, Mich., June 22.

Greenspring church met in council June 5. Bro. S. U. Snavely was reëlected as elder for another year; trustee, Leonard Snavely; Messenger correspondent, Mrs. Leonard Snavely. On the evening of June 14 we held our communion services. June 21 a joint Sunday-school meeting of Fostoria, Deshler, Portage, Oak Grove and Greenspring was held here. Bro. R. H. Miller and Bro. Bagwell from North Manchester, Ind., gave us some very inspiring and spiritual messages. A basket dinner was served at noon. As this is a church of old and intimate acquaintance with Sister Mary Cook, she accompanied the folks from North Manchester and is visiting among us for a while. —Mrs. Leonard Snavely, Old Fort, Ohio, June 23.

Lima.—Since our last report there have been four accessions to the church by baptism. April 14 we had the pleasure of having both the ladies' and men's quartets and reader from Manchester College with us. They gave a very fine program. On Mother's Day a program was given by the primary and junior departments. On the evening of May 13 at our mother and daughter banquet about ninety were present. A program of music, readings and toasts was enjoyed. May 24 there were special services for the Cradle Roll department. June 11 the church met in council. It was decided that we keep our pastors, Brother and Sister A. P. Musselman, another year. June 14 we held our annual Children's Day services. A fine program was rendered by the children. The offering went for the support of Stanley Bittinger, son of Desmond Bittinger, a former pastor, now on the Africa field. During the year so far the growth of our Sunday-school attendance is 20 per cent higher than any previous year.—Hattie Kettimon, Lima, Ohio, June 16.

PENNSYLVANIA

Annville.—Our love feast was held May 9 and 10. A few visiting brethren were with us; Bro. Rufus Bucher officiated. On the evening of May 10 a Mother's Day program was rendered with Bro. A. C. Baugher giving an address. May 17 we began a revival meeting at the South Annville house which continued for two weeks with Bro. Miller from Virginia, evangelist. Three confessed Christ. June 7 the Children's Day services were held at the Annville church. Bro. Caleb Bucher of Mechanic Grove gave an address to the children. We expect to have an all-day meeting at the Annville house on June 28. June 7 the officers were elected for the Christian Workers for the next six months.—Sarah Winters, Lebanon, Pa., June 15.

Clover Creek.—Bro. D. I. Pepple of Woodbury, Pa., began a series of meetings June 1 at the Diehls Crossroad church. He labored earnestly for lost souls and his work was much appreciated. He preached sixteen sermons. The meetings were well attended and the members were encouraged and uplifted by his forceful preaching. Six were added to the fold and one reinstated.—L. B. Hoover, Curryville, Pa., June 22.

Maple Glen.—The work of the church and Sunday-school is moving along very nicely under the able leadership of our pastor, Bro. Guy E. Wampler. The finance committee worked out a budget for the year which we adopted in our business meeting in January. The envelope system is being used to raise the money which is proving very satisfactory. This spring we purchased a piano for our church. Easter and Mother's Day were fittingly observed with special sermons and music. May 24 we observed Rural Life Sunday in our church with an all-day meeting. In the morning we had an appropriate sermon on Rural Life by our pastor. An interesting part of the afternoon service was an early history of our church by Eld. J. W. Peck who is eighty-five years of age. He and his brother, Eld. L. A. Peck, were both elected to the ministry here in 1880. Six of our young people also gave an interesting pageant. June 1 to 6 we had a Bible study class each evening. We studied the book of John with our pastor as teacher. We also had a two weeks' Vacation Bible School beginning June 1. The enrollment was twenty-five an average attendance of twenty-two. A splendid coöperation was shown by the parents in taking the children to the church. Bro. Wampler, Sisters Olive Peck and Miriam Peck were the teachers. The offerings which the children contributed amounted to $7.11 which they decided to send to the India mission field. June 12 the school showed in a very interesting way some of the work accomplished. Beginning June 8 Bro. Wampler preached for us each evening except Wednesday. Bro. P. S. Davis gave us an interesting sermon, closing with a love feast June 14. Five were added to the church by baptism and one was reclaimed.—Mrs. H. G. Peck, Fort Hill, Pa., June 18.

Mechanicsburg.—Special services were conducted in the church each evening of the week preceding Easter by Bro. Steerman of Blain, Pa. He also officiated at our love feast on Easter evening. Our pastor had his vacation during the month of May; the pulpit was filled by Brethren Wm. Murphy, Otho Hassinger, Ira Hart and Peas. May 10 in the morning we had a Mother's Day program. Our Children's Day service was held June 14 in the evening.—Anna B. Brindle, Mechanicsburg, Pa., June 20.

Newville church met in council April 11 under the supervision of Brethren B. F. Lightner and M. G. Group for the purpose of electing an elder. This resulted in the unanimous election of Bro. Clarence B. Sollenberger. Bro. J. C. Beahm of Champion, Pa., preached a trial sermon May 31 to a well filled house. We held our love feast May 17 with Bro. C. L. Baker officiating. Brethren M. R. Flohr, Clarence B. Sollenberger and M. G. Group also were present. At a business meeting in May we decided to hold a revival sometime this autumn probably in October. The undersigned was elected corresponding secretary to fill the unexpired term of Sister Burkholder, resigned. Bro. W. L. Riggleman of Stephens City, Va., filled the pulpit Sunday morning, June 14. His sermon on the subject of Builders was a challenge to the best efforts of all who heard it. At our children's services on the same evening he had charge of the devotionals. The primary and junior classes rendered a pleasing program to a large audience. The offering lifted was for the benefit of the Children's Home at Carlisle. At our regular council June 15 our elder was elected as pastor also. We keenly felt the loss of our pastor and elder, Bro. S. M. Stouffer, who so faithfully served the church for many years. Also our aged deacon, Bro. Jno. Gayman. The Sunday-school is increasing, also the church attendance. Prayer meetings are being held each Wednesday evening.—Mrs. John E. Cohick, Newville, Pa., June 16.

Shanks.—Our series of meetings May 17 to 31 was well attended. Bro. Bowser, our evangelist, preached forceful and inspiring sermons. Five were baptized and two were reclaimed. Our love feast was held May 30, beginning at 10:30 o'clock. Many inspiring talks were given by visiting brethren. About 450 ate dinner with us at the church. In the evening about 240 members communed. We felt it was the most inspiring love feast we had had for some time.—Minerva Musselman, Greencastle, Pa., June 20.

Springfield.—Bro. Henry Moyer of the Reading church conducted a two weeks' series of meetings previous to our love feast on May 24. The meetings were well attended and as a result twelve were added to the church by baptism. June 7 the Sunday-schools of Quakertown and Springfield met for an all-day meeting. A program was given by each school. The main speaker for the afternoon was Bro. Merkey of Manheim. At our last council it was decided to have a part time pastor.—Martha Jacoby, Coopersburg, Pa., June 16.

Windber.—May 10 Bro. W. J. Hamilton from Rockwood delivered a very interesting sermon. Mother's Day was observed and a short program was rendered. June 7 the young people of our circuit rendered

a program in the Windber church. The Rosebud quartet from Johnstown gave a program in our church recently. An offering was lifted and $20 was paid into the church building fund.—Mrs. Mary E. Allison, Windber, Pa., June 18.

Wooddale church had a successful revival meeting with Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists. The meeting began on May 31 and closed with the love feast on June 14. Bro. Rollins' sermons were very inspirational. As a result eight were baptized. We also held a two weeks' Bible School which was well attended by children of the community; about forty were enrolled. The school closed with a demonstration on Friday evening, June 12, previous to church services.—Amelia Jones, Connellsville, Pa., June 23.

TEXAS

Falfurrias.—During April the Byler family of gospel singers spent a week here. They gave two programs at the Methodist church in Falfurrias and two in a neighboring town, as well as short programs in each high school. These programs were enjoyed by many people. The young people of this congregation especially enjoyed the association of the Byler young people. May 10 the Byler family was with us again. We enjoyed a love feast with Bro. Byler officiating. Four members from the Rio Grande Valley were present; thirty members were at the tables. J. O. Brubaker and family from Conway Springs, Kans., came to Falfurrias in May to make their home. The Byler family was with us June 12-15. Bro. Byler preached Saturday night on Things That Make a Man. The family gave an inspiring program Sunday night at the Presbyterian church. Eld. J. F. Hoke of Roanoke, La., spent June 13 and 14 in Falfurrias on District business. He gave two strong sermons of especial interest to the young people. Our pastor, Eld. C. D. Fager, expects to be gone part of the summer but we plan to continue Sunday-school and young people's meetings.—Emma T. Whisler, Falfurrias, Tex., June 17.

Ft. Worth.—June 7 Bro. M. R. Zigler of our General Mission Board and Bro. M. H. Peters of Manvel, Tex., were with us. We had a full day, one of good messages and fellowship. Bro. Zigler gave the address in the morning. The subject of the afternoon meeting was Love —love that will cause us to love the unlovable. It was an open discussion with good messages by Bro. Peters and Bro. Zigler. At 7: 30 we met out at Inspiration Point for vesper services. Bro. Peters gave a good talk on Seeing Jesus. Bro. Zigler followed with a talk on The Garden of Our Lives. Bro. Coffman has finished his school work and received his doctor's degree. They will leave us soon to take up his teaching again at Mt. Morris College. We regret very much that they must go; they have been an inspiration to us.—Mrs. Cora Leicht, Ft. Worth, Tex., June 17.

VIRGINIA

Jeter's Chapel.—Mr. and Mrs. S. B. Broughman spent the past weekend in our midst. Mrs. Broughman filled her appointment Saturday night and Sunday morning. These services were largely attended and there were three conversions. The church voted to have a Vacation Bible School this summer if possible, the time has not been set as yet. Our Sunday-school was quite an inspiration last Sunday; there were a large number present in every class.—Ada Wright, Vinton, Va., June 20.

Cooks Creek.—May 24 Eld. S. I. Bowman began a two weeks' meeting at Brandywine, W. Va., one of our three mission points. Seventeen sermons were delivered to attentive audiences. Sister Alda Garber assisted greatly by telling stories each evening and leading the singing. As a climax of this revival the Garbers church chorus, under the direction of Bro. J. S. Sharpes, went to Brandywine June 7 when an all-day meeting was held, with short talks, sermon and special selections by the chorus. As a result of the meeting five decided to follow the Christian life. June 13 Bro. Bowman returned to fill the appointment and administered the rite of baptism. Plans are now in progress for two Vacation Bible Schools which will be held at Dayton and Garbers churches.—Ruth Bowman, Harrisonburg, Va., June 22.

Mill Creek.—Our communion service was well attended May 9. We had with us Bro. S. D. Lindsay and wife, pastors of the Timberville church, who conducted the evening service. The old folks' singing was well attended June 6. Bro. Oscar Bowman was with us the evening of May 31. The speaker pointed out very forcefully some of the evils of intemperance. His message was greatly appreciated. Bro. C. E. Long is representing us as delegate at Annual Conference. We hold our B. Y. P. D. meetings on the second and fourth Sunday evenings of each month. The interest and attendance are very gratifying and we heartily commend our young people for their interest and enthusiasm in this division of church activities. New officers are appointed every six months. The president is Billy Rodeffer. Many of our members attended the state Sunday-school convention held in Harrisonburg, Va., June 11-14. Sunday evening, June 14, our pastor, Bro. Homer Miller, brought us a wonderful message from Prov. 4: 23. A homecoming day is being planned for Sunday, July 5.—Mrs. I. J. Long, Port Republic, Va., June 16.

Red Oak Grove church met in council at Stone Wall June 6. At our council meeting April 4 Bro. Abie Hylton of the Topeco congregation was with us. We were glad to have some of the brethren and sisters of Copper Hill and Roanoke congregations with us the first Sunday in June. Bro. C. E. Williams delivered a very helpful sermon.—Mrs. O. R. Whitlock, Floyd, Va., June 15.

Roanoke (First).—April 19 Rev. Utt preached for us, there being a city-wide exchange of pulpits. There have been two baptisms since our last report. Our communion service was well attended. Brother and Sister L. C. Moomaw furnished a bouquet of flowers for each table. June 7 was Children's Day. The program was the best we have had for some time. Each department had a part in the program. The juniors and intermediates gave a pageant, The Lighted Torch Bearers. Our Vacation Bible School begins June 22. The choir gave us special music on Mother's Day. The men's Bible class gave a white carnation to each mother present; also a bouquet to the oldest motber, who was eighty-seven. In the absence of our pastor, who was attending Conference, Brethren Joe Kinzey and D. C. Naff filled the pulpit. —Mrs. Irvin Wray, Roanoke, Va., June 18.

Selma has experienced many refreshings from the Lord: three quarterly council meetings, Oct. 26, Jan. 18 and April 18. Very few changes have been made, yet by these meetings the Lord's work is ever kept moving. The delegates to District Meeting were Brethren D. L. Carter and W. H. Byer. Bro. Alonzo Carter has been licensed to preach. Communion services, two; Oct. 26 with 47 communicants and our educational director, Eld. W. M. Kahle officiating and presiding at the council meeting. The second, April 18 with forty-tbree present and our elder, J. S. Crumpacker, officiating and presiding at the council. Ministerial visitations in the pulpit to assist the pastor, Bro. Raymond R. Peters and the assistant pastor, Eld. Jno. Roller. The following have very practically presented God's messages: F. E. Williar, head of Daleville faculty staff; Eld. J. H. Bowman of Harrisonburg, Va.; Eld. J. S. Roller of Timberville, Va.; Eld. L. S. Newcomb of Rocky Point, Va., and O. F. Bowman of Harrisonburg, Va., who delivered the sermon to the grade graduates of Selma schools. Those of home talent were W. H. Byer and Alonzo Carter. Musical visitations, two, that of Mr. and Mrs. F. A. Duffy of Daleville, Va., and that of faculty and student group of Daleville Academy under the leadership of Mrs. Raymond R. Peters. The Mother's Day program was enjoyed by all present. The church finances for home expenditures fell a little short of obligations but for missions exceeded the assignment. A yearbook has been completed and distributed to the membership. At this time we are looking ahead to our revival to begin July 5 and continue for two weeks. The pastor will be the evangelist. The music will be cared for by Mrs. C. P. Craft and Mrs. R. R. Peters. There is to be a Vacation Bible School at the same time with the Methodists coöperating, under the leadership of Mrs. Raymond R. Peters and Mrs. Halcie Hayslett.—Chas. E. Arnold, Clifton Forge, Va., June 15.

WEST VIRGINIA

Pleasant Valley.—Our series of meetings began May 31 and continued for two weeks. Very interesting messages were delivered by Bro. Alva Harsh. We received four by baptism and reclaimed two. Bro. Harsh is a very able young minister and we were glad to have him with us; we hope to have him here again this fall if possible.—Mrs. Oral Spurgeon, Auburn, W. Va., June 22.

Books Our College Folks Will Appreciate

❖ ❖ ❖ ❖

EDUCATION OF THE WHOLE MAN

By L. P. Jacks

After a long period of service in the field of education Dr. Jacks gives here his latest and ripest convictions, "Convictions so fresh, so nobly stored with culture, so disciplined to ease and clarity of expression," that no one can afford to overlook them. **Our school men and pastors will find their lives greatly enriched by a reading of this excellent treatise. Price, $1.75.**

THE EFFECTIVE CHRISTIAN COLLEGE

By Laird T. Hites

Here is a book for our educators who would know tbe problems of the Christian College and how to meet them. Not a book of theories but of stern realities. Those who would manage wisely and give intelligently to the support of the Christian College should acquaint themselves with the truths the author presents. Here religion is given its proper setting. **Only as the Christian College stresses religion can it fulfill its mission. Price, $2.00.**

Brethren Publishing House, Elgin, Ill.

THREE OLD FRIENDS

(Continued From Page 27)

they became so troublesome, demanding so much food, which was brought largely from Greeley, eighty miles away, that my father said he would not keep a family of children exposed that way. So we put our few personal effects into an old wagon and went to Greeley, then later to Boulder County, and it was on this trip that we met the Pattersons. They were leaving Boulder County for what was then Weld County. They located a few miles below where we had been, and we located not so far from where they had been; and both families remained in the new locations until the end; that is, the parents did.

The last time we visited the Pattersons was in 1905. Sister Patterson was a model Christian woman in the home. The whole family were good people to be with, and we thoroughly enjoyed being there.

These death notices have made me think of Prov. 16:31: "The hoary head is a crown of glory, if it be found in the way of righteousness." I feel that all these were found there, and they were not only blessed, but were a blessing to many during their sojourn here below. Brethren Shepherd and Fesler had passed the fourscore and ten, and Sister Patterson had almost reached that age.

It is not until we grow older that we begin to realize the debt we owe to the faithful men and women who have helped us along the way. This debt is one we are sometimes slow to pay by giving to our older brethren and sisters the respect and reverence which we owe them. They do not always see things as the younger ones do; but as a rule their hearts are right and their ways are better than some of ours. I am thankful that from my earliest recollections I have had such to help by word and example.

God bless the faithful old brethren and sisters, and may he give us the grace we need to "be found in the way of righteousness" until he calls us to go hence.

Homestead, Fla. Grant Mahan.

ELD. S. P. VAN DYKE

Eld. S. P. Van Dyke, son of Eld. Archibald and Esther Van Dyke, was born Aug. 9, 1855, in Huntingdon County, Pa. He was the oldest of nine sons in a family of fifteen children, of whom eight sons and three daughters survive.

Early in life he united with the Church of the Brethren. A few years ago he identified himself with the Dunkard Brethren Church. As a young man he spent a few years in Illinois; afterward he went to Beatrice, Nebr. He returned to Illinois about 1882. He married Celia A. Baker of Mt. Carroll, Ill. They made their home at Beatrice, Nebr., for a time where she died. March 5, 1891, he married Sarah A. Cullen and moved to Coos County, Oregon, the same year.

About 1894 he was called to the ministry and later was ordained to the eldership and labored faithfully until death. He and his wife moved to Newberg in 1907 where he had since made his home. His wife died Jan. 1, 1928. After this much of his time was spent in church work. In June, 1930, while attending Annual Meeting at Rhoades Grove, Pa., he met Amanda Jacobs Shellers, and they were married at Greencastle, Pa., Oct. 17, 1930. He had since made his home there.

May 24, 1931, he lost his life when his auto was struck by a trolly car. His wife and H. N. M. Gearhart were also injured. Eld. Van Dyke was taken to the hospital where he died three hours later. Following a brief funeral service the body was sent to Newberg, Ore., for burial. Funeral services were conducted by Eld. E. W. Pratt.

Thus ends the life of a faithful worker in the church who was always ready to sacrifice his time, talent and strength for the church. Eugene W. Pratt.

Albany, Ore.

FALLEN ASLEEP

Bowers, Enos W., born in Hancock County, Ohio, Feb. 24, 1855, died near Wakarusa, Ind., at the home of his son Harvey, May 24, 1931. In February, 1878, he married Mary J. Bushong. Four sons and four daughters were born to them, all of whom survive except one daughter. The mother died Aug. 12, 1896. The father, bowever, was able to keep the family together until they went into homes of their own. There are also thirty-one grandchildren, eight great-grandchildren and one foster sister. In 1904 he moved to St. Joseph County, Ind., and in 1922 he went to Elkhart County to take up his residence on a farm near where he died. About forty-five years ago he and his wife became members of the Eagle Creek Church of the Brethren. A few years later he was elected to the deacon's office and served with a splendid degree of faithfulness as long as health permitted. Jan. 30, 1929, he suffered a partial paralytic stroke. April 26, 1931, a recurring attack rendered him entirely helpless. Funeral services at the Baugo church by Bro. Wm. Brubaker and at the Eagle Creek church by the pastor.—Jesse J. Anglemyer, Williamstown, Ohio.

Eckard, Bro. Isaac, died May 25, 1931, aged 74 years and 20 days. He united with the Church of the Brethren early in life and remained faithful until death. He leaves his wife, Mary M. (Will), two sons, two daughters, twenty-three grandchildren, two great-grandchildren and two brothers. Services at the Crummett Run church by his pastor, I. L. Bennett. Interment in the cemetery near by.—Clara R. Bodkin, Sugar Grove, W. Va.

Fleming, Bro. Robert, Dallastown, Pa., died June 3, 1931, aged 76 years and 8 days. Death was caused by a complication of diseases. He is survived by his wife, son, two daughters, four grandchildren, two brothers and two sisters. Services at the Mummert meetinghouse near East Berlin by Robert S. Krout and Eld. Chas. Baker. Interment in the adjoining cemetery.—H. B. Markey, York, Pa.

Guyton, Bro. Wm. B., son of W. L. and Laura Guyton, died at his home near Burkittsville, Md., June 2, 1931, in his fifty-ninth year. He united with the Church of the Brethren when quite young, serving in the office of deacon for a number of years. He is survived by bis companion, daughter and three sons. Services in the Pleasant View church by Bro. M. G. Wilson assisted by H. C. Erdman. Interment in cemetery adjoining.—Mrs. J. S. Bowlus, Burkittsville, Md.

Miller, Amos, son of Stephen and Susan Miller, born in Elkhart County, Ind., died May 29, 1931, aged 70 years, 6 months and 10 days. He married Susan Cripe Dec. 16, 1880. He united with the Church of the Brethren nearly fifty years ago. Surviving are his wife, son, two daughters, sister and brother. Funeral by M. D. Stutsman and burial in the West Goshen cemetery.—Dorothy Schieber, Goshen, Ind.

Reese, Sister Mary Alice, wife of Bro. John A. Reese, and daughter of Brother and Sister Wm. Miller, died at her home near Trent, Pa., May 2, 1931, aged 63 years, 5 months and 7 days. She had been ill for sometime with influenza and a complication of diseases. She received the anointing during this time. She later suffered a paralytic stroke. She is survived by her husband, motber, four brothers, four sisters, seven children, nineteen grandchildren and one great-grandchild. Funeral services by the writer in the Middle Creek church. Burial in the Middle Creek cemetery.—J. W. Wegley, Somerset, Pa.

Simmons, Sister Lucinda, died Feb. 5, 1931. She united with the Church of the Brethren while in her youth and remained with the church of her choice until the end. She leaves three brothers. Her husband preceded her in 1916. Services in the home by her pastor, I. L. Bennett. Interment in the St. Michael Lutheran cemetery.—Clara R. Bodkin, Sugar Grove, W. Va.

Simmons, Sister Mary F., born near Sugar Grove, W. Va., died at her home near the same place, April 18, 1931, aged 69 years, 4 months and 15 days. She united with the Church of the Brethren when young and remained faithful until death. She leaves three sons, two daughters, thirteen grandchildren, one great-grandchild, three brothers and two sisters. Services at the Crummett Run church by her pastor, I. L. Bennett. Interment in the cemetery near by.—Clara R. Bodkin, Sugar Grove, W. Va.

Smith, Bro. Wilhelm, died at the hospital May 23, 1931, of complications, aged 58 years. He became a member of the Church of the Brethren five years ago and was always a faithful attendant at all of the services. His wife preceded him fifteen months ago. He is survived by seven children, three of whom are married. Funeral services in the Cornwall church by Bro. W. W. Hartman and S. G. Bucher. Interment in the adjoining cemetery.—Sarah Winters, Annville, Pa.

Spradlin, Pansy Virginia, eight year old daughter of Mr. and Mrs. C. H. Spradlin, died May 29, 1931. She had been in declining health for

several years but only for four weeks had she been seriously ill. Funeral services by the pastor, Mrs. S. B. Broughman, in the Jeters Chapel church, with interment in the cemetery near by. She leaves her parents, three sisters and five brothers. She was a member of the Jeters Chapel Sunday-school.—Ada Wright, Vinton, Va.

Stamm, Sister Rebecca, daughter of John L. and Elizabeth Waltz Huntsinger, born near Hagerstown, Ind., July 28, 1837, died at the home of her birth, May 15, 1931, after an illness of nine weeks. She married Reuben G. Stamm Feb. 16, 1858. Her husband and two sons preceded her. She leaves one son, two daughters, ten grandchildren and twelve great-grandchildren. She was baptized in the faith of the Church of the Brethren in 1865 in the Nettle Creek congregation where she always held her membership; she remained firm and steadfast in the faith. She received the anointing March 29, 1931. Funeral services in the home by O. D. Werking and D. E. Bowman. Interment in the Brick cemetery.—Hattie E. Stamm, Hagerstown, Ind.

Troup, Chas. Henry, son of Peter and Elizabeth Weybright Troup, born in Elkhart County, Ind., died in Los Angeles, Calif., April 27, 1931, aged 58 years, 7 months and 26 days. He married Ellen Cripe March 19, 1896. He united with the Church of the Brethren at the age of twenty-one in what was known as the Solomon's Creek church, now Bethany. He was elected a deacon by the West Goshen church in 1910. At the time of his death he held membership with the Bethany church of Chicago. Surviving are his wife, four sons, two daughters, five grandchildren, mother, brother and two sisters. Funeral by M. D. Stutsman and burial in the West Goshen cemetery.—Dorothy Schieber, Goshen, Ind.

Weybright, Sister Emily C., passed away suddenly at the home of her daughter, Mrs. Ray W. Senger of 34 North Commonwealth Avenue, Elgin, Ill., June 16, 1931. Sister Weybright had been in excellent health for one of her years, but death came before medical aid could be given. Deceased was born Sept. 19, 1852, near Somerset, Perry County, Ohio. At her death she was aged 78 years, 8 months and 27 days. She was married to David Melvin Weybright June 9, 1878. Bro. Weybright died a number of years ago. Sister Weybright spent most of her life near New Paris, Ind. She was the mother of four children: A. B. of Middlebury, Ind., Walter of Elkhart, Ind., Harley F. of Cambridge, Nebr., and Ada, wife of Ray W. Senger, foreman of the composing room at the Brethren Publishing House, Elgin, Ill. For a number of years Sister Weybright spent much of her time in Elgin. Those who knew her appreciated her as a true friend and efficient home-maker. She was baptized in early life, remaining a member of the Church of the Brethren till death. Brief services were held in the home of her son Walter of Elkhart, funeral services in the New Paris church. The body was laid to rest in the Baintertown cemetery, New Paris, Ind. —H. A. B.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

For Those Who Think and Seek Books That Challenge

THE PROBLEM OF GOD

Edgar Sheffield Brightman

The author states his conception of God in these words: "God is a Person supremely conscious, supremely valuable, and supremely creative, yet limited both by free choices of other persons and by restrictions within his own nature."

You will not accept all that he presents but he will make you think through your problems. The subjects treated are—

1. Contemporary Doubt.
2. The Substitutes for God.
3. The Expansion of God.
4. The Contraction of God.
5. The Resultant Idea of God.
6. The Evidence for God.
7. Divine Dignity and Human Suffering.

This book contains 209 pages and sells for $2.00.

❖ ❖ ❖ ❖

The Word of God and the Word of Man

By Karl Barth

The writings of Karl Barth challenge the thinking world. New and original in his appeals to men because of his earnest desire to arrive at the truth. The subjects of the eight lectures in this volume are—

1. The Righteousness of God.
2. The Strange World Within the Bible.
3. Biblical Questions, Insights and Vistas.
4. The Need and Promise of Christian Preaching.
5. The Problem of Ethics Today.
6. The Word of God and the Task of the Ministry.
7. The Doctrinal Task of the Reformed Churches.
8. The Christian's Place in Society.

The book contains 327 pages and sells for $2.25

Brethren Publishing House, Elgin, Illinois

8--Eight--8

"OUGHT TO KNOW" BOOKS

What a
Young Girl
Young Woman
Young Wife
Woman of 45

Young Boy
Young Man
Young Husband
Man of 45

OUGHT TO KNOW

New Edition

One Dollar Each



One Dollar Each

Revised Up-to-date

Brethren Publishing House, Elgin, Ill.

THREE NEW BOOKS

The World's Best Loved Poems

Compiled by James Gilchrist Lawson

More than 350 of the world's best loved short poems, with a few short prose selections, old-time favorites as well as the most popular of the newer poetry. Masterpieces of great writers, gems of the unknown, loved poems of school days hazily lurking in your mind and the latest "hits." **A book you will read for sheer pleasure.** You will thrill with its emotion and smile at its humor.

Easy to find what you want in this book. There's the subject index, the first line index and the author index. **455 pages and all for ONE DOLLAR.**

Your Son and Mine

By John T. McGovern

Remember when you were young and wanted to prepare for a certain line of work? Perhaps **you wanted to go to college** and become a chemist. **Father thought you should follow his occupation.** Well, here is a frank discussion of just such problems. The author treats a dozen men who were "made" or "unmade" because of the training through which they passed or failed to pass. Every father and every father's son will be the wiser for reading this illuminating book. **195 pages. TWO DOLLARS.**

Hymns in Human Experience

By William J. Hart

A new book on an old subject. Little is said concerning the origin of hymns and of their authors. Rather is the stress upon the hymns themselves, **how they have been used and what their effect has been.** That's one reason why you will repeatedly turn to this book and read its well written narratives. If you love hymns you will appreciate **"HYMNS IN HUMAN EXPERIENCE." 221 pages. TWO DOLLARS.**

BRETHREN PUBLISHING HOUSE
ELGIN, ILL.

FOR SALE: 52 acres, good level land, ideal home, modern, 2 miles from Manchester, on State Road, nothing better.

FOR SALE: Good 40 acres, $3,000.

FOR SALE: 6 room modern house, 1½ blocks from College.

JOHN ISENBARGER,
North Manchester, Indiana.

Missions in the Church of the Brethren

By Elgin S. Moyer

A comprehensive treatment of the subject, being a thesis leading to the degree of Doctor of Philosophy. Gives both the history **of missions and their influence in foreign lands** and their reaction on the home church. A full treatment down to the present. Hundreds of references to original sources. A book that will have value for years to come.

Price, $2.50. **May he ordered from**

Elgin S. Moyer, 836 S. Humphrey Ave., Oak Park, Ill.

or Brethren Publishing House, Elgin, Ill.

"I WISH I HAD

A RECORD BOOK OF CERTAIN PERIODS OF MY LIFE," has been the wail of most of us. It's not too late for some of us.

We offer you a series of books in which you can group those important events that we remember with pleasure. These are beautiful books and all well planned:

Our Baby's First Seven Years $2.50
How you would like to have your own record. Keep a record of your own child and you will never regret it.

My Diary of Events 1.25
Every boy and girl will take pleasure in filling out this loose-leaf record as the years pass by.

As It Happened 1.25
Memories, autographs, snapshots—how we do prize them. They help us live over again former experiences.

Autographs and Memories, A School Memory Book 1.00
School is now over, but this is the time to get your book and plan what you will place within its pages for future reference.

The Girl Graduate's Journal 1.50
Every girl comes from school with a lot of material that soon is lost because she has no place to keep it. This Journal systematizes all and keeps alive happy school days.

You'll find nothing better than what we offer here. Try one or more of these books and you will discover their value.

Brethren Publishing House, Elgin, Ill.

For Your

VACATION CHURCH SCHOOLS

The Board of Religious Education Recommends

New Syllabus. 15c
Essential for all workers.

Administering the Vacation Church School, Armentrout. $1.00
Tells you how to do the job.

Manual of Training for Worship, Hartshorne. $1.50
Furnishes a wealth of material.

Kindergarten Course for Daily Vacation Church School, Moody. 95c
For First Year Beginner.

Beginners in God's Word, Shields. $1.85
For Second Year Beginner.

Learning God's Way, Dudley. $1.75
For First Year Primary.

God's Children Living Together, Dudley. $1.75
For Second Year Primary.

Adventures in Friendliness, Dudley. $1.75
For Third Year Primary.

Conquests for God, Miller. $1.35
For First Year Junior.

Heroic Lives, Miller. $1.35
For Second Year Junior.

Knights of Service, Bradshaw. 85c
Knights of Service (program guide), Hawthorne. 85c
For Third Year Junior.

Life and Times of Jesus (pupil's part), Grant. $1.00
Life and Times of Jesus (teacher's manual), Grant. $1.00
For First Year Intermediate.

The Heroic Age (Life of Paul), Clyde. 75c
For Second Year Intermediate.

Everyday Adventures for Intermediates on Pioneer Trails of Christian Living (a series of leaflets for teachers only). **15c each**—see leaflet No. 118 for titles.

Builders of the Church of the Brethren, Flory. $1.00
For Third Year Intermediate.

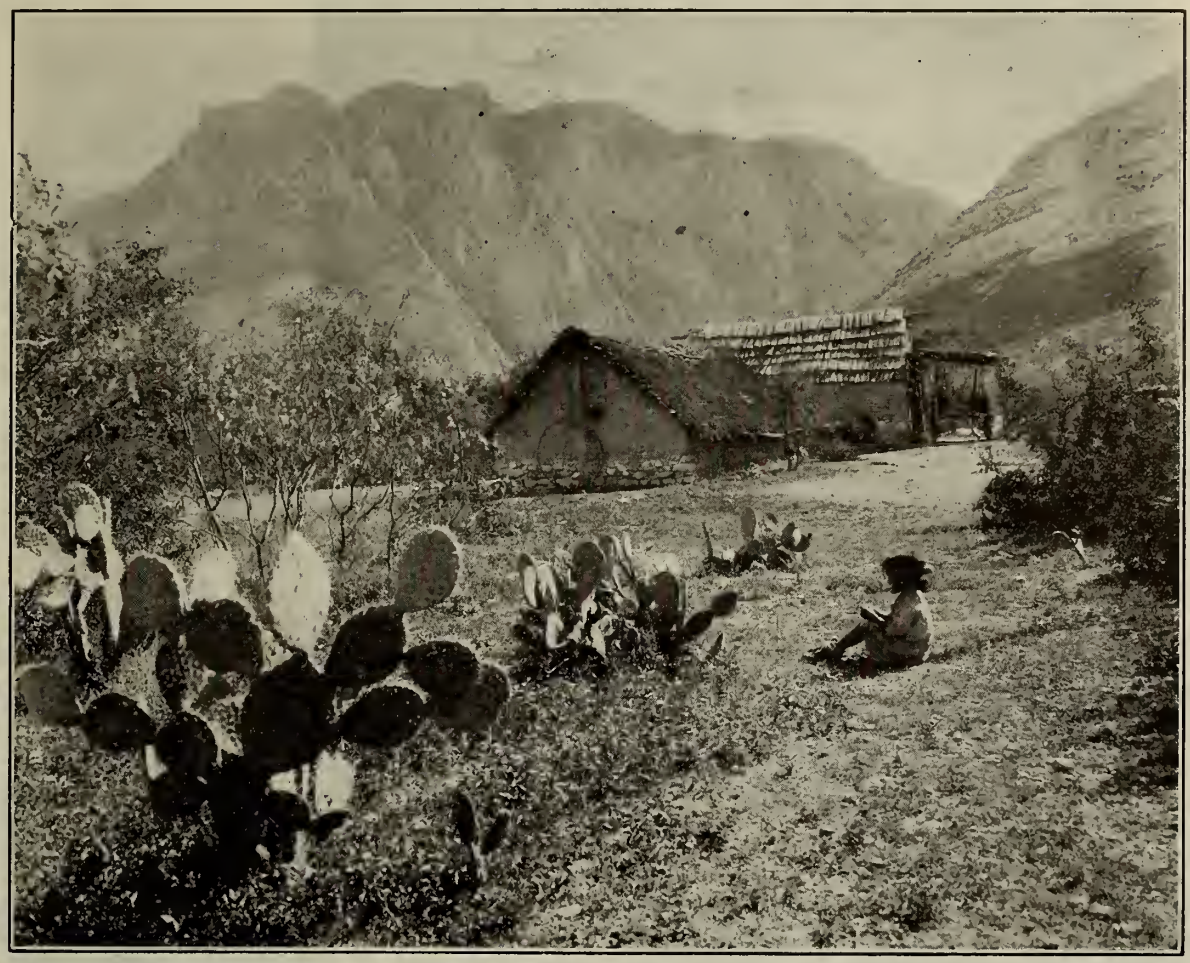
These are only a few of our large assortment of material for your Vacation School. Our Leaflet No. 118 gives full information. Ask for it—it is free.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., July 11, 1931 | No. 28



Copyright Publishers' Photo Service, N. Y.

See Page 16

A MEXICAN HOME IN NUEVO LEON

IN THIS NUMBER

Editorial—

A Million Dollar Name (H. A. B.), ... 3
Making Power Safe (E. F.), ... 3
After the "Fourth" (E. F.), ... 3
Bricks Without Straw (H. A. B.), ... 4
News Values (E. F.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Fettered (Poem). By Minnie B. Sherrick, ... 5
Mexican Nationalism in the Making. By Robert J. Noffsinger, ... 5
Church Troubles in Italy. By Andrew W. Cordier, ... 6
Christian Education in Secondary Schools. By E. F. Sherfy, ... 7
Our Recent Conference. By Otho Winger, ... 8
Men's Work at Colorado Springs. By C. C. Hawbaker, ... 10
Relation Between Science and Religion. By Galen B. Royer, ... 10
The Passing of Neutrality. By John E. Stoner, ... 12
What Do You Say? By Rufus D. Bowman, ... 20

Missions—

Our Girls' Schools in Africa. By Mrs. H. Stover Kulp, ... 13
Sharing Our Earnings, ... 14
News From the Field, ... 15
A Rebuke From a Non-Christian, ... 15

Pastor and People—

Worthy Traits for the Minister. By Oliver H. Austin, ... 18
Lessons for Beginners in the School of Christ. By Rhetta C. O'Rourke, ... 18
Indoctrinating Young Christians.—No. 12. By Galen B. Royer, ... 18

Home and Family—

A Maiden's Prayer (Poem). By Mary Stoner Wine, ... 22
When Husband and Wife Disagree. By Elizabeth R. Blough, ... 22
Home Enrichment. By Alda H. Crumpacker, ... 23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



Nov. 12, 1875, a special District Meeting was held at the Cherry Grove church in Northern Illinois. The meeting was called to consider a letter from Denmark containing a request for baptism. At this meeting Bro. Christian Hope was elected to the ministry. Here also arrangements were made to send Bro. Hope and two other ministers to Denmark. So began foreign missions in the Church of the Brethren. The picture of the Cherry Grove church was kindly loaned us by Bro. W. A. Deardorff, of Lanark, Ill., pastor of the church.

PICTURES WANTED

Pictures of historic spots or of other subjects telling the story of our people are desired. Send us prints. or tell us what you have.

The Gospel Messenger
Elgin, Ill.



© *American Bible Society*

MISS HELEN KELLER

Miss Keller reading St. John 1:4 from a Braille Bible: "In him was life; and the life was the light of men."

Good News for the Blind

The American Bible Society is happy to announce that embossed volumes of the Bible for the blind may now be had in all systems at the special price of twenty-five cents a volume instead of at the former price of fifty cents. Thus the whole Bible in revised Braille, consisting of twenty volumes, may now be secured for $5.00 (the manufacturing cost is $47.00). The fifty-eight volumes of the Bible in Moon, the system used by older persons whose finger tips are losing their sensitiveness, can be purchased for $14.50 (the manufacturing cost is about $225.00). The new price of twenty-five cents a volume applies only where the purchase is made by or for a blind individual.

The difference between the selling price and the greater cost price is met by designated gifts to the American Bible Society.



© *American Bible Society*

AN ARMENIAN CHILD

Totally blind, reading with the tips of the fingers from one volume of a Braille Bible

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., July 11, 1931 No. 28

EDITORIAL

A Million Dollar Name

THE Church of the Brethren! What a name for a Christian group in an age when men are striving for peace and world brotherhood! Certainly here is a million dollar name if there ever was one.

Indeed, there is more in a name than most people realize. There are million dollar names in the business world. The orange growers of California have put about $14,000,000 in *Sunkist*. Other names have cost their millions and are worth their tens of millions.

We are fortunate in having a million dollar church name. For more than two centuries our people have been putting meaning into a name. And today we have both a million dollar name and a priceless heritage.

H. A. B.

Making Power Safe

"MANY thoughtful men pray that no new sources of power may be discovered before men learn how to use for the common good the vast energies now available to them. Abundant power is needed, but it is moral power that the world needs most, power of self-control and conscience and goodwill."

We set the words down because we knew they said exactly what ought to be said in these times of amazing adventures into the secrets of this wonderful world. We can not now say who said them. It matters not. Their value is not in their authorship. It is in their clear discernment of realities.

Power *is* dangerous. And man has been tapping the sources of energy in the universe at such a marvelous rate that fears for his safety are justified. It's too risky to go further in that direction until he pulls up in another. He will compass his own destruction. He must have the steadying balance wheel of a renewed moral purpose. He must have a new lease of spiritual power.

He can get it. He needs only to set about practicing the presence of God and the presence of his brother man. Let him think on the fact that he is himself a spirit, but not the only one. There is his fellow-man just like him in this. The true selves of all of them, himself and the others, are spirit entities which must take control of all the physical powers appertaining to them.

And there is God, the great Father Spirit over all. To effect the control of which we have just spoken, intimate communion with him is indispensable. This is how the power is appropriated, stored up and touched off. This spiritual intimacy is not hard to procure. It may be had for the asking. It is a matter of the willing mind, the hungry heart.

But it *is* a matter of just that. There is no other way. Let Christ lead you into it. That way, and that only, will make the world safe for democracy, for you, for all the rest of us.

E. F.

After the "Fourth"

IT was not that we hold any grudge against the Fourth of July, that the occasion failed of editorial recognition in last week's MESSENGER. We just did not get around to it until—well, you know how those things happen. But lest we be misunderstood, we wish to assure our readers that we believe thoroughly in the inalienable rights of all men to life, liberty and the pursuit of happiness. We could even favor a more frequent declaration of independence.

We do wish, though, that progress could be speeded up a bit in the matter of putting deeper meaning into these justly treasured terms.

What a precious thought it is that clings to the words liberty and independence! Self-determination was an idea to conjure with when President Wilson set down his fourteen points. To have in one's own power the

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

directing of his destiny, whether that one be individual or nation, that is something to strive for, isn't it? But what's the use to shut our eyes to the swift logic of events?

Economic depression and the struggle to recover from it, experience with tariffs, aspirations to greater security against the threat of war—these things and others like them are teaching us, re-teaching us, that no man liveth to himself. And no nation. Interdependence is a fact as inescapable as independence is desirable. And just as salutary. That is what most of us have yet to learn. We must find the harmony between the two concepts and learn that it takes them both to make us truly happy.

We must learn also that a sound notion of a nation's independence—its relation to other nations—has its roots in a true understanding of individual independence. A really free people can be made only of really free persons.

And what are they? The really free and independent man, the man who enjoys the largest measure of personal liberty, is the man with the clearest recognition of the rights of others and the superior claims of spirit values. Such a man knows no constraint outside his own free choice, because he sees where the greatest happiness and the most abundant life are found. What he ought to do becomes what he wants to do. Duty and desire are merged into one great resistless urge arising in his own soul and springing up unto eternal life.

That's freedom, liberty, independence of all outward compulsions. The pursuit of happiness is for such a man no hard dark lifelong fight with a whole world at odds against him. It is walking where the light is. It is righteousness and peace and joy in the Holy Spirit, in God. E. F.

Bricks Without Straw

If we are to build today it must be of brick without straw. Of such as we have we must build the best we can. Strong men may be dismayed by such a situation; but stronger men will find a way, and their children will be forever blest because their fathers accepted the challenge and cut the Gordian knot.

In every area of life men must build of brick containing no straw. That is, we must learn to meet the demands of the hour with such resources as are available. And the need is imperative for there is no other way to build.

In individual lives there is need for building thus. Old ways of making a living have passed away. The new day is here with its new requirements. Drastic adjustments are in order. And yet, to the courageous man who can see through the fog, we have the essential resources as before. But in different shape and at a more reasonable price. So it is necessary to build with brick containing no straw. And who knows but that the new may really be better brick than the old!

In church life we must build with brick having no straw. For the day of ample funds is gone. This is forcing a stricter accounting. Fewer dollars will be made to buy more. Indeed, they are not as necessary as we think. What is required is that the work be done. We can do this by hiring some one, or by doing it ourselves. However, the last method usually means the most both to the giver and the one who receives.

On the foreign fields native Christians are leading the way in the campaign to dispense with straw. They are building indigenous churches. They are learning to do things for themselves. They are discovering hidden reserves of power. Even their churchhouses they are building for themselves. They may be of thatch and mud—but what of that if the builders find God? We have no assurance that the Most High delights in fine houses.

In the home field we must build more with brick made without straw. We need to think in terms of the indigenous church in the homeland. When churches can afford full time pastors, well and good. When they can not, building for time and eternity will have to be done without benefit of straw. This means that some churches will have to coöperate, and this will be gain; that others will have to give up the bottle and do more for themselves, and this will be gain; that some churches will have to be pastored by preachers who are farmers, carpenters, teachers, or business men, and this will be gain.

In the educational field we are at the point where we must give more attention to the possibilities of building without straw. In home missions and in Sunday-school work there are opportunities for building with brick containing no straw. Yes, it looks like we were going to have a great time making and building with a new kind of brick. It will be a wonderful experience for stout-hearted men. And we will be better for the experience—which is the main thing. So let us build for the future with the better brick which can be made without straw. H. A. B.

News Values

On the morning when President Hoover's proposal for a moratorium in the matter of the war debts was by all odds the big news of the day, a great newspaper —by its own admission it is the greatest of all newspapers—made a very ordinary murder case the subject of its main headline. As for the popular interest in these two events, there was no comparison between them. What was the basis of the choice for the headline? No reward is offered for the correct answer.

E. F.

GENERAL FORUM

Fettered

BY MINNIE B. SHERRICK

Fettered by man-made creeds,
Spent and aweary with a heavy load
God never meant his followers should bear
Uphill and down, along life's rugged road.

He wills we seek alone—
To worship, pray, and praise with loyal heart—
Lift burdens—help the needy—stay the weak —
Be just—love mercy—humbly do our part—

This is enough—saith he;
Yet sightless still, man lades himself with dross,
Binds heavy burdens—nor with finger tries
To lift from fainting backs the man-made cross.

North Manchester, Ind.

Mexican Nationalism in the Making

BY ROBERT J. NOFFSINGER

This article is written as a result of a sojourn of two months in Mexico by two representatives of the B. Y. P. D., J. Harman Bjorklund and the writer. The following comes not only from our own personal observations, but also out of interviews with many of the prominent leaders in Mexican life.

The roots of Mexican nationalism lie in the deep past, or during the time of the Spanish conquest. The subjugation of the Indian, with forced labor in the mines and on the huge haciendas, brought about what has been termed a " fearful oppression." This domineering rule of the Spaniard has left a lingering resentment in the mind of the Mexican, in so much that in places, as Tannenbaum suggests, " The words Spaniard and thief are synonymous."

The urges formulating and forwarding this spirit of a new nationalism are both racial and political. The program is aiming at incorporating the Indian into contemporary life so that he will feel himself more a part of a larger community, instead of merely a member of a tribe.

It is this feeling of a self-consciousness, of a desire for a new internal unity and beauty, that Mexico is now striving after. Upon being asked whether the Mexican wishes the people of the United States of America to immigrate, a prominent missionary replied: " Absolutely not; the Mexican desires the modern comforts of the United States, but not our citizenry." As the Governor of the Estado de Puebla told me personally, this is looked on as imperialistic on the part of the United States.

The people of the United States can not justly look on the foregoing attitude with contempt. The middle and lower class of people, who today are the rulers, still maintain a fear that they may again be conquered and reduced to servantry. At present, President Ortiz Rubio, Calles (who is in reality the power behind the throne), and Saenz, are all men of the middle or lower group. The rich class had its heyday up until the end of the revolution, which really started with the début of Hidalgo.

Since the main revolutions extending from 1910 to 1929, there has come about a new spirit in Mexico which is marking the beginning of a new historical era. Since the last named date, the people are feeling a keener responsibility for aiding in placing Mexico in her rightful sphere in the world order. In conversing with the Secretary of Commerce and Industry and a now prominent man in industry in the capital city who was once the private secretary of the then President Obregon, I found that they insisted that during these twenty years there was accomplished in Mexico what in many nations it had taken fifty or a hundred years to effect. The end of the revolution marked the culmination of the work started in 1810 by Miguel Hidalgo when he led the revolt against the haughty imperial viceroys of Spain. To this day Hidalgo is lauded much as the Father of our own country.

Another point in which the new nationalism is evidenced is in the attitude of the people toward the League of Nations. Prominent politicians insist that the name is good, but that the organization is not showing the democracy that should characterize such an institution. Of course, one could read between the lines and note that Mexico fears the domination of the smaller countries by the larger ones.

The men at the head of the government seem convinced that no longer is there the difficult question of the relation of the church and state. Heretofore, it had largely been a matter of the church ruling the state, not only spiritually, but also by keeping a firm grip on the material wealth as is somewhat evidenced by the many enormous cathedrals that bespeak the grandeur and glory of a past age. Now, the government has the sole rule of the property of the church. All temples in which any type of religious service is held are owned by the state.

As regards the amount of militarism in Mexico, one is almost at a loss to know what the real situation is. During the Fourth Centenary of the founding of the city of Puebla, the writer watched ten thousand soldiers pass by in parade, each one of them probably to be used as cannon fodder, as a peon remarked lightly. They have a love and pride for their soldiers that is very lavish. In fact, they love them so much that each train has a special compartment for the soldiers. At the same time, it would be possible for a single aeroplane to completely destroy everyone of these men in a very short time. Most of the leaders retain the idea that wars really accomplish something and that the time

is not yet here when war should be completely shelved.

The great hope of the future of Mexico is in the education of the youth. The three men, mentioned above, took no little pride in telling that each year they are reducing the expenses of the army and navy and using this money for education, until now they are spending more of the nation's money for the latter work than for any other item. In this phase of work, they are a stride ahead of the United States.

The most outstanding difficulty that Mexico will have to guard against in the future is that of a feigned and false nationalism that will run contrary to a universal international order.

From the seventh century until the fall and death of Montezuma in 1520, we have one period of Mexican history, during which time the Aztecs, Toltecs, Chichimecs, Mayas, and Michoacanos built up a civilization vying with the ancient Greek order. Then, Cortez brought chaos and disorder, domination and jeopardy, to a land that was thriving by the toil of its people's own hands. From 1520 to 1929 there existed a period of subjugation of the lower classes. In the present day, there is a new era dawning which is bound to spell peace and prosperity, contentment and order; one in which the lower and middle ranks of people will enjoy their rightful share of authority in the political, economic, religious, and social aspects of Mexican life.

Puebla, Mexico.

Church Troubles in Italy

BY ANDREW W. CORDIER

Second Half

THE "serene joy" which the Pope expressed at the completion of the Lateran Accord was soon destroyed by Mussolini's liberal interpretation of the document. The real meaning and intent of the Pope, following a strict interpretation, was to make Italy not only Catholic in institutional allegiance but Catholic in conduct, thought, and philosophy. But Mussolini countered by asserting that permission to make Rome a great Catholic center "does not mean that she will be closed to the currents of new ideas and to the conquests of modern thought; for Rome has always been and will always remain the fountain-head and herald of civilization." Philosophical liberalism sponsored by the able Senator Gentile is too powerful to be crushed by a fiat of that church.

The position of Protestants and Jews, however, was still an extremely uncertain one, and their daily concern centered around the relations of Mussolini and the Pope. Would Mussolini allow their institutions to be crushed under a vigorous fulfillment of the terms of the Accord? Unfortunately, the atmosphere cleared slowly because of the ambiguities of expression on the part of the two sovereigns. For a time the position of the non-Catholic sects in Italian society was expressed by such words as "tolerated," "admitted" or "permitted." But the meanings of these words are confusing; do they imply the right to a mere existence or full liberty of action? The Pope finally asserted that too much importance was attached to the words, that "it remains clearly understood that the Catholic religion is, according to the statutes and treaties, the religion of the State, with the logical and juridical consequences of such a situation in constitutional law, particularly as regards propaganda." The word "propaganda" proved to be the key to the situation. In the mind of the Pope, Protestant churches and societies may continue their present existence, but must not engage in any program which may be interpreted as proselytism. But again we may ask the question: what is proselytism? The Y. M. C. A. invited a group of poor boys and girls to a Christmas dinner a few months ago, and, while no statement was made to the children about any religious sect, a letter of protest was published by the official Vatican paper the next day. The Wesleyans recently submitted a petition for the establishment of a church in Rome, but they were first required to give absolute proof that there were sufficient members of their sect in Rome to justify the existence of a church. The Methodists, who had planned to build a school in full view of the Vatican, were prohibited from doing so, and both their educational program and that of the Presbyterians have been heavily criticized. The literature of this controversy shows that both sides were guilty of ill-considered remarks.

The group most affected by the vigorous opposition of the Catholics to proselytism are the Waldensians. Of the 123,000 Protestants in Italy over 100,000 belong to this old medieval sect. Their seminary in Rome, and a large central church given to them by an American, provide equipment for a vigorous program of expansion. In the measure that they appeal more strongly to Italians than the imported American and English sects, so are they criticized by Roman Church organs. The recent Christmas message of the Pope contained a heavy condemnation of proselyting in Rome. Several Waldensian pastors analyzed with me sentence by sentence the portion of the speech which affects their sect. Its importance deserves quotation here:

"We see with grief the anti-Catholic proselytism developing in Italy and more in this Rome itself, an activity ever more vast and intense, sometimes hidden and insidious, sometimes bold and audacious. Realizing the

---

No conqueror can make the multitude different from what it is; no statesman can carry the world affairs beyond the ideas and capacities of the generation of adults with which he deals; but teachers—I use the word in the widest sense—can do more than either conqueror or statesman; they can create a new vision and liberate the latent powers of our kind.

harm done to souls by the attractions and manifold gratuitous advantages offered, we can not be silent. These proselytizers take advantage of the ignorance and simplicity, conjoined often with misery and want, of many souls. And all this is in the presence of a law which admits non-Catholics to the exercise of their worship, but not to the point of proselytism, much less to unbridled proselytism against the Catholic religion, the only religion of the State. What can be more offensive to the person of the Supreme Pontiff than such proselytism or in greater contrast with the sacred character of the Eternal City, the center of the Catholic world and the center of pilgrimages? The tenor of these laws and solemn conventions is so clear and convincing that we have to seek an explanation of it either in forgetfulness or ignorance of this lamentable proselytism. For this reason we have felt it necessary to make a clear and exact statement."

The incidents thus elaborated suggest clearly that Protestantism in Italy must assume a distinctly inferior position in relation to Catholicism. However, the Protestants are not greatly alarmed, for they regard Mussolini, in his refusal to give way to the Vatican, a faithful friend of their own. His establishment of a Ministry of Cults as a department in his government demonstrated his concern for the status of sects in national life. He has already, against the protestations of the Vatican, recognized the Protestant and Jewish marriage vows on a par with Catholic ceremonies, and just recently he has drawn up an accord with the Jews, officially recognizing their religious organizations. He guarantees to them the protection of their property, their cultural, religious, and educational institutions. While granting these guarantees, he brings all of them under national control by organizing a nation-wide Union of Jews to which all the local organizations owe obeisance. A congress consisting of delegates from the local units meets every five years to consider their common problems. A permanent committee of three rabbis constitutes a national executive body responsible to Mussolini.

In this move Mussolini had a double aim; he wanted to bring the Jews—a very influential people, although only 50,000 in number—under his direct control, a policy which he has pursued with regard to every other interest in Italy; and secondly he desired the coöperation of the Jews in his foreign designs. The Jews are influential in the Balkans, the Levant, and North Africa, regions in which Italy proposes to increase her influence. In the island of Rhodes, for example, there is a Jewish institution for the promotion of Italian culture in the Mediterranean. To secure the support of Italian Jews will greatly facilitate the progress of Italian policy in the whole Mediterranean area.

Having guaranteed the Jews and Catholics wide privileges, one may ask whether Mussolini has any intention of granting a similar accord to the Protestants. In the meantime they may continue "to exist as modestly and silently as possible, but faithful to their convictions."

North Manchester, Ind.

Christian Education in Secondary Schools

BY E. F. SHERFY

A talk given at District Meeting of the First District of Virginia

I LIKE the subject assigned me, but for the sake of emphasizing a point I have chosen to talk on: "Insurance for the Future of Society by Christian Education in Our Secondary Schools." By the term, "the future of society," I mean your children and mine and the church and nation of tomorrow.

We hear a good deal about insurance these days. Jesus put a premium on the idea of insurance for the future. The stories of the talents and of the foolish virgins illustrate the principle of insuring against some future contingency.

If we Christians are not a bit anxious about the morrow in the things of the Spirit, our carelessness may play a big part in the collapse of civilization, for civilization itself, not to say the life of the church, is at stake in this matter of Christian education.

I quote from Dr. D. W. Kurtz in his lecture on World Citizenship: "The supreme task of the race is the Christian education of childhood and youth. The supreme problem is to get the adults to assume the task. Christian education of youth is the only hope for solving the human problem. If we want to insure for tomorrow we must do it today by giving our children Christian education."

Another author says: "There is an increasing demand upon character today and a diminishing care for the cultivation of character." Speaking of the increasing strain on character, one should note we now have the modern sensational theater, the modern cheap movie, modern courting in cars unchaperoned, the modern dance, smoking by both men and women and the modern philosophy which belittles the ideas of sin and retribution. Now these so-called modern up-to-date things tend to bring a strain upon character today undreamed of when some of us were in our "tender youth." Yes, this strain is terrific; and what are we doing in the realm of character education to insure against moral wreckage with all those destructive influences at work?

I heard an army officer say, "The home has failed to create character." If the home is failing, the public school system, good as it is, can not do the job. Dr. Henry Lewis Smith, President Emeritus of Washington and Lee, recently stated that the hope he entertained twenty-five years ago that to banish illiteracy would be to banish crime was unfounded, and that the public

school system had failed in character education.

Another educator says: "By crowding the Bible, religion and moral instruction out of the public schools we are expecting our public school teachers to make bricks without straw."

We have all but crowded off the map the church schools where we can give Christian training in secondary schools. Every Brethren college was once a school of Christian character training in the field of secondary education. But what now? Only one out and out academy is left. All our colleges save one have eliminated their academy work. Surely our church can maintain one such school.

There are doubtless hundreds of our parents who are not satisfied with conditions in and around many high schools, who would be glad indeed to know there is at least one school where they could get the best in character education, and for whom even hard-earned money would be nothing compared to the saving of a child when in the storm and stress period. As I write this a church leader comes 750 miles to look over Daleville because he is terribly anxious about his child who is in a state supported school.

To be specific what can a church school do in the field of secondary education that an ordinary high school can not do?

First of all, such a school can foster obedience and respect for law. May I whisper to you that some of the best Brethren homes send to us children who need just this thing. In dormitory life and in school regulations they get something unique along this line. Some come to us thinking a chaperon is a sort of permanent wave, so little do they know of supervision.

They may also learn reverence, so missing in many youths today. In the laboratory, for example, I shall never forget my experience with the "dirty insides" of an earthworm. With a Christian teacher I dissected it carefully and found its clean white brain and spinal cord as clean-cut as the same in my own head and back. That teacher helped me to see God's handiwork, even in an earthworm. Every student in science (even beginning science) will necessarily meet the problem of evolution. We can not legislate against it, but we can let them "meet" it with Christian teachers, if in a Christian School, and thus "save their faith."

Consider also the Bible and training for service. Recently two leaders in two state Districts made this observation: "Our school here at Daleville has given us 75% of our church leaders. What will be the situation in the next generation if we depend upon our state schools?" In short the atmosphere of a church school is so unique and helpful that it can contribute to character education as state schools simply can not.

The faith of the speaker is not merely "life service." It cost several hundred dollars spent for character education to "insure" his own children; and now for some of us who "back up the school" it costs the "sweating of blood." We therefore have a right to expect what a Methodist institution of its kind would expect—support of the church that owns it. If we don't always get what we have a right to expect we do most certainly hope for and expect your patronage in sending your children so that your school may make a contribution to your child in "character education" and thus "insure" him for civilization and the church.

Daleville, Va.

Our Recent Conference

BY OTHO WINGER

THE Conference at Colorado Springs was small, so far as attendance is concerned. The business sessions lasted but one day. It has been said that the docket of business was light. But with all of that we would not want the Brotherhood to think that the Conference was not important nor that there was but little accomplished.

It is true that in recent years the most important part of the Conference is to be found in the program preceding the business session. In these meetings of instruction and inspiration convictions are often formed that make long discussions in the business sessions unnecessary. And while the people are enjoying the public programs the Standing Committee and general Boards are often hard at work to arrange work and get it in the best possible shape for the Conference.

A great change has taken place in the spirit and conduct of the Conference in recent years. There is more desire for thought and action than for discussion. When I was a boy and first began reading the full reports, my estimate of the ability of men was somewhat measured by the number and length of speeches that were made. Speeches are still in place and they are necessary, but only as they contribute to a better understanding and solution of the problems. We care so little for speeches now that scarcely any one wants to read the full report. So no more will be printed.

While the business session lasted but one day, it was a day of business and much was done. There is but little doubt that the same questions had they come before the Conference twenty years ago, or even ten years ago, would have kept the Conference much longer. We have learned to do business more rapidly. This was not because delegates were willing to pass just anything. One brother of much experience said he never saw so many amendments offered as were offered to some reports. That meant that delegates were doing their own thinking. Boards and committees are necessary to make a special study of certain problems, but their reports should never be accepted by delegates without careful thought. Much good has come from

intelligent discussions and suggestions in open Conference.

Let us notice some of the questions discussed and passed upon by the recent Conference:

1. Dedication of Little Children. Many churches and individuals have been doing this for some time. Many have not thought of it before. There was a time when such a service would have been opposed. The only question in this Conference was the best form of doing it. Suggestions in the open Conference enabled the Ministerial Board to make a report that was unanimously accepted.

2. Church Letters. This has been a much discussed question in the past. There has been a wide difference of practice regarding this question. The report of the Conference was not only acceptable to all, but it will be constructive and helpful to congregations in the care of their members.

3. Concerning the Teaching of Evolution. While this question brought forth much discussion, yet the same question has caused much more difference in the deliberations of other bodies. The report as passed by this Conference should satisfy the Bible fundamentalist as well as the scientist. Two comments on the report were significant. One brother who is known and respected throughout the Brotherhood for his conservative and sound views on Biblical questions said: "If you will omit one statement [which was eliminated from the report] the report will be bomb proof." Another brother who is a scientist of recognized ability said: "The report is about as good as you could make it." It is significant that such unanimity of sentiment could be secured in so short a time.

4. Standing Committee. While Standing Committee has always been an important body, many members of Standing Committee have had but a small idea of what their duties were or what good they could do for their Districts. The report as passed outlines these duties and makes membership on the Standing Committee more than a complimentary office. Every District in the Brotherhood should have a good report of the Annual Meeting from their Standing Committee delegates. There should be no further misunderstanding as to how often a man is permitted to serve on the Standing Committee.

5. Changes Proposed for Holding Annual Meeting. This paper was recommitted to the committee. Perhaps the most that was done in the discussion was to convince many that we should go slow in making a change until we are certain it will be for the better. Our present plan is the result of years of experience. Perhaps it can not be made better by any report or radical change.

6. The Deaconship. Some very radical changes were asked in two different papers sent to Conference. No decision was made, but the Conference was unanimously willing to make a careful study of the question until next year.

7. Classification of Membership. Perhaps the District that asked that this question be studied did not expect an answer so soon. But the Ministerial Board and Standing Committee had a report ready to be distributed to the delegates. Though of some length the answer was spread on the minutes for further study.

8. When a Minister Commits a Gross Sin. This question had been very disturbing to a certain District which asked for some decision. Standing Committee through a special committee made a study of former minutes and brought in a report that upholds the purity of the church, the dignity of the ministry and gives instructions how to proceed with a minister who falls into sin.

9. Fraternal Relationship. This question had been before the Conference more than once in recent years. Perhaps never before could a committee on fraternal relationship with other bodies of Brethren people have been appointed with such general satisfaction and good feeling. An able committee was appointed on fraternal relationship.

10. The Budget. This may seem but a formal affair, and yet it is no light matter for a body of delegates to vote a budget of more than $300,000 and then go home with a determination to raise it.

11. Reports of General Boards. Formerly these reports were read in a formal way by the reading clerk. Now they are given by the general secretaries who can make them interesting and point out matters of interest. Much time was given to these reports. When Boards spend all year in doing vital work for the Brotherhood, their reports should not be passed over lightly. No motion was made this year to pass the reports without reading.

12. Resolutions. Formerly the resolutions were a kind of series of compliments handed around to various persons and bodies. Now the resolutions are expressions of great convictions on the part of our people. By general and special resolutions the church went on record concerning the great issues of the day. A strong committee spent much time on the resolutions and the Conference spent much time in considering them.

After all there was much important business transacted at the recent Conference. Perhaps one day of intensive, efficient work on the part of the Conference will be sufficient for future meetings. I never saw a body of delegates work better, or delegates more earnest, than the delegates this year, both those on the Standing Committee and those from the congregations. I heard no one wanting to go home early. That has been a serious fault at times with delegates. It has

become a habit with some. Older folks at Conference are a little like younger folks at holidays: They want to go home the day before. But when a delegate accepts the responsibility to represent his congregation, when he has had his expenses paid and has enjoyed all the programs of the Conference, he has no right to rush off before the work of the Conference is over.

The recent Conference, though small in numbers, was intensive and important. It will mean much for the promotion of the kingdom of God through the Church of the Brethren.

North Manchester, Ind.

Men's Work at Colorado Springs

BY C. C. HAWBAKER

The Men's Work held sectional conferences on June 11, 12, and 13, at the First Baptist Church in Colorado Springs. The attendance was small but a great deal of interest was manifested by those present. There were no set programs and the meetings were informal. Talks were given by B. F. Stauffer of Rocky Ford, Colo., B. S. Trostle of Nickerson, Kans., E. H. Eby of Summerfield, Kans., J. Herbert Miller of Baltimore, Md., J. K. Miller of Cedar Rapids, Iowa, and Clyde Culp of Elgin, Ill. Bro. Stauffer talked on *Stewardship Accounting* and Bro. Trostle on *Stewardship From a Farmer's Viewpoint*. Both of these men stressed the idea that a true steward leaves the world better for his living here.

E. H. Eby spoke on *Coöperation of Ministers and Laymen in Men's Work*. He pointed out that if ministers and laymen were better acquainted and understood each other's problems better there would be more coöperation than there has been in the past.

J. Herbert Miller and J. K. Miller gave instances of actual work that laymen have done, and urged a greater interest in men's work. Clyde Culp gave a history of Men's Work from its inception several years ago to the present time.

A number of talks were given by R. E. Mohler of McPherson, Kans., who is the newly elected Executive Secretary of Men's Work. Bro. Mohler told of plans which he has in mind of meeting men and of helping in the organization of groups of men.

The discussions centered largely around methods of carrying on men's work activities. A number of men told of activities which have been carried on in their churches.

In the absence of P. G. Stahly, the National Chairman of Men's Work, the business meeting on Saturday was presided over by C. C. Hawbaker. The election resulted in the selection of the following members of the National Council fo rthe year 1931-1932: P. G. Stahly (Chairman), Indiana; Dr. O. G. Brubaker, Indiana; Levi Minnich, Ohio; H. J. Harnly, Kansas; G. A. Cassel, Ohio; J. Herbert Miller, Maryland; L. C. Moomaw, Virginia; D. E. Sheller, California; L. M. Davenport, California; C. M. Culp, Illinois; C. C. Hawbaker, Indiana; J. M. Fogelsanger, Pennsylvania; J. K. Miller, Iowa; Dan West, Illinois; B. F. Stauffer, Colorado.

The election of the Executive Committee resulted as follows:

P. G. Stahly, President.
R. E. Mohler, Executive Secretary.
Dr. O. G. Brubaker, First Vice-President.
C. C. Hawbaker, Second Vice-President.
Levi Minnich, Third Vice-President.
Clyde Culp, Recording Secretary.
Dan West, Treasurer.

Although the attendance of laymen at this Annual Conference was smaller than at any recent conference, the men present took an active part in the discussions and evidenced a great deal of interest in the future activities of men's work.

South Bend, Ind.

Relation Between Science and Religion

BY GALEN B. ROYER

Editor's Note: The following article is the concluding section of a paper prepared by request of the Johnstown Ministerium and read before it March 9 last. The paper is long and rather technical for reproduction entire. In defining terms the author brings out the fact that of all the religions of the world Christianity alone has fostered and developed art and science but, strange to say, unbelief is most pronounced in Christian lands. It is admitted by both Christianity and Science that there is bitter antagonism between them in certain circles. Prof. Leuba of Bryn Mawr College concluded after investigation that approximately three fourths of the scientists do not believe in God or immortality. Many would-be scientists, as well as religionists who do not understand, misrepresent science or religion or both in such a way as to create antagonism. This is to be regretted because some of the greatest scientists of today are earnest active Christians. The conclusion of the author's discussion is given herewith in full.

Verily, in the world's history thus far, this is the golden age of the practical products of science. Turn into whatever field of research one may, science has given wonders upon wonders. She has transformed physical life into countless benefits and advantages. She has given man astronomy for astrology, chemistry for alchemy, freedom for serfdom, commerce for piracy, missions for monasticism, medicine for magic. Instead of sweeping plague, prolonged life and better health; instead of farming according to the signs, scientific farming producing more and better crops. Though hard on labor conditions today, applied science is turning out double and treble the product, better in quality, with half or less men. Science has plunged into the bowels of the earth, the depths of the sea and mounts on wings into the higher stratums of the air. Her voice girdles the earth in a few moments of time. Who dare venture to make a complete survey of what science has done for civilization, and he is to be considered hardly of a sound mind who does not see and who is not thankful for man's greatest physical benefits grow-

ing out of patient, persistent and painstaking research of science.

Further, one is not only compelled but glad to admire the humble attitude of many great scientists and words from a few may be stimulating today. In the *Hibbert Journal,* July, 1909, appears this word of precaution: "Science grows more cautious and restrained, and feels her limits more intimately. She knows that the pretense of solving the 'world riddle' by her means alone is a mere echo of youthful enthusiasm."

Likewise Edwin Slosson, noted chemist, should be heard. In one of his "Sermons of a Chemist" these weighty words appear: "The belief that God wound up the world in the beginning and set it running and that it has been running by itself ever since, except for a little regulation now and then is rank materialism. We believe in God the Sustainer as well as God the Creator. We believe in God of the present; not merely a God who did something once, but a God who does everything now."

Then there is Henry Higgins Lane, biologist, member of the Disciples of Christ. In Evolution and Christian Faith he stands for a God of immanence and transcendence, of law and order, of gravitation and evolution. Using his own words, "If Christianity of the New Testament is good and true, as we believe it is, the discoveries of science should not contradict it, but complete its verification." He thinks Christ is part of the Godhead, not subject to science. Incarnation is to be accepted by the believer as a unique event. Miracles occur by unknown laws. Gravitation is superseded by other laws, and it is not miraculous to us that this transpires. Christianity is God's plan in the spiritual world, as the laws of nature are his plan in the physical world.

Shailer Matthews, University of Chicago, in his book, "Contributions of Science to Religion," has Part I devoted to the world given to man by science, every chapter by a different author of national and international reputation. Part II discusses Scientific Cooperation with Nature—the writers are men of similar caliber. Part III, contains four chapters by Matthews himself, namely, Evolution and Religion, Scientific Method and Religion, Science Justifies the Religious Life, and Science Gives Content to Religion. At the close he puts into cold print these significant words: "We reach thus the end of our study, not in an absolute knowledge of that which lies beyond experience, nor yet in some truth that is beyond doubt, but in the right to live religiously. Religion is more than human knowledge. It is life itself, adjusting itself to the mystery of its environments, gaining from that experience new and more personal environment of society. It can therefore never be identical with science, nor is it to be subsumed under science. Action is more than an accumulation of facts. Nor does religion wait upon science. It antedates science. Needs of the body and of personality are imperative and can not wait for a knowledge as to how they shall be fully satisfied."

A little further on: "No science is competent to explain all the facts. Precision of generalization must not be reached by omitting recalcitrant facts. A humanity that is only a group of mechanistic and chemical reactions is not the humanity we know. Love, faith, aspiration, discontent, courage and religion are activities which must be included in our understanding of human life."

A conclusion not meant to be dogmatical or pragmatical:

If science be narrowed down to the so-called scientists of lesser caliber, then the relation between science and religion is by a large margin antagonistic to Christianity. But if science may include with that smaller number of Christian scientists the ever increasing multitude whose hard common sense has not been blinded by "much learning" and an unbelieving heart and desire, then the relationship as relates to Christianity is most hopeful. Time does not admit of a survey of how God has shut the mouths of the lions of unbelievers and infidels in every modern century. Brethren, the outlook is bright and promising from this vantage.

But bear a moment longer for this consideration. Almost four centuries ago Copernicus promulgated his theory of the solar system. That and Newton's law of gravitation have rested as satisfactory scientific facts in all our minds. But hist! Einstein! Einstein! Does anyone care to forecast where these century old scientific facts will land in the hands of Einstein and his kind? Then, pray, what theory of science dare be trusted, tied to, be built upon?

Within proper definition and orientation any theory of science is good and admissible for investigation. But the novice, the less than half-baked scientist and their followers do not in many instances even understand definition and orientation; but they plunge headlong into the world of thought, producing confusion, and their sad result is unbelief.

In these days very, very few men are able to be authority in more than one field, and most are not very good authority even in the one. Is your reader too dogmatical to say that at best a good preacher is in most instances at least a poor scientist? Then, noting the ravages of unbelief following unhallowed science as set forth in this paper, and realizing that preachers are called to be exponents of faith in God and his Word, would it not be well to leave science with all its uncertain theories out of the category of pulpit utterance and as much as possible out of private conversation? The better course is to build a better house of genuine faith in Jesus Christ, be better examples of real spiritual Christianity, and by the love which should mark Christians toward all enemies of religion, win them to the

better mansion—the eternal with God. This is in fact every preacher's privilege and duty.

This suggestion is greatly emphasized by the significant words of none other than Henry Drummond, the author of Natural Law in the Spirit World. When facing the end of his illustrious journey he speaks to his old friend and fellow scientist, William Dawson, the great geologist of England. Says Drummond: "I am going away back to the Bible, to believe it and receive it as I did at first. I can no longer live on uncertainties. I am going back to the faith of the Word of God."

When one like Drummond calls the relatively large scientific world in which he succeeded so well "uncertainties" and he must go "away back" to get to the Bible, and *he does go back,* what business have we to spend one moment on these uncertainties when we have the *certain* and unsearchable riches of Christ to give to a needy world! Paul one time displayed a wonderful knowledge of science and philosophy on Mars' Hill and then determined after his experiences there "not to know anything save Jesus Christ and him crucified." God grant that today everywhere preachers "follow Paul as he followed Christ."

Johnstown, Pa.

The Passing of Neutrality

BY JOHN E. STONER

NEUTRALITY as a form relationship between persons engaged in a conflict and a disinterested third party has long since gone out of style in private relations, and it seems to be passing in international relations. If there is a fight in your presence—it makes no difference whether it is a robber trying to steal a man's purse, two men quarreling over a line fence, or even two gangsters trying to kill each other off—you are not neutral in any case. You may jump in and help catch the robber, or separate the men, or you may give testimony in court to help find who was the aggressor in the line fence quarrel; and you will be glad to see the gangsters behind the bars. In no case are you neutral. You are concerned for the man who is being robbed. You may be neutral to the men in the other cases, but you are concerned for peace and justice in every case. Such concern is not compatible with a neutral attitude toward all the activities of persons around you.

There has been a steady and insistent tendency to extend this kind of concern to the affairs of nations. So long as the use of war was the free and undisputed right of every nation, much as the right to breathe is now the free and undisputed right of every man, neutrality toward warring powers was the only possible logical policy for those states wishing to remain at peace. But the hate of war in the inarticulate hearts of plain men and women gradually worked its way up to find expression in the official acts of governments. The first expression was the codification of the rules of war; then followed efforts to hedge in war and make it less probable. Some of these efforts were the Root arbitration treaties and the Bryan "cooling off" treaties. Then came the hideous fantasma of 1914-18, and out of this agony of despair came the attempt to enlist the nations of the earth in the cause of peace. Into the law of nations was written:

"Any war or threat of war . . . is hereby declared a matter of concern to the whole League, and the League shall take any action that may be deemed wise and effectual to safeguard the peace of nations."

Further on in the same constitution of peace, the Covenant of the League of Nations, it is provided that should any nation resort to war, in violation of its agreements, it automatically by its own act ranges the other nations which are members of the League against it. For the members of the League of Nations the policy of neutrality in nearly every case of war is thereby scrapped. War was thus in process of being made illegal, and in its place the machinery of peace was being substituted.

For the policy of neutrality a policy of partiality was substituted. And partiality in this case in the affairs of nations, as in the affairs of private individuals, always means concern for peace and justice whether it means special interest in the persons involved or not, and the action on the part of the onlooker may mean anything from watchful sympathy to active intervention to beat off the attacker. Within the system of the League there has been a steady movement to strengthen and define this policy of concern. Greater and a more insistent emphasis has been placed upon peaceful methods as opposed to the use of force. For instance, during the meeting of the Assembly of the League of Nations this year plans were made to give financial assistance to a nation unjustly attacked.

Had all the great nations coöperated in the efforts to make peace through the League of Nations the extension of this sense of concern in private affairs to international affairs would have been complete.

However, two nations which are very important in determining the flow of international life, the United States and the United Socialist Soviet Republics or Russia, have declined any part in the world peace organization. Neutrality has been the historic policy of the United States toward European countries and their struggles. War was their right and we felt that our participation in their affairs would damage us more than it would weight the balance for peace. But since the creation of the League of Nations and the World Court, since the peace sentiment of the world has been harnessed and given outlets for expression, what would happen if a mad dog nation broke loose on a career of

(Continued on Page 20)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Returning Home From India

Miss Kathryn Ziegler and Miss Anetta Mow are returning home on furlough from India. They visited Palestine and Sweden on the homeward journey. They will arrive in New York July 27.

High Regard for American Missionaries

Dr. James L. Barton, widely known in recent years as secretary of the American Board of Missions and head of the Near East Relief, on his recent return from a four months' tour of the Near East, had this to say of the work and influence of missionaries:

"I was gratified to find with what high regard American missionaries are held everywhere. Through the century they have thoroughly established a reputation for honest dealing and straightforward speaking. All circles know that a missionary will keep his word. From the outbreak of the war, all relief in Turkey, Syria, Russian Armenia and Persia was carried by American missionaries and educators, in coöperation with diplomatic and consular agencies. They remained at their posts in the face of known perils from which many died. At the close of the war they took up the work of reconstruction, demonstrating again their devoted interest in the people. They are today, in all the countries around the eastern end of the Mediterranean, the dominant foreign influences for education, justice, righteous living, integrity of character and a religion that reshapes and beautifies human life. They hold a place in the regard of government officials and the people that is of supreme significance."—*The Church Advocate.*

Influence of the Missionary Spirit

Mr. David E. Kauffman, American minister to Siam, at the time the king of that country was having a successful eye operation performed recently in a New York hospital, said: "Missionaries were the first to bring to the attention of the Siamese government modern medicine and methods of education. So completely did they win their way by their own breadth of interest and sincerity of purpose that an Oriental land, hitherto little touched by knowledge of the West, not only opened its doors to the missionaries, but reciprocated their affection and accepted them as one of themselves in the brotherhood of the human race."—*The Church Advocate.*

Our Girls' Schools in Africa

BY MRS. H. STOVER KULP

The work among our women and girls in Africa is still in the pioneer stage. The women are the most conservative. They who would most benefit by change are the last to desire change. Before starting an educational program in Africa our first task is to find out what kind of education will be most suitable to the needs of the people, and the only way to find this out is to visit the people in their homes, study their background, their habits and customs, note the kind of life



Missionaries Home on Furlough Who Were at the Conference

The following missionaries and missionary children, now home on furlough, were at the Conference at Colorado Springs: Left to right, back row: Miss Eliza B. Miller, India; I. E. Oberholtzer, Liao Chou, China; I. S. Long, India; H. Stover Kulp, Africa; Dr. Raymond Cottrell, India; Moy Gwong, South China. Middle row: Jennie Mohler, India; Mrs. I. E. Oberholtzer, China; Mrs. H. Stover Kulp, Africa; Dr. Laura Cottrell, India; Miss Minneva Neher, China. Front row: The three Oberholtzer children, Emma, Henry and Catherine.

they will eventually be called upon to live; then we may set our aims and prepare our program.

The work of the majority of our girls is that of making a home. Of course, we have other plans for their future. We already have á few assisting in the hospitals, some assist in teaching the younger girls in school, and we hope that some of them will help us in our homes. But the majority of them get married. Like every other country, the greatest need in Africa is good Christian homes. So in preparing the educational program for our girls we must keep that in mind.

Let us get a picture in our minds of the home into which the African girl is born. The non-Christian home consists of several round huts within a grass fence. There are shelters under which the women grind their corn, and bins in which the supply of food is stored. The father has a hut for himself, and each of his wives has a separate hut. He may have his old mother living in his home and she will have her own hut, for the old women in Africa are well cared for. But what of the children? The little ones sleep in the mother's hut. All the boys of the village sleep together in large huts in the village, and the girls at the age of twelve sleep together in another hut. The parents can not tell whether the children are safely in bed at night or not.

Here we have a wonderful opportunity, if we succeed in teaching even a few of these girls, and encourage them to return to the village huts and use their Christian influence on their friends. At an early age, even in infancy, the girl is betrothed. A man may make arrangements with her parents and begin to pay the bride price without considering the wishes of the girl. The young girl married may be happy enough in her new home, and she may not, much depends on the attitude of the other women towards her.

Today these young girls are showing a great interest in our schools. They want to learn and to improve their present conditions. In Garkida there are over fifty girls attending school. These girls are surprisingly quick to learn. They write well, probably because of their ability to control their hands while marking and decorating their gourds. But they have a great deal of opposition to fight against. Their parents note the change in the girls, who are no longer willing to be the second, third, or fourth wife of an old man, but prefer to marry a young Christian man. Then, there are the calls of the farm work, in which the girl must have her share, and this makes any continuity of school work difficult. But they and we struggle on, and we rejoice when the result is seen in a new Christian home; when a young Christian man and woman build a home on a Christian basis, the separate huts being occupied by the children whom they always have with them, instead of the various wives. These young mothers take their babies to the doctor's wife or the nurse every week to have them attended to, and to learn themselves how best to care for their babies. For the African woman loves her children; and what care she gives them, even if to us that care seems cruel, is given by her in love.

The next step in education for girls in Africa is a big one, and the girls may not be ready for it for some time yet, that of starting a Boarding School. Here again we must adapt the school to the lives of the people, and get the coöperation of the people in the village. We hope to begin by building a school and teaching, not something which can not be carried out by the girls in their own village life, but an improvement of what they already have, and so carry them on step by step to living on a higher level, a true Christian life.

Our task is difficult, yet a delightful one, and with the coöperation and the support of you folks here at home, we can and we will accomplish much for the Master whom we all serve.

On Furlough, Pottstown, Pa.

Sharing Our Earnings

Rosa quietly wended her way up the center aisle and found a comfortable pew in good view of the preacher. It was Thanksgiving day and her heart was hungry for a stirring message. The preacher too, was filled with an earnestness and he gave his listeners a sermon on stewardship. He asked that the Thanksgiving offering be in proportion to the year's blessings.

Rosa quickly fell to enumerating the things she really was thankful for. She was comfortable, had work and friends, but these blessings were small indeed when compared to the reality of Christ as her personal Friend. It had been only within the last year that he had become so close to her. But how could she measure such a blessing?

Rosa felt that the only proper way was to make a comparison of her life since Christ had become her Friend, to the years when she did not know him. Before he had touched her life she had witnessed a shrinking from life's realities; she had had no definite purpose or goal; she had no hope for the future in this life nor concern for eternal life. Life, then, seemed a recording of circumstances. But since she has known Christ, life has been so different. She has found courage and joy. She can now read the purposes of God through nature and the fellowship of friends. Was this not enough to give liberally of her material substance?

Rosa's church envelope was filled with the tenth of her earnings for that year. It seemed to her that she had done her whole duty for a time. Then a startling thought seized her. The tenth that she had given was really only her duty offering, as it is the duty of every Christian, and she had not even given a thank offering.

She slipped in a few extra dollars beyond the tenth—and these were her thank offering.

Rosa then tried to decide upon the expediency of continuing this practice. She was a student then and it seemed almost absurd to think it was her duty. Again she weighed the principles which were involved on both sides. These questions arose: Why should she wait to do good? Was not her best means of service found in helping others? Does it pay to put off a good deed? Was it not probable that the motive and force that stirred her might be lost by waiting? If she did not act now, would stewardship and missions ever hold the same appeal? These searching questions far outweighed pity for herself in the seeming sacrifice of good times which the tenth would buy. When the questions were weighed carefully the problem was answered.

Rosa is a hired girl, but has learned of the beauty of sharing earnings, and says it can't break you up. In fifteen months she has given $121.25 to the General Mission Board for the cause of missions.

News From the Field

CHINA

Show Yang

By Grace Clapper

Boarding School Teacher Improving

Mr. Ku, one of the teachers in the Boys' School, was seriously ill from an attack of pneumonia. He was taken to the hospital where Dr. Hsing did all he could for him, but he didn't seem to be getting along well. His father, a non-Christian, came to see him. He didn't have much faith in Dr. Hsing's ability, so he had him removed from the hospital so he could call a "quack" doctor. This doctor was summoned, but refused to take the case because he felt the end was near. The father then called on the church to pray for his son, saying that he would believe in Jesus hereafter if he would prove his power in the healing of his son. Earnest prayer was made in behalf of the father as well as the son. His condition is somewhat improved.

Relatives in Spirit

An eleven-year-old school girl was asked this question recently: "Are you and Sa La [Sara] relatives?" Her ready reply was: "No, we are not relatives; but she believes in Jesus and so do I!" The inference is obvious. "Whosoever doeth the will of my father in heaven, the same is my brother, my sister, and my mother." This same girl, along with ten others, recently decided she wanted to become a follower of Christ. They meet twice each week, outside of school hours for special Biblical instruction.

Heiseys Leave for America

Little Louise Heisey has had another attack of illness since our last report, but we are glad to report that she has recovered sufficiently to start on the first stage of her journey to America today, with her parents and two brothers. The departure of the Heisey family leaves our station with only four foreign workers. The Heiseys will be greatly missed, but we are glad they were finally permitted to start on their much needed furlough.

The Spirit of the Word Counts

Mrs. Yang, matron in the girls' school, and an earnest inquirer, is fifty-two years old, and just beginning to learn to read. She is warm-hearted and unusually happy-spirited since Jesus is finding his way into her heart. She was questioned one day about the meaning of certain characters in her scripture lesson, to which she replied: "While I don't understand the meaning of the separate characters, I do understand the message as a whole, and I feel its influence every time I read it."

Mrs. Chao Implicitly Trusts for Protection

Mrs. Chao, one of our good Christian women and the mother of four little children, is using this opportunity to prove the Lord's faithfulness in protecting her and her children against the soldiers. Mr. Chao is one of our faithful country evangelists and is away from home much of the time, leaving Mrs. Chao alone with the children. She says she is so afraid of the soldiers that she can not sleep at night, but spends the time in prayer. Arrangements were made for her to go to the Women's School court, but she refused saying that she was unworthy to be a disciple of Jesus if she had so much fear in her heart, and would therefore trust him for protection and for the removal of this fear.

Smallpox Vaccination

For the past two years Dr. Hsing has been assisting the local government in this work, with very good results. At the beginning of May he was again asked to do the vaccinating in this county, but owing to pressing local needs, he was compelled to restrict this work to those who come to the hospital. The soldiers in our village keep the doctor unusually busy.

A Rebuke From a Non-Christian

"Did I firmly believe, as millions say they do, that the knowledge and practice of religion in this life influences destiny in another, religion would be to me everything. I would cast aside earthly enjoyments as dross, earthly cares as follies, and earthly thoughts and feelings as vanity. Religion should be my first waking thought, and my last image before sleep sank me into unconsciousness. I should labor in its cause alone. I would take thought for the morrow of eternity alone. I would esteem one soul gained for heaven worth a life of suffering. Earthly consequences should never stay my hand, nor seal my lips. Earth, its joys and its griefs, would occupy no moment of my thoughts. I would strive to look upon eternity alone, and on the immortal souls around me, soon to be everlastingly miserable or everlastingly happy. I would go forth to the world and preach to it in season and out of season, and my text would be: 'What shall it profit a man if he shall gain the whole world and lose his own soul?'"

Thus spoke a non-Christian, and he has uttered a well-deserved rebuke to the soft-living Christians of our day. We say we believe, but do we? Genuine belief determines life and action. Compare the millions we spend on material luxuries with the few paltry dollars given to save the lost, and then ask yourself this question: "Do I really believe in Jesus Christ and the infinite value he placed upon the human soul? Or am I only a make-believe Christian, a play actor in the midst of eternal issues?"—A. J. M.

KINGDOM GLEANINGS

Calendar for Sunday, July 12

Sunday-school Lesson, The Preaching of the Apostles.—Acts 4: 1-14.

Christian Workers' Meeting, A Home Centered Religious Program.

B. Y. P. D. Programs:

Young People—Recreation and Amusement.

Intermediate Girls—What Have We Received from Other Peoples?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Twelve baptized at Bassett, Mt. Hermon congregation, Va., Bro. H. C. Eller of Boone Mill, Va., evangelist.

Seventeen baptized in the Union Center church, Ind., Bro. Edw. Stump of North Liberty, Ind., evangelist.

Twelve baptized in the Guthrie church, Minn.

Ten converts in the Pleasant View church, Md., Bro. Guy West of Bridgewater, Va., evangelist.

Twelve baptized in Springfield congregation, Pa., Bro. H. H. Moyer of Reading, Pa., evangelist.

Nine baptized and one reclaimed in the Fairview church, W. Va., Bro. Foster Bittinger of Browntown, Va., evangelist.

Seven baptized in the Mission Chapel at Levels, W. Va., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

❖ ❖ ❖ ❖

Our Evangelists

Bro. John R. Snyder of Tyrone, Pa., Aug. 2 in the Swan Creek church, Ohio; about Aug. 17 in the Poplar Grove church, Ohio.

Brother and Sister B. M. Rollins of Keyser, W. Va., June 29 at Free Union, Va.

Brethren Wilmer and Elldon Petry, June 29 in the Trevilian church, Va.

Bro. E. C. Woodie of North Carolina, July 19 in the Christiansburg church, Va.

Bro. R. W. Schlosser of Elizabethtown, Pa., Aug. 16 in the Hershey church, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. Archie Hosking, Claysburg, Pa., now has open dates for evangelistic meetings.

Brother and Sister J. A. Hinegardner of Midland, Va., wish to thank their many friends for their kind letters of comfort and sympathy received since the departure of their daughter, Sister Eva Neher.

Sister Goldie Swartz surprised us with a call the other day. She will see a number of the churches in the Northwest on her way Indiaward. She returns by the Pacific and will visit our China mission field. She is scheduled to sail from San Francisco Aug. 6.

Bro. O. R. Hersch, Principal of the Industrial School in Greene County, Va., is a busy man, "hopping about these days, getting things done." You would understand this, if you saw his newsy monthly letter to the Board of Directors. They have put up around 800 quarts of those fine red heart cherries. Yes, they are seeded, too. Wouldn't you like to accept his invitation "to have all of you come for blackberries any time"?

Seventeen and seventy look and sound much alike. We are sorry that the type made Reporter Mallott represent Bro. E. F. Sherfy as saying at Colorado Springs that Daleville had seventeen academy students. It should have read seventy.

Bro. W. C. Sell, who has just received his A. B. degree from Mt. Morris College, writes that he will now consider a part time pastorate if arrangements can be made whereby he can give some of his time to evangelistic meetings. Any church interested may write him at 5 Center St., Mt. Morris, Ill.

Secretary Bonsack was the principal speaker at the Fourth of July celebration held Sunday the fifth at Cerro Gordo, Ill. This is an annual event shared in by four adjoining congregations. They wanted a returned missionary, in accord with their custom, but had to take Bro. Bonsack as second choice this time.

Bro. Irvin V. Enos, pastor of First church, Kansas City, Mo., does not think highly of Reno methods of handling the problem of marriage, we are quite sure, though he never told us anything about his opinions. Clippings from the Kansas City Star for June 28 describe the annual assembly of "True Vow Keepers" held in that city June 27. It was made up of couples married fifty years or more. Among them were the parents of Pastor Enos, Brother and Sister Frank A. Enos of Adrian, Mo. They have traveled life's highway together fifty-three years and neither one of them has made any inquiry about tourist accommodations at Reno. For the clippings referred to our obligations are due Bro. R. J. Gibbs of Kansas City.

❖ ❖ ❖ ❖

Miscellaneous Items

Churches in the District of Southern California and Arizona desiring to present business to the District Meeting of 1931 should place such matters in the hands of H. B. Heisey not later than Aug. 1. Address: 5306 Denker Ave., Los Angeles, Calif.

A Disarmament Caravan bearing disarmament petitions to President Hoover started across the continent from Hollywood, Calif., on June 21. The caravan—a motor cavalcade—was dispatched by the Women's International League for Peace and Freedom. One objective is the circulation of a disarmament petition. It is hoped that a petition bearing 1,000,000 names can be placed before President Hoover this

A Mexican Home in Nuevo Leon

A Mexican home in Nuevo Leon as shown on the cover page this week should be linked with Robert J. Noffsinger's article on *Mexican Nationalism in the Making* on page 5. Nuevo Leon is the size of West Virginia but does not have nearly so many people. The state belongs partly to the Mexican plateau and is traversed by the Eastern Sierra Madre. It is one of the northern and more arid states, but good crops are raised when there is enough rain. This region of sunny skies, bare mountains and vegetation suggestive of the desert should not be confused with tropical Mexico. But the picture is fairly typical of the northern half of Mexico. And a good deal about this region can be learned by a study of our picture of a Mexican home in Nuevo Leon.

all and ultimately carried to Geneva to be laid before the 1932 International Disarmament Conference.

To the District Boards, Committees and Churches of Southern Indiana: All queries and program material should be in the hands of R. L. Showalter, Anderson, Ind., on or before July 20. District Meeting to be held in the Nettle Creek church, Hagerstown, Ind., Aug. 25-27.

To the Churches of Northern Iowa, Minnesota and South Dakota: All queries, petitions, reports and programs intended for the Conference Booklet should be in my hands not later than Aug. 1. The conference will be held at Lewiston, Minn., Aug. 28-31.—Ray E. Zook, District Clerk, Preston, Minn.

To the Churches of Northern Illinois and Wisconsin: All reports and queries for the District Conference of Northern Illinois and Wisconsin, to be held at Lena, Ill., Sept. 4-7, 1931, should be in my hands not later than July 15. Please be prompt or they may not appear in the booklet.—J. S. Flory, Naperville, Ill. ❖ ❖ ❖ ❖

New Gish Books

The following books have recently been added to the Gish List. They are in every way up to the standard that has been set by these books:

No. 53. History of the Christian Church, Vol. IV, Schaff. This was on the Gish List some years ago. It is repeated now for those who did not then get it. Those on the Permanent List will not receive this unless the record shows that they do not have it. Regular price, $5.00; to our ministers, $1.00.

No. 170. The Minister's Week-Day Challenge, by Edwin H. Byington. Your pastor will be a different man, if he will read this book and make use of its suggestions. If your pastor does not know what to do during the week give him this book. Regular price, $2.00; to our ministers, 45c.

No. 171. Which Gospel Shall I Preach? by B. H. Bruner. Do not allow the title of the book to frighten you. You'll preach the good old gospel as never before as a result of reading this volume. Regular price, $2.00; to our ministers, 45c.

No. 172. God and the Census, by Robert N. McLean. Perhaps you already know that this will be the Mission Study Book for Young People and Adults for this year. It's a human interest book and will open your eyes to conditions as they are. We are not handling the paper edition. Regular price, $1.00; to our ministers, 25c.

No. 173. The Country Church and Public Affairs, edited by Henry W. McLaughlin. Paper edition. Highly recommended by our Ministerial and Home Mission Secretary. We purchased 240 of these and will not be able to secure other copies. First come first served. Regular price, 60c; to our ministers, 15c.

No. 174. When Liquor Was Legal. A 45-page pamphlet that accurately portrays conditions under legalized liquor. Regular price, 25c. It will be sent free to all on the Permanent List. Others may have it free, while the supply lasts, by ordering along with other Gish Books. It is not sent out alone.

Remember Gish Books may be had at these reduced prices *only by ministers of the Church of the Brethren*, and that they can be sold at this low price only because the balance is made up by a special fund from the estate of Eld. James R. Gish and wife.—J. E. Miller, Secretary, Gish Committee.

From Our Bookshelf

Book reviews for this column prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Steps on the Ladder of Faith. By James M. Gray. $1.50. 175 pages. Fleming H. Revell Company.

In this new book Dr. Gray treats some fundamental subjects in a simple way so that even we common folks can readily follow him. Dr. Gray, as you know, holds strongly to the old faith which has long been tested and tried, and he finds no reason in his long experience to discard the God of the Bible nor the Bible itself.

The purpose of the book is to show the grounds for this faith and to strengthen the Christian in his faith. Some of the chapters have appeared in print before in various publications but most of them appear for the first time.

Here is a book that pastors, teachers of religion and leaders of young people will find useful. It will help them to arrange their thoughts and guide them in presenting them.

The book contains fourteen chapters with the following titles: How Do We Prove the Existence of God? What Men Have Thought About the Nature of God; The Bible a Revelation from God; Is the Jehovah of the Old Testament the Jesus of the New? He Suffered for Us; The Love of the Spirit; Is There a Personal Devil? The Pains of Hell Got Hold Upon Me; Five Milestones on the Way of Life; Why Study the Bible? The Earthly Value of Godliness; The Vine and Its Branches, or the Mystery of Fruit-Bearing; Is Any Among You Afflicted? Let Him Pray; Shall the Saints Know Each Other in the Life Beyond?

THE QUIET HOUR

Hosea

Hosea 11: 1-9

For Week Beginning July 19

Hosea and Amos

Here are two men, living about the same time, sincere lovers of Jehovah, but of widely different disposition, whose messages must have seemed almost contradictory. In the light of fuller truth we now know both were true. So do honest men differ (Hosea 11:9; 14:1-8).

Suffering Love

There is only one cure for sin—love which will not let its beloved go! The wayward son takes his mother's heart with him into the far country, where he finds a kind of benighted pleasure, and she a perpetual Calvary! When his eyes are opened he sees the cross on which he crucifies her love and **that** saves him (Hosea 6:4-11:11:8).

How Hard

How hard to live without the one you love! And when he comes back, how your love would erase the sear and stain, and ease the pangs of remorse. Forgiving love is painful and difficult, but it saves. Nothing else will. And there is no joy like the joy of its victory (Hosea 3:1-5).

Hosea and Christ

Hosea's experience and prophecy, as well as that of every other who loves a wrongdoer, is fulfilled and summed up in Christ. His cross exhibits to the world the power of suffering love to save (Isa. 53:6).

Discussion

Recall experiences where love like that of Jesus or Hosea has reclaimed a wanderer. R. H. M.

PASTOR AND PEOPLE

Worthy Traits for the Minister

BY OLIVER H. AUSTIN

MANY worthy traits might be mentioned that we as ministers would do well to have in our lives, but I shall mention but four.

Modesty—undoubtedly we have all heard the story of the young student minister and his first sermon. He entered the church and the pulpit with the pomp of a war lord and after the sermon stepped from the pulpit and left the church like a defeated, bashful school boy. Thus he received this admonition from the old sexton: "Young man, if you'd come in like you're going out, you'd gone out the way you came in." We should keep self in the background, magnify the Christ, humble ourselves, keep modest.

Force—sometimes it seems that we are lacking in power and force. Oh! we can talk loudly but that does not always mean power; we can stamp our feet, wave our arms and shake our fists, shut our eyes and scream, but still we may not be forceful in the spirit of Christ. We may be able to use perfect English, well chosen words and beautifully constructed sentences, but still we may be lacking in force. The force that is needed is well given in the following: "To hold conviction without obstinacy, to have force without brutality, to reprove error without cynicism, to be brave without being rash, to triumph without contempt and lose without discouragement, to lead without the love of leadership, to despise crime and love the criminal, to argue a point and stay fair, these are the marks of strength."

Sincerity—we see so much that is not real today that we long to find those who are free from pretense, and certainly we should find this trait in those who are supposed to be leaders in spiritual things. Society is giving us so much of the false, sham, and the unreal that we long for that which is true and beautiful and sincere. Sincerity is a rare trait. This was the crowning point in Lincoln's life; it was the trait that made him the model of American life and gave shape to the figure of "Uncle Sam." However, one is not sincere just because he is a stickler for a certain formula, for he is often the worst kind of a falsifier because he allows zeal for victory to lead him to an overstatement of the real truth.

Courage—"Be strong and of good courage" are words spoken by a dying king to his young son and they are certainly fitting for ministers today. In these days of reconstruction we need men and women of courage and strength of character. We need men of courage who will speak the truth against war, intemperance and social sins. There are sins within and without the church which need to be condemned. Remember, "Rash preaching disgusts, timid preaching leaves poor souls fast asleep, bold preaching alone is honored of God." Brethren, may we be bold to declare the whole gospel in the presenting of the message of Jesus Christ to a world sorely in need of him and his way of life. Our gospel should rest upon four pillars: His *life,* his *cross,* his *resurrection* and his *coming* into the lives of men. If we are assured that he has come into our lives, his second coming will take care of itself. If we should remove any one of the four pillars we would have an insufficient gospel to meet the needs of men. Should we overemphasize one pillar, we will have a toppling gospel. We need a balanced gospel. Not a gospel that needs to be pressed to our bosom for protection, but a gospel that needs our courageous proclamation!

"God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands."

McPherson, Kans.

Lessons for Beginners in the School of Christ

BY RHETTA C. O'ROURKE

Lesson II—How God Answers Prayer

Memory Verse—Isa. 65:24: "And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear."

EVERY prayer of faith is answered if it is in accordance with the will of God. In James 4:3 are these words: "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" marginal rendering, *pleasures.* So if you have asked in faith and receive not, look for some unconfessed fault or hidden sin in your life; or else be sure you have asked something contrary to the will of God. How are you to know whether you have asked contrary to the will of God? Ask him. He will tell you. God is as able to speak to us through our thoughts as he was in olden days, and just as willing. When you ask God to show you the right or wrong of anything, be very sure the answer will come through the medium of thought. And if you are sincere in your desire to know and intend to act according to God's will, the answer will come with conviction.

Sometimes God answers by impressing you to some act that will bring about the very thing you want. If you pray in faith and have yielded your life to God unconditionally, be sure he will control that life. When,

Prohibition Facts

The wets urge the legalization of beer and wine. Dr. G. Von Bunge, perhaps the world's greatest physiological chemist, said in a recent lecture: "Beer is the most harmful of alcoholic drinks because it is the most seductive. . . . No other leads so easily to intemperance."—*Union Signal, July 26, 1930.*

with no warning, there comes to you an impression that you should do some certain thing, that impression comes from God and must be acted upon. Of course this refers only to a yielded life. The sinner has but one prayer: "God be merciful to me a sinner." God has warned us many times in his Book that he will not hear the prayer of the unrighteous. Read: Job 27:8, 9; Psa. 18:41; Psa. 66:18; Prov. 1:28, 29; Jer. 11:11; Micah 3:4. We must live as we pray if we expect God to answer. We can not come home from an evening spent in questionable entertainment and pick up the thread of fellowship as if nothing had happened. If we want to be able to interpret the will of God for us, we must live at all times as that will is revealed to us.

Sometimes when we send out wireless messages to God he allows one to drop into the heart of some other earnest person who is tuned in, and acting on that impulse the person brings about the answer for us. Many times we ourselves may be instruments in the hands of God, in answering the prayers of others; that is, if we live close enough to him to get the still small whispers and have courage and initiative to act on them.

Sometimes when we pray God brings to our minds promises in the Scriptures or instances of answered prayer that help us to get the courage or understanding which we need. Particularly is this true if we are asking for light or instruction, for knowledge or understanding. So it becomes plain to us that the more we know of the Word of God, the easier it will be to interpret the answer to our prayers. Also the better we know the Word of God the easier for us to learn the will of God. Sometimes we ask God to bring about events that a knowledge of his Word would have taught us was not in accordance with his will for his people.

Sometimes the very thing you have asked for comes to pass in a way that amazes you, and faith leaps forth at once to higher levels to ask for greater things. But do not get discouraged if these experiences do not come to you at once. God gives them when they are needed to strengthen our faith or encourage our souls, but seek a faith that is not daunted by discouragements. Discouragements will come. When you see a church, a Sunday-school, or an individual who never encounters discouragements you see one that is not doing much for God—and so Satan is not interfering. Remember that discouragements come from Satan and indicate that you are doing something for God that he wants to undo. Discouragements can be made into stepping-stones if we cry like our Lord, "Get thee behind me, Satan," and then go ahead and work in spite of them. So if we fail to receive answers to our prayers, and still feel that we are asking according to the Lord's will and have fulfilled the conditions of prevailing prayer, faith, consecration, and righteous living, we may be sure that God's own times and seasons will bring the answer even though it be delayed.

Bible Study

Answers to prayer promised: Matt. 7:7; Psa. 6:9; Psa. 32:6; Psa. 66:19; Isa. 65:24; Zech. 13:9; James 1:5.

Instances of answered prayer: Abraham, Gen. 17:20; His servant, Gen. 24:12-19; Samson, Judges 16:28-30; Thief on the cross, Luke 23:42; Apostles, Acts 4:24-31; Acts 5:15, 16; Cornelius, Acts 10:4.

Mattawan, Mich.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 12—Christian Growth by Three Symbols—Feet-washing, Lord's Supper and Communion

Feet-washing

THE washing of the disciples' feet which Jesus did and said we "ought" to do to one another, was an ordinance or religious rite, entirely new. In Old Testament times priests washed their own feet, but not the feet of another. They did it to cleanse their own feet and not as a religious service.

1 When did Jesus institute or establish the ceremony of feet-washing? John 13:1.

2 What part of the day did it occur? Mark 14:17.

3 Whose feet did Jesus wash? John 13:5.

4 What did Jesus do before he began to wash the disciples' feet? John 13:4.

6 Did Peter understand what Jesus was doing when he began to wash his (Peter's) feet? John 13:7.

7 When Peter said, "Thou shalt never wash my feet," what did the Lord say? John 13:8.

"No part," what does that mean? Ah, no part, no fellowship, no share with Jesus and that last supper and the communion that followed. But more! No part with Jesus in his earthly kingdom, and hence no part with him in his eternal kingdom.

8 Who among the twelve, even after his feet were washed, was not clean of heart? John 13:10, 11, 27.

9 What did Jesus say every disciple "ought" to do? John 13:14. "Ought" means under obligation, bound by moral duty, or principle of right to do the thing.

10 Jesus gave the disciples an example in washing the disciples' feet for what purpose? John 13:15.

11 Did the "saints" observe this ordinance afterwards? 1 Tim. 5:10.

Besides the three branches of the Brethren church, the Amish, Mennonites, River Brethren, Nestorians, Armenians, Winebrennerians (Church of God), Waldensians, and in a special way both Roman and Greek Catholic churches, observe the washing of feet as a religious ordinance.

Johnstown, Pa.

The Passing of Neutrality

(Continued From Page 12)

death? Would the United States remain neutral—neutral in every sense of the word, which would mean insistence on a right to trade with that rabies smitten nation as well as with every other? Or would the United States refuse its citizens the right to send supplies—arms and food—and decline to give financial assistance to this power? If the United States did stop its citizens from providing the outlaw with the sinews of war, it would no longer be neutral but partial, as would be the rest of the states of the world which are in the peace organizations. But if the United States, Russia, or Mexico, the chief powers which are not in the peace organization, insisted on their right of neutrality—as they would have a perfect legal right to do, not having any agreement to the contrary—they would insist upon their rights of trade. And if the states upon the side of peace tried to stop this trade as a measure of bringing the outlaw to its senses, it would mean strained relations with the neutrals, and possibly war.

There is really not so much danger of this happening, because if it were found out that the United States intended to remain absolutely neutral—to insist upon its rights—there would be little possibility of the rest of the nations of the world doing anything for a few years at least which might involve them in war with the United States. Rather they would let the mad dog state wreak its insane vengeance upon its hapless victim. But in either case neutrality would mean a cesspool of carnage.

This ominous and tragic situation has been cleared up by the world wide acceptance of the Kellogg Peace Pact. In that treaty a way is opened for the United States to substitute a policy of partiality for its historic policy of neutrality. The signers of the treaty renounce and condemn war and agree to use only pacific methods for the solution of international disputes, and in the preamble it is stated that if any nation violates the obligations of the treaty, that is, uses war or uses other than pacific means for the solution of international problems, it is automatically deprived of the protection of the treaty. Consequently, if a state did engage in war according to the treaty no other nation is bound by its pledge in the Peace Pact to remain at peace with that state. Likewise the violating state in breaking its pledge is committing an offense against every other signer of the pact.

This does not impose an obligation on the part of the rest of the states to go to war, but it does free them to take such measures as they deem necessary to maintain peace. And by saying "such measures as may be deemed necessary," one does not necessarily mean the use of military force, but rather arbitration, investigation, adjudication and political adjustment, are some of the dozens of ways of securing a peaceful solution. It is hard to imagine a situation in which military force would be necessary if there were concerted action.

The United States is perhaps not legally bound to adopt a policy of partiality toward the outlaw nation. So far as the law is concerned it could claim neutrality in every respect. But since war has been outlawed and in its place the nations of the earth have set up machinery for the solution of their mutual problems, since they have given their word of honor to renounce war, and since, in the name of their peoples, they have solemnly condemned war, would it not seem that each nation is morally bound to resent a resort to war? Is any nation neutral to peace? Could any government adopt an attitude of neutrality toward an assassin state without betraying its trust? "He that is not with me is against me," he that is not for peace, is he against it? Will it ever be said that the United States stood by "consenting unto" the downfall of civilization?

Fort Wayne, Ind.

What Do You Say?

BY RUFUS D. BOWMAN

The Wets—

"There is more drinking today than ever before."

The Drys—

"It is an unusual thing to see a drunken man today. I saw more people drunk on a Saturday night in pre-prohibition days than I saw in 1930—and I traveled from Pennsylvania to Oregon."

"The United States Bureau of Prohibition estimates the present flow of liquor as only 40% of that in 1914."

What Do You Say?

The Wets—

"Prohibition is increasing crime and lawlessness."

The Drys—

"Prohibition doesn't increase crime—but the lack of prohibition."

"Prohibition at its worst is better than license ever was at its best."

What Do You Say?

The Wets—

"Prohibition is debauching our young people."

The Drys—

"We have thoughtlessly been blaming youth for our present ills. But youth has little to do with them. Youth is clean and decent, today as always, until it gets spoiled by wrong influences and evil opportunities. The fault lies not with youth, but with middle age: not with children, but with their parents."—Dean Luther A. Weigle, Yale Divinity School.

"Our revolt when it comes, will be the ostracism of the users of strong drink."—The voice of ten thousand young people of Chicago and vicinity.

What Do You Say?

The Wets—

"Prohibition is breaking down."

The Drys—

"In Dallas, Tex., I met something like 10,000 superintendents of public schools, and the large majority of them were in favor of prohibition. I have seen tens of thousands

of American children, especially in the west, who have never seen liquor used as a beverage. A generation is growing up that will not want it."—Dr. Grenfell.

What Do You Say?

The Wets—

"If we want to drink, we have a right to. Prohibition violates our liberty."

The Drys—

"Prohibition does curtail individual liberty. But the welfare of the family and community is more precious than liberty. Your liberty ends where the rights of your neighbor begin."

What Do You Say?

The Wets—

"Prohibition can not be enforced."

The Drys—

"The result is glorious and points the only way that we have to work out the problem presented. The solution requires a great deal of time and patience. The persistence with which the people maintain in congress a two-thirds majority in both houses gives me much hope, and I am inclined to think that this will wear down the moderate wets to a consciousness that the only solution is pressure in favor of enforcement."—William H. Taft.

What Do You Say?

I Say—

"I stand for prohibition because it promotes the welfare of America's homes, childhood, and youth. And I shall give of my best through education to insure the permanence of this law."

Friend, what do you say?

Elgin, Ill.

CORRESPONDENCE

BRO. ADAM EBEY'S RETIREMENT

On account of Bro. Ebey's failing health Brother and Sister Adam Ebey have been compelled to retire from the mission field after serving three years in their fourth term. They came to India in 1900, accompanied by Sister Eliza B. Miller, who has just gone on her fourth furlough. These three are our senior missionaries in active service. They have given more than thirty years to the work of Christ in India. Thirty years—the best years of a person's life! What a contribution! But they made it gladly.

We are sad to lose the Ebeys from our mission circle, especially so because of his physical suffering. We shall miss them very much. We shall miss their wise counsels, their congenial fellowship, their faithful service and their kind helpfulness. They leave many friends behind them. Everybody loved them for they were kind and helpful to all. They lived close to the people and so won their confidence.

They lived at six of our stations and so knew the work of the mission well. Their first work was to care for the boys' orphanage at Bulsar in 1901-02 while the Stovers were on their first furlough. Following the Stovers' return they began the work at Dahanu station, opening village schools, and doing evangelistic and medical work. During their second term they supplied at Vali while the Lichtys were on furlough during 1909-10, then returned again to Dahanu. During their third term they lived at Ahwa and managed all the work, rendering splendid service to the Christian community and in a medical way to all the Dangs. This last term they spent at Vada carrying on the evangelistic and medical work. Sister Ebey assisted also in the Bible School.

Aside from their station work the Ebeys were always very useful in special duties. Bro. Ebey served both as secretary and treasurer of the mission in earlier years. And he served longer than any member on the Workers' Committee, the hardest committee on which to serve. Both he and Sister Ebey have served on the Executive Committee. For several years Sister Ebey wrote the notes for the Sunday-school lessons. They did any work assigned them gladly and without complaining. This is the true missionary spirit. It is easy to work with such missionaries.

The Ebeys know what sorrow is. They buried five children in India. But sorrow only made their lives richer and more victorious. They knew how to sympathize with others in their grief. And now in this new suffering we pray that God may deal gently with them and make his face to shine upon them. We hope they may be happy among their friends in America, and useful still in the cause of missions. God bless them.

J. M. Blough.

Bulsar, India.

A BRIEF REPORT ON THE TOUR THROUGH YELLOWSTONE

On Thursday morning following the close of the Conference fifteen left Colorado Springs en route to Salt Lake City over the D., R. G. & W. Lines, arriving there at 8:30 Friday morning. Here after breakfast we toured the city visiting the capitol building as one of the outstanding memories before returning to the tabernacle to listen to the world-famed pipe organ recital rendered daily at 12:00 o'clock noon. We found a number of our brethren in this large audience, among them the Treasurer of the General Mission Board. A trip by trolley car to the banks of Salt Lake consumed the greater part of the afternoon. Our party enjoyed the fellowship of our genial brother from Chicago, Frank Sargent, who spent the day here. By a little extra effort the writer found time to call at the Holy Cross Hospital to bear the greetings to Sister Sylvanus from her brothers who reside in my home town, both being personal friends. The youngest sister has charge of this large institution. By eight o'clock we were gathering at the station and soon found ourselves in the space assigned us for the night. Exactly twelve hours later we found ourselves at West Yellowstone, the western entrance to this extensive National Park. Enrolling for the full tour of four and a half days through the park, labeling of baggage and classifying the same consumed the time after breakfast until ten o'clock when they called the names of those who were to take their seats in the large yellow touring car—eleven persons to a car not including the driver. A caravan of five or six cars soon was moving along the smooth, oiled road and we were realizing our dream of a trip through this series of nature wonders.

After some time the cars halted and announced a twenty-minute stop for a short rest and tour over an area in which numerous hot springs were boiling and giving off clouds of steam. A boiling paint pot about 100 by 150 feet in size attracted the most attention. Hot, colored mud was constantly sputtering and bubbling somewhat after the fashion of slacking lime for whitewash purposes. A little before noon found us at Old Faithful Lodge where our cabins were

(Continued on Page 24)

HOME AND FAMILY

A Maiden's Prayer

BY MARY STONER WINE

Lord, help me keep my body fit,
My mind alert and keen,
And may the Spirit dwell within,
A Guest divine, unseen.

I humbly pray that thou, dear Lord,
Wilt help me choose each friend;
That thou wilt keep me for the one
That thou in time shalt send.

And walk with me, dear Lord, I pray;
Make toil for thee seem sweet,
And in thy time, thine own good time,
Make all my life complete.

Bridgewater, Va.

When Husband and Wife Disagree

BY ELIZABETH R. BLOUGH

First Half

RHEA BARNHART, a slim, eager, clever, pleasure-loving little girl of ten, was showing her brother how to hold and manage his golf stick. "Andy, you have got to pass the hazards or you'll never win any games." Both children liked to play; the miniature golf course was their delight.

Helan Barnhart was watching them, frowning darkly. She looked like a delicate Russian princess with her pale oval Madonna features and smooth golden hair framing them. She was very exquisite to look at, but she had only commonplaces for conversation. She had always done her duty, taught the children some scripture verses, and cared for their creature comforts, during serene, colorless days. But now she turned angrily to the woman near her: "Do you think for a minute that I could ever give up those children?"

Aunt Anne stirred uneasily in her chair. For a half hour she had been listening to Helan as she complained about Martin's shortcomings. She could not, she would not remain his wife any longer; she was desperate. Aunt Anne seemed to see the fire of love going out in white ashes. She had toiled and prayed for this home, had reared Helan with care and given her every advantage. Helan had taught a class in Sunday-school. She was a Christian. Was all this to go for nought? In her intense preoccupation with her selfish point of view and her presentation of it, Helan seemed to have no doubt of Aunt Anne's sympathy. But she did at last note her cold unresponsiveness; she repeated her question sharply: "Could any one expect me to give up my children—either of them?"

"They are Martin's children too?"

Helan rose to her feet, pale and stricken: "I tell you a mother's right comes first. You know that the law won't take away the children from a mother unless she is proved to be an unfit person. My character is above suspicion."

"I am terribly sorry, Helan, there must be some way out of this trouble." She was looking at Rhea, who was entertaining Andrew by some dramatized story; she was a mimic; had a lovely little singing voice. Aunt Anne thought of the words, "Tomorrow's tangle to the winds resign." She wished Helan could see how sad this all was, and defer action; then she might relent.

But Helan went on with her indictment against her husband. His ideas and morals made him an unfit person to have charge of the children. "He is a failure; he has no home for the children; this place is mine."

"He has never asked for a dollar of your inheritance; and he has always respected your authority over the children; he is very gentle and companionable when with them." It took all the courage Aunt Anne could muster to say these things. She lay back in her deeply cushioned chair; her voice was low and trembling; it was all she could do to keep the tears back. But Helan resented her attitude fiercely.

"This home is mine, so is the money to care for it. I can give the children all they require. I want but one thing—to be freed from a husband whom I do not respect." Truly she was right. The children were dressed as only the children of the rich are dressed. Simply? Yes, but that simplicity was far more expensive than it appeared to be. A maid attended to their wants, their books and toys, their rooms all displayed wealth. They were living in a happy kingdom of sunlight, flowers, and loving care.

"Then, the only thing you want is to rid yourself of Martin? You should have thought of all this before you married him. You should have asked yourself what kind of a father he would be for your children," went on the admonitory voice of Aunt Anne.

"How could I know then what he would turn out to be? He was different then and I thought I loved him. But in the last few years he has neglected his business; he is becoming disreputable."

"No, Helan, there you are wrong. Martin has not changed, he is just what you married; he is seedy-looking and discouraged but he has not changed."

"So I can not count on your help; you are siding in with Martin. Just remember this: I'll fight to the last ditch. I suppose Martin talked you over when he brought you from the station."

"No, he never said one word, but he is a broken man."

"We're always quarreling," confessed Helan, "and Martin is willing to just trail along. It's bad for the children."

"Yes," answered Aunt Anne, "it is bad for all of

you; sordid and cheap, and once you thought him the one man in the world."

Bridgewater, Va.

Home Enrichment

BY ALDA H. CRUMPACKER

Home, in all well constituted minds, is always associated with moral and social excellence. The higher men rise in the scale of being, the more important and interesting is home. It has been said that "Home is the planting ground of every seed of morality, the garden of virtue, and the nursery of religion."

The grand idea of home is that it should be a quiet, restful place where loving hearts dwell, set apart and dedicated to improvement, to intellectual and moral improvement. "You can not hope to build a better world without improving the individual," Madame Curie says. "To that end every person must work for his own improvement and at the same time he must share a general responsibility for all humanity, his particular duty being to aid those to whom he thinks he can be most helpful." Where is there a better place to begin than in the home?

The task is so sacred and the responsibility so great that those establishing homes should give it much thought and prayer. There are many ways by which a home will be made either a blessing or a curse.

Home builders, who hold in your hands this great power for good or evil, do not make the fatal mistake of caring for everything else but this; of spending all your time, and exhausting all your energies in the pursuit of wealth, society, honor or fame forgetting that, compared to a happy home, all these are but "vanity and vexation of spirit."

A home, anything less than a Christian home, is as a ship cast upon the rocks, her doom is sealed, and she is at the mercy of the waves. What is sadder than a ruined home?

There must be amusements in the home to make it attractive, but parents may be held responsible for the kind of amusements their children enjoy. Here is a true illustration. A young man was dying. His mother said: "Son, are you prepared to go?" The son looking straight at his mother said: "You have never asked me that before. I'm lost, I might not have been had you not had your wine drinking, card parties and dances." Such entertainment and amusements may be enjoyable and fascinating to live by, but not to die by.

Money is essential, but wealth can not buy happiness, it comes as a gift. A wealthy employer called at the home of one of his employes. Toys were strewn around the door, the host at once began to apologize, but the wealthy man said: "Don't do that. I'd give a fortune to see that around my door." A contented heart is better than great riches. Many a wealthy man looks back to a home in his early life when he was far happier than now.

Happiness is inward, not outward. It depends upon what we know, not upon what we have.

Some one has given us a few essentials to happiness which can well be applied to home builders: Look to your health. Cultivate contentment. Be trustful. Learn to forget. Don't worry. Be helpful.

These sound like simple suggestions, but they cover a great field. If we parents could live up to them, our home life would be sweeter and richer. We would be more able to defeat the enemies that try to break down the Christian home. There is the enemy of neglect who is causing parents to think that it is all right, or anyway not so bad, if they and their family do not attend Sunday-school, church services, councils, or even the communion if it suits better to do something else, or go elsewhere. Bible reading and family worship are left out, they are old-fashioned and unnecessary. Evenings at home are rare: the father at his club, mother at some social gathering. Where are the children? Who are they with? This enemy is doing a mighty work in the American home.

Then there is the enemy envy; he causes folks to be dissatisfied with everything, even their own fireside. They look across the street and envy their neighbor while the latter are doing the same thing. Envy puts into the home jealousy, discontent, gossip, extravagance and even starts quarrels.

If the home life is sour, gloomy and unhappy, then we see the whole world through the same atmosphere of misery and discontent, and it is to us only a dull, dismal prison where everyone is selfish and unhappy.

Remember youth comes to us but once; that it is a season of golden hopes, of overflowing spirits and of joyous anticipations, and that it demands surroundings suited to these emotions. Then if the home can not furnish these, they will be found somewhere else. Some one has wisely said: "I would be glad to see more parents understand that when they spend money judiciously to improve and adorn the house and the grounds around it, they are in effect paying their children a premium to stay at home as much as possible

(Continued on Page 26)

Temperance Posters

For Your Church School

Alcohol and Athletics

"A DRINKING MAN HAS NOT CLEAR SIGHT, AND THE ATHLETE MUST HAVE IT.
"A DRINKING MAN DOES NOT HAVE FULL CAPACITY IN NERVES, AND THE ATHLETE HAS GOT TO HAVE IT."

—Alonzo Stagg, Univ. of Chicago.
(From Statement to House Judiciary Com.)

This poster and five more of like quality can be secured from the Board of Religious Education, 22 South State St., Elgin, Ill., at 15c per set.

A BRIEF REPORT ON THE TOUR THROUGH YELLOWSTONE

(Continued From Page 21)

assigned and the call to luncheon was welcomed. In a spacious rustic dining hall we were seated and sure enough before the meal was finished Old Faithful erupted, throwing tons of heated water and steam about 150 feet into the air, with its attending clouds of mist and steam rising much higher. Two hikes during the afternoon by the more able-bodied of our group brought us to the evening meal with stimulated appetites. The lecture by the ranger mounted on a beautiful horse entertained an audience of about 500 persons awaiting the arrival of the bears which were being fed back of the camp. They are fed special "salad"—garbage—every evening. Some of us remained until four bears and ten million mosquitoes had put in their appearance. Several of the group tarried and claimed they saw seven bears and I think eleven million mosquitoes. A good night's rest in good beds under woolen blankets found us ready for breakfast and for the tour to Lake Lodge, located on the shores of the Great Yellowstone Lake, where a warm welcome awaited us and every courtesy was extended to us.

Sunday morning at Old Faithful Lodge the Recreation Hall was assigned and Sunday-school and preaching services announced. Eld. Swinger of Trotwood, Ohio, read the Scripture lesson after several hymns had been sung. Eld. David Kilhefner of Westchester, Pa., led us in a fervent prayer. Sister Gibbel of Lititz, Pa., read the Sunday-school lesson text and the writer tried to serve as teacher. A gifted young man, Allen Stuart, of New York City who is employed here during the season, sang a solo entitled, "Love Never Faileth," after which Eld. Filbrun of near Dayton, Ohio, preached a short interesting and instructive sermon. The writer led in the closing service.

On Sunday evening at Lake Camp the employes rendered a high class musical program consisting of instrumental and vocal selections. Following this a prayer and praise service was announced and a general invitation was extended to all by the hostess in charge. A minister in the Christian church led the audience in several familiar hymns and led in the opening prayer. Scripture quotations were given by quite a number who stood and told their names and their home locations. The writer was drafted again to speak and briefly brought the service to a close with prayer and the singing of the doxology. Thus ended our Sunday amidst these beautiful and inspiring scenes of God's handiwork and with the privilege of association with choice spirits.

Tuesday night found us stopping at Canyon Lodge located on the banks of the great Yellowstone Canyon through which flows this river with its emerald colored waters leaping over the Upper Falls sixty feet in height and soon about 1,800 feet further down stream, over the main falls 308 feet high. Of all the many wonders throughout this great region this is my favorite spot. Several of us descended to the lower level near the falls and stood in awe and reverence at a marvelous sight, one which can not be put into words—at least by me.

We saw quite a number of bears, several deer, antelopes and one moose cow with two calves in these primeval places. Numerous varieties of spring flowers were in bloom everywhere. We left the park by way of the famous Cody Road leading us by the Shoshone Dam, arriving at Cody Wednesday evening, where at seven o'clock we found ourselves on the train that bore us homeward. Each and all of us are sure we are poorer in purse but are happy in having had the privilege of this great experience.

Elizabethtown, Pa. H. K. Ober.

"OUTLAWING THE CIVILIZED MIND"

Resolved, that we, the adult department of the Sunday-school of the Pasadena Church of the Brethren, with an enrolled membership of 144, citizens and electors of the U. S. A., do most heartily approve and unqualifiedly endorse the article entitled "Outlawing the Civilized Mind" appearing on page 4 of the June 13, 1931, issue of The Gospel Messenger, and do highly commend Bro. H. A. B. (Brandt) for his open statement of facts regarding the decision of the highest court of our land, and also our church paper for the publication of the same.

Be it further resolved that we stand ready and willing to endorse and assist in a movement to secure a change of these conditions so that it may be possible for the highest type of men and women, both morally and spiritually, to become citizens of this beloved country of ours.

The above was presented, and on motion duly made and seconded passed unanimously by the department, same to be sent to The Gospel Messenger. E. A. Calvert,

Pasadena, Calif.

Department Superintendent.

COLORADO SPRINGS BEFORE AND AFTER CONFERENCE

The writer came to Colorado Springs about three weeks before Conference. He called in hundreds of homes and invited people to attend the Bible teaching part of the assembly. The writer is staying for several months following the assembly, and still calling in homes. The impression our denomination made on the city may be of interest to us all.

Some wonder why we did not announce through the papers that the Bible work and music were free to all. Do we not take it for granted too often that we need not put forth any effort for publicity? Some say that the music on Sunday night was a foretaste of heaven. But few outside our own people got the inspiration of those four days of sitting together in heavenly places.

As I walked the streets of the beautiful city for three weeks previous to the assembly, my heart was often in tune with the Infinite. Often I asked him to so put his Spirit in all who were to come, and a double portion of his Spirit upon us while here, that the people might know we have been with Jesus, the One able to save sinners. Why were there no sinners saved, at least so far as we know, through the power of the meeting? The Colorado Springs congregation needs new recruits.

There are too many out of Christ in the city, and yet not one soul was saved by all this effort and expense! I gave many of the newsboys a Gospel of John and told them to get acquainted with Jesus.

Now since the Conference is over and nearly all at home again, we are lonesome at times. We are made to ask: What is the after effect for the kingdom of heaven? Did we help to bring a larger and more definite vision of the kingdom?

Everywhere the people say: "Oh! send me some roomers, I can't pay my rent," or: "I am about to lose my home and I have had no work for six weeks."

The city is beautiful and the scenery wonderful. The Creator certainly displayed his power about here, and so

far as I know the brethren and sisters behaved themselves. So it can be said: "As the mountains are round about Jerusalem [and Colorado Springs] so I will be round about thee."

Just yesterday a prominent worker in a church here said: "One of your preachers gave us the best sermon on Sunday I ever heard, and we have a very good preacher."

Colorado Springs, Colo. J. E. Young.

NEWS FROM CHURCHES

CALIFORNIA

Raisin City.—The quarterly business meeting of the church was held June 10. Sunday-school officers for the year were elected, the superintendent being O. P. Hylton. May 12 we held our annual birthday supper. The missionary offering raised was sent to the General Conference. The Apollo quartet of La Verne will be with us June 12.—Mrs. J. N. Young, Raisin, Calif., June 10.

Hermosa Beach.—On Mother's Day we had a good message from Bro. Funk of Covina and a program in the evening. At the previous prayer meeting the juniors rendered a good program. May 31 Rev. Geo. Bennard of our city brought us a message which we enjoyed. June 7 he gave us the story of the song, The Old Rugged Cross, of which he is the author. He also included several other of the old bymns and used a few slides to illustrate the song while we sang it. June 7 we enjoyed a basket dinner. The same day four of our members started for the Conference. Bro. Shock represented the church as delegate. We are joining in a union Daily Vacation Bible School this summer. It is to be held June 15 to July 3 in the public scbool building. In the absence of the pastor, Bro. Chalmer Faw preached on June 14, both morning and evening. We are getting ready for evangelistic meetings to begin June 21, to continue for two weeks, with Bro. Paul Studebaker and wife of Nappanee, Ind., in charge.—Mrs. Vinna Bowman, Hermosa Beach, Calif., June 17.

Inglewood.—We are progressing very nicely under the direction of Bro. Ora Weddle. He is a hard and persistent worker. Since his coming in November nine have been added to the membership by letter and three by baptism. At our last business meeting Bro. Weddle was retained for another year by unanimous vote. Eld. W. H. Wertenbaker and Pastor Weddle were chosen delegates to the District Meeting, with Mrs. Susan Thomas and Mrs. Thomas Bashor, alternates. A committee was appointed to see about enlarging the platform for our newly formed choir. The church decided to join in the union Sunday evening services during July and August. We had two deaths in the month of May, that of Joshua L. Boon, a pioneer resident of Inglewood, and that of Tommy Bashor, two-year-old son of Mr. and Mrs. Thomas Bashor. June 14 Children's Day was observed with a short program by the primary department and a cleverly told story by Mrs. Harold Hollinger. At the close of the program eight babies were brought to the altar and a service of consecration was conducted by the pastor. After the church services all went to the park where a basket dinner was enjoyed.—Barbara E. Bashor, Inglewood, Calif., June 18.

CANADA

Irricana (First) church held their regular quarterly council meeting June 20. Officers for the year are as follows: Bro. I. M. McCune, elder; Bro. Beard, clerk; Sister Virginia Cawley, Messenger agent; Bro. Roy Brant, Sunday-school superintendent. Delegates to District Meeting at Arrowwood are Sisters M. Gump and A. Spitzmesser and Bro. H. Wray. The Sunday-school has reopened the playgrounds for the summer where we expect to enjoy an evening each week. June 21, Father's Day, Bro. W. Burns delivered a very fine message. In the evening the married people's classes entertained with a subject on Cheerfulness. Sunday evening before the young people gave character sketches of honored missionaries.—Mrs. Laura Wagoner, Airdrie, Alta., June 25.

COLORADO

Wiley.—Programs were given in the church at Easter, Mother's Day and Children's Day. Our pastor, Leonard Birkin, and family plan to leave Sept. 1 for a new field of service at Lincoln, Nebr. He has been with us for five years. As yet we have no definite pastoral plans. On Friday night following the Conference the Æolian quartet from La Verne, on summer tour, gave us a program. June 21 a former pastor, H. F. Richards, was with us. He spoke both morning and evening. For added fellowship there was a picnic over the noon hour at one of the lake shores. June 28 Geo. Hilton, former China missionary, plans to be with us. Our Aid Society which has not met for three months is intending to begin work in July.—Naomi Fasnacht, Wiley, Colo., June 26.

ILLINOIS

Cherry Grove.—April 26 Bro. Moy Gwong brought us a message on the needs of South China. An offering was taken for the church building fund of this mission field. May 10 Dr. Cottrell of India spoke to us during the Sunday-school hour. Following this an appropriate and impressive Mother's Day program was given. Our regular business meeting was held June 4. The pastor was requested to remain another year. The delegates to District Meeting are Addie Hawbecker and Eva Royer. June 5 the Sunday-school enjoyed an outing in Old Mill Park, Savanna. Our love feast was held June 7 with about 120 present. Bro. Walter Sell of Mt. Morris officiated. Our Daily Vacation Bible School has just closed with the largest attendance we have ever had. Eighty-four children were enrolled and the average attendance was eighty-one. Forty-five were present every day. At the close of the school a program was given to a large crowd. Refreshments were served to about 250.—Mrs. Maude Deardorff, Lanark, Ill., June 26.

INDIANA

Blissville.—The members met in council June 15. Because of an overlapping of dates in the fall love feasts among the surrounding churches the Blissville church changed theirs from the second Saturday in October to the first Saturday, breakfast to be served the following morning. It was also decided to have a harvest meeting again this year on the second Sunday in September. It was voted to continue the envelope system as a means of carrying on our church finances and Glenn Bottorff was chosen as secretary of the work. A treasurer's report was also given, and the following church officers were elected: Clerk, Sister Enid Eckert; Messenger agent and correspondent, Sister Bertha Haag. The delegates to District Meeting are Sisters Stella Ruff and Enid Eckert. The last item was the choosing of our elder. Bro. John Markley will again fill the pulpit at each preaching hour and for this service the church is to pay him a small amount.—Bertha D. Haag, Plymouth, Ind., June 18.

Muncie.—March 2 Bro. L. S. Shively gave an interesting talk on astronomy. March 13 Bro. V. R. Wotring gave a splendid chalk talk. Our pre-Easter services were helpful and all enjoyed the week's program. Bro. Showalter talked on Palm Sunday both morning and evening. Other speakers for the week were: Bro. Weaver from Mississinewa church, Bro. A. J. Miller, Bro. Sans from First Church of the Brethren, Bro. Brinson, Bro. L. S. Shively and Bro. G. L. Studebaker. April 26 Bro. J. E. Miller of Elgin, Ill., gave us a splendid talk on missionary work both morning and evening. The first Sunday in May the Manchester Volunteer Band rendered a fine program. In the evening the young people of the Buck Creek church gave a play entitled, The Challenge of the Cross. May 10 our love feast was held with seventy-two communing. Since Bro. Boomershine has been our pastor, six have come into the church by baptism and five by letter.—Melissa Jackson, Muncie, Ind., June 30.

North Webster.—Just recently our pastor and wife have introduced the junior Sunday-school which is a wonderful help to the growth of the work in general. Our attendance is increasing steadily. The church recently decided to call for a deacon. Two brethren were almost a tie and it was decided to install both into office, namely, Wm. Tooly and David Stull. Bro. C. Metzler, member of the Mission Board of Northern Indiana, had charge of the service. Bro. Hugh Warstler is an ordained minister, but his wife had not as yet been installed; Sister Warstler with the two brethren and their wives were duly installed into their respective offices.—Mrs. Tooly, North Webster, Ind., June 30.

Union Center.—May 24 Bro. Edw. Stump of North Liberty, Ind., began a two weeks' series of meetings. He brought a gospel message every evening to a large audience. Seventeen were received into the church by baptism. On the evening of June 21 we had a children's program. June 23 we met in council. Delegates were chosen to District Meeting: Bro. David Miller and Bro. Jesse Mishler; alternates, Sisters Goldie Mishler and Mary Ellen Miller. The church decided to hold their love feast on Saturday evening, Oct. 4. On June 21 Bro. John Frederick gave a report of the Annual Conference.—Mrs. Jesse B. Mishler, Nappanee, Ind., June 30.

White church council met June 7. The harvest meeting will be held July 26. The Children's Day program will be in the afternoon of that day. The delegate to District Conference was Bro. Browning. The Ladies' Aid Society is helping to decorate the church.—Dorothy L. Rettinger, Darlington, Ind., June 24.

IOWA

Monroe County.—We have had some very fine sermons this summer by Bro. Glenn Carr of Batavia. We had a basket dinner at the church May 24. Bro. Carr preached for us both morning and afternoon. A number of the young people attended the conference held at the Ollie church. June 14 a play was given by the young people. Following this we reorganized our Y. P. D., deciding to meet each Sunday evening. We enjoyed our first sermon Sunday, June 21, by our summer pastor, Bro. R. H. Pletcher.—Leota Rodabaugh, Fredric, Iowa, June 22.

KANSAS

White Rock.—In February the church sent resolutions to the President and senators concerning peace. At Christmas time we had a community program at our church which was well attended. Miss Indsley, the music director of the high school, put on a community Easter cantata which was very much appreciated. The last two weeks of May four Sunday-schools with our own held a splendid Daily Vacation Bible School with an average attendance of 108. The children of the community received splendid teaching. June 18 Eld. Earl Myers held installation services for Brother and Sister Albert Philippi who are moving to Drummond, Mont. We will miss them very much especially in our young people's work. Our pastor, Bro. Will Meyers, is leaving us soon and if anyone is interested write Mrs. Lula Hend-

(Continued on Page 28)

Home Enrichment

(Continued From Page 23)

and enjoy it; but when they spend money unnecessarily in fine clothing and jewelry for their children, they are paying them a premium to spend their time away from home; that is, in those places where they can attract the most attention and make the most display."

Parents, you have no holier nor higher work to do than to make home attractive. There are many ways in which the mother can add to the attractiveness of home better than anyone else. A house should be well kept, yet not so tidy that it is uncomfortable, with no place for the tired father to relax and the children to amuse themselves at the close of day.

Well prepared meals and a happy, cheerful greeting to those coming home after a busy day will help much. There are many little arrangements for their comfort and enjoyment that silently tell of thoughtful love. The home life must be constituted of little tendernesses, kind words, sweet laughter and loving counsels. The sphere of woman is to preside over the home, in no other capacity will her influence be so felt. The world's finest thinking starts in the home, within the domain of motherhood. The influence of the home does not stay within its own walls, it is felt for miles around and for years to come, either for good or evil.

In a recent newspaper was this startling fact: that nearly twenty per cent of the inmates of a certain state penitentiary were under twenty years of age. Could this be the fault of the home? Is parental authority and discipline on the decline, or the younger generation generally growing worse, or the school training faulty, or are the standards of society too low? Surely something is wrong.

Under the law the parents were commanded to teach their children diligently, when sitting at home or walking by the way, at night and early in the morning. Certainly we as Christians could not expect to do less. If we want our homes complete in richness we must have an applied knowledge of Jesus Christ.

"Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily as the Lord God of thy fathers hath promised thee" (Deut. 6:3).

Roanoke, Va.

"Improve the Container"

BY CHESTER E. SHULER

THE maker of a certain brand of tooth paste, having exhausted his supply of superlatives to define the perfection of his product, adopted a slogan something like this:

"We couldn't improve the paste, so we improved the container."

We can not improve the gospel of the Lord Jesus Christ. But we can, with his help, improve the "container"—ourselves.

Harrisburg, Pa.

CORRESPONDENCE

SEVENTEEN LOVE FEASTS IN THE JOHNSTOWN DISTRICT IN ONE EVENING

For several years the churches of the Brethren faith in Johnstown and vicinity have been fostering the spirit of love and harmony in a very fine degree. Last year the pastors of the Church of the Brethren and the Brethren Church after prayerful consideration agreed to hold their love feasts at the same hour, on the first Sunday of May. Pre-communion sermons were preached during the week before by an exchange of pastors. Not quite all the churches joined in this program, but the results were so satisfactory that this spring it was decided to try it again and a number more of the churches joined the movement.

The following Churches of the Brethren participated: Walnut Grove, Roxbury, Morrellville, Conemaugh, Pleasant Hill, Locust Grove, Nanty Glo, Scalp Level, Windber, Rummel, Hooversville and Maple Spring (Quemahoning congregation). Of the Brethren churches there were the First, the Second, the Third of Johnstown, Conemaugh, Vinco and Pike or Mundy's Corner, the last two in a joint love feast. For justifiable reasons Westmont, Moxham, Maple Grove and Shade Creek had theirs at other times. Four sermons were preached at each church during the week prior to the feast by pastors other than the home pastors, having the pastors of the two denominations exchange as much as possible. The four subjects treated were, Brethrenism or Brethren Ideals, The Atonement, Sanctification and Jesus, the Bread of Life. So far as known to the writer the plan is meeting with pretty general approval. The only regret he has is that the membership did not turn out in larger numbers to profit by these wonderful sermons. It is hoped and believed that such and similar endeavors will get us, whose belief and practice are so similar, closer together. The foregoing congregations, with the exception of Hooversville and Maple Spring, are all located in territory originally occupied by the Conemaugh congregation of the Church of the Brethren, with a total membership of approximately six thousand.

Jerome E. Blough.

Johnstown, Pa.

CHANGING SCENES

One year ago on June 10 I went to the Brethren Home at Darlow, Kans., to make my home; but this is a changing world and we somehow change with it. Now I am back again at my former home, Independence, Kans.

Just a few words about the Home. It is a good place to be. We enjoyed the prayer meetings, morning devotions, and the Christian fellowship of the saints who find here a refuge and haven of rest. I am glad I was with them for this length of time, for we learned many useful lessons. If we live, wife and I expect to go to the homecoming in August. Our son, C. A. Miller, who is at present pastor of the Pleasant View church close to the Home, will leave there for his new charge near Mont Ida and Westphalia (known as Scott Valley and Mont Ida churches) about

Sept. 1. These are needy churches and I am glad they are getting much needed help.

Scenes have changed here in Independence since a year ago. The old landmark, the churchhouse, has been moved back to make room for our new modern house. How fond scenes and memories cluster around the old place! For twenty-five years we held the fort here, but that is all past, and only fond memories remain. The new pastor, Bro. D. J. McCann, is doing good work together with his faithful wife. The work is enlarging and prospects were never brighter for the growth of the work here. I write this for the benefit of our many friends from Chicago to the Pacific, as it is impossible to write to all. We are at home to all who may call or write. W. H. Miller.

817 W. Sycamore, Independence, Kans.

STATISTICS OF THE 1931 STANDING COMMITTEE

The following facts deducted from the information given us in answer to a questionnaire which was answered by each member of the 1931 Standing Committee may, we trust, be of general interest.

The Committee was composed of 67 members. As to the oldest in years, the honor was shared by three parties, each of whom reported as being 75 years of age. The three were: L. A. Bookwalter, Southern Ohio; I. W. Taylor, Eastern Pennsylvania, and J. B. Miller, Middle Pennsylvania. The youngest member, 27 years, was Geo. L. Detwiler, Western Pennsylvania. Fifty years was the average age of the members of the Committee.

J. B. Miller had been in the ministry for a period of 53 years, which was a considerably longer time than any other member. The least time spent in service in the ministry, nine years, was shared by the following three brethren: Leonard Birkin, Eastern Colorado; Ray Harris, North Dakota and Eastern Montana; Geo. L. Detwiler. The average time spent in the ministry was 24 years.

L. A. Bookwalter was ordained to the eldership 35 years ago; while Clayton B. Miller, North and South Carolina, and Tobias F. Henry, Western Pennsylvania, have each been elders but one year. The average eldership years of the members of the Committee was 15.

I. W. Taylor had served on Standing Committee 15 times. No other member had shared that position more than 12 times. One had served 10 times, two 7 times each, two 6 times each, five 5 times each, seven 4 times each, eleven 3 times each, fifteen 2 times each, and twenty-two for the first time. The average number of times each had served on the Committee was three.

Twenty-seven of the elders were full time pastors while 14 were doing part time pastoral work. The Committee was composed of 16 farmers, 3 missionaries, 2 college presidents, 2 college professors, 2 teachers, 2 carpenters, 1 business man, 1 apartment owner, 1 sheet metal worker and 1 mail carrier.

A number of General and District Boards and Committees were represented by members of the Committee. In this class 19 were members of District Ministerial Boards, 14 District Mission Board members, 10 District Religious Education Board members, 6 college trustees, 5 District Clerks, 3 District field workers, 3 trustees of District Homes, 2 District Welfare Board members, 2 General Religious Education Board members, 2 General Education Board members, and 1 Sunday-school lesson writer.

Joseph D. Reish,
1931 Standing Committee Statistician.

Lake Istokpoga, Fla.

ELDER S. S. PLUM

The death of Eld. S. S. Plum closes a lifelong relationship with the West Branch church. He was born near by, grew to manhood, and for twenty-seven years was elder, pastor, and teacher of the adult Bible Class. He gave time, money and himself to his people. And the people feel keenly their loss.

Eld. Samuel Stover Plum, son of David and Martha Stover Plum, was born in Lincoln township, Ogle County, Ill., April 11, 1880, and died at Bethany Hospital, Chicago, June 16, 1931, of cerebral hemorrhage caused by a fall.

He grew to manhood in the parental home. He was united in marriage to Flora Dierdorff Oct. 18, 1900. To this union four children were born, two of whom, together with the wife, preceded him in death.

Bro. Plum united with the church in 1900 and was soon elected to the ministry. He spent three years in Mt. Morris College further preparing himself for his life work. And he gave that life to the church and the community.

He was active also in the District affairs of the church. For twenty-seven years he served as a trustee to the Old Folks' Home of Mt. Morris, with all that means of care and faithful attendance to the interest of such an institution. He also represented the District at several Annual Conferences.

Bro. Plum was a quiet, unassuming man. He was wise in council and faithful in friendship. He always had a kindly word and cheerful smile for all.

Besides the immediate family who mourn his passing, he leaves two brothers and a host of friends who will sadly miss him in the community and church.

The funeral service was conducted by the writer, assisted by Rev. W. C. Sell who had been filling the pulpit in Bro.

(Continued on Page 30)

Studying The Acts of the Apostles

will be simplified if along with the **BRETHREN ADVANCED QUARTERLY** and the **BRETHREN TEACHERS' MONTHLY,** you use some good commentary. Of commentaries on **Acts** there are many.

Our editor of Sunday-school literature recommends especially

The Acts, by Charles R. Erdman. $1.00

and

The Acts of the Apostles, a Devotional Commentary, by Charles R. Brown. Two volumes

Price, $2.00

It is a good plan every time you study a book of the Bible again to make use of one or two books you have never used before. Thus you see its teachings through the eyes of another and your own eyes are opened to new truths. Add one of these authors to your library as you study ACTS through the present lessons.

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

News From Churches

(Continued From Page 25)

ricks, Webber, Kans., chairman of the pastoral committee.—Mrs. Ben Switzer, Lovewell, Kans., June 27.

MARYLAND

Fairview (Md.) church enjoyed a very inspirational and well attended series of meetings May 31 to June 14. June 13 we had our love feast which was well attended by members of other congregations as well as our own. The sermons were preached by Bro. Foster Bittinger of Browntown, Va. Nine were baptized, one reclaimed and one received by letter. Everything looks encouraging in this congregation as all are willing to work, with W. H. Cosner, elder in charge. Arrangements are being made for a series of meetings to be held at Bayard, W. Va., in the near future.—E. L. Ritchie, Gormania, W. Va., June 22.

Meadow Branch.—The Sunday-school under the directorship of Sisters J. W. Thomas and Ruth Roop closed a very successful two weeks' Daily Vacation Bible School June 19. The enrollment for the term was 142 with an average attendance of 125. Ethel Roop, returned missionary from India, gave most valuable missionary instruction to each department of the school. Sisters Ruth and Ethel Roop have been called to direct and instruct in a similar Bible School in the Long Green Valley church to begin June 29.—Wm. E. Roop, Westminster, Md., June 30.

Union Bridge.—May 23 Bro. I. S. Long, missionary on furlough from India, gave us a splendid address. The children of the Sunday-school gave an interesting Children's Day program June 14. June 19 our church completed its Daily Vacation Bible School. The school lasted two weeks and had an enrollment of sixty-six. On the evening of June 19 a special program was given by the children.—Mrs. Harry Wolfe, Union Bridge, Md., June 29.

MICHIGAN

Flint church met in council June 21. Five letters were received. Bro. N. J. Stong and Bro. L. H. Prowant were elected delegates to District Conference with Brother and Sister L. W. Hobaugh, alternates. We are planning a special service for the older members of our congregation some Sunday in July. The primary department gave an interesting program on Children's Day. The Willing Workers' class has begun the project of beautifying the church and grounds. The B. Y. P. D. expect to send a delegate to Camp Mack this summer. We are looking forward to a series of meetings to be conducted by Bro. J. Edson Ulery the last of November.—Verna Prowant, Durand, Mich., June 26.

Hart.—Since beginning the work here this spring we are glad to report good interest among the members. Two have been added by baptism. At our last council two letters were received and one was granted. Our delegates to District Meeting are Wm. Smith and Roy Engle. A Children's Day program was given Sunday evening, June 21. —Mrs. Orpha D. Engle, Hart, Mich., June 26.

MISSOURI

Kansas City (First).—June 7 we were favored with an excellent sermon by Bro. O. A. Myer from Carrington, N. Dak., who was visiting relatives here. The second Sunday was Children's Day, the program by the children and several talks taking up the preaching hour. Our pastor, Bro. L. V. Enos, attended Annual Conference, being a member on the Standing Committee. June 21 our annual Sunday-school picnic was held at Winwood Beach. July 2 at our quarterly business meeting plans will be made to care for our District Meeting to be held in this church the last week in September. Our pastor's father and mother, Mr. and Mrs. Frank Enos, of Adrian, Mo., were here celebrating their golden wedding anniversary. Our Sunday evening services have been discontinued for the present.—Mrs. Gertrude Gaba, Kansas City, Mo., June 29.

NEBRASKA

Afton.—On Sunday, May 31, Bro. Finnell of North Manchester was with us all day. In the morning he gave a very interesting talk. In the evening he lectured on "Why Girls Smoke" and illustrated his message with stereopticon views. On Sunday, June 7, Dr. A. Raymond Cottrell, a returned medical missionary from India, gave two very splendid talks on India and its problems today. Monday evening, June 22, the Sunshine quartette from La Verne College, La Verne, Calif., were here and gave us an hour of vocal music. The girls brought some real California sunshine with them in their program.—Lena B. Weybright, Cambridge, Nebr., June 27.

Kearney church met in business meeting June 24. Christian Worker officers were elected for the remaining six months of the year with Wilford Robbins, president. S. E. Thompson is delegate to District Meeting. June 6 Dr. Cottrell gave us a fine talk on India. June 19 Bro. J. M. Henry of Bridgewater, Va., gave us a lecture on Peace, illustrated with fifty slides. Both these talks were appreciated by our people. May 31 the Kearney church celebrated the fiftieth anniversary of the organization of the Wood River church from which the present Kearney church and Kearney mission developed. In 1881 Eld. S. M. Forney and his family and his sister with her family, the Snavleys, organized the Wood River church with thirteen charter members. About twenty years later it became the Kearney mission church. A few of the charter members were present at this celebration and gave talks concerning the early beginnings. The morning service consisted of an address by the present pastor followed by a sermon by J. J. Tawzer, a former pastor. The afternoon was given mostly to reminiscences and the reading of letters from former members now scattered in different localities of the brotherhood. Visitors were present from the Silver Lake and South Loup churches and also from Iowa. The day was well spent and closed with regular services in the evening.—Mrs. S. E. Thompson, Kearney, Nebr., June 25.

NEW JERSEY

Amwell (N. J.).—The congregation enjoyed a very spiritual love feast on May 17. We had the pleasure of having with us Brother and Sister Eikenberry of Trenton, N. J. Bro. Eikenberry conducted the services Sunday morning, June 21. After morning worship baptism was administered to eight applicants. In the evening we held our annual Children's Day services. A missionary play will be given at our church July 1 by the young people of the Germantown church, Philadelphia.—Opal Baker, Lumberville, Pa., June 27.

OHIO

Black Swamp church met in council June 17. Sunday evening, June 7, the True Blue class, taught by Sister Edith Baker, gave a very interesting missionary program. June 21 we had an all-day meeting. In the morning following Sunday-school our pastor preached a fine sermon entitled, God's Whispering Gallery (from Psa. 139). At noon a picnic dinner was served. In the afternoon a Children's Day program was rendered and in the evening we had our usual Christian Workers' Meeting. A committee was appointed to prepare the program for the Fourth of July meeting to be held at the Fairview church. Our Conference offering amounted to about $20.—Mrs. Asenath Baker, Lemoyne, Ohio, June 25.

Reading.—May 17 Bro. J. Perry Prather of Ashland, Ohio, began our revival meetings. He preached eighteen sermons including two special messages, one for the women and one for the men. Interest was good throughout the meeting. Bro. Prather made many calls in the interest of saving souls. He preached the Word with power and strength. Four of our Sunday-school scholars were baptized. On the evening of June 2 we had our communion with Bro. Prather officiating. Sister Prather and son, Bro. Cassel and wife also were with us, as well as a number from Alliance and Freeburg and our elder, Bro. Inman. June 21 we had our Children's Day program. Our delegates to the convention are Brother and Sister Earl Reece; alternates, Forest Kimes and Ray Boron.—Rena Heestand, Homeworth, Ohio, June 26.

Silver Creek church is in the midst of a Vacation Bible school held by home talent. The daily attendance averages around 124. July 12 we plan to have a missionary meeting and farewell to Sister Fay Moyer who goes as missionary to Africa soon. An all-day service is planned with basket dinner at the church.—Mrs. Noah Long, Pioneer, Ohio, June 29.

PENNSYLVANIA

Bachmanville.—Mother's Day was commemorated in the Sunday-school by the young people's class giving each mother a carnation. In the evening a joint Mother's Day program was rendered at Conewago. May 17 a Volunteer Band of Elizabethtown College rendered a program at Bachmanville. The love feast was also held there May 30 and 31 with six ministers present from adjoining congregations. Nov. 8 Irvin W. Heisey of Fredericksburg, Pa., is expected to begin evangelistic services at Conewago.—Minnie G. Hostetter, Lawn, Pa., June 29.

Carson Valley church met in council June 4. It was decided that Bro. Chester Hoover and Sister Janet Hoover should solicit money to finish paying for having our churchhouse plastered. The Sunday-school classes raised part of the money. We also had new electric light fixtures put in which have greatly improved the appearance. A new Sunday-school room was made in the basement for the primary class. We held our love feast May 24 with Bro. Kinsel officiating. We had a wonderful meeting. A large number of the membership was present and also quite a number from adjoining congregations. In the past month five letters of membership have been received and one young man was reclaimed.—Mary Hoover, Carson Valley, Pa., June 29.

Ephrata.—Sister Martha Martin and Bro. Caleb Bucher conducted a Bible institute April 26 with morning, afternoon and evening sessions which were very instructive. April 28 Bro. A. C. Wieand of Chicago gave his thrilling experience, Captured by Arabs. Our love feast was held May 3. Bro. J. E. Whitacre of Harrisburg, Pa., conducted the morning service, also spoke at the service in the afternoon. Bro. Henry King of Myerstown also delivered a sermon and officiated at the love feast. May 6 Miss Christabel Pankhurst of London, England, gave a talk on the theme, Jesus Is Coming Soon. Mother's Day was observed with appropriate songs and recitations. May 24 the baccalaureate service for the high school was held in the church. Our elder, Alvin P. Wenger, delivered the sermon. June 7 at the evening service Bro. Caleb Bucher of Quarryville gave a talk on Habits. Our Children's Day program was postponed to June 14. June 21 at the evening service Bro. Alvin Wenger, delegate to Conference, gave a report.—Gertrude R. Shirk, Ephrata, Pa., June 28.

Geiger.—A very successful evangelistic campaign was closed here June 14 with a love feast; 101 communicants were seated at the tables. Bro. C. O. Beery, pastor of the Martinsburg congregation, Pa., was the evangelist. Four were won for Christ.—Wilbert G. Beeghly, Somerset, Pa., June 27.

Maiden Creek.—Our love feast was held May 16 and 17 with a large attendance of brethren and sisters from neighboring churches. Bro. Elias W. Edris from Fredericksburg who officiated, and Bro. Jacob Merkey from Little Swatara, were the ministering brethren and preached the Word with power. Our church had the privilege of hav-

ing a four session Bible institute which was conducted by Brethren Ralph Schlosser and Ezra Wenger from Elizabethtown College. We received much spiritual food from these meetings. The Berean Bible class invited the Richland chorus class to give us a program June 7. The messages in song were uplifting and inspiring. Our Children's Day was the afternoon of June 21. The first part of the program was rendered by the children, after which Bro. Phares Forney from East Petersburg gave us a very practical talk; he also preached for us in the morning. Our delegate to Annual Meeting was Bro. Norman Reber.—Edith Fretz Reber, Mohrsville, Pa., June 24.

Roxbury.—Since my last report six have been baptized and five have been received by letter. Brethren C. H. Ashman and J. L. Gingrich also gave their lectures which concluded the course for the season. Several musical programs were given under the auspices of two of the Sunday-school classes. April 24 the Juniata banquet for this territory was held in the social hall of our church and it was pronounced a decided success, the largest in attendance of any. The week prior to our love feast we had four fine sermons by neighboring pastors. Our pastor also preached four sermons in neighboring churches. We enjoyed a very spiritual love feast May 3. Our pastor officiated assisted by the home ministers. May 12 about two hundred mothers and daughters gathered in our social hall in their first banquet when the men served. A suitable program was given and the evening was much enjoyed. Our pastor, T. F. Henry, conducted a two weeks' revival in the Brothers Valley congregation; he also gave the address at the memorial service in Berkley cemetery May 24. May 26 Dr. Barker showed pictures and gave a lecture of some of the things he saw in his travels in Iceland and some European countries and the Passion Play in Oberammergau. These were very highly instructive. He was here under the auspices of the Missionary Society, and the money realized from it went for missionary purposes. It was mainly through the labors of this organization that we were able to send $125 with our delegates to the Conference. The council had decided not to send delegates to the Conference, but when it became known that two of our sisters were going anyway, we authorized them to act as delegates. They are the pastor's wife, Mrs. T. F. Henry, and Dorothy Bischoff, one of our active workers. Our pastor is one of the delegates on the Standing Committee. Last evening our Vacation Bible School brought to a close a successful two weeks' instruction with an appropriate program, which was much enjoyed. All the teachers were home talent. The grim reaper has summoned from our ranks five members within the past few months. We feel severely the effects of the depression.—Jerome E. Blough, Johnstown, Pa., June 22.

Smithfield.—The Sunday-school since last year has had a steadier attendance than for several years. We feel that we owe the increase largely to the superintendent, C. L. Smith, and the pastor, G. S. Batzel, who are both eager workers. Church work also continues to progress nicely. Bro. Fred Zook gave us a searching examination sermon May 3 preparatory to the love feast and communion in the evening. Afterward a brother was reclaimed in full fellowship with the church. May 10 our young people and children gave a program in honor of mothers. The program consisted of special music, readings, recitations and an address by the pastor. June 1 the anointing service was administered to a brother who has been restored to health. Bro. L. S. Knepper of Juniata College will bring us a message on education on June 28. We have decided to set aside two evenings of each week for the purpose of studying music and practicing singing with Sister Bertha Longenecker as teacher. Our evangelistic meetings will be in August, under the direction of our former elder, Bro. D. I. Pepple, assisted by the pastor.—Dorothy Wineland, Martinsburg, Pa., June 22.

Welsh Run church commenced a series of meetings May 10 by the home brethren assisted by nine ministers from adjoining congregations. One was received by baptism. We feel we have been benefited by the messages. May 23 we held our love feast. Visiting brethren were Jas. A. Sell, who officiated, Daniel Bowser and John Rowland.—Otho D. Martin, Mercersburg, Pa., June 29.

VIRGINIA

Bassett (Mt. Herman).—May 10 our revival services began and continued till May 24 with Bro. H. C. Eller of Boone Mill in charge. During his labors here he preached fifteen very inspiring sermons and visited quite a few homes. At the close of the meeting ten were baptized, and two who came forward in the meeting have been baptized since, making a total of twelve additions to our church. Our Sunday-school average attendance for May was seventy-eight. Several representatives from our church attended the all-day ministerial meeting at Boone Mill May 31. In the evening our B. Y. P. D. gave a program in the Boone Mill church. A committee is active in enlarging and improving the cemetery at Mt. Herman at present.—Mrs. Price E. Bowman, Bassett, Va., June 29.

Bethlehem.—April 19 our series of services conducted by the pastor, Bro. H. C. Eller, began and continued for two weeks. Bro. Eller gave us some splendid sermons. Six young girls came forward and of this number five have been baptized. Bro. Eller preaches for us twice each month. During his absence in a revival at another point, Bro. G. W. Bowman, Jr., of Boone Mill brought us a splendid message on May 24. June 14 Bro. I. D. Hoy of Boone Mill church was with us. His sermon was also greatly appreciated. Our members' meeting was held May 23. The finance committee presented their budget which was accepted.—Blanche Bowman Wood, Boone Mill, Va., June 26.

Christiansburg church met in council June 13. Brethren L. C. Duncan and W. B. Spangler were elected delegates to District Meeting with Sisters E. E. Richardson and Leora Nolley and Bro. Taz Reed, alternates. Final arrangements were made for our revival meeting which will begin July 19 conducted by Bro. E. C. Woodie of North Carolina. Arrangements were made to start the annual visit prior to our love feast which will be in October.—Mrs. Pauline Nolley, Christiansburg, Va., June 30.

Mt. Joy church met in council June 6. As our elder, Bro. L. S. Newcomb, has resigned, our pastor, Bro. C. D. Hylton, was elected elder for the year. The date for our annual homecoming will be Aug. 2. We plan to have a series of meetings this fall. The attendance for Sunday-school is very good.—Mrs. O. N. Camper, Buchanan, Va., June 25.

Trevilian church met in council June 20. Bro. D. M. Glick was chosen elder for one year and Bro. E. E. Joyce, pastor. Brethren A. W. Shumake and E. E. Joyce were elected delegates to District Meeting. Brethren Wilmer and Elldon Petry will begin our series of meetings June 29. The love feast will be July 11.—Anna Glick, Trevilian, Va., June 30.

WEST VIRGINIA

Shady Grove.—Our series of meetings began June 8 and continued each night for two weeks. The meetings were very inspiring; interesting messages were delivered by Bro. Henry Glover. We feel that the meeting has been a great help to our community.—Mrs. Levi F. Fearer, Brandonville, W. Va., June 29.

Valley River.—Bro. M. Guy West of Bridgewater, Va., began a revival meeting in our congregation on the evening of May 31 continuing two weeks. On account of our church being about a mile from town on a dirt road, the rainy weather made the road practically impassable. seriously affecting the attendance. The hearty invitation of the United Brethren people to use their church for the last week of the meeting was gratefully accepted with the result that the attendance and interest were much increased. This all impresses one with the fact of the necessity of our having a church in town, as a large majority of our members are living in town. Bro. West preached eighteen interesting, uplifting sermons to anxious listeners. The services were well attended especially the latter part of the meeting. The interest seemed to increase all the time, many expressing the regret that the services could not continue longer. As a result of the meeting six precious souls were baptized, all being young people, and a number of others await the rite.—W. J. Row, Junior, W. Va., June 27.

PASTORS, DO YOU FOLLOW VISITORS IN YOUR CHURCH?

WISE PASTORS meet, learn to know and follow those who drop into the regular church service. Visitors are possible additions to the local congregation.

THE CHURCH GUEST BOOK

records the information the pastor needs. Place for name, home church, city, state, date, remarks. Room for 564 names. Printed on good heavy paper, and bound in leather. Price for single copy, $2.50. Bound in two colors: G1143 Brown, G1143 Purple.

Use the Church Guest Book and enlarge your parish

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

SEE YOUR AGENT

Your church has an **Agent** who can secure from your **Publishing House** whatever **Bibles, Books or Other Material you may wish.** It will be to your interest to see him and **give him your orders.**

This same **Agent** will forward your **MESSENGER** subscription together with the cash you pay him. This simplifies matters for you and helps the **Agent** to reach other patrons.

If you do not know your **Agent,** ask the pastor to introduce him to the congregation at the next service.

In case you have no agent send your orders and subscription direct. **Our large Catalogue** and **Supplement** will be mailed you **on request.**

Brethren Publishing House, Elgin, Ill.

ELDER S. S. PLUM

(Continued From Page 27)

Plum's place, at the West Branch church. Interment was made in the family lot at the Polo cemetery.

Mt. Morris, Ill. F. E. McCune.

NECROLOGICAL RESOLUTIONS

Inasmuch as God in his benign providence has seen fit to remove from our midst, since the Conference at Hershey last year, our beloved brethren in Christ and fellow pastors and ministers: W. B. Stover of Washington, Bennett T. Stutsman of Iowa, D. H. Zigler of Virginia, W. H. Lichty of Iowa, J. E. Wagoner of India, John Herr of Pennsylvania, S. G. Lehmer of California, B. F. Sharp of Ohio, and Geo. F. Chemberlen of California, therefore be it resolved:

1. That we humbly submit to the will and calling of God, which calling we may not fully understand, but concerning which we have a confidence that it expresses a wisdom as superior to ours as the heavens are higher than the earth.

2. That from these whose labors have manifest so supreme a devotion in untiring ministry, both at home and abroad, may we take renewed courage to make full proof of our ministry and carry forward the Christian banner which they held high to the last.

3. That by these resolutions the Pastoral Association expresses its deepest sympathy to the bereaved families, by whom the greater loss is sustained, and commend them to the safe keeping of an all-wise and beneficent Providence.

In behalf of the Pastoral Association of the Church of the Brethren, met in conference at Colorado Springs, Colo., June 13, 1931.

Committee on Necrology:
G. L. Wine, Chairman,
M. J. Weaver,
W. H. Yoder.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Crissman-Hosfeldt.—By the undersigned at the home of the bride's sister in Albambra, Calif., Ernest S. Crissman and Vivian E. Hosfeldt, both of Glendora.—H. M. Brubaker, Glendora, Calif.

Holloway-Eberly.—By tbe undersigned at his bome, Rush Holloway of McPherson, Kans., and Helen Eberly of Overbrook, Kans.—F. E. Marcband, McPberson, Kans.

Huffman-Showalter.—By the undersigned at his home, June 7, 1931, Lester C. Huffman of Timberville, Va., and Anna Naomi Showalter of North River, Va.—C. E. Long, Grottoes, Va.

Overcash-Coldiron.—By tbe undersigned at the Brethren church, June 22, 1931, Delmar C. Overcasb and Janet Coldiron, both of Naperville, Ill.—J. S. Flory, Naperville, Ill.

Peterson-Treese.—By the undersigned at the church, Laton, Calif., June 14, 1931, Bro. Edward E. Peterson and Sister Coleta E. Treese, both of Laton, Calif.—John H. Price, Laton, Calif.

FALLEN ASLEEP

Badgett, Charles Arthur, died May 2 in the Memorial hospital, Johnstown. He was a member of the Roxbury churcb over seventeen years. The funeral was conducted in Johnstown by Bro. T. F. Henry and the body was taken to Williamsport for interment.—Jerome E. Blough, Johnstown, Pa.

Crandall, Sarah Ellen Livingston Edwards, daughter of Moses and Mary Livingston, deceased, was born near Forwardstown, Somerset County, Pa., Sept. 15, 1872. The family moved to Johnstown, where sbe was married to Thomas Edwards who died about thirty years ago. Several years later she and Otis J. Crandall were married in Elyria, Ohio. Later they moved to Cleveland, Obio, where they lived until her death whicb occurred June 11, 1931. She united with tbe Church of the Brethren in Johnstown in her single days and remained faithful to the end though living isolated from the cburch much of her life. She held ber church membership in tbe Roxbury church, Johnstown. She is survived by her husband, five brothers and one sister. She was anointed by Bro. H. D. Emmert, who also preached her funeral. She was buried in Harvard Grove cemetery, Cleveland. —Jerome E. Blough, Johnstown, Pa.

Crouse, Winfield Scott, son of Jacob and Phebe Crouse, was born in Chester County, Pa., July 19, 1852, and died at bis home near Adel, Iowa, June 10, 1931, aged 78 years, 10 months and 21 days. As a child be came with his parents to Illinois and later to Dallas County, Iowa. Here on Dec. 19, 1879, he married Laura A. Row. For more than forty-five years they lived on the farm where deatb occurred. To them were born two sons and two daughters. As a young man he united witb the Church of the Brethren and lived faithful. Besides the widow, two sons and two daughters, he is survived by twenty-seven grandchildren, one brother and one sister. Funeral services in the Pantber Creek church by the writer assisted by Eld. J. B. Spurgeon. Interment in adjoining cemetery.—O. E. Messamer, Adel, Iowa.

Cunningham, Merrill Raymond, son of Mr. and Mrs. W. S. Cunningham, of Torrance, Pa., was born in Cant, Pa., Dec. 9, 1898, and died at Cokeville, Pa., June 5, 1931. He and Carrie Bell Miller were married June 15, 1922. Tbey resided in Johnstown until recently when they moved to Cokeville. He united with the Roxbury cburch several years ago and was a faithful worker in the churcb and Sunday-school. He is survived by his wife and six little children, his parents, tbree brothers and a sister. Funeral services in the Roxbury church by John J. Ellis and David Shumaker and interment in Berkley cemetery. —Jerome E. Blough, Johnstown, Pa.

Dick, Eliza A. (Travers), born near Hagerstown, Md., Aug. 8, 1854, died at the home of her granddaughter near Oregon, June 18, 1931. She married Cbarles Dick who with her daughter preceded her. Sbe is the last of a family of seven children. She was a member of tbe Brethren church. Funeral by the writer assisted by the pastor of the Pine Creek church.—F. E. McCune, Mt. Morris, Ill.

Dilling, Sister Sarah Neusbaum, died April 18, 1931, at the home of her daughter, Sister I. B. Kensinger, in Fredericksburg, Pa. Her age was 89 years, 3 months and 6 days. She was the daughter of David and Barbara Neusbaum born at Potter Creek, Pa. She had been ill several montbs suffering from a complication which developed into dropsy. She was the widow of Bro. Henry B. Dilling who died twenty-five years ago. Two daughters and two sons survive, also thirty-eight grandchildren and fifty great-grandchildren. She was a faitbful member of the Clover Creek Church of tbe Brethren for more tban sixty years. Funeral in the Clover Creek church by Eld. C. O. Beery. Interment in the Brumbaugh cemetery at Fredericksburg.—Mrs. Mary E. Fornwalt, Martinsburg, Pa.

Harrison, Susan, nee Wertz, aged 85 years, died at the home of her daughter, Mrs. Ezra H. Detwiler, June 13, 1931. Funeral at the home by Grant Weaver. Interment in tbe Richland cemetery. Mrs. Harrison was one of the oldest members of the Walnut Grove congregation. She is survived by one daughter, six grandchildren, six great-grandchildren, one brother and one sister.—Mrs. Waldo Strayer, Johnstown, Pa.

Hochstein, Charles, was born near Jobnstown, Pa., March 11, 1858, and died while at work in the Cambria plant of the Bethlehem Steel Company, May 5, 1931. All but ten years of his life be lived in Jobnstown. He and Miss Winnie Meyers were married in 1882. He was a member of the Roxbury churcb since 1914. He is survived by his widow, three sons and three daughters, twelve grandchildren and one great-grandchild and a brother. The funeral was held in the Roxbury church by T. F. Henry and interment was made in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

Hoyt, Daniel Taylor, son of Louis and Eliza Hoyt, born near Eureka, Ill., died June 8, 1931, at bis home near Constantine, Mich., aged 66 years, 10 months and 24 days. Feb. 14, 1892, he married Ruth M. Culp. There remain his wife, tbree sons and three daughters and two brothers. In 1893 he united witb the Church of the Brethren, being baptized by Jas. R. Gish in the Panther Creek church. In 1902 he and his family moved to Lagrange County, Ind., and in 1923 to Constantine, Mich.—G. S. Sherck, Constantine, Mich.

Huntsman, Sister Anna E. Chilcote, died at the home of her daugbter, Sister C. M. Rhodes, at Fredericksburg, April 13, 1931, aged 73 years, 1 month and 28 days. Although she had been in failing health for several years she was seriously ill but a few days, tbe immediate cause of her death being pneumonia. She was born at Rock Hill, Pa., a daughter of Thos. and Susan Chilcote. She was married to Bro. Wm. C. Huntsman Jan. 10, 1878. Three daughters and five sons survive, also thirty-eight grandchildren and one great-grandcbild, four brothers and two sisters. Her husband preceded her about two and a half years ago. Brotber and Sister Huntsman served the church many years in the office of deacon. Funeral in the Martinsburg churcb by Eld. Walter S. Long. Interment in Fairview cemetery, Martinsburg.—Mrs. Mary E. Fornwalt, Martinsburg, Pa.

King, Levina Y., died May 19, 1931, at the home of her son-in-law, David S. Koch, in the old Springfield congregation. She was born in Lehigh County, tbe daughter of Abraham and Sarab Stauffer, who were among the charter members of this congregation. She married Israel King in 1882 who preceded her forty-three years ago. Sbe was ever loyal to the teachings of the church, accepting the churcb's pre-

cepts and living them out in a practical way in her life. Services by the writer, assisted by Bro. A. C. Bricker and Bro. B. B. Ludwig.—Henry H. Moyer, Reading, Pa.

Oberholzer, Harold H., son of Bro. J. J. Oberholzer, died March 15, 1931, a result of injuries received in falling from a moving automobile. He was aged 8 years, 1 month and 9 days. Funeral services at Shanks church by Elders Samuel Gearhart and M. B. Mentzer. Interment in cemetery adjoining.—Minerva Musselman, Greencastle, Pa.

Park, Sister Catherine Elizabeth, born in Maryland, died in her home at Windber, June 7, 1931, aged 64 years, 6 months and 2 days. She is survived by her husband, one daughter and one son. Funeral services in the Windber church by Bro. Chas. Blough assisted by Bro. M. J. Weaver. Burial in the Grandview cemetery.—Mrs. Mary E. Allison, Windber, Pa.

Parsons, Russel Samuel, son of Homer M. and Sister Nellie Parsons, died May 25, 1931, aged 7 years and 5 days. He leaves father, mother, five sisters and four brothers. Funeral from Sugarland church by Bro. Emra T. Fike. Burial in Sugarland cemetery.—Ida R. Brosius, Shamokin, Pa.

Pepple, Bessie Jean, infant daughter of Bro. Ray and Sister Bessie Foor Pepple, died April 23, 1931. Surviving are parents, two brothers and one sister. Funeral services in the Brethren church by Alva Shuss. Interment in the Hershberger cemetery.—Mrs. Samuel Wyles, Everett, Pa.

Perry, Minerva J., daughter of H. A. and Eliza Bower, born in Johnson County, Ind., Sept. 20, 1847. She married Jasper N. Perry Sept. 26, 1865. In 1867 they united with the Church of the Brethren near Arcadia, Ind. In 1887 the family moved to Kansas. Her husband died seventeen years ago at Hutchinson, Kans. After seven weeks' illness she died March 25, 1931, at her home in McPherson, Kans., where she had lived the last seven years. She is survived by two sisters, two daughters, five sons, sixteen grandchildren and five great-grandchildren. Funeral by Bro. H. F. Richards. Interment in the Pleasant View cemetery at Darlow, Kans.—Mrs. Addie R. Knepper, Waterloo, Iowa.

Ream, Mrs. Mary Ann Mishler, wife of Jacob D. Ream, was born Dec. 30, 1860, in Somerset County, Pa., and died in Johnstown, Pa., May 29, 1931. She was a member of the Roxbury church a number of years. She was anointed prior to her death. She is survived by her husband, one son, seven daughters, twenty grandchildren and six great-grandchildren, six brothers and two sisters. Funeral services in Picking mortuary by Bro. Tobias F. Henry, and burial in Berkley cemetery.—Jerome E. Blough, Johnstown, Pa.

Royer, Barbara Catherine, was a member of the family of ten children born to Elias and Julia Ann Hager, near Shady Grove, Pa. She died at the home in Lanark, Ill., June 7, 1931, aged 84 years. Dec. 24, 1874, she married Geo. A. Royer. In 1875 they came to Illinois and have since lived in and around Lanark. Two children survive with nine grandchildren and two great-grandchildren. Oct. 19, 1875, she was received into the Church of the Brethren. Her companion was also received into the same fellowship in which they have continued faithfully. Twice she had claimed the joyous experience of the anointing in which she found great comfort. Funeral in the Cherry Grove church by the undersigned assisted by Eld. Chas. E. Delp. Interment in the adjoining cemetery.—P. F. Eckerle, Lanark, Ill.

Shank, Sister Barbara Alice, died at her home in Mt. Joy, Pa., June 12, 1931, of complications, aged 64 years, 1 month and 7 days. She was a member of the church for about thirty years. She is survived by her husband, seven children and sixteen grandchildren. Funeral services at the Rheems Church of the Brethren by Brethren John Brubaker and Samuel Eshelman. Interment in the Chiques cemetery.—Mrs. John Buffenmyer, Florin, Pa.

Sisler, Helen Irene, infant daughter of Howard and Maggie Sisler, died April 16, 1931. She leaves her father, mother, three sisters and two brothers. Funeral at the Emmett church by E. L. Eby, assisted by the pastor of the church.—Clement Bontrager, Emmett, Idaho.

Strom, Sister Mary A., daughter of John and Sarah Strom, was born near Bristolville, Ohio, died at Columbiana, Ohio, June 14, 1931, aged 88 years, 2 months and 18 days. She became a member of the Church of the Brethren in youth and continued faithful to the end. More than eight years ago she suffered a fractured hip and thereafter was a patient sufferer until relieved by death. Surviving are one sister and ten nephews and nieces. Funeral services at Bristolville church by the writer and interment in the Evergreen cemetery near by. —A. H. Miller, Kent, Ohio.

Wissinger, Helen Elizabeth, aged 19 years, daughter of Delos M. and Nellie (Ferguson) Wissinger, died at the home of her parents, June 17, 1931. Death was due to pneumonia. Funeral by Galen Royer. Interment in the Grandview cemetery. Besides her parents she is survived by one sister. She was a member of the Walnut Grove church for a number of years.—Mrs. Waldo Strayer, Johnstown, Pa.

Wyandt, Lafayette, died at the home of his son, Charles, June 18, 1931, aged 84 years. He is survived by eight sons. He was a member of the Walnut Grove church. Funeral at the home by J. A. Robinson. He was a Civil War veteran.—Mrs. Waldo Strayer, Johnstown, Pa.

Yoder, Fanny, daughter of Emanuel and Sara Koening Yoder, was born in Berks County, Pa., Dec. 4, 1862, died June 4, 1931, at the Brethren Home, Neffsville, Pa. Two brothers remain. She was a faithful member of the Maiden Creek congregation. Funeral services by Brethren Jonathan G. Reber, Henry H. Reber and David Markey.—Edith Fretz Reber, Mohrsville, Pa.

Books Our College Folks Will Appreciate

❖ ❖ ❖ ❖

EDUCATION OF THE WHOLE MAN

By L. P. Jacks

After a long period of service in the field of education Dr. Jacks gives here his latest and ripest convictions, "Convictions so fresh, so nobly stored with culture, so disciplined to ease and clarity of expression," that no one can afford to overlook them. **Our school men and pastors will find their lives greatly enriched by a reading of this excellent treatise. Price, $1.75.**

THE EFFECTIVE CHRISTIAN COLLEGE

By Laird T. Hites

Here is a book for our educators who would know the problems of the Christian College and how to meet them. Not a book of theories but of stern realities. Those who would manage wisely and give intelligently to the support of the Christian College should acquaint themselves with the truths the author presents. Here religion is given its proper setting. **Only as the Christian College stresses religion can it fulfill its mission. Price, $2.00.**

Brethren Publishing House, Elgin, Ill.

James Whitcomb Riley and Edgar Guest

ARE ALWAYS APPRECIATED

Few modern **poets touch the human heart** as do **GUEST** and **RILEY.** There is something about their poems that goes **direct to the heart.** All ages delight to read these authors. Any one of their books will be appreciated.

In the **RILEY-CHRISTY SERIES** you have **CHRISTY'S** illustrations which add much to the poems. The border decorations in subdued colors are highly praised. Cloth bound.



Titles are—

When She Was About Sixteen
An Old Sweetheart of Mine
Out to Old Aunt Mary's
Home Again With Me
The Girl I Loved
Good Bye Jim
Riley Roses

Riley books may he had at 60c each.

In **EDGAR GUEST** you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. We offer you

Harbor Light of Home
Rhymes of Childhood
The Passing Throng
Poems of Patriotism
When Day Is Done
The Light of Faith
The Path at Home
A Heap o' Livin'
Just Folks

These books make fine presents. Price each, $1.25

Brethren Publishing House, Elgin, Illinois

"HOW LONG WILL EIFFEL TOWER STAND?"

When Eiffel was asked this question he replied

"Just So Long As You Keep the Rust Away With New Paint"

How long will you keep young and fresh and alive in mind? Just so long as you refresh yourself with reading good books, getting new ideas, drinking in what other great minds have produced. What you learn in high school, college and seminary soon is forgotten. Only those who read and think as they read continue to grow.

What new fresh paint is to Eiffel Tower books may be to your mind and thought life. The unfertilized field soon refuses to produce good crops. He who does not read soon runs dry and finds he has nothing to give out.

Cease Reading and You Rust—Keep Reading and You Grow

Modern Pagans .....$.50
By Charles M. Sheldon

Describes a typical family in a typical community, but pagan through and through. But they are transformed. Read the book and learn how it was done.

What Ails Our Youth? $1.00
By George A. Coe

A timely discussion of a timely topic. If you know Dr. Coe you know what he has to say and how he will say it. You will refer to this book repeatedly.

Religious Education in the Family $2.00
By Henry F. Cope

And if you do not provide religious training in the home the boys and girls must enter life with a serious handicap. A book for fathers and mothers who care for their children.

Anne—Princess of Everything $1.00
By Blanche Elizabeth Wade

A story for every girl, in which the real and the magic are interwoven so as to win and hold attention at all times.

Beliefs That Matter $2.75
By William Adams Brown

The author's plain statement of what he as a Christian believes, so written as to be easily comprehended by the average man and woman.

The Testing of Janice Day $1.25
By Helen Beecher Long

The story of a typical New England girl, her experiences with the first automobile in her town, and she the owner of the car, her noble character shining continually in spite of misunderstandings.

The Clash of World Forces—Bolshevism, Nationalism, Christianity $1.50
By Basil Matthews

A series of lectures delivered to university groups in which the author brings to light the forces now at work reshaping the present civilizations. A book that will open your eyes to present-day movements.

Projects in World Friendship $1.25
By John Leslie Lobinger

The author believes that the best way to interest children and young people in world friendship is to help them to know the people of their own and other communities personally. Possessed with this knowledge friendship can be cultivated among all classes.

The Spread of Christianity in the Modern World $2.50
By Edward Caldwell Moore

You will never know too much concerning the spreading of the Christian religion throughout the world. Modern civilization has been so highly influenced by Christianity that it can not be understood without a knowledge of the spread of the Gospel.

Betty Ann—Beginner $1.00
By Frances Dunlap

The story of five-year-old Betty Ann as she grows up in the home and in the Sunday-school. Her frank statements will help fathers and mothers and teachers to weigh anew their attempts at teaching her the right ways of life.

The Nursery Class $1.50
By Eva B. McCallum

Stories, rhymes, songs and other suggestions for those in charge of children three and four years old. Just what teachers and parents have been wanting.

Steps on the Ladder of Faith $1.50
By James M. Gray

This veteran Bible teacher sets forth in simple style the nature and meaning of Christian faith, and the foundations on which it rests. Prepared especially for young people.

Great Men of the Christian Church $1.50
By Williston Walker

Twenty biographies beginning with Justin Martyr and Tertullian, and ending with Jonathan Edwards and Horace Bushnell. Stresses the work of each, and in a striking manner paints such pictures that you will remember the men and their work.

We have intentionally mentioned books of different classes on this page because we wanted something for all. Use this as your order sheet, check the books you desire, enclose check and mail to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., July 18, 1931 | No. 29



THE OAKLAND CHURCH *of Southern Ohio is situated two and one-half miles north of Gettysburg. Our picture shows it is beautiful for situation, and a rather convincing argument for locating all churches in the country. Bro. H. B. Martin has been pastor since 1928. His predecessors were such men as Chas. L. Flory and Galen B. Royer, Jr. The Oakland church is located in a good farming country with a substantial portion of the membership living in Gettysburg. A modern eight-room parsonage was recently presented to the Oakland congregation.*

RURAL LIFE NUMBER

Editorial—

From Worst to Best (E. F.), ... 3
When the Day Was Hot (E. F.), ... 3
The Voice of My Brother's Blood (E. F.), ... 3
The Measure of Life (R. D. B.), ... 4
Can the Law Be Enforced (H. A. B.)? 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Rural Standards of Living. By D. C. Gnagy, ... 5
General Impressions. By Glen Weimer, ... 6
The Larger Parish Plan. By Charles Forror, ... 6
The Soil, Our Heritage. By John B. White, ... 7
Real Worship in Our Rural Churches. By Edward K. Ziegler, ... 8
The Efficient Country Church. By Henry C. Eller, ... 9
Why a Program of Adult Religious Education. By R. E. Mohler, 11
Rural Life in Transition. By Jefferson H. Mathis, ... 11
War Debts and Taxation. By John E. Stoner, ... 12
Take Heed How Ye Hear. By D. E. Cripe, ... 20
Monthly Financial Statement (C. M. C.), ... 20
The 1931 Conference Missionary Offering. By C. C. Hawbaker, .. 21
Why Go to Church? By Rebecca Foutz, ... 21

Missions—

How the Junior Project Was Carried Out. By Q. A. Holsopple, 13
A Note From Li Hung Chang's Diary. By Minnie F. Bright, ... 14
A Letter From India. By Waneta Gopalji, ... 15
News From the Field, ... 15

Pastor and People—

Morning Worship in the Rural Church School. By I. S. Long, ... 18
Lessons for Beginners.—No. 3. By Rhetta O'Rourke, ... 18
Indoctrinating Young Christians.—No. 13. By Galen B. Royer, .. 19

Home and Family—

The Middle Arch (Poem). By Walter Swihart, ... 22
When Husband and Wife Disagree. By Elizabeth R. Blough, ... 22
Thoroughbred Men. By Oliver H. Austin, ... 23
What Am I? By Ruth Horning Brown, ... 23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Goal Proposed for the Rural Church

This standard was prepared by the Rural Church Commission and adopted at the Annual Meeting of the District Mission Boards in 1930

I. Physical Equipment

1. Comfortable and attractive parsonage with modern conveniences.

2. Auditorium seating maximum attendance at regular services.

3. Adequate and convenient parking space.

4. Property in good repair.

5. Sunday-school rooms and at least one departmental assembly room in addition to the auditorium.

6. Lighting adequate for evening use of building.

7. Sanitary toilets.

8. Well equipped kitchen.

9. Basement and lawn adapted for social and recreational use.

II. Ministry

10. Resident pastor giving full time to Christian ministry.

11. Pastor with adequate professional training.

12. Pastor attending denominational conferences and Bible schools.

13. The church helping pastor to attend conferences.

III. Finances

14. Church budget adopted annually by the congregation.

15. Every member canvass and envelope system of giving.

16. Budget of missions and benevolence meeting denomination apportionment.

17. All bills paid promptly when due.

IV. Meetings

18. Sunday-school and two services of worship each Sunday.

19. Some form of mid-week service.

V. Religious Education

20. An every Sunday church school with an average attendance of two-thirds of its membership.

21. Sunday-school graded into departments and classes.

22. Provision for enlistment and training of leaders for church and Sunday-school work.

23. Definite and regular attempts to bring pupils into church membership.

24. Missions and stewardship presented and taught.

25. Vacation Bible School, or its equivalent, a part of the year's program.

26. Home Department and Cradle Roll a part of church program.

27. Fifty per cent of the families reading the church paper.

VI. Program

28. Systematic attempts to serve over as large an area of the countryside as possible, meeting the needs, conditions and opportunities revealed by a careful study of the same.

29. Definite plan and program setting goals for the year's work adopted annually by the church officers and the congregation.

30. Regular system of farmstead visitation participated in by both pastor and people.

31. Constant systematic evangelism of the educational sort reaching the entire area served and every resident therein.

32. Definite effort to interest various age and sex groups in religious, social and recreational activities.

33. Established goal for yearly increase in membership.

34. Attention given to instruction in sacred music and encouragement in congregational singing.

35. Program of church publicity.

36. Community service a definite part of church work.

37. Missions presented from the pulpit.

38. Effort to develop an appreciation of the spiritual content of the natural rural environment.

VII. Coöperation

39. Coöperation with local and near-by churches and welfare agencies.

40. Coöperation with denominational church boards and committees.

VIII. Organization

41. All necessary officers and committees functioning.

42. Activities of all classes and organizations related to church program.

IX. Additional Recommendations

1. A home study course, such as the one outlined by Ratcliffe and Hacker, or something similar to be planned, which course shall be followed by all rural pastors. (The arrangements of this course might well be left in the hands of the General Education and Ministerial Boards.)

2. Every minister plan to be in at least one Pastors' Conference each year.

3. Since the one task of the church is to lead men to Jesus Christ and to build them up in Christ, we recommend more emphasis on personal evangelism, because of the great opportunity to lead men to act intelligently on the greatest of all questions and because of the tremendously vitalizing effect which it has on those Christian folks who take part. (This is not meant to exclude other types of evangelistic efforts, but to supplement them.)

4. Pastors should keep in close touch with the great social and moral issues of the day.

(a) Keep congregation intelligently informed on these issues.

(b) Keep in touch with the law-making bodies in such a way that their influence may be felt in formulating policies.

(c) Inform senators, representatives and chief executives of nation and state where the pastor and his church stand on these issues.

5. More effort made in the local church to train leadership for its particular tasks, that the work of the kingdom may prosper and there may be a deeper consecration of life and substance to its promotion.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., July 18, 1931 No. 29

EDITORIAL

From Worst to Best

ONE often hears of difficulties with the subject of prayer, but did you ever hear of this one? "The worst thing about prayer is that your prayers are always answered. Some of the answers make you wish that you had been wiser in your prayers."

It is an overstatement, surely, but we do well not to disregard the truth which lies back of it. What we want most, we are most likely to obtain. The life is molded by its central, ruling passion, and out of that will rise a thousand lesser desires, longings which may or may not take shape in words but which are none the less petitions of the heart.

It would be just like God's world to give them to us. And what if they do not yield us the satisfaction we had hoped for! Then we can only wish we had been wiser in our prayers.

So why not wish for wisdom first of all? This God gives liberally, without upbraiding. Let's pray for it. So that when our prayers are answered the fact may be not the worst thing about them but the best thing.

E. F.

When the Day Was Hot

ON the day these words are written it is easy to get the significance of that prophetic picture in the last verse of Isaiah four. "A pavilion for a shade in the day time from the heat" would be an essential feature of the restored Zion if the temperature is anything like that which Elgin is experiencing today.

It is a good reminder that the details of the consummated kingdom of God are necessarily conceived in the terms of our experience, because that is the only way God can speak to us. The same Spirit that told the primitive American Indian of the happy hunting ground awaiting him, told the desert dwelling Hebrew of hillsides dropping with sweet wine and of ample shelter from the blazing sun, as well as from the storm and rain.

That same Spirit would tell us much more if our hearts were more responsive. He would tell us not to tie up our own hopes so closely with the thought forms of any particular age or people, past or present. He would teach us that the one far off divine event toward which the whole creation moves is larger and better than any of these things.

Because the reality is greater than the symbol, and the kernel is sweeter and meatier and juicier than the shell.

E. F.

The Voice of My Brother's Blood

I'VE just read the story of a suicide, as his brother told it. The man had been a skilled craftsman at good wages. The company had prospered. The head of it, employer of this man, had grown rich in the business. Then came the depression with its overproduction and want of a market. The firm had no further use for this man, so it cast him aside.

He sought employment diligently but found it not. His meager savings exhausted, he was forced to beg, or steal, or starve, or— At first it was a terrible, an impossible, thought. In his desperation it came to seem the best way out. In a poorly furnished room of a cheap lodging house they found his body, and the pistol beside it. And a note telling of his experience and asking for charitable judgment.

For one, I'm going to give him the benefit of charitable judgment. Had he safeguarded his earnings carefully? Had he exhausted every possible resource? Was his case as hopeless as he thought? I do not know. And if it was, should he rather have endured and have taken whatever fate had in store for him, starvation or the bread line? But the thought of his comfortably fixed employer to whom depression meant nothing but the temporary suspension of dividends for which he had no need, and not the slightest change in his luxurious style of living—the thought of that with

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

said employer's utter lack of any sense of obligation to the men who had made his own wealth possible—all this *was* terribly exasperating, don't you think?

At least I couldn't help it, could I, that this wretched man thus threw his broken life away? But tell me then why the first chapter of Isaiah haunts me so? And the seventh of Jeremiah? And—stopping my ears against Hosea, Amos, Micah, and other like denouncers of heartless unbrotherliness—and, most of all that tender yet cutting word of Jesus which tells me that, if I bring my gift to the altar and there remember that my brother has aught against me, God will not hear me until I go and be reconciled to my brother?

But has my brother aught against me? Verily, I am sore afraid he has. And that his name is legion.

E. F.

The Measure of Life

THE oldest man who ever lived was Methuselah. Gen. 5:27 says: "And all the days of Methuselah were nine hundred sixty and nine years; and he died." Yet this oldest man has the shortest biography. We would naturally think that one who lived so long and had so many opportunities for service would occupy a great place in Biblical history. We eagerly turn the pages of the Bible to find out more about him. But all that we discover is that he lived "nine hundred sixty and nine years, and he died." That is all the Biblical writers said about him. Apparently it was all there was to say. Here was a life of one dimension—length.

Jesus lived only thirty-three years. Methuselah lived thirty times as long. When we think of Jesus, we don't ask how long did you live, but how much. To so conserve your powers of body and mind as to experience long life is an honor. Yet life is not measured in length of years, but by intensity, service and the full measure of life.

Life must be broad. Breadth can not be measured by the use of a tape line. We ask ourselves these questions: How far do our sympathies reach? How much are we a brother to the neighbor across the garden wall? How broad are we in understanding the shortcomings of our fellows? How eager are we to discover new truth? How adjustable are we to new situations? The abundant life must be broad.

Life must be deep. When an engineer builds a modern skyscraper, he sinks the foundation deep until he strikes rock bottom. Then he can build story after story upon the structure. I am not content to increase our activities until we get a greater hold upon God. Life must have depth of conviction, of power, of understanding God's will. People are restless because they have missed the deeper satisfaction. Many people are possessed by a sense of fear because they feel alone in this human enterprise. Religion must answer the cry of man for a deeper, more intimate and personal sense of God. We must know him as Friend and Companion.

Life must be high. It must have vision, outward, Godward reach. The real height of a man can not be measured by his present achievements but by what he wants to be and intends to be some day. Our lives must have ideals, great ideals, which pull us Godward. Success after all is primarily spiritual. It is the doing of our very best, the utmost endeavor of our soul and body.

Sunday afternoon, January 11, two persons, their bodies tired from travel, refreshed themselves by roaming through that sanctuary of bird and plant life at Lake Wales, Florida. A feeling inexpressible stole into their hearts as they gazed at the "Singing Tower," so high, so beautiful the grey and pink marble, so wonderful in its carvings of tropical bird life. Terminating the upper balconies were panels of doves carrying laurel or oak as tokens of peace and strength.

Several thousand people had gathered that afternoon in the shadow of the tower. Suddenly, there was a hush of silence. Out of the top of the tower came the music of the bells. The tower was singing, singing as if angels themselves were moving over the keys. So clear, so beautiful were those Southern melodies that no one seemed to move and souls were stirred with a spirit indescribable. As evening came on and the music ceased, we were forced to retreat; but in going, we turned to look again and again at the "Singing Tower" pointing us heavenward. There was a natural quietness in each soul for we had been with God.

So do lives which are high in ideals and noble in living point us upward toward God. As the music of the bells of the "Singing Tower" inspires its thousands each Sunday afternoon, so do lives touched with divine harmony tune us with the melodies of angelic motives. For high ideals in our lives not only lift us, but lift our fellows likewise.

R. D. B.

Can the Law Be Enforced?

IN a time when justice seems always to miscarry because of absurd technicalities, the average man begins to wonder if the law really can be enforced. And when he sees important cases degenerate into shows for the public he begins to wonder if laws were made for the protection of society, or for the special benefit of public enemies.

But we now understand that the law can be enforced—that the problem is principally a matter of the kind of men in office. Attorney General Mitchell was quoted recently as saying that even the big shots of the Al Capone type can be eliminated "if you have honest men on the job and a real purpose."

H. A. B.

GENERAL FORUM

Rural Standards of Living

BY D. C. GNAGY

If churches in general ought to be interested in the rural standard of living, then certainly the Church of the Brethren should be concerned. We are primarily a rural church and the rural standard of living vitally affects our entire church program. We have been a thrifty people, but the lure of more money and seeming better conditions have taken too many of our boys and girls away from rural life. It may be that the rural standard of living has been a vital factor in this movement. We need to be interested in the rural standard of living because that standard of living determines quite largely the kind of homes, churches, schools, and recreational facilities our people will be able to have and enjoy.

The standard of living might be defined as the amount of goods and services which a people consistently have or use. A number of elements enter into the standard of living; some are measurable and some are not. The things that can be measured are divided into two groups: material and spiritual or cultural. The material things are food, clothing, housing, and health. The spiritual or cultural elements are education, religion, recreation, and social contacts. These elements are all important and all depend quite largely upon the financial returns that are available from our work. The above is especially true of the spiritual or cultural elements. Authentic surveys have revealed that the spiritual elements are given an increasing proportion of the income as it increases and a decreasing proportion of the income as it decreases.

The above being true, the great ambition seems to be to get money, and in getting money get more of the spiritual or cultural values. The material elements are more or less of a necessity, but the spiritual or cultural are of varying importance. The value of these elements lies in the emphasis and place given them in a life. There are also unmeasurable spiritual elements and it seems to me that one of the big problems that we face is to see the relationship of these spiritual values, measurable and unmeasurable, to the material elements or values. It seems to me if we can see the increased opportunity for spiritual values in rural life, that we may, in some measure, have approached a partial solution of one of our grave problems.

It would be unjust to be blind to the financial stress of the times, but it is equally unjust to fail to recognize some of the greatest contributions that rural life has made to civilization. We dare not let the economic over-shadow the spiritual as we sometimes have in the past. One of the reasons for this being true is that our vision has been such as to enable us to see what the other fellow, our city brother, has had. And seeing this has blinded us to the opportunities for a more abundant life in our own homes and in our own tasks. "If rural life of the type that has helped to make all civilizations of the past is to continue in America it must have spiritual or life values continually held before its eyes."

"Anything that gives purpose, or aims, or values, to life is a spiritual force. Anything that gives zest or enthusiasm to life or work is psychologically a spiritual force." Rural life is full of such spiritual forces as is no other type of life. The contacts with nature, the opportunities for individual enterprise, initiative and judgment, and the opportunity for neighborhood and community life of a more immediate and friendly kind than is prevalent in the towns and cities—these are a part of the spiritual force of which we speak. The home is still a vital factor in rural life, and too, we have overlooked the fact that a contact with nature is a contact with true reality.

All too often we have failed to see the confidence and faith that is developed in the heart of a man because of a direct contact with nature. Seldom is a man's spirit broken by the precariousness of nature, but his spirit is often broken by the viciousness of other men. It is then that men turn back to nature and its intimate contacts for the restoration of faith and remaking of spirit. We do not realize how much it is worth for a man to feel sure of himself until we have had close observation or experience.

"On the farm eternal creation is taking place." Mysteries are continually in the process, and a man is co-creator with God in his work with living, growing, blooming, bearing things. There is a marked contrast between the above and the stifling effect of the machine order. If we can visualize the above contrast we will see what is meant by the spiritual values in constant contact with nature.

"The essence of both Christianity and democracy is an emphasis upon the worth of the individual." Anything that develops the ability, initiative, judgment, and self-respect of the individual is worth while and is spiritual. It is upon the farm that the individual has an opportunity for development and expression. In cities men are inclined to become mere machines, to move when the whistle blows or the traffic signal changes. This is not living, regardless of monetary values. "It is just being."

Whenever the home deteriorates civilization becomes decadent. The home is still a mighty factor in rural life. As rural people we still really live in families, and here we have the opportunity of learning the art of life, which is harmonious and helpful living with others. In the city that opportunity is lacking. As well as making much of the home, we need to remake and regain

the community which was once a vital part of rural America. If we remake community life, the church, the school, and recreation will become a part of that life.

I am personally convinced that in rural communities we can never have all of the things that our city brothers have, but I am thoroughly convinced that it will be a comparatively easy matter for us to have some of the most valuable things in life which our city brothers can not have. It is important and right that we should think and work toward a just economic situation, but we must not lose sight of our inherent birthright. We must make the most of the values which are only a part of rural life and intimate contacts with nature. Some one has said, "Man made the city, but God made the country." This illustrates what I am trying to say: that is, there are values in rural life which no monetary return will bring us, which can not be had in the city. We need to magnify these values and give them their proper place. We need to come to the place when we will realize that, "A person must learn to measure what he is and what he does by what he ought to be and do."

Grundy Center, Iowa.

General Impressions

BY GLEN WEIMER

Among the mountain top experiences of my life must be named the two weeks spent in attending the Vanderbilt Rural Church School. It was indeed a period of social, intellectual and spiritual refreshing. However, in writing this report it is not my intention to discuss those phases in particular, but to present some general impressions of the school.

Fellowship of the School

There were three fellowships: the fellowship of our own group of ministers; the fellowship with ministers of other denominations; the fellowship with God. Surely the first two fellowships aided in the blessedness of the third.

The Leadership of the School

A school with a mediocre leadership cannot command the interest and attention of thinking and inquiring ministers. This school was blessed with the best leadership available. The leaders were men of God, of character, and of conviction. These characteristics were in evidence in the leadership: consecration, sincerity, unselfishness, tolerance, love. The instructors were both intellectually and spiritually awake and alert. That fact made it possible for us to drink deeply of God's love and wisdom.

The Instruction of the School

The materials presented were rich, varied, and practical. It was of such a kind as to stir us mentally and spiritually. It was new, not old, static, and worn out materials. Its richness lay in its being suitable to meet present rural church problems. Surely we must have practical helps today, if we as rural ministers are to meet and solve the problems of our various churches.

The Nature of the Instruction

1. Christ was uplifted and magnified.
2. The social ministry of Christ was emphasized as well as his saving work.
3. There was a marked emphasis upon peace, brotherhood, and human life.
4. We were challenged to be better interpreters of Jesus in our daily living.
5. We were urged to walk closer with our Christ, and to live closer to men about us.
6. A strange but wise note was sounded, in that denominations should be preserved, and that they should coöperatively endeavor to bring the kingdom of God upon the earth.
7. The rural church was held forth as the only hope of the city church and of the missionary enterprise.
8. A hopeful and optimistic outlook for the rural church was presented. But a comprehensive and extensive program of intensive service and ministry was suggested as necessary. Such a program includes social, civic, recreational, intellectual, vocational, and spiritual activities.

The Effect of the Instruction

Our feeling was much like Peter's after the transfiguration experience. We gained a new appreciation of our Christ and his church. Our evaluation of the rural church and her part in the general church program was greatly increased. We left the school with happy spirits, full hearts, refreshed minds, and with an abounding enthusiasm for our work.

Ashland, Ohio.

The Larger Parish Plan

BY CHARLES FORROR

It is a fact that American farmers can and will cooperate in many things other than in religion. When farmers lived in small towns and farmed the outlying districts, community interests were important. This small town living was for: protection, social life, sharing of labor and harvests, and for religion. This was the system in England, so when persecution drove men to hunt new homes in America, they brought these customs and habits of living with them. Thus small communities or towns were established in the New England states.

Then came the westward movement with men seeking new lands and new homes. It was in this movement that Americans lost their community life. Men settled on large sections of land, far removed from each other. As a result, the spirit of coöperation was largely lost. But now we have a movement toward a

reëstablishment of real community life. That is, we are establishing trade centers, social centers, and even religious centers.

The time was when families moved into a new territory, that they sought to build or establish the same church to which they belonged back home. The result of this policy has been that there are usually several small churches in each community. Because of small membership they can not finance their program in an adequate manner. In small country towns and villages there are churches with larger membership, more money and better trained pastors. In the past these small town churches paid very little attention to country churches. Then came the larger parish plan by which a group of churches coöperated in a common program, to serve all the people. We have trade centers able to interest people in the outlying districts, but we have churches that could, and are doing the same thing.

The people in the outlying districts have a right to recreational, social and religious privileges. But to realize this there must be a pooling of resources and ability for the good of the many. All this does not mean that little country churches should be abandoned, but that the larger churches should come to their aid with money, talent and a suitable program. It amounts to city churches big-brothering little churches. We have much to gain from this, for each needs the other. In the larger church such brothering affords a splendid opportunity for the development of talent and a field for missionary endeavor. The time has arrived when we must think in terms of the community. A church must serve, or at least a group of churches must serve every man, woman and child in a given area. This can, and is being done in several different ways.

First, we have the one man parish; that is, the one man or possibly the one church parish, which pushes out to serve the adjacent groups of the same denomination in a certain territory. Such a combination will enable the united group to put on a program in each outlying church that will meet the needs of that particular group. Finally, there may be an association of all the denominations in a particular center for the pooling of ability and talent for the common good. This is perhaps the most difficult of all to maintain. The churches thus forming the parish should be interested not only in the spiritual, but the physical, mental and recreational activities of the people as well. Every man, woman and child in your community has the right to know God and fellowship with him. A proper survey should be made so that the leaders may know the exact standing of each family or individual.

Once we based our effort on mass evangelism, but now we know that better results come from personal contacts with men and women. We must meet people in their homes, understand their problems, help them to solve them, and thus build them up to the place where they can stand alone. The original purpose of the church was that it should be a leader in things worth while, and this is still the purpose. As leaders we must see that it serves this purpose, that it takes its place as a leader in the necessary things of life.

Brethren, Mich.

The Soil, Our Heritage

BY JOHN B. WHITE

Text: "For the land . . . receiveth blessing from God" (Heb. 6:7).

THERE are many things which may seem strange and unexplainable. This is all the more true where people do not view the world as a unit—achieving a better order through our social, economic, political and religious institutions. While I believe that on the whole the world is improving, yet it is a lamentable fact that we so often forget the commonplace things of life and hence fail to build them into our community program.

For instance, if I should say that "The soil is our heritage," most people would probably say that they are aware of the fact. But, if I should ask what response we are making to that knowledge, many would be forced to pretty serious thought. Well might we all think. May we think together while we consider how God has given us the soil and blessed it.

We have a sacred responsibility with respect to the soil. You and I should ever strive to be conscious of that responsibility. I do not believe in a long-faced religion, but I do believe that all play, all work, and all our living should be directed to the most worthy ends. To us has been given a beautiful world. Shall we mar it by indecent living, or by improper use of the resources God has placed at our disposal? Can we do less than bless him in return? But how shall we do this? By being religious, you may say, by a worshipful attitude. Such answers are good if we understand all that is involved in them.

I. Give the Best We Have. Giving the first fruits in the old days, such as the best lamb, calf or grain was and is in a large measure symbolical of a higher service that we are to render. We need to take God seriously, and bring the best that we with the blessing of God on the soil, and all the scientific knowledge we have at our disposal, can produce. We need to give the best by doing our best to produce; by putting the best into the soil; by making the countryside more attractive; by producing the best animals, grain and vegetables possible; by making our homes models of comfort and convenience, but all to the glory of God. By so doing, we make it possible for our children to love the soil, which he has blessed, and much easier for them to be upright and useful citizens.

II. Blessing Implies Responsibility. If we are honest servants we must improve. There is no time or

place for the lazy or the indifferent. The soil we hold in solemn trust. The man who does slipshod farming is a menace. The man who is a wise husbandman can stand more than one summer of dry weather. He has conserved the resources that God has entrusted to him. The man who says that all he cares for is a good living, and lets his children, his soil and his home degenerate is unfit to receive a noble heritage. He is not fit for the kingdom.

III. Good Honest Farming Lifts a Community. It will lift out of such evils as irreligion, poor churches, poor schools, loafing and all that goes with it. It will cause the barren hillsides to yield their fruit when nothing else will. In fact, it is the only way that rural communities can rise. It is true we need more religion, but we need the kind that touches our every motive and thus unifies our every act. Our heritage as a rural people is valuable. Do we appreciate it? The Lord has blessed. Do we care? If so, we will demonstrate by the products of the soil.

Nashville, Tenn.

Real Worship in Our Rural Churches

BY EDWARD K. ZIEGLER

A CHURCH is powerless as an agency for the formation of Christlike character if it does not confront its members Sunday after Sunday with the real presence of the living God. Whenever a church does bring this about in its services of worship, the inevitable result is a fine harmony in the fellowship of the church, deepened consecration of the lives of its members to the work of the Lord, and retreating horizons in the outreach of the influence of the church. All too often, however, we who lead in the worship of the church are unaware of the importance of our task, and are careless or irreverent in its performance.

Have we despaired at times of having real worship in our country churches where resources are limited? Some of the most effective services the writer has ever been in were in one-room country churches, where there was not even an instrument, no trained singers, and where the minister himself was a farmer with his brethren, who had given his tired evenings to preparation for ministering to his flock on the Lord's Day.

In our day, we are demanding that worship be real and vital. If there be any one place where the human soul demands that there be no sham, no cant, no hypocrisy, it is in our relation to God, and in his worship. Real worship demands several things: We must be assured of the real presence of God; there must be a service of worship that will make him real to the worshiper; and there must be real worshipers.

Real Presence. The Master assured us that, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). He did not mean bodily presence, but spiritual presence, which is infinitely more vital. Had he meant bodily presence, then he could only be with one group of worshipers at once. Now, wherever his presence is humbly desired, he will be. The sense that we are in the presence of God is the most vital thing about our worship. And his presence does not depend upon pomp and pageantry, nor upon the richness of the surroundings. He is just as willing to be present in the humblest house dedicated to him as in the magnificent cathedrals which have been erected to his glory. It may even be that in a little plain church set among the cathedrals of the trees, surrounded by the wild and joyous music of the birds and the harp of the winds in the trees, it is far easier to realize the presence of God than in a great city church. God has promised to be here, and countless multitudes through the centuries have found his promise true, to the deep satisfaction of their hearts.

A Real Service of Worship. There dare be no sham, nothing but ultimate and inevitable reality in the service of worship. The service should get us from where we are and take us where we ought to be. The principles which govern our worship are the same everywhere. The perfect Biblical pattern of worship is the experience of the prophet in Isaiah 6. If the service is to open the very gates of heaven to us, it must follow this psychological pattern, which is eternal and universal.

A real service of worship must begin with a *vision of God.* This may occur in the reading of a great verse from the Psalms, or perhaps in the singing of a great hymn of praise, such as "Holy, Holy, Holy," "Majestic Sweetness Sits Enthroned," etc. The vision of God inevitably leads to *penitence and humility.* A true expression of it may be in a prayer of confession, a penitential psalm, or a hymn of humble petition. God's promise is that he will cleanse the hearts of all who sincerely confess and repent of their sins. In the service of worship, the next step, then, is that of *vitality, the sense of forgiveness and cleansing.* Here the great passages of the Bible telling of God's grace and Christ's work of redemption, or the matchless letters of the apostles are fitting and helpful. Lifted up by the cleansing and forgiving power of God, we recall our need of guidance, and of his keeping power. This *recollection* phase of worship finds best expression in the prayer, and probably a hymn.

We are ready now for *illumination,* for the direct guidance of God in our lives. This is the distinct function of the sermon in our worship. The sermon is not apart from worship, it is a very vital part of it. It should always instruct and inspire and move men. Forgiven, strengthened, illuminated by the teachings of the Word, the normal reaction of every true Christian heart is *dedication* of his soul, his life, his all, to the Lord and his kingdom. This act of dedication may be

expressed best in the offering and a hymn. The service then closes with the *benediction of peace* resting upon the worshipers, and the experience of worship is complete.

The hymns we sing, our prayers, the teaching of the service must be true and sincere. There is no room in true worship for jazzy claptrap such as is found in the "cheap" books which are found too often in our country churches. The worship of God demands the best. The world's finest music is in our great hymns. Why should we offer to God the trash? Every church should sacrifice, if need be, to have a book of the quality of our Brethren Hymnal. This is just as important for the country church as for the city church. The children of the church should have a large place in our planning of the worship. They love the good hymns, and will respond more to them than to the other kind. They enjoy singing and should have plenty of opportunity to sing.

Real Worshipers. The final requisite for true worship is true worshipers. Whether the place be a cathedral or a bare room, or no building at all; whether there is great music and inspiring preaching or not, after all, the effect of the service is largely determined by the attitude of the worshipers. We should come poor in spirit, feeling our spiritual need, truly penitent, or at least recognizing that we have sinned and come short of the glory of God. Willingness to be influenced by the presence of God, desire to walk with the Master, are essential. We need to develop the graces of reverence and of expectancy. If every worshiper comes with the desire and the hope of seeing God, an open heart, a willingness to let God have his way, there will be true worship.

Johnson City, Tenn.

The Efficient Country Church

BY HENRY C. ELLER

When we realize that farming is still the largest single industry in the world, engaged in by one billion of the human race; and when the world looks this multitude in the face saying, give us food, and men and women to lead us, it is high time the country church should take her bearings.

If we are to become efficient in this task, we must begin where we are. Our membership, our organization, our churchhouses, our community and world-wide responsibilities must be surveyed. Once done, it will be our duty to begin adjusting, remodeling, rearranging, training and reaching out. The following factors are essential in building an efficient country church.

Worship

Country people enjoy worship. They are satisfied only with a rich moving, worship program. Praise, prayer and giving are the essential factors in this program.

We do not need pipe organs, choirs and orchestras in the country church. These are a kind of plaything that nobody knows how to use. Country folk like to do their own singing. City methods do not fit into country churches. Our people should be taught and trained to sing. Nothing but the great hymns of the church will satisfy the country man's hunger for praise.

Prayer is easier to make in the country church. The farmer folk are constantly depending upon God for seasons and crops. They naturally turn to him for help. Prayers in the country church come from the heart and out of the spiritual and physical needs of the people. Here silence can do its perfect work, waiting upon God.

Worship is enriched through the giving of self, time, talents and money. It is indeed an act of devotion and consecration. When we have learned to dedicate our pocketbooks, along with our hearts, our worship will become as the sweetest of sweet incense unto God. Then we can expect the windows of heaven to open unto us.

Preaching

Preaching presupposes a preacher. This preacher must know the message which the Bible contains for the country-side. He must know God. There must be no mistake in his daily fellowship and communion with him. He must know himself. He must know his people, their problems, their opportunities and their successes. He must be a lover of the open country and mother earth. Whether paid or free, he must have time to spend with his people and time to prepare a message for his people. The country preacher is not a back number. His is not the last and least of important callings. He is a man of sacrifice. He is the most important man of his community. The world is looking to him and his people for 80% of her leaders.

His message is kind and sympathetic. The Bible is peculiarly adapted to his people. Thirty of the parables of Jesus were taken from the fields. If preaching could ever be interesting, it ought to be so in the country pulpit. His preaching should be both expository and doctrinal, ethical and pastoral; but above all it should be evangelistic. The non-church members attend his services. This is not so in the city. This task of preaching is vital and essential in every efficient country church.

Teaching

The country church must be a teaching institution. No other agency is responsible for instruction in religion. Secular instruction is the task of the state. However, in neglected areas the church may have to assume the entire burden of teaching. The children of the country are in most sections being trained in

secular matters. But this is not safe. Dr. H. W. McLaughlin says: "Education without religion is dangerous." We are told that the large majority of the criminals of the nation came from the country. What an indictment! They have gone out from our midst without religious training. There is hardly a greater challenge to awaken the country church to her teaching responsibility.

The church must have trained teachers to succeed in this task. Once we have trained our teachers, we will be ready to launch a teaching program in the church. There will need to be a continual yearly program of training. As the church may have opportunity and talent vacation Bible schools can be conducted. Week-day schools of religion are helpful. Other special classes and groups will provide opportunities for instruction in religion. Home coöperation is most essential in this teaching task. Religious training can become a daily part of family life. Here all work, eat and live together. Every country church ought to set as one of her goals, a family altar in every home.

Service

Worship, preaching and teaching are indeed an important part of any efficient country church program. But, there is a service task.

The minister ought to lead in this whole program of service with regular and purposeful house-to-house visitation. He should be a leading spirit in all service projects. We have the poor among us. They need food, clothing or ways to get to church. The country church should be composed of the tenant folk as well as the land owners. There are health needs. The sick need to be visited and assisted. Sickness and diseases should be driven from the community. The church people should cooperate with every physician and available agency for the improvement of health conditions in the community. There are economical needs. Poor farms are to be improved. Improved methods of farming are to be taught. Wives and children are to be made content with reasonable modern improvements and conveniences. Every man, woman and child of the community is to have a fair chance.

This program will include a practical and helpful provision for recreation. Religion should guide and safeguard every recreational activity. Dr. Luther Gulick says: "Play (or recreation) is what we do when we are free to do what we want to do." Taking this as a good definition, it is the service duty of the church to share in determining "what we want to do."

The following organizations in the Church of the Brethren may be used to carry on this work of serving, namely: Women's Work, Men's Work, B. Y. P. D., and the Junior League. Let the people work together in groups, serving the Lord.

Conclusion

Whatever would make the program of the country church efficient, it ought to be one that creates an atmosphere of satisfaction and contentment. It should help to preserve on the farm a fine, intelligent, resourceful, honest-to-goodness class of folk. It ought to give the people what they want. Quoting Dr. K. L. Butterfield: "We want justice for our farmers; we want prosperity for them; we want comforts for them. But, oh, my friends, we want for them, as they want for themselves, something far more valuable than justice, far more important than prosperity, far better than comfort. We want for them a chance to grow—into the best and biggest men they can be. We want them to have the power to live and love either in poverty or in wealth. We want them strong enough to do either. We want them to possess an inner life of peace and joy, no matter what storms may rage without."

I believe it will take this four-fold program in the country church to make it adequate for the needs and demands of this hour. The world is calling upon us for bread and men.

"Give us men!
Fresh and free and frank;
Men of thought and reading,
Men of light and leading,
Men of royal breeding.
The nations' welfare speeding;
Men of faith and not of fiction;
Men of lofty aim and action,
Give us men—I say again,
Give us men!

"Give us men!
Strong and stalwart ones;
Men whom highest hope inspires,
Men whom purest honor fires,
Men who trample self beneath them,
Men who make their country wreath them
As their noble sons,
Worthy of their sires!
Men who never shame their mothers,
Men who never fail their brothers,
True, however false are others;
Give us men—I say again—again,
Give us men!

"Give us men!
Men who, when the tempest gathers,
Grasp the standard of their fathers
In the thickest fight;
Men who strike for home and altar
(Let the crowd cringe and falter),
God defend the right!
True as truth, though lorn and lonely,
Tender, as the brave are only;
Men who tread where saints have trod,
Men for country—home—and God!
Give us men! I say again—again,
Give us men!"

Boone Mill, Va.

Why a Program of Adult Religious Education

BY R. E. MOHLER

Part One: For Conservation

THERE has been much written on the subject of conservation and much concern has been shown by those who think in terms of the future needs of the nation and of humanity at large.

Hillsides that were once fertile are now barren because of needless erosion. The trees of our forests are in many cases harvested in such a way as to make available for the needs of men less than one-half of their original possibilities. Gas wells are allowed to remain uncapped thereby wasting billions of feet of gas that will most certainly be needed by future peoples. But grave as these and other similar losses are they do not express the greatest losses that America suffers from year to year.

The high school senior, through his oration at commencement time, proclaims to all the marvels of the world into which he is now entering. If we would believe his declarations, we, too, could dream of a reconstructed and revised world, one built on a higher and nobler plane. Too often this same senior is soon living down on the plane with the rest of the world having lost his dreams and visions of a world that could be made better. One of our greatest needs for conservation today is to hold this idealism of our youth. It is an idealism that he imbibed while on the mountain top of his life experiences. Here is one of our greatest needs for conservation.

We have for years been improving our church schools: better equipment, better trained teachers, more scientific methods of instruction, and literature better adapted to the age and needs of the pupil. This is all well and good, and in many cases we should have even done more. It is a fact that we train our youth in religion until he reaches a certain age, and at that time quickly turn him out into the world, a world that is none too full of idealism.

The danger is that the youth from our church schools may, as the youth from our secular schools, go out into the world and quickly lose some of his enthusiasm for better things. We must foster an aggressive program of Adult Religious Education in our churches, for without it we go backward rather than forward in our religious program.

There is but little use to talk of conservation, much needed as it is, if all we mean by the word is the saving of our material resources. Our greatest loss is not in the field of material things, but in our spiritual values. If we are to grow great souls, we must not only give to our people a fertile soil, rich forests and gas, but also those ideals of truth, goodness and love that we know are the fundamental and abiding realities of life.

Elgin, Ill.

Roger Babson, a national business leader, says: "The need of the hour is not more factories or materials, not more railroads, or steamships, not more armies or navies, but rather more education based on the plain teachings of Jesus."

Rural Life in Transition

BY JEFFERSON H. MATHIS

FROM April 6 to 17, the writer with nine other ministers of our denomination, had the privilege of attending the Rural Church School at Vanderbilt University. About 300 rural pastors came together, under nationally known leaders for the purpose of learning facts from those who have made the Christianizing of the open country their life work.

As we sat at the feet of these men, we were greatly impressed with the graphic picture which they placed before us. We realized as never before, the extent of our field. We felt that God had called us to a tremendous task.

In the new vision of rural America, the thing which impressed me most of all was the fact that over a million boys and girls have been leaving our rural communities every year to enter various activities of service in the large cities. This is true in spite of the fact that improved machinery is fast eliminating man power and already millions are unemployed. Still the stream of young life moves steadily on toward the city.

A concrete example of the present trend came under my observation as I left Nashville by train on the return home. A youth of about seventeen—noticeably unused to travel—came aboard the train and took a seat close by. His face and hands showed a healthy tan and the brightness of his eyes, together with his general appearance, revealed beyond question that he came from the open country. In conversation he said that his father owned a farm in the Tennessee hills, but that his brothers and sisters had left the farm to work in industrial centers. The boy's life had been wholesome and happy among the Tennessee hills. However, a married sister lived in Chicago and her letters telling of the high wages which her husband received, had caused the boy to grow dissatisfied with life on the farm. He was on his way to the city to find work.

It was the old, old story of a country lad seeking his fortune among the sort of strangers who care nothing for the soul or body, but only for the gain derived from the workman's labor. No doubt the boy I saw will take the place of another country boy who left the farm not many years ago for short hours and high wages. Many such now have grey hair at their temples, and nerves and muscles that no longer respond to the drive of the employer. And these are laid off to join the army of the unemployed. Unless some radical change takes

place the Tennessee boy will repeat this cycle, and in middle age will find his position filled by another boy from the country. Or, perhaps, even now he may enter some seasonal occupation, and when the rush is over be turned out by an employer who thinks no more of turning men out of work than stopping his machinery.

If this practice of junking men continues, as it has in the past, wretchedness, poverty and unrest will surely come with added force to the city. But what of the country? If more than a million young people, many of them of the most aggressive type, are leaving rural communities each year, what will be the result? From those who have studied the history of this trend there comes but one answer: unless this migration can be checked, a few more generations will find our rural areas in other hands, and the true type of life, on which our democracy was built, will be extinct.

In advocating a check in the flow of young life from the open country, I have not forgotten that many men and women from the country have made their influence felt in the city, and that many of its leaders were reared in rural communities. But did the city make them great? I do not think so. It was in the soil that their character took root, and they would have been leaders wherever they chose to dwell. What a rural life we would now have if they could have been retained to lift the standards of their own people! What schools, churches, homes, and vocational pursuits we could now boast had they thrown their talent into the life of their own community!

It is too late to meditate on what we have lost, yet it helps us to realize the seriousness of the present and future. The question before us today is: What shall we do with the present, and how shall we plan for the future? In the first place, rural America must awaken to the realization of what is taking place in the lives of our boys and girls. Rural leaders who have the confidence of youth must know whereof they speak when called upon for aid in making life choices. Not only should they know what young people ought not to do, but they should be able to suggest definite steps when confronted with the question: What do you have to offer? We who pose as leaders in rural life have said too little of the advantages which the country has to offer. We have been slow to point out to our young people the compensations by which the open country repays for days of toil. We have allowed them to stumble blindly amidst the beauties of nature and the fellowship of true friends without trying to awaken within them a true appreciation of their birthright.

We need to awake to appreciate the true value of the youth in our midst. In many cases we have overlooked our own boys and girls. We have opened our schools, our churches, our business enterprises and agricultural advantages to those who come to us as strangers, while we forced the youth of our own community to seek his fortune elsewhere. As we of the open country fight with our backs against the wall, trying to save the heritage of community life which we hold dear, I see no justification for such an attitude. In such a time as this a community should offer its best to its own boys and girls, and in return they will give their best for their community.

I remember an incident where this actually worked. A far-sighted country banker needed a new bank clerk, and instead of going to a business college to hire some stranger, he went to the high school superintendent of his own town and asked for the most promising young man in the senior class. Twelve years have elapsed and today the young man is next in line for the presidency of the bank. But while one community-spirited banker acted in this manner, scores of vacancies were filled by outsiders who came in to force out boys to whom the community was home.

(Continued on Page 20)

War Debts and Taxation

It cost untold billions of dollars to fight the war. Americans sent war materials to Europe. Europe paid these Americans with money borrowed from the government of the United States which in turn had been borrowed from the people by the Liberty Loans. Now Europe, in the midst of a business depression, is hard put to it to make the payments on the loans advanced by our government. But if Europe does not pay, then the American taxpayer will have to pay so that our government can pay back what it borrowed. So it is clear that if the war debts are scaled down or canceled our taxpayers will have to pay. Many Americans are dead set against paying Europe's war debts. Ex-President Coolidge says such a thing is "incomprehensible."

That is one side of the picture.

Many observers feel that if Germany is forced to pay at the present rate, her government will break down and perhaps her social order will collapse as it did in Russia. If Germany doesn't pay it will be a terrific strain on her creditors to pay the United States.

President Hoover appears ready to avert such a risk by scaling down payments all around provided the nations will disarm.

Now the United States spent about eight hundred million dollars last year for war purposes. Unless some kind of a disarmament program is begun our government is planning on a naval building program which will cost hundreds of millions of dollars in the next few years. Building of armaments on such a scale has had only one outcome—war. And the last war cost—more than the mind of man can comprehend.

Should President Hoover scale down the war debts if by so doing he can get disarmament and then save the American taxpayer the burden of armaments and war, or should he try to collect all the debts and save the taxpayer the burden of the debts? —JOHN E. STONER.

Authorized by Board of Religious Education.



MISSIONS

This Department Conducted by H. Spenser Minnich

Virtuous Medicine

Brother and Sister Ebey have returned home from India because of illness. Although Brother Ebey was not a doctor, yet he had his own dispensary. Hindus of all castes and outcasted, Mohammedans and Christians alike received the same kindly attention. They felt that his medicine had some special virtue above that of the neighboring government dispensary.

Junior League Missionary Helps

Are you looking for source material for a Junior League Missionary program? A very fine collection is ready. It can be used as program material or for general class work. Write to the General Mission Board for a copy of the Junior Missionary Program Material. It is free.

There are a number of Junior groups that are working on the missionary project, but have not sent in their enrollment blanks. You will find the blank in the leaflet, "Young India Goes to School." Secure from the General Mission Board, Elgin, Ill. It would be well to do this immediately as it will then be possible to send you the available materials which are prepared for the Junior League Project.

Brother and Sister Long to Remain in America

Brother and Sister I. S. Long will not return to the field. It is with regret both on the part of the India mission field and the home church that Bro. I. S. Long and his wife will not be able to return to their work. The doctors fear that the use of any more quinine might totally incapacitate Bro. Long for service. Because of the great need in India at the present time, and his ability and experience to meet that need, the Board hesitated to keep them from the field; but knowing they could be useful in the home church, finally decided that the doctor's advice should be heeded. This is much to their disappointment as their hearts are on the field.

The trials of a tropical climate in many ways attack the strongest constitution. They will soon be able to adapt themselves to American life and render splendid service in America.

Advance of Mass Education in China

In a recent letter of Bro. B. M. Flory he states that mass education is making progress in the Show Yang province. Their institute is to be held July 17-24. It promises to be one of interest. The government officials are supporting the movement and two of the best men from the National Christian Council will be with them in the institute. Mass education is doing much to improve the general intelligence of the common people in China.

How the Junior Project Was Carried Out at Royersford, Pennsylvania

BY Q. A. HOLSOPPLE

During the past winter, under the leadership of Mrs. Kathren Holsopple, a missionary educational project was conducted in the Royersford Church of the Brethren. Each Sunday evening from October 1930 to March 1931 the children of the church meet in the Primary and Junior rooms of the church. After a brief assembly period at 6:45 o'clock, the children separated into age groups, there usually being four groups. The older children were engaged in the construction of a miniature replica of the village of Vali.



Miniature Replica of the village of Vali. It was made by an Intermediate class

When completed it consisted of farmers' houses of various types, mission house, church, lines for teachers and other mission employees, dispensary, stable, boarding school, shop, wells and gardens. The roads were laid out, various kinds of trees were made and fences and hedges erected. It was constructed according to scale on a piece of wall board four by seven feet in size. While engaged in constructing this village there was opportunity for the teachers to give all kinds of information relative to the life of the people of Vali.

The smaller children also had hand work related to the general topic, which was within their skill and comprehension.

At seven-thirty the entire group went into the auditorium for worship with the adult congregation and young people. After a brief Bible message by the pastor, Mrs. Holsopple told a serial story of the Experiences of Munchu, one of the boys of the Vali Boarding school. This story formed a medium through which

nearly every phase of life in connection with mission work at Vali could be told. The interest of the entire audience was evident throughout the season. On the completion of the project the public was invited to a program which consisted of the following features: A brief recital of the events in the life of Munchu, told by the pupils, the construction of the village in which the various parts were explained by the children, finger plays and songs in the Gujarati language, an exhibit of curios, books, cards, maps, and outlines made by the children. Refreshments were served in the basement, consisting of an Indian meal. Rice and meat curry with Indian relish and cashew nuts constituted the menu.

The children have had calls to put on portions of the program at other churches, and in some cases have done it successfully without the personal presence and guidance of adults. This was no doubt due to the fact that the children were given in this natural way possession of the facts. They were ready to share this knowledge with others, with little or no special preparation, other than the allotment of various topics to the ones taking part.

Royersford, Pa.

A Note From Li Hung Chang's Diary

BY MINNIE F. BRIGHT

Li Hung Chang was one of the greatest diplomats and statesmen China has ever had. He guided the ship of state through many a perilous time. He died over thirty years ago, having lived to be almost eighty years old. During his years he saw the spread of Christianity from a small beginning to a movement of large proportions. The following incident is copied from his memoirs and shows the impress upon his life of a kindly deed. The injury he received was when he was in Japan, when an assassin attempted his life, when negotiating peace terms with Japan over Korea.

JULY 28: I can not think that all people are bad, even the worst of the Christians, for today I had an experience—just an hour ago—that makes me think that outside of office and business, outside of riches and honors, there are small happenings which touch a man's heart, and make him feel that humanity is not all iron and gain and falsehood.

For today this yamen, which for twenty years had been mine, was the destination of a great mission, such as never came within the compound before. I nearly wept to receive them.

Two native Christians came all the way from that miserable town in Japan to bring me here medicines for my head, and to see if I was getting better! I wonder if this is because Christianity teaches such things? It must be, for the Japanese are a race that assumes to be strong in matters of physical pain, and they are a people that hate the outsider—the Chinese most of all. Therefore, it must be some new idea that this man and boy got into their heads to make them do such a thing.

With my own eyes I saw them coming up the steps of the yamen, and at first I told Len to send them away—as if I were proprietor of the place, but I soon saw that they were Japanese, and I wondered what they might want of me, or if it was I they desired to see. Len let them in but for a long time we could not learn just what they desired, for the man spake his own tongue, or a dialect of it, and I could gather but a few words.

Ling Ho, one of my interpreters being sent for, I was amazed to learn that the stranger was one of a number of native converts who had called to see me in my sick room when I was recovering from the effects of the madman's bullet in my skull, and as I looked at him I saw he was telling the truth for I recognized him. His name he said was Sato, and the boy who accompanied him was his thirteen-year-old son.

Sato said that all the native Christians in the little mission at Ketuki, near Moji—the mission that had at first sent the delegation to my sick room with flowers—had talked about me every day since I was there, and had prayed the Christian God for my recovery. He said that they, his mission friends, did not believe in war or killing, and they had understood that I had come to put a stop to the war.

"Were we not right, Your Excellency?" he asked. "Yes, Mr. Sato," I said, "you were right. I went to try and stop the war. There hasn't been any since, has there?"

He answered, "No," and said that I was a great and good man. Then he explained that all his friends were anxious to know how I was getting along. Sometimes, he said, they would hear I was entirely well, and again it would be reported that I was dead, so they couldn't stand the uncertainty any longer, and collected money between them and sent Sato with a message of goodwill and some herb medicine.

I took the medicine and had the two visitors served with the nicest kind of chicken and some chicken tongue on crackers, rice, cakes, and tea. I wanted them to stay with me a few days, telling them that I would treat them well, but Mr. Sato said he was already most sick unto death to get back home, and that he had once or twice nearly turned back, especially as his son was so lonely. Besides, he said that he had been driven almost to distraction, not knowing whether he should find me here, at Peking, or in the south.

When they were ready to go I gave them a big bundle of presents of all kinds for their friends back at Ketuki: two hundred taels for the mission, and as much more to reimburse them for the outlay of the journey. This last he did not want to accept, saying that as he had funds sufficient to take him home he was fearful that his friends who had sent him might not

like it. But I prevailed upon him to take the money.

I think this Christianity makes poor and lowly people bold and unafraid, for before Mr. Sato and his boy left he wanted to know if they might pray for me. I said they could, expecting that he meant when they got back home again, but he said something to his little son, and they knelt right there at the little door and said a prayer. I could not keep my heart from thumping in my bosom as I watched that poor man and his frightened little boy praying to God—the God that will deal with me and with them and all mankind—that I might be well of my injuries.

I was sorry to see them go.

In this old yamen, which for twenty-odd years was mine, strange scenes have been enacted, great councils held, and midnight councils affecting the whole world have taken place. I have received royalties, and dukes, ambassadors, ministers, murderers, robbers, and beggars. Men have been sentenced to death from here, others have been made glad with leases of land, railroad contracts, or the gift of public office. But during each and every occurrence, whatever its nature, I have been complete master of myself—until an hour ago. Then it was for the first time did I believe the favor was being conferred upon me.

Poor, good Mr. Sato, all the way from Japan to offer a Christian prayer for the "heathen" old Viceroy! I did not know that anyone outside my own family cared enough about me for such a thing.

Ping Ting Chow, Shansi, China.

A Letter From India

THE National Council of Women's Work decided to continue their mission project of supporting the boarding schools on the three fields—India, China, and Africa. The following letter is from Waneta Gopalji, one of the girls of the Anklesvar School. In it she expresses her gratitude to those who are helping to support the school. Other similar letters will follow.

Dear Women of the Churches—

Greetings to you from Hindustan, from Waneta, your friend, with many salaams:

By the grace of the Lord I am well and happy. I have great desire and pray that you also may have these blessings. At present the intense heat is upon us here in India.

I heartily thank you for all the trouble you assume that we may the better prepare for our life work. Methinks if you could be here and see just how the means you send are being used, you would be very much pleased.

Before coming here I knew so little about Christian principles; and, in fact, I was ignorant about most things; but I am happy to have gained so much and find much satisfaction in it all. Neither did I know the meaning of our Christian holidays.

I am in the second year training, ready for the final examinations. I am greatly touched as I think of how you folks, never having seen us, go on helping from year to year. The missionaries, too, leave their country, their dear ones, and forsake all to come here and serve us—to do us good. As I think of it, I thank God and you for such services. They do much work, the missionaries, and never let a minute go to waste.

The Lord give you courage and all help needed. May he keep you in health is my sincere prayer.

Anklesvar, India. *Waneta Gopalji.*

News From the Field

CHINA

Chin Chou

Nettie M. Senger

Chinese Idols Destroyed

There are ten thousand of Feng's soldiers quartered in Chin Chou. They occupied our rented property all winter. When the officer whose men were in our court learned that we wanted it for women's classes he kindly moved his men to temples. All the idols have been thrown into the river bed. The soldiers have remodeled the temples for barracks. The destruction of the idols is a calamity in their religious life if it leaves a vacuum with no God. This makes a heavier and even more urgent burden resting on us. We need your prayers.

Women's Classes in Progress

We started our classes in March and they are still in progress. Half a day is given to reading and Bible study and half a day to hard work in wool weaving. An expert from the Sui Yuan wool industry has come in to teach us. The class has been small for people are afraid to come into the city.

Desirous of Membership

Three women from a near-by village have given their names as desirous for church membership. This spring we have been going to their village every other Sunday for services and every other Sunday they come to the city services which are held in our classroom.

More Help in Chin Chou

Wamplers were in Chin Chou about ten days during March. They have now rented a small property and hope to move by autumn. Their moving to Chin Chou is a great asset to the work here.

Evangelism at Work

We were in one Christian village all winter having classes, for it was not wise to travel and have a number of short classes as planned. The spirit of Christ is deepening in the lives of some while others want the evangelist to make all their decisions and carry them along. Little weaknesses reveal the fact that there is life and we are here to nurture that life into a strong character.

The Urgent Need of Text Books

Two weeks in April I spent helping prepare some text books for the village mothers. A committee of five is working on a little series. We have been working on these books for a year and now the finished form is ready for the press and another is mapped out ready to write. A tiny booklet for beginners is also written which we hope to use in experimentation before it is printed. We hope to meet again this fall and finish them all. The subject matter of the booklets is the training of children in religion and character. The five year movement is asking every mission center to stress Christianizing the home, and it is this movement that pressed this work into action.

KINGDOM GLEANINGS

Calendar for Sunday, July 19

Sunday-school Lesson, Social Service in the Early Church.—Acts 4:32-35; 6:1-4; 2 Cor. 9:1-7.

Christian Workers' Meeting, The Church's Responsibility of Religious Education.

B. Y. P. D. Programs:

Young People—What Kind of Recreation and Amusement?

Intermediate Girls—Giving Young Boys and Girls a Square Deal.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Spring Creek church, Iowa.

Four baptized in the Falls City church, Nebr.

One baptized in the Welsh Run church, Pa.

One baptized in the Salem church, Ind.

One baptized in the Claysburg church, Pa.

One baptized in the Broadfording church, Md.

Eight baptized in the Amwell church, N. J.

Two baptized in the Hart church, Mich.

Seven baptized in the Beachdale (Berlin) church, Pa.

Seven added to the Luray church, Va., Bro. C. O. Showalter, pastor-evangelist.

Four baptized in the Geiger congregation, Pa., Bro. C. O. Beery of Martinsburg, Pa., evangelist.

Four baptized in the Reading church, Ohio, Bro. J. Perry Prather of Ashland, Ohio, evangelist.

Six baptized in the Valley River church, W. Va., Bro. M. Guy West of Bridgewater, Va., evangelist.

Five baptized in the Bethlehem church, Va., Bro. H. C. Eller, pastor-evangelist.

Five more united with the Union Chapel, Upper Poplar Run, Pa., baptized by Archie Hosking, Claysburg, Pa.

Twenty-one baptized in the Sugar Grove church, Shade Creek congregation, Pa., Bro. Jesse Reber of Shippensburg, Pa., evangelist.

Three baptized in the Lena church, Ill.

Eighteen baptized in the Maple Spring church, W. Va., Bro. Earl Wm. Fike, evangelist.

Seven baptized in the Mingo house, same congregation, Pa., Bro. Noah S. Sellers of Upper Codorus, evangelist.

One baptized in the Prairie View church, Mo.

Eight added to the Spruce Run church, W. Va., Bro. Eugene Kahle of Princeton, W. Va., evangelist.

Seventeen baptized in the Harman church, W. Va., Bro. Earl Wm. Fike, Maysville, W. Va., evangelist.

Twelve baptized in the Quakertown congregation, Pa., Bro. Moyer, evangelist.

Nine baptized in the Beech Grove church, Ohio, Bro. B. F. Petry of Burnettsville, Ind., evangelist.

Six baptized in the Independence church, Kans.

Eight baptized in the White Oak church, Pa.; five baptized at the Kreider house as the result of meetings held by Bro. I. N. H. Beahm of Nokesville, Pa.

Three baptized and one reclaimed in the Peak Creek church, N. C., Bro. E. C. Woodie of Winston-Salem, N. C., evangelist; six baptized and two reclaimed in a mission point near by, Bro. J. R. Jackson of Joncsboro, Tenn., evangelist.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. C. O. Showalter of Rileyville, Va., July 27 in the Mathias church, W. Va.; Aug. 10 in the Fairview church, New Market, Va.

Brother and Sister G. O. Stutsman of Cerro Gordo, Ill., Aug. 16 in the Salem church, Iowa.

Bro. Geo. Strausbaugh of Columbiana, Ohio, Sept. 13 in the West Eeel River church, Ind.

Bro. S. C. Godfrey of Red Lion, Pa., Aug. 2 at the Hampton house, Upper Conewago congregation, Pa.

Bro. M. A. Jacobs of York, Pa., Aug. 16 in the Springville church, Pa.

Bro. Russell West of Batavia, Ill., Aug. 17 in the Brick church, Va.

Bro. Moyne Landis of Pierceton, Ind., July 27 in the Rock Run church, Ind.

❖ ❖ ❖ ❖

Personal Mention

Bro. Glen Weimer, R. 5, Ashland, Ohio, has open dates for two revivals during this fall and early winter.

Bro. R. H. Nicodemus has September and October open for series of meetings. He is also ready to book dates for 1932. Address him R. 6, Huntington, Ind.

Bro. Fred E. Maxey is planning to devote his entire time after Sept. 1 to evangelistic work and is ready to book engagements. Address him at Nocona, Texas.

Bro. J. H. Cassady has an open date for an evangelistic meeting the middle of August. Any church desiring a meeting at that time may address him at 5712 Conduit Road, N. W., Washington, D. C.

Chairman James M. Moore of the Conference Program Committee was out last week to see Conference Secretary J. E. Miller. They seemed to be taking a little first thought about certain features of the program for next year.

Bro. R. E. Mohler, the new Executive Secretary for the Men's Work, has prepared some very suggestive material telling in a simple, practical way what men can do for the local church and how they can get started on the job. Better write him at 22 S. State St., Elgin, Ill.

Bro. J. Edwin Jarboe and wife stopped in for a friendly word last week on their way to the near kin at Lincoln and Red Cloud, Nebr. The good people at Syracuse, Ind., where they are now doing pastoral work suggested a month's vacation without suggesting any change in the monthly check.

"I tell you, brother, it is short compared with all that happened. The rest of the details would surely make interesting reading if you knew what all we went through to get there and back and all that goes with it." That is Sister Ida Shumaker speaking, referring to the report of an India baptismal scene which she sends for you.

Too late for mention last week the sad word reached us of the passing of Sister Bess Royer Bates of Pittsburgh, Monday morning, July 6. Acute appendicitis was the cause of her sudden going. She was widely and most favorably known to our readers as a contributor to the Messenger, as the author of the "Life of D. L. Miller," and as the daughter of Brother and Sister Galen B. Royer. Several articles from her pen we have fortunately in hand for publication, and we shall expect also an early account of her life service to the cause. Meanwhile we mourn with all the bereaved ones and wonder again at the mysterious workings of the world of a Great Creator and Loving Father.

Idaho and Western Montana has selected Eld. H. S. Will as Standing Committee delegate to the Conference of 1932, with Eld. A. P. Becker as alternate.

Bro. Charles Austin, engaged in summer pastoral work near Glade Park in western Colorado, writes of a boy who walked ten miles to be in Sunday-school and church, and of another boy and girl who walked six miles to services. However, all the honors for faithfulness do not go to the children, as one man and his family make a seven mile drive in a wagon to attend services.

Bro. J. Hugh Heckman found it advisable to make another trip to the Mayo Clinic since returning from the Colorado Springs Conference. The surgeons found an abcess on the hip bone, which they opened and the draining is giving him great relief. It is his hope, and that of all the rest of us, that "a restful program in Kansas sunshine" will avert the necessity of further operations and that he will be able for his school duties (McPherson College) in the autumn.

Bro. J. P. Holsinger of Mount Morris, Illinois, after two weeks of illness with appendicitis, came to its fatal end on Tuesday morning, July 7. He had never rallied from the operation. He was a trustee of the college for fifteen years and chairman of its executive committee. Sunday-school superintendent for twenty-five years, he had a practically perfect record of attendance for thirty-one years. He will be best remembered probably, as a quiet, model Christian business man, always to be depended on for wise and conscientious counsel. Funeral sermon Friday the tenth by Bro. J. E. Miller.

❖ ❖ ❖ ❖

Miscellaneous Items

All former members of the Beaverton church are invited to attend the Thirtieth Anniversary Homecoming on Sunday, Aug. 16.—Joseph Van Dyke, Beaverton, Mich.

If you are interested in the Men's Work movement, or if you are not interested, you will be interested to see how they do it in Idaho. Bro. Sargent tells about it on page 24.

Walnut church has changed the date of the harvest meeting from the first Sunday in August to July 26, which will be the last Sunday of the revival. The love feast will be on July 27.—Clara Fanning, Argos, Ind., July 8.

Sunday, July 26, is Anniversary and Homecoming Sunday for the church at Fort Wayne, Ind. It will be an all-day meeting, Pastor S. S. Blough writes us. It will be thirty years, July 21, since the churchhouse was dedicated.

Beech Grove church will have its fourth annual homecoming on Sunday, July 26. The church is located four miles north of Fortville, Ind. Anyone having lived in this community is especially invited. Bro. J. Oscar Winger will be the speaker.—Mrs. Nora Whelchel, Fortville, Ind.

A larger number of intermediate girls enrolled in Camp Mack this week than ever before, writes Manager L. W. Shultz. He requests leaders to see that boys of this age have the same chance next week (July 19-25). The Training School (July 6-11) rose from a former enrollment of 45 to 77 this year. July 4 was a big day. Approximately 1,000 people came out to the Sunday evening program. Dr. A. W. Cordier spoke Sunday evening, July 12.

The District Conference of Texas and Louisiana will be held in Rosepine, La., July 31 to Aug. 3. July 30, 8 P. M., sermon by A. R. Coffman. Religious Educational Program, July 31, 9:30 A. M. What the Home Owes the Child.—Mrs. A. R. Coffman, C. D. Fager. What the Church Owes the Child.—Wilbur Liskey, Mrs. R. C. Harding. What the Public School Owes the Child.—L. J. Firestone, Jess Garvey. What the Community Owes the Child.—Chas. Osborn, M. L. Woodhatch. What the Church College Owes the Youth.—Mrs. Wilbur Liskey, A. R. Coffman. 1:30 P. M., Home Mission Program. Theme: Home Missions and the Nation. Speakers: J. B. Firestone, J. A. Miller, Emory Metzgar, A. R. Coffman, W. J. Horner, Wilbur Liskey, Glen Harris, Mrs. R. C. Harding. 7:00, Vesper Service. Sermon. Aug. 1, Ministerial Conference. Theme: The Preacher and His Commission. Qualifications and Preparation.—J. A. Miller, A. R. Coffman. His Office.—M. H. Peters, F. E. Maxey, Wilbur Liskey. His Habits.—Jess Garvey, M. L. Woodhatch, J. B. Firestone. His Community.—A. R. Coffman, C. D. Fager, Alfred Peters. Afternoon, Business Sessions. 7:30, Young People's Vespers. Sermon. Aug. 2, 10 A. M., Sunday-school and Sermon. Afternoon, Young People's Conference. Aug. 3, District Business Conference.—J. F. Hoke, Welsh, La.

THE QUIET HOUR

Isaiah

Isaiah 6: 1-13

For Week Beginning July 26

I Saw the Lord High and Lifted Up

No man can do great service for righteousness until to him God, and all those values for which God stands, are high and lifted up. The courage and constancy which this service require are imparted by this vision (Psa. 21:13; 57:11; 99:5; 118:28; Isa. 12:4).

Israel Among the Nations

Israel was forced to think of other nations. She was one among them. Her existence and welfare were closely related to international affairs. Isaiah was a statesman prophet who faced international problems in the light of God's universal moral sovereignty (Deut. 28:1; Psa. 72:17; 113:4; Isa. 40:17; 55:5).

The Call, Whom Shall I Send?

God's call is sure to come to any man who faces a great need with sincere concern (Gen. 12:1; Ex. 3:10; 28:1; Judges 6:14).

Make the Heart of This People Fat

These seem like strange, hard words. They express, I think, the might of truth. Some will hear it. Them it will transform. Others reject it. Them it hardens toward the end of their own self-destruction. In either case truth is an effective weapon against evil (Deut. 32:15; Jer. 6:10; Isa. 29:10).

The Holy Seed Shall Be the Substance Thereof

Those dark moods which come upon us do not represent the true situation. We forget the seven thousand who have not bowed the knee to Baal. Those who follow us shall carry the standard into territory we were not able to conquer (Ex. 19:5; Deut. 14:2).

Discussion

Name such experiences as we may have which repeat that of Isaiah when he saw the Lord, high and lifted up. How would the truth of God's universal moral rule affect our thinking upon international problems? Are you hopeful as you think of the church as our children shall carry it on?

R. H. M.

PASTOR AND PEOPLE

Morning Worship in the Rural Church School

BY I. S. LONG

Dr. Henry Edmonds of Birmingham, Ala., who led the morning worship periods at the Rural Church School, came more nearly winning the hearts of all than perhaps any other person we met. The following are the great impressions, he thinks, we should receive on meeting Jesus on the campus:

1. Great Peace of Soul. He was at peace at all times, even during the last week. We fret, worry, are anxious about many things.

Enemies to our peace are stagnation—unwillingness to change methods even when we lag behind; isolation—holding narrow the belief that we are right and others wrong; preaching to the cultured few, leaving the common people to their fate; demanding large equipment—depending on materials for success; fear—not daring to be prophets, or to tell the truth at all odds.

Jesus had peace, for his meat was to do the will of him who sent him. He could say: "Not my will, but thine." Money or its lack may hurt our peace; it never touched his.

4. The Variety of His Fellowship. Jesus associated dreamed of a redeemed world.

In the world men are at war with one another, and at war against God. We have race prejudice, white supremacy, exploitation of weaker peoples, capital and labor problems.

(a) Jesus saw the good in others. Peter was a rock, not vacillating; the woman at the well was not immoral as Jesus saw her.

(b) His method of working was love. Love never fails, therefore Christ is mighty. A husband and wife were not getting on smoothly. He became ill, due to many quarrels. Both were wrong. The husband was in a hospital and was dying, although he had no disease of the body. His wife finally sent him a letter saying: "I love you.—Mary." He recovered.

3. His Silence. He was silent at times when we are surprised. He does not defend himself, make protest, or give answer. See him writing on the ground (John 8:6), when Peter denies, or as he stands before Herod or Pilate.

(a) It is the province of great natures to be silent (Isa. 53:7). They know the value of silence. Think of Moses, Amos, Elijah, John the Baptist, Paul. Wagner, exiled six years in Switzerland, learned his art. Milton, blind at 75, saw far enough to write Paradise Lost.

(b) Jesus was silent before God also. God could speak to him. We talk and talk and give God no chance. We defraud self thereby; and yet the world is hungry for some word from out of the silence. Only the silent before God can bring that word.

4. The Variety of His Fellowship. Jesus associated with the rich and poor, the ignorant and learned, the publicans and sinners. We cleave to our crowd, and neglect the rest.

(a) He was able to draw out the best in every one. Every person whose life he touched was so changed that folks hardly knew them. He unlike us had no fear of loss of prestige. He loved all people, and sought to change them. We love only the congenial, folks of our rank; we do not expect to be of great value to them.

(b) There is also such a thing as *fellowship at a distance.* Some one wrote to Admiral Byrd: "You dared to go to the poles, risking much. This inspired us to take heart to get out of debt. We had not thought it possible."

(Continued on Page 26)

Lessons for Beginners in the School of Christ

BY RHETTA C. O'ROURKE

Lesson III—How to Get Rid of Your Doubts

Memory Verse—Mark 9:24: "Lord, I believe; help thou mine unbelief."

We are forbidden to doubt because doubt kills faith. Doubt is sinful because it borders on unbelief and many of us would be shocked if we were told that we did not believe God, for to disbelieve God would be blasphemous; but at the same time we allow little doubts to worry us and destroy our fellowship, or at least hinder it. Whence come these doubts? Does God send them? Then who does? To whom are you listening when you harbor these doubts? "Every good gift and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Is doubt a good gift? Then it does not come from God and we should shun it with all our might.

When a doubt creeps into your mind, stop and analyze it and see if it is not just a combination of wonder and fear. The things of God seem so wonderful you fear you can never attain; and perhaps you keep thinking about them until you begin to think they just can't be done. But the fault here is one of reasoning. We do not have to struggle for a righteousness; God gives it to us. That gift came with the gift of his Son. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). Can you find any fault with the righteousness of Christ? God says it is imputed to those who by faith have laid hold on the promises. There is no room here for doubt or fear; we just take what God holds out to us and let our hearts sing with gratitude.

Learn the promises. For every doubt that can arise there is a promise that can remove it. Are you afraid that God will not accept you after all, and does that fear bring a doubt of your salvation? "Him that cometh to me I will in no wise cast out." That is all there is to it. He says he will, and we dare not doubt his word.

Do you think you are too wicked to be saved? "He is able to save to the uttermost all that call upon him." You can not get lower than the uttermost, can you?

Are you afraid you will not be able to hold out? He is, "able to keep you from falling." "No man is able to pluck them out of my Father's hand." God knows how to save our souls and all we need to do is commit them to him.

Are you afraid temptations will overcome you? "God is faithful, who will not suffer you to be tempted above that ye are able to bear, but will with the temptation also make a way to escape that ye may be able to bear it." No child of God can yield to temptation if he will ask God to show him the way of escape. The way is always there, and God is always ready and willing to put the thought into your mind that will take you away from the temptation.

You must *will to believe.* We are creatures of will power. We can choose. It is this free moral agency of ours that lifts us above the remainder of the animal creation. We choose to believe or disbelieve. "I can't believe," is equivalent to, "I won't believe," because we really choose what we will believe and what we will disbelieve. Our own minds settle those questions. Set your mind to believe God and after awhile it will form the habit and not be easily led astray. Do not allow anybody to tell you that you can't control your thoughts. *You can.* You can not shut the door of your mind and keep evil thoughts from knocking, but you do not have to open the door and ask them in and play with them. When an evil thought comes knocking, send a good thought to hold the door. If you deliberately turn your mind away from thoughts of malice and envy and doubt and sin, and think about love and kindness and good deeds that you may do, you can drive the evil away.

Do not think too meanly of yourself. Self-debasement is the cause of many doubts. To ignore the good that is in you is to fail to give God the glory for what he has done for you. Try to see the good in yourself and ask God to show you how to put it to work for him. Establish a prayer life, exercise your faith and all the doubts will pass away and dissolve into the shadows which they really are.

Bible Study

Doubtfulness forbidden: Matt. 14:31; Mark 11:33; Luke 12:29; Acts 10:20; 1 Tim. 2:8; James 1:6.

Rewards of faith: Mark 16:16; John 6:40 (a strong promise); Acts 10:43; Eph. 3:12, 17-19; Eph. 6:16; Jude 20.

Mattawan, Mich.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 13—Christian Growth by Three Symbols—Feet-washing, Lord's Supper and Communion

The Lord's Supper

This Meal or Supper Was Not the Passover

1 WHEN did Jesus wash his disciples' feet and eat with the twelve? John 13:1.

2 The next morning "early" after Jesus ate with his disciples, and he was on trial before Caiaphas, why would not the Jews go into the judgment hall? John 18:28.

3 What, in relation to the time of the Passover, was the moment when Pilate said, "Behold your King," and the Jews cried, "Crucify him"? John 19:14, 15.

4 The Passover lamb was a type (representation) of Jesus, the Lamb that took away the sin of the world. Jesus could not have been the Lamb and have eaten the type at the same time. Of the Passover lamb not one bone was to be broken (Ex. 12:46). How far did Jesus fulfil that type? John 19:36.

5 Who is our Passover? 1 Cor. 5:7.

The bread and the cup can not be the Lord's supper.

6 What had Jesus and his disciples been doing when he took bread and blessed it and called it "my body"? Matt. 26:26.

7 When did Jesus give the cup to his disciples? Luke 22:20; also 1 Cor. 11:25.

8 What is the bread and the cup called? 1 Cor. 10:16.

The Lord's Supper Is a Full Meal

9 What is the occasion called in John 13:2 and 4?

10 When did John lean on Jesus' breast? John 21:20.

11 What was in the dish on the table? Matt. 26:23.

Time and Place of Lord's Supper

12 As relates to time of observing feet-washing, when should the supper be eaten? John 13:4, 12.

13 As relates to time of bread and cup, when should the supper be eaten? Matt. 26:26, 27.

The Purpose of Eating the Supper

14 Since the supper is included in "these things" what will observance of it bring believers? John 13:17.

15 The supper reminds us of what, when Jesus will come again in the evening of the world? Rev. 19:9; Luke 22:29, 30.

Johnstown, Pa.

Rural Life in Transition

(Continued From Page 12)

At the present time we are often confronted with the statement that improved machinery is eliminating man power in agriculture, that there is no place for the coming generation should they all decide to stay in their own communities. The answer to this question is an organized community; a community with the welfare of its people at heart will solve the problem of unemployment by diversified farming, by creating new industries, experimenting with new crops, placing young people in business, professions and in charge of its changing farms.

If rightly guided and advised the rural youth of America will continue to keep in repair the foundation on which our democracy rests, but if allowed to go unguided into paths of least resistance the result will surely be disastrous. The job is too big for the church. Neither can it be dealt with by the school, home or other agencies acting alone. It will take the combined efforts of every organization that seeks to contribute to the welfare of humanity, acting together to bring about the salvation of rural America.

We need men and women of vision who will take up the task of redirecting young life into paths of service to God and fellow-men. But above all, we need a solidarity of community life where all men will take pride in rearing and retaining the greatest asset—our boys and girls.

Milledgeville, Ill.

Take Heed How Ye Hear

BY D. E. CRIPE

Jesus on one occasion gave this command to his disciples: "Take heed how ye hear." It is just as necessary now that we should be careful how we hear God's Word, as it ever was, for it is too precious to get the wrong meaning of it. Since we now have the plain printed Word before us it is even worse to read it so carelessly that we get the wrong understanding of it. Worst of all is it when we teach the Word to others contrary to the way it is given in the sacred Bible. We who profess to follow the literal teaching of the Scriptures ought to be doubly careful in this.

This truth was forcefully suggested recently when we studied the lesson on the life of Jacob. In a class of adults who were Bible readers the question was asked: "How long did Jacob serve for Rachel before he got her for his wife?" Every one answered that he worked fourteen years for her before he got her. The notes and explanations of the lesson were examined, and only one writer made anything like a reply to this question, and he said: "It was no easy price which Jacob had to pay—the taking of the wife he didn't love, and working seven years more to get the one he loved." This was understood to mean that he did not get her till the end of the second seven years.

Turning to the Bible text (Gen. 29:27, 28) it was easy to get the real fact. When Jacob complained that he was given Leah to wife instead of Rachel, Laban said: "Fulfill her week, and we will give thee this also for the service which thou shalt serve with me yet seven other years." And Jacob did so, and fulfilled her week; and he gave him Rachel to wife also. Yet plain as this statement is that Jacob got Rachel to wife at the end of seven years and seven days, and afterward paid for her with seven years more work, so many have taught that Jacob had to work fourteen years before he got Rachel for his wife that most people actually believe the Bible says so.

It is not a matter of vital importance so far as our salvation is concerned as to how many years Jacob had to work for his wife, but correct, truthful teaching by

Monthly Financial Statement

Conference Budget

During the month of June contributions for the Conference Budget and agencies within the budget totalled $55,-542.01. Total cash received applicable to the Conference Budget for the year beginning March 1, 1931.....$74,946.10

During June contributions were received as follows:

	Receipts	Total rec'd since 3-1-31
World Wide Missions	$ 7,433.55	$12,225.45
Student Fellowship Fund 1929-1930	150.00	150.00
Student Fellowship Fund 1930-1931	251.64	821.04
Women's Work Project—1931	747.64	1,920.55
Home Missions	22.85	181.61
Greene County, Virginia, Mission		35.00
Foreign Missions	528.37	742.03
Junior League—1930		12.31
Junior League—1931	140.14	312.96
B. Y. P. D.—1931	139.30	234.30
Home Missions Share Plan		50.00
Challenge Fund		50.00
Intermediate Dept. Project—1931	59.81	147.79
India Mission	178.75	387.74
India Native Worker	11.50	11.50
India Boarding School	26.25	298.75
India Share Plan	325.50	881.00
India Hospitals	5.00	5.00
India Missionary Supports	5,722.38	7,484.10
Ahwa Church Building Fund		275.00
China Mission	47.92	130.32
China Native Worker		36.43
China Share Plan	125.00	229.40
China Missionary Supports	1,848.86	2,883.72
South China Mission	159.10	164.10
Sweden Mission		25.00
Sweden Missionary Supports	1,100.00	1,100.00
Denmark Mission		25.00
Africa Missionary Supports	1,982.55	2,960.44
Africa Mission	244.13	515.11
Africa Share Plan	30.00	65.86
Ministerial & Missionary Relief	87.70	87.70
China Famine Relief	15.31	45.01
Africa Leper Fund	31.00	76.00
American Drought Relief		601.00
Conference Budget	33,438.91	37,437.79
Conference Budget Designated	222.23	940.28

General Mission Board

The following shows the condition of mission finances on June 30, 1931:

Income since March 1, 1931	$ 44,361.51
Income same period last year	60,620.53
Expense since March 1, 1931	104,399.79
Expense same period last year	90,542.60
Mission deficit, June 30, 1931	12,359.43*
Mission credit balance May 31, 1931	4,897.19
Decrease in credit balance during June, 1931	17,256.52

* At the close of June division of Conference Budget money had not yet been made, the Mission Board's share of which is believed to be sufficient to take care of this and leave a credit balance.

those who are looked upon as Bible teachers, is of very great importance. If it is found that a teacher is careless in his teaching, and teaches contrary to the plain Bible text, even if it be through carelessness, he loses the confidence, if not the respect of his students. If he has failed in one point of being trustworthy, what assurance have we that we shall find him correct in others?

Chico, Calif.

The 1931 Conference Missionary Loose Offering

BY C. C. HAWBAKER

After both the 1929 and 1930 Conferences an analysis of the loose offering on Missionary Day was given through The Gospel Messenger.

Following is given an analysis of the 1931 loose offering on Missionary Day:

5	Ten-dollar bills	$ 50.00
28	Five-dollar bills	140.00
1	Two-dollar bill	2.00
248	One-dollar bills	248.00
40	Silver dollars	40.00
89	Half dollars	44.50
100	Quarters	25.00
133	Dimes	13.30
160	Nickels	8.00
150	Pennies	1.50
1	Street car token	0.00
1	Button	0.00
Totals 956		$572.30

The attendance at Colorado Springs was much less than at North Manchester or Hershey. Possibly not over 1,200 persons were present at Colorado Springs on Missionary Day.

A year ago it was requested that no pennies, nickels or dimes find their way into the Conference offering this year. Yet of the 956 pieces in the offering, nearly one-half were of denominations no larger than a dime. The average of the entire 956 pieces was about sixty cents. This is slightly larger than at the two previous Conferences. But how does 60 cents compare with $6 paid to see the top of Pike's Peak?

If we eliminate the 322 pieces of one dollar or more we have 634 pieces totaling $92.30, or an average of less than fifteen cents. Were these 634 pieces given by 634 persons, or were several pieces given by one person and a large number of persons present who gave nothing?

The Conference theme was "Pressing Toward the Mark." Toward what mark are we pressing in regard to our giving for missions? Our total giving for missions is less than one cent a day per member. Apparently our shortcoming is not only in the loose offering at Conference but in our regular giving as well.

When Jesus was on the earth he observed what people put into the offering. He also commented on it. He said he would be with us always. He still observes what we give for religious purposes. What is his comment as he observes your giving?

In order to press toward the mark let us decide definitely to study and practice stewardship of all we have and are, and thus receive the commendation of our Lord as he observes what we put into the work of building the kingdom of God in the hearts of men.

South Bend, Ind.

Why Go to Church?

BY REBECCA FOUTZ

Why go to church?

To honor God the Father, God the Creator. It is his dedicated temple and there we should meet to praise him. Neither science nor philosophy has given us a solution to the riddle of life or the universe. The Almighty as revealed in the Bible is satisfying and gives purpose to all creation.

To come into close communion with Christ, the Son, Christ the Savior; to hear his great message of hope and salvation which is ever new, ever life-giving, ever life sustaining—this is why men go to church. They also go to receive inspiration through the Holy Spirit which they can not otherwise get. There is a distinct loss and let down in life in the case of those who fail to attend. Even private devotions can not take the place of church attendance. They are an important and necessary part of Christian life, the same as church attendance is, but neither can take the place of the other. Because man is more than flesh and blood, he can not attain his highest and best by supplying only the needs of the body. The church offers that which will sustain the spirit. There we receive strength for the buffetings of life, and in incentive to live for the worth while here, because there is a hereafter.

The church exists solely for the benefit of humanity. It is the progenitor of all efforts in this line. Its teachings have given us the best there is in our present civilization. For these reasons alone it is worthy of our attendance and support.

Those who do not go accept as a matter of course the benefits accruing because of the church's existence. They show lack of appreciation of her beneficence as it relates to their present state of well-being. Yet they would not want to live where her leavening influence has not reached. Try them once.

Some say that they can worship better out in nature. This too can be tested for results. There are those who live where nature is glorious in all her wonder and beauty and who worship her different manifestations. What is their condition as compared to those who re-

(Continued on Page 24)

HOME AND FAMILY

The Middle Arch

BY WALTER SWIHART

The Middle Arch is a wonderful span,
As it hangs 'twixt the Past and the Then;
From a bourne of night to a bourne of night
Spans the Bridge of Life to men.
What a wonderful span is this Middle Arch,
All alaid with cares and strife!
It's the one for want of a better name
We call the "Span of Life."
And the River beneath never runs away,
Though it fawns and frets and goes;
Yet the Whence of its coming never runs dry,
And never its Thence overflows.
It's out of the Whence come the souls of men,
Like a smile, or a breath, or a snow,
And they melt like the blue on the lilac bough
And into the Thence they go.
O, wonderful thing is the Bud of Life
That blossoms and fruits and pales,
That goes again to the All-Unknown,
Nor back gives a clue when it fails;
Unless you allow me here to suggest,
And suggesting is good as the gold—
Each is but a spark from the great I Am—
The great I Am of Old.

Glendale, Ariz.

When Husband and Wife Disagree

BY ELIZABETH R. BLOUGH

Second Half

BROKEN-HEARTED, Aunt Anne went to her room. She knelt down and prayed most earnestly that God would help them all. Then she sat down and thought wearily of the hard times that business men were facing everywhere. She knew other men who were not making much money, who were struggling against debt and failure. Martin was one of many, but he had to bear his own burdens. Helan was always hard in her judgment of anything approaching a failure. She had been swept off her feet by her infatuation for Martin; now she found that she had taken into her well-ordered life a piece of material which she could not assimilate to her design; she was determined to get rid of Martin. Helan was a selfish woman.

The next day, Aunt Anne and Martin sat down together to talk; it was difficult to say which one dreaded most this conversation. Aunt Anne spoke first about his looking bad as if he had come through a spell of sickness. He answered quickly: "But you have not come out here to talk of my health. I know Helan has told you all her troubles? She is relying on your help."

"Helan does not look well either; she is too thin. How is it that you two have come to this?"

"After listening to Helan you do not need my explanation. She will be all right, once she is rid of me." There was a yearning appeal in his deep-set eyes that haunted Aunt Anne.

"It surely can not be so serious; sometimes when one is married and has been rich and poor, sick and well, and lived in half a dozen different places, one doesn't seem to get anywhere. But that is no reason for a marriage to end."

Martin looked at her pityingly. "Aunt Anne, you just don't understand; your Christian patience never wears out. Helan never loved me—that is the shortest reason I can give for our unhappiness. It seems to me we could go on living just as we are for the sake of the two—the children." Aunt Anne had noticed that the children followed him from the house to the garden and helped him in his garage. Helan then usually called them to her for some reason or other.

"Helan likes things conventional," sighed Aunt Anne. She was thinking of the stuffed celery, the salads, the whipped cream over many dishes. She seemed to object to many things that gave Martin pleasure. He told her that Helan thought he spoiled the children when he wanted them in the woods or down by the river occasionally. She often took them for a drive, or had a party for them, if she thought he planned to take them out of doors. She did not consider his feelings, nor see what it meant for him to give up both of the children. When Aunt Anne told him that Helan intended to keep them, he told her that he was going to claim one of them.

Aunt Anne went to Helan with her report of what Martin had said. She added: "In a case of this kind there has to be a compromise. You are keeping the house and all your money, and the two children."

"How cruel he is," sighed Helan as she wiped her tears; "he can not have Andrew, if one goes to him it must be Rhea." And Rhea would be a comfort; hers was a tender heart for all her cleverness and scatter-brained activities. That night, Aunt Anne told Martin that Helan was willing to give him Rhea. He turned away from her and began walking restlessly up and down the room; for a long time there was silence. Aunt Anne never stirred, at last he spoke. "So she gives me Rhea, while she holds Andy. I am to take Rhea and go who knows where while she remains here with Andy. That is awful! Aunt Anne, out of our marriage have come these beautiful children. Have you ever seen them apart? How dare we separate them?" Again he slowly walked back and forth through the room, then stood looking out of the window. After awhile he turned around and said, "No, I can't do it. Rhea must remain with her brother."

"I have never seen better children."

"I cannot make up to Rhea for the loss of her mother and Andrew; you see that. I'll have to give up everything."

"Helan was willing to separate them," she had to say it.

The terror and misery in his eyes as he said: "I know. She looks at things differently. I shall not give them up for always; I must give them something in the future, but now I give up because she will not yield."

Helan was surprised, incredulous, when her Aunt Anne told her that Martin was going away and leaving the children with her. "And I thought I must fight and keep on fighting to hold them."

"You have not taken the trouble to understand Martin; he is capable of any sacrifice for those he loves. How I have prayed for you all. You are not guiltless; you have no love because you have forsaken the God whom you should serve."

"Oh, I know, Aunt Anne, I have been careless and neglectful of my duty to God. I shall go to Martin and ask him to stay; we must try to remain an unbroken family. I believe we can live in peace."

"God grant it," Aunt Anne was crying, she was so thankful that this marriage was not to be broken up in disappointment and bitterness.

When a year later, Aunt Anne came to visit her niece, Helan, she found them a happy united family. Perhaps the fact that Martin was prosperous helped to make Helan more amenable to the needs of her family. Yet Aunt Anne thought that Helan's awakened sense to her religious duties had much to do with the atmosphere of peace in her home.

Bridgewater, Va.

Thoroughbred Men

BY OLIVER H. AUSTIN

Good blood always tells, both in animals and man. However, it is sad that more time, effort and money are being spent these days in the breeding of fine stock than in the breeding of men. Yet, regardless of the fact, there are in this world many thoroughbred men who stand out as fine and noble examples of what the Creator intended that man should be.

"The thoroughbred man has reserve powers." He has so trained the self that his supply of strength, both spiritual and moral, is not exhausted in the early part of the game. He is not lacking in courage and may be depended upon. You will find him interested in the best things of life and a good, law-abiding citizen.

"The thoroughbred man never stoops to cheapness." He is not easily insulted, never makes a big racket when wounded, and is too big to lower his ideals for public or private gain. He always lets the other fellow throw the mud. He deals only in truth, kindliness of speech and purity of thought. He never minds criticism, if it is untrue, he disregards it; if it is unfair, he keeps from irritation; if it is ignorant, he smiles; if it is justified, he learns from it.

"The thoroughbred man is always noble in his dignity." There is no mistaking where he stands for he never sails under false colors. He has convictions and upholds them with dignity. He is never a snob. He is tolerant and sympathetic, eager to learn and willing to help others. He never complains of his lot, blaming God with things for which he is not responsible. He is never really defeated when he loses, for his determined will calls him back again and he hears the voice of victory stirring his soul to a nobler task than anything he has ever done. He is perfectly willing to live and let live, to think and to promote thinking. The thoroughbred man is needed in this present world even more than thoroughbred hogs and dogs.

"God give us men! A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;

. . . . . .

Tall men, sun-crowned, who live above the fog
In public duty, and in private thinking."

—Josiah Gilbert Holland.

McPherson, Kans.

What Am I?

BY RUTH HORNING BROWN

I BRING joy to the aged, gladness to the little children, courage to the toil worn and weary. Money can not buy me. Yet, I am not costly, but very rare and precious. The more that is given—still more shall the giver receive.

Without me there is no fulfillment of righteousness. I am the perfect law. For my sake selfishness is put to flight. Unkindness is forever barred. Untruthfulness and dishonesty are put to shame. Cruelty can not dwell in my domain. Unneighborliness is a stranger. Strife is unknown.

I am love—the perfect law. God is love. "Thou shalt love the Lord thy God"—is the first commandment. And the second is like unto it—"Thou shalt love thy neighbor as thyself."

Larned, Kans.

Temperance Posters

For Your Church School

* * * * *

Alcohol and Mental Efficiency

"I HAVE BETTER USE FOR MY BRAIN THAN TO POISON IT WITH ALCOHOL. TO PUT ALCOHOL IN THE HUMAN BRAIN IS LIKE PUTTING SAND IN THE BEARINGS OF AN ENGINE."

—Thomas A. Edison.

* * * * *

This poster and five more of like quality can be secured from the Board of Religious Education, 22 South State St., Elgin, Ill., at 15c per set.

Why Go to Church?

(Continued From Page 21)

ceive the church's teaching and worship in Christian temples? Would we want to exchange places with them? Then let us encourage the church by our presence and receive in return the immeasurable benefits that she has to give.

Young people who attend Sunday-school and do not remain for church services are getting only a part of the worth while things that the church has for them. Many do not realize this. Else they would do differently. Sunday-school, like private devotions, has its place and an important place it is, distinct in its work, but it is not a substitute for worshiping in church services and hearing the preaching of the Word.

Philadelphia, Pa.

CORRESPONDENCE

MEN'S WORK THAT WORKS

Whiel at the District Meeting of Idaho and Western Montana held at Moscow, I was intensely interested in the report of the men's work of the different churches under the leadership of Albert Mohler of Fruitland, Idaho. In his home church Bro. Mohler reports that the men saw a vital need in a home where there was sickness in the family. At the call, twenty-nine men with eighteen horses and three tractors responded. One day's activity with good women to cook changed a discouraged family to a very appreciative family insomuch that the father, too full to speak his appreciation, wrote it in testimony to the value of practical Christianity. The blessing reverting to the men themselves was so impressive that when it was learned that the man's water for irrigation was turned off because he did not have the dues, the $165 was raised and it was necessary to notify them that no more money was needed.

At Emmett, Idaho, the men's movement was organized in 1930 and sponsored ten acres in an orchard project realizing $700.00 in profits which paid nearly 50% of their church debt. This year the men sponsored a farm project; corn, beans, peas and potatoes. They hope to wipe out the debt on the church.

From the Nampa church comes a men's movement in a different line. Realizing the need of spiritual service in a church some 75 miles away, they volunteer the transportation for some ministers who are willing to be used. This service is greatly appreciated and could be duplicated in many localities where ministerial help is limited.

This activity is commendable indeed and I understand there is a desire on the part of many of these men to identify themselves with the general men's work.

Chicago, Ill. Frank N. Sargent.

OUR TRIP TO RAMEY, MINNESOTA

On Sunday morning, June 14, Sister Lizzie Smith, Mrs. Allen, myself, and the three youngest daughters left Monticello, Minn., our home town, to meet with the dear folks at Ramey, Minn.

Though the rain was falling it seemed only to add to the joy of our hearts as we started on our mission of service. Finally the clouds passed over and the sun appeared.

We arrived at the Ramey church in good time. Soon a goodly congregation assembled and a very enjoyable Sunday-school session was held. The good spirit of the school proved to be helpful to the preaching service. At the close of the services two stepped out for Christ.

After dinner we met at Reuben Ogg's to prepare for baptism, but with a third one added to the number. A very beautiful and convenient place had been selected about five miles east of the church. Here we administered the rite of baptism to the three in the presence of many of the friends and relatives. There seemed to be a deep spiritual interest shown and others are considering the matter seriously.

These people have no resident pastor. They have preaching but once a month, yet keep their Sunday-school going nicely. In this church there is an opportunity for some minister who wants to work and give real service. One can not help but admire their faithfulness and hospitality when among the people at Ramey. We hope the day will soon come which will bring them more assistance in their work. The seed sown in the years past by those who have served there is still bearing fruit. And more, there are promising children and young people who add to the charm of this community and afford much inspiration.

In the evening, after enjoying the hour of social fellowship and refreshments, we motored safely home, feeling spiritually uplifted and deeply impressed by the faith of God's people and the blessings of his love to us.

Monticello, Minn. Frank K. Allen.

BLIND FOR A DAY

One morning recently I jumped out of bed between 3 and 4 o'clock, groped my way to the switch, and turned on the light. It was my intention to go out and care for a bunch of baby chicks we were brooding. The light flashed on all right, but I was still in total darkness. I could not see! My first thought was that certain remedies which I had used the night before had sealed my eyelids. Accordingly, with the aid of a handkerchief, I succeeded in getting one eye partially open, but still could not see. The little light which did enter caused extreme pain.

By this time I was conscious of a terrible burning sensation around the eyes which became almost unbearable. Finally, I found some cold cream which I applied the best I could and made my way back to bed. I was now convinced that I was going blind. To the physical torture was added the mental agony of picturing the future without my sight. I hesitated to call anyone, for I dreaded to tell of my blindness, and lay for some time fighting my battle alone.

After about an hour had passed the suffering became so severe that I feared the loss of consciousness, so sat up and called my good wife. A physician was consulted, cold compresses and proper medicine administered.

What had happened was this: During last summer and fall I had been infected at different times with poison ivy. This spring when gardening, it happened again. Being busy I hadn't given it proper care, so that it became quite bad on my face and hands. Then I began using a lotion and ultra-violet ray treatments. Then the evening before my experience the physician allowed me to treat myself, and being extremely anxious to kill the poison, I had left the light on too long. My face was blistered and the eyes seriously affected by the intense light.

When evening came I remembered how the family had been more than kind. Also the doctor had said my eyesight would be restored. At the evening meal it is our

custom to sing a familiar song prayer. On the day I was blind, being assured that all were at the table, we began:

"We thank thee Lord for this our food—"

But singing was difficult because of the experiences of the day; it was hard to control our emotions. Yet with an effort we went on:

"For life and health and every good—"

Before the end of the line was reached Mrs. Bechtold and I were in tears. The children were about to cry, though they only vaguely sensed the situation. The song was never finished and the meal was eaten in silence. Our feeling of thankfulness was too deep for expression.

The spiritual value of this day has been very great. Comparatively few are blind physically in this life, but none of us see as clearly as we might those truths, beauties and goodnesses which make daily life "more abundant."

As a practical result, I have resolved that, as soon as I am able, I will make a contribution to "The Foundation for the Blind."

Lawrence, Kans. Paul F. Bechtold.

NEWS FROM CHURCHES

CALIFORNIA

Bakersfield members met in February, 1927, to discuss the opening of a mission point at Bakersfield. The first prayer meeting was held March 10 and the Sunday-school was organized March 27. After a few weeks permission was granted by the Seventh Day Adventists for the use of their church. In May, 1928, Bro. G. R. Montz of La Verne accepted the pastorate and has very faithfully served us ever since. Oct. 3, 1930, the Bakersfield group was organized into a church body with thirty-one charter members. G. R. Montz was elected elder. The building of a new churchhouse had been discussed many times but it was impossible because of the general depression. However a high school building 130 by 60 was purchased and moved to the two lots previously bought. After a considerable bit of remodeling, the building was in shape for services. The District Mission Board granted permission to solicit the District for funds. This we did and we appreciate the response. Some friends from outside the District also gave valuable support. May 3, 1931, the building was dedicated, Bro. Andrew Blickenstaff delivering the address. The building has five good class rooms, an auditorium that seats about 175 (which is used for two classes), a nursery and a room to be finished for a kitchen and Aid room; one Sunday-school class meets here now. The largest part of the labor was donated by our neighboring churches and our own members. The Sunday-school board decided to conduct a Daily Vacation Bible School with Mrs. G. R. Montz, superintendent. The school ran from June 8 to 19 with an average attendance of seventy-five. The children were gathered from different parts of town by the eight teachers and others. The interest was splendid. The juniors and intermediates were led in a Christian nurture class by the pastor and at the close of school when the teachers asked their pupils to make the decision, eight responded. From the time our Sunday-school was organized three others have been baptized. The members are encouraged over the outlook for the church here.—Mrs. Erma Van Horn, Bakersfield, Calif., July 3.

La Verne congregation had the pleasure of experiencing the leadership of Bro. Brightbill from Chicago in the music of the Sunday services recently which proved to be a real inspiration. Bro. Brightbill, who has charge of hymnology in Bethany Biblical Seminary, Chicago, and is in charge of the church music, drilled and directed the choir, introducing a number of new touches and led the congregational singing and gave an address on the subject of Music in Religious Education. The writer was superintendent of the community Daily Vacation Bible School. Robert Walker and Elmo Holl were her assistants in the junior and junior high division. Almost a hundred Church of the Brethren Sunday-school children were enrolled in this school which was held in the Lincoln school with a total enrollment of 188. Mrs. C. P. Shaffer, Mrs. E. R. Blickenstaff, Miss Ila Brownsberger, Miss Elizabeth Lehman and the writer are attending a conference of Girl Reserve leaders and girls at Asilomar from June 26 to July 6. This is very helpful in getting a general understanding of Christian education among girls. Pastor Galen K. Walker gave an interesting report of the recent Annual Conference Sunday, June 21. He represented the La Verne congregation with J. W. Mishler at this Conference. O. L. Minnich of Pomona and J. A. Smeltzer preached the Sunday Pastor Walker was at Conference. Many of the boys and girls are arranging to attend Camp La Verne this summer. Herman Landis is camp manager for the summer. His wife is camp nurse, J. M. Roynon has charge of the boys' programs and Mrs. C. P. Shaffer has charge of the girls. The group of high school Christian Endeavors are very active along many lines. Recently a large number signed up to be members of the morning quiet hour, reading a portion of Scripture daily.—Grace Hileman Miller, La Verne, Calif., July 2.

Live Oak.—Bro. E. M. Studebaker, president of La Verne College, gave the commencement address at our high school June 5 and also gave us two inspiring messages Saturday evening and Sunday morning following. Our elder, Bro. W. R. Brubaker, has been giving us a series of doctrinal sermons on Sunday mornings. Bro. G. O. Gaunt fills the pulpit on Sunday evenings. One young man has been baptized recently. The Apollo Four of La Verne College gave us their splendid musical program on June 29.—Bessie Fillmore, Biggs, Calif., July 3.

Los Angeles (First) church met in council June 17. Two delegates were elected to District Meeting: Bro. D. B. Miller and Bro. Baker. We have been very fortunate in having Bro. Baker and family in our midst. He has given us some splendid sermons and is at present conducting a Bible class every Wednesday evening. Sister Della Lehmer was our delegate to Annual Conference. Her report was so complete and interesting that we caught a real glimpse of the great Conference and experienced a blessing through the report. The Sisters' Aid has been well attended and plenty of work is being done in spite of warm weather. Our congregation feels the loss of Sister Clarence Lehmer, who passed away suddenly from a paralytic stroke. Our Sunday-school has had a splendid attendance, our June records show a higher average than for years. We recently received four members by letter and one Sunday-school scholar by baptism.—Elva G. Schrock, Los Angeles, Calif., July 6.

COLORADO

Antioch.—Our communion services were held on May 22 with about fifty members in attendance. Bro. Hinegardner officiated in the absence of our elder. May 27 a mother and daughter banquet was enjoyed at the parsonage. About thirty were present and a permanent organization of the mothers and daughters was effected. Sister Donald Hylton was chosen president and Sister Mabel Peats, secretary-treasurer. A very interesting and impressive songalogue was rendered on Sunday evening, June 7, featuring the life story of Charles Carey. Much benefit was received by this church from the Colorado Springs Conference, nearly our entire membership being present on Sunday. Our quarterly council convened on June 27 for the election of officers for the church and Sunday-school. Bro. I. J. Sollenberger of Denver was chosen elder in charge for another year; Bro. Geo. Wagner, church clerk and treasurer; the writer, Messenger agent and correspondent; Bro. S. Y. Cooper, Sunday-school superintendent.—Mrs. D. W. Correll, Yoder, Colo., June 29.

DELAWARE

Wilmington.—Our mother and daughter banquet was held in May. Mrs. Cole of Chester, Pa., gave a fine talk on the relation of mothers and daughters to each other. This was the first meeting of the kind held in our church and we felt rewarded by the venture. June 15 to 28 our pastor conducted a Vacation Bible School. Fifty-six were enrolled with an average attendance of fifty. This is the third school the pastor has conducted and he feels that each one is more successful. Our pastor, Bro. Wilbur M. Bantz, and family are going home to Ohio for the month of July. However, we will have services each Sunday during his absence.—Rhoda Best, Elsmere, Del., July 4.

ILLINOIS

Bethel church met in council July 1. Sunday-school officers for the year beginning Oct. 1 were chosen. Harvey Kensinger was reelected as superintendent. Ralph Flory and Paul Shiffler were chosen delegates to District Conference with E. S. Fry and E. B. Williams, alternates. We were represented at Annual Conference by E. B. Williams. A children's program was given June 21. A Sunday-school picnic was enjoyed in a woods north of town on July 4.—Martha Eichelberger, Naperville, Ill., July 6.

INDIANA

Buck Creek church met in council June 13. Delegates to District Meeting are A. C. Priddy and L. L. Paul; alternates, E. N. Cross and Sister Emma Sheets. The B. Y. P. D. rendered two services with Bro. Clarence Sheets, president. June 28 we reorganized the Christian Workers' Meeting with Phebe Teeter, president. The young people's class is planning to send some one to Camp Mack. They recently put on a play which was well done. The interest is good in the Sunday-school.—Phebe E. Teeter, Mooreland, Ind., June 29.

Elkhart Valley.—The quarterly council was held June 26. The date for the harvest meeting is Aug. 9. Bro. Carl Kreider was elected Sunday-school superintendent. The delegates for the District Meeting are Sister Susie Brumbaugh and Bro. Martin Stull; Bro. Frank Kreider and Bro. Albert Kreider, alternates. A Children's Day program was given recently which was helpful and inspirational. Our Sunday services are well attended and everyone seems interested in the work. The Ladies' Aid report was an excellent one.—Mary Kreider, Goshen, Ind., June 30.

Maple Grove church met in council June 20. Officers for the coming year were elected. Mrs. Lloyd Lambert is Messenger correspondent. Brother and Sister Hiatt were elected delegates to District Conference. A very impressive program was rendered on Mother's Day and a missionary play also was given in May. The children gave a splendid program June 14. The Daily Vacation Bible School began June 22 and continued two weeks. The United Brethren church of Saline City joined with Maple Grove in this school. A program was given on Sunday night following the close of the school for the bene-

(Continued on Page 28)

Morning Worship in the Rural Church School

(Continued From Page 18)

(c) Fellowship means entering into the lives of others, seeing life from their viewpoint, suffering even with them, it may be.

5. Jesus Faced Facts. (a) Jesus saw men as they were, and expected them to live up to the light they had. A teacher wrote, "Not up to your standard," on a boy's test paper. Jesus expects not mere talk, but character and service (Matt. 7:21-23).

(b) Knowledge can not take the place of service. When one learns more and does less his character disintegrates. The one who hears and does, is wise, building upon a rock; the one who hears and does nothing is unwise, building upon the sand (Matt. 7:24-26).

(c) Inspiration received upon any mount is for keeps only if put to service in the valley. Knowledge is power only when one does things. Some folks would not be recognized if they got into action.

6. Jesus Was an Intense Worker. (a) He was ever busy, was the best carpenter possible, and he was an ideal teacher, preacher, guest. You can not think of him as being idle.

(b) A preacher's four types of work are: Social work, organization, teaching or preaching, and pastoral work. Each member should be fitted into the place he can best serve.

(c) The pastor should have a time table for himself. He should study and read widely, and be where he will not be interrupted too much. His wife should be buffer between him and folks.

(d) And yet, pastoral work is more important than preaching. Great preachers have made as many as a thousand calls a year. The British are better preachers than Americans because they are first of all better pastors. Cultivate your folks even as Jesus cultivated the twelve.

7. Jesus Reveals the Father. It is wonderful to have a vision of God as Isaiah did. The disciples said also, "Show us the Father." Paul said that he is the Father of our Lord Jesus Christ. Paul met Jesus on the way and knew him. Peter and John could add nothing to him.

(a) Jesus referred the disciples to himself (John 14:6, 9). Jesus was the image of the invisible God. God is seen in the face of Jesus (2 Cor. 4:6).

(b) We should pray to know his will, for grace to do it, for strength to serve in the valley, and to see him in the beauty of holiness.

(c) God is personal, is more than force, nature or mere providence. Building personality in us is his business.

(d) We are not alone. He is with us, and cares infinitely (Matt. 28:20). He is aboardship in all our perils.

8. His Suffering (Col. 1:24). There are three kinds of suffering: (a) Natural, as when one eats too much, when one sins against another, or when one inherits weakness. At such time one learns cause and effect.

(b) Contagion, as when the innocent suffer disease or accident along with others. One learns to sympathize in this way.

(c) Assumed, or voluntary participation in. Do you choose this? "Rich man on the hill yonder! You miss it all." Moton of Tuskegee tells his pupils: "You may go to Harlem, N. Y., but remember where your folks still live."

One may isolate self from suffering, try to prevent or overcome it wherever seen, or submerge self in and help to bear it.

(d) "Live dangerously." The Jesus way is the way of the cross.

9. The Master's Joy. (a) One of Jesus' chief characteristics was joy. "Enter into the joy of thy Lord," means a real experience. The early church was vibrant with peace and joy, and both headed up in Christ.

Jesus rejoiced in nature—over birds, lilies, the sunset. He rejoiced in health. He had such health that he could touch lepers and not catch leprosy. He rejoiced in power, power to heal, power to draw others to him as the moon does the tide.

(b) Jesus grew (Luke 2:40, 52). He learned by suffering too (Heb. 5:7). And growth is the measure of life for us all.

(c) *Growth inward,* of one's own soul. *Growth outward,* at one with one's fellows. A man lost his job in the city, took his cultured wife to the mountains, and soon they found joy in helping the people there to a better life. One arbor day they planted 3,000 trees. *Growth upward,* unity with God. The musician first has harmony in his own soul. Like Kepler, a good man thinks God's thoughts after him. The secret of joy is unity inward, outward, upward.

Bridgewater, Va.

CORRESPONDENCE

MICHAEL FLORY

Michael Flory was born near Dayton, Va., Sept. 7, 1848. He departed this life June 23, 1931, aged 82 years, 9 months and 16 days. In 1864 he moved to the vicinity of Dayton, Ohio. Nov. 24, 1869, he was united in marriage to Miss Mary Warner of Dayton, Ohio. To this union were born ten children, one dying in infancy.

After his marriage he and his wife moved to Dayton, Va., but a year later they returned to Dayton, Ohio, where they engaged in farming. In 1873 they moved to Rossville, Ind., where they continued farming.

In 1880 he and his wife united with the Church of the

Brethren, and in 1885 he was called to the ministry. In December, 1889, they moved near Girard, Ill., and three years later moved into the city of Girard, where, with the exception of about four years, he resided until the day of his death.

He was the first superintendent of the Old Folks and Orphans' Home at Girard, and also served three and a half years in city mission work in Decatur, Ill.

He was interested in the life of the community, educationally as well as religiously, and served on the city school board for several years.

His chief concern, however, was for the church, which he felt called of God to serve. He engaged in his ministry with all the fervor of his enthusiastic soul, giving his services largely without remuneration. He served a number of churches as overseer, while doing a great deal of preaching in the Girard church. He was a good evangelist and his services in this field took him over the greater portion of the middle states. He was a forceful speaker, backed by strong convictions and an unshakable faith in God, combined with a congenial disposition which made him popular wherever he was known.

He was called upon to officiate at a great many funerals and also solemnized numerous wedding ceremonies. He ministered to the sick often in the sacred rite of the anointing as a means of healing and comfort. Early in his late affliction, which was of short duration, he was anointed, thus availing himself of the promises concerning this ordinance.

The Church of the Brethren has lost one of its most loyal and faithful ministers, but is assured of his joyful entrance into the church triumphant, to share its glory yonder.

Dec. 15, 1921, his faithful wife of many years was called home by death, which sorrow he bore with Christian fortitude. Oct. 7, 1924, he was united in marriage to Mrs. Lavina Bowman of Girard, Ill., to whom he was devoted for the few remaining years of his life.

He leaves to mourn his loss: His wife; four sons, John C. and Chas. D. Flory of Virden, Ill., C. Elmer Flory of Kinross, Iowa, and Aaron Flory of Birmingham, Mich.; three daughters, Mrs. Ellen Cook and Mrs. Pearl Moomaw of Girard, Ill., and Mrs. Anna Yates of Kinross, Iowa. One son, Edward Flory, preceded him in death, also a daughter, Mrs. Sarah Riffey.

Others who survive are thirty-nine grandchildren, twenty-two great-grandchildren and four step-daughters, together with other relatives and a host of friends.

Funeral services at the Girard Church of the Brethren, E. F. Caslow, pastor of the church at Virden, officiating, assisted by W. H. Shull of Girard. Interment, Pleasant Hill cemetery.

E. F. Caslow.

Virden, Ill.

WAS IT FAIR?

Was it fair to the people of Colorado Springs, was it fair to the kingdom of our Lord Jesus Christ, was it fair to our own denomination in the city, to do as we did in closing the work of the assembly? Did we finish as the Holy Spirit would have it finished? Acts 15.

Please note that I am not criticizing anyone, I just want to awaken us to think of future opportunities. Get on your knees and see if the Holy Spirit does not breathe into your soul and say: "I was just ready to give you a great Pentecost and you grieved me away."

I have been in hundreds of homes since the assembly. Live Sunday-school workers and ministers ask: "Why did you not close your assembly with a real Pentecost Day? We could experience the Spirit working in our homes and churches as never before. He was just ready to do his part. I fear you grieved him."

They ask: "Did you not realize that the Spirit of God was hovering over the city, breathing upon you?" We had to answer that, personally, we did. He was anxious to come upon us as a whole as he did at Jerusalem. And make them cry out, "What must I do to be saved?"

One minister said to me: "I attended the Conference for five days, and came back Tuesday night for a climax, but was disappointed." He said: "I never heard such gospel simplicity and felt the Spirit unfolding so richly. I fear you grieved the Spirit. You did not with all your evangelists give him a chance to have a Pentecostal Day of saving lost sinners." Is it not too true? The Spirit wanted to finish his work through us and glorify Jesus. Had we given him a chance to use us, wholly and not thought so much about home, mountain scenery, and pleasure, what would he have done in these last days! Come now, let us all be honest with him. Did we do our duty? As I walk the streets of this beautiful city, my heart is burdened. The people I meet and the news boys seem to have open hearts for Jesus.

Now brethren and sisters and all who were at the Conference, and all who stayed by the stuff, won't you pray as they did at Jerusalem at Pentecost? We are going to try by the grace of God to patch up that mistake we made in the closing (if it was such) and give the Holy Spirit another opportunity to use the church of Jesus here to save the lost. Read what the Spirit says between the lines. Listen to his still small voice.

J. E. Young.

Colorado Springs, Colo.

Boys and Girls Like These

Sunflower Stories and Lullabies

By Olive A. Smith

A book of 96 pages, well illustrated and full of material that boys and girls like. The stories are short and pointed. Save the fifty cents you were going to spend for candy or the movies, and **get this book for the home.**

Little Women

By Louisa M. Alcott

Read by many millions, this volume continues to hold its place while other books come and go. There's a reason. Read the book and you will know why. **60c.**

Little Men

By Louisa M. Alcott

Harum-scarum Tommy, studious Demi and others tumble into and get out of so many troubles that interest never lags as the reader passes from page to page. **60c.**

Happy Hours at Home

By Isabel C. Byrum

So planned that many pleasant hours can be spent together by parents and children. Stories that make home a delightful place long to be remembered. **60c.**

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

fit of the parents and friends. The teachers worked earnestly to make the school a success. We were very glad to have Sister Goldie Killian of East Dayton, Ohio, with us again July 5. She gave a splendid message on The Palm Tree Blessings (Psa. 92: 12).—Mrs. Alfred Campbell, Center Point, Ind., July 6.

Mt. Pleasant (No.).—Our church met in council May 28. Delegates to District Meeting are Floyd Leeper and Oliver Price, with Chas. Sellers and Noah Anderson, alternates. Brother and Sister Zook were asked to continue to fill the pastorate for the coming year. We enjoyed having Bro. R. H. Miller of North Manchester, Ind., fill the pulpit both morning and evening on June 28 in the absence of our pastor. We expect Bro. J. W. Grater of South Bend to be with us in an all-day harvest meeting on July 26.—Mrs. F. Z. Wiedeman, Bourbon, Ind., July 3.

West Eel River church met in council June 5. Our revival meetings are to begin Sept. 13, held by Bro. Geo. Strausbaugh of Ohio. June 21 the children assisted by the young people's class rendered a very good program.—Edith M. Heckman, Silver Lake, Ind., July 6.

IOWA

Iowa River church held its quarterly council June 21. Delegates chosen at this time to the District Meeting were Ota Lee Russell and Herchel Keedy. May 16 we had a well attended communion service in charge of Bro. I. D. Leatherman of Des Moines Valley church. On the following Sunday Bro. Leatherman had charge of the installation of three new deacons—George Bowles, Paul Nicholson and Harl Russell. June 14 we had a short Children's Day program. Despite the hot weather we have had an average attendance in our Sunday-school and church services. We are looking forward to a singing school for November to be under the direction of Bro. Alvin Brightbill.—Beulah Keedy Russell, Marshalltown, Iowa, June 30.

Salem.—The Ladies' Aid beld meetings every two weeks during the winter months which were well attended. They are contemplating redecorating the interior of the church soon. Easter was an inspiring day, beginning with Sunday-school in the morning. Afterward the deputation team from Mt. Morris College presented a good program. Motker's Day was very fittingly observed with readings, special music and a splendid sermon by our pastor, Bro. Chas. Colyn. We held our love feast on May 16 with Bro. Colyn officiating. A splendid Children's Day program was given by the primary department on June 7. The offering of $3.53 will be used for mission work. Our pastor and wife and many others from Salem attended the young people's conference at Leon June 28. We enjoyed very much having Brother and Sister Cottrell with us May 31. The offering taken at this time was $37.33. Bro. Chas. Colyn and Roy Dotson are the delegates to District Conference; alternates, Sister West and daughter, Estella. The latter had charge of the young people's conference at Leon. We are looking forward to a series of meetings to begin Aug. 16 to continue at least two weeks. Brother and Sister G. O. Stutsman of Cerro Gordo, Ill., will have charge.—Mrs. Fred Klinzman, Lenox, Iowa, July 3.

LOUISIANA

Rosepine.—We met at the home of our pastor, Bro. W. I. Liskey, on June 20 for our regular business council. Bro. Hoke was reëlected elder for another year. June 21 we had our love feast with Bro. Hoke officiating. We are using the envelope system in our church and find it to be very effective and helpful. We bave gained three new members since the last report. We are very proud of our pastor and wife, Brother and Sister Liskey. They have been with us nearly a year and are doing a wonderful work. They are a great help in our church and community. We appreciate Sister Liskey's help with the singing and song service. We are looking forward to the District Meeting to be held here at the Union church the first week in August.—Minnie C. Carpenter, Rosepine, La., July 3.

MARYLAND

Longmeadow.—May 16 the members of our congregation enjoyed the semiannual communion service at which Bro. D. R. Petre officiated. Our Annual Conference offering amounted to $105. Five of our members attended the Conference. Recently the B. Y. P. D. put on a peace program at which Sister E. C. Bixler of New Windsor, Md., made the main address. A goodly crowd was present to receive the inspiring message and a liberal offering was received, part of which was contributed by the B. Y. P. D. to the children of Porto Rico. During the last two weeks of August, Bro. Group of Pennsylvania will conduct an evangelistic meeting. At the same time our Daily Vacation Bible School will be in progress. The teaching force will be composed mainly of local talent. June 28 our elder, Bro. H. R. Rowland, preached on the theme, Life's Opportunities, in keeping with Educational Day. An offering for Religious Education is being contributed by the Sunday-school.—Pauline Rowland, Hagerstown, Md., June 29.

Pleasant View.—Our love feast, held the second Sunday in May, was well attended and was a very spiritual one. Eld. C. N. Frushour and Bro. Wilson of the Frederick City congregation assisted in the communion in the evening. Bro. Guy West of Bridgewater, Va., who is giving his services to the Board of Religious Education of the Southeastern region began a meeting for us on June 17 and closed June 28. Bro. West preached the Word with power and the attendance was the best we have ever had. The meetings have had a wonderful effect upon the community. As a direct result of his labors there were ten converts.—Mrs. J. S. Bowlus, Burkittsville, Md., June 30.

MINNESOTA

Guthrie.—Work here is progressing wonderfully. May 31 six were baptized, the youngest applicant being eight years old, and the oldest seventy-five. Our love feast was held that evening with the pastor in charge. June 14 after the morning services four more were baptized. Rev. Swindells of the community church delivered the afternoon address. June 28 services were held at the home of Brotber and Sister Quinn who were baptized in the afternoon. The pastor delivered the morning and afternoon addresses, using for the latter tbe subject, Why I Love My Church. This decided two more who await baptism. June 27 the annual council and election of officers was held. Bro. J. R. Suter was reëlected elder and pastor; Bro. Abner Stone, clerk; Sister Chalmer Barley, treasurer and Messenger agent; the writer, correspondent. Bro. Chalmer Barley was chosen delegate to District Meeting with the writer, alternate.—Mrs. J. R. Suter, Guthrie, Minn., June 29.

Worthington churcb just closed a successful Daily Vacation Bible School with Bro. J. Schechter as superintendent, assisted by his wife and six other teachers. The enrollment was sixty-three with an average attendance of fifty-five. Thirty-seven children had a perfect attendance and the juniors were the banner class, with every pupil present every day. Sister Ida Strom was their teacher. Thirty homes were represented by the pupils. Our young people's conference will meet at the Sheldon church, Iowa, July 10-12. Bro. F. E. Williams and Sister Minnie Schechter were chosen delegates to District Conference.—Mrs. H. H. Hauenstein, Reading, Minn., July 6.

MISSOURI

Cabool congregation enjoyed a splendid Mother's Day program given by the Mountain Grove Sunday-school. Brethren M. R. Zigler and Metzler filled the pulpit at Greenwood and Cabool. Their visit among us was appreciated. June 14 Children's Day was observed with an interesting program. Our attendance at Sunday-school has increased fifty per cent the past year. June 24 Bro. Barklow and wife stopped here and he gave us three soul-stirring sermons. The Ladies' Aid elected officers for the coming year with Mrs. A. W. Adkins. president. We are looking forward to the District Meeting to be held at the Cabool house in August.—Ida M. Gallup, Cabool, Mo., June 30.

NEW MEXICO

Clovis.—We observed Mother's Day. Brother and Sister Hallett of Pampa, Tex., were with us; the former delivered the morning address. Our spring love feast convened May 17. We rejoiced to bave quite a number of our isolated members with us to enjoy the feast, some having come over 160 miles. Bro. D. R. McFadden of Smithville, Ohio, officiated and remained with us in a two weeks' revival which was a refreshing time. As an immediate result twelve were baptized and one awaits the rite. Letters of membership were granted to Brother and Sister Geo. W. Call; he is in civil service and received a transfer to California; we are loath to have them leave. At our recent quarterly meeting we decided to continue our Sunday-school officers for another term. Sister Mary Robbins was chosen president of the Christian Workers' Meeting.—E. J. Smith, Clovis, N. Mex., July 3.

NEW YORK

Lake Ridge congregation met in council March 28. Plans for building a new church were discussed. H. D. Jones and E. F. Nedrow represented us at District Meeting. Mother's Day was observed in an all-day meeting. Rev. Beebe of the Methodist churcb at Ludlowville and Rev. Hadley of the Friends church at Poplar Ridge each gave an address in the afternoon. A Children's Day exercise was given June 14. Several visitors were here from the Shenandoah Valley of Virginia and very ably assisted in the program. These people are loyal and efficient church workers and are contemplating locating in our community. The enthusiasm for a new church is running high; we feel the need of it greatly. The work is very much hindered by the lack of room and inconvenience. Our church is growing in interest and attendance with a bright future ahead. At our last council June 26 Bro. E. F. Nedrow gave a report of District Meeting. Bro. C. B. Smith and wife of Bridgewater, Va., are with us at this time in a revival meeting. We will hold our love feast July 13.—Mrs. Henry Bowman, Aurora, N. Y., July 1.

OHIO

Greenville church met in council June 26. Officers for the coming year were chosen. Bro. D. G. Berkebile was reëlected elder; Russel Klepinger, Sunday-school superintendent, and Ella Miller, church correspondent. At a previous council the church voted to retain our pastor, Paul E. Wingert, another year. At our mother and daughter meeting May 15 we had a splendid program and a good social time. Our Children's Day program was given June 6.—Ada Deeter, Greenville, Ohio, June 27.

Lower Miami church met in council June 4. We decided to hold our love feast Oct. 24 at 7 o'clock. Bro. Garst represented our church at Annual Conference this year. We expect to have our revival meeting in August.—Blanche Furrey, Dayton, Ohio, June 29.

Union City (Ohio).—The church met in members' meeting June 19. The main business of the evening was the election of Bro. I. L. Erbaugh as elder to take the place of Bro. B. F. Sharp who recently passed away. It was decided to hold an evangelistic meeting sometime in September or October and close with a love feast. Our pastor's wife, Sister Della Erbaugh, who recently underwent an operation has recovered sufficiently to be with us in church again. While she was in the hospital the Sisters' Bible class and the Aid made a wedding

ring quilt and presented it together witb a donation of groceries, etc., to Brother and Sister Erbaugh. We have been studying our Sunday-school lessons in the mid-week service, with very good attendance. The last of April Bro. Otho Winger gave us two helpful sermons.—Lula Netzley, Union City, Ind., June 30.

OREGON

Grants Pass.—Our love feast was held May 8. Brother and Sister Oberholtzer, returned missionaries from China, were with us; the former officiated. Since our last report one has been received into the church by baptism; five letters have been granted. Quite a number of our members have gone away to work which makes our attendance rather small. We observed Children's Day and Father's Day on the third Sunday in June. Bro. R. C. Flory and Bro. Geo. Shade were elected delegates to District Meeting, with Sister R. C. Flory, alternate.—Mrs. M. F. Drake, Grants Pass., Ore., July 1.

PENNSYLVANIA

Beachdale (Berlin).—Our meetings, held by Sister Anna Mow, returned missionary from India, were attended with much interest. Her efforts were much appreciated and we trust that all have a keener interest in missions. The afternoon prior to communion our pastor, Bro. Guy Wampler, baptized seven converts. We enjoyed a very spiritual communion with sixty-seven members surrounding the Lord's table.—Pearl Brant, Garrett, Pa., June 30.

Hershey.—May 3 a mixed chorus from the Big Swatara church gave us a program in song which was very much appreciated. This was followed with a sermon by Bro. Ulysses Gingrich from the same congregation. The following ministers were present at our love feast: Eld. Phares Forney who officiated, John Ebersole and Perry Sanger. Our Mother's Day program was in charge of Sister J. I. Baugher and consisted of special singing, reading and recitations, and an address on Mother by Bro. J. I. Baugher. Our Children's Day exercises were held Sunday evening, June 7. Eleven churcb letters have been received since the last report. Our evangelistic meetings will open Aug. 16 with Bro. R. W. Schlosser of Elizabethtown as evangelist. Sunday evening, June 28, Eld. F. S. Carper gave a very interesting report of his trip to the Conference. Our Sunday-school outing will be held Aug. 8 at the church.—Mrs. Mary Bashore, Hershey, Pa., June 30.

Pittsburgh.—By special arrangement a delegation of the Annual Conference attendants from Middle Pennsylvania stopped here June 7 to give us a foretaste of the spirit of the meeting. A stirring message by Eld. D. B. Maddocks, also the fellowship of prayer and praise were much enjoyed by our congregation. This was our last evening service until September. We are joining with twenty-seven cburches of tbis part of the city in services at Carnegie Hall. Our pastor, Bro. N. M. Shideler, has charge of the service on Aug. 9. Our services both morning and evening have been very well attended, and a Bible class with our prayer service continues each Wednesday evening witb a good interest. At the children's service on June 28 a beautiful pageant was given by all the departments of the Bible School. In the afternoon the annual convention of the seventh circuit of Western Pennsylvania Sunday-schools was held in our church. It was a real rally with special visions of progress in Christian Education. The B. Y. P. D. decided to send one of their number to Camp Harmony this year, as a means of keeping leaders in our B. Y. P. D. They had enough funds to do this after paying their obligations.—M. Elizabeth Barnett, Pittsburgh, Pa., June 30.

Quakertown.—The series of meetings held in the Quakertown house closed May 3. Bro. Moyer also held a two weeks' meeting in the Springfield house which closed May 24 with our love feast. Bro. Moyer preached thirty-seven Spirit-filled sermons. As a result twelve were added to the church by baptism; two of the number came as a result of the meetings in Quakertown. The contest between the Springfield and Quakertown Sunday-schools came to a close May 31. Thirty-eight were added to the roll. We had our all-day rally June 7, while both schools met in the Springfield house. Several spoke during the Sunday-school period, after which a program was rendered, including a pageant by the Springfield Sunday-school and several playlets. The program for the afternoon consisted of several selections by the Quakertown male quartet, a missionary play by tbe young married people's class, and an address by Bro. Merkey of Manheim. June 20 we held our quarterly business meeting in the Quakertown house. Bro. Henry Moyer of Reading was elected pastor for one year and Bro. Bricker, reëlected elder; Bro. Alfred George, superintendent. The Vacation Bible School started June 29 and will continue for two weeks.—Mrs. Raymond Bleam, Coopersburg, Pa., July 3.

Shade Creek.—Our evangelistic services at the Sugar Grove church conducted by Bro. Jesse Reber of Shippensburg, Pa., closed May 31. The attendance and interest were very good, the messages helpful and inspiring. Twenty-one were received into the church by baptism. After the Sunday morning service one little child was consecrated to the Lord. A two weeks' Vacation Bible School at the Berkey church was directed by the pastor, Bro. Graham, with an enrollment of sixty-five. June 14 the Shade Creek chorus composed of seventy-five voices rendered a program, The Pink Rose, in story and song, in the Berkey church.—Nellie Lehman, Blough, Pa., July 1.

Westmont church met in special council May 25 and elected Bro. A. C. Miller as part-time pastor. This church has been without a pastor for almost a year. Bro. Miller came to us after serving the Windber church for some time. We hope it will not be long until we will be able to have a full time pastor. Bro. Miller is a very forceful speaker and we consider ourselves very fortunate to have been able to secure him. Sister W. H. Rummel and Sister Elva Mosholder were our delegates to District Meeting and brought back excellent reports. The mother and daughter banquet was well attended. Rev. Edmonds of the M. E. church of Nanty-Glo was the principal speaker. Other features sponsored by different groups of the class were—pictures and lecture of the Holy Lands, musicale, and the St. Clair family gave an afternoon program of music, both vocal and instrumental, with an address by Mr. St. Clair which was much enjoyed. Bro. W. H. Rummel, superintendent, has filled most of our Sunday evening appointments during the time we were without a pastor. He also bas taken care of our prayer meetings and teacher meetings which have been helpful and instructive.—Mrs. J. W. Head, Johnstown, Pa., June 27.

TENNESSEE

Johnson City.—One has been baptized recently. The B. Y. P. D. spent several Sunday evenings in mission study; subject, India; tbe teacher, Bro. Ziegler. At the close an illustrated lecture on India was given by Bro. Ziegler. During the absence of our pastor and wife at Annual Conference, the pulpit was filled by the local ministers and two visitors—Bro. Ben Miller and Dr. Chas. Wright of Virginia. At tbe quarterly business meeting in June Bro. J. B. White was chosen delegate to Annual Meeting. Delegates to District Meeting are Sisters Dora Allison and Laura G. Swadley; alternates, Sister Angie Watson and Bro. Frank Clark. The last Sunday of June Bro. Ziegler preacbed his last sermons. Tbe following Tuesday evening a fellowship supper was given in honor of Brother and Sister Ziegler. Afterward, seated around a camp fire, we listened to a program consisting of songs and several messages of appreciation of the work of our pastor and wife. About 125 were present including several ministers from the other churches in the city; one of them, representing the ministerial association, gave a fine tribute to Bro. Ziegler's work with them. Our brother and sister have done a good work in our church. Our prayers are with them as they go to India that the Lord will use them in even a larger way than he has in the bome land.—Laura Gwin Swadley, Johnson City, Tenn., July 2.

VIRGINIA

Bridgewater.—On Sunday, May 31, the ministerial board was present and Brother and Sister W. F. Garber were duly installed into the ministry. A very impressive service was conducted by Bro. C. B. Smith of Bridgewater. June 2 we had a called council to consider making arrangements for taking Sister Lewis Knicely to the Home. June 15 Sister Cora Ringgold began a Bible class at Beaver Creek Church. The class consisted of both old and young, yet was conducted primarily for the benefit of the young. The lessons were very instructive and interesting. The class met each evening and Sister Ringgold's earnest efforts have been beneficial and mucb appreciated by all who could attend.—Mrs. S. E. Garber, Bridgewater, Va., June 30.

GUEST'S PROSE

is fully as popular as his poetry because it abounds in human interest

You Can't Live Your Life Alone
Also contains "What I Owe to tbe Other Fellow," and "What My Neighbors Mean to Me"



What My Religion Means to Me
Also contains "The Man You'd Like to Be"

Why I Go to Church
Also contains "The Art of Making Friends"

My Job as a Father
Also contains "What My Father Did for Me"

Making the House a Home
Includes the poem, "It Takes a Heap o' Livin'"

These five volumes contain heaps of common sense put into never-to-be-forgotten form. They give you the inside of the life of **Edgar A. Guest.** Read them and you will know **Guest.** Read them and you'll never be the same as you were before—**you'll be better.**

Price of each volume is **seventy-five cents**

Brethren Publishing House, Elgin, Ill.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Arnold-Musselman.—By the undersigned at Fairfield, Pa., June 27, 1931, Ralph Everett Arnold of Elgin, Ill., and Mary Luella Musselman of Biglerville, Pa.—Charles C. Ellis, Huntingdon, Pa.

Ebetino-Helstern.—By the undersigned at the Lower Stillwater church, June 6, 1931, Fred Ebetino and Sister Elizabeth Helstern of Dayton, Ohio.—Hugh Cloppert, Trotwood, Ohio.

Fishburn-Gordon.—At the home of the writer June 9, 1931, Bro. Paul Fishburn and Sister Ruby Gordon, both of Overbrook, Kans.—H. R. Stover, Overbrook, Kans.

Mauck-Mathias.—At the residence and by the undersigned, June 27, 1931, Bro. Lloyd Oliver Mauck of Fairfax and Sister Bertha Susan Mathias of Vienna, Va.—Jno. M. Kline, Manassas, Va.

Ooley-Jones.—By the undersigned at his residence June 28, 1931, Daniel Boyd Ooley and Miss Ina Gene Jones, both of Weatherford, Okla.—Ed. R. Herndon, Weatherford, Okla.

Snavely-Fake.—By the undersigned at Elizabethtown, Pa., June 30, 1931, Mr. Howard J. Snavely of Palmyra, Pa., and Miss Minerva R. Fake of Annville, Pa.—H. H. Nye, Huntingdon, Pa.

Teegarden-Dearth.—By the undersigned at his home, June 11, 1931, Bro. Lowell Teegarden of Rossville, Ind., and Helen Dearth of Frankfort, Ind.—Dolar Ritchey, Palestine, Ill.

Wilson-Fox.—By the undersigned at Huntingdon, Pa., June 20, 1931, William G. Wilson and Nellie M. Fox, both of Johnstown, Pa.—Charles C. Ellis, Huntingdon, Pa.

FALLEN ASLEEP

Bechtel, Sister Emma J., died at her home in East Berlin, Pa., of a paralytic stroke June 25, 1931, aged 72 years, 1 month and 12 days. She was a faithful member of the Church of the Brethren and was a devout Christian. She was never married but she and her brother reared three children. She is survived by one brother and three foster children as well as a number of nephews and nieces. Funeral in the Mummert meetinghouse by Eld. C. L. Baker, Eld. S. S. Miller and Bro. J. M. Danner. She was buried in the adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Beers, Clair Eugene, died in the Lewistown Hospital, June 27, 1931, aged 16 years, 2 months and 12 days. He is survived by his father and mother, two brothers and one sister. He became a member of the Church of the Brethren at the age of thirteen. Funeral in the Bunkertown church by his pastor, the writer. Burial in the Bunkertown cemetery.—C. E. Grapes, Bunkertown, Pa.

Filbrun, Caroline, youngest child of a family of thirteen children of Adam and Sarah Detrick, born March 24, 1844, in Montgomery County, Ohio, died June 11, 1931, at the home of her son William, near Brandt, Ohio, aged 87 years, 2 months and 17 days. She married Peter Filbrun in 1868. To this union were born four daughters and three sons; the husband, one son and two daughters preceded her. In 1871 she united with the Church of the Brethren and was always a loyal and faithful Christian. She leaves two sons, two daughters, fifteen grandchildren and eleven great-grandchildren. Funeral services by G. E. Yoder assisted by the writer. Burial in New Carlisle cemetery.—J. B. Gump, New Carlisle, Ohio.

Flemings, Bro. Robert H., died at his home in Red Lion, Pa., of complications, June 2, 1931, aged 76 years, 8 days. He was a consistent member of the Church of the Brethren for many years. He leaves his widow, two daughters and one son. Funeral in the Mummert meetinghouse near East Berlin by Eld. C. L. Baker assisted by Bro. R. S. Krout.—Myrna Kreider, East Berlin, Pa.

Fullmer, Forrest L., was born at Cairo, Ohio, and departed this life at his home in Akron, June 20, 1931, aged 45 years, 6 months and 17 days. He was united in marriage to Myrtle M. Frick on June 24, 1913. Bro. Fullmer was born of Christian parents who early consecrated his life to the Savior and he was in his youth confirmed in the faith of the Reformed Church. On April 28 he accepted the faith of the Church of the Brethren and was baptized into this fellowship. He began at once a life of consecrated, faithful service for Christ and the church which continued until the call came to the higher service. He is survived by his faithful companion, one son, an aged father, one sister, one brother. Services from the church in charge of the pastor assisted by Bro. A. H. Miller and interment in Memorial Park cemetery.—Ira E. Long, Akron, Ohio.

Groff, Sister Amanda R., died June 1, 1931, of infirmities of age. She was the widow of Eld. Hershey Groff who preceded her almost nine years ago. She was born Aug. 17, 1846. She had spent almost fifty-four years in the Master's service. She is survived by five daughters, one son, twenty grandchildren and ten great-grandchildren. Services at the Bareville church by Elders Rufus P. Bucher and Alvin P. Wenger. Interment in the Bareville cemetery.—Amos B. Hufford, Bareville, Pa.

Herr, Amaziah W., died June 1, 1931, aged 72 years, 2 months and 23 days. He is survived by his widow, three daughters and one son. He had been a member of the Church of the Brethren since 1901. He spent his life in the bounds of the Lost Creek congregation, Juniata County, except his early life in Lancaster County and a few years in Florida. Funeral services by his pastor, the writer. Burial in the Bunkertown cemetery.—C. E. Grapes, Bunkertown, Pa.

Jones, Miller, died at his home near Shady Grove, June 6, 1931, aged 78 years. He is survived by his wife. He was a member of the Church of the Brethren for a number of years. Funeral services at the Shady Grove church by Elders Jeremiah and Chester Thomas. Interment in the Shady Grove cemetery.—Mrs. Levi F. Fearer, Brandonville, W. Va.

Kindy, Elizabeth K. Nold, was born in Columbiana County, Ohio, May 7, 1862, and died at her home in Medina County, Ohio, June 5, 1931, aged 69 years and 29 days. She was married to Samuel Kindy, July 4, 1889, and to this union four children were born; two daughters died in childhood; two sons survive. In 1889 she confessed her Savior and united with the Church of the Brethren and to this faith she continued faithful to the end. For more than seven years she had been deprived of her sight and for almost a year had been confined to her bed, yet no one was more cheerful and optimistic than she, a constant example of Christian fortitude and inspiration to all who came in her presence. Until her strength made it impossible she labored with her hands on work furnished by the Blind Commission of Columbus and the income thus acquired was given to the advancement of the work of the kingdom. Her loyalty to the church of her choice, her devotion to the home and her self-sacrificing spirit will hallow her memory to all who have known her. Services were held from the Mennonite church near the home and were in charge of the writer (her pastor), assisted by Bro. A. H. Miller. Interment in the cemetery at Wadsworth.—Ira E. Long, Akron, Ohio.

Myers, Sister Susan, was found dead at her home on June 11, 1931, aged 73 years. She had been in ill health for sometime. She was a member of the Welsh Run congregation for a number of years. She leaves her husband, one son, three brothers and two sisters. Services in the Welsh Run church by Brethren D. M. Zuck and Wm. Hunsberger. Interment in the cemetery adjoining.—Otho D. Martin, Mercersburg, Pa.

Petry, Jeremiah, died at the home of his sister, Sister Rebecca Burns, Rocky Ford, Colo., May 30, 1931, aged 75 years, 2 months and 16 days. He was the son of the late Bro. Jacob and Sister Annie Rebecca Roop Petry of near Westminster, Md. The body was brought to Westminster to the home of his half brother, Bro. Harvey Petry. Services in the Meadow Branch church by Bro. J. W. Thomas. Another half brother also survives with three sisters and one brother. Interment in the Meadow Branch cemetery.—Wm. E. Roop, Westminster, Md.

Roland, Miriam Irene, daughter of the late Wm. Roland, died June 12, 1931, aged 18 years, 8 months and 21 days. Health had been failing for a few years but she suffered patiently. She enjoyed her religious life which was begun at an early period. She is survived by her mother, two sisters and two brothers. Services by the home ministers in the Middle Creek house, West Conestoga congregation. Interment in the cemetery adjoining.—S. M. Fahnestock, Lititz, Pa.

Sampson, Wm. Irwin, eldest son of John and Margaret Sampson, born at Primrose, Ohio, died June 29, 1931, aged 69 years, 8 months and 18 days. He married Mary E. Moyer May 24, 1890. He leaves his wife, six children and twelve grandchildren. At the age of fifty-nine he united with the Church of the Brethren and remained a faithful member until death. For several years he had been blind but was always busy working for the comfort and well being of his family. Funeral in the Walnut Grove church near Alvordton, Ohio, by the writer, assisted by Elders G. S. Throne and J. W. Kyser.—H. H. Hendricks, Ney, Ohio.

Sipes, Matilda Jane Kelley, born Sept. 10, 1856, in Fayette County, Pa. With her companion she united with the Church of the Brethren about the time they were married. They became the parents of two children, but the father and husband was called by death before the younger one was born. She died May 26 in the home of the daughter, Mrs. Clara B. Wood; the son lives in the far west. For two years she felt that her work was coming to its close and received the anointing service, after which she was able to attend some of the regular services of the church. Services at the home by her pastor, N. M. Shideler. Burial at Connellsville.—Mrs. M. Elizabeth Barnett, Pittsburgh, Pa.

Whitmore, Bro. John Daniel, died June 9, 1931, at his home at Montezuma in the Beaver Creek congregation, aged 46 years, 6 months and 17 days. He leaves his wife, who was Miss Sarah Glick, daughter of the late S. T. and Emma Glick, and one son. He had been a great sufferer from rheumatism for several years. He was a member of the Church of the Brethren since early manhood.—Mrs. S. E. Garber, Bridgewater, Va.

Wise, Mabel Arvilla Blosser, born in Elkhart County, Ind., died June 10, 1931, aged 42 years, 3 months and 29 days. She married Elmer E. Wise Oct. 4, 1913. She leaves her husband, four children, her mother, Mrs. Elizabeth Blosser, one sister and six brothers. She united with the Church of the Brethren while yet in her teens and remained a faithful member.—Mrs. Jesse B. Mishler, Nappanee, Ind.

THREE NEW BOOKS

The World's Best Loved Poems

Compiled by James Gilchrist Lawson

More than 350 of the world's best loved short poems, with a few short prose selections, old-time favorites as well as the most popular of the newer poetry. Masterpieces of great writers, gems of the unknown, loved poems of school days hazily lurking in your mind and the latest "hits." **A book you will read for sheer pleasure.** You will thrill with its emotion and smile at its humor.

Easy to find what you want in this book. There's the subject index, the first line index and the author index. **455 pages and all for ONE DOLLAR.**

Your Son and Mine

By John T. McGovern

Remember when you were young and wanted to prepare for a certain line of work? Perhaps **you wanted to go to college** and become a chemist. **Father thought you should follow his occupation.** Well, here is a frank discussion of just such problems. The author treats a dozen men who were "made" or "unmade" because of the training through which they passed or failed to pass. Every father and every father's son will be the wiser for reading this illuminating book. **195 pages. TWO DOLLARS.**

Hymns in Human Experience

By William J. Hart

A new book on an old subject. Little is said concerning the origin of hymns and of their authors. Rather is the stress upon the hymns themselves, **how they have been used and what their effect has been.** That's one reason why you will repeatedly turn to this book and read its well written narratives. If you love hymns you will appreciate "HYMNS IN HUMAN EXPERIENCE." **221 pages. TWO DOLLARS.**

BRETHREN PUBLISHING HOUSE
ELGIN, ILL.

THIS IS POOR ECONOMY

To eat food that does not nourish
To pay exorbitant prices for clothing
To listen to a poor radio program
To read trashy literature
To deny your children an education
To absent yourself from the house of God
Not to provide your Sunday-school with sufficient supplies
To try to get along without **THE GOSPEL MESSENGER**

SEE YOUR AGENT

Your church has an **Agent** who can secure from your **Publishing House** whatever **Bibles, Books or Other Material you may wish.** It will be to your interest to see him and **give him your orders.**

This same **Agent** will forward your **MESSENGER** subscription together with the cash you pay him. This simplifies matters for you and helps the **Agent** to reach other patrons.

If you do not know your **Agent,** ask the pastor to introduce him to the congregation at the next service.

In case you have no agent send your orders and subscription direct. **Our large Catalogue** and **Supplement** will be mailed you **on request.**

Brethren Publishing House, Elgin, Ill.

Execute Your Own Will . .

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of .....dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

SCHOOL AND THE FUTURE

A modern beautifully kept school where character building and personality development for successfully meeting the future are handled by a most experienced staff. The development of church leadership is made a specialty. **Location one of the most beautiful in Virginia.**

ACADEMY COURSE

A high quality Academy course, Bible, Business, Musical education. Cultural and Christian citizenship. Personality study and vocational guidance. Wholesome athletics. Wonderful environment. Single dormitories. **Write for details.**

For Girls **For Young Men**

DALEVILLE ACADEMY (near Roanoke)

Daleville, Box B **Virginia**

YOUR DISTRICT MEETING MINUTES

look best when printed by the **Brethren Publishing House,** which has specialized in this line. Most of our **State Districts** are having their **Minutes** thus printed, and are well pleased with prices and workmanship.

MOFFATT'S TRANSLATION
READ AT CONFERENCE

Many have wondered what translation of the New Testament was used by Eld. I. W. Taylor at the opening of Conference. It was **MOFFATT'S** which is considered a **most excellent translation** for those who want the **New Testament in modern English** and still retain the **original meaning.** You will like **Moffatt,** if you will give it a trial. Especially **helpful for comparison** with other translations.

No. 0. Heavy paper binding, round corners .....$ .60
No. 1. Leather stamp cloth, round corners, gilt edges .. 1.75
No. 2. Limp leather, paper lining, round corners, gilt edges 3.00
No. 3. Morocco leather lined, round corners, gilt edges 4.00
No. 4. Pocket edition, thin paper, cloth 1.50

For desk and home use we have **Moffatt's Parallel New Testament,** with **King James' Version** in one column and **Moffatt's Version** in the second column. **Bound in cloth, 633 pages. And the price is only ONE DOLLAR.**

You make no mistake when you buy Moffatt

Brethren Publishing House, Elgin, Ill.

Many Pastors Are Ordering These Books

To harmonize the desire for reading with a pastor's limited income sometimes becomes a real prohlem at the parsonage. Our DOLLAR BOOKS help solve this embarrassing prohlem.

Paul of Tarsus By T. R. Glover
What to Preach By Henry Sloane Coffin
Fast Hold on Faith By Henry Howard
A Guide to Preachers By G. W. Truett
The Wicket Gate By T. DeWitt Talmage
Lord, Teach Us to Pray By Alexander Whyte
The Ten Commandments By A. E. Garvie
The Public Worship of God By J. R. P. Sclater
A Quest for Souls By G. A. Studdert-Kennedy
New Tabernacle Sermons By Henry Sloane Coffin
The Cross in Christian Experience By W. M. Clow
The Impatience of a Parson By H. R. L. Sheppard
The Trial and Death of Jesus Christ By James Stalker
Greatest Thoughts About Jesus Christ By J. Gilchrist Lawson
The Pastor His Own Evangelist By J. W. Chapman and C. L. Goodell
Apostolic Optimism
The Preacher—His Life and Work By J. H. Jowett
Sermons on Biblical Characters
More Sermons on Biblical Characters By Clovis G. Chappell
Bible Types of Modern Men, First Series
Bihle Types of Modern Women, First Series By W. Mackintosh Mackay
Paul, the Missionary
The Miracles of Our Savior
The Parables of Our Savior By W. M. Taylor
The Humiliation of Christ
The Training of the Twelve
The Miraculous Element in the Gospels By Alexander Bruce
100 Prayer Meeting Talks and Plans
100 Revival Sermons and Outlines
100 Great Texts and Their Treatment
1,000 Thoughts for Funeral Occasions By Frederick Barton
1,000 Evangelistic Illustrations
300 Evangelist Sermon Outlines
Cyclopedia of Sermon Outlines
1,001 Illustrations for Pulpit and Platform By Aquilla Webb
The Evangelistic Encyclopedia
100 Choice Sermons for Children
100 Best Sermons for Special Days and Occasions
Cyclopedia of Sermon Outlines for Special Days and Occasions By G. B. F. Hallock

A wise selection from the above list offers every pastor a chance to add a few books without seriously draining his purse. Use this page as your order sheet and send to

Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., July 25, 1931 | No. 30

IN THIS NUMBER

Editorial—

Personal, Spiritual, Reciprocal (E. F.), ... 3
Christianity and Human Distress (H. A. B.), ... 3
A Christian and His Will (C. D. B.), ... 3
What the Jesus Way Means (E. F.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Reality (Poem). By Mary C. Stevens, ... 5
Easter and After. By Charles C. Ellis, ... 5
The Kingdom of God.—No. 1. By Otho Winger, ... 6
Faith and the Redemptive Process. By J. P. Dickey, ... 7
Why a Program of Adult Religious Education. By R. E. Mohler, ... 8
Et Tu, Matthew? By A. E. Carsey, ... 9
"Another Day" or Opportunity. By C. C. Hawbaker, ... 10
Up From Jordan. By John D. Roop, Jr., ... 11
Not Many Teachers. By Ira Frantz, ... 12

Missions—

1931-32 Mission Study for Women. By Nora M. Rhodes, ... 13
Immigration Versus Deportation, ... 14
Hindustan to America. By Orpa Bugyandas, ... 15
Suggestive Worship Program for Junior Project, ... 15
News From the Field, ... 15

Pastor and People—

Lessons for Beginners in the School of Christ.—No. 4. By Rhetta O'Rourke, 18
Jesus and Success. By O. P. Williams, ... 19
Indoctrinating Young Christians.—No. 14. By Galen B. Royer, ... 19

Home and Family—

Blind (Poem). By Kenneth Morse, ... 22
Revealing the Master. By Bess Royer Bates, ... 22
What Am I? By Ruth Horning Brown, ... 22
Some Mothers of Famous Men. By Martha Click Senger, ... 23
What Shall I Do? By Elizabeth H. Brubaker, ... 26

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

OFFICIAL DIRECTORY

The Official Directory is published in the last issue for each month. Special effort is taken to keep it up-to-date. Early notice of corrections or changes in address is desired.

BOARDS AND COMMITTEES

GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.
J. J. Yoder, Vice-Chairman, McPherson, Kans.
H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.
Levi Garst, Salem, Va.
J. B. Emmert, 2627 4th St., La Verne, Calif.
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.
L. C. Moomaw, R. 2, Bx. 209, Roanoke, Va.
General Secretary, C. D. Bonsack, Elgin, Ill.
Assistant Secretary, H. Spenser Minnich, Elgin, Ill.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.
Manager and Treasurer, R. E. Arnold, Elgin, Ill.
Secretary, L. T. Miller, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION

C. Ernest Davis, Chairman, Mt. Morris, Ill.
C. S. Ikenberry, Vice-Chairman, Daleville, Va.
H. K. Ober, Elizabethtown, Pa.
L. W. Shultz, North Manchester, Ind.
J. M. Henry, Bridgewater, Va.
Eva Trostle, 3435 Van Buren, Chicago, Ill.
R. E. Mohler, McPherson, Kans.
Mrs. R. D. Murphy, Chairman, Women's Work.
P. G. Stahly, Chairman, Men's Work.
General Secretary, R. D. Bowman, Elgin, Ill.
Director of Young People's Work, Dan West, Elgin, Ill.
Director of Children's Work, Ruth Shriver, Elgin, Ill.
Editor, E. G. Hoff, Elgin, Ill.
Assistant, Maud Newcomer, Elgin, Ill.
Assistant, Edith Barnes, Elgin, Ill.

GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.
V. F. Schwalm, Vice-President, McPherson, Kans.
J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.
H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.
D. W. Kurtz, 1605 E. 3rd St., Long Beach, Cal.
A. C. Wieand, Bethany Biblical Seminary.
E. C. Bixler, Blue Ridge College.
Paul H. Bowman, Bridgewater-Daleville.
R. W. Schlosser, Elizabethtown College.
C. C. Ellis, Juniata College.
E. M. Studebaker, La Verne College.
Otho Winger, Manchester College.
V. F. Schwalm, McPherson College.
C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD

S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.
M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.
W. H. Yoder, R. 1, Waterloo, Iowa.
H. L. Hartsough, N. Manchester, Ind.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE

James M. Moore, Chairman, 3560 Congress, Chicago, Ill.
R. W. Schlosser, Secretary, Elizabethtown, Pa.
A. R. Coffman, Mt. Morris, Ill.
D. W. Kurtz, Moderator Annual Meeting, 1605 E. 3rd St., Long Beach, Calif.
J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.
Vice-Chairman, P. H. Bowman, Bridgewater, Va.
Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.
Executive Secretary, J. W. Lear, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK

Mrs. R. D. Murphy, Chairman, 2260 N. Park Ave., Philadelphia, Pa.
Mrs. H. L. Hartsough, Sisters' Aid, N. Manchester, Ind.
Mrs. Laura Gwin Swadley, Bible Study, R. 4, Johnson City, Tenn.
Nora M. Rhodes, Missions, Dallas Center, Ia.
Mrs. J. Z. Gilbert, Mothers and Daughters, 3300 N. Griffin Ave., Los Angeles, Calif.
Ruth Shriver, Children's Work, Elgin, Ill.
Mrs. E. C. Bixler, Peace, New Windsor, Md.
Eva Trostle, Temperance and Simple Life, Chicago, Ill.
Lucille Sherck, Office Secretary-Treasurer, Elgin, Ill.

NATIONAL COUNCIL OF MEN'S WORK

P. G. Stahly, President, South Bend, Ind.
Dr. O. G. Brubaker, First Vice-President, North Manchester, Ind.
C. C. Hawbaker, Second Vice-President, South Bend. Ind.
Levi Minnich, Third Vice-President, Greenville, Ohio.
C. M. Culp, Recording Secretary, Elgin, Ill.
Dan West, Treasurer, Elgin, Ill.
G. A. Cassel, Ashland, Ohio.
H. J. Harnly, McPherson, Kans.
L. C. Moomaw, Roanoke, Va.
J. Herbert Miller, Baltimore, Md.
D. E. Sheller, Long Beach, Calif.
L. M. Davenport, Los Angeles, Calif.
J. M. Fogelsanger, Philadelphia, Pa.
J. K. Miller, Cedar Rapids, Iowa.
B. F. Stauffer, Rocky Ford, Colo.
R. E. Mohler, Executive Secretary, Elgin, Ill.

AUDITING COMMITTEE

E. M. Butterbaugh, 526 E. Indiana Ave., South Bend, Ind.
J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER

E. J. Stauffer, Mulberry Grove, Ill.

MEMBER ADVISORY BOARD A. B. S.

M. C. Swigart, 1611 Germantown Ave., Philadelphia, Pa.

RAILWAY TRANSPORTATION AGENT

J. F. Appleman, Plymouth, Ind.

OUR MISSIONARIES

Supported in whole or in part by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

AMERICA

Industrial School, Geer, Va.
Finckh, Elsie, 1925.
Hersch, Orville, and Mabel, 1925.
Kline, Alvin, and Edna, 1919.
Knight, Henry, March, Va., 1928.
Wampler, Nelie, 1922.

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45. Malmö, Sweden, 1911.
Norris, Glen E., and Lois, Spangatan, 38, Malmö, Sweden, 1929.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Pollock, Myrtle, 1917.
Senger, Nettie M., 1916.
Shock, Laura, 1916.
Wampler, Ernest M., 1918, and Elizabeth, 1922.

Ping Ting Chow, Shansi, China
Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Flory, Byron M., and Nora, 1917.
Flory, Edna R., 1917.
Horning, Emma, 1908.
Metzger, Minerva, 1910.
Schaeffer, Mary, 1917.
Sollenberger, O. C., and Hazel, 1919.

Show Yang, Shansi, China
Clapper, V. Grace, 1917.
Cripe, Winnie, 1911.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China
Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

On Furlough
Heisey, Walter J., and Sue, Boston, Ind., 1917.
Neher, Minneva J., La Verne, Calif., care of W. H. Neher, 1924.
Oberholtzer, I. E., and Elizabeth, Trotwood, Ohio, 1916.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Beahm, Wm. M., and Esther, 1924.
Bittinger, Desmond, and Irene Frantz, 1930.
Harper, Clara, 1926.
Helser, Albert D., 1922, and Lola, 1923.
Horn, Evelyn J., 1930.
Robertson, Dr. Russell L., and Bertha C., 1927.
Royer, Harold A., and Gladys H., 1930.
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa
Rupel, Paul, and Naomi, 1929.
Burke, Dr. Homer L., and Marguerite, 1923.

Marama, via Damatura, Nigeria, West Africa
Heckman, Clarence C., and Lucile, 1924.
Schechter, Elnora, 1929.

On Furlough
Kulp, H. Stover, 1922, and Christina, R. 3, Pottstown, Pa., 1927.
Shisler, Sara, Vernfield, Pa., 1926.

INDIA

Ahwa, Dangs, Surat Dist., India
Garner, H. P., and Kathryn, 1916.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Lichty, D. J., 1902. and Anna, 1912.
Shickel, Elsie N., 1921.

Bulsar, Surat Dist., India
Blickenstaff, Lynn A., and Mary, 1920.
Blough, J. M., and Anna, 1903.
Bollinger, Amsey, and Florence M., 1930.
Fox, Dr. J. W., and Besse, 1929.
Shumaker, Ida C., 1910.
Wolf, L. Mae, 1922.
Ziegler, Emma K., 1930.

Dahanu Road, Thana Dist., India
Blickenstaff, Verna M., 1919.
Ebbert, Ella, 1917.
Nickey, Dr. Barbara M., 1915.

Vada, Thana Dist., India
Brumbaugh, Anna B., 1919.
Swartz, Goldie E., 1916.
Shull, Chalmer, and Mary, 1919.

Palghar, Thana Dist., India
Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India
Miller, Arthur S. B., and Jennie, 1919

Vyara Surat, India
Brooks, Harlan J., and Ruth, 1924.
Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India
Stoner, Susan L., 1927.
Wagoner, Ellen, 1919.

Jalalpor, Surat District, India
Miller, Sadie J., 1903.

On Furlough
Cottrell, Dr. A. R., and Laura, 3435 Van Buren St., Chicago, Ill., 1913.
Ebey, Adam, and Alice, N. Manchester, Ind., 1900.
Long, I. S., and Effie, Bridgewater, Va., 1903.
Miller, Eliza B., 723 Denver St., Waterloo, Ia., 1900.
Metzger, Dr. Ida, Strathmore, Calif., 1925.
Mohler, Jennie, Leeton, Mo., 1916.
Moomaw, I. W., and Mabel, 147 W. 9th St., Columbus, Ohio, 1923.
Mow, Anetta, Nokesville, Va., 1917.
Mow, Baxter M. and Anna B., Nokesville, Va., 1923.
Ziegler, Kathryn, Richland, Pa., 1908.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., July 25, 1931 No. 30

EDITORIAL

Personal, Spiritual, Reciprocal

HERE is another one that set us to thinking: "Religion is the technique of making personal contacts with the universe."

We are not fond of that word "technique." It seems too mechanical. But if it may include all that one thinks and feels and does in the process of making these contacts, perhaps it will do.

The making of the contacts, the coming to terms with the universe in which we find ourselves—that is the important idea to hold fast. That is of the very essence of religion.

And it *is* a personal matter. We like the emphasis on that. The contact is personal on your side because you are a person. It is possible because you are a person. It is made, if made at all, through the person of you, the what of you that wonders and hungers and chooses and refuses, the *you* of you.

And that isn't the whole story. It is personal on the other side too. No sort of contact that you can make with a mere thing is worthy of the name of religion. It isn't religion unless it is contact with a Person.

Religion is contact with the universe but contact with the universe is not religion unless it is a contact of spirits. E. F.

Christianity and Human Distress

AFTER a certain tour of the cities of Galilee, the Master seems to have been more than ordinarily impressed by the distress of his people. It seemed to him that they were as sheep without a shepherd.

If Christ were to visit the cities of any land today—even of America—would he not have equal cause for compassion on the multitudes? And would he not seek to answer back to human need as sincerely and effectively as he did so long ago? Certainly he would, for his mission was to seek and save the lost.

Since Christians know the will of Christ for a world in distress, what is their responsibility? This much at least: they must be Christlike in compassion and Christlike in the will to realize a more Christian world order.

The responsibility for helping the men who are stunned or whipped, rests upon all men of ability. But the responsibility will be shunned except by men of goodwill. Which means that in the current crisis we are driven back to rely upon men and women possessed of a Christlike spirit—that these alone may be expected to turn responsibility into opportunity. H. A. B.

A Christian and His Will

THE making of wills is a very old custom. It was evidently in practice before the times of the New Testament (Heb. 9: 17). It indicates thoughtfulness and wisdom upon the part of those who make wills, expressing the desired use of their property after their death. It is a recognition of stewardship over any blessings of God possessed and enjoyed that we want to hand on to others. It is a bit of thoughtfulness upon the fact and meaning of death. It also should be a final expression of our faith in the gospel of Christ and his church.

The fear that wills may not be carried out has little foundation, when they are clearly written and intelligently made. Dangers to be avoided in making wills, are, to wait so long that our minds may not be clear, to show strong prejudices or indicate that undue influence has been used. Courts are usually guided in the interpretation of wills by the character and conduct of the maker during his life. If the will and its provisions are in harmony with the life of the maker, there are few chances that it can be set aside.

But it seems to us that a Christian ought to make his will something more than a mere distribution of property! I have just read the will of one of our church leaders now gone home. I am impressed with the statement of his faith in the Lord and his gratitude

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

to God for health and accumulated blessings which he passes on to his family and the church to use. What a heritage to the family, if when the will is read, and any proporty is given them, there is a statement of faith, counsel or cherished desire to accompany the legacy. It will help the children and make sacred the memory of parents as well as the legacy.

Another fact we Christians should not forget in making our wills is this: it is the final testimony of our faith. It is the last chance to use our earthly life or means for the honor of him who has done so much for us and the world. If we have loved the Lord and appreciated what the gospel has accomplished in us, our last will and testament should be a final evidence of that fact. The church, with her mission of evangelism and her institutions of mercy and helpfulness, should have proportionate recognition. This is what the world would expect from us, and what is so given will under God's grace become a legacy of increasing blessing to mankind.

This is no plea for money. There are perhaps more economical and better ways for this than in wills. It is a plea for consistent Christian living up to the end of our earthly journey. It seems often disappointing and sad that folks who love the church and the fine things of Christian living, either fail to make a will or make one that does not leave the radiance of hope and loyalty to those who remain and remember.

C. D. B.

What the Jesus Way Means

On every hand we hear the call to the Jesus way of life. It is the dominant note in the Christian thinking of our time. It is proclaimed as the very essence of Christian living. It is held to be the sum and substance of real religion.

Now and then one hears a rather feeble voice of protest or, if not quite that, at least of questioning. There is a feeling that this putting of the matter, good and fine so far as it goes, does not quite get to the heart of it.

Suppose we look into it a bit. First of all, we ought to have a pretty clear notion of what the Jesus way of life actually is.

In the common usage of the phrase the reference is undoubtedly to conduct and, in particular, to conduct in relation to one's fellows. The Jesus way of life is a way of doing. It is life built around the question "What would Jesus *do?*" as Dr. Sheldon rightly assumed. It is the practice of the answer to that question in the thousand and one relationships which arise in human contacts.

And isn't it? Whatever else the Jesus way of life may or may not be, it must be this. It must be daily doing in the Spirit of Jesus. It must be honest and earnest effort to solve every point of duty in business and social relations, *all* relationships with others, as he would solve it.

The only possible approach to such solutions is through the possession and practice of his Spirit. We shall look in vain for ready made answers to most of our questions, because modern life is full of concrete situations which he never faced. But we can be sure that he would meet any and all of our problems in the Spirit in which he met his own, and that we can meet ours successfully in that Spirit.

The objection has been offered that because of the uniqueness of his personality and mission, Jesus could not have our problems of duty, and that it is not proper therefore to ask what he would do with them. The point is not well taken. The test proposed is: What would he do if he were in our place? The question is fair because its practical equivalent is: What would anyone possessed of his Spirit do in our place? And too we have ample assurance that his temptations were in all respects like our own.

The real difficulty with this phase of our inquiry is much more serious, more real, more practical. It is the difficulty, first, of realizing the tremendous scope of this proposal and, second, of being willing to respond to it. The Jesus way of life cuts deep into human selfishness. It sets the interest of the other person, all other persons, on the same level as one's own. That is an ideal far beyond the present reach of most of us.

This program would work speedy and significant changes locally. Many would be obliged to seek new occupations, new means of livelihood, because one could not continue in a business however honorable in itself, if so doing made it harder for some one else to earn a living. The appropriation of incomes and dividends to the increase of one's own conveniences and comforts would be impossible, while others just as worthy were without them. How could one accept a good position on full time at good pay, if that act kept somebody else on no time at no pay? You couldn't say grace at the table. It would stick fast in your throat. A man living the Jesus way of life can not give thanks to God while his brother has aught against him. Not if he happens to think of it.

The wider reaches of human relationships would call for equally significant changes. The Jesus way of life would quickly make an end of war. And no man could live that way without doing his bottom best to make an end of this and every other great social plague.

All this and more of the same kind it means to live the Jesus way. For that way *is* a way of doing. But it means much more than this. Because life is more than doing. Life is thinking, and wishing, and failing. What then?

E. F.

GENERAL FORUM

Reality

BY MARY C. STEVENS

Take away what I hold dear . . .
Send me sorrows manifold . . .
Scar my heart with burning tear . . .
Loosen silver from my hold . . .
Yet the pain and scars reveal
God alone . . . eternal . . . real.

Washington, D. C.

Easter and After

At Colorado Springs, Sunday, June 14

BY CHARLES C. ELLIS

WITHIN the last quarter of a century this sentence was written by a professor in one of our leading universities: "It is a vain thing to imagine that the church of Christ can continue to live in the world if she gives up faith in the bodily resurrection of her Lord." Faith in the resurrection of the body however is expressed in the historic creeds of Christendom, and was in the heart of apostolic preaching and is the basis for the logic of the classic resurrection chapter where Paul indicates that unless the resurrection is a reality not only is all the apostolic preaching vain, but our faith is vain, and our loved ones who have fallen asleep have perished. The church of Christ has lived in the world because this faith has been a reality, and the history of our world and of the Christian church for two thousand years is inexplicable without recognition of this fact.

The story of those days after the resurrection—the walks and talks by the way with One who opened the Scriptures in a new way; that morning at the lake with its converse ever memorable to Peter—all this will be a beautiful recital for some one to tell us in heaven some day. But out of those days and the ones soon after, comes for us today a heritage of inspiration which centers in at least three historic doctrinal facts, namely: The Great Commission, The Coming of the Spirit at Pentecost, and The Blessed Hope. Each of them was a practical reality in the life of the early church and without doubt should be so unto the end of the age. They belong together in a remarkable way, and for our day if for any day their combination is important.

The Great Commission constitutes the "marching orders" of the resurrected Christ. It involves what our pioneer missionary, Bro. W. B. Stover, called "the great first work of the church." When we are too strongly tempted to compare ourselves with the Friends on the peace question, let us not forget our far stronger record on the mission question. The supreme effort of the church certainly ought not to be expended toward bringing peace among the nations, while the peace that was made through the blood of his cross fails of emphasis by those who alone can proclaim it.

Pentecost we celebrated a year ago—but did we appropriate Pentecost? When our Lord said that it was expedient that he should go away that the Spirit Guide, Comforter, Helper might come, evidently he felt that for the Great Commission task this personal spiritual Power was essential; yet would it not be too much to claim that all our complex church activity is carried on in recognition of his presence and power? Without him, not only our mission endeavor, but our ministry, our evangelism, our education, will be fruitless of abiding result; and in obedience, humility and unity, as of old, should we open our lives to receive this Gift of God which is ever a Gift of power for fruitful service and blessing. To celebrate Easter with no recognition of Pentecost, is to ignore God's purpose that our own lives should know something of that power which was wrought in Christ when God raised him from the dead (Eph. 1: 15-21).

The blessed hope also is a post-Easter gift to the church, and it is one that our saddened world has sorely needed in these days of the war-time and since. Multitudes have been seeking the "spirits that peep and mutter" and multitudes of others have given up life in hopeless despair when here in the Word of God is the sure comfort and hope that Jesus will come again. From the time when the angels on Olivet gave their strong assurance, unto the hour when the heart of the lonely old apostle leaped up to welcome his coming Lord in that long-lost "Amen," there is no one subject referred to so often—not even the resurrection with which it is so closely associated.

There are three types of folks who need the preaching of the coming King. First, those who have forgotten God—lovers of pleasure more than lovers of God, who need the note of Paul at Athens: "He hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Then there are the hopeless and despondent, growing desperate in the face of the ills of life; men who believe "the lights are going out," and who fear that their loved ones who have fallen asleep have perished. But, "if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The beautiful hope of the Christian resurrection is entwined with his coming and helps to make it the "blessed hope." And then the tempted ones need this truth, for "every man that hath this hope in him purifieth himself, even as he is pure." When we have learned to *live*—looking for him, we shall live happily, hopefully, victoriously. What better message can we give to our young people, battling for their souls against

the insidious and powerful temptations that assail them on every hand? Beyond Easter lies Pentecost, world-wide evangelization, the abiding hope and ultimate reality of his coming again.

Huntingdon, Pa.

The Kingdom of God (Matt. 6: 33)

CONFERENCE SERMON BY OTHO WINGER

I. What Is the Kingdom of God?

THE kingdom of God was a favorite theme with Jesus and his disciples. Mark (1:14) tells us that "Jesus came preaching the gospel of the kingdom of God." Luke (9:2) says that Jesus sent out his disciples "to preach the kingdom of God." John (3:3) gives us the familiar words of Jesus to Nicodemus: "Except a man be born again he can not see the kingdom of God." Matthew (6:33) gives us the words of my text: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Luke in the Acts (1:3) says that Jesus spent the forty days with his disciples between his resurrection and his ascension "speaking of the things pertaining to the kingdom of God." Paul spent two whole years at Rome as a prisoner but was very busy "preaching the kingdom of God" (Acts 28: 31).

The expression, "The kingdom of God," as such is not used in the Old Testament, but the idea was manifest in the thought and expression of Old Testament leaders. Moses told Israel (Ex. 20:5-6): "Now therefore if ye will obey my voice indeed, and keep my covenant, . . . ye shall be unto me a kingdom of priests and an holy nation." David in his great, thanksgiving prayer to God exclaimed (1 Chron. 29:11): "Thine, O Lord, is the greatness, the power and the glory, and the victory and the majesty; for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou are exalted as head over all." Daniel in his testimony and prophecy before the great king, Nebuchadnezzar, said (Dan. 2:44): "In their days shall the God of heaven set up a kingdom that shall never be destroyed."

In Moses' day the kingdom was thought of primarily as a people properly organized for worship. In the days of David and the kings following it was identified with the kingdoms of Israel and Judah. The prophets of the Old Testament had the highest idea of the kingdom. They saw that the kingdom of God was realized only very imperfectly, and often not at all, in the kingdoms of Judah or Israel, or even in the priestly government of the day. They then looked forward to the realization of the kingdom of God. Isaiah and Jeremiah gave fullest expression to this hope. Isaiah 32:1: "Behold, a king shall reign in righteousness." Jeremiah 23:5-6: "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. . . . And this is his name whereby he shall be called: The Lord Our Righteousness." And again, Jeremiah 31:33: "I will make a new covenant with Israel. I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people."

The kingdom of God is a common expression in the New Testament. Matthew frequently used the expression, *the kingdom of heaven,* where others used the expression, *kingdom of God.* John the Baptist came preaching in the wilderness: "Repent ye, for the kingdom of heaven is at hand." He declared his ministry to be the fulfillment of the prophecy of Isaiah in whose spirit he came. Repentance, or a complete change of mind, heart and conduct, was the only way to become a member of the kingdom. Works of righteousness were the only evidence of membership in the kingdom. Neither descendance from Abraham, priestly anointing, Pharisaical orthodoxy or Sadducaical bigotry would admit those who applied; but only "fruits meet for repentance."

Jesus continued the same message of John but enlarged and enriched the idea. Mark 1:15: "The time is fulfilled, and the kingdom of God is at hand. Repent ye and believe the gospel." Matt. 18:3: "Except ye become converted and become as little children, ye shall not enter the kingdom of God." John 3:3: "Except a man be born again he can not see the kingdom of God." So Jesus taught that the only way to enter the kingdom was by the spiritual processes of repentance, conversion and regeneration.

Jesus gave some very clear teaching on how the kingdom of God is spiritual, and that it is to be realized first of all in the heart. He opened his Sermon on the Mount by saying: "Blessed are the poor in spirit for theirs is the kingdom of Heaven." And again: "Blessed are the pure in heart for they shall see God." In his explanation of the parable of the sower, the seeds and the soils, Jesus told how the heart was to be the place where the kingdom was to be realized (Matt. 13:19). When the Pharisees demanded to know when the kingdom of God should come, having in mind only an earthly kingdom like Israel of old, Jesus replied: "The kingdom of God cometh not with outward show . . . for behold the kingdom of God is within you" (Luke 17:20).

Paul preached the kingdom of God and his righteousness. "For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost" (Rom. 14:17). And again, "Know ye not that the unrighteous shall not inherit the kingdom of God" (1 Cor. 6:9)?

The most basic and persistent conflict in the warfare of ideas is this: Does the material exhaust all there is

of reality? In other words: Is there spiritual reality? Is there a God? The materialist and the atheist say that the material is all that exists. The personalist in philosophy and the theist in religion declare that there is more than the material. They declare that God, personalities and spiritual values are the only true realities. At times the conflict has been waged fiercely. In Russia today there is condemnation of all ideas of God or of any work that would contribute towards his kingdom. Even in America there are movements and there are many persons who would do the same thing. At times and in places modern science has seemed to be materialistic. It is refreshing to know that many modern scientific theories are more theistic. Some of the world's greatest scientists are ardent theists. They are more so than many modern preachers who have become weak in the conflict.

Not only in schools of philosophy and religion has the battle of ideas waged fiercely. A far greater conflict is going on in practical living. As some one has said: "Many people talk as though there was a God and live as though there was none." Our modern civilization has crowded so many materialistic improvements into our lives that even Christians are likely to be overwhelmed by them. Paul had to remind the churches at Rome, Corinth and elsewhere again and again of the conflict between the material and the spiritual. "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). "The natural man receiveth not the things of the spirit of God: . . . neither can he know them" (1 Cor. 2:14). The worldly materialist can not understand the things that pertain to the kingdom of God. Many former Christians have been so overwhelmed by the things of the flesh and the material that they no longer understand nor enjoy the spiritual.

Though the theme is far too great for any formal definition to include, it may be helpful to make a few characterizing statements as to what the kingdom of God is.

The kingdom of God is made up of those persons who know God, who believe in him and who are subjects of his will. It exists on earth and extends wherever the will of God rules in the hearts of men and women. It is realized in society and in organizations only so far as the will of God rules in the hearts of those who compose those organizations. No earthly organization, not even the church, has ever fully expressed the kingdom of God. The fullest possible realization of the kingdom is the desire of every child of God. So Jesus would have us pray: "Thy kingdom come; thy will be done on earth as it is in heaven."

The kingdom of God is that ever increasing company of personalities, both in heaven and earth, who have acknowledged God as their Father and Lord, and who have sought to bring their wills into full harmony with his will; who bow to "the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." So Jesus would say to those of his own nationality: "That many shall come from the east and the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven" (Matt. 8:11).

The kingdom of God will be consummated when, at the close of this world age, that great innumerable throng shall assemble to crown Jesus Christ as Lord of all and to unite in that great eternal song: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:9-10).

North Manchester, Ind.

Faith and the Redemptive Process

BY J. P. DICKEY

FAITH is individual, favorable response of human personality to the approach of a personal God. Salvation so far as man is concerned, obtains alone, in the realm of human personality. It involves intellection, emotion, and volition. There must be the intellectual assent to the following facts: First, that God is and is the Rewarder of them that diligently seek him. Second, that God being a Rewarder is beneficent Love. Third, that being a beneficent Rewarder of them that seek him, he is desirous that men seek him.

Seeing the beneficent and loving God, constrains human personality to love this God who is a personal Benefactor. This intellectual assent to the love and beneficence of God, when followed by a love to God for his beneficence, demands obedience—a will to do his will, which will is for the individual good.

Faith, then, is that continuous act of the individual soul in which he gives intellectual assent that God is good, true and loving, and in which emotionally he appreciates God because of these facts, and in which also he volitionally determines to direct his life in harmony with the divine will. Thus faith is the out-going of the human personality to meet in loving fellowship a God who is good, true and attractive. It is resultant from God's approach to man in revelation, and man's constitutional make-up.

God's approach to man in revelation and man's perception and response to this approach constitute the two fundamental, inclusive facts of the redemptive process. God takes the initiative in revealing himself. But since God made man a living soul, in his own image, with freedom of choice, and does not intrude himself in the realm of this freedom, and since God does not violate human personality, by such intrusion; man's response to God is first, discovery of God, then discovery of the love and beneficence of God, and last

the discovery of the desirability of harmony with God. The "Living soul" then because of these discoveries, chooses God of its own volition, trusts him, loves him, and attempts to obey his will.

The following quotation from Annual Meeting Minutes of 1844, will exhibit the position which the Church of the Brethren has held: "The apostle teacheth us that the righteousness of God is revealed in the gospel from faith to faith (Rom. 1:17), and again that he who cometh to God must believe that he is and is a rewarder of them that diligently seek him (Heb. 11:6). Out of this faith when it is quickened, repentance will come; and when the repentant sinner hears and receives the blessed gospel, an evangelical and saving faith will issue therefrom which worketh by love and maketh itself known by keeping the commandments."

From the above quotation it is apparent that the Church of the Brethren has, for a century or more, held to the fact that faith which is effective to the saving of men, must include elements intellectual, emotional, and volitional. This personal vital response of man to God, enables God to come into such fellowship with man, that without any violation of man's personality further revelation of God's will continually leads man into new truths. These new truths lead the man of faith into a progressive realization of the more abundant life in harmony with God.

The place of faith in the redemptive process, then, is in the personal realm, for salvation or redemption obtains only in the sphere of human personality, and is operative in harmony with the God-sustained laws of that sphere. He who accepts God's revelation as true, and loves God because of the truth revealed, and determines to order his life in harmony with the God of truth; does by the God-sustained laws of human personality, partake of the nature and character of God. Continued faith is by the same God-sustained law the ground for continued and increasing fellowship, discovery and favor. This continuous fellowship with God, makes for a changing character which becomes more and more like God. We look in faith and as we behold him loving, beneficent and holy, his will becomes our will. We have peace with God. We stand in his grace. We have access to this grace. It's ours to use. All we need is there. Just as physically we are at the bottom of a sea of air and may appropriate so much as we need for the largest expression of life, so we are environed in God's grace and have access to it and may appropriate it for our spiritual growth. Ask what ye will it's yours for the asking—in his name. In the appropriating of this grace we are changed into the same image from glory to glory. The redemptive process is not a matter of fetish or magic or even of judicial pronunciation, but a life process of personal appropriation, of a personal and holy God, through repentance, faith and obedience.

Thus redemption, atonement and salvation are individual, personal, vital relationships—life divine touching life human and life human responding, appropriating and realizing the more abundant life which is life eternal.

Hemet, Calif.

Why a Program of Adult Religious Education

BY R. E. MOHLER

Part Two: For Growth

It has been only a few years since our psychologists were spending a great amount of time talking about the so-called "Period of Infancy" in man, in other words the age after which it was impossible for one to continue the learning process. This theory met with favor among one great group of scholars and continued to be taught for a number of years.

Newer discoveries in psychology seem to point to just the opposite of the theory stated above. Individuals can not only learn after they have passed this "Period of Infancy," but the truth is that memory, reason, judgment and many other mental traits and qualities actually improve until one has reached middle age and beyond. We are today living in an age of adult education.

Almost without exception the great men of our day are men of mature minds and judgment. They are not only men of middle age and beyond, but they are also men who have continued to read, to study and think after their mature years have been reached. To complete a high school or a college course, and to conclude that now the years of study have ended, is for one to start backward so far as his educational development is concerned. One does not stand still, it is either go forward or go backward, and the direction that one goes is generally determined by his own desires. Good books, magazines, high class lectures and sermons, evening schools and higher institutions of learning are on every hand and one can do about as he will.

In the field of religion conditions are the same as those in education. We give our children and our youth the very best of instruction that is within our power. We challenge them to worthy tasks and to a life that is high and noble. For some reason we seem to feel that we can so thoroughly and completely fill life with ideals that it can go for the next fifty years without additional thought and training. An unfortunate part of the situation is that just at the time when we discontinue religious training, youth is entering into a world that presents the hardest and most trying situations of life.

The field of religion is the same as education. Life is not static, we either go up or we go down. Great souls are growing every day and the dearest are those

of maturity who have continued to grow and whose lives have been sweetened by some of the severer trials and experiences of life.

Goodness is a growing something. It is a mistake to think of character as a thing that develops in youth and from then on needs no attention. The great souls of all ages are those who continue to grow, and if we are to grow a better world we must provide the right kind of spiritual environment for adults as well as youth. As yet we have found nothing better than the church and its School of Religion.

Elgin, Ill.

Et Tu, Matthew?

BY A. E. CARSEY

"And on the morrow, when they were come out from Bethany, he hungered" (Mark 11:12).

THE Tigris-Euphrates, the Nile, or the Mississippi —which valley has seen the greatest human story?

On the afternoon of the last day of December, 1929, a man stood near the very center of the newest—or is it the oldest?—of these three great valleys, in the very shadows of the Temple Mounds.

It was the last day of the year and the Sun had gone out; it was cold, gloomy, raining dismally. What a portent there would have been in all this for a priest of one of those mounds, say in the time of Achilles, or Moses! For the fuel would have been laid for the morrow's dawn—for the Sun of the New Year to kindle into fires on every mound—fires of peace, plenty, and happiness. And were that Sun not to shine, then, 'twere an evil omen, an evil day, indeed—a sunless first day of the New Year!

. . . .

The man stepped into the shelter of an entrance to a large furniture store. Soon a second man did likewise; and presently the twain held speech.

"Where'n the world have I seen you, before?" said the first of the two.

"Well, well—that's just what I'd like to know! I remember your face, and yet"—

"Oh, I got it, now—you're that collector—remember when the Power & Light Company sent you down to our house—I mean to where me an' the old woman was roomin'—to report? We was put out—remember? Had our stuff piled up in the middle o' the floor, ready to move, soon's I found another place?"

"Yes, sure enough, I remember you now—I never forget a face. But how are you getting on?"

"Me? Huh! Well, the wife died, two days later—she was bad sick—too sick to ever a been evicted that away! An' now, well, I'm beginnin' to wonder! I'm no good any more; just hungry all the time, an' wet, an' cold, seems like. It's funny I don't git sick, but I ain't, somehow, yet. 'F I just had the street car fare over the river to St. Louis, now—I know a lay or two—man c'n git warm, an' sleep a little, anyhow. Y' see, I spent last night here with the Salvation Army."

"You did? Tell me all about it! That's a noble charity, isn't it—one of the greatest?"

"Mebbe it is! I dun'no. Used to be, I guess. They got a sign up, 'One night only—no stop overs.' You sleep on the floor, in yer clothes—twenty-four of us, last evenin'. Gotta watch out for one thing—'f ya don't you're liable to begin scratchin', by mornin'!"

"You say you slept on the floor? Why, surely each man has a bed, hasn't he—not of the best, of course, but a bed?"

"Guess not—I didn't see none. They say there ain't no money."

"No money? How about all the drives, past and present?"

"I dun'no. I've thought o' that, too—all of us have; we talk about it sometimes—so's not to be heard, though. Well, there's so many more of us, I guess, nowdays—or that's what they tell us. But they tell us 'bout prosperity, too! Seems funny; I—"

"It is strange—yet not so strange, either! But go on."

"Well, when you go in, you sign up—name, where ya from, age, height, weight, hair, eyes—you know—sa good idy, I guess. S'pose ya blow into a burg, now, an' sump'n's pulled off? If yer signed up with 'Sally' like that, ya got an alibi, see? Some places they even take yer picture an' yer finger prints, too. Costs a lot, all o' that, I should think? But I guess it's for our own good—they tell us it is—an' it provides work for somebody, anyhow, an' that's the main thing! But I don't want to tire you out, Mister—bein' a collector, you must have troubles o' yer own!"

"I have, indeed! But your experience is not one of them. Pray go on."

"Well—got a light? Thanks. An' you don't smoke? Better off! Well, in the mornin' they give you a roll an' a cup o' coffee—an' what I mean, brother, they're both hard! Pick-ups an' left-overs from the restaurants an' bakeries. See? What do the charities spend their money for? They git everything give to 'em! An' yet they ain't got no money! Charity's sure funny, ain't it? Now that they're all one, especially; that ought to cut expenses, hadn't it? The community fund was supposed to save 'duplication of effort'—but

Prohibition Facts

"Americans are saving money as never before and prohibitionists will find comfort and ammunition in that. In the world's history there is nothing like the way the American people both spend money and save money. Savings average $30,000,000 a day."—*Arthur Brisbane, world-famed editor.*

then, that's all too deep for we workin' men, I guess, ain't it?"

"All you have had to eat, then, so far today, is that hard roll?"

"An' the coffee—don't fergit that. It was black, too—that much more to it. Yeh—d'ya know, I've hit up every restaurant on this street, today, for a job an' a hand-out? Nothin' doin', a-tall! Fed so many of 'em, they say, always, that they can't feed me! An' the bakeries—one of 'em told me that they ain't allowed to feed anybody—the chamber o' commerce wants 'em to give it all to the Salvation Army! Good idy, too, I guess. If they'd feed ev'rybody that came along, 'Sally' wouldn't get nothin'—she might be starved out! But I dun'no—we're goin' to quit askin', 'fore long! Just go to takin'! We'll hafta, won't we? Gotta eat! I've talked it over considerbal with other guys—they seem to think we're bein' fed a lot o' bunk, too, along with our coffee an' rolls! But I dun'no—they don't seem to have nerve enough, any more, like they used to—just all licked. We're just biddin' good-bye to America, I think—an' we don't know it! An' the church! I ain't been to church in a thousan' years! They wouldn't want me—fine lookin' thing I'd be, now, eh, to soil a pew! An' somehow I don't wanna go, any more—don't git the glory o' the Lord, like when I was a kid! Church just don't mean nothin' to a man like me—our own fault, I guess—might as well admit it! But ya get church services with 'Sally'—two of 'em, 8 o'clock an' midnight. One thing, anyway, they don't pass the hat among us! But they do, on the street—besides the drives. Wonder what it all goes for—keepin' us, or keepin' charity? I s'pose, though, 'f we'd have it too nice, we'd git so we wasn't work-brittle any more, wouldn't we? An' then after the services, they pray for us; an' in the mornin' after the coffee an' roll, they tell us to look at the sign—'No stopovers—one night only!' By the way, Mr. Collector, what was it the Power & Light Company sent you to me an' the old lady to report on?"

"I hate to tell you!"

"Why—we didn't steal no gas—we could a, though, easy enough—the neighbors showed us how to put a jumper on the meter"—

"Great God—it wasn't that! I'll tell you what it was: The community fund people called up the head of the collection department and said they wanted a report on your condition—were you really destitute, or not? If you were, and could not pay your gas bill before you were evicted—*they would pay it!*"

"Hm! So 'Sally' looks after the widows an' orphans, the ones that have their money invested in the public utilities? Well, not a bad idy, either! S'pose now, all them gas an' water an' light bills wasn't paid up, prompt—they're diff'rent from other bills, see—they gotta be paid, or they'll shut ya off. No use arguin' with them birds! Well, it's gotta be that way, I guess; if it wasn't like that, where would the widows an' orphans invest their money? An' look at the jobs that"—

"As he passed by, he saw [a collector] Levi the son of Alphæus sitting at the place of toll, and he said unto him, Follow me. And he rose and followed him" (Mark 2:14).

"Another Day" or Opportunity

BY C. C. HAWBAKER

RECENTLY while working in the office of a large corporation my attention was called to a large poster containing the words which constitute the subject of this article. The picture on the poster was one of a large, modern factory building, several stories in height. At the top of the building the steam could be seen coming from the whistle. The poster bore the words: "Time to Go," "Another Day," or "Opportunity." The text of the printed matter on the poster called attention to the fact that at 7 o'clock, with the blowing of the whistle and the whir of machinery, millions of people started another day's work to produce material things which had been thought of first in the brain of some person. The poster stated that to many persons 7 o'clock is just the beginning of another day, but to the thinking person who wishes to improve the product on which he is working, it is an opportunity to think of suggestions to improve both the working conditions and the product being worked on.

The corporation in whose office I saw this poster requests its employees to make suggestions for improvement. The slogan of this company is: "Make a new suggestion each week." It is stated on the poster that one will be surprised at the number of things he will notice if he once begins to keep his mind open, seek facts, and look for places that need improvement. Many corporations recently have adopted plans of encouraging their employees to suggest improvements in the conduct of the business. Executives have come to see that if business is conducted as it should be, those who do the actual productive work as well as those who are paid to do the creative thinking and planning, must think in terms of bettering conditions around the factory and office.

The writer has been told by many executives that they have learned that the men working on the actual production have an opportunity to discover methods of improving the product that the man who does the creative work can not have because the very nature of his work requires him to deal with ideas more than with materials. Because of this fact, executives are eager to have the persons working on the material things watch for ways of improving the product, and they are now appealing to the men to work not only with their hands but with their minds.

It seems to me that in the realm of church work there is need for our attention to be called to something similar to the idea on the poster referred to. It is quite evident that to many church members, even Sunday is "just another day" instead of an opportunity. It is not my intention in this article to point out the various factors which may have caused this attitude, but I believe we will all agree that this attitude is prevalent. No one will doubt that there is room for improvement in the conduct of the work of the church. Elders, pastors, and ministers can not hope to discover all the ways of improving conditions without in some way getting the rank and file of church members to think of suggestions for improving the work of the church. Men and women who work six days a week on the farm, in the home, in school, at the office, in the factory or shop, or any place where actual so-called secular work is done, must think of ways that Christianity can help conditions if conditions in general are to be bettered. It is in this realm that the thinking laymen can perform a service that the pastor can not.

The writer believes that in the past the layman was never properly informed as to his opportunity, nor urged to take advantage of his chance to watch for places that need improvement and suggest ways to improve conditions. The layman did not feel that he, as a mere layman, had an opportunity to help in kingdom building by using his mind to think of ways that Christianity relates itself definitely to the secular work in which he is engaged. The layman through his activities in actual work can learn of ways to approach laymen that a pastor in his work can never learn. The layman meets people under different conditions from the pastor, and men react differently to laymen from what they do to a minister.

There is need for an awakening of laymen to their opportunity. Each day of the week and not only on Sunday it is time to go, it is not just "another day," it is an opportunity. There is need for thought on the part of the laymen to supplement and not supplant the thought on the part of the ministers. Coöperative work is necessary for success in improving conditions in church work. The men of the church through the Men's Work organization are looking for ways to improve the work and are offering suggestions for improvement. Many elders, pastors, and ministers are cooperating by giving consideration to the suggestions of laymen. Those who are not coöperating are missing an opportunity to improve both themselves and general conditions.

Laymen are seeking facts right down on the level on which they are living. They are thinking how these facts are related to the spread of Christianity, and are suggesting how we can all work together to advance the kingdom of God. The General Boards of our church and many pastors are urging men to continue their venture into this line of thought, and are appealing to men for the product of their investigations and thought. We have merely entered the fields of activity which are open to thinking laymen. The Men's Work organization has only started and has merely touched the fringe of its possibilities. We need the thought of both layman and minister to work out plans to coördinate and correlate the work of our men. May many more men get a vision of this opportunity in this effort.

It is time to go. Let us all think of it, not as "another day" but as an opportunity.

South Bend, Ind.

Prohibition Facts

First-time drunks are usually the young drunks. They are the new recruits to the army of Gambrinus. The Finger Print Bureau of New York City shows 24 "first timers" per 10,000 population in 1914 (wet) and only 6 per 10,000 in 1925 (dry)—four times as many the wet year.—*Prohibition At Its Worst, by Prof. Irving Fisher, of Yale, p. 22.*

Up From Jordan

BY JOHN D. ROOP, JR.

THE Baptist had laid his hands on the Nazarean's head. His prayer was climaxed by the hovering of a white dove over the baptizmal waters. While the Nazarean was still serene it perched itself upon his head, and the inner peace of his countenance told even those who had not heard, that a voice from heaven said: "This is my beloved Son in whom I am well pleased."

The alkali dust of the Jordan Valley reminded the Nazarean that he now had no job there. Seeking to find the place for which he was best fitted, he hastened toward the city. It was a long, tedious and dangerous tramp for the crowd. The Nazarean was driven to the solitary trails, where he rested beneath the trees, rocks or open sky, rather than in inns or thronged camps.

After forty days of travel one fellow traveler ventured to intrude upon his solitude and meditation. He, too, was hungry and poor. Recalling the baptizmal scene, he decided to test the power of Deity in the solitary Traveler and so addressed him:

"How do you feel this evening?"

"Fine, but a little empty, I have not eaten anything since leaving Jordan."

"You are the man baptized as the heavens opened?"

"Yes."

"Some said that they heard a voice say: 'This is my beloved Son!' Did you hear it?"

"Yes."

"You mean to say that you are the Christ?"

"The voice said so, did it not?"

"If you are the Son of God, command that these stones be made bread," and with that the poor deluded

one was smacking his lips, and thinking of relieving his hunger.

"It is written that man shall not live by bread alone, but by every word of God." So the Nazarean was left alone as his questioner sought carnal relief among other folks.

As paths, trails, and roads converged to cross the mountain, the Nazarean joined the company of a rich Roman General. The heavy laden caravan bearing its load from the Jordan Valley toward Jerusalem moved slowly up the steep slope. The General himself welcomed the opportunity to company with the rugged youth. He admired not only his mastery of his body, but also his poise of soul. He even dreamed great dreams for him of world dominion as they, ahead of the caravan, ascended the mountain. Viewing as did the patriarchs, these saw farther, however. The General told the Nazarean of realms beyond the horizons. The gold of Cyprus, the pomp of Rome, and the kingdoms of the West were made very real. He could think of no man with capabilities like this consecrated, sober young man. If he had a secretary like this, he could conquer the world. So, he proposed:

"All this power will I give thee, and the glory of it, for that is being delivered to me, and to whomsoever I will, I give it. All I ask of you is that you go along with me and spend your days and nights in my service."

The Nazarean, with disdain in his eyes for such kingdoms, flashed back: "Get thee behind me, Satan, it is written: 'Thou shalt worship the Lord thy God and him only shalt thou serve.'"

Hastening to leave the Roman company, he soon found himself in another company, for all were nearing the city. A priest recognized the baptized Nazarean. Musing as to the establishment of the kingdom of God, the priest leads the Nazarean to the Temple. They ascend to the topmost pinnacle as they converse, the priest leading the discussion:

"You are the Son of God. I saw the dove. I heard the voice of God, but many of these people here in Jerusalem did not. Now let us show it all to them."

"No, you may tell them if you like."

"Oh, that would be too slow; they believe very little that they are told by us."

By this time they were aloft, where they could see the crowd in the court below. Priests, scribes, members of the Sanhedrin, throngs of worshipers, and business men were there. The priest saw himself a dictator and the immediate acceptance of the Christ if he should come floating down in the midst of this multitude. So, the priest proposed:

"If you are the Son of God, cast yourself down, for you know it is written: 'He will give his angels charge over thee. And in their hands they will bear thee up, lest at any time thou shalt dash thy foot against a stone.'"

The Nazarean objected: "It is written, 'Thou shalt not make a test of the Lord thy God.'" Descending, he mingled with the multitude and was invited to the home of Mary, Martha and Lazarus in Bethany, where life-long friendship was formed.

Linwood, Md.

Not Many Teachers

BY IRA H. FRANTZ

THE great "Go ye" passage in the closing sentences of Matthew's gospel contains the instruction to teach "all things whatsoever I have commanded you." With this as their commission, the professed followers of the Christ have been very zealous about teaching what they believe he has commanded them—more zealous about the teaching than about the going, in fact. We Dunker folks have been about as zealous as any, but since this little discussion is to be in the nature of a criticism of the method, and since we dislike being criticised ourselves, preferring to criticise other folks, I shall follow the line of least opposition by drawing my illustrations from others. If any of us should perchance discover an application a bit nearer home, may the Great Teacher be given his greater opportunity thereby!

The trouble with an unqualified commission to teach all things that have been commanded us (and how we do emphasize the "all") is that scarcely any two of us have been commanded to observe the same things. For instance, we (Dunkers and some others) are commanded in this very same sentence to baptize by trine immersion. The command is very plain, at least to us. But our Baptist friends are commanded, so they think (please get the distinction—they think, we know), to baptize in the name of the Lord Jesus by an act of single immersion. And of course they stir up a lot of confusion by assuming that the great commission authorizes them to go into the world and teach this. We, that is the majority of us, have been commanded to keep Sunday as a sabbath or, as some prefer, the Lord's Day. (Now please do not ask for chapter and verse here. This requires just a bit of reasoning, a little comparing of notes, quite a bit of research, in fact. The method, mind you, is strictly legitimate—that is, it is legitimate in this case. If it were the matter of feet-washing of course—well, that is different. John thirteen is plain enough on that subject.) But our Seventh Day Adventist friends have been commanded to keep Saturday as a holy sabbath. (If you want chapter and verse here, you need only ask them for it.) And what a lot of trouble they make by going into all the world and teaching all things they have been commanded! There are few of us but know by experience how troublesome they are.

Now this is not a discussion of the sabbath, nor of

(Continued on Page 20)



MISSIONS

This Department Conducted by H. Spenser Minnich

Are You Interested in Germany's Situation?

GERMANY is passing through a great economic ordeal. Meanwhile the communists of Russia are eagerly hoping that the principle of individual ownership will fail and Germany will become a communistic state. Because so many members of our church are descendants from German ancestors we have increased interest in what happens to Germany.

Miniature India Industrial Tools

Two boxes of India industrial tools in miniature form are traveling among our intermediates. These tools are doing a fine piece of work. The reports have all been favorable. The farm problems of the Indian boy are becoming real to the American boy through the presentation of these tools. If your group is working on the project or would like to, you will want to use the tools. Send in your choice of dates beginning August 9 and we will send you the program which presents the tools. This would make a fine "Missionary Day" program.



The Leper Colony at Garkida, Africa. This colony was officially opened Sept. 7, 1929. Since then four patients have died, about the same number have been cured, and many wonderfully improved.

1931-32 Mission Study for Women

BY NORA M. RHODES

WITHIN a short time our Women's Missionary Societies and other women's groups interested in obtaining missionary information will be looking forward toward planning their program for another year. According to the statistical reports of the last year, a decided advance has been made in the number of new Missionary Societies started and in the number of missionary directors in the local churches. May God richly bless the efforts of each group of women and may this coming year bring added joy in his service.

There has been prepared for the women this year the mission study text *Christ Comes to the Village.* It is edited by Mary Schauffler Platt. Other well known missionaries have contributed chapters in the book. The incidents narrated are vivid and intensely interesting and as we read our sympathy goes out to the village women and children of other lands who have not yet had Christ come to them. In the six chapters we see the need of Christ in the home, in medical work, in industry, in schools and in the religious life. The last chapter by Stanley Jones is a challenge to the Christian women of America. The price is 50c paper cover, 75c cloth.

To use this book successfully each group should also have the program outline helps which will be ready by the middle of August. In these helps will be the devotional service, chapter helps and supplementary material, with each chapter by our own missionaries—Mrs. H. Stover Kulp, Dr. Laura Cottrell, Mrs. I. E. Oberholtzer, Eliza Miller and Alice K. Ebey. These women will give valuable information concerning our own work in India, China and Africa. When ordering the book do not fail to order the outline helps in order that you may get this additional interesting material. This is free upon request. Beginning with the first number in September, in the missionary section of the MESSENGER there will appear the monthly program including the devotional service and chapter helps.

For those desiring more than one study book for the year, the home mission book *God and the Census* by McLean is heartily recommended. In this text we get an idea of the many problems and discouragements of the foreigner within our borders. We also get the attitude the church members in general take toward these people of a different color. If this book is not used by a group it will be well worth while to read it alone.

All women are interested in the national project, which is the support of the girls' schools in India, China and Africa. That we may keep in touch with our work over seas there will be ready for use later

in the year life stories, fiction and letters centered about the girls and their work. In all probability slides on our project will be made.

For the convenience of all women's study groups a suggestive yearly program will appear in August. In making preparation for the coming year may we all keep in mind the spiritual preparation that is essential. In our own strength we can do little, with God as Leader our human efforts may be a wonderful blessing in the kingdom work.

Dallas Center, Iowa.

Immigration Versus Deportation

THE United States has been called the melting pot of the world, in which the dross is supposed to be burned out; and, despite racial, religious and political differences, become a national unit.

With the passing of a hundred years and the inflow of foreigners, a great change has been brought about. Today we have become in some respects a nation of cities rather than a unified people. Because of this situation great economic, political and governmental problems have arisen.

The widespread use of machinery has lessened the need of immigrants as laborers. Our melting pot has not kept up with the flow of foreigners. The resulting situations have greatly modified our international attitude, and the result has been restricted immigration.

In a recent executive order the President directed the application of the public charge clause of the immigration law. As a result of this order the following figures were gathered:

"Actual figures for the year ending March, 1931, were: immigrants admitted, 142,955, emigrants departed and deported, 85,211. Starting with last November there was a sharp decrease in the number of aliens admitted. In October the number was 13,942; November, 9,209; December, 6,439; January, 4,091; February, 3,147; and March, 2,577." In fact during the first three months of the present calendar year the number of foreigners leaving this country (by voluntary departure and deportation) exceeded the number of foreigners coming in by an average of 3,551 per month.

This executive order works no hardship on foreigners by keeping them from coming to this country under present conditions. It is doing them a kindness. Most of them are ignorant of conditions here. They have exaggerated ideas about America. They imagine, figuratively speaking, that they can come here and gather money off the bushes. No greater wrong could be done than to encourage them to part with their meager belongings to pay their passage, only to be bitterly disappointed.

Our Christian attitude causes us to want to share our land with other peoples. However, there are limits to that possibility. It would seem the better plan to restrict immigration until America can offer them a chance to succeed.

Hindustan to America

The National Council of Women's Work decided to continue their mission project of supporting the boarding schools on the three fields—India, China, and Africa. The following letter from Orpa Bugyandas, one of the girls of the Anklesvar School, expresses her gratitude to those who are helping to support the school. Other letters will follow.

Dear sisters of the church, to you I, Orpa, send greetings through Jesus Christ our Savior:

It is through him that I am at present in health and strength. Our school work is going nicely. All the brethren and sisters, so far as I know, are well.

My home is in a village near Vyara, viz., Chikalda. That is where I was born. As a child I knew nothing about our Lord Jesus. By his great mercy I have been saved. My forefathers and even my parents now are not Christians. When I entered the girls' school at Vyara I was nine or ten years of age. I stayed there until I finished the fifth grade. Then I came here to Anklesvar, and have acquired the higher branches here during the past four years.

So I have more than ordinary reasons to thank you for all these privileges and blessings. When in the eighth grade I had a greater revelation of things in the Holy Bible, and it seems to me this year I have gotten more than any other one year hitherto. Truly I have been as a child lifted out of the clay and mire. This Jesus, who bore the sufferings of the cross, was buried and rose the third day, he has saved me. He lifted me from the carnal to the spiritual, so that I too am as if raised from the dead, resurrected. Jesus was resurrected for me; therefore I praise his name.

This is my last year at Anklesvar. Two very precious opportunities have been mine this year and I give them below:

First, Two months of week ends out in evangelistic camp work with Sister Miller, where we gave the gospel to many. The people received us gladly and heard the story of the Christ. I know it will go on being published, this gospel of Christ, the good tidings.

Second, Many years ago there was a great Christian fair in north Gujerat. This year again such a fair was held and I had the privilege of going. Many received special calls while there and I was wonderfully benefited by being present at all the sessions. It was the first time I saw so many Christian people together at one place and time. It has been a new road to me in the salvation way. All that I heard and saw will stay by me forever.

Now I will close this letter, and may our Christ who gives us all this free salvation, be with you in the most perfect way, is my prayer. Amen.

Anklesvar, India. Orpa Bugyandas.

Suggestive Worship Program to Be Used in Connection with the Junior Project

Prelude: Play softly, "I Heard the Voice of Jesus Say."

Call to Worship:

"Make a joyful noise unto Jehovah, all ye lands,
Serve the Lord with gladness,
Come before his presence with singing.
O let the nations be glad and sing for joy,
Then shall the earth yield her increase,
And God even our God shall bless us."

Hymn: "Fling Out the Banner, Let It Float." Found in the Junior Church School Hymnal No. 144.

Story: "Carrying the Water Jars." (Told by a Junior.)

Leader: Draw a comparison between the love Christ had for his disciples, even to serve them, as is told in the story, and the same spirit which prompts them to help their brothers across the sea. Try to make the project spirit a matter of friendly sharing.

Prayer: Leader (all standing with bowed heads).

"Our Dear Heavenly Father, we are glad to worship thee on this thy holy day. We are glad that all the children of the world belong to thee. Make us eager to do kind deeds to our brothers. Help us to think often and pray for our brothers and sisters in India. We thank thee for the wonderful life of Jesus, who told us in deed as well as word the story of God's love for all the world." (Pause and encourage them to add a sentence. Close with the Lord's Prayer in unison.)

Hymn: "It Makes No Difference East or West." (Tune of Dear Lord and Father of Mankind. It would be well to write the words on the board.)

It Makes No Difference East or West

"It makes no difference, east or west,
Wherever we may be,
God is our Father, Friend and Guide,
His gifts are show'red on every side,
He cares for you and me!

"It makes no difference, north or south,
Wherever we may be,
God loves his children everywhere,
And guards us with his tender care,
He loves both you and me!"

Offering Service: John 3: 16. Given by a Junior.

Note: The story mentioned in the Worship Program is found in the Junior League Missionary Program material. Send for your copy. Secure from the General Mission Board, Elgin, Ill. It is free.

News From the Field

AFRICA

Garkida

Irene Bittinger

The Natives Gather for a Holiday

Six o'clock in the morning at Garkida! There was an early rain, but the sun soon came out. Natives began to come in twos and threes until the numbers mounted into large figures.

Soon the boys were grouped and showed us how well they could shoot their bows and arrows. The older boys followed, and then the men. Prizes were in store and so enthusiasm ran high. The crowd moved close to the big ditch and joined in an American game of tug of war. White teeth gleamed through black grins as the winners jumped up and down. The races followed.

The women the world over delight in fancy work. Accordingly gourds of every size were on display in four groups. The judges had no easy time to decide which ones should be classed as best.

The Farming Conditions of Garkida

School is over and the girls and boys are home on the farm now. Rains have begun early this year and so the farming is progressing rapidly. The locusts are exceptionally plentiful. The government is fearing a famine.

Evangelistic Tours in Garkida

The Bittingers enjoyed a very wonderful evangelistic tour of some villages. The language study work took on a renewed spurt by the daily preaching and continual contact with the natives. Bro. Bittinger has been out on work like this with the doctor at various times, but this was the first we were on our own. This is truly the greatest work there is!

CHINA

Liao Chow

Laura J. Shock

National Christian Council of China Visits Liao District

Miss Lane representing the National Christian Council arrived in our midst with a religious educational exhibit. She was accompanied by Miss Kuan. Both are a splendid type of educated Chinese women. The exhibit consisted of pictures, books and toys that can be purchased and used in the home school or Sunday-school.

Miss Kuan gave very splendid talks on the relation of the different members of the home to each other. She also discussed how the children may be taught to play, work and worship with the group. It has been very difficult to obtain literature helps on child training in the home and the National Christian Council is trying to supply the need during the Five Year Movement.

Liao District on Retreat

These meetings were followed almost immediately by a retreat for the whole Liao district. Many members left their homes and their work on the farm to come to the town to attend these meetings which lasted for three days. The special subject for these meetings was: "Save China by Saving Her Children." Special worship periods were held both morning and afternoon followed by discussions on the physical, social, intellectual and spiritual education of the child. These discussions were followed by talks given by Miss Emma Horning of Ping Ting who had come to help us in these meetings.

New Recruits for the Kingdom

Sunday morning twenty-seven men, women and children were baptized into the kingdom of God and in the afternoon about one hundred and twenty members partook of the communion.

Christian Contacts Valuable

On Monday morning the out of town guests returned to their homes. All seemed to feel that they had had a feast of good things spiritually and we feel certain they have been strengthened in their spiritual lives both through the help obtained from the meetings and from contacts with other Christians.

KINGDOM GLEANINGS

Calendar for Sunday, July 26

Sunday-school Lesson, Christianity Spread by Persecution.—Acts 7:59—8:4; 11:19-21.

Christian Workers' Meeting, Christian Citizenship.

B. Y. P. D. Programs:

Young People—What Makes a Good Sunday?

Intermediate Girls—How Should We Treat People of Other Races in Our Land?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Grants Pass church, Ore.

One baptized in the Live Oak church, Calif.

One baptized in the Johnson City church, Tenn.

Twelve baptized in the Clovis church, N. Mex., Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Nine baptized in the Washington City church recently. Seven were Chinese boys received on Easter Sunday.

Ten baptized in the church at Free Union, Va., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Ten baptized in the Clear Creek church, Ind.

Ten baptized in the Grand Valley church, Colo., Brother and Sister Steinour of Los Angeles, Calif., evangelists.

Seven gained at the New Hope Mission, Cedar Creek congregation, Citronelle, Ala., W. E. White, the minister in charge.

Twenty-four baptized and one reclaimed in the Kingsley church, Iowa, Brother and Sister Thompson of Polo, Ill., evangelists.

Fourteen baptized in the Dunnings Creek, Pa., congregation, meetings held at the New Paris house, Bro. Galen Blough of Rummel, evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Brother and Sister B. M. Rollins of Keyser, W. Va., July 14 in the Greenmount church, Va., Oct. 4 in the Morgantown church, W. Va.

Bro. Allen Hoover of Roanoke, Va., Aug. 16, in the Copper Hill church, same state.

Bro. Homer Miller of Port Republic, Va., Aug. 2 to 16 in the Pleasant View church, same state.

Bro. E. S. Bowman of Callaway, Va., Aug. 9 at the Topeco church, Floyd, Va.

Bro. S. C. Godfrey of Red Lion, Pa., Aug. 2 in the Upper Conewago church at the Hampton house, also in Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. B. B. Ludwick, 23 S. Main Street, Quakertown, Pa., expects to discontinue pastoral work for a year or two. He will be open for several evangelistic meetings after Sept. 1.

Eld. Cyrus M. Suter, of Dixon, Ill., for several years past afflicted with bodily and mental infirmities, passed into his final rest Monday, July 13. For many years he was a leader in the councils of Northern Illinois, always staunch and strong for the doctrines of the church. Funeral services Wednesday at Franklin Grove, his long time home congregation.

Bro. J. F. Baldwin, pastor of the Sterling church of Northern Illinois, writes that he is open for one evangelistic meeting in the late summer or fall. His address is 614 Sixth Avenue, Sterling, Ill.

Bro. A. R. Coffman writes us from Fort Worth, Texas, asking us to change the address on his paper to Mount Morris, Ill. This means that he has completed his studies in the University there and is ready to resume his teaching work in Mount Morris College.

Bro. C. H. Barklow and wife of Myrtle Point, Oregon, surprised us with an early morning call last week. Since the Colorado Springs Conference they have been visiting friends and points of interest in the East. Bro. Barklow was Standing Committeeman from Oregon.

Bro. C. C. Kindy, recently of Pasadena, has entered on his new pastorate at San Diego, Calif. The church is located at Swift and Polk Streets. The pastor's address is 4166 Thirty-fifth Street. Let him know who and where, if you know of members or friends in the city not in touch with the church.

Bro. S. I. Newcomer of Pasadena, Calif., surprised us with a call last Saturday morning. Brother and Sister Newcomer have been visiting in their old home community at Lanark, Ill., and at other eastern points. The special attraction at Elgin was their daughter, Assistant Editor Maud Newcomer of the Sunday School publications.

Sister W. B. Stover favored the Messenger rooms with a delightful few minutes Tuesday the fourteenth. Since Conference she has been visiting friends and kindred, making Indiana the eastern limit of her journey. Incidentally some of the churches are getting some much appreciated messages, the more appreciated because she does not follow any formal outline, but just "talks out of her heart." She is to spend some time with the churches of Idaho.

Pastor J. H. Mathis, of Milledgeville, Ill., writes the Mission Board about the Rural Leadership Summer School at Madison, Wis., June 30 to July 10, which he and Sister Mathis attended. It is similar to the work at Vanderbilt University, Nashville, Tenn., which some of our pastors have enjoyed and from which you had some echoes in last week's Messenger. Brother Mathis was very favorably impressed with the opportunities offered at the University of Wisconsin and thinks our ministers in this part of the brotherhood should know more about them.

❖ ❖ ❖ ❖

Miscellaneous Items

The Homecoming at Beaverton, Mich., has been changed from Aug. 16 to Aug. 23, Bro. Joseph Van Dyke writes us.

North Liberty—Harvest meeting will be held July 19. I. J. Kreider of Huntington, Ind., a former pastor, will deliver the messages both morning and afternoon.—Mrs. M. C. Blosser, North Liberty, Ind.

"**The summer program** of our church work differs from the fall and winter program, not in interest but in intensity," says the Waynesboro Messenger of the Waynesboro church, Pa., Bro. Levi K. Ziegler, pastor.

Recently in our Elgin daily we read the resolutions passed by the Colorado Springs Conference regarding Peace and Law Enforcement. The editor printed these because some one furnished a good copy and suggested that many would like to see them in his paper. What have you done in your community? These resolutions should appear in every paper published in a Brethren community. They will be if you see to it; otherwise your home folks will never see

them thus printed. Do it now, if you have not already done so.

To Eastern Colorado: All young people who are entering the Oratorical Contest at District Meeting in August, notify immediately your District Secretary, L. Birkin. Will pastors also note this request and see that this is done at once.—L. Birkin, Wiley, Colo.

To all members living in Pittsburgh or Allegheny County who do not know how to find the Church of the Brethren, especially to the children of Brethren homes, is this notice directed. Kindly write our pastor, N. M. Shideler, at 1006 Greenfield Avenue, Pittsburgh, or telephone Hazel 5288 and you will be directed to the church where a hearty welcome and a real Gospel message awaits you.—Mrs. M. Elizabeth Barnett, Pittsburgh, Pa.

Men of Northern Indiana are urged to plan for the Men's Work meeting of the West Goshen church, Wednesday afternoon and evening, Aug. 19. In the afternoon there will be a report from Colorado Springs, information and suggestions by Secretary R. E. Mohler and an open forum. In the evening Bro. Mohler will speak on "Attitudes That Men May Take Toward Religion," and Bro. C. C. Hawbaker will give his illustrated lecture on "How to Have Financial Freedom."

The Third Young People's Conference for Eastern and Southern Pennsylvania will be held at Elizabethtown College, Elizabethtown, Pa. The conference opens Monday morning, Aug. 10 and closes after the noon meal, Saturday, Aug. 15. Young people planning to attend should send enrollment cards to J. Z. Herr, Elizabethtown College. An attractive daily program will be provided, with evening sermons by Brethren R. W. Schlosser, C. L. Baker, J. I. Baugher, and Levi K. Ziegler.

The Thirty-Seventh Annual Home Coming of the Kansas Brethren Home will be held at the Home and in the church near Darlow, Kans., on Sunday, Aug. 9. An interesting program has been arranged for morning, afternoon and evening sessions. Basket dinner will be served in the grove near by. We will be very happy to meet representatives and friends from each church in the state, as well as all others who can plan to attend. Come, help make this a blessed day for those who are guests in the Home, who always look forward with expectant anticipations to the meeting of old friends and loved ones. An urgent invitation is extended to all.—W. A. Kinzie, Secretary, Navarre, Kans.

❖ ❖ ❖ ❖

From Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

Jesus and Ourselves. By Leslie Weatherhead. Abingdon Press. 284 pages. $2.00.

A young minister of the Wesleyan Methodist Church of Great Britain here sets forth his views of Jesus. While recognizing the materialism of the present day, the author discovers a profound love and a deep hunger and reverence for Jesus. Having been a missionary to India he is able to draw on his experiences and thus present a wider grasp of the subject than would otherwise be possible.

In eighteen chapters you have a live presentation of different views of Jesus. For those who would think and study as they read, a series of questions on each chapter are found at the close of the book.

In discussing the oriental mind the author seems to go out of his way with an explanation as to how the story of the turning of the water to wine at the wedding feast at Cana might have originated. One is a little surprised that an author who pleads so earnestly that men should make their lives conform to the teachings of Jesus should find it necessary to attempt any explanation of any miracle the Gospels record.

In speaking of the early church and its work and of what is needed today, I find the following:

"In the first century men and women of small means and education, with simple organization and little concern with the social life of the church, were so vibrant and alive with the Spirit of their Master, so amazingly happy, so exuberantly certain that they had a secret which would transform men's lives, so passionately eager to pass it on, that Christianity spread, not by advertisement and stunt and piteous invitation, but like a glorious infection. Nor did men doubt the source of this new power that was flooding the world with light and energy, for 'when they beheld the boldness of Peter and John they took knowledge of them that they had been with Jesus.' We are not to ask what Jesus would do, but 'What would Jesus have me do in the circumstances in which I find myself?' There is no greater need in the church than a deeper personal spiritual experience of Christ on the part of the individual member. He who goes back to Jesus and follows his way of life in all its simplicity and daring will be neither rich nor popular, but he will find a durable satisfaction. Life will be full of power, meaning, purpose, and beauty."

THE QUIET HOUR

Micah

Micah 6: 1-8

For Week Beginning August 2

The Rich Oppressors

If God's punishments are administered in love and are less physical than was once supposed, this does not mean that they are less real and less to be avoided. One objects: "You should not appeal to fear." I answer: "What shall we do when the higher appeal falls on deaf ears?" The preacher has still the call to speak "of judgment to come" (Micah 2: 1-5).

The False Leaders

The business of a leader is to serve to impart truth, to do good, not be supported in ease, not to cater and to please. We are to lead, not to flatter and approve the complacency of people in what they already believe and have accomplished (Micah 3: 1-12).

There Is Hope

Hopelessness is always false and untrue. Why? Not because conditions appear promising, for they often don't, but because there is God (Micah 2: 12-13; 4: 1-4).

And This Man Shall Be Our Peace

There is no shelter like a friend, no comfort like a sympathizing spirit. This is supremely true of Jesus (Micah 5: 2-5).

What Doth Jehovah Require of Thee?

Not formal worship, even of the most elaborate and costly type, but goodness which goes out to men in justice and kindness and to God in humility and reverence (Micah 6: 6-8).

Discussion

In what respects is the ministry of Micah particularly applicable to our day? R. H. M.

PASTOR AND PEOPLE

Lessons for Beginners in the School of Christ

BY RHETTA C. O'ROURKE

Lesson IV—How to Study the Bible

Memory Verse—2 Tim. 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

THE Bible is the Word of God, written by men to whom it was dictated by the Holy Spirit. It was given for the help and instruction of man. In it are revealed the character and attributes of God, his plan of redemption, and the future of the human race. Its possibilities are inexhaustible. The Bible and nature with the Holy Spirit as interpreter, work together to reveal God to man. In the natural kingdom are many laws that run so nearly parallel to similar laws in the spiritual kingdom that they help us to understand the spiritual laws.

The Bible teaches us what to believe and how to act. Christ is called the Word of God because he also through his life and teachings reveals God unto us. We study God's Word for various reasons. We study it to learn God's will for us in the present and in the future; to feed our souls that they may grow and take on the heavenly image; to find comfort in sorrow; help in temptation and guidance in daily conduct. His Word is like a lamp to our feet and a light to our souls. Through it we catch glimpses of a far-off heavenly country and by it we find the path our feet must trace if we would reach that delectable land.

Before we can get much help from the study of the Bible we must cultivate reverence for God and his Word. It must be the ultimate answer to all our questions. We must acquire the habit of saying not, "I think so," but, "The Word of God says so." Our thoughts are nothing except as they tally with the Word of God. The universe was framed at his command and humankind called to existence by his voice, and who are we that we should dare to think separately from his revealed Word?

There are many methods of study and many helps to study, but we have space here to illustrate but one. First, provide yourself with a good reference Bible with a concordance and subject index or some similar aid to study. These things are necessary if you are going to be a Bible student. Of course you can be a Bible reader with just a copy of the text, but to be a real Bible student requires at least a concordance.

You may study by books, by subjects, or by chapters. If you study by books you need to know the author of the book; something of the history of the people to whom it was written and their customs; the time and place of writing and the apparent reason for writing. Always use a pencil and paper in studying and set down all you learn briefly. To study by books requires more help than merely a concordance. You will need a good Bible history and a Bible dictionary.

Now we are going to outline a lesson for you in the subject method of study. We will suppose that you choose for your subject *God's power to keep*. Look under the word *keep* in your subject index or concordance and take down on paper a number of references. Leave a little space between the references for notes. When you have the references that you are going to use copied, look up each one and on your paper opposite the reference write in your own words the thought you get from the passage. Perhaps when you finish your paper will look like this:

Num. 6:24, God's blessing on Israel.

1 Sam. 2:9, promises to keep the feet of his saints.

Psa. 91:11, he gives his angels charge over us to guard and protect.

Psa. 127:1, all other defense is vain and useless.

Prov. 4:6, the wisdom he gives us helps to keep us.

Isa. 26:3, we have perfect peace under his keeping.

John 17:11, all the followers of Christ are kept together in his name.

Philpp. 4:7, his peace in our hearts keeps us from worry.

Jude 24, he keeps us from falling.

Rev. 3:10, he will keep us from the great hour of temptation that is coming to the world.

Now read over your notes and write a paragraph telling what the Bible has said about God's power to keep. This is a very simple method of study but even this faithfully followed opens an inexhaustible supply of knowledge. The main thing is to have regular periods of study. One every day, if it is not more than five minutes. Even that five minutes will be better than none and as your interest is awakened you will make more time.

We sometimes read the Bible just for enjoyment, taking a whole book or a chapter at a sitting depending on the amount of time we have to spend. Above all depend on the Holy Spirit as Interpreter. If you come to a hard place close your eyes and ask God to open the truth to you and he will do it. The truths of the Bible are never exhausted. This is one proof that the Book is not the work of man. It is infinite in its possibilities. Men have been studying it for hundreds of years and

---

The tiniest bits of opinion, sown in the minds of children in private life, afterward issue forth to the world and become a public opinion; for nations are gathered out of nurseries and they who hold the leading strings of children may even exercise a greater power than those who hold the reins of government.—Charles Kingsley.

are still finding new thoughts in it. Its truth fits every age and every walk of life. Students never weary of its pages nor does a real seeker for truth ever close it unsatisfied. It is a wonderful source of truth that is available to humankind.

Bible Study

Reverence for God: Ex. 3:5; Lev. 19:30; Psa. 89:7; Psa. 11:9; Heb. 12:28.

Scripture is profitable for wisdom: Eccles. 10: 10.

All scripture profitable: 2 Tim. 3:16, 17.

Given for our learning: Rom. 15:4.

Written for examples for us: 1 Cor. 10:6, 18.

Mattawan, Mich.

Jesus and Success

BY O. P. WILLIAMS

THE name gives us pause. At once we think of a lover. He wants the best for us. He is the Ideal because he gathered up our highest good, and even lived a life which exhibited how the Highest Good works in process.

God is trying to get all of us to do certain things—the big, high things. But Jesus did not permit the ordinary loyalties or secondary claims to keep him from his work. He elected the high call. It set his name above the danger line of mediocrity and compromise. Jesus is a Measure of success in that he sets the example in loyalties. The extent of his allegiance was the cross, the cause of which was the natural opposition to a higher life.

Jesus is a Mark of success to any one who follows him. He is able to touch us and dedicate our genius, whatever it be. In truth he is even able to bequeath by the Spirit his own genius to us. No greater success than the success of stretching toward the purposes that the Lord reveals and teaches could be held before us.

Even though a man is a lowly worker he can profit by the accessible Savior. To save, means to hold up a greater objective than would have been seen. That objective which the Savior reveals is at once inexhaustible. The Way, the Truth, the Light is a Deliverer, a Revealer, an Uplifter. We always are seeking a stimulus in the form of a great example, or a great challenge. Jesus, if not mistakenly interpreted, will uncover to anyone such a stimulus.

Most people are hungry for a human interpretation of religion. They do not find in the forms or the programs and pageants of congregations the deep-feeling concern that religion ought to exhibit in behalf of human needs. In consequence, feeling that Christianity is of no use to their true satisfactions, they turn to other resources for salvation. It is a sad spectacle to see the genius of Christ oriented into the superficialities of churchianity. Jesus will make a success of the man who discovers in him a Lover who is using all his energies for the total succor of life. Anything less than that would make a failure of anybody. Jesus is the ideal Hero of all human quests, making available to the one who accepts his vision a consummate objective.

Plattsburg, Mo.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 14—Christian Growth by Three Symbols—Feet-washing, Lord's Supper and Communion

The Communion

COMMUNION refers to the service by which in emblem the Christian partakes of the body and blood of the Lord. These emblems are not the Lord's Supper about which we learned in last lesson.

1 In the love feast service where did Jesus place communion? Matt. 26:26-29; 1 Cor. 11:23-27.

2 What did Jesus say the bread represents? Matt. 26:26.

3 What did Jesus say the wine represents? Matt. 26:27, 28.

4 Why did Jesus ask his disciples to take communion? Luke 22:19.

5 Who are they who are "guilty of the body and blood of the Lord"? 1 Cor. 11:27. "Unworthily" means not humble or believing in the Lord, or loving others as the Bible teaches. Selfish, unloving conduct in eating the Lord's supper as Paul corrects in this chapter, and then taking communion, is taking it unworthily.

6 What then should each Christian do before taking communion? 1 Cor. 11:28.

7 "Discern" in this place means, see the difference between common food and drink and the bread and the cup. What happens then to one who takes communion but does not discern the Lord's body? 1 Cor. 11:29.

8 But when one, upon examining himself, sees that the bread and the cup are holy, that they represent the Lord's body and blood, what shall he then do? 1 Cor. 11:28.

9 Then, is it a proper thing for Christians to stay away from the Lord's table? 1 Cor. 11:28.

10 What does Christ say he is to our spiritual self? John 6:51.

11 To abide in Christ and Christ in us, what must we do? John 6:56.

12 If we take communion as long as we live, what do we have in us? John 6:54.

13 What else is promised to the disciple that takes communion? John 6:54.

14 Then, to stay away from communion when one could be present, means what? John 6:53.

Johnstown, Pa.

Not Many Teachers

(Continued From Page 12)

feet-washing nor baptism. We are inquiring into the legitimacy of the teaching that has been done, asking whether people are called upon to try to make everybody else agree with their own interpretation of the all things they have been commanded. The occasion for such an inquiry is the confusion mentioned above. The cause of all this confusion, of course, is those other folks. If only they were content to let us teach them, all of them be pupils, everything would be lovely. How easily we could lead them into all the truth! But when they insist on being teachers too, and even try to make pupils out of us, they are entirely out of place. We will have to try to prove that this command to teach does not mean that they are to teach us.

An admonition from James is very useful in this connection, "Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment. For in many things we all stumble." The idea seems to be that the teacher might teach the wrong thing and be held accountable for it. Being a teacher is a great responsibility, so great a responsibility in fact that James advises that most people do not try it. The worst difficulty in using this passage for our purpose is that it does not state specifically that we—I and the folks who think like I do—are the ones to teach and the rest are not to be teachers. It is unfortunate that James did not make that plain. The fact is he rather bungled it for us by saying that in many things we *all* stumble.

But there is something in the language of the Lord himself that might have more weight with some of them. "Be not ye called Rabbi," he said, "for one is your teacher and all ye are brethren." In using this passage on them however, one needs to be especially expert in handling the scriptures (would manipulating be better?), for it implies that there is really only one Teacher and the rest are all pupils.

I have observed two widely contrasting methods of approach to a subject or a passage of scripture by the man who is teaching or preaching. One man says, "Now, you listen to me for I am going to tell you exactly what God says about this matter. I am not interested in what man says. I only want to know and tell you what God says." The other man says, "Let us study this subject together with open minds, in all honesty of purpose, under the guidance of the Holy Spirit, and see what we can find in it for our individual needs." The first man knows: the second is willing to learn. If the first man should happen to have got off on the wrong track, his case is about hopeless. It is through men like the second that God can lead this human race to a fuller understanding of himself.

Stanley Jones, bearer of the Christian message to the people of India, has been driven to the conclusion that his job is not to give the Indian people a system of doctrine, but to give them Christ. He believes they should be allowed to interpret him in their own way, to fit him to their own needs, to understand him in their own concepts, and not to have to take along with him all of our western ideas of civilization. He is so conscious of the shortcomings of our western Christianity that he even believes the Hindus, with their great spiritual capacity, will some time reveal Christ to the world much more truly than western Christianity has done. If there is such a possibility (and why may there not be?) what a pity it would be to hinder that or spoil it by our teaching!

How distressing it is to have one of our own number with whom we have had blessed fellowship, disturbed and led to break that fellowship by some one's teaching about baptisms, sabbaths, millenniums, healings, new thought, or what not! Yet after all about the only way to withstand the teachings of some of these ardent religious propagandists is to deny the validity of their method. Grant the validity of the method and the ablest expositor among us can not refute the sabbatarian argument—at least not to my satisfaction nor that of the sabbatarian. Grant the validity of the method, and the scriptural proofs offered by the Mormons for the authenticity of Joseph Smith as an inspired prophet are indisputable. If I were a Seventh Day Adventist I would go farther and be a Mormon. If I were a Mormon, I would keep the seventh day, unless, of course, there is something explicit in the Book of Mormon to the contrary, a point on which I am not informed. But denying the validity of this method gets me into more or less difficulty in presenting some of the arguments on which my own practices are based.

"Go ye, . . . and make disciples." May it be that if through the centuries we had placed more emphasis on the idea of making disciples—getting folks to be learners of Jesus—and had interposed ourselves as teachers less between them and Jesus, may it not be that their discipleship would have brought them and us closer to him than it has? May it not be that we would have had in the world by now a very much purer type of Christianity? Is it not after all an indication of egotism, of a feeling of intellectual superiority over others, that we should try so hard to explain to them the minutest details of our conception of the person and the will of God? Do we not feel this when the Mormon or the Adventist tries to teach us? Would we not show a greater humility and at the same time a greater faith in the power of the Holy Spirit to work in the hearts of people if we simply gave them the Christ, simply introduced them to him as it were, and then left them with him to form a fuller acquaintance?

The world is cursed (I use the word advisedly) with too many teachers of religion. The world is desperately

in need of a lot of folks, oh! a very great many, to show people the Christ, to show them the divine Man himself, to bring them to his feet where they may learn from the Teacher. The folks who would like to do this can do it better by being themselves learners and imitators than by being teachers.

Fruita, Colo.

NEWS FROM CHURCHES

ARKANSAS

Springdale.—The Church of the Brethren at Springdale, Ark., is taking on new life after some years of depression. Bro. Earl E. Jarboe and family came to us on May 21 from Burr Oak, Kans., to take up the work of the church. On Friday night after they arrived, the church had a house warming in honor of them. Lester E. Fike of Carthage and Oren Harvey of Joplin were guests and gave talks. Singing and visiting were also enjoyed during the evening. Saturday evening Bro. Fike gave a missionary talk illustrated by slides. Bro. Jarboe preached his first sermon on May 24. Bro. A. W. Adkins of Cabool, Mo., and Bro. Zigler of Elgin, Ill., came to look the field over May 31. Bro. Zigler preached in the evening. June 6, the church met in council and Bro. Earl E. Jarboe was elected elder. It was decided to send for three dozen song books and also to hold a two weeks' meeting with Bro. Jarboe as speaker, which was done. The meetings were well attended and a good interest was shown. We are hoping for the growth of his kingdom here at Springdale.—G. G. John, Springdale, Ark., July 12.

CALIFORNIA

Fresno.—June 10 a splendid musical program was given by the Æolian quartet of La Verne College. We have just closed a successful two weeks' Vacation Church School under the direction of our pastor, Bro. Leo Miller. The average attendance was eighty-six. On Sunday evening a program was given by the children with an exhibition of their work. We are coöperating with other churches in union services on Sunday evening during the months of July and August.—Iva King, Fresno, Calif., July 6.

San Diego.—Since our last report, and through the evangelistic efforts of Bro. Flora, who was then our pastor, six precious souls have been baptized. Mother's Day was very fittingly observed by the young people's department. We held our love feast on May 27. Elders Edgar Rothrock and S. J. Miller were with us. Children's Day was observed by songs by the children and a talk by Mrs. Keiser, President of the Religious Education Society of San Diego County. Our pastor having resigned to take up work in other fields, and our congregation having unanimously decided on Bro. C. C. Kindy of Pasadena for pastor, we gave a farewell and reception dinner to both families at the same time. A bountiful feast was enjoyed by all, after which a number of our members and friends responded with talks of appreciation. The incoming pastor was kindly received through the members of Ministerial Board, with Bro. David Bomberger as master of ceremonies. On June 22 we began our ten day D. V. B. S. The interest continued to grow until 107 were enrolled; the average attendance was 77. Bro. Kindy had charge of the older group and instead of craft work he put on what he called a Bible baseball game. The boys and girls were so interested that they want to continue it at intervals through the summer. May God be praised for the wonderful work done by these tireless helpers.—Susie Michael, San Diego, Calif., July 7.

COLORADO

Grand Valley.—First church held its regular council May 1, with our pastor, R. W. Leatherman, in charge, and elected delegates for the Annual Conference at Colorado Springs. Those chosen were A. A. Weaver and J. E. Hornbaker. Members numbering thirty attended our Conference at Colorado Springs from our church. Mother's Day was remembered with an appropriate program by our Sunday-school. Our Aid Society gave $100 for the interior decorating of our church. Mothers and Daughters' banquet was held in May. A fine program was given and 154 attended. This church has recently experienced a splendid revival conducted by Brother and Sister J. E. Steinour of Los Angeles, Calif. As a result of these efforts ten were baptized. A large number attended our love feast which was held June 8 at the close of our meeting, Bro. Steinour officiating. Dan West from Ohio came to our church and Fruita from Conference and gave many interesting talks to our young people on "World Peace." Brother and Sister G. W. Hylton of California are with us at this time giving their interesting pictures of Chinese scenes taken while doing missionary work in China.—Mrs. C. L. Heiny, Grand Junction, Colo., July 11.

Rocky Ford congregation is nicely settled in the new church which was dedicated with appropriate services June 28, Bro. J. W. Lear of Chicago preaching the dedication sermon. While there was mutual enjoyment and benefit in our coöperative program with the Baptist people, who so kindly gave us a church home while our church was being constructed, we are glad to be at home again. Because of the nearness of the Annual Conference, 135 of our members were present for at least one day's session. For many this was the first opportunity to attend one of our Conferences. The Oberholtzer family of China visited us the Sunday before Conference. Bro. Oberholtzer preached in the evening. The Sunday after Conference, Bro. G. G. Canfield of Marion, Ohio, preached at the morning services, and Bro. M. S. Frantz of Empire, Calif., in the evening. Other visitors en route to or from Conference were: Clyde Cripe and family, J. O. Click, D. B. Shock, Virgil Finnell, O. H. Feiler, H. F. Richards and family, and J. Hugh Heckman. Sunday evening, July 5, marked the beginning of the summer evening union services of the Rocky Ford churches. Services were held in the M. E. church and consisted mainly of a splendid program of sacred music and readings by the Imperial Male Quartette of Ohio. The same group gave a program at the Brethren church in the forenoon. Both programs were well received by large audiences. The District meeting of Eastern Colorado is to be held in the Rocky Ford church Aug. 22-25.—Mrs. Blanche Frantz, Rocky Ford, Colo., July 9.

DISTRICT OF COLUMBIA

Washington City.—On Easter Sunday seven Chinese brethren were baptized at the Washington City Church of the Brethren. At the same time one American boy was baptized. On July 5 a sister made a Declaration of Independence by being baptized, declaring her citizenship in heaven. The rite was administered by Bro. F. F. Holsopple, the pastor. Two letters were received the same day.—F. F. Holsopple, Washington, D. C., July 11.

ILLINOIS

Canton church met in council June 10 with Bro. E. Q. Norris presiding. Two members were received into the church by letter. On June 28 three were received by baptism. On May 10 we had a very good program presented by the young folks for Mother's Day. The play was entitled, "The Old-fashioned Mother." The Intermediate Sunday-school class held a social at Harry Burgard's with good results. We are hoping to have a minister here by Sept. 1. The Ladies' Aid Society is progressing nicely. On Aug. 23 the church will hold the annual home coming at Coal Creek church in the country. There will be a basket dinner at noon and a program in the afternoon with a good speaker. Every one is invited, especially the old time residents. —Mrs. Harvey Lehman, 411 S. Main St., Canton, Ill., July 11.

Franklin Grove.—The program committee presented a Children's Day service on Sunday evening, June 21, the final number of which was a pageant entitled, The Castle of Life. Bro. Galen Lehman occupied the pulpit on June 28. Eld. O. D. Buck and family have returned from their trip to Annual Conference and the Conference report was given Sunday morning, July 5. A Daily Vacation Bible School will open July 13 and continue for two weeks with Edna B. Wolfe in charge.—Ruth B. Hussey, Franklin Grove, Ill., July 6.

Lena.—Our spring love feast was held May 17 and a very spiritual meeting was enjoyed. Our pastor, Bro. Schrock, officiated, assisted by Bro. Cave. Three young people were baptized shortly before the meeting. Our quarterly business meeting was held June 1. The church invited Brother and Sister Schrock to remain with us another year as pastors. Delegates to District Meeting are Bro. Mark Schrock and Sister Mary Miller, with Bro. Geo. K. Miller, alternate. A committee was chosen to make arrangements for District Meeting to be held here Sept. 5-7. We have secured the Lena M. E. camp ground and the meeting will be held there. The tabernacle is large and accommodations are ample.—Mrs. Mary L. Miller, Waddams Grove, Ill., July 8.

Pine Creek.—Our former pastor, Bro. J. H. Brindle, left us in March, to take up his new work as superintendent of the Old Folks' Home at Mount Morris. For some weeks he came back to conduct our Sunday morning services, and we also had the pleasure of hearing some of the ministers from Mt. Morris and other parts of our District while we were without a resident pastor. Now we have with us Bro. Clinton H. Gehman, who has been a student at Bethany the past two years. He moved here May 25 and has taken up the work as pastor. Bro. J. H. Brindle has been reëlected as our elder for this year. On Easter Sunday, Mother's Day and Children's Day we were favored by special programs. Our Ladies' Aid society continues active. On May 5 they with some neighbors and friends met at the home of Mrs. Amy Everely in honor of her 83rd birthday. On June 11 our Sunday-school held their annual picnic at Lowell Park near Dixon, Ill., with a large attendance. On July 22 we expect to have with us the Sunshine Quartette from La Verne, Calif. One of the young ladies, Miss Myrtice Butterbaugh, was a former member of our Sunday-school. This makes it an especially enjoyable feature we are looking forward to. Our Sunday-school superintendent and pastor are planning some changes in our classes which we hope will interest more people in our community in church attendance.—Mrs. Bertha Butterbaugh, Oregon, Ill., July 14.

Springfield.—Our church held its regular quarterly business meeting June 30. Sister Pettibone and our pastor, R. M. Brady, were chosen delegates to the District Meeting. Our Vacation Bible School is now in session and the attendance is very good and increasing each day. The District B. Y. P. D. conference was held in the Springfield church May 3 and 4. Saturday evening a banquet was served them by the Ladies' Aid. More than forty remained for dinner and the services on Sunday. Since our last report two adults have been baptized and taken into the church.—Edna Rucker, Springfield, Ill., July 8.

INDIANA

Beech Grove church held their love feast May 9. Bro. Moses Smeltzer officiated. Brethren Marion Norris and Frank Krall preached

(Continued on Page 24)

HOME AND FAMILY

Blind

BY KENNETH MORSE

In dark and gloomy corners stand
  Blind men who can not see;
Goes by the Master and his band . . .
  "Lord, mercy have on me!"
The Master turns: a voice has called,
And all but one stand back appalled;
A neighbor takes him by the hand,
  "Blind man, he calleth thee."

"Oh, sightless one, where dost thou live?"
  "In darkness as of night."
"What dost thou ask that I might give?"
  "Lord, give me back my sight."
"Blind man, thy faith hath made thee whole;
Receive thy sight. Now view the goal
Thy God has set, and ever strive
  To be a child of Light."

Altoona, Pa.

Revealing the Master

BY BESS ROYER BATES

GRANDMOTHER WARREN came in and dropped down in her favorite chair with a little sigh.

"Are you tired?" asked Sally. "I thought you were never coming back. It didn't take all this time just to have your dress fitted. I thought Nettie said it would only be a few minutes."

"She did," smiled grandmother, and set her feet up on her stool. "But I had a little adventure. It takes time to have adventures."

"What was it? How could you have an adventure at Nettie's?"

"Oh, adventures come in the most unexpected places. I suppose Nettie keeps hard chairs over there just so no one will sit and talk. Anyway, my chair feels good. Well, I got there, all right, without you going along, Sallie." Sallie tossed her head, for she had declared that grandmother had no business out alone on such a hot day. "But Ethel Baines was ahead of me trying on a party dress. It's been a long time since I could get so excited over a party dress," sighed grandmother. "It was really interesting to see how important that dress was to that child. Nettie couldn't get the skirt to hang to suit her, no matter what she did. Time after time she took it off, changed it a mite, and tried again, but every time Ethel twisted and turned before the glass and declared it wouldn't do. I don't know how long that had been going on before I came. By that time, Nettie's face was all screwed up in a knot so she could hardly smile when she saw me, and Ethel was just plain mad. No dress would have looked good on her with such pouting lips and smouldering eyes.

"Well, I sat down to watch and see how it would turn out. I sat opposite that picture of Christ that Nettie has, you know that picture with his hands bound together, but his eyes hold one so, those unconquerable, piercing eyes that no bonds can dim. It's funny, but the table underneath that picture is the only unlittered place in the room. I laid my handkerchief down there once and Nettie immediately picked it up. Somehow on the window by that table she always has a rose blooming. You know, I've heard some of the girls say that they know they are going to have good luck if Nettie gives them one of those roses on their wedding day. There was only one blooming today, a particularly beautiful salmon colored one. I feasted upon it as I sat there. Its satiny leaves with the delicate tints of rose and cream! And there was Ethel twisting about in her ivory silk getting crosser and crosser, Nettie with every nerve sticking out and her hands itching to stick a pin in the girl good and hard, I sitting there taking it in, and the picture of Christ looking down at all of us.

"Such things must end. At last, Ethel gave a grudging nod of approval, the dress was folded up, promised for tonight. Nettie breathed a sigh of relief, although her lips were still set and her eyes angry. She picked up Ethel's hat and held it out to her as if she would like to crush it in her hand. Then her eyes caught the picture in front of her. Sallie, I didn't know a person's face could reveal so much. As if a hand had passed over her blow and left her with a new countenance, the irritation passed away and a sort of peace began to shine from her face. She looked at Ethel who had her back to us arranging her hat with spiteful jerks. She looked up again at the picture, then she went to the window and broke off the rose and said, turning to the girl:

What Am I?

BY RUTH HORNING BROWN

MY way is one of pleasantness. There are no unkind words spoken to friend or foe for there are no foes in my way. All my wishes are of good will and kindness. Those who have done unkindly to me I hate not. Those who have spoken harshly I condemn not. Those who have forsaken me I pray for. Those who have betrayed my dearest hopes and fondest wishes I love still.

Many scoff at my simple ways. Some say that I am miserably cheated of all that is worth while and edifying in this world; but nay, I have a joy that is greater than any worldly possession—it is the dearest treasure of my heart, for I have joy unspeakable—for I am brotherly kindness, and in so living I love my fellowman and learn to know my God.

Larned, Kans.

"'Ethel, this will be lovely with your dress. Wouldn't you like to have it to wear to the party tonight?'

"Ethel took it hesitatingly looking down into its pure heart for a moment. Then she looked up into Nettie's eyes and in her own was a sudden look of wonder.

"'Oh! thanks,' she gasped. 'Thanks a lot. I—I—Thanks!' and then she hurried out.

"Sallie, I guess there's something wrong with my eyes. It did seem to me that for a moment, Christ's hands were unbound and he was blessing the two of them.

"And that was my adventure this afternoon."

Some Mothers of Famous Men

BY MARTHA CLICK SENGER

Our mothers are our earliest instructors and they have an influence over us, the importance of which for time and eternity surpasses the power of language to describe. "One good mother," runs an old adage, "is worth a hundred school teachers." Another is: "Show me a great man and I will show you a great mother." Still another: "The hand that rocks the cradle is the hand that rules the world." One mother lamented the fact that women have no part in law-making and such things. Another replied that she was satisfied to have a hand in making the men that make the laws. D. L. Moody once said: "Many a young man in this city wants a mother more than a preacher." A daughter once came to her worldly mother anxious about her soul. Said she had been praying all night. The mother said: "I do not believe in prayer. Get over these religious notions and I will give you a dress that will cost $500 to wear to the party next week." She did so; but in a few months the girl died. Before she died she had her mother bring the dress and pointing to it said: "Mother, that dress is the price of my soul." O, what a momentous thing it is to be a mother! Now as we mention only a few of the many good mothers who raised men of note may we each feel some comfort or inspiration to do our humble part in child training.

Samuel's mother, Hannah, prayed God for a man child and promised to give him to the Lord's work. Her prayer was answered and she in turn kept her promise. The mother of Moses showed wisdom in protecting her baby. Think of her being offered wages for caring for her own dear child! Timothy was taught the Scriptures by his mother and grandmother. Jesus also had a noble mother who pondered things in her heart.

Our first President was left without a father at eleven years and his entire bringing up devolved upon his mother. Few sons ever had a more loving and devoted mother. The home education was carried on with firmness and the mother's pure, simple life afforded the example that governed George Washington's career. He bade his mother good-bye for the last time on his way to his first inauguration as President.

Sometimes it is the much abused stepmother to whom credit is due for a man's success. Abraham Lincoln's mother died when he was only eight years old. He had no schooling at this time. His father married a widow of more than average mental ability. His father was not ambitious, but his stepmother was quick to see the boy's brightness and made every effort to teach him. A taste for education spurred him on. How he worked to pay for his education is history, and the quality of that education is revealed in his Gettysburg address.

Another of our martyred Presidents, James Garfield, never knew a father's love. When yet a baby his mother was left with four children to raise single-handed. She heeded not the advice of friends to break up the home. The small farm was heavily encumbered but she did not lose heart or give up until the four saplings were ready to be transplanted. What a proud moment to that mother when at the pinnacle of earthly honor, Garfield's first thought was of the joy his promotion would give that true and faithful heart, and he turned and kissed his mother before addressing himself to the waiting multitude.

The last martyred President, William McKinley, had a good mother. When he heard that Ohio had voted him to the presidency, he crossed the hall to where his wife and mother were, bent over his wife and told her the news. He then turned to his mother who put her arms around his neck, kissed him and said something that was for him alone.

Henry Clay always expressed feelings of love and affection for his mother. It is natural for us to feel that she was a good mother dutifully served by such a boy.

D. L. Moody showed devotion to his mother second only to God. Dwight was four years old when his father died at the early age of forty-one. There were six other children, a girl and five boys. Only a month after

(Continued on Page 26)

Temperance Posters

For Your Church School

Alcohol and Efficiency

"LEAVE DRINK ALONE ABSOLUTELY. HE WHO DRINKS IS DELIBERATELY DISQUALIFYING HIMSELF FOR ADVANCEMENT. PERSONALLY, I REFUSE TO TAKE SUCH RISKS. I DO NOT DRINK."

—William Howard Taft.

This poster and five more of like quality can be secured from the Board of Religious Education, 22 South State St., Elgin, Ill., at 15c per set.

News From Churches

(Continued From Page 21)

the following Sunday morning. A fine Mother's Day program was given in the afternoon. The B. Y. P. D. conference was held here May 17. The church met in council June 2. June 17 we had a full house for the Children's Day program. Brethren C. H. Hoover and A. B. Roof are preaching for us every Sunday evening and the first and third Sunday mornings. Sister Vernie Beaver is our delegate to District Meeting. We will have our fourth annual homecoming Sunday, July 26. Bro. J. Oscar Winger of North Manchester will speak in the morning, following the Sunday-school hour. In the afternoon an informal program will be in charge of the committee. Brother and Sister E. O. Norris of Astoria, Ill., were with us Sunday evening, June 7. Several from here attended the homecoming at the Old Folks' Home near Middletown.—Mrs. Nora Whelchel, Fortville, Ind., July 8.

Buffalo (Beaver Creek).—On Easter Sunday morning, which was decision day for our church, fourteen men and women, young people and children (some whole families) gave their hearts to the Master. June 29 following our quarterly council we went to a beautiful spot on the Tippecanoe River near the village of Buffalo, where fifteen were baptized by our pastor, B. D. Hirt, making in all since Jan. 1, 1931, twenty-five added to the kingdom at this place. Four still await baptism. Our young people have been doing a wonderful piece of work by giving the pageant drama, The Lost Church. It was given twice in our own church, also at the Burnettsville church and at the Presbyterian church of Pulaski. The last Sunday in April proved to be our banner attendance during the eighteen months the work has been carried on in Buffalo. It was every-member-present Sunday with 138 present. During the last ten Sundays our average attendance has been 102; for this we are grateful to the fine group of workers for their wonderful spirit of coöperation. Every department of the church is growing. During the Christmas holidays Bro. J. O. Winger of North Manchester will conduct a revival meeting for us. May 25 we began a Bible School, superintended by the pastor, assisted by efficient helpers. The school continued for two weeks, closing with a program on Sunday evening following. The average attendance was sixty-three with an enrollment of seventy-two. July 6-11 four young people are in training at Camp Mack. July 12-26 while our pastor is away holding a revival meeting the young people and other classes will have charge of the services.—Lottie O. Hirt, Winemac, Ind., July 7.

Camp Creek church met in quarterly council with Bro. David Metzler presiding. John Metzler and Glenn Disher were chosen delegates to the District Meeting. Plans have been made and partially carried out to repair the church and improve the lawn. The house has been roofed, shrubbery has been set out, and the lawn mowed. Our Harvest meeting will be held August 16.—Mary Shively, Etna Green, Ind., July 14.

Clear Creek.—The place of our regular Sunday evening service was moved on July 5 from the churchhouse to the home of our pastor, Bro. E. H. Gilbert, near the creek where he administered the rite of baptism to ten young people, six of whom came out under the recent preaching of R. H. Nicodemus and the other four at our regular service. Almost the entire membership were present to participate in the impressive service, after which they assembled on the lawn at Bro. Gilbert's home where a service of song and short talks on the subject of "Loyalty" was rendered to the edification of all present, though directed more especially to the new converts.—J. H. Neff, Huntington, Ind., July 11.

Elkhart City.—The congregation held a two weeks' Vacation Bible School beginning June 8, and closing with commencement exercises on Sunday evening, June 21. The total enrollment of the school was seventy. The pastor spent the week of July 6-11 teaching in the Leadership Training Camp at Camp Mack. The Women's Missionary Society held its regular meeting on July 8 at the L. M. Ulery cottage on Shipshewana Lake, twenty-two miles east of the city. There were forty-five present. All report a most delightful time. Our delegate to the Annual Conference, Bro. John Zimmerman, made his report to the congregation on Sunday morning, June 28. Bro. Paul Bowers was sent to the Leadership Training Camp by the Sunday-school. He reported his impressions of the camp on Sunday morning, July 12. July 25 has been selected as the day for our Sunday-school outing.—Mrs. Minnie H. Kinsey, Elkhart, Ind., July 13.

Four Mile.—May 3 the young people had charge of the morning service. They gave an interesting and helpful missionary program. Talks were given on the subject, "Why Missions Are a Vital Part of the Church's Program"; also: Stories From the Mission Field, The Foreign Missions' Start in the Church of the Brethren, and Some Things That We Can Do for Missions. May 10 a short program was given, which was followed by an impressive message brought to us by our pastor, Bro. E. R. Fisher, in keeping with Mother's Day. On May 21 we held our Mothers and Daughters' meeting in the church basement. Seventy-two gathered for the luncheon at noon. An interesting program followed at the tables. There were a number of readings and special musical numbers, and some inspiring talks were given. May 24 we held our love feast with Bro. A. G. Crosswhite from Eaton officiating. May 31 the Greenwood United Brethren, Hannas' Creek Christian, and Four Mile churches united in a rural life program at Four Mile. Interesting addresses were given by L. M. Feeger from Richmond and Cecil Blake, president of the Union County Farmers' Bureau. June 14 the children gave a very interesting program to a large audience. June 21 Bro. Fisher gave a splendid report of the State Sunday-school Convention. We were glad for the helpful message Bro. A. P. Musselman from Lima brought us on June 28. July 9 we met in council. Bro. E. R. Fisher and Isaac Hort were chosen to go as delegates to the District Meeting. We are glad to have Bro. Walter Heisey and family (returned missionaries from China) with us.—Alice M. Brower, Kitchel, Ind., July 10.

IOWA

Kingsley.—Bro. William Thompson and wife of Polo, Ill., came to us June 15 and continued for two weeks in a strong evangelistic campaign. Their untiring efforts and earnestness in the work were not in vain. The interest in the meetings was good from the beginning, even though the weather was extremely warm for so early in the season and work on the farms was crowding everyone. As a direct result of the meetings twenty-four were baptized and one reclaimed.—H. H. Wingert, Kingsley, Iowa, July 10.

South Waterloo.—Special meetings enjoyed recently by us were: the baccalaureate sermon Sunday evening, May 24, by Bro. W. H. Yoder. The Friday evening following President C. Ernest Davis of Mt. Morris College delivered the graduating address at the Orange Township high school. May 28 our church entertained the county Sunday-school convention. A Memorial Day program was rendered May 30 at 10:30 at the cemetery. June 1 our communion was held with Bro. U. H. Hoefle of Robins, Iowa, officiating. June 6 and 7 a regional B. Y. P. D. conference was entertained with Bro. Ora Huston, Chicago, one of the leading speakers. A two weeks' Daily Vacation Bible School began June 15 and concluded with exercises by the children on Sunday evening, June 28. The enrollment was 148. Sister Anna Hamer was our able superintendent. July 4 was observed in our community with a service at the church in the forenoon. Pastor Yoder delivered a patriotic address with the addition of special music. The afternoon and evening program, sponsored by the community council and township farm bureau, included games, special music, fireworks and moving pictures. July 5 a peace declamatory contest was held with eight contestants participating. Doris Blough was awarded a silver medal and will represent our Y. P. D. at District Conference. June 30 we met in council. Three delegates were elected to District Conference. It was also decided to hold a homecoming service Oct. 11 to commemorate the seventy-fifth year since the establishment of a Brethren church in this locality.—Mrs. W. O. Tannreuther, Waterloo, Iowa, July 8.

KANSAS

Independence church met in council June 25. Since our last report six have been received into church fellowship by baptism. Three of these are high school students. We are pleased with the way our new church building is progressing. We expect to have it completed by Oct. 1.—Mrs. J. L. Amos, Independence, Kans., July 6.

Quinter.—Our communion service was held June 6 with Bro. Ray Waggoner of McPherson College officiating. Bro. D. P. Neher of McCune, Kans., was also here and preached on Sunday. Sunday evening, June 7, Bro. J. M. Henry of Bridgewater, Va., gave his lecture on prohibition. The following Monday evening he gave his peace lecture. June 9 H. Stover Kulp and wife of Africa gave talks on their work. June 18 Bro. I. E. Oberholtzer and wife of China gave interesting talks. One hundred and three members of this congregation attended the Annual Conference. June 28 the Sunshine quartet of La Verne College gave a splendid musical program.—Linda Flora, Quinter, Kans., July 6.

Wichita (First).—June 21 we were again privileged to have with us the Æolian quartet of La Verne, Calif. They brought us a very fine program of music during the worship hour. June 30 the Imperial quartet of Gettysburg, Ohio, favored us with a very spiritual program of music, readings and talks. July 1 the Sunshine quartet, also of La Verne, brought us another very fine program of music. June 7 Bro. Chas. Oberlin of Peru, Ind., filled the pulpit. Sunday evening, June 21, Bro. D. P. Neher brought us a helpful message. June 25 we met in quarterly business meeting. The church considered the matter of a pastor for the coming year, and it was unanimously decided to retain the present pastor for another year from Sept. 1. At the close of the meeting the church very graciously presented to us a forty-two piece set of table silver to replace what had been taken when robbers entered our home while we were attending Conference. July 4 both the East and West Side churches met in Linwood Park and enjoyed the day together. After the dinner hour a short program was rendered. Bro. Luckett of Hutchinson, Kans., who was engaged in evangelistic meetings on the West Side, gave a short address, stressing the importance of Christian fellowship.—Mrs. H. F. Crist, Wichita, Kans., July 7.

MICHIGAN

Beaverton church held a fine love feast on June 14 with several visiting elders present. The following day our community Daily Vacation Bible School began with Lois Sherrick of Carson City directing. Nearly a hundred children participated in the two weeks' school. The young people are presenting a cantata, "Paul, a Prisoner of the Lord," at our own church and in town. Two girls have been chosen to represent our group at Camp Mack. Aug. 16 is the date for Beaverton's first homecoming. An interesting day has been arranged that will appeal to all present and former members of this congregation. The church was organized Aug. 17, 1901.—Joseph Van Dyke, Beaverton, Mich., July 7.

Long Lake.—The church has been enjoying very good services this summer. This spring Bro. Ulery met with a few of the members and organized Sunday-school with Bro. Wilbur Shepherd as superintendent and Bro. William Landis as assistant. Brethren Ulery, Joseph, and

Leckrone took care of the preaching services. On the second and fifth Sundays we provided our own programs with recitations, readings, and special songs, using the offering for missions. June 28 we met in regular members' meeting with Bro. Ulery in charge. A full corps of officers' was elected with Bro. Ulery elder. Wilbur Shepherd and William Landis are the ministerial committee. Bro. Wilbur Shepherd and Sister Etta and Dollie Landis were named a committee to make out the program for the joint Sunday-school convention to be held at the Long Lake church the last Sunday in September. We are expecting Bro. Virgil C. Finnell to give us one of his stirring lectures on July 26. The writer was named Messenger correspondent and agent.—Mrs. John H. Landis, Manistee, Mich., July 10.

Pontiac.—We were made to rejoice Sunday June 21 when Brother and Sister Adam Ebey, just home from India, could be with us. Bro. Ebey gave us a very helpful sermon in the morning and Sister Ebey gave a talk in the evening. The children had a fine program the same evening. A lecture on "Why Girls Smoke" was given July 6, with colored stereopticon slides to explain the lecture. The young people held an ice cream social Friday, July 10. The money is to be used for the church. Bible school will be held for two weeks starting July 27, with Sister Louise Ebey as director. Bro. O. F. Jones is doing a fine work as pastor by visiting and giving us some fine sermons.—Mrs. Ray E. Fleming, Pontiac, Mich., July 13.

MISSOURI

Prairie View church was represented at Annual Meeting by Sister McCoy. Bro. C. Miller of North Carolina preached for us one Sunday as he was on his way to Colorado Springs. One recently united with the church by baptism. Bro. Holsopple is contemplating a trip east.—Mrs. A. J. Vogt, Versailles, Mo., July 8.

NORTH CAROLINA

Fraternity church held its regular council June 12. Delegates to District Meeting to be held in our own church are Bro. H. D. and W. M. Robertson. We decided to have a series of meetings conducted by our ministers, E. C. Woodie and H. J. Woodie, to be held sometime after Aug. 8. April 17 Bro. David Smith, H. D. Robertson, John Conley, Ross Sides and Garney Everidge and their wives were installed into the deacon's office. At our March church council we decided to remodel the church and we now have the work completed. Attendance and interest are on the increase. The Ladies' Aid is working to have a bazaar during the District Meeting.—Mrs. Lucile Nelson, Winston-Salem, N. C., July 7.

Peak Creek church has just passed through a season of great rejoicing. Bro. E. C. Woodie of Winston-Salem, N. C., began preaching June 14 and delivered nine sermons. As a result three came forward for baptism and one was reclaimed. June 23 Bro. J. R. Jackson of Jonesboro, Tenn., came to a mission point near Peak Creek and preached nine sermons. As a result six were baptized, two reclaimed and five others await baptism.—Corda Sheets, Wagoner, N. C., July 7.

OHIO

Beech Grove.—We just closed a two weeks' revival. Bro. B. F. Petry of Indiana held our meetings in which wonderful interest was shown. Special music was rendered throughout the meetings. Nine were baptized, most of them being young people.—Myrtle M. Hollinger, New Madison, Ohio, July 6.

Kent church met in council June 12. Our Conference offering was received on June 7. Eld. S. S. Shoemaker of Hartville, Ohio, and Eld. Jonas Horst of Columbiana, Ohio, brought interesting messages on May 24 and 31 respectively in the absence of our pastor who was engaged in evangelistic work at Bristolville mission. Our church outing, held on June 27, was well attended and enjoyed by all. We are looking forward to an evangelistic campaign to begin Nov. 8 with Bro. Wilmer Petry of Pitsburg, Ohio, evangelist.—Averie Brumbaugh, Ravenna, Ohio, July 8.

Lick Creek has been having good attendance at church and Sunday school services. We have an average of nearly one hundred each Sunday. We have B. Y. P. D. and C. W. Society each Sunday evening. Three letters of membership have been added to our church list. Our pastor, H. H. Hendricks, is preaching at the Hicksville church every other Sunday evening assisting Sister Geneva George. Sister Fay Moyer, a missionary who is to sail for Africa Aug. 5, gave us a splendid talk and also sang some beautiful songs. The young people of the surrounding churches will hold their summer rally at our church Sunday, July 19, with the afternoon meeting at 2:30 and a potluck lunch in the evening. The young people combined with the children gave a very fine program on Children's Day.—Sadie Hire, Bryan, Ohio, July 14.

Olivet.—The past few months have found the work moving along an ordinary course. There have been many things worth feeling encouraged about, even though our church is located in one of the most serious drought-stricken regions of Ohio last year. On April 8 we were pleased to have with us the Ladies' and Men's Quartets from Manchester College. These folks not only gave a delightful program at the church, but gave programs in each of the High and Elementary Schools at Somerset, Thornville, and Glenford. Our pastor conducted a series of pre-Easter services at the church in which there were two accessions. These services were interspersed on Easter Sunday by a program given by our Sunday-school special choir, and the children. On Mother's Day special honor was paid to our mothers both in the worship service and in the message of the morning. Our pastor attended the Colorado Springs Conference in June as a delegate on Standing Committee representing the District of Northeastern Ohio. March 15 a special program in behalf of national prohibition was sponsored by the welfare committee. Miss Lucile Helser and Miss Dessie Leckrone as officially elected delegates, together with others, attended our District Sunday-school convention at the Danville church from June 29 to July 1. A number of our members also attended the state convention at Columbus, Ohio, in June. We are now training our choir and children for the Children's Day program to be given in the near future. We plan to hold our Daily Vacation Bible School during the first two weeks of August. Our pastor will act as Principal of this school.—Mrs. Clyde Mulligan, Thornville, Ohio, July 10.

Richland.—Our church activities for the spring and summer are being carried out in an encouraging manner. Our evangelistic meetings were held during the early part of June, closing with communion services on Sunday evening, June 21. Bro. J. W. Fyock of Cumberland, Md., brought a strong message each evening. It was a real treat to the people of our community to have Bro. Fyock with us again, because of his good work as our former pastor. Four of our Sunday-school boys made the good choice during Bro. Fyock's meetings and were received into the church by baptism. The church cleared $41 at a recent community social. Our third quarterly council was held on July 10, at which time routine matters were disposed of, and Sunday-school officers elected for the ensuing year, general superintendent being W. S. Cocanour.—Harold Copeland, Mansfield, Ohio, July 11.

Stonelick.—We were favored July 5 by Brethren Hepner and Robert Noffsinger giving a message on Old Mexico. July 12 was our joint Sunday-school convention for Hamilton, Middletown, Constance, and Cincinnati. Bro. Berkey had charge of the Sunday-school, and 84 attended. Bro. Van B. Wright gave a helpful address on the History of the Church of the Brethren. Sister Nora Wright followed with a fitting song. A fellowship dinner was enjoyed by many. The crowning feature was the stirring sermon on Ordinances of the Church of the Brethren, or the New Testament Church, by an aged soldier of the Cross, Eld. David Hollinger. Bro. C. G. Erbaugh was Moderator in the afternoon session. Other ministers present were Brethren Jesse Noffsinger, R. C. Davidson, C. S. Petry, James Hunter, Lewis Denny, Edgar Schooley, and Sister Kathryn Royer.—Anna Lesh, Goshen, Ohio, July 13.

PENNSYLVANIA

Carbon County Mission.—June 1 the Mission Board of Eastern Pennsylvania purchased Zimmerman's church (formerly Evangelical). We began the labors of the Lord in this new church home June 21 and continued one week. Bro. I. W. Heisey held forth the truth of his saving grace with power as the Holy Spirit gave utterance. We are planning to have a good program for an all-day meeting Sept. 20 and expect a large representation from the many churches which subscribed so liberally at District Meeting which resulted in making this purchase possible. The church is about six miles west of Lehighton along the concrete road.—S. G. Meyer, Lebanon, Pa., July 8.

Dunnings Creek.—Bro. Galen Blough of Rummel began a two weeks' series of meetings in the New Paris house May 11. As a result fourteen have been added to our congregation by baptism, and two letters of membership have been received recently. Eld. D. I. Pepple of Woodbury, a member of District Mission Board of Middle Pennsylvania, was with us in three meetings over the week-end of May 30 and 31. He spoke in the Point house on Saturday evening, at New Paris on Sunday morning, and at the Holsinger house Sunday evening. His messages were very much appreciated at all the places. We enjoyed having with us Eld. C. B. Smith of Bridgewater, Va., who was with us over the week-end of June 6 and 7, preaching at Holsinger house on Saturday evening, at New Paris on Sunday morning and officiating at communion service on Sunday evening at the same house. Our communion service was very well attended. Much interest is being manifested in the weekly Bible study which is being conducted in the Holsinger house by Eld. Geo. W. Rogers.—Mrs. Sewell Rogers, Alum Bank, Pa., July 10.

Harrisburg.—On May 17 in the evening the young people's department rendered a program on The Challenge of the Cross. Bro. Ed Shaw, for some time in our Wednesday evening meetings, has been teaching the parables. He has discontinued for the summer months, and we are now using the subjects in the Messenger. Also in his own home on Monday evenings he has been teaching the book of Revelation. On June 14 Bro. G. N. Falkenstein filled the pulpit in the morning. Many were made happy to welcome our former pastor, W. K. Conner, who, with his family, was present in the morning. Bro. Conner led in the closing prayer. In the evening the children rendered their Children's Day program under the direction of the superintendent of the graded lessons, Mrs. W. A. Willoughby. June 24 Bro. Baxter M. Mow and family were with us, and Brother and Sister Mow each gave a talk. On Sunday morning, June 28, Bro. Mow gave a thrilling message on What Christ Came to Do. Our pastor, Bro. Whitacre, in the Sunday evening young people's and Christian Workers' period, has been giving some thought on his sight-seeing trips from Colorado Springs. We can truly say that this is my Father's world. On Sunday evening, July 5, on account of the sudden illness of Sister Whitacre, who was taken to the hospital at seven o'clock and operated on at nine for appendicitis, Rev. Markley of the Evangelical church, who was coming to hear Bro. Whitacre, filled the pulpit. The message was inspiring. Many prayers have gone to the throne of grace in behalf of Sister Whitacre. We are happy to write that she expects to be home by the 17th. The closing program of our Daily Vacation School was held last Friday night. We had a very fine and successful school this year. A lot of work was done in two weeks'

(Continued on Page 28)

Some Mothers of Famous Men

(Continued From Page 23)

the father died, two babies, a boy and girl were born. The neighbor's advice to Mrs. Moody was: "Keep your twins, but bind out your other children." The idea of separating her children was not entertained. The husband had failed in business and soon after his death the creditors came and took everything. This was her stay: "My trust is in God." She brought up her children to wholesome manhood and womanhood. D. L. said his mother was one of the most noble characters he had ever seen, and that she had never deceived him. No child has a fair chance in life who fails to be well born and well mothered.

Glendale, Calif.

"What Shall I Do?"

BY ELIZABETH H. BRUBAKER

"WHAT shall I do? What shall I do? I have no work. I can not find any. I have no money. I am ashamed to beg." How often we hear these words—in substance at least. There are two classes of people, the Christian and the nonchristian. The latter can not expect to accomplish anything worth while, for Christ said to his own: "Without me ye can do nothing." (John 15:5). I am much concerned however, about the former, the Christian. Doubtless the greatest need is repentance from our extravagance. Is not the present depression the result of our prodigal living? And is it not a blessing to the thoughtful? In the past, too much was spent before it was earned. Now we murmur, when we ought to confess our sins and thank God for his longsuffering and mercy toward us. Yes, Christians sin, but "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar and his word is not in us" (1 John 1:9, 10). God has warned us in the words: "My little children, these things write I unto you that ye sin not" (1 John 2:1). He wants us to live a clean, upright life, but we must read what is written to get the power not to sin. "Thy word have I hid in mine heart that I might not sin against thee" (Psa. 119:11). Some one has said that the greatest famine today is not that of Bibles, but of the reading of the Bible. There are many Bibles printed, but they are not read and assimilated, even by God's professed people. We need not go farther than our own heart often to make the application. "The heart is deceitful above all things and desperately wicked" (Jer. 17:9). May we open God's Book more frequently and more regularly, with the prayer, "Open thou mine eyes that I may behold wondrous things out of thy law" (Psa. 119:18). May we get right with God. May we pray the prayer: "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23-24). That is, in the worth-while ways, in ways that are pleasing to thee, and helpful to Christian living. Help me to witness for Christ this day. Teach me that thou art ever near to guide and direct step by step. May we store God's Word in the head as well as in the heart, that we may ever have it at hand, on which to meditate. "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered" (Jer. 8:22)?

Virden, Ill.

CORRESPONDENCE

NEWS FROM SWEDEN AND DENMARK

Here is a little good news from this cold corner of the world. Summer time is here and will soon be past, but as yet we have had but little warm weather. However all crops look very promising.

The two India missionaries, Kathryn Ziegler and Anetta Mow, were with us in Sweden three weeks, and several days in Denmark. I have asked Bro. Norris to send in an account of their visit in Sweden. So I need say no more concerning their visit there.

These two India missionaries visited the work in Denmark on their way from Sweden to the States on furlough. They gave interesting missionary talks in both the Wendsyssel and Thy churches. At Brönderslev the meeting was held in the Baptist church where a large and appreciative audience was assembled. The District Meeting convened at Brönderslev the same Sunday and there was a love feast held in connection with the District Meeting. Bro. Norris accompanied us on the trip and preached one sermon at each of our missions. The missionaries sailed from a port on the west coast of Denmark. They sailed June 16 and will go to the States via England.

June 18 three were baptized at Bedsted in the Thy church, Denmark.

The most exciting events of the day concern the Atlantic flyers, some of them headed for Copenhagen. It will be interesting to hear of their arrival. Some of the flyers do not get any farther than Greenland.

Sister Graybill's catarrhal trouble is not getting much better. It is causing her much trouble in the head. The doctor advises a change in climate. We want to try and get away from the coast a few weeks if possible.

Conference is over and we are anxiously awaiting the "Echoes." We expect them any day.

Malmö, Sweden. J. F. Graybill.

SOUTHERN VIRGINIA DISTRICT CONFERENCE PROGRAM

Fraternity Church, August 5-7

Wednesday, Aug. 5

Conference Theme: "Let Us Rise Up and Build"
Music Director—David Wampler

10:30 A. M., Joint Board Session.
2:30 P. M., Elders' Meeting.

Chairman—H. J. Woodie
7:45 P. M., Worship .....F. E. Williar
8:00 P. M., Sermon .....C. D. Bonsack

Thursday, Aug. 6

9:00 A. M., Conference of Teachers and J. C. L. Leaders of Children .....Directed by Katie Bowman

Chairman—C. A. Flora
10:00 A. M., Worship .....Russell G. West
10:15 A. M., Twenty-minute Addresses:
1. The Place of Music in the Church, David Wampler
2. The Home in Coöperation With the Church .....E. C. Woodie
3. The B. Y. P. D. Lends a Hand .....Vera Woodie
4. How the Women Can Help ...Mrs. G. A. Barnhart

Chairman—H. L. Reed
1:30 P. M., Worship .....Russell G. West
1:45 P. M., A Survey of Our Ministry .....J. A. Naff
2:05 P. M., The Minister's Task .....M. G. West
2:30 P. M., Sectional Conferences:
1. Women's Work .....Mrs. H. W. Peters
2. Men's Work .....J. Bowman
3. Young People .....Joel Naff
4. Ministers .....J. A. Naff

Chairman—A. N. Hylton
7:45 P. M., Worship .....F. E. Williar
8:00 P. M., Missionary Address .....C. D. Bonsack

Friday, Aug. 7

9:00 A. M., Business Session ...H. W. Peters, Moderator

DOES THE CROSS MEAN ANYTHING?

In Chicago there is a cross erected which is visible far and near to the traveling public. On one occasion when three men were passing by, two of them took off their hats. The other man rebuked them saying: "That cross does not mean anything."

One of the men who took off his hat to the cross was a Christian. He asked for an explanation as to why the cross did not mean anything to the objector.

The answer came: "I am a man with a family and have no employment. If Jesus is to humanity what is claimed for him, he would not leave me without employment."

Coming to the place of separation, the Christian man took the objector into a grocery store and supplied him with a well filled basket. He told the latter to go home and care for his family. He also gave very definite instructions to appear at his office the coming Tuesday morning to apply for employment. The Christian stated that he was a man of authority, having others under his employment. He promised to see that the objector had employment.

The objector to the cross did as he was instructed, and was given employment. He is a faithful worker in that enterprise and has become a Christian. His family are also church supporters, turning from atheism to what the cross stands for, because a Christian used the opportunity at hand to instruct a wayward man in the way of the cross.

Fellow workers in the kingdom of God, we are "the light of the world." How many of us are letting opportunity after opportunity pass by? This converted atheist now testifies there was a time, when he turned on the radio and heard a sermon being delivered, that he turned the dial quickly to some foolish entertainment, as he was so prejudiced against Jesus Christ and the church. But now his whole family sing the beautiful church songs, humming them all day long, as they are the joy of their lives.

Freeport, Ill. Ezra Lutz.

We stand at the cross roads. We must choose between God and mammon. Materialism is undermining our civilization as it has undermined other civilizations. Unless we heed the warning in time and get back to the real fundamentals we must fall even as the civilizations of Egypt, Greece and Rome fell—and for the same reason.—Roger Babson.

DISTRICT CONFERENCE OF IDAHO AND WESTERN MONTANA

The District Conference of Idaho and Western Montana was held at Moscow, Idaho, June 23-25. A. P. Becker was moderator of the Conference; A. R. Fike, reading clerk; and H. S. Will, writing clerk.

Election results were: Virgil Nisewander, Member-at-large, on Board of Administration and Church Extension for five year term; A. R. Fike, Ministerial and Missionary Secretary of above Board for five year term; H. G. Shank, McPherson College Trustee, three year term; G. G. Bollinger, District Field Man, one year term; H. S. Will, District Representative to 1932 Annual Conference; A. P. Becker, District Representative alternate to 1932 Annual

(Continued on Page 30)

James Whitcomb Riley and Edgar Guest

ARE ALWAYS APPRECIATED

Few modern **poets touch the human heart** as do **GUEST** and **RILEY.** There is something about their poems that goes **direct to the heart.** All ages delight to read these authors. Any one of their books will be appreciated.

In the **RILEY-CHRISTY SERIES** you have **CHRISTY'S** illustrations which add much to the poems. The border decorations in subdued colors are highly praised. Cloth bound.



Titles are—
When She Was About Sixteen
An Old Sweetheart of Mine
Out to Old Aunt Mary's
Home Again With Me
The Girl I Loved
Good Bye Jim
Riley Roses

Riley books may be had at 60c each.

In **EDGAR GUEST** you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. We offer you

Harbor Light of Home
Rhymes of Childhood
The Passing Throng
Poems of Patriotism
When Day Is Done
The Light of Faith
The Path at Home
A Heap o' Livin'
Just Folks

These books make fine presents. Price each, $1.25

Brethren Publishing House, Elgin, Illinois

News From Churches

(Continued From Page 25)

time. Following are some statistics: Enrollment, 92; average attendance, 70; total offering, $14.71.—Sallie E. Schaffner, Harrisburg, Pa., July 13.

Hoaversville.—Beginning April 28 and continuing for four nights a pre-communion service was held; each night we had a different speaker. May 8 our mother and daughter banquet was held. The program rendered on Friday evening was also rendered on Sunday morning, May 10. A leadership training school is being conducted for several weeks in our community and several members of our church are taking the course. June 28, Education Day, E. L. Craig of Juniata College gave us a very good message.—Blanche M. Hershberger, Hooversville, Pa., July 8.

Mingo.—May 2 and 3 we were glad to have with us in a Bible institute Bro. R. W. Schlosser and Sister Martha Martin. They gave us splendid lessons on Christian Living. May 24 Bro. Noah S. Sellers of Upper Codorus began a series of meetings at the Mingo house. He preached sixteen forceful and inspiring sermons, laboring earnestly for lost souls. As a result seven were added to the fold by baptism. Our love feast was held June 6 when a large number surrounded the tables. —Carrie K. Hoffman, Collegeville, Pa., July 6.

Midway.—April 21 a special council was held when Brethren S. K. Wenger and Wm. A. Forry were advanced to the eldership. Eld. S. H. Hertzler, I. W. Taylor and H. K. Ober, members of the Ministerial Board, held the ordination. April 26 Bro. Morris Ginder, superintendent of the Chiques Sunday-school, visited our school and gave us an encouraging talk. Our young people gave a program April 26 on The Ministry of Christ. Eld. S. G. Meyer gave the address. Our love feast was held May 16 and 17. Ministering brethren with us were F. S. Carper, who officiated, R. W. Schlosser, B. F. Zug, John Ebersole, A. M. Niswander. Our delegates to the Sunday-school and missionary meeting at the Union house were Sisers Elsie Miller and Helen Heisey. May 24 the latter gave us a good report of the meeting. June 7 we had an all-day homecoming. Bro. D. H. Weaver spoke in the forenoon, and J. G. Reber and J. H. Longenecker in the afternoon. Our Daily Vacation Bible School started June 22 and closed July 3, under the direction of Sister Ethel Wenger. The average attendance was sixty-one. The offerings will be sent to India to be used for missionary purposes. July 5 Bro. S. K. Wenger, our delegate to Annual Conference, gave us an interesting report. July 26 we expect to have our harvest home service. Aug. 2 we will have another young people's meeting.—Elizabeth B. Nolt, Lebanon, Pa., July 6.

Myerstown.—At our love feast May 23 and 24 Brethren C. L. Baker, W. G. Group, J. E. Trimmer, J. R. Hershman, Ira D. Gibble and David Markey took part in leading the services. Bro. Group officiated. The first four brethren remained for the Sunday morning service. A spiritual feast of good things was enjoyed. The services at the Tulpehocken house on July 5 were well attended. The German sermon in the morning by Bro. Hiram Eshelman was an inspiration to all. Likewise the talks in the afternoon on The Wages and the Gift by Bro. J. I. Baugher, and The Bond of Brotherhood by Bro. John C. Zug. This place being an old landmark holds cherished memories and to many the yearly mid-year service is like a homecoming.—Alice B. Royer, Myerstown, Pa., July 7.

Olivet church recently closed one of its most inspiring series of meetings. They were conducted by Bro. H. H. Nye of Huntingdon, Pa. Bro. Nye brought us plain, interesting, Spirit-filled messages. He visited in most all the homes in the neighborhood, and won a warm spot in the hearts of the people. We were favored with a number of quartets and a chorus from one of the neighboring congregations, for which we were very thankful. As a direct result of our efforts, five stood for Christ and were baptized the last evening of the meetings. On Sunday, June 28, the certificate of our pastor's wife was received, Sister Dorothy Brungard Kepp, after which she was installed as a minister's wife by Bro. H. H. Nye and J. R. Hershman.—Mrs. Ada Brandt, Millerstown, Pa., July 14.

Philadelphia.—At the morning service before our love feast three Sunday-school scholars were added to the church by baptism. At the close of the Children's Day program one more precious soul was buried with Christ in baptism. One letter of membership was received. Sunday evening, June 14, the Junior and Y. P. C. E. societies had charge of the services. They included in their program a missionary pageant. June 22 at the regular quarterly business meeting the officers of the church were elected for the year beginning Sept. 1. Practically all the officers were reëlected. Also Brethren Rowland L. Howe and Lester Rosenberger were elected deacons. The Annual Conference Missionary offering amounted to $500.00. June 26 the Junior C. E. gave a motion picture entertainment on the Life and Works of Thomas Edison. The Sunday Evening and mid-week prayer services are closed until the second Sunday in September.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., July 10.

Pine Glen.—At a special baptismal service at Spring Run five new members within the bounds of the Pine Glen church were added to the church by baptism. One sister was recently received by letter. Our Sunday-school has been observing the different days by holding special programs and recently the primary and beginner classes had a special program which was much appreciated. On Sunday evening, June 28, we held our children's services. Our elder, J. C. Swigart, and Mrs. Swigart are at present enjoying their summer vacation at Piney Point, Md.—Ida Mac Miller, Mattawana, Pa., July 9.

Rockwood.—The revival services conducted by the pastor began Feb. 23, and continued for two weeks. As a result of this meeting eight were received into the church by baptism. The union service for Good Friday was held in the afternoon with a well arranged program. Pre-Easter services were conducted by the pastor during passion week. Mother's Day was recognized by appropriately arranged services. Delegates to District Meeting were the pastors, Brother and Sister Walter F. Berkebile. Sister M. A. Saylor was appointed correspondent of the Women's Work. Our union Vacation Bible School was held June 1 to 12. The pastor gave special missionary messages during the weeks previous to the raising of the Conference offering, which offering was $75.50. Spring communion was held June 21 with 100 communicants present. The regular business meeting was held July 1. The committee appointed by District Meeting, Eld. J. A. Buffenmyer, Secretary of District Ministerial Board, and Eld. T. R. Coffman, to ordain the pastor, Walter F. Berkebile to the eldership, were present and took care of that item of business. The pastor was reëlected for an indefinite term. The church and Sunday-school have enjoyed a steady growth during the past months.—Mrs. Walter F. Berkebile, Rockwood, Pa., July 12.

Springville church held their love feast May 19 and 20 at the Mohler house. Several ministering brethren were with us. Bro. J. P. Merkey from Little Swatara officiated. June 21 we enjoyed an all-day meeting at the Mohler house. Eld. J. H. Longenecker and Bro. Jacob Trimmer were with us that day; the former brought the message in German. July 12 we expect to have our Children's Day at the Mohler house. Aug. 16 we will open a series of meetings at the Mohler house with Bro. M. A. Jacobs, evangelist.—Mrs. Lida M. Zug, Lincoln, Pa., July 7.

Upper Conewago congregation met in council in the Mummert house May 2. We held our love feast May 16 and 17 with Eld. John Zook officiating, assisted by Eld. Elmer Leas. On Sunday forenoon Bro. Zook taught the Sunday-school lesson in a very impressive manner. Eld. Wm. Roop and son from Westminster, Md., also gave short addresses. Many ministers from adjoining congregations were present. An offering of $163.31 was lifted and sent to Annual Conference for foreign missions. Since our last report three have been baptized. Children's Day services were observed in the East Berlin house Easter Day with a fair attendance. Prof. Garner of Abbottstown gave an address. Mother's Day also was observed and Bro. Grant Group gave an interesting chalk talk as part of the program. Some of our recent offerings were as follows: Red Cross, $43.49; Chinese sufferers, $58.42; Children's Home, $28.16. Bro. S. C. Godfrey of Red Lion will begin a series of meetings for us at the Hampton house Aug. 2.—Paul L. Wagner, York Springs, Pa., July 6.

White Oak church met in council May 2. May 10 eight were received by baptism. In the evening our revival conducted by Bro. I. N. H. Beahm opened at the Kreider house. He brought the word to us with power. As a result of these meetings we feel that the church was strengthened spiritually; five accepted Christ and were baptized June 3. Our love feast at the Graybill house was held May 20 and 21 with Bro. Ira Gibble of the Little Swatara church officiating. The feast at the Kreider house was June 3 and 4 with Bro. Thomas Patrick officiating. We had the pleasure of having several ministers from the adjoining congregations with us who assisted in bringing the word to us. We took an offering at both feasts for the Annual Meeting. Eld. Cassel and Levi Fahnestock represented us at Conference and on June 21, at the White Oak house, Bro. Cassel gave us a very good report.—Graybill Hershey, Manheim, Pa., July 4.

TENNESSEE

Lone Star.—On Jan. 18 Bro. John B. White and family of Nashville, Tenn., accompanied by Sister Hollinger and Bro. Harley, attended church here. Bro. Harley preached a very good sermon for us. We have been having good attendance at both Sunday-school and church. Our pastor occupies the pulpit two Sundays each month, while our two young ministers divide the remaining Sundays. On Easter Sunday Bro. John B. White and family and Sister Hollinger were with us again, and Bro. White delivered an instructive and interesting Easter sermon. May 30 we had our love feast with thirty-two members present.—Mrs. J. H. Bashor, Lawrenceburg, Tenn., July 11.

VIRGINIA

Antioch members met in council June 6. A committee was authorized to investigate and solicit means for a churchhouse at a mission point. Several favorable reports were given by various committees. The delegates to District Meeting are N. M. Bowman, H. A. Flora and Jonas Flora. Our singing and Vacation Bible Schools will be conducted the two last weeks in July. David Wampler will be our singing director. A community reunion was held June 14 for D. B. Naff in honor of his birthday. At 12:30 o'clock about 150 friends came to his home with basket dinner and all enjoyed a fellowship meal together. The afternoon was spent in a social time. During the day a donation of money was given Bro. Naff. At this time he also called for the anointing service which was a very impressive scene. Uncle Dan, as he is known to the community, is a member of the Brick church. He is seventy-one years old and has been a faithful member ever since he joined the church when he was eighteen. He was elected deacon when he was forty years old which office he now holds.—Margaret Flora, Wirtz, Va., July 7.

Beaver Creek.—Our revival held by Bro. N. C. Reed of North Carolina began May 16 and closed May 30. Nine came out on the Lord's side. This was a very successful meeting. At our council on May 23 three brethren from Franklin County were with us on ministerial committee. June 22 Bro. H. C. Eller gave us a talk. At our council

June 27 delegates to District Meeting were elected: Bro. G. C. and Enoch Reed; Bro. S. F. Reed and H. W. Spangler, alternates.—Vashti Reed, Floyd, Va., July 1.

Brick.—Our love feast held on May 9 was a very impressive occasion. Bro. G. W. Bowman, Jr., of Boone Mill, conducted the examination service with Eld. J. B. Peters officiating. Bro. Bowman also brought us a splendid Mother's Day sermon the following morning. The B. Y. P. D. gave a very appropriate program in honor of mothers. June 28 Bro. I. D. Hoy of Boone Mill brought us a splendid message. We are now looking forward to the coming of Bro. Russell West to begin our revival meeting on Aug. 17. Our last council was held July 4. Delegates to District Meeting to be held in the Fraternity church are Brethren C. B. Flora, D. H. Wray and I. L. Boitnott, with O. H. Sink, M. E. Sink and L. G. Peters, alternates. Sister J. B. Peters, Junior League leader, took the juniors to Nineveh church, a mission point, and rendered a missionary program on July 5.—Mrs. I. L. Boitnott, Wirtz, Va., July 7.

Cloverdale.—Quarterly council meeting was held July 7. Evening services have been recalled during month of August. A splendid missionary program was rendered June 7 consisting of a pageant "Asleep in Zion" and four interesting accounts of the countries and missions in which our church has missionaries. The church licensed O. S. Garber to preach. Recently an address on "Christian Citizenship" was given by field-worker Bro. W. M. Kahle. June 29 Mrs. E. C. Bixler spoke in our church in the interest of the peace movement. A good number of the young people were present at "Camp Day" at camp Bethel June 27. The Young People's organization is studying a book on missions one night each month. The other nights they meet for programs and business. $100 was raised by solicitation to pay a needy brother's hospital bill. A beautiful Children's Day pageant entitled "The Golden Road of Childhood" was presented Sunday evening, June 28, to a large audience. Our elder in charge, E. C. Crumpacker, and assistant elder, J. S. Crumpacker, have recently been forced to give up some of their active church work on account of the condition of their health. July 8 the members of the Sunday-school enjoyed the annual picnic at Camp Bethel.—Mary C. Garber, Roanoke, Va., July 10.

Copper Hill church met in council May 23, Bro. I. H. Shaver presiding. We had an all-day meeting Mother's Day. Bro. Allen Hoover of Roanoke and Bro. Ezra Bowman of Franklin were the speakers. Their talks were both spiritual and uplifting. The B. Y. P. D. rendered a special program also. June 28 we dedicated the new addition to our church, Bro. D. C. Naff being the speaker. Bro. Allen Hoover will conduct a revival here beginning Aug. 16. Our next church council will be held July 25.—Ruth G. Shaver, Bent Mountain, Va., July 13.

Forest Chapel church met in council June 3. Sunday-school officers were elected, the superintendent being J. H. Kirby. A call for deacons resulted in the election of C. F. Scrogham and H. A. Hoy, who were installed. A week's pre-Easter service was held by the home ministers. A Children's Day program was given June 28.—Luella Van Fassen, Crimora, Va., June 29.

Middle River.—Since our last report we have been very fortunate in having our friends visit us. April 26 J. M. Henry of Bridgewater College gave us a masterful lecture on Prohibition. On Sunday morning, May 10, Bro. H. C. Early gave us an excellent Mother's Day sermon; in the evening, the juniors, intermediates and young people gave an interesting service. C. C. Wright, also of Bridgewater College, gave us a helpful address on Sunday, May 17. On May 24 at the council we decided to have mid-week prayer service. Brethren Jos. Pence, D. M. Click and Paul Coffman preached for us lately. Bro. Jos. Wine of Bridgewater began a singing class June 15 which lasted for two weeks, closing with a sacred concert on Sunday night, June 28. Our Vacation Bible School will be held in July. Quite a number of our folks attended the fortieth annual convention of the Virginia Council of Religious Education at Harrisonburg, Va., June 11-14 which was indeed most interesting and helpful. We are planning for the young people's conference the first Sunday in September. We expect Bro. I. N. H. Beahm to give a series of lectures sometime in September.—Mrs. F. Y. Garber, Waynesboro, Va., July 7.

Smith River congregation met with Burks Fork in a picnic near the headwaters of Rock Castle Creek on July 1. After dinner we explored the Bear Den. All enjoyed the day to the fullest. Bro. Joel Naff, summer pastor of Burks Fork church in Floyd, will begin a series of meetings at Smith River on July 9. Bro. Naff was summer pastor of this church last year and we are glad to have him back if only for a short time. The Sunday-school is progressing nicely and the attendance is good. The Ladies' Aid is also doing a splendid work.—Mrs. Thos. W. Hatcher, Floyd, Va., July 7.

WASHINGTON

Forest Center church met in council June 23 to fill offices left vacant by Bro. J. O. Snider and family. They have been faithful, loyal workers in the church here for sixteen years. Bro. Ernest Tigner was chosen deacon and Bro. W. A. Erickson, trustee; Mrs. P. E. Melville, chorister. A farewell party was given for the Sniders on June 24. They will make their new home at Turlock, Calif. Our pastor, Bro. W. H. Tigner, and wife are leaving for a short stay with their son, Elmer. Bro. J. Streeter of Chewelah will fill the pulpit during their absence. A series of meetings will be held in August by Brother and Sister Paul Studebaker.—Myrtle Erickson, Valley, Wash., July 3.

WEST VIRGINIA

Harman.—May 31 Bro. Earl Wm. Fike began a revival meeting here, giving us fifteen soul-inspiring sermons. As an immediate result there were twenty-one conversions; seventeen baptized and the rest await the rite. June 13 we held our love feast with eighty-three members present. Among the visitors from other congregations were Elders Obed Hamstead, John S. Fike and B. W. Smith; in all, eight ministers were present. On Sunday morning Bro. Ezra Fike delivered a good sermon. We had good attendance and interest at all the services and we feel that much good has been accomplished.—Cora Harman, Harman, W. Va., July 6.

Capon Chapel.—Bro. Paul Daugherty came to Bright's Hollow May 3 and began a revival which continued until May 13. There was good attendance and interest. Eleven soul-thrilling sermons were preached. Bro. Daugherty and wife labored earnestly and the members were much encouraged. We feel much good was done. Bro. Rollins and wife began a revival at Mission Chapel church June 15 and continued until June 28. Sixteen sermons were preached. Bro. Rollins' twelve-year old brother was with us each Saturday evening and over Sunday and sang and played. Seven were added to the church by baptism and we feel that much good has been done.—Delcie Shanholtz, Levels, W. Va., July 1.

Maple Spring.—We began our revival June 14 with Bro. Earl Wm. Fike of Maysville, W. Va., evangelist. He brought us fifteen inspiring and spiritual sermons. As a result nineteen surrendered their lives to Christ; eighteen were baptized and one awaits the rite. On Saturday afternoon we met for the examination services and at 5 P. M. for the love feast. June 28 Bro. Fike preached his closing sermon. In the afternoon and evening Sister Anna Beahm Mow brought us interesting messages from India. July 5 was the annual reunion at the Child Rescue Home. The Memorial Grove was dedicated with Bro. Rufus Bucher of Quarryville, Pa., delivering the dedicatory sermon. Bro. Bucher preached a very interesting sermon at the Maple Spring church on Sunday evening, July 5.—Martha Judy, Eglon, W. Va., July 6.

Morgantown church met in council July 7. Our pastor-elder, Bro. Hamstead, presided throughout the meeting. By the consent of our District, we have changed the name of our congregation from Mt. Union to Morgantown, and in the future will be known as the Morgantown congregation. On Sunday evening, June 14, we appreciated the fine world-wide peace program rendered by fifty people from the Salem Sunday-school of the Sandy Creek congregation. On June 28 the Loyal Daughters of our Sunday-school gave a fine missionary play. Sunday evening following our council, Sister Wilma Bittinger of Eglon, W. Va., gave us an interesting discourse on the subject of Sacrifice. Our series of meetings is to begin October 4, conducted by Bro. B. M. Rollins of Keyser, W. Va.—Mrs. Marcellus Faulkner, Morgantown, W. Va., July 14.

Spruce Run.—June 23 Bro. Eugene Kahle of near Princeton, W. Va., began a revival at this church, continuing to July 5. He preached fifteen gospel sermons and presented the Word with power. Eight were added to the church by baptism and the members are much strengthened.—Glenna Fleshman, Lindside, W. Va., July 8.

Books Our College Folks Will Appreciate

❖ ❖ ❖ ❖

EDUCATION OF THE WHOLE MAN

By L. P. Jacks

After a long period of service in the field of education Dr. Jacks gives here his latest and ripest convictions, "Convictions so fresh, so nobly stored with culture, so disciplined to ease and clarity of expression," that no one can afford to overlook them. **Our school men and pastors will find their lives greatly enriched by a reading of this excellent treatise. Price, $1.75.**

THE EFFECTIVE CHRISTIAN COLLEGE

By Laird T. Hites

Here is a book for our educators who would know the problems of the Christian College and how to meet them. Not a book of theories but of stern realities. Those who would manage wisely and give intelligently to the support of the Christian College should acquaint themselves with the truths the author presents. Here religion is given its proper setting. **Only as the Christian College stresses religion can it fulfill its mission. Price, $2.00.**

Brethren Publishing House, Elgin, Ill.

DISTRICT CONFERENCE OF IDAHO AND WESTERN MONTANA

(Continued From Page 27)

Conference; Mrs. Mary McClure, Chairman of Women's Work. It was decided to have the 1932 District Conference at Twin Falls.

The reports of the various secretaries and organizations were commendable and hopeful of even better achievements —especially, the reports of the Men's Work and the Women's Work which were greeted with rising votes of thanks.

A three-year District evangelistic campaign was inaugurated with the aim of making, at least, a ten per cent increase annually in the membership of the District. We expect larger gains as a result of this united action.

We were very fortunate and deeply grateful to have with us Dr. J. S. Noffsinger, Dan West, Frank Sargent and Brother and Sister E. H. Eby. Their contributions added much to the inspiration of the Conference.

The perfect weather, the genuine hospitality of the Moscow church and people, the excellent addresses, and the fine Christian spirit manifest in every meeting, all united in making the Conference approximate one's conception of the ideal. H. S. Will.

Twin Falls, Idaho.

"GOING THROUGH"

We sometimes sing, "I'm going through whatever others do." Some of us are really going through the deep waters, and even through fire. A friend lately wrote and said: "I have gone through fire since I last saw you," but added: "not even the smoke has left a smell, nor the heat a singe on my clothes, but I am staying close down at his feet." Here is the secret of success in this going through.

There was a time when some of us prayed through and got victory (answer to prayer) and it seemed at times too that our prayers never reached the throne. So the trouble must have been at this end of the line.

These are awful days coming upon us, but it is only the beginning of the end. We should stand fast—with our feet shod with the preparation of the gospel of peace. The world is hoping and looking for peace. But there is no peace but a sword. "As it was in the days of Noah, so will it be at the coming of the Son of man." It takes a close, quiet, clean walk to go through with Jesus.

The conditions today are really sad. Many of God's children are blind concerning the situation. There are so many stumbling blocks in the way too. If judgment begins at the house of God, where will the ungodly and the sinner appear? They will call for the rocks and mountains to hide them.

Daniel looked away from the lions. Hezekiah turned his face to the wall. David sought the fields. And our Lord went to the mountains apart, to be alone with God. These are some of the closets that Bro. Baker is trying to present these days in our prayer meetings. Ella R. Webster.

Los Angeles, Calif.

PETER HOUK

Peter Houk, son of George and Margaret Poss Houk, was born in Germany, May 4, 1849, and died at his home in Nead, Ind., June 21, 1931. At the age of seven years he with his parents sailed for America. Mother and sister were taken seriously ill while on the journey, died and were buried near Cairo, Ill. At the age of fourteen he made his home with Christian Eby with whom he lived for eleven years.

Oct. 26, 1876, he married Sarah Jane Eikenberry. His wife died June 29, 1920. Oct. 7, 1926, he married Anna Meyers who survives with a daughter by his first marriage, two grandchildren and one brother.

Early in life he conceived a keen interest in spiritual things and under the teachings of Mr. and Mrs. Eby he grew in the nurture and admonition of the Lord. While yet quite young he with his wife united with the Church of the Brethren and to this faith he remained true to the end. He was called to the ministry in 1885, since which time he had given a part of his time and effort to active church work; in later years he was ordained as elder. He was a lover of all things which tend to the upbuilding of Christ's kingdom on earth. He was a faithful student of the Bible and held strong convictions for its doctrines and ordinances.

Funeral in the Pipe Creek church by Jacob Cripe assisted by Walter Balsbaugh. Burial in Crown Point cemetery, Kokomo, Ind. Walter Balsbaugh.

Deedsville, Ind.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Amstutz-Shehan.—By the undersigned at his home, June 29, 1931, Mr. Wilber Amstutz, Bluffton, Ohio, and Sister Olive Shehan, Bluffton, Ohio.—James A. Guthrie, Delta, Ohio.

Braun-Arey.—Mr. Jake Braun and Miss Grace Arey, June 30, 1931, at Antioch church, the undersigned officiating.—C. H. Hinegardner, Yoder, Colo.

Brooks-Long.—On the evening of June 18, 1931, Bro. Orville Brooks, and Sister Florence Long, both of La Verne, Calif., were married in the La Verne church by the undersigned.—Galen K. Walker, La Verne, Calif.

Ditzler-Houser.—By the undersigned at his residence, June 6, 1931, Leroy H. Ditzler and Elizabeth S. Houser, both of Manheim, Pa.—H. B. Yoder, Lancaster, Pa.

Guthrie-Breuer.—By the undersigned at the bride's home, Lima, Ohio, June 10, 1931, Bro. Blake D. Guthrie, Lafayette, Ohio, and Miss Imogene Breuer, Lima, Ohio.—James A. Guthrie, Delta, Ohio.

Landis-Conover.—By the undersigned at the home of the bride's parents, June 13, 1931, Eugene E. Landis, Dayton, Ohio, and Thelma Irene Conover, Trotwood, Ohio.—Elmer Brumbaugh, Dayton, Ohio.

McCall-Lehman.—By the undersigned at the home of the bride's parents, Brother and Sister Frank Lehman, June 7, 1931, Bro. Harold H. McCall and Sister Ethel G. Lehman, both of McFarland, Calif.—M. Alva Long, McFarland, Calif.

McNett-Keedy.—By the father of the bride, at the Iowa River church, June 7, 1931, Robt. D. McNett of Mt. Morris, Ill., and Sister Alice L. Keedy of Marshalltown, Iowa.—G. W. Keedy, Marshalltown, Iowa.

Weis-Guthrie.—By the undersigned at the bride's home, June 27, 1931, Bro. Laurence Weis and Sister Maybelle Guthrie, Delta, Ohio.—James A. Guthrie, Delta, Ohio.

FALLEN ASLEEP

Antrim, Nida Bell, born near Silver Lake, Ind., died near the place of her birth June 22, 1931, aged 51 years, 7 months and 7 days. She married David Antrim July 4, 1898; her husband survives with two daughters and her father. She was a faithful member of the Church of the Brethren for twenty-five years. Funeral services by the writer assisted by Eld. Geo. Deaton at the West Eel River church. Burial in the Pleasant Hill cemetery.—Moyne Landis, Sidney, Ind.

Cluts, Jacob D., son of Josiah and Lydia Conover Cluts, born near Taneytown, Md., in 1857, died at the East Moline Hospital, June 19, 1931. He was married in 1880 to Emma C. Fogle and to them were born six children, five of whom survive. After her death in 1900, he was married in 1903 to Louisa Harris of Wilmette, Ill., who died in 1919. In 1886 the family moved to Franklin Grove, Ill., where in 1887

he joined the Church of the Brethren. Funeral by F. E. Wingert and C. W. Lahman from the church in Franklin Grove, with burial in the local cemetery.—Mrs. Ruth B. Hussey, Franklin Grove, Ill.

Ebersole, Sister Mary, died at the Brethren Home, June 30, 1931, aged about 83 years. She was the last of her family, husband and two children having preceded her. Several nephews and nieces survive. She became a member of the Church of the Brethren in 1910 and died within the bounds of the Elizabethtown congregation. Funeral in her home church by Elders H. K. Ober and S. H. Hertzler. Burial in Falmouth cemetery.—M. B. Miller, Elizabethtown, Pa.

Emmert, Sister Catharine Sheller, died in the hospital, Huntingdon, Pa., April 9, 1931. She was the widow of David Emmert, one of the pioneer professors at Juniata College and founder of the homes for orphan and friendless children at Huntingdon, Pa., and Hagerstown, Md. Bro. Emmert died in 1911. Afterward Sister Emmert moved to Norristown but returned to Huntingdon in 1924. She is survived by three sons. Funeral services at the home of her son Lewis by F. B. Statler. Interment in Riverview cemetery.—Mrs. O. R. Myers, Huntingdon, Pa.

England, Mrs. Emma Ellen, was born near Greensburg, Ind., Sept. 5, 1866, and died at Springfield, Ill., July 1, 1931. In August of 1931 she suffered a paralytic stroke. She was in the hospital five weeks before her death. She was married to J. C. England in 1885. She is survived by four children, thirteen grandchildren, and one great-grandchild, two brothers, and three sisters. Her husband preceded her in death fourteen years ago. While not able to attend the church services for the past ten months, she retained a firm hold on her Christ, and interest in the work of the church. She joined the Church of the Brethren during the latter part of her life. Funeral at Springfield, Ill., conducted by the writer.—R. M. Brady, Springfield, Ill.

Frye, Wm. Riley, born in Hardy County, W. Va., died near Hardin, Mo., June 25, 1931. He married Belle Summers in June, 1891. A daughter and a son were born to them; the son died in 1906. Besides the wife and daughter, he is survived by one granddaughter, three brothers and one sister. He united with the Church of the Brethren about twenty-five years ago and lived a devout Christian life. Funeral by the pastor, Bro. O. H. Feiler, assisted by Bro. Oscar Early and Bro. Hurst, Baptist.—Ida P. Hollar, Hardin, Mo.

Geib, Isaac, son of the late Bro. Elias and Sister Annie Geib, died at his home in West Myerstown, June 26, 1931, aged nearly 66 years. He was ill only several hours with a heart attack. He was never married. One sister survives. A brother died in March, 1931. Services in the Tulpehocken house by Elders Michael Kurtz and Harvey W. Frantz. Burial in the near-by cemetery.—Alice B. Royer, Myerstown, Pa.

Keller, Bro. Titus B., son of Bro. Monroe and Sister Ada Bucher Keller, died suddenly June 26, 1931, aged 21 years, 6 months and 22 days. He lived a very exemplary Christian life. He is survived by parents, sister and five brothers. Services in the Cornwall church-house by Eld. Nathan Martin and Wm. A. Forry. Interment in adjoining cemetery.—Elizabeth B. Nolt, Lebanon, Pa.

Showalter, Catherine Miller, born near Greenmount, May 5, 1839, died June 17, 1931, aged 92 years, 1 month and 12 days. She died at the home of her granddaughter, Mrs. I. D. Myers, near Dayton. Death was due to pneumonia. Early in life she married Jackson Showalter. To this union was born one daughter who married Bro. D. T. Click. Brother and Sister Click both died six years ago. Sister Showalter united with the Church of the Brethren when quite young and remained a faithful, loyal and sincere member for more than seventy-eight years. A few days before her death she called for the anointing service. She is survived by two granddaughters, two great-grandchildren and two great-great-grandchildren. Services at Dayton by Eld. S. I. Bowman assisted by J. H. Bowman. Interment in Bridgewater cemetery.—Ruth Bowman, Harrisonburg, Va.

Showalter, Cora Ann Martin, born in Wayne County, Ohio, died at the home of her parents, July 3, 1931, aged 57 years, 10 months. She was married Dec. 30, 1897, to Jos. E. Showalter who preceded her March 16, 1910. At the age of thirteen she united with the Church of the Brethren and remained faithful to the church she loved. She was always an active member in church and Sunday-school; she was president of the Ladies' Aid at the time of her death. She is survived by two sons, her parents, Mr. and Mrs. D. W. Martin of near Nankin, one sister, two brothers and one granddaughter. Services by Glen Weimer assisted by Wm. Dysenberg.—Glen Weimer, Ashland, Ohio.

Trimmer, Bro. Wm. H., son of the late Clement and Emma (Zinn) Trimmer, died at his home in Spring Grove, Pa., June 2, 1931, aged 60 years. He was a member of the Church of the Brethren of York, Pa. He leaves his widow, Cora I., son, daughter, two brothers and two sisters. Funeral services at his home by M. A. Jacobs assisted by Albert O. Mullen. Interment in Greenmount cemetery.—John C. Grove, York, Pa.

Wissler, Sister Agnes (Snyder), wife of Jacob Wissler, died June 12, 1931, of heart trouble, aged 62 years. She was a devout member of the Brethren Church for many years. Besides her husband she is survived by one daughter, two grandchildren and one brother. Services at the Lititz church by Elders Amos Hottenstein and Nathan Martin. Interment in the Longenecker cemetery.—Florence B. Gibbel, Lititz, Pa.

Brethren Books for Brethren Homes

Abraham the Faithful, Galen B. Royer ..... $ .35
African Stories, A. D. Helser 1.75
Beatitudes, The, S. N. McCann ..... .75
Boy and the Man, The, J. H. Moore 1.25
Boy Who Would Be King, Elizabeth Rosenberger ..... .35
Builders of the Church of the Brethren, John S. Flory 1.00
Character Builders' Club 1.25
Character Stories, Ezra Flory 1.00
Charlie Newcomer, Wilbur Stover ..... .35
Christian Heroism in Heathen Lands, Galen B. Royer ..... .75
Conquests for God, Minor C. Miller 1.35
Conquest of Peace, The, Harry A. Brandt 1.25
David's Children, Bess Bates 1.25
Early Days of Vyara ..... .75
Educational History of the Church of the Brethren, S. Z. Sharp 2.00
Family Worship, W. B. Stover ..... .75
Golden Pen, The, W. Arthur Cable ..... .50
Great First Work of the Church, The, Wilbur Stover ..... .60
Heart of the Crimson Cross, The J. M. Henry 2.00
Heroic Lives, Minor C. Miller 1.35
History and Doctrine of the Church of the Brethren, Otho Winger 2.00
History and Messages of Hymns, Mrs. M. B. Garrett and Wm. Beery 1.50
In Sunny Nigeria, A. D. Helser 1.50
Inglenook Cook Book 1.00
Junior Folks at Mission Study—China ..... .60
Junior Folks at Mission Study—India Nora Berkebile ..... .60
Life and Sermons of James Quinter, Mary N. Quinter 1.00
Life of D. L. Miller, Bess Royer Bates
Regular edition 1.00
Special edition ..... .60
Life of R. H. Miller, Otho Winger 1.00
Literary Activities of the Brethren in the Eighteenth Century, Jno. S. Flory 1.25
Lord Our Righteousness, The, S. N. McCann ... .50
Lost Brothers of the Alleghanies, James A. Sell ..... .15
Lord's Prayer, The, R. H. Miller ..... .75
Missions in the Church of the Brethren, Elgin S. Moyer 2.50
Motives and Expression in Religious Education, C. S. Ikenberry 2.00
New Testament Doctrines, J. H. Moore ..... .75
Nineteen Centuries of the Church of the Brethren, D. W. Kurtz ..... .50
Our Missions Abroad, Elgin S. Moyer ..... .50
Primary Folks at Mission Study, Viola Eisenbise ..... .50
Prophecy, Mrs. Mary Morris 2.50
Practical Sermons, I. J. Rosenberger 1.25
Revised Minutes of Annual Meeting 1.50
Some Who Led, D. L. Miller and Galen B. Royer ..... .60
Studies in Doctrine and Devotion, Kurtz, Blough, Ellis ..... .75
Studies in Christian Stewardship, Part I, Part II, Hawbaker and Dotterer, Each ..... .25
Symphony of Life, The, D. W. Kurtz ..... .50
Some Brethren Pathfinders, J. H. Moore 1.50
Two Centuries of the Church of the Brethren .. 1.50
With Williams Our Secretary, J. E. Miller 1.00

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

MOFFATT'S TRANSLATION
READ AT CONFERENCE

Many have wondered what translation of the New Testament was used by Eld. I. W. Taylor at the opening of Conference. It was **MOFFATT'S** which is considered a **most excellent translation** for those who want the **New Testament in modern English** and still retain the **original meaning.** You will like **Moffatt,** if you will give it a trial. Especially **helpful for comparison** with other translations.

No. 0. Heavy paper binding, round corners .....$ .60
No. 1. Leather stamp cloth, round corners, gilt edges .. 1.75
No. 2. Limp leather, paper lining, round corners, gilt edges 3.00
No. 3. Morocco leather lined, round corners, gilt edges 4.00
No. 4. Pocket edition, thin paper, cloth 1.50

For desk and home use we have **Moffatt's Parallel New Testament,** with **King James' Version** in one column and **Moffatt's Version** in the second column. **Bound in cloth, 633 pages. And the price is only ONE DOLLAR.**

You make no mistake when you buy Moffatt

Brethren Publishing House, Elgin, Ill.

SCHOOL AND THE FUTURE

A modern beautifully kept school where character building and personality development for successfully meeting the future are handled by a most experienced staff. The development of church leadership is made a specialty. **Location one of the most beautiful in Virginia.**

ACADEMY COURSE

A high quality Academy course, Bible, Business, Musical education. Cultural and Christian citizenship. Personality study and vocational guidance. Wholesome athletics. Wonderful environment. Single dormitories. **Write for details.**

For Girls **For Young Men**

DALEVILLE ACADEMY (near Roanoke)

Daleville, Box B **Virginia**

YOUR DISTRICT MEETING MINUTES

look best when printed by the **Brethren Publishing House,** which has specialized in this line. Most of our **State Districts** are having their **Minutes** thus printed, and are well pleased with prices and workmanship.

Many Pastors Are Ordering These Books

To harmonize the desire for reading with a pastor's limited income sometimes becomes a real problem at the parsonage. Our DOLLAR BOOKS help solve this embarrassing problem.

Paul of Tarsus By T. R. Glover
What to Preach By Henry Sloane Coffin
Fast Hold on Faith By Henry Howard
A Guide to Preachers By G. W. Truett
The Wicket Gate By T. DeWitt Talmage
Lord, Teach Us to Pray By Alexander Whyte
The Ten Commandments By A. E. Garvie
The Public Worship of God By J. R. P. Sclater
A Quest for Souls By G. A. Studdert-Kennedy
New Tabernacle Sermons By Henry Sloane Coffin
The Cross in Christian Experience By W. M. Clow
The Impatience of a Parson By H. R. L. Sheppard
The Trial and Death of Jesus Christ By James Stalker
Greatest Thoughts About Jesus Christ By J. Gilchrist Lawson
The Pastor His Own Evangelist By J. W. Chapman and C. L. Goodell
Apostolic Optimism
The Preacher—His Life and Work By J. H. Jowett
Sermons on Biblical Characters
More Sermons on Biblical Characters By Clovis G. Chappell

Bible Types of Modern Men, First Series
Bible Types of Modern Women, First Series By W. Mackintosh Mackay
Paul, the Missionary
The Miracles of Our Savior
The Parables of Our Savior By W. M. Taylor
The Humiliation of Christ
The Training of the Twelve
The Miraculous Element in the Gospels By Alexander Bruce
100 Prayer Meeting Talks and Plans
100 Revival Sermons and Outlines
100 Great Texts and Their Treatment
1,000 Thoughts for Funeral Occasions By Frederick Barton
1,000 Evangelistic Illustrations
300 Evangelist Sermon Outlines
Cyclopedia of Sermon Outlines
1,001 Illustrations for Pulpit and Platform By Aquilla Webb
The Evangelistic Encyclopedia
100 Choice Sermons for Children
100 Best Sermons for Special Days and Occasions
Cyclopedia of Sermon Outlines for Special Days and Occasions By G. B. F. Hallock

A wise selection from the above list offers every pastor a chance to add a few books without seriously draining his purse. Use this page as your order sheet and send to

Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., August 1, 1931 | No. 31



Photo by E. G. Hoff

GARDEN OF THE GODS

IN THIS NUMBER

Editorial—

Real Reverence for the Book (E. F.), ... 3
Spirits That Go Marching On (H. A. B.), ... 3
The Makings of the Kingdom (E. F.), ... 3
The Nature of Simplicity (H. A. B.), ... 3
More About the Jesus Way (E. F.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Roads (Poem). By Bertram Day, ... 5
The Kingdom of God. By Otho Winger, ... 5
Why the Economic Depression and the Way Out. By R. E. Mohler, ... 6
Yet Lackest Thou One Thing. By A. E. Carsey, ... 7
Disarmament or Collection of War Debts. By John E. Stoner, 8
Drinking on the Decrease. By H. J. Harnly, ... 9
Vocational Guidance. By O. P. Williams, ... 10
The Abundant Life. By Nathan Martin, ... 11
Christianity and War. By D. C. Reber, ... 12
The Conquering Power of Christ. By Rebecca Foutz, ... 21

Missions—

Pastoring Our Rural Members. By F. H. Crumpacker, ... 13
Anklesvar, India to America. By Shanti Gidarlal, ... 14
News From the Field, ... 15

Pastor and People—

To a Retiring Pastor, ... 18
Lessons for Beginners in the School of Christ.—No. 5. By Rhetta C. O'Rourke, ... 18
Indoctrinating Young Christians.—No. 15. By Galen B. Royer, 19

Home and Family—

Sincere Intent (Poem). By Frank C. Bechtold, ... 22
Grandmother Warren. By Bess Royer Bates, ... 22
The Duty to Visit. By Maud Mohler Trimmer, ... 23

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



Photo by D. Alexander.

Yucca

BY MILDRED ALLEN JEFFERY

Sentinel of arid mountain,
Confident of wind and sky;
Lovely panicle of flowers,
Lift your snowy petals high.

Fill the world about with fragrance,
Reign in beauty—life is fleet;
Crass tomorrow finds you dying,
Brown and ugly at my feet.

Hawthorne, Calif.

About the Yucca Plant

In early summer the striking yucca blooms in all its beauty throughout the chaparral belt of Southern California. About seven years pass before the plant blooms. The flowers are pollinated by a certain species of moth. After the flower passes, the plant dies. The young flower stalk was once roasted and eaten by Indians. The old stalks are in demand by certain curio dealers who make pin cushions from the light, pithy cross sections, and many other novelties for tourist trade.

The yucca is protected in California against devastation by law. It adds much to the beauty of the scenery through its picturesqueness and romance. The early Spanish Padres, awed by the loveliness of its creamy panicle of waxen flowers outlined against the rugged, dark green slopes of canyon and mountainside, named it "Our Lord's Candle." It is also known as "Spanish Bayonet," on account of the bayonetlike leaves clustered at its base, each leaf tipped with a long, slender spine.

The specimen in this photograph is claimed to be the largest ever found in the state. It grew near Mount Baldy,* in San Antonio Canyon, to a height of twenty-four feet, and a diameter of ten inches at its base.

* The Mount Baldy referred to is the white-topped mountain north of Pomona, Calif. It is the highest peak in the Sierra Madre range. The mouth of San Antonio canyon is but a few miles north and east of La Verne, Calif.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., August 1, 1931 No. 31

EDITORIAL

Real Reverence for the Book

WHAT some folks can't find in the Scriptures, especially in the prophecies, wouldn't be worth looking for anywhere else. A correspondent writes to tell me of his recent rare discovery. Ezekiel—or was it John on Patmos? I must look at his communication again—foretold the threefold airplane conquest of the Atlantic by Lindbergh, Chamberlin and Byrd. And that is supposed to quiet once for all any further questionings about the truthfulness of the Bible.

Such idle fancying invites a smile but there is something pathetic about it too. In a day when there is such real need, tremendous need, of getting back to bedrock Bible principles, it is distressing to see anybody abusing the Bible in this fashion and seeking a following in doing it. The cure for it is a thorough grounding in the historical background of the Biblical writings. One who possesses himself of this will soon see that the prophets had much more serious business in hand than my correspondent has imagined. They were interpreting the will of God for men and nations. They were setting forth the eternal laws of life which make for individual and national weal or woe.

The more clearly this is seen the more will true reverence for the Book increase, and the more surely it will find and hold its rightful place in human life.

E. F.

Spirits That Go Marching On

FOR some, the sudden coming of death means nothing more than the end of a low unavailing life. We heard recently of an undertaker who was so frank as to say that the fifty dollars which certain poor children were able to scrape together was quite enough to spend on the burial of their trifling father.

But not all are like the father who was worse than a burden to his family. In the case of those who live useful and unselfish lives the great change but serves to reveal all true worth. Thus it is that death divides the foolish from the wise—those who are earthly from those whose souls go marching on. H. A. B.

The Makings of the Kingdom

"THE kingdom of heaven is not the isolation of good from evil. It is the overcoming of evil by good."

Why hadn't you thought of it before? You would have, if you had kept the vision of the triumphant kingdom before your eyes. You would have if you had remembered that in that vision the kingdom of the world *is become* the kingdom of our Lord and of his Christ.

It is the transmutation of evil into good, the making of the kingdom that is into the kingdom that is to be. The stuff to work with is here right now. There is no use in throwing this away and waiting for something better. This world that we are in is the one Christ came to redeem.

Don't run away. Don't hide. "The world is too much with us," to be sure, but it is here. Face up to it. The makings of the kingdom of God are here.

E. F.

The Nature of Simplicity

Is simplicity achieved by indiscriminate cutting and slashing, or is it the end product of a thoughtful and artistic process by which the essential stands revealed? Something that we read the other day makes us think that the latter comes nearest the nature of simplicity. Here is a part of what we read:

"This high cost of simplicity is daily demonstrated all about us in the physical realm of our creaturely needs. Milady goes to purchase coat or gown. Asking for something inexpensive, the offerings are likely to tend toward fad and frill. When she turns to the creations evincing the quiet elegance of simplicity and true worth, she finds the price correspondingly high.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

The cheap and the ornate, whether in wearing apparel or in furniture, are machine-made and quickly produced. Time and skill go into the making of things beautifully simple."

Does this give you a new idea as to the worth of simplicity? Does it contain more of the challenge of the impossible than you suspected? H. A. B.

More About the Jesus Way

Life is action. The Jesus way of life is a way, his way, of acting in all possible contingencies, in all the relationships that may arise. But life is more than doing things. Back of action there is something else. There was in the case of Jesus. There must be in our case.

The Jesus way of life makes such sweeping demands that no merely human strength is equal to them. Its ideals are too high. We can not attain unto them. It requires a depth of consecration, a measure of unselfish devotion, that few mortals are able to command.

This fact is one of the stock objections to it. Business could not be carried on in strict conformity to the principles of Jesus. His standard of conduct, we are told, is not adapted to a workaday world like this. It is a beautiful ideal but too visionary. It just isn't practical. So strongly has this been felt by some that they insist it could not have been meant for this age at all.

But this is evasion of its plain intent. The commandment to love your neighbor as yourself was meant for us as truly as the commandment to love God with your whole heart. We are to take up our cross as Jesus took up his. We are to be perfect as our Father in heaven is perfect. Any ideal lower than this would be too low for us. The Jesus way of life must be our way.

And that way includes looking to the proper Source for strength and wisdom. It is the way of coöperation with God and reliance upon him. Jesus said that the things he did were done by the Father abiding in him (John 14: 10). None of us would assume the possibility of such complete identification with the Father as he enjoyed. Yet how can we ever forget that these words were immediately followed by the assurance that his disciples would do even greater works than he had done? And that was grounded on the fact that God would be with them and in them, through his Spirit, as truly and even more availingly than had been the case in his own earthly ministry.

The Jesus way of life is life lived under the impact of God, a conscious impact so close and vital that one becomes the willing and responsive instrument of the divine will. This was Paul's warrant for enjoining on his Philippian readers so difficult, so humanly impossible a program. "It is God who worketh in you," he said. And he was not indulging in mere theorizing. He was speaking out of his own experience. He had occasion later—a very historic occasion—to refer to that experience. "Having therefore obtained the help that is from God, I stand unto this day." That was how he did it. That was the explanation of his being able to live the Jesus way of life. And how gloriously he did it!

How sorely the thinking of our time needs this vital truth. There is no occasion for less emphasis on the Jesus way. But the cause suffers greatly from our superficial notion of what that way involves. That way is vastly more than a signboard telling us where to go. It is a filling station for furnishing the necessary power. Jesus is a more comprehensive example than we have assumed. He not only shows us the way. He charges our batteries, strengthens our muscles, or does whatever the figure you like best may require, and so energizes the heart and will to push us on.

Some may wish to think of this acquisition of divine energy as coming through the operation of law rather than as the result of special intervention. Very well. Let them, provided only they understand that the energy is no less real, and no less God's, because it acts consistently, because, in other words, one may always depend upon it when the conditions are complied with. And provided also, they understand that the earnest prayer of the heart is one of the conditions, and that the unusual measure of power which follows unusual heart hunger and consecration, and the unusual accomplishments which we see in certain instances—that all these things are comprehended within the scope of that eternal, universal, unchangeable law in accord with which God rules his world.

The Jesus way is the way of conformity to that law, which is another way of saying the way of cooperation with God, the way of yielding ourselves to him so that his power may work in us. It is emphatically not the way of reliance on one's own strength. That is the way of certain failure. There is a Power, not ourselves, that makes for righteousness. That Power is God.

But is there not something still to be said? What of the testimony of all those godly men and women who have felt down deep within them, and have said so, that their lives were so far below the Jesus standard that they must be accounted as wretched failures, if measured by actual achievement? It was not that the power of God was insufficient, but they were unable, even with the best of intentions, to respond wholeheartedly to his leading. So they felt, and they looked for something else on which to rest their hope.

And did they look in vain? Was there, is there, something else in the Jesus way of life? E. F.

GENERAL FORUM

Roads

BY BERTRAM DAY

All roads are made for us to come and go
To find a place, or go from whence we came
For one new pilgrimage that we may know
That life is transfer, never just the same.

Roads wide and narrow, others steep and rough
And rugged, roads that wind across a hill
And hard to travel—yes, it is enough
To know that roads are made to test our skill.

The glory-road of love is full and free,
No chance to fear, no wrong to block its way
You are the road that is complete for me—
All yesterday, tomorrow and today.

For this I know and prayerfully repeat,
The road of love has never known defeat.

Hammond, Ind.

The Kingdom of God (Matt. 6: 33)

CONFERENCE SERMON BY OTHO WINGER

II. The Kingdom of God First

WHAT are we to understand by the expression: "Seek first the kingdom of God"? To many people it has meant no more than the advice of the wise man who said: "Remember now thy creator in the days of thy youth." No doubt it does mean that, but it means much more. It means that the kingdom of God is to be given first place among the values of life and that all other things are to be made secondary.

Every one places some value of life first. The miser or the lover of gold places money first and all other things secondary. For this he is willing to sacrifice all other values—the finer things of life, health, friends, honor and even pleasure. His love of money determines his attitude towards all other things. Then there is the lover of pleasure. He cares little for money as such, but is willing to spend all he can get to secure more pleasure. His attitude towards honor, duty, friends and all other things is determined by placing pleasure as the first thing in life.

What Jesus is asking of us is that we shall place the kingdom of God in the center of our interests and place all other values secondary. Let our attitude and conduct towards all other things be determined by the interests of the kingdom. What shall be our attitude and conduct towards money-making? Let the interests of the kingdom determine. If a man can engage in business extensively and make much money, let him do so provided he does it for the best interests of the kingdom. Many men can best serve the interests of the kingdom in this way. Some Christian laymen are doing this and are finding great joy in doing so. But too many so-called Christian men are in business for their own interests and selfishness only. A man has no right to engage in business or use any business methods that do not contribute to the kingdom of God. And no Christian man can engage in business without dedicating it to the interests of the kingdom of God.

What shall be our attitude towards pleasure? Is the Christian restricted in the kind and amount of pleasure he engages in? We have tried rules and regulations, but folks have rebelled against these. Is there no regulation left? Yes, there is always the interest of the kingdom of God. It is the regulation that Christ gave us. And the interests of the kingdom will keep Christians away from many worldly amusements and pleasure activities. We may excuse our sinful pleasures by prating on such expressions as freedom, broad-mindedness, new morality, etc., but Jesus said it was just such thorns as these that choke the word of the kingdom.

Take one example more familiar to the Brethren. For a long time we tried to regulate the dress question by decisions. Seemingly the church failed by rule and regulation. Is there no regulation left? Yes, there is the interest of the kingdom. That will tell us much about dress. It will tell some Christians not to spend so much for jewelry and costly array when the interests of the kingdom are suffering. It will tell some Christians in this country to put on more clothes for the interests of the kingdom and righteousness.

So the Christian may have a fundamental and practical guide for every action and condition of life. What shall be our attitude towards peace and prohibition? The answer: Whatever is for the best interest of the kingdom of God. What shall be the choice of the young man or woman concerning their life's work? The answer: Whatever will be for the greatest interest of the kingdom of God. So every question of life will find a safe and satisfactory answer.

What are some of the practical reasons for making the kingdom of God first in our lives? We have answered the question so far as ideals and duty towards God may determine, but many so-called practical and worldly-minded church members will pass that by without much thought. Let us notice some practical reasons for making the kingdom of God first in our lives.

The kingdom of God is the only permanent value that we can possess. All other values of themselves will sooner or later fail. Take wealth for example. Jesus said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for your-

selves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6: 19-20). Business enterprises are subject to failure and wealth is likely to be stolen. Recent experiences have taught us this. Even the most capable business men and the most prosperous business concerns have failed in times like these.

If a man has placed his business or his wealth in the center of his life's interests, if that has become his chief concern and chief value, and if that fails, as sooner or later it will, then all is lost. But he who has kept this value subordinate to the kingdom of God, the real value, will be little affected by the loss of business or wealth, for the chief value remains. One man loses his wealth and despairs. He has lost all. A Christian man may lose all and still be happy. His wealth was only a secondary value at most. He still has as his secure possession the greatest value of all—membership in the kingdom of God.

And so one may reason about all other possible values: health, friends, homes, popularity, position, pleasure, income, what-not. He who places any one of them first and loses, has lost all. But he who places the kingdom of God first can never be affected by loss.

Job was the classical example in the Old Testament. How could Job endure after having suffered the loss of wealth, health, children, friends, reputation? The answer: He still possessed the first and the abiding value of life. He was still a member of the kingdom of God. In a similar way Paul could say: "I have suffered the loss of all things and do count them but refuse that I may win Christ."

Membership in the kingdom of God is the most important relationship that one may have in this world. We may hold membership in various institutions, social, educational, business, political, etc., but none of them will compare to membership in the kingdom of God. Though I have been the president of a college for twenty years, that is not the most important position that I have had during these years. The most important position that I or any one else can ever hold is membership in the kingdom of God. To value that membership lightly or to throw it away carelessly is the most foolish thing in life. To value it highly, to magnify it as it should be, is the greatest act of wisdom. In Paul's day, to be a Roman citizen was considered the greatest privilege. But it is a far greater thing to be a member of the kingdom of God. And isn't it fine that every one, however poor he may be, or whatever may be his condition or misfortune in life, can come into full possession of the greatest of all values? However you may want to interpret the parable of the *Pearl of Great Price,* to me it means that this man realized the value of the kingdom and was willing to sacrifice all other values for it.

North Manchester, Ind.

Why the Economic Depression and the Way Out

BY R. E. MOHLER

THERE is no topic discussed more at the present time than that of the economic depression. We tire of hearing about it, but the situation is at hand, and strive as hard as we may to deny it, the fact remains that the depression is a reality. Recent estimates state that there are 19,000,000 unemployed men in the world today. Persons who have products to sell, and who are forced to sell them, are made to sacrifice in a great way due to the present low prices. These facts are all too well known to us to need repeating. Most of us are more concerned about the cause of the depression and the way out.

The present depression is much deeper in its origin than we are apt at first to think. The statement has been made that before there is an economic break there is always a moral break. This statement is probably true if one goes deep enough. This statement seems to be true of nations in the past as we may observe by studying their history. Our present depression is greater than that of any nation in the past, and if we attempt to apply the same idea to the situation today we must strive to find some fundamental errors in our economic order.

One problem that we are facing today is that of the centralization of wealth. It is only natural as one accumulates wealth that he does not want to see these potential powers lie idle, and as a result he puts it to work. The method that he has been using in recent years is that of building more machines for the making of more things, and these machines that he builds have all been labor-saving.

Two things have resulted from the making of these machines: first, we have a great increase in the number of things produced; and second, the amount of labor required for this production has been greatly lessened. We are facing in this depression today the most peculiar situation that the world has ever known. There is a surplus of food, yet men are starving. There is an abundance of the finest machinery, household equipment, clothing, and all kinds of things that lead to the comforts of life, but men can not buy. Our banks are filled with money, call money is at an almost unbelievably low rate, yet the masses are broke. A surplus of everything and but few able to use it.

It has been suggested that all that is needed is for the buying public to regain its confidence and all of our economic ills will be at an end, that our buying

power is frozen and this is the way to release it. Our buying power is frozen, but it is frozen in the pockets of a few, and these few have only small needs. To illustrate: one water softener in a home is all that is needed, and regardless of how much money one has, he is not apt to buy a second softener. There are thousands of homes that need and want this article, and there are thousands of softeners to be sold, but our buying power is frozen and ordinary business methods seem to be unable to thaw it.

What is the way out? We all feel that there must be a way out—and there is. The same mind that builds a machine is able to operate and repair it. This fact holds true in economic lines as well as in the field of machines. But the more complex the machine, the more difficult it is to repair. Inasmuch as our present condition is a world situation we must not expect results too quickly. For one country to pass laws, build tariff walls, and revise its taxes will not cure the ills. Abiding relief must come by going further into the cause of the difficulty.

Temporary relief is probably not so far off. Depleted inventories call for increased buying. The merchant restocks his shelves at prices that are more within the range of the buying public. As inventories are replenished factories will again start operation and labor will find employment. Again the wheels of commerce start, and as they start confidence is restored and the ultimate result is better business and renewed prosperity. Such a cycle as this is especially true as it affects the field of human necessities; for strenuous times, such as these through which we are now passing, have a tendency to cause men to consider more seriously the more abiding things and to leave out of life the things less needed.

The present crisis should teach us not to be content with a temporary solution to our problems, for the probabilities are that each recurring crisis will be more severe than the past. We should go deeper to find our solution. We are living in a machine age and none of us would care to get out of it. We can manufacture more than we can use. The farmer can produce more food than we can consume. All this simply means that men should work less days and shorter hours, for without this unemployment will continue. The idea of fewer working hours must come, and it will, for there is no particular merit or satisfaction in a few performing the work of the world and later this few being asked to give back much of what they have earned in order to feed and clothe those who would work but are deprived of the privilege.

The problem of fewer working hours should not be a difficult one to solve. The real problem comes in deciding how much this man is to be paid for his labor. He must be paid a higher wage for the work he does. Men who desire to work are not satisfied to be without work or to be on part time and at the same time see their families deprived of the necessities or ordinary comforts of life, while those with great economic power are amassing their millions. Such situations as these are what lead to discontent and ultimate destruction of any organization or government. The need of the world today is, not more machines and things, but rather it is more men of strength, power and skill who have become so imbued with the ideal of service that they will place the interests of the masses on a par with those of their own.

There is an old story of a man who tore down his barns in order to build larger that he might amass unto himself greater wealth. He was called a fool. The world will do well to again read the story of the "Rich Fool."

Elgin, Ill.

"Yet Lackest Thou One Thing"

BY A. E. CARSEY

One can imagine the time as red Thursday, 1933—exactly nineteen centuries after Gethsemane.

Dodds, Inc., announced that the saturation point was far from reached—but they mentioned overproduction. Stoddard proclaimed a great demand for originality in designing and engineering, for new ideas, to break down sales resistance—and he mentioned overconsumption. On the whole, things were marvelous. A great radio hook-up told how the President of the United States had gone fishing in Florida waters, taking, with the rest of the tackle, two stenographers; how an ex-President had dedicated a mighty dam in Arizona, saying to the people that it was "not for them to dedicate this dam, but to be dedicated to it"—betraying the incidental and unsuspected fact that he was not unread of the Gettysburg classic. This ex-President was the one who has this sentence in his recent autobiography: "I took the classical course at Amherst; most diligently I applied myself to the study of Latin, and in two weeks I broke my right arm!"

There went out from Washington, D. C., a proclamation to all the world that the great god, Business, was waxed fat and strong—though perhaps yet an infant in respect to the tariff. There were sums mentioned too great to mean anything—billions, now, these days, not millions.

"And immediately the cock crew."

For, somehow, that morn, the whole world over, millions of idle men and women, awoke, cursing that which seemed already accursed. They demanded work. And grey old millionaires sat tensely behind their telephones all day, grinding out orders—and mut-

tering what lords of creation have muttered, since creation: "What is there to do? It is the will of God! After us, the deluge!"

By ten o'clock, destruction had begun, the world over. Ghastly, ragged mobs, more dangerous than any ever seen before, surged up and down the streets, efficiency and 1918 in their hearts. Airships hummed, smirching a military formation across the fair face of God's own sky. Soldiers and police appeared, maneuvering. Machine guns were run out and placed. Many a "noncom" bethought him of the "man of destiny," so sought diligently the "key position."

Chiefly the hatred of the mob was for "efficiency" and "machinery"; then it was the "foreigner," then "they." Anything that saved or took away labor was anathema. People wanted work. These men and women lusted for the curse of Eden—bricks without straw—and would bless him who would bestow it, and tear to pieces him who would not.

Capital had already seen the value of the radio in the struggle. Now some red also saw it. And the air shrieked with propaganda. It rolled out from hardware stores, haberdasheries, beauty parlors—mingling with Pagliacci and the Red Hot Blues, at six o'clock in the morning. Lazarus bawled from the churches, and Dives wailed from the brothels—the one that the "right of property" must be maintained at any cost, and that there must be no "violence"; the other, that anything that took away "employment" must be destroyed.

There was a striking and unique thing about it all—the monotony of it. Conditions were the same, essentially, whether the outbreak was in Indo-China or California—in Peking or Minneapolis. St. Louis will serve, then! A frightful crowd was gathering before the mayor's office. As in every other great city of the earth, that poor official had departed, leaving his secretary to take the fire. And everywhere, the secretaries were simply throwing up their hands.

As a type, then, let us hearken to the hideous but significant colloquy held in St. Louis, between the secretary and—let us call him Bill the Killer, the leader of the mob:

"What do you expect *us* to do?" cried the secretary, closely guarded by the police.

A roar of laughter came from the Killer and his mates. Then he yelled: "If you're satisfied with that, we are! Just up against it, ain't yah? Got nothin' a-tall! Then why draw yer $3,000 a year, you dirty crook? An' whatcha worryin' for all the time 'bout our 'tearin' sump'm down'? All we gotta do is wait, an' it'll fall down! . . . Men an' women—an' kids—c'mon! The world's ours—an' how! Down with grafters, efficiency, foreigners, an' machinery! We want work!"

In Forest Park, St. Louis, were seventy men and one machine, doing the work of 7,000 men and 200 teams. In a trice, they and their mighty works were no more. So in Mombasa, in Juneau, in La Paz, in Quito, in Philadelphia and in London.

And then, out of guilded offices, lethal orders flashed. And the tools and the works of death assembled without stint on limit.

And then, of course, some fool gave the command to shoot.

The Adversary grinned, and rubbed his cold hands.

But then, suddenly, over the field of battle and blindness and din—conquering it all, wiping it out—like the roar of a mighty wind, or the rushing of many waters, there came a Voice. It seemed to come from everywhere. Some said from a universal radio network; others, from "above."

"Hold, for the love of God! Ye worship ye know not what! In your hands are the keys of Paradise! Would ye cast them into Hell? The Kingdom of Heaven is at hand! Would you destroy it? Be still, and hearken unto me, ere your false gods destroy you! For this is the end—the bounty of God is exhausted!

Disarmament or Collection of War Debts

Another factor has been brought into the disarmament picture for next year, war debts. Germany is about to go bankrupt. Her people are desperate. Many of them are ready to try anything, death by slow torture. She is paying this year over four hundred million dollars to her former enemies. This she regards as an intolerable burden. If this payment could be scaled down or cancelled then there would be hope. But if Germany stops paying, then our debtors will either have to increase the already crushing load on their own taxpayers or else stop payments to the United States. That appears to mean an increased tax on us. It seems that the two forks of the dilemma are, continued payments of the debt on the present scale with the risk of a breakdown in Germany which would probably spread engulfing Europe; or on the other hand, a general scaling down of debts which would mean the paying of war debts by our taxpayers.

President Hoover appears willing to take the latter way out provided Europe will disarm. He is saying in effect, if it is necessary to cut down payments all around, we will agree provided you will show your good faith by beginning to disarm; we will help with your burden if you will do all in your power to keep from getting another such burden. That will be a very strong argument next year at the Disarmament Conference.

Who can say that such an attitude is not prudent? After having spent thirty billion dollars in cash fighting a war to end war, now would it not seem wise in view of the fact that collecting all owing us is a miserably poor risk anyway, to forgive a part of it if by so doing we can make the Disarmament Conference a success next year? Would it be wise economy to pay some of the debt ourselves if we can put off or prevent a war? —JOHN E. STONER.

Authorized by Board of Religious Education.

Ye have it all—but ye have rendered it unto Cæsar!

"It is not work ye seek! Never yet lived there the man who sought work, for work's sake! Satisfaction of your desires with the least possible effort—that seek ye! It is the law!

"Then see ye not the blessing of these machines? See ye not that the work of the world may be done in five, four, hours—yea, *one* hour, when ye have efficiency and machinery enough? The machine is come. The machine shall stay! It is your friend—whose purpose is not to create labor, but to do away with it! The unwitting mission of Big Business is to un-say the curse of Eden! Unwittingly, capital, as ye call it, is bearing to you my message of the long ago—'Behold the lilies of the field, how they toil not, neither spin; yet Solomon, in all his glory'—

"Ye have heard of the bounty of God. What think ye it means? But there has gone out from Cæsar another edict that all the world be taxed. And taxed it is, as never before! Even as I once reproached you—still are the poor with you! And no wonder—know ye not that from every man, woman and child, in this mighty city, a thousand dollars of God's bounty is taxed away, each year? How so? Learn how, and render unto God that which is God's!

"So you see, capital and labor have no quarrel! Yet here I find you, not loving one another, but destroying one another! There is a quarrel—but it is between you together, on the one hand—and the chief of the false gods, on the other! Watch ye, therefore, for as a snare has it come on all them that dwell on the face of the whole earth!

"Again, O Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing!"

Did the din change to hosannas, oh my brethren—or did the cock crow again—the second time?

Deceased May 16, 1931.

Drinking on the Decrease

BY H. J. HARNLY

In the *Topeka Daily Capital* of May 12 there appeared an article by Arthur Briggs copied from the *Forum,* entitled: "The Wets Give Me a Pain in the Neck."

From section four, "Prohibition Isn't Enforced," I copy in part: "No not very well, neither is the law against murder. Since less than eight per cent of murderers are convicted, let's abolish the laws against murder. Think of the money we would save. Or let's license it. Think of the revenue. Just as logical as the wets' talk of the unenforceability of prohibition.

Mayor Walker's Speakeasies

"Most of my friends at the club are always talking to me about New York's 32,000 speakeasies. This chatter adds to the pain around my collar. Perhaps there are 32,000 speakeasies where liquor can occasionally be obtained, but if the wets mean that there are 32,000 places where the main business is selling booze, and which are even remotely comparable to the 12,000 saloons which dispensed it before prohibition, they are babbling bunk.

"There were not less than 25 saloons within a radius of three city squares from my home in Manhattan in 1919. There may be 25 speakeasies within that radius now. I have not been able to locate more than 12 that distinctly resemble saloons in the amount that passes over the tables, but they may be there, I don't know. However, in this district, in wet New York, I don't see one drunk where I used to see five. I don't see—and I am up late at nights often—one truck that can possibly be a liquor truck, where I used to see 10. And if it is delivered in passenger cars or by hand it would take some procession to come within a rivulet of the mighty flood that used to flow in these parts.

"It is easy to say that people drink more since prohibition, but they don't. They can't even in New York because it is not nearly so easy to get."

The entire article is one of the best I have seen to show up the bunk of the wets.

Last week I visited two frontier oil towns, Briggs and Pampa, Texas. Before prohibition these cities of about 12,000 population would have had from 25 to 40 saloons. I visited Amarillo when it had saloons. But I saw no evidence whatsoever of drinking in Briggs or Pampa. Undoubtedly there is considerable bootlegging. I visited Enid, Oklahoma, when it had saloons. Certainly the wets are very young, have poor memories, or are simply ordinary liars to claim that there is more liquor sold and more evidence of drunkenness now than in the days of the saloon. In the saloon days the saloon was as common if not as conspicuous as the filling station is now. And drunkenness and the bloated body and face of the drunkard were then so common that they attracted little attention.

I know the time when Springfield, Illinois, had 140 saloons. I have seen the brewer's wagon and big horses delivering in the morning, great loads, piled high. Then saloons occupied the most conspicuous corners. The effects of the saloon were in evidence everywhere.

Visiting recently in Springfield, I saw no evidence of drink and drunkenness. Undoubtedly, there is some bootlegging, but the volume must be about in the proportion of the trains of refrigerator beer cars and the brewer's big wagon and horses. And the breweries covering blocks and the distilleries with 75,000 gallons

capacity, may be compared to the passenger automobile and airplane, and the still in the cellar and dugout and home brew.

I was born in 1862. I have visited nearly every state and large city of our country and most of the countries and largest cities in the world. I have known the saloon and its effects. I know what volumes of liquor flowed, I know the good convention days, when special cars had to be provided and hundreds of special bartenders employed to satisfy the thirst of the politicians.

I repeat and insist that the wets are either very young, or have very poor memories, or are just ordinary liars, to be simple enough to imagine that their lying is going over big.

Let us not be disturbed by this "braying at the moon," but let us increase our vigilance, support the law, elect to office those whom we may trust, and support the campaign of education and enforcement.

McPherson, Kans.

Vocational Guidance

BY O. P. WILLIAMS

THERE is now room for a young person to serve in the capacity of Vocational Guidance Expert. The best result that could come of this article is that a number of college or high school students should give attention to this field. The position of vocational director pays well and courses leading to preparation in the field may be taken at any up-to-date normal school. Let me suggest Teachers' College of Columbia University, New York. The work of helping people to find their life-work looms larger every year. The more we study current maladjustments the more we know that the public-spirited student can not afford to pass up this chance. A good book on the subject is, *The Vocational-Guidance Movement** by John M. Brewer. Dr. Brewer is head of the department of psychology and education in Los Angeles State Normal School, also is joint author of *A Selected Critical Bibliography of Vocational Guidance.* This latter pamphlet contains a fine tabulation of current comment on the subject. It will be of immense help to the one who becomes a student of the field.

The reader should begin with a practical book, by a man of experience in the field. Dr. Brewer's experience and book are practical as well as prophetic.

Present Tendencies

Schools now offer what are known as prevocational courses in junior and senior high schools. Such subjects as, Commercial and Industrial Geography, Elementary Economics, and Sociology, Community Civics and the Ethics of Business, furnish a broad inlook upon the social fabric of the world. To this, however, should be added the incentive to do a piece of social and spiritual work through one's calling. At this point the Y. M. C. A. and Y. W. C. A., in fact the church itself, is called upon for help. Following up this preliminary motive-fixing and acquaintance-making with the various callings, it is possible for the school to lead the junior or senior high school student to make a telling selection of his life work At the close of this article there will be found an outline for a Sunday evening project in Vocational Guidance. It may be used for young or old and will require four or five Sunday evenings.

Pseudo-Guidance

By way of caution it may be said that as much harm as good can sometimes be done by dabbling in this field. For instance, there is the short cut method of classifying children into hard and fast groups like this: the "motor-minded" child and the "thoughtful child," or, "mental and manual"; or, "settled and roving"; or "indoor and outdoor"; or, "deliberate and impulsive"; or, "rapid coördination and slow coördination." These contrasts are often not indicative of the children's true qualities. They are misleading classifications. Many children of high physical activities are equally high in mental tests, and so with all these contrasts.

Again it is possible to make the student morbid with too much self-examination too early in life.

And again it is possible to overemphasize or to underemphasize the spiritual aspects of the situation. Y. M. C. A. workers are accused of laying too high an emphasis upon the social element in life work and of not knowing the problems of the masses in their commonplace bread-winning struggle.

A well-balanced program of guidance will be the kind that begins early enough to allow years for preparation, continues on the job until the worker is actually well adjusted, and well on his way to competent service. We want people to look upon their life work as a contribution to the fine ideal known as the kingdom of God.

On the subject of success it plainly is one of the most urgent necessities that he who wishes for success should be well prepared to do his best in the best of all callings for him.

A Project in Guidance

1. Preparatory to the project, purchase two books, one on the general field, such as the one above referred to; the other should contribute more to the spiritual end of things. Such a book will appear in the bibliography by Dr. Brewer or in a number of publications in any public library.

2. Work out an outline in which a number of pointed questions are asked, for example:

*Books mentioned in Messenger articles may be ordered through the Brethren Publishing House, Elgin, Ill.

(a) What motives should determine life work?
(b) What natural inclinations have I?
(c) What abilities are indicated in the calling I prefer?
(d) What remuneration does this job pay?
(e) What opportunities for advancement?
(f) What opportunities for creative work and personal growth?
(g) Is this calling one which will be socially satisfying to me and will it contribute what I wish to contribute to the world's progress?
(h) Is it a calling that my health would permit?
(i) How does it tally with Jesus' injunctions about leaving all and following him?
(j) Having looked at the calling in these several aspects would I classify as "low," "medium," or "high," as a prospect for it?

3. The above series of questions having been prepared, the next thing is to work out two more charts or questionnaires: (1) a few questions about the applicant; (2) a few questions about jobs.

4. Taking first the questionnaire on the student:
   1. What was my father's calling? Did he like it?
   2. What did my mother think about this?
   3. What subjects at school interest me most?
   4. What would interest me most as I now feel about it?
   5. What talents stand highest in my make-up so far?

5. Taking secondly the matter of job analysis: Prepare specifications tentatively for a half dozen of the major callings and as many more as resources permit. Get the coöperation of the Boston Bureau of Vocational Guidance on this matter. They will mail specification sheets to any address.

6. Make arrangements with representatives of various professions and vocations; a nurse, a lawyer, a physician, a teacher, a pastor, an educator, a social settlement worker if available; a mechanic, a scientist, an engineer, and as many more as available. Sometimes only a few of these are accessible. If this be the case, make the list as long as possible.

Now when the project is thus worked out and planned for, at least well understood if not fully done, plan the working of it. The following order has been found effective. First Sunday: talk over the project and secure the help of the group in making their own plan of execution, work out the questionnaires through a committee, appoint others to secure speaking talent. Second Sunday: go directly to the jobs themselves. Do not delay too long in discussing principles. Third Sunday: raise all the questions needed to determine a good choice of life work using the questionnaire worked out both for personal analysis and for the evaluation of a vocation. Fourth Sunday: call in the representatives of vocations allowing five to ten minutes each. Fifth Sunday: consecration, and inspiration, and a moderate degree of decision making.

It will be found that it is unwise to overstress decisions. The most that such a project can accomplish is to furnish a wider acquaintance both with the principles involved in selecting a calling and succeeding in it. The price of success may be impressed. Then with a better appreciation of the glory of a great life, a successful adjustment to a vocation will be nearer to realization. It will always be the student who makes the final choice although much of the work that leads up to it will have been done by the workers.

Plattsburg, Mo.

The Abundant Life

BY NATHAN MARTIN

"I am come that they might have life, and that they might have it more abundantly" (John 10:10).

Life is a favorite theme with the beloved disciple. In looking through his Gospel we find he uses the term freely and makes it a synonym for salvation. "In him was life" (John 1:4). "I am that bread of Life" (John 6:48). "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). "I am the resurrection and the life" (John 11:25). "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). "But these [signs] are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

In his first Epistle he says: "And this life is in his Son" (1 John 5: 11). "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

When we turn to the Apocalypse, we find him speaking of the "Crown of Life" (Rev. 2:10), the "River of Life" (Rev. 22:1), and the "Water of Life" (Rev. 22:17).

To him Jesus was the living exemplification of the "abundant life." Being with the Master daily, yea, hourly, he had every opportunity to see how men were thrilled and amazed by the radiance of life which characterized his every word and act, how sufferers believed that if they could but touch the hem of his garment they should be made perfectly whole.

In the pursuit of any good a surplus is always our ambition. For our physical bodies we want not simply enough health to keep us from death, but rather the abounding life, the overflowing energy. Financially, we are not satisfied with sufficient means to avoid the poorhouse. We rather entertain the modest ambition

to be free from the pinch of poverty that we may think of other things. Intellectually, we aim at a higher qualification in knowledge and training than is absolutely required for the successful prosecution of our business or profession.

But, alas, when we come to the domain of religion, the life of the soul, how often do we find that a very low standard completely satisfies! How many professed followers of him who came to bring the abundant life are content with just enough life to save them from spiritual extinction! Devotees to meaningless forms, religious beliefs out of which all heart has long been lost, mechanical attendance on church and prayer services—these represent a considerable part of the so-called Christian world of our day.

Nor is this a pessimistic view. While the amusement houses put out the sign, "Standing Room Only," many a minister preaches to a small audience. His members have learned to love the entertaining in preference to the eternal. Of those who still frequent the house of prayer, how many, like Diotrephes of old, love the pre-eminence (3 John 9)! How many each year, like Demas, forsake the cause, having loved this present world (2 Tim. 4:10)! Not without reason did Joseph Cook say: "The great need of the world is the Christianization of Christianity."

Every true child of God knows that prayer and devotion to the Word of God bear a vital relation to the spiritual. While "prayer is the Christian's vital breath," it is estimated that Christians on the average do not spend more than five minutes a day in communion with God. As Dr. R. A. Torrey once said: "Very many Christians spend twice as much time every day wallowing through the mire of the daily papers as they do bathing in the cleansing laver of God's Holy Word." This does not make for the "abundant life."

Realizing then, and, we trust, not without deploring the fact, that these are plain, unmistakable signs of such serious import, what can be done to renew the spiritual life? "To the law and to the testimony" (Isa. 8:20). "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint" (Isa. 40:31). "They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon" (Hos. 14:7). "Though I walk in the midst of trouble, thou wilt revive me" (Psa. 138:7).

We shall notice a few of the factors concerned in producing or renewing the "abundant life."

1. The Word. "I will never forget thy precepts: for with them thou hast quickened me" (Psa. 119:93).

2. Prayer. "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10).

3. The Holy Spirit is absolutely indispensable. Our means can not take the place of his might. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

While the Holy Spirit, like the wind, bloweth where he willeth (John 3:8), yet he willeth to blow only where certain conditions are present. We must recognize our need of him. We must ask for him (Luke 11:13). We must believe on the Lord Jesus Christ (John 7:39). We must obey (Acts 5:32).

The importance of being in full possession of the Spirit is readily seen when we contemplate his mission. He is one of the agencies in the new birth (John 3:5). The new birth is absolutely necessary to seeing the kingdom (John 3:3). He gives power to the Christian's testimony. Paul preached in demonstration of the Spirit and of power (1 Cor. 2:4; 1 Thess. 1:5). Sanctification is impossible without the Spirit's aid.

Lebanon, Pa.

Christianity and War

BY D. C. REBER

WHAT is the origin of war? The Bible (Jas. 4:1) says that all wars and fightings among men come from their lusts. In other words, war arises from small beginnings like seeds in the form of desires, hatreds, jealousies, passions, brute instincts, suspicions, and fears. These seeds or possibilities of war are always with us in civilized society.

Man's carnal nature inherently possesses the potentialities of war and contention. One of the strongest and most fundamental instincts is self-preservation, called the fighting instinct. We can not help defending ourselves when we fear that our property and lives are in danger. This property may be money, our home, our loved ones. We feel instinctively justified to use force to protect what we value most highly. Impulse, instinct and carnality say: "Fight." But reason, conscience and God say: "There is a better way."

While the Old Testament describes wars, yet its prophets proclaimed the Christian ideal, "Learn war no more" centuries before the birth of Jesus.

War as an institution is as old as society itself. It is a relic of savagery and barbarism transmitted from ancient times, modernized by science and invention. What are the merits of warfare? Have its benefits justified its use? What good has it ever accomplished? Has it ever settled any disputes permanently? Is it a psychological necessity? Is it an emotional upheaval or social brain storm that for a time relieves the mental tension and clears the temperamental skies of oppres-

(Continued on Page 20)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

The Christian's Task

THE Christian of today faces a tremendous task and yet a sacred privilege. It is the task of meeting the widespread needs of humanity. These needs, whether poverty, disease, ignorance, superstition, or moral wrong find their solution in the spirit of Christ. And so it becomes the Christian's task to sponsor the cause of nourishing the hungry world with this same spirit.

Some Searching Facts About America

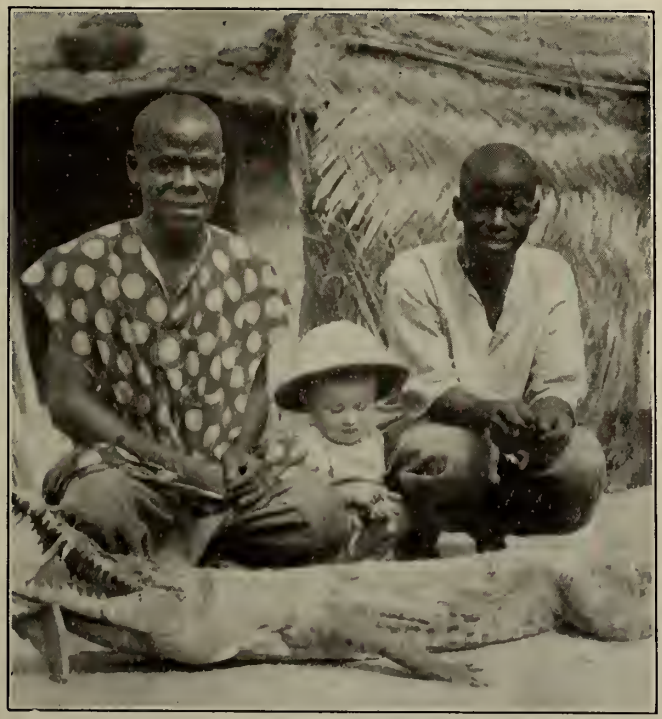
WHAT the Home Missions Council calls "the unescapable challenge of the unmet religious needs of the nation" is that there are in America today:

Ten thousand communities without a church of any kind, Jewish, Roman Catholic or Protestant;

Thirty thousand communities without a resident pastor;

Thirteen million four hundred thousand children under 12 years of age who are receiving no religious instruction of any kind;

More than one-half of the total American population unconnected with any institution representing organized religion.—*Missionary Review.*



Hylendiga, Bubayona, and Stanley Bittinger—also the alligator, Garkida, Africa.

The Indian Road

E. STANLEY JONES has held meetings in centers where political disturbances were acute. At Meerut, the center of the noncoöperative movement, the famous communist trial has been in progress over a year. Nationalists had held nightly meetings with an attendance of from 5,000 to 50,000, yet Dr. Jones spoke to a crowded hall each night. A Hindu lady—a prominent Nationalist—said at the close of one of the meetings: "I can not command it, but I suggest that we do not have questions tonight, but that we go quietly home to think and to pray over what the speaker has said to us."

At the students' camp near Delhi there was an undertone of unrest among the students, for the Nationalist movement had struck the Christian students too. When decisions were asked for, the first to respond was a leading Nationalist, and one by one the several hundred students took a unanimous stand for Christ.

Dr. Jones reports more skepticism than in the previous twenty years, but he feels it to be a sign of the sloughing off of dead superstition.—*Missionary Review of the World.*

Pastoring Our Rural Members

BY F. H. CRUMPACKER

IT is not for us to decide where those who become Christians should live. It is often true that their home is started many miles from the central church. It then becomes necessary, as well as a privilege, to visit them in their homes.

A campaign was recently planned by which we could reach every church member. We planned the trip when we thought they would not be so busy. We took a lantern with us to attract the evening crowd.

We stationed our headquarters for each day. Personal calls were made within a radius of our headquarters. In the evening we gave them pictures on the Life of Christ with a lecture. Practically all our work was done on foot.

Between our first and second stop there was a distance of twelve miles and ten miles between the second and third. At the latter place, Kao Lao, there was a boys and girls' school. The teacher had done rural evangelism among the mountain people. He was assisted by his own local members. We put up our tents in a gulch in the mountains. The folks had been informed and the mountains delivered up their Chris-

tians and non-Christians till we had nearly two hundred in our audience. The fellowship was splendid. A walk home with the workers and a night's rest made us ready for the next lap of six miles. This time we came to a mountain hut and found two brothers and a little boy, the son of one brother, eagerly waiting for us. The old mother says she is a Christian and wanted to prove it to us by singing several Christian songs. The fellowship in this humble home was wonderful. Many times they said to us, "Come again, come again!"

Our next move was twenty-five miles. An extra donkey was put on so that we could ride a part of the way for the weather was getting hot. At noon we made a stop in a village where there were some members. We visited these while the animals ate and rested and then we moved on. These folks insisted that we spend the night with them but pressure of time made us move on. They called after us to stop on our return. Unfortunately we could not return that way. The next ten days were simply a succession of welcomes and good meetings prolonged by goodbyes as we moved on to the next place. We could only spend a day at one place.

These mountain folks are simple in their beliefs and poor in most instances, but we were so happy that even though we had not been among them for some time there was very little indication of idol worship. They declared that they were true to the Lord and were not thinking of resorting to idols at all.

Our hearts were thrilled as we entered homes and saw Christian pictures taking the place of the pictures of idols of former days. Practically all were insistent that more visits be planned and more literature and Christian pictures be given. Those who have been in the church for some time seem determined to make the membership grow so that at the end of five years the membership will have doubled according to plans. Several applicants await teaching and baptism at the present time.

The use of opium and heroin is gradually getting worse, and in two or three instances we found members had fallen into the use of it. This makes a real problem. How shall we deal most tactfully with the tempted and fallen? Every case must be handled in a way to save the individual if possible.

The month was full of rich experiences and we are sure that the membership was helped as well as those of us who were doing the visiting. Several names of inquirers were enrolled. Our plan is to keep a lay evangelist going among these folks with a possible three or four trips a year and then at least once a year a visit will be made by some of us from the central station.

Ping Ting Chow, Shansi, China.

Anklesvar, India to America

The National Council of Women's Work decided to continue their mission project of supporting the boarding schools on the three fields—India, China, and Africa. The following letter from Shanti Gidarlal, one of the girls of the Anklesvar School, expresses her gratitude to those who are helping to support the school. Other letters will follow.

Dear Sisters, loving greetings to you from your friend Shanti (Peace):

At this writing (April 24, 1931) I am in health and trust this will find you with the same blessing. The Lord be pleased to grant this, is my prayer.

The real effort and trouble you take to gather means for help, for the likes of us is indeed cause for us to be very thankful. Miss Shickel is the principal of our school, and also of the practical arts in which we get our training. In this course we get handwork, industries, Bible, teacher training, physiology, motherhood, household accounts, gardening and farming.

When first I came to school here I knew of Christ because my parents daily taught us the beautiful lessons of Jesus. I have a special liking for stories of Christ and have many occasions to tell them to the youth and childhood of my country.

The deeper, spiritual things I have learned better as I grow in years, such as the meaning of the Lord's supper, Christmas and Easter. I think of what my condition might be:

First, if Christ had not risen. It is such a personal satisfaction to me that he died and rose again.

Second, indeed what a difference it does make that instead of death we have life; instead of sorrow, joy; instead of prisons, freedom; instead of sin, salvation!

Third, Jesus' sufferings, good works, death and resurrection mean so much, and I think of them every day.

Fourth, the world has had many who called themselves Gurus (religious leaders). They all died. Only Jesus, our Christ, rose again. Sin, Satan—over these we have victory. Four things of the resurrection are dear to me: love, peace, hope, faith.

Fifth, through the resurrection Christians have the entire scriptures, Christian literature and the privilege of praying to him.

Sixth, through it the world has the gospel.

Seventh, today we would have no hospitals or schools. Thanks be to him who lives even today!

Eighth, through the resurrection, through faith in him, we receive baptism.

Ninth, the disciples preached Christ and him crucified; knowing him as I do, it is my desire that I may make him known to many others.

My sister Martha and I go to our home next week on the summer vacation. I have two brothers and two sisters. Many loving salaams to all of you.

Anklesvar, India. *Shanti Gidarlal.*

News from the Field

INDIA

Vada

Mary Shull

New Staff at Vada

Vada suddenly found herself almost stripped of her missionary staff. At the March mission conference Sister Brumbaugh was transferred to Dahanu to take charge of the Baby Home. Following the conference the doctors recommended that Brother and Sister Ebey return early to America. This has put the work of the District Boarding School at Pinjal and the evangelistic work at Vada in charge of the Shulls.

Virtuous Medicine

We feel we can not take over the medical work which Bro. Ebey had been doing. The people in the villages mourn that Bro. Ebey's dispensary is closed. Hindus of all castes, and even outcastes, Mohammedans and Christians alike received the same kindly attention at the little dispensary. They felt that his medicine had some special virtue above that of the neighboring government dispensary.

Farewell to the Ebeys

Two days before the Ebeys left Vada the little Christian group met for a farewell prayer service. Those who had labored long and loved the work gave a heart to heart message to our Vada church. The following day a formal farewell service was held at which Hindus and Mohammedans were invited. A former patel of Vada presided at this meeting.

One interesting fact mentioned was that although Brother and Sister Ebey were not the first to come to India, they and Sister Eliza B. Miller have been here the longest of any of our mission group.

Then followed the customary Indian ceremonies of garlanding; serving betel nut; sprinkling with scented water and applying perfume to the hands. After the Hindus and Mohammedans left the Christians drank tea together. You will understand that we would have preferred to share with them, but the caste system bars them out.

The Mystics of Smallpox

The smallpox epidemic has subsided but many were victims to it. Among our village people there are many who will take medicine when they are sick but will refuse to take it if they have smallpox because they think that it is a visitation of the goddess and all they can do is to sing and play their drums to do her honor.

Native Help Assisting in Mission Work

The Dahanu church has called Bro. Jivanrao Bhosle to be their pastor. During the last two years he has assisted in the Bible School as well as in the church services. Bro. Anandrao Salvi, headmaster of the Dahanu Girls' Boarding School, will assist in the Normal Training Department of the Bible School.

A Marriage Engagement Ceremony

The daughter of the House Master at Pinjal had just returned from her year of school work at Sholapur. In less than a week a visitor came. A prospective husband? Oh! no. A middle man. It was the prospective groom's brother, and he had come with gifts of clothes to give the girl if the parents agreed to the match. Often girls never see their prospective husbands, but in this case they had been sweethearts from childhood. This visit was merely the sealing of a former pact. To do this an engagement ceremony was conducted. The girl was dressed in her new clothes and seated in the midst of the company. A scripture was read and a declaration made by the girl that she was willing to marry the boy. School boys, village Hindus and Christians were present. The school boys were treated to Gorl, a sugar made from sugar cane. The village people received cocoanuts and the Christians drank tea. The girl will be in school from now until December. The wedding will take place during the Christmas season. Her eyes sparkled with happiness and we wish her a happy home.

CHINA

Ping Ting

Anna Crumpacker

The Cradle Roll Honored

This month we had a special consecration service for the parents of the new born babes. Bro. Jung Tsoa and Sister Emma Horning were the speakers. The service was much enjoyed by the entire audience. We plan to have one service of this character each year.

Pastor Yin Represented Us at the National Christian Council

Pastor Yin is a member of the National Christian Council and was in attendance at their yearly meeting. On his return trip a number of soldiers boarded his train and asked the passengers to open their baggage for opium inspection. Everybody complied with their request, but the soldiers proved to be bandits and the passengers were relieved of many valuables. Bro. Yin was compelled to borrow money to reach home.

Visited by a Representative of the National Christian Council

Dr. Taylor of the National Christian Council spent three days with us gathering more data for the industrial commission. His address to the local Christians was an inspiration to them. However, he feels that the disadvantages are so great in the large industrial centers that the smaller home and village industries should be improved and used. Handcrafts are believed to be best adapted to the needs of the masses. Spinning and weaving are proving successful in many localities. If the Christian church can help solve China's economic problem and Christianize industrial relationships, she will have made a wonderful contribution to China.

An Interesting Evangelistic Tour

For the first time for more than eight years, I made a trip to Luam Liu. As the crow flies this village is three miles away. As a rickshaw coolie travels it is nearly three hours each way. In this village are a native evangelist and a number of Christians, but the visits of the foreigner are rare. A crowd had gathered before we arrived and after an exchange of greetings we had a church service two hours long. Then a dinner of dough strings, bean curd and scrambled eggs was served, after which we began the visiting in the homes. Two of the babies fed during the famine had grown into big boys. They were dressed in their best and came to express thanks for the milk received at that time.

In one of the very best homes in the village was an only grandson, a perfectly lovely baby and they loved him most dearly. He had a very bad cold on his lungs and they had called a native doctor who had scratched the top of the baby's head with a needle over a place about three by four inches. There was a solid scab of those dimensions, with pus, a high temperature and a bad pulse. The grandmother was distracted. Great progress has been made in China but the task is not finished.

KINGDOM GLEANINGS

Calendar for Sunday, August 2

Sunday-school Lesson, Philip's Missionary Labors.—Acts 8: 26-40.

Christian Workers' Meeting, Transcending Color.

B. Y. P. D. Programs:

Young People—Pressing Toward the Mark.

Intermediate Girls—Things Out of Doors Which Remind Us of God.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Fifteen baptized in the Beaver Creek church, Ind.

One baptized in the First church, Los Angeles, Calif.

Three baptized in the Upper Conewago congregation, Pa.

Two baptized in the Springfield church, Ill.

Five baptized in the Spring Run church, Pa.

Four baptized in the First Church, Philadelphia, Pa.

Three baptized in the Upper Conewago church, Pa.

One baptized in the Norristown church, Pa.

Two received by baptism in the Woodbury church, Pa.

One baptized in the Uniontown church, Pa.

One baptism at Navarre, Kans.

Three baptized in the Carthage church, Mo.

One baptized in the Waynesboro church, Pa.

Four baptized in the Root River church, Minn.

Five baptized in the Hermosa Beach church, Calif.

Seven added to the Cherry Grove church, Md., Bro. Millard G. Wilson of Frederick, Md., evangelist.

Four baptized in the Mechanic Grove church, Bro. John Showalter of Virginia, evangelist.

Five baptisms in the Upper Codorus church, Melrose house, Pa., Bro. B. C. Whitmore of Dixon, Ill., evangelist.

Twelve baptized and one reclaimed in the West Wichita church, Kans., Bro. W. T. Luckett of Hutchinson, Kans., evangelist.

Eight baptized in the Rockwood church, Pa., the pastor the evangelist.

Four baptized in the Richland church, Ohio, Bro. J. W. Fyock of Cumberland, Md., evangelist.

Five baptized in the Olivet church, Pa., Bro. H. H. Nye of Huntingdon, Pa., the evangelist.

Four baptized in the Plattsburg church, Mo., Bro. R. H. Nicodemus of Huntington, Ind., evangelist.

One baptized in the Mountain Grove church, W. Va,, Bro. D. Bucklew of Lebanon, Pa., evangelist.

Five baptized in the Boone Mill church, Va., Bro. E. C. Woodie of Winston-Salem, N. C., evangelist.

Nineteen added to the church at Keyser, W. Va., Bro. B. M. Rollins of the same place, evangelist.

Twenty-four converts in the North Fork congregation, Jordan Run, W. Va., Bro. J. L. Shanholtz of Levels, W. Va., evangelist.

Twenty baptized and one reclaimed in the Sipesville church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Thirteen baptized and one received on former baptism in the Welty church, Md.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. F. King of Myerstown, Pa., Aug. 9 in Black Rock church, Pa.

Bro. C. Walter Warstler, the pastor, Aug. 23 in the Stony Creek church, Ohio.

Bro. S. G. Meyer of Fredericksburg, Pa., Aug. 2 in the Indian Creek church, Pa.

Bro. Rufus Bucher of Quarryville, Pa., Aug. 9 in the Meyer house, Fredericksburg, Pa.

Bro. Edw. K. Ziegler of Ridgely, Md., Aug. 2 at the Lebanon church, Va., Aug. 16 at the Cannon Branch church, Manassas, Va.

❖ ❖ ❖ ❖

Personal Mention

Bro. Earl E. Jarboe, Springdale, Ark., has open dates for revival meetings the coming fall and winter.

Bro. A. J. Beeghly of Westernport, Md., informs us that he is available for two revival meetings this fall.

Bro. O. P. Williams, Jr., Plattsburg, Mo., is now open to calls for Bible Institute teaching and for evangelistic meetings. He will be glad to answer any inquiries and give references.

Bro. Arthur O. Mote of Detroit, Mich., his wife and daughter, were recent visitors at the Messenger rooms. Sister Mote is very enthusiastic in her preference for the new form of the Messenger.

Bro. S. S. Gibble of Lancaster, Pa., and his daughter Bernice were among our last week's visitors. They were driving across country to Wisconsin visiting relatives, friends and interesting places. So of course they could not miss the Publishing House.

Bro. J. H. Schrock of Goshen, Ind., with his wife and daughter whom we did not see, and his son-in-law, Dr. Lee Burrous of Bremen, Ind., were House visitors early last week. They were on their way to Lena, Ill., to visit their son, Pastor Mark Schrock. Another daughter is in the Africa mission field, wife of Dr. Homer L. Burke.

Did you ever live at South Waterloo, Iowa? Then Pastor W. H. Yoder wants you to put a ring around Oct. 11 on your calendar and save that date for the South Waterloo Homecoming. It will be the seventy-fifth anniversary of the organization of the church. It is hoped to make the event a great reunion. Plan now to attend.

Bro. A. C. Wieand, President of Bethany Biblical Seminary, has been at the Mayo Hospital at Rochester, Minn., for the past month or more, and will likely remain there for some weeks to come. He has had a minor operation and is facing a more serious one. Sister Wieand is with him. We know they will appreciate the service which you will be glad to render, your earnest intercession for his early and complete recovery.

The newly appointed missionaries to Africa, Dr. Howard A. Bosler and wife and little daughter with Sister Edna Faye Moyer, will sail Aug. 5 from Quebec, Canada. They can be addressed "% S. S. Empress of Britain, Quebec, Canada, sailing Aug. 5." They have the pleasure of a large new boat making its second trip. Having no one with them who has made this trip before, a letter will be especially helpful. They are making an unusually early sailing in order that the doctor may have opportunity to get hands on the hospital, leper colony and other medical interests

before Dr. Robertson leaves who has already remained a year over time.

Bro. E. H. Eby and wife are now working among the churches of Idaho. This week they are at the Summer Assembly at Meadow. They may be addressed for the summer at New Plymouth. Bro. Eby is enjoying his usual health again.

Prof. Daniel W. Boyer of the Music Department of Manchester College and his family wish to express their sincere appreciation of the words of comfort sent them by so many Christian friends during the illness and death of their ten year old Dortha Marie.

Bro. M. W. Emmert, long time devoted servant of Mount Morris College and the church, and sorely afflicted for several years past as the result of repeated paralytic strokes, entered into rest in the early morning of July 21. The central thought of the funeral sermon Thursday afternoon by his intimate associate and friend, Bro. J. E. Miller, was that, like Enoch, he "walked with God; and he was not for God took him." He was only a little over sixty-one. This is not the place to estimate the inestimable worth of his consecrated life. We shall publish shortly a suitable account.

❖ ❖ ❖ ❖

Miscellaneous Items

Young People's Camp at Camp Mack August 3-14 promises to be one of the largest and best in its history. Pastors and teachers are invited to accompany their young people. Six may come for the cost of five from any local church. Training school enrolled 77, intermediate girls 70, and intermediate boys 75.—L. W. Shultz, Milford, Ind.

The Maple Grove church of Northern Indiana will have a homecoming with basket dinner Aug. 9. Bro. C. Walter Warstler will speak, concluding his two weeks' series of meetings, the fourth such series he has held in the congregation of his boyhood. All who ever lived in this church and community are urged to attend the homecoming service.

The Annual Summer Assembly of Northwestern Ohio will be held in the Pleasant View church, located just off the Dixie Highway between Lima and Beaverdam, on Wednesday and Thursday, Aug. 19 and 20. Miss Ruth Shriver, Director of Children's Work, and Eld. J. A. Robinson of Johnstown, Pa., will assist in the meeting. These, with District talent, a B. Y. P. D. Rally, and a pageant on the last evening, make the program strong and appealing in every way. Members in the District are urged to attend. Friends in neighboring Districts are cordially invited.—I. Clifford Paul, Beaverdam, Ohio.

❖ ❖ ❖ ❖

From Our Bookshelf

Book reviews for this column prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Clash of World Forces. By Basil Mathews. Abingdon Press. 167 pages. $1.50.

Because of his wide experience and extensive travel the author is well fitted to produce a book of this broad scope.

The three forces around which he groups the discussion are Nationalism, Bolshevism and Christianity. These he discusses under the following seven chapters: Men and Nations, The New Map of Europe, The World Program of Bolshevism, "The Revolution Is Not Complete," The Arena of India, Jesus and Nationalism, The Clash of Values.

In rapid succession and with clear cut pictures there pass before us Russia, India, China, Italy, Turkey and many other lands which are today centers of political, economic, social and religious revolution.

The pictures are made more lifelike because the discussions are grouped around great personalities such as Lenin, Gandhi, Sun Yat-Sen, Mussolini, Masaryk and other present day leaders. The author however does not stop with these men, but over and above all he sets the person and message of Jesus Christ.

Those who would gain a better understanding of the great world movements of today will find in "The Clash of World Forces" material that will lead to a fuller appreciation of what is taking place.

The following paragraph will give you some idea as to the style and message the book contains:

"The church has betrayed Christ repeatedly; it has been captured again and again by nationalism or imperialism. Rome has conquered Galilee—for a time. But again and again the leaven works and changes the lump. The seed dies in the ground, but springs up to rich harvest. The bowlder is rolled away and death is conquered by Life. And so it will be again. Indeed, may we not be at this hour at the dawn of a new day, when a world that has seen the Caiaphas of false nationalism and the Pilate of greedy imperialism crucify Love in a world war, will cry in astonishment—'Christ is risen'?"

THE QUIET HOUR

Jeremiah

Jer. 20: 1-18

For Week Beginning August 9

Persecuted for What He Preached

Recall some of the reactions to the sermons of Jesus and Paul. Desertion, stoning, expulsion, arrest, contradiction were the lot of these preachers. I wonder if some of us should not be alarmed at the comforts and security we enjoy. Why are "the days of persecution past," as the familiar phrase has it? Is it because we are so skilled in manipulating the "soft pedal" (1 Kings 19:2; 22:27; 2 Chron. 16:10; 24:21; Jer. 32:2; Dan. 3:20; 6:16; Acts 5:41)?

Times of Discouragement

I fear we shall take advantage of Jeremiah's experience to excuse a fault we should overcome. These notes of gloom do pass out of his life. He overcame them. During the latter part of his life when his trials are the sorest we hear nothing of this sort. It is distrust of God and surrender to selfishness to stay on this level of life (Jer. 20:7-11; Job 3:20; 7:6; 10:1; Eccles. 2:17; Jonah 4:8).

The Source of Jeremiah's Power

In Jeremiah's most inner life Jehovah had overpowered him. "Thou art stronger than I, and hast prevailed." Therefore he was a mighty preacher. Brethren, our power for good in our pulpits and parishes will be determined by the power we let God have over our own personal lives in all the intimate concerns of life (Mic. 3:8; Zech. 4:6; Luke 4:14; Acts 1:8; 4:33).

Discussion

What are some truths which should be preached more boldly today?

Does the layman have a part in getting this done? What is it?

R. H. M.

PASTOR AND PEOPLE

To a Retiring Pastor

Editor's Note: The following statement was read by Bro. J. Z. Gilbert on behalf of the church on the occasion of the leave-taking of Brother and Sister C. C. Kindy, as they went from their Pasadena pastorate to their new field of labor at San Diego. Bro. Kindy modestly says it does not describe him, but because he thinks it does cover the work of an ideal pastor he is willing to share it with you.

You came to us, you found us scattered;
You leave us now, but find us gathered.
You came to us, we found you different;
You leave us now, your modesty has won our hearts.
Our prayers go with you!

Dear Pastor and Beloved Companion—Brother and Sister Kindy:

On coming to us you found us young in experience with the pastorate—only one pastor having preceded you. Therefore you found us scattered much as was that other congregation in which some were for Paul, some for another, and few for Christ. Yet we were desirous to give to missions, worship in the spirit, and extend the grace of God to others.

You found us somewhat hard to lead to aggressive work because of our degree of self-satisfiedness in a community hard to move. We were rather thoughtless and unappreciative. You found our need—a shepherd.

When you came to us we found a carpenter in physique, by nature's gift, strong, and good to look at; in disposition, kind; in personality, pleasing; in influence, impressive; in speech, powerful; in plans, thoughtful; in management, skillful; in relations, cooperative; in attitude, quite unobtrusive; in spirit, deeply sympathetic.

During your stay here you have been our carpenter-shepherd. By God's grace you have been able to turn the mind of your people more and more toward the church for the sake of the church, and to a more united coöperation for her aggressive action. We have fallen far short, no doubt, of your ideal and even your hope for us, but we are glad to have been brought by you thus far, in our Christian pathway.

You have provided a spiritual atmosphere for us in our worship, and a wholesome regard for the pastorate. You have maintained our place in the highest respect of the community. In our successes you have commended us; in our lack of coöperation you have justly reproved us by resigning, feeling you could do no more for us; but we have been helped by your further stay.

You Shepherded Us

When our children fell ill, you came to their bedside; were any sick, you administered the sacred anointing; if any of our flock were in the prison of discouragement, you visited them inspiring new hope; seeing us in pain, you prayed for our early recovery; knowing our sorrows by your own and the heavenly comfort, you have been able to speak the words of comfort; in our failures you have extended charity, and in our trespasses you have forgiven us.

You Restored Our Souls

Consider your labors among us a great blessing, and in blessing a marked success.

We have failed to grow as vigorously as you had hoped; we have not appreciated your faithfulness as we should; neither did we coöperate even as fully as was our own hearts' desire. Forgive our shortness of sight, our coldness of heart, our failure to do, and pray yet God's blessing upon us once again.

You leave us with the prayers of the membership, the high regard of the young people, the unfeigned love of the children, and the cherished respect of the community. We shall ever hold you in pleasant remembrance and wish to see you. We cherish a fond hope for your continued blessing and joy in your new field of labor.

May the Lord bless you, is our prayer.

Lessons for Beginners in the School of Christ

BY RHETTA C. O'ROURKE

Lesson V—How to Be Filled With the Spirit

Memory Verse—John 14:16-17: "I will pray the Father, and he shall give you another Comforter, . . . even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him for he dwelleth with you and shall be in you."

We need to remember that there is a difference between having the Spirit and being filled with the Spirit. Every saved person has the Spirit but not all are filled. Only those who are willing to lay all on the altar of service can reach that blessed experience. Before we can be filled with the Spirit we must be emptied of worldliness. The cruse can not be filled with oil as long as it is filled to overflowing with wine. We must bring empty vessels to our King and we will get the gift of the Spirit in just such proportion as we let go of worldliness. God does not give the Spirit by measure; we ourselves provide the measure. He is willing to open the windows of heaven and pour out the blessing into our hearts, but if we open just a little corner and say, "Lord, fill that, and let me fill the rest," then we get just that little space filled.

If we want the Holy Spirit in our hearts, and want him to take possession, there are certain things we must keep in mind. The Spirit must not be grieved. We grieve the Spirit when we forget to pray, study our Bibles, and when we allow our affections to wander to carnal pleasures loving ourselves more than God. We grieve him when we neglect to follow the impulses for kindly words and deeds that he puts into our minds.

when we begin to grow selfish and self-seeking looking for honor rather than being content with the commendation of God alone and the treasures that are laid up in heaven.

The Spirit must not be resisted. We resist the Spirit when we turn away from his pleading and when we let doubts overwhelm our faith, or when we deliberately go against our own inner consciousness of right.

The Spirit must not be vexed. We vex the Spirit by persistent refusal to be guided by him and by deliberate wrong-doing; by seeking worldly pleasures rather than those found in the house of God; by indifference and willfulness.

The Spirit must not be tempted. We tempt the Spirit when we try to make ourselves believe that something is right when we know it is wrong; by being careful of outward appearance but ungodly within; by seeking a blessing on our own way instead of doing God's way.

The Spirit must not be quenched. There is more danger of this offense than any other against the Spirit. Neglect not the gift that is in you, that has been given you of God to be used in his service. No matter who you are, or what your walk in life, or your circumstances, God has given you some talent that he wants used in his service. If you do not know what it is, ask him, in faith believing, and he will reveal it to you. However humble your work may be, do it in his name and he will bless the service.

Do not seek to have your service known of men, but do it unto God alone. We are all members of the body of Christ and there is not one superfluous member. Each one has a work to do, and if you want to be filled with the Spirit do this work whole-heartedly and prayerfully and it will accomplish God's purpose. You may not see the results, and your fellow-men may not see the results, but God will see them and reward them.

The church is meeting with many a challenge in this present age and many failures are being written down against her because her members are not filled with the Spirit. We expect our leaders to be devout and earnest, but what about you and me? Too many are indifferent about this very thing. Too many are trying to mix a certain proportion of worldliness with their righteousness. Worldly Christians do more harm than out and out sinners. The Christian who lives a happy and useful life is the one who lays all on the altar, who empties himself and comes to God for filling. Those who rejoice in an experience of God's grace are those who make use of the means of grace, prayer, Bible study, faithfulness to duty, and who follow the leading of the Holy Spirit no matter where he leads.

Bible Study

The Holy Spirit must not be: grieved, Eph. 4: 30; *resisted,* Acts 7: 51; *vexed,* Isa. 63: 10; *tempted,* Acts 5: 9; *quenched,* 1 Thess. 5: 19.

What the Holy Spirit does for the child of God: directs his way, Isa. 30: 21; *teaches him to answer persecutors,* Mark 13: 11; Luke 12: 12; *reveals the future,* Luke 2: 26; Acts 21: 11; *guides into all truth,* John 14: 26; John 16: 12; *reveals the things of God,* 1 Cor. 2: 10: 13; *enables ministers to teach,* 1 Cor. 12: 8; *imparts the love of God,* Rom. 5: 3-5; *imparts hope,* Rom. 15: 13; Gal. 5: 6; *is given in answer to prayer,* Eph. 1: 16, 17.

Mattawan, Mich.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 15—The Holy Spirit

In Acts 2: 38 the believer who is baptized is promised the gift of the Holy Spirit. In Matt. 28: 19 one of the three Persons into whose name the believer is baptized is the Holy Spirit. It is proper, therefore, that we should know something about the Holy Spirit.

1 Jesus is a Person. We speak of Jesus as he or him. What pronoun is used in referring to the Holy Spirit in John 15: 26? Likewise in many other places.

2 How many Holy Spirits are there? Eph. 4: 4.

3 How did holy men of old speak? 2 Pet. 1: 21.

4 To enter the kingdom of heaven a believer must be born how? John 3: 5.

5 On the day of Pentecost who filled the disciples? Acts 2: 4.

6 In whom did the Gospel come? 1 Thess. 1: 5.

7 When the Holy Spirit fills a believer into what will he guide him? John 16: 13.

8 Since we just learned the Holy Spirit leads us into all the truth, when one tells a lie, Satan fills that one's heart to tell a lie to whom? Acts 5: 3.

9 Should one ever grieve the Holy Spirit? Eph. 4: 30.

10 Will the Holy Spirit teach all things to a believer? John 14: 26.

11 What are the fruits of the Spirit? Gal. 5: 22, 23.

12 How willing is the Father to give the Holy Spirit to those who want and ask for him? Luke 11: 13.

Before Pentecost Jesus himself was in the world with his disciples. He promised that after he ascended to heaven he would send the Holy Spirit and he came on Pentecost. He is still here in the world in Jesus' stead. He is the Power in the Bible who helps us to understand it. He helps us be obedient children. He warms our hearts and helps us get close to God through Jesus. He is a wonderful Comforter to all who truly love the Lord.

Holy Spirit, faithful Guide,
Ever near the Christian's side,
Gently lead us by thy hand,
Pilgrims in a desert land.

Johnstown, Pa.

Christianity and War

(Continued From Page 12)

sive heat and envies? One needs only to see the aftermath of war—the flotsam and jetsam of human wreckage and waste existing for decades after so-called peace prevails to be convinced that no good comes out of war which might not have been obtained by peaceful measures and at less cost. Carnal warfare with carnal weapons is outlawed by the Bible.

Two great contending and opposing forces—good and evil—always have, and no doubt always will be found on the earth. The apostle Paul speaks of the good fight of faith which every Christian must wage. The weapons of the Christian's warfare are spiritual, "mighty through God to the pulling down of the stronghold of sin, bringing into captivity every thought in obedience to Christ." There is a righteous war which united Christianity should unitedly wage against such social evils as intemperance, divorce, child labor, cigarettes and tobacco, companionate marriage, white slave traffic, the drug habit, human slavery and political wars. This is the moral substitute for carnal war. In the fight against personal and social sins, the fighting instinct can fully vent itself and serve its divine purpose.

The uselessness and sinfulness of carnal warfare is convincingly apparent to every thoughtful generation. And the pressing problem of the present age is: How to eliminate this monstrous social evil called militarism? Its solution has challenged the best brains of many generations. A militaristic Christless world says: "Get peace by armies and armaments, balance of power and unholy alliances, by conquest and military victory." This non-Christian theory has failed to prevent any war in every generation since the existence of civilized society. The futility of obtaining a just and permanent peace by war is apparent to all. Why waste dollars and lives further in its promotion?

The Christian solution for the abolition of war is: love your enemies; do good in return for evil; love your neighbor as yourself; do unto others as you would have them do unto you.

Christ's rule of love must be applied on three social planes in order to bring about universal peace, viz.: between individuals, between groups such as families and organizations—civil, commercial and religious, and between nations and races.

In strife and disputes between individuals, uncivilized society was ruled by the unwritten law that might makes right. The method used to settle individual differences was the duel and the fist fight. Civilized society permeated by many centuries of Christian teaching has established civil law based on rights and duties. Courts of justice are established everywhere where the individual's rights may be protected and law and order govern conduct. This is a great improvement over duelling. But there is still a higher ideal which Jesus set forth in Matthew 18 to govern the Christian's conduct in relation to personal offenses. Paul in 1 Cor. 6: 7 also agrees with Jesus' method. The best method is that of conference and arbitration supplemented if necessary by the assistance and coöperation of the church to the end not only that justice may be given but that Christian peace and fellowship may be maintained.

When differences arise between families and organizations, then feuds and legal battles occur. In non-Christian communities, there is resort to mob violence, destruction of property and massacres. In Christian states, processes of law are instituted and there is trial by jury, which method may compose the differences peaceably. There are higher courts to which appeal may be made in case of dissatisfaction, and so the case may eventually be duly adjusted. This is a saner method than that of primitive tribes and denotes an advance toward the Christian ideal of attaining and maintaining the peace in progressive society.

When the level of national existence is reached, social relations, rights and privileges become more complex and intricate. The sword and cannon were used in deadly combat, and carnage on an extensive scale resulted. National hatreds and fears were engendered; to the victor belonged the spoils; and peace was sought only to gain time to prepare to take revenge on the enemy. This barbarous, non-Christian and futile method of trying to settle disputes between nations and gain a so-called peace has been retained by so-called Christian nations until the second decade of the twentieth century. The bitter and disastrous consequences of the World War (1914-18) represent the greatest blot on modern civilization and as a result the world has been stirred as never before to devise saner and surer methods of securing international peace.

The national outlawry of militarism has been almost universally accepted and proclaimed in the Kellogg Peace Pact of 1928. The League of Nations (1919) and the World Court (1919) are other instrumentalities to promote and accomplish peaceful and prosperous relations between nations and are a general recognition of the fact that peace can not be attained once for all but that permanent peace must be longed for, striven for and even prayed for by all nations and people who recognize the brotherhood of man and the leadership of the Prince of Peace.

North Manchester, Ind.

Prohibition Facts

Wets demand the repeal of prohibition because (they claim) it has crowded our jails. Official figures show twice as many commitments for burglary and three times as many for other thefts. Less than 8% of prisoners are liquor law violators.—*United States Census Bureau, PRISONERS IN STATE AND FEDERAL PRISONS.*

The Conquering Power of Christ

BY REBECCA FOUTZ

In Matt. 28: 18 Christ says, "All authority hath been given unto me in heaven and on earth." We may ask, has this statement been proven true? We are living long enough after it was made to judge results.

Has there been any other force in the world to compare with Christianity? Has there been any human born movement that has equaled it? Can not man duplicate whatever man has done?

Can its spread, power and influence be explained except by the fact that its Founder was what he said he was—Deity?

The strongest human motives for effort are material gain or some other benefit to self. Man will labor and endure much to attain them.

But Christianity has been propagated without any such incentives. Its aim is to help others. In this it goes counter to natural inclinations. Yet there is no suffering or death that its followers have not endured in an effort to give its benefits to their fellow-man.

Man puts much dependence in the implements of power that he has invented to get him what he wants. He uses them to destroy others, hoping thereby to attain his ends.

Christianity depends on no such methods, yet it conquers where all else fails and transforms life regardless of age, race or color.

Christ met and overcame all the forces of sin and death—the things that destroy man. Herein lies his power. It is of the Spirit—irresistible and permeating, unlimited and endless.

Philadelphia, Pa.

CORRESPONDENCE

MISSIONARIES' VISIT TO SCANDINAVIA

For the first time in the history of the Church of the Brethren in Scandinavia have our members here had the opportunity to see and hear any of our own missionaries direct from other fields. This rare treat was made possible by the visit of Sisters Kathryn Ziegler and Anetta Mow, who, on their way from India to America, spent nearly a month in Sweden and Denmark.

During their stay the missionaries, in company with Bro. Graybill, visited all the stations in the Scandinavia mission. With Bro. Graybill as interpreter they told of the various phases of their work in India. At Malmö, with the aid of a projecting lantern, they also showed pictures from their field of work.

The Brethren mission work in Scandinavia receives support from our churches in America; but our people here also make contributions to world wide missions, and are glad for information from our fields in other lands. Since very few of the Brethren in Sweden and Denmark can read English, our members are not permitted to enjoy the missionary news of The Gospel Messenger.

The visit of Sister Ziegler and Sister Mow was a great blessing to the Brethren here and an especial joy to the Graybills and us. The children loved them, and continue to ask about them since they have left for the states. We hope that more of our workers will plan to visit us on their way from the mission field to the states. Lois D. Norris.

Malmö, Sweden.

AT MIAMI CHURCH, NEW MEXICO

There are many who at some time during the past twenty-five years lived at Miami, New Mexico. There is a small but earnest group remaining. And these are doing their part in supporting the church program. Their elder and pastor and his wife, Elder and Mrs. Frank Gibson, have resided there twenty-two years. They are serving the church without financial remuneration. June 28 was the silver anniversary of their marriage. The good people of the Miami church took advantage of the occasion and served a surprise dinner at the home of the Gibsons. They were surprised upon returning from church to find the ladies arranging a dinner on their large porch, and cars coming until sixty-seven people were walking about the premises. The good fellowship of the day gave evidence of the esteem for them and their family. Cyrus Metzger was toastmaster of the occasion and many gave spicy responses as they were called during a program. In behalf of the people he presented the Gibsons with an enviable supply of table silverware. It may be of interest to friends to know there were sixty-seven present at Sunday-school and at church, both morning and evening. Wife and I were happy to meet with the Miami church over this Sunday while en route homeward from the Colorado Springs Conference and have a small part in the program of the day.

Hermosa Beach, Calif. D. W. Shock.

FROM AN OLD TIME SERMON

I have just been reading an excerpt from a sermon preached by Rev. Dr. Stoy back in the days of George Washington, and I thought you might want to print it in The Gospel Messenger. The excerpt follows:

"I have now preached God's Word to you for nearly twenty years, but it seems to have had little effect, especially in these later years. The pay of your pastor has been shamefully bad and you seem to forget that he has a wife and children at home who have mouths that must be filled and bodies that need clothing. When I look over the list of those who have paid to the pastor's support, and those who have not, it sends a chill down my spinal column, for I find so few who have paid anything.

"Yes! Yes! the times are getting worse and worse. Many have grown so stingy that they can not give the pastor a dollar for baptizing their children, but willingly expend four or five dollars for fine clothing for their children and dress them up until they look like monkeys. Where heretofore five dollars was given for a marriage, scarcely a dollar now is given, and this is wrapped in so many pieces of paper that it is only obtained after infinite trouble.

"You give the preacher a good dinner, a few scrubby apples and a dollar for conducting a funeral, and forget he has a family at home with empty stomachs and wide open mouths. If you were unable to pay, I would not speak of it, but the majority of you are able, and I can point my finger from this pulpit to more than a dozen persons who recently slaughtered six or eight hogs and boasted that

(Continued on Page 24)

HOME AND FAMILY

Sincere Intent

BY FRANK C. BECHTOLD

I sped along through dark'ning eve
To do a noble deed;
But misadventure came to grieve,
And check my headlong speed.

At once I was a criminal,
For injury was done;
I did my duty, heaved a sigh,
And then went hastening on.

Yet not without the burning thought
That cynics thus are made,
When worthy actions come to naught
Or are delayed.

I wondered how the record true
Of good or ill is writ,
For those who seek the good to do,
Yet ne'er accomplish it;

Till holy writ was found to tell
Of task done but in part,
And God's own words: "Thou didst well
That it was in thy heart."

Girard, Ill.

Grandmother Warren

BY BESS ROYER BATES

"Joy Cometh in the Morning"

"I JUST had to get away, grandmother, so I ran over here a minute. I'm so tired and discouraged and sick of it all. And you're such a comfort!"

Mary Davis dropped into a chair opposite Grandmother Warren with a sigh of relief. Grandmother smiled across at her. Grandmother smiled oftener and oftener now for she had long ago learned that that was the best way to meet troubles.

"Any new trouble, Mary?"

"No, just the same old grind. Only since the school principal is there, it's harder, because I must keep the children quiet in the evening, or they disturb him. Of course, I'm thankful for his being there, for we do need the money. Money! Money! If I could only get out to make money, I could hire some one to do the work at home, and be free. Why? Why, must one be so bound down? I feel trapped."

In a way Mary was trapped. Her mother had died a number of years before leaving the younger children in her care. Her father had to work from morning to night to make a living and was no help at home. So Mary gave up her dream of college and settled down to the task of cooking and cleaning and sewing and caring for her younger brothers and sisters. Only Grandmother Warren knew how hard that sacrifice had been, knew how she sat up at night poring over the books that she dared not touch during the day, knew how starved and lonesome her heart was.

Mary leaned forward, her eyes dark with trouble and said: "Grandmother, did you ever feel like you were going to give up, like you were losing all your ambition and ideals, like you were going to quit and just be a drudge—just a horse in a treadmill without anything to look forward to?"

"Yes, my dear, I have."

"How did you get out of it?"

"By facing my trouble. By gathering it up and hugging it to me as if it were a treasure. Mary, life is a school, as much a school as the college you are longing for. It has its lessons, hard and easy, but they're not too hard, my dear, not too hard. You can learn them, if you face them for what they are. If your lot seems too hard, then think that you are an unusually strong and bright pupil quite capable of learning the lesson before you. Now let's see. Just what particular trouble do you have to face today? We'll find something to do about it. That will be half the battle. The children are too noisy in the evening? Well, let's plan some quiet and interesting things for them to do. We'll have everything ready beforehand. And, Mary, you're going to play with them, for you need the relaxation, too."

So the two put their heads together over these new plans. It was not long until Mary was as happy and enthusiastic as grandmother. When she finally got up to go, grandmother took her hand and said kindly: "My dear, remember no matter how dark a trouble may be, 'Joy cometh in the morning.' I know, because it has never failed."

"Oh, grandmother, joy is already coming, even though I haven't learned my lesson yet. I have my courage back and my faith."

"I knew you were a good scholar, Mary. Your grades will be high."

And so all that winter, when grandmother would see Mary, she would ask: "How are your grades, Mary?"

Sometimes Mary would answer with a radiant smile: "One hundred per cent, grandmother," and again she might say honestly: "Not so high, grandmother. I've been playing hooky, but I'm going back, grandmother. I'm not going to flunk."

And once she confessed: "I'm beginning to like my school. You know, I've had a peck of fun with the children this winter. They obey so much better. I'm not trapped any more."

And then grandmother's heart was filled with joy.

In the spring, after the kindergarten teacher suddenly got married, Mary burst in upon grandmother one day, her face glowing as if lit by a hundred lamps of happiness.

" Grandmother," she cried, not waiting for any greeting but letting the good news tumble out of her mouth as best it could, " I've got it. I've got it. I've got a job. I'm going to be the kindergarten teacher. He says I can take the examination and everything. Oh, I'm that happy!"

" Tell me all about it. Who? What? When? Where?"

" Oh, the school principal, you know. I've been keeping the children quiet every evening this winter so he wouldn't be disturbed. And he said, he thought I had just the training needed for the kindergarten teacher's job, even if I hadn't been to college. He said he had been watching all winter. He said I could have the job for keeps. And, oh, grandmother, it's a bigger salary than I ever hoped to earn. I'm so happy!"

Mary smiled down into grandmother's serene old eyes, knowing old eyes, comprehending old eyes. She sobered a bit.

" Grandmother, it was your school that did it. If you hadn't helped—well, I might have given up. Grandmother, you were right. The next hard thing that comes, I'll face without complaint. And, grandmother, joy does come in the morning."

Deceased July 6, 1931.

The Duty to Visit

BY MAUD MOHLER TRIMMER

JUST as true as the statement that man can not live by bread alone, is the one that he can not live by himself alone. There is something in the human heart that craves companionship. The life of a hermit is abnormal. Therefore, because man is by every instinct social, it is the duty of every one to contribute the comfort of his presence to others at times.

It is hard to know just how intimately we should associate with others and how often we should leave home to visit. Those who find us out when they call accuse us of being gadabouts; and those who never see us away from home feel that we are neglecting a duty. We can not please everybody. We must satisfy our own consciousnesses.

Women need to seek companionship outside of the home more than do men. Men in their daily work are thrown with other men and have a chance for mental refreshment. Women who keep up the homes well are confined to the walls of their homes. And when the children are in school and the husband in business such women have no sound but the ticking of the clock or the noise of a radio to furnish relief from quiet. Radios have been a blessing to the world, especially to shut-ins; but they cannot smile, look at one kindly, or give a warm handshake. Monotony is hard on the nerves. For her health's sake a woman must get out away from home cares occasionally. If her mind is to be alert, and she more interesting than a plough horse, she must get new ideas. It is important to both her physical and mental health that she have a change of scene and ideas. The family will find her all the more fascinating.

But it is not enough for a woman to talk over the back fence, or for a man to talk just to his business colleagues. Such a limited association will tend to make one gossipy and provincial. The interests must be larger. This means that every so often people should put on their best clothes, which will add to their self-respect, take the family car or a bus and go a mile or so from home. Once every year, or every few years, there should be a trip out of the community. One should keep abreast of the development of the section in which he lives. A neighborhood or community should be so much the richer for each family in it. To exert an influence it is necessary to have contact with others.

There is another side to this question that is often overlooked—that is, its effect on the other fellow. Each of us has something to give his fellows of which they stand in need. They have the right to the good cheer of our comradeship, to whatever new thought and entertainment we can give. Sometimes we hear that those who will not visit nor make an effort to talk or help entertain others are selfish; and that is the plain unvarnished truth. Did you ever hear any one say, " I know how to enjoy myself alone," or " I am perfectly content at home with my family "? Lots of us are, but that does not relieve us of the obligation to the other fellow. And further, there is grave danger that we will grow self-centered as well as selfish.

On the other hand, there is no greater pest than the gadabout who gabbles every impulsive thought and all he hears to whomsoever will listen. When we leave our homes it should be for some definite purpose; such as the desire to cheer some one, pleasant communion with another, recreation, change of thought, and not for the mere fun of running. Neither should we gabble just to hear our voices, but from a good motive.

There is quite as much danger of going too much as of going too little. People who eternally go are unhappy minus a new thrill. Because they are bored to death with their own company, they can not endure to be alone. They are helpless when it comes to entertaining themselves. This type seldom converses, but often rattles meaningless chatter. A woman who had a bad case of " gaditis " was thrown on her own resources in a small town. Before long she had a bad nerve disorder. I am not surprised. I should have had one too if obliged to live with her. She went in for thrills, but was not developed or improved by them.

We must go some, but not too much. We must do our part in conversation (if not for ourselves or oth-

(Continued on Page 26)

FROM AN OLD TIME SERMON

(Continued From Page 21)

each one weighed over 500 pounds. Where are the puddings and sausages, the hams and bacons, that were sent to the pastor? Am I to tire lungs and body directing you the way to heaven, whither you all desire to go, especially when it costs you nothing?" F. M. McClure.

Fordtown, Tenn.

NEWS FROM CHURCHES

CALIFORNIA

Laton church met in the regular June quarterly council, at which officers for the coming year, beginning Oct. 1, were elected. Bro. John H. Price was chosen as our elder for the year; clerk, R. H. Jenkinson. By a unanimous vote we decided to retain Bro. Price and wife as our pastors for the year. Bro. Price was granted a leave to go to Modesto for three weeks or longer to undergo an operation. At the last word he was recovering from it fairly well, and we hope to soon have the family back in our midst again. We miss them very much. We are having no church services in his absence except Sunday-school and Christian Workers. A part of our congregation attended the M. E. church of Laton Sunday evening. The Apollo Male Quartette of La Verne College gave us a fine program June 22. They are good representatives of the work of a Christian college. Bro. Lorell Weiss of Portland stopped here on his way home from the Annual Conference, and brought us a message both morning and evening, giving us a report of the Conference at the morning service, and a stirring message on "What Would Jesus Do?" at the evening service. Our yearly Vacation Bible School began today with an attendance of 23. Will probably have more as some are still working in the apricot drying yards and some are away on vacations. —Verna DeHart, Laton, Calif., July 14.

Long Beach.—In the regular quarterly council meeting held June 26, 1931, Miss Mary Rexroad and Mrs. Hugh V. Ketcherside were chosen delegates to District Meeting, and Mrs. Dora Bedford and Mrs. Stella Vaniman were chosen alternates. A very successful Daily Vacation Bible School ended the same day. The attendance was not so large as some years, but the interest was good and the work done with unusual efficiency. July 22 the Imperial Quartette of Ohio will sing for us. A number of our workers are on vacation. Some of the boys will be in La Verne camp July 20 and the girls July 29. In council meeting above mentioned it was also decided that our pulpit committee take steps toward securing an evangelist for another year. The women of the church are busy securing signatures to the disarmament petition.—Mrs. J. R. Trimmer, Long Beach, Calif., July 12.

DELAWARE

Farmington.—Bro. H. C. Fike was chosen delegate to District Meeting. The Sunday-school children gave programs at Easter and on Children's Day. Bro. E. C. Wine of Wichita, Kans., and Bro. Seese of Denton, Md., have had charge of Sunday morning services recently. On Education Day E. C. Nixler, president of Blue Ridge College, preached for us. The Vacation Bible School which convened for two weeks was a decided success. Misses Virginia Fifer, Edna Judy and Mary Wine were in charge. The children of the school gave a most acceptable program on Sunday morning, July 5. A number of our young people are planning to attend Windsor conference in August.—Mrs. H. G. Baker, Bridgeville, Del., July 18.

IDAHO

Twin Falls.—Recently we have been favored with a number of prominent speakers. June 21, Bro. Sargent of Chicago gave us a splendid address and in the evening Bro. J. E. Steinour of Los Angeles filled the pulpit. June 28, Bro. Carl of Glendale, Calif., was with us. Our Sunday-school and morning services are keeping up with good attendance. We have recalled the evening appointment to join in with the union services during the months of July and August.—Mrs. Ella Fahrney, Twin Falls, Idaho, July 13.

ILLINOIS

Girard church met in council July 8. Officers for the Sunday-school for the year beginning Oct. 1 were elected, with Chas. E. Gibbel, superintendent. Mr. and Mrs. H. V. Stutsman were chosen delegates to District Meeting to be held in the Cerro Gordo church. —Mrs. H. V. Stutsman, Girard, Ill., July 22.

INDIANA

Bremen.—Our church and Sunday-school attendance is holding up very well in spite of the warm weather. July 29 the Kentucky Harmony singers, a colored ladies' quartet, will give a program. On the first Sunday in August our harvest meeting will be held. Bro. Otho Winger of Manchester College will give two addresses, one in the forenoon and one in the afternoon.—Mrs. F. T. Yonker, Bremen, Ind., July 22.

North Webster.—Our junior Sunday-school has been doing fine ever since it was established. This is a great activity, adding to the strength of our church. Our Children's Day and program was a wonderful success. Harvest meeting will be Aug. 2. Bro. Hugh Warstler will deliver the message in the morning. The afternoon will be given to round table talks.—O. H. Warstler, Syracuse, Ind., July 21.

Turkey Creek.—Our Sunday-school and church services have been well attended. The church has recently purchased new song books. Bro. John Geyer and Mabel Mishler have been chosen as delegates to District Meeting to be held at West Goshen. On the evening of June 28, we had a film production of "The Life of Christ" shown in six reels to a large and appreciative audience. Our love feast will be Sept. 12. Bro. Ezra Flory will preach for us at our Harvest meeting which will be held the first Sunday in August.—Mrs. Ada Fisher, Milford, Ind., July 15.

West Goshen.—At a council meeting July 7 two requests for letters were reported and one letter was received. Four delegates were chosen to District Meeting which is to be held at this church beginning Aug. 17. We are looking forward to the coming of the Æolian singers on July 30, also to our harvest meeting on Sept. 13, when we expect Bro. C. D. Bonsack, secretary of the Mission Board, to be with us.—Dorothy Schieber, Goshen, Ind., July 21.

KANSAS

Paint Creek church met in a called council July 19. Our pastor, Bro. Argabright, who has been with us almost a year, is leaving for other fields of labor. We are sorry to lose him and his family but on account of financial depression we feel we can not support a pastor. However if there is some minister who feels the need of practical work, and would like to farm in this locality, write to Bro. Lawrence Post, Redfield, Kans., R. 1; he is a member of our ministerial committee. We expect Brother and Sister M. L. Richard who have been in the west the past year to locate with us again.—Mrs. W. H. Strohm, Redfield, Kans., July 20.

Parsons.—Our Bible School conducted by Sister Alma Morrison was very successful. It closed July 2 with an entertaining program. July 3 we were highly favored by being entertained by the Sunshine quartet of La Verne, Calif. We held our semiannual birthday dinner and picnic Sunday, July 12.—Mrs. W. F. Jones, Parsons, Kans., July 18.

West Wichita.—An Old-Fashioned Mother, a three act play, was given on the night of May 22. Plans are under way for more presentations of the same play soon. Brother and Sister Herbert Ruthrauff have moved to Wichita, Bro. Ruthrauff having been graduated from McPherson College this spring. June 2 a welcoming picnic was held for them. Twelve were baptized and one was reclaimed during the revival meeting June 21 to July 5. Most of these were young people. Bro. W. T. Luckett of Hutchinson was the evangelist. The joy of personal evangelism was experienced by a group who met in a fifteen minute prayer service before each meeting and then spoke to people about coming to church and becoming Christians. The West Side church members were guests of the East Side church at a Fourth of July picnic in Linwood Park. The young people have named themselves the Crusaders and edit a monthly church paper, The Crusader. The Ladies' Aid sponsored an ice cream social July 10. A chorus with A. B. McAuley as president and Ed Wade as director has been organized. All departments of the church are making new plans for growth since the revival.—Dorothy Stephens, Wichita, Kans., July 18.

MARYLAND

Cherry Grove.—An all-day gathering was held for our pastor, Bro. Bernard King, who preached his farewell sermon on June 21. Since our pastor has left us we greatly appreciate the coming of our elder, Bro. Arthur Scrogum, who preaches for us every Sunday. Our series of meetings June 20 to July 12 was well attended. Bro. Millard G. Wilson of Frederick, Md., evangelist, preached fifteen forceful and soul-inspiring sermons. Seven were added to the church by baptism. July 11 we had our love feast with forty-six communicants surrounding the table.—Mary E. Merrill, Lonaconing, Md., July 18.

MICHIGAN

Elmdale.—On Mother's Day the mothers and daughters had charge of the evening service and rendered a program in keeping with the day, June 14 was given to the fathers and sons. Bro. H. V. Townsend of Woodland gave the address and the young men brought several special numbers in song. We had Children's Day June 28. Bro. C. L. Wilkins talked to the children in the morning service, and the children gave the program in the evening. At our last council three letters of membership were granted. Bro. C. L. Wilkins and the writer were chosen delegates to District Meeting. July 5 an offering of $13.50 was raised for District Missions. Our pastor's wife, Sister Wilkins, had the misfortune of falling and breaking her arm last Saturday.—Miss Lizzie G. Leece, Alto, Mich., July 15.

Florence Mission, a branch of the Shipshewana, Ind., church, met to organize as a church May 8. Bro. Christian Metzler, representing the District Home Mission Board, Bro. Chas. Cripe, and Bro. David Metzler, representing the District Ministerial Board, were present to help with the organization. It was decided to name the church the Florence Church of the Brethren. There are about 100 charter members. The pastor, Bro. Geo. Sherck, was chosen elder. Two deacons were also elected—Brethren Harry Oxender and

Russell Searer—and installed with their wives. Mother's Day and Children's Day programs have been given by the Sunday-school recently. The young people are planning to present a religious play in the near future. Bro. Virgil Finnell gave us a very stirring message July 5.—Mrs. Russell Searer, Three Rivers, Mich., July 21.

Sugar Ridge church had a Vacation Bible School from June 15 to 26; the enrollment was 120. Every child enjoyed the work. A program was given at the close. At the regular council meeting July 3 Sunday-school officers were elected for the coming year, also delegates to District Meeting: Sunday-school superintendent, Mable McKenzie; church delegates, Bro. Hamm and Sister Flory; Sunday-school delegates, Corrine Cable and Doris Teeter. A mother and daughter meeting was held July 11; many interesting talks were given pertaining to the care of children.—Mrs. Leonard Mattox, Scottville, Mich., July 18.

MINNESOTA

Root River.—Since our last report four have been added to the church by baptism. Our love feast was held June 2 when we enjoyed the presence of Bro. R. E. Stern and wife and Bro. Glen Rummel of Fredericksburg, Iowa. June 27 and 28 the church entertained the young people from the Lewiston, Winona and Spring Creek churches. The theme of the conference was Peace. The principal speakers were Bro. Metzler of Chicago and Mr. Terral of Des Moines, Iowa. July 3 closed a two weeks' Vacation Bible School superintended by our pastor. July 10 at our business meeting Sunday-school officers were elected for the coming year. Bro. Will East and Bro. Ernest Burkholder were elected to superintend the school for another year. Bro. Harry Mouw and Bro. Emerson Broadwater were chosen as delegates to District Meeting. Our pastor, Bro. Ray E. Zook, expects to leave us Sept. 1 to take up the work at the Des Moines Valley church, Iowa.—Mrs. John Ogg, Preston, Minn., July 19.

MISSOURI

Carthage church met in council June 26. Church and Sunday-school officers were elected for the coming year beginning Sept. 1. Lester Fike and Orin Harvey were elected delegates to District Meeting. It was decided to secure Bro. W. T. Heckman of Illinois for a series of evangelistic meetings this fall. On May 17 pictures on the Missionary Character of Christianity were given and an offering taken which was included in our Annual Conference offering making a total of $26.25. June 1 Brethren M. R. Zigler from Elgin and Burton Metzler from Chicago met with us and gave a much appreciated message to the congregation. Our pastor conducted services each night of Holy Week and three Sunday-school scholars decided for Christ and were baptized on Easter Sunday. A number of the churches of our city worship together in the city park in the summer evenings. Our pastor gave the message in the park meetings July 19 to more than 1,200 people. On his return from Conference Bro. J. Herbert Miller of Baltimore, Md., gave us a very helpful message at the morning service June 21. The future of the work at Carthage is becoming much more encouraging and plans are being made to have our pastor with us each Sunday beginning some time this fall.—Mrs. Lester Fike, Carthage, Mo., July 20.

Fairview church met in council July 11 with Eld. J. B. Hylton presiding. Delegates to District Meeting are Eld. J. B. Hylton and Bro. Tom Keith. We are expecting Bro. Barber to give us a few lectures on the book of Revelation the first of August. We plan to have a series of meetings in September, with Eld. Ramie L. Gass, evangelist. We reorganized our Sunday-school for six months with Bro. Stewart superintendent and teacher for the Bible Class. We are having a lively Sunday-school, also singing and Christian endeavor each Sunday evening. We have preaching services each Sunday. J. B. Hylton preached a very interesting sermon Sunday.—Mrs. J. B. Hylton, Ava, Mo., July 14.

Kansas City (First).—July 2 our church met in business meeting. Bro. I. V. Enos was asked to continue his work as pastor for another year. Delegates were elected to District Meeting, Bro. R. J. Gibles and the writer being chosen. Sister Jennie Mohler, missionary to India, home on furlough, lectured at the preaching hour Sunday morning, July 19. She is supported in her mission work by the Middle District of Missouri. The Ladies' Aid Society has lately purchased some carpet for the church which adds much to the appearance. Our District B. Y. P. D. rally is to be held July 28 at Leeton. Despite the hot weather our Sunday-school attendance has held up better than other years.—Gertrude Gaba, Kansas City, Mo., July 20.

Mountain Grove.—The church met in council June 28. Delegates elected for the District Meeting to be held in the Cabool church in August are Bro. C. W. Gitt and Bro. A. M. Peterson, with Bro. Brubaker and Sister Oxley as alternates. We had the pleasure of having with us Brother and Sister Barklow of Oregon, who gave us several inspiring sermons. We also had Sister Sylvia Sage of Denver, Colo., church and Miss Doris Jean Cooper of Lincoln, Nebr., church with us. We are always glad to have visitors. We decided to have a love feast some time in the near future.—Mrs. J. H. Harris, Mountain Grove, Mo., July 14.

Warrensburg church met in council July 9 and elected Sunday-school officers for the coming year with J. J. Wampler, superintendent. It was decided to have our love feast the third Sunday evening in August. The young folks of the church gave a program on June 21 which was much enjoyed. June 28 a group of five young men from Ohio—the leader was from Gettysburg—gave us a wonderful hour with their songs and readings. Our church has joined with the other churches of Warrensburg in Sunday evening services which are conducted on the college campus.—Gertrude Cull, Warrensburg, Mo., July 20.

NORTH DAKOTA

Cando.—A missionary and Mother's Day program was given on May 10 by the primary department; in the evening a fitting program was led by the president, Royer Meyers. Sunday morning, May 24, D. T. Dierdorff of Surrey gave an inspiring message on Beauty and Strength of the Church. In the afternoon Bro. Dierdorff presided at a members' meeting. Church delegates to District Meeting are W. W. Smeltzer and Mrs. J. H. Duffey. Royer Meyers was licensed to preach. Lloyd McIntyre and Ora Burkhart with their wives were installed as deacons. In the evening Bro. Dierdorff brought us another sermon. Bro. D. A. Miller of Minot and W. Shively of Starkweather were also present on this occasion. June 7 Royer Meyers preached his first sermon. June 10 a large delegation from this congregation attended the county Sunday-school convention at Bisbee. Sunday-school delegates to District Meeting are Mrs. A. B. Clark and Miss Velma Cartwright. A two weeks' Daily Vacation Bible School, under the supervision of Mrs. L. E. Wisler, closed with a fine program Sunday evening, June 28. July 10 Miss Goldie Swartz, missionary home on furlough from India, gave an interesting description of Indian customs, the missionaries' work and the progress being made. Our love feast will be the forepart of August.—Mrs. G. W. Newcomer, Cando, N. Dak., July 20.

James River.—We had our Children's Day program June 14. An offering of $7 was taken for the Fargo Orphans' Home. July 5 Bro. M. R. Zigler was with us in the morning and gave a talk which was greatly appreciated. In the afternoon we held our regular members' meeting and elected the following officers for the year: Elder, Bro. O. A. Myer; clerk, Sister D. M. Graham; correspondent and Messenger agent, Mrs. J. W. Schlotman. Bro. Zigler gave us another good talk at this time. July 12 Sister Ida Burns, our delegate to District Meeting, gave her report. July 26 Mrs. Guy Harris will give us a temperance talk. We are still giving a program every two weeks in which the young people are faithfully helping. Our Sunday-school attendance showed a ten per cent increase over the corresponding months of last year. Our pastor, Eld. O. A. Myer, has returned from a vacation trip to Kansas City, Mo., and to Conference at Colorado Springs.—Mrs. J. W. Schlotman, Carrington, N. Dak., July 18.

OHIO

East Chippewa.—Our regular quarterly council convened in the church on Monday evening, July 13. Interesting reports of the various committees were given. Sunday-school officers for the coming year were elected at this meeting, resulting in Irvin Martin being elected superintendent of the adult department. Having decided to have separate opening for the primary department, Sister Kathryn Benner was elected to act as superintendent of same. In accordance with recommendations as given at the District Sunday-school convention, the educational board was increased to five members plus the pastor and superintendent who act only as ex-officio members. Delegates to District Meeting in October are D. R. McFadden and Sarah Blough. A spiritual communion service was held on Sunday evening, June 21, with 105 surrounding the Lord's table. Children's Day was observed on June 28, with an appropriate program by the children. During Bro. McFadden's illness in April, and while holding a revival in New Mexico and attending Conference at Colorado Springs, the pulpit was filled by Brethren Glen McFadden, A. I. Hiestand, John Leichty, and J. F. Kahler.—Sarah Blough, Sterling, Ohio, July 16.

Fort McKinley church has enjoyed a series of very interesting programs. On the evening of June 14, the girls of the Young People's Sunday-school class presented the missionary playlet, "The Challenge." Four of the young men gave the short play "Trustworthy and True" on Sunday evening, June 21. We had our Children's Day exercises on June 28. At the evening service our pastor's son, Prof. W. K. McKee of the New York University, gave an address on the "Problems of Today." The following Sunday evening one of our young men, Bro. Ivan Eikenberry, gave a review on Chas. L. Goodell's book, "What Are You Worth?" Brother and Sister Oberholtzer, returned missionaries from China, were with us on July 12. Bro. Oberholtzer talked to the young people in their meeting on China. In the regular church service he spoke on the "Conditions in China." Sister Oberholtzer gave a short illustrated talk on the "Grasp of Paganism." All of these special programs have been educational as well as interesting. The B. Y. P. D. is planning to give a lawn fête on July 18. The pastor has been leading the young people in discussions on the "Doctrines of Our Church." All are being profited by these short Sunday evening discussions. Two members have been received by letter since the last report.—Mildred M. Etter, Dayton, Ohio, July 14.

Salem church held their first mother and daughter banquet May 12. Ninety-two were present to enjoy the program rendered by home talent. May 24 Sister Goldie Killian of East Dayton church gave us an inspiring message on The Lost Christ. Increasing interest was shown in our Y. P. D. during the reading of the book, Robert Hardy's Seven Days. Bro. Earl Gorril led several discus-

(Continued on Page 28)

The Duty to Visit

(Continued From Page 23)

ers, at least for the writers so that they may find new material) but not too long nor aimlessly. Somehow we must strike a happy medium. We can not neglect our legitimate duties, but neither must we be bound to them. Nor should we wear a path to our friends' doors, lest we also wear out our welcome. Perhaps it would be a good thing to have a budget of time just as we have a budget of family money. Plan to leave the house for a visit or outing so many times a month. Take dinner or have guests overnight at regular intervals. When we have definite times to do the home, church and civic tasks it is not so hard to regulate social activities.

Long Beach, Calif.

CORRESPONDENCE

B. Y. P. D. CONFERENCE AT LADOGA AND MT. PLEASANT CHURCHES

The B. Y. P. D. Conference of Southern Indiana held its annual conference July 11 and 12, as the guests of the Ladoga and Mt. Pleasant churches. About fifty young people were present for the occasion.

The Saturday program featured a peace oratorial contest, recreation, vespers, and a banquet. The latter was sponsored by the Ladoga church and Ladies' Aid. On Sunday the programs were held at the Mt. Pleasant church, where the conference was addressed by Benjamin Stoner and R. L. Showalter. Special music was furnished by the Mosebaugh and Miller sisters, Edna Stout, and the Anderson quartette. Officers were elected for the coming year, and resolutions were adopted. Mrs. Paul Stoner.

Ladoga, Ind.

THE TRAINING SCHOOL AT CAMP MACK

Whatever it is that rippling water and golden sunsets do to people was done to the people who lived in the spirit of Camp Mack, July 6-11, 1931.

For five days seventy-eight people, plus camp workers and faculty, worked and played and worshiped together, and at the close parted with sincere regret.

The Training School, the fourth or fifth of its kind at Camp Mack, was the best yet. Rufus Bowman, General Secretary of the Board of Religious Education, was dean. The enrollment was thirty-three better than last year. The spirit and enthusiasm of the camp were better.

The courses offered were from the Standard Leadership Training Course:

"A Study of the Pupil"—R. C. Wenger
"Principles of Teaching"—Moyne Landis
"The Teaching Program of the Church"—Rufus Bowman
"Administration of the Children's Division"—Ruth Shriver
"The Message of the Prophets"—W. W. Slabaugh
"Missions"—H. Spenser Minnich
"Materials and Methods of Worship"—A. F. Brightbill
"The History of the English Bible"—Wm. A. Kinzie
"The Care of the Parish"—H. L. Hartsough

There were evening lectures, campfires, and sings, besides fun in the dining room, original night, a basball game, and a water meet.

The climax of the school came in the commencement service held in the out-door chapel. The stone pulpit was banked with the green of the woods, behind it a green covered T, symbol of "training"; and above it all, the Christian flag. Five graduates received diplomas, and one hundred forty-two credits were awarded. Ralph Hatton, one of the graduates, gave a valedictory, and Bro. Slabaugh the commencement address.

It will be a pleasure to plan for another year.

Elgin, Ill. Ruth Shriver.

ANOTHER GREAT DAY FOR THE MAPLE GROVE CHILD RESCUE HOME

Sunday, July 5, was the day set for the dedication of the new auditorium at the Home. Heretofore we have been holding our annual reunions at the Home in the barn; but this never seemed so satisfactory, and our dreams and prayers were realized when the fine people of Terra Alta bought and paid for the beautiful grove adjoining the Home's land and presented it to the Home in memory of Sister Mollie Fike who passed away last autumn.

An auditorium was then arranged for, size 30x72 feet. On June 8 seven carpenters begun work on the building and the next day over forty hands came in, some coming from west and east over fifty miles. By the evening of the second day the building was nearly completed.

The day for the dedication and reunion was all we had prayed it should be. At 9:30 A. M. we had Sunday-school. Eld. Jeremiah Thomas led the adults in the discussion of the lesson. Dr. Blanche Miller led the intermediates and Sister Zelda Slabaugh taught the primary class. Following this Eld. Rufus P. Bucher of Quarryville, Pa., brought us a very instructive dedication sermon. His work was very much appreciated. Then Eld. I. N. H. Beahm of Nokesville, Va., gave us a sermonette on giving and lifted the offering for the Home.

After the basket dinner the following speakers gave us very fine messages: Roy K. Miller, pastor at Keyser; Rev. Cunningham of the U. B. church at Terra Alta, W. Va.; and Eld. Earle Wm. Fike, pastor at Maysville, W. Va. These talks were interspersed with songs by quartettes, choirs, and recitations and songs by the children from the Home.

About 400 automobiles were counted on the grounds, which would mean possibly 2,000 people were present. Over $300 was pledged for the Home.

Several of the children from the Home accepted Christ in baptism this summer.

The Home is going fine and by the pay of supported children and gifts coming from the friends of the Home we pay all debts as we go. We hope to ditch seven acres of very fine land which will make the farm produce much more in the future.

We were much rejoiced to see our dear aged brother, Eld. Z. Annon, present at the meeting.

Aug. 2 we hope to take the children on their annual outing. They have been invited to render a program at a church which is about sixty miles distant.

The Home has been in operation a little over eleven years. In that time 138 children have passed through the Home. Twenty-six have been placed in private homes. Twenty-eight are now in the Home. The total aggregate of time spent in the Home by the children is 142 years.

Oakland, Md. Emra T. Fike, Secretary-Treasurer.

SISTER ELIZABETH HILLERY

At Battle Creek, Mich., on July 8, occurred the death of Sister Elizabeth Hillery, at the home of her daughter, Sister D. H. Keller. After a short funeral service conducted by Bro. Maurice Weisel, speaking from these words, "Blessed are the dead that die in the Lord," the body was taken to Worthington, Minn., her former home, where she was laid to rest by the side of her husband who preceded her twenty-one years ago. The funeral sermon was preached by Eld. J. E. Rolston of Sheldon, Iowa, who chose Matt. 22:32 for his text. He was assisted by Bro. D. C. Snider. Sister Hillery had been an invalid for sixteen years. Through all her years of affliction she bore her suffering with great patience.

She was born in Illinois in 1851 and lived to be eighty years old. In 1872 she married Eld. C. S. Hillery. Two daughters and a son were born to this union. The son, William, died at the age of five years. Mrs. F. C. Williams of Worthington, Minn., preceded her mother just four months; Mrs. D. H. Keller of Battle Creek survives.

At an early age Sister Hillery united with the Church of the Brethren in which she gave a devoted life of service. Though not blessed with much of this world's goods, yet she was always giving something to those in need. Brother and Sister Hillery were located by the General Mission Board at Montreal, Canada, for several years. The mission work at Winona, Minn., was started by them, also the work in the Worthington church. Bro. Hillery, assisted by his faithful wife, was the first resident minister. A good woman has gone to her reward. May we be prompted to emulate her noble life.

Alma S. Hauenstein.

Reading, Minn.

ROBERT GLENN WAGONER

Robert Glenn Wagoner, son of Nannie Wagoner, was born Aug. 27, 1905, near Pyrmont, Ind. He departed this life June 26, 1931, at the age of 25 years, 9 months, and 30 days.



He received his grade school training at Pyrmont, and entered the Rossville High School in 1920. In 1924 he graduated from that school and spent the next year on the farm of his grandparents. In the fall of 1925 he entered Manchester College and graduated in 1929. During his college training he prepared himself for the teaching profession and taught the following year in the Macy, Ind., High School.

He united with the Church of the Brethren in May, 1919, and remained faithful to the church till his death. His main ambition in life was to serve others, and with that thought in mind he called for the license of a minister in 1927. Two years later the church showed its confidence in him by installing him to the full ministry and he joyfully and willingly performed the duties of that office as long as his health permitted.

While he was teaching his health began to fail. After finishing the term he came home to try to regain his health, but his condition gradually grew worse. In July, 1930, he was taken to the William Ross Tuberculosis Sanatorium. For a time his condition improved, but soon, in spite of the fact that everything possible was done for him, it was evident that he could never recover.

In January he was taken again to his home and remained there till God called him to a better home. On April 12 he was anointed by Brethren R. H. Miller and D. L. Barnhart. This service increased his faith and helped him to see that God's will is best. During all of his illness he was a very patient and cheerful sufferer and many times expressed the hope that he might still be an inspiration to others.

We can not know of his struggles within to overcome the temptation to lose faith in God while affliction bore so heavily upon his body, but joyfully did he express the faith that overcomes the world.

He leaves his mother, Nannie Wagoner; grandparents, Mr. and Mrs. Allen Wagoner; fiancee, Ruby Deardorff; and many other relatives and warm friends. We feel that our loss is his gain and his life will always be an inspiration to us.

The funeral services were conducted in the Pyrmont church by Eld. Otho Winger, assisted by Eld. R. H. Miller and D. L. Barnhart. Interment was made in Pyrmont cemetery.

Thus his sun went down while it was yet day, and his many friends are left to marvel at his great faith and patience and trust in God.

D. L. Barnhart.

Rossville, Ind.

"I WISH I HAD

A RECORD BOOK OF CERTAIN PERIODS OF MY LIFE," has been the wail of most of us. It's not too late for some of us.

We offer you a series of books in which you can group those important events that we remember with pleasure. These are beautiful books and all well planned:

Our Baby's First Seven Years $2.50
How you would like to have your own record. Keep a record of your own child and you will never regret it.

My Diary of Events 1.25
Every boy and girl will take pleasure in filling out this loose-leaf record as the years pass by.

As It Happened 1.25
Memories, autographs, snapshots—how we do prize them. They help us live over again former experiences.

Autographs and Memories, A School Memory Book 1.00
School is now over, but this is the time to get your book and plan what you will place within its pages for future reference.

The Girl Graduate's Journal 1.50
Every girl comes from school with a lot of material that soon is lost because she has no place to keep it. This Journal systematizes all and keeps alive happy school days.

You'll find nothing better than what we offer here. Try one or more of these books and you will discover their value.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

sions on Bible questions which were handed in by the young people. Our Children's Day exercises were held Sunday evening, June 14. June 28 evening services were dismissed to attend the services at Brookville. The Æolian quartet of La Verne, Calif., gave a splendid musical program. We were fortunate in having with us Bro. J. E. Oberholtzer, missionary from China, in our morning service, July 19. He delivered a very interesting message on The Religious and Military Conditions in China. July 19 the young people of Salem church visited Ft. McKinley Y. P. D.—Naomi Sibert, Union, Ohio, July 21.

Trotwood.—Because we were looking forward to the coming of the Oberholtzer family from the China Mission Field, our Children's Day Program was postponed until that time. For the morning service, on July 5, Bro. I. E. Oberholtzer gave a message concerning the political and living conditions in China. His detailed relation of the growth of Christianity in China was both inspiring and enlightening. The Children's program was given in the evening, at which time Sister Oberholtzer gave a very fitting discourse for the children. While visiting here, Bro. Wilbur Bantz, of Delaware, delivered the sermon on the evening of July 12. At the regular council, the church elected Bro. Hugh Cloppert to fill the vacancy in September, at which time our elder, Bro. J. W. Fidler, will have finished his services for us in that capacity. After returning from the Annual Conference, Bro. J. F. Burton, our pastor, brought messages describing in detail the most interesting of the services, and the business sessions.—Ruth Hunn, Dayton, Ohio, July 15.

OREGON

Portland.—Our pastor conducted a very fitting and impressive Mother's Day service. The following Tuesday, our semiannual Mothers and Daughters' banquet was held in honor of Mother's Day. The fathers and sons were invited. Our pastor as speaker had a special message for all. May 17, twenty-five from Portland motored to Albany to attend the Willamette Valley Sunday-school convention. Bro. Lorell Wiess, our pastor, represented this church at Annual Conference. He gave a splendid report on his return home. During his absence the pulpit was filled by Brethren Smith and Harp of Newberg. The B. Y. P. D. held their annual Fourth of July picnic in one of Portland's beautiful parks. Recently they conducted the regular Sunday evening service in McClay's park. July 6, a large delegation attended a joint young people's rally conducted by Bro. Dan West near Newberg. Brother and Sister Geo. Carl of Glendale, Calif., are spending a few weeks in the city. Bro. Carl was our former pastor for a number of years. He addressed the children at the close of Sunday-school and delivered the morning sermon July 12. It has been necessary to spend $125 on our church building in changes to meet fire regulations. Most of the work has been donated.—Nora R. Pratt, Portland, Oregon, July 13.

PENNSYLVANIA

Conestoga.—May 10 Bro. S. H. Hess of Royersford, Pa., opened a series of meetings at the Earlville house, closing May 24. The interest and attendance were good throughout. Bro. Hess has an interesting way of presenting God's Word and we are sure much good has been done. May 30 our love feast was held with five ministering brethren present. Eld. Jos. N. Cassel of the Mingo church officiated and also preached for us Sunday morning, May 31, at Bareville. At that time our Annual Meeting offering was lifted. June 28, Education Day, an offering was taken for Elizabethtown College.—Amos B. Hufford, Bareville, Pa., July 22.

County Line congregation had the pleasure of having with them on Sunday evening, May 7, the Volunteer group and Bro. L. S. Knepper from Juniata College. They gave us a splendid program. June 7 Eld. I. N. H. Beahm of Nokesville, Va., began our revival meetings, continuing for two weeks. The first week he gave Bible Land lectures telling of his voyage to the Holy Land. The second week he gave us gospel sermons leading up to the communion on Sunday evening, June 21, at which he also officiated. The church met in council June 27; by request of our pastor the ministerial board was present. The resignation of the pastor was accepted, to take effect Oct. 1. We will try to secure the services of Bro. H. Q. Rhodes for our fall meeting.—Florence Lohr, Indian Head, Pa., July 18.

East Fairview.—On Sunday evening, July 12, we had a very inspiring open air service in the church yard. The East Fairview men's chorus and the Weaver quartet of East Petersburg rendered a number of selections. There was also a sermonette by Bro. H. A. Merkey on The Value of Good Singing. A similar service is scheduled for Sunday evening, July 26.—Myers L. Wenger, Manheim, Pa., July 18.

Fredericksburg.—May 31 Bro. Perry Sanger of Lebanon brought us an impressive sermon at the Moonshine house. June 7 a Sunday-school convention of different denominations was held at the Fredericksburg house. Eld. E. M. Wenger and Mr. Geo. Bieley were the speakers in the afternoon; and in the evening, Rev. S. Atkins and Prof. Ezra Wenger. June 14 Bro. Simon Bucher of Annville brought us a very helpful sermon in the forenoon. In the afternoon the children gave a fine program; Bro. Bucher gave another address. June 21 Children's Day was held at Meckville, where a fine program was rendered by the children. The Schwalm brothers' quartet of the U. B. church gave us some fine music. Bro. Walter Hartman gave an address. July 5 Bro. Alvin Wenger gave us a very helpful message on Temperance and Social Purity. July 12 Children's Day was held at Moonshine in the afternoon. Bro. W. F. Garber of Palmyra gave us an impressive sermon in the forenoon; in the afternoon the children gave a fine program with Bro. Garber giving an address. We were pleased to have the Meckville Sunday-school with us at Moonshine. Aug. 9 Bro. Rufus Bucher expects to conduct a revival meeting at the Meyer house.—Mrs. Annie L. Weaver, Lebanon, Pa., July 17.

Greencastle church met in council July 13 with our pastor and elder, Jesse Whitacre, in charge. He was assisted by Eld. C. R. Oellig. Very interesting and encouraging reports were given by our church treasurer and our pastor. Bro. Norman L. Kuhn and wife were elected to the deacon's office and installed by Bro. Oellig.—Kate E. Gilland, Greencastle, Pa., July 22.

Indian Creek congregation met in business meeting on June 13. Various problems relative to the welfare of the church and Sunday-school were considered. There were a number of elections for members of different boards and committees. The Sisters' Aid Society chose officers for a term of one year, president being Susie Price. Prof. J. W. Yoder, the well-known instructor in vocal music, has been conducting a twelve weeks' singing class in our church. Great interest has been manifested in the same as shown by the large enrollment and good attendance. We are looking forward with prayerful anticipation to a series of evangelistic meetings to be conducted in our church by Eld. S. G. Meyer of Fredericksburg, Pa., to open on the evening of Sunday, Aug. 2. Another event of importance to which we are looking forward is the annual District Sunday-school and missionary meeting of Eastern Pennsylvania which is to be held here on Sept. 7.—Mathias P. Landis, Vernfield, Pa., July 20.

Mechanic Grove church held a series of meetings from May 17 to 31, continuing each evening for two weeks. The meetings were very inspiring and interesting. Messages were delivered by Bro. John Showalter of Virginia. At the close of the meetings four were baptized. June 6, we held our love feast with Brethren Samuel Hertzler and G. N. Falkenstein officiating. There were about 150 present. Thursday, June 7, Bro. Falkenstein gave us a very interesting address on the History of our Church. Monday, June 8, our Bible school started with an enrollment of 165. The enrollment steadily increased until 234 had been enrolled. Fifty-three of these were under school age. Nineteen Sunday-schools were represented. At the close of the school a public program was rendered by the children which was pleasing to all. Caleb W. Bucher was superintendent of this school. Our elder gave us an interesting report of the Annual Conference. July 4, we had a Sunday-school and missionary meeting in the Grove house. There was a splendid representation. Brother and Sister Baxter are now with us. Splendid talks have been given by them. Sunday morning, July 12, Rev. Stoddard gave us a talk on Non-secrecy.—Beulah M. Grove, Quarryville, Pa., July 14.

Norristown.—Our love feast, held May 3, was largely attended. Bro. Henry Garman of the Ambler church officiated. Since then our pastor baptized one young brother. May 10 the pastor preached a sermon on Mothers and each mother present received a carnation. June 22 a sermon was preached on Fathers and each father present received a red rose. We held a mother and daughter social May 15 which was greatly enjoyed. Sister Carrie Ellis is taking charge of our prayer meetings during this month and is conducting a mission study.—Mrs. Lewis G. Walton, Norristown, Pa., July 18.

Sipesville church met in council July 3. A most successful revival was held May 11 to 24 with Bro. M. J. Brougher of Greensburg as evangelist. Twenty were baptized, one reclaimed and one joined another church. The love feast was held May 31 with the largest number of communicants in the history of the church. A Daily Vacation Bible School was conducted from June 15 to 26 under the supervision of Brother and Sister Cosner. One hundred sixty-five scholars were enrolled, most of them attending every day. Certificates and seals were presented to those perfect in attendance and doing all required work. A Children's Day program, under the direction of the primary superintendent, Mrs. A. G. Maust, was given Sunday evening, July 5. Sister Maust also supervised the presentation of a program on Mother's Day by the primary department. The Y. P. D. is preparing to render the pageant, Love Conquers All, sometime during August.—Mrs. W. R. Critchfield, Sipesville, Pa., July 21.

Uniontown.—Since our last report one has been received into the church by baptism. Our Daily Vacation Bible School which began June 8, was under the supervision of Bro. Sollenberger. Much credit is due also to the teachers, Mrs. C. C. Sollenberger, Thelma Cunningham, Mabel Boger, Grace Hager, and Cora Baugh, for their faithful and consecrated service. The total enrollment was 108, the average attendance 91, and the offering which amounted to $18.20, will be given to missions. Sunday, June 21, at the morning worship hour, a combined Children's Day program and demonstration of the work done in the Daily Vacation Bible School was given. Dr. J. M. Henry of Bridgewater College came to us Thursday evening, June 25, with his stirring address on "Shall Prohibition Stand?" We are grateful for his message. Friday evening June 26, a Fathers and Sons' meeting was held in our church. About ninety were in attendance. The principal speakers during the program were Bro. R. E. Shober of

Connellsville, and the pastor. A very enjoyable meeting was held at the home of Sister Amanda Johnson, Thursday, July 9, when our Ladies' Aid, with the Ladies' Aid of the First Brethren church as invited guests, gathered for an all-day quilting. Six quilts, the result of this meeting, will be given to two institutions. In the evening other guests arrived and a picnic supper was served in celebration of the birthdays of Sister Mary Bates, aged 92, and Duane Wright, a member of the younger group, representing age and youth. A delightful program followed in which Bro. W. H. Clough, pastor of the First Brethren Church, spoke to age. Six of our girls attended the younger girls' camp at Camp Harmony, July 4-15, one as a group leader.—Ella McKnight, Uniontown, Pa., July 16.

Waynesboro.—At our quarterly business meeting on June 17 Bro. David Snider's license to preach was extended another year. Since our last report one has been added to our number by baptism, and one has been received into fellowship on former baptism. Our Vacation Bible school was held from June 22 to July 3. The average daily attendance was 146 which included children of the beginner, primary, junior and intermediate departments. Their missionary project was the sending of a treasure chest to the children of Porto Rico. On the evening of June 28 Bro. A. C. Baugher of Elizabethtown College gave us an interesting educational address.—Sudie M. Wingert, Waynesboro, Pa., July 18.

Woodbury.—May 9-10, Eld. O. R. Myers of Juniata College conducted a week-end Bible Institute at the Replogle house. His messages were very helpful and uplifting. Our pastor conducted two services of consecration and prayer at the Replogle house preparatory to our evangelistic meetings which began May 18. Bro. J. A. Buffenmyer of Windber was the evangelist. Very helpful and inspiring messages were enjoyed throughout the two weeks of services. This was Bro. Buffenmyer's second meeting at this place, and the interest and attendance increased from night to night. The music was directed by our pastor, Bro. J. E. Rowland. Two were received into the church by baptism. The meetings closed with the love feast May 31, at which there was a large attendance. This was a most impressive service at which Bro. Buffenmyer officiated. Our church was not represented at the Annual Conference. Our Conference offering was $130.37. Under the direction of our pastor, assisted by home talent, a two weeks' Vacation Bible School was held at each of the three houses in our congregation. Each school closed with exercises by the children. July 11, our quarterly business meeting was held at the Replogle house. Eld. Edgar Detwiler presided. July 13, the Æolian Quartette of La Verne College, Calif., rendered a program of song at the Curry house.—Barbara S. Frederick, Woodbury, Pa., July 13.

VIRGINIA

Boone Mill.—We met in council June 28. Delegates were elected to represent us at District Conference: R. B. Barnhart, E. E. Bowman and I. D. Hoy; alternates, M. A. Bowman and Mrs. M. A. Bowman. July 5 Bro. E. C. Woodie, evangelist, of Winston-Salem, N. C., came to this church. He labored earnestly for two weeks. His messages were delivered with great power. As an immediate result five were baptized at the closing service. We feel that our church has been strengthened much by having Bro. Woodie in our midst. We had splendid coöperation from the other churches of the town. Bro. C. D. Bonsack will be with us Aug. 1 at 8 P. M.—Mrs. I. D. Hoy, Boone Mill, Va., July 20.

WASHINGTON

Wenatchee.—The Daily Vacation Bible School of the Wenatchee Valley Church of the Brethren closed with a record attendance of 198. The total collection of $34.85 was sent to the Greene County Institute in Virginia. Our church was very fortunate in having the director of young people's work, Bro. Dan West, with us on June 30. We had a picnic supper on the bank of the Columbia River, after which Bro. West gave a most inspirational talk.—Cleo E. Heminger, Wenatchee, Wash., July 13.

Yakima church met in business meeting July 1. Our District Meeting and assembly will be held at Zilla Park Aug. 12 to 16. Delegates from here are Brethren Walter Coffman and J. C. Clark; alternates, Bro. Enoch Faw and Bro. Suttler. Mr. J. J. Handsaker, associate secretary of the northwest office of the National Council for Prevention of War, addressed us on Sunday morning, June 20, on Prevention of War. In the evening Bro. Wm. Damron filled the pulpit. July 9 our Aid Society had a picnic with the Outlook and Sunnyside Societies. Our Daily Vacation Bible School was directed by Sister Mable Damron assisted by a group of good helpers. The average attendance for the two weeks was eighty-five. The offering of $4.60 will go to our mission school in India. The children gave a program on Thursday evening, also an exhibit of their work. The intermediate girls pieced and knotted a quilt and it will be sent to the Greene County Industrial School. The intermediate boys made blackboards and presented one to each Sunday-school class. Bro. Bernard Suttler, who was licensed to preach last spring, made his first attempt to preach several Sundays ago; he gave us a splendid talk.—Katie Baldwin, Yakima, Wash., July 18.

WEST VIRGINIA

Berkeley congregation met in council July 5 at the Leetown house. Trustees for that church were elected as follows: Bro. Harry Bradley for three years; Bro. Chas. Wassen for two years; Bro. Geo. Whittington for one year. Sister Bane was elected delegate to the ministerial and Sunday-school meeting at Broadfording church Aug. 12 and 13. A harvest meeting will be held in the Vanclevesville house Aug. 9 at 2:30. Bro. J. M. Henry who represents the Anti-Saloon League will give a lecture in the Martinsburg churchhouse Aug. 27 at 8 P. M. We will hold our fall love feast Oct. 18 at 2:30 P. M. in the Leetown house.—Lucy D. Miller, Martinsburg, W. Va., July 18.

Keyser.—Nineteen new members have been added to the church as a direct result of Bro. B. M. Rollins' revival held at the E Street Chapel. The Daily Vacation Bible School beginning June 15 and closing June 26 proved very successful. Fifty-three students were enrolled. The fifteen teachers were home talent. On July 16 the church met in council. We elected members on the financial board, also a committeeman for the Brethren reunion, to be held at Van Myra Camp near Burlington. The young people recently had a vesper service on the mountain which gave inspiration to those attending. Mr. and Mrs. L. G. Poland of Keyser attended the Annual Conference at Colorado Springs.—Irene Taylor, Keyser, W. Va., July 22.

Mountain Grove.—Bro. Daniel Bucklew of Pennsylvania came to our church July 5 and began a revival meeting which continued two weeks. One was baptized. His sermons were very spiritual and forceful. The members received much encouragement and we hope the seed that has been sown may yet find good soil and grow.—Ora Slaubaugh, Horseshoe Run, W. Va., July 22.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, Eastern, Rocky Ford church, Aug. 22-24.
Illinois, Northern and Wisconsin, Lena, Sept. 4-7.
Illinois, Southern, Allison Prairie, Sept. 2.
Indiana, Northern, West Goshen, Aug. 2.
Indiana, Southern, Nettle Creek, Aug. 25-27.
Iowa, Middle, Des Moines Valley, Sept. 5-7.
Iowa, N., Minnesota, S. Dak., Lewiston, Aug. 28-31.
Iowa, Southern, English River, Aug. 26-28.
Maryland, Western, Maple Grove, Aug. 28, 29.
Michigan, Woodland Village, Aug. 25-28.
Missouri, S. and Arkansas, Aug. 17-22.
Nebraska, Omaha, Aug. 28.
North and S. Carolina, Brummitts Creek, Aug. 20.
Oklahoma, Pan. of Texas, N. Mex., Thomas, Aug. 22-27.
Oregon, Newberg, Aug. 16.
Tennessee, New Hope, Aug. 13-15.
Texas and Louisiana, Rosepine, July 31-Aug. 3.
Virginia, Eastern, Oakton, Aug. 14.
Virginia, Southern, Fraternity, N. C., Aug. 5-7.
West Virginia, Second, Shiloh, Sept. 4, 5.

YOUR DISTRICT MEETING MINUTES

look best when printed by the **Brethren Publishing House,** which has specialized in this line. Most of our **State Districts** are having their **Minutes** thus printed, and are well pleased with prices and workmanship.

GENE STRATTON PORTER

made a host of friends by her matchless stories, every one of which teaches its own lesson. Folks like to read these stories because they are so true to life. You may have the following for 75c each—

The Harvester — Laddie
The White Flag — Freckles
A Daughter of the Land
Her Father's Daughter
The Song of the Cardinal
The Keeper of the Bees
A Girl of the Limberlost
At the Foot of the Rainbow
Tales You Won't Believe
Michael O'Halloran — The Magic Garden

Think of it. Popular fiction of this type for only 75c. Sounds good after the high prices you have been paying. Select and order now.

Brethren Publishing House, Elgin, Ill.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Gasch-Wisinski.—By the undersigned at the Douglas Park church, Chicago, Ill., July 11, 1931, Arthur R. Gasch and Mae Wisinski, both of Chicago, Ill.—Chas. Albin, Chicago, Ill.

Hall-Stayer.—By the undersigned at the pastor's home, June 30, 1931, Ernest Elvie Hall, of Pomona, Calif., and Martha E. Stayer of La Verne, Calif.—W. M. Platt, San Bernardino, Calif., July 9.

Robertson-Houck.—By the undersigned at his residence June 10, 1931, Mr. Kenneth Leslie Robertson of Westminster, Md., and Miss Ruth Irene Houck of Hamstead, Md.—Geo. A. Early, Westminster, Md.

Utz-Smith.—By the undersigned at his residence June 27, 1931, Mr. John Utz of Westminster, Md., and Sister Adda Smith of Westminster, Md.—Geo. A. Early, Westminster, Md.

FALLEN ASLEEP

Alderfer, Mary Jane Orr, born in Bucks County, Pa., March 1, 1849, died at her home in Sabetha, Kans., June 24, 1931. June 3, 1871, she married Michael Alderfer. She had been a patient sufferer for several months but her fine Christian spirit carried her through with faith and courage. In her youth she united with the Eastern Mennonite Church in which relationship she continued until the end, although for many years she had been faithful in attendance and support of the Sabetha Church of the Brethren. Funeral in that church by the writer, assisted by Rev. J. O. Borton, Methodist.—Earl M. Frantz, Sabetha, Kans.

Boney, Robert W., aged 75 years, died in the Kittanning hospital June 9, 1931, following a three weeks' illness due to complications. Mr. Boney was a highly respected farmer who was born, raised and lived all his life on the same farm. He is survived by one son and seven daughters, also twenty-three grandchildren, and two great-grandchildren. Funeral services were held in his home with the writer in charge.—J. Lloyd Nedrow, Kittanning, Pa., July 14.

Brown, John William, eldest son of Sarah and William Brown, was born in Springville, Ind., Sept. 24, 1848, and died at his home in North Liberty May 7, 1931, aged 82 years, 7 months and 17 days. He was united in marriage to Susannah Smith of St. Joseph County in 1874, who survives. Three half brothers and one half sister, several nieces and nephews also survive. He united with the Church of the Brethren in 1928, in which he took great pleasure. The funeral services were held on Saturday afternoon at the Church of the Brethren, the pastor, Rev. Russell Weller, officiating.—Mrs. M. C. Blosser, No. Liberty, Ind., July 12.

Dale, Thomas J., son of John and Tissue Dale, was born in Delaware County, Indiana, July 18, 1867. He was united in marriage to Marrietta Belle Miller Jan. 1, 1896. The last four years he resided on a farm in Huntington County, Indiana, where he passed away after an illness of eight months, which he bore with patience. Prior to his death he was anointed. He leaves to mourn his departure a sorrowing companion, a foster son, and many other relatives and friends. Funeral services were held at the Christian church in Eaton, Ind., by the writer, assisted by the pastor of the church.—Geo. L. Studebaker, Muncie, Ind., July 14.

Davenport, Robert W., was born Nov. 22, 1861, near Nappanee, Ind. He was the son of Noah and Sarah Davenport. He was united in marriage to Mary J. Cripe, Dec. 20, 1883. To this union seven children were born, four of whom preceded him in death. Surviving him are three daughters, Mrs. Henry Haines of Arcadia, Calif., Mrs. Myron Leer of Goshen, Ind., and Mrs. Stanford Lantz of Monrovia, Calif., also ten grandchildren and one sister, Emma Garver, of Arcadia, Calif. He, with his life companion, united with the Church of the Brethren March 1, 1887, to which he was a faithful member until the end. He was elected to the deacon's office in 1896, and served on the mission board of Northern Indiana for about fifteen years, and superintendent of the Sunday-school the same length of time. The host of friends he had formed in and about Arcadia, Calif., speaks of his true Christian life. He was a devoted husband and a loving father. Funeral service was conducted in the First Church of the Brethren, Los Angeles, Calif., by Elders D. B. Miller and N. E. Baker.—N. E. Baker, Huntington Park, Calif., July 14.

Harshman, Henry Dallas, son of the late Elias and Lydia Shively Harshman, was born in New Paris, Ind., March 26, 1877, and departed this life June 18, 1931, at his home in Fostoria, Ohio. In the year 1904 he was united in marriage with Miss Daisy Miller of New Paris. To them were born seven children, one of whom died in infancy. Brother Harshman became a member of the Church of the Brethren in 1919 and remained such until he was called by death. A few weeks before his death he called for the writer, his first cousin, to administer the anointing, which brought to him great comfort. He leaves to mourn his departure, his wife, five daughters, one son, three brothers, and two sisters; also two grandchildren. Short funeral services were conducted in Fostoria on Saturday by Rev. Thomas, and the body was then removed to New Paris where the funeral was held Sunday afternoon in the New Paris Church of the Brethren. At the request of Bro. Harshman the writer preached the funeral sermon.—C. Walter Warstler, Bellefontaine, Ohio, July 15.

Hay, David, of North Liberty, was the son of John and Polly Hay. He was born near New Dayton, Ohio, Sept. 25, 1837, and died in North Liberty, May 21, 1931, aged 93 years, 7 months, and 26 days. He was united in marriage to Lucinda Hildebrand, April 16, 1865. She preceded him in death in 1910. To this union seven children were born, namely, Frank of North Liberty, Samuel and John of South Bend, Charles and Morven of Gull Lake, Canada; Edward and William, deceased. He was united in marriage to Mrs. Elizabeth Eby, on June 24, 1913, who survives. Five children, twenty-three grandchildren, and eight great-grandchildren also survive. Early in his life he became a member of the Church of the Brethren and had been a devoted Christian worker the greater part of his life. Funeral services were held at the North Liberty Church of the Brethren Sunday, May 24. Services were conducted by Bro. Weller, assisted by Rev. Wirick. Grandsons of Bro. Hay acted as pallbearers.—Mrs. M. C. Blosser, North Liberty, Ind.

Horne, Sister Verna (Mickle), died at her home near New Paris June 25, 1931. Death was attributed to heart failure. She was born Feb. 3, 1897. She was a daughter of Elder T. B. and Sister Mickle who survive. Her husband and three children, one brother and a sister also survive. The funeral was conducted at the home by Eld. Geo. W. Rogers.—Mrs. Sewell Rogers, Alum Bank, Pa., July 10.

Jacques, Susan, daughter of Michael and Barbara Frantz, was born in Miami County, Ohio, died in Dallas, Tex., at the home of her daughter, Lillian Wornack, June 11, 1931, aged 67 years, 6 months and 26 days. The cause of her death was cancer with which she suffered for two years. She cared for her mother for many years who preceded her in death one month and one day. Sept. 30, 1885, she married Wm. A. Jacques and came to Kansas, living near and in Wichita until her death. She united with the Church of the Brethren in the Pleasant Hill church, Ill., in her youth and was ever faithful. She taught in the Sunday-school for many years. She leaves three daughters, one son, three brothers, twelve grandchildren. Funeral services by the writer. Interment in the Maple Grove cemetery.—H. F. Crist, Wichita, Kans.

Montgomery, Calvin Jehu, of Robinson, Pa., died July 10, 1931, aged 70 years, 10 months, and 25 days. He is survived by his wife, Mary Jane (Gess) Montgomery, two sons, one daughter, and twenty grandchildren, also a brother and a sister. He was a member of the church for more than forty years, and a faithful attendant. The Sunday before his death he was present at the church service. Funeral service was conducted in the Robinson church July 12, by the undersigned.—L. B. Harshberger, Johnstown, Pa., July 15.

Moyer, Grace Ardell, small daughter of Brother and Sister Clarence Moyer, was instantly killed when struck by an automobile July 8, 1931. She was born July 26, 1927. Surviving her are her parents, one brother, and one sister. Services were held in the Midway church by Bro. Perry H. Sanger and Eld. Nathan Martin. Text: Mark 5: 39—"The child is not dead but sleepeth."—Elizabeth B. Nolt, Lebanon, Pa., July 13.

Otto, Kenneth, died at his home in Morgantown June 30, 1931, at the age of 66 years, 4 months, and 15 days. He leaves a wife, one daughter, two sons, and one stepson, four sisters, and one brother. He was a member of the M. E. church and lived a Christian life. The funeral services were conducted by Elders Jeremiah Thomas and Obed Hamstead at his old home church at Centenary, Preston County, W. Va. Interment in the family lot in the adjoining cemetery.—Mrs. Marcellus Faulkner, Morgantown, W. Va., July 14.

Rowe, Vesta Amanda, wife of Ellis M. Rowe, was born Aug. 28, 1867, and passed from this life May 24, 1931, aged 63 years, 8 months, 26 days. Death came suddenly after the third paralytic stroke. When nineteen years old she united with the Church of the Brethren, being a faithful member until death. May 25, 1890, she was married to Ellis M. Rowe. To this union were born six children, all of whom survive. One brother, Dayton Long of Lagrange County, also survives. She was very much devoted to her church, taking part in all of its activities. She served as a deaconess for more than twenty years, and also was a member of the Aid Society. Funeral services were held at the English Prairie church by Bro. Charles A. Light assisted by Bro. Carl Yoder.—Mrs. Banks Light, Howe, Indiana, July 15.

Shaffer, Phyllis Jean, daughter of Bro. Floyd and Vera (McMullen) Shaffer, died July 1, 1931, aged 2 years, 6 months and 2 days. She is survived by her parents, one brother and one sister. Services in the Windber church by Bro. C. C. Sollenberger. Interment in the Fishertown cemetery.—Mrs. Mary E. Allison, Windber, Pa.

Smith, Agnes E., daughter of Peter and Dorotha Shidler, was born in Seneca County, Ohio, July 15, 1844. On Dec. 11, 1866, she was united in marriage with Levi E. Smith. A family of nine children was born to this union. With the exception of one daughter who

died in infancy, the children survive their parents. In 1879 the parents united with the Church of the Brethren, and continued faithful in the work of the Master until answering the summons of another world. She was a woman with staunch religious convictions, and left favorable impressions upon those with whom she mingled. She was a devoted mother, and an unfailing friend to her children and neighbors. Funeral services were held in the United Brethren Church at McClure, Ohio, under the direction of the writer. Rev. Garrison Roebuck, pastor of the local church, assisted in the services. Thus has passed on another one of the good women, who in other days, was a source of strength in the church.—Jesse J. Anglemyer, Williamstown, Ohio.

Strayer, Sister Sarah (Shaffer), wife of Andrew J. Strayer, died at the hospital, June 29, 1931, aged nearly 63 years. She had undergone an operation about three weeks previous and developed an acute dilation of the heart. She was a member of the Walnut Grove church for a number of years. She served as a faithful deaconess for a long time and was vice-president of the women's Bible class at the time of her death. She is survived by her husband, five sons, three daughters, eleven grandchildren, two brothers and one sister. Funeral services at the home by her pastor, J. A. Robinson, with interment in Grandview cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Stutsman, Mrs. J. M., whose maiden name was Viella Carper, was born Nov. 19, 1859, in Ohio. She departed this life at the home in Emporia, Kans., May 1, 1931. She was married to J. M. Stutsman Aug. 29, 1880 in Indiana. They came to Kansas in 1883 and lived at Peabody for six years, then moving to Elbing. Mr. and Mrs. Stutsman came to Emporia to live in 1925. The Stutsmans celebrated their golden wedding anniversary Aug. 29, 1930. They united with the Brethren Church in the Rock Run church, Indiana. For fifty years she had been a faithful follower in her faith and she was a constant reader of The Gospel Messenger. She is survived by her husband, three children, one sister, four brothers, and nine grandchildren. Funeral services were conducted by Eld. J. J. Yoder and Rev. O. M. Showalter of the Baptist church. Interment in the Memorial Lawn cemetery, Emporia, Kans.—G. E. Shirky, Madison, Kans.

Wenger, Asenith A. Myers, born in Franklin County, Pa., Sept. 4, 1854, died at the home of her daughter near Modesto, Calif., July 2, 1931. She was married to Samuel Wenger, Dec. 12, 1872. To this union four daughters were born. Her husband and one daughter preceded her in death. She became a member of the Church of the Brethren in her early life and remained faithful unto the end. Funeral services were conducted by Bro. M. S. Frantz in the Empire church; burial in the Modesto cemetery.—Pearl Kappler, Empire, Calif., July 14.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

SCHOOL AND THE FUTURE

A modern beautifully kept school where character building and personality development for successfully meeting the future are handled by a most experienced staff. The development of church leadership is made a specialty. **Location one of the most beautiful in Virginia.**

ACADEMY COURSE

A high quality Academy course, Bible, Business, Musical education. Cultural and Christian citizenship. Personality study and vocational guidance. Wholesome athletics. Wonderful environment. Single dormitories. **Write for details.**

For Girls **For Young Men**

DALEVILLE ACADEMY (near Roanoke)

Daleville, Box B **Virginia**

SEE YOUR AGENT

Your church has an **Agent** who can secure from your **Publishing House** whatever **Bibles, Books or Other Material you may wish.** It will be to your interest to see him and **give him your orders.**

This same **Agent** will forward your **MESSENGER** subscription together with the cash you pay him. This simplifies matters for you and helps the **Agent** to reach other patrons.

If you do not know your **Agent,** ask the pastor to introduce him to the congregation at the next service.

In case you have no agent send your orders and subscription direct. **Our large Catalogue** and **Supplement** will be mailed you on request.

Brethren Publishing House, Elgin, Ill.

Studying The Acts of the Apostles

will be simplified if along with the **BRETHREN ADVANCED QUARTERLY** and the **BRETHREN TEACHERS' MONTHLY,** you use some good commentary. Of commentaries on **Acts** there are many.

Our editor of Sunday-school literature recommends especially

The Acts, by Charles R. Erdman. $1.00

and

The Acts of the Apostles, a Devotional Commentary, by Charles R. Brown. Two volumes

Price, $2.00

It is a good plan every time you study a book of the Bible again to make use of one or two books you have never used before. Thus you see its teachings through the eyes of another and your own eyes are opened to new truths. Add one of these authors to your library as you study ACTS through the present lessons.

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

NEED A BIBLE?

When you need a Bible, Song Book, Hymnal, or any book, supplies and equipment for your church and school, turn to our Catalogue or write and we will gladly give you full information. We take pleasure in supplying your needs and point to thousands of satisfied customers who have dealt with us for years. Write us your needs.

Brethren Publishing House, Elgin, Illinois

CHURCH AND SCHOOL SUPPLIES

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

Buy Books---Good Books---Books You Need---

Books That Help



Price, $1.25

THE PASTOR AND RELIGIOUS EDUCATION, $2.00
Harry C. Moore.

A timely book for pastors and other religious educators who would face their problems intelligently.

CHARACTER STORIES, $1.00
Ezra Flory.

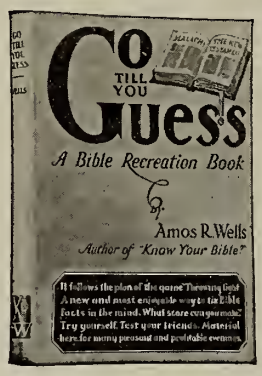
A series of Bible and other stories that show boys and girls the right way.

CHRISTIAN HEROISM IN HEATHEN LANDS, $.75
Galen B. Royer.

Thousands have used and continue to use this splendid book in mission study.

THE STORY OF THE BIBLE, ...$2.00
Jesse Lyman Hurlbut.

No home can afford to be without this Bible story book.



Price, $1.00

ACTIVITIES FOR ACTIVE BIBLE CLASSES, ...$1.00
Will H. Brown.

A book of general and specific suggestions, covering a wide field, including all kinds of class activities. A book for those who want something different.

ADOLESCENT WORSHIP, ...$1.50
Gerrit Verkuyl.

Portrays adolescent attitudes fully. Considers prayer basic in worship for all ages. Discusses Bible readings, hymns and attitudes fully.

NEW TESTAMENT STORIES DRAMATIZED, ...$1.50
Harry W. Githens.

Companion to "Dramatized Stories From the Old Testament." Thirteen stories based on the life of Jesus and the twelve, and 7 stories on the life of Paul. Follows the Bible narrative very closely.

SENIOR METHOD IN THE CHURCH SCHOOL, ...$1.50
Mary Anne Moore.

A Community Training book treating fully the senior curriculum, method, teacher and pupil. Concrete material and sane view of the senior.

OBJECTIVES IN RELIGIOUS EDUCATION, ...$2.50
Paul H. Vieth.

Splendid for advanced students and leaders in religious education who desire to know what the great leaders in this field have said, and whither we are tending at present.

PURPOSE IN RELIGIOUS EDUCATION, ...$1.75
George Walter Fiske.

A comprehensive review of religious education through the years with a statement of the strength and weakness of the several movements. A discussion of what should be attempted and how it should be done.

TEACHING WITHOUT TEXTBOOKS, ...$2.00
Edited by Frances W. Danielson and Jeanette E. Perkins.

A book of exceptional value to those Sunday-school teachers who would know how others develop a lesson. Deals with lessons for beginners, primaries and juniors. The children themselves help to work out the lesson.

STORIES TO TELL AND HOW TO TELL THEM, ...$1.25
Elizabeth Clark.

A collection of 13 folklore stories from different lands. The stories are well told and with each story go suggestions as to how to tell and what to stress.

RELIGION IN THE KINDERGARTEN, ...$1.75
Bertha Marilda Rhodes.

Contains 52 complete lessons, all of which are well chosen. Splendid story material. The author urges teachers to adapt rather than reproduce the lessons. Fine for kindergarten teachers.

RELIGIOUS DIFFICULTIES OF YOUTH, THE, ...$1.50
A. D. Belden.

Though real the doubts of youth need not be disastrous. The author frankly discusses the difficult problems which youth faces and suggests solutions which he believes will establish the honest doubter on the foundation of a sure and positive faith.

SUNDAY SCHOOL TRANSFORMED, THE, ...$1.50
Louis Entzminger.

The author explains the methods by which a number of schools were so organized and managed that phenomenal growth resulted. Provides for a complete system of cards and records.

A few of our many books that will transform your work

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., August 8, 1931 | No. 32

IN THIS NUMBER

Editorial—

"Time Is Against Us" (H. A. B.), ... 3
History in the Making (E. F.), ... 3
Centennial for Lake Geneva (H. A. B.), ... 3
Trying to Save Germany (H. A. B.), ... 3
Yet Once More—the Jesus Way (E. F.), ... 4

General Forum—

A City Missionary (Poem). By Arthur Wallace Peach, ... 5
What Is a Pacifist? By D. W. Kurtz, ... 5
"The Dangerous Age." By R. E. Mohler, ... 6
The Kingdom of God.—No. 3. By Otho Winger, ... 7
Smoking—a Hazard. By A. T. Hoffert, ... 8
Gandhi's War. By Bess Royer Bates, ... 9
Thanksgiving. By D. E. Cripe, ... 10
Leadership, Organization and Tithing. By S. Z. Sharp, ... 11

Missions—

Anklesvar, India, to America. By Salomi Gidarlal, ... 13
Sunday in Margi Land. By Mrs. Homer L. Burke, ... 13
News From the Field, ... 14

Pastor and People—

Lessons for Beginners in the School of Christ.—No. 6. By Rhetta O'Rourke, 18
The Gist of the Sermon. By D. W. Kurtz, ... 18
Indoctrinating Young Christians.—No. 16. By Galen B. Royer, ... 19

Home and Family—

When Life Is Young (Poem). By Ada Cassell Sell, ... 22
According to Each Man. By Leo Lillian Wise, ... 22
Why Bother Busy Mothers? By Margie John Garst, ... 23
Rejoice With Them. By Lulu Terford, ... 23

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



J. W. LEAR
Executive Secretary



J. J. YODER
Chairman



PAUL H. BOWMAN
Vice-Chairman



J. S. NOFFSINGER
Recording Secretary

Council of Boards

History

Multiplication of General Boards and Committees tended to serious overlapping of objectives and duplication of effort.

As early as 1919 the General Boards saw wisdom in an occasional joint meeting.

In 1923, the Council of Promotion was authorized by Conference at Calgary, Canada.

In 1928, at La Verne, Calif., Annual Conference on the recommendation of the Council of Promotion discontinued the Council of Promotion and established the Council of Boards.



C. M. CULP
Treasurer

The plan of all departments facing problems and building policies together can only result in better understanding and wiser administration. The several departments serve better in their own field as they coöperate to serve the whole field.

Membership

Members of the General Boards are by that token voting members of the Council of Boards. Also one representative each from the Men's Work and Women's Work Councils. Secretaries of all Boards are participating but not voting members.

Officers

The officers are composed of Chairman, Vice-Chairman, Executive Secretary, Recording Secretary and Treasurer. The term of office is one year.

Duties

1. To consider the askings of the coöperating Boards and Bethany Biblical Seminary, arrange and present a budget to Annual Conference for approval.

2. To arrange for the realization of the budget. The "Staff of Secretaries" is the responsible agency. H. Spenser Minnich is the Promotion Secretary.

3. To encourage coöperation wherever possible between all the Boards and Institutions for the sake of efficiency and economy.

4. To consider any matter presented by the combined "Staff of Secretaries."

5. To bring to Annual Conference recommendations of a general character or which may affect the policies of all the coöperating agencies.

6. To study ways and means of using and articulating our present general organizations so as to better assist our local churches in promoting the kingdom of God. J. W. L.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., August 8, 1931 No. 32

EDITORIAL

"Time Is Against Us"

"TIME is against us," urged Ramsay MacDonald as he concluded his opening address to the representatives pondering the German problem. "Time is against us," said he. "Every day adds to the risk of a collapse which will be outside of human control."

Time is against every man who sees how much there is to be done. It is only the lazy, the indifferent who have time to spare. And their time is not worth much at any price.

Jesus once said: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." From the least to the greatest, time is against men; for the many things crying to be done, must be done while it is day. H. A. B.

History in the Making

THE times are making history fast these days in the direction of international interdependence. The cry of the isolationists grows fainter and fainter. The United States sits in, not as an unofficial observer, but as an active participant in the council of nations called to save Europe from collapse.

The President's moratorium proposal goes over with all but unanimous approval of the American people, and that too when most of them strongly suspect that it will be necessary to extend it, if not to make it permanent. What European country was it that took the initiative in this matter? Oh, it wasn't any European country at all. It was America, far off and self-contained America, that would have none of the League of Nations and almost none of the World Court.

Of course President Hoover was careful to say in the ears of all the people that our representatives were in the conference for the consideration of economic questions only, not political ones. And Secretary Stimson said in reply to a question about that, "Yes, if you *can* keep political and economic questions apart." And everybody else smiled inside and some people outside.

How can such things be? Because they must. Because the logic of the situation was irresistible. Because the truth is steadily sinking in that in the world of this day, national groupings can not carry on business independently. The world is too much one. We must all hang together or we shall all hang separately.

We are too close to these great happenings to see them in their proper perspective. Our children will get the bearing of them more clearly. Meanwhile we can do our best to help the President make that disarmament conference next winter what he hopes it will be. And to get America to take her place in the World Court when the chance comes round again.

And we can pray for light, more light, and more faith in God and the right, and more courage to follow the light and the right. E. F.

Centennial for Lake Geneva

SEVENTY miles northwest of Chicago lies lovely Lake Geneva. On its shores stand the splendid city of the same name, the great Yerkes Observatory, the Big Foot Country Club, and certain well known camp sites. Yes, who has not heard of Lake Geneva!

Yet, it was just one hundred years ago that the lake was discovered. Then an Indian village stood on its shores, the quiet unbroken by the strident civilization of the white man. Lake Geneva's recent centennial celebration serves to call attention to the swiftly moving pageant of American history. Much that we take for granted goes back but a hundred years. H. A. B.

Trying to Save Germany

As these lines are written the statesmen of seven nations are trying to save Germany. The chairman addressed his colleagues in part as follows: "We

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

are not here to enforce or to defeat or to humiliate; we are here to understand and consider our own problems objectively, to remember how closely, in essentials, we depend upon each other. . . . Let us begin our work as friends."

Yes, the statesmen are going about this business of saving Germany, even more soberly than representatives of the same governments tried to destroy Germany not so many years ago. Why save the land the allies were once bent upon beating to the earth? Because Germany is a member of the family of nations. "And whether one member suffereth, all the members suffer with it." No nation lives or dies to itself. This the statesmen have learned. Please God, may they remember it! H. A. B.

Yet Once More—the Jesus Way

THE Jesus Way of life is the way of doing things after the manner of Jesus. It is doing what he would do if he were in your place. It is putting his Spirit into all the relationships of life.

But it is more. That is too hard a task for human strength. It is laying the case open before God with all its problems and impossibilities, and relying upon him for light and power.

But it is more. At this point, in order to live the Jesus way, we must go farther than he needed to go. He saw truth and right perfectly. We see through a glass darkly. In him the fulness of the Godhead dwelt. In us God dwells in partial measure. He knew no failure in right doing. We miss the mark constantly. He had no need of forgiveness. We need it every day.

Thus we have the paradox that in order to be like him we must be in one respect unlike him. To live as he did we must do one thing he never did. With all our hunger and thirst after righteousness and reliance upon God for strength to achieve it, we realize it only in limited degree, because we can not, at least do not, yield ourselves completely to the leading of his Spirit.

And so we must plead God's mercy. Conscious of our failure to come up to our own ideals, much less the perfect standard as Jesus set it for us, we cry out to God for his forgiveness. We rest our case, not in the merit of our attainments, but in his forgiving love. We are glad that he knoweth our frame, that he remembereth that we are dust. He knows it was not of deliberate purpose that we fell so short of the mark. The spirit was willing but the flesh was too weak. And because we have found him out through Christ, have found out how good he is, how he hates sin and how he loves sin-cursed men, we know that he will accept our sincere repudiation of the evil that clings to us and our sincere choice of righteousness as the goal of our desires, and will receive us into his gracious fellowship. For such the Father seeks to be his children.

This is the great truth back of all those doctrinal statements which rest our human hopes at last in the grace of God. The most Christlike of all the ages are the ones who have felt most keenly that their hope must be built on nothing less than Jesus' blood and righteousness. Though it is unfortunate that some have never been able in their thinking to get beyond the symbol to the reality, the reality is there and we must not cease to seek for it until we find it. If the righteousness of the heart's intent were no better than that of the outward accomplishment, Christian living at its practical best would be but a weak imitation of the Jesus way of life. We must have something surer on which to stand. We have it in the forgiving love of God, the suffering love of God, which is most graphically and effectively symbolized for us in the blood of Christ poured out on Calvary's cross.

Another concept which embodies the same truth is that of imputed righteousness. If some insist on making this a kind of bookkeeping which transfers what can not be transferred, we shall just have to let them, for peace' sake. But that can not keep the rest of us from rejoicing in the most glorious truth in the whole scheme of human redemption: it is God's righteousness, not our own, that secures our eternal future. Yes, it is the righteousness of Christ too, for that was the visible expression of the righteousness of God.

And yet, in a very real, not fictitious sense, that righteousness is ours. For though it is too high to attain unto in outward practice, we may have it in our heart's love. Indeed we must have it there, and having it there, we are bound to seek to have it in every aspect of our being. And the hearts of all men, ours included, are open before the eyes of him with whom we have to do. He sees, he knows. He understands why well meant purpose failed to materialize into deed. Our faith and fate are sealed and safe.

The Jesus way of life is a way of doing things. It is the way of doing them as Jesus did them. It is the way of doing them as he would do them now.

The Jesus way of life is a way of finding strength to do. It is the way of opening up the heart to God so that he may come in and live there and will and work for his good pleasure.

The Jesus way of life is a way of finding peace in the face of failure. It is the way of trusting in the forgiving love of God, the forgiving, suffering love of God that was revealed in Jesus.

These are not three ways but one, three sections of the one and only way. The first and second he went himself. The third he was. Together they make the one way for us, the Jesus way of life. E. F.

GENERAL FORUM

A City Missionary

If he should walk once more the ways of earth
With thought not of his future yet to be
But of the present hour, I think that he
Would grieve for all the evils finding birth
In slum and hovel, gilded hall of mirth,
In struggle old of hate and misery,
In marble temples where the Pharisee
Is ever heard in praise of little worth.
But meeting you, upon your quiet way
Of healing and of peace along the years,
A shining soul down darkened streets of shame,
I think within his heart the anguish gray,
The hurt of earth's hypocrisy and tears,
Would pass in thought of those who love his name!

Arthur Wallace Peach in The Congregationalist.

What Is a Pacifist?

BY D. W. KURTZ

THERE are a great many kinds of *pacifists,* and this brings confusion to the public, and all of them are more or less repudiated because of the tendency of the public to put the worst, instead of the best interpretation upon the word.

Some people call themselves pacifists for purely political reasons. Ordinarily the political pacifist is a "red," in sympathy with the Russian communistic régime, and is the enemy of the government. This kind of pacifist is feared and hated by most men, for they do not trust him.

Some call themselves pacifists for economic reasons. All wars, they hold are "rich men's wars," but the poor man must do the fighting, the suffering, and the dying, and those who are left must pay the bills, while the rich become richer.

Some scientists, especially biologists, have declared themselves pacifists, because war is the greatest disgenic force in the world. War destroys the best, carefully selected by mental and physical tests, and leaves the unfit, the subnormal and the insane.

Many statesmen, publicists, and thinkers in all walks of life have denounced war, because modern warfare has none of the elements that bless mankind, and about all the factors known to man, that tend to destroy life, property, ideals, talent, morals, and every human value. However, not all who denounce war are true pacifists.

The religious pacifist is opposed to war because war is opposed to the will of God; it is wrong to kill. The militarist says, "It is noble to die for a cause," but no soldier wants to die; he is commanded to kill. The Christian pacifist can not take part in the business of killing his fellow-men. He has made a solemn vow to follow his Lord, the Prince of Peace, and obey his command, and not kill his fellow-man. He has a perfect right to inform his government that he has made such a vow, and in obedience to his divine Lord, he can not, and will not take arms to kill another. He who follows the Prince of Peace, need not, however, defy the government, and arouse the hatred and resentment of all who differ from him. He need not hope for a war so he has a chance to flaunt his pacifism in the face of others. That does not seem to me to be the Christian spirit. The Christian pacifist should be willing to die for a cause, the cause of the kingdom, the cause of peace; but his pacifism is a refusal to kill, because it is contrary to the teachings of Christ, whom the pacifist has solemnly vowed to follow.

The Christian pacifist should go further. "Blessed are the peacemakers, for they shall be called sons of God." There is no cure for war except peace. If we want peace we must make peace, wage peace. The World War would never have come if the churches had waged peace. Goodness is a positive thing, it is doing good, creating goodness in the lives of men. One of America's greatest Bible scholars pointed out an interesting fact "The villains in literature are persons who committed acts that were forbidden; but the villains in the parables of Jesus are persons who did nothing." Those who were cast into outer darkness were the persons who failed to use their opportunities, and did nothing. No one can be a true pacifist unless he does all in his power to create peace and goodwill, and thus prevent war. The problem is wholly spiritual. Change the feelings of men, and there will be no war.

Men need illumination, instruction. It is amazing how little real intelligence the public has on the subject of peace and war. The masses read the headlines of the papers, and they have some prejudices on the subject, but no real intelligence. Unless the pacifist gives this instruction, it will not be done. We can not expect the militarist to inform the public in the ways of peace.

The public should know the causes of war, and the methods employed to make war. If these facts were fully understood, it would go far toward discrediting war in the public mind. For the first time in human history are the facts available, and the motives analyzed, so that we may know how wars are made.

The public should know that wars are a failure, they solve nothing, they only create new and greater problems to be solved. Wars are wholly useless. When the war is over, the treaty of peace must solve all the problems that existed before the war, and the new ones that have been hatched during the war. If the treaty is not right, new wars will come, or the treaty must be revised. In the final analysis, only truth will make us free, and solve our problems. Force solves no human problems.

The public should know more about the cost of war,

the waste of all the resources of a civilization. First, there is the loss of life, not only of the soldiers, but of innocent women and children—twice as many as soldiers. Then, the loss of natural resources, wiping out in the last war from 35% to 50% of the total wealth of nations. Then, we think of the still bigger losses: the loss in morals, which are the slow achievements of centuries and millenniums; the loss of the best talent of the nations, upon which progress depends; the loss of the best blood, and the residue of subnormals is left to build the future civilization.

The public should know what kind of war the future will be, if another war should come. Science has made more progress in showing men how to destroy, than to preserve life. The new methods of warfare are so terrible, that all experts prophesy that another war means the "cemetery of civilization."

The way of peace is the way of mutual understanding, and appreciation. We should study our neighbor nations in the spirit of the Golden Rule, to see the good, and appreciate the good, instead of the worst. This attitude would create peace and goodwill.

The Christian pacifist can not be content with merely passing a resolution, "To have no part in war," he must create peace through goodwill. The Board of Religious Education has made fine progress in the last few years. There is now available a splendid selection of good literature which should be in the hands of all the workers in the church, and through them to the whole membership. There is plenty of good literature in the country, if the leadership of the church wishes to know the problem. The most excellent lecture by Dr. Cordier, at the Conference, should be given in all the Districts of the church.

The Oratorical Contests, which the Board started, bore splendid fruit, and should be continued. It is a great misfortune that a plan so big with possibilities, should have been abandoned. But the various Districts can continue the plan anyway. A few years ago I made the statement that a very small per cent of our ministers has sufficiently mastered the peace problem to make an acceptable address on the subject before a Rotary club, or similar organizations. My friends stated that I underestimated, rather than overestimated the lack. After reading several hundreds books and pamphlets, and listening to many of the world's greatest thinkers on this subject, I am still convinced that we have too few who can speak with authority on this subject. Unless the pacifist churches know the reasons for the faith which they express, there is little likelihood that the peace sentiment will become very profound and general.

The Church of the Brethren could influence at least a million persons each year, and convert them to the peace ideal, if we set ourselves to the task of waging peace. Only in times of peace can this be done, not when war comes. Now is the time to do our part in preventing the war. War will not end war, except by annihilating the race. Peace is the only cure for war. No one's pacifism is worth very much unless he promotes peace, becomes a peacemaker. Then will he be called a son of God.

Long Beach, Calif.

"The Dangerous Age"

BY R. E. MOHLER

Oats are a great crop. They represent one of the finest feed crops that the world knows. I can scarcely see how the farmer could get along without the crop, but fine as they are, not all oats are good. If you doubt this it would be well for you to go into a region where wild oats become a pest and see how they hinder the crops that the farmer is trying to produce.

What is stated above concerning wild oats is true of every kind of "wild oats." They not only do not contribute, but hinder greatly the production of worthwhile products. Youth today, as no doubt it has been true in every day, sows much "wild oats" and the world is made worse and his life is hindered because of the sowing.

W spend too much time talking about the evils of youth and not enough in trying to find out why youth so often insists in living as he does. Perhaps we are wrong, but we can not refrain from saying that if age will again regain its poise our problems of youth will not be so great. Age many times has lost its vision, and if vision should become entirely lost in both age and youth there remains but one thing for us to do and that is to perish.

But the "Dangerous Age"—what is it? It is not fifteen, it is fifty. It is not twenty, it is forty. But why middle-age the dangerous age? There are many reasons, but suffice it to mention a few. Youth is generally protected by the Sunday-school, parental influence, and other stabilizing influences while middle-age steals its millions. When a youth falls he goes down alone, or nearly so; when a man of middle-age falls he carries with him myriads of youth who have been looking up to him as their ideal and pattern. And last but not least, when youth falls he is still plastic and his chances for recovery are great, while the chances for recovery in middle-age are much lessened. For one to assume that with the passing of youth the period of temptation will pass, is but to attempt to deceive oneself. For just as truly as it can be said that the small seedling of the forest knows nothing of the wind and storms that it must stand when it finally becomes a great tree, so it is that youth knows but little of the stress and strain of life's temptations that come to the adult.

We have stated the problem of the "Dangerous Age." What is the solution? Youth can prove its right to think and act as it does providing it can show that such living will lead to a better world. Middle-age must regain and hold its poise. This is no small task and help is needed. The help that middle-age needs can come through the church. The church must continue to preach, teach, and think the religion of Jesus. Middle-age can not stand alone in a world of temptation without the aid of religion. We need a church consciousness that carries throughout the week, and how can we better get it than to carry the teaching of religion to our adults? The church needs an aggressive campaign in the field of religious education for her adults.

Elgin, Ill.

The Kingdom of God (Matt. 6: 33)

CONFERENCE SERMON BY OTHO WINGER

III. The Kingdom of God and Righteousness

"SEEK ye first the kingdom of God and his righteousness." The word "righteousness" has a large place in all references to the work of the kingdom of God. Noah, the chief representative of the kingdom in his day, was "a preacher of righteousness" (2 Pet. 2: 5). "Abraham believed God and it was accounted unto him for righteousness" (Gal. 3: 6). David, imperfect as he often was, would say: "I will behold thy face in righteousness" (Psa. 17: 15). Isaiah in prophecy concerning the establishment of the kingdom, declared that a king should reign in righteousness (Isa. 32: 1). Jeremiah declared that the very name of this king should be "The Lord Our Righteousness." The one great characteristic that exalted the religion of the Hebrew prophets above all others was their passion for righteousness. That same passion has characterized every great leader in the kingdom of God. Paul's greatest hope was to receive a crown of righteousness.

One great weakness of religion has been that too often it has been divorced from righteousness. The prophets declared this to be the weakness of Judah and Israel in their day. They strove passionately, but vainly, to restore righteousness to its proper place both in religion and life. Jesus, in the words of my text, made righteousness the chief characteristic of the kingdom. Christianity is righteousness to the very heart or it is nothing. The greatest shame that has ever come to the Christian church is that much of what is called Christianity has been sadly lacking in righteousness. This is true of much of our American Christianity today. And that very condition presents a great challenge to every member of the kingdom of God.

The greatest expression of righteousness in early times was given through Moses and now called the Ten Commandments. Whatever have been the forms of expression of religion, no persons or nations have ever been able to violate these principles and get by with the transgression. "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14: 34). Righteousness has always exalted nations while unrighteousness has caused the downfall of many.

Some modernist has said that the ten commandments need revision. Such a statement is sheer nonsense. Our nation and the whole world today needs a revival of the ten commandments in practical living. While the more positive forms of righteousness expressed by Jesus are stronger, yet even these negative commands of Moses are most significant and much needed guide posts along the pathway of life. Other nations have fallen because they have disregarded them. America may well take warning.

"Thou shalt not kill." Yet America has more murders than any other nation in the world. "Thou shalt not commit adultery." Yet America has more divorces than any other nation in the world. And there is a positive movement supported by materialistic philosophy and behavioristic psychology, appealing to the lusts and passions of men and women, that is tending to break down all conviction in virtue and righteousness. "Thou shalt not steal." Yet America has more bank robberies than any other nation in the world. And the robberies of institutions from within by dishonest and unfaithful officials are far greater than the robberies of thieves from without. "Thou shalt not covet." Yet America is hated the world around because of our greed for gold. "Thou shalt not lie." Yet America is called a hypocrite the world around because of our loud professions and our little deeds. Is America a Christian nation? We do well to think seriously.

"Seek ye first the kingdom of God and his righteousness and all these things shall be added to you." I want to call your attention to "all these things." Jesus says they shall be added. He places them in their proper relationship to the value of first importance. This is difficult for most modern people to understand, for we have placed things in the center while the kingdom interests have taken a secondary place. A native Indian Christian, on a visit to America, said that the thing that impressed him most about our American Christianity was its materialism and glory in things. Too many Americans have had a passion for things rather than for righteousness.

We have longed for more things. We have invented more things. We have bought more things. We have gloried in things. We are literally covered up with things without knowing how to use them. We have invented so many labor-saving things that millions are

today crying for a job that will earn them their daily bread. We in America are like Midas, who longed that all he might touch would turn to gold, only to find when he had the gold that it would prove his destruction. So America has had her heart so set on things until she has had her desire satisfied, but only to find that things have become her greatest curse.

Why all this difficulty because of this flood of things? Simply this, that we have put them in the center of our affections rather than the kingdom of God and his righteousness. We have an abundance of things, but we have neither the sense nor the goodness to use them as we should. Instead of being a blessing, many of our modern things are proving a curse. So it is with the auto, the movie, modern methods of warfare, high powered machinery and the like. We are doomed to destruction unless we place the kingdom of God in the center of our devotions and make all other things secondary and contributory to the interests of the kingdom.

North Manchester, Ind.

Smoking—A Hazard

BY A. T. HOFFERT

SMOKING is a hazard. The use of tobacco in any form is a hazard. Many smokers realize this to their sorrow and would quit if they could. Others are ignorant of its dangers. Still others, while conscious of its possible dangers, are lured on by the influence of companions, the thrill of adventure, or the force of habit.

1. *Smoking Is a Hazard to Mental Efficiency*

The average smoker will not admit this. Smoke stimulates him and his mental powers seem to work more rapidly; it produces reverie and sets the imagination to working. But after smoking there follows a depression and it is with this depressed state of mind that the smoker compares himself when stimulated by a smoke. The nonsmoker works at a more even pace. He is not depressed nor overstimulated. He works constantly at a pace the smoker does when under the influence of his stimulant.

An investigator by the name of Bush (Tobacco and Physical Efficiency.—Pierre Schrumpf-Pierron, M. D., p. 51) tested fifteen men in a number of psychic fields. He found the following conditions among smoking students immediately after the period of smoking was completed: First, there was a decrease in mental efficiency of ten and one-half per cent. Second, the greatest loss was in the field of imagery, 22 per cent. Third, the three greatest losses were in the fields of imagery, perception and association. Fourth, the greatest losses occurred while smoking cigarettes.

One reason for this difference is because the cigarette smoker usually inhales the fumes. According to a German scientist this means eight times as much nicotine is taken into the system as is the case where the smoker draws the smoke into his mouth and blows it out again. Thus, while there is less nicotine in the cigarette than in the pipe, or even the cigar, actually more of it enters the blood. Further, cigarette smoke contains poisons not found in other forms of tobacco.

Many high schools and colleges report observations showing that low scholarship goes hand in hand with cigarette smoking. For instance, in Antioch College 31.8 per cent of nonsmokers failed to maintain required grades, while 62.3 per cent of heavy smokers similarly failed.

2. *Smoking Is a Hazard to Physical Efficiency*

The high school boy who is striving for athletic honors understands this and abstains from the use of tobacco. An investigator by the name of Einar Palmen found out that his own muscular capacity was lessened 11 per cent while under the influence of tobacco smoke. Professor Pack (Tobacco and Mental Efficiency, p. 53) after investigating students of eight institutions who were competing for places on the football team, states: First, "Only half as many smokers as nonsmokers are successful as 'try-outs' for football squads." Second, "In the case of able-bodied men smoking is associated with loss of lung capacity amounting to practically ten per cent."

"In a kick it's distance." True enough, but the cigarette subtracts from rather than adds to that distance.

3. *The Moral Hazard of Smoking*

According to an unnamed writer quoted in the October issue of the *Cigarette News* there is great moral danger in the pleasant languor which follows smoking. This feeling of peace is a symptom that the "Angel of duty has been lulled to sleep by poison. To speak literally, the nerve center of the will is partially paralyzed by the poisons introduced into the system through the smoke, and the smoker finds himself careless of what is to come, indisposed to action, content to nurse the illusion that his mind is unusually active, and to do nothing positive or aggressive. This effect is so subtle and gradual that the average cigarette

Prohibition Facts

Perhaps alcoholic insanity is the most accurate measure of drunkenness. New York and New Jersey are among the wettest states. Official reports comparing 1910 (wet) with 1920 (dry) show a decline of 80% or more in this disorder in these two states.

—Dr. H. M. Pollock, statistician, as to New York State.
—Dr. H. A. Cotton, Medical Director, as to State Hospital, N. J.
—Dr. Guy Payne, Superintendent, as to Overbrook Hospital, N. J.

smoker rarely becomes conscious of it at all. Others notice in him the absence of initiative, but he does not. He is discriminated against by business houses, but does not understand why. The writer . . . became conscious of this weakening action upon the will only after he had ceased the use of cigarettes and then gradually became aware of the return of will-power that was one of the symptoms of convalescence, so to speak, from the disease—for cigarette smoking really is a disease when it has become a fixed habit." This weakening of the will involves not only loss to achieve positively, but also the lack of power to resist evil.

4. *A Hazard to the Baby*

That the use of cigarettes adds grave hazards to the child of prospective mothers is illustrated by a correspondent who tells her observations in the December issue of the *No-Tobacco Journal*. A special friend of hers became addicted to the cigarette habit.

"After several years of married life she became very anxious for a baby. When her fond anticipations were well along toward realization she consulted a prominent physician. He advised her not to quit smoking. His reason was that since she had the habit, the craving for the cigarette would be worse for her and her unborn child than to satisfy the desire by smoking and be happy and content. Ignorant and trusting, the young woman heeded the advice of the doctor, and continued smoking.

"She was not at all well, suffering extreme nausea, pain, ennui and was terribly miserable both physically and mentally. Again consulting the physician, she was told that her suffering was natural to her condition.

"One morning it became necessary to rush her to the hospital. Conditions became so serious that the best specialists were called in council. The baby was born dead and her own life barely saved.

"Three of her friends in the same city, all wealthy smoking society girls had exactly the same experience, during the same year, under the same conditions.

"It so happened that myself and two of my friends, living in a rather small country town, had normal, perfect, healthy babies born without complications of any kind, within eighteen months of the incidents narrated above. None of us ever smoked. Was this just a 'happen-so'? Certainly not."

The January, 1930, issue of this same journal reports that there were forty babies seen recently in one ward of a New York maternity hospital suffering from tobacco heart, caused by the cigarette smoking of their mothers. These babies were so frail and sickly that they were not expected to live more than a few months.

5. *Both Liquor and Tobacco Are a Hazard to Longevity*

According to the Secretary's record of the class of 1868 in Dartmouth College, those who used liquor while in college lived to an average age of 44 years, 11 months; those who did not use liquor lived to an average age of 63 years, 6 months—a difference of 18 years and months in favor of the nonusers. During the first twenty-five years after graduation, 29.4 per cent of the users of liquor had died, while only 6.7 per cent of the nonusers had passed away.

The members of this class who used tobacco while in college reached an average age of 49 years, 9 months; those who did not use tobacco reached an average age of 59 years, 4 months, a difference of 9 years, 7 months in favor of the nonusers.

A few other hazards which come to the smoker can only be mentioned. In their effort to throw off the poisons of tobacco, the liver and kidneys are affected. The heart suffers; heavy smokers frequently drop dead due to the effect of tobacco on the heart. Tobacco using hazards one's life in case of an epidemic, an operation or other crisis which draws upon a person's reserve. Worst of all, smoking hazards one's moral influence upon others. It tends to destroy his self-respect. It must necessarily act as a barrier between a man and the higher reaches of moral, cultural and spiritual attainments.

The widespread use of cigarettes is a hazard to the future of the race. Educational forces should be set to work in every community to lessen these hazards. Reader, what are you going to do about it?

Osceola, Iowa.

Gandhi's War

BY BESS ROYER BATES

On a dark night, about two o'clock, with the tropic rain falling and the streets deserted except for slinking dogs, a little man clad in a few yards of white cotton cloth, worth perhaps a quarter, stepped out of the English palace at New Delhi, India. He raised an enormous black umbrella and walked briskly away, alone. It was five miles to Old Delhi where his friends were awaiting the result of his many conferences with the English Viceroy, Lord Irwin.

Those conferences had been long and secret. To those who knew the issues at stake, it seemed impossible that an agreement could be reached, for England is England, a mighty power—but Gandhi is Gandhi. The result was a victory for common sense the papers said. Both sides had given in, but Gandhi had won the essentials for which he had been fighting.

News from India is carefully censored. References to Gandhi are frequently made in derision, his achievements are belittled. As one woman said when she was urged to read a book on his life: "Oh, he believes such funny things!"

He does.

It is his funny belief about war that we need to

study, however, we people who believe in peace and are working for peace in the world.

Gandhi does not organize a rebellion, buy firearms and start a war, as has been the way of the world for so many years, when he wants to attain a certain end. He practices non-coöperation. If a law is wrong, he disobeys it, even telling the authorities when and how and where the disobedience will be performed. Then he takes the punishment. His followers do the same. He was inspired to work out this program by the Sermon on the Mount and the writings of Tolstoy. He first tried it in South Africa where the Hindu coolies were practically slaves enduring many wrongs and injustices.

Gandhi went to South Africa as a lawyer and established an excellent practice there. He could not, however, endure the treatment the Hindus were receiving. He had not the money or power to start war with England. So with a little group of followers, he consistently disobeyed the unjust laws and went to prison for punishment. In those days he was not treated as a guest in prison, as he is today. Neither were his followers, many of whom were women. Some left the prison broken in health for life. But in time their suffering caught the attention of the government. Gandhi had no hate for the government. He was merely showing the government how mistaken it had been in making unjust laws. His suffering and that of his friends won. The laws were abolished.

When he won in South Africa, he was called back to India by members of the Nationalist Congress, that group of Indians who want independence. He was to help them in their cause. Again he started his disobedience campaign. But it failed. Riots resulted. People were killed. Gandhi took the blame and went to prison. This was shortly after the World War. He said that he had failed because the people did not understand that they must respect and obey law before they can disobey it in a righteous cause. Many of his followers had used undue license in their disobedience. The cause had been defeated. He determined that the people must be educated to a better understanding of the meaning of law before another disobedience campaign could be started.

In American History, the Quakers, just before the Civil War, practiced a similar disobedience when they helped slaves to freedom by the underground railway. They believed that slavery was wrong, and so disobeyed the law compelling people to return escaped slaves to their masters. Many slaves found their way to Canada and freedom in this manner.

For a number of years, Gandhi spent his time in educating the people to a better understanding of his ideas. Then a year ago last February, he started his disobedience campaign to help the poor of India by abolishing the tax on salt. People who live along the sea coast can not take their cattle to the ocean to drink. Neither can they evaporate the water to get the precious salt for their food because the English government has a tax on salt. This tax seemed unjust to Gandhi because there are so many poor in India who must have salt, but who have not the money to pay the tax. Did we not go to war with England once over a tax on tea? So Gandhi led his followers to the sea coast and openly made salt in defiance of this law. When the soldiers came to stop them, his followers did not fight back, but took the blows, the torture, the insults in silence. Little of these details got through to the papers. Thousands and thousands were imprisoned. Finally Gandhi himself was imprisoned for nine months.

When he was released, he and Lord Irwin started their conferences. When those conferences were over, the salt tax had been repealed.

In a little over a year, without arms, without power, without money, without any of the things that the world counts of value, Gandhi won.

There are other details of this conference that can not be discussed here for lack of space. But this thing is significant. Gandhi won his point on the salt tax. One hundred and fifty years ago we fought a five-year war on a similar issue that left trails of hatred in the hearts of people to this day. Gandhi and Lord Irwin are friends, although they differ on many points. Gandhi has no hatred for England or for any of his enemies. He says in his biography, that years ago he put all hatred out of his heart. His actions prove that.

Here is a man, not a Christian, who apparently has found a substitute for war. Should not his methods be studied by every Christian in the world?

C. F. Andrews, an English missionary, has written two illuminating books, entitled, "The Ideas of Mahatma Gandhi," and "Mahatma Gandhi, His Own Story." Will Durant, while touring India in study for a book on which he was writing, became so interested in the situation there that he dropped his work to write a little book entitled: "The Case for India," obviously written in favor of the Hindu, but with an excellent bibliography in the back. These books are eye openers.

Deceased July 6, 1931.

Thanksgiving

BY D. E. CRIPE

THE giving of thanks is a manifestation of gratitude to the Father who gives all good gifts. We have the promise that good results are to follow the giving of thanks. Paul says: "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer" (1 Tim. 4: 4, 5). This would imply that every prayer contains both a spirit of thanksgiving and a petition.

The Mosaic rule of clean and unclean food had a firm hold on the Jewish people, and it took them a long time to get away from it. Even after the Lord had said to Peter, "That which God has cleansed call not thou common or unclean," it was necessary for Paul to teach Timothy that the word of God and prayer would sanctify even common food and make it fit for a Jewish Christian to eat. In this way a blessing passes from the Creator through prayer to the prepared food.

What practical benefit does the Christian receive from the asking of a blessing or the giving of thanks at the meal? Is that food of any more value to us than it is to him who ungratefully, without any thought of the Giver, partakes of it? Some say it puts us into a solemn, prayerful mind. This is good, but if this is all, the blessing should be asked on ourselves, and not on the food. If the food is blessed then we who partake of the food also partake of that blessing.

Paul says that prayer and the word of God have an effect upon the food, which may have been common, and now should not be refused; it has now become sanctified through the word of God and prayer. If it is sanctified it is set apart for a certain purpose, and is made fit to serve that purpose. The object of food is to supply nourishment for the human body. With the blessing of God upon it, this food is now such as to prove a blessing to the body that partakes of it.

Paul at another time says under some conditions a Christian may eat food that has been offered to idols. This one would think would be a very questionable kind of food for one who served God. However, he says this man eats and gives thanks. Perhaps this prayer and giving of thanks have brought about for him the change in the food which he mentions in writing to Timothy, and thus the food is blessed and made fit for him who offered the prayer.

If Christian people were more generally taught that a real, practical blessing follows the mealtime prayer, that it sanctifies and fits the food for the strengthening of the body, that with the proper partaking of the proper food which has been blessed by the Creator of all there would be less sickness among us, it would not be so difficult to have the mealtime prayer retained in every family.

Thanksgiving is of all prayers the most unselfish. Whether we give thanks for food, for life, for health, or for whatever we may possess, no one can accuse us of having a selfish motive in it. Asking a petition, however proper it may be, partakes more or less of a personal, or at least of a company affair. But when we offer thanks for blessings we have already received it shows at least that we are grateful for good gifts. It also acknowledges to all the world that we confess God as the Giver of every good gift. Thus our prayers of thanksgiving are more apt to draw unbelievers to accept a faith in God than many loud petitions for more blessings.

Chico, Calif.

Leadership, Organization and Tithing

BY S. Z. SHARP

One of the outstanding events that occurred this year in the religious world was the celebration of the one-hundreth anniversary of the founding of the Mormon church. This was held in their capital city—Salt Lake City, Utah. It began on April 7 and lasted five days. We were fortunate in being present on the last day of the session, and by the kindness of the bishop in charge of the temple court, the favor of the elder who issued the tickets to seats in the great tabernacle where the sessions were held, and by a special dispensation of the Council of Twelve, we secured a seat when hundreds of loyal Mormons could not get any. The last exercise of the session was a pageant entitled: "The Message of the Ages." It began with a tableau of the creation and ended with the crucifixion of Christ. The music was furnished by the great pipe organ and the grand orchestra assisted by a choir of three hundred trained singers. The walls and roof of the tabernacle in which the exercises were held are composed of wood ten feet thick. This is held together by wooden pins without a nail or rivet in the building. The acoustic qualities and ventilation are perfect. Its seating capacity is ten thousand, and it has thirty-two openings for exit. The congregation can get out in five minutes.

From the bishop we obtained a detailed history of the Mormon church and learned that what has given that denomination such remarkable success are three factors—leadership, organization and tithing. When the progress of our church is compared with that of the Mormons, it makes us sit up and take notice. For example, we have existed as a church more than two hundred years and number one hundred sixty thousand, including the four branches. The Mormons have existed one hundred years and number over seven hundred thousand. We have missions in four foreign countries, they have missions in thirty-five. We have sent out less than four hundred missionaries. They have sent out over fifty thousand, scattered to every civilized country in the world and many islands of the sea. We find it difficult to raise four hundred thousand dollars annually for mission work; they raise five millions annually with ease.

The Mormons have not made such a great success because they have a better religion. We claim ours is much better than theirs. But their success seems due to better organization and their system of tithing.

(Continued on Page 20)



MISSIONS

This Department Conducted by H. Spenser Minnich

Learning the Spirit of the Law

Bro. Shull and a deputation of Bible School teachers visited the Pinjal school one Sunday last winter. It had been planned that the story of the paralytic should be told emphasizing the fact that the four men brought their sick friend who was in need of help to Jesus. The scripture verse, "They brought him to Jesus," was then taught to the children. Following this the boys were asked if any of them had brought anyone to school. Several told of others they had brought. The verse was then made to read, "Dakalia brought him to Jesus." Recently Bro. Shull in addressing the boys again, asked them if they remembered the verse they had learned. One boy quickly responded: "Dakalia brought him to Jesus." The spirit of the verse had certainly been learned, if not the letter.

Devu's Conviction Won

Devu was one of the largest boys in the Pinjal school who had studied most of the year in the fourth standard. His father was thrifty and rich and eager for the boy to return to his home and help in the work. When it became evident that the boy could not pass in his standard he was permitted to return home. As he went we hoped he would be a better man in the village because of the years he had spent in the mission school. It was not long before an incident occurred which confirmed our hopes. The boy's father had made some illicit liquor, and Devu not approving of the act, took the bottles from the home and was in the act of throwing them away in the jungle. Just then some police appeared and proceeded to make an inquiry. The father angry because his son's actions had exposed his guilt, would have been pleased to see his own son cast into jail. However, the patel of the village came to the rescue by testifying to the good conduct of the son and showing the guilt of the father. As a result of it all the father is now serving a sentence in jail. Devu has not become a Christian, but when our school boys show that they have received new ideals and attempt to live up to them we know that God is pleased.

They Hear Risku First

Mrs. Marguerite Burke writing from Africa tells the story of a Sunday tour among the villages of Margi land. You will find the details of the story on page 13. The picture of Risku and his wife is shown in the issue of June 27.

Risku, one of the more mature Christians, and his wife, accompanied the Burkes. They came to a new village which had not been visited before. Risku told the villagers that Dr. Burke could cure them of many of their diseases. A great throng then assembled. Then Risku stood up and told them "The Story" for the first time. He said, "Long, long ago, Jesus, God's Son, came to this earth." The only response from the people seemed to be: "But we have never heard about it before." Mrs. Burke, commenting on the experience said the people acted as though to say: "It is good news, but no one had ever told us." This is still ringing in my ears.

Plans are on foot as soon as the rains are over, for Risku and family to move to one of the new villages to start the ground work for a Christian church. How splendid it is for these black sons of God to take up the message handed them by the missionary and to proclaim it to their own people. Missionaries who can win Christians not only for the salvation of their own souls, but to become soul winners of others, have caught the method of Jesus.

Anklesvar, India, to America

The National Council of Women's Work decided to continue their mission project, supporting the Girls' Boarding Schools on the three fields—India, China, and Africa. The following letter from Orpa Bugyandas, one of the girls of the Anklesvar School, expresses her gratitude to those who are helping to support the school. Other letters will follow.

Honorable sisters of the church, to you, Salomi Gidarlal, your Hindustan friend, sends many greetings:

Through the perfect mercy of the Lord I am in health and pray that you too are enjoying such a blessing.

The advantages I have received from educational privileges in the Practical Arts School of Anklesvar, is largely due to your merciful services you so willingly render to others, of whom I am one. I thank you greatly for all of it.

I especially pray for you that the Lord may richly bless you and give reward for such giving of self. That you should have so much love for those far away

Whoso loves a child loves not himself but God: whoso delights a child labors with God in his workshop of the world of hearts; whoso helps a child brings the kingdom of God; whoso saves a child from the fingers of evil, sits in the seat with the builders of cities and the procurers of peace.

is much cause for thankfulness on our part and I hope we too may give our lives in such willing service.

Our Sunday-school is growing larger. Christianity is growing more and more. As Acts 1: 8 gives it, so truly the gospel and the fruits of your labors are being broadcasted. I know it will continue to go on growing.

We were out helping to spread the gospel during the touring season and there are many others also helping in this great work.

Again I thank you for what you are doing that we may the better prepare for the work which pertains to his kingdom. God bless and keep you all in his joyous service.

Salomi Gidarlal.

Anklesvar, India.

A Sunday in Margi Land

BY MRS. HOMER L. BURKE

Like most of the pagan tribes of northern Nigeria, the Margis live in small scattered villages from one to five miles apart. Naturally, if the Christian message is to reach them we must take it to them. Sometimes the missionaries go on preaching tours, sometimes the native Christians. It is also true that they go together.

On this particular Sunday (April 19, 1931) I want to tell you about, both missionaries and native Christians went out. Usually the men do most of the touring but occasionally we women go along too. On Saturday morning we completed our work at the hospital as quickly as possible, had early lunch and then departed for Madagali in the mission truck. This place is about forty miles northeast of Lassa. The group was made up of Miss Horn, Risku, his wife Kwarboni, and their son John, Dr. Burke, Royce and myself.

In about four hours we reached Madagali. We unloaded at the rest camp which the government provides for travelers and made ourselves comfortable. Madagali is near Risku's home town, which is Bebel. His wife had never been there and so they were very keen to go to see their friends. John stayed with us as the road is long, stony, and over mountains. The remainder of us took a walk through the town seeing the sights, saluting the people and inquiring about their sick. Royce was quite an attraction as most of the folks had never seen a white child. On our return to camp there was a supper of chicken and guinea corn mush awaiting us. After that we talked a while, then prepared our blankets on the ground under the stars. As Kwarboni and Risku had not yet returned, John put his mat next to ours too. This is the hot season, but the nights generally are quite cool and are lovely for sleeping. We slept fine and except for Royce kicking me on one side and John on the other the night was uneventful.

At daylight on Sunday morning, Risku and Doctor left for the Margi section of the town a mile away for an early morning service. But even when they arrived most of these thrifty farmer folk were out on their farms, preparing the ground for the rains are near at hand. When they returned to camp we ate breakfast and then Doctor was called into the village to see some sick folk. About six miles beyond Madagali is a town called Waga. This is Risku's father's town. Risku was eager that missionaries should go to this town as none had ever been there.

So we drove out to Waga, and there on the hillside under a large tree we sat down to wait for the people to gather. The news soon spread that white people with a baby and also one of their own boys who had been gone for a long time had come. They do not understand Margi so we had to talk to them in Fulani. After a while Risku told them of the Doctor at Lassa who could help those who were ill. He especially invited lepers to come for treatment. Then he told them, "The Story" for the first time. He started by telling them that long, long ago, Jesus, God's Son, came to this earth. Their only response seemed to be: "But we have never heard about it before. It is good news but no one had ever told us." What a condemnation! It is still ringing in my ears.

We went back to Madagali, had early lunch, loaded up our outfit and started homeward. About six miles down the road we stopped at Magar, a little village where Doctor had been several times before. Men, women and children gathered around the car. We sang "Jesus Loves Me." Risku sang one line, then we all sang it. He followed with the second line and we sang it and so on. Even the old men seemed enthusiastic and begged for more. Risku told them a gospel story and we were off again. A few miles further on we left the motor road and crossed a corn field to a village called Dzu. Here some friends who had been cured at the hospital at Lassa greeted us and we had another short service telling the glad tidings.

Our next stop was at Gulak. This is a Mohammedan town and so we held no service there. We are forbidden by the British government to hold services in Mohammedan towns, so we only greeted them and passed on. Our next and last stop was at Duhu. Here under a big tree we gathered sticks, built a fire and boiled water. It had been a very hot day and our water bottles were empty. Risku and Doctor went into the village and held a service while we prepared some food. After several cups of tea and some bananas we were quite refreshed. We then drove down through the town. It is the largest Margi town we have seen. It lies between two mountains with some of the houses built up the side of the mountains among

the rocks. They say there are over three hundred Margi compounds. The people in a compound frequently consist of grandparents, father, his wives and children and probably some married sons with their wives. At least five hundred people gathered to see "The automobile that had left the big road and come right into their town." For us it surely was an unusual sight to see so many people from one town gather together. Very few pagan towns can boast of such a population. And again I was impressed with the wonderful opportunity before us here. We now have government permission to station a native there to do dispensary and school work as well as preaching. Next year as soon as the rains are over, we are planning that Risku will move up there to start the work.

The sun was just going down and we were still some twenty miles from home. So we left them and drove home in the cool breeze that is so refreshing after the heat of the day.

In thinking of the day's activities we were glad to be alive to experience the joys of service. Arriving at home, we had a lunch with the Rupels where we had our weekly English service with our own little group of five, and then off to bed to rest—for Monday is a big day at the hospital.

Lassa, Nigeria, Africa.

News From the Field

AFRICA

Marama

Lucille G. Heckman

Staff

The Marama station staff at present consists of Elnora Schechter, R. N., Lucille G. and Clarence Heckman. The latter are due to go on furlough at the end of this year, when Desmond and Irene Bittinger will take over their work. The Bittingers with their two children expect to move to Marama early in October.

Opening the New Station

Bro. Heckman came here last October and began to build the necessary buildings. At the beginning of the year Mrs. Heckman and Miss Schechter came, living for a time in temporary quarters. Bro. Heckman put in six months of hard work in an effort to get our houses under roof before rains should come. By the first of May, when he left for a much needed vacation, the Heckman house was practically finished and we had moved in. Miss Schechter's house was under roof but none of the inside work had been started. Besides these two houses a number of round huts had beeen put up, and a roof had been erected of palm tree lumber and thatch to serve as a carpenter shop. A temporary dispensary had been built, together with several round huts for in-patients. There is as yet no place to have a proper school, although several hours daily have been spent with a small group of natives who have had a start in school elsewhere, people whom we have brought here to help in various phases of the work. A school house is the first thing on the program as soon as it is again possible to build. Considerable interest has been evinced by the local children and we look for a large group to come as soon as we can care for them. Neither do we have a church building. Our station morning prayers are held in the carpenter shop, and the Sunday services under big trees in the near-by villages. Later, the school chapel will serve our needs on the compound, and we look forward to the natives building their own churches in the villages.

Climate and Gardens

Marama is on a plateau and has an elevation of 2,700 feet. This makes it quite noticeably cooler than at Garkida. The only disadvantage we have yet noticed to being on the plateau is the wind. During the dry season it blows almost constantly and in the wet season we learned to our sorrow that it can blow with a terrific force when a storm is coming up. Two buildings had the corrugated iron roofs torn off before we finally got them tied down securely enough. (At least we hope it is final.) The plate is now tied down with strap iron which is bedded into cement.

This year we have been very fortunate in having fairly regular early rains. Our gardens look like good healthy gardens in America. They have grown very rapidly and we notice that they do not require the careful tending to protect them from the sun that they did at Garkida. We hope to raise some crops, potatoes in particular, with more success than is possible in the lower altitudes.

Medical Work

The people are responding very well to the dispensary work. Miss Schechter reports a record of 147 treatments for one week in May. She is frequently called to see cases in near-by villages that are unable to come to the dispensary. Several operative cases have been sent to the Garkida Hospital, and several lepers have gone to the colony at Garkida for treatment.

Friendly Response of the People

We have not as yet encountered any opposition or hostility among the people. On the contrary they seem very glad to have us here and they seem to enjoy the Sunday services very much. The headman of Aga, about a mile and a half north, not only attends every service himself but urges his people to come as well. We have had as



Mrs. Desmond Bittinger and children in front of their residence in Garkida, Africa.

many as 250 people gathered under the big tree in this village to listen to the Gospel.

A Challenge to Service

We are in the heart of a large Bura population. The local District chief has 37,000 people under him. At night we can see the fires of villages in every direction—a mighty challenge to us and to you.

CHINA

Ping Ting

Anna Crumpacker

Lack of Chinese Publications

Two representatives of the National Christian Council, Miss Kuan and Miss Lane, stopped with us and gave us the home part of the national exhibit. It consisted of the Chinese publications of posters, pictures, games, and books for the home. It wouldn't take a five foot bookshelf in China to hold every Christian book published in Chinese for the home and family. China needs Christian literature.

Mother-in-law Meeting at Ping Ting

A new feature was tried for the month of May. A mother-in-law meeting was planned. A large number gathered. Bro. Yin gave a very instructive talk on kindness in the home, and there was also an original play. The Chinese love to dramatize. They seem eager for another meeting in the near future.

Women's Classes Show Perseverance

Women's classes closed June 6. There were five women graduating from the upper primary which represents six years of study, and four graduating from the lower primary which represents four years of study. All these women began to read in their mature years. What seems to measure so little in intellectual accomplishment, represents a great deal of patience and perseverance, and a marked growth in character.

Rural Evangelists in Conference

A conference for rural workers was held at Ting Hsien. Bro. Shih Tsung Yang, a lay rural evangelist, was our delegate. He reports a most helpful experience. The purpose of this conference was to give to lay evangelists some fundamental principles in hygiene, cleanliness and nutrition that could be taught and lived in our rural communities.

Will China's Christian Forces Unite?

Dr. A. C. Kepler and Dr. Fan, representatives of the Church of Christ in the China movement, spent a day with us. The purpose of this movement is to organically unite all the Christian forces of China.

Verna Ruth Flory Still in the Hospital

Though at times her condition seems to be improved it is necessary to keep her in the hospital. We do hope that ere long she will show a marked improvement.

INDIA

Bulsar

Opening of Bible School

On June 15 the Bible School opened for another year's work with fifteen men and eight women in attendance. The subjects this term are Old and New Testament, Church History and non-Christian Religions. The last two subjects are taught by Eld. Satvedi, pastor of the Bulsar church. Only five of the women are able to take full work. The mission has decided that courses on Village Uplift, Health and First Aid, Homemaking and Parenthood shall also be given in our Bible Schools. In harmony with this Dr. R. B. Jerome of the Bulsar hospital is to give a lecture each week on Health and First Aid. The other subjects will have to be treated in a similar way owing to the lack of time, as this class hopes to graduate next spring, hence extensive courses in these subjects can not be given.

Hospital and Day School

The Bulsar day school also opened on June 15 after the summer vacation, and 166 children have been enrolled. Most of these are Christians, but some few non-Christians who live near by also attend. The boys' boarding school here has been closed, so this is the first year there are no orphan or boarding boys in this school since it was first established over thirty years ago. There are about twenty boys in the hostel who attend English schools in the town. The hospital has had no vacation, but continued right through the summer running full strength all the time. Many operations as well as medical cases kept the wards filled up continually. Several new nurses have been added.

Jesus and Gandhi

"Jesus and Gandhi" is the name of a new booklet that has just appeared. It is written by a Hindu who has attempted to compare the two by pointing out similar experiences or similarity in teaching. On the front page is the picture of Christ the Good Shepherd beside Gandhi in his scant clothing. And between their names are the cross and the spinning-wheel. Among other pictures are the Last Supper and Gandhi eating out of a bowl with his hand; also the Triumphal Entry into Jerusalem and Gandhi's march to Dandi to break the salt law. Last of all the crucifixion and Gandhi being taken to prison. This is revolting to a Christian, but we pray that in one way or another the thought of India may turn toward our Christ.

Visit to a Brahman's Home

Yesterday we were invited to the home of a long-time friend, seven miles out in the country. Upon arrival the neighbors, especially the children, crowded into the room where we sat. Then we were served with food—a rich dish, a peppery dish, a fruit dish (sliced mango) and tea. And we had to eat before the crowd. Later Mrs. Blough visited in the homes with the women while I went about the town talking to the men. I also went to see their shrines, places of worship, which are always interesting to me. The first one was a small shrine containing about five small round stones from the river which represent Matas (mothers) who are worshiped all over this country. The next shrine was occupied by Hanuman, the monkey-god. This shrine was also small. Then we came to the large temple which is in charge of a priest. After removing shoes I was allowed to enter to the doorway and view the idols. This is a fine looking shrine. In the center at the top stands Rama, on his right side Laxman, his son, and on his left side Sitabai, his wife. These are all small idols about a foot high. Below in the center is Lakhsmi-Narayan, and by her side Balkrishna. Beside these in large figure on the veranda wall is Ganeshji, the elephant-god. I ask my educated friends if they worship these. And they say: "No, we do not; only the ignorant do. But these are great personages and we remember them by these idols as you remember your friends by photos." The next shrine was dedicated to Shankar, or Mahadev. And close by was a small shrine to the goddess of small-pox. So many worship the gods and goddesses who can not reward the worshipers.

KINGDOM GLEANINGS

Calendar for Sunday, August 9

Sunday-school Lesson, Saul Converted and Commissioned. —Acts 9: 1-9, 17-19; 1 Tim. 1: 12-14.

Christian Workers' Meeting, The Goal of the Church.

B. Y. P. D. Programs:

Young People—Leadership and Service.

Intermediate Girls—Hymns That Help Us to Know God.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Three baptized in the Green Hill church, Md.

Five baptized in the Richmond church, Va., Bro. I. S. Long of Bridgewater, Va., evangelist.

Five baptized and two await the rite in the Chippewa Valley church, Wis.

Eight baptized in the Pleasant Hill church, Va., Bro. Geo. A. Early of Westminster, Md., evangelist.

Twelve baptized in the Green Mountain Sunday-school, W. Va.

Nine baptized in the Brownsville church, Md., Bro. Edw. K. Ziegler, evangelist.

Fifteen baptized at Codorus house, Pa., Bro. M. A. Jacobs of York, Pa., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. A. H. Miller of Kent, Ohio, Aug. 2 in the Center church, Ohio.

Bro. John Showalter of Roanoke, Va., Aug. 16, Otter Creek church, Campbell County, Va.

Bro. Kenneth Strite of Long Meadow congregation, Aug. 3 in the Manor church, Md.

Bro. Ezra Bowman of Callaway, Va., Aug. 16 in the Topeco church, Va.

Brother and Sister B. M. Rollins of Keyser, W. Va., July 28 in the Damascus church, Va.

Bro. Jos. Caricofe of Chicago, Ill., Aug. 16 at Valley Bethel church, near Bolar, Va.

Brother and Sister Oliver H. Austin of McPherson, Kans., Aug. 19 in the Fruitland church, Idaho.

Bro. C. E. Grapes, the pastor, Aug. 23 Lost Creek congregation, Free Spring house, Pa., closing with the love feast Sept. 6.

❖ ❖ ❖ ❖

Personal Mention

Bro. W. R. Argabright, having accepted the pastorate of the Deepwater church, changes his address from Redfield, Kans., to Deepwater, Mo.

Assistant Editor Maud Newcomer of the Sunday School publications is making her vacation a bit strenuous by taking several university courses related to her editorial work.

The Sunshine Quartet of La Verne College kindly furnished the editorial rooms of the Messenger with a little extra sunshine Monday morning of last week. The preceding evening they had delighted the Elgin congregation with their most excellent renditions.

Western Canada has chosen Eld. I. M. McCune Standing Committee delegate to the Conference of 1932, with Eld. J. H. Brubaker as alternate.

All papers and queries coming to District Conference of Northeastern Kansas should be in the hands of the undersigned not later than Sept. 10.—W. A. Kinzie, District Clerk, Navarre, Kans.

Bro. Ezra Flory has sufficiently recovered from his severe illness of some months ago that he is now filling pulpit appointments. He announces that he is open for Bible or other institute engagements after September. Write him at New Paris, Ind.

Bro. William Kinsey, formerly Bible teacher in Blue Ridge College, now pastor at Elkhart, Ind., and Sister Kinsey, on a tour of visitation last week among kindred and friends were overnight guests of the Bonsacks and of the Publishing House next morning.

Bro. Ezra Lutz of Freeport, Ill., is making himself an encyclopedia by riveting together his Messengers for each month. The other day when a Methodist preacher who had to make a speech on missions called on him for literature on the subject, Bro. Lutz found his monthly Messenger booklets very convenient.

"**Brother Sharp** narrowly escaped death or serious injury this morning. He was driving from a side street onto main street when his horse was struck by an auto and killed. The buggy was demolished and Bro. Sharp sustained a severe cut on the head, both hands were lacerated and his shoulder bruised. He is in the hospital suffering some pain and considerable shock but it is believed there is no serious injury." So Bro. Ira H. Frantz of Fruita, Colo., wrote us under date of July 25. However, from a letter at hand as we go to press we gather that Bro. Sharp was hurt more seriously than first thought. At best he will have a long siege in the hospital. Of course we all think of our aged brother with mingled feelings of sympathy and hope for his prompt and complete recovery.

❖ ❖ ❖ ❖

Miscellaneous Items

Program of the District Conference, Eastern Virginia, to be held in the Oakton house, Fairfax congregation, Aug. 12-14. Elders meet Wednesday, 10 A. M. Young People's Program, Aug. 12, 7:15 P. M. Ministerial Program, Aug. 13, 9 A. M. Sisters' Aid Society Program, Aug. 13, 1 to 1:30 P. M. Program of Board of Religious Education, Aug. 13, 1:30 P. M. Missionary Meeting, Aug.

Wanted: More Marriage Notices

Marriage notices have been published in the Messenger for many years. They are interesting items of news and we believe we should be publishing more of them. Indeed, we would like to give notice of all marriages of interest to our readers. A nominal charge of 50 cents is made for the publication of such notices, but on request and information as to the address of the newlyweds we return all this in a three months' subscription to the Messenger. To the young people we say: Inform your friends of the happy event and set up housekeeping with the church paper as a regular visitor in your new home. To our ministers we say: Send us marriage notices with the addresses of the newlyweds, and request the Messenger. We will do the rest. Thank you.

13, 8 P. M. Business Meeting, Aug. 14, 10 A. M.—D. M. Glick, District Clerk.

The Pleasant Hill congregation near Johnstown, Pa., is planing a homecoming program Aug. 30. It will be an all-day meeting with a basket dinner as a feature. All former workers and friends of the church are invited. Bro. Grant E. Weaver is the present pastor.

Program of the District Conference of Southern Iowa to be held in the English River church, near South English, Aug. 26-28. Wednesday, 1:30 P. M., Elders' Meeting at home of A. H. Brower. 2 P. M., Ladies' Aid Society Meeting. 7 P. M., Welfare and Educational Meeting. World Friendship Among Children.—Maurine Brower. Address on the Liquor Traffic.—Wm. E. Thompson. Educational Address.—C. Ernest Davis. Thursday, 8:30 A. M., Sunday-school Meeting. Address, New Advances in Sunday-school Work. 10:30 A. M., Sectional Conference. 1:30 P. M., Ministerial Meeting. A Greater, More Spiritual Church.—J. D. Brower, J. Q. Goughnour, D. F. Shelly, C. B. Smith. 2 P. M., Young People's Conference. Address, The Challenge to Youth for Citizenship. The Challenge to Youth for Service.—C. Ernest Davis. 7 P. M., Missionary Meeting. Address by Homer Caskey. Friday, 8:30 A. M., Business Session.

❖ ❖ ❖ ❖

Our Book Shelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

The Essentials of Leadership. By Herman Harrell Horne. Cokesbury Press. $1.00. 136 pages.

This book contains a number of chapters written by the author for various occasions which are now published with a view of making the material available to those who are leaders or are training for leadership. It is well written and is one of those books that demands of you time and thought to think through the suggestions offered. The chapter that deals with the qualities of a successful leader will prove a fine test by which any leader may measure his own standing. The last two chapters dealing with the meaning of the cross and the changing church will set Christian workers thinking. Here is one of those books one can afford to turn to repeatedly for direction and inspiration.

Thirteen Party Plans for Adults. By Martin I. Webber. Cokesbury Press. $1.25. 165 pages.

Adult classes and adult organizations frequently complain that they can not find material for their socials. It is for this very class that the author writes. He favors class parties and socials as a means of developing a friendly spirit and the social life. He does not overlook the spiritual and the higher element of socials but feels that this one meeting is especially for the lighter vein where fun and laughter come into their own.

Part One deals with the necessity of well planned social activities, tells how to organize a church for fellowship and points the way to successful socials.

Part Two presents thirteen programs for a full social evening. The subjects of these thirteen parties are as follows and will suggest to you the character of the book: A Winter Carnival, An Art Party, Japanese Tea Party, Friendly Family Frolic, Hokus-Pocus Party, Camp Fire Fun, An International Party, Jack-o'-Lantern Frolic, A Stagecoach Party, Christmas Party, Birthday Party, When-I-Was-Seventeen Party, Musical Party.

Knowing God. By Dwight E. Marvin. Trinity Press. 173 pages.

We have in "Knowing God" a collection of religious poems, something unusual in this materialistic age. Many of the poems are of high quality. Some are short but others cover a page or more. Because the author holds to his subject, naturally a sameness follows in some of the poems. A good sample of what this collection contains is the following:

"I can not tell what God hath planned
For me in days to come;
But this I know, he holds my hand,
And I am going home.

"It is enough: his way is best;
I know I can not roam,
For when he guides none can molest,
And I am going home.

"When shadows fall to veil the night
Beneath the heavenly dome,
I'm hastening on to see the light
And I am going home."

THE QUIET HOUR

Ezekiel

Ezek. 18: 1-5, 19-32

For Week Beginning August 16

An Old Truth Outgrown

The old teaching had served its day. A fuller and higher truth takes its place. This is right. The old should pass, but not that we may revert to an easier and lower manner of living. Let it pass that we may follow a higher, harder, more sacrificial and more heroic ideal (Matt. 5:17-20).

Individual Responsibility

How welcome is this clear strong note in our day, when all sorts of clever schemes are being proposed to abolish the sense of individual responsibility. "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." "The soul that sinneth, it shall die." "If the wicked turn from all his sins . . . he shall live" (Deut. 32:4; Psa. 103:6; Prov. 16:11).

If the Wicked Turn None of His Transgressions Shall Be Remembered Against Him

The love of God is the great truth underlying this whole chapter. The past evil deeds of one who has turned to righteousness are not remembered because God is the loving Father. Were he our judge and pay-master, this could not be so (Luke 15:11-24).

If the Righteous Turn to Evil, Former Good Deeds Are Not Remembered to His Credit

Such a one is the more guilty for he turns away from goodness. No man is so hardened in evil as he who has turned to it from righteousness (Matt. 6:23).

I Have No Pleasure in the Death of Him That Dieth

None of God's punishments are arbitrary and vindictive. It gives him no satisfaction when a child of his must suffer. Rather, he suffers with and for us (Lam. 3:33; Ezek. 33:11; 2 Peter 3:9).

Discussion

Recalling God's communications with Cain, what is the difference between these two ways of putting the truth stated there: "I am my brother's keeper," and for the brother to claim, "You are my keeper"?

R. H. M.

PASTOR AND PEOPLE

Lessons for Beginners in the School of Christ

BY RHETTA C. O'ROURKE

Lesson VI—How to Serve God in Spirit and Truth

Memory Verse—Rom. 12:2: "Be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect, will of God."

No service is worthy of regard that is not wholehearted. No man can faithfully serve two masters. We must be all for God, body and soul consecrated to his service, or our labor is not true service. To serve the Lord in spirit means turning all our thoughts toward his honor and glory, and serving him in truth is making every act of our lives in accordance with his will.

We are exhorted to serve him with a perfect heart since he searches the heart and knows all the "imaginations of the thoughts," all the little wishes and half desires that we dare not put into words, that we never expect to realize, but like to keep housed up to dream about. God searches out all these things and we must let him clean them out of our hearts since they can bring no honor or glory to him and therefore no real joy to us.

We must serve him with reverence and godly fear. To serve him with reverence we must realize something of his greatness. This we can do by studying his works. No one can look out upon a lordly mountain or a whirling river torrent, or even the lowering storm clouds, and not think of the greatness and majesty of God. The worlds formed at his command, the stars pinned into place by an immutable law, the silvery beams of the moon, and the cheering light of the sun, are all his work; and when we remember that this Being of incomparable power and majesty stoops to interest himself in us, his creatures, we are lost in love and reverence for him. Godly fear dissolves into two elements, reverence and love; or a desire to follow after holiness and a love for the law of God; and with all this, a fear of the enemy that causes us to want to keep close to God in our daily lives.

Jesus said: "If any man would come after me, let him take up his cross and follow me." We must not expect to find the way smooth for us. We must serve God where we are and right in the midst of all the hindrances that may arise. The fact that we have accepted Jesus as a personal Savior is not going to change the world round about us. There will be the same sorrows; the same disappointments; the same spirit of ridicule abroad in the world that there was before, but we must make up our minds to endure these things, looking to the better days that will come when we have laid down the cross and taken up the crown. But we must remember that where there is no cross there will be no crown. Where there has been no service there can be no reward.

We must serve God with the spirit—not only in the Spirit, but with it. We must be in close fellowship with him at all times. It is possible to live in the world and yet not of the world. Every devout Christian leads a life of the spirit that is separate from his bodily life. Our souls must reach out toward God and be able to feel a consciousness of his divine presence.

We also serve him with newness of life by having our thoughts, our words, and our deeds all of a different order from what they were before. We must, of course, give thought sometimes to material things; but a true child of God finds his thoughts turn naturally to the things of God in every period of rest.

We must also serve God with gentleness, being always kind and sympathetic. We must never allow anger or malice to find place in our lives. We must do with our might what our hands find to do, no matter how humble the task. God will provide the knowledge, the strength, and the opportunity for any service he chooses for us. "Keep thy heart with all diligence, for out of it are the issues of life." In other words, if our thoughts are fixed on God our words and deeds will work for his honor and glory.

Bible Study

Serve God with all thy heart: Deut. 10:12; Matt. 6:24.

With a perfect heart: 1 Chron. 28:9.

With reverence and godly fear: Heb. 12:28.

In holiness: Luke 1:75.

Bearing your cross: Matt. 16:24; Luke 9:23; Luke 14:27.

With the Spirit: Rom. 1:9.

In newness of life: Rom. 7:6.

With gentleness: 1 Tim. 2:24.

Mattawan, Mich.

The Gist of the Sermon

BY D. W. KURTZ

Negative Goodness

THE elder brother in the parable of the Prodigal Son, illustrates negative goodness, which is not goodness at all—only the sham, the pharisaism which Jesus condemned. His plea was: "I have never transgressed any of thy commandments." The man who has never made any failures, has never made any ventures in goodness. Any one who can say he has never made a mistake, has never done any good. He has made the biggest mistake of life—to make no venture in creative

We can not send a boy's mind to school, his body to the gymnasium, and his soul to church.—Dr. Theo. Soares.

goodness. The great venturer in life is bound to make some mistakes.

It is no defense of the prodigal that he did wrong. But Jesus saw more hope in the prodigal who ventured out on life, who made his mistakes and then repented of them, than in the Pharisee who stayed at home and busied himself with absolutely nothing but the selfish interests of life. The elder brother is the one who is condemned by Jesus. The first two verses of the chapter give us the key to the whole story. The scribes and the Pharisees were criticizing Jesus because he ate and drank with the sinners and the publicans. Jesus defended his conduct in the three parables which follow. He showed the naturalness in life to rejoice over the restoration of the lost, whether it is lost as the sheep, by its own foolishness; or as the coin, by the carelessness of others; or by the wilfulness of the individual, as the case of the prodigal.

But the criticism of the story is against the elder brother. He, like the Pharisees, was wrong. He took the wrong view of life. He was envious, jealous, and selfish. His life represented negative goodness, without passion, without idealism, and without humanity.

The elder brother had no great passions. This word does not mean necessarily, animal passions. It means great devotions, loyalties, or interest in worthy causes. All the big achievements have been by men who had the capacity to love much, to feel deeply, to have a consuming passion for a cause. Without this passion life never rises to great heights. The biggest end of genius is a passion or interest that will make the mind function one hundred per cent, instead of the eleven per cent which is customary. Where there is no great love, there can be no great achievement, no venture, and no great goodness.

The elder brother had no ideals. All he thought about was things, that double portion which was to fall to him. He did not want the fatted calf sacrificed for another. He would sooner lose a brother than a calf. He had lost his brother long before he left home, and one of the biggest reasons he left home was to get away from such an unsympathetic, wooden, loveless person. There seems to have been nothing in the mind of the elder brother except the round of things. There were no ideals, nothing outside of himself to draw him, he had no cause, no social or humanistic interest—only himself and his calves.

The elder brother had no affection for humanity. That was the main fault with all Pharisaism. They were interested in the finesse of the law, and of things, but not in folks. They were constantly sacrificing folks for things. Here we see the barren life, the little life, the wooden life, without the affection for humanity that gives to personality its glory. The elder brother's goodness was negative, for all he could say was: "I never transgressed any of thy commandments." That might all be true, and he yet have not one noble deed, or thought, or wish in his whole life. Goodness is not merely to refrain from doing the forbidden, but results from a positive, creative life that builds the kingdom of God.

Long Beach, Calif.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 16—Anointing

WHEN Jesus was here on earth he healed many people of their sicknesses and diseases. It was one way he used to prove that he is the Son of God.

The Bible teaches concerning healing the sick. This service is called anointing.

1 What should sickness and other afflictions teach us? Psa. 119:71.

2 When sickness or other affliction does come, it is called "light" and "for the moment" and works for what in the sick? 2 Cor. 4:17.

3 When a blind man came, what did Jesus do to make him see again? John 9:6.

4 What should a person do when he is sick? Jas. 5:14.

5 When the "elders" of the church come what are they to do? Jas. 5:14.

6 What kind of a prayer should the elders pray? James 5:15.

7 What kind of a prayer is a "prayer of faith"? James 1:6. This makes "faith" very important. The sick person and those anointing must all have the same faith in the service in order to gain the desired result.

8 What did Jesus promise when "two of you should agree" in asking anything of the Father? Matt. 18:19, 20.

9 When there has been the proper prayer of faith what is promised the sick person? James 5:15.

10 What is the sick person to do? James 5:16.

11 What is especially promised in this same verse?

12 How about the prayer of a righteous person? James 5:16.

13 What kind of a person was Elijah? James 5:17.

14 How was Elijah's prayer answered? James 5:17, 18.

15 When Jesus' "soul was exceeding sorrowful" he prayed the Father to "let this cup pass away from me" and then he added what? Matt. 26:39.

God can always heal. He is always pleased to heal when called upon to do so through anointing, unless he has something better for us, and then we should always be happy in submitting to his will—"Not my will but thine be done, O Lord."

Johnstown, Pa.

Leadership, Organization and Tithing

(Continued From Page 11)

Leadership

The principal factor in the success of a state, nation, church or any other organization is leadership. The development of great empires, the origin and growth of religious bodies, the existence and success of great corporations all attest this fact. Brigham Young was a born leader. He enrolled his name among those who may be counted as empire builders. Had the leadership of the Mormon church fallen to the son of Joseph Smith, where it logically belonged, the Mormon church might have dwindled away like many another cult, instead of making the advance it has. Young proved his great ability by leading fifteen thousand followers two thousand miles across the American Desert into the great Salt Lake Valley. Figuratively speaking he made it a country flowing with milk and honey. He built cities, railroads, churches and factories. He gave the church the most thorough organization of any church in America. When he died he left a palace for his twenty-five wives, each having a separate suite of rooms, and two million dollars for their support.

The influence of great leadership is shown by Confucius, the great Chinese sage, who found his country dominated by tyrants, pillaged by robbers, distracted by hatred among its citizens and disloyalty among subjects. He gave his country a code of laws and moral institutes that for twenty-five centuries have been the standard of conduct of nearly one-third of the human race. His system kept the Chinese nation intact while other empires rose and fell.

Moses was one of the greatest leaders the world ever produced. He was endowed physically, mentally, morally and religiously for the great task he was to perform. He rescued about two million slaves from their masters, marshalled them into a well organized nation, and gave them religious tenets and civil laws that are in some respects models for the present day. By the influence of his great leadership, the Israelites are the only people who could remain in existence for nineteen hundred years as a nation without a country.

We owe to our great leader, Washington, the inception of the most powerful nation in the world; and to our other great leader, Lincoln, the preservation of our Union. All the great religious bodies exist because some great leader founded them and gave them an impetus that sent them on to success. Our colleges and Bethany Biblical Seminary could not serve our church better, than by training students for leadership.

Organization

The Mormon church is one of the most completely organized churches in America. One of the chief factors of its success is its organization. It utilizes every resource available. Its entire membership is enrolled under the supervision of the church and its officials. It maintains a prophet at its head, assisted by twelve apostles, by bishops, elders, deacons, evangelists and missionaries. It does not affiliate with other denominations though it tries to be neighborly.

It tries to educate and direct the children of its members into its own church. All the entertainments and social activities of their young people are under the supervision of some church official—even the dance. They keep track of their scattered members and try to retain their coöperation. By means of this thorough organization, by tracts and by missionaries, they not only retain their own members' children, but gather many from without their ranks. They have proved that proper organization is one of the chief factors of success.

Tithing

The Mormons have proved the immense advantage of tithing. By its means they have accomplished what no other denomination could do. It has enabled them to build their great temple at Salt Lake City costing four millions of dollars, one at Nauvoo, Ill., costing a million, and six others costing less sums. The bishop informed us that they had sixty-two houses of worship in the city of Salt Lake, and beside each a community building for secular purposes. Here their young people have their amusements and games. Tithing enabled them to own the Oregon Shortline railroad and other public industries. They need not worry about money to carry on their foreign missions, schools and religious enterprises.

Under the Mosaic dispensation tithing was a prominent factor in the religious life of the nation. Not to pay tithe was considered robbing God and to pay it promptly insured God's blessing. As the prophet Malachi says, " Bring ye the whole tithe into the storehouse and prove me herewith says Jehovah if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Tithing is a challenge to all of us. What could we do if we practiced it?

Fruita, Colo.

Patience and Pacifism

Large oaks grow from small acorns, and take a long time to do it. Great movements, as well as forests, have small beginnings, and develop slowly. Too rapid growth does not always indicate health, and the results may lack permanency. As a tree grows upward, its roots must lengthen and deepen. Mushrooms lack height, depth, and backbone; they also die young.

So rapidly has the so-called peace movement spread in recent years, yes months, that some people are doubting its sincerity, or at least its lasting effectiveness. They remember the difference between mushrooms and oaks.

Perhaps their fears are well-founded. Perhaps the

agents and organizations for the maintenance of international goodwill, such as the League of Nations, the Permanent Court of International Justice, the Briand-Kellogg Peace Pact, the numerous treaties for arbitration and conciliation, and the coming Disarmament Conference have been set up before the minds of the peoples of the world have become adjusted to the principles which these organizations seek to apply and the philosophy which they foster. If this is true, our statesmen have added difficulties in store, for in the long run statesmen are guided (sometimes speeded, often restrained) in their policies by public opinion, nebulous and difficult to obtain though it is.

If public opinion is lagging behind statesmanship, added responsibility falls upon those who have traditionally stood for non-forceful methods of settling disputes, international as well as personal. There are many such people, in all nations. In America there should be at least as many as there are members of the various brands of Friends, Mennonites, and Dunkers, for these denominations have traditionally taught the principles which the ablest statesmen of today are striving mightily to put into practice. There are, we believe, many more.

Even after generations of indoctrination of pacifist ideals into Dunker minds, there are still some Dunkers who fail to grasp even the simpler implications of pacifism. Consequently we are not justified in becoming impatient with other people (who, after all, make up the vast majority of America's population) who do not promptly agree with our efforts for smaller armies and navies, fairer commercial relations with other countries, abolition of military training in schools and camps, constitutional amendments to make war illegal, keeping the marines at home, and the like.

If we, as Dunker pacifists, have learned our lessons well, we must realize that patience is an important part of pacifism. We perhaps can not agree with some of our sympathizers that mere patience is enough, that all will come out right if we only sit tight. We can sit just so long; the time comes when we must move, one way or another. The time to act is now, while public opinion is even mildly sympathetic. But in our campaigning for the specific items which make for permanent peace and international friendship, whether in school or camp, pulpit or threshing ring, we need to proceed patiently, hearing our opponents' claims (for those who disagree with us are sincere, though, we may feel, shortsighted, in their beliefs) and stating our position clearly, thoroughly, and tactfully. Perhaps thus can we improve our contribution to the bringing of pacifism from unattainable idealism to effective reality.

—E. BENNETT OWEN.

Authorized by Board of Religious Education.

CORRESPONDENCE

HISTORICAL SKETCH OF THE CHURCH OF THE BRETHREN OF INDEPENDENCE, KANSAS

(Written for the Cornerstone Service, July 28, 1931)

On the 19th day of November, 1883, a few members met to perfect an organization for the Church of the Brethren in Independence, Kans. The elder in charge at this meeting was Sydney Hodgden. At that time this present site was rural. The organization was completed with Eld. Hodgden as the first presiding elder, and Jacob Senseman as secretary. Jacob Senseman had investigated the price of certain lots which the new organization considered, and reported that two lots could be gotten for the price of one hundred and twenty dollars. The newly organized church authorized the purchase of these lots which are the ones on which this new structure stands. The first trustees appointed were Caleb Fogel, Jonas Beeghly and Jacob Senseman. The first treasurer was elected in 1884 in the person of Samuel Havener. At that time the church was organized under the name of the German Baptist Church.

The foundation for the old church was completed in 1884 and the house built in 1885. Mr. I. D. Oberholtzer was one of the workmen on the old church in 1885 and now he is the superintendent of construction on the new building under construction.

The first council meeting was held in the church July 25, 1885. The regular quarterly council was begun in 1886. The total cost of the old church complete was a little less than $1,200.

For the space in time of forty-six years the old church stood on this corner as one of the old landmarks. During these years the old church has been the site of many happy occasions, and as well, several sad ones. The old church has stood to see Independence grow from a small village to a city. It grew to and beyond the old churchhouse. The city has grown until the new church located on the same spot is in one of the best residential districts of our beautiful little city. This church desires to take her place in the city, along with the other churches, in the program of saving souls for the kingdom of God. The Church of the Brethren has always been a friendly church. She stands for evangelical Christianity; she believes in law observance. Her program aims to foster the spirit of Christian fellowship and peace and goodwill among men.

Since January, 1931, D. J. McCann has been serving as pastor and presiding elder. The General Mission Board is helping support the work here.

This new structure is a memorial to the Empfield family. Abraham Empfield was one of the first members to desire to build a new modern church. At his death a few years ago this was not accomplished. But his good wife, Mrs. Rebecca Empfield, saw to it that her husband's desires were carried out. In 1924 she started a building fund. Her first deposit was $4,985.75 in 1924. July 1, 1931, it amounted to $10,954.99, and made possible a new church.

Independence, Kans. D. J. McCann.

SAT TAL

The Methodists own a quiet estate situated 990 miles northeast of Bombay. Here is found Dr. Jones' Ashram and about a dozen bungalows scattered about along the paths. During the season the Ashram is open, a temporary post office and store occupy two sections of a small building at the entrance of the estate. On the hill and mountain sides amid the pine and other trees are the birds, barking deer and other animals, for shooting is not allowed. The sparkling lakes among the mountains are full of splendid fish. The government uses the water for irrigating, as needed, and gives permits for the right to fish. Panna Lake, however, belongs to the Ashram without reservations of any kind, furnishing a place for recreation or meditation, as desired.

Sat Tal is unspoiled nature, to a large extent. There are no trains, trams, bazaars, hotels, motors or other outside influences to disturb the atmosphere. There are scarcely any gardens, but the fields can be seen all about. At the beginning of April the growing wheat crop was on. By the end of May the wheat was cut and the fields being plowed

(Continued on Page 24)

HOME AND FAMILY

When Life Is Young

BY ADA CASSELL SELL

Who knows but we may sail away
To foreign shores some distant day?
What wonders new-old lands shall bring
Our eager eyes adventuring!

There is no kind of happiness
To match the thrill of your caress,
There shall not be a future joy
I'll value more than tinseled toy

Compared with your amazing love,
Your voice, your eyes, your lips above
The little one upon my knee!
How small the outside world can be!

Altoona, Pa.

According to Each Man

BY LEO LILLIAN WISE

A CERTAIN group of young women plus one visitor were seated comfortably in Lucile's attractive living room. One was busy with some mending. Another was busily engaged embroidering upon a tiny slip for some future wee owner. Thus it was as you looked around the circle, each one busy in one way or another. And friendly chatter ran round the group as now one and then another added her bit of comment.

"I declare to goodness," Martha's eyes snapped, "there are times that I'd like to spank Junior soundly!"

"Want us to infer that you never spank?" asked Sara with a mischievous glint in her deep blue eyes.

"Gracious no!" exploded Martha. "I never could put such a statement across here when some of you live right next door to me. But just when I am the busiest he pounces upon me with the queerest demands. I tell Phil that sometimes I don't know whether I am coming or going!"

"But r e a l l y, Martha," expostulated some one, "wouldn't you rather have Junior full of pep and life than otherwise?"

"Of course I would," and Martha's bit of sewing slid to the floor as she looked up. "Do you know that some one was telling me just yesterday that Sallie Moore's little boy isn't *just all there!*"

"Ah!" sighed several regretfully, and the visitor looked on thoughtfully.

"Well, now," breathed Lucile in sympathy, "isn't that just too bad? And Sallie and Fred are both so normal too!"

"I wonder what we would do if it happened to be a child of ours?" asked another softly.

"Do you know," began Kate, "that makes me think of a letter written by a mother that I read in some current magazine. She started out by telling how proud she and her husband had been of their first born, a son. Later on, however, when he was not making the right progress they went to the family doctor and he told them that their boy belonged to the group where the mind does not keep pace with the physical growth. He was not an idiot, but one of the many types on the borderline between simple-minded and the strong mental type. Their friends did not extend to them the sympathy that is naturally given if you say 'my child is blind' or 'my child is a deaf-mute.' One friend even went so far as to suggest that they place the child in some institution and then forget that they had ever had him! That was impossible as this mother of refinement went on to say. But they placed him in a home where they thought he could be taught. Evidently the child was ill-treated as his very expression showed. So they took him home, and tried to teach him at home. Again he showed that he needed to be with other children; also he fretted to go along with his younger brother. This child is extremely affectionate and really requires more loving than a normal child perhaps. But when he is happily employed he is contented. The mother stated that while they could send him to school as long as he is able to learn she is wondering about the future. For while now the children play with him nicely, too often when a child of this type is grown he is made the butt for merciless pranks. Now isn't that a serious indictment and all too true that as we grow older we do not manifest childlike traits of kindness?"

"What do you think?" Lucile asked the guest.

"I was just thinking of a man in my home town," she began slowly, "who is looked upon as a local character. I've heard several explanations for his condition but they all center around the fact that as a young man he studied too hard and now is 'crack-brained' as we often phrase it. But anyway he is busy as a window cleaner for most of the stores and does his work in an efficient manner. On Sundays he goes out for walks through the country; he will pick up bottles, bits of glass and other rubbish off the road. Sometimes he cleans away the litter from around dangerous culverts. Some time ago a bank official had a statement in the daily paper concerning an incident he had noted. A truck swung round the center of the street and some vegetables were scattered about. The driver gathered up the worth-while and drove on. Then came this cleaner whom so many laugh at, and for one-half hour he toiled to make the intersection clean and neat. And it wasn't any more his business than for anyone else. Then the bank official went on to quote some one who had said something to this effect, I forgot the correct wording: Every man acts according to his enlightenment. And surely this poor man who stopped and did a noteworthy thing was deserving of the title, 'A Good Citizen.' And I think if this mother about whom we

have heard brings up her boy to act according to his enlightenment she will have performed a worthy piece of child-rearing."

"Thank you," nodded Martha, "and say, girls, let's each of us make it as easy as we can for Sallie Moore."

Bloomville, Ohio.

Why Bother Busy Mothers?

BY MARGIE JOHN GARST

Don't they have their hands full? Doesn't the mother of one child find her life a very busy one? And the mother of six, eight, ten, and maybe more, is such an occupied soul that sometimes she almost forgets to look for the beautiful sunrise, because of the numerous duties that face her at the sunrise hour of each day. Or she fails in the twilight quiet hour to enjoy her much needed rest because of a tired body and jaded nerves. And yet, I am wondering, wondering if busy mothers wouldn't be better mothers if sometimes their thought world would go a bit beyond the home making—if outside interest would claim just a bit of their time for a change.

Haven't many mothers made the mistake of never letting their children assume any of the home responsibilities? Tragic it is when mothers feel they must be the slave of the home, in order to make life easy for their boys and girls; these need to share in home duties, through all their years of home life, for in so doing they are preparing more fully for the undertaking in their own homes in later years.

Why should we bother busy mothers with the thought of the divorce evil being on the increase, and her own sons and daughters perhaps having to face this menace? In some states the laws regulating divorce are so loose that hundreds of people, yea thousands, are each year severing the promises of wedlock only to go out again into the realm of love-making, in a short period of time carelessly winning the affection of other hearts, often to add to the list of unhappy homes. Should this concern us, or shall we pass these truths lightly by and trust things will come right of their own accord?

And the prohibition and peace movement—will we say anything or do anything or think anything about these, or again just trust to luck?

Does it make any difference to us that smoking is on the increase and that our American girls and women have increased the consumption of the cigarette till the number used in the year 1930 was appalling?

What a challenge to womanhood to have appearing in so many of our leading magazines, especially women's numbers, beautiful young womanhood pictured with the cigarette advertised. How dare we as mothers close our eyes to what this may mean to the unborn children of the future? How easy to become so used to unbecoming habits that in time we cease to think of their littleness. Will these pictures continuously before our children harden their sense of the ugliness of the death dealing habit?

In the Jan. 10, 1931, issue of the *Christian Herald* Mr. Poling says: "I have read the notice that Cyrus H. K. Curtis will now admit cigarette advertising to the *Saturday Evening Post.* In this connection it is said that the average family expenditure for cigarettes in the United States has reached nearly seventy dollars. The reason for the change of policy in this great publication is rather obvious. We extend to the Curtis Publishing Company—our sincere regret."

Does advertising pay? If it does, dare we pay the price in broken health, and weakened morals of the children of devoted mothers to the cigarette companies?

Another clipping of interest here: "The National Education Association at its meeting in Columbus, Ohio, last summer adopted the following resolution: This association condemns the fraudulent advertising of certain manufacturers in their efforts to foster cigarette smoking. It commends for use in the schools selected periodicals which do not carry tobacco advertising." This condemnation is certainly most commendable thus far. The tragic part is the fact that into our school rooms are placed teachers, professors and

(Continued on Page 26)

Rejoice With Them

BY LULU TERFORD

People are hungry for a spiritual church the world over. Wouldn't it be a fine thing for the church if Christians of all ages were given a chance for consecration? Then they would go forth with a new vim and a new attitude toward Christ and his work. Sinners will be led to Christ when they see us willing to humble ourselves. When the church is enamored with church ordinances and practices to the extent that some get the idea that they are saved thereby it is time for a revival. Christ is the Mediator between the sinner and God. The Holy Spirit leads people to see that they are lost without Christ. When testimonies are given of his healing power it is well for others to rejoice with them and not so well to make fun of the work of the Holy Ghost. There's a difference between giving a testimony of his power in our lives and giving a great exposition about his power. When God definitely calls some people and fills them with the Holy Spirit he also lets them know what he wants them to do. "He shall know of the doctrine." They are likely to try and please the Heavenly Father and not be men pleasers.

Los Angeles, Calif.

SAT TAL

(Continued From Page 21)

for upland rice. Cattle and goats dot the hills. The birds and animals are at home among the trees which have grown without man's assistance. Nature, God's handiwork, is a tonic to the soul. Looking down from the mountain tops, a vision of God's might and power is obtained which can never be dimmed.

I have been asked to share with you some of the experiences obtained at Sat Tal during April and May. This is not an easy task. Besides the language of nature, there was the Ashram with all its inspiration and information. Dr. E. Stanley Jones gave helpful messages on the Sermon on the Mount and was the life of the place. The names of Bevan Jones, Mr. Brown (in connection with the School of Islamics, at Lahore), and Dr. Titus, an experienced worker among the Moslems, may not be so familiar. These men did their best to show us the principles and teachings of Islam, so that we could be sympathetic and helpful in presenting Christ as Savior. There were other lecturers, amongst them two Indians: Mr. Andrews Dubois, a Christian member of the "Servants of India" Society, and Noni-Gopal Joardar, distinguished scholar of Lucknow. The former took the various sides of Indian life and tried to show the relation of the Christian message. The latter gave us the cream of much investigation on a big subject. He called it a History of Indian Culture and then tried to show what the attitude of the Christian church should be toward it. All the leaders and those attending the Ashram sessions were Christians, and all subjects were freely discussed by the group. Those privileged to get the lectures realized more than even before how many fine things India inherently possesses—institutions, customs and traits which Europeans might well desire. Westerners must be sympathetic with India and her people. She wants Christ and he will fit into India as he does everywhere. Giving Christ does not mean turning the East into the West.

The vesper services by the lakeside, as well as other religious services, were very helpful. Permit a few thoughts gleaned:

John, on Patmos, had ugly surroundings—bleak rocks—and the wide ocean separating him from Christian people and fellowship. But he did not look around at the blackness; he remembered to look up. He was in the Spirit, thus not affected by Patmos. Hence God gave him a revelation. Patmos to him spelled great blessing. It may to you, if you will.

A great crowd thronged Jesus. A woman touched his garment and power went out of him and she was made whole. There are many who throng the throne but do not touch him. Let us touch him and be whole.

It was just when opposition was first staring Jesus in the face. He had been real popular. Then he went in the desert to pray. When he returned the power of the Lord was with him to heal. He displayed great power not because of circumstances, but in spite of them.

Asking, seeking and knocking, represent three stages in prayer. It is one thing to inquire where some one lives. It is another to seek him out, and it is another to knock at his door and insist on an answer. We need to ask and seek, but unless we persistently knock, we need not expect real blessing. May God put us in the knocking class.

A man had his supper but a guest came later and he had no bread to set before him. He went to his friend at midnight and kept pleading until he obtained enough bread for his hungry guest. Then he went home and set it before him. Christians need to have spare bread on hand. First one needs to be filled up himself on the Bread of Life, to be sure. Many a one has enough for himself but none left over for the other person. Let us apply the parable. Let us plead even if it be at midnight, for the spare bread for our neighbor. Let us not be satisfied unless we have it to give. God, the supplier of the stores, has plenty on hand. Let us be sure to get from him so we are never without some extra. We never know when we will have a guest to feed. "Lord, give us bread."

Dahanu Road, Thana Dist., India. Anna Brumbaugh.

WESTERN CANADA

The District Meeting of Western Canada was held at Arrowwood, Alta., in the Bow Valley congregation, July 13 to 16. For the first time a communion was held in connection with the conference. This was on the evening of July 13, and in charge of Eld. J. B. Emmert of La Verne, Calif. It seemed so fitting and appropriate that it was by mutual consent agreed to open our 1932 conference in the same way.

On Tuesday morning, July 14, the Sunday-school meeting was held. The afternoon was given over to sectional conferences. While the elders and laymen met in their respective meetings, the young people went to the shady banks of the beautiful Bow River. There after enjoying themselves in a social way they were addressed by Bro. Emmert on the subject, Three India Greetings.

The educational and missionary meetings were thoroughly enjoyed by all, the addresses in both cases being given by Bro. Emmert. At the laymen's meeting our efficient home mission secretary, M. R. Zigler, gave an address on the subject of Stewardship. He also, at the missionary meeting, outlined a plan for consideration which was later developed and accepted at the business session.

During the conference two fine and much appreciated programs were rendered by the young people. One on the subject of Peace was given by those from Arrowwood, while a missionary program was given by a delegation from Irricana.

The business session was held July 16, Eld. I. M. McCune being elected moderator and Eld. J. H. Brubaker, reading clerk. Four of the six congregations were represented; two of the smaller and isolated congregations were not able to represent. According to the reports as given by the roll call, our District membership has increased approximately 14 per cent over that of 1930. There were no queries and business was mostly confined to reports and the election of officers. Our financial reports showed a decided falling off in giving for missionary purposes, both to the District work and to the General Mission Board. This was due, not to short crops but to the ruinously low grain prices of the past season. Eld. I. M. McCune was elected to Standing Committee for 1932 with Eld. J. H. Brubaker as alternate.

Our District Mission Board recommended the plan advanced by M. R. Zigler for a District superintendent, whose duties will be to supervise and encourage all the District activities. This plan was unanimously adopted by both the delegate body and the assembled audience. An every-member canvass of the District for funds will be made at once and if possible the plan will be put in operation by Sept. 1, 1931. In a general way this plan has been under consideration for some time, but heretofore the problem has been one of finding the man rather than of finding the

money. Now that it seems that a qualified man who is able to readily adapt himself to Canadian conditions and customs is available, a decided effort will be made to put the plan into operation. It is felt that the putting of this plan into operation will mark the beginning of a new epoch of the work of the Canadian Church of the Brethren.

The District is greatly indebted to and much appreciates the assistance and inspiration given by Brethren J. B. Emmert and M. R. Zigler, both representing the General Mission Board. Also that of Eld. Ralph Rarick who has been engaged as summer pastor of the Bow Valley congregation.

The total attendance, according to the register, was 125. While all are feeling the pinch of hard times, a note of optimism was sounded in that we are so much better off than many parts of the world and North America. So far we have been able to make our living. Also we live in a land of unbounded undeveloped resources, and thus possess the possibilities of a quick and wonderful comeback.

The District Conference of 1932 will be held in the First Irricana congregation.

E. C. Cawley,
Irricana, Alta., Canada. District Secretary.

NEWS FROM CHURCHES

ARIZONA

Phoenix church met in regular council June 30. Bro. H. A. Frantz was chosen as our elder for this coming year; Bro. H. M. Fields, Messenger agent, and the writer, Messenger correspondent and church clerk. Brother and Sister Frank Howell will continue in the pastorate this coming year. About the middle of November we expect to have Bro. Edgar Rothrock conduct a revival meeting. Since our last report our Aid has had a mother and daughter banquet, which was very well attended. The mite boxes were opened and over $40 was received. The last of May our young people and the young people of the Glendale church held a two days' camp in the mountains at Camp Creek. Bro. J. B. Emmert and Bro. H. A. Frantz were leaders. The meetings were very inspirational. Our Sunday-school attendance has been above the usual for this season of the year, averaging 100 through the month of June. Two were received into the church by baptism July 5.—Lois Greenawalt, Phoenix, Ariz., July 25.

CALIFORNIA

Hermosa Beach.—Our church enjoyed two weeks of evangelistic meetings June 21 to July 5 conducted by Bro. Paul Studebaker and wife of Nappanee, Ind. They had their work well planned and carried out their program in an impressive way. Each evening Sister Studebaker gave the children a splendid story, with several slides on the life of Christ, scripture and songs in connection. Then followed the good message by Bro. Studebaker. The music was directed by Sister Studebaker. Several members came from Glendora one evening and gave us some special music which we enjoyed. The Studebakers were very busy while here; they made many calls and we enjoyed our work with them. Five Sunday-school scholars were baptized. During the meeting many of our Sunday-school scholars also attended a union Daily Vacation Bible School which lasted three weeks. Our school was the best represented. We furnished teachers. Our evangelists also helped some. There was a splendid program at the close. Pastor D. W. Shock and wife attended Annual Conference and took a vacation afterwards. On July 12 Bro. Shock, our delegate, gave us a good report of the Conference.—Mrs. Vinna Bowman, Hermosa Beach, Calif., July 19.

ILLINOIS

Coal Creek.—Aug. 23 will be the annual homecoming at the Coal Creek church eight miles northwest of Canton. The congregation was organized in 1845, the church built in 1859. There will be an all-day meeting. All former members and friends are invited to attend or send greetings.—Harold Rose, 269 W. Spruce St., Canton, Ill., July 25.

INDIANA

Cedar Lake church met in council June 26. We decided to hold our harvest meeting Sunday, Aug. 9. We are planning on Bro. Otho Winger being with us. Our love feast will be held the evening of Oct. 3 with all-day meeting following. Bro. Galen Bowman will be with us both Saturday evening and Sunday. The writer was chosen delegate to District Meeting.—Mrs. Walter Kern, Garrett, Ind., July 23.

English Prairie church met in council July 21. Delegates to District Meeting: Bro. Clemon Burger and Bro. Mell Agley; alternates, Mary Burger and Elva Agley. Our harvest meeting or homecoming will be Sunday, Aug. 23, all day. We are expecting Sister Mary Cook from North Manchester to assist in a series of meetings beginning Oct. 10 to continue till the 25th, with the love feast Oct. 24 beginning at 2 P. M. We had our annual Fourth of July Sunday-school outing in the evening. We served home made ice cream and cake to about 120. A fine children's program was rendered with the older ones in the chorus. Our young people have been giving fine, instructive programs every two weeks. Every two weeks we have preaching or Bible study.—Mrs. Banks Light, Howe, Ind., July 24.

Rossville.—The Conference offering sent in by the missionary committee on May 31 amounted to $66.67. June 14 Bro. Geo. S. M. Beery preached on the subject, People at Sea. June 26 was the regular quarterly council. The homecoming, harvest meeting and love feast will be held Oct. 17 and 18, love feast beginning at 6:30 on Oct. 17. Eld. I. R. Beery was elected delegate to District Meeting with C. C. Hylton, alternate. Sunday evening, July 19, a representative of the Anti-Saloon League of Indiana gave an instructive lecture at a union service in this church. Aug. 2 Prof. Swope of Purdue University will talk to the Y. P. D. in a vesper service. Our pastor, Eld. I. R. Beery, attended the short course on Rural Leadership at Purdue this month. The Aid Society will hold their annual memorial service the first Thursday in August. Sister Susanne Steward, a faithful Aid worker who has just returned from a three years' stay in the West, will be the speaker.—Lillian A. Hufford, Rossville, Ind., July 28.

Salem congregation met in council June 12. Bro. John Markley was chosen elder. It was decided to have a harvest meeting the first Sunday in September, also a revival with communion services some time in November. Bro. Stump resigned as elder, not feeling able to handle the work. We are pleased to have Bro. Cross and family of Laporte with us most of the time.—Mrs. Myrtle Bickel, Culver, Ind., July 21.

Santa Fe church met in council June 26. Eld. Perry Coblentz and family have brought their letters back and the church gave them a hearty welcome. June 28, Children's Day, we had a splendid program. We will have our children's outing the first Sunday in August, our harvest meeting in September, and also our series of meetings. The first Saturday evening in November our communion will be held. The church has chosen that as a permanent time; this year it will be Nov. 7. Our Sunday-school is moving along nicely in spite of the hot weather. We have meeting on Sunday nights the first and third Sundays and the second and fourth Sundays in the morning.—Mrs. Dossie Webb Fewell, Bunker Hill, Ind., July 22.

Syracuse.—During the absence of our pastor, J. Edwin Jarboe, three ministers from the surrounding community have taken care of the work: Bro. Lee Cory, Bro. Russell Sherman and Geo. Mishler. While we have enjoyed very much these good men, we look forward to the return of our pastor. July 23 the Aid reorganized and elected officers, Mrs. Lillie Niles being president. July 1 the church gathered at the home of Howard McSweaney to celebrate the birthday of our Aid Society which is a year old. A basket dinner was served on the lawn. The sunshine bags were brought and the amount was $22.60. A marked improvement was made on the church when the doors and windows were screened. The head carpenter was our pastor. He also with some of the members made new cement steps in front of the church. To show our appreciation in a small measure a purse was made up and given the pastor and wife the evening before they left for Nebraska.—Ada Mock Klink, Syracuse, Ind., July 25.

KANSAS

Ottawa.—Several weeks ago while the praise services were being conducted and strains of music floated out the window, a car of tourists passing through could not refrain from joining our number and enjoying the services with us. June 28 we were pleased to have the peace caravan from McPherson give a report of their visit to Washington, D. C., where they met in the great Peace Conference. We hope to have them meet with us some time later when they will have a union service of all the churches of the city. On the morning of July 5, the Sunshine Singers of La Verne, Calif., were with us, five in number, and rendered an especially interesting and spiritual program. July 12, Sister Jennie Mohler, on furlough from India, gave an address both morning and evening. To all these visiting brethren and sisters we express our appreciation for their work among us. During the services of July 5, we had the pleasure of entertaining a number of our young people from California, New Mexico, Oklahoma, and Des Moines, Iowa, who were once members of our congregation. It was very much like a home coming day. The young people with our elder and wife met for the purpose of organizing for more definite service during the vacation months. We are hoping a number of this group, or perhaps the entire body of young people may attend the summer camp near St. Joseph. The Aid Society is continuing to work through the summer months, as also the cottage prayer meetings one afternoon of each week. The teachers of the primary and beginners' departments are putting forth a special effort to hold the little folks during the summer. The boys of the junior department, their parents and teacher, all enjoyed a session in the woods recently with a luncheon at noon. Several of the girls of the intermediates gave a splendid word picture of the life of Paul before an interested audience. The men's Bible Class sponsored a most successful all-church social with a program, refreshments and a good time in general at the beautiful home of Brother and Sister D. R. Sisler. Of the number who attended Conference, several gave splendid reports.—Mrs. J. E. Ott, Ottawa, Kans., July 14.

(Continued on Page 28)

Why Bother Busy Mothers?

(Continued From Page 23)

physical directors who are addicts of the nicotine habit. With this concrete example before your teen age boys and girls no wonder we are fast approaching a crisis in the history of American progress. What can we expect of our young life when men and women so often set the example? How reason with our own children and with our Sunday-school groups when leaders in schools for all ages, as well as church workers, are indulging in the expensive and harmful habit?

In the rest rooms for ladies in some public places we have these placards, *No Smoking*, while in other rest rooms can be seen the deplorable spectacle—women smoking the various brands and discussing which is best (?).

Do we longer deserve the highest regard of our nation's manhood? Are we rising or falling? Are we lowering the standards of our treasured womanhood, by stooping to appear mannish in our habits of talk, in our habits of dissipation, and in drifting away from modesty, purity and religion? A dark picture, we say. But facts are facts and we must face them.

And mothers, yes, the mothers of twentieth century children, must wake up to the fact that our family problems are more complicated because of changing social standards. Our moral ideals are threatened. Too often are we self-indulgent, not regarding the rights of others. Too often we are afraid to voice our sentiment against the daring literature of many news stands, against the pictures on the screen, against the dance and its attendant evils, against the petting scenes by the country roadside. We dare not longer drift complacently along, blind to facts and careless of consequences.

Then will we as busy mothers wake up to some interests besides those within our own four walls, for after all we are so closely connected as neighbors, as communities, as states, as nations that the effect is felt most vividly within our own home realm. We must be willing to do our part to help reconstruct religion in our modern homes. If all homes were more religious, then we would have fewer allurements to battle with, but since we are in a modern age with modern problems to meet we must be brave and courageous, and study with our children and with other mothers' children some of these problems. Roger Babson recently said: "More religion—rather than more legislation—is the need of the home." President Hoover has well said practically the same thing in a recent address. If men of much experience are feeling this, if the business world voices the same sentiment, if the ministerial force feels this so sensibly, then surely it would seem the part of wisdom to pledge our loyalty anew, as busy mothers, to the church and its program and with all other community agencies which are helping in a very large way, to raise up a generation of children physically fit, who are never tiring in their efforts to do their best when wisely led by the masses.

May God help us as devout mothers that we may not become discouraged with the pitfalls of sin that seem on every hand to greet us, to make us doubt and fear and grope in gloom. May we with resolutions firm say,

"I have closed the door on Doubt.
I will go by what light I can find,
And hold up my hands and reach them out
To the glimmer of God in the dark and call—
I am thine, though I grope and stumble and fall,
I serve, and thy service is kind.

"I have closed the door on Fear,
He has lived with me far too long,
If he were here to break forth and reappear
I should lift up my eyes and look at the sky,
And sing aloud, and run lightly by:
He will never follow a song.

"I have closed the door on Gloom,
His house has too narrow a view.
I must seek for my soul a wider room
With windows to open and let in the sun,
And radiant lamps when the day is done
And the breeze of the world blowing through."

Salem, Va.

CORRESPONDENCE

NORTH DAKOTA AND EASTERN MONTANA DISTRICT MEETING

The annual District Meeting of the Church of the Brethren of North Dakota and Eastern Montana held July 7 to 9 was very satisfactorily entertained by the Pleasant Valley congregation at York, N. Dak. The spiritual fervor of the meeting was shown by the great distances that some of our brethren traveled to be present, to see, to hear and to learn new things for the religious life from such speakers as President C. Ernest Davis of Mt. Morris College, Eld. M. R. Zigler of Elgin, Ill., Sister Swartz, missionary on furlough from India, and from the many talented people from our own District.

The great words of the conference were: Our Sisters' Aid, Why Not Religious Education? The India Mission, Your and My Task in Home Missions, and The Church of the Brethren Has a Future in Our District.

A warmness of spiritual fellowship reigned throughout the meeting. The missionary play, Nanu Waits, written by the Drs. Cottrell, was presented one evening and was very enthusiastically accepted by the unusually large audience.

The young people's conference was in session July 5 and 6 under the able leadership of Ward Williams who conducted several periods of discussion on religion, dealing with its meaning and its use. Five days of conference seem rather long, but very short when one thinks of that reason above every reason which is the divine leadership of God.

Surrey, N. Dak. Ralph R. Petry, District Clerk.

JOINT SUNDAY-SCHOOL CONVENTION

The Sunday-schools of the Minot, Surrey, Kenmare and Berthold, N. Dak., churches held their annual convention at the Minot church Sunday, July 19, with each church well represented. The speakers were all present.

The morning session was devoted to problems of the Sunday-school. Many good thoughts were given as to the duties of superintendents and teachers to pupils, also duties of pupils to teachers. The round table was inspiring to all. Many questions were given in concerning the work of the Sunday-school and church. Dinner was served in the basement of the church by the Minot congregation. The children's session was in charge of two able speakers who kept the children interested with Bible stories, questions and songs. The remainder of the afternoon was given to the temperance question. Good talks were given on various aspects of the temperance problem. The convention will be held next year at the Kenmare church, Kenmare, N. Dak.

Berthold, N. Dak. Altha Mahugh, Secretary.

SISTER SUSIE COPPOCK

Susie Coppock was born near Tippecanoe City, Miami County, Ohio, Feb. 8, 1848, and closed her earthly pilgrimage June 12, 1931. She was born, reared and lived her entire life at the same place. Her long life was one continuous stream of service, always loving and gentle. She was never too tired to administer to the needs of her home and family. She was preceded in death by her husband, Eld. Jacob Coppock, Aug. 11, 1925. She gave an earnest and prayerful support to her husband in his many arduous tasks for the church and community. She was a charter member of the Aid Society. Her aim was to make a better world for her successors; her hope was to be forever with the saints, and see her dear Master face to face.



Sister Coppock came from a family of the pioneer settlers of this community. Her grandfather, Abraham Studebaker, having migrated here from Bedford County, Pa. Her father, Samuel Studebaker, was a thrifty and influential farmer of this community and her mother, being Nancy Frantz of New Carlisle, Ohio, made her a descendant of two influential families of our brotherhood. She was a member of a large family but they are rapidly passing on. Two sisters and three brothers have died in the past decade. Three brothers and two sisters survive. This family figures largely in the affairs of the church, community and country in general. They are constructive and aggressive in present day activities.

She is survived by three daughters and thirteen grandchildren. Since the death of her husband, she had been cared for by her daughter, Mrs. Senseman, who has always lived in the same house.

Funeral services in the West Charleston church in charge of the writer and Eld. Walter Hawke. Burial in family cemetery.

J. C. Flora.

Osborne, Ohio.

THE CIGARETTE USER AT THE STEERING WHEEL

Our local paper, The Carthage Press, lately reported that a man driving from Kansas City to Carthage on the state highway in the night time, on approaching a bridge over a small stream near Carthage, undertook to light a cigarette. This resulted in his car missing the bridge and landing in the creek, the part above water being consumed by fire. While the man escaped with his life, there was quite a loss financially. Such men should use horse sense—drive a horse instead of a horseless car. The smoke driver seems to be no safer than the drunken driver, and should be regulated by law not only for his own protection, but the protection of society as a whole. The Tobacco Record tells us: "Each tobacco user spent on an average over $100 for tobacco last year—and the greater part of this was for cigarettes."

"Three of the large cigarette manufacturers spent $54,000,000 in advertising their products."

"Tobacco tax collections for the first nine months of the fiscal year amounted to $328,404,100."

"More than 119,000,000,000 cigarettes were smoked in the United States in 1930."

The Record says: "Czecho-Slovakia is trying to reduce automobile accidents by forbidding drivers to smoke." The Record also tells us, concerning the chain grocery stores handling tobacco: "I know personally, with all the business these grocery chains are doing in their line, that they would do even a greater volume if they would eliminate the tobacco end of their business. I meet hundreds of people who do not patronize these stores for the reason that they handle cigarettes and tobacco." So let us all demand the elimination of tobacco from food and confectionery stores."

Carthage, Mo. B. F. Wampler.

THREE NEW BOOKS

To select the best from the many books coming from the press is a difficult task. But here are three books that are worth while, if you are seeking guidance in your line.

Wrestlers With God $2.00

By Clarence E. Macartney

A study of the great prayers of the Old Testament and of those who uttered them. Will appeal to all who feel that we have dealt too much with theories about prayer and not enough with prayer itself.

Remember Jesus Christ $1.50

By John Snape

A collection of living sermons by a minister who does not resort to the sensational and still fills his churchhouse. In all ten sermons or addresses covering a wide range of subjects, but all interesting.

Objectives in Religious Education $2.50

By Paul H. Vieth

A book for Sunday-school teachers, pastors and parents who would understand the aims of religious education and how to realize them. The author is director of research and service for the International Council.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

News From Churches

(Continued From Page 25)

Scott Valley church met in council April 18 with Bro. D. P. Neher presiding. Several officers were elected to fill vacancies left by members moving elsewhere. Four letters of membership were granted. Sister Fairchild was granted a license to preach. We are now enjoying regular preaching services each Lord's day with a growing interest in both Sunday-school and church work. Owing to the inclemency of the weather, our Children's Day exercises were postponed until June 27 when an interesting program was rendered. On July 12, a goodly number of the Gravel Hill Sunday-school, also several from the Verdigris church, met with Scott Valley in an all-day meeting. Bro. J. A. Strohm from the Verdigris church filled the pulpit at 11 A. M. His discourse on the subject of Spiritual Growth was a challenge to the best efforts of all who heard it. A basket dinner was served in the basement at the noon hour and a social time was enjoyed by all. A program was rendered in the afternoon to an appreciative audience in which both Gravel Hill and Scott Valley took part.—Mrs. W. R. Benedict, Westphalia, Kans., July 14.

MARYLAND

Brownsville.—A series of evangelistic meetings was conducted here by Edw. K. Ziegler during the first two weeks of July. He labored earnestly and gave very inspiring messages which strengthened the church. As a result nine were received into the church by baptism. During the meeting a Vacation Bible School was held with Bro. Ziegler and wife and our pastor, Bro. S. A. Harley, and wife superintending the four departments. There was an enrollment of 107 pupils who attended three days or more and an average attendance of nearly 100. A very interesting closing program was given on Sunday morning, July 19. Bro. J. M. Henry of Bridgewater, Va., gave a very interesting prohibition address July 22. Bro. Harley and wife left for Broadway, Va., July 26 to conduct a series of meetings. We have had one accession to the church besides those mentioned since our last correspondence.—Mrs. Ira L. Kaetzel, Brownsville, Md., July 27.

Green Hill.—Bro. D. W. Bucklew and wife and six other brethren and sisters from Pennsylvania worshiped with us recently. Bro. Bucklew preached both morning and evening. The following Sunday three were received into the church by baptism. Interest and attendance at all church services are increasing.—Mrs. Minta A. Eby, Westover, Md., July 27.

Manor.—Aug. 20 Bro. J. M. Henry will be with us in the interest of the Temperance League and will deliver a lecture. Aug. 30 Bro. Kenneth Strite of the Long Meadow congregation begins a two weeks' series of meetings at this place. Sept. 6 has been selected as the date for our annual harvest and homecoming meeting to be held at the Manor church home. We shall be glad to welcome any of our friends or former members who can arrange to be with us. Basket luncheon will be served on the lawn. During the first four Sundays in August we have released our pastor, Bro. Rowland Reichard, from active service. We hope to enlist brethren from the adjoining congregations to conduct services for us during that time. The young people plan to hold their next meeting on Aug. 2 at Cedar Grove.—Naomi H. Coffman, Fairplay, Md., July 28.

Meadow Branch church closed its second two weeks' Vacation Bible School July 24 in a very successful way in our Westminster house. Sister Geo. A. Early was the efficient director. Sixty-nine were enrolled, being more than have attended this school for some years past. The elder in charge gave 400 illustrated Gospels of John to the pupils. On Sunday, July 26, Eld. E. M. Wenger of Fredericksburg preached an interesting sermon in our Meadow Branch house. On the same day in the Westminster house Bro. Berkley Bowman preached a good sermon in the morning. In the evening at the same place Bro. Earl W. Roop of Seattle, Wash., preached a most timely sermon. Well attended consecration services are being held each week for church revival.—Wm. E. Roop, Westminster, Md., July 28.

Welty.—Our pre-Easter service at the Welty church was held with Bro. H. C. Muck of the home congregation as evangelist. He preached very helpful and inspiring sermons. Easter Sunday morning a program was rendered in the Welty church. In the evening an Easter program was rendered in the Ringgold union church. May 10 Mother's Day was observed in the church by a program after which Bro. C. R. Oellig gave a talk on Mothers. Our two weeks' series of meetings started May 31. Bro. J. I. Thomas, our pastor, had charge of the first two evenings. Bro. Harry Rowland preached for us on Tuesday. Wednesday Bro. Marshall Wolfe came to be with us during the remainder of the meeting. His sermons were an inspiration to all who heard them. As a direct result of the pre-Easter services and the evangelistic meetings thirteen were received into the church by baptism and one on former baptism. We feel the church has been greatly strengthened by the wonderful messages brought us.—Naomi Marker, Smithsburg, Md., July 20.

MISSOURI

Plattsburg.—On June 14 our evangelistic campaign with Bro. R. H. Nicodemus in charge began and continued for just two weeks. Four were added to the church by baptism as a direct result of these meetings. The very hot weather continued during the entire meeting, and this with a very busy season affected our regular attendance. But many homes were visited and personal contacts made throughout the community. Our communion was held at the close of the meeting Saturday, June 27, with a goodly number of the members attending. Bro. Nicodemus officiated assisted by our pastor, Eld. D. D. Horner. On the following Sunday a basket dinner was enjoyed by the members and friends. A number of our young people are planning to attend Camp Marvin Hillyard in August. During the remainder of the summer our church will join in the union evening services with the other churches in Plattsburg. The first of these services was held at the Brethren church, one and one-half miles out of town, with a full house in attendance. The various phases of church work are moving along regularly. During the past spring and summer months, we were favored by the visits of Dr. Cottrell and Brethren Yoder and Schwalm, also Niels Esbensen and family who were former residents here. Bro. O. H. Feiler and a group of young people gave us good programs on one Sunday. Bro. Dan West also spent one afternoon and evening with our group of young people in a most enjoyable meeting for all. There has been an increased attendance in our Sunday-school during the summer, especially in the children's division.—Ada Sell, Plattsburg, Mo., July 13.

OHIO

Bear Creek.—We held our love feast May 23 with Bro. Everett Fisher officiating. On Sunday morning Sister Cora Fisher conducted a children's meeting at the Sunday-school hour. This service was followed by a message from Bro. Fisher. On Sunday evening, June 7, the children gave a pageant, The Gateways of the Bible, and the church orchestra, directed by Bro. Howard Erbaugh, also gave several numbers. On Sunday morning, June 28, the Æolian quartet from La Verne was with us again. Their musical program was enjoyed very much. Several of our people attended Annual Conference and also took the trip to Yellowstone Park. On Sunday evening, July 12, Bro. Elmer Bright gave an illustrated lecture on Yellowstone.—Maudie Filbrun, Dayton, Ohio, July 22.

Center church will begin a series of meetings Aug. 2, continuing for two weeks, with Bro. A. H. Miller, evangelist. We will have a love feast Aug. 15 at 7 P. M. At the quarterly council meeting July 8 officers for the year were elected. Rachel Mohn is Sunday-school superintendent; Loyd Horner was elected church clerk. Those to represent us at District Meeting are M. M. Taylor and Florence Royer.—Mrs. G. W. Riemenschneider, East Canton, Ohio, July 26.

Stony Creek.—June 28 our pastor, Bro. C. Walter Warstler, gave a very interesting report of Annual Conference. Vacation Bible School commenced June 29 with Bro. Warstler in charge. He was assisted by thirteen teachers. The average attendance was ninety-five, and the children did excellent work. Sunday evening, July 12, they presented a very interesting program. Bro. Warstler leaves July 25 for his home church in Indiana to conduct a two weeks' evangelistic campaign. Our revival meetings are to begin about Aug. 23, with Bro. Warstler, evangelist.—Mrs. Esther F. Huber, DeGraff, Ohio, July 21.

PENNSYLVANIA

Big Swatara church held their love feast on Ascension Day and the following day. Several ministers were present. Eld. Henry Hess officiated. The Hanoverdale Sunday-school had a very interesting program on Mother's Day. Eld. F. S. Carper of Palmyra gave a very good address. Hanoverdale Sunday-school held their children's meeting June 28. The children had a splendid program, the church chorus sang a few selections and Eld. H. K. Ober addressed the school. Aug. 9 Lower Paxton school will have Children's Day. Eld. J. I. Baugher will preach at 10 A. M. and address the school at 2 P. M. Aug. 15 at 2 P. M. is our harvest home service at Hanoverdale. Aug. 23 the church will have an all-day meeting at Hanoverdale, German and English preaching is part of the program.—Mrs. J. N. Wright, Hummelstown, Pa., July 29.

Codorus.—Our series of meetings held at Codorus house beginning May 17 was largely attended. The sermons by Eld. M. A. Jacobs, evangelist, of York, Pa., were forcefully given and much appreciated. As a direct result fifteen were haptized. Our love feast was held at Codorus house May 31. Bro. A. C. Baugher of Elizabethtown preached the examination sermon in the forenoon and officiated at the feast. Eld. Michael Markey also assisted, as did our home ministers.—E. H. Lehman, Dallastown, Pa., July 28.

Harrisburg.—May 27 a quartet from the colored Y. M. C. A. rendered a splendid program in song. We are happy to write that Sister Whitacre has improved and is again able to be downstairs. July 20 at a members' meeting Bro. H. K. Ober was reëlected as elder in charge and Eld. J. E. Whitacre as pastor. Our Sunday-school had its annual outing at Reservoir Park July 24. About 200 were present. One half hour was spent in singing old familiar hymns and a short talk was given by the pastor. Afterward luncheon was served. Sunday morning, July 26, Bro. Earl Kurtz of Elizabethtown College gave a short address on the subject, Christian Patriotism, followed by Bro. Whitacre on the theme, Hitherto hath the Lord helped us.—Sallie E. Schaffner, Harrisburg, Pa., July 28.

Walnut Grove.—April 12 we held appropriate dedicatory services for an illuminated cross which has been erected above the pulpit of the main auditorium. The hymns and message of the evening all centered around the cross. April 19 we were pleased to have with us the Volunteer group from Juniata College. They rendered a fine program in the evening. April 26 our pastor, Bro. J. A. Robinson, began a series of three sermons on the Prodigal Son; these were both helpful and instructive. Our love feast was held May 3 with 367 surrounding the tables. We held a four night meeting preceding the love feast at which time the pulpit was occupied by Geo. H. Jones of the Progres-

sive Brethren, J. A. Buffenmyer, Galen R. Blough and M. J. Weaver. May 10 fitting services were held in honor of Mother's Day. Sunday morning, June 1, was consecration day at which time thirteen children were consecrated. Children's Day was also observed that day. In the evening a program was rendered by our returned college students. The Y. P. D. had charge of both morning and evening services June 14. The morning theme was God in Nature. In the evening a pageant was given, The Challenge of the Cross. The pastor took a missionary offering of $1,100 to Annual Conference. June 21 the pastor gave us some echoes from the Conference which were highly appreciated. Our Daily Vacation Bible School was held the last two weeks of June. A program was given by the school July 5. During the summer months our pastor is preaching a series of sermons Sunday evenings, the subjects for which have been chosen by our young people. Our record Sunday-school attendance for the past quarter was 533. The prayer meetings have been very well attended. The pastor is conducting a study in the book of Acts; the Sunday-school classes have charge of the devotional period. The Æolian male quartet of La Verne, Calif., rendered a splendid program to a well filled house Sunday evening, July 19. The regular council will be held Sept. 3 at which time both Sunday-school and church officers will be elected. The new church year will begin Oct. 1.—Mrs. Waldo Strayer, Johnstown, Pa., July 22.

TEXAS

Fort Worth.—Bro. Coffman and family left this place of service July 18. They were anxious to enjoy a love feast with us before they left and on July 5, with our elder, Bro. J. F. Hoke, present, we enjoyed a spiritual refreshing. We met in the home of Brother and Sister Coffman July 15 for a social evening. As an expression of our appreciation and love for them we presented them with a number of gifts. We are now without a pastor but have plans by which we will endeavor to hold the group together.—Mrs. Cora Leicht, Ft. Worth, Texas, July 29.

VIRGINIA

Pleasant Hill.—A series of meetings was conducted by Bro. Geo. A. Early of Westminster, Md., May 17 to 31. He preached seventeen spiritual sermons. The attendance was very good. Eight were baptized and two await the rite. The love feast was held May 31—a quiet and reverent service enjoyed by all. Bro. Early spent much of his time visiting and doing personal work. Our Vacation Bible School began on Monday following the close of the meeting. It was directed by Sister Olive M. Wampler, Mt. Sidney, Va. The closing program was given on June 15. The children were very enthusiastic and did good work.—Nora B. Crickenberger, Harrison, Va., July 25.

Richmond church met in council July 13. Four members were received by letter and one letter was granted. Delegates were elected to District Meeting to be held at Oakton in August. We had a ten day revival conducted by Bro. I. S. Long of Bridgewater which was a real spiritual feast. He gave us some splendid ideas for more effective service as well as some interesting facts about India. Five were received into the church by baptism. Our Daily Vacation Bible School will begin July 27. The Sunday-school will have its annual outing Aug. 1.—Mrs. Jesse E. Bowman, Richmond, Va., July 25.

Topeco.—June 14 our children and young people rendered a very successful Children's Day program. A pageant, The Church and Her Children, was presented to an appreciative audience. July 5 our singing school opened and continued until the 19th with Bro. David Wampler as director. The church was pleased with his work and we feel greatly benefited. Our church met in council July 25. Delegates elected to the District Meeting were Brethren Ebby Weddle, Charlie Hylton and S. B. Alderman; alternates, C. C. Reed, C. H. Mitchel and J. Thomas. We decided to call for the District Meeting of 1932. We also decided to ask Bro. E. C. Woodie to hold our revival in 1932. We are expecting Bro. Ezra Bowman to begin a series of meetings Aug. 16 which will continue two weeks. At a recent meeting of our Y. P. D. we decided to ask the church to help finance a new floor and carpet; also to reroof the house, all to be completed by Thanksgiving. They accepted our proposition and as a home project for the J. C. L. we are undertaking the buying of the filler and varnish for the new floor.—Almeda Alderman, Floyd, Va., July 27.

WASHINGTON

Olympia.—Since our last report Bro. Ed Cunningham and wife have taken up pastoral work with us. During June we held a Daily Vacation Bible School with good results. July 4 and 5 Dan West was with us; his talks were of a helpful nature and much appreciated. We are making an effort to revive our Sunday-school which seems not to be accomplishing all it should.—Mrs. Milo Barnhart, Olympia, Wash., July 25.

WEST VIRGINIA

Green Mountain.—This is a community Sunday-school three miles west of Keyser, W. Va., in the country. It was brought up before the congregation in May whether they preferred a scrics of meetings held here at the home schoolhouse. Brethren Benny Smith and Roy K. Miller were present at the time, the latter being the pastor who was to conduct the services. June 29 to July 4 services were held with good success. There were twelve converts, six of whom are children. Ten of the number of our community were baptized July 6. The girls' quartet from Keyser gave us special music which was much enjoyed. People attended from Keyser and Cross, W. Va., as well as from the home community. Not only Pastor Roy K. Miller of Keyser enjoyed the services but also the home community.—Elsie O. Greene, Green Mountain, Keyser, W. Va., July 25.

Jordan Run.—We enjoyed a very spiritual revival meeting held by Bro. J. L. Shanholtz of Levels. He was assisted by Mr. and Mrs. Geo. Youst of Gt. Cacapon who conducted the song service. Bro. Shanholtz began the meeting June 28 and preached fifteen inspiring sermons. As a result fourteen were baptized and seven reclaimed. We expect to have our love feast later on this fall.—Goldie Mae Cook, Streby, W. Va., July 22.

Mt. Grove (Sandy Creek).—Our meetings held June 18 to 28 by Bro. Alva Harsh of Eglon, W. Va., were well attended with much interest. The messages were helpful and inspiring. Three were received into the church by baptism. The church has been much strengthened as a result of the meeting. Our Sunday-school is progressing nicely.—Lloyd Liston, Bruceton Mills, W. Va., July 21.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, Eastern, Rocky Ford church, Aug. 22-24.
Illinois, Northern and Wisconsin, Lena, Sept. 4-7.
Illinois, Southern, Allison Prairie, Sept. 2.
Indiana, Southern, Nettle Creek, Aug. 25-27.
Iowa, Middle, Des Moines Valley, Sept. 5-7.
Iowa, N., Minnesota, S. Dak., Lewiston, Aug. 28-31.
Iowa, Southern, English River, Aug. 26-28.
Maryland, Western, Maple Grove, Aug. 28, 29.
Michigan, Woodland Village, Aug. 25-28.
Missouri, S. and Arkansas, Aug. 17-22.
Nebraska, Omaha, Aug. 28.
North and S. Carolina, Brummitts Creek, Aug. 20.
Oklahoma, Pan. of Texas, N. Mex., Thomas, Aug. 22-27.
Oregon, Newberg, Aug. 16.
Tennessee, New Hope, Aug. 13-15.
Virginia, Eastern, Oakton, Aug. 14.
West Virginia, Second, Shiloh, Sept. 4, 5.

James Whitcomb Riley and Edgar Guest
ARE ALWAYS APPRECIATED

Few modern **poets touch the human heart** as do **GUEST** and **RILEY.** There is something about their poems that goes **direct to the heart.** All ages delight to read these authors. Any one of their books will be appreciated.

In the **RILEY-CHRISTY SERIES** you have **CHRISTY'S** illustrations which add much to the poems. The border decorations in subdued colors are highly praised. Cloth bound.



Titles are—
When She Was About Sixteen
An Old Sweetheart of Mine
Out to Old Aunt Mary's
Home Again With Me
The Girl I Loved
Good Bye Jim
Riley Roses

Riley books may be had at 60c each.

In **EDGAR GUEST** you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. We offer you

Harbor Light of Home
Rhymes of Childhood
The Passing Throng
Poems of Patriotism
When Day Is Done
The Light of Faith
The Path at Home
A Heap o' Livin'
Just Folks

These books make fine presents. Price each, $1.25

Brethren Publishing House, Elgin, Illinois

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Anglemyer-Luft.—Mr. Harold Anglemyer and Miss Elizabeth Luft, at Vistula, Ind., July 18, 1931.—J. H. Fike, Middlebury, Ind.

Beckwith-Doyle.—By the undersigned at the home of the bride's parents in Payette, Loren Beckwith and Miss Cleda Doyle, both of Payette.—S. Ira Arnold, Payette, Idaho.

Beery-Shoemaker.—By the undersigned at the Methodist church, Uniondale, Ind., June 21, 1931, George S. M. Beery, Rossville, Ind., and Emily Charlene Shoemaker, of Uniondale, Ind.—I. R. Beery, Rossville, Ind.

Catterton-Grayson.—By the undersigned in the Sharpsburg Church of the Brethren, Md., June 24, 1931, Mr. Irving E. Catterton of Washington, D. C., and Miss Dorothy L. Grayson of Sharpsburg, Md.—Samuel A. Harley, Brownsville, Md.

Ikenberry-Early.—By the undersigned at Rockingham, Va., June 30, 1931, Cecil C. Ikenberry of Daleville, Va., and Effie V. Early of Rockingham, Va.—Raymond R. Peters, Daleville, Va.

Kauth-Hanson.—In the Sabetha Church of the Brethren, July 12, 1931, Charles Edward Kauth, Newton, Kans., and Lola Mae Hanson, Sabetha, Kans.—Earl M. Frantz, Sabetha, Kans.

FALLEN ASLEEP

Bowser, Bro. George, son of Benj. and Barbara Bowser, born in Carroll County, Md., Nov. 16, 1859, died at his home in Astoria, Ill., June 28, 1931. Early in life he united with the Church of the Brethren in which faith he remained true. June 11, 1891, he married Alice Gardner and to this union were born two sons and one daughter; the mother, one son and the daughter were called by death. Oct. 10, 1899, he married Catherine Falkenstine; a son and a daughter were born to them. Sister Bowser passed away June 6, 1930. Bro. Bowser had been in a helpless condition for the past four years but bore his affliction patiently. He was always present at church services as long as he was able. He leaves two sons, daughter, foster son, granddaughter, four brothers and one sister. Funeral at the church by E. O. Norris. Burial in the South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Boyer, Dortha Marie, daughter of Daniel W. and Oda Mitchel Boyer, died in the Huntington Hospital, July 17, 1931, following an operation for appendicitis, aged 10 years, 8 months and 26 days. A year ago on Easter Sunday she was received into the church by the beautiful symbol of baptism. She leaves her parents and one sister. Funeral services were held in the Walnut Street church in charge of her pastor, H. L. Hartsough, assisted by Otho Winger.—Mrs. Chas. S. Morris, North Manchester, Ind.

Burke, Bro. David H., born June 19, 1857, died May 28, 1931. He is survived by his widow. For a long time he had been deprived of his hearing but never complained. He was a regular attendant at services. Funeral in the Black Rock church by H. S. Gipe and G. M. Resser. Interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

Cripe, Perry S., aged 59 years, son of Mr. and Mrs. Eli Cripe, was found dead at his home in West Goshen on July 7, 1931. He lived in this community all his life and was a member of the Church of the Brethren. Surviving are his wife, four sons and four daughters, one grandchild, two brothers and two sisters. Funeral by M. D. Stutsman and burial in West Side cemetery.—Dorothy Schieber, Goshen, Ind.

Daveler, Sister Eva Ruth Brubaker, wife of Bro. Harry Daveler, died July 16, 1931, aged 37 years, 2 months and 4 days. She is survived by her husband, daughter, mother and stepfather, stepbrother and three stepsisters. Death was due to an automobile accident. She was active in Sunday-school and church and more so since entering the deacon's office with her husband a few months ago. She was married Christmas Day, 1916. Services at the church by Elders H. K. Ober and S. H. Hertzler. Interment in Risser's Mennonite church cemetery.—M. B. Miller, Elizabethtown, Pa.

Ellis, Catherine Augusta, daughter of Reuben A. and Mary Ann Ellis, died May 31, 1931, in her seventy-fifth year. She was a granddaughter of Henry Schlingluff who with his family was a pioneer worker in the churches at Germantown, Ambler and Green Tree. She united with the church when quite young. Her earlier service was given to the church in Philadelphia but from the time of its organization she had earnestly labored in the Norristown church. For eleven weeks prior to her death she was helpless, suffering from a paralytic stroke; but her interest in the work did not lessen.—Mrs. Lewis G. Walton, Norristown, Pa.

Ganger, Sister Verda, daughter of Chauncy and Ellen Ganger, died June 13, 1931, at the home of her parents in West Goshen, at the age of 13 years, 9 months and 18 days. At the age of ten she gave her heart to Jesus. Besides her parents she leaves six sisters. Funeral services by Samuel Miller and M. D. Stutsman with burial in West Side cemetery.—Dorothy Schieber, Goshen, Ind.

Hartman, Mrs. Nora E. (Darling), born Oct. 8, 1892, in Saline County, Kans., where she grew to womanhood. In August, 1910, she married Chas. H. Hartman. To them were born eleven children, two of whom preceded her. She is survived by three brothers, husband and nine children. She united with the Church of the Brethren at the age of fourteen and remained true to her covenant. After a short illness she passed away at the McPherson county hospital on July 12, 1931.—H. F. Richards, McPherson, Kans.

Hastings, Sister Hester, wife of James Hastings, died at her home in Wichita, Kans., July 7, 1931. She was born in Montgomery County, Ohio, Nov. 11, 1850, and was the daughter of Geo. and Elizabeth Myers. She with her parents came to Miami County, Ind., where she lived for many years. One daughter preceded her in 1919. Shortly afterward the family moved to Wichita. She is survived by her husband and one daughter. Funeral at the Pipe Creek church by Bro. T. A. Shively and burial in the Metzger cemetery.—Martha O. Hessong, Peru, Ind.

Holderman, Edward, was born in Wayne County, Ohio, Sept. 18, 1878, and died in Jasper County, Mo., May 9, 1931, aged 52 years, 7 months, 21 days. At the age of two years his parents moved to Jasper County, Mo., where he resided the remainder of his life. His father, C. Holderman, was a minister in the Church of the Brethren. March 24, 1901, he married Anna Keller at Carthage, Mo. To this union were born one son and three daughters. Death came as the result of an accident, being thrown from his wagon by a runaway team. He is survived by his wife, four children, two sisters and one brother. Funeral services were held in the Center Point church northeast of Carthage, Mo., conducted by the writer. Interment in the Fasken cemetery.—Lester E. Fike, Carthage, Mo.

Holsinger, Bro. Christian P., born in Blair County, Pa., Aug. 4, 1866, died at his home in Denton, Md., July 2, 1931. He married Elizabeth Ebersole of Everett, Pa. At the age of seventeen he consecrated his life to the service of the Master and was faithful in the work to the end. He was elected to the office of deacon twenty-one years ago and at the time of his death served the church as chairman of the official board, trustee and treasurer. He was always in his place at all services until his last illness which was of long duration. Surviving are his companion, five children, twelve grandchildren, four brothers and a sister. He preceded his brother, J. P. Holsinger of Mt. Morris, Ill., five days. Services from the church by Eld. J. W. Krabill assisted by Bro. Norman A. Seese and interment in the Denton cemetery.—Mrs. C. A. Pentz, Denton, Md.

Kessler, Mrs. Grace (Basham), wife of John Kessler, died May 15, 1931, at a hospital in Roanoke, Va., aged 22 years and 7 months. She was a member of the Methodist Church. She leaves husband, mother and father, sister and three brothers. Services from the home near Boone Mill by Bro. I. D. Hoy assisted by J. W. Wimbish. Burial in the family cemetery.—Mrs. I. D. Hoy, Boone Mill, Va.

Lehmer, Jacob G., died at his home in Mechanicsburg, Pa., May 25, 1931, after an illness of two weeks, aged 76 years, 3 months and 2 days. He was a consistent member of the Church of the Brethren for about fifty years. He is survived by two daughters, five sons, brother and three sisters. Funeral in the home by Elders Jacob E. Trimmer and O. W. Cook. Interment in the Mechanicsburg cemetery.—Ida C. Lehmer, Mechanicsburg, Pa.

Metzger, Eli S., son of Stephen and Esther Cripe Metzger, was born in Miami County, Ind., June 11, 1863, and passed from this life June 4, 1931, aged 67 years, 11 months, and 23 days. Early in life he accepted Christ as his personal Savior, making his church home with the Church of the Brethren. In the Pipe Creek church he quietly and faithfully served his Lord. The church recognized his faithfulness and early called him to the deacon's office. He was trustee and treasurer of the Pipe Creek church for many years. Seven years ago he moved to North Manchester. He was a loyal member of the Walnut Street church. There remain besides the widow, two daughters, two stepdaughters, two grandchildren, three sisters and one brother. Funeral services at the Pipe Creek church by H. L. Hartsough assisted by J. O. Winger. Burial in the Metzger cemetery.—Mrs. Chas. S. Morris, North Manchester, Ind.

Miller, Sister Elizabeth, daughter of Noah and Anna Flora, born Oct. 28, 1851, in Miami County, Ind., died July 3, 1931. She married Abraham L. Miller Feb. 26, 1874. To them were born four daughters and five sons; two sons preceded her. Sister Miller with her husband united with the Church of the Brethren in 1880 and had since lived an exemplary Christian life. She leaves husband, seven children, stepson, twenty-six grandchildren, seventeen great-grandchildren and two brothers. Funeral services in the church by Elders Frank and Harley Fisher. Burial in the church cemetery.—Gelia A. Pugh, Mexico, Ind.

Nicodemus, Sister Leah C., of Barberton, Ohio, born near Greentown, Ohio, May 5, 1855, and passed away July 12, 1931, aged 76 years, 2 months and 7 days. She was united in marriage with John C. Nicodemus, Nov. 27, 1879. To this union were born seven children, three of whom survive; the husband also has preceded her in death. She became a member of the Church of the Brethren at the age of eighteen, and lived faithful and consistent during the years of her earthly pilgrimage. Funeral services by the writer assisted by Rev. Cohagen, pastor of the Church of Christ at Barberton. Interment in Lakewood cemetery.—A. H. Miller, Kent, Ohio.

Putterbaugh, Caroline, daughter of Daniel and Eliza Swallow, died July 14, 1931, aged 75 years, 11 months and 17 days. She was a member of the West Charleston congregation, Ohio, for a number of years. She is survived by two daughters, four sons, eleven grandchildren and two great-grandchildren. Funeral at the home of her daughter, Mrs. Retta Hollinsworth of Tippecanoe City, Ohio, by the writer assisted by Rev. Harshman, Lutheran. Burial in Tippecanoe City cemetery.—J. C. Flora, Osborne, Ohio.

Runyon, Wm., born Sept. 13, 1863, died at his home near Sabetha, Kans., July 10, 1931. He is survived by his wife and one son. He had not been well for a number of years. In September, 1927, he, with his wife, became a member of the Sabetha Church of the Brethren. Funeral in Sabetha churcb by the writer assisted by Edgar Stauffer.—Earl M. Frantz, Sabetha, Kans.

Rupel, Mary Alice, daughter of Geo. H. and Sarah Harbaugh, born Dec. 23, 1848, in Waynesboro, Pa., died June 21, 1931, near North Liberty, aged 82 years, 5 months and 28 days. She moved with her parents to Indiana in 1866 and was united in marriage to Andrew M. Rupel Sept. 6, 1868. She united with the Church of the Brethren in early womanhood and lived a devoted Christian life until death. She leaves one son and four daughters, five grandchildren and two brothers. Her husband, Eld. Andrew M. Rupel, died April 30, 1915. Funeral services at the North Liberty church by Elders J. W. Grater and J. O. Kesler. Burial in North Liberty cemetery.—Wm. H. Summers, North Liberty, Ind.

Schisler, Bro. Samuel, son of Henry and Magdalena Schisler, born Oct. 12, 1861, in Astoria, Ill., died at the home of his son John near Astoria, June 26, 1931. In 1885 he married Margaret Lydia Ebbert and to them were born five sons and six daughters. His wife and two daughters preceded him. He is survived by nine children, thirteen grandchildren, one brother and three sisters. For years he was afflicted with palsy but bore it with patience. He was a member of the Church of the Brethren for many years and as long as health would permit was present at the house of worship. Funeral at the church by the pastor, E. O. Norris. Burial in the South Fulton cemetery.—Mrs. Rosella Sullivan, Astoria, Ill.

Shaffer, Phyllis Jean, daughter of Brother and Sister D. I. Shaffer, died at her home in Uniontown, July 1, 1931, aged 2 years, 6 months, and 2 days. Death was due to spinal meningitis. Beside her family she leaves a host of friends to mourn her loss. The funeral service was held in the Windber church conducted by C. C. Sollenberger, pastor of the Uniontown Church of the Brethren. Burial was near Fishertown, Pa.—Ella McKnight, Uniontown, Pa., July 16.

Stevens, Dove M., daughter of John and Nancy Dillingham Stevens, born near Johnson City, Tenn., Nov. 29, 1865, died at her birthplace, July 16, 1931. She was an invalid for twenty-two years, being helpless for twenty years. She had borne her suffering with an unusual degree of patience and cheerfulness. She accepted Jesus as her Savior in early womanhood and lived a faithful Christian life. For the past ten years she had been a member of the Knob Creek Church of the Brethren. She is survived by one sister and a brother. Funeral at the home by the writer and Eld. W. H. Swadley. Interment in the Monte Vista cemetery.—Laura Gwin Swadley, Johnson City, Tenn.

Swadley, David C., son of Eld. Henry and Sister Mary Rodecap Swadley, born near Johnson City, Tenn., May 20, 1846, died at his home near his birthplace, July 8, 1931. He was ill for six months with heart trouble following an attack of flu. He married Betty Jane Bowman Jan. 26, 1869. A few months afterward they both united with the Knob Creek Church of the Brethren. For more than fifty years he served faithfully as a deacon. He was always ready to give to worthy causes. His wife preceded him twenty years ago; a son and a daughter also died. He leaves three sons and three daughters, seven grandchildren, one great-grandson and two sisters. His oldest son, W. H., is an elder in the church. Funeral from the home by S. J. Bowman assisted by several other ministers. Burial in the Monte Vista cemetery.—Laura Gwin Swadley, Johnson City, Tenn.

Walters, Mrs. Mary Florence Maser, aged 21 years, died at the Windber hospital, July 11, 1931, following a goitre operation. She is survived by her husband, father, five brothers and two sisters. Her mother passed away May 18, 1931. She was a member of the Walnut Grove church. Funeral at the home by Bro. J. A. Robinson. Interment in Richland cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Weaver, Samuel P., son of David and Elizabeth Weaver, born Aug. 14, 1846, near Lima, Ohio, died at his home in Lima June 10, 1931. At the age of twenty-one he married Eliza Ann Cupp. To this union were born twelve children, all having grown to manhood and womanhood. In 1870 he moved to Missouri, settling near the Mineral Creek church. Here he spent fifteen years in helping to build up Mineral Creek, Center View and Warrensburg churches. In 1885 he moved to Kansas where he labored until 1902 when he settled in the Hoyle church near Amcs, Okla., where he labored and worked to build the church for four years. He moved to Northern Missouri and then returned to Kansas where he remained until the death of his wife in 1920. He married Catherine Smith of Lima, Ohio, in 1922 who also passed on. He later married Dakota Aller who survives. In 1876 he was called to the deacon's office and in 1902 to the ministry in which office he labored for the true principles of the church. His last affliction extended over a few years but at no time was he dismayed. Funeral in the church at Lima by Bro. Musselman. Burial near Manchester, Ind.—Ida M. Brunk, McPherson, Kans.

We Have Many Others-- We Show You These Now:

THREE BABSON BOOKS

When **Roger W. Babson** speaks men listen. Not only in business but in religion has he a message for the busy, worried men of today. His messages come from the heart and go to the heart. He uses not the language of the preacher but of the everyday man. That's why men listen to him. Here are three of his books, each with its message for your needs—

Making Good in Business, $1.25
New Tasks for Old Churches, $1.00
The Future of the Churches, $1.00

TWO HELPFUL BOOKS

By Hannah Whitall Smith

Two classics by this autbor refuse to grow old. Year after year orders continue to come in for these two books, because they contain messages Christians need from day to day. If you have not read these books you have missed much in your Christian experience. Simple and yet profound each of these books reaches you right where you live. Reading them helps you to enjoy life and your religion as never before. The books are—

The Christian's Secret of a Happy Life, $1.00
Living in the Sunshine, $1.25

THE GODDESS OF MERCY

By James Livingstone Stewart

A story of love and turmoil of modern Cbina. Yes, this is a novel, but it gives you correct pictures of China with all of its toils and troubles. You see not only the land with its rivers and mountains, but the people as they are—and as they long to become. A fascinating story. Formerly priced at $2.00. May now be had for $1.00.

STEPS ON THE LADDER OF FAITH

By James M. Gray

In the ripeness of a long Christian experience Dr. Gray sets down tbe road by which one can rise on the ladder of faith, the faitb of our fathers that made them mighty men of God. Beginning with our faith in and knowledge of God the autbor carries the reader along and ends with the question of recognition in the life beyond. A simple treatment of fundamental problems, suggestive of bow teachers and pastors can lead their classes into deeper experience of the things they already believe. Price, $1.50.

FACING NORTH

By O. G. Herbrecht

An unusual book by a man who knows folks of all ages. He can make the best appear as the best and does it. He carries you along so that you never suspect that he is presenting to you the Christian life. You simply will read on for every page is so well done that you find no good stopping place. Young and old alike enjoy his many telling stories and illustrations. A book you will read many times. Price, $1.50.

Two Books for Frequent Use

LIFE AND WORDS OF CHRIST

By Cunningham Geikie

A standard work on the life of Christ tbat bas stood the test of years. More than 1200 pages of illuminating material that will aid all Bible students. Deals with every phase of the Master's work and teacbing. A treasure-house for every Sunday-school teacher and minister. A book that should be in every Christian home where all can have access to it in the study of the Bible lessons and daily devotions. Price, $2.50.

BELIEFS THAT MATTER

By William Adams Brown

In these days of materialism it is well to pause and hear what those bave to say who have traveled far in life and have investigated in many fields. Dr. Brown undertakes to state as plainly as he can what he believes and why he believes it. His aim throughout is to help the men and women of today to become established in the great fundamentals of religion. Here is a book for those who would test their own faith and know the grounds upon which it rests. Price, $2.75.

When you need a new book write us. We can secure for you any book published at the regular price. We take pleasure in satisfying your book wants.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

School and the Future

A modern beautifully kept school where character building and personality development for successfully meeting the future are handled by a most experienced staff. The development of church leadership is made a specialty. **Location one of the most beautiful in Virginia.**

ACADEMY COURSE

A high quality Academy course, Bible, Business, Musical education. Cultural and Christian citizenship. Personality study and vocational guidance. Wholesome athletics. Wonderful environment. Single dormitories. **Write for details.**

For Girls **For Young Men**

DALEVILLE ACADEMY (near Roanoke)

Daleville, Box B **Virginia**

Books You'll Never Forget

By P. Whitwell Wilson

The Christ We Forget
Without theological terms presents a convincing picture of Jesus.

The Church We Forget
A thrilling picture of the early Christian church in which the characters are living men.

The Vision We Forget
A discussion of Revelation that avoids speculation and refrains from attempting the role of the prophet.

Here are three books that vivify three parts of the New Testament in a most helpful manner. Price of each, $2.00.

WE ARE GLAD TO SERVE

Brethren Publishing House, Elgin, Ill.

Studying The Acts of the Apostles

will be simplified if along with the **BRETHREN ADVANCED QUARTERLY** and the **BRETHREN TEACHERS' MONTHLY**, you use some good commentary. Of commentaries on **Acts** there are many.

Our editor of Sunday-school literature recommends

The Acts, by Charles R. Erdman. $1.00

and

The Acts of the Apostles, a Devotional Commentary, by Charles R. Brown. Two volumes

Price, $2.00

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

YOUR DISTRICT MEETING MINUTES

look best when printed by the **Brethren Publishing House**, which has specialized in this line. Most of our **State Districts** are having their **Minutes** thus printed, and are well pleased with prices and workmanship.

Brethren Books for Brethren Homes

Abraham the Faithful, Galen B. Royer ..... $ .35
African Stories, A. D. Helser 1.75
Beatitudes, The, S. N. McCann ..... .75
Boy and the Man, The, J. H. Moore 1.25
Boy Who Would Be King, Elizabeth Rosenberger ..... .35
Builders of the Church of the Brethren, John S. Flory 1.00
Character Builders' Club 1.25
Character Stories, Ezra Flory 1.00
Charlie Newcomer, Wilbur Stover ..... .35
Christian Heroism in Heathen Lands, Galen B. Royer ..... .75
Conquests for God, Minor C. Miller 1.35
Conquest of Peace, The, Harry A. Brandt 1.25
David's Children, Bess Bates 1.25
Early Days of Vyara ..... .75
Educational History of the Church of the Brethren, S. Z. Sharp 2.00
Family Worship, W. B. Stover ..... .75
Golden Pen, The, W. Arthur Cable ..... .50
Great First Work of the Church, The, Wilbur Stover ..... .60
Heart of the Crimson Cross, The J. M. Henry 2.00
Heroic Lives, Minor C. Miller 1.35
History and Doctrine of the Church of the Brethren, Otho Winger 2.00
History and Messages of Hymns, Mrs. M. B. Garrett and Wm. Beery 1.50
In Sunny Nigeria, A. D. Helser 1.50
Inglenook Cook Book 1.00
Junior Folks at Mission Study—China ..... .60
Junior Folks at Mission Study—India Nora Berkebile ..... .60
Life and Sermons of James Quinter, Mary N. Quinter 1.00
Life of D. L. Miller, Bess Royer Bates
Regular edition 1.00
Special edition ..... .60
Life of R. H. Miller, Otho Winger 1.00
Literary Activities of the Brethren in the Eighteenth Century, Jno. S. Flory 1.25
Lord Our Righteousness, The, S. N. McCann ... .50
Lost Brothers of the Alleghanies, James A. Sell ..... .15
Lord's Prayer, The, R. H. Miller ..... .75
Missions in the Church of the Brethren, Elgin S. Moyer 2.50
Motives and Expression in Religious Education, C. S. Ikenberry 2.00
New Testament Doctrines, J. H. Moore ..... .75
Nineteen Centuries of the Church of the Brethren, D. W. Kurtz ..... .50
Our Missions Abroad, Elgin S. Moyer ..... .50
Primary Folks at Mission Study, Viola Eisenbise ..... .50
Prophecy, Mrs. Mary Morris 2.50
Practical Sermons, I. J. Rosenberger 1.25
Revised Minutes of Annual Meeting 1.50
Some Who Led, D. L. Miller and Galen B. Royer ..... .60
Studies in Doctrine and Devotion, Kurtz, Blough, Ellis ..... .75
Studies in Christian Stewardship, Part I, Part II, Hawbaker and Dotterer, Each ..... .25
Symphony of Life, The, D. W. Kurtz ..... .50
Some Brethren Pathfinders, J. H. Moore 1.50
Two Centuries of the Church of the Brethren .. 1.50
With Williams Our Secretary, J. E. Miller 1.00

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., August 15, 1931 | No. 33

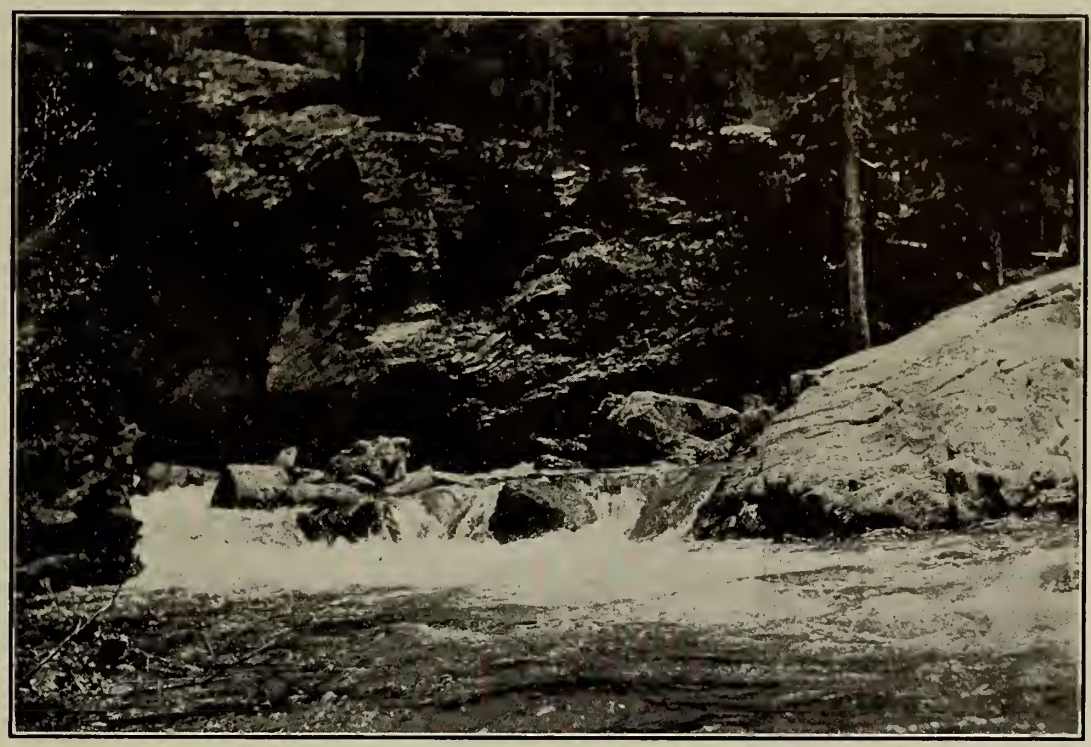


Photo by E. G. Hoff

RAPIDS BELOW ADAMS FALLS

IN THIS NUMBER

Editorial—

There Is Such a Thing as Sin (E. F.), ... 3
If All the World (H. A. B.), ... 3
An Unanswerable Why (E. F.), ... 3
We Have All One Father (E. F.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

A Hymn of Consecration (Poem). By J. M. Blough, ... 5
Seeing St. Francis of Assisi. By Andrew W. Cordier, ... 5
Labeled Men. By R. E. Mohler, ... 6
An Unwritten Editorial—A Dream. By J. H. Moore, ... 7
How Good Truth Is. By B. C. Whitmore, ... 8
The Kingdom of God.—No. 4. By Otho Winger, ... 8
The Supreme Book. By Joseph D. Reish, ... 10
Conference Notes and Recent Developments in Women's Work.—No. 1. By Mrs. Ross D. Murphy, ... 11
War Should Be Banished. By Opal Ellenberger, ... 20

Missions—

"The Same Yesterday, Today and Forever." By Winnie E. Cripe, ... 12
Another Letter From India. By Davi Mancharam, ... 13
A Night Ride in India. By Florence M. Bollinger, ... 13
News From the Field, ... 15

Pastor and People—

The Minister as a Leader. By A. T. Hoffert, ... 18
Indoctrinating Young Christians.—No. 17. By Galen B. Royer, ..19

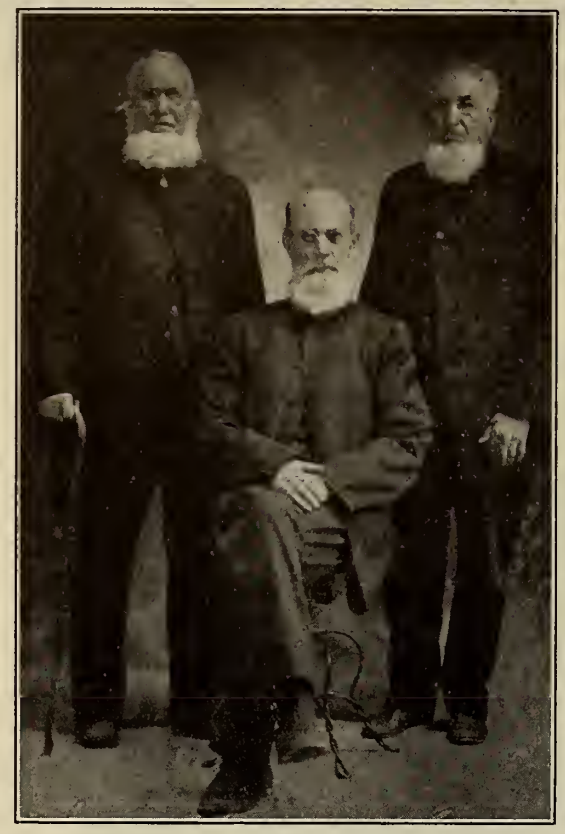
Home and Family—

Joseph (Poem). By Mildred Allen Jeffery, ... 22
Molly's Expense Account.—No. 1. By Elizabeth R. Blough, ... 22
Around the Table, ... 23

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



Three Soldiers of the Cross

Bro. Caleb Kinzie (left with cane) was conscripted by the Confederate Army but refused to fight and was released.

Eld. A. W. Austin (center) enlisted at Oregon, Ill., in the 32nd Illinois Infantry with the Ogle County boys, served four years, was with Sherman on his march to the sea, carried the flag up Missionary Ridge and was wounded at Shiloh.

Bro. Samuel James Burnett (right) was a Confederate soldier in the Eastern Army at Richmond.

All of these brethren were staunch soldiers of the cross after the war. They are no more numbered among the living. As to their reaction to carnal warfare, I can only speak authentically of Father Austin. I know no one could have been more opposed to war, after his four years of experience, than he. Whenever he was asked to talk at the "Old Soldiers' Reunions" he always condemned war and magnified Christ and his principles of peace.

Oliver H. Austin.

McPherson, Kans.

Execute Your Own Will . .

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

> "I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of .....dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., August 15, 1931 No. 33

EDITORIAL

There Is Such a Thing as Sin

In one of the very newest books, and the last one I have seen as these lines are written, I find this judgment: "No verse in all the Bible is more needed by the present over-sophisticated generation than 1 John 1: 8—'If we say that we have no sin, we deceive ourselves, and the truth is not in us.'"

In his baccalaureate sermon, May 31 last, to the Juniata graduates, Dr. Ellis said: "So close is the connection between conscience and faith that it turns out that much supposed trouble with faith is not with faith at all but with conscience."

These testimonies are true. There are good honest souls with honest intellectual difficulties but the moral difficulty is more widespread and much more serious. "Usually" is hardly too strong in the statement of a recent writer quoted by Bro. Ellis: "Usually these youth, like the rich young ruler or the woman at the well, have a moral snag; and they throw up the intellectual smoke screen to protect a questionable moral practice, or a sheer unwillingness to take up the cross."

Let it be said yet to their credit that they do not always realize this themselves. They call it instinct, natural development, a necessary step in their education, and they are seeking a rational explanation of it. Well, let them, but they should not leave out of the reckoning this word of the Great Teacher, to the effect that out of the *heart* come all manner of evil thoughts and impulses, and that this is what defiles the man.

Let it be added that in all this we older folk are no better than the younger. We can deceive ourselves as easily as they.

E. F.

If All the World

If all the world were like me, would it be a sadder or a happier place? Of course, there is no danger of such uniformity in temperament and conduct; yet the question conscientiously applied as a test would probably have its sobering aspects for most of us.

One can see immediately that if all men were ignoble what a terrible world this would be. Suppose that all were lazy, cheats, drunken or racketeers! But happily such men are the exception rather than the rule. And because this is so, civilization is possible.

To see what the world would be like, even if it were like me, is certainly to be convinced anew of the personal importance of trying to live up to your best knowledge. If the world were peopled with men of my type would it be better or worse than it is today? Would there be more suffering or more happiness? More sin, or more love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness and self-control?

H. A. B.

An Unanswerable Why

I have a friend who doesn't think much of this current talk about the Jesus way of life. I think it is just the words that he doesn't like. He is a rather dignified sort of person and probably feels that this manner of putting it is more suitable for juveniles than for grown up men.

There will be no quarrel between us over that. I did not invent the phrase, nor the idea either for that matter, but I find the former much in the mouths of Christian leaders, with none too much assurance that any of us realize what it means or ought to mean. My friend would certainly agree that inquiry into that point is timely. However one may feel about the words there is an idea behind them which we can neither afford to lose nor to misunderstand.

It is too big a thing for our small minds to grasp fully—that's why Jesus said the Spirit of Truth would lead us into it gradually as we are able to take it in—but we have been trying to see something of its tremendous scope, how it covers every possible contingency, even the experience of failure. We ought to come back now to the more common thought about it—the way of doing things as Jesus did—that we may face one of the commonest weaknesses that beset us.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

It is the temptation to call Jesus Lord without any serious attempt to do what he says, and to make this a substitute for living the Jesus way. How prone we are to do exactly this, we have not begun to realize.

And this is the very thing that Jesus so scathingly denounced. Why do you do it? he said. Well, why do we?

My attention has just been called to a controversy between two well known religious leaders of our time. One of them was decrying the tendency to worship Jesus instead of following him. The other, without meaning to minimize the importance of obedience, was defending the propriety of the worship. As so often in such cases they were both right and both wrong. The first was unnecessarily disturbed over the worship part of it. There is surely good scriptural ground for according the Christ that homage. But he was right in perceiving how easily this satisfies our sense of obligation, and that this is utterly to miss the way of Jesus. The second seemed not to feel the weight of this in his worthy zeal to give Jesus his full rights.

There is no room for questioning where Jesus put the emphasis. His great fear was not that men would fail to honor him enough with their lips. It was rather that they would fail to do this with their lives. It was not that the titles they give him would not be great or high enough. It was rather that the devotion of their hearts to his ideals and spirit would be too small and weak. The burning question in his soul was that agonizing "why." "Why call ye me Lord, Lord, and do not the things which I say?"

It was real, not nominal, recognition of his lordship that he wanted. Lordship is rulership. The lordship of Jesus is his rule, the right to rule and the rule itself, in human life. To let him rule is the way to recognize that lordship. No higher honor can be given him than that. To give him that is to satisfy him completely. Not to give him that is to disappoint and displease him, no matter what we call him or how humbly we bow down to him. And to give him that means the practice of love in a measure we have not yet dared to try. When then do we dare to call him Lord?

It should help us to appreciate the gravity of this issue if we recall that even his Father does not welcome worship from those who ignore this point. Jesus taught us this and the Jesus way requires attention to it. Don't dare to call God your God until you try to live the Jesus way. And that means the practice of love toward your brother.

The thought I'm stressing was not first given to the world by Jesus, but he gave it new life and power. It was the constant refrain of the prophets. To address God in the most worshipful language and by means of the most elaborate ritual and to forget all about justice and love was the fashion of the day, a fashion which the prophets unsparingly condemned.

Everybody promptly says amen to all this but the mischief of it is that we go right on living so far short of the Jesus way. And yet we go on calling him Lord, Lord. Why do we? E. F.

We Have All One Father

If the spirit of Isaiah were reincarnate in some modern prophet like Kagawa, as indeed it may be for all I know about such mysteries, a certain well known saying of his (19:23-25) might read: "In that day shall there be a highway out of Russia to China, and the Chinaman shall come into Russia, and the Russian into China; and the Russians shall worship with the Chinese. In that day shall Japan be the third with Russia and with China, a blessing in the midst of the earth; for that Jehovah of hosts hath blessed them, saying, Blessed be Russia my people, and China the work of my hands, and Japan mine inheritance."

So a prophet of today might replace the names of Egypt, Assyria and Israel with the names of living nations, such as those suggested above. Or such as Germany, France and England. Or such as Canada, Mexico and the United States.

The exceeding boldness of this conception, as the ancient prophet presented it, appears when one considers the historical background of it. There was the traditional rivalry of Egypt and Assyria contending for the supremacy of the eastern Mediterranean world with Israel as the battleground between them. How could anyone ever think of them as worshiping together? And there was Israel's age-long conceited misinterpretation of her own special responsiveness to religious truth, which made her in her own eyes God's favorite and proof against serious injury. Imagine her content to be, not God's only people on the map but the third along with others as truly God's as she.

And yet the prophet saw it, and said it. Because his soul was open to the greater truth, the doctrine of God's universal fatherhood and man's universal brotherhood. And so he preached it, God bless his hallowed memory.

One can easily find in our own day abundant ground for challenging the prophet's dream. What a multitude of inherited antipathies, racial, national, ecclesiastical, confront us on every hand! And the post-war recrudescence of narrow nationalism is in its glory yet. But the grounds for faith are greater. Jesus took his stand *with* the prophets. That highway is in slow but steady process of construction. America, we Brethren, and whatever other social unit of our favorite choice there be, will take its place, not as the whole and only object of God's favor, but as its own proper fractional part of all God's children, peoples, kindreds and tongues which will worship him together. E. F.

GENERAL FORUM

A Hymn of Consecration

BY J. M. BLOUGH

O Holy Spirit, come to me,
And take me for thine own;
Come in with power and with grace,
And make my heart thy home.

O Holy Spirit, dwell in me,
And order all my ways;
Prompt ev'ry thought and ev'ry deed,
And guard me all my days.

O Holy Spirit, teach thou me
My Father's will each day;
Make me to love his holy Book,
And every word obey.

O Holy Spirit, quicken me,
And set my soul aflame;
Urge me to magnify the Lord,
And to proclaim his name.

O Holy Spirit, lead thou me
Along life's rugged road;
Lead me until I reach my home
With Christ, my blessed Lord.

Bulsar, India.

Seeing St. Francis at Assisi

BY ANDREW W. CORDIER

As I was about to leave Rome for Assisi a cultured old Italian said: "So you are going to Assisi. Well, that will be a glorious trip. And you will see St. Francis. He walks through the streets of the town; he plods through the Umbrian plains. He is there; you will see him." While my long cherished ambition to visit Assisi was now rapidly nearing realization, I had never dared to dream that I might "see" St. Francis. My four-hour ride from Rome provided a fair little interim in which I might develop the proper frame of mind to receive whatever of spiritual value Assisi had to give me. For traveling is a difficult art, and many have traveled far but have seen little, so great is the usual lack of mental and spiritual preparation for the treasured remains of the world's great civilizations. I had read volumes on St. Francis, heard numerous lectures, discussed him in the classroom with hundreds of students, pondered over his life, character, and influence from many angles, and yet I could not be sure, especially in the face of the additional challenge given me by my stranger friend in Rome, that I was prepared to meet him; for few historical geniuses are so elusive as St. Francis. One can describe and evaluate Napoleon, Charlemagne, and even St. Augustine; they stand out in one's mind with the clearness of marble figures, but the mists of legend are still heavy around Assisi. St. Francis lived so completely in the realm of spirit; all life to him—whether human, animal or plant—lived in one grand and noble communion with the God of all. His body was a humble servant that should live and work unselfishly in the interests of his soul. Brother Death too was a friend, for he rescued a free soul from a tired body for a still closer communion with its God. A physical presence means little or nothing in St. Francis—the spirit everything; and the spirit can not be described—it can only be felt. It is in the realm of spirit that one must find the source of an influence which has spread in ever-widening circles and shows no sign of abating even seven hundred years after his mundane existence. A close study of his life has led many men in our own day to live more Christlike lives. His warm spirituality has been held up as an antidote to the crass materialism of our age; his ideals of poverty have been contrasted with gluttonous wealth unshared in a moment of great human need. He has been properly regarded as a synthesis of the finest spiritual qualities in an Age of Faith. He sensed and was the expression of a change from a rural and peasant to an urban civilization; he understood its problems and its needs, and attempted to solve and supply them. He took the best from monasticism and gave it a social turn; to serve his needy fellow-men—the hungry, the sick, the lame—became his burning passion and daily concern. The humble friars whom he inspired carried his spirit of unselfish service to every country of Europe.

With a few reflections of this nature I entered upon the quest of "seeing" St. Francis. As the train pulled into the Umbrian plains I felt bewildered, for had not an old teacher of mine said that it takes rich soil to produce big men? Yes, big, prosperous, influential men, but not necessarily saints. In fact a plain so fair and fertile that it resembles an enormous garden in which vines and olives, figs and apricots grow in rich profusion, "where the air is sweet with the perfume of the most fragrant flowers," is the natural home of "contented" folk who rest serenely in the bounty of friendly nature. But did not St. Francis live such a life in his youth? The son of a rich father, he lived in a circle conscious of social standards and desirous of maintaining them. Comfort, pleasure, wealth, fame had a firm grip on the young man. Turning his face up the valley along the meandering river to Perugia he dreamed of gallant victories, of hard won fame, of the victorious knight-errant returning to a popular life at home. But a profound spiritual transformation took place. He renounced wealth, pleasure, fame, and even family, and gave his goods and his talent to the poor.

Leaving the train I followed the trail to his stone cell at the foot of the mountain-like hill which Assisi gracefully crowns. The cell made by the saint's own hands

was the scene of many prayers, of many blessings and tender acts of kindness. In the deathlike silence one could almost see St. Francis here. Following the winding road up into the town I made my way to its upper corner from which one gets a glorious view of the valley with nature's rich mosaic of little fields. The steep hillside was richly dotted with olive trees, recalling with a shock its similarity to another Mount of Olives. Here St. Francis had "waited and watched" alone; here too he had raised his hand in frequent blessing of the valley below. Here one might "see" him. Walking down the clean but narrow streets in a town quite free from tourist attractions and preserving its thirteenth century atmosphere, I entered the church of St. Clare. This pious woman after whom the church was named had been won to the service of Christ by the example of St. Francis, and organized an order of "Grey Sisters" or "Poor Clares," which added to the spirit of service for which the community became renowned. Here in the cloister she and her sisters carried on their work, and here too death claimed her. Today one may see her shrivelled body resting under the roof where her loving hands worked in feverish imitation of the Christ and his local disciple. At the farther end of the town is the great monastery and church of St. Francis. It is a vast edifice built on three or four levels, and from the middle of the plain it gives the appearance of a great fortress. Here, indeed, one must see St. Francis. As I walk through the cloisters brown-cloaked monks remind me that the rule of St. Francis is still being followed. In the dark chapel of the lower church young monks repeat long prayers and say their sentences. Am I to see St. Francis here? I am inclined to doubt it. for have they not lost the zest for human welfare that lay at the center of Assisi's genius? Following the grill into the crypt I found a rough tomb that contained the remains of the saint. Certainly I was as close to St. Francis as I could ever be, and yet his words of denial came back to me. This body was not the real St. Francis. It was only the human frame that had helped his soul through life. With a little prayer of thanksgiving for the body that put us all in debt to it by providing St. Francis a mortal existence long enough to reflect the quality of his goodness, I went into the upper church where I "saw" St. Francis as the artist saw him. No one in the field of art has interpreted St. Francis with the accuracy and perfection of Giotto. His frescoes in Santa Croce in Florence and in the upper church here depict St. Francis as we think he lived. Perhaps Giotto has done much in molding our thought. To my left is his interpretation of the papal dream—as the church is about to fall it is braced by a simple friar. In this fashion the pope was persuaded to recognize the Franciscans. At the end of the church is the famous "St. Francis Blessing the Birds" which represents our saint in a typical mood. "Wherefore your Creator loveth you much," we can hear him say, "and since he hath dealt bountifully with you, therefore beware, little sisters mine, of the sin of ingratitude, but ever strive to serve God."

Reluctantly and with a feeling that I had trodden on holy ground, I mounted the bus that was to take me back to the railway station, and as I cast last glances here and there anxious doubts compelled me to ask, "Have I really seen St. Francis?" As the bus was winding down the hillside and crossing the level plain, Assisi in all its panoramic beauty came again into full view. But my attention was attracted to my fellow-traveler across the aisle. He was a common laborer with his hands and face covered with the grime of the day's work, but beneath these marks of toil was a vigorous character, the result of long years of disciplined living. His clear eyes reflected an inner light that be-

Labeled Men

BY R. E. MOHLER

Dr. Wilfred T. Grenfell in his interesting and beautiful way relates the story of an experience he had some years ago as he was taking a Sunday-school class for an outing. One of the boys in the class secured a great list of labels for placing on baggage indicating its destination. The labels that he secured were each for a different town. The lad proceeded at once to place a label on each suitcase and handbag. To a stranger passing through the depot it would have appeared that each member of the party was going to a different destination, but the truth was, each was going to the same place. In other words, a label in itself means but little.

The mere label of *Christian* is no guarantee of destination. Men so labeled may live in a community for thirty years, and during all that time not show the slightest concern over the fact that conditions exist in their midst that tear down the moral and spiritual lives of their youth. Some men that carry this much cherished label run business concerns that oppress their unfortunate brothers, and quietly stand by viewing with unconcern the inhumanity of man to man. Yes, it is even said that some whose labels would classify them with the very best live such lives in their own homes and with their families that one would scarcely guess that they were followers of the Prince of Peace.

The label *Christian* is a great thing for any man to wear, but he who would put meaning into his label must do justly, love mercy, and walk humbly before God.

Elgin, Ill.

longs only to those who see beyond the superficialities of this life. He turned his gaze to the hill, as did the psalmist of old when he cried: "Let us look to the hills from whence cometh our help." His eyes became brighter until they revealed a transcendent beauty; his facial expression bore the qualities of intelligence, of sympathy, of appreciation, of solicitude, of thanksgiving mingled in beautiful profusion. Slowly he raised his hand in blessing, his lips parted, a few whispers were uttered, and I exclaimed in silence, "Yes. I have seen St. Francis." His spirit still lives among the common folk and finds expression in their daily living. Assisi and her plains are still being blessed, and the quality of its life is immeasurably improved.

Thus a little spiritual pilgrimage was brought to a close with the happy thought that I could assure my Roman friend that I had "seen" St. Francis. I may not go to Assisi again, for I hope to find him elsewhere.

North Manchester, Ind.

An Unwritten Editorial—A Dream

BY J. H. MOORE

MILLENNIUMS ago it was said that young men should see visions and old men dream dreams. In fact, the saying comes to us in the form of a prophecy. As a man whose span of life is considerably beyond the average I have had my share of visions, but now I have more dreams than visions, and am therefore helping to fulfill prophecy. I do not give my dreams much thought. I am not superstitious about them in the least, but during the night following June 10, the day the Standing Committee entered upon its work at Colorado Springs, I had a dream that impressed me more than the usual dreams.

The readers will understand why such a dream might very naturally cross my path when I tell them a bit about my editorial experience which by the way has been far more checkered than commonly supposed.

In the fall of 1876 I laid aside the paint brush and entered the editorial chair of the *Brethren at Work*. Some four years later I was in other business, only to be called back to the chair the year following. Something like a year passed and I was out again for the second time, the paper then being at Mt. Morris and my home at Lanark. Not so many moons had passed until on a winter evening a telegram was handed me urging me to come to Mount Morris quickly, for something had happened. It was a midnight trip, twenty-five miles, but by one A. M. I was in bed for a few hours' sleep. Early in the morning I entered the *Brethren at Work* office and was greeted by Brethren Joseph Amick and D. L. Miller. They told me that the editorial chair was vacant and they wanted me to take care of the paper. To this I agreed, though I had another paper on my hands. This was my third inning in a period of near six years. Something over a year later came the consolidation of the *Brethren at Work* and *Primitive Christian,* with Eld. James Quinter editor in chief and myself managing editor. In the spring of 1884 I was out of the editorial chair again, this time down in the wild woods of Florida, for it was surely wild enough in those days, clearing up land for an orange grove and a home for my little family. Seven years passed and I was called back to the editorial chair, this time to remain until I had served my allotted years on the editorial staff.

With all these changes, sometimes in, and then out again as circumstances demanded, my coming and going on the editorial staff got to be sort of a habit, and paved the way for the type of dreams—well onto a dozen of them, that have been finding their way to me here in my quiet Florida home. They are dreams that come and go, but the one giving rise to this article seemed a bit more real than any of the others. As I dreamed, I was back, temporarily, taking care of the MESSENGER. In the meantime the Mission Board had been called together and a decision had been handed to me to the effect that I should take care of the paper for a term of three years. I immediately dropped all work and settled down to thinking. It occurred to me that for three years I might put on a pretty thorough program. By the next morning I had something like this worked out:

I would see to it that the interests of all the church activities should be well taken care of, that the paper be made intensely educational, thoroughly lined up with the accepted principles and doctrines of the Church of the Brethren, and highly spiritual. I resolved to stress both the doctrine and the spirit, and so far as possible, maintain a commendable balance. I further reasoned that no diligent reader of the MESSENGER should pass these three years without a clear understanding of our doctrinal claims, and the reasons for each one. I readily recall that I said to myself that the man who has any doubts about these doctrines, or wishes to abandon any one or more of them, will have to seek another paper through which to air his views, for the MESSENGER program would mean the whole gospel for the whole world, and that too in keeping with the way the Brethren as a body understand the New Testament. That the paper from start to finish would send forth a distinct Dunkard ring in doctrine and spirit, in faith and practice.

On the general policy I meditated quite a bit as to how to word it, and settled on a statement like this: The MESSENGER, during these three years, shall be distinctly denominational, and yet charitable—outspoken in defense and elucidation of our distinctive

doctrinal claims without being intentionally offensive, or seeming to be self-righteous in the eyes of those holding different views. And while willing and anxious to meet with any or all religious persuasions around the council table, in any effort for the betterment of the race, at home or abroad, we would at all times be found standing foursquare in behalf of all things set forth in the New Testament, as intended for the whole world in every age.

Thus I reasoned, not so much in detail, as I passed from my home, 110 Commonwealth Avenue, until I reached my room in the Publishing House. Closing the door, so as not to be disturbed, I seated myself, not at the editorial desk, but at a table, picked up a writing tablet, adjusted my fountain pen, studied a moment as to how best begin my well planned declaration of purpose and policy, and the instant my pen touched the paper my dream was switched off as suddenly as one turns off the electric light. There I was with not even a word of my dream editorial written.

Sebring, Fla.

How Good Truth Is

BY B. C. WHITMORE

TRUTH is the universal standard of value. Science is gradually discovering this fact. The Bible had it long ago. Truth lives, and is eternal. "Truth crushed to earth will rise again." This axiom grew out of the experiences of the ages. It is foolish to defy or deny or decry it. Truth just keeps marching gloriously on.

Truth has no value apart from life. Jesus said: "I am the truth" (John 14: 6), not "a" truth. He is the embodiment of the living truth or the truth in life. In this verse Jesus might have said: "My way is the true and perfect way to live." Life only makes progress and succeeds as it keeps in harmony with truth. Life utterly fails in discord and error.

God is truth as he is love. Both are attributes of deity. Truth is opposed to error. They are ever at variance. Error is truth's enemy. Christ represents truth—Satan represents error. Man is divinely endowed with volition. He may choose either truth or error, Christ or Satan, a real, true, abiding friend, or a subtle enemy. Just why men choose the latter is inexplicable. To do so must mean that one is not himself, but beside himself, a bit abnormal. The normal way is the truth or Jesus' way.

Court decisions would often be different if "the truth, the whole truth, and nothing but the truth" were always told. Truth eliminates trouble, and culminates in perfect peace. A nobleman once set out to find the most happy person. He traveled long and far, and came back near to where he had once lived for years. Here he found an old Scotch Highland widow living in a small hut at the foot of one of the hills of Scotland. And here he found the object of his ardent search—not far away. Upon being asked the secret of her beaming face and blessed happiness, she replied: "I have known my blessed Jesus so long now, and have tried humbly to follow his truth." "Ye shall know the truth, and the truth shall make you free." A little boy once listened to Satan, as Eve did so long ago. The boy told his mother a lie about the cookies that had disappeared. He could not sleep that night. He slipped out of his little bed and went over to his mother's bedside and told her the truth. He went back to his little bed with his mother's blessing upon his head and the Lord's blessing in his heart and went to sleep in "perfect peace." "And the truth shall set you free."

Satan has bound his millions in error in national and international relationships to the point of savage warfare; in society to the point of the diabolical divorce evil; and in religion to the point of breaking one commandment after another without a bit of feeling of remorse. Truth, the living truth, truth translated into life is the only solution of the ills of the world. "What is truth?" "Thy word is truth." Truth given its fullest expression results in the highest form of civilization, while the fullest expression of error is abject slavery, bondage, savagery, jungle life and jazz static. Which way, dear friend, are you headed? The truth only can set you free. Truth is triumphant, even by way of the cross. Blessed truth, "Be thou still our friend and guide!"

Dixon, Ill.

The Kingdom of God (Matt. 6: 33)

CONFERENCE SERMON BY OTHO WINGER

IV. The Church and the Kingdom

WHAT is the relationship of the Christian church to the kingdom of God? The word "church" is not used in the Old Testament, nor does Jesus use it until near the close of his ministry. Jesus said to Peter: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Then may I say that the Church of Jesus Christ is his organization, founded by him and directed by him for the purpose of realizing the Kingdom of God in this age.

The true church of Jesus Christ is coextensive with the kingdom of God on earth. But there are vast areas of the organized church that have little connection with the kingdom. For that reason the church has often been held in scorn by its opponents. But granting freely the mistakes of organized Christianity, the Christian church is still the institution through which Christ works for the promotion of the kingdom

of God. It has been the great exponent of the kingdom for the last two thousand years. The presence of Christ with his disciples and the work of the Holy Spirit in the church are both striving to bring the church as well as the hearts of men and women into full subjection to the will of God and into the realm of the kingdom.

The Christian church today is face to face with great problems. Rather let me say that we, the members of the Christian church, are face to face with great problems. The church in her efforts to promote the kingdom of God has always had to fight against sin. Sin was never more active than it is today. The church is not going to fail, but we as individual members or individual congregations may fail. Will we with a passion for righteousness set ourselves against the evils that threaten to overwhelm our civilization?

What are some of the great questions of the day that need the attention of the church and her members?

First of all, I would mention the eternal sin of selfishness. If love is rightly called the greatest of virtues, so selfishness, the opposite of love, may rightly be called the greatest of vices. Almost every great sin of the Bible can be traced to selfishness as the origin. The most dreadful and persistent sins of history have had their root in selfishness. The greatest hindrance to the progress of the kingdom of God today is selfishness. And yet we make selfishness respectable. The most selfish persons are in full standing in the church and they rest easily under our preaching. I fear too that we are developing a new kind of selfishness that has most blighting effects. We used to think of the miser as the embodiment of selfishness. We do not have so many of the misers left, for we have buried most of them. But we are developing a new kind of selfishness among the young as well as among the older. People are spending all they get upon their own ease and pleasure, leaving but the crumbs of their income for the promotion of the kingdom of God.

Then there is the problem of unequal distribution of economic goods. The prophets saw the rich surfeiting in luxury and the poor in suffering and distress and misery. They cried out against this injustice. John the Baptist dealt with the same problem when he told the man who had two coats to divide with him who had none. Jesus struck at the same problem when he told the rich young ruler to sell all his goods and divide with those who had not. Neither did he call that fine young fellow back when he went off pouting. While the young man was virtuous in most points, he was selfish. There are few pastors today who would not have accepted this young man for church membership and urged his election to the deacon's office. The apostolic church sought to solve the problem of the unequal distribution of goods.

Has the Church of the Brethren no message on this problem that has come upon us in a most remarkable form? On the one hand are economic goods going to waste. On the other hand and in close proximity are millions in need. Our capitalistic system has developed an abundance of millionaires on the one hand, while millions of people who helped to make that wealth are suffering. A great world-wide auto manufacturing plant can announce that its profits in one year are eighty-eight millions of dollars. And yet within twelve months, thousands of those who helped to make those millions are the suffering objects of charity. Such unrighteousness is an abomination in the sight of God. America must correct this economic injustice or perish. The Church of Jesus Christ must cry aloud against this injustice or be characterized as salt without strength, good only to be trodden under foot of men.

What about the race problem? Has the Church of the Brethren any thing to say on this great question? You may say that it is not disturbing us very much. That is only because we have not begun to consider it. We talk about how we were against slavery, and yet we have not a single colored congregation in the brotherhood except in Africa. Has the Church of the Brethren no message for the colored folks? Are we saying anything about the great injustice against the colored race on the part of white people? If you have any question about what I am saying I wish you might have heard the address of Dr. Mordecai Johnson at the Home Missions congress at Washington some months ago. Perhaps you would have felt like most present, almost ashamed of your own white race. Or perhaps you would have said amen to the significant prayer of the Southern Methodist bishop who had to follow the address with a prayer: "Lord, forgive us our sins."

What has the church to say on the great evil of divorce and social impurity? America has become the greatest divorce nation in the world. The rapidity with which American homes are being broken up is appalling. And it is all the more to our shame when our newspapers everywhere make capital news about it and at least one of our states has brazenly and openly given encouragment and help to such sinners. Nor is the divorce the only manifestation of this evil. The so-called new morality is rapidly breaking down all conviction on the questions of social purity, so that many do not even consider adultery or fornication a sin. The end of the present downward course is dreadful to consider.

What has the Church of the Brethren to say on our attitude towards pleasure and comfort? A returned missionary from a land where idols are worshiped declared that in America and in the Church of the

Brethren we are worshiping the idols of pleasure and comfort. Our message concerning the simple life should be stronger than ever. I fear that too many identified the gospel of the simple life with the question of dress only; and now that the question of dress seems no longer to be a problem they have lost interest in the gospel of the simple life. But the Church of the Brethren and the world never needed the principles and practice of the simple life gospel so much as they need them today. Simple living does not mean poverty of living, but it does mean that we are not to use the things with which we have been blessed for our own selfish indulgence, but make them contribute to the great work of the kingdom of God.

What has the church to say to the young people of this day? The young people of today do have great problems. The young people of today are just as good as any generation of young people, but they do have greater temptations and greater dangers than any other generation of young people ever had. Never did organized pleasure and vice pursue youth as they do today. New philosophies, a new psychology and new social theories are having their influence. The church today through her teachers and leaders should have much patience, but give no uncertain sound in the teaching of youth. Too many teachers and leaders are uncertain and unwholesome in their presentation of truth. They are so afraid of being dogmatic that they say nothing certain at all. As some one has said in rude poetry about the trail in the dust:

> It wriggles in and wriggles out
> Leaving the people still in doubt
> Whether the snake that made the track
> Was going south or coming back.

A full discussion of the work of the kingdom of God would not be complete without dealing at length with the great questions of prohibition, peace and missions. But my address is getting long and these great subjects have already been ably presented to this conference in great sermons and addresses. The Church of the Brethren is doing well in all these activities and we should increase our efforts all we can. As a great temperance people we must be alarmed and aroused when the forces of intemperance threaten to overthrow and undo all that has been gained in recent decades. As a peace loving people always, we must let the world know our gospel of peace and join with the many who are now working for peace among nations. Believing as we do in all the commands of our Lord, we must carry out his great command to go into all the world and teach all nations and preach the gospel to every creature. All of this makes up a program that will keep the Church of Jesus Christ very busy until he comes again.

North Manchester, Ind.

The Supreme Book

BY JOSEPH D. REISH

Because of the very nature of the Bible, mankind in general places it on a plane by itself, venerates it, and holds it as incomparable with any other work in the whole realm of literature. Men live by it and will willingly die for it. Sir Walter Scott well expressed the one thought held with some degree of intensity by almost every individual about the Book of all books when he said to his son-in-law Lockhart, about a week before his death: "Read to me from the Book." When asked from what book, he replied: "Need you ask? There is but one."

The supremacy of the Bible in human hearts may be accounted for because of certain conditions it meets. In the first place, it is the supreme Book of practical life. It is adaptable to our daily lives. The hero or heroine of almost any story in literature is practically free from fault, an ideal human being, or at least so near ideal that the reader becomes discouraged and does not attempt to imitate the character. Not so with the Bible. It presents accounts of the lives of men in their entirety. Their mistakes and vices are not disregarded, and no special stress is placed on their good qualities or noble deeds. Its pages are as a mirror that reflects ourselves. By the standards and acts of those about whom we read we can measure ourselves. From its teachings wisdom and understanding are developed; also hope, inspiration, and satisfaction are gained. Upon a close study of it we become conscious that it is an intensely human volume, rightly called "The Book of Life."

The Bible is also the supreme Book of time. Only the most wonderful book, a masterpiece, could have survived the onslaught of learned men of all time, and come down from generation to generation. Only a divinely inspired Book could satisfy the mind and heart, comfort the soul, and furnish hope for the life to come to all conditions of men in any age. The Bible has stood the test of time and still continues to be the one Book that holds the faith of a large number of people who every day look to it for guidance. This is true because it reveals the love, the justice, the mercy, the understanding, and the redeeming power of God.

Finally, the Bible is the supreme Book of faith. It has a universal appeal that causes it to hold first place in the hearts of men. In our schools and public buildings we may find copies of the Bible. The Book may be read and studied in almost any hotel room. In the most humble home, though there be no other book, the Bible is present. It has been translated into more languages, and more copies of it are printed and sold each year than of any other book. This vast circulation has been made possible only because men have faith in it and a reverence for it. The words of this

Book have continued to shed light on life's pathway (Psa. 119: 105, 130) and have protected men from evil (Psa. 119: 9, 11). Most all realize this and many appreciate it so that they pin their faith to the Bible.

Lake Istokpoga, Fla.

Conference Notes and Recent Developments in Women's Work

BY MRS. ROSS D. MURPHY

First Installment

National Organization

Inasmuch as very few women were privileged to attend the Colorado Springs Conference many requests were made to the effect that the president should prepare an interpretive discussion of women's work in the light of all of the most recent developments.

The discussion follows in two installments. Mimeographed copies have been made and sent to the District officers. If any more of these copies are needed, please ask Miss Lucille Sherck of the Elgin office for same.

You should also read the report of Sister Rhodes in the July 4 issue of the Messenger and the article in the issue of June 13.

ACCORDING to adjustments made at our last Conference the various Women's Work activities are all grouped under the general heading *Women's Work,* and the National Council and official group is as follows:

Mrs. Ross D. Murphy, President, 1935, 2260 N. Park Ave., Philadelphia, Pa.

Mrs. H. L. Hartsough, Director of Aid Societies, 1932, North Manchester, Ind.

Mrs. W. H. Swadley, Director of Bible Study, 1933, Johnson City, Tenn., R. 4.

Mrs. J. Z. Gilbert, Director of Mothers and Daughters, 1934, 3300 Griffin Ave., Los Angeles, Calif.

Miss Nora M. Rhodes, Director of Missions, Dallas Center, Iowa.

Miss Ruth Shriver, Director of Children's Work, 22 So. State St., Elgin, Ill.

Mrs. E. C. Bixler, Representative on Peace Commission, New Windsor, Md.

Miss Eva Trostle, Representative on Temperance and Simple Life Commission, 3420 Van Buren St., Chicago, Ill.

Mrs. Ernest Hoff, Chairman District and Nominating Committee, 1073 W. Chicago St., Elgin, Ill.

Miss Lucille Sherck, Office Secretary-Treasurer, 22 So. State St., Elgin, Ill.

The first four of these officers are elected by the women in annual business session, one each year. The Director of Missions is appointed by the Council and the Mission Board. The Director of Children's Work is a member of the staff of the Board of Religious Education, and the Representatives on the Peace and Temperance Commissions are appointed by the Council and the Board of Religious Education. The President of the National Council of Women's Work is an ex-officio member of the Board of Religious Education. There is but one National Secretary-Treasurer of Women's Work, the office of which is filled by the person representing Women's Work on the Secretarial Staff of the Mission Board. This person is Miss Lucille Sherck. The Women's Work project money will continue to be sent by the District Secretaries to Clyde M. Culp, General Treasurer at the Elgin office. (The local church groups will always send their money to the District Secretary-Treasurer.)

National Project

For our national project we continue to support the Girls' Schools in India, China, and Africa to the extent of $15,000 per year until 1935, when we shall celebrate the fiftieth anniversary of organized Women's Work. Such splendid success under trying circumstances was experienced last year that it seems quite possible to raise $60,000 during the next four years. The amount actually raised during the 9 month period from Conference 1930 to March 1, 1931, was $12,720.40, which added to the $2,335.91 given to the old project from March 1, 1930, to Conference, 1930, totals $15,156.31 for the year.

It was the desire of both the Mission Board and the Council to continue in the same project for a period of years so that helpful educational material might be developed. In promoting the project we will endeavor to learn about the work on our various Mission Fields through the MESSENGER and from other sources as well as to raise the money for its support.

Apportionment

Seventeen Districts raised more than their apportionments last year, so much so that they made up for the Districts that fell short. There is no censure by way of comparison. We know that some who gave little struggled hard and under such unusual circumstances that the real extent of their giving can not be measured. Our appeal is that those who went over the top last year shall try to do as well, or better, this year, and those who fell short shall at least try to reach last year's apportionment. Do this by making it possible for every group of women in every church to give something. The Aid Societies alone are not responsible. They will do their part.

Women's Work News

Sister Bixler is giving all of her time this summer in the interest of peace. What are you doing for the same cause? You may secure literature and helps for your peace and temperance program from the office of the Board of Religious Education at Elgin, Ill.

We wish so much that all of you could have been at Colorado Springs to hear and see the most excellent demonstrations by our missionaries of Women's Work on the three fields: India, China, and Africa.

If you were there, you will be more enthusiastic than ever about our national project and other missionary ac-

(Continued on Page 20)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Armies the Scourge of China

A MISSIONARY writes: "Our six or seven thousand soldiers are still with us at Show Yang. They live in the shops and in the people's homes. Business is almost at a standstill. People in their homes suffer all kinds of inconveniences and losses, but seemingly with great patience. Everybody hopes they will soon move on somewhere else." Thus the armies, nonproductive, like leeches suck the life out of towns and peoples who desire to peacefully go about the creative pursuits of life.

Doing Pastoral Work

A MAN, not a church member, unemployed, to whom the pastor had showed a friendly interest, offered to help varnish the church floor. The pastor accepted the offer. Some of the members learned of the offer. They said, he is so poor that he should not do this service for the church. The minister replied: "Let him do this service. As it is he is not working and it will do his soul good to share in the work of the church." The minister offered to furnish the varnish. He worked with this nonmember at the task. While they were working two couples came to be married. The minister was paid two $5 fees which paid for the varnish. The man's heart was warmed to this minister because they rubbed shoulders as they plied their brushes. We predict some day we can finish the story by announcing the baptism of this man.

Trend Toward More Usable Education

BRO. D. J. LICHTY, writing from India, says: "We have just secured government sanction to introduce a new course in our Teachers' Training School. Emphasis will be placed on preparing teachers for rural schools by studying rural, social and economic problems." We understand that this will be done in a way so that an educated teacher returning to his own people will have a sympathetic and helpful attitude toward the condition of the Indian people in whatever village the teacher goes. Education around the world has sometimes been accused of making its new possessors what we call, "high hat." Any education that does this is a false education. This new step is aimed at greater efficiency in ability to be helpful on the level where the people are and to do it with a sympathetic attitude. We commend our missionaries in all fields in their attempt along this line.

Giving Her Precious Ointment

A WOMAN, poor in this world's goods, living in an Illinois congregation came to the church. Her clothes showed all the signs of age and wear. She went to the minister, untied her handkerchief and counted out coins and bills totaling $15, and gave this sum for the church. The minister asked if she should give it since her need was so great. She said: "I want to give it for it's the only joy I have."

"The Same Yesterday, Today and Forever"

BY WINNIE E. CRIPE

WE were sitting on a brick kang which was covered with coarse Chinese matting, and I had been invited to sit at one side where there was a piece of white felt which is considered a good mattress for the man of the house to sleep on when a family can afford one. There were three of us, a mother, her daughter who was now sixteen and already married but had come to visit her mother for some days, and another middle-aged woman.

These three had all decided they wanted to become Christians and had enrolled as inquirers. One of the important items on my program of work for the month in this village was to have a daily Bible class with them.

On this particular day they were exceedingly interested in the story of Daniel in the lions' den. God's miraculous care of one who was not afraid to remain faithful to him in the face of any danger made a profound impression on them, as did also the conversion of the king because of it, and his punishment of Daniel's accusers. They had never before heard this story and they listened attentively, adding their comments at intervals.

Just as we were closing the story two neighbor women came in and when I had finished one of these women turned to her and said, "You should have come sooner. K'ai Chiao Shih has just read to us an interesting story from the Bible. Let me tell you about it." And then the other women joined in and together they repeated the entire story including the background I had told them of Daniel being taken into captivity by a king who worshiped false gods, and having won favor with the king was promoted to high position causing jealousy and persecution by his rivals, resulting in his being cast into the den of lions. Their almost perfect repetition of the story assured me they had not failed to get it. When they came to the point of

God's deliverance from the lions they were all excited and the younger woman said emphatically to her neighbor: "I tell you our God *does* answer prayer. I *know* he does! Haven't I told you how he answered *my* prayer? I didn't believe in him before, either, but I do now." Then she related again the story of the return of her oldest son, a lad of twenty-two years, from the army.

He had been a soldier up in Manchuria for a couple of years and for some months they were unable to get replies to any letters they had sent to him. When we were in this village last January she was quite troubled over the matter and Sister Neher especially tried to comfort her, begging her to pray for her son and ask God to give her peace. She said after we left she thought of what we had told her and decided to pray for her son each evening. Her neighbors learned of her doing this and ridiculed her for it, but she continued to pray. She said after more than two months she was on her kang praying one evening after her children had gone to sleep when a neighbor woman came in and seeing her pray began again to laugh and say: "You see, it is of no use. You've been praying for days and it does no good!" The mother said she had a feeling which must have been something akin to righteous indignation and sitting up boldly told her neighbor that it *would* do good, that God *would* hear and, "Who knows, my son may come home tomorrow or next day!" At this her neighbor left and the mother lay down. She had not yet fallen asleep when she heard a knock on the outer gate and some one call. Thinking it was her husband, who works away from home and must have come, she arose and went out to open the gate for him; but when she opened it, there stood her son!

When she had finished this story and referring again to Daniel's experience she said, "You just believe in this true God and pray to him and see what he will do for you!" And I sat near her on the kang with bowed head, thanking God for the simple faith of these who have heard so little, and asking God to use their witness to his glory.

Show Yang, Shansi, China.

Another Letter From India

The National Council of Women's Work decided to continue their mission project of supporting the Girls' Boarding Schools on the three fields—India, China, and Africa. The following letter from Davi Mancharam, one of the girls of the Anklesvar School, expresses her gratitude to those who are helping to support the school. Other letters will follow.

Respected and kind sisters, to you, as friends and helpers I send my loving greetings:

I RECORD, on this occasion, thanks to God for health and his choicest blessings, and pray that the same may be yours also.

Let me assure you that the help you are giving for girls of our land is doing a good work. It is likely that if you good women had not helped like this, the likes of us would never have had a chance to rise from our wretched village life, and we might have remained ignorant. My Christ has given me salvation and shown me the way of real life for which I daily thank him.

This has been an exceptional year for us in that we have gotten out with Miss Sadie J. Miller into evangelistic work. People have gathered in crowds and heard the gospel of Christ unto salvation. That you have had a part in this is worth noting and I wish to close by thanking you heartily for helping me. That I may be given power and wisdom to carry on for him, is my prayer. God bless you each one. Amen.

Anklesvar, India. Davi Mancharam.

A Night Ride in India

BY FLORENCE M. BOLLINGER

IN the few months we have been in India, letters from the homeland have often asked the question: "Do you feel at home in India?" or, "Can you call India home?" Naturally during the first days and weeks I often asked myself the same question. I had told some friends on the ship on which we came out, that in coming to India as a complete family I felt that we were bringing home with us. But it is easier said than done—to acclimate a family in a foreign land.

But an experience of a day or two ago makes me think that we are feeling quite at home here. We are glad for this because to do any good work we must first be able to feel a spirit of friendliness, kindliness, and at-oneness with those among whom we live. We were to make a trip to Bombay, and when the alarm sounded, calling us from sleep at 1:15 A. M., June 3, we hurriedly dressed and stepped out into a night of white moonlight. On the veranda we left Mahadev, our general helper. He was sleeping here to be near our little three-year-old Dicky the remaining part of the night.

What a night! The splendor of the moon and stars in oriental skies must be seen to be appreciated. Within eight minutes we had walked from the mission compound to the train, the stillness of the night broken only by the barking of a few dogs near by and the crying of several babies in the mission hospital. But at the train which was waiting, all was hubbub. At first it looked as though there would be no room for us; everything was filled. Just then a young Indian stepped up to us and said in good English: "Come in here, I will make room for you." We looked into the crowded compartment and wondered where, but when he insisted and said: "I too am a member of the Church of the Brethren, you will come to know me," we stepped carefully in, trying to avoid stepping on a little boy

and a woman who were sleeping on the floor between the seats. Our newly found friend cleared a small, narrow, hard board seat for us and with Virginia stretched out on our laps to sleep, and our feet tucked around the sleeping boy on the floor, we were settled, as the train pulled out. Our friend then said that when he saw the Sahib, he knew there was no other white man in Dahanu, and so decided he must be one of our missionaries. With this man, whose name was Motilal Christian, we had a very cheering and helpful conversation as the train sped on its three hour journey to Bombay. He told how his grandfather had been the first member of the Church of the Brethren in India, and how he himself was daily grateful for the Christian faith which had come to him. How proud he was to bear the name Christian! His testimony was better than many sermons, to me.

Christian is teaching in a government high school in Bombay, living and associating with many Parsees and other Indians, but daily advancing his Christian teachings among them. When young men of this type step out among their fellow-men on their own account, and of their own accord put forth their efforts for Christ, it marks one sure way of spreading the kingdom of Christ.

The compartment in which we were seated, and the one adjoining it in which Christian was seated, presented a sight which I wish many of our home friends might have seen. However, I am sure that at the sight, many of them would have promptly left third class and applied for second class. The missionary often feels that way himself, but after consulting his purse, usually rides third class.

This is the hot season and the night was hot. Fortunately all the windows were open, which helped to take care of the odors but did not by any means completely eliminate them. I counted twenty-two folks in those two small compartments. They were sleeping on the shelves above our heads, on the floor, and on the seats, as many as could, and the rest of us sat up. The train was a local and at each station we all tried to get some outside air.

Here were several Parsees in the Brethren cut of coat, and there the Mohammedan with his red fez and black beard. On the floor was a holy man with his brown face painted red and white and his body almost naked. And here are three Indian Christian families: Christian, of whom I have already spoken; a family working in a Methodist mission; and a family of the Salvation Army Mission. We were probably the only white folks on the entire train.

The Hindu wears a flowing dhoti for trousers, a shirt coming out on top of the dhoti, and his hair usually clipped. But when he puts on his head covering, which is apparently his greatest pride, the hair does not show. As I said, it was a hot night, but hot or cold, the Hindu wraps up his head. As we sat there I watched one roll an orange colored cloth which must have been a yard wide, and he furled it eleven times around his head. Of course the women had rings on their fingers and toes, rings in their ears and noses, and bracelets on wrists and ankles. The women seem to enjoy serving as the family bank. We all rode shoulder to shoulder the seventy miles to Bombay.

Looking out into the night on the one side we saw the ranges of the Western Ghats, banked against the moonlit skies. On the other side was the sea with arms projecting inland. The tide was in, giving beautiful, wide expanses of water spanned by the railroad bridges. Toward the sea many tall, beautiful palm trees stood in profile in the whiteness of the night. Here we saw rice beds marked off waiting for the rains, and there the white salt beds which remind one of Gandhi and his march to the sea to make salt.

All along on every station are men and women sleeping on the platforms. One would judge that many folks lived in the open these days, at least from the number sleeping everywhere imaginable. Occasionally at a water tap we saw one bathing. When we first came to India it struck me as one of the oddest sights and customs to see a person in only a loin cloth, and covered with soap, bathing at a public well or fountain.

Finally we realized that it was nearing 5 A. M. and we were coming into Bombay. It was still starlight, for morning comes later in India than in America. There was a scramble to wake the children, wrap up the heads, gather up the bedding rolls, for remember that in India everyone always carries his bedding roll, and usually water jugs and food basket. The tin trunks and suit cases and bamboo baskets were assembled and when the train stopped at Dadar some of the crowd got out, the rest of us going on into the city. Christian left us, promising to meet us later in the day at the market.

When a few minutes later the train pulled into Bombay Central Terminus it was still so dark that we went into the station to await daylight before beginning our day's shopping. I will not attempt to describe our day in Bombay. We accomplished a part of our day's program but found most of the big shops closed and flags flying because the city was celebrating the birthday of King George. The native bazaar, a trip to the dentist, and a tour through the Prince of Wales Museum gave us a full day which we capped off by a three hour wait in the terminus. The Mohammedans had been observing a religious festival in the city and what a parade of costumes passed before our eyes! We were hot, but felt that we must be cool compared to the women observing purdah, veiled so heavily that the only marks of their features were the nets through

which their eyes could barely be distinguished. A late train took us to Dahanu Road which we reached about 1:30 A. M. We were glad to be home again and to get into a bed, although the still, hot night did not give promise of refreshing sleep. The days are beginning to be a little cloudy and we hope ere long to be enjoying refreshing rains.

Bulsar, Surat District, India.

News From the Field

CHINA

Chin Chou

Nettie M. Senger

Teaching a Home Industry

Brighter days are ahead for our wool weaving experiment. Folks now are eager to come to the hand wool weaving classes where a few months ago everybody was saying, "It can not be done." A shop here has asked to be permitted to sell our goods, but we have no surplus for anyone to handle as yet. We must learn first ourselves and use the poor cloth among ourselves before we start to sell any. As soon as possible Dr. Taylor of the N. C. C. wants to help homes get the necessary equipment and they take charge of their own work, for we do not intend to start a large industrial concern here. The value of our program is in getting weaving introduced in local homes.

The Religious Education Exhibit Enriches the Homes

The religious education exhibit went to Chin Chou for one day and a number of the village people came into the city for that day. We had an attendance of sixty, thirty men and thirty women, and they seemed to go away with a new enthusiasm for better homes and a more alive religion. Miss Kuan of Shanghai was with us.

A Spiritual Feast Ahead

Plans now are being made for a retreat to be held in Jen Sheng. Our class expects to go in a body and get a spiritual feast. We meet next week and Ernest Wampler of Liao will be here too.

China in Need of Water

Chin Chou bids fair to have a water famine this summer. Wells are already going dry over a month earlier than usual and all these soldiers here too makes the situation all the more grave.

Show Yang

V. Grace Clapper

Teaching in the Little Station of Ch'in Ch'uan

Sister Cripe and her two women helpers spent the month of June at Ch'in Ch'uan. Classes for women were held in which Bible, The Thousand Characters, Singing, and Home Teaching were the subjects taught. The interest and attendance were good throughout the month, and they feel much encouraged with the prospects of the work at this little out-station.

Illness of Bro. Smith

Bro. Smith had a severe attack of illness at the beginning of this month which was not diagnosed. He returned from a meeting at Ping Ting with a severe headache, and a raging fever which continued for several days. Dr. Hsing was also ill at the beginning of Bro. Smith's illness, but attended the case as soon as he was able. At present we are glad to report that he is improving, though not as rapidly as he might.

News From the Hospital

Dr. Hsing reports that the twenty-five beds in the men's hospital here are all full, and that patients must be turned away for lack of room and beds to accommodate them. The new operating room in the hospital is not yet completed, so major operative cases are constantly being sent to the Ping Ting hospital. One of the head officers in charge of the Shansi troops stationed here is very grateful to the hospital for its attendance at the birth of a fine baby boy. We are hoping that the faithful efforts of the hospital to relieve the suffering of the troops here may be the means of turning many of them to Christ.



This is the Margi School at Lassa in its heyday last January. An attendance such as this was maintained for something like seven weeks. After that medical work became too heavy and the school program had to be dropped.

KINGDOM GLEANINGS

Calendar for Sunday, August 16

Sunday-school Lesson, Sowing and Reaping (Temperance).—Gal. 6: 1-10.

Christian Workers' Meeting, The Purpose of the State.

B. Y. P. D. Programs:

Young People—Social and Economic Justice.

Intermediate Girls—Why Do We Need Sunday?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Two baptized in the Phoenix church, Ariz.

Three baptized at Mt. Grove (Sandy Creek), W. Va., Bro. Alva Harsh of Eglon, W. Va., evangelist.

Three baptized in the Cherry Lane church, Pa., Bro. A. Jay Replogle, pastor-evangelist.

Four baptisms in the Greenville congregation, Ohio.

Seven added to the Melrose church, Va., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Five baptized and one restored in the Newberg church, Ore., Brother and Sister Studebaker of Nappanee, Ind., evangelists.

❖ ❖ ❖ ❖

Our Evangelists

Bro. Norman Reed, Aug. 23 at the Pleasant Hill church, Va.

Bro. Wm. P. Dillon of Lawrenceville, Ill., Sept. 13 in the Rodney church, Mich.

Bro. B. W. S. Ebersole of Hershey, Pa., Aug. 16 in the New Fairview church, Pa.

Bro. I. B. Wike of Middletown, Ind., Sept. 6 in the Upper Fall Creek church, Ind.

Bro. J. L. Shanholtz of Levels, W. Va., Aug. 10 at Central Plains, Va.; Aug 24 at Streby, W. Va.

Bro. Millard Wilson of Frederick, Md., Aug. 16 in the Pipe Creek house, Md.

Bro. I. S. Long of Bridgewater, Va., Aug. 16 in the Maple Grove church, Ohio.

Bro. M. Guy West of Chicago, Ill., Aug. 17 in Sandy Creek congregation, Salem house, W. Va.; love feast Aug. 29.

❖ ❖ ❖ ❖

Personal Mention

Dr. Toyohiko Kagawa, the famous Japanese evangelist, will speak at the Winona Lake Bible Conference on Sunday, Aug. 16, at 3 P. M. Dr. Kagawa is known to many of our readers as the author of Love the Law of Life.

Bro. A. C. Wieand has removed from the Mayo Hospital to the farm home of his sister-in-law, Mrs. H. E. Mouw, R. 1, Harmony, Minn. He will spend a while here recuperating and gathering strength for the second operation. Sister Wieand is returning to Chicago to get the children ready for school, high school and college.

Bro. S. Z. Sharp of Fruita, Colo., beyond the halfway mark in his ninety-sixth year, passed away the morning of Aug. 8. Death was due to complications following an accident which occurred July 25. Bro. Sharp retained his mental vigor to the end as Messenger readers well know. A suitable account of his long and eventful life will appear at an early date.

Bro. Forest S. Eisenbise has changed his place of residence and field of service and is now located at 122 N. Hudson Ave., Pasadena, Calif. Anyone having friends or acquaintances in this community who should be in touch with the church will do him a favor by giving the pastor this information.

Kurtz Memorial Service will be held in the Zion Hill church, Columbiana, Ohio, on Sunday, Aug. 23. The purpose of the service is to commemorate the contribution of Eld. Henry Kurtz to the Church of the Brethren in Northeastern Ohio, to the Brotherhood as editor of The Gospel Visitor, and to dedicate a suitable marker for his grave. At the forenoon service, beginning at 10:30 o'clock, there will be special music and reminiscences by W. L. Desenberg, J. F. Kahler, A. W. Harrold, C. J. Workman and A. I. Heestand; at noon a basket lunch; in the afternoon, more special music, addresses by W. G. Kurtz, T. S. Moherman, J. E. Miller, and dedication of the marker. The committee in charge is composed of G. W. Kieffaber, C. H. Deardorff, and T. S. Moherman.

The Board of Religious Education and the Church Coöperating

The Board of Religious Education Serves the Church By—

Sending her secretaries and field workers into District Meetings, regional conferences, and local churches to promote the work of the Sunday-school and all other forms of religious education.

Organizing an educational program for the church that meets the need of all age groups.

Promoting the cause of peace. Sending out peace caravans and publishing and distributing peace literature.

Sponsoring leadership training groups in the local churches.

Distributing thousands of tracts, posters, and publications on temperance and general moral welfare.

Coöperating with the No-Tobacco League in keeping a man in the field.

Conducting young people's camps and camps for other age groups and for group leaders.

Sponsoring club work among our boys and girls.

Affiliating with Men's Work and with Women's Work and assisting in promoting their cause.

Keeping on hand thousands of copies of tracts, pamphlets and publications to send out to all who ask for help.

Maintaining a loan library of high class books on Christian education for the use of all church and Sunday-school workers.

Sending out quarterly letters to leaders in every phase of church and Sunday-school work The combined mailing list numbers more than 6,000.

Editing our Sunday-school quarterlies and helps. More than 112,000 copies are sent out each quarter.

Editing *Our Young People, Our Boys and Girls,* and *Children at Work,* the combined circulation of which is more than 73,000.

Carrying on an extensive correspondence and sending out thousands of letters every month.

The Church Will Make Possible a Continuation of the Above Program By—

Giving twenty-five cents per member on Sunday morning, Sept. 6. Twenty-five cents pays for a full year's service.

R. E. M.

Special Notices

A combined harvest meeting and homecoming will be held at the Cherry Lane church, five and a half miles south of Everett, Pa., on Sunday, Aug. 23. Services morning, afternoon and evening with a basket lunch at noon. An invitation is extended to all who ever worshiped in this church, particularly the ministers who have preached here, and to friends to spend the day in worship and wholesome fellowship.—A. Jay Replogle, Everett, Pa.

One thousand men and boys are wanted to attend the Men's Meeting to be held the afternoon and evening of Aug. 19 at Nappanee, Ind. The meeting will be in the West Goshen church and is being held in connection with the District Meeting of Northern Indiana. The Men's Work program for this meeting will include two addresses by Bro. R. E. Mohler, the Executive Secretary of Men's Work, special music and addresses and reports by others. Remember that a mass meeting of one thousand men and boys is the attendance goal set for this meeting.

District Meeting and associated gatherings for Southern Illinois will be held in the Cerro Gordo church Sept. 4-7. Elders' meeting will convene at 1:30 P. M. on Friday, Sept. 4. At 2:30 the Women's Work business meeting will begin. The annual peace meeting will be held at 7 P. M. On Saturday, Sept. 5, the Ministerial, Women's Work, B. Y. P. D., vesper service, home and temperance sessions will have their place. Sunday will be used for the Bible hour, educational address, B. Y. P. D. program and missionary session. The business session will begin at 8 A. M. on Monday, Sept. 7.—N. H. Miller, District Secretary.

The Brotherhood Program, "Retreat or Advance"

Receipts for all purposes included in the Conference Budget, viz., General Mission Board, Board of Religious Education, General Ministerial Board, General Education Board, and Bethany Bible School for the first five months are as follows:

March 1 to July 31, 1930	*$109,555.06*
March 1 to July 31, 1931	*84,421.06*
Decrease in giving	*$ 25,134.00*

How shall we consider this situation? What does it mean concerning the home church interest, and giving ability? What does this decrease mean for the mission and service program of the church?

For a few it means decreased interest in the work of righteousness. For a much larger group it means shortage of funds.

History tells us that many times in the life of the church there have been dark, heavy clouds. Many were far more foreboding than the present financial depression. History also records men and women who were not put out of the race by hard problems but knew the art of "Advance" far better than they knew how to "Retreat."

Today there is great need of forward looking souls who make the best of any situation in which they find themselves. A man who was downed by ulcers of the stomach greeted his friends when they called to sympathize, as optimistically as a man in health, starting out on a great adventure.

There is need for all members of the church to do the best they can. For some this will mean increasing their giving to help those whose income and store of previously earned wealth is gone. Pass out the call to "Advance."

The Summer Assembly of the Oregon District will meet at Champoeg Park, seven miles east of Newberg on the Willamette River, Aug. 18-21. Champoeg is a spot sacred to the early history of Oregon. It is expected to make an excellent ground for the Assembly. The District Conference will meet at Newberg. The following is the program: Saturday, Aug. 22, 9:00 A. M., Elders' Meeting, Sisters' Aid and Mothers and Daughters' meeting. Sunday, Aug. 23, 9:30-10:30, Bible School; 10:30-12:00, Ministerial Meeting; 2:00-3:30, Musical Program; 3:30-4:00, Ministerial Meeting; 7:00, Missionary Meeting. Monday, Aug. 24, 9:00 A. M., District Conference.—Leander Smith, Newberg, Ore.

If you have ever resided in or attended church in the Middlecreek congregation of Pennsylvania, we want you to spend Aug. 23 with us at the Middle Creek church in the homecoming for this congregation. Come in the morning and spend the day at the church. Bring your baskets along when you come in the morning service and remain for the afternoon and evening. Rev. M. J. Brougher, pastor of the Greensburg church, will deliver the message of the afternoon. Sunday-school, 9:30 A. M., morning worship, 10:30, afternoon service 2:00 and evening worship, 7:30 o'clock.—Walter F. Berkebile, Pastor, Rockwood, Pa.

THE QUIET HOUR

Jonah

Jonah 1: 1-16

For Week Beginning August 23

The Selfishness of Otherwise Good People

Of all the sins of which men are guilty, none is more deadly and far-reaching in evil results than selfishness. And the greater our privileges and blessings are, the more ugly and injurious is our selfishness. Take for example the rich man who could support the work of the church but will not, or the man who makes a great profession of religion, while he despises others and does nothing to uplift them. Jonah was one of this sort (Prov. 11:26; 24:11; Isa. 5:8; Ezek. 34:18; Matt. 25:43; Gen. 4:9; Esther 6:6; Mark 10:37; Luke 10:31, 32; Jas. 2:16).

Fleeing From the Call of God

How foolish to fight against God. Saul found it hard to kick against the goads. The ecclesiastical and political Gamaliel knew that if the work of the apostles were of God it could not be overthrown. The pains endured in an effort to resist the calls of duty are greater than the labor which duty imposes, to say nothing of the peace and joy which come to the obedient. Jonah had a troubled trip toward Tarshish (Judges 5:23; 21:8; Neh. 3:5; 9:33-35; Matt. 7:26; 25:26).

Nineveh Repents

The Jews underestimated the spiritual capacities of those outside their own group. So do we all. It is natural to think that no good thing can come from Nazareth. This is all wrong (1 Kings 21:27; 2 Kings 22:19; Ezra 10:1; Job 42:6; Psa. 38:18; Jer. 3:21; Hosea 6:1; Mark 14:72; Luke 15:21; 18:13).

Discussion

Why should Jonah have been so reluctant to go?

Why was he angry when the people of Nineveh repented?

Do motives and dispositions similar to his enter the minds of professing Christians today? R. H. M.

PASTOR AND PEOPLE

The Minister as a Leader

BY A. T. HOFFERT

As the spiritual leader of his community, the minister exhibits certain qualities of leadership. First of all he must have prophetic ability—he must be acceptable as a preacher. He must through his pulpit ministry be able to inspire people to higher realms of thinking and living. Second, he must have ability as a pastor to shepherd his people. He must be able to meet them in their homes, talk with them as individuals and, as a result of these contacts, bring them into closer fellowship with the Great Shepherd. Third, he needs executive ability to call forth and organize the lay leadership of his church. The church is something more than a group of individuals; it is more than a crowd. It is a group of people who assume certain relationships to each other. These relationships carry responsibilities; the teacher imparts knowledge to her class; the song leader directs the music and singing; the Sunday-school superintendent directs the work of the church school; the janitor looks after the cleaning and heating of the church. Thus the church becomes a unified group carrying on a large number of activities. As executive the minister sees to it that the church functions regularly and without friction or loss.

Aside from being a preacher, a pastor and an executive, the minister may have other exceptional abilities of leadership. He may have musical qualities, teaching ability; he may have salesmanship or other business ability. Some ministers have ability as artists, others as writers. Whatever these special abilities may be, they will supplement rather than take the place of the qualities of leadership called for above. Some ministers have rare ability as preachers but are weak in executive and pastoral ability. Again, others have unusual pastoral and organizing ability, but are just ordinary in the pulpit. He is a rare man, indeed, who has unusual strength in each of these qualities.

The Minister as a Preacher

Unusual pulpit ability is an outstanding qualification for a minister. It is his most obvious qualification. In fact, where the congregation selects its pastor on the basis of a trial sermon, their decision is based largely on preaching ability. Some ministers have unusual oratorical ability; this is an advantage. However, pulpit ability grows with study and persistent effort. There is danger that the gifted man will depend too much upon his easy flow of speech and not put in the hard study the less gifted preacher feels impelled to make. No natural ability can take the place of hard work. One of the outstanding preachers of our country gave three essentials to success in the ministry. He said it requires, "Work, work, work!" He reads two books a week. One of these is from his own field; the other from other fields of thought such as psychology, economics, sociology, etc.

Some ministers select their sermons a year in advance. Others from one to three months in advance; others within a week of the date for their delivery. An early selection has advantages even though occasional changes will be made. It gives more time for thought and study on a subject. The minister in his reading and in his contacts and observations will be collecting material for a number of subjects. He will be collecting a large reserve fund of knowledge. It is risky to select a subject only a day or two before it is to be preached. By selecting in advance, this will relieve him from worry should he unexpectedly be called away from his study during the latter part of the week. The study he has already made will enable him to handle it without much further preparation. He will not be taken unawares; he will have a reserve to fall back upon.

The preacher must keep his pulpit ministry foremost. He dare not let other things hinder him from being at his best in the pulpit. There will be times when this ideal can not be reached. As a preacher, he will inspire people to nobler living; he must lead them into the presence of God. This means that he himself must live close to God. His personal life as well as his words must proclaim the Jesus way of life. Further, a close acquaintance with his people and their needs will add effectiveness to his preaching.

The Preacher as a Pastor

The pastoral work brings the minister into close touch with his people. There he can become all things to all men in order that they may be saved. In the parish he comes into face to face relationships with folks. They come to know him as a fellow-being. His ability to be natural and feel at ease with them and they with him will be tested. His ability to win their confidence; the measure of his sympathy and insight in reaching personal problems; these factors will test his ability in pastoral work.

Ministers of large churches have told me that they confine their house visitations to one visit to new members, and to the sick. If others wish to consult them, they are expected to come to the office. The general visitation is left to assistants and voluntary workers. Some such plan as this conserves the minister's strength to the more needy cases. Dr. Fosdick is reported to have stated that it is not his preaching to large crowds which gives him the most satisfaction. This preaching serves to direct people with serious problems to seek his help through the week. There he comes to grips with tragic needs of human hearts.

Another successful minister spends much time in pastoral work. He does not trust that work to subordinates. He can help many people whom they can not. He is not an exceptionally strong preacher, yet he has a full house on Sunday morning. He has been in his present parish for fifteen years and is building a large congregation in an area where some other Protestant churches have closed their doors. Time is an essential element for growing successful pastorates. The most loved and the most influential pastors of Chicago have spent years in one place. Too frequent changes in pastors, especially by city churches, must be discouraged. Pastors have repeatedly told the writer that the secret of their success has been intensive pastoral work over a long period of years.

The Minister as Executive

The minister will do anything that is necessary for the welfare of the church until he can get some one else to do it. Much of his success will depend upon his ability to discover and place lay talent in responsible places of leadership. Such persons must not only possess necessary ability, but also be able to do team work —that is, labor harmoniously with others. As the church grows in numbers its activities and organizations will also increase. The strength of the minister will lie in his power to inspire and direct all activities in harmony and goodwill and at the same time be more than an executive. This work, important as it is, must not detract from his pulpit and pastoral work. Neither must the organization become an end in itself. All must focus toward the great aim of bringing God as a living force into the personal and community life of the people.

The minister will use tact and good judgment in the exercise of his executive function. He will avoid antagonizing people. He will suffer wrong, if need be, to preserve harmony and goodwill. He will not expect people to carry out his program on the basis of his authority. He will seek, rather, more democratic forms of control. He will share his plans with his associates and invite them to share their plans with him. The conference method will serve to bring about common understanding and a unity of purpose on a common program. It will not be the preacher's program, it will be "our" program. However, the minister will be generous in giving credit to new plans and ideas which come from his associates. When some one comes to him with a problem he will first find out what that person thinks ought to be done about it. If good, he will say "Good, go ahead." If he can improve on it, his additional statement will be given as a suggestion, he will avoid giving orders. He will seek to distribute responsibility and not overwork some to the neglect of others. He will call forth creative thinking and original activity. In his executive rôle he will seek to function effectively, without being noisy or irksome to those who work with him.

Chicago, Ill.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 17—Peace—Not War

The Bible Teaching on Non-Resistance

YES, the Old Testament tells of wars in which God's chosen people were on one side of the conflict. But if you will observe those battles closely you will see two things—

First: The greatest victories, like Gideon with his 300, were the ones in which the enemy was overcome without the use of a single sword—just by the power of God.

Second: Those Old Testament wars were lessons to the people to show the results of obedience and disobedience. In no sense should Christians say war is right or have any conflict with the enemy, because of the wars of the Old Testament.

1 From wars in olden times what change did the angels say was to come to the world since Jesus was born? Luke 2:14.

2 Jesus is given many names, but what is the last one found in Isa. 9:6?

3 What does Jesus say we should do to the person who does us evil? Matt. 5:38, 39.

4 What further does Jesus say? Matt. 5:44.

5 Why does Jesus say his servants (Christians and angels) do not fight? John 18:36.

6 Instead of getting angry and having revenge, what is the Christian to do? Rom. 12:19, 20.

The Bible says:	*The Spirit of War says:*
(a) Love your enemies.	(a) Kill your enemies.
(b) If thine enemy hunger, feed him.	(b) Don't help your enemy in any way—that's treason.
(c) Resist not evil.	(c) Don't allow yourself to be imposed upon.
(d) Thou shalt not kill.	(d) Glorious victory! Thousands killed and wounded!
(e) God says: I have no pleasure in the death of the wicked.	(e) In war, the wicked are killed without a chance to repent and be saved.

7 How should the members of a church live together? 2 Cor. 13:11.

8 How is the Christian to try to live with all men? Rom. 12:18.

Then, if a person hates his enemy, even if he is a church member, he is not peaceful or obedient to God.

Johnstown, Pa.

Conference Notes and Recent Developments in Women's Work

(Continued From Page 11)

tivities. At any rate you will wish to have several missionary programs in your church this year. Plan at least one on Women's Work in our foreign fields. Sister Rhodes, with the office at Elgin, is planning some helpful material along this line which will be available this fall, and, of course, already you are planning a gift in support of the national project. Our goal in this respect is a gift from every group of women. We ought to have at least one thousand separate gifts this year.

Sister Gilbert and Sister Swadley have prepared helpful material for the Home and Family, and Sister Hartsough, your Aid Director, is especially interested in the activities of the Aid Societies. Sister E. G. Hoff of Elgin and Sisters Schwalm and Heckman of McPherson are interested in District problems and will study that field in anticipation of conducting a discussion period at the next annual Conference. This committee also has charge of the nomination and election of National officers. Sister Eva Trostle of Bethany Hospital, Chicago, is our representative on the Temperance and Simple Life Commission and will devote herself in so far as possible to this work.

Just now there are many District women's work conferences. These conferences are manifesting much interest in our program of activity. Has your District planned a conference? It is not too late to make such plans.

The Lord has blessed us richly even in trying times. May we be appreciative of this fact in larger service.

Philadelphia, Pa.

War Should Be Banished

BY OPAL ELLENBERGER

THERE are few in the average American audience who did not have relatives or friends who witnessed or experienced the horrors of the last great war. A decade ago everywhere one went he could see the perpetual reminders of the price we paid for our entering the World War. They were not to be escaped. Crippled men were common. From Atlantic to Pacific, from the Canadian to the Mexican border, in all Europe, everywhere were shell-shocked men, men whose bodies were eaten by mustard .gas, men whose faces were partly torn away and men without arms or legs.

The horrors of war were apparent at a glance, but the moral results were not so obvious. Yet some of the men who served in the war became thieves and murderers. Boys who had never smoked before became addicts of tobacco. Many learned to drink in France. The standard of social morality became lower. Men became hardened and coarsened by their war experience.

But the maiming of bodies and the injuring of souls were not the only tragic results of the war. In many cases sons and husbands who supported families were killed or maimed for life. Now their families have had to get along the best way they could. In some families the mothers have had to work when they were not physically able.

The financial loss was very great, and many years are needed just to repair a part of the damage done to the various countries. Before the war France had many large and magnificent cathedrals, parks, museums, and libraries, but during the war these beautiful structures were in many cases destroyed—structures which it will take years of toil and millions of dollars to replace. France, however, was not the only country to suffer loss in this respect. Belgium suffered also. Whole towns were destroyed. As the German army went through nothing was spared. Austria, Italy, Russia, England all suffered irreparable losses.

One feels that something is wrong when one man lies down behind a child's grave to shoot at another who probably has a family anxiously awaiting his return home. The word "fire" is given and soldiers blow the souls out of one another and in place of brisk, useful craftsmen, the world has carcasses to bury. Had these men any quarrel? They lived far enough apart and were entirely strangers. In so wide a universe, there was even unconsciously, by means of commerce, some mutual helpfulness between them.

The awfulness of war makes us wonder why we have wars, and if any real good has ever come from them. From a study of history we learn that the common people of any country are not the ones who declare war between nations. No. The people who declare war are usually people of wealth and authority who do not expect to reap personal harm from the war, but instead, personal gain. These people in authority stir up hatred among the common classes. How do they do it?

Soldiers are told untrue stories of the outrages committed by the other side. Furious hatred and indignation are artificially stimulated and the deadly spirit which is thus generated is slow to subside. Even after the war is over the nations hate each other and invest their taxes in armaments which are again a bulwark of hatred.

Over each and every memorial to their dead soldiers, the British use the same formula: "To the glory of God and the memory of those who gave their lives in the Great War." Is this glory? Blood sacrifices belonged to the age of savagery. I don't think that to God those lists of names spell glory. They spell the price innocent boys paid for older men's ignorance and sins in diplomacy.

Doesn't it seem foolish for congress to appropriate money for new cruisers, gas, gun-boats, airplanes, and other armaments? In times of peace we do not need them and if we did not have them wars might be averted. Diplomacy would be used then—and how

much better that would be for all humanity!

"Where are you going, my lad, with that fishing pole and that box of worms?"

"Why, to church, sir."

"And where are you going, United States, with those 16 new cruisers, 6 submarines, 6 gun-boats, 2,000 airplanes? Those plans for quadrupling the Civilian Military Training Camps, National Guard, Reserve Officers' Training Corps? And your pockets bulging with millions to spend on these things? Where are you going?"

"I am getting ready for peace." One answer is as logical as the other. If we are going toward peace, then why $650,000 given for experimentation in poison gas?

Why a 1924 budget that takes 85.5% of our revenues for wars, past, present, and to come?

If we want peace, why continue to train future munition workers by educational orders when we are already sufficiently dragooned by laws and bossed by bureaucrats without having a military caste in even partial control of our education? Incidentally, in the last war it was the only prepared nation that lost.

If we want peace, why divide the country into thirteen ordnance districts, each with a civilian chief guided by an army officer? Somebody in high authority does not want peace.

The world has outlawed the wars between families, between cities and parts of the same state. It has outlawed religious wars. The Anglo-Saxon has outlawed the duel. How did the world abolish these kinds of war? Not by more war, not by appropriating money for armaments, but by Christian education that led to moral disgust with such methods. Very slowly humanity is making its choice between war and law. Shall the United States lead or follow toward peace?

Japan has taken the jingoism out of her school texts. Where did she learn this attitude toward enemies if not from us? Shall Japan take the moral leadership of the world?

Mexico has voted one-third more for education next year than for war. We shall spend over 85% of our tax money for war and only 2% for education. Shall Mexico's next generation lead us?

Gandhi has tried out the Christian principle of non-resistance. Shall India take the spiritual leadership of the world?

Some disarmed countries have tried the second test. Shall the vanquished show the victor the way?

Christ's attitude toward women and children has become part of the law of civilized nations. It is simply a question of time before his attitude toward war will be written into international law.

America, do not be uncivilized and give nothing to the world! Do not have compulsory military training.

Sparta had its perfectly trained soldiers and had them ready to fight at all times.

Athens had its wonderful architecture and its inspiring literature. Soldiers live and soldiers die. They spend their lives training for acts of murder or revenge and perhaps they will be dead and gone into the soil by the time another war has begun. What have they left to the world? Nothing! They are gone and forgotten.

Beautiful art and magnificent buildings satisfy one's body and mind and cause peace the whole world through. Literature lives through the ages and is a beautiful history of the wonderful and clean-lived past. Literature never decays. It lives through an eternity. This is what Athens has left to the world. It will never be forgotten. But Sparta's soldiers who were trained for war are part of an already forgotten past.

Do you want the United States to lead toward world peace? The choice is yours.

Live the Christian crusade for a warless world by your own moral disarmaments of hatreds and prejudices.

Educate children for peace. Prevent their education for war. Resist the militarization of boys in school. Work against the increase in armaments.

The way to prevent war is to stop thinking war and think "peace." To the country that leads toward world peace belongs the leadership of the future.

Shall the United States lead or follow toward world peace? The choice is yours.

Wiley, Colo.

Was It You?

BY ELEANOR J. BRUMBAUGH

I THINK we all know some one, or more than one, who has been just a little unkind to us. Perhaps such a one received honor of some kind, or some good fortune. You were jealous, and wished so and so would come to them, because they ought to be punished. Was it you that wanted the honor, or good fortune? Or could you be really glad, and rejoice with them because they were happy? If you can, God bless you! You are growing in grace. Is it easier to weep with them that weep, than to rejoice with them that rejoice? Sometimes it is, but one wants to keep on trying to conquer self and to grow spiritually. How do we feel when we have been able, by the grace of God, to overcome evil with good? We are happy in Jesus, and we praise God for helping us to gain the victory over self, to ignore the wrong and be really kind when we have been really kind to some one who has treated us unkindly. On the other hand, if you nurse your ugliness and try to get even you have lost a blessing from the Lord, and a

(Continued on Page 24)

HOME AND FAMILY

Joseph

BY MILDRED ALLEN JEFFERY

He did not understand the mystery
Of swelling form, and gently budding breast
In his betrothed; he could not help but see
That she was changed, and so he thought it best
To quickly put aside his lovely wife;
And then the angel of the Lord appeared
To him within a dream to say the life
That stirred beneath her heart should not be feared,
Because the Holy Ghost had thus conceived
In her a Son, and quoted words to show
Isaiah of the prophets had perceived
This very thing and prophesied it so;
Thus he arose, rejoiced, and cared for her
As God directed through his messenger.

Molly's Expense Account

BY ELIZABETH R. BLOUGH

First Half

Molly Harris gazed helplessly at her open purse; it had a heavy clasp which closed easily. She spoke as if the purse must give answer: "I put a ten-dollar bill in here; I counted my change every time I bought something, so I must have spent it all somehow. But where, oh where has the money gone?" Then she thought of the Bissell carpet sweeper which had taken half of her ten dollars, and Sara's little dress which was more expensive than the white slip. She must buy a pair of shoes for herself, so she wrote another check for ten dollars. After she bought soap, and towels she was glad to have a few dollars left in the shabby brown purse. She needed many more things but it was time for the bus.

When she entered the bus, she was greeted by, "Well, well, this is luck! I never thought of meeting you when I started out on this rainy morning to do some shopping." It was Caroline Andess who sat down beside her, glad to talk with her old friend and neighbor.

"It's a joy to be with you again, it takes me back to the first years of our married life. How little we knew then."

"But what happy brides we were!" Caroline was enthusiastic, and Molly leaned closer to hear all she was saying. "You never forget the first years when you are so important to your husband and to yourself —no wonder a bride gets a wrong perspective on life."

"But when the first baby comes," responded Molly, "and what about later years, when the children catch every disease, and you do your own housework and wear old clothes? I sometimes wonder whether love survives all that."

Caroline took up the tale. "Yes, and then while all this is happening to you, Winifred Ruhl, who was not as pretty as either one of us, to say nothing of her lack of even ordinary intelligence, drives by in her limousine, too absorbed and haughty to notice either of us."

"Yes, that rankles slightly, but perhaps she recalls that we used to ignore her," said Molly.

Caroline adjusted her packages as she continued: "If only everything in a home did not center about a question of money. I spent more than I should this morning, but it was for the children. If it were possible I would go back to Seibert's."

Molly's frown deepened. "No, we can't go back to Seiberts. But I have thought of opening a tea room, only they say there are too many of them. I have learned to cook."

The bus stopped within four squares of Molly's home. As she looked about her she found that the light had been drained from the world and the very sky had fallen! It had rained so suddenly and so viciously that the streets were rivers, the sky a tormented blot of darkness. Molly was not one of those who when it rains are always well fortified with umbrellas and rubbers. She was compelled to wait until the worst of the storm was over, before she ventured. Then she hurried through the rain. The house was cold because the furnace did not hold fire as well as it should. She took off her wet clothes and hurried to the furnace room. A mental picture of Winifred, who had been really stupid at school, was before her. All Winifred Ruhl did now was to look pleasant and order another string of pearls. She never concerned herself about anything. How did it happen that Molly herself was in such straits? The answer to that was that Henry could not make money enough to support them in better style.

"Mother, father's coming and I am hungry," pleaded Bert. She told him to wash his face and hands, and wash Roy also. She glanced at the table-cloth which was not clean, and recalled that she had been one of the fastidious girls in the dormitory of her college. Why must they live like this? She was going to speak to Henry about it. He must get into things and then of course there would be more money for them all.

"Well, son, how you have taken up your toys; that's fine!" Then Roy came, but his father turned away from him saying, "Dirty hands," his look of disgust deepened as he glanced at the table. The cloth was not clean, meat and potatoes were cooked too hurriedly; it was an unappetizing meal. The silence was ominous as they sat down to their supper. The children folded their hands while Henry asked God to bless their food. Henry ate as if he were very

hungry and Molly inquired as to where he had eaten his lunch.

"I went to the cafeteria nearest the store, to the Schwartz place."

"I don't see why you stop there for a glass of milk and a sandwich when you can get an excellent lunch in the next square."

The answer to this was so obvious that it was useless to remind her of the fact that the price of a lunch in the next square was likely to be four times as much as what he paid. When Bert spilled a bowl of gravy, Molly exclaimed: "Why do we live like this? No housekeeper, no money, no friends, for my friends will not come here to see us!"

"Then let them stay away." Henry's voice was low, his manner dangerously calm, his eyes hard as steel.

But Molly blundered on: "If you had taken Taylor's offer, we'd be better off."

"A floor walker all my life in Taylor's department store? No, thank you."

"But you are making less than they offered you."

"Is there any use in telling you again that the present business depression will not always last? My chance will come to make enough to support my family."

"Well, I hope the time will come soon."

She had said some of these things over and over again; he had always been apologetic, pleading with her to be patient. Now he did not plead; he was angry and spoke his mind.

"Molly, it makes little difference when our luck comes, you'll whine about something, no matter how much we have."

"If you had to cook three meals a day, and keep the children clean, you'd know what I—"

"There are plenty of women who do as much for their homes and do it without whining too. They play fair and that is more than you do. I have come to the place where nothing much matters. I give you all I can get by the best management and closest economy; I am tired of these scenes and ready to quit if you say so."

"Are you crazy?"

"Have it so if you like. I have no more to say, if this is what I am supposed to come home to after a day of hard work, I'll take any kind of boarding house and live as comfortably there."

He went back to his store. She sat down and cried and wished she could go home to father and mother. But their little house was too small for their accommodation. But at last Molly took herself in hand and said: "I have been unreasonable. I have used two dollars sometimes where mother or Flora would have spent one dollar. I must do better." When Henry came home, she told him that she was going to learn to spend money more carefully, she was not going to trouble him with her complaints. On his part, Henry admitted that business worries made him irritable.

After this they were happier. Molly found a certain

(Continued on Page 26)

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

The mothers here in our District feel that we should have something definite on peace and temperance to teach our children. Will you give us suggestions about material of this kind for teaching in the home?

YES, I'm glad for the opportunity, for the very best way in the world to promote such worthy causes is to teach the rising generation by precept and example the evils of intemperance and the sinfulness of war.

If the mothers of the special District interested in this question and the mothers of every District in our brotherhood as well as Christian women everywhere will come forward with a constructive program of instruction for the children, and will consciously carry out the program, we shall make such progress along these lines as has not been made in any other way.

Constant, untiring efforts in tactful teaching for upright Christian manhood and womanhood is the privileged duty of parents.

The best and latest literature on the subjects of peace and temperance should be in the homes, and at all times accessible for use. If we as Christians do not teach peace and prohibition, who will?

For peace suggestions get in touch with Sister E. C. Bixler, New Windsor, Md. She is chairman of peace activities in the Women's Work program and will be able to help you.

As to teaching temperance, it seems to me, one of the most effective methods for primary and junior children is by means of stories. The following are names of some interesting stories that will undoubtedly catch and hold the attention of your boys and girls. I can not here take the space to give the author of each individual story, but the titles only: *Tattle Tale; Bobby's Dream; The House That Johnnie Lives In; Your Wonderful Self; His Brother's Keeper; A Change of Heart; "Why Be Dry?" A Prohibition Daddy.* These cost 2c each or 45 cents per hundred. *The Three Partners* is the name of a booklet of temperance lessons by Margaret Baker, price 20c. This book is being put in the Loan Library of the Board of Religious Education. You may order these from the Board of Religious Education, Elgin, Ill. Their office will be able to give you other helpful material.

The good that can be accomplished by our mothers and other women workers for temperance can hardly be estimated.

Was It You?

(Continued From Page 21)

chance to help a soul to better living. Was it you that lost out? Try the other way. You will find real joy and gain something for which you will praise the Lord. We often forget to give God praise. Notice as you read the Book how often we are told to praise the Lord. We do not spend enough time on this important duty. Was it you that forgot? When something goes wrong there is great gain in praising the Lord for good things that are left. "O magnify the Lord with me, and let us exalt his name together" (Psa. 34:3). Did you forget?

Huntingdon, Pa.

CORRESPONDENCE

DEDICATION OF THE ROCKY FORD CHURCH

Sunday, June 28, was a great day for the members and friends of the Rocky Ford church, Rocky Ford, Colo. It was dedication day for our new building. For this the congregation had looked forward to, and prayed for, about eight years. Eld. J. W. Lear was called from Chicago as the principal speaker of the day. His dedicatory sermon was based on the text, Matt. 16: 18, and he used as his theme: "Building the Church." Messenger readers need not be told that Bro. Lear preached a wonderful sermon. This was followed by a ceremony of dedication engaged in by the congregation.

During the noon hour about 300 people enjoyed eating together for the first time in the large dining room in the basement. At 2 P. M. a miscellaneous program provided an opportunity for two ministers of the city and others to bring helpful talks. Then in the evening Bro. Lear spoke again on the subject "Jesus' Terms of Discipleship." Special music was given by the choir and individuals during the day.



The building is a brick structure and is an adaptation of Gothic architecture. On the main floor is found the auditorium which includes two transcepts (one of which is used by the choir), classrooms, baptistry and pastor's study. The auditorium will seat 225. When the east room is opened a total capacity of 325 is made possible. A basement was made beneath the entire building. This provides for more classrooms, a large dining room, the kitchen, and the heating unit. The kitchen is equipped to serve 200 people at one time.

A building fund was started in July of 1923 during the pastorate of Eld. D. O. Cottrell. A building and loan plan was adopted. This fund grew steadily until it matured April 24, 1931. At this time the Trustees of the church received a check for $16,500. Of this amount $9,900 was paid in by the church and the remaining $6,600 was accrued interest. This amount grew until dedication day when it amounted to $20,000. The total cost of the building and furnishings was $24,000.

Enlarged facilities mean greater responsibilities. The prayer of the congregation is that we may continue to go forward in winning people to the Lord's fold, building Christian character and help lead the forces of righteousness to ultimate victory.

Harvey R. Hostetler.

Rocky Ford, Colo.

BIBLE INSTITUTE AND DISTRICT MEETING OF SOUTHERN MISSOURI AND ARKANSAS

The various District programs of Southern Missouri and Arkansas will be held in the Cabool congregation Aug. 16-20. Morning worship will be conducted each morning at 7 o'clock from Monday until Thursday. At 9 o'clock (Monday to Wednesday) Bro. Floyd L. Jarboe, who is a recent graduate of Bethany Biblical Seminary, will teach from the book of Hebrews. The remainder of the forenoon sessions will be devoted to Sunday-school work. Eld. J. E. Whitacre of Harrisburg, Pa., will conduct the 10 o'clock period on the subject, Sunday-school Administration and Responsibility. This will be followed by discussion of topics by District talent as follows: Monday—Theme, The Worship Period. (1) The Purpose of the Worship Program, Mabel McClung. (2) How Attain a Worshipful Attitude? Dorothy Oxley. (3) The Value of Variety in the Worship Program, A. W. Adkins. Tuesday—Theme, Exercise and Growth. (1) Socially in the Community, M. G. Neighbors. (2) Development of the Individual, Vertie Harvey. (3) Training the Future Church, Russell Reed. Wednesday—Theme, Outlook for the Coming Year. (1) Vision and Its Relation to Growth, R. L. Gass. (2) Some Unused Possibilities, Henry Harris. (3) General Discussion.

The afternoons will be occupied by the different programs as follows: Monday—1:15 P. M., Fathers and Sons' Program and Mothers and Daughters' Program. 2:30 P. M., Welfare Program. Tuesday—1:15 Elders' Meeting and Aid Society Program. Wednesday—Ministerial Program, Theme, The Church in Service. (1) Planning Ahead in the Church Program, A. W. Adkins. (2) Common Hindrances to a Minister's Work, Earl Jarboe. (3) Classifying the Membership, J. E. Whitacre. (4) Ministering to the Inactive and Non-resident Membership, Floyd L. Jarboe. (5) The Challenge of Our Field, P. L. Fike. (6) The Relation of the Church to the World, J. A. Birkhead. (7) Deepening the Spiritual Life in the Individual, J. O. Argabright. In the Home, Wilburt Erisman. In the Congre-

gation, Sam Beeghly. (8) General Discussion on District Objectives.

Eld. J. E. Whitacre will conduct a Bible Study Period each evening from Sunday to Thursday at 7:15 o'clock. Tuesday evening the young people will conduct an open air Vesper Service at sunset and will give a program following the Bible Study period. On Wednesday evening they will give a play between the Bible Study and the missionary sermon. Each day's program, except Tuesday, will close with a sermon, as follows: Sunday—What the Christian Church Has to Offer, R. L. Gass. Monday—Peace, Earl Jarboe. Wednesday—Missionary Sermon, J. E. Whitacre. Thursday—The Challenge to the Church of Today, Floyd L. Jarboe.

The meetings will be held in the Cabool house. All who plan to attend should be present for the first session and stay for the last if possible. The business sessions will be held Thursday forenoon and afternoon. Lester E. Fike.

Carthage, Mo.

"BEAUTIFUL UNITY"

A person in Colorado Springs said to me today: "You must have beautiful unity in your denomination, you had such sweet fellowship and unity in your assembly."

Three ministers of the town said about the same thing. It is a good idea to stay a while after the "big meeting" is over and see what the people have to say about it. The general sentiment is that we should have closed with a real Pentecost revival. The Pilgrim Holiness and the Free Methodists are reaping some of the harvest. "One soweth and another reapeth." But there was awakening for a much greater harvest. Even the filling station man said, "You people are not like the proud tourists, you drive up and say, 'Good morning, how is business today?' and such like." We advertise ourselves as we go along day by day. Never mind if the daily never mentions you, you are read.

Is there not such a thing as our unity being too much self-centered? These Sunday-school lessons we are now studying teach the value of sweet fellowship and unity. But notice how the early church looked beyond their membership to save the lost by preaching Jesus. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus" (Acts 5: 42). They preached not only one day in a week, but every day. J. E. Young.

Amarillo, Texas.

NEWS FROM CHURCHES

ARIZONA

Glendale church was very fortunate in having so many visitors during the spring and summer months. Among these were Bro. Zimmerman of Long Beach, Calif.; the Æolian quartet and the Sunshine quartet of La Verne; La Verne College deputation team, and Bro. Geo. Hilton. The Sunday-school workers report another successful Vacation Bible School. Brother and Sister Gus Anderson have been installed in the deacon's office. Our pastor, Bro. Walter Swihart, has just completed a series of inspiring discourses from the Sermon on the Mount. The peace committee has been endeavoring to promote a favorable sentiment toward the disarmament conference to be held in February, 1932.—Addie G. Kurtz, Glendale, Ariz., Aug. 3.

CALIFORNIA

La Verne congregation is rejoicing over the fact that Alexander Millades, a young man from Greece, who came here five years ago and was graduated from La Verne College with the class of '31, was baptized into the church by President E. M. Studebaker of La Verne College. The following ministers have occupied the pulpit during the summer vacation of Pastor Galen K. Walker: W. I. T. Hoover, S. J. Miller, Edgar Rothrock, D. L. Forney, H. A. Frantz, O. L. Minnich and Jesse Smeltzer. Under the leadership of peace superintendent, Bruce Bohrer, two Sunday evenings have been given over to a splendid peace program in the adult Christian Workers' Society recently. Pastor Galen K. Walker and family, Mr. and Mrs. S. A. Overholtzer and son Robert, Willard Butterhaugh and son Fred, Harvey Vaniman and son Roscoe and Merlin Eisenbise attended the international Christian Endeavor convention in San Francisco a few weeks ago.—Grace Hileman Miller, La Verne, Calif., July 27.

Long Beach.—July 30 two hundred ninety-three folks representing eleven of the Women's Work Societies of Southern California churches met for a basket dinner in Tournament Park in Pasadena. Although we have been enduring the hottest season in years, the cool breezes and the shade of the pepper trees kept us quite comfortable. Nearly the entire day was spent in visiting old friends and forming new friendships in the various churches. Old friends who had associated together in eastern states met again after a lapse of more than twenty years. After luncheon the District President of the Aid Societies, Mrs. J. S. Zimmerman, gave a short talk and served as chairman. An interesting letter from Bro. Lynn Blickenstaff of Bulsar, India, was read. Speakers from the different societies represented offered a few words of appreciation and suggestion. The men present played horse shoe or ball and there were a few game contests for the women. The children enjoyed the swings. Mrs. Martha Lear of Chicago was a guest of the meeting.—Maud M. Trimmer, Long Beach, Calif., Aug. 5.

IDAHO

Winchester.—July 16 Brother and Sister E. H. Eby came to this church. Each evening Bro. Eby had a lesson on the book of John and Sister Eby had a class for the children. On Sunday after the morning service we had a basket dinner. At 2 P. M. Sister Eby had a meeting. Sunday evening they dressed some of the children in India costumes. They showed views each night of the Bible lands.—Amanda E. Flory, Winchester, Idaho, July 30.

ILLINOIS

Astoria church met in a members' meeting July 14. Delegates chosen to District Meeting were Harve Stauffer and Wayne Hamm. Officers were chosen for the coming year, Bro. Harve Stauffer being reëlected Sunday-school superintendent with Bransford Danner, assistant.—Mrs. Rosella Sullivan, Astoria, Ill., Aug. 1.

Cerro Gordo.—The Daily Vacation Bible School opened June 22 and continued until July 3 closing with the usual program. The enrollment was 213 and average attendance 168. The Imperial quartet of Ohio gave a program at the church June 22. Bro. J. M. Henry, chairman of the International Committee on Peace and Temperance, gave a lecture June 23. The annual joint Fourth of July program of the La Place, Decatur, Oakley, Centennial and Cerro Gordo churches was held July 5 in the Cerro Gordo church. A varied program was given in the afternoon. Bro. Chas. Bonsack was the main speaker of the day. July 16 the Sunshine quartet of La Verne, Calif., gave a musical program.—Doris Gossett, Cerro Gordo, Ill., Aug. 5.

Oak Grove.—Our Children's Day program was given June 28. May 9 our Aid Society held their annual bake and products sale in Washburn An ice cream social was held June 24 on the church lawn. Bro. Arthur Whisler filled the appointment here July 5 while the pastor and wife were with the Woodland church for the morning service. July 26 we enjoyed an all-day service. In the afternoon we held our joint Sunday-school convention with the Panther Creek church. Much that was helpful was gained by those who attended.—Mrs. Sadie Whisler, Cazenovia, Ill., Aug. 1.

Woodland church met in business meeting July 22. Bro. I. D. Heckman was present in the interest of the District Mission Board. The various officers for the coming year were elected with Russel Kessler as superintendent of the Sunday-school. Bro. E. O. Norris was re-elected elder. We are sending two delegates to District Meeting: Mae Kessler and Mary Senger.—Mrs. Reuben Wickert, Ipava, Ill., Aug. 1.

INDIANA

Michigan City.—In June some of the workers coöperated with La Porte in a Daily Vacation Bible School. At present a similar school is in progress in the Michigan City mission. The enrollment is sixty-five and the daily average nearly that number. The pastor and wife are assisted by five local workers. On three successive Sunday evenings in June Bro. E. A. Keeler gave stereopticon lectures on the life of Christ. July 26 the ladies of the La Porte Aid Society gave a play, Why We Organized an Aid Society. They had previously given it at La Porte and gave a splendid rendering. July 27 the workers of Michigan City with the assistance of a few members from La Porte reorganized the Sunday-school for the year beginning Oct. 1. Bro. Wm. Kuszmaul is superintendent. The adult members of the school have an organized class which has monthly meetings for business and fellowship. A large percentage of the Sunday-school is children; the majority are not from members' families, but some have already become members of the church.—Mrs. Ellen Roose, Michigan City, Ind., Aug. 3.

West Manchester church will observe homecoming day Aug. 16 with an all-day program and basket dinner. We will partake of the communion Sept. 26.—Dolly Wolfe, North Manchester, Ind., Aug. 5.

IOWA

Beaver.—Our annual homecoming and rally day will be held the first Sunday in October. An all-day meeting is being planned with a basket dinner at noon. We especially urge everyone who has held membership here or worshiped here to make plans to be with us on that day and help to make it a real homecoming.—Ernest R. Grove, Beaver, Iowa, July 29.

Ivester.—Since our last report we have enjoyed sermons from a number of visiting ministers. At the business meeting July 14 the Sunday-

(Continued on Page 28)

Molly's Expense Account

(Continued From Page 23)

pleasure in conquering her own shortcomings. She learned all she could from her friends, from books and from magazines; she went to the groceries with the determination to buy judiciously. The results came in better meals, in a clean dining room and a happier atmosphere. Soon she had little cause for discontent. So she and Henry cared for their children. He was holding on to his store, business was increasing; he needed another clerk, he had high hopes for his future. He and Molly had gone back to the confident happiness of their early married life, when a change came.

Henry came home one evening with a bad cold. The doctor pronounced it grippe or the flu; Molly nursed him tenderly. Everything was done that could be done, but the end came swiftly—the end of all things as it seemed to Molly. At first she could hardly even pray to the widow's God, beyond a cry of, "Keep us all together, dear Father in heaven." She felt afterwards as if she could not have borne the desolation and sting of death without God's help. Her children comforted her, but they presented also a new problem. How could she support them?

Bridgewater, Va.

CORRESPONDENCE

THE PASSING OF J. P. HOLSINGER

On the afternoon of July 10 the business houses of Mt. Morris, Ill., were closed for a period while in the Church of the Brethren a large concourse of people gathered, the occasion being the funeral of Bro. Jacob Paul Holsinger who had for thirty-seven years been a prominent resident of that town and for twenty-four years one of its leading business men. The immediate cause of his death, at the Deaconess Hospital at Freeport, was the failure to rebuild after an operation for appendicitis from which he apparently had suffered for several years, but the real trouble was not discovered until seventeen days before his death.

Bro. Holsinger was long active in church and community affairs. He was a man of action rather than words. I know not whether he ever had evil thoughts, but I never heard of his speaking unkindly of anyone. He had charity for all. Business integrity was fundamental with him and goods had to be as he represented them. He was an active Kiwanian and supported every good movement in the town and community.

He united with the Church of the Brethren at the age of twelve and lived a quiet and meek Christian life. His advice on the board of deacons, of which he was long the senior deacon, was valuable. For twenty-five years he was superintendent of the local Sunday-school and had a record of faithful Sunday-school attendance of thirty-one years, being absent only for unavoidable reasons.

For a number of years he was a trustee of the District Old People and Orphans' Home in which capacity his fatherly oversight was greatly appreciated. For seventeen years he was a helpful trustee of Mount Morris College, also serving as a member of the executive committee much of this time. He was a staunch supporter of the college, always seeing the hopeful side.

He was always interested in and active for the Mount Morris Missionary Society, but his mission and church support included the entire program of the whole church. He was a liberal and cheerful giver.

Bro. Holsinger was born in Bakers Summit, Pa., Oct. 17, 1864, and died in his sixty-seventh year. On Nov. 7, 1887, he and Minnie O. Biddle of New Enterprise, Pa., were united in holy wedlock and together they traveled life's pathway for forty-four years. In 1894 they took up their abode at Mt. Morris where they resided until the time of his death. Their home was ever open to all and those in sorrow and need never found them wanting.

He is survived by Sister Holsinger, two sons, Clyde B. of New York City, Paul B. of Mt. Morris, one granddaughter, three brothers and one sister.

Being a Christian business man, of which class we have entirely too few, the funeral sermon was based on Matt. 13: 45 and 46. The services were in charge of the writer assisted by Pastor F. E. McCune, C. E. Davis and W. E. West. Interment was in the beautiful new mausoleum at Dixon, Ill. Thus ended the days of our esteemed brother, but his life goes on in those whom he helped to the best.

Elgin, Ill. J. E. Miller.

M. W. EMMERT GONE TO HIS REWARD

Whether death comes suddenly or is long awaited, it always comes with a shock. Five years ago Bro. M. W. Emmert had his first paralytic stroke. He recovered.



Other strokes followed. It was known that he was subject to pass away any time. But even then his friends were poorly prepared to learn that death came to him at Mt. Morris, Ill., July 21, in his sixty-second year.

Bro. Emmert was primarily a church and school man. These were the two institutions for which he spent his life in helping to build the Father's kingdom. As a minister his sermons were marked by Biblical material and a deep spiritual tone. As a teacher his great concern was the full development of the life of his students. He was a Bible teacher, and the Bible was the means through which he would lead his classes into a closer fellowship with God and a fuller conformity to his character. He believed in the church, the Church of the Brethren; the Christian college, in the colleges of our own church, and he gave his life as a sacrifice for the institutions in which he believed.

His life work was in connection with Mt. Morris College,

of which he became a student at the age of eighteen, from which he graduated, in which he was teacher, and dean of the Bible department, of which he was for eleven years one of the managers, was long a trustee, and six years chairman of the board of trustees. His last position was that of financial secretary. Only when health conditions made it imperative the college accepted his resignation, and then with deep regret.

His students are laboring on our three foreign mission fields. He was an advocate of the Morning Watch and until health failed himself kept it. His students will never forget his talks on the devotional life and his skill in interpreting the Bible and applying it to their daily problems.

As minister and elder his counsel was frequently sought. For fourteen years he was elder of the congregation at Mt. Morris. He was active in his State District and the church in general. He served on the District Mission Board and the District Ministerial Board, and also on the General Welfare Board. He was not given much to writing but his lessons on "The Devotional Life" which are a part of the Second Year Teacher Training Book are among the best of their kind. In these lessons he reveals his own soul.

Michael Wolf Emmert was born near Mt. Morris, Ill., March 2, 1870, being the oldest son of Theodore and Catherine Emmert. His grandfather was one of the ministers who helped build up the Silver Creek and West Branch congregations. At seventeen he united with the Church of the Brethren at Adel, Iowa, where the family was then living. His education was secured in the common schools, Mt. Morris College, Drake University, Coe College and the University of Chicago.

On Aug. 3, 1899, he and Elizabeth Myers of Yale, Iowa, became husband and wife and established their Christian home. His passing left behind Sister Emmert and their five children: Emery M., professor of horticulture in the University of Kentucky; Walter Leroy, principal of the high school of Terry, Mont.; Viola C., registered nurse of Battle Creek, Mich.; Mrs. Marie Brady who with her husband serves the church at Springfield, Ill.; and Ruth Elizabeth of Lexington, Ky. There are also four grandchildren.

Bro. Emmert did not lay by a great store of material things, but he died rich in things spiritual. As a student he was industrious; as a teacher, helpful; as a preacher, evangelical; as a husband, devoted; as a father, exemplary; as a man, foursquare; as a Christian, one of God's choice ones. His life was a benediction; his death a double blessing to him in his affliction. Thousands remain to call him blessed because of his kind words and helpful life.

The text of the funeral sermon is found in Gen. 5: 24 and Heb. 11: 5. Services were conducted by the writer assisted by F. E. McCune, C. Ernest Davis and J. H. Brindle. Interment was at the Silver Creek cemetery.

Elgin, Ill. J. E. Miller.

ELD. CYRUS M. SUTER

Eld. Cyrus M. Suter was born in Lee County, Illinois, Sept. 4, 1852, and died in the Dixon Public Hospital in the early morning of July 13, 1931.

His parents were Daniel and Caroline Suter, natives of Pennsylvania and emigrated from Myersdale, Pa., to Lee County, Illinois, and presented letters of church membership to the Church of the Brethren at this place in 1852. The parents moved in the spring of 1853 to near the present site of Ashton, Ill., and are said to have been the third or fourth family to settle in Ashton township.

Bro. Suter was received on confession of faith and baptism, by the Church of the Brethren in 1869, he then being seventeen years of age.

On April 6, 1873, he and Miss Sarah E. Fiscel, of Nachusa, Ill., were united in marriage.

Seven years later they moved to Iowa, and in 1886 he was called to the office of deacon by the church in Grundy County, Iowa. The following year they again took up their residence near Ashton, Ill.

In 1889 the congregation at Franklin Grove, Ill., licensed him to preach. In 1892 the same congregation elected him to a fuller ministry and service, and five years later, 1897, ordained him to the eldership.

In November, 1899, he with his family moved to Franklin Grove and came to be greatly appreciated by the community as citizen, friend and neighbor.

March 10, 1898, he was called to take the oversight of the church at this place. His predecessor, Eld. Daniel Dierdorff, had previously requested that he be relieved of the care of the church because of his age. In this last named capacity he served until in December, 1914, or almost seventeen years, when he, too, requested to be relieved of the care of the church.

Bro. Suter was zealous for the church and the things he understood to be right. He was sympathetic, loving, charitable and patient; but firm as a church disciplinarian.

To him is due the credit for procuring and recording the early church activities of this congregation and the names of its early communicants, which record begins with the organization of the congregation with thirteen charter members in 1845. To accomplish this required much time, labor

(Continued on Page 30)

GUEST'S PROSE

is fully as popular as his poetry because it abounds in human interest

You Can't Live Your Life Alone
Also contains "What I Owe to the Other Fellow," and "What My Neighbors Mean to Me"



What My Religion Means to Me
Also contains "The Man You'd Like to Be"

Why I Go to Church
Also contains "The Art of Making Friends"

My Job as a Father
Also contains "What My Father Did for Me"

Making the House a Home
Includes the poem, "It Takes a Heap o' Livin'"

These five volumes contain heaps of common sense put into never-to-be-forgotten form. They give you the inside of the life of **Edgar A. Guest.** Read them and you will know **Guest.** Read them and you'll never be the same as you were before—**you'll be better.**

Price of each volume is **seventy-five cents**

Brethren Publishing House,
Elgin, Ill.

News From Churches

(Continued From Page 25)

school officers for next year were elected, with Glenn Sheller, general superintendent. From June 15 to 26 a successful Vacation Bible School was conducted by Zelma Pierce with Hazel Draper, assistant. The enrollment was 154, and average attendance, 138. The closing program was Friday evening. Many interesting displays of handwork were seen in the different class rooms.—Mrs. Fred Draper, Eldora, Iowa, Aug. 1.

Pleasant Valley.—Bro. J. H. Fike of Middlebury, Ind., will be with us in an all-day harvest meeting Sept. 6. Bro. Edw. Stump of North Liberty, Ind., will conduct a two weeks' revival here beginning Sept. 27.—Mrs. Nohle Bowman, Bristol, Ind., Aug. 3.

KANSAS

Burr Oak church met in council June 27. Reports from committees showed a good interest and active work in the church. We were glad to have Bro. Geo. Canfield, wife and daughter with us as he gave us a wonderful sermon. Prayer meeting and choir practice every Tuesday evening draw a good crowd. The choir has heen giving some fine music. The children gave us a fine program on Children's Day. The young people from Lovewell put on a program at the church entitled, That Mother of Mine.—Mrs. Mohler, Burr Oak, Kans., Aug. 1.

Maple Grove church met in council July 30 with Bro. Guy Ankenman presiding. We made plans for our District Conference which will he held here this fall. June 6 we held our communion with Bro. Ankenman officiating. June 9 Bro. J. M. Henry of Bridgewater, Va., gave a lecture on Peace. June 25 the Sunshine quartet of La Verne College gave their musical program.—Anna Cheesman, Norton, Kans., July 30.

Topeka.—June 21 our first annual birthday dinner was held. At 11 o'clock Bro. Mallott of Chicago delivered the sermon which was much appreciated. One hundred and forty-four were seated at the twelve tables representing the months of the year. The birthday offering amounted to $29.09. In the afternoon a program was given mostly hy the young people including short talks by Bro. Roy Brady of Springfield, Ill., and our pastor. The sermon in the evening was delivered by Bro. Brady. We enjoyed very much having Bro. Brady and wife with us in these meetings; he was our pastor for two summers. June 29 we enjoyed having with us the Imperial quartet from Ohio; they gave a wonderful program of sacred songs, music and readings. July 8 Misses Mildred Doyle and Lillian Carlson, students of McPherson College, gave a peace program. They are traveling all summer in the interest of this work. Our pastor, Eld. Roy Kistner, and wife are doing a good work in this church.—Mary M. Smith, Topeka, Kans., Aug. 3.

KENTUCKY

Constance.—April 20 our love feast was attended hy several from other churches, with R. H. Nicodemus officiating. May 10 a Mother's Day service was made possible hy voluntary readings given by various persons. May 24 a missionary sermon was given hy Bro. Eidemiller and an offering of $5 taken toward Conference offering. June 7 we had a Children's Day program; 14th, a song sermon, The Good Shepherd; 21st, Aid Society play, Where There's a Will, There's a Way. All Wednesday services of these weeks were conducted by members while Miss Royer, pastor, attended the Conference. July 1 and 8 report of Conference was given by Mahel Hawkins and Sister Royer. July 12 Brother and Sister Moll enjoyed their golden wedding anniversary. July 12 sixteen attended the joint Sunday-school convention at Stone Lick, Ohio. July 22 a praise service was held recognizing the many blessings hestowed upon the church in the last two years. July 26 Brother and Sister Peter Brubaker of South Gate, Calif., conducted the evening services. Aug. 2 there was a temperance program.—Lawrence Rodamer, Constance, Ky., Aug. 4.

LOUISIANA

Roanoke.—For several years we have heen holding our Daily Vacation Church School in connection with the United Brethren of our town. This year it hegan June 15 and continued until the 26th. July 1 the two churches held their community picnic at the beautiful camp grounds at Lake Arthur. July 18 we held our quarterly council. Bro. A. R. Coffman and family from Ft. Worth hegan meetings July 22 closing July 29 with a communion service with Bro. Coffman officiating. During the meeting five hoys made their choice for Christ. A good delegation from Roanoke attended the District Conference at Rosepine, La. We had a good conference and much interest was manifested.—Maurine Bowers, Roanoke, La., Aug. 5.

MINNESOTA

Monticello church met in annual council on July 26. Church officers were elected as follows: Bro. L. W. Root, elder; Bro. J. G. Nickey, clerk; Mrs. Frank K. Allen, correspondent; Sister Alice Nickey, Messenger agent. We decided to represent at District Meeting with two delegates, onc of whom is Bro. A. J. Nickey; the other is to be one of thc young people. J. E. Burkholder is superintendent of the Sunday-school. This church entertained the young people's conference of Northern Minnesota the last week-end in June. Everyone was uplifted hy the earnest addrcsses of the speakers: A. J. Nickey of Monticello, L. H. Root of Minncapolis, Lewis Hude of Nemadji and Rev. E. R. Furdy of the Friends church, Minneapolis. Thc hanner was won by the Nemadji church at which the conference is to he held next year. The theme of thc conference was, The Dawning of Peace. June 21 Bro. Paul Nickey of Hancock filled the pulpit and gavc us a very inspiring message. This summer we redecorated the interior of our church. The junior girls and boys and one of the primary classes made flower heds on the lawn, around the church which are very heautiful now. The young people have been keeping the lawn mowed; they also set out a hedge in front of the church with flowers hetween. July 19 the young people's class took charge of the Sunday-school and conducted it very successfully. Bro. A. J. Nickey and Frank K. Allen have heen filling the pulpit at the Ramey church once a month. The meetings are well attended. This is a great field for some consecrated young minister.—Mrs. Frank K. Allen, Monticello, Minn., Aug. 4.

Rodney church met in members' meeting May 30, with the pastor in charge. Our delegate to District Meeting is Bro. W. F. Jahnzen, with Sister Maud Fredrick, alternate. Our revival meeting will commence Sept. 13 with Bro. Wm. P. Dillon of Lawrenceville, Ill., evangelist. Our love feast will he at the close of the meeting on Sept. 26 at 8 o'clock.—W. E. Tomhaugh, Rodney, Mich., July 29.

MISSOURI

Oak Grove.—Dr. A. R. Cottrell recently gave us an interesting talk on the missionary work in India. April 19 the Christian Workers gave the drama, The Challenge of the Cross. It was well rendered and made a good impression. May 9 we held our love feast. The day following we had Sunday-school and preaching in the morning, hasket dinner on the grounds and Mother's Day program in the afternoon. At our last council meeting delegates were chosen to District Meeting. We are expecting Bro. Lester Fike of Carthage to hold a series of meetings for us sometime in September.—Grace McClung, Collins, Mo., July 29.

OHIO

Donnels Creek.—Our memhers met for a husiness session June 9. Two letters were received and one was granted. It was unanimously decided that Bro. R. F. Flory he our pastor for another year. Our love feast will he Oct. 24 at 7 P. M. On June 21 Bro. N. B. Wine hrought us a very inspiring message. We expect Bro. R. N. Leatherman of Grand Junction, Colo., to assist us in a ten-day meeting, heginning Aug. 20. We plan to have an all-day homecoming service with a basket dinner Aug. 23. All who can are invited to come and enjoy the day with us.—Ruth Dresher, Springfield, Ohio, Aug. 6.

Hartville.—Our church met in council July 24. Officers for the coming year were elected: Bro. C. H. Deardorff, elder; I. R. Young, clerk; Raymond Mincer, Sunday-school superintendent; Ethel Stickler, church correspondent. Bro. Otho Winger of Manchester College held a series of meetings July 5 to 12. Very helpful and inspiring messages were enjoyed throughout the services. The La Verne College quartet gave us a splendid musical program July 21.—Alverna Ehie, Hartville, Ohio, Aug. 1.

Reading.—Our regular council convened in the church July 18. We had an election of officers for the coming year resulting as follows: Elder, Bro. J. C. Inman; clerk, Bro. O. C. Hahn. Delegates to District Meeting: Brethren W. G. Stoffer and Earl Stroup; alternates, Sisters Oda Stoffer and Ada Stoffer. Bro. Lehman, now in school at Columbus, filled our appointment July 26 and expects to be with us in the near future before his school hegins. Our annual homecoming will he Sept. 6.—Rena Heestand, Homeworth, Ohio, Aug. 3.

OKLAHOMA

Thomas.—We were glad to have memhers from adjoining churches with us at our love feast services on June 1. Eld. E. R. Herndon officiated. In a recent business meeting committees were chosen to arrange for the District Meeting which will he held in the Thomas church Aug. 25 to 28. Delegates elected are Elders J. Appleman and Alhert Williams. The young people of the District will he with us from Aug. 22 to 25. The joint Y. P. D. of Washita and Thomas gave us an interesting program May 17. J. J. Yoder of McPherson College was a speaker of the afternoon. Brother and Sister V. F. Schwalm were with us July 19 in hehalf of McPherson College. His timely talk on The Ahiding Values of Life was full of good food for thought and was much appreciated.—Mrs. H. L. Hutchison, Thomas, Okla., July 30.

OREGON

Newberg.—Since our last report we have had a two weeks' revival conducted hy Brother and Sister Studehaker of Nappanee, Ind. The attendance and interest were splendid. Sister Studebaker held the attention of both old and young hy her stories. She also directed the music which was most inspiring. Bro. Studebaker used the slides in the Life of Christ each evening during the devotional period. These pictures were a great help in preparing the audience for the message. His messages were very forceful and as a result the people were brought closer to the Savior. Six came forward during the meeting—five haptized and one restored. We were favored with a visit from Sister Goldie Swartz one evening during our revival. She spoke to us on her work and on the condition of India.—Mrs. Leander Smith, 312 E. Hancock Street, Newherg, Ore., Aug. 1.

PENNSYLVANIA

Akron church will hold their harvest service on Sunday, Sept. 6, at 2 P. M.—David H. Snader, Akron, Pa., July 29.

Cherry Lane.—The regular quarterly business meeting of the church was held July 21. The pastor, A. Jay Replogle, conducted the evangelistic meetings which began May 24 and continued for two weeks. Object lessons were given each evening for the children. Three were baptized as a direct result and another joined the Christian church. Children's Day services were held June 27 when the pageant, His Living Words, was given. Sunday evening, July 7, the B. Y. P. D.

presented the play, The Missionary Awakening of Elm Grove. While the pastor attended the University of Pittsburgb at Johnstown, Pa., tbe pulpit was supplied by Prof. Paul R. Yoder of Huntingdon, Pa., and Sister Sara Replogle of New Enterprise, Pa. Aug. 23 we plan to have an all-day harvest meeting and homecoming service when Bro. L. R. Holsinger of Martinsburg, Pa., will be the speaker in the morning and Bro. R. H. Cox, a former pastor, in the evening. Aug. 3 Bro. H. Stover Kulp, missionary from Africa, spoke at the Cherry Lane church to a full house. During the month of August our Sunday evening services will be held at 7 o'clock outdoors near the church. Love feast Nov. 8 at 6 o'clock.—Mrs. A. Jay Replogle, Everett, Pa., Aug. 3.

Chiques.—Recently several interesting messages have been brought to us by Brethren Norman Musser and Ralph W. Schlosser. The latter spoke on The Good Samaritan. July 26 the chorus class under the direction of Bro. Jno. F. Brightbill gave a program at the Chiques bouse. Our council meeting is to be held Aug. 26. Aug. 22 we expect to hold a harvest and praise service at the Chiques house. The children's meeting for Mt. Hope Sunday-school will be held Sept. 27 with Bro. A. C. Baugher as speaker. An interesting letter from Brother and Sister J. F. Graybill was read Aug. 2. Bro. Thos. Patrick was in our midst Aug. 2.—Fanny Zug Shearer, Manheim, Pa., Aug. 4.

East Petersburg congregation will have a harvest service on Aug. 15, Saturday, at 2 P. M., at the East Petersburg house.—S. Clyde Weaver, East Petersburg, Pa., Aug. 4.

Lititz.—June 28 Eld. S. N. Wolf of Akron brought the evening message to us. July 2 the church met in council. Eld. Nathan Martin was reëlected elder for one year, with Eld. John W. Hevener as foreman. July 12 we held old folks' meetings. Eld. G. N. Falkenstein of Philadelphia preached in the morning and Eld. Hiram Kaylor of Elizabethtown in the afternoon. July 19 Eld. L. Elmer Leas of York preached in the morning. In the evening Bro. Ray Kurtz of Elizabethtown College spoke in the interest of Peace. The Daily Vacation Bible School is in progress now (July 27-Aug. 7) under the leadership of Bro. Henry Bucher of Lancaster.—Florence B. Gibbel, Lititz, Pa., July 27.

Meyersdale church met in business meeting July 16. Mrs. John Blough was elected Sunday-school superintendent for the coming year, with J. Vincent Saylor as assistant. July 1 we had with us the Æolian quartet of La Verne, Calif., and tbe noted lecturer, Leon Ray Livingston. Mrs. Detwiler has now accepted charge of the Y. P. D. They recently held a vesper service on a billside near town which was an inspiration to all who attended. They are planning to give a radio program in the church in the near future.—Mrs. Lloyd Vought, Meyersdale, Pa., Aug. 1.

Morrellville church has had no revival meeting recently, but througb personal work has received twenty-five members by baptism and four by letter, since the first of the year. The first Sunday of each month a free will offering is being taken for the building fund which up to the last two months has amounted to $300 monthly and over. The men's meeting, wanting a better name, is by far the largest organization in our church, eighty-six present. Bro. Wieand of Chicago and Howard Jacob Hoffman of Harrisburg have given addresses. The last meeting was an outing held in Campbell's grove. At tbe last quarterly meeting it was decided to merge Sunday-school and church service, classes coming to their rooms for a thirty minute lesson and then taking their places in the auditorium for preaching services, in all taking one and a half hours. It was also decided to have a homecoming on the first Sunday in October. Our Aid has a membership of thirty and the average attendance is sixteen.—Helen M. Smith, Johnstown, Pa., Aug. 1.

New Fairview.—May 17 we held our love feast. Bro. L. Elmer Leas officiated; about 250 communed. May 24 we lifted an offering of $160.27 for missions. Sunday evening, July 5, Bro. Arthur Hess of York brought us the message. July 20 we held our regular council. We decided to elect delegates to District Sunday-school meeting at our council instead of in the Sunday-school. The election resulted in the following being chosen: David Fitz, Harry Markey; alternates, Howard Miller, Robt. S. Krout. Bro. B. W. S. Ebersole of Hershey, Pa., expects to be with us for a two weeks' meeting starting Aug. 16.—H. B. Markey, York, Pa., Aug. 1.

Philadelphia.—This was a red letter year for the Sisters' Aid Society. In every way it was one of the best years we have had. The treasurer reported that $607.40 was received during the year; we had 42 meetings with an average attendance of 12, also 59 honorary members. Here is where the men and those whose duties deprive them of active service become a part of the society by giving $1 a year. July 22 we held a picnic at the suburban home of the president. Neighbor and His Neighbors, who speak over radio station WRAX each week-day morning from 9 to 9:30 will have full charge of the church service Sunday morning, Aug. 23. We know many who listen in will appreciate this opportunity to meet them personally.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., July 30.

Yellow Creek.—July 5 Bro. Eli Keeney of York preached a very interesting sermon on the theme, Be Strong. Our love feast was held June 7 with 143 surrounding the table. Our harvest meeting will be at the Yellow Creek house on Aug. 23. The time of our revival which was to begin Sept. 27 has been changed; it will begin Sept. 20 with Bro. D. I. Pepple of Woodbury, evangelist.—Mrs. Bertha Snyder, Hopewell, Pa., July 29.

TEXAS

Pampa church met in council July 19. The Sisters' Aid served dinner at the church after morning service. Bro. E. J. Smith preached a fine sermon at 11 o'clock and moderated the business meeting. The church property committee was continued. The church voted to have Bro. A. M. Laughrun of Tennessee come here in August to hold a revival meeting, the date to be stated later. The church decided to send two delegates to District Meeting.—Geo. E. Hallett, Pampa, Texas, July 25.

VIRGINIA

Montebello church met in council July 11 with Bro. W. E. Cunningbam in charge. It was decided that our revival meeting sbould begin Sept. 6, to be held by Bro. Cunningham.—Ellastine Whitesell, Montebello, Va., July 30.

Pleasant Hill church met in council July 11. Sister Ava M. Cannaday and Bro. E. E. Hylton were elected delegates to District Meeting with Bro. E. Marshall and Henry Martin, alternates. The annual visit was sent out preparatory to our love feast. July 5 Sister Edw. Bixler of New Windsor, Md., presented the cause of peace. We are earnestly working for a successful peace program to be given in the near future. The District Sunday-school convention convened at our church July 29 and was largely attended. Bro. Norman Reed will hold a revival at our church beginning Aug. 23.—Lois Cannaday, Willis, Va., Aug. 3.

Valley Bethel.—A revival meeting will be held by Bro. Jos. Caricofe at Valley Bethel church near Bolar, Va., beginning Aug. 16. The love feast at Valley Bethel is Aug. 29, 4 P. M.—Edna C. Bussard, Bolar, Va., July 29.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, Eastern, Rocky Ford church, Aug. 22-24.
Illinois, Northern and Wisconsin, Lena, Sept. 4-7.
Illinois, Southern, Cerro Gordo, Sept. 4-7.
Indiana, Southern, Nettle Creek, Aug. 25-27.
Iowa, Middle, Des Moines Valley, Sept. 5-7.
Iowa, N., Minnesota, S. Dak., Lewiston, Aug. 28-31.
Iowa, Southern, English River, Aug. 26-28.
Maryland, Western, Maple Grove, Aug. 28, 29.
Michigan, Woodland Village, Aug. 25-28.
Missouri, S. and Arkansas, Aug. 17-22.
Nebraska, Omaha, Aug. 28.
North and S. Carolina, Brummitts Creek, Aug. 20.
Oklahoma, Pan. of Texas, N. Mex., Thomas, Aug. 22-27.
Oregon, Newberg, Aug. 16.
Tennessee, New Hope, Aug. 13-15.
West Virginia, Second, Shiloh, Sept. 4, 5.

LOVE FEASTS

Indiana

Center, Sept. 5.

FROM A PASTOR

"I am happy to report that three of the number to whom we have been sending tbe MESSENGER have been received into the church already, and we are expecting still others to come later. We are not able to estimate the value of the influence of the MESSENGER in the home." This from a pastor whose congregation places tbe MESSENGER into non-members' homes.

TO OUR PASTORS

If you are a live pastor and know a home in which there are no members living, and will write us using this as part of your letter, we will see what can be done for you. But mark: There must be no members in that home. You must feel tbat the home is or probably will become interested in the Church of the Brethren. You must be willing to cooperate and follow up the matter.

Brethren Publishing House, Elgin, Ill.

On the above conditions I am reporting:

Name .....

Address in full .....

.....

Kindly tell me how we can coöperate in placing the MESSENGER in above home.

Name .....

Address .....

ELD. CYRUS M. SUTER

(Continued From Page 27)

and correspondence on his part. Much of the data then gathered, would, by this time be lost.

In addition to his church activities, during a large part of the time since 1888, he worked at the trade of carpenter, building and helping to build many houses and other buildings.

His family consisted of his wife, two sons, and one daughter. He was preceded in death, first by his daughter, Mrs. Mildred Sanders, on Jan. 9, 1925. Only eleven days later, the wife and mother was called by death.

Soon after the death of his wife, Bro. Suter sold his home in Franklin Grove and made his home thereafter with his son Frank and his family in Dixon, Ill. His eyesight rapidly failed and he was practically blind the last two years of his life. His condition came to be such that he was taken to the hospital some time prior to the unexpected and seemingly premature death of his son, Frank, Jan. 26, 1931.

Surviving him are: one son, Jesse D. of Milwaukee, Wis.; one brother, William of Sibley, Iowa; one sister, Mrs. Lillian Morrison of Sioux City, Iowa; and five grandchildren.

The funeral services were conducted by Eld. O. D. Buck assisted by C. W. Lahman. Interment being made in the family lot in the cemetery at Ashton, Ill. C. W. Lahman.

Franklin Grove, Ill.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Hartman-Fouts.—Mr. Roland C. Hartman and Miss Hazel E. Fouts, both of Mount Morris, Ill., by the undersigned June 28, 1931, in the home of the groom in Madison, Wis.—I. Clifford Paul, Lima, Ohio.

Hultgren-Engler.—By the undersigned at the home of the bride's mother, July 26, 1931, Luther Hultgren and Mae Engler of Surrey, N. Dak.—D. T. Dierdorff, Surrey, N. Dak.

Winger-Dohner.—At the home of the bride's parents, Brother and Sister Joseph Dohner, July 26, 1931, Bro. Paul Winger, North Manchester, Ind., and Sister Esther Dohner of West Milton, Ohio.—Otho Winger, North Manchester, Ind.

FALLEN ASLEEP

Beachy, Mary Ellen (Colfliesch), born in Garrett County, Md., Aug. 19, 1863, died at the home of her son, near Grantsville, Md., June 29, 1931. She married Jacob Beachy Dec. 24, 1884. To this union were born four sons and three daughters, one son preceding her. She was a faithful member of the Church of the Brethren for many years; the Maple Grove church has lost a faithful member. Services at the church by her pastor. Interment in Grantsville cemetery.—J. E. Walls, Grantsville, Md.

Beam, Sister Lavina C., born April 24, 1848, in Somerset County, Pa., died June 21, 1931, at the home of her daughter, Mrs. Wm. E. Wolford, Waterford, Pa. Death was due to heart trouble. She is survived by one son, two daughters, fifteen grandchildren, ten great-grandchildren and one sister. Husband and three children preceded her. She was raised in the Lutheran faith but on June 22, 1901, was baptized into the Ligonier Church of the Brethren. Here she was a willing servant, being for many years church clerk and Sunday-school teacher. From June, 1910, until February, 1912, she lived in Elgin, Ill. She made three trips across the continent to California in the last seventeen years and was a charter member of the Chowchilla Church of the Brethren. A number of years ago her eyesight began to fail at which time she received the anointing which proved a wonderful blessing to her. Funeral in the Ligonier church by Eld M. J. Brougher. Burial in the cemetery at Waterford.—Grace B. McDaniel, Chowchilla, Calif.

Brallier, Bro. Alva H., son of Eld. Henry H. and Catherine Brallier, born in Pierceton, Ind., died at his home in Winter Park, Fla., June 14, 1931, aged 56 years. He had been a member of the Church of the Brethren since youth and served in the deacon's office since 1926. He was a faithful church worker as long as health permitted. In 1904 he married Minnie Blassins who survives with three sons, three daughters, one brother and two sisters. Funeral by the home ministers, C. E. Bower and J. W. Chambers. Interment in Greenwood cemetery in Orlando.—Iva Bower, Winter Park, Fla.

Brubaker, Robert Mervin, infant son of Mr. and Mrs. Ota Brubaker, died June 30, 1931, at the home of his parents in Girard, Ill. Besides the parents, one sister and one brother survive. Funeral at the residence by I. J. Harshbarger. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Brumbaugh, Isaac D., son of Geo. and Elizabeth Brumbaugh, died in his home in Hartville, June 12, 1931, aged 83 years. He was born in Blair County, Pa., where he grew to manhood. In 1870 he married Sarah E. McDaniel. The family moved to the Center church near Louisville, Ohio, in 1879. There he was called to the deacon's office. Jan. 22, 1898, his companion passed away and on March 5, 1899, he married Harriet Ebie. They then moved into the territory of the East Nimishillen church and later to Hartville. He was a lifelong member of the Church of the Brethren and remained faithful and active until the end. He is survived by his widow and four children. Funeral at the Hartville church by Elders C. H. Deardorff and S. S. Shoemaker. Interment in the East Nimishillen cemetery.—Alverna Ebie, Hartville, Ohio.

Cheatham, Bro. Emmitt, born in Rockbridge County, Feb. 2, 1889, died at his home near Salem, Va., June 9, 1931. He married Ida Sheppard Dec. 22, 1919. He became a member of the Brethren Church in 1920 and found great joy in his Christian life. He had been in declining health for several years, and was anointed a few weeks before his death; heart trouble was the cause of his death. Besides his wife and two children he is survived by two sisters, two brothers and one half brother. Services at Oak Grove church by Allen Hoover, C. E. Eller and E. W. Jamison. Interment in Sherwood Burial Park at Salem.—Mrs. O. D. Eller, Salem, Va.

Danner, Sister Daisy (Runk), wife of Eld. G. Howard Danner, died at her home near Abbottstown, Pa., of consumption, July 7, 1931, aged 44 years, 5 months and 26 days. She was a faithful member of the Church of the Brethren for many years and died with a strong faith in her Savior. She leaves husband and one son, several brothers and sisters. Funeral in the Mummert meetinghouse by Elders C. L. Baker and Samuel Jacobs. She was buried in the adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Daugherty, Bro. C. Alfred, died July 1, 1931, at his home at Tilghmanton, Md., after an illness of two weeks, aged 68 years. Oct. 6, 1907, he united with the Church of the Brethren, Manor congregation, and remained in that faith until death. He leaves a son, daughter, two grandchildren and two brothers. Funeral at the Manor church by Bro. Rowland Reichard assisted by Rev. Baker. Interment in the Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Dunbar, Bro. Thomas Cason, son of Silas and Mary Dunbar, was born near Darlington, Ind., April 28, 1852, and died in La Verne, Calif., May 14, 1931, aged 79 years and 17 days. His wife, Mary Dunbar, and two children, Mrs. Bertha Harper and Albert Dunbar, six grandchildren and two great-grandchildren survive. In 1909 the deceased with his family moved to California. Bro. Dunbar was a faithful deacon for many years. His devoted life led him to be held in high esteem. Funeral services were held in the church at La Verne with Bro. Edgar Rothrock assisted by Bro. Galen Walker in charge. Interment was made in the Evergreen cemetery in La Verne.—Grace Hileman Miller, La Verne, Calif.

Eikenberry, Bro. Isaac, died in the Pomona Valley Community hospital. He was the son of Isaac and Sarah Eikenberry and was born in Carroll County, Ind., June 24, 1844. He is survived by his wife, Atta Plank Eikenberry, three sons, four daughters, one sister, thirty-three grandchildren and fifteen great-grandchildren. He had been a member of the church for sixty years. He and his wife celebrated their sixtieth wedding anniversary last November. He was the oldest member of the La Verne Sunday-school and a very regular attendant at all church services. Funeral services were held in the La Verne church with Bro. Galen K. Walker in charge. He was assisted by Bro. Edgar Rothrock. Interment was made in the Evergreen cemetery in La Verne.—Grace Hileman Miller, La Verne, Calif.

Fluke, Percy, son of Wm. H. (deceased) and Iva Brallier Fluke, died June 28, 1931, at the hospital following an operation for appendicitis. He was born June 30, 1908. He is survived by his mother, two sisters and one brother. He was a member of the Church of the Brethren. Funeral at Bethel church by D. A. Stayer assisted by Jos. H. Clapper and E. Paul Dilling. Interment in cemetery adjoining the church.—Mrs. Bertha Snyder, Hopewell, Pa.

Folger, Emma Belle Keim, died in the home of her son Ward, in Clarke County, Iowa, July 12, 1931, aged 72 years, 6 months and 3 days. Her mother, Kathryn Jane Keim, 98 years old, of Ray County, Mo., survives. She was united in marriage to Wyman W. Folger Nov. 7, 1882. Two children survive, also four grandchildren, two sisters and three brothers. She united with the Church of the Brethren in April, 1883. For thirty-two years she labored with her husband as a farmer-preacher's wife in building up the Osceola church. In 1913 they moved to Polk County, Iowa, where they lived until Bro. Folger's death in May, 1930. During her last weeks of illness, every two or three days, neighbors from Polk County drove over fifty miles to show their love and appreciation of her. She loved the church and mani-

fested an unusual ability to understand the age in which she lived. Her mental and spiritual life was rich, warm and active until the end. Services at Osceola by the writer and at the Des Moines Valley church by Bro. I. D. Leatherman.—A. T. Hoffert, Osceola, Iowa.

Kauffman, Bro. Christian B., died at his home near East Berlin, Pa., of consumption, July 24, 1931, aged 75 years, 2 months and 17 days. He was a consistent member of the Church of the Brethren and formerly took part in the activities of the church. He asked for the anointing a few days before he passed away. He leaves his wife, two sons and one sister. Funeral in the Mummert meetinghouse by Elders C. L. Baker and W. G. Group. Burial in adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Lichty, Mahlon P., born near Myersdale, Pa., May 9, 1846. He lived in five different states and spent much of his life in teaching school. He was for a time associated with the early management of Mt. Morris College. He contributed liberally to the college, as well as to Bethany Bible School, General Mission Board and the Old Folks' Home at Mt. Morris. He came to the Home Sept. 13, 1919, where he died June 26, 1931. He was the youngest and the last survivor of ten children born to Peter and Sarah (Peck) Lichty of Elk Lick, Pa. He was received into church fellowship in the South Waterloo congregation, Iowa, in 1879. Services at the Home by Eld. F. E. McCune. Burial in the cemetery at Mt. Morris.—J. H. Brindle, Mt. Morris, Ill.

Maugans, Mary Ellen, was born May 12, 1849, near Catawba, Clark County, Ohio. She passed on to her eternal rest July 16, 1931, aged 82 years, 2 months and 4 days. Death was caused by paralysis. She was the daughter of Isaac C. and Sarah Botkin, and is the last of her family. Most of her youth was spent in Marysville, Ohio, and in Kansas. On May 30, 1880, she was united in marriage to Malon Maugans who preceded her on Jan. 5, 1918. Most of their married life was spent near Ostrander in Delaware Co., Ohio. Later they moved to Bellfontaine. Their remaining years were spent in this vicinity. No children were born to Mr. and Mrs. Maugans, but they took into their home the motherless year-old daughter of the former's brother, whom they later adopted and who is now Mrs. Ralph B. Wise of Bloomville, Ohio, well known to Messenger readers as Leo Lillian Wise. The two daughters of Mrs. Wise by a former marriage have spent much of their time with Grandmother Maugans. The daughter and granddaughters who were very lovingly cared for by the deceased returned to her most tender care and affection. Sister Maugans had been a member of the Church of the Brethren for many years. During her entire life until prevented by affliction she was very active in church work. The life of the deceased was characterized by intense activity and self-forgetful service. The memory of her deeds will be a help to others in years to come. Funeral services were conducted in the Bellefontaine Church of the Brethren by Eld. B. F. Snyder and the writer. Interment in the Bellefontaine cemetery.—John Wieand, Bellefontaine, Ohio.

Mantz, Sister Laura B., was born at Champaign, Ill., March 29, 1866, and died at Rocky Ford, Colo., May 30, 1931, aged 65 years, 2 months and 1 day. Since 1910 her home was at Rocky Ford, Colo. She was an active member of the Church of the Brethren and found great joy in her Christian life in ministering to those who were sick or in any way in need. Her health began to fail about two years ago and from that time gradually became worse. She was taken to the hospital May 29 and underwent a serious operation. She passed away May 30. She is survived by her immediate family. Funeral services were conducted by the writer and interment made at Grand Junction, Iowa.—Harvey Hostetler, Rocky Ford, Colo.

Miller, Ellen, born March 14, 1855, in Garrett County, died June 29, 1931, at the home of her son at Jennings, Md. She was a member of the Church of the Brethren nearly all her life. She spent her entire life in Garrett, Md. She was the mother of two sons and two daughters. Services by her pastor in the Lutheran church at Jennings. Interment in the family cemetery near by.—J. E. Walls, Grantsville, Md.

Peiffer, Bro. John R., of Manheim, Pa., died July 14, 1931, in the Lancaster hospital, of appendicitis, aged 23 years, 5 months and 5 days. He is survived by his wife, two sons, parents, two brothers, six sisters and a half brother. Services in the Lititz church by Eld. Nathan Martin and Bro. John G. Hershey. Interment in Machpelah cemetery, Lititz.—Florence B. Gibbel, Lititz, Pa.

Petry, Jeremiah, was born in Carroll County, Westminster, Md., March 14, 1856. He passed away at the home of his sister, Mrs. Rebecca Burns, in Rocky Ford, Colo., May 30, 1931, aged 75 years, 2 months and 16 days. His death was caused by heart failure and came very suddenly. He was the son of Jacob and Ann Rebecca Petry, and was one of nine children. He was never married. He was always kind and considerate of everybody. Whenever an opportunity of helping others came he was always ready to help. He leaves three brothers, three sisters and a number of nephews and nieces. Funeral services were held at the home in Rocky Ford by the writer.—Harvey R. Hostetler, Rocky Ford, Colo.

Rasp, John W., died July 19, 1931, aged 50 years, 6 months, 19 days. He leaves his wife, Bessie Mae, three brothers and three sisters. At about twenty years of age while attending college at Mount Morris, Ill., Bro. Rasp gave his heart to the Lord and became a member of the Church of the Brethren. He was one of the charter members of the First Church of the Brethren in Omaha. He was Sunday-school superintendent for fourteen years, and a more faithful officer and Christian would be hard to find. Funeral services by the writer in the Omaha Church of the Brethren. Interment in the West Lawn cemetery.—L. A. Walker, Omaha, Nebr.

School and the Future

A modern beautifully kept school where character building and personality development for successfully meeting the future are handled by a most experienced staff. The development of church leadership is made a specialty. **Location one of the most beautiful in Virginia.**

ACADEMY COURSE

A high quality Academy course, Bible, Business, Musical education. Cultural and Christian citizenship. Personality study and vocational guidance. Wholesome athletics. Wonderful environment. Single dormitories. **Write for details.**

For Girls **For Young Men**

DALEVILLE ACADEMY (near Roanoke)

Daleville, Box B **Virginia**

MOFFATT'S New Testament

was used by Eld. I. W. Taylor at the recent Conference.

You will like **Moffatt,** if you will give it a trial. Especially **helpful for comparison** with other translations.

No. 0. Heavy paper binding, round corners .....$ .60
No. 1. Leather stamp cloth, round corners, gilt edges .. 1.75
No. 2. Limp leather, paper lining, round corners, gilt edges 3.00
No. 3. Morocco leather lined, round corners, gilt edges 4.00
No. 4. Pocket edition, thin paper, cloth 1.50

For desk and home use we have **Moffatt's Parallel New Testament,** with **King James' Version** in one column and **Moffatt's Version** in the second column. **Bound in cloth, 633 pages. And the price is only ONE DOLLAR.**

Brethren Publishing House, Elgin, Ill.

"THE ROAD BACK"

By Erich Maria Remarque

who also wrote

"All Quiet on the Western Front"

"THE ROAD BACK" shows you the **disillusioned German soldier** when peace came and he returned back home. He had been told that Germany was winning the war, when suddenly fighting ceased, the Kaiser fled, and the German soldier was left to struggle on as best he could.

For four years he had been taught that the greatest virtue was to kill the enemy. Guns, bombs, gas, trenches, wire entanglements, privations, wounds, suffering, death were all around him for four years.

Quiet, peace, nothing to do, no one to kill—all this was foreign to his shell-shocked, conscience-seared being. No food, no work, no grand reception at home—**only taxes, burdens, peace!** He could not be reconciled.

There is much in this great after-war novel one wishes had been omitted. This is not a book for study groups but mature minds that really desire to know what the World War did to the German soldier, and so to all soldiers, to the German nation and so to all nations, will find the picture in **"THE ROAD BACK."**

No one can read this book without saying, **"War is of the devil and makes demons out of human beings." The generation that reads this novel should become steeled against any further war for itself and its children. 344 pages. $2.50.**

Brethren Publishing House, Elgin, Illinois

"HOW LONG WILL EIFFEL TOWER STAND?"

When Eiffel was asked this question he replied

"Just So Long As You Keep the Rust Away With New Paint"

How long will you keep young and fresh and alive in mind? Just so long as you refresh yourself with reading good books, getting new ideas, drinking in what other great minds have produced. What you learn in high school, college and seminary soon is forgotten. Only those who read and think as they read continue to grow.

What new fresh paint is to Eiffel Tower books may be to your mind and thought life. The unfertilized field soon refuses to produce good crops. He who does not read soon runs dry and finds he has nothing to give out.

Cease Reading and You Rust—Keep Reading and You Grow

Modern Pagans .....$.50
By Charles M. Sheldon

Describes a typical family in a typical community, but pagan through and through. But they are transformed. Read the book and learn how it was done.

What Ails Our Youth? $1.00
By George A. Coe

A timely discussion of a timely topic. If you know Dr. Coe you know what he has to say and how he will say it. You will refer to this book repeatedly.

Religious Education in the Family $2.00
By Henry F. Cope

And if you do not provide religious training in the home the boys and girls must enter life with a serious handicap. A book for fathers and mothers who care for their children.

Anne—Princess of Everything $1.00
By Blanche Elizabeth Wade

A story for every girl, in which the real and the magic are interwoven so as to win and hold attention at all times.

Beliefs That Matter $2.75
By William Adams Brown

The author's plain statement of what he as a Christian believes, so written as to be easily comprehended by the average man and woman.

The Testing of Janice Day $1.25
By Helen Beecher Long

The story of a typical New England girl, her experiences with the first automobile in her town, and she the owner of the car, her noble character shining continually in spite of misunderstandings.

The Clash of World Forces—Bolshevism, Nationalism, Christianity $1.50
By Basil Matthews

A series of lectures delivered to university groups in which the author brings to light the forces now at work reshaping the present civilizations. A book that will open your eyes to present-day movements.

Projects in World Friendship $1.25
By John Leslie Lobinger

The author believes that the best way to interest children and young people in world friendship is to help them to know the people of their own and other communities personally. Possessed with this knowledge friendship can be cultivated among all classes.

The Spread of Christianity in the Modern World $2.50
By Edward Caldwell Moore

You will never know too much concerning the spreading of the Christian religion throughout the world. Modern civilization has been so highly influenced by Christianity that it can not be understood without a knowledge of the spread of the Gospel.

Betty Ann—Beginner $1.00
By Frances Dunlap

The story of five-year-old Betty Ann as she grows up in the home and in the Sunday-school. Her frank statements will help fathers and mothers and teachers to weigh anew their attempts at teaching her the right ways of life.

The Nursery Class $1.50
By Eva B. McCallum

Stories, rhymes, songs and other suggestions for those in charge of children three and four years old. Just what teachers and parents have been wanting.

Steps on the Ladder of Faith $1.50
By James M. Gray

This veteran Bible teacher sets forth in simple style the nature and meaning of Christian faith, and the foundations on which it rests. Prepared especially for young people.

Great Men of the Christian Church $1.50
By Williston Walker

Twenty biographies beginning with Justin Martyr and Tertullian, and ending with Jonathan Edwards and Horace Bushnell. Stresses the work of each, and in a striking manner paints such pictures that you will remember the men and their work.

We have intentionally mentioned books of different classes on this page because we wanted something for all. Use this as your order sheet, check the books you desire, enclose check and mail to

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., August 22, 1931 | No. 34



Photo by E. G. Hoff

THE PRAYING TREE

See Page 5

IN THIS NUMBER

Editorial—

Vocabulary Versus Experience (E. F.), ... 3
These Three and the Answer (E. F.), ... 3
Making the New Earth (E. F.), ... 3
The Road Ahead (H. A. B.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

The Praying Tree (Poem). By H. A. Brandt, ... 5
True Happiness. By Nathan Martin, ... 5
The Kingdom of God.—No. 5. By Otho Winger, ... 6
A Happy Marriage. By O. P. Williams, ... 7
The More Abundant Life. By Joel B. Naff, ... 8
"Everything, And—" By Paul S. Longenecker, ... 9
Dare We Be Christian? By T. Richardson Gray, ... 10
Women's Work. By Mrs. Ross D. Murphy, ... 11
The Use of the Seven Symbols. By John W. Miller, ... 20
The Supreme Opportunity. By J. Clyde Forney, ... 20
Monthly Financial Statement (C. M. C.), ... 21

Missions—

Notes for Women's Missionary Societies. By Nora M. Rhodes,.. 12
Shall We Gather at the River? By Ida C. Shumaker, ... 13
Education for Missionaries' Children, ... 14
An Indian Girl Is Grateful. By Kanta Kalyan, ... 15
News From the Field, ... 15

Pastor and People—

The Test of a Sermon. By Bess Royer Bates, ... 18
The Gist of the Sermon. By D. W. Kurtz, ... 18
What Am I? By Ruth Horning Brown, ... 19
Indoctrinating Young Christians.—No. 18. By Galen B. Royer, .. 19

Home and Family—

Growing Consciousness (Poem). By Frank C. Bechtold, ... 22
Molly's Expense Account.—No. 2. By Elizabeth R. Blough, ... 22
Laying the Bones Aside. By Leonora Yates Becker, ... 23
"They Shall Walk and Not Faint." By Grace Hileman Miller, .. 23
The Unjust But Glorious Cross. By Ida M. Helm, ... 26

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL

The Share Plan to Save Missions

The life blood of over a hundred missionaries, the sacrifices of their parents, and the earnest efforts of members of the church are woven into our missionary program. No cry of alarm has been sounded. Yet all close observers must know that the financial condition is serious. Apprehension is felt for this coming winter. It will be a glorious chapter in our church if we can weather this depression without killing mission work or piling up a huge deficit. Here is a way to save the situation so that the cry of alarm need not be raised later.

The Share Plan is a method by which loyal individuals, families, and church groups can subscribe a certain amount, $25 or more. The money will be used at a specified place in our mission work. The givers will receive several letters from the field telling of the work being done. The subscription is payable annually for five years. It may be discontinued if necessary at any time by simply giving notice. A certificate is given each subscriber and as each year's payment is made a red seal is sent to paste on the certificate.

Men, women, families, classes, Sunday-schools and other groups can do a great service to the church by helping along this line. Is it too much to expect that we could have—

10 subscribers for	*$500*	*shares amounting to*	*$ 5,000*
100 subscribers for	*100*	*shares amounting to*	*10,000*
200 subscribers for	*50*	*shares amounting to*	*10,000*
400 subscribers for	*25*	*shares amounting to*	*10,000*
		Total	*$35,000*

Even if we could not reach the full sum now, yet any portion of it would be real help. Remember that if a subscriber started bravely to complete a share, but suffered financial reverses, the share would be canceled and no questions asked.

Fill in the attached blank and secure further information. We must find a plan to carry on the mission work. Let the brotherhood show by its response whether this method appeals to you as a way out.

.....

GENERAL MISSION BOARD, ELGIN, ILL.

I desire to do what I can to help keep the mission work going forward. Please send the leaflet explaining the Share Plan, and telling in what places Share Plan mission money is to be used.

Name.....

Address.....

.....

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., August 22, 1931 No. 34

EDITORIAL

Vocabulary Versus Experience

ONE student of the times points out this danger: He says we are too easily content with slogans. For instance, if we talk a good deal about the fourfold life, we'll soon imagine that we have it when in fact we have hardly scratched the surface of its possibilities. We have a religious vocabulary, he thinks, but very little religious experience.

Henry Drummond noticed the same thing in his day and spoke of it. Others have seen it. You and I could see it without going far, possibly without going at all. A little discussion, some careful analyzing and classifying, and, above all, the frequent repetition of a catchy slogan, are mistaken for possession of the thing itself.

The tangible evidence is of another sort entirely. Long-suffering, kindness, gentleness, and the like, are marks of one side of the fourfold life. Patience under strain, trust in times of adversity, fondness for worship, and sensitiveness to the presence of God in nature and in daily affairs, show another side of this ideal life. A love of truth and diligence in searching it out, reveal still another, while temperate habits and careful observance of the laws of health disclose yet another.

A good vocabulary is convenient, very useful in fact, but really it is not the same thing as a deep inner experience with the realities of religion. E. F.

These Three and the Answer

A TEACHER of note and widely recognized ability says fundamental human needs are three: comfort, light, power. That isn't the way he puts it, but that is what his more cumbrous phrases come to.

First of all, there's the mighty, mysterious world of scary looking forces bearing down upon us. What are they trying to do to us? Friendly, or hostile, or don't they care? We hunger for assurance that all is well, or can be, if we will. We want to know that life is safe, with more of good than of ill and that there is a quiet harbor at the end of the long voyage with restful music to greet us from the shore.

Comes next the need for clearer understanding of the way, for a bright light on the path so we can see just where to step. In plainer prose, for a code of conduct, for definite answers to our thousand questions of privilege and of duty. What is right, and what not, in this tangled maze of social complexity in which we all are caught? Light, more light!

Finally, and above all, we need stimulus, urge, the power to move and do. Something that will push and pull us hard enough to make us go. What good is it to see, to know, the way of peace if we can not or will not walk in it? Who does not know that this is our supremest lack?

And who does not know that Christ is the answer to all three? With him is assurance, knowledge, strength. In other ways innumerable the world has sought in vain to still its hungry heart. With him is comfort, light, power. E. F.

Making the New Earth

THE seer of Patmos saw a new heaven and a new earth. He does not explain what made the new heaven new but he does give more than a hint as to the cause of the change which came over the earth. The holy city came down from heaven into it.

One might infer from this that the material for the new earth all came from heaven but that leaves out of account a very important factor. The great voices had already said: "The kingdom of the world is become the kingdom of our Lord, and of his Christ." So that settles it. The old kingdom became the new. The new earth was made out of the old.

But it required the touch of heaven to bring this to pass. The old earth would not "become" the new without this. It is a matter of becoming but things do not become something different without cause. The cause in this case is the influx of something heavenly.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

That holy city from heaven seemed to have a leavening effect on the whole earth. Set a new kind of germ to working, apparently.

Had it occurred to you that you can have a hand in this, that you can hurry things up a bit? You have been born from above. The touch of heaven is on you. The Spirit of Christ, the Spirit of God, God himself, is in you. Is the impact of heaven on your fellows through you so real that it is changing them? Bringing something of the New Jerusalem into their midst? It surely is, *if* you yourself are a citizen of that holy city. And if not—well, that would be too sad. We shall have to wait still longer for that new earth.

E. F.

The Road Ahead

Those who came back from the front at the close of the World War, returned to a world that was strange to them. And if the soldiers could not understand the civilians, neither could the latter make much of the soldiers. So it was that many a father or mother failed to fathom just what had happened to the mind of a soldier son.

Soldiers in Peace Time

It is just such a situation that Remarque reveals in *The Road Back*. The war had been bad enough, but to this the soldiers had become accustomed. Its horrors he could endure; its technique he had mastered. Then came peace and the soldiers returned. But the world to which he returned had changed. Old friends had grown up or passed away. The soldier had now to adjust himself to peace!

But this was not easy to do. Minds seared by awful memories, nerves keyed to the tempo of battle, habits perverted by the philosophy of destruction—all these things were not changed in a day. Of soldiers Remarque returns, some sought to satisfy the flesh, some to right the things that are, some drifted into the army, some went insane, and some effected painful adjustments. The road back was indeed a long and tortuous one for the returned soldier.

The Larger Adjustment

However, the soldiers' years of adjustment have turned out to be but one theme in a universal drama. Their problem is an acute aspect of the larger adjustment. The war hastened a process which was already under way. It helped to alter the economic setup behind the lines. It speeded the coming of the crisis which was to change governments, affect systems and challenge philosophies.

As the soldier, so also the civilian has found his world changed and perplexing. And so it is that the road back does not go in quite the right direction. The road back is toward a vanished, impossible world. How can we expect its return? Seeing that we have come to the end of an epoch, what is required is not the road back, but the road ahead.

The Moral Basis of Life

What are the sanctions of the better life which men hope to find along the road ahead? Obviously they are not those which supported the old world of greed and misery. The question is not an academic one. Thoughtful men are giving it consideration. Gandhi's ten commandments for himself run something like this: truth, love, purity, self-control, discrimination, work, kindness, equality, tolerance, and fearlessness.

Indeed, it is becoming increasingly evident that there is more to the moral basis of life than many supposed. And these sanctions can not be flouted with impunity. What would become of business, of government, of society if the moral basis were suddenly cut from under? Business depends upon character, government upon true patriotism, society upon a profound sense of obligation. When moral sanctions fade civilizations decline and fall.

Just what these moral sanctions are it is not so easy to put in few and simple words. But first of all, one might name *order*—or sequence in time or other relationships. Order is manifest in creation and maintenance. It is the basis of law. Then there is *cooperation*. It is not enough that things should stand in relation, but that they work toward some common and meaningful purpose. Immediately this involves refinements like *sacrifice* and *faith*. The first of these last two is love in action; and the second, enlightened courage. Other words might be used to say the same things, but the importance of *order, coöperation, sacrifice* and *faith* will serve to suggest that there is a moral basis to our common life.

Finding the Road Ahead

If we are to get on, it is not by the road back. That leads toward a vanished world, a world that did not give the proper emphasis to the moral sanctions of life. Of course, what was good in the past must be saved. This was the Master's method. His plan was to magnify and bring to full fruitage the good in the past. The law against murder was good, but not drastic enough. Go the second mile; root anger out of the heart! Indeed, it is going the second mile with the moral sanctions of life which begins to get us on.

The road out for industry is not the road back, but the road ahead. Order, coöperation, sacrifice and faith are some of the moral sanctions of the better life to which capitalists and laborers must give a larger place. So also the road out for religion is the road ahead, and especially to a more whole-hearted application of the principles of Christ in every day living.

H. A. B.

GENERAL FORUM

The Praying Tree

BY H. A. BRANDT

Suggested by the picture on the cover page

I think no man could ever be
As patient as an ancient tree.
Upon some crag it dares to rise
And brave the storms of mountain skies.
In brittle rock it sinks its roots;
In purple airs it lifts its shoots.
Upon hard slopes it flings its seed,
And there its sturdy children feed.
There is no going to and fro;
A tree must stand both heat and snow—
Must stand and battle on and on
Though roots are bare and boughs are gone!
Salute the tree whose branches say
Their prayers to God the livelong day.
For mortal man could never be
As patient as a praying tree.

Elgin, Ill.

True Happiness

BY NATHAN MARTIN

"THERE are," according to Dr. Lyman Abbott, "three kinds of happiness—pleasure, joy and blessedness. Pleasure is the happiness of the animal nature; joy, of the social nature; blessedness, of the spiritual nature. Pleasure we share with the animals; joy, with one another; blessedness, with God. These three types of happiness are not inconsistent. One may have them all."

All men seek happiness. The desire to be happy is as natural as the love of life itself. The brute creation testifies that its normal attitude is one of happiness. This fact argues, in part, that man's natural condition should be such. The full proof is found in the fact that our Savior, "for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

Whether or not the individual succeeds in his pursuit of happiness depends entirely on his ideals of what constitutes happiness and his methods of attaining it. Some men seek it in wealth, others in position, others in honor, others in truth, others in citizenship, others—a comparatively small number—seek it in the quest of goodness and of God. Only the latter can fully satisfy. Scientists tell us that ninety-nine per cent of all the energy stored up in a ton of coal is lost before it reaches the bulb of the electric light. Somewhat akin to this is the scattering and wasting of effort so conspicuous in the lives of men and women with wrong ideals and wrong methods.

That position does not yield happiness, is the testimony of the ages. Look around you. The fruitseller along the street is in many instances happier than the banker who hastens to his place of business to see whether fortune has shown favor or a frown. Pharaoh, on one of the highest eminences of power of his day, was in trouble because his subjects wearied of brick-making. Haman, prime minister to the king of Persia, was miserable because one of his subjects would not bow to him. Ahab moped because his wealth would not buy his neighbor's vineyard. Darius was more miserable on the throne than Daniel in the lions' den. Nero, the builder of the Golden House, ruling his millions, was constantly haunted by dreams of coming trouble, while Paul, his prisoner, was happy in the dungeon with a stone for his pillow. Herod found the birth of an infant sufficient cause for much uneasiness. Felix trembled when righteousness, temperance and judgment were discussed.

Napoleon, the man who, with a great army, marched down into Egypt, and then, returning, crossed the continent, losing his men by thousands—what is his testimony? In his last moment he asked one of his attendants to put his military boots on him, that he might have one last taste of the only thing he ever considered worth living for. Voltaire, accomplished, witty, eloquent, dealing out poison to the nations, died in misery. His associates very carefully guarded his door that others might not see the awful death of an infidel. His nurse declared that for the wealth of Europe she would not see another infidel die. With the testimony of these two men, contrast that of Paul who determined to know nothing save Jesus Christ and him crucified. Insignificant in person, scourged by evil men, hounded like a wild beast, he says triumphantly: "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me."

Happiness is not to be found in wealth. Solomon was a millionaire many times over. He had at his command gold to the amount of six hundred and eighty millions of dollars. He had more than a billion dollars' worth of silver. The present given him by the Queen of Sheba was worth more than seven hundred and twenty thousand dollars. Hiram, King of Tyre, gave him a present of about the same amount. When the Good Book says that all the king's drinking vessels were of gold, none of them of silver, it adds this was counted as nothing in his time. Once in three years his ships brought from Tarshish gold, silver, ivory, apes and peacocks. While he slept, sixty men stood guard over his person. For the daily rations for his court there were required ten fat oxen, twenty out of the pasture, and one hundred sheep.

Happiness is not in learning and science. Solomon was one of the foremost contributors to the scientific

knowledge of his day. He studied birds, beasts and fishes. He knew plants, from the hyssop on the wall to the cedar of Lebanon. He wrote one thousand and five songs. His proverbs numbered three thousand. Notwithstanding, he cried out: "Vanity of vanities; all is vanity." Knowledge, like any other accomplishment, without God, can not be more than vanity.

Happiness is not in worldly pleasure. The cry of the voluptuary is always the expression of dissatisfaction. Worldly pleasures can not satisfy. All grades of vice and wickedness bring only one result, the amount of disgust varying generally with one's devotion to them.

Where, then, shall we find that which truly satisfies? It is to be found in God's service. The man of the world is the slave of his environment. His enjoyment is entirely dependent on circumstances. Wealth, position, and friends usually flee in one train. These gone, he becomes miserable. Why? He has followed the mirage. He has sought happiness where it is not. In the midst of life's changing scenes, he hears the voice of conscience. He can not still it. He is reminded by everything he beholds that, even though the time shall come when the heavens shall be rolled up as a scroll, and the elements shall melt with fervent heat, yet the soul is immortal. The soul is continually longing for trees of life, fountains of living waters, and stars that shine when the lights of this earthly firmament have gone out forever. That aching void in man's being, nothing but the benediction of heaven can supply.

Lebanon, Pa.

The Kingdom of God (Matt. 6: 33)

CONFERENCE SERMON BY OTHO WINGER

V. The Church of the Brethren and the Kingdom

WHAT I have been saying about the relation of the church to the kingdom of God I could say to any body of Christian people. The Church of the Brethren is but a small portion of the great Christian church, but we are an important part. I do not expect the Church of the Brethren in this country to become large in numbers. I do expect the Church of the Brethren to become large in numbers in foreign lands. The fields we have occupied are so great and so strategic that the membership there in the years to come should number hundreds of thousands if not millions. But we can never carry on the work of the kingdom there if we are not true here. The greatest contribution that we can make to the church at home and abroad is a passion for righteousness and a zeal for the promotion of the kingdom of God.

Sometimes I fear that the Church of the Brethren is not as much concerned about holiness as in former years. The so-called annual visit was rather general. Perhaps there was a certain amount of formality about it, but on the whole it was significant and helpful. The questions asked were important. Question one: "Are you still in the same faith as when you were received into the church?" What was the confession of faith which we made when we united with the Church of the Brethren? We declared our faith that Jesus Christ is the Son of God and that he brought from heaven a saving gospel. We renounced Satan and all his ways and covenanted with God in Christ Jesus to be faithful unto death. Those statements are about as nearly a creed as the Church of the Brethren has. But the statements are fundamental, both for theology and for practical living. And if we would remain faithful to that confession of faith we would be a mighty power for righteousness and for the kingdom of God.

Question two of the annual visit was this: "Are you still willing to work for an increase of holiness in yourself and in others?" What a great field of labor for every one of us! Some one has recently said that the greatest unclaimed areas in this country are the unclaimed areas of the human heart. The first business of every Christian man and woman is to see that there are no areas in his own heart unclaimed by Jesus Christ. Have we renounced Satan and his kingdom, or are we often found sitting at the devil's banquet halls or bowing in worship to him? Jesus said we would have to choose between two masters, himself or Satan. The things of the devil and this world must be renounced before righteousness can reign within.

Others—here the field widens until the range of our service for the kingdom becomes infinite. "The greatest unclaimed areas for Jesus Christ are in human hearts." And those hearts may be right within our own homes or the homes next to us. Joe Cook one time said that there was a hundred miles between the rich side and the poor side of a brick wall. There may be an eternity between those who live in the same home. Jesus said that one would be taken and the other would be left. It is right that we should be anxious to send the gospel to those of foreign lands, to bring them into the kingdom, but every unredeemed heart about us is a challenge for our concern and effort. Are we still willing to work for an increase of holiness in ourselves and others?

We are here representing various congregations of the Church of the Brethren. May we not well ask, this question: Is our congregation a stronghold for the kingdom, or is it merely a social center, and a poor one at that? If selfishness, indifference, worldliness, lack of spirituality, and lack of love characterize our congregation, however good the church plant may be, however large the membership, the walls of this fortress have fallen and the enemy has taken possession. It is no longer a fortress for God but a playground for the devil. "The greatest unclaimed areas for Jesus

Christ are the unclaimed areas of the human heart," and there is likely to be plenty of such in the bounds of our own congregations.

We have met in this Conference as representatives of the Church of the Brethren. May the interests of the kingdom of God be first in our every thought and action. Let that control our every decision. The Church of the Brethren may be but a small part of the kingdom of God on earth, but in the part that we do occupy we must hold it for God and for righteousness. If the Church of the Brethren, small as it is in numbers, would become aflame with a passion for righteousness and for the promotion of the kingdom of God, we would manifest such a pentecostal power that all the world would know of it and be blessed.

And may I continue a little longer to ask your full allegiance to our great Leader, our Lord and Savior, Jesus Christ. When he announced to his disciples his plan to organize a church for the promotion of the kingdom he said: "Upon this rock I will build my church and the gates of hell shall not prevail against it." Such is the assurance he gives us that we need have no fear about the outcome. By many infallible proofs he has assured us that he is the Son of God. By many infallible proofs he convinced his disciples that he was a risen and victorious Lord. By as many infallible proofs he has assured us that he is with us alway. The way of the cross leads home. With such a leader we can consecrate our all to the work of the kingdom and have no fear as to the outcome. Whatever may happen to stocks, bonds, business, homes, health, position or pleasure, we will not be disturbed for these are only secondary.

Though we, like Paul, may suffer the loss of all things for Christ and the kingdom of God, we may rest assured knowing that we are "the children of God, and if children, then heirs, heirs of God and joint heirs with Jesus Christ if so be that we suffer with him." Let us then be determined "that neither death nor life, nor angels nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is Christ Jesus our Lord."

"Our hope is built on nothing less
Than Jesus' blood and righteousness;
We dare not trust the sweetest frame,
But wholly lean on Jesus' name.

On Christ, the solid Rock, we stand,
All other ground is sinking sand,
All other ground is sinking sand.

When he shall come with trumpet sound,
Oh may we then in him be found;
Dressed in his righteousness alone
Faultless to stand before the throne."

North Manchester, Ind.

A Happy Marriage

BY O. P. WILLIAMS

THE most prolific causes of divorce are the following, though not named in the order of highest frequency:

1. Too early marriage. Experience is needed to give the parties time to become mature in judgment.

2. Misfits or maladjustments; of these there are a few that are most numerous, for example:

(a) Conflicting natures, such as a domestic woman who cares nothing for people and a public-spirited man who can not take his wife among the people. (b) Dissimilarities in education—e. g., a woman with a college schooling marries a man who is an eighth-grader. The woman becomes unhappy, the man becomes embarrassed. (c) Different family traditions, a Catholic marries a Protestant. The children are troubled and the parents can not give themselves unitedly to religious service and are unhappy. Or, there is such a contrast in social tastes that one member is always wanting to move in the society that challenges and satisfies him while to do so persecutes the other. Or, the wife wants to serve the Lord in some real sacrificial capacity such as a teacher or missionary, and the husband feels no call but turns to clerical work or manufacturing or some secular pursuit. There evidently can be no full joy in marriage as long as there is one great conflict which involves a deeply felt attachment. Such differences should be discovered before it is too late to escape.

3. Another cause of divorce is "cruelty." This is usually a meaningless term. Why is there cruelty? It must be due to some cause. And if so, the real trouble is that cause.

Nowadays divorces are granted for many "kinds" of cruelty—lack of support, neglect of attention, attentions to other women or men, physical violence, drink, long absences from home, etc. These are usually misleading words. They are the names given as substitutes for sex irregularities in most cases, but in many others simply a low grade of compatibility which in turn is contingent upon various causes. Life is a deep and complex thing. It is actually true that mere ambition wrecks many a couple. The wife or the husband longs for achievement and finds no sympathy in the partner of the house.

4. Hasty marriages are usually bad. The plain reason is that so many adjustments and investigations are necessary to make a good match, and time is required for this. Courtship is the best trial marriage.

5. Youthful marriages (from fifteen to eighteen) are bad, because the parties may later develop desires the satisfaction of which marriage will preclude.

Our general theme is, "What makes a man or

woman successful?" and we are treating marriage only as a sidelight on the general theme. Marriage has much to do with success in life work. It is very well to find what relation maintains between a happy marriage and a successful career. We have mentioned all too briefly the causes leading to divorce. And it would be greater service to attempt a statement of the conditions of a good home.

1. Whatever leads to divorce, the converse should lead to normal relations. In those homes where religion has a great attraction, where the parties are themselves highly compatible and where they are agreed upon what they want to do in life—there is usually contentment. The great thing is not the life work nor the religious convictions but the compatibility. There are millions of religiously devout people and as many of serious social ambitions, but of course they can not be thought of as equally well suited to each other. And still, we dare not forget that part of compatibility *is* religious attachment and *social ambition*. Let us remember that what is meant by social ambition is one's hope of contributing something to social well-being. So great is the appeal of religious work or of business that some couples, badly mated, are able to find enough compensation in such work to offset their grief.

2. Those who are happy at home are well suited in tastes, have enough common ground in education to be sympathetic, believe something alike in religion, and are committed whole-souledly to some great common purpose. They probably will possess similar cultural backgrounds. In temperament they may not be the same at all, yet they are not disagreeable to each other. There is a difference between a conflict and a complement. Some natures that are very different nevertheless do not conflict but supplement and complement each other. This is not objectionable, but is often interesting, making for a better balanced household. When natures supplement each other, however, it is not like Socrates and his frau that we mean. Socrates learned to be patient in the presence of his wife's voice; but the supplementation, I assume, was painful. As for the time to marry, one authority says the time to marry is when one is properly in love and has some money. We can understand what money is, although many of us in these days have well-nigh forgotten, but to be properly in love is more than I can describe. What some couples took for love, soured so soon, it makes us skeptical. The experience of not a few has been that they recovered from what they took to be love just in time to spare their lives.

One party who was overconscientious felt that God was guiding him to a certain girl, but discovered later that it would have been worth a million dollars to him had he consulted his own desires. God's best method of guiding us is through our own needs. Whatever will make the human race the most deeply happy will be most pleasing to God.

The deepest appeal is the biologic. Sex is the appeal that leads to marriage. When proper satisfaction is found in the personality of another and when to this consideration are added the matters mentioned before, namely, compatibility in temperament, similarity in ambition, harmony in religion, sympathy in education, supplementation in culture and devotion to what God reveals to be of greatest value for service; and when both parties feel as though no greater gift could come to them than to possess each other—the ground is fairly well cleared for a successful marriage. The question is not easy to dispose of and anything we say about it seems to leave the true solution unmentioned.

Plattsburg, Mo.

The More Abundant Life

BY JOEL B. NAFF

When we look into the words of eternal truth we find in John 10: 10 these significant words: "I am come that they might have life, and that they might have it more abundantly." These are words of strength and consolation; they are the words of Jesus directed to us. We as members of the Church of the Brethren, and especially those who are young want to make their lives count in the world for something that is big and worth while. The opportunity is before us coupled with a promise that conveys a spiritual blessing.

In the days of his ministry as the Master walked along the shores of Galilee, he said to the fishermen by the wayside: "Come, follow me, and I will make you to become fishers of men." In those days he made many demonstrations of his power and declared to all those who would follow him that he would give them spiritual bread to eat and water to drink.

Therefore, the call which comes to Christians is higher than any secular calling. We as Christians have promised to us, not temporal life only, nor yet spiritual life only, but abundant life—life which is the union of soul and body—life which gives force and vitality to all of our ministrations whether in the realm of the seen or the unseen.

How pleasing to our ears is the promise of material blessings; but wonderful is the promise of spiritual blessings. This promise of abundant life means that we shall be blessed with every good thing, both of this world and of the world to come. How fine it is that our church is more and more coming to teach that to be a Christian does not mean a sacrifice of pleasures, so much as it does a fuller realization of the joys of living. The Master, in a parable, likened the kingdom of heaven unto a banquet which a certain king pre-

pared, inviting thereto many guests. Heaven, then, is a banquet to be enjoyed by all.

The Christian life is a busy life, and therefore full of interest. But more interesting even than the playing of the game of life, is the promise of rewards to all those who are faithful unto the end. "Ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world."

Not only is the Christian's life on earth an active life, but we believe that his future life will also be full of interesting activity. When the Master spoke of the expectations of his future life there was the sound of mighty enterprise and of glorious activities. He not only entertained thoughts of an active future life for himself, but also for his disciples. He said to his disciples: "I will make you to rule over the twelve tribes of Israel." To every victorious saint the command comes: "Enter thou into the joys of thy Lord."

May we start afresh each day with new zeal to do work for the Master. May we glory in the way of the cross, realizing that for every sacrifice which we are called upon to make, there is an added joy of far greater value than the thing given up for its attainment. Christians, let us begin in earnest to solve the difficult and perplexing problems as they present themselves, confident that if we remain faithful through all the battles and anxieties of life we shall receive little by little the strength of that more abundant life through our Lord and Savior, Jesus Christ.

Buffalo Ridge, Va.

"Everything, And—"

BY PAUL S. LONGENECKER

We pity the blind pagans of another continent but fail to realize that with much enlightenment we are more pagan than we care to admit. A stay-at-home asked of one who had been to church: "What did so-and-so wear to church today?" It seems that at least one person was more interested in the clothing worn by another than in matters of the spirit. From observation we may discover that in the average newspaper accounts of marriages more space is given to the wedding march, texture of gowns, color of flowers and the wedding trip than to the fitness and preparation for the estate of matrimony of the participants. This seems to be indicative of greater interest in the accoutrements of marriage than in the personalities thus united.

There is a wave of school-building projects. We laud the forward-looking school boards who build million dollar school buildings, but we feel that it is an unfair imposition to inquire too closely into the behavior of the teachers who are employed. It appears, according to this observation, to be of greater worth to have fine buildings for the convenience of the pupils than to have great souls as teachers of these pupils. We have approximately 500,000 tobacco dealers as compared to 2,500 bookstores; we spend $18.25 per capita a year for sweets and $1.10 for books, which seems to indicate that we pay more attention to the physical than the spiritual values of life. We are more pagan than we care to admit.

Paganism is interested, as a chief good, in the acquisition and cultivation of things, of possessions. Christianity on the other hand, is interested in the cultivation of the soul and matters of the spirit.

In Matt. 8: 28-34, Mark 5: 1-20 and Luke 8: 26-39 the accounts of the demoniacs (Matthew) or demoniac (Mark and Luke) ought to set us to thinking. Jesus left the press and crossed the Sea of Galilee. On reaching the other side he was greeted by two demoniacs (Matthew) who lived in tombs, caves. They were exceeding fierce. No one could live with them. They were unchainable and untamable. They recognized, worshiped and questioned Jesus. They made a request that if they were commanded to leave the men they might enter into the pigs which were near by. This entreaty was granted and the scripture says after the pigs went into the sea the herdsmen fled to the town and "told everything . . . and what was befallen to them that were possessed with demons." I will admit that the loss of the pigs was great, but I can not admit that this loss was comparable to the salvaging of two human souls. The herdsmen emphasized the loss of the pigs as though that were everything.

We hear a great deal said concerning the monetary and property losses of the World War, more so than concerning the losses in morals, the losses of life, the losses in righteousness, the losses of happiness, in fact all spiritual losses. It reminds me of the herdsmen of Gadara who fled to town telling everything—and what had happened to the men who were possessed of demons.

Many cry out against the waste of money in luxuries, but I believe that the waste of things spiritual, morals, souls, happiness, etc., grieves the Master far more than the waste of things. The waste of money, as unchristian as it is, is not as disastrous as the waste of souls.

As an after consideration, after they had told what had happened to the pigs, the herdsmen told what had happened to these two persons. They were dispossessed of the demons. "They told everything, and—" It isn't much wonder that the world thinks the statement that one soul is worth more than the whole world is visionary, because as Christians we too often prize possessions above persons.

Now, look you! Are we pagan, interested in things,

possessions? Or are we Christians, interested primarily in souls, the things of the spirit? Are we more impressed by and interested in possessions or in personalities? Do pigs or people get our major attention? What receives major emphasis? "And they that fed them fled, and told everything, and what was befallen to them that were possessed with demons."

Morrill, Kans.

Dare We Be Christian?

BY T. RICHARDSON GRAY

St. Peter once said, "I am not." And for centuries, to be Christian was dangerous. But in this day of safety, dare we be Christian? For in any age it means an adventure. Abraham dared, going forth "not knowing whither he went." St. Paul dared the Damascus mob: even the rope-holders were adventurers. He dared the ocean, and was shipwrecked with the crew. Their very escape to land was hazardous—"some on boards and pieces of ship." God delivered them, but he quelled no storms, and smoothed no roads for those early Christians who dared: to have done so would have taken the worth and thrill out of their adventure. King Agrippa was frank enough to locate himself as only "almost." An honest merchant labeled a brilliant stone, "Almost a Diamond, $3.50." Abraham Lincoln said: "When I went to Washington I was not a Christian; when I went to Gettysburg I was." Many today would be surprised at their location with reference to the Bible standard of Christian. Thousands of fine people miss much by not daring to be Christians of the Christ type.

Let us notice *a modern brand* of Christians. They are good citizens, but their religion will not bear transportation. When removing to a new locality, they fail to transfer their religion; they will not stand transplanting. Again, they are pretty fair church folk at home; but absent in city or country, they forget whose children they are, whose day it is, and breaking from Sunday moorings, they join the world in joyrides, picnics, amusement parks, shows, games, eating places, and generally lead their children in a Sunday frolic. What a spectacle! They readily sidetrack spiritual duties to entertain Sunday visitors. They are forgetful of their solemn duties to God, their visitors, and to themselves on the holy day. Instead of being strength to the weak, they lead others astray. When they should lure to higher worlds they do not lead the way. Such are often likable, pleasant folk, but strangers to the heaven-born life of power; they win no souls to Christ. They know John's baptism, but not Christ's baptism of the Holy Ghost. "If these good were better, would the wicked be so bad?" Why linger in such a powerless, unfruitful state? But not all are so: note the example of those saints whom Sunday visitors leave alone, for the reason they will not suspend Sunday duties for visitors. And having to spend a Sunday away from home, these saints are invariably found "about the Father's house." Dear reader, which of these represents your life—the former who can not inherit the saints' reward? Or the latter who dare be Christian? How unsatisfying the one, how full of comfort the other!

Another brand is the *Christian of custom.* It is so easy to fall in with what others do or believe. But custom takes the adventure out of life; little is exacted if one just blends with the herd. Zacchæus was a product of custom, of his community, and not unlike his fellows. But when he met up with Christ, the contrast was evident. Job was a good citizen till he beheld God, then he said: "I abhor myself, and repent." Isaiah rose to honors, but in God's presence he cried out, "I am a sinful man." Today many are Christians of custom who, in the light of Christ or his Word, reveal a humiliating contrast. Whole communities have no religious contacts, seemingly content to remain so. Upon inquiry as to the reason, the reply is, "O it's just the custom here." Friendly, sensible folk these often are, but without spiritual urge. They lack outstanding leaders among them who dare break from custom and love them into the kingdom.

Members of Dr. Sheldon's church in response to the challenge, "What would Jesus do?" endeavored to demonstrate Christianity in daily life, but were amazed at the adventure of it. One had to close his Sunday news stand; another his Sunday show; another his Sunday soft drink parlor. One felt he must cut out the Sunday golf and other pleasures. One man had to give up his drink; another his tobacco. Long-standing debts had to be settled; misused funds returned. They found it was necessary to attend worship, forgive enemies, begin the habit of prayer. Acceptance of the challenge was a daring break from custom; but could one expect to be a Christian in any other way? To those bound by custom such a program seems hard, but it is the making of a Christian.

Finally, there are *dare be Christians.* Millions have dared, and if it meant twice the daring, there would be millions still. You are not alone. To some, influenced by daily press reports, the whole world is adrift, with God powerless to stay the tide. Alas, sin and human weakness are evident on every hand. But be careful: they who oppose righteousness, also underestimate the

Prohibition Facts

Jane Addams, noted settlement worker, writing of prohibition said in the *American Issue,* "The poverty and suffering from drink was appalling. There is such a difference now that it seems like another world. Our poor are moving into better places. Their whole standard of life is rising." —*American Issue, July 6, 1929.*

forces that make God their Ally. He has reserved unto himself a mighty host, in whom is suspended the spirit of their Leader and of the early Christians. Such hold back the world from chaos. Thus two things should help us in daring to be Christian, viz., it is God's side, and the winning side. The opposers are fighting a losing battle, a cause condemned of God already, and are destined to pull down their house upon their own heads. Beloved, let us be done with the age-old failure of a religion yoked up with the world. Its rewards are far short of what was intended. But disengaging therefrom, and cheered by the assurance of a better, let us form a part of the only force to whom God has given promise of victory, a people who dare be Christian—"according to Jesus Christ."

Edgewood, Iowa.

Conference Notes and Recent Developments in Women's Work

BY MRS. ROSS D. MURPHY

Second Installment

District Organization

It would be well for each District to adjust its organization to include all women under the name of Women's Work. The Aid Society or any other auxiliary organization has nothing to lose but much to gain. Many Districts have already done this. You should have three or more officers. There must be, at least, a president, secretary-treasurer, and a director of Aid Activities. If you wish to follow the national plan you can also have a director of Bible study, missions and mothers and daughters' (or home and family) activities. The president may be director of one of these departments. The important thing is to include all women, and all should have a part in the business session. If you wish a delegate body, have two or more delegates from each church but do not limit them to the Aid Societies.

If your District has a Director of Children's Work, that person should be a member of the Women's Work Council. If there is no such person leave that office vacant on your council or confer with Ruth Shriver, National Director of Children's Work, at the Elgin office.

Program of Women's Work

As to our program: it is the program of the church. Perhaps the greatest need of our church is consecrated lay members who will volunteer to give of their time and service as well as of their means toward carrying forward the Christian program of the church. No group has greater possibilities toward meeting this need than the women of the Church of the Brethren.

It is our business then to study the program of the church and to make it effective in so far as we can.

1. The Aids will continue to be interested largely in earning money for the local, District, and national budgets.
2. The Missionary Department will sponsor all types of missionary education and activities. It will aim to meet the needs of the community in service and to promote the various missionary projects.
3. The Mothers and Daughters' or Home and Family Department will promote Christian Education and spiritual development in the home and among the children and relate both to the church.
4. Peace and Temperance may be considered as a separate department, or as a part of the entire program. Whatever the consideration may be, it is most important.
5. The Bible Class Department will seek to enlist the members of the women's and young women's Bible classes toward supporting the complete program of Women's Work. It will also encourage contributions from these groups toward the national project and also toward District and local projects.

Local Church Group

A word to the local church group: Whether you have fifty women or ten women you can at least have a Women's Work organization with a director and a secretary-treasurer. If your group is very small you might start with an organization as simple as that and study the above suggested program, carrying out such parts of it as may be possible. At certain times you may wish to act in the capacity of an Aid Society. At other times in the interest of peace and temperance, or in a purely missionary capacity. You need not be two or three organizations in order to carry on the program. Where there are less than twenty-five women in a church the program may be carried on as effectively as where there are more than one hundred.

Always remember that to be organized in the larger Women's Work program does not mean that you must have several separate organizations. Where a number of organizations exist the large program will serve to unify and correlate these. Where no organizations exist the work can be started as a Women's Work activity, and auxiliaries developed when deemed necessary and advisable. Two things are very important: (1) that we include all women; (2) that we carry forward just as much of the larger program as possible.

Coöperation Rather Than Duplication

Inasmuch as our program is the program of the church, let us be careful not to duplicate activities. Where machinery has already been set up let us bend every effort toward making it operative rather than to set up additional machinery. In other words, where there is a director of religious education or a director

(Continued on Page 20)



MISSIONS

This Department Conducted by H. Spenser Minnich

Christianity and National Differences

LONG standing as have been the differences between Japan and China, an interdenominational conference held in Shantung, China, had for its principal speakers Dr. Cheng Ching-yi, General Secretary of the National Christian Council of China, and Dr. Toyohiko Kagawa, Japan's great Christian socialist. "It was an evidence of the power of Christian experience to triumph over national differences that the Chinese delegates could give such a cordial welcome to a Japanese leader," declares Grace M. Breck of Lintsing. Dr. Kagawa began by apologizing for the political wrongs of Japan against China. His sweet spirit soon won all hearts. The Chinese delegates prayed in Chinese; Kagawa in Japanese; the foreigners sometimes in English—but they all understood the spirit. As all rose to sing at closing, "God Be With You Till We Meet Again," all felt, as Miss Breck expresses it, "the reality of Christian unity and fellowship regardless of national or lingual differences."—*The Congregationalist.*

The Value of Christian Influence

A STRANGER came into the church one Sunday (at Chinkiang), an hour before the time for service, and just sat there. She had no friends in the church; no one had asked her to come; nothing human had been brought to bear upon her coming. She said that she wanted to be a Christian, and the Sunday before had come to church at eight o'clock instead of ten. As no one came in, she went home, then came again the next Sunday at nine o'clock. She said that she had been visiting in Shanghai when the grandson of a Christian became ill with meningitis and the doctor said he could not live. "Then I saw those Christian women kneel down on the floor, and some with tears, pour out their hearts in prayer for his life. I was not a Christian and had never been to church, but even I could feel that influence outside of ourselves that filled that room. In three days the child was well and running about the room. I know there is power outside of us that can help us, and I have come back to Chinkiang determined to be a Christian."—*Mrs. S. C. Farrior, of Chinkiang.*

One Hundred Per Cent Americans

THERE is no such thing as a "hundred per cent American." Most of us are doing right well if we can qualify as one-half per cent Americans. What is a hundred per cent American? To be "one hundred per cent American" a man must be one hundred per cent Christian. He must always and everywhere observe the Golden Rule. He must put into practice the precepts of the Sermon on the Mount. In all sacred and profane history, there lived but one Man who could qualify as a hundred per cent American, and men who deny or abridge the rights of others for religion or race should remember that Man was a Jew!

Notes for Women's Missionary Societies

BY NORA M. RHODES

MANY women of the local churches who are interested in missionary information will soon be planning their mission program for the coming year.

The text to be used is *Christ Comes to the Village.* Price, paper 50c; cloth 75c. For an aid in the study of this book there have been prepared outline helps which contain the worship services, chapter helps and supplementary material by several of our missionaries. These outline helps are now ready. They are free and should be ordered when ordering the book.

In connection with *Christ Comes to the Village* there are three simple dramatizations to be used with individual chapters or in connection with a general presentation of the book. The titles are: Living Water, Going—If Needed! and The Eyes of the East Are Upon the West. All three of these plays are in the booklet *How to Use.* Price, 25c.

The mite box is recommended as a method of giving into the Lord's treasury. Our blessings are many and if each woman of the society will drop in a thank offering as these blessings come, the amount will be surprisingly large when the boxes are opened at the close of the year. In the July number of *The Missionary Review of the World,* there is a very beautiful Missionary Candle Lighting Service. This service could be used at any time of the year, but it would be especially appropriate at a mite box opening service. If enough orders are received at the mission office for this candle lighting service mimeographed copies will be made free of charge. Should you desire to use it any time during the year, send in your order at once that they may know how many copies to make. Order all your supplies from the General Mission Board.

Those desiring a missionary magazine for use in their meetings will find *The Missionary Review of the World* contains an abundance of missionary information. Send your subscription to The Missionary Re-

The Annual China Number of the Messenger will appear next week.

view Publishing Co., 156 Fifth Ave., New York City, price $2.50 per year.

We should all keep in mind the fact that if our missionary meetings are to be a success much advance preparation will need to be made. Prayer also should have a large place. It is suggested that each woman in a mission study group take the name of some particular missionary for prayer for an extended period.

For your convenience in making out a yearly program there appears a suggestive program which of course should be adapted to suit local conditions. Helps for the majority of these subjects will appear in the MESSENGER one month in advance of the time scheduled in this program which will give ample time for preparation.

Suggestive Year's Program for Missionary Societies

October—March inclusive, the text *Christ Comes to the Village.*

April—Project material on Girls' Mission Schools.

May—Review of home mission book *God and the Census.*

June—Project material on Girls' Mission Schools.

July—Missionary News Day.

August—Project material on Girls' Mission Schools.

September—Mite box opening and annual business meeting.

This outline is only suggestive. The project material on the Girls' Mission Schools may be used in the three months suggested above, or it may also be interspersed with the study of the text, *Christ Comes to the Village.* This project material will be gotten up in program form. Choice bits from the material will appear in the MESSENGER during the year.

The project material on the girls' schools will include letter sketches, autobiographies by the school girls, biographies, stories and pictures.

Dallas Center, Iowa.

Shall We Gather at the River?

BY IDA C. SHUMAKER

YES, a goodly number of us did gather at the river —a most beautiful river it was, and the occasion was sacred and holy.

Deacon L. K. Sasane, who is a worker in one of our largest villages, called the elder of the Khergam church, N. V. Solanky, and the missionary, to come to that village as there were a number awaiting the rite of baptism. The deacon said also that we should hold a love feast.

We were very eager to go. The day was very hot. The teacher in the village across the river brought his group and we met them at the river. Only a small tree sheltered us from the scorching heat. Under this tree we had our services. The beautiful out of doors and the significance of the occasion made it a very impressive service.

When the special service in preparation for the baptism was in progress and the elder was explaining again the full meaning of this sacred rite and interrogating the applicants, among the questions he asked was, "Are you willing and quite ready to give up your drinking and smoking?" One of the women spoke out very distinctly: "We have already given that up."

This was a surprise to all of us, as the men are usually the ones to speak out the first on such occasions.

We then descended to the river, and the elder and deacon with the forty-seven applicants went into the river. It was a wonderful sight. When the deacon's son and daughter were baptized along with all the rest it made a deep impression on the whole audience.

For a few minutes the missionary was "at sea." She wondered what had become of the applicants, for a small group were near the elder and deacon awaiting their turn. But where were the others? Just then she saw a sea of heads in the river. It was surely more comfortable for these in the river than for us on the shore. They were in the water up to their necks awaiting their turn. Each then in turn swam to the spot where the baptism was taking place. After baptism they swam up the river and out to the shore. It was surely quite a novel sight. We have seen many novel sights in India, but this was a new one.

After the five women, six girls, nineteen boys and seventeen men, were baptized and this service over, we went to the home of the teacher in that village, and there under a large tree, we had another service while the men and some of the boys were preparing food for the love feast occasion to be held at sundown. It made one's heart rejoice to see the willing service rendered by these villagers. The food for the most part was supplied by them. The next time all of it will be supplied.

While food was being prepared at a camp fire, a grass mat was spread on the ground, and as soon as one vessel of rice was cooked it was dumped on this grass mat and covered over with another grass mat. Another group sat apart and were making our plates out of the beautiful, fresh, silky green leaves cut from the branches of trees near by. They pinned them together with tiny thorns and stout dry grass. While this was going on, in the home of the deacon over a mile away the communion bread and wine were being prepared by Gracebai, the wife of the deacon.

Then came the question of towels for the feet-washing ceremony. Off to the village rushed a man and soon had some cloth. So at sundown all was in readiness and thirty-one women and eighty-five men sat down to the tables of the Lord out in the open in a rice patch. The Lord was just as near to us there

as any other place in the world. We praise him for all the blessings bestowed upon us and pray that these lambs of the fold may be cared for and fed with the spiritual food. Their way is not an easy one and we ask you who read to breathe a special prayer in their behalf.

Those of you who are supporting this evangelistic work and the Boarding and Day Schools can thus see some of the visible fruits of your labor. You have made a good investment. It was a great joy to see the old mother and young wife of the teacher in the village across the river, both buried with Christ in baptism. The father is dead, but the uncle who was care-taker has been a Christian for some time. Usually the children in the schools accept Christ, then they bring their parents and near relatives. We thank God for the work of these young missionaries, for such they are. May God continue to use them in such a noble service.

Bulsar, Surat District, India.

Education for Missionaries' Children

How do the children of missionaries receive an adequate education? One or more missionary families stationed in a needy territory, where educational facilities are exceedingly scarce, are naturally puzzled about the education of their children. This has been one of the very large problems which the missionaries have had to face.

In India a splendid solution was found in the decision of a number of missions to coöperate in the operation of Woodstock School. This school is located at Mussoorie in the Himalayan Mountains. The school tract comprises one hundred fifty acres of beautiful, wooded, healthful mountains. Coöperating in this union enterprise, in addition to the Church of the Brethren, are the following: The American United Presbyterian Mission, the United Church of Canada, the Methodist Episcopal Church, the Disciples of Christ, the American Baptists and the Y. M. C. A.

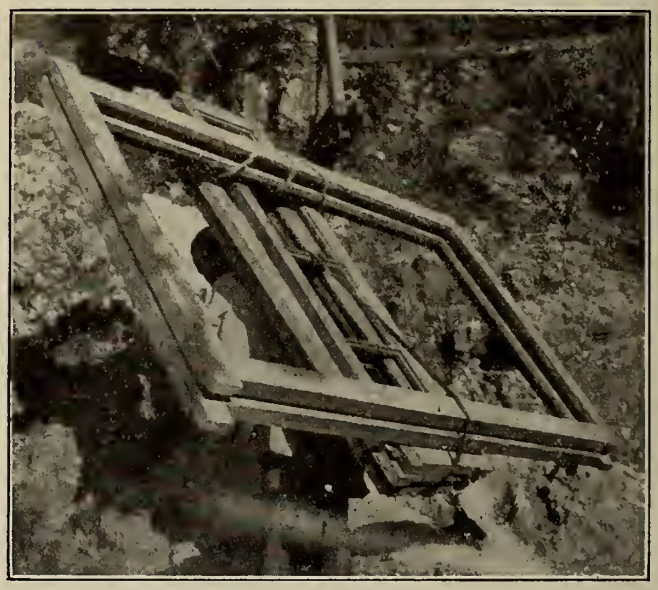
Miss Susan Stoner of the Church of the Brethren is on the faculty. She teaches grade five. Very splendid reports have come to the mission rooms regarding her Christian influence among the pupils. The school enrollment is three hundred and twenty.

Mrs. J. E. Wagoner, whose husband died in November, 1930, is serving as housekeeper in the school. Miss Stoner writes that she does more than just housekeeping, for with her splendid personality she is meaning a great deal to the pupils and teachers. Mr. Parker, the principal of the school, greatly appreciates her work. She plans to stay with the school only this year.

L. A. Blickenstaff has been on the Board of Directors, and just recently was elected chairman of the Board for three years. His splendid business qualifications are very valuable in the financial management of this institution.

This school has done much to solve the educational problem of the children, but still the missionaries who must stay on the plains to do their work suffer lonesomeness because of the separation from their children. The missionaries must leave their hot locations for a little rest at different periods. Most of those who have children in school, journey to Woodstock where the climate is delightful and where they can be with their children.

Miss Stoner has just written the mission rooms very enthusiastically about the new building being erected for the school. It has been needed for years. She writes of the coolies trudging up the hill bearing heavy



Coolie carrying a large window frame for the new building. Can you find the coolie?

burdens on their backs. She also says: "This building is being erected by sweated labor. Here machinery has not taken the work of the laborer."

The school conducted sales and three thousand dollars earned by this method is being spent on the building project. The workers say that faith has helped them to remove mountains, in realizing the splendid, new and much needed building.

An Indian Girl Is Grateful

Dear sisters of the Aid Society, greetings to you:

SURELY you are our dear friends for having been thoughtful enough to help us in our time of need. I wish to voice my grateful thanks for all your kindnesses.

Because of this opportunity for an education I have come to know Jesus in a real way. I did not know him a few years ago, and what an ignorant person I

was too! My home is in a far-off village in the Vyara District. My parents both died when I was small, so when I came to the girls' school at Vyara I was very small and started in the beginners' class. After finishing the fifth grade at Vyara, I came here to Anklesvar for the higher work. Here it is I have gotten real spiritual experience in Christ. I want to give you due credit for this opportunity. The principles of Christianity, with all the help and experience I have gotten, mean more to me than I can tell. As I go on learning I have a deeper experience in him.

To have had the course in Practical Arts has meant so much, too. Indeed, my faith in him has brought real joy. I can never forsake him it seems to me. Besides all this, in the second year I have had the pleasure and joyous experience of testifying for Christ before people of the villages and have seen these brought from darkness to light.

How should I have come to all this joy in Christ except for the kindness of you sisters? May 1 we all scattered to our various places for different kinds of work. The missionaries spend themselves day and night for us and our every help and uplift. They are doing a real service.

Lastly, I thank you again for all the benefits received. I shall never forget what has been done for me. I shall pray often for you. God bless you and help you in the good work you are doing that many more, like me, shall come to a life in him.

Anklesvar, India. Kanta Kalyan.

News From the Field

CHINA

Liao Chow

Elizabeth B. Wampler

A Christian Wedding

Liao City a few days ago was interested in seeing how a Christian wedding in the church would be performed. The groom is a member of our church. He graduated from our Boys' School and later from a neighboring mission Nurses' Training School. He is now doing medical work in Ch'in Chou. The bride had but recently graduated from our Girls' School. She has lived some years in the home of his parents as she has no home of her own. The occasion was exceptionally free from the old customs.

A New Name

In China it is ever a matter of interest to hear the children's names, with their variety of meanings. But recently a new name was coined when one of the women of the Bible School named her baby on the day of her own baptism, calling it Ling Hsi (the term for baptism).

An Unusual Entertainment

The women of the Bible School, thirty-five in number, recently had the experience of their lives, when on outing day each one had a short auto ride. Some thought they went too fast, for it was over too soon; others thought the faster the merrier. Auto was certainly an interesting experience to those who had been used to three miles an hour on donkeys. As they returned they were entertained in the Wampler home with tea and other refreshments.

A New Method of Education

The schools have just closed, and a new experience is being tried in the near-by village work—that of having a number of the married women pupils go out, two by two, and live for the time being in the larger villages, teaching the thousand character books to the village women, giving them a foundation of reading to be followed later by religious books which are being prepared especially from these thousand characters. A number of song sheets have also been prepared to go with this course.

Interest Shown at Ch'in Chou and Kucheng

Bro. Wampler has just returned from the Ch'in Chou and Kucheng territories. At Kucheng there were eight baptized, two women and six men. This is the first time there were women baptized at this place. There were twenty-three who communed, seventeen of them being local Christians, whereas two years ago there were but two besides the foreign and Chinese evangelists. This was a very busy time for them as they had just had a good rain and the fields needed cultivating; but their interest was keen enough to take them from their work for the few days' meeting they had. The local members there have now rented a place for worship, as they have outgrown the private home used for their services.

Farewell to Miss Shock

A farewell party was held at the girls' school for Miss Shock. The pupils gave a couple of plays for the entertainment.

Chin Chou

Nettie M. Senger

Free from Soldiers

The soldier officers and families finally left our court for which we are thankful. It is a grand relief after eight months.

Wool Weaving Successful

Our reading, and handwork class in the city closed June 19. Reading as well as all of life takes on new interest since the wool weaving is proving itself a success, and people feel life can be made easier through this activity. It has been a long hard pull to bring the wool experiment this far and they are just beginning to have a great enthusiasm in it. Up-to-date they have put out one pattern of wool cloth and have a good knitting yarn to present as the fruit of their labors. Our Chin Chou wool tests out a bit better grade than the Sui Yuen wool which means we will in time be able to put out a good product.

Successful Retreat in Jen Sheng

Just as the class was closing we held the Chin Chou retreat in Jen Sheng, a village twenty-five miles from the city. The spirit of the meeting was fine and everyone felt it was good to have been there. The theme of the meeting was that of Christianizing the home as the foundation of a new and Christian society. The three days' meeting closed with baptism and communion. This meeting was the best ever held in Chin Chou. Four women and four men were baptized. A little girl was baptized, making one from the third generation in one family—her parents and grandmother being members.

Chin Chou Hopeful of the Future

Prospects are good for a summer class as big as we can accommodate. The Chin Chou members are happy over the prospects of the Wamplers moving into their midst soon.

KINGDOM GLEANINGS

Calendar for Sunday, August 23

Sunday-school Lesson, A Gospel for All Men.—Acts 11: 5-18.

Christian Workers' Meeting, Our Country of Individual Freedom and Opportunity.

B. Y. P. D. Programs:

Young People—The Problem of Peace.

Intermediate Girls—Earning and Spending Money.

Intermediate Boys—Brothers.

❖ ❖ ❖ ❖

Gains for the Kingdom

Two baptisms in the Phoenix church, Ariz.

One baptized in the Malmö church, Sweden.

Two gains in the Cincinnati congregation, Ohio.

Two baptisms in Timberville church, Va.

Three baptized in the La Motte Prairie church, Ill.

Three baptized in the Lincoln church, Nebr.

Five baptized in the Spruce Run church, W. Va.

Three baptized in the Glade Run church, Pa.

Nine baptisms in the Mt. Morris church, Ill.

One addition to Silver Lake congregation, Roseland, Nebr.

Sixteen additions to the Nocona church, Texas, Bro. F. E. Maxey of Nocona, Texas, evangelist.

Eight baptized in the Walnut church, Ind., Bro. B. D. Hirt of Winamac, Ind., evangelist.

Twenty-two conversions in the Mathias church, W. Va., Bro. C. O. Showalter of Rileyville, Va., evangelist.

Three baptized in the Florin house, West Green Tree congregation, Pa., Bro. A. M. Kuhns of Union Deposit, Pa., evangelist.

Nine additions to the church at Bethany house, Greenmount congregation, Va., Bro. P. I. Garber of Petersburg, Va., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. I. R. Beery of Markle, Ind., Aug. 16 in the Lower Miami church, Ohio.

Bro. H. M. Coppock of Tippecanoe City, Ohio, Aug. 16 in the Lower Stillwater church, Ohio.

Bro. W. A. Reed of Schoolfield, Va., Aug. 23 in the Limestone church, Tenn.

Brother and Sister B. M. Rollins of Keyser, W. Va., Aug. 10 in Barren Ridge church, Va.

Bro. Harper Snavely of Myersville, Md., Aug. 23 in the Piney Creek church, Md.

Bro. L. L. Paul of Mooreland, Ind., Oct. 11 in the La Motte Prairie church, Ill.

Bro. J. Edwin Jarboe of Syracuse, Ind., Sept. 7 in the Salamonie church, Ind.

Bro. B. W. Smith of Burlington, W. Va., Sept. 6 at Mt. Dale church, W. Va.

Bro. D. I. Pepple of Woodbury, Pa., Sept. 20 in the Yellow Creek church, Pa.

Bro. Edw. Stump of North Liberty, Ind., Sept. 27 in the Pleasant Valley church, Ind.

Sister Mary Cook of North Manchester, Ind., Oct. 10-25 in the English Prairie church, Ind.

Personal Mention

Bro. Max Hartsough of Wayne, Ohio, should now be addressed at Cygnet, Ohio, R. 1.

Bro. E. Earl Barnhart changes his address Sept. 1 from Meridian, Idaho, to Glendale, Ariz., when he takes up his new pastorate.

Bro. Leonard Birkin of Wiley, Colo., will begin in his new pastorate Sept. 1, and should therefore be addressed 323 N. 22nd St., Lincoln, Nebr.

Bro. I. D. Leatherman of Elkhart, Iowa, has been called to the pastorate of the Lanark church of Northern Illinois. He takes up the work there Sept. 13.

Bro. Earl Roop of Seattle, Wash., with his good wife and her mother, Sister Miller, stopped off with Elgin friends on their eastward journeyings and gave the Messenger rooms a call.

Bro. John W. Deeter, formerly of the faculty of McPherson College and more recently in pastoral work at Andover, Conn., has accepted a call to the pastorate of the Hermosa Beach church of Southern California. He enters his new field Sept. 1.

Bro. E. F. Sherfy and family of Daleville, Va., stopped in Elgin on their return trip from the late Conference to visit relatives and friends. Bro. Sherfy estimates that it will take 6,000 miles of driving to include all that he wants to see on this year's Conference trip.

Bro. E. G. Hoff, Editor of Sunday School publications, is scheduled to address the District Conference of Southern Iowa Aug. 27 on "New Advances in Sunday School Work." In the young people's meeting in the afternoon he will speak on "The Challenge to Youth for Citizenship."

Two Pennsylvania teachers, Minerva Reber and Ruth Grubb of Palmyra, have been seeing the United States since the Colorado Springs Conference, incidentally taking a very pleasant vacation in this way. We would not have known of it had they not included the Publishing House in their points of interest.

❖ ❖ ❖ ❖

Miscellaneous Items

White Oak church will hold a harvest and praise service at the White Oak house Aug. 29 at 1:30 P. M.—Graybill Hershey, Manheim, Pa.

Salem congregation of Southern Ohio extends a warm invitation to worship with us in an all-day homecoming service Sept. 20. Our congregation is now 114 years old.—Wm. Minnich.

The East Nimishillen church of Northeastern Ohio will hold a homecoming service on Sunday, Aug. 30. All former members and friends of the church are invited to come and enjoy the all-day service and basket dinner.—W. D. Keller, Pastor.

For the second time during the pastorate of Bro. D. C. Gnagy, the Ivester Church of the Brethren, near Grundy Center, Iowa, has been given Class A recognition by the Extension Department of the Iowa State College of Agriculture at Ames in coöperation with the American Rural Life Association.

We occasionally have calls from our ministers who would like to secure certain back numbers of Gish Books. Then there are ministers who die and the widow wonders how she can place these books to advantage. If those who are interested will write the Brethren Publishing House, Gish Books, Elgin, Ill., possibly they can be helped. Just now we have inquiry for Schaff's Histories and The Dunkers, A Social Interpretation, by John Lewis Gillin.

The Trustees of the Home for the Aged of Western Pennsylvania are looking for a steward for the Home. All applicants for the position will please write to the secretary of the Board of Trustees, W. H. Fry, R. 1, Windber, Pa.

For the Kurtz Memorial Service in the Zion Hill church near Columbiana, Ohio, Sunday, Aug. 23: Take route 19 east from Canton, Ohio, to Salem. Then route 14 to Columbiana. Turn left at end of pavement and follow route 46 north about one mile to the church. Keep left fork of road north of Columbiana.—G. S. Strausbaugh.

Blue Ridge College has issued a souvenir number of the "B. R. C. Reflector and Bulletin," an illustrated booklet showing excellent views of buildings, grounds, classes and other groups. The editor of the Messenger recently had a very pleasant contact with this beautiful place and the fine folks there in connection with the B. Y. P. D. summer conference.

Mr. L. E. York, Superintendent of the Indiana Anti-Saloon League, will be the speaker at the temperance meeting of the Southern District of Indiana on Monday evening, Aug. 24, at 8 o'clock. Mr. York is a forceful speaker, and will bring a worth while message. Arrange to be present at this first meeting of our District Conference.—Geo. L. Studebaker, Trustee of Anti-Saloon League.

I Want to Know: A good sister wants to know some good books containing object lessons for children. And she asks for the price too. Here are a few: Talks to the King's Children, $1.50; Five Minute Object Lessons for Children, $1.50; Blackboard Efficiency, $1.50; Outline Chalk Talks, 75c; Chalk, What You Can Do With It, $1.25; Paper Tearing, 50c. Any and all of these books may be ordered from the Brethren Publishing House.

❖ ❖ ❖ ❖

Special Notices

The Morrellville church, Johnstown, Pa., is making plans for a homecoming day, Sunday, Oct. 4. This announcement is made early so you can make your plans accordingly.

The pastor, young people's leader or some one in each local church in the Camp Hillyard Region will please write Miss Bernice Hoover or D. D. Harner of Plattsburg, Mo., giving the number of people who are going to attend the Young People's Camp at Hillyard the last week of August. We are to give this information to the Y. M. C. A. Please do this immediately.—D. D. Harner.

Those coming to the District Meeting of Michigan at the Woodland Village church, in Woodland, will please note these announcements: The date is Aug. 25-28. From Kalamazoo follow M43 to Woodland; from Lansing M39 onto M43; from Grand Rapids M50 onto M43; from Battle Creek M78 onto M13 to nine miles north of Nashville then two miles west. Bus service from Lansing and Kalamazoo.—Ervin Weaver, Woodland, Mich.

District Conference of Northern Iowa, Minnesota and South Dakota will be held in the Lewiston church, Minn., Aug. 28-31. Aug. 28, 7:30 P. M., Public Worship. Aug. 29, 9 A. M., Ministerial Conference. 1:30 P. M., Educational Conference. 3 P. M., Sectional Conferences. 7 P. M., Welfare Program. Aug. 30, 9:15 A. M., Missionary Conference. 1:30 P. M., Y. P. D. Program. 3 P. M., Religious Education Program. 7 P. M., Aid Society Program. 8 P. M., Men's Work Program. Aug. 31, 8 A. M., Business Session.—Ray E. Zook, Preston, Minn.

To the Churches of Michigan: Will each church, as much as possible, bring at least one special music number for our District Meeting inspirational meetings, Aug. 25-28 at Woodland Village?—Mrs. David P. Schechter, Music Director, Battle Creek, Mich.

District Conference of Northern Illinois and Wisconsin will be held at Lena, Ill., Sept. 4-7. Sept. 4, 2 P. M., Elders' Meeting. 7:30, a Play and Sermon. Sept. 5, 9 A. M., a Coöperative Church Program. 2 P. M., Prohibition. 3 P. M., Religious Education. Sept. 6, 9:15 A. M., Sunday-school. 10:30, Ordination Service. 2:30 P. M., Religious Education and Peace. 7 P. M., Musical Program and Sermon. Sept. 7, 8 A. M., Business Session.

Program of Sunday-school meeting of Eastern District of Pennsylvania, to be held in the church at Indian Creek, Pa., Monday, Sept. 7. 9:30 A. M., Winning India for Christ.—Kathryn Ziegler. If I Were a Sunday-school Superintendent.—R. P. Bucher. Chorister.—Ralph Frey. Teacher.—Clarence Holsopple. Secretary.—John Miller. The Sunday-school and Our Church Doctrines.—I. S. Hoffer. 1 P. M., Business Period. Developing a Native Chinese Church.—I. E. Oberholtzer. Address by R. W. Schlosser. Vespers, 5:30, in charge of Sara Shisler. 6:30 P. M., The Implication of Teaching John the Bible.—Ross D. Murphy.—Roy S. Forney, East Petersburg, Pa.

THE QUIET HOUR

Gratitude

Deut. 8: 10; 1 Tim. 5: 18

For Week Beginning August 30

When Are We Most Likely to Forget to Be Grateful?

In times of prosperity, when we are full and comfortable and in pleasure. That is, at the very times when we have most reason to be grateful the grace is apt to fade from our lives (Deut. 8:11-17; Judges 8:34, 35).

The Meaning of Thankfulness

It is one of the most important graces. Why? The man who is grateful has within himself a quality of spirit which makes it hard for sin to enter and favorable for the graces of the Christian life to grow (Psa. 68:19; 100:4; 107:22).

Blessed Above Others

It is good to recall how that we are blessed above others, depending upon what we do about it. The Pharisee of Jesus' parable recalled that he was blessed above the publican. To him it was a sin. Paul felt himself blessed above many of his fellow-apostles. To Paul this was a righteous thought, the motive that bore fruit in great service. Are you blessed above others? What difference does this make in your life (Col. 1: 12; 2: 7; Dan. 2: 23; Luke 17: 16; 1 Tim. 1: 12)?

Gratitude and Love

Let a man habitually think of those good things which bless his life through the goodness of God and his fellowmen, and love will be the rule of his life. Selfishness and hatred must expel gratitude before they can abide in the spirit (Col. 3:15; 1 Thess. 5:18; Acts 28:15).

Discussion

What difference will gratitude make in the use one makes of the things for which he is grateful?

For what things should we be most deeply grateful?

R. H. M.

PASTOR AND PEOPLE

The Test of a Sermon

BY BESS ROYER BATES

THE test of a sermon is in its moving power. That is, the power a sermon possesses to change people's actions. For instance, a minister wishes to increase the generosity of his people and preaches a sermon to that end. His sermon is effective or not according as he succeeds in increasing the giving power of his people. Or again, a minister wants to increase the spiritual growth of his congregation. His sermon is effective or not according as the desire of his people for greater spiritual power is increased. A sermon without moving power to some action is of little value.

Now the question arises, just how to inject this moving power into a sermon. Fortunately most ministers either understand how, or instinctively follow the right methods. Some few favored men have such dynamic personalities and are so filled with enthusiasm, that method loses some of its importance. However, there are many men not so gifted. An understanding of one of the principal methods of producing the moving effect will be of value.

People must be shown rather than told. An effective sermon shows the congregation why a certain action is desirable. A weak sermon tells them to act. Recently a girl came to me full of enthusiasm over a lecture she had heard. "Oh," she cried, "it was the most wonderful lecture I ever heard."

"What was it about?" I asked.

"Oh, he told all about tests. It was just wonderful. I wish you could have heard it."

"Tell me about it."

"Oh, it was too wonderful!"

And that was all I ever got out of her about that lecture. It had moved her, but she could not move me to more than a mild interest in it because she could not *show* me what the lecturer had said. She could only show me her enthusiasm about that lecture.

Another girl was telling me, in a neighborly way, about a family living next door to her. The father was out of work. The mother seemed not to care for the five small children who were hungry. One little girl of four had had to sit alone for a time on the porch, after being hurt so that she could not walk. She was hungry, so hungry, that she ate uncooked green beans. The girl gave me many more details about this family. I hunted through the outgrown clothes of my own children and sent everything I could find to help them through their hard times. This girl had given me a picture of a condition that moved me to action.

I recently heard Bishop Fisher of India give an address to a group of women which was most artistic in its effect. I will briefly sketch his method.

First, he made a few amusing remarks which caught the attention and confidence of his listeners, little stories of the changes he found in America that contrasted with his previous return some years before, stories that fitted in with his general theme.

Second, he told the story of Saraladevi, an Indian girl who was giving her life to her country. In telling this biography it was necessary for him to explain conditions in India, especially regarding the mission schools, as well as the native schools. He showed how she had been educated in a mission school, how she had sought out her life work, how now she was working to uplift Indian women.

Third, he made no appeal for money, although it was undoubtedly his purpose to encourage giving to missions and to counteract the propaganda against missions. When he had finished that glowing account of the life of this heroic woman, he simply said in closing: "And you women have made her life possible by your gifts to missions."

Every woman there felt a glow of pride in having shared in the work that had made Saraladevi's life possible. And, I'm sure, every woman felt just a little ashamed that she had not given more generously, and resolved in her heart to do more in the future.

Bishop Fisher had so effectively *shown* the woman why they should give that he had no need to *ask* them to give.

In this lay the secret of his powerful sermon.

Deceased July 6, 1931.

The Gist of the Sermon

BY D. W. KURTZ

Too Busy

IN 1 Kings 20:40 we have this language: "As thy servant was busy here and there, he was gone." The prophet that came to Ahab used this parable concerning himself, feigning to be a soldier, charged with guarding a prisoner, and the prisoner got away. The king condemned him severely. Then the prophet, in the spirit of Nathan to David, "Thou art the man," condemned the king for allowing Ben-hadad to get away, who was the greatest enemy of the country. The king had no right to be busy about personal matters when the interests of state demanded a certain action. Evidently the prophet knew that the king was dallying about personal matters, else he would not have used the illustration he did.

So is life. We are busy about this and that, here and there, and lose the best things in life. Many people lose their health, others fail to become educated, thousands lose their families, the affection of their own

children, and millions lose their own souls because they are busy here and there. Prof. James, as Samuel Johnson before him, wrote: "Hell is paved with good intentions." The good intentions will not do. If we are too busy about nonessentials, we will lose the big things in life. Paul said: "This one thing I do." He was busy with the central value, and achieved the greatest position of any man in human history, next to the Christ. He was the true interpreter of Christ, and his greatest missionary.

"Too busy" for the big things, too busy to care for health, upon which rests most of our happiness and efficiency. Lose health and the best treasure nature can give you is gone. Take time to care for the health of the body. Business and pleasure are poor pay for the loss of health. This busy life is breaking down the bodies of millions. Europeans tell us that the American people look worn, nervous, haggard, and terribly tired. Business and pleasure are the things that make us busy here and there until health is gone.

No one ever regretted getting an education, but millions are sorry that they were busy here and there until the opportunity was gone. There is a time for education. It requires twenty-four years for the mind to mature, and this is nature's hint to us to become educated and cultured. How many are too busy, here and there, doing nothing worth the time, until the chance is gone.

The home is the best institution ever created on earth. It is the basis of the church and the state. Break down the home, and the best training for life is wasted. But today, millions of fathers and mothers are busy here and there, in business, clubs, until the love of the children is lost, and the culture that parental love alone can give, is gone forever.

Souls are lost, because men are busy here and there. They intend sometime to seek God, and make their peace with him, but at present they are busy here and there until the quest is lost, the habits are fixed, and man is bound to his valueless life. Too busy to do the best thing, too busy to live the abundant life, too busy for Christ and eternity.

Long Beach, Calif.

What Am I?

BY RUTH HORNING BROWN

To all others without me the way may be dark. The path may be uncertain and treacherous, but there is a beacon light if we but look and follow.

All we are like ships tossed to and fro upon the stormy sea of life. There are dangerous rocks and chasms that might wreck our frail bark upon which we make our journey.

The words of criticism and false rebuke may rock our boat until the dark waters of despair and remorse unbalance us and we lose sight of our goal, our shore.

I am the way to victory. Countless multitudes have been helped across the abyss of doubt and fear by another who has passed a portion of my blessing on to his fellow-man. I am faith. Faith in God is the victory, for the just shall live by faith.

Larned, Kans.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 18—Godly Counsels Against Worldliness and Worldly Giving

To be a Christian is to come out from the world of people who refuse to obey the Lord and to be with those who through faith live in obedience to him. The ways of the world are to have no home in the Christian life, and its pleasures no attractions to a faithful follower of Jesus Christ.

1 Where does the whole world of people, not Christian, lie? 1 John 5:19.

2 When the works of people are evil, what does Jesus say they love? John 3:19.

3 What should the Christian avoid because it is all of the world? 1 John 2:16.

4 Since the Christian is not to be conformed or fashioned according to the world, into what is he or she to seek to be changed? Rom. 12:2.

5 What are Christians then to do? 2 Cor. 6:17.

6 Is it right for a Christian to love the things of this world? 1 John 2:15.

7 What has come to pass for the unbelieving? 2 Cor. 4:4.

8 What are Christians commanded to do in respect to the world? James 1:27.

9 Is it right for a Christian—

(a) to be worldly by being proud? James 4:6.

(b) to be worldly by being intemperate—get drunk and the like? Gal. 5:21.

(c) to be worldly by dressing for show? 1 Pet. 3:3, 4.

(d) to be worldly by using corrupt, unholy talk? Eph. 4:29.

(e) to be worldly by swearing? James 5:12.

10 What does Jesus say about swearing? Matt. 5:34.

It is very clear, then, if a Christian is to show reality in the religion of Jesus Christ and is to have his heart set on heaven where at last he desires to go, he or she must be peculiar in this that they do not follow the world in the things about which we have learned today. This is the separation from the world which the Bible teaches. This makes real Christians "a peculiar people."

Johnstown, Pa.

Conference Notes and Recent Developments in Women's Work

(Continued From Page 11)

of peace or a missionary committee, etc., let us use them in carrying forward our program, or let us be used by them in carrying forward the program of the church.

Definite Aim This Year

May the Districts and the local churches then, carry forward this year as many points in the larger program as possible. There are, however, two definite and specific objectives that demand immediate attention:

1. Aim to interest and enlist every woman of the District and church in the national project—Girls' Schools in India, China, and Africa.

2. Aim to secure between now and January as many disarmament signatures as possible, and in general cultivate peace and uphold the cause of prohibition and temperance.

The District officers and local directors comprise a group of privileged women in whose activity lie great possibilities for service. Just as soon as there are consecrated leaders in every District and church great progress will be made. The Lord has so promised and in him we have faith.

Philadelphia, Pa.

The Use of the Seven Symbols

BY JOHN W. MILLER

To the artist and archæologist the study of symbols is indispensable. Symbols appeal to the mind through the eye and are more or less artistic and pictorial. Our Lord's teaching while clear and distinct, was clothed almost invariably in parabolic description, and symbolic form. Symbols especially were used as a valuable means of imparting the truth. The number seven, however, is used more frequently than any other in classic mythology as well as in religious art. I here quote a few examples.

Balaam, as a test of the will of God, built seven altars and prepared seven oxen and seven rams for sacrifice. Job, referring to protection of divine Providence, says: "In seven troubles there shall no evil touch thee"; and again, "Wisdom hath hewn her seven pillars." Jacob, to be submissive, bowed himself seven times before Esau. The seven-fold circuit of Jericho prior to its complete overthrow is another example. Naaman was commanded to bathe seven times in the Jordan as a prelude to his complete restoration to health. Samson to secure his life was bound with seven bands. The Jewish church has seven great holy days in each year. The Romish church has seven sacraments. On the first appointment of deacons in the early Christian church seven men of honest report were to be chosen. Peter said: "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus said yes, and until seventy times seven. The golden candlesticks of the Jewish temple were seven-branched. Over the throne of King Solomon hung a chandelier of gold with seven branches, and on these the names of the seven patriarchs: Adam, Noah, Shem, Abraham, Isaac, Jacob, and Job, were engraved. The great apocalyptic angels are seven in number. There

The Supreme Opportunity

BY J. CLYDE FORNEY

A certain farmer who had been successful in laying up quite a large sum of money, said in response to a question on investment: "The safest place for one's money is in the virgin soil of God's earth." He gave two reasons for his position. It is abiding in value far beyond that of any other commodity. It has a productive value which other commodities do not insure under all conditions. The economist may find many points at which to criticize this statement. However, this farmer was getting at two fundamental principles. First, he has confidence in that which is abiding. Second, he is seeking for that which never fails to be productive.

There are three lessons that every member of the Christian church should learn from the present economic disturbance. (1) The machine that man has built and the organizations that he has put into motion are harmless so long as they are under moral and spiritual control, but once they are out from under control they become dangerous and highly destructive. (2) No man, no matter how wise, can fully foretell the future. No man knows what the morrow may bring forth. (3) Today is the day of salvation, and Christian character is at the foundation of all success in this life and in the life to come. They who are wise will learn these three lessons.

Come now, ye who have this world's goods in abundance and in smaller amounts, who seek out the best places to put them, who desire the best investments, and who know that there is no greater investment than stock in the Christian program of religious education. Hear me, there is no phase of the program of the Christian church that offers greater opportunity for abiding values and productivity in Christian character. The banks of the future, the investment companies of tomorrow will be safe morally and financially only as they are controlled by Christian men of character. The program of religious education of the Christian church is the greatest character building agency in the world. You, as a fair-minded man interested in the higher values of life and a productive world, will most surely want to invest in this enterprise.

I challenge you, brother, to lay up for yourself treasures in the hearts and lives of children of this day and generation where it is safe from the uncertainties of this world. Furthermore, I beg of you to give the childhood and youth of this day a chance at the inheritance of Christian character. Again, let me request that you rise to the height of your manhood and place your money and time and talent back of the Board of Religious Education. Let the churches give freely to the work of religious education.

South Bend, Ind.

were seven churches of Asia: Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

The Revelator, also, mentions seven candlesticks, seven stars, seven trumpets, and the seven spirits before the throne of God. Pharaoh in his dream saw seven oxen and seven ears of corn. On the seventh day of the seventh month a holy observance was ordained to the children of Israel, who feasted seven days and remained seven days in tents. We read of the sevenfold gifts of the Holy Spirit. Psalms Six, Thirty-two, Thirty-eight, Fifty-one, One Hundred Two, One Hundred Thirty, and One Hundred Forty-three are known as the seven penitential psalms. We are told that a righteous man falls seven times. The seven joys and the seven sorrows of the Virgin Mother were often used in the art of the Middle Ages. The first group comprises the annunciation, the visitation, the nativity, the adoration of the kings, the presentation in the temple, the finding of Christ among the doctors in the temple, the assumption.

The seven sorrows are: the prophecy of Simeon, the flight into Egypt, Christ missed in the temple, the betrayal of her Son, the crucifixion, the deposition from the cross, and the ascension.

There were also seven great councils of the early church.

We read too of the seven wonders of the ancient world: the pyramids of Egypt, the hanging gardens of Babylon, the tomb of Mausolus, the temple of Diana of Ephesus, the statue of Zeus, the Colossus of Rhodes, the Pharos of Egypt or the temple of Cyrus.

The Hindus believe in seven mansions of all created spirits, the earth being the lowest of these, while the seventh and highest is the seat of Brahma. Moslem pilgrims make the seven circuits round the sacred stone at Mecca. The astronomers tell us of the seven greater planets. Jacob for the love he bore to Rachel was willing to endure seven years, and to serve Laban for as long.

The full curriculum for the schools through the Middle Ages down to and beyond the invention of printing was the seven Liberal Arts, which represented what is to day sometimes called a "general education." Rabanus Maurus in the ninth century identified them with the "seven pillars of the temple of Wisdom."

We read of the seven wise men of Greece, and Shakespeare gives us the "Seven Ages of Man."

John Amos Comenius, a Moravian Bishop who is considered the greatest educational theorist and practical reformer of the seventeenth century, wrote in his "Orbis Pictus" the "Seven Ages of Man," which was the first illustrated book for children ever published. This is important in relation to elementary education as it set the model for later illustrated primers in which many symbols of the number seven were used. Comenius wrote in the preface to his "Great Didactic" of the seven cardinal principles of education.

Jonathan Edwards, who preached mostly in the six New England States and later became the first president of Princeton University, New Jersey, and died within one month after being installed into that office, is said to have electrified his audiences by preaching the doctrine of "Inferno" and the "seven deadly sins."

We are told of the seven things that are an abomination unto the Lord, which are a proud look, a lying tongue, hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that are swift in running to mischief, a false witness, and he that soweth discord among brethren.

Boston University, Mass.

Monthly Financial Statement

Conference Budget

During the month of July contributions for the Conference Budget and agencies within the budget totalled $9,159.68. Total cash received applicable to the Conference Budget for the year beginning March 1, 1931, $84,416.06

During July contributions were received as follows:

	Receipts	Total rec'd since 3-1-31
World Wide Missions	$1,722.13	$13,947.58
Student Fellowship Fund 1929-1930		150.00
Student Fellowship Fund 1930-1931		821.04
Women's Work Project—1931	298.70	2,219.25
Home Missions	56.06	237.67
Greene County, Virginia, Mission	83.00	118.00
Foreign Missions	242.01	984.04
Junior League—1930	5.00	17.31
Junior League—1931	45.60	358.56
B. Y. P. D.—1931	12.00	246.30
Home Missions Share Plan	20.00	70.00
Challenge Fund		50.00
Intermediate Dept. Project—1931	26.10	173.89
India Mission	107.74	495.48
India Native Worker	2.00	13.50
India Boarding School	18.69	317.44
India Share Plan	346.25	1,227.25
India Hospitals	28.00	33.00
India Missionary Supports	1,928.11	9,412.21
Ahwa Church Building Fund	275.00	275.00
Stover Memorial Fund	1.00	1.00
Khergam Church Building	567.99	567.99
China Mission	286.22	416.54
China Native Worker		36.43
China Share Plan	50.00	279.40
China Missionary Supports	1,172.84	4,056.56
South China		164.10
Sweden Mission	10.00	35.00
Sweden Missionary Supports		1,100.00
Denmark Mission		25.00
Africa Missionary Supports	443.84	3,404.28
Africa Mission	476.55	991.66
Africa Share Plan	287.40	353.26
Ministerial and Missionary Relief		87.70
China Famine Relief		45.01
Africa Leper Fund		76.00
American Drought Relief		601.00
Conference Budget	1,412.28	38,850.07
Conference Budget Designated	84.16	1,024.44

General Mission Board

The following shows the condition of mission finances on July 30, 1931:

Income since March 1, 1931	$ 71,198.74
Income same period last year	111,125.50
Expense since March 1, 1931	118,064.43
Expense same period last year	111,667.41
Mission credit balance July 31, 1931	713.16
Mission deficit June 30, 1931	12,359.43
Increase in credit balance during July, 1931	13,072.59

Protestantism must attain an increasing unity or it will exert a decreasing influence.—Glenn Frank.

HOME AND FAMILY

Growing Consciousness

BY FRANK C. BECHTOLD

The slimy worm is conscious of
Its burrow or of naught;
The beast of field or fowl of air
Has more exalted thought,
In its own way. But greater man
Is conscious of a mighty span
Of years and deeds;
And growing consciousness can show
Him heaven clear as earth below,
For fast he speeds
Toward knowledge vast with high delights,
Where basks he on celestial heights.

Man sees, approves, and feels desire;
Seeks to attain, and fights through fire—
If that must be—to reach his goal.
And, having gained, he seeks to share
With all who may such status bear,
The state of living as a living soul.

Girard, Ill.

Molly's Expense Account

BY ELIZABETH R. BLOUGH

Second Half

If Henry had lived a few years longer, he could have provided for Molly and the children. The years of business depression made this impossible. So Molly turned to the work she had done before she was married. The Seibert Company gave her a place at eighteen dollars a week. She imagined she heard the stealthy, dogging footsteps of the wolf, poverty, just behind her when she closed her door at night.

She engaged a good honest housekeeper, to look after the house and the children. Amelia had done nothing but keep house all her life, yet in spite of her years of experience, she was even more hopelessly inefficient than Molly herself had ever been. Money was evanescent in Amelia's hands; as it touched her finger tips it was spirited away. When she was in a reminiscent mood, she told Molly of her keeping house for John Yost. He was a great provider; he bought large quantities of everything so that she never feared that she might run short. She left an impression of limitless supplies in the Yost pantry. Molly gave her the eighteen dollars, then Amelia said: "I'll have to have more money. I owe a bill at the grocer's. The coat I bought for Fanny is too little for her; she tore the sleeves right out."

Molly looked startled. "But Amelia, you paid fifteen dollars for that coat. We can't afford to buy her another one—"

"I thought you could give this one to the Salvation Army; I told her it didn't fit her, but she wanted a blue one and this was the only one they had."

"You bought a new cap for Harry; the old one might have been mended."

Amelia's stolid, expressionless face darkened with anger as she replied: "Try it yourself, try to keep house without any money to go on."

"But I give you every dollar I earn."

"Well, that makes no difference. Children's clothes cost money; I do the best I can, if it don't suit you I'll have to find another job." She was sullen now, and refused to talk.

"I'll try somehow to pay the debts, Amelia. I know you call me stingy, but it is not that, it is only the fact that I have only eighteen dollars a week, and no more." The meals provided that week were so scanty that Amelia as well as the family was hungry most of the time. When Molly asked for more to eat, Amelia averred she was the hardest woman to please that she had ever worked for. Molly encouraged her to do her best, the bills were exorbitant. About this time Molly became the private secretary of one of the managers of the firm. Amelia took it for granted that she had the spending of Molly's earnings; she needed more money than ever. Molly asked her to use bread and potatoes which were left over, for she found much food was wasted.

"If you'd stay at home and see how far you'd get with the money you give me, you'd see how unreasonable you are." It ended in Amelia's packing her suitcase and leaving the house; she soon found another position. For a month, a neighbor woman took care of the children and cooked for them all while Molly was searching for a competent housekeeper. She held that there must be somewhere a woman who knew the value of money, and was willing to give competent service for adequate remuneration. She found her in Cora Lantz, who came to apply for the position.

"Let me try to do your work, let me try it for one month, if I fail to please you, I'll go somewhere else."

Molly's experience with Amelia had made her cautious. "How much experience have you had?" she asked.

"I learned to cook in my mother's kitchen. I have had a course in household economics and I am anxious to put into practice some of the things I learned."

"I do not have a large sum to give you; how far could you make twenty-five dollars a week go?"

"I don't know until you tell me what you expect in the way of a comfortable living. I shall try to apportion my expenses carefully. Suppose you tell me what the twenty-five dollars should cover."

"Food, gas, clothes and some other things. You see I am so anxious to have a real home for these

children, while I am earning their living; things have gone wrong. Let's begin together. I'll go over our plans every evening with you if you wish."

"Why, certainly, I should like nothing better until I get started and know what you expect of me."

"Where will you begin in the morning?"

Cora laughed. "I am almost sure that I must begin by cleaning out the refrigerator. That is usually true when a housekeeper has proved unsatisfactory. Then I shall get your breakfast, and continue cleaning cupboards in the pantry. Other parts of the house will come later."

Molly began to take courage when she had a good breakfast the following morning. She felt that better days were dawning when Cora went to the grocery herself. Amelia had ordered most things by telephone. Cora used left-overs sensibly and she gave an account of the money used. She clothed the children for nearly half of their former bills. They were happier too, for Cora had the gift of doing things easily, and creating an atmosphere of peace and tranquillity. She said to Molly, "This is my profession; I should be just as proficient in it as you are in yours. The Seibert Company promotes you for good work only."

"That is true in my case; some things can be brought about by other means. But I wish you knew what it means to me to come home to this." She looked about her as she spoke. "And to a dinner well-cooked and palatable, every day seems like a feast day."

"Some day I hope to have a home of my own, and I am learning here how to make the most of whatever I may have then—"

"Not soon I hope," put in Molly anxiously. "When I see the men troubled, anxious about the bills which come so fatally regular, I feel sorry for them. Their wives do not understand the pressure put upon them by the exigencies of business. I can't bear to think of my own stupidity before I learned my bitter lesson. There's Bill Seibert wearing a shiny coat and bad looking shoes right now while his wife is at Palm Beach. Another member of the firm is putting up with an old car so that his wife may have her smart coupe. These women do not play fair; we must be honest in our homes if there is to be any permanent joy and home-building."

"Honesty is a good old-fashioned virtue," said Cora. "I should like to stay here for two years, if we mutually agree. I am homeless, and this seems precious to me." So Molly's home-making problem was solved for a time at least. She could never have gotten anywhere by attempting economies here and there no matter how sincere the effort. Now by Cora's management and wholesome economy, the future good of her children was assured.

Bridgewater, Va.

Laying the Bones Aside

BY LEONORA YATES BECKER

THE usual crowd had gathered at the postoffice for the evening mail. But the train was late, so one by one the crowd left, except a very few who decided to wait for the belated train. Soon their conversation turned to the new minister who had the day before preached his first sermon in the town. "Well," said Bro. B turning to Bro. W, "what do you think of him anyway?" After a moment's hesitation he replied: "I am just a little bit afraid he won't fill the bill. He seems quite serious and I don't think he will take very well with the young folks." "Just my opinion exactly," said Bro. B. "He doesn't seem very sociable either," spoke up Bro. R. "O, I don't know," said Bro. K. "His wife told my wife that they had made more than a dozen calls and you know they have been in town only a week." "Well," said Bro. R, "they never showed up at our house anyway."

After listening a short time to their comments and criticism, Bro. A said, "I think it would be a good plan to do with the new minister as we do when we eat fish: take the good meat and lay the bones to one side. Now if we could only remember to do this how much different some of our lives would be. Not only in the case of the new minister, but as we mingle with our neighbors and friends, and even in our own homes with those we love the best. How much more happy we might sometimes be if we would just think to take what is good and graciously lay the bones aside."

Dorchester, Nebr.

"They Shall Walk and Not Faint"

BY GRACE HILEMAN MILLER

A FEW days ago I heard a Methodist district superintendent give a unique exhortation based on Isa. 40: 31. He was addressing a group of officials in a quarterly conference and said in part: "I could never understand how people who had waited upon the Lord should renew their strength and first mount up on wings as eagles, then run and not be weary, and then walk and not faint. But now, especially since I have been district superintendent, I have seen the truth of this verse dramatized over and over again. We have our conferences and our times of great inspiration. Then we all mount up as on wings of eagles. But after awhile some fall by the wayside. Others cease to fly with wings of eagles, but they run and are not weary. Then the tempter continues to test out the weaker ones and more drop by the wayside. And yet, some are able to walk and not faint. These are the ones who really carry on the work of the church of Jesus Christ."

This exhortation struck a sympathetic chord in my

(Continued on Page 26)

CORRESPONDENCE

ARE WE CALLED OF GOD?

"The angel of the Lord spake unto Philip, saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went."

Did you ever stop to think of the blessings that at least two people would have missed if Philip had said: "O, I just can't go, I never did anything like that," or "I have so much work to do, get Brother A or Brother B, they could do it so much better than I can"? Maybe the Lord could have gotten some one else to do Philip's work; but Philip did the best he could (with God's help) and that is all God asks anyone to do.

God loves a cheerful giver. We generally interpret this to mean the giving of money. Yet I am sure God meant not only money, but also time and talents. He has given us twenty-four hours a day; can we not give at least fifteen minutes or twenty minutes a day to his service?

Not long since a sister visiting in our home over Sunday said: "I tried all week to get some one to take my Sunday-school class for today and not until yesterday was I able to find a teacher." This sister lives in a congregation of over 400 members. Do we mean it when we sing—

"I am thine, O Lord, I have heard thy voice,
And it told thy love to me;
But I long to rise in the arms of faith,
And be closer drawn to thee"?

When we refuse to teach a Sunday-school class, are we refusing a call from God? When we are asked to do any church work, I believe we should consider it a call from God, just as much as Philip did.

You say: "I just can't." No, of course you can't in your own strength. But God's promises are just as true today as ever. He has said: "Ask and ye shall receive." Are we afraid to ask for fear we might have to do something we don't want to do? Then ask him to make you willing. That is what it seems to me we need most, a willingness to be used of the Lord.

A friend of mine once told me her experience in church work and it has helped me so much that I pass it on to you. When you are asked to do church work, answer: "By God's help I'll try." Then go to God in prayer, praying thus: "Lord, I'm going to try to work for you. Help me to remember what I am studying, and help me to live what I try to teach; keep me humble. I am an instrument in your hands and you shall have all the glory and all the praise." Surely no one would think of leading a meeting or teaching a Sunday-school class without first asking his help and guidance.

Why is it so many refuse when they are asked to help in the Lord's work? Is it because they are too modest? The apostles were not too modest. Not long ago it became my duty to get a leader for a women's meeting. After having asked half a dozen women, and every one having refused, with all kinds of excuses, I called the secretary and said: "I can't get any one to lead the meeting." She said: "Did you ask Sister So-and-so? I believe she will do it."

I called the sister suggested and asked her. But her reply almost gave me a shock. "Why yes, I'll be glad to do it," she answered. Do any of you know how I felt? O, brethren and sisters, won't you just now promise your heavenly Father that by his help you will never refuse to work for him if it is at all possible for you to do so? "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

Lanark, Ill. Mrs. W. H. Puterbaugh.

BE A MAN

A leading tobacco company in the south made this statement through a recent advertisement in a local paper: "Nineteen hundred and thirty-one was a lean year, but I would walk a mile for a Camel." Is that the way of life? To our shame the statement is not altogether false.

This company, as well as the others, is putting on a program of education in every nook and corner of the country. If the tobacco companies succeed are we growing in grace?

It is not good for me to smoke or chew or do anything to make my brother stumble. The statement has been made many, many times that it takes a man to pull a "Lucky." In the writer's humble judgment the one who can stand in the face of jeers and say no is the man.

I will not smoke the cigarette. Throughout my life I will bear in mind the solemn pledge that I have signed. I will do all I can to make some other boy a man.

Salem, Va. Orien D. Eller.

NOKESVILLE, VIRGINIA

The celebration of July 23 took place on Sunday, July 26. Many meetings and covering a distance of 200 miles was the order of the day. God was greatly with us from 4 A. M. to 10 P. M. in the work. I praise the Lord for his goodness on all for the blessed experience!

It is hoped some one later will write a detailed report.

Nokesville, Va. I. N. H. Beahm.

THE SOUTHERN VIRGINIA DISTRICT MEETING

The newly renovated Fraternity church is beautiful for situation on the western plains of North Carolina. With warm summer weather and many warm friendly homes to entertain us, everything seemed to be at its best. The conference was taken in great seriousness from beginning to end. Again and again the words of our conference theme, "Let us rise up and build," fell from the lips of the speakers. Many of the more than 250 representatives went away saying, this has been the most inspiring and challenging of all our District Meetings.

We were continually led into a closer walk with our Master Builder by Bro. F. E. Williar and the West brothers in their worship services. As director of Children's Work, Sister Katie Bowman impressed us with the opportunities and possibilities of kingdom building in childhood. Here is the very place for the foundation stones. Again, we were reminded in challenging words that this building program requires the coöperation of every available agency. The laymen, the women of the church, the B. Y. P. D. and the home, all these must lend a helping hand. The minister's task is that of a shepherd and leader, one who can weave all of the threads into a beautiful growing church.

The fatherly advice and words of wisdom from our dear Bro. C. D. Bonsack meant much to the entire conference. He would have us to rise from the roof of our own cottage and community, and with eyes behold the kingdom possibilities in other corners of the earth. We are more convinced that if the kingdom of God is ever consummated the gospel must be proclaimed to every nation with-

out regard to race, station or condition. This is religion, Christian religion, and it is our enduring hope at home.

In words of careful thought and deliberation this Southern District of Virginia has resolved to, "Rise up and build." Forgetting the things of the past, we will press forward toward the mark of the high calling of God as it is in Christ Jesus.

H. C. Eller.

Boone Mill, Va.

NEWS FROM CHURCHES

CALIFORNIA

Oakland.—The spring and summer months have been busy times with our church and we have enjoyed many good services. May 10 Mother's Day was fittingly observed at both services. Our mother and daughter banquet was held May 15 with about 100 in attendance. Mrs. H. A. Shuder, wife of the dean of education at San Quentin Prison, was the speaker. Brother and Sister I. E. Oberholtzer and family were here May 12 and gave a very interesting account of the work in China. May 24 and 31 the missionary committee had charge of the evening services and showed pictures of China. May 27 at our regular council it was decided to retain Bro. Boaz as pastor for the coming year. June 7 at the morning hour Bro. Boaz held a very impressive consecration service for three babies. In the evening Rev. C. W. Gawthorp of San Francisco delivered his interesting lecture on Prohibition Up to Date. We held a successful Vacation School from June 8 to 12 with Bro. Boaz as superintendent. Friday evening a program was given by the children with an exhibition of their work. June 28 Bro. Boaz and family visited in Turlock, Calif.; he preached at the Brethren church there. During his absence Rev. J. B. Orr of the Christian church brought us a Spirit-filled message. At the evening service Bro. Robert Johnson of the University of California gave us an interesting illustrated account of his tour of Europe. July 5 Bro. D. H. Forney of Raisin City gave a talk to the young people. The Apollo Four from La Verne College were here from June 5 to 13 and gave us several fine programs. June 12 quite a few friends from Southern California who were attending the Christian Endeavor Convention in San Francisco worshiped with us and we enjoyed a fellowship dinner together. June 12 we gave a program during the vesper hour over station KTAB which was composed of a number by the choir, talk by Bro. Boaz, several numbers by the Apollo Four and congregational singing. Bro. Ray Cullen of La Verne who is attending summer school at Stanford University gave us a very interesting talk the evening of July 26.—Mary Heisel Woody, Oakland, Calif., July 30.

IDAHO

Nezperce church had the pleasure of having Brother and Sister E. H. Eby with us in a week's meeting ending Sunday, July 26. Bro. J. B. Emmert of La Verne, Calif., and Bro. M. R. Zigler and family of Elgin were with us one evening on their way to Assembly. We appreciated their help and presence very much. The church put on a three weeks' union Daily Vacation Bible School. The enrollment was eighty-five; average attendance, sixty-two. A program was given at the close, also a Bible pagcant, entitled, Peter's Wife's Mother. One has been received by baptism lately. Our harvest homecoming day will be Aug. 30. Dr. O. A. Jeffery, after an absence of sixteen years in Hawaii, was with us last Sunday.—Mattie E. Thomas, Nezperce, Idaho, Aug. 3.

ILLINOIS

Dixon.—Children's Day was observed June 7, with a good program and good attendance. The Daily Vacation Bible School, with Sister Edna Wolf of Franklin Grove as superintendent, began June 15 and closed with a good program on Friday evening, June 26. The enrollment was sixty-eight, with eight of our own group as teachers and helpers. July 4 the Sunday-school enjoyed an outing with a basket dinner at the Franklin Grove park. Dr. G. Campbell Morgan spent the week of July 12 here as the main speaker of the Rock River Bible conference. Our regular business meeting met July 21. Our present pastor is retained for another year with Bro. Thompson to come as pastor Sept. 1, 1932. Brethren W. F. Dickey and the pastor were chosen as delegates to District Meeting, with Brethren T. E. McWethy and H. E. Butterbaugh as alternates. Our church is coöperating with the other churches of the city in union services each Sunday evening during July and August. The Sunshine (ladies') quartet of La Verne, Calif., gave us a most excellent program, proving themselves real vocal artists.—Mrs. B. C. Whitmore, Dixon, Ill., Aug. 10.

La Motte Prairie church met in council July 11 with Eld. W. T. Heckman presiding. He also preached the following Sunday. We decided to send two delegates to District Meeting: D. C. Ritchey and Ausby Swinger; alternates, Florence Seymour and Minnie Swinger. Bro. L. L. Paul of Mooreland, Ind., will begin a revival meeting Oct. 11. We will have an all-day meeting and basket dinner that day. Our love feast will be at the close of the meeting. We just closed a very interesting Vacation School with Sister Mary Gault of Bethany Bible School as director. The Christian Sunday-school in our community coöperated with us. We had an enrollment of ninety-one with an average attendance of seventy-four, the largest attendance we have ever had. Two of our Sunday-school girls were baptized at the close of the school; also a young man visiting in the community who had attended. Our Aid Society served the junior-senior banquet in May. We have also served fifteen dinners for threshers this summer. Our pastor offered to repaper the church if the members would buy the paper, so we are having the work done.—Mrs. Laura Plunket, Palestine, Ill., Aug. 10.

Mount Morris church met in council in July. Among other business transacted was the choosing of delegates for the District Meeting. Brethren Harvey Long, W. E. West and A. E. Hecker were elected, with Mrs. Mina Culler, Ralph Thomas and C. Ernest Davis as alternates. It was voted that our love feast be held at the regular time this fall, since it was necessary to omit the spring communion because of the fire at the college with the resultant use of the basement of the church as a dining hall for the students. President C. Ernest Davis expressed his appreciation at the meeting for the accommodation and the coöperation of the church in the time of need. The license of Bro. D. L. Butler to preach was extended for another year by unanimous vote. On July 23 the girls' Sunshine quartet of La Verne College, Calif., gave us a very fine evening's program. It was a real treat, and the girls deserve a great deal of credit for their fine performance. On Aug. 6 the boys' quartet, also from La Verne College, presented their program at the church, and it was equally enjoyable. Their selections were particularly timely, and carried a real message. The Mount Morris church has been sorely afflicted in recent weeks by the loss of a number of our faithful members. We mourn them deeply, particularly our Bro. J. P. Holsinger, whose death came as a distinct shock and loss. Just a few weeks later Bro. M. W. Emmert passed on after an illness extending over five years. On Aug. 2 a young people's district meeting was held out at Silver Creek, and a most enjoyable and profitable time is reported. In the evening Bro. R. E. Mohler of McPherson gave us a most inspiring talk at the church, with a very good audience to hear him. Our pastor and his family leave today for a two weeks' vacation to be spent in Michigan and Indiana. Different ministers have been arranged for to take charge of the services during Bro. McCune's absence.—Irene Hecker, Mount Morris, Ill., Aug. 12.

Virden.—Much interest was shown in the Union Daily Vacation Bible School this year; the total enrollment was over 200. On June 24 the Imperial male quartet of Ohio was here, and July 17 the Sunshine quartet of La Verne, Calif. Both were highly appreciated. Bro. Wm. Kinzie of Elkhart, Ind., recently gave a helpful message. Our council was held Aug. 5. Bro. E. F. Caslow was reëlected elder for another year. Sunday-school officers were chosen for another year with Mrs. E. F. Caslow as general superintendent. Delegates to District Meeting are Bro. Caslow and E. S. Snell. Bro. Caslow gave a brief report of the county Sunday-school convention and the Virden Sunday-school ranks one of the highest in the county.—Lola Brubaker, Virden, Ill., Aug. 8.

INDIANA

Second South Bend church met in council Aug. 7 and elected officers for the coming year. Our pastor, Ed Stump, was chosen for another year; he was also reëlected elder. Our superintendent, Amsey Roose, was reëlected for another year. The Sunday-school has kept up fine during the summer months. Aug. 9 we enjoyed an all-day harvest meeting. Bro. J. O. Winger of North Manchester was with us. We had a basket dinner in the park at noon. In the afternoon Bro. Winger told of his experiences while abroad and in the evening he gave his illustrated talk; both were much enjoyed and appreciated.—Mrs. Dewey Rowe, South Bend, Ind., Aug. 11.

Walnut church closed a very interesting and inspiring revival meeting on July 26. Bro. B. D. Hirt was in charge. Eight were received into the church by baptism and five by letter. The whole church was spiritually strengthened. When we surrounded the Lord's table in the communion service on Monday evening, July 26, we were glad to see that almost every member was present including a large number of young people.—Clara Fanning, Argos, Ind., Aug. 10.

IOWA

Des Moines City.—The work of the church in all departments is moving along nicely under the leadership of our new pastor, Bro. S. L. Shenton, and wife. We are sorry to lose our elder, Bro. I. D. Leatherman, who is moving out of the District. At our last members' meeting held Aug. 3 the church elected Bro. O. E. Messamer as elder. Our homecoming will be in October, the exact date to be decided upon later. Brother and Sister Shenton were chosen delegates to District Meeting. Our church and the Brethren church on the west side recently joined in starting a missionary society which will include various activities of the church. Quite a number of our group attended a young people's conference at the Iowa River church, Marshalltown, and report an interesting and inspiring meeting. Our pastor and wife were among the number. Recently eight boys of our church school accepted the Boy Scout work under the leadership of Bro. Carl Black. Quite a number have visited our services on Sunday this summer and we hope others in the city over week-ends will feel welcome to come and worship with us.—Mrs. Phoebe E. Galt, Des Moines, Iowa, Aug. 10.

Sheldon.—A two weeks' Daily Vacation Bible School closed July 24; the average attendance was twenty-eight. Miss Anna Rolston was supervisor. The collection was sent to the mission fund. Brother and Sister McGuire of Chicago are with us as summer pastors. July 11 and 12 our B. Y. P. D. conference was held at the Sheldon church. Bro. Leatherman of Ankeny, Iowa, was the speaker. Bro. Chester Snider of Worthington, Minn., was also with us. Sister Mable Gless-

(Continued on Page 28)

"They Shall Walk and Not Faint"

(Continued From Page 23)

heart for I have often wondered about the same thing, especially when a certain class of people go to conventions, district meetings, etc., and then do not work very much after they come home, except to tell about the wonderful meeting.

But every congregation has a group of folks who walk and do not faint, who can always be depended upon in every time of need, and without whom the church would seriously suffer.

La Verne, Calif.

The Unjust but Glorious Cross

BY IDA M. HELM

We sing, "The cross, the cross, the glorious cross, on which the Prince of glory died," but do we stop to think that the cross on which Jesus our Savior died was an unjust cross? Jesus went to the cross to reveal the love of God for fallen man; he revealed to those in power in his day how they had misrepresented the love of God and disobeyed the laws of God, but that cruel, unjust cross wrought a great change in the heart of the sinner, and today the symbol of the cross has come to stand for voluntary, unjust suffering. In the history of the world before this, people had undergone voluntary suffering that they might receive a blessing for themselves, but the principle of Jesus was voluntary suffering for the sake of others, even for his bitter, malicious enemies. In the upper room at Jerusalem when Jesus was confronted with the wrong and hate and deceit of the traitor, the one iniquitous man at the table, Jesus did not resort to an attitude of defense and humiliate the offender by publicly denouncing him and pointing out his treason. He spoke rather in tones of disappointed trust, as though grieved at parting with Judas and willing to give him one more chance. It has been said that this was perhaps the "bitterest of earthly tests, the severest trial of love." Yet the wise Master Teacher who taught his followers to love their enemies, to pray for them that despitefully used them, and who spoke of turning the other cheek and going the second mile, actually lived out his beautiful teaching. Under the old order of the world the strong conquered the weak, and made slaves of them and heaped on them all sorts of indignities, but here was an unheard-of thing, an acknowledged master of men willing to lay down his life for his servants and even for his bitter enemies. So magnanimous was he while suffering the death on the cross that the Roman captain who had charge of the soldiers confessed, "Truly, this man is the Son of God."

The death of Jesus was not only voluntary but redemptive, his blood saves to the uttermost. His love and willing suffering shakes the sinful soul of man, mellows his heart, and makes him exclaim: "My Lord and my God, what must I do to be saved?" The love of God made manifest on the cross wins men and induces them to take up their own crosses and follow him. They are made willing to acknowledge Jesus as their Savior in season and out of season even though it requires suffering to be true to him.

"There was one who was willing to die in my stead,
That a soul so unworthy might live;
And the path to the cross he was willing to tread,
All the sins of my life to forgive.

"They are nailed to the cross,
They are nailed to the cross,
O how much he was willing to bear!
With what anguish and loss Jesus went to the cross!
But he carried my sins with him there."

Ashland, Ohio.

CORRESPONDENCE

JOTTINGS BY THE WAY—IDAHO

Majestic distances, farflung spaces—these are the impressions one gets while driving an auto in the West. The trip from Colorado Springs to Idaho served admirably to start the impression, and it has not been diminished since. It is a common experience of life that one appreciates a thing in proportion to what one has put into it, of thought, energy or sacrifice. That is one reason why we are enjoying our work and the people out here. It is why we enjoyed so much our stay in Western Montana. For it is not often that one makes a round trip of 700 miles to hold a week's meeting with a small group of folks. Geographical isolation is the word that spells the situation of the church at Whitefish, Mont. It is in the northeast corner of the District of Idaho and Western Montana, and is 350 miles from the nearest other church in the District. But the isolation stops with the geography. Distance is all that separates the group of members there from the folks in Idaho. There is nothing finer to see than the interest, love and support extended to this far-off group by the churches in South Idaho. Brother and Sister Riddlesbarger went to Montana to care for the members there and to build up the work. They are assisted by as loyal a group of members as one will find. During our stay there we were taken by the pastor to visit the members who live round Kalispell. It requires a trip of 90 miles to pay these members a visit. And it takes a trip of 100 miles to go to Proctor, hold a meeting Sunday morning and evening and to return. Whitefish is a railroad town. The members of the church are largely employees of the road or their families. Helpers in the church activities have not been plentiful. This fact has drawn the young people into places of service. Two young men, students in High School, are active; one as teacher and the other as Sunday-school superintendent, while a young sister is at the head of the young people's group, and is very influential. The young brother who is superintending the Sunday-school began this work at the age of thirteen and has been in office three years. The church has been worshiping in a room of the old condemned city schoolhouse. They have decorated the room and are making the most of an unpleasant and inadequate

situation. A churchhouse would be a great asset to their work. The owner of the old building is likely at any time to turn them out and convert the room into a dance hall. It is to be hoped that they can procure new quarters before this happens.

Nestled among the mountains at the foot of a large lake, and only thirty miles from Glacier National Park, Whitefish is beautifully located. One can not forget the charm of the place. And the Flathead Valley beginning near Whitefish and extending south for many miles, is a beautiful farming district. I saw fields of wheat that would yield forty bushels per acre. Hay is a valuable crop, as cattle and sheep feeders buy it to feed their stock through the winter. Fishing and hunting are seasonable sports enjoyed by many. The summer climate is delightful. Winters must needs be cold, but wood is plentiful.

Here is a task to challenge the best there is in one. And Brother and Sister Riddlesbarger are giving their best to it. They are getting into the life and affection of their people and have the loyal support of the youth. Given the necessary equipment, there is a great future for the church in that far-off valley. Our good wishes and prayers are with and for them. Vision, faith, enthusiasm and work will accomplish a great work for the kingdom. It is the challenge of a large opportunity. May grace be given commensurate to the need.

E. H. Eby.

New Plymouth, Idaho.

"JUST YOUR PERSONALITY COUNTS"

For a number of years our college young people have been attending the Y. M. C. A. and the Y. W. C. A. annual conference at Asilomar by the Sea up the coast near Monterey. Without exception, these young people marvel at the veritable melting pot of nationalities which these Asilomar conferences prove to be. One girl put it this way: "At Asilomar, it matters not what nationality you inherit, what fortune, what ancestry, what college you attend or do not attend, what clothes you wear, what attainment of any sort you have reached; at Asilomar just your personality counts."

It was my good fortune to attend the Girl Reserve Annual Conference at Asilomar a few weeks ago, and to live in this atmosphere where only your personality counts. I made a number of new friends—friends with different racial backgrounds but with personalities which contributed much to the inspiration and cultural side of the conference. Let me introduce you to some of my new friends:

Meet Miss Caroline Chew of the International Institute of the Y. W. C. A. in San Francisco. She is very reserved, but so appreciative and so cultured. She was tentmother for a group of twenty-five girls and testified that they "contributed much to her" and now she knows the "white girls' viewpoints better than ever before." She has poise and dignity.

Now, may I introduce you to Miss Catherine Davis. Yes, her skin is colored, but her soul is white as snow. She discusses the vital topics of the day with perfect ease with anyone, and is charmingly helpful to all around her. She has much poise, certainly more than the average young woman.

These bright eyed and smiling girls are from Japan. One is a secretary with headquarters in the San Francisco International Institute; the other one is in the Los Angeles International Institute of the Y. W. C. A. These girls are intelligent, courteous and charming. They tell many interesting stories about their country. For example, they tell a most interesting one about flower arrangement. It seems there is meaning in their method of arranging flowers, that each type of arrangement carries a special message.

The most popular group was composed of the girls from Honolulu. They brought their stringed musical instruments; they sang for every one and carried sunshine wherever they went. There were other nationalities mingling together as one big family, and in the language of Miss Chew, "contributing to each other and enriching personalities." One can not attend an Asilomar conference without being marvelously benefited and inspired to a more fruitful Christian life.

I have pondered on the problem: "Why is not every congregation of the Church of the Brethren like the Asilomar conferences on this question of internationalism?" A few of them are rather like Asilomar, but not all by any means. Why not? Have we forgotten that God is no respecter of persons?

Grace Hileman Miller.

La Verne, Calif.

A USE FOR GOOD LITERATURE

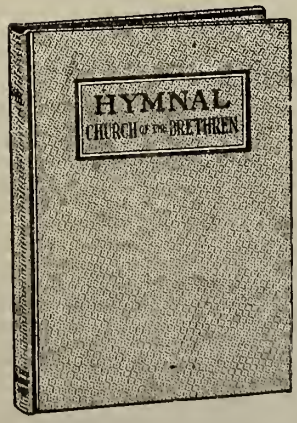
How to dispose of old Gospel Messengers and Sunday-school literature is a matter for some consideration. I do not mean to say that some of this literature is not made good use of, but I think it is safe to say that the general rule is to pile it in the attic or some such place. Why not get the habit of placing such literature in some penal institution such as is located in most counties? I am convinced it is greatly worth while. I have found that the managers of these institutions not only thank one but urge the bringing in of literature. I have been following this practice for some years. I take my papers to our county workhouse at Canton, Ohio. The matron tells me they (the convicts) read them. The papers are placed in the large rooms where they have free access to them.

(Continued on Page 30)

YOUR BEST

HYMNAL

In this New Hymnal we have the **best selection of church music, the finest collection of the old hymns** interspersed with just enough of the **best new music and hymns we have ever** offered to the public. This is not a Sunday-school song book but a **church hymnal.** Its **499 choice hymns** cover every phase of Christian worship. Its **78 Responsive Bible Readings** are each a choice selection, fitted to lead in deep devotion.



Mechanically the book is well done. May be had in round or in shaped notes. Specify which you desire. **Single copy, postpaid, $1.25. Twelve or more copies, carriage extra, each, $1.00.**

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

ner was elected president for the coming year. Mother's Day was observed by a program in the morning by the children and in the evening the B. Y. P. D. gave a program in honor of mothers. The Kingsley B. Y. P. D. gave a program April 14. The Sheldon B. Y. P. D. returned the favor the following Sunday and gave the Easter cantata. Bro. Finnell stopped off with us on his way to Annual Meeting and gave a very inspiring lecture on Why Girls Smoke. Our love feast was held April 6. Bro. J. J. Schechter of Worthington officiated.—Grace B. Kimmel, Sheldon, Iowa, Aug. 6.

KANSAS

Richland Center.—June 14 was observed as Children's Day. A group of about seventy children gave a morning program, then dinner was served and the afternoon was spent in honor of the children. June 28 was young people's day. Several churches in the District were represented and programs of the day were entirely by the young people; it was an inspiration to all. This church will entertain the District Conference Oct. 2-5.—Constance Snell, Summerfield, Kans., Aug. 10.

LOUISIANA

Rosepine.—We took care of our first District Meeting here this year. It began on Thursday night, July 30, and closed Sunday night, Aug. 2. We bad a splendid meeting and it was a great success. Bro. A. R. Coffman and family were with us and were a great help during the meeting. Bro. S. J. Miller from La Verne, Calif., also was present and delivered several good sermons and talks which were very inspiring. One was baptized during the meeting. The District Board has decided to keep Bro. Wilbur I. Liskey and family at Rosepine another year. We are very glad as they have been a great help in our community the past year.—Minnie C. Carpenter, Rosepine, La., Aug. 10.

MARYLAND

Broadfording.—July 8 we met in council. We were glad to have with us several times Bro. Kenneth Strite and Bro. J. W. Whitacre who preached at the morning service. On Sunday morning, Aug. 2, we held our harvest service at which time a good offering was received for home missions. Our Daily Vacation Bible School, in session for two weeks, closed Friday evening, Aug. 7, with a very good program and exhibition of class and hand work. The school had an enrollment of 104 with an average attendance of 87. Sister Edna Cunningham was the principal, assisted by four teachers. One applicant has received the rite of baptism recently. The ministerial and Sunday-school meeting of Middle Maryland will be held here Aug. 12 and 13. Sunday evening, July 26, the B. Y. P. D. rendered a pageant, The Downfall of King Alcohol.—J. Rowland Reid, Hagerstown, Md., Aug. 10.

Licking Creek church will hold their harvest home meeting Aug. 30. A committee is preparing a program for the day. This church has since the last report received two by baptism.—Roy Mason, Hancock, Md., Aug. 8.

Piney Creek church was favored July 30 by a visit from J. M. Henry of Bridgewater College. He delivered a lecture on prohibition which was much appreciated. Aug. 8 the church met in council. The deacons reported favorably on their visit to the members. Bro. Birnie Shriner was reëlected prayer meeting leader for another six months. We decided to hold our love feast Oct. 10 beginning at 2 P. M. We expect Bro. Harper Snavely of Myersville, Md., to come to us Aug. 23 to begin a two weeks' series of meetings.—Theresa S. Forney, Taneytown, Md., Aug. 10.

Westernport.—A surprise party was given in honor of Sister Bessie Taylor, an active member of our church, who has moved to Harrisburg, Pa. Sister Taylor was president of the Ladies' Aid and secretary of the Friendship Bible class. About forty were present. Our teacher-training class with Bro. Beeghly as teacher is progressing nicely with eighteen enrolled. The Volunteer Bible class, organized recently, is composed of young women whose ages range from twenty to thirty.—R. S. Ritchie, Westernport, Md., Aug. 6.

MICHIGAN

Battle Creek.—Our Daily Vacation Bible School with our pastor, D. H. Keller, as superintendent was again the largest in our city and second in the county, with 148 enrolled. The closing program brought a large group of parents. Much good was done. Our annual church picnic was held near a lake on July 4 and afforded much pleasure and fellowship. July 5 Bro. Virgil C. Finnell brought us his lecture, Why Girls Smoke. It was instructive and appreciated by our group. Bro. Keller also arranged for this lecture to be given at the convocation of Battle Creek College. Our chorus is busy in preparation for the united anthem for District Meeting. Our delegates to the conference are Bro. Keller and Sister Gow; with Sister Keller and Sister Arnett for the Sunday-school program. Six of our intermediate boys with Bro. Keller attended Camp Mack, and two of our young people are there now.—Mrs. David P. Schechter, Battle Creek, Mich., Aug. 5.

NEBRASKA

Lincoln.—The church has been privileged to enjoy several extraordinarily good lectures during the summer months. President Schwalm and Bro. J. J. Yoder were here in the interests of McPherson College. Bro. Schwalm's address on education was very fine indeed. Bro. Virgil C. Finnell lectured here as a representative of the No-Tobacco League and delivered a vital message to our youth. July 29 we had a splendid message by one of our pioneer missionaries to China, Bro. Geo. Hilton. His illustrated lecture gave us a vivid picture of the conditions in China. At our June council meeting the church accepted the resignation of our pastor, Bro. Wenger. We have elected Bro. Leonard Birkin of Wiley, Colo., to take the pastorate here. Bro. J. S. Gable represented us at Annual Conference. Recently three have been added to our membership by baptism and two by letter. We feel that we have had a very profitable summer spiritually. Our pastor has given us some fine, challenging sermons.—Opal Newton, Lincoln, Nebr., Aug. 8.

NORTH DAKOTA

Ellison.—The church has been fortunate in having a very good attendance during these hot summer days at the regular Sunday morning service. Although the membership is small we have been having the help of the community in making it possible to have services. Our representatives to District Meeting were Brother and Sister Ed Fike. The project work of the Ladies' Aid during the past year was that of quilt making, and the quilts found ready sale. The series of meetings this summer was from July 12 to 26, conducted by Bro. Ralph Petry, vacation pastor. The love feast was held July 27. Visiting ministers were Bruce Williams, A. B. Hollinger and Royer Myers.—Mrs. Ed Fike, Rock Lake, N. Dak., Aug. 11.

NEW MEXICO

Clovis.—We are putting on a little extra in a missionary effort. A few Sundays back we spent the evening preaching hour in showing views of the Virginia Industrial school. Later we spent another evening with views of India. An offering was lifted and we hope some good was accomplished. We are thus far blessed with a bountiful season and fine summer rains. Sister Minnie Rodes and the writer go as delegates to our District Meeting convening in Thomas, Okla., Aug. 22-27.—E. J. Smith, Clovis, N. Mex., Aug. 8.

OHIO

Lower Miami.—July 12 Eld. David Hollinger of Greenville and Edgar Schooley of Middletown conducted our evening services in a very acceptable manner. July 19 Robert Noffsinger gave his lecture on Mexico. Our Sunday-school outing July 19 was enjoyed by all. July 26 Bro. Ora Garber who is temporarily located in our midst brought us a message. Aug. 16 we are expecting Bro. I. R. Beery of Markle, Ind., to begin a revival.—Blanche Furrey, Dayton, Ohio, Aug. 5.

Springfield church met in council July 18. Sunday-school and church officers were elected for the year beginning Oct. 1. With Bro. Oliver Royer of the District Ministerial Board in charge, assisted by Eld. C. H. Deardorff, Bro. Elden Petry, son of our pastor, was licensed to preach. Arrangements are being made to entertain the District Conference which convenes here in October. Interest and attendance in all departments of church work are keeping up remarkably well during the hot season.—Alice C. Mumaw, Mogadore, Ohio, Aug. 10.

OREGON

Myrtle Point.—Bro. Chas. H. Barklow represented the District of Oregon at Annual Conference and Sister Barklow represented this church. We were glad to have Brethren Dan West and Lorell Weiss with us at a young people's rally on July 8. The Apollo Four gave a good program here the evening of the 20th. Sister Goldie Swartz was here the 26th and talked to a large crowd about the India mission field. A missionary offering was lifted at the close of the service. Aug. 6 about 100 members and friends of the Christian Workers gathered at the home of Bro. Wolff at Broadbent and enjoyed an outing by the river.—Ruth Wolff, Broadbent, Ore., Aug. 7.

PENNSYLVANIA

Glade Run.—July 11 we met in council. We decided to hold our series of meetings next spring beginning the first or second Monday of May with Eld. J. A. Buffenmyer of Windber, Pa., evangelist. It was decided also to have a Rally Day service the first Sunday of October. In connection with this service our pastor will hold a week's revival, closing with a love feast on the 11th. Since our last report three have been added to the church by baptism. The evening of July 26 the young people rendered a missionary program under the direction of Sister Mildred Nedrow.—Mrs. Carman Bowser, Kittanning, Pa., Aug. 10.

Hershey.—Our Daily Vacation Bible School was held from July 6 to 17 with Sister Sarah Schlanch as superintendent. The enrollment was 109; average attendance, 95. The offering amounted to $26. The handwork done by the children was donated to the Neffsville Orphanage, being delivered by some of the teachers and children. Our council meeting was held July 11. On Sunday evening, Aug. 2, the members from the Conewago church rendered a Christian Workers' program followed by an inspiring sermon by Bro. John Zug. Our harvest meeting will be held Saturday afternoon, Sept. 5, at 2 o'clock and evening at 7:30, at the home of Brother and Sister Wm. Moore south of Cambpellstown.—Mary Bashore, Hershey, Pa., Aug. 5.

Myerstown.—Our Sunday-school had their Children's Day exercises July 19, followed by an address by Eld. H. F. King. Sunday night, July 26, there was a singing service. The first Sunday of September our regular evening service, discontinued during July and August, will begin. The Daily Vacation Bible School, July 27 to Aug. 7, directed by Sister Miriam Madeira, closed Friday evening with a program. The enrollment was ninety-six; sixty-eight were present every day. The offerings amounting to $16 will be sent to Africa. Aug. 9 Bro. Roy Forney visited our Sunday-school and gave the morning message; his theme was Stewardship. Bro. Iram J. Lentz is expected

to help conduct our harvest meeting the morning of Sept. 6. J. E. Whitacre has been engaged to preach a missionary sermon Sept. 27. —Alice B. Royer, Myerstown, Pa., Aug. 11.

Philadelphia (Germantown).—On Saturday afternoon, June 27, our Sunday-school picnic was enjoyed in a near-by woods. Sunday morning, June 28, Bro. Swigart gave us a very interesting report of Annual Conference. In the evening our young people's society presented a missionary play, The Pill Bottle. A deep impression was manifested by a splendid offering of nearly $50 for missions. The young people also presented the play in three other churches—Green Tree, Geiger Memorial and at Amwell, N. J. At the young people's meeting June 28 the newly elected officers and committee chairman of the society were installed into office by the pastor. Their meetings were closed until the second Sunday evening in September. The Æolian male quartet of La Verne College rendered a splendid program on Sunday evening, July 5. During the absence of our pastor at Annual Conference the pulpit was filled by Bro. S. H. Ziegler. He gave us some very helpful messages. On Sunday evening, July 19, Bro. Swigart delivered a stirring message at a service held on the Lutheran Seminary grounds under the auspices of the combined young people's societies of our neighboring churches. We will observe our homecoming day on Sunday, Sept. 26.—Mrs. A. P. Shaffer, Philadelphia, Pa., Aug. 11.

Shamokin.—June 27 we had our council. The 28th was the love feast. We had visitors from Buffalo Valley and Harrisburg; our elder, P. J. Forney, and wife also were present. July 12, Children's Day, a splendid program was rendered. From July 13 to 24 we held our Daily Vacation Bible School with 136 enrolled; the average attendance was over 100. The closing program was held Friday night. We had a very fine and successful school, much work being done. Sister Ada Scrogum conducted the school with the assistance of three volunteer helpers. Aug. 2 a special reading and illustrated songs were given by Sister Ada Scrogum and two songs in pantomime by the writer. Brother and Sister J. J. Scrogum will be visiting in Chicago and Michigan for three weeks. The pulpit will be filled by Bro. Marvyn W. Mensch of Buffalo Valley, Pa.—Mabel G. Homer, Girardville, Pa., Aug. 3.

West Green Tree.—We had a series of meetings at the Florin house conducted by Bro. A. M. Kuhns. The meetings were very inspiring and interesting. Three were baptized. May 17 we had an all-day meeting at the Green Tree house with a German sermon in the morning by Bro. J. H. Longenecker. In the afternoon speakers were Bro. S. H. Hertzler and Bro. S. S. Eshelman and in the evening, Bro. John C. Zug. Our love feast was held May 30 and 31 at the Rheems house. Bro. N. K. Musser of Mountville officiated. June 14 Bro. Roy Forney of East Petersburg preached a Spirit-filled sermon. We had our harvest meeting Aug. 1 at the Florin house. Brethren A. M. Kuhns and Aaron Hoffer brought us the message. Our church met in council Aug. 4.—Mrs. John Buffenmyer, Florin, Pa., Aug. 4.

TENNESSEE

Limestone.—Bro. A. G. Crosswhite of Dayton, Ohio, was a welcome visitor to our church Sunday evening, July 26. He preached an inspiring sermon on The One Who Knows. Bro. J. R. Jackson preached to a good congregation Sunday morning. May 23 the church met in council. Brethren J. M. Armentrout and Guy Presley were elected delegates to District Meeting. Bro. W. A. Reed of Schoolfield, Va., will hold a revival for us beginning Aug. 23.—Honoria Pence, Limestone, Tenn., Aug. 7.

Pleasant Hill.—We entertained the ministerial and Sunday-school conference March 28. The topics discussed were: Meeting Our District Needs, The Local Church at Work, Leaders of Children, and Opportunities for Young People. The Pleasant Hill church and the junior choir of Johnson City rendered special music. Quarterly meeting was held May 16. The delegates to District Meeting to be held in New Hope church are Eld. S. H. Garst and Bro. E. S. Glover, with Brethren Elbert Gray, Sam and Vernon Glover, alternates. A Ladies' Aid has been organized recently with Mrs. S. H. Garst, president. Our next quarterly meeting will be Aug. 22.—Edna Wine, Indian Springs, Tenn., Aug. 8.

TEXAS

Nocona.—We have just closed one of the most wonderful revival meetings in the history of our church, wonderful from the standpoint of the constant presence of the Holy Spirit's power and also from the standpoint of attendance and attention. We had overflow crowds every evening. Sixteen souls were born into the kingdom of God as a result of the meeting. We had the baptizing on the morning of August 3, and the love feast in the evening with seventy-five surrounding the Lord's table. Bro. Fred. E. Maxey brought nineteen Spirit-filled messages. Bro. Maxey has conducted eight evangelistic meetings for us and has been located here as pastor for the past three years. During his three years with us, he and his family have been a constant source of inspiration for us, and we deeply regret that he is severing his connection as pastor, but he feels a very definite call to his former line of work, the evangelistic field. He is now on an evangelistic tour through the east.—Mrs. Abe Molsbee, Nocona, Texas, Aug. 8.

VIRGINIA

Linville Creek church met in council July 31. Reports were made on the yearly visit to every member; these showed our membership united in a desire to work for the best interests of the church. Bro. I. W. Miller was reëlected elder. Bro. Sam Harley gave us a fine talk, especially stressing reverence. We have just closed a successful Daily Vacation Bible School; sixty pupils were enrolled. The interest and attendance were fine. A number of our young people will attend Camp Bethel this year.—Mrs. J. C. Myers, Broadway, Va., Aug. 9.

Timherville.—Twenty-five members of our Sunday-school attended the state Sunday-school convention at Harrisonburg, Va., June 11-14. The Friendship Bible class of young married people recently gave a social with the young people as their guests. About 150 were present. July 1 Bro. Walter M. Kahle, regional field worker, met in a discussion group with leaders from several surrounding churches. Harvest-thanksgiving worship was held July 19 with our pastor, Bro. Lindsay, in charge. July 26 Mrs. E. C. Bixler of New Windsor, Md., touring in the interest of peace, delivered an inspiring message. The B. Y. P. D. in a program exchange presented a pageant, The Unfinished Task, to the Cedar Grove church on Sunday evening, July 26. Several young people attended the young people's conference, and the pastor and wife the ministers' conference at Camp Bethel.—Mrs. Samuel D. Lindsay, Timberville, Va., Aug. 5.

WEST VIRGINIA

Spruce Run.—Aug. 1 and 2 Bro. Eugene H. Kahle filled his appointment here, preaching Saturday night and Sunday morning. After services Sunday five were received into the church by baptism. Several more are to be baptized in the near future. Sept. 13 is the day set for our homecoming at Spruce Run.—Glenna Fleshman, Lindside, W. Va., Aug. 6.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, Eastern, Rocky Ford church, Aug. 22-24.
Illinois, Northern and Wisconsin, Lena, Sept. 4-7.
Illinois, Southern, Cerro Gordo, Sept. 4-7.
Indiana, Southern, Nettle Creek, Aug. 25-27.
Iowa, Middle, Des Moines Valley, Sept. 5-7.
Iowa, N., Minnesota, S. Dak., Lewiston, Aug. 28-31.
Iowa, Southern, English River, Aug. 26-28.
Maryland, Western, Maple Grove, Aug. 28, 29.
Michigan, Woodland Village, Aug. 25-28.
Missouri, S. and Arkansas, Aug. 17-22.
Nebraska, Omaha, Aug. 28-Sept. 1.
Oklahoma, Pan. of Texas, N. Mex., Thomas, Aug. 22-27.
West Virginia, Second, Shiloh, Sept. 4, 5.

LOVE FEASTS

Indiana
Center, Sept. 5.

Virginia
Sept. 12, 4:30 pm, Johnsville.

West Virginia
Sept. 19, Mountain Dale.

THREE NEW BOOKS

The World's Best Loved Poems

Compiled by James Gilchrist Lawson

More than 350 of the world's best loved short poems, with a few short prose selections, old-time favorites as well as the most popular of the newer poetry. Masterpieces of great writers, gems of the unknown, loved poems of school days hazily lurking in your mind and the latest "hits." **A book you will read for sheer pleasure.** You will thrill with its emotion and smile at its humor.

Easy to find what you want in this book. There's the subject index, the first line index and the author index. **455 pages and all for ONE DOLLAR.**

Your Son and Mine

By John T. McGovern

Remember when you were young and wanted to prepare for a certain line of work? Perhaps **you wanted to go to college** and become a chemist. **Father thought you should follow his occupation.** Well, here is a frank discussion of just such problems. The author treats a dozen men who were "made" or "unmade" because of the training through which they passed or failed to pass. Every father and every father's son will be the wiser for reading this illuminating book. **195 pages. TWO DOLLARS.**

Hymns in Human Experience

By William J. Hart

A new book on an old subject. Little is said concerning the origin of hymns and of their authors. Rather is the stress upon the hymns themselves, **how they have been used and what their effect has been.** That's one reason why you will repeatedly turn to this book and read its well written narratives. If you love hymns you will appreciate **"HYMNS IN HUMAN EXPERIENCE." 221 pages. TWO DOLLARS.**

BRETHREN PUBLISHING HOUSE
ELGIN, ILL.

A USE FOR GOOD LITERATURE

(Continued From Page 27)

If this idea would be generally heeded and followed out over the country, what an untold good might be accomplished. Why not get the habit? John Culler.

Louisville, Ohio.

ELD. A. C. MILLER

Abraham C. Miller was born near Bridgewater, Va., June 18, 1857, and died June 23, 1931. He married Sister Sallie M. Sandy Aug. 24, 1882. To this union were born three children.

He was baptized at the age of sixteen years and was a faithful, loyal member all his life. He was ordained to the ministry at the age of forty. He was elder for many years and was a good counselor. In his younger days he served his church as delegate to District and Annual Meetings. His years of ministry were spent in Virginia and West Virginia. He was one of the pioneer preachers, going on horseback in the mountains to tell the gospel to the people. He was a great reader of his Bible. His last days were spent with his books, although his condition was such he could scarcely read at all. He moved with his family to Washington, D. C., in 1926. On April 18, 1928, he became paralyzed which affected his speech.

He leaves his wife, daughter, two sons and eleven grandchildren. Funeral services at the church in Oakton, Va., by Eld. Jacob Hollinger assisted by Eld. C. M. Driver. Interment in the cemetery near by. Mrs. Geo. H. Craig.

Washington, D. C.

PASSING OF SISTER CATHERINE F. MILLER

Sister Catherine F. Miller was born near Pleasant Valley, Va., June 16, 1848, and died July 18, 1931, at the home of her daughter and son-in-law, Brother and Sister J. W. S. Myers near Harrisonburg, Va. Sister Miller was the daughter of the late Abram and Anna Early. She with her husband left their home about nine weeks before her death for a visit with her daughter. While there she had the misfortune to fall and fracture her hip; from this she never rallied and quietly passed away.

Oct. 19, 1871, she married Bro. A. B. Miller. To this union were born three children: Eld. L. S. Miller, Frank E. Miller and one daughter, Sister J. W. S. Myers. Sister Miller united with the Church of the Brethren early in life and lived a faithful Christian life for sixty-five years. She indeed was a helpmate to her husband in his fifty-three years of loyal and faithful service in the deacon's office. She will be greatly missed in the home, church and community. Besides her husband and children she leaves fourteen grandchildren, six great-grandchildren and three brothers.

Funeral services at the Bridgewater church by Elders S. I. Bowman, J. H. Bowman, B. S. Landes and W. F. Flory. Interment in the cemetery near the church.

Harrisonburg, Va. Ruth C. Bowman.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Cline-Cool.—At the home of the bride's parents, Bridgewater, Va., July 26, 1931, by the undersigned, Frank P. Cline and Densie E. Cool.—Jno. S. Flory, Bridgewater, Va.

Delauter-Lehr.—By the undersigned at his home Aug. 3, 1931, Bro. Silas W. Delauter and Miss Frida Lehr of Elizabeth, N. J.—Jesse W. Whitacre, Greencastle, Pa.

Englehardt-Stewart.—By the undersigned at his home July 25, 1931, Mr. Noah Englehardt of Chicago, Ill., and Miss Emma Stewart of Bremen, Ind.—Chas. C. Cripe, Bremen, Ind.

House-Fourman.—By the undersigned at his residence, June 9, 1931, Mr. Thurman T. House and Miss Edith Fourman, both of Greenville, Ohio.—Paul E. Wingerd, Greenville, Ohio.

Jolly-Vaughn.—At the Church of the Brethren parsonage, July 16, 1931, Daniel Jolly and Harriet S. Vaughn were united in marriage by the pastor.—W. Earl Breon, Wenatchee, Wash.

Jordon-Eikenberry.—Charles N. Jordon and Beulah M. Eikenberry were married June 30, 1931, in the Wenatchee Valley Church of the Brethren.—W. Earl Breon, Wenatchee, Wash.

Sarber-Senff.—By the undersigned at his home June 20, 1931, Mr. Adam Sarber and Miss Lucile Senff, both of Plymouth, Ind.—Chas. C. Cripe, Bremen, Ind.

Thomas-Brubaker.—By the undersigned at the home of the bride's parents, July 8, 1931, Edward B. Thomas of Oregon, Ill., and Mary Ruth Brubaker of Virden, Ill.—E. F. Caslow, Virden, Ill.

Wright-Terrell.—By the undersigned at the Brethren parsonage in Wenatchee, Jack E. Wright and Ruby May Terrell, both of this city, June 27, 1931.—W. Earl Breon, Wenatchee, Wash.

FALLEN ASLEEP

Eisenhower, John David, born in Abilene, Kans., Oct. 31, 1890, died of typhoid fever July 26, 1931, at his home in Navarre, Kans. He married Martha Snyder April 22, 1914. He is survived by his companion, six children, mother, seven brothers and two sisters. Funeral by the writer. Burial in Navarre cemetery.—W. A. Kinzie, Navarre, Kans.

Funderburg, Sister Mary Denlinger, was born in Lancaster County, Pa., Dec. 16, 1843, and died at her home in New Carlisle, Ohio, July 26, 1931. In early life she united with the Church of the Brethren and had always manifested a desire to serve the Christ she loved and in whom she trusted. Oct. 6, 1876, she married Geo. Funderburg; he preceded her more than thirty years. She leaves two sons, Jacob D. and Eld. Cyrus Funderburg, also nine grandchildren. Funeral services at the residence by Elders G. E. Yoder and D. S. Dredge. Interment in the New Carlisle cemetery.—Ruth Dresher, Springfield, Ohio.

Johnson, Galen, son of W. F. and Sister Hattie Long Johnson, born at Garrison, Iowa, Sept. 11, 1896, died at Nezperce, Idaho, June 12, 1931. He is survived by his widow, father, mother, three brothers and one sister. Funeral services in the Brethren church, Nezperce, by Bro. B. J. Fike. Interment at Nezperce.—Mattie E. Thomas, Nezperce, Idaho.

Leach, Wm. Willis, born near Auburn, Ill., died in a hospital at St. Louis, Mo., July 28, 1931, aged 16 years, 8 months and 2 days. He is survived by his mother, stepfather and two sisters. He was ill for the past two years and a constant sufferer but endured it with much patience. He joined the Church of the Brethren by confession, and received the anointing which gave him comfort and consolation. Services at the church by Bro. E. F. Caslow and interment in the Virden cemetery.—Lola Brubaker, Virden, Ill.

Lipscomb, Jr., Ernest Delbert, son of Ernest and Prema Lipscomb, died Aug. 1, 1931, aged 1 year, 2 months and 27 days. He leaves father, mother and one sister. Funeral at the Maple Springs church by the writer assisted by T. S. Fike.—Daniel B. Spaid, Eglon, W. Va.

Miller, Mary E., died at her home in Bedford County, May 28, 1931, of apoplexy. She was born Dec. 25, 1876, a daughter of Isaac and Margaret McDowell Steele. She was twice married, her first husband being Wm. Hummel. She married Elza Miller in 1901 who survives with a daughter by her first marriage, three grandchildren, sister and six brothers. She was a member of the Church of the Brethren for a number of years. Funeral at the Bethel church by D. A. Stayer assisted by E. Paul Dilling. Interment in cemetery adjoining.—Mrs. Bertha Snyder, Hopewell, Pa.

Myers, Emma Jane, born in Carlyle, Ill., June 29, 1857, died at the Home in Girard, July 30, 1931. She leaves her husband, John Myers, five sons and five daughters. Several years ago she united with the Church of the Brethren. Services by Bro. E. F. Caslow and interment in Virden cemetery.—Lola Brubaker, Virden, Ill.

Myers, Emma Richie, born in Rockingham County, Va., April 2, 1860, was found dead by her husband when he returned home from work. They lived near Centerville, Ind. Her age was 71 years, 3 months and 17 days. She married Bro. John Myers Oct. 19, 1884. She had been a member of the church at Middletown, Ind., for many years. She leaves her husband, son, two grandchildren, great-granddaughter, two brothers and one sister. Funeral at the church near Middletown by the writer.—I. B. Wike, Middletown, Ind.

Nicholas, Fred, died at Lebanon, May 4, 1931, aged 35 years, 9 months and 13 days. He married Amy Nicholas Feb. 18, 1923. He is survived by his widow, son, father, two sisters and a brother. He united with the church in February, 1925, and served as superintendent for three years. Services in the Lebanon church by Eld. Nathan Martin and Wm. Forry. Interment in the Midway cemetery.—Martha Z. Eckert, Lebanon, Pa.

Price, Robert A., died July 22, 1931, at the home of his daughter, Mrs. Geo. Dobles, Harmon, Ark. He was born July 3, 1852, in Hawkins County, Tenn. Jan. 20, 1876, he married Miss Margaret Derrick and to them thirteen children were born; two daughters and seven sons survive. He was converted in his youth and joined the Brethren Church and was a loyal and faithful member. He spent much of his

life trying to build a church at Pilot Knob. His wife died July 7, 1912, and since 1924 he had made his home with his daughter. He was buried in the Pilot Knob cemetery.—Mrs. G. W. Dobles, Elm Springs, Ark.

Shellenberger, Jennie Smith, died July 28, 1931, aged 84 years, 2 months and 6 days. She is survived by one son, five daughters, thirty-three grandchildren, thirty-two great-grandchildren and two brothers. Her husband, David Shellenberger, died eight years ago. She had been a faithful member of the Church of the Brethren for sixty years. Her entire life was spent in the bounds of the Lost Creek congregation. Funeral services by the writer in the Bunkertown church. Interment in the Bunkertown cemetery.—C. E. Grapes, Bunkertown, Pa.

Smith, Mary Jane, born March 13, 1843, at Joplin, Mo., died July 16, 1931, at Glendale, Ariz. She with her husband crossed the plains, arriving in Arizona in 1887. She was one of the first three baptized in the Church of the Brethren in Arizona; the other two were her husband and son who have passed on. She loved her church; although not apparently active, she did a wonderful work for it in her daily testimony of love and meekness. Services by Bro. Frank D. Howell and Bro. Ola Gillett.—Mrs. Addie G. Kurtz, Glendale, Ariz.

Stuntz, Geo., son of Mr. and Mrs. John Stuntz, born at Hazleton, Pa., Dec. 17, 1854, died at his home near Bremen, Ind., May 28, 1931. In 1883 he married Elizabeth Mow. He leaves his wife, three sons and two daughters. Funeral by the writer in the Bremen Church of the Brethren.—Chas. C. Cripe, Bremen, Ind.

Stutzman, Sister Helen Luella, wife of Bro. Lester Stutzman, and daughter of Brother and Sister Dallas Sigler, died at the home of her parents, near White Pigeon, Mich., July 31, 1931, aged 23 years, 4 months and 13 days. She is survived by her husband, parents, three brothers and three sisters. She united with the Church of the Brethren at the age of fifteen and had been interested and active in her Master's service. She had been afflicted for about two years. Funeral services at the Shipshewana church, Ind., by the writer assisted by Bro. Leander Kurtz.—J. H. Fike, Middlebury, Ind.

Targerson, Constance, born in Denmark, Dec. 12, 1865. She came to America when about seventeen years old. She was received into the fellowship of the Rice Lake congregation, Wis., Dec. 19, 1927. Aug. 29, 1930, she came to the Old Folks' Home at Mt. Morris. The last five months were spent in severe affliction from which she was relieved on July 24, 1931. Services at the Home by Eld. C. Ernest Davis. Burial in the cemetery at Mt. Morris, Ill.—J. H. Brindle, Mt. Morris, Ill.

Thomas, Bro. Curnel G., died in Roanoke hospital, May 20, 1931, aged 27 years. He married Lola Graham May 10, 1927. He was baptized in September, 1927, and lived a faithful Christian life. He was sick with pneumonia only a few days. He is survived by his wife, son and daughter, mother, father, two brothers and two sisters. At the time of his death he was living near Glenvar, Va. Funeral in Oak Grove church, of which he was a member, by C. F. Webster and L. N. Kinzie. Interment near his home.—Mrs. O. D. Eller, Salem, Va.

Thomas, Bro. J. Rowland, son of Brother and Sister Jacob Thomas, of near Hagerstown, Md., died July 2, 1931, at the Springfield hospital near Baltimore, of chronic heart trouble, aged 25 years. He had been in ill health for a number of years. Early in life he united with the Church of the Brethren, Manor congregation, where he attended services whenever possible. He is survived by his parents, sister and three brothers. Funeral at the church by Bro. Rowland Reichard. Interment in Manor cemetery.—Naomi H. Coffman, Fairplay, Md.

Tousley, Sister Whyella, daughter of Eld. John and Mary Kurtz, died at the home of her daughter, Sister Monroe Williams of Scottville, Mich., July 20, 1931, aged 73 years, 7 months and 4 days. She married Henry W. Tousley Oct. 24, 1878. He passed away in 1908. Sister Tousley was the oldest of twelve children, five brothers and two sisters surviving. In early womanhood she united with the Church of the Brethren and remained faithful and steadfast until the end. For two months she had been confined to her bed with heart and kidney complications. June 1 she called for the elders and was anointed. She leaves one son, two daughters, sixteen grandchildren and three great-grandchildren. She was taken to the old home at Ferris Center, Mich., funeral services being conducted by Eld. J. J. Hamm assisted by Bro. R. A. Buskirk. Interment in the adjoining cemetery.—Cora Mattox, Scottville, Mich.

Whitmer, Mrs. Katherine Hawbaker, born in Lancaster County, Pa., Feb. 5, 1862, died June 26, 1931. She moved with her parents to Dallas County, Iowa, when she was fourteen years old. Feb. 16, 1886, she married Emmert C. Whitmer and since that time had resided on their farm south of Curlew. To this union were born five children. The husband and three children survive with ten grandchildren. At an early age she accepted Christ as her Savior; she was a charter member of the local Church of the Brethren and was faithful to her baptismal vows. For a number of years she suffered from heart trouble and a severe attack caused her death. Funeral at the Brethren church at Prairie View by Rev. Rallston. Interment in Rush Lake cemetery.—Mrs. J. W. Whitmer, Curlew, Iowa.

Young, Ann Elizabeth, daughter of Joseph and Susan Schecter Wagner, was born near Oregon, Ill., Jan. 18, 1848, and died in Mt. Morris, July 24, 1931. She was married to D. W. Young March 10, 1870. To them five children were born, four of whom are living. Since the death of her husband in 1925 she had made her home with her daughter, Mrs. Keedy. For many years she had been a faithful member of the Church of the Brethren. Funeral by the writer assisted by Eld. W. E. West. Burial was made at Silver Creek.—F. E. McCune, Mt. Morris, Ill.

DISTRICT MEETING SECRETARIES

Like Our Minutes Because—

1. We put them up in good style.
2. They find our prices right.
3. We will send them direct to the several churches.
4. We suggest style where secretaries are in doubt.
5. We "edit" so that they come out A1.

We solicit the pleasure of printing your **District Meeting Minutes.** Send them in promptly after the meeting.

Brethren Publishing House, Elgin, Ill.

TEACHING THE S. S. LESSON

will be simplified if along with the **BRETHREN ADVANCED QUARTERLY** and the **BRETHREN TEACHERS' MONTHLY,** you use some good commentary. Of commentaries on **Acts** there are many.

Our editor of Sunday-school literature recommends

The Acts, by Charles R. Erdman. $1.00

and

The Acts of the Apostles, a Devotional Commentary, by Charles R. Brown. Two volumes

Price, $2.00

BRETHREN PUBLISHING HOUSE

Elgin, Ill.

"THE ROAD BACK"

By Erich Maria Remarque

who also wrote

"All Quiet on the Western Front"

"THE ROAD BACK" sbows you the **disillusioned German soldier** when peace came and he returned to his home. He had been told that Germany was winning the war, when suddenly fighting ceased, tbe Kaiser fled, and the German soldier was left to struggle on as best he could.

For four years he had been taught that the greatest virtue was to kill the enemy. Guns, bombs, gas, trenches, wire entanglements, privations, wounds, suffering, death were all around him for four years.

Quiet, peace, nothing to do, no one to kill—all this was foreign to his shell-shocked, conscience-seared being. No food, no work, no grand reception at home—**only taxes, burdens, peace!** He could not be reconciled.

There is much in this great after-war novel one wishes had been omitted. This is not a book for study groups but mature minds that really desire to know what the World War did to the German soldier, and so to all soldiers, to the German nation and so to all nations, will find the picture in **"THE ROAD BACK."**

No one can read this book without saying, **"War is of the devil and makes demons out of human beings." The generation that reads this novel should become steeled against any further war for itself and its children. 344 pages. $2.50.**

Brethren Publishing House, Elgin, Illinois

FOR SALE: Farms and City Property. Write for information. No charges.
John Isenbarger, North Manchester, Ind.

School and the Future

A modern beautifully kept school where character building and personality development for successfully meeting the future are handled by a most experienced staff. Tbe development of churcb leadership is made a specialty. **Location one of the most beautiful in Virginia.**

ACADEMY COURSE

A higb quality Academy course, Bible, Business, Musical education. Cultural and Christian citizenship. Personality study and vocational guidance. Wholesome athletics. Wonderful environment. Single dormitories. **Write for details.**

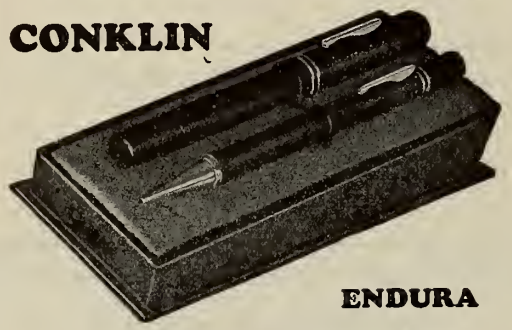
For Girls **For Young Men**

DALEVILLE ACADEMY (near Roanoke)

Daleville, Box B **Virginia**

The pen and pencil you need for school

CONKLIN



ENDURA

PENS AND PENCILS

are sold under an unconditional guarantee of free service forever. **Conklin Endura Pens and Pencils** are repaired free at the **Conklin** factory at any time, whenever all the broken or worn parts are returned to the company.

47SBGC Medium Black and Gold Endura Pen .... with Clip $5.00
47SBC Medium Sapphire Blue Endura Pen with Clip 5.00
9SBC Medium Sappbire Blue Endura Pencil with Clip 3.50
9SBGC Medium Black and Gold Endura Pencil with Clip 3.50
47PBC Medium Pearl and Black Endura Pen witb Clip 6.00
9SPBC Medium Pearl and Black Endura Pencil with Clip 4.00

If you prefer you may have the above furnished with ring at top instead of clip.

Conklin Medium Priced All-Purpose Pens and Pencils

will withstand hard usage and are guaranteed against defects. They are well made and largely used.

26C Long Black Ribbon Chasing Pen with Clip .. $2.75
264S Short Black Ribbon Chasing Pen with Ring 2.75
161C Long Black "Three Fifty Pen," Plain Black and Clip 3.50
161GC Green Pen with Gold Band and Clip 3.50
3 Black Pencil witb Clip 2.50

Brethren Publishing House, Elgin, Ill.

"I WISH I HAD

A RECORD BOOK OF CERTAIN PERIODS OF MY LIFE," has been the wail of most of us. It's not too late for some of us.

We offer you a series of books in which you can group those important events that we remember with pleasure. These are beautiful books and all well planned:

Our Baby's First Seven Years $2.50
How you would like to have your own record. Keep a record of your own child and you will never regret it.

My Diary of Events 1.25
Every boy and girl will take pleasure in filling out tbis loose-leaf record as the years pass by.

As It Happened 1.25
Memories, autographs, snapshots—how we do prize them. They help us live over again former experiences.

Autographs and Memories, A School Memory Book 1.00
Scbool is now over, but this is the time to get your book and plan what you will place within its pages for future reference.

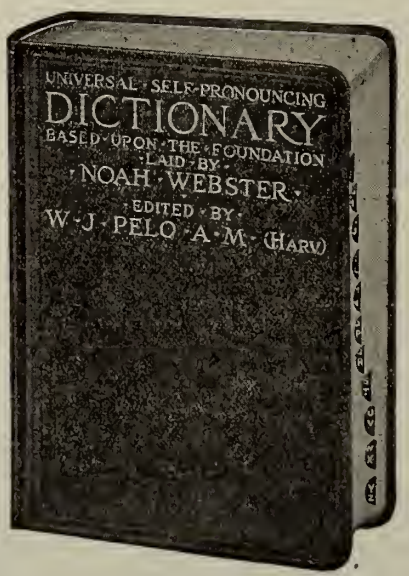
The Girl Graduate's Journal 1.50
Every girl comes from school with a lot of material that soon is lost because she has no place to keep it. Tbis Journal systematizes all and keeps alive bappy school days.

You'll find nothing better than what we offer here. Try one or more of these books and you will discover their value.

Brethren Publishing House, Elgin, Ill.

HANDY DICTIONARY FOR $1

SELF-PRONOUNCING, THUMB INDEX



1,088 PAGES, 5¼ x 7½ x 1¾ INCHES

Order now and have it ready for school the first day. You'll not be disappointed. Big value.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., August 29, 1931 | No. 35



CHINESE CHILDREN GIVING THANKS

ANNUAL CHINA NUMBER

Editorial—

The Limits of Specialization (H. A. B.), ... 3
A Problem in Perspective (E. F.), ... 3
To Whom the Promise Comes (E. F.), ... 3
Our Chinese Puzzle (H. A. B.), ... 3
An Adventure in Steadfastness (E. F.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Incidents From Every Day Life in China, ... 5
China—The Political Situation. By I. E. Oberholtzer, ... 9
Literacy Progress in China. By Lucille Sherck, ... 10
A Letter From China. By V. Grace Clapper, ... 12
Suggestive Junior Worship Program, ... 12
News Notes From the Field, ... 13
The Home Is the Strategic Point, ... 14
Changes. By Bess Royer Bates, ... 20
Men's Work. By R. E. Mohler, ... 20
Invest Your Money in Character. By R. D. Bowman, ... 21
Spirit and Fire Baptism. By D. E. Cripe, ... 21

Pastor and People—

The Minister in Social Life. By Maud Mohler Trimmer, ... 18
Forgiveness. By Clement Bontrager, ... 19
Indoctrinating Young Christians.—No. 19. By Galen B. Royer, 19
Faith in the Call. By O. P. Williams, ... 23
"The Giver of Life." By Wilbur Bantz, ... 26

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

OFFICIAL DIRECTORY

The Official Directory is published in the last issue for each month. Special effort is taken to keep it up-to-date. Early notice of corrections or changes in address is desired.

BOARDS AND COMMITTEES

GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.
J. J. Yoder, Vice-Chairman, McPherson, Kans.
H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.
Levi Garst, Salem, Va.
J. B. Emmert, 2627 4th St., La Verne, Calif.
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.
L. C. Moomaw, R. 2, Bx. 209, Roanoke, Va.
General Secretary, C. D. Bonsack, Elgin, Ill.
Assistant Secretary, H. Spenser Minnich, Elgin, Ill.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.
Manager and Treasurer, R. E. Arnold, Elgin, Ill.
Secretary, L. T. Miller, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION

C. Ernest Davis, Chairman, Mt. Morris, Ill.
C. S. Ikenberry, Vice-Chairman, Daleville, Va.
H. K. Ober, Elizabethtown, Pa.
L. W. Shultz, North Manchester, Ind.
J. M. Henry, Bridgewater, Va.
Eva Trostle, 3435 Van Buren, Cbicago, Ill.
R. E. Mohler, McPherson, Kans.
Mrs. R. D. Murphy, Chairman, Women's Work.
P. G. Stahly, Chairman, Men's Work.
General Secretary, R. D. Bowman, Elgin, Ill.
Director of Young People's Work, Dan West, Elgin, Ill.
Director of Children's Work, Ruth Shriver, Elgin, Ill.
Editor, E. G. Hoff, Elgin, Ill.
Assistant, Maud Newcomer, Elgin, Ill.
Assistant, Edith Barnes, Elgin, Ill.

GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.
V. F. Schwalm, Vice-President, McPherson, Kans.
J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.
H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.
D. W. Kurtz, 1605 E. 3rd St., Long Beach, Cal.
A. C. Wieand, Bethany Biblical Seminary.
E. C. Bixler, Blue Ridge College.
Paul H. Bowman, Bridgewater-Daleville.
R. W. Schlosser, Elizabethtown College.
C. C. Ellis, Juniata College.
E. M. Studebaker, La Verne College.
Otho Winger, Manchester College.
V. F. Schwalm, McPherson College.
C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD

S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.
M. J. Brougher, Assistant Secretary, 554 Stanton St., Greensburg, Pa.
W. H. Yoder, R. 1, Waterloo, Iowa.
H. L. Hartsough, N. Manchester, Ind.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE

James M. Moore, Chairman, 3560 Congress, Chicago, Ill.
R. W. Schlosser, Secretary, Elizabethtown, Pa.
A. R. Coffman, Mt. Morris, Ill.
D. W. Kurtz, Moderator Annual Meeting, 1605 E. 3rd St., Long Beach, Calif.
J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.
Vice-Chairman, P. H. Bowman, Bridgewater, Va.
Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.
Executive Secretary, J. W. Lear Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK

Mrs. R. D. Murphy, Chairman, 2260 N. Park Ave., Philadelphia, Pa.
Mrs. H. L. Hartsough, Sisters' Aid, N. Manchester, Ind.
Mrs. Laura Gwin Swadley, Bible Study, R. 4, Johnson City, Tenn.
Nora M. Rhodes, Missions, Dallas Center, Ia.
Mrs. J. Z. Gilbert, Mothers and Daughters, 3300 N. Griffin Ave., Los Angeles, Calif.
Ruth Shriver, Children's Work, Elgin, Ill.
Mrs. E. C. Bixler, Peace, New Windsor, Md.
Eva Trostle, Temperance and Simple Life, 3435 Van Buren St., Chicago, Ill.
Lucille Sherck, Office Secretary-Treasurer, Elgin, Ill.

NATIONAL COUNCIL OF MEN'S WORK

P. G. Stahly, President, South Bend, Ind.
Dr. O. G. Brubaker, First Vice-President, North Manchester, Ind.
C. C. Hawbaker, Second Vice-President, Soutb Bend. Ind.
Levi Minnicb, Third Vice-President, Greenville, Ohio.
C. M. Culp, Recording Secretary, Elgin, Ill.
Dan West, Treasurer, Elgin, Ill.
G. A. Cassel, Ashland, Ohio.
H. J. Harnly, McPherson, Kans.
L. C. Moomaw, Roanoke, Va.
J. Herbert Miller, Baltimore, Md.
D. E. Sheller, Long Beach, Calif.
L. M. Davenport, Los Angeles, Calif.
J. M. Fogelsanger, Philadelphia, Pa.
J. K. Miller, Cedar Rapids, Iowa.
B. F. Stauffer, Rocky Ford, Colo.
R. E. Mohler, Executive Secretary, Elgin, Ill.

AUDITING COMMITTEE

E. M. Butterbaugh, 526 E. Indiana Ave., South Bend, Ind.
J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER

E. J. Stauffer, Mulberry Grove, Ill.

MEMBER ADVISORY BOARD A. B. S.

M. C. Swigart, 1611 Germantown Ave., Philadelphia, Pa.

RAILWAY TRANSPORTATION AGENT

J. F. Appleman, Plymouth, Ind.

OUR MISSIONARIES

Supported in whole or in part by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

AMERICA

Industrial School, Geer, Va.
Finckh, Elsie, 1925.
Hersch, Orville, and Mabel, 1925.
Kline, Alvin, and Edna, 1919.
Knight, Henry, March, Va., 1928.
Wampler, Nelie. 1922.

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45. Malmö, Sweden, 1911.
Norris, Glen E., and Lois, Spangatan, 38, Malmö. Sweden. 1929.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Pollock, Myrtle, 1917.
Senger, Nettie M., 1916.
Wampler, Ernest M., 1918, and Elizabeth, 1922.

Ping Ting Chow, Shansi, China
Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Flory, Byron M., and Nora, 1917.
Flory, Edna R., 1917.
Horning, Emma, 1908.
Metzger, Minerva, 1910.
Schaeffer, Mary, 1917.
Sollenberger, O. C., and Hazel, 1919.

Show Yang, Shansi, China
Clapper, V. Grace, 1917.
Cripe, Winnie, 1911.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China
Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

On Furlough
Heisey, Walter J., and Sue, Boston, Ind., 1917.
Neher, Minneva J., La Verne, Calif., care of W. H. Neher, 1924.
Oberholtzer, I. E., and Elizabeth, Trotwood, Ohio, 1916.
Shock, Laura, 1916, Huntington, Ind.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Beahm, Wm. M., and Esther, 1924.
Bittinger, Desmond, and Irene Frantz, 1930.
Harper, Clara, 1926.
Helser, Albert D., 1922, and Lola, 1923.
Horn, Evelyn J., 1930.
Robertson, Dr. Russell L., and Bertha C., 1927.
Royer, Harold A., and Gladys H., 1930.
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa
Rupel, Paul, and Naomi, 1929.
Burke, Dr. Homer L., and Marguerite, 1923.

Marama, via Damatura, Nigeria, West Africa
Heckman, Clarence C., and Lucile, 1924.
Schechter, Elnora, 1929.

On Furlough
Kulp, H. Stover, 1922, and Christina, R. 3, Pottstown, Pa., 1927.
Shisler, Sara, Vernfield, Pa., 1926.

INDIA

Ahwa, Dangs, Surat Dist., India
Garner, H. P., and Kathryn, 1915.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India
Grisso, Lillian, 1917.
Lichty, D. J., 1902, and Anna, 1912.
Sbickel, Elsie N., 1921.

Bulsar, Surat Dist., India
Blickenstaff, Lynn A., and Mary, 1920.
Blough, J. M., and Anna, 1903.
Bollinger, Amsey, and Florence M., 1930.
Fox, Dr. J. W., and Besse, 1929.
Shumaker, Ida C., 1910.
Wolf, L. Mae. 1922.
Ziegler, Emma K., 1930.

Dahanu Road, Thana Dist., India
Blickenstaff, Verna M., 1919.
Ebbert, Ella, 1917.
Nickey, Dr. Barbara M., 1915.

Vada, Thana Dist., India
Brumbaugh, Anna B., 1919.
Swartz, Goldie E., 1916.
Shull, Chalmer, and Mary, 1919.

Palghar, Thana Dist., India
Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India
Miller, Arthur S. B., and Jennie, 1919

Vyara Surat, India
Brooks. Harlan J., and Ruth, 1924.
Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India
Stoner, Susan L., 1927.
Wagoner, Ellen, 1919.

Jalalpor, Surat District, India
Miller, Sadie J., 1903.

On Furlough
Cottrell, Dr. A. R., and Laura, 3435 Van Buren St., Chicago, Ill., 1913.
Ebey. Adam, and Alice, N. Manchester, Ind., 1900.
Long, I. S., and Effie, Bridgewater, Va., 1903.
Miller, Eliza B., 723 Denver St., Waterloo, Ia., 1900.
Metzger, Dr. Ida, Strathmore, Calif., 1925.
Mohler, Jennie, Leeton, Mo., 1916.
Moomaw, I. W., and Mabel, 147 W. 9th St., Columbus, Ohio, 1923.
Mow, Anetta, Nokesville, Va., 1917.
Mow, Baxter M. and Anna B., Nokesville, Va., 1923.
Ziegler, Kathryn, Limerick, Pa., 1908.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., August 29, 1931 No. 35

EDITORIAL

The Limits of Specialization

SPECIALIZATION was a great idea, and still is—but it has its limits. One characteristic of the present age has been the tendency to ride a specialty to death.

In education we were all for specialization until it was discovered that man was a living soul and not a mere machine. Since this discovery there has been some attempt to work out a more balanced educational system.

In industry and all lines of professional services there has been so much stress on specialization that many specialists are not fitted to do the real work of the world. In medicine, for example, the crying need is not for more specialists, but for honest to goodness family doctors who know how to treat a stomach ache.

Our conviction is that specialization has gone too far; that the generality of men would be much happier, and have more to eat and wear, if life were on a simpler and more self-sufficient basis. Extreme specialization is too unstable as a system; it involves too much spending for that which is not bread. H. A. B.

A Problem in Perspective

A STATEMENT put out by the Evangelical Synod of the District of New York says that the proper objective in life is "man-making, not money-making." The author of it may have heard that a human soul is of more worth than all the world besides. Perhaps also that a man is of more value than a sheep. And that a man's life does not consist in the abundance of his possessions. And that man is what other things were made for.

Anyway we endorse the conclusion arrived at by the Synod. We wish only to add that a just estimate of it is a problem in emphasis. It is putting the accent where it belongs. It should not be much of a problem, however. Yet it is so for many people.

Making money is all right, certainly. It is not merely a legitimate privilege; it is a duty. The only reservation to be made is that the process be kept on the plane of means to a worthy end, that end being the making of men. Money is useful for this purpose. Let it be made and used for this purpose.

Any use of it which puts anything in the way of the expansion of personality for the poorest, humblest, most uncultured of God's creation is a violation of this condition. Will this money, if I get it, or this use of it, if I do this with it, help me, or the other person concerned in the transaction, to be a better, happier, completer man? Answer that first. Then proceed accordingly. E. F.

To Whom the Promise Comes

"THE times are full of promise, full of command."

The words seemed so significant we set them down. The idea was that the consummation should be left to the Commander, while we give attention to the commands.

How beautifully reasonable it seems. Provided, of course, you have confidence in the Commander. If you have not, it is hard to leave it to him. In that case one feels strongly the urge to arrange the chart for him with great detail, so he will know just how to work it out.

The other procedure is simpler, more natural, more beautiful. To those whose eyes are fastened on the commands, and who see the great urgency of them, "the times are full of promise." The promise is to those who love righteousness and pursue it, and it is the promise of triumph. E. F.

Our Chinese Puzzle

IT is again time to wrestle with our Chinese puzzle—the puzzle of what to say editorially in the Annual China number of the MESSENGER. Of course, there is little enough that an editor can say out of intimate or first-hand knowledge, but much that might be said from the viewpoint of the interested and supposedly omniscient observer.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

Thus, when we studied geography we were taught that China is on the other side of the world; that if by some magic one could pass directly through the earth he would come out in the very midst of the startled Chinese. More recently we of the west have learned that China is on the other side of the world intellectually as well as geographically. For what we do one way, the Chinese are pretty apt to do in just the opposite way. All of which is quite puzzling to the cocksure westerner.

Yet in China many things are changing. The impact of western ideas has broken the spell that once rested on the sleeping giant. Hence the puzzle is: Will China awaken to become as western as the occident? Or will the awakened giant be China still? What China decides to be is important as determining the course of world civilization.

This is true because China represents the last stand of the orient. Here is the center of eastern culture as it exists today. To the north and west of China is Russia and the soviet ferment. To the south is India, long dominated by the British, and Indo-China controlled by the French. To China's southeast the Dutch influence is found in the East Indies; from the Philippines the American spirit emanates. On China's east and northeast stands westernized Japan and her spheres of influence. Thus the ring of western power and influence is complete. Now what distinctly eastern cultural elements can survive such pressure?

Thirty years ago the political ring about China was so tight that the European nations were at the point of dismembering the Celestial Empire. Then unexpected help came and China was spared. Yet the ring remained—less obvious, but of an even more ominous sort. On every frontier there is the pressure of western cultures. Will ideas do what guns and secret diplomacy were unable to accomplish? Thus the Chinese puzzle attains true world significance, for as goes China, so goes the world. It will be either all western in culture, or western as modified by the oriental factor, mainly preserved and passed on by the Chinese.

However, there are signs that the cultural ring around China is not as strong as it seems. Perhaps it is no stronger than was the political ring of thirty years ago. At any rate, throughout the orient unsuspected vitality is being manifest: as when British imperialism broke down in the face of soul force, and American style missions were suddenly adjusted to the idea of the indigenous church. So China stands, at the heart of the orient, changing in the more superficial aspects, but changeless China still so far as many basic cultural values are concerned.

Indeed, the Chinese civilization is so old, so powerful as a solvent, that western ideas are being modified as they touch the last stronghold of orientalism. As has happened so often in the past, the seeming victor is being changed and even absorbed by the supposed victim.

We believe that this eventual solution of the Chinese puzzle is not only inevitable, but without yellow peril. What started the west on its rise to power was light from the east. And now that the west has developed eccentrically until it seems to be approaching moral bankruptcy, what is more to be desired than new and healing contacts with the east? After all the peace which the world desires is—

The Peace of Asia

Five thousand years her holy sons
  Have bowed before their shrines;
And yet, the hoary East is young
  As spring in all her lines.

From age to age a restless West
  Has banked the altar fires
And fought to drain on every coast
  The cup of wild desires.

And pushing on, the West has found
  The slow and tropic stream
Which carries all his soul has sought
  In war or work or dream.

The waking East has seen the ships
  Of him who seeks her rest—
And in the marriage of their souls
  There is no East or West.

So let the circling ages run—
  The twain were bound to meet—
For West is East, and East is West,
  All one, infused, complete.

H. A. B.

An Adventure in Steadfastness

THE twofold call to the church of our time, rightly says Dr. Patton in his new "God's World," is a call to steadfastness and to adventure. Steadfastness in maintaining the long tried virtues and bases of comfort which powerful influences are seeking to discredit, and adventure into new and untried realms of brotherliness.

Why set these two good things so much at variance? They ought to be more friendly. We need them both. So far from being hostile to each other, each one requires the other, not only for proper equilibrium's sake, but for carrying out to the full its own implications.

For instance, it will take a lot of steadfast courage, the kind of perseverance you used to write about in your school compositions, to adventure far into the newer fields of brotherliness. And it will require just such bold adventuring in the wider practice of love, to maintain true loyalty to the old standards of fidelity. "Be ye steadfast, unmovable, always abounding in the work of the Lord." That work is loving more, more people, more intensely. It is very bold adventuring.

E. F.

ANNUAL CHINA NUMBER

Incidents From Every Day Life in China

Introduction

BY EMMA HORNING

Rabbi Abba Hillel Silver says: "To live is to feel continuously the teem and thrust of expanding life within one's soul, the thrill of new ideas, the throb of new purposes, the stir of new revelation and new insight. . . . If we are striving ever upward through labor pain and struggle, if every year we feel that an added measure of mind and soul ripening has come to us—keener perceptions, finer discrimination, sounder judgment, deeper loyalties—then we are alive and the greatness and the glory of life are ours and we may be called blessed among the children of men."

Jesus says: "I am come that ye might have life." We have been sent to China to help fulfill these words of Jesus. Millions of these people exist, but what about the life that Jesus wishes them to have? Where is the abundance of life, the joy, the satisfaction of living? We are not satisfied with our mission work until we do see their souls expanding, their minds thrilling with new ideas, and their feet leading them from the traditional paths into new fields of Christian usefulness. There is much question about the stir of life in China, but much of the stir is chaotic. It is our business to direct this life in right lines.

The following experiences in this number of the *Messenger* will reveal to you a bit of the Christian life that is beginning to stir in these few individual's hearts. These few are but examples of the thousands who are feeling the new life stirring in their breasts. Make it possible by your prayers and gifts to develop this Christ life deeper and wider to the glory and honor of the kingdom of God.

Ping Ting Chow, Shansi, China.

A Quiet Testimony

BY MINNIE F. BRIGHT

It was a hot summer's day and the Shansi train was crowded, especially the small, women's compartment in third class. When the train stopped at a station, a young woman carrying a small child got on. The train was full and there was no place for her to sit. She was strange and weary. But young Miss Wang saw her standing, holding her babe. She motioned to the young mother to take her seat and got up and helped her take the place where she had been riding comfortably. As the train swung around the curves and darted in and out tunnels the young mother became train-sick. Miss Wang, seeing her illness, took the baby out of her arms and held it and entertained it as best she could, standing all the while. Several hours passed by when the young mother finally arrived at her destination. Miss Wang helped her off with the baby and gave her a cheery good-bye.

Miss Wang resumed her old seat, with the satisfaction of having helped some one. The women in the compartment turned to her and said: "Who was that woman?" She replied: "I can not tell you, for I never saw her before." "Oh, you *surely* knew her for you gave her your seat, and held her baby, and then helped her off the train. We know you would not do all that for a stranger!" The young girl replied: "Truly I did not know the woman." Then they asked: "If you did not know her, what made you do those things for her?" Miss Wang replied: "I am a Christian, and I knew she needed the seat worse than I did. When she got sick there was no one to help her. I knew a Christian would help her care for the baby when she could not, and that is why I did it." And then they asked: "Does being a Christian make one do such things?" Miss Wang replied: "If you knew Jesus you would find it a joy to help any one whether friend or stranger. I love Jesus and know he would have me do such little kindnesses to those in need. Have you ever heard of Jesus?" They replied: "Only a couple of times have we heard such a name. Does this Jesus teach people to do things like *that?* If that is the case it truly is a good doctrine. Can you tell us anything else this Jesus teaches?" And so Miss Wang told them many things as the train moved on.

Ping Ting Chow, Shansi, China.



Our School Baby

Our School Baby

BY V. GRACE CLAPPER

In the earlier days of the Show Yang Girls' School, it was a policy of the school that no girls be admitted before they were nine years of age, for nine "sui" or nine years in China, means that the child is not over eight years and may be only seven years old. If a child

happens to be born at the close of the year, then it has a second birthday already at the beginning of the New Year, making it two years older than it really is (according to their way of saying it), since it has already had two birthdays, and everybody has a birthday on New Year's day. This was one of the reasons for not admitting a girl until she was nine, and the other was because of the fact that our quarters were small and we could accommodate only a limited number. The kindergarten pupils until the last year have all been day pupils, but this year four of them were taken in as dormitory pupils because they had older sisters or relatives in the school proper. At the latter end of this last school year, we broke another rule and took in a wee lassie one month old, who at once became the center of attraction in the school.

It happened on this wise: Mrs. Yang, one of our faithful helpers in the school, was detained in her home about two miles away, ostensibly ill, while her young eighteen-year-old daughter-in-law was holding her position in the school. We soon learned however that she was helping with the planting of the crops at home, and even came into the city occasionally. This didn't seem like faithful Mrs. Yang, so we began to inquire into the matter, sending her word that she must resume her work in the school if she cared to hold her position for the coming school year. On the self-same day she came hobbling into the compound on her once bound feet, carrying in her arms a tiny morsel of humanity which she had been caring for during the month she was off duty. Mrs. Yang is the mother of nine children, and when she saw this motherless, helpless babe in the home of a neighbor, her heart was touched and she took it into her sheltering arms, caring for it secretly, that she might hold her position in the school. Mrs. Yang however had a double motive in taking this child into her home. First, she pitied it because it was motherless, and second, she had a fifteen-year-old son who was not yet betrothed. Times are hard, Mrs. Yang is a poor woman, girls are scarce and expensive, her son must have a wife, so here was her chance—a daughter-in-law for a "song"! The Chinese all seem to think that rearing a child in the home doesn't cost anything, but when it comes to handing out the money to buy a child, it's an utter impossibility, and so Mrs. Yang figured that she could afford to rear this child to womanhood in her home, but couldn't afford to buy her son a wife.

The little tot couldn't have weighed more than four pounds, and she weighed less after her first bath. She had a few strips of filthy cloth wound around the upper part of her body, and this with a hat composed her wardrobe. She was so thin that she looked like a famine victim, but had a sweet face and bright shiny eyes. Her foster mother had bought some kind of a dry cracker on the street, of which she made a gruel to feed the baby. It drew this from a dirty bottle, through a hollow bamboo stick, to one end of which was attached a funnel-shaped piece of black leather, to be placed in the baby's mouth. Sometimes the child was held upright in the lap with one end of this apparatus in its mouth and the other end in a black kettle containing its gruel. This is a common method of feeding for motherless babes, and for those who have mothers, the methods are just as unsanitary. Is it any wonder that the infant mortality in China is more than eighty per cent?

Well, we are very sure this little girl was glad she came to school, for she was given a good soap bath, and a missionary mother gave her some nice white fluffy, American baby clothes. A can of Lactogen and a sanitary rubber nipple, took the place of her nauseating gruel and her former eating apparatus, and in an hour she was sleeping quietly and peacefully. Mrs. Yang was delighted to see her young daughter-in-law, clean and "shoo foo" (comfortable). Perhaps we'll hear from her again, and perhaps some day she herself will tell us about her first day in school.

Show Yang, Shansi, China.

Three Incidents From Real Life

BY F. H. CRUMPACKER

The Wedding Atmosphere Spoiled

It was the day for the wedding. On this day the family are all very busy. Even the groom is extra busy for the wedding is usually held at the groom's home. The groom in this certain instance was about twenty years old. He was entrusted to watch a big kettle of food that was being prepared for the noon meal. The wedding was to be in the afternoon. Some of his friends came around to visit and tease him. His mind got away from his job and suddenly the kitchen had a great smell of burning grain and vegetables. A sister-in-law rushed in to see what was wrong. She scolded him, causing him to become very angry. Even though a lot of the guests were there this young groom told his sister-in-law what he thought of a woman that would scold him. This spoiled the wedding atmosphere and even though all tried to smooth it over it was hard to get the jolly air back that had been characteristic of the place all morning. The father, a very good Christian man, did all he could to keep the atmosphere jolly, but after the explosion it was not an easy matter.

Striving to Maintain Idol Worship

The writer with a young lay evangelist arrived at a village where four or five families of Christians were living. We had announced our coming, but were a bit late in getting there. The oldest Christian in the place, and the one who was to entertain us, was out

in the village helping in a reception. This reception was for this member's brother, who had accepted the office of principal idol worshiper of the village for the year. He was to see that all of the little shrines were worshiped on regular occasions, and to see that the village bell sounded regularly on the morning of the first and fifteenth of each month, calling the attention of the people to the fact that this was worship day. There is no pay for this job, but the village passes it around from year to year and this time they were having a big noisy celebration because this man had consented to do it. His family had opposed this for several years because they are more free from superstition than some of the families. This older brother left the celebrating company as soon as we arrived, however, and sent word to the villagers of our coming. In an hour or less time we were busy having a service in his home. It was not hard for this man to go from the noisy reception, into our service. We had a splendid time in his place.

Inside of a Christian Chinese Home

Before us was a twelve-mile walk. My carrier was trudging along with my army cot and bedding. The lay evangelist and I were walking along talking of what we might do to help these rural folk. We rounded a curve in the path and came in sight of a village where a family of members live. This was a chance to rest and make a real call. Soon we were drinking tea and chatting in the home. The husband had gone to a village but the sister and the children were there. A new sister-in-law had just come into the home. We were introduced and after the timidity in her case was over we had a fine visit. There seemed to be real hunger on the part of those in this home for more fellowship with the members. Here they are, seventeen miles from the church and only a mountain trail for a road and a donkey for conveyance. There were no signs of idol worship. Christian pictures and mottoes were on the wall. The place was very clean. The new sister-in-law was mothering two children of a sister-in-law who had died a few years ago. It was encouraging to hear the folks say that this woman was caring for the children more lovingly than even their own mother had.

Ping Ting Chow, Shansi, China.



Chiao Cheng Ling's family and father are all Christians and interested in the promotion of the kingdom of God. They are simple farmer folk living in the country.

The Eternal Question—"Why Must the Righteous Suffer?"

BY ANNA M. HUTCHISON

THE class was studying the book of Job. We had come to the close of that last thrilling chapter on his marvelous restoration, as we followed Job from prosperity to poverty from being the richest, the most honored, the most trusted, and the best beloved of God in all the earth, till, stripped of all, with body afflicted, and friends untrue, he is told to "Renounce God and die." And had not our own faith taken a new grip on God at his noble reply of trust? "What," said he, "shall we receive good at the hand of God, and shall we not receive evil?" "Jehovah gave and Jehovah hath taken away, blessed be the name of Jehovah." "Though he will slay me, . . . nevertheless I will maintain my ways before him."

Then we asked: "Who do you think, in our Christian community at Liao, has experienced afflictions most like Job's?" A chorus of voices responded: "Mr. Chao and Mrs. Yin." The one, Mr. Chao, a teacher in our Women's Bible School, had in quick succession lost mother, wife, daughter, son, and daughter-in-law. The other, Mrs. Yin, had been called to give up in equally quick succession, first, a much loved daughter, then her husband, followed shortly by the loss of the one remaining daughter in the home, both of whom were Christian girls, educated in our mission school, and the joy, pride and hope of their mother's heart.

Truly Mr. Chao and Mrs. Yin had both drunk deeply of the cup of affliction! Both had experienced with Job, the keen sorrow of personal loss, and the humiliation of adversity in a land where prosperity is believed to indicate heaven's favor. And both had cast their lot in with the children of God, being the first generation of Christians from that heathendom of superstition and idolatry that reached back into the ages.

Again, we asked: "Which do you think met their adversity and bore their suffering most in the spirit of Job?" And the reply came promptly, "Mr. Chao is like Job! Through all his suffering we heard no complaint, but he bore his losses in a patient, trusting, Christian spirit. He is Job."

And then came the searching question: How many of *us* are able to suffer and be strong? How many can say, with Job, "Though he slay me—yet will I main-

tain my ways before him," and trust him? Are you, dear reader, and am I, with all our generations of Christianity back of us, able to bear anything and still trust, that our Lord may be honored and his name glorified?

Liao Chow, Shansi, China.

Through Tribulations

BY ELIZABETH B. WAMPLER

SHORTLY after our coming to Liao Chow two and a half years ago I invited several of the Christian women in for a dinner. One, Mrs. Yin, did not come. Others told me she would not come to the east suburb, for from here she could see the cemetery where a couple of months before her fifteen-year-old daughter was laid, and it made her too sad. People said this daughter was a lovely girl of much promise. It was a long time before the grief-stricken mother would go any place. She had three sons, two married and one a priest in a temple of the city; also three married daughters and one single teaching in our mission girls' school. Practically the whole family were members of the church. Mrs. Yin was a graduate of the Bible school and had been employed as a Bible woman.

About a year after the death of this daughter the father was taken. This left her lonely, indeed. The sons were away from home constantly, but their wives had recently come to stay with her. But they were from other provinces and quite modern for interior China, which caused a jar in the lives of the mother and younger sister. A baby girl soon came to the oldest daughter-in-law and this child became a great comfort to Mrs. Yin.

It was not long after the death of the father until the youngest daughter's health began to decline. She put up a brave fight, but in the course of some months tuberculosis took her, too, as it had taken her sister about eighteen months before. We all sorrowed at her going, for she was a fine young Christian girl. But the little baby granddaughter was there with its sunny smile. One day several months later I went in to visit them, and on not seeing the baby, I asked where it was. Mrs. Yin replied: "Do not mention the baby," and I read the reply in her face. It, too, had been taken a few days before.

In this time the two sons had left the war and returned to their home. As would happen in many more enlightened homes, the two sons and their wives and mother were not very peaceful in such small quarters. So they decided to divide the home and the oldest son and his wife moved to themselves. It all cost the mother many tears. A few days ago when she was in our home she told me she had not seen them for three months, though they live very near her. Our hearts go out in pity for her as she tries to adjust herself to the changes time has made for her in less than three years. We pray that the comfort of Jesus may not leave her in her loneliness and that Christ may still bring peace and happiness to her and her family.

Tai Yuan Fu, Shansi, China.

It is very difficult to raise the moral tone of the nation higher than the moral tone of the homes in which the children of the nation are reared.

Does Mission Work Pay?

BY O. C. SOLLENBERGER

WE sometimes wonder if our efforts are worth the time and money spent. When those whom we are trying to lead to Jesus stumble and falter by the way, we are inclined to become discouraged and doubtful. But when we see those whom we have pointed to Jesus remain cheerful and patient to the end of life regardless of suffering and hardship, we immediately take courage and press on in our Christian service.

Mrs. Ching, whom I now want to tell you about, was of the latter type. In 1928 she came to our Liao Chow hospital after an illness of six months. It was there discovered that she had tuberculosis of the knee joint. After six months' treatment it was thought best according to medical science to amputate her leg, to which she and her husband consented. Two months later she left the hospital cheerfully walking on an artificial leg. She was so happy to return home to her family whom she loved.

A year later she came to the hospital again—this time with spinal trouble. After some four or five months'



Tu Tai Hung and family are all Christians. The oldest girl is in school finishing the fourth year primary this year. They farm rough mountain land. They are happy in living their Christian life.

treatment she returned home, still unable to sit up, but looking well and very cheerful.

It was while in the hospital that she heard the gospel and saw it demonstrated by the services of those who waited upon her. While in the hospital she also gave her life to Jesus, and learned to commune with the heavenly Father. This became the source of her joy and comfort throughout the remainder of her life.

When she returned home she was given some songs printed on sheets of paper which she pasted on the wall above the kang (bed) where she lay day after day. These songs she taught to her two little girls and village friends who came to visit her.

Her home had all the marks of poverty. Her husband was illiterate but he loved his wife and children. At two different times he leased to others all his land, which was about two acres, and later his buildings, in order to pay expenses incurred by his wife's sickness. This home, although poverty stricken, was a home where Jesus was always a silent Guest. Those who visited in the home for the purpose of bringing joy and gladness to Mrs. Ching's lonely life always went away filled with joy and gladness themselves.

Death is the last test of a true Christian character. "Beautiful is the death of those who die in the Lord," can truthfully be said of Mrs. Ching's death. The writer happened into her home a few hours after her spirit had taken its departure. Her village neighbors had gathered in and some were weeping. There her corpse lay cold and lifeless, but the characteristic smile on her face had not faded away. Her hands were still folded on her breast, and to that her neighbors called my attention saying it was her characteristic attitude of prayer. Again I ask the question: Does Mission Work Pay?

Ping Ting Chow, Shansi, China.

A Trip to Toupei

BY MARY SCHAEFFER

It is three and a half miles from Tongkou (where my Bible woman and I were teaching a few weeks) to Toupei. The road is very narrow, rocky and steep. So I told the Bible woman she need not go, because it was too hard for her with her little feet. I asked a boy to lead me to the village. Instead of taking me the regular way, he took me another road on the pretext that it was nearer, but in reality because he had an errand that way. We jumped down five terraces all of them four or five feet high and went over rocks and boulders, down one steep grade and up another until we got to Toupei.

At Toupei lives one Christian woman. She is the only Christian in that little village of fifteen homes. Her own parents are Christians but they live seven miles away. She was very glad to see me, since no one had ever been to see her. She was baptized nine years ago while at her parents' home. Being isolated as she is, and having a family of small children, she has not had an opportunity to attend any services for years. She can not read, yet she has not forgotten her Savior. Of course, she has not developed as much as she might have under more favorable circumstances.

As soon as we entered the home, the women came in and I showed them the pictures of the Prodigal Son, telling them of the Father's love for his children. The women came in three different groups until all the women of the small village had seen and heard. After a dinner of noodles made of a mixture of corn and bean flour, the men came and I talked to them. All were attentive.

I went home by the regular road feeling my tramp of seven miles well worth while.

Ping Ting Chow, Shansi, China.

China—The Political Situation

BY I. E. OBERHOLTZER

It is the purpose of this article to present a view of the present political situation in China. We want to remember, first of all, that China is in the swing of change and revolution. Of the latter there are two going on simultaneously, one within the other. The one is a military revolution and the other is a mental revolution.

Civil Wars

Civil wars are not new in China, and up to twenty years ago, were never serious. With the opening of spring the fighting season began. A jealous military leader would move his men to the border of the territory dominated by his opponent, and the opponent would camp his army within a safe distance. There would follow great display, feigning, maneuvering and drilling. But such wars were mere display and the casualties few. The first appearance of frost would usually hasten a compromise arrived at over a cup of tea. The armies would then pack up, turn into winter quarters at home, and be at peace for a season. These wars were local, and seldom more than one or two of them in progress in the country at the same time.

Recent years, however, have seen these local military leaders gather to themselves huge armies and wage a modern war upon their nearest opponent, but with a real cause seldom at stake. The underlying motive being the ambition to elbow the other fellow out of his sphere of influence, so that larger taxes and incomes might be realized to build up still more powerful armies. And so it is that China is occupied by five outstanding war lords who in no sense are much concerned about the welfare of the country. They are seldom submissive to the central government and in most cases are more powerful. Each constitutes the government

in the area in which he resides. The present President of China fought his way into power at Nanking, and will be able to hold his power only so long as he is able to hold the goodwill of his more powerful neighbor war lords.

Several years ago the present political party, the nationalists, sent out an edict that these war lords were to reduce their armies and trim out the weak and unfit. Those under arms were well over a million and a drastic cut would have been met by a wide-spread sigh of relief. There were some reductions made, but China is still overrun by soldiers and militarists who prey upon the country as so many locusts.

At this writing, China is shot through with communism and the sympathizers with this doctrine and political theory are many. Its followers are strongest and the movement is gaining greatest momentum in south China. Of course communism is opposed to nationalism and the party now in power. The communist headquarters are at Canton and those sections and provinces opposed to Nanking take their orders from Canton. Chang Hsueh-liang is the power in north China at present, and authorized to keep order in Shansi and keep the Shansi and Feng army from linking up with the communist and Canton group. Shih Yu-san and his army are across the border from Shansi. Men speculate upon his intentions but it is obvious to all that he looks into Shansi with a jealous and ambitious eye. So Chang Hsueh-liang is further kept busy holding him within his present sphere of influence. Chang presents a loyal front toward Nanking at present. But he is occupied in the north and is hardly able or likely to come south to the aid of Nanking should the Canton group become incorrigible.

Withal, the communists have intimidated Nanking and Chiang Kai-shek, the present President of China, not a little this summer. But Chiang has put forth an honest effort to use his soldiers to put down the communists, who terrorize and bring poverty, destruction, death and sorrow wherever they operate. The communist army goes into a section to terrorize it, intimidate it and force it to give up its wealth and unite with the communist group. To these desolate areas, Chiang sends his army to " clean up " the communists, and this usually means slaughter by the thousands. Sometimes one side wins, sometimes the other. It is the report of this sort of thing that is filtering into the American press this summer. It might be said too, that for the most part, the communistic army is made up of the lazy, the discontented, bandits and disbanded soldiers, who are snatching at the " full dinner pail " communistic theory for society and the government as the cure for all of China's ills.

The Mental Revolution

This military revolution, indeed becomes very tiresome, a bore and a great hindrance to our work in China. But the revolution of far the greatest significance is being waged in the minds of China's people. It, too, is causing sudden adjustments, poverty, misery and sorrow to many. But we think this adolescent period in China's growth, this metamorphosis in the very thought life of the people, is pregnant with untold possibilities for good or for evil. The hope and faith for this good people being, that there will be a sufficient supply of conservative, mature and balanced patriots in China who will be able to steer the future of China.

The youth of China sometimes attacks the customs and traditions of his ancestors with ruthless iconoclasm. He would cut away the old tree, root and trunk, and plant an imported tree not adapted to the soil of China. Whether this procedure will prove wise, only experience will tell them. But China has left its ancient moorings and is launching out into an open sea. This is obvious to all.

This revolution, military and mental, causes great distress to many, and repeatedly comes the question: " When will China get through with it?" Of one thing we may be very sure, the end is not yet. It took ancient Rome eight hundred years to complete the great

(Continued on Page 20)

Literacy Progress in China

BY LUCILLE SHERCK

Jimmy Yen is called the father of the Thousand Character System. This brilliant Chinese leader, a graduate of Yale University, is secretary of the National Association of the Mass Education Movement in China. This movement is making Chinese education possible on a large scale.

During the World War, Jimmy Yen volunteered to go over to France to help as an interpreter and a Y. M. C. A. war worker. He was first stationed in northern France in charge of 5,000 laborers. He lived with them continually, learning their vast needs. He found them homesick, but not able to write a letter home. They wanted to know of the news from the front, but again they could not read. Mr. Yen learned here of the tremendous need for education and the possibilities of the so-called lower classes, the coolies.

Jimmy Yen decided that one of the biggest things he could do for these men was to teach them the minimum essentials of Chinese language education. It would then be possible for them to write back to their home folks and to find out what was going on at the front.

There have always been two distinct languages in China, the classical and the vernacular. For centuries the classical language has been the test of the educated man. It requires a lifetime to master it, and very few among China's millions undertake the task. Four-fifths of the people use the Pai-Hua, or vernacular, which

has forty thousand characters and a very small body of literature.

Mr. Yen returned from France resolving to work out a system of language by which it would be possible for the laboring class of people to learn to read and write. Under the auspices of the National committee of the Y. M. C. A., Mr. Yen and his associates carried on four years of research work and intensive experimentation. They collected about two hundred Pai-Hua publications, and on the basis of the number of times a given character was used, selected the most important. Thus they were able to reduce the number of characters from forty thousand to thirteen hundred. This is called the Thousand Character System.

Their next step was to produce some literature written with these chosen characters. Four elementary readers were written, each reader consisting of twenty-four lessons. Mr. Yen and his associates believed that a busy farmer need only spend one hour a day in the classroom, six days a week, and twenty-four days a month, or a total of ninety-six hours, for the average Chinese to grasp the fundamental characters in this language well enough to be able to read and write. The cost of the lesson course was twelve cents. This live, practical language is making it possible to give instruction to farmers and coolies, and even educated Chinese are learning it.

The concrete result of these experiments made in the different typical regions of China made a nation-wide stir among the social workers and business leaders of the country. In the fall of 1923, they held a national conference, which was attended by people from twenty provinces and special districts, and they organized the Chinese National Association of Mass Education Movement. Now there are branches in practically all parts of China. There are between five and six million students in the urban and rural districts of China, and also the Chinese armies. There are between 100,000 and 120,000 volunteer teachers. The Bible can be put into the new language, and in fact this is being done. The parables of Jesus have already been printed in it, as well as four short books, "The Life of Jesus," "The Sermon on the Mount," "Christianity in the Home," and "Christianity in China."

Jimmy Yen, this educational wonder worker of China, says he is willing to devote thirty years of his life to the spreading of this work. He is starting at the beginning and building slowly but surely for the future.

Let us follow Jimmy Yen and his helpers into one of the villages where they hope to teach this language. There is the Chinese village elder, who is elected by the heads of the families in the village. There is also the associate village elder. They make their contact with these men first of all. Jimmy Yen tells in his own words how they proceed:

We asked the elder, "How many people in your village read the books of Confucius?"

He replied, "Why do you ask that question? That is funny! We don't read books here. We are farmers. We are just coolies and tillers of the soil."

We said, "But have you anybody that reads at all?"

"Yes, there is one man, the fortune teller. He reads. But the rest of us don't."

"That won't do. You must read. Think of it! You are Chinese and you don't read the Chinese language!"

"We would like to read, but we don't have any time to do it. We are busy. We have to till the soil, and we have to work for our rice."

We said, "Suppose we have a system which will require one hour a day. Couldn't you spare one hour a day, either early in the morning or late in the evening?"

He answered, "That is funny! Can you read Chinese characters by spending one hour a day?"

"Yes," we said.

"But we haven't the money to pay for the school."

"It costs you only three cents a book. The only cost for the whole study is twelve cents."

"Oh, I don't believe that. That isn't possible!"

"Oh, yes, we have taught many thousands in the cities already. Won't you call a meeting of the village heads, and you preside, and the rest of us will do the talking?"

So he went out, took hold of a Chinese drum and beat it, and all the villagers came out, and we held our meeting. The village elder explained it to them. Then they gave the rest of us a chance to talk, after the introduction, and we asked them the same questions. We had a thousand or more present, right in the heart of the village, and we asked them, "How many of you can read? Those of you who can read hold up your hands," and not a single hand went up.

It didn't take long to convince the whole group of the importance of education. What we had to convince them was that it was possible for them to learn at all. We immediately started to secure names of those who wanted to attend the school.

Before we left we had arranged to train some teachers for the school, had secured a temple for the school building, and had also received a contribution of oil and fuel to run the school. A village committee was then organized. Then this committee carries on the Mass Education Movement of that particular village. Thus village after village in China is organized for education.

The significance of this work so far does not lie so much in the number of students reached, but in the fact that a system has been worked out which if used extensively, is capable of wiping out illiteracy in China.

That movement, that part of the work of teaching people to read in wiping out illiteracy—that will go on.

It is irresistible in its onward sweep and movement. Government, individuals and the church are all coöperating in the general movement. Out of this effort has grown the National Association of the Mass Education Movement. Herein lies the hope of the future church in China.

Elgin, Ill.

A Letter From China to the Women of the Church

The Council of Women's Work is supporting the Girls' Boarding Schools on the three fields—India, China and Africa. The following letter tells of the fine school at Show Yang, China:

Council of Women's Work, Church of the Brethren,
Dear Coworkers—

Our present school year is fast drawing to a close, and the girls are eagerly looking forward to vacation days. The attendance during the year has been exceptionally good, and except for an epidemic of measles, we have had little sickness. There are now forty-two pupils enrolled in our school, thirty-seven of which number are dormitory pupils. Nine of the girls are from Christian homes, but the only baptized Christian in the school is from a non-Christian home. The majority of these non-Christian parents appear indifferent so far as their relationship to Christianity is concerned, while a few are opposed to Christian teaching, but prefer the mission school to the government schools because of its moral influence. One girl from a well-to-do home was given a New Testament as a reward for a certain number of Bible verses committed to memory. This she was compelled to dispose of, and forbidden to attend Sunday-school thereafter, though she continued in school until she moved away.

Nine of our most promising girls, ranging in age from eleven to sixteen years, have been enrolled in a class for religious instruction preparatory to entering the church. Of these, only three are from Christian homes, but the non-Christian parents are not opposed to the stand the girls have taken. So in spite of the turmoil caused by the forced registration of schools, and the barring of religious instruction from the regular curriculum, we feel that our school here has gone forward and made remarkable progress during the past year. We now have a choice selection of pupils from respectable homes, and the prospects for the coming school year are much brighter than they were last year this time. If the government allows us to proceed with our work as we have this year, without added restrictions, we shall have every reason to rejoice.

Much credit for this year's progress is due to the faithful efforts and splendid examples of our three Christian teachers, all of them being products of mission schools, having found Christ in our own schools, at Ping Ting, Liao Chow, and Show Yang. It is true that some of our students are failures, and some who we felt were most hopeful, have been woefully disappointing, but are not our Christian colleges in Christian America having similar disappointments from year to year? We feel that mission schools are worth while because of the influence of those who have made good and are continuing to let their lights shine in these dark days when Christianity is on trial. With all the restrictions placed upon us by the new government, and the drawbacks which these necessarily include, we still believe the mission schools have a large place in the work of evangelism, and we pray that its work may go on, even in the face of opposition if need be.

Pray with us for the Christian schools of China, for while praying for them you are praying for the youth of China, and while praying for the youth of China you are praying for the future China. Will China be Christian or pagan? Your prayers and ours will determine the answer to this question, so let us pray!

Yours for the spread of his kingdom in China,

Show Yang, Shansi, China. *V. Grace Clapper.*

Suggestive Junior Worship Program

To be used in connection with the Junior Missionary Project

Theme: Being Friends.

Procedure.

Praise Hymn.

Responsive Reading.

Leader: I am the good shepherd.

Response: The good shepherd giveth his life for the sheep.

Leader: Other sheep I have, which are not of this flock. Them also I must bring, and they shall hear my voice.

Response: And there shall be one flock and one shepherd.

Leader: Ye are my friends, if ye do whatsoever I command you.

Response: Greater love hath no man than this, that a man lay down his life for his friends.

Leader: Go ye to all the world, and preach the gospel to every nation and to every creature.

Devotional: (This should be conducted by three Juniors.)

1. A Devoted Friend—1 Sam. 23:16-19.
2. A Thoughtful Friend—Matt. 14:13-22.
3. A Helpful Friend—Luke 8:41-42, 49-56.

Prayer: (By Leader.)

Story: "Limpy."

"Here boy, let me have a paper," said a prominent business man to a newsboy.

"Can't."

"Why not? I heard you crying them loud enough to be heard at the city hall."

"Yes, but that was down the other block, ye know, where I hollered."

"What does that matter? Come now, no fooling; I'm in a hurry."

"Couldn't sell you a paper on this block, mister, 'cause it belongs to Limpy. He's just at the furdest end now. You'll meet him."

"And who is Limpy? And why does he have this block?"

"'Cos us other kids agreed to let him have it. Ye see, it is a good run 'count of the offices all along, and the poor chap is that lame he can't get around lively like the rest of us, so we agreed that the first one caught selling on his beat should be thrashed. See?"

"Yes, I see. You have a sort of brotherhood among yourselves."

"Well, we're going to look out for the little fellow that's lame, anyhow. There comes Limpy now."

"He's fortunate to have such friends."

The gentleman bought two papers of Limpy and went his way down town wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in his field.

Junior Pledge Hymn: (Tune—I Would Be True.)

We would be true, for there are those who trust us,
We would be pure, for sake of those who care;
Our place in life we're seeking to discover,
In God's wide world about us everywhere.

We would be friends of all the wide world over;
We would be growing like him every day,
Who when a child grew strong and wise and loving,
Filling his place in God's great world alway.

—Adapted from "I Would Be True."

Leader: Talk of the possibilities of such friendship in the Junior Missionary Project.

Offering.

News Notes From the Field

CHINA

Taiku, Shansi,

Olivia D. Ikenberry

Some Christian Conversions of Note

Our work in Tai Yuan is not much over nine years old, but we are beginning to see some very gratifying results. One evening this month Bro. Myers conducted a very impressive service, at which time three young men were baptized. We feel that all of these young men realize the meaning of Christian living. So many people ask to be baptized for ulterior motives that it makes our hearts glad we can not possibly imagine any other motive for these young men than a sincere desire to live the Christian life.

One of these young men is from a very conservative family. They do not approve of new and foreign ways. However, they did not object when their son wanted to attend the Boys' Club that Mr. P. L. Chang conducted at our mission over six or seven years ago. As they watched their boy they felt that the influence of the club was only good, so they did not hinder him from coming. As he grew older he entered the discussion groups conducted by Bro. Myers. We feel that this boy's religious life is due directly to these contacts. We rejoice with him as he lives the larger life.

Another of the young men is from an official family at Chin Chow where Miss Senger is working and where Brother and Sister Wampler will locate this fall. At fourteen years of age this boy came to the capital city for further education. He wanted to improve his English. He entered the Evening School of the Y. M. C. A. Brother and Sister Ikenberry were both teaching there at that time. This contact led to his joining the discussions and Bible study. He is now twenty and the day after he was baptized he left for Japan for graduate study in law and economics. We pray that his Savior may be a very tower of strength and power against the temptations and difficulties of life in a different country.

The third young man has been a constant attendant at Bro. Myers' discussion groups. These young folks came for English and took away much more.

Preparing for Camp

This month is always the month of preparation for the student summer conference and boys' camp. This year the conference for older students and the camp for boys is to be held at Taiku. Preparatory meetings have been held both at Taiku and Tai Yuan, and many of them in the Ikenberry home. As there is no fund back of the conference and camp the money must be raised locally from year to year. This year the committee held a big bazaar. There was a booth for ice cream and cakes, and one for cold drinks. At one booth the committee sold old magazines with pretty pictures. During the evening an auction was held. The students and committee had solicited friends in the city. Anything and everything was accepted and practically everything was sold. They realized over $400 Shansi paper money, which is about $130 Chinese silver money, and the equivalent of about $35 American money. Imagine trying to run a summer conference and camp in America on $35 gold.

Teaching the Care of Babies

The last week in June was a very busy one. The second Baby Show ever conducted in Tai Yuan was held at that time. On Monday the rooms at the Institute were prepared. Posters on prenatal care, and care of the baby after it arrives were tacked on the walls. Exhibits of baby clothes, baby beds, baths and food were laid out. Posters were made giving feeding schedules and a table of weights. There were two classes of entries. The first was for babies from six months of age to two years old; the second for those two to four years old. The first two days were given over to examining the two groups respectively. They were weighed, measured and given a thorough physical examination by doctors of the city. The third day the first, second and third prize winners were picked from the best of the two groups. On Saturday at a public meeting when all the relatives of the children were invited the prizes were given.

A Birthday Celebration

The 23rd of June was a very important date this year to the children. It was the birthday of Donald Myers and also the first day in two months that the children could be together. The Myers family had been quarantined for measles. To celebrate this new freedom, Mrs. Myers invited us to their home for a Chinese feast.

Missionaries Entertained

As summer approaches those of our mission family who live in the city have the privilege of entertaining those from other stations who come to our city either on business or on their way to their vacations. This month there have been Miss Winnie Cripe, Brother and Sister J. H. Bright and their son Calvin, Mrs. Ernest Wampler and Sara Ann, Miss Metzger, Miss Flory and Miss Clapper.

Verna Ruth Flory Is Now Out of the Hospital

Verna Ruth Flory, who had been in the hospital with muscular rheumatism of the heart, seems to be holding her own very well. July 4 the Ikenberrys went to Taiku, Shansi, to spend their vacation with friends of the American Mission Board. The Flory family will occupy the Ikenberry house for the month of July and Verna Ruth will be able to leave the hospital and be with them while they are in the city.

The Home Is the Strategic Point

In the Five Year Movement, now under way in China, the home is considered the strategic point. Here child training, parent training, family worship and Christian coöperation in the homes are being stressed. The following articles indicate how this work is being carried on.

Give the Children Toys

BY EMMA HORNING

THE time set for the sale was two o'clock. We were not ready when the crowd rushed in, and all but the poorest things were sold within an hour. Later arrivals begged to buy, but every doll, toy, scrapbook, home-made handkerchief and post card was sold. This was only an experiment and the result was a surprise. We did not know if the parents thought enough of their children to buy them Christmas presents. This experience proved that they did, so we decided to begin early this year to prepare for the next Christmas sale.

We began in March and continued through the hot weather, and will start again in the fall. Each Saturday afternoon finds a group of mothers and children making dolls and other toys. The work is all volunteer. A class in the Women's school spends two hours a week doing the same kind of work. Since school has closed several of the women are in the country villages teaching the women and children there to make dolls. Each Sunday afternoon this spring the mothers in the Women's school helped their children make doll houses arranged as miniature Chinese homes.

Why this play? In the Five Year Movement we are making the home the strategic point. If you could but see the dancing joy of the children when the mothers take a little time to help them make doll houses, or the affectionate manner in which the children care for their dolls, you would certainly say that the project is a worthy one.



Two happy little mothers with their dolls and miniature Chinese house. It is only recently that they have come to know the fun and pleasure that come from playing with dolls.

In general the children here have very few toys and are usually sent on the dirty streets to amuse themselves and be out of the mother's way. Mothers attempt to make the children mind by scolding and cuffing, causing them to howl at the top of their voices, and in the end the children usually get their way. As a result the boys often run away from home as soon as they are old enough, and the girls go to their future homes where they make trouble for their mother-in-law.

The troubles of society arise from bad training in the homes. These mothers want their children to be good, but what training have they had for motherhood? To change these age-long habits of the home is almost an impossible task. But it must be done if we are to save China for Christ. Pray and work with us that the seeming impossibility may be overcome.

Ping Ting Chow, Shansi, China.

The Power of Influence

BY NETTIE M. SENGER

MRS. LI who lives in the court in Chin Chow is a very ill-tempered woman who can beat and swear at her children unmercifully and ceaselessly. When her children respond accordingly it makes a stirring theater scene. The children have developed into irritable unpleasing characters who can reply to her every threat. I have prayed for her a great deal, but she has seemed sometimes even to grow worse.

This last winter, when the soldiers occupied our court which the Chinese evangelists use and where our classes meet, Mrs. Li had to live in my court and in my only room with me. She had her two children with her, one three years old and the other eight months old. I helped her to get her children settled into regular sleeping and eating habits with the result that they seldom cried and were always happy. This was quite noticeable in the court and the old grandfather here often mentioned it, and said he had never seen children so good. The daughter-in-law also had a three-year-old girl who could reply to her mother's every curse and threat. She would threaten her mother, using the mother's own words, saying she would throw her into the well. At that time this little girl had no regular habits of any kind

unless they were naughtiness. She cried much, ate improperly and slept too little.

The daughter-in-law began to change while we planned for the welfare of Mrs. Li's children. She talked kindly to her little child and told her not to say ugly things to people and especially to children. It seems something of our talk in planning for Mrs. Li's children, and in carrying out the plans, has gone deep and the daughter-in-law is seeing a mother's place in a different light. We knew there was no use to talk to her, for she would resent it; but God is giving us a better way. We can pray behind the scenes and she does not know it; but she does know what we do. It is so wonderful that when everything else fails we still have the power of influence—a power which speaks louder than any words.

Chin Chow, Shansi, China.

Wang Chih Yu's Conversion

BY MINERVA METZGER

WANG CHIH YU was a pupil in our Girls' School here at Ping Ting Chow. This was her fifth year. Up until last November, she in a quiet way laughed at our Christian religion, thinking that her mother's way was better. Her mother is a faithful devotee to idol worship. Her older brother and his wife are sincere, loyal Christians.

Wang Chih Yu was an excellent student and always very polite, and rather than stay at school alone on Sundays, she went with her classmates to church, but she never attended the Bible class for her grade. Then last November something happened. A teacher, who was dear to the girls, died. This gave Wang Chih Yu something new to think about, and brought a "turn about" in her life. From that day on, she was vitally interested in the true way of life. She became an earnest seeker, and encouraged others to do the same. About two months ago she took ill and could not remain in school, and we had to say our good-bye to her. The day she went home, she got up early, went into the Assembly Room of our School and wrote on the blackboard her good-bye to teachers and schoolmates.

Two weeks ago, a letter came from her brother saying that Chih Yu had gone home to Jesus. Our hearts ache for we loved her so, yet how we rejoice that she found such a great comfort in Jesus during her last few months of suffering. What a glorious little angel she must be!

Ping Ting Chow, Shansi, China.



This is a class of mothers learning to make dolls and other toys for their children. Two hours each week are spent in this way. They are delighted to see the many hours of pleasure this brings to their children. Notice the dolls are Chinese, too.

KINGDOM GLEANINGS

Calendar for Sunday, August 30

Sunday-school Lesson, The Mission to Cyprus.—Acts 12: 25—13: 12.

Christian Workers' Meeting, The Civil Attitude Concerning Divorce.

B. Y. P. D. Programs:

Young People—Pressing Toward the Mark.

Intermediate Girls—What Does the Bible Say About Missions?

Intermediate Boys—Talking Too Much.

❖ ❖ ❖ ❖

Gains for the Kingdom

Three baptized in the Belvedere church, Calif.

Four baptized in the Cincinnati church, Ohio.

One baptized in the Nezperce church, Idaho.

One baptized in the Cincinnati church, Ohio.

One baptized in the Broadfording church, Md.

Two baptized in the Licking Creek church, Md.

Nine baptized in the Locust Grove church, Pa., Bro. J. H. Clapper of Hopewell, Pa., evangelist.

Thirty added to the Damascus church, Va., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelist.

Seven from the Neffsville Orphanage, baptized in the Lititz church, Pa.

Nine baptized in the Midland church, Va., Bro. J. D. Huffman of Timberville, Va., evangelist.

Five baptized in the Christiansburg church, Va., Bro. E. C. Woodie of Winston-Salem, N. C., evangelist.

Twenty-six baptized in the Shade Creek congregation, Berkey house, Pa., Bro. R. W. Schlosser of Elizabethtown, Pa., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Wilmer Petry of Pitsburg, Ohio, Sept. 14 in the West Nimishillen church, Ohio.

Bro. B. D. Hirt of Winamac, Ind., Sept. 13 in the Hickory Grove church, Ind.

Bro. I. W. Miller of Broadway, Va., Sept. 6 in the Valley congregation, Va.

Bro. J. A. Robinson of Johnstown, Pa., Sept. 21 in the Plymouth church, Ind.

Bro. F. A. Myers of Cloverdale, Va., Aug. 30 in the Oak Grove church, Va.

Bro. C. M. Key of Roanoke, Va., Oct. 11 in the Peters Creek church, Va.

Bro. R. H. Nicodemus of Covington, Ohio, Aug. 30 in the Marble Furnace church, Ohio.

Bro. C. B. Smith of Bridgewater, Va., Aug. 30 in the English River church, Iowa.

Bro. Oscar Diehl of Stet, Mo., Sept. 6 in the Wakenda church, Mo.

Bro. David Hollinger of Greenville, Ohio, Aug. 30 in the Castine church, Ohio.

Bro. M. Guy West of Chicago, Ill., Sept. 20 in the Westernport church, Md.

Bro. Albert Arnold of Burlington, W. Va., Aug. 27-Sept. 6 in Maple Grove congregation, Md.

Personal Mention

Bro. Niels Esbensen has time this year yet for a revival meeting. Any church interested may address him at 775 W. Pleasant St., Freeport, Ill.

Brother and Sister Fred Strohm of Bethany Hospital, Chicago, were Elgin visitors for the most of a day and night last week. A gathering of Virginia and Elgin relatives was the special attraction.

Bro. John W. Deeter and family, on the way from Massachusetts to California, gave the Messenger rooms a short call last week. Bro. Deeter is taking up the pastoral care of the work at Hermosa Beach, Calif.

Bro. C. N. Stutsman of Manson, Wash., and wife and daughter, on their way east to North Manchester, Ind., met with a tragic accident. In an auto collision Sister Stutsman was killed, and Bro. Stutsman and daughter severely injured.

Bro. J. C. Beahm changes his address from Champion, Pa., to Greencastle, Pa. He is resigning the pastorate of County Line church (to take effect Oct. 1) after preaching there for ten years. He will be open to engagements for evangelistic singing and preaching after Oct. 1.

Eld. J. H. Moore recently made the trip alone from Sebring, Fla., to Chicago, Ill. We understand his venture had a twofold purpose—an operation to remove a cataract from his left eye, and a chance to spend some days with his son, Eld. James M. Moore, pastor of the First church, Chicago. The operation was successfully performed, and it is hoped that with proper glasses a good measure of sight will be restored.

Bro. Virgil C. Finnell of North Manchester, Ind., is beginning another lecture tour by auto that will take him into Iowa, Nebraska, Kansas, Oklahoma and Missouri. His addresses on such subjects as "Why Some Girls Smoke," and "Why the Athlete Does Not Smoke," are popular and very much worth while. Those in the states mentioned should write Bro. Finnell at once if they want dates for him to speak in their churches and public schools.

Sister J. W. Lear was very seriously hurt in an auto collision which also resulted in injuries to Bro. J. W. Lear, Brother and Sister C. E. Clark and their two children. The accident occurred on the afternoon of Aug. 15 in the midst of a vacation trip around Lake Michigan on which it was planned to visit a number of the churches on the Michigan side. Sister Lear was first taken thirty miles to the hospital at Petoskey, Mich., but three days later removed to Bethany Hospital, Chicago, where she is reported as slowly improving. "We are trusting the heavenly Father for the help we need," wrote Bro. Lear, and we are sure that the many friends of the Lears and Clarks throughout the brotherhood will petition that this may be amply given.

❖ ❖ ❖ ❖

Miscellaneous Items

The Board of Religious Education desires your interest in a plan to invest money in character. See Bro. R. D. Bowman's statement on page 21.

Men's Work program and service suggestions for September can be found on page 20 of this issue. Suggestions for other months will follow. Each program will appear in good time for the month in which it is to be used. Questions concerning Men's Work and requests for literature should be addressed to R. E. Mohler, Executive Secretary, 22 S. State St., Elgin, Ill.

The Annual China Number is a feature taken over from The Missionary Visitor. Many of our readers will recall the India number of the Messenger published last January. A number on Africa will be coming soon. But even before the next missionary number there will be a special religious education number.

The pastor and members of the First Church of the Brethren in Baltimore are desirous of knowing any who are interested in the church who may be in the city permanently or temporarily. If Messenger readers know of such will they kindly communicate with the pastor, Murray L. Wagner, 2311 Monticello Rd., Baltimore, Md.? The church is on the corner of Liberty Heights and Mohawk Avenues.

Special numbers, such as the present issue on China, generally involve some delay in the use of regular matter. We wish this might be avoided, but we have as yet not found a way to put two pages of matter where there is room but for one. We hope this is a sufficient explanation why certain matter dealing with the passing of Sister Bess Royer Bates and Eld. S. Z. Sharp will have to go over to our next issue.

❖ ❖ ❖ ❖

Special Notices

To the Churches of Middle Indiana: All papers for consideration at the District Conference to be held in the Eel River church Oct. 8 should be in my hands not later than Sept. 15 for insertion in the booklet.—H. H. Helman, District Clerk, North Manchester, Ind.

Mount Morris College announces that registration for the first semester of the coming school year has been postponed one day and will take place on Tuesday and Wednesday, Sept. 8 and 9. This postponement was decided upon because of the holding of three District meetings in the college territory on the Monday when registration had been scheduled to begin.—C. Ernest Davis.

The District Meeting of Middle Missouri will be held in Kansas City, Mo., Sept. 26-28. Sept. 26, 6 to 12 A. M., Young People's Conference. 1:30 P. M., Aid Society, Welfare Board and Elders' Meeting. 7:30 P. M., Musical Conference and Educational Meeting. Sept. 27, 9:30 A. M., Sunday-school and Missionary Address. 1:30 P. M., Ministerial Conference. 7:30 P. M., Musical. Sept. 28, 9:30 A. M., Business Meeting.—Jesse D. Mohler, District Clerk, Warrensburg, Mo.

Southeastern Regional Conference will be held at Hagerstown, Md., Sept. 8-11. Sept. 8, 2 P. M., Ministers' Conference of Maryland Districts. 7:30 P. M., Sacred Concert. Address, The World's Need for Evangelism.—M. Guy West. Sept. 9, 8 A. M. The Master's Definition of Life.—John A. Garber. Sectional Conferences, 9 A. M. 11 A. M., The Church and Modern Life.—R. D. Bowman. 1:30 P. M., Modern Evangelism.—J. H. Cassady. Modern Missions.—Galen B. Royer. 3 P. M., Special Board and Committee Meetings. 7:30 P. M., Sacred Concert. Address, World Peace.—Frederick J. Libby. Sept. 10, 8 A. M., Life's Burdens.—John A. Garber. 9 A. M., Sectional Conferences. 11 A. M., Address, The Region—Its Purposes and Objectives.—M. C. Miller. 1:30 P. M., The Challenge of Modern Life to Laymen of the Church.—M. R. Zigler. Our Youth Calling Us.—R. D. Bowman. 3 P. M., Special Board and Committee Meetings. 7:30 P. M., Sacred Concert and Temperance Address. Sept. 11, 8 A. M., The Law of Trend of Life.—John A. Garber. 9 A. M., Sectional Conferences. 10 A. M., Business Session. Address by M. R. Zigler.—C. S. Ikenberry, Daleville, Va.

Around the World

Coins to the number of 98,236,500 were turned out by United States government mints during the last fiscal year. However, as 92,341,000 were pennies and nickels the actual value of the year's coinage was not great, totalling but $6,615,500.

"We just wish some of your poor people in Chicago could have these fields of beans. They won't pay their way to market and we aren't going to pick them." So said certain Michigan farmers to Rev. Johnston Myers of Chicago. Immediately Dr. Myers began to mobilize trucks and the unemployed in an effort to save the unmarketed surplus for the poor of Chicago. There are other places where much the same plan can be used, and doubtless will be used, to get wasting crops to the needy. But in all this certain perplexing questions go unanswered. For example: green string beans were retailing at fifteen cents per pound in Elgin at the very time the Michigan farmers found it more profitable to let their beans waste than harvest them. Also, the price received by farmers for their milk in some Chicago districts has been sharply reduced within recent months, but the retail price is as high as ever.

THE QUIET HOUR

Sinning Against Light

Rom. 1: 18-32

For Week Beginning September 6

Knowing God, They Glorified Him Not, V. 21a

No sin is so deadly as sinning against light. Today I heard a good man say: "Whenever I see anything better and higher than I have achieved, I can not be at ease until I have done all I can to make it a reality or to prepare the way for its coming" (Matt. 23:23; 25:45; Luke 12:47; Jas. 4:17).

Their Senseless Heart Was Darkened, V. 21b

The light goes out in the mind and heart where it is not obeyed. Both mind and affections are darkened (Micah 3:6; Matt. 6:23; John 1:5; 3:19; Rom. 13:12).

They Changed the Glory of God Into Images, V. 23

That is, their conception of God degenerated. They thought of him no longer as "eternal power and Godhead." Their god was the image of a beast, bird or insect (Isa. 40:19, 20; Hosea 8:4; Acts 17:29).

Immorality, Vs. 26-31

Notice, the first sins described in this list are what might be called natural. Later they become depraved, unnatural, hideous inventions. This is the inevitable course. When people set out to find satisfaction in sensuality it soon wears out, so they invent new and more intense forms of indulgence. Thus the usual forms of sin run down into unnamable and hideous degeneracies (Jer. 5:28; Ezra 9:6; Matt. 12:45; 2 Peter 2:20; 2 Tim. 3:13).

Gangsters, V. 32

They formed themselves into a pack, a gang, and delighted in mutual stimulation and rivalry in unrighteousness (Psa. 50:18; Prov. 24:24; 28:4; Mark 14:11).

Discussion

Do you believe that sinning against light is the deadly thing that I have tried to show it to be?

What are some of the modern forms?

How can we stir ourselves up, and arouse others? R. H. M.

PASTOR AND PEOPLE

The Minister in Social Life

BY MAUD MOHLER TRIMMER

I WONDER whether a minister realizes when he mingles with his people in a social way that he exerts an influence possibly more potent than that which he wields from the pulpit; that this influence may draw men into the kingdom or give the lie to every word he utters. Very likely personal contact is the only appeal he can make to the children who rarely hear much of the sermons and fail to grasp what they do hear, as it is over their heads.

Blessed are those children whose parents keep open house to the workers of the Lord. Memories of the things that were done and said by preachers and religious workers will last through life and may help them to overcome the obstacles all of us are forced to face. But this is not always the case.

Ministers must be strong indeed if their heads are not to be turned by the flattery and attention sometimes bestowed upon them by unwise congregations. A spoiled preacher is no more winsome than a spoiled child. He is less attractive, in fact, because we expect more of him. But sometimes after he has heard so much soft praise, been given the best seat, the daintiest food and the most intense personal attention, he grows to expect them as a matter of course. Thus he may become peevish if he feels that he is not receiving enough notice.

The preacher's wife and family are apt to see the least engaging side of the men of the cloth who are house guests, for when two preachers get together they are liable to be oblivious to every one else. The preacher's family become merely a means of furnishing good food and comfortable lodging.

But the great majority of clergymen are so sweet and simple in life that their coming is a benediction. What makes these men so popular?

Possibly we would all say that we love those who love us. The beloved pastor is a man fond of people, who understands them, and is sympathetic both in their misfortunes and their successes and achievements. He is the man who is interested in the most trifling things that appeal to other men, who has the confidence of other folks.

Genuineness is a trait we love in all men, but especially those who stand in the pulpits. A man without affectation, pretense or cant, how we love him! And how much we admire the simplicity that causes him to forget himself. The preacher who does not stress the ninth letter of the alphabet, nor betray egotism by boasting directly or indirectly of himself, his family, his education or attainments has our hearts.

We love those folks who have a kindly greeting to give to the aged and little children, as well as those in middle life, the poor and ignorant as well as the rich, women as well as men.

And how glad we are if the minister considers the least of us of sufficient importance to introduce to some of the important people who visit our church. It is so much nicer than if he would monopolize them, or introduce them to the leading people only.

All like the preacher who gives them hope, who makes the hard struggle of life seem worth while. The wise minister is always careful not to overeat. It happens that many a man who feels that he is a modern Jeremiah is merely suffering from a bad liver caused by overindulgence at the table. The cheerful man is a moderate eater. He does not have to wait until his stomach has been satisfied before he adds his bit to the entertainment of those seated at the table. Neither is he the sort who paces the floor if his hostess does not have dinner served as soon as he wishes it, nor does he fume and fret.

The best loved pastor does not pay attention to the size of the contribution of each parishioner to gauge his manner toward him. He knows full well that the heaviest contributor does not always lead the most exemplary life and that sometimes the most devoted saint has but little to give. He is perfectly willing to allow the finances of the church to rest in the hands of those appointed by the church for that service. He is sportsman enough to believe that if he plays fair with God he will reciprocate so that the pastor may remain in ignorance of the subscription list.

He is quick to express gratitude for favors received and appreciation to any member of the laity who has performed a duty conscientiously and well.

Knowing that we ourselves are full of weaknesses, we love the one who is lenient to our shortcomings, who holds in mind the best, not the worst side of us.

Perhaps this little account of a child's memory of one of the greatest men of our church will make clear why some preachers are beloved.

He entered a home where there were four children. The father, mother and their parents before them had been his warm personal friends. The adults received him with joy. The children clung to their parents, eager eyed. He shook hands with each child and was at pains to inquire about its school and other interests. He spent the evening talking with the parents but the conversation was such the children could appreciate. He had traveled much, read much and had means; but he was one of the sweetest and most unassuming of men. He was careful to see that each one in his presence was happy.

It was nearing Christmas. Before he left he brought a good sized sack of Christmas candy for the children. He came at intervals for many years, but the time came

when he traveled less and the family moved to another state, so many years had elapsed and the children were grown before any of them saw him again.

Two of the daughters went to college in his home town. Dreary days, full of homesickness followed for the girls, alone among strangers. Sometimes they heard him preach in the church. Afterwards they would go shyly toward him to speak to him, but he was popular and so many important looking adults crowded round him that they gave it up and left unnoticed. One day when they were out walking and very blue they met him on the street. The older sister spoke, calling him by name.

"And who are you?" he asked not unkindly.

The older girl mentioned their names and started to give the family connection.

"Oh, I know you," he said. "You have a sister G—— and a little brother. Your father is ——, your mother was ——, your father's father was ——, and your mother's father ——. I baptized your grandfather and grandmother ——. Do you remember when I gave you the candy at Christmas? Why haven't you been to see me?"

The girls called and were treated royally. Later with other lonesome students they were entertained at dinner and received all the courtesy due really important people.

No wonder we love so many of our preachers.

Long Beach, Calif.

Forgiveness

BY CLEMENT BONTRAGER

"Forgive us our debts, as we forgive our debtors" (Matt. 6:12).

The Lord's Prayer is a very practical prayer. It touches the things man is most closely related to. Petitions are made for such things as food, forgiveness, guidance, and deliverance. Who has not felt the pangs of a guilty conscience because of committed sin? Sin is not a stranger to human experience.

Not only is sin a common thing in human experience, but the effort to rid oneself from the effects of sin is also common. From the fact of bare denial to genuine turning away from sin there are many methods and makeshifts made use of by man for this purpose. Perhaps the one thing most sane-minded people desire when they sin is to experience forgiveness. But forgiveness is not an easy thing to receive.

God is limited in his attitude toward us in the matter of forgiving our sins. No matter how much we may desire forgiveness, and no matter how much he may desire to cancel the slate and give us a clean record, the fact remains that we hold in our hands the power to shut out the forgiveness we crave and God is eager to give.

(Continued on Page 22)

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 19—Obedience

In order to be saved one must believe on the Lord Jesus Christ. And the only way to show a saving faith as well as real love for the Lord, is to obey his commandments. This makes obedience an important study.

1 Why should we obey and serve the Lord? 1 Sam. 12:24.

2 Which is better, to offer sacrifice or obey God? 1 Sam. 15:22.

3 When one knows what is good to do, and does it not, of what is he guilty? James 4:17.

4 When are we Jesus' friends? John 15:14.

5 What shows that we know Jesus Christ? 1 John 2:3.

6 Besides being a "hearer of the word" what also must we be, so as not to deceive ourselves? James 1:22.

7 What people enter the kingdom of heaven? Matt. 7:21.

8 How may we live in the love of Christ? John 15:10.

9 And when we live in Christ and Christ lives in us for what may we ask? John 15:7.

10 What is the proof of our love for Christ? John 14:15-21.

11 Who shall be called least and who great in the kingdom of heaven? Matt. 5:19.

12 What then is our whole duty? Eccles. 12:13.

13 How may a boy or girl be called brother or sister of the Lord Jesus Christ? Matt. 12:50.

14 Does the Bible teach that children should obey their parents? Col. 3:20.

15 When children do obey their parents what special blessing is theirs? Eph. 6:2, 3.

16 What was the secret of Joshua's success? Joshua 1:7.

17 Do you think God would bless you with success if you, too, would be courageous and strong and turn not to the right nor the left?

Yes, we ought to always obey God. The circus was in town. A little boy was at home playing in the front yard when a man came by going to the circus. Said he, "Johnnie, go with me to the circus." "Can't," said the lad. "Why can't you?" The lad said, "Because pop is not home and I can't ask to go. He won't be home till morning." "Oh, come on," said the man. "We'll get back before pop comes home." "Nope, I'll not go. If I did, when pop comes home I could not look him in the eye." That is beautiful, simple obedience.

Johnstown, Pa.

China—The Political Situation

(Continued From Page 10)

Roman state. It took France one hundred years to pass through its revolution. It took eight hundred years to amalgamate the different peoples who finally gave us the Anglo-Saxon race and the Briton of history. It has taken Japan fifty years to become the recognized third power in the world today. Fifty years ago Japan was where China is today. Today church steeples may be seen rising from every city in Japan. Christianity has gotten a firm and hopeful root in that country, so that the promotion of it in many places no longer depends upon foreign support. China has problems before it which Japan never had, but given longer time and proper direction, China will also become a progressive, powerful and useful nation among the families of the world.

Trotwood, Ohio.

Changes

BY BESS ROYER BATES

This is a time of change. Those of us who can remember when the only telephone in town was in the drug store, when there were no paved roads, when a trip of ten or fifteen miles required a whole day and one climbed out of the buggy stiff and sore in every joint, when the parlor carpet was taken up every year and the straw replaced underneath so that one walked on air for a day or two—those of us who can remember the nineties have seen changes, not only changes in the way of living but changes in the way of thinking. It takes a longer memory than anyone living in this day possesses, however, to read the changes that have taken place in the way one regards his neighbor.

The memory of history tells us that there was a time when every man was for himself. Might makes right. The savages fought among themselves and the strongest took the spoils. Then families grew up, tribes and nations, groups of people who stood by each other, fought for each other, but still might made right because the strong nations took from the weak. Strong nations lived because they had the most men, the most money, the most ammunition, the most power. Then, during the World War, a new idea was thrust upon the nations: that small countries as well as large countries must live and be protected, that every group of people had a right to live and continue their nationalities, not because a particular people was powerful, but because they were a people with traditions and habits worth saving. Out of this grew the League of Nations, the World Court and International Conferences. It is beginning to be realized among nations that one country is dependent on another for its well-being just as a savage once learned that it helped when his sons came to aid him in a fight. Modern communications have made the whole world a family today. But the world is not quite ready to accept that relationship. It is still in the throes of change, still blundering on toward that ideal.

The same sort of changes have been taking place in the business world. There was a time when the business man was a mere servant of the lords and princes and looked upon as such. But today the man of wealth has power to buy lords and princes. The rich man has also learned that "Honesty is the best policy," that he must render adequate service for the return he gets, but it is understood that that return is for himself. It is perfectly all right for anyone to make all of the money that he can, providing he keeps within the law. Now that system, which is called capitalism, is being tested in a drastic manner by the present depression in business. There are people who ask, is it right, is it what we want, is it the best for

Men's Work

BY R. E. MOHLER

Program and Service Suggestions for September

Back to School

This is the season of the year when our boys and girls are debating, "Shall we return to school or shall we consider our education complete?" Why not the men conduct a *Back to School* campaign, culminating in a Sunday evening service? In many communities this is best carried out by the united effort of the entire community. It is a good work and our men should lead in it.

Every Member Canvass

It is during September that many of our churches face their budget for the year. Let the men conduct an *Every Member Canvass*. This work should be carried out under the direction of the finance board of the church. Men should not allow their pastor to be embarrassed by forcing him out to raise his own salary. This is our job.

Men's Bible Class

Now is the time to plan for the coming season. Promote a *Men's Bible Class*. If you already have one, institute a campaign for new members. If you do not have one, now is a good time to organize. The textbook of the church is the Bible. This is our best chance to get it to men.

Men's Meeting for the Month—Vacation Experiences

Perhaps a number should participate in this program. Possibly some one member has had rich experiences during the summer. If so, this should be his time to carry it to the men. Some one from outside your group who has traveled widely might well be invited to relate some of his experiences to you. Make this a fellowship meeting. Fellowship will reach some men and bring them to the church who can not be reached in any other way.

The president should take a little time to remind the men that the October meeting will be the Annual Business Meeting, and that all should be there in order to plan the program for the year.

Elgin, Ill.

everyone? There are even people who remember that saying of Christ's, "Love your neighbor as yourself," and are wondering just what that means today.

Sometime ago, a neighbor said: "Yes, I'd wish we could own a car, especially for the sake of the children. They would enjoy getting out of the city so much, but really, as long as my neighbors can't have one, I don't want one for myself. My neighbor on the left is slowly going blind. His children are intelligent, in need of an education. They are unusually deserving and independent. His trouble was preventable. He lost his sight because he couldn't afford expert care for his eyes. He could not afford a car while he worked. Much less can he afford one now. My neighbor on the other side is straining to the limit to give his children an education so that they will have a better chance than he had. Both those families would enjoy a car just as much as I would. They deserve cars as much as I. They work harder than I. I wish I were able to do something to make it possible for them to have one, but I can't. So as long as they can't have one, it will take the edge off my pleasure in one. I guess that's sort of a queer way to feel, but that's just the way I do feel about it."

Perhaps the trouble we are in today is trouble to make us think, to make us change and grow. Perhaps we are approaching a time when the ordinary man need not lose his sight because he has no money for proper care, a time when education will be more free than it is now, when every person will be given a chance according to his talent. But to bring about that time means that in every individual heart must rule Christ's law, "Love thy neighbor as thyself."

Deceased July 6, 1931.

Invest Your Money in Character

BY RUFUS D. BOWMAN

The Board of Religious Education offers you this opportunity, Sept. 6. We do not ask you to give your money away, but to invest it in the building of Christlike character.

I sometimes look at a picture of a father holding a little boy in his arms. I know that boy. He was reared in a home where Christ is at the center. From early years he went to Sunday-school and church and was led through Christian teaching to accept Christ as Savior. In his youth he was an active B. Y. P. D. worker. Off to the summer camp he went. There he received a vision of his possibilities for service and chose his life work. In college and seminary he was fitted for more effective service. Today he is a consecrated and promising church leader.

I would rather give you a product of Christian Religious Education than anything else. The Christian home, the Sunday-school, the young people's program, the college and seminary, and all of our moral welfare teaching which helped this young man to keep clean and strong, played a part in his life. The goal of our program is the development of Christlike character. Christian Religious Education undergirds the whole program of the church. Through Christian teaching we produce missionary-minded and motivated people. The Board of Religious Education provides the Sunday-school literature which comes to your church, carries forward a constructive children's program which builds Christian homes, plans the Young People's program for the church including the summer camps, coöperates closely with the program of Men's Work and Women's Work, and builds the music, peace, temperance, simple life and moral purity program for the church.

This is a time of stress and strain. Many of our precious loyalties are being threatened, such as the home, the simple life, and faith in God. This character building agency must be maintained and strengthened or we will suffer a subsidence of our moral and spiritual foundations.

Our budget for 1931-32 is $21,500. We are asking the Sunday-schools which we serve to raise it. We ask for this offering—not because the Sunday-school Standard calls for two offerings a year—but in order that our program of service to the Sunday-schools may go on. Our Board has received so far this year $1,367.71 of designated money. The rest of the budget should be raised Sept. 6, which is the date for our offering. This can be done by giving 25c per member. How about apportioning a certain amount to each Sunday-school class? Adults will need to give more than twenty-five cents in order to make up the average.

Offering envelopes may be secured from the Board of Religious Education. You will get credit on your Annual Conference Budget for this offering.

This is your opportunity to invest in the building of Christlike character.

Elgin, Ill.

Spirit and Fire Baptism

BY D. E. CRIPE

John the Baptist told those who came to him for water baptism that he who was coming after him, who was mightier than he, should "Baptize them with the Holy Ghost and with fire." Both Matthew and Luke record these words. Mark and John give the Baptist's words that "He shall baptize you with the Holy Ghost," but do not mention the fire. Jesus himself, just before his ascension, tells his disciples: "Ye shall be baptized with the Holy Ghost not many days hence."

These predictions were fulfilled on the day of Pentecost when the disciples were all with one accord in one place, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat on each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance" (Acts 2: 2-4).

Later on we are told that the Holy Ghost "fell on," disciples, as in the house of Cornelius, but we have no account that he ever came on any other occasion with the "Sound of a rushing mighty wind," and no instance is given where he came in visible form "As of cloven tongues like as of fire." As Jesus himself

(Continued on Page 24)

Forgiveness

(Continued From Page 19)

There is possibly no doctrine which has produced much more mischief in religious circles than the one which pictures forgiveness an easy thing to obtain. Such texts as, "Believe on the Lord Jesus Christ, and thou shalt be saved," with its companion text coined by preachers, "Only believe," and "He that believeth and is baptized shall be saved," have produced, when used by unthinking preachers, untold hardship to the cause of Christ. Multitudes have "hit the sawdust trail" convinced that a mere mental assent was all that was needed in working the miracle of forgiveness. As a result we have a host of weaklings on our hands who contribute nothing in a practical way to the cause of Christ, who sponge off the saints in their parasitic ungodliness.

Forgiveness is costly and can not be given easily. The one condition to having our sins forgiven is, according to Jesus, forgiveness on our part toward others. He who will not forgive his brother is not worthy to have wasted on him that which cost the blood of God's Son on Calvary, and that which costs supreme human endeavor to attain. Such costly material as forgiveness must be hedged in on every side. It dare not be thrown out promiscuously.

Unforgiveness shuts out God, for the very nature of God is forgiving. If my nature does not correspond in principle to that of God I can not receive what God would give me. The trend of God's attitude toward me is one of forgiveness, and if the trend of my life is in the opposite direction all of God's goodness and goodwill toward me can not effect forgiveness in me. I must be in harmony with God to receive his benefits. If the forgiveness of God does not produce forgiveness in me toward others, my unforgiving attitude will react upon me and shut out God. O man, what a creature thou art! In thy hands are the keys of life and of death. The gods come and go at thy beck and call. An unforgiving attitude on my part will cause such a reaction, including God, as to reverse, in so far as practical values are concerned, his attitude of forgiveness toward me. We get what we are. We see what we are. We determine the attitude of the outside by our attitude to the outside. "And as we would that men should do . . . do ye even so." "Forgive and ye shall be forgiven" is not mere play on words. It is unalterable truth.

Forgiveness is redemptive. It has no other end. Sin is deadly and the only reason I need forgiveness is to be delivered from it and from its consequences. If the life is unforgiving, that is evidence in itself that, that life is opposed to redemption in general. It is useless for God to forgive such a person. God's attitude is a redemptive attitude. He wants to work redemption in me. If I refuse to live redemptively I can not hope to be a recipient of God's redemptive forgiveness.

One of the signs of the process of redemption going on in the life of a man is his attitude toward others. If man hates it is an evidence of ungodliness. If man loves it is an evidence of Godlikeness, for, "God is love"; and, "Every one that loveth is born of God, and knoweth God." Now to be unforgiving is to be unloving. I can not hope to be totally redeemed if in this, the supreme place of my life, I find the dead set of my life opposed to the nature of God. I can not hope to be forgiven for my fleshly sins if on the higher plane of my living I continue in gross sin. Man is a unit, and if one part of that unit is not in the process of redemption the entire unit can not help but be unredeemed, unforgiven.

Can you forgive yourself? Forgiveness must be a principle constantly operating in a life if that life is to experience the benefits of self-forgiveness. After all is said and done, what good do all the pious phrases directed toward us do, if in our hearts we can not forgive ourselves? How mankind is suffering today because men can not forgive themselves! Man is his own final judge. And the sobering fact of it all is that he passes so heavily in his sentence on himself. Multitudes are sick, bodily, because of sins covered up to outside observers, but of which they are tremendously conscious themselves. Multitudes are passing as decent citizens in society, but living defeated spiritual lives, or living lives of mediocre success, when they might be spiritual giants, powers for good in their communities, all because they have never been able to do for themselves what they must do first of all: forgive themselves. For, consider what a weight hangs on a soul which has lost its own self-respect. Consider what a handicap hangs over one who has no self-confidence. After it is all said and done, what we do for ourselves, and to ourselves, is of much more moment than what others do, and even what God does, or wants to do. Can you forgive?

Consider a description of one who feels the inability of heaven to forgive him because of his own inability to forgive himself. The King in Shakespeare's "Hamlet," who had murdered his brother and married his sister-in-law reasons thus with himself:

"O, my offense is rank, it smells to heaven;
It hath the primal eldest curse upon't,
A brother's murder. Pray can I not,
Though inclination be as sharp as will:
My stronger guilt defeats my strong intent;
And, like a man to double business bound,
I stand in pause where I shall first begin,
And both neglect. What if this cursed hand
Were thicker than itself with brother's blood,
Is there not rain enough in the sweet heavens
To wash it white as snow? Whereto serves mercy

But to confront the visage of offense?
And what's in prayer but this twofold force—
To be forestalled ere we come to fall,
Or pardon'd being down? Then I'll look up:
My fault is past. But, O, what form of prayer
Can serve my turn? Forgive me my foul murder?
That can not be; since I am still possess'd
Of those effects for which I did the murder—
My crown, mine own ambition, and my Queen.
May one be pardon'd, and retain the offense?
O wretched state! O bosom black as death!
O limed soul, that, struggling to be free,
Art more engag'd! . . .
My words fly up, my thoughts remain below:
Words without thoughts never to heaven go."

And here is the rub of the whole matter: if I do not exercise myself in the blessed art of forgiveness toward others I shall find myself unable to forgive when I need such forgiveness. If I have not schooled myself, trained myself in the matter of forgiving, I can not hope to forgive. Forgiveness must become an active principle of life; it can not be a merely spasmodic affair; available only when I want it for myself.

"Forgive us . . . as we forgive." Of all prayers this one is the most surely answered—for we receive only as much forgiveness as we give. Is your soul out of tune with the infinite? Look within. It may be you are out of tune with your brother. Do you feel the load of sin on your spiritual shoulders? It may be that you are binding "burdens and grievous to be borne, . . . on men's shoulders." "Forgive us our debts, as we forgive our debtors," is not a pious little phrase to say glibly and easily, it is a prayer involving tremendous consequences, carrying with itself the germ of condemnation.

But forgiveness may be a reality if so be that it be properly approached. God is always eager to forgive. The serious part of it is that we are not so eager to receive; and that we shut away from ourselves the forgiveness God is so eager to give us.

Consider again a few of the statements in Scripture concerning forgiveness. "Believe on the Lord Jesus Christ, and thou shalt be saved." What a text! Believe (commit) yourself to Jesus and you shall be saved—saved because of your committal to him, not because of an easy mental assent to him or about him. To so believe on him means to go in the same direction he is going. He is going in the way of redemption for all men, and if I am going his way, so am I going the way of redemption for all men, including my enemies. This demands forgiveness on my part; and it further demands that since I am in harmony with the general purpose of Jesus I can not help but receive the special blessings of forgiveness when I need them. Again, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we confess." But wherein lies the value of confession as related to forgiveness? According to the theory of psychoanalysis, and the theory has merit, forgiveness is a means of elimination. In practical experience this seems to be the case. Tear a sin out into the open and it becomes lost so far as power is concerned. Forgiveness is a fact to be sure, but only when I eliminate sin from my life, or let God assist me in such elimination. Lastly, "He that believeth and is baptized, shall be saved." To be sure; but baptism conveys the idea of "becoming merged with." He who *identifies* himself with God and his cause shall never want the blessings of forgiveness.

Emmett, Idaho.

Faith in the Call

BY O. P. WILLIAMS

We must teach the children to believe in the call of God. We have so long taught them to believe that only ministers receive such a call that the majority seem to think they share no obligations. The great truth is that if the child gets near enough to God to feel his impress on the question of choosing a calling, the child will use his life in that calling for God and man. Whereas if no prayer goes up to question what God would have him engage in, the life-line of spiritual relatedness between kingdom and vocation is cut. Vocational guidance is never going to serve its highest function until it includes the prayerful attitude. The tendency has frequently been to consider the church one thing and business another. Then business sees no connection between itself and God. It sees no special obligation to use its resources as Jesus used his talents. It breaks the life-line between ordinary responsibility and the deeply significant thing which we sometimes call the prophetic sight. It alienates ethics from business management. It leaves the business man more free than he ought to be to do as he likes in the management of his concern. He now can do as he pleases since Christianity is a department which we run separately. The idea has never gripped the business world to utilize its genius for spiritual and high educational ends. Its resources are really almost as great as any activity of the world because it lives with the people six days out of seven, it fixes the social control which money tends to create, it abases life or liberates it, it empowers love to do its work or leaves it to beg for opportunity.

We use the case of business or calling to illustrate the need, which is very paramount, for an effort to relate the ideal of love and service to the calling which we espouse. The leakage at present is tremendous. The time ought to come, indeed we feel that it is obliged to come, if the world is to be saved from pagan-

(Continued on Page 26)

Spirit and Fire Baptism

(Continued From Page 21)

said this baptism of the Holy Ghost should come "not many days hence," we may well believe this was the baptism to which he referred. As we have no account of any similar fire baptism ever coming upon the disciples, this must be the baptism with the Holy Ghost and with fire which was foretold by John the Baptist, who was a great prophet (Luke 7 28).

When the Son of God has once fulfilled the prediction of prophecy, that matter is finished and he need not repeat it over and over. After he had baptized the disciples to whom it was promised with the Holy Ghost and with fire, the prophecy was fulfilled and we need not look to see it repeated time after time. The Spirit still comes on believers, but after the day of Pentecost the coming is never spoken of as a baptism, nor of filling a room and enveloping them like a baptism, but is referred to as "falling on them," or coming as a "gift." It is still possible that faithful disciples may be "filled with the Spirit," but we have no promise of having the Spirit come as a "baptism."

One of the first proofs of being filled with the Spirit was the power to talk with tongues. On the day of Pentecost the apostles began "talking with tongues." They did not talk in idle sounds no one understood, and no interpreter was needed, for many heard them speak in the tongue in which they were born. The tongues in which they now spoke were very different from the Hebrew or Greek in which they usually talked, for the Spirit gave them power to talk in languages they had never learned.

In that day and time there were many tongues or languages in that country, which the disciples had not learned, and which they had no opportunity of learning. Therefore this power the Spirit gave of talking in tongues was very necessary, or else they could not preach the gospel of Christ to those who did not speak their own language. In our day there are good opportunities of learning other languages, and those who wish to preach or do mission work among those of other tongues do not depend on the Spirit to enable them to speak other languages, but learn the language before they try to preach it.

If speaking in tongues is a necessary evidence to prove that they are filled with the Spirit, then let them speak in some regular language: where there is some one who knows the language and can tell whether they speak it correctly or not, and not simply make sounds which they suppose to be words, the meaning of which they themselves do not know, and which they can not interpret. Paul says he would rather speak five words with his understanding, that by his voice he might teach others also, than ten thousand words in an unknown tongue (1 Cor. 14: 19). Then he adds: "Brethren, be not children in understanding." He seems to think it is childish for them to try and prove by sounds of which they do not know the meaning that they are filled with the Spirit.

Before Christ was taken up into heaven he gave five proofs that should follow them that believe. "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick, and they shall recover" (Mark 16: 17, 18). The power to cast out devils was very important in the time of the apostles, but in our day we hear little of it. The power to speak in tongues that were new to the speaker was still more important in that time, but has no usefulness now unless it be required to prove that the speaker is in possession of the Spirit. They shall take up serpents. This seems to imply that the power of the Spirit shall prove a protection against injury from a poisonous serpent. On the stormy Island of Melita Paul accidentally picked up a poisonous serpent which bit him, but which did him no harm though the natives expected to see him die. Perhaps it took this sign to prove to the men of the Island that he was a man of God. Some have taken this statement to take up serpents as a literal command, but have not always fared as well as Paul did. The next sign is that if they drink any deadly thing it shall not hurt them. It seems no disciples have quite enough confidence in their religion to try and prove that they are filled with the Spirit to drink any deadly thing on purpose. The last of these signs is often tried, "They shall lay hands on the sick, and they shall recover." It often takes time to prove that the sick are recovered and not just temporarily improved. Too often after the healer is gone and the excitement abated the sick find themselves just as they were before the healer came.

These signs followed those who believed in the early days of the church. more than they do now, and were also more necessary, for it took miracles to convince a doubting world that the doctrine of Jesus Christ came from heaven and possessed a saving power. This was far more important than it was to prove that any individual Christian was filled with the Spirit. After the many centuries in which the vital power of the church has been manifested on earth, miracles are no longer needed to convince open-minded people that the church is the power of God unto salvation.

Paul has given an unfailing proof by which the world can know whether or not the individual disciple is in possession of the Holy Spirit. When we see the fruit of a tree we need not be concerned about the leaves or the bark, for if the fruit is satisfactory it is all we care to know. He says: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness,

goodness, faith, meekness, temperance" (Gal. 5: 22). If we possess these graces the neighbors will see it and know it, and in their dealings with us they will have the proof and will indirectly receive the benefit of the fruit of the Spirit. We need have no fear that they will not discover the Spirit that actuates our lives, and they will believe it much quicker than if we have to tell them that we are filled with the Spirit and try to prove it by uttering strange sounds they do not understand.

Chico, Calif.

NEWS FROM CHURCHES

CALIFORNIA

Belvedere.—During the absence of our pastor, Bro. J. E. Steinour, the following brethren preached for us: Bro. J. M. Davis of La Verne, Bro. J. Z. Gilbert, Bro. Brower of Pasadena, and Bro. Wertenbaker. May 31 a deputation team from the Bible Institute gave us two splendid programs occupying both the Christian Workers' and the preaching hour. At the close of the services an invitation was given and seven of our boys and girls stood for Christ. On the morning of Children's Day we had a Children's Day program and in the evening a very interesting laymen's program. June 21 we had a missionary program. Our Sunday-school and church attendance has kept up very well during the summer. Especially has there been a marked increase in attendance at the mid-week prayer service. Our Sunday-school picnic was held at Brookside Park, Pasadena, July 25. Three were received into the church by baptism Aug. 2.—Cora M. Cripe, Los Angeles, Calif., Aug. 14.

Hermosa Beach.—Bro. D. W. Shock and wife have accepted a pastorate in Spokane, Wash., and closed their work here in July. The members and friends met at the church for a farewell in their honor. The program consisted of talks, songs and a social time in general. The Amadelphia class presented Bro. Shock with a Moffatt Bible in appreciation of him as teacher. The names of the members of the class were written in it. Sister Shock was given an autograph album by the choir which contained writing and names and some pictures of those in the choir and others also. The Ladies' Aid presented Brother and Sister Shock with a pair of blankets. Sister Shock has been our Aid president and a good leader for a year and a half. At a recent council the church chose Brother and Sister John Deeter as pastors; they will take charge of the work in September. During August, till the pastor arrives, Bro. Chalmer Faw was chosen to take charge of the work. Brother and Sister Wm. Stutsman were chosen delegates to District Meeting. Two boys attended the older boys' camp.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Aug. 3.

Lindsay church has enjoyed several lectures on India this summer. Dr. Ida Metzger, who has spent the summer in her home here, spoke to us, also Miss Goldie Swartz visited here just before sailing for India. Several of our number were privileged to attend Annual Conference and brought back a splendid report. Several also attended summer assembly at Mt. Hermon last month. Quite a few have been away on vacations so our attendance has been much reduced. During the warm weather we are having our evening services out of doors, giving one a very pleasant evening. At present we are spending our prayer meeting hour studying the temperance situation. Our pastor is directing the study. Letters were recently granted to the Thomas family who have moved to Modesto.—Effie Metzger, Strathmore, Calif., Aug. 9.

Pasadena.—Sunday morning, June 14, Bro. C. C. Kindy preached his farewell sermon. After the services we went to the park for a picnic dinner and a short farewell program for Brother and Sister Kindy. June 21 Bro. Forest Eisenbise and family arrived. June 26 we gathered on the parsonage lawn and gave the Eisenbise family a reception. A fitting program was rendered. Sunday morning, June 28, Bro. A. D. Sollenberger of Glendora conducted an impressive installation service and in the evening Bro. Eisenbise preached his first sermon. Great interest is being manifested and in spite of extremely hot weather during July our attendance increased. Bro. Eisenbise is busy meeting with committees and getting things in readiness to put on an aggressive program Sept. 1. July 25 we closed a five weeks' Vacation Church School with an enrollment of sixty-nine. Our Sunday-school sent three delegates to the Asilomar missionary conference in July. July 18 our Sunday-school picnic was held at Tournament Park. July 30 the Aid Societies of the Southern California District held a picnic at the same place. A number of our boys and girls are attending Camp La Verne this summer.—Mrs. Iva Brubaker, Pasadena, Calif., Aug. 8.

Raisin City church will hold its annual homecoming day on Sept. 6. An all-day meeting is planned and we extend a hearty invitation to all who wish to come. A program will be given by the young people and a basket lunch will be served at noon.—Mrs. J. N. Young, Raisin City, Calif., Aug. 5.

CANADA

Bow Valley.—We are very glad to have Bro. Ralph Rarick with us as summer pastor. His services are an inspiration to young and old. We were pleased to have the District Meeting here this year. All who attended received great spiritual blessings. We were fortunate to have with us Bro. M. R. Zigler and Bro. Emmert of La Verne. On Monday evening previous to District Meeting we held our communion service with Bro. Emmert officiating. Over 100 surrounded the tables. Recently one sister was baptized. Our Sunday-school attendance is still very good. Aug. 9 we held a Sunday-school picnic with about 200 present. After dinner a miscellaneous program was rendered. The Sisters' Aid is still quite active.—Mrs. Effie Norton, Arrowwood, Alta., Aug. 15.

IDAHO

Boise Valley.—Our Vacation School commenced June 8 and continued for two weeks. Local talent with the assistance of Miss Ruth Blickenstaff of Nampa and Ima Rose put on the school. The average attendance was fifty-nine. A very fine program closed the school. At our council Eld. David Betts and Earl Flory were chosen to represent us at District Meeting. The church also voted it inadvisable to attempt the support of a pastor next year. June 4 a mother and daughter social was held on the church lawn. Mrs. Roton, district secretary of the W. C. T. U., was the main speaker. Jim Thompson gave a fine presentation of the Passion Play on Sunday evening, June 7. Other special features were a lecture and pictures of the Holy Land by Prof. Young and a lecture on Astronomy by Prof. Preston. Nine of our congregation attended the summer assembly at Meadows, Idaho. July 6 we were fortunate in having Bro. J. B. Emmert preach to us on the subject, The Kingdom of God. The young people distributed flowers to the soldiers in the veterans' hospital at Boise one Sunday afternoon. They expect to render a program at the church Sunday evening, Aug. 16.—E. Earl Barnhart, Meridian, Idaho, Aug. 12.

ILLINOIS

Chicago (First).—Our D. V. B. S. closed July 17 with an average attendance of fifty-eight. Since many of our own children were out of the city the majority of the pupils came from other churches. We feel there was much good done. The school has given us a better acquaintance with our neighbors which is very valuable and especially needed here in the city. Sisters Allie Eisenbise and Oma Holderread conducted a like school for Chinese children in Chinatown with good attendance and interest. The two missions also had splendid schools. Two have been baptized since our last report. The sermons preached on Sunday evening by our pastor have been especially for the young people. The interest and attendance have kept up very well. In the absence of the pastor during his vacation the pulpit is being filled by local ministers.—Burton Metzler, Chicago, Ill., Aug. 15.

INDIANA

Arcadia church will observe homecoming day Sept. 6, an all-day meeting with dinner at the noon hour. We expect Bro. Walter J. Heisey of China to be with us.—Sarah Kinder, Arcadia, Ind., Aug. 19.

Hickory Grove church met in council Aug. 2. Delegate to District Meeting was Bro. Howard Rogers; alternate, Bro. John Taylor. Our homecoming will be Sunday, Sept. 6, all-day with basket dinner. We are planning on Bro. J. A. Snell being with us. We are expecting Bro. B. D. Hirt to begin a series of meetings Sept. 13 to close with a love feast. Mother's Day our young people conducted appropriate services. June 14 the children gave a program. The members of this church feel keenly the loss of Bro. D. A. Hummer by death. We appreciate Sister Hummer coming and bringing some one to preach each third Sunday. Bro. J. A. Snell preaches for us each first Sunday.—Cyntha E. Fox, Redkey, Ind., Aug. 15.

Plymouth church met in members' meeting on June 17. Bro. Cecil Reed was chosen delegate to District Meeting, with Bro. Harry Rohrer, alternate. The Kentucky harmony singers, a colored ladies' quartet, gave us a splendid program on July 28. Four of our number attended the intermediate camp at Camp Mack and another the young people's camp. We also have a delegate at the international camp at Lake Geneva, Wis. On the evening of Sept. 6 we are looking forward to having L. W. Shultz with us to conduct a Camp Mack program. Bro. Wm. Overholser of the North Winona Lake church will fill the pulpit on Sept. 13. The church is already planning for our revival meetings which will begin Sept. 21 with Bro. J. A. Robinson of Johnstown, Pa., in charge.—Fern Price, Plymouth, Ind., Aug. 14.

Salamonie church met in council July 16. Hampton Zook was elected Sunday-school superintendent for the coming year. Recently the interior of the church has been redecorated. A children's meeting was held at the church on Sunday evening, July 12. We will hold our harvest meeting on Sunday, Sept. 7. Bro. I. J. Kreider, pastor, will have charge of the forenoon service and Sister Alice Eby will speak in the afternoon. In the evening Bro. J. Edwin Jarboe of Syracuse, Ind., will begin a two weeks' revival meeting. During the month of August the churches of the township are holding union services on Sunday evenings.—Wilbert Heaston, Warren, Ind., Aug. 11.

IOWA

Council Bluffs.—The church met in council June 10. Brother and Sister Walker from Omaha came over to be with us and brought with them some pictures. A very interesting educational program was enjoyed before the regular meeting. A large attendance proved that the

(Continued on Page 28)

Faith in the Call

(Continued From Page 23)

ism, when the intent of Christianity shall be observed in the devotions of business.

Success therefore is lost not somewhere between sunrise and sunset, but somewhere between a calling that has a connection with the call of God and one that has no such connection. Let no man question his significance. The business man is as truly a prophet as the evangelist and in some instances one might say more so. Success often hangs at half mast because the one who is involved has too poor an idea of success. Unless he is a preacher he is not called. That is error itself. Success needs God behind it and humanity all around it. Our loyalty or disloyalty to the thing we call purpose makes all the difference between success and failure.

Plattsburg, Mo.

"The Giver of Life"

BY WILBUR BANTZ

(John 6: 63)

Synopsis of a Sermon

BACK of every act, within every object, there is that something we call life. If it is not present in an object, we call that object dead. If it is absent in the minister's message we call it dry and uninteresting. If the church does not manifest it we pray for an infilling of the Holy Ghost. Whence cometh this life? Jesus said: "The Spirit giveth life."

The wires that light the lamps of the home are void of power or energy and are lifeless unless they are filled with the mystical substance we call electricity. The beauty of color and design is foreign to the human eye unless it is conveyed to the retina by the invisible waves of ether. Human voices may gladden the hearts of many the world over when broadcasted upon the mystical transmitting power of the universe. Within these everyday experiences there is a strange power that makes them live.

In the spiritual world that strange something we call the Spirit. The form, the sacrament, the ceremony—these become profitless unless livened by the Spirit. "The flesh profiteth nothing." "The Spirit giveth life." The church is worthless, her worship void of feeling, and the laws deadening, unless the Spirit leavens the whole and gives life.

This life giving Spirit is the spiritual Christ. Consume him in our spiritual nature as bread is consumed in our physical nature, and he becomes a life giving Power, creating new life and new energy.

Wilmington, Del.

CORRESPONDENCE

JOTTINGS BY THE WAY—IDAHO

Except for a Sunday service en route, the first meeting we attended in the District of Idaho was their District Conference, held in the Moscow church, the northernmost church in Idaho. The fact that 200 to 400 miles intervene between Moscow and the churches of southern Idaho explains in part the small attendance. But the spirit and enthusiasm were not lacking. Beside the little help rendered by the writer and his wife very valuable contributions were made to the conferences by Bro. Frank Sargent of Chicago and Bro. J. S. Noffsinger of Washington, D. C., who with his family, dropped in to enjoy the meetings. Bro. Dan West was present and made a deep impression on the young people present.

Instead of the ordinary District organization of District Mission, Ministerial, Religious Educational Boards, etc., Idaho has one Board with one of its members in charge of each of the several departments of activity; that is, Ministerial, Missionary, Religious Education, Young People, Building and Finance, etc. This method prevents overlapping of activity and makes for economy. A conference of pastors was convened where live problems were discussed with frankness and in the spirit of tolerance and love. Three days were spent in rich spiritual fellowship at this District Conference. We separated with larger vision and new enthusiasm. Wife and I went to Montana as described in last week's jottings, then returned to Moscow to spend a week with the church in our Stewardship campaign. Bro. A. R. Fike is pastor. Moscow is the state university town. A School of Religious Education is being supported by the churches of the state as an adjunct to the university, and credits are given the students for work done in this school. A well trained man is in charge. With sympathetic and efficient leadership and adequate equipment a church in this university town should be able to touch student life effectively. Several Hindus, and perhaps other nationals are in attendance here, and should be led to see Christianity at work.

From Moscow we went to the Clearwater church. It is not easy to direct a stranger over the crooked roads out here, except that once on a road it is not likely one will get off it for awhile. As near as the writer is able to tell the country in North Idaho is a broad plateau with an elevation of about 4,000 feet, cut through in all directions by several rivers and their tributaries to a depth of 1,000 to 3,000 feet. These may well be called the grand canyons of Idaho. To go from Moscow to the Clearwater church we had to get across one of these canyons. It may not be over a mile or two across on the level of the plateau, but to go those two miles, one has to glide down a steep, winding, rocky, narrow road which drops more than a thousand feet in a couple of miles to the level of the river, cross the river and climb an equally winding, steep, and at times, precipitous road to the plateau on the other side. One puts his car in intermediate gear as a break to descend, and again to climb. What a sense of exhilarating accomplishment creeps over a son of the Kansas plains when he has made that descent and that climb without accident! And what magnificent views are spread out to one's gaze as he is carried round the corners on the ever ascending grade! The view is worth the effort and the strain. And what a sight greets one's eyes as he takes up again the trek over the rolling plateau!

There are well improved homes surrounded by large fields of wheat, peas and beans—mile on mile of them. A quarter section of wheat one year and the next a quarter section of peas or of beans. Here is an "inland empire" indeed. We were told with pride that Idaho is the only state in the Union that could maintain itself without help from outside. That is, her agricultural, mineral, industrial resources are more varied than those of any other state, and adequate for her needs. Yet only 7% of the territory is under cultivation. The mountains furnish timber, minerals of many kinds, fish and game, and scenery.

This is not a paid advertisement.

The people partake of the spirit of their environment. They are large-hearted, hospitable and open-minded. The Clearwater church is now but a fragment of its former size, migration having depleted its numbers. But the fragment is enthusiastic and hopeful. We were welcomed wholeheartedly. The community turned out and filled the church. It was hard to leave. We spent the morning of the last day out in the timber picking berries and visiting. We tarried and were loath to leave. We had but some thirty-eight miles to the next place. It was 2 P. M. when we started, and the afternoon was hot. We took a short cut down into a canyon. This was not so bad, and very scenic. At the bottom we repaired a tire and started on. The climb on the other side was five miles in length. We were caught part way up with a hot engine, and asked for water from a farm lady, who had come from the plains of Nebraska, not far from wife's home. It cheered her lonely heart to see some one from the plains back home. Here neighbors are few and far between.

E. H. Eby.

New Plymouth, Idaho.

REPORT OF WOMEN'S WORK—FIRST DISTRICT OF VIRGINIA

The annual conference of Women's Work of the First District of Virginia was held at Central church, Roanoke, Va., June 25. The theme of the program was: "Workers Together with Him." Mrs. H. W. Sanders of the state board of the W. C. T. U., addressed us ably on "The World for Temperance." Mrs. E. C. Bixler, our own most zealous and efficient peace worker, spoke on "What we can do to make the World Disarmament Conference in Geneva succeed."

Mrs. F. A. Myers, Mrs. H. A. Hoover and Mrs. F. W. Beahm, committee on recommendations, reported the following: We, the women of the Church of the Brethren, First District of Virginia, realize that many of our women are not informed as to the coming World's Disarmament Conference at Geneva in February, 1932, nor do they know the part that we, as peace loving Christian women, can take in this Conference by using our influence against war by sending Disarmament petitions to this Conference.

Therefore, in order to further the cause of peace among our people, we recommend—

That all pastors coöperate to the extent of preaching and teaching peace in their respective congregations, and also that all Sunday-school teachers and group leaders teach peace whenever possible.

That churches desiring special outside speakers on the subject of peace get in touch with their District Board of Religious Education.

That we write letters as individuals and churches to our Representatives, Congressmen, and Senators telling them, in no uncertain terms, that we oppose war and a preparedness program.

We feel that it is only through education that permanent results can be obtained in any cause; therefore, we urge the District Boards of Religious Education to take a leading part in this peace movement by getting in touch with our National Peace Director, Mrs. Margaret Bixler, New Windsor, Md., securing all information possible and distributing same among their people. Also that they distribute disarmament petitions and get them signed by as many people as possible and then return them to the proper parties to be sent to the Conference at Geneva.

We also recommend that we urge the General Disarmament Conference which meets at Geneva in February, 1932, to formulate an agreement to abolish armaments that are designed for use in war between nations.

(Continued on Page 30)

CHINA ONCE WALLED—

Now Open to the World

This issue of the **MESSENGER** deals largely with China, a nation now being transformed. What China will become no one knows. But the church has an opportunity to help make China more Christian. Will she do it? Before the church can act she must know conditions. She can learn much from the following books which deal either wholly or in part with China:

Torchbearers in China 75c
By Basil Matthews

Junior Folks at Mission Study—China 60c

Christian Heroism in Heathen Lands 75c
By Galen B. Royer

Our Missions Abroad 50c
By Elgin S. Moyer

Missions in the Church of the Brethren $2.50
By Elgin S. Moyer

Brethren Publishing House, Elgin, Ill.

THREE ONE DOLLAR BOOKS

In these days of reduced prices one gets more for his money than has been the rule in recent years. Even publishers have discovered that prices must correspond with the times.

We offer you here three outstanding books in the DOLLAR REPRINT EDITION. You will consult these books repeatedly, because each has its outstanding messages.

The World's Best Loved Poems
Compiled by JAMES GILCRIST LAWSON
A book true to its title

My Life and Story of the Gospel Hymns
By IRA D. SANKEY
Told as only Sankey could tell this story

These Twelve: A Study in Temperament
By CHARLES R. BROWN
If you like Brown you will not be disappointed in this volume

Only ONE DOLLAR EACH

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

work at this place has not been in vain. June 28 we enjoyed a visit from Sister Kulp, missionary in Africa. Her messages were very inspiring to all. We decided to unite with the other churches of the city in holding evening services in one of the parks through the months of July and August. Sunday-school workers' conference was held July 5. Plans for rally day were discussed. We are also looking forward to a series of meetings to be held early in September.—Juanita Larsen, Council Bluffs, Iowa, Aug. 15.

English River.—We are making preparations for our District Meeting to be held here Sept. 26-28. Our revival meetings begin Aug. 30, conducted by Bro. C. B. Smith of Bridgewater, Va. They will continue two weeks, closing with our love feast on Monday evening, Sept. 14. —Mrs. Earl F. Grove, Kinross, Iowa, Aug. 17.

MARYLAND

Baltimore.—The church called Bro. Murray L. Wagner to serve as pastor for the next three years. He accepted the call but continued college work at Elizabethtown until June 1. Bro. Wagner was installed as full time pastor June 8. Brethren Bowman and Holsopple from the Washington City church were with us and the latter conducted the installation service. Bro. Wagner has been giving us Spirit-filled sermons which have been enjoyed by all. During August we have been holding our evening service on the church lawn. The Ladies' Aid Society was organized Oct. 3, 1929, with fifteen members. We continue with an average attendance of eight, meeting each Thursday. We paid to missionary deficit, $5; to church debt, $143; receipts for the year, $302; expenditures, $243.14. A mission study class conducted by our pastor meets once a month during the summer, studying the foundation of missions. Attendance at Sunday-school and church has been very good for summer months. The church bulletin is published weekly, five issues to date. This is done among ourselves and financed by advertisements. Delegates to District Meeting were Bro. Lee Royer and J. H. Miller. Bro. J. H. Miller was a delegate to Annual Conference and gave a report to the Sunday-school.—Mrs. E. D. Hunter, Baltimore, Md., Aug. 14.

Frederick.—The B. Y. P. D. South Mountain district rally was held in the Frederick City church April 25 and 26. Saturday evening a banquet was held in Hotel Frederick with 125 persons present. The theme of the rally was "The Simple Life." On Sunday Bro. I. S. Long gave several talks that were very inspiring. Mothers and Daughters' week began with a special Mother's Day service. On Wednesday night there was a discussion period followed by refreshments. Friday night our mothers and daughters' banquet was held with about seventy-five present. Children's Day was observed by a special program on June 14. During July and August the evening services are held with the other Protestant churches in union services in Baker Park. Our church was well represented at the conference of Women's Work of Eastern District of Maryland, held in the Grossnickle church July 30. Aug. 2 Bro. J. M. Henry filled our pulpit as our pastor was engaged in evangelistic meetings at the Edgewood church.—Mrs. John W. Wolfe, Frederick, Md., Aug. 13.

MICHIGAN

Woodland Country.—At a recent council our church elected delegates to our District Conference. This conference will be held in Woodland Village Aug. 25-28. Our council also decided to retain Bro. H. V. Townsend as pastor for two years more. Our Children's Day program was well attended. A number of visitors were present. On the evening of July 5 we closed our two weeks' Daily Vacation Bible School with a program. The first part was given by the children and consisted of songs from the various departments. We had an enrollment of seventy-nine with an average attendance of sixty-seven; thirty-eight of these had a perfect attendance. There were ten who do not attend Sunday-school anywhere, and eleven were from non-Christian homes. The second part of the program was a stereopticon lecture given by the pastor. This was on child life from the following countries—South America, Philippine Islands, Japan, China, Africa, and India. We had a crowded church for this program. On July 26 Bro. Snyder of North Manchester, Ind., gave us a very timely message on the two questions: "Will ye also go away?" and "To whom shall we go?" He emphasized the fact that Christianity is the only thing in life that is dependable. Aug. 9, O. A. Overholser, pastor of the Evangelical church at Selina, Ohio, while visiting friends here, gave us a message on "The Eternal Habitation of the Saints." We were glad to have these visitors among us.—I. J. Smith, Hastings, Mich., Aug. 11.

MINNESOTA

Nemadji.—A number of our young people accompanied by our pastor, Bro. Lewis Hyde, attended the young people's conference at Monticello, Minn. Our group won enough points for the banner. Also the boy who won here in the peace contest, won the silver medal at the conference and will later compete at District Meeting. Our pastor and family plan to start on their vacation Aug. 17 and expect to attend District Meeting on their return home.—Mary Henninger, Barnum, Minn., Aug. 18.

MISSOURI

Kansas City (First).—We were favored on Sunday morning, Aug. 16, with a sermon by Bro. W. W. Keltner from North Dakota. Our pastor, Bro. I. V. Enos, was attending a love feast at Warrensburg, Mo. The Sisters' Aid Society had as their guests recently ten sisters from the Kansas City Central Avenue church. We are expecting our revival meetings to begin the middle of October, to be conducted by Bro. Swigart of Pennsylvania.—Mrs. Gertrude Gaba, Kansas City, Mo., Aug. 17.

Wakenda.—Aug. 2 Bro. Walter Filmore gave us a very instructive address. Aug. 15 at our quarterly business meeting we elected church officers for the coming year. Bro. Luther Van Pelt was reëlected Sunday-school superintendent; Sister Fannie Minnich, Messenger agent; Sister Grace Bowman, church clerk; and the writer, correspondent. Bro. J. F. Fifer and Bro. Geo. Bowman were elected delegates to District Conference; Sisters Sarah Fifer and Fannie Minnich, delegates to District Sunday-school conference. Our revival meetings will begin Sept. 6 with Bro. Oscar Diehl of Stet, Mo., as evangelist. Our communion service will be at the close of our revival.—Ida P. Hollar, Hardin, Mo., Aug. 17.

OHIO

Ashland (First).—The month of May held more than usual inspirational events in our order of church and Sunday-school services. Beulah Wood, formerly of India, and Golda Swartz, then home on furlough, were with us on different occasions. Missionary Jennie Mohler, also on furlough, made us a brief call. The W. D. Kellers were with us the evening of the 24th. Sister Keller is chairman of the District welfare board. She gave a stirring address on the work. Bro. Keller also talked on the subject. The local committee presented the playlet: "The Quest and The Cup." Special music furnished by the home quartet. May 31 the men's gospel team of Ashland College were with us at morning and at evening services. June 1 was made memorable by the presence of Brother and Sister Kulp of Africa. June 14, Children's Day, a colorful pageant, "June Blessings," was presented by the children of the primary grade. The evening of July 23 afforded a fine entertainment by the men's quartet of La Verne College. Among the social occasions that were helpful and entertaining was the surprise tendered to the ladies of the Upstreamer, and the young married people's classes by the men, and a fellowship supper for the officers of the church and Sunday-school. Election of officers for the coming year resulted in the reëlection of C. H. Deardorff, elder; J. P. Prather, pastor; Leo Witmer, Sunday-school superintendent. Delegates to District conference are Pastor Prather and G. A. Cassel.—Oma Karn, Ashland, Ohio, Aug. 6.

Castine.—We extend a cordial invitation to the homecoming service at the church on Sunday, Aug. 30. The Heiseys from China are scheduled to be with us. Sister Heisey is to give a talk in the morning and Bro. Heisey in the afternoon. In the evening our series of meetings will begin, conducted by Bro. David Hollinger of Greenville, Ohio.—Pauline Bright, Arcanum, Ohio, Aug. 18.

Cincinnati.—June 14 a Children's Day program was given, also a play by the intermediate girls' class. July 12 the five Sunday-schools of the District met at Stonelick in an all-day meeting. Some of our intermediate girls spent a week in camp at Sugar Grove and reported a fine time. Our Vacation Bible School conducted by home talent was quite a success; it closed with a program and demonstration of the work done. Aug. 2 Bro. Oberholtzer and family, returned missionaries from China, were with us in the morning services. He talked to the adults and Sister Oberholtzer to the children. Since our last report four have been added to the church by baptism. We very much regret to lose from our congregation Brother and Sister H. L. Berkey and Brother and Sister O. E. Flanigan who have been so helpful in the work here.—Mary S. Carr, Cincinnati, Ohio, Aug. 17.

Columbus.—The Coöperative Brethren church held a very successful Daily Vacation Bible School for two weeks, beginning July 13. The school was directed by the pastor, D. R. Murray, assisted by nine teachers. The enrollment was 103 with an average attendance of eighty-six. Each boy and girl made something for missions. The older girls made napkins, handkerchiefs and curtains. The older boys made come-back bats and door stops. The school held its closing exercises on Sunday evening, July 26. At this time certificates were given to eighty-one who had been present seven days or more, and awards were presented two boys who won the scripture verse contests.—Mrs. Orpha Murray, Columbus, Ohio, Aug. 11.

Harris Creek.—June 27 the Æolian quartet of La Verne, Calif., gave us a much appreciated program. Our Vacation Bible School was held the last of June, in charge of Sister Fhern Cassel. The home teachers were assisted by Sister Mary Nodle of Pleasant Hill, Ohio. Our total enrollment was 105 with an average attendance of ninety-four. Out of this number fifty-seven were present every day. The hand work was given to the Miami County Children's Home. At our regular council on Aug. 1 Bro. Dale Berkebile and Sister Etoil Sargent were chosen as adult superintendents; for the primary department Sisters Vicie Cassel and Echo Miller were selected. Our pastor, Bro. D. G. Berkebile, is to stay with us another year.—Mrs. Bertha Hoover, Bradford, Ohio, Aug. 14.

Lower Stillwater.—This church met in council Aug. 12. Our love feast date was set for Oct. 24, 7 P. M. The election for church and Sunday-school officers was held; Sunday-school superintendent is Lonnie Karns. The trustees and finance boards were instructed to take steps toward some improvements. Provision was made for a course in mission study. Aug. 7 Norman B. Wine, representing the District Board of Religious Education, met with us in a very inspirational workers' meeting.—L. A. Bookwalter, Trotwood, Ohio, Aug. 13.

Marble Furnace church held a very successful Bible School beginning July 6 and continuing two weeks. The enrollment was eighty-seven.

Fern Riffle and Mary Snyder of Painter Creek assisted Brother and Sister Swinger in teaching. At the close of the school on Sunday night, July 19, we gave a program. Our two weeks' revival meeting begins with an all-day meeting on Aug. 30. Bro. Nicodemus of Covington, Ohio, is conducting the meeting.—Burneda Storer, Peebles, Ohio, Aug. 17.

West Nimishillen.—A number of our members attended the Sunday-school convention held at Danville church June 29 to July 1. July 12 Bro. Carl Holl, dean of Manchester College, gave us a very interesting talk. We held our business meeting July 24. All Sunday-school and church officers were elected for the coming year. Beulah Holl was re-elected Sunday-school superintendent and Miriam Hines, church correspondent. Delegates to District Meeting are S. J. Holl and Earl Burgoon. Our Sunday-school outing which was enjoyed by many was held on July 18. We will begin a series of meetings Sept. 14 continuing two weeks, with Bro. Wilmer Petry of Pitsburg, Ohio, as evangelist. The young people are planning a Sunday evening program to be given in the near future.—Miriam Hines, North Canton, Ohio, Aug. 14.

PENNSYLVANIA

Annville.—We closed a two weeks' Vacation Bible School under the direction of Bro. Carl Ziegler. The enrollment was 262 and average attendance, 239. An offering of $61 was lifted for missions, to be sent to India. Several of our number attended the young people's conference held at Elizabethtown Aug. 10-15. Aug. 16 Bro. Sargent of Bethany Bible School delivered a fine sermon. We expect to hold our harvest home services at the Annville house the morning of Aug. 30. We have the promise of Bro. Jacob Longenecker to be with us.—Sarah Winters, Lebanon, Pa., Aug. 17.

Carbon County Mission.—An all-day meeting will be held Sunday, Sept. 20, at Zimmerman's Brethren church at New Mahoning, Carbon County, about six miles west of Lehighton. The program includes the folowing: 9:30 A. M. (in the church), Sunday-school Lesson by H. K. Ober. Special Music by Mountville Chorus. Sermon by Eld. R. P. Bucher. 1:15 P. M., The Church of the Brethren.—S. H. Hertzler, R. P. Bucher, H. K. Ober. 9:30 A. M. (in the tent), Sunday-school Lesson by Nathan Martin. Special Music by Lebanon Chorus. Sermon by A. P. Wenger. 1:15 P. M., The Church of the Brethren.—A. P. Wenger, Nathan Martin, Michael Kurtz. Directions: from south take route 309 from Allentown to Lehighton, then route 902 west from Lehighton six miles; 36 miles from Allentown. From north and west take route 443 Pine Grove to Pottsville, take route 209 from Pottsville to Lansford, take route 902 from Lansford to Zimmerman's church; 40 miles from Pine Grove.—S. G. Meyer, Lebanon, Pa., Aug. 17.

Lititz.—The closing exercises of our Daily Vacation Bible School, conducted two weeks under the splendid leadership of Bro. Henry Bucher of Lancaster, were held Aug. 7. The children gave their Bible memory work and songs, and Eld. H. K. Ober gave a very impressive address. The children's offering for the Junior League project amounted to $20.80. Aug. 2 we rejoiced when seven of the children from the Neffsville Orphanage were received into the church. They were baptized Aug. 4. Seven of our Sunday-school classes volunteered to present Bibles to these children. Aug. 9 Eld. Frank N. Sargent of Bethany Bible School preached a most helpful sermon on the theme, The Truth Shall Make You Free. Aug. 11 the young mothers' Bible class of East Petersburg held a joint meeting with our Berean Bible class. The former rendered an excellent program on the theme, The Home. Eleven of our group are attending the young people's conference at Elizabethtown College.—Florence B. Gibbel, Lititz, Pa., Aug. 12.

Shade Creek.—Bro. R. W. Schlosser of Elizabethtown, Pa., began a two weeks' series of meetings in the Berkey house June 21. We feel that the membership has been spiritually strengthened. As a direct result twenty-six were baptized; three will unite with the Maple Spring church, Quemahoning congregation. Four were received by letter. Sister Chas. K. Shaffer conducted a Vacation Bible School in the Sugar Grove house assisted by a group of helpers. The enrollment was 136, average attendance, 105. At the close a demonstration of the work was given. Homecoming services will be held at the Sugar Grove church Aug. 30. It was decided to hold an anniversary service at the Berkey house Sept. 13. An all-day homecoming meeting will be held at the Ridge house Sept. 27.—Nellie E. Lehman, Blough, Pa., Aug. 13.

VIRGINIA

Christiansburg.—Bro. E. C. Woodie of Winston-Salem, N. C., began a series of meetings here July 19 which continued through Aug. 2. The sermons were very inspiring and helpful. We feel that the church and community have been greatly benefited. At the close of services on Aug. 2 five were baptized and one was reclaimed. Three will probably unite with other churches.—Mrs. W. R. Nolley, Christiansburg, Va., Aug. 15.

Johnsville church met in council Aug. 8. We decided to have a series of meetings this fall and to get new song books for the church. Our love feast will be Sept. 12 beginning at 4:30 P. M. On Sunday following there will be a homecoming with lunch on the grounds.—Mable Hylton, Catawba, Va., Aug. 10.

Midland.—July 28 Bro. J. D. Huffman of Timberville, Va., began a series of meetings here, preaching fifteen Spirit-filled sermons. Aug. 9 baptism was administered to nine applicants who had come out on the Lord's side during the meetings. Bro. Huffman's staunch loyalty to the principles of the church made his sermons a source of great strength and helpfulness to the members also. A serics of meetings is now in progress at Hazel River conducted by Bro. Kendall of Rappahannock. June 26 Mt. Hermon Sunday-school gave a Children's Day program in which much interest was manifested.—Mrs. Lelia M. Andes, Bealeton, Va., Aug. 10.

WEST VIRGINIA

Mountain Dale.—Bro. Geo. W. Vansickle preached for us the fourth Sunday of July, which was much appreciated by all who heard. Our Sunday-school is going along nicely with large attendance and good interest. Bro. B. W. Smith of Burlington, W. Va., evangelist, is to begin at Mt. Dale Sept. 6 and continue two weeks. The love feast will be Sept. 19 and close the 20th.—Grace Sisler, Hazelton, W. Va., Aug. 12.

ANNOUNCEMENTS

DISTRICT MEETINGS

Illinois, Northern and Wisconsin, Lena, Sept. 4-7.

Illinois, Southern, Cerro Gordo, Sept. 4-7.

Iowa, Middle, Des Moines Valley, Sept. 5-7.

Iowa, N., Minnesota, S. Dak., Lewiston, Aug. 28-31.

Maryland, Western, Maple Grove, Aug. 28, 29.

Nebraska, Omaha, Aug. 28-Sept. 1.

West Virginia, Second, Shiloh, Sept. 4, 5.

LOVE FEASTS

Indiana

Aug. 29, 7 pm, Wabash country.
Sept. 5, Center.

Iowa

Sept. 14, English River.

Maryland

Sept. 6, 6 pm, Maple Grove.

Virginia

Sept. 12, 4:30 pm, Johnsville.

West Virginia

Sept. 19, Mountain Dale.

Going the Second Mile

That's what publishers are doing when they offer these books at the ridiculously low price of ONE DOLLAR each. But they are determined to place good books within the reach of all. Look these books over; note that they are standard works.

LINCOLN'S OWN STORIES, by **Anthony Cross**
Lovers of Lincoln's best stories will appreciate this collection. 223 pages.

THE BOOK OF WOODCRAFT, by **Ernest Thompson Seton**
Brings boys near to nature and tells them how to live in the big out of doors. 590 pages.

THE BIBLE STORY, by **William Canton**
Tells Bible stories in Bible language. Includes the chief Bible characters but stresses the life of Jesus. 450 pages.

TRADER HORN, edited by **Ethelred Lewis**
The story of this man's life in the Cameroon is more fascinating than fiction. 302 pages.

"HOSSES," edited by **Charles Wright Gray**
Seventeen of the best known stories all making the horse prominent by seventeen writers like Zane Grey and Ernest Thompson Seton. 382 pages.

BIRD NEIGHBORS, by Neltje Blanchan
Helps to identify by full description the more common birds. Illustrated. 233 pages.

EDISON, The Man and His Work, by **George S. Bryan**
The story of this great man's life told for the common reader. 350 pages.

TODAY and TOMORROW, by **Henry Ford** and **Samuel Crowther**
Shows Ford's business methods and ideals. A continuation of his book **"My Life and Work."**

You will find nothing cheap in these books except the price. All are standard works and are found and read in countless homes. Price of each volume is only ONE DOLLAR.

Brethren Publishing House, Elgin, Ill.

REPORT OF WOMEN'S WORK

(Continued From Page 27)

That we urge our government to strengthen the Kellogg Pact by an agreement among the nations to confer in case of threat of war.

That we favor the elimination of military training in our high schools and colleges and the substitution thereof of courses in physical education, in the history and causes of war, and in the efforts to achieve world coöperation, world organization, and world peace.

That we foster and develop world friendship and goodwill among the children of the different nations through the world friendship projects, mission study, pageants, peace oratorical contests, etc.

That we ask Congress to modify our naturalization laws so that the people shall not be denied citizenship for really believing in the Kellogg Pact which our government signed in good faith.

In order to help conditions in our communities and country we recommend that we all take an active part in using our influence for law enforcement, and especially in support of the Eighteenth Amendment. We urge that all keep informed on all sides of the question and, if possible, unite with any organization which is supporting the prohibition cause, or anything else which will help uplift our people.

Troutville, Va. Mrs. C. A. Layman.

A ONE WEEK'S EVANGELISTIC MEETING

At first the intention was to have a two weeks' meeting. When that seemed impossible because of arranging the time, the workers of the Edgewood church got together and decided to make it only one week. Bro. Lewis Green made a strong plea that each one put all he could into the meeting, even promising that he would have a full house to start with on Sunday morning. The pastor, J. H. Wimmer suggested that we take a day of the week before the meeting in which to visit every home in the community to make a religious canvass and to invite all to come. This was done by three teams on Thursday. The evangelist, M. G. Wilson, was greeted by a full house on the very first Sunday morning. As the week passed we could see that we were as far along as most meetings in the second week. The secret of this was the day of visiting, together with the determination to make the meeting a success. Good special music was given each evening.

As the meeting closed Sunday night there were eight decisions for Christ. It was wisely decided to have the baptism on Tuesday. This gave the workers a chance to go out on Monday night to make a final appeal in personal evangelism. As a result six more decisions were secured. These together with seven of those already secured were baptized on Tuesday.

Such a meeting goes to show what can be done in one week if there is proper preparation beforehand, followed by personal evangelism during the meeting and at least one night after it closes. M. G. Wilson.

Frederick, Md.

THE KANSAS BRETHREN HOME

On Sunday, Aug. 9, the Kansas Brethren Home held its Thirty-seventh Annual Homecoming. While we usually have at this time of the year very hot weather, yet on this occasion the weather was ideal, being cloudy, and cool most of the day. With everything in readiness, we awaited the coming of the day which means so much to the Home.

The forenoon program was given in the church near by, the main address being delivered by Bro. H. F. Crist, pastor of First church, Wichita, who in his usual forceful and impressive way gave to us a great message.

At the close of the forenoon program a basket dinner was served in the grove near by, at which time the crowd had increased to several hundred. Those present enjoyed immensely the good things provided as our sisters know how to provide them. After the dinner was over all enjoyed a serving of ice cream which had been provided for by the Board.

At two o'clock the afternoon program began, this also being held in the church. It consisted of an address by Hon. F. P. Hettinger, of Hutchinson. In the absence of Bro. C. A. Ward of Salina, who had previously telegraphed his inability to be present for his part on the program, Bro. D. H. Heckman of McPherson responded with a brief address, after which Bro. D. A. Crist of Quinter favored us with a short lecture on Ireland.

Throughout the day the meeting was blessed with the presence of the Hutchinson and Wichita Male Quartets, also a mixed quartet from the Pleasant View church. Each group of singers brought to us a most splendid message in song.

At 4:30 the meeting adjourned to continue again at 8 o'clock in the evening. During the intermission quite a number availed themselves of the opportunity to go through the Home, and meet those who through weakness of the body could not attend the meeting.

At the evening hour the church was filled with anxious folks as they awaited the coming of the lecture: "In the Land of the Pharaohs" to be given by Bro. D. A. Crist, who always draws a large audience to hear his intensely interesting lectures. At the close of the evening meeting we were favored with a solo by Miss Eugenie Dawson of McPherson College, who sang for us, "The Holy City." This brought to a close another great day in the interest of the Kansas Brethren Home.

R. I. Troup,
Darlow, Kans. Superintendent.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Burger-Larsen.—At my residence Aug. 7, 1931, Bro. Samuel H. Burger and Alice E. Larsen, both of Arrowwood, Alta.—Geo. C. Long, Irricana, Alta.

Coulter-Ogle.—By the undersigned at his residence Aug. 8, 1931, Bro. John W. Coulter of San Diego, Calif., and Sister Dorothy D. M. Ogle of La Verne, Calif.—A. D. Sollenberger, Glendora, Calif.

Deal-Sellers.—By the undersigned July 12, 1931, Howard Deal and Paulene Sellers, at the church of Onekama.—J. Edson Ulery, Onekama, Mich.

Hamer-Saylor.—By the undersigned at the residence of the bride's parents, Mr. and Mrs. D. B. Saylor, Waterloo, Iowa, Mr. Telford C. Hamer and Frances M. Saylor, both of Waterloo, Iowa.—O. W. Hamer, Waterloo, Iowa.

Keim-Higgins.—Melvin Lamar Keim and Ida Mae Higgins, at Middlebury, Ind., Aug. 3, 1931.—J. H. Fike, Middlebury, Ind.

Landis-Jones.—In the Trinity Methodist church in Fresno, Ernest A. Landis and Vivian V. Jones by J. Earl Vandegriff, minister.—Bertha Haps, Fresno, Calif.

Paul-Brookens.—By the undersigned at the parsonage, Gaylen K. Paul and Marjorie E. Brookens, both of North Manchester.—H. L. Hartsough, North Manchester, Ind.

Seese-Shober.—By the undersigned in the Roxbury Church of the Brethren, Johnstown, Pa., June 8, 1931, Mr. Carmon D. Seese of Johnstown, Pa., and Miss Florence E. Shober of Garrett, Pa.—R. E. Shober, Connellsville, Pa.

FALLEN ASLEEP

Adkins, Mrs. Nannie, aged 75 years, died at her home near Newcastle, Va., Aug. 5, 1931. She had been a faithful member of the Brethren Church for a number of years. She is survived by seven sons, one daughter and several grandchildren. Funeral services by Bro. D. C. Naff.—Mable Hylton, Catawba, Va.

Henson, Sister Mamie Magnolia, born in Franklin County, Kans., Aug. 12, 1900, died July 31, 1931, at the St. Margaret's Hospital, Kansas City, Kans., after a long illness of fourteen years. She is survived by her husband, Walter, and her son, Riley, mother, two brothers, two sisters, two half brothers and two half sisters. Mrs. Henson united with the Church of the Brethren in 1921 and though her illness prevented her from being a regular church attendant, she was a faithful and devoted member up to the close of her life. Funeral services at the house.—R. D. Dierdorff, Kansas City, Kans.

Kurtz, Galen Edson, only son of Brother and Sister Chas. Kurtz, born in Mogadore, Ohio, died Aug. 4, 1931, aged 17 years, 1 month and 11 days. Death was due to a blood clot on the brain resulting from an injury received a week before. He united with the Church of the Brethren Aug. 17, 1924, and was faithful in attendance and service, taking an active part in the young people's work. He is survived by his parents and two sisters. Funeral at the Springfield church by Bro. C. H. Petry assisted by Bro. M. S. Young. Burial in near-by cemetery.—Alice C. Mumaw, Mogadore, Ohio.

Mellinger, Emma, daughter of Daniel and Sarah Hoover of Greensburg, Ohio, died at Akron city hospital, Aug. 3, 1931, aged 69 years, 4 months and 27 days. She married Abner Mellinger Oct. 9, 1881. She was a faithful member of the Mogadore Church of Christ. She leaves her companion, eight children, two brothers and one sister. Funeral service at the Springfield church by Bro. M. S. Young assisted by Bro. C. H. Petry. Burial in the cemetery near by.—Alice C. Mumaw, Mogadore, Ohio.

Miller, Margaret Lee, daughter of E. C. and Anna Mary Miller, died Aug. 2, 1931, at the age of 16 years, 2 months and 16 days. She united with the church at an early age and was faithful in attending Sunday-school and church. Funeral by Bro. I. W. Miller at Linville Creek church. Her father and mother, five brothers and three sisters survive.—Mrs. J. C. Myers, Broadway, Va.

Murer, John S. E., born June 7, 1878, at Hopedale, Ill., and died July 17, 1931, at his home in the Creston community east of Kalispell. Dec. 24, 1903, he married Miss Elma Wattles. In 1907 tbey came to Montana and have lived here since with the exception of a few years spent in Oregon and Washington. He leaves his widow, two children, two grandchildren and four sisters. In 1915 he united with the Church of the Brethren, remaining faithful until the end. Services by the writer assisted by Rev. W. H. Sandy. Burial in Conrad cemetery east of Kalispell.—Wm. W. Riddlebarger, Whitefish, Mont.

Rimel, Mary A. Derrow, born in Rockingham County, Va., Aug. 30, 1859, died at her home near Broadway, Va., May 15, 1931. She married Joseph Rimel Feb. 2, 1879. She and her husband united with the Brethren Church in 1894. Two years later he died, leaving her to rear their family of four children. She also raised a foster son to manhood and was caring for another child at the time of her death. She leaves two sons, two daughters, two foster sons and seven grandchildren. Funeral serivces by her pastor, Bro. I. W. Miller, at U. B. Mt. Valley church.—Mrs. J. C. Myers, Broadway, Va.

Rouzer, Clara Ethel, died at the home of her sister near Alum Bank, Aug. 7, 1931. She was born Feb. 29, 1888. Surviving are her father, three brothers and five sisters. Her mother, one brother and two sisters preceded her. She united with the Church of the Brethren at New Enterprise several years ago. Services at Alum Bank by Eld. Geo. W. Rogers assisted by Rev. Fuss.—Mrs. Sewell Rogers, Alum Bank, Pa.

Shields, Gerald Lee Allison, son of Melvin and Bessie Shields, was born July 27, 1921, and died at his home July 28, 1931. He is survived by his parents and one sister. Funeral services in the home, by the writer, the pastor. Interment in Ferncliffe cemetery.—J. J. Johnson, Springfield, Ohio.

Walker, Sister Mary Louise, daughter of Brother and Sister Elmer D. Walker of Somerset, passed away in the Memorial Hospital at Johnstown after an illness of a few weeks. She united with the church at the early age of nine years. She served as a teacher of the Sunday-school, was a member of the choir, and at her passing was church clerk. She was very active in church work. She was a graduate of Juniata College. Her pleasure was to make others happy. She had a pleasing personality and a lovable disposition. She is survived by her parents, four sisters and one brother. The Somerset church keenly feels the loss. Her age, 25 years, 3 months, 6 days. Services in the home by the writer, assisted by Bro. George L. Detweiler. Interment in the Husband cemetery.—T. R. Coffman, Somerset, Pa.

Wenger, Mary Ann, nee Weist, widow of Isaac Wenger, was born Sept. 13, 1851, died at the home of her stepson, Ira Wenger, near Oregon, Pa., July 27, 1931, aged 79 years, 10 months and 14 days. She had been a faithful member of the Church of the Brethren for many years. She is survived by one son, two stepchildren and one brother. Services in the church at Akron, Pa., by Brethren I. W. Taylor and H. B. Markley. Interment in Wolfs cemetery near Ephrata. —S. M. Fahnestock, Lititz, Pa.

THE CHURCH GUEST BOOK

records the information the pastor needs. Place for name, home church, city, state, date, remarks. Room for 564 names. Printed on good heavy paper, and bound in leather. Price for single copy, $2.50. Bound in two colors: G1143 Brown, G1143 Purple.

Use the Church Guest Book and enlarge your parish

Brethren Publishing House, Elgin, Illinois

PROMOTION AND RALLY DAY

These two days are often combined. They may well be so arranged. We have the material that will make them a success for your school and church.

Photogravure Promotion Certificates

Far superior to lithography or photography. In soft, rich brown tones. Beautiful when framed. Size 8¾ x 13 inches. Make your own selections. Per dozen, 72c. Order by numbers.

No. 89. Cradle Roll Certificate.
No. 90. Cradle Roll to Beginners' Department.
No. 91. Beginners' to Primary Department.
No. 92. Primary to Junior Department.
No. 93. Junior to Intermediate Department.
No. 94. Intermediate to Senior Department.

Promotion Card Certificates

Especially for those who prefer a Card Certificate. Printed by popular offset process. With envelopes. Size, 5 x 7 inches. **Per dozen, 50c. Order by number.**



No. 346

No. 341. Cradle Roll. Picture of mother bird feeding her young.
No. 342. Cradle Roll to Beginners. Apple Blossoms and Murillo's Divine Shepherd.
No. 343. Beginner to Primary. Christ blessing the children, with flower border.
No. 344. Primary to Junior. The Head of the Boy Jesus, by Hoffmann.
No. 345. Junior to Intermediate. David the Shepherd Boy With His Sling.
No. 346. Intermediate to Senior. The Call of Discipleship, with decoration of iris, see illustration.
No. 347. Interdepartmental promotion certificate with blanks for names of departments. Equally appropriate for Daily Vacation Church School.

Two Rally Day Services

WORKING FOR THE MASTER
FALL IN LINE

Each of these Services contains 16 pages consisting of songs, recitations and readings. Well adapted to your needs. **Price, 8c per copy; 85c per dozen; $6 per hundred.**

Brethren Publishing House, Elgin, Ill.

FOR SALE: Farms and City Property. Write for information. No charges.
John Isenbarger, North Manchester, Ind.

YOUR DISTRICT MEETING MINUTES
look best when printed by the **Brethren Publishing House,** which has specialized in this line. Most of our **State Districts** are having their **Minutes** thus printed, and are well pleased with prices and workmanship.

EDUCATION OF THE WHOLE MAN—By L. P. Jacks
After a long period of service in the field of education Dr. Jacks gives here his latest and ripest convictions, "Convictions so fresh, so nobly stored with culture, so disciplined to ease and clarity of expression," that no one can afford to overlook them. A book for school men and pastors. **$1.75.**
Brethren Publishing House, Elgin, Ill.

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

Buy Books---Good Books---Books You Need---

Books That Help



Price, $1.25

THE PASTOR AND RELIGIOUS EDUCATION, $2.00
Harry C. Moore.

A timely book for pastors and other religious educators who would face their problems intelligently.

CHARACTER STORIES, $1.00
Ezra Flory.

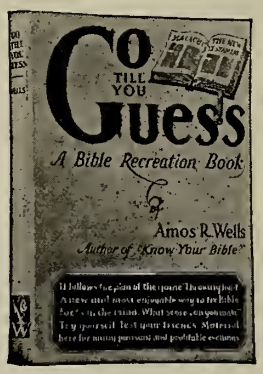
A series of Bible and other stories that show boys and girls the right way.

CHRISTIAN HEROISM IN HEATHEN LANDS, $.75
Galen B. Royer.

Thousands have used and continue to use this splendid book in mission study.

THE STORY OF THE BIBLE, ...$2.00
Jesse Lyman Hurlbut.

No home can afford to be without this Bible story book.



Price, $1.00

ACTIVITIES FOR ACTIVE BIBLE CLASSES, ...$1.00
Will H. Brown.

A book of general and specific suggestions, covering a wide field, including all kinds of class activities. A book for those who want something different.

ADOLESCENT WORSHIP, ...$1.50
Gerrit Verkuyl.

Portrays adolescent attitudes fully. Considers prayer basic in worship for all ages. Discusses Bible readings, hymns and attitudes fully.

NEW TESTAMENT STORIES DRAMATIZED, ...$1.50
Harry W. Githens.

Companion to "Dramatized Stories From the Old Testament." Thirteen stories based on the life of Jesus and the twelve, and 7 stories on the life of Paul. Follows the Bible narrative very closely.

SENIOR METHOD IN THE CHURCH SCHOOL, ...$1.50
Mary Anne Moore.

A Community Training book treating fully the senior curriculum, method, teacher and pupil. Concrete material and sane view of the senior.

OBJECTIVES IN RELIGIOUS EDUCATION, ...$2.50
Paul H. Vieth.

Splendid for advanced students and leaders in religious education who desire to know what the great leaders in this field have said, and whither we are tending at present.

PURPOSE IN RELIGIOUS EDUCATION, ...$1.75
George Walter Fiske.

A comprehensive review of religious education through the years with a statement of the strength and weakness of the several movements. A discussion of what should be attempted and how it should be done.

TEACHING WITHOUT TEXTBOOKS, ...$2.00
Edited by Frances W. Danielson and Jeanette E. Perkins.

A book of exceptional value to those Sunday-school teachers who would know how others develop a lesson. Deals with lessons for beginners, primaries and juniors. The children themselves help to work out the lesson.

STORIES TO TELL AND HOW TO TELL THEM, ...$1.25
Elizabeth Clark.

A collection of 13 folklore stories from different lands. The stories are well told and with each story go suggestions as to how to tell and what to stress.

RELIGION IN THE KINDERGARTEN, ...$1.75
Bertha Marilda Rhodes.

Contains 52 complete lessons, all of which are well chosen. Splendid story material. The author urges teachers to adapt rather than reproduce the lessons. Fine for kindergarten teachers.

RELIGIOUS DIFFICULTIES OF YOUTH, THE, ...$1.50
A. D. Belden.

Though real the doubts of youth need not be disastrous. The author frankly discusses the difficult problems which youth faces and suggests solutions which he believes will establish the honest doubter on the foundation of a sure and positive faith.

SUNDAY SCHOOL TRANSFORMED, THE, ...$1.50
Louis Entzminger.

The author explains the methods by which a number of schools were so organized and managed that phenomenal growth resulted. Provides for a complete system of cards and records.

A few of our many books that will transform your work

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., September 5, 1931 | No. 36

THE MAN WITH THE HOE

(Suggested for a Labor Day Meditation)

BY EDWIN MARKHAM

Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?

❖ ❖ ❖

Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power;
To feel the passion of Eternity?
Is this the dream he dreamed who shaped the suns
And markt their ways upon the ancient deep?

❖ ❖ ❖

How will you ever straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies
Perfidious wrongs, immedicable woes?

O masters, lords, and rulers in all lands,
How will the future reckon with this Man?
How answer his brute questions in that hour
When whirlwinds of rebellion shake all shores?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall rise to judge the world,
After the silence of the centuries?

IN THIS NUMBER

Editorial—

Your Eyes and My Eyes (E. F.), ... 3
Signs of the Times (H. A. B.), ... 3
Vacations and Government (H. A. B.), ... 3
No Help Wanted (J. W. L.), ... 3
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Gratitude (Poem). By Bertram Day, ... 5
"When People Get a Vision." By Earl M. Bowman, ... 5
Being a Christian in the Business World.—No. 1. By E. H. Eby, 6
"Thy Kingdom Come." By G. G. Canfield, ... 7
The Spirit That Does Something. By J. H. Moore, ... 8
Revival of Reverence. By Wm. J. Tinkle, ... 9
How Teach the Simple Life to Children. By Mary Polk Ellenberger, ... 10
Christianized America. By Otto Laursen, ... 11
Music and Its Influence in the Home. By Mrs. Leander Smith, ..23
Courage. By O. P. Williams, ... 12
Eld. S. Z. Sharp. By J. E. Miller, ... 12
The Passing of Dr. S. Z. Sharp. By Ira H. Frantz, ... 20

Missions—

Present Conditions in India. By J. M. Blough, ... 13
A Letter of Appreciation. By Tara Nathalal, ... 14
Program Outline for Women's Missionary Society, ... 15
News From the Field, ... 15

Pastor and People—

Work of the District Ministerial and Mission Boards, ... 18
A Rally or Promotion Day Service, ... 18
Indoctrinating Young Christians.—No. 20. By Galen B. Royer, ..19
Robbers. By Ida M. Helm, ... 19

Home and Family—

A Tribute to Mrs. Bess Royer Bates. By Myra Brooks Welch, ..22
Voices That Call.—No. 1. By Florence S. Studebaker, ... 22

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

A Pledge of the New Patriotism

To this day that is mine, my country's and my God's, I dedicate my all.

My talents, every one, shall be held subject to the sight draft of the emergencies of others.

I will enlarge my soul by cultivating love for those from whom I find myself recoiling.

No man shall ever feel his color or his caste in my presence, for in my heart of hearts there shall be no consciousness of it.

The man who has fallen shall find in me a friend; the woman down, a helper.

But more than this, those falling shall have my trust that they may still stand.

The cry of every child shall find my heart, whether cry of need or aspiration.

Not one of all the nation's " little ones " shall be despised.

Cherishing every life of whatever land or race and mindful of hidden struggles, in all things I will strive to help.

No word shall ever pass my lips that hurts another in things of face, form, station or estate.

My own weakness, foibles, sins, shall chasten speech and spirit and deny pride.

My life shall be a dedicated thing.

I shall count it desecration to pervert it.

The vandal hands of lust, hate and greed shall not be permitted to despoil.

And this I resolve, not because I am good, but that I fear weakness; not that I feel above others, but that with all my soul I long to be of help to human kind. So do I dedicate my days; so do I set aside my culture. So do I press humbly into the presence of the sacrificial Son of man. . . . Help me, thou whose manger cradle brought democracy to light, to meet in mine own worth, democracy's final test, and to my own great day be true.—C. S. Medbury.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., September 5, 1931 No. 36

EDITORIAL

Your Eyes and My Eyes

CONCERNING a matter of common interest to two friends one of them said to the other: "What I had in mind . . . was to have your eyes see how my eyes see" this business. Let us hope that his eyes saw the situation as the eyes of the other saw it. To attain this art is a great achievement, and one of the rarest.

But wasn't that a fine way to put it? "To have your eyes see how my eyes see," assuming that it works both ways, is to insure mutual understanding. That means mutual sympathy, fellowship, coöperation. And it means accomplishment in things worth while.

It means the removal of hindrances to progress, the prevention of bitterness, individual happiness and the betterment of community life. It means harmony in the work of the church. It means going forward in building the kingdom of God.

When your eyes see how my eyes see and my eyes see how your eyes see there may still be some difference in what we see. We may not agree perfectly as to details of color, shape and size. But we shall both understand why the other sees as he does and the way will be open for satisfactory adjustment. We can walk and work together. E. F.

Signs of the Times

THE signs of the times point to an increase in erratic thinking and ill considered action such as that exhibited by the chief executive of Oklahoma. Of course, Gov. "Alfalfa Bill" Murray will keep in the headlines so long as he furnishes a good show. The danger from such action is that the great American people can not always distinguish between showmanship and statesmanship. This is not saying that some of the ends Gov. Murray has in view are not pressing for attention; but it is saying that we do not have great faith in the spectacular methods which make front page copy. Yes, the signs of the times point to the need for an increase in sane thinking and well considered action. H. A. B.

Vacations and Government

IT has always been a mystery to us how men in responsible positions could spend so much time on vacations and still keep the home fires burning—if they really do accomplish this impossible task.

And then one day we heard a cutting remark: "When you see a high official's desk always cleared of every sign of the unfinished task, you may know that some one else is doing his work."

But there are occasions when not even that much happens. For example, we have noted that the more vacations a mayor takes, the poorer the city government. Or is this an unfair inference? Check up on the doings of the chief officials of the first cities of the land and draw your own conclusions. H. A. B.

No Help Wanted

JUST a sign above a factory door, that is all. The employment department had been pestered with applicants. It was hoped that the sign would save the efforts of these applicants and the time of the employment head.

The Laborer

Did I say above "that is all"? I think that a mistake. These seekers are not rascals. They are men eager for work so as to meet their responsibility toward dependent wives and children. How must it affect them day after day to run up against a sign like that? What kind of seed is being sown in their hearts?

Empty larders and wardrobes have a tremendous urge, especially when ragged, hungry urchins look up in the father's face with wistful expressions. The soul with that urge can not be flattened too often against the sign, "No Help Wanted." A few may drop out of the picture by committing suicide or even homicide and the events soon be forgotten. However, a crop of universal discontent among laborers is growing and when fully ripe what nation will want the fruitage?

Most of these men, too, are not wanting sympathy.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

They are not looking for charity. Many of them suffer mentally and physically long and intensely without putting out the sign. The "dole" adds fuel to the flame. It hurts as it helps. Forced into a corner they accept the charity, but deeply resent the situation which forces it upon them. As one said to me, "It is not charity we want, but rather the privilege of an honest wage for honest toil."

The Capitalist

It may save a little time and a bit of annoyance Mr. Capitalist to put up the sign "No Help Wanted," but there is a tremendous storm gathering, the rumbling of which can even now be heard around thousands of empty dining room tables. It is time for you to do something about it. You may not be the only party at fault, but you hold the key.

You should not hide too smugly behind that sign, "No Help Wanted," living on past fat dividends and easing your conscience by tossing a few crumbs to the man who toiled for you while you were making the dividends.

Do you realize that living in grand mansions fitted out with superb furnishings, clothing yourselves in costly apparel and magnificent gems of every description, and riding in the latest and most classy cars while your would-be and probably should-be laborers look on with hungry eyes, is a part of the fuel that is feeding the coming conflagration?

I am aware that your money can influence the press, can wield the policeman's "billy" and "gat" that threaten the revolt, can carry the election that places shyster politicians in office, can hire the shrewdest lawyers to carry your cause in the courts, but for all of this you are rapidly coming to judgment.

You should remember that two classes of people are watching this whole affair: the laboring man who toiled for you and the consumer who purchased your goods. You piled up wealth until your income tax ran into the thousands and even into the millions of dollars, and now in order to save that pile, you deliberately hang up the sign, "No Help Wanted" waiting for the day when you can once more invest with the promise of great profits.

The Sign Misleading

Many of these factories do want help. The sign really says so, for that very expression is a signal of stagnation. This factory would pay fabulous sums for the "help" that would take down the sign, or take the word "no" out of it. This negation is beginning to be painful even to the group who so smugly took refuge behind it.

The whole economic world is crying most pitiably for help. Not the help of a common laborer. At this juncture they seem to be powerless. The need now, as in all crises, is for prophets; some one who can see far enough ahead to catch a glimmer of daylight. Some person who can get above the rabble to a point that will serve as a lookout position.

Mr. Laborer, don't be too bitter against Mr. Capitalist. He is beginning to have plenty of trouble of his own. He would gladly take that sign down against which you have so often surged, the sign which you have found so crushing. That sign has begun to scream into the factory with as terrifying intonations as it did toward you knocking without. Mr. Laborer and Mr. Capitalist, you both need help. You need each other. You need each other's goodwill. This terrible hill can not be crossed unless all pull together.

Likely, you'll have to scrap the old pagan systems of commerce and industry. Probably you don't like the term "Christian," but from that source your help cometh. When pagan selfishness and greed and the love for crushing power that they build up in individuals shall have been sublimated and the spirit of the "Golden Rule" take their place in both laborer and capitalist, then a new day for industry shall be born and every one shall have concern for the other's good. A few seers both from the ranks of the poor and the rich are now needed to lead us into that new day.

A Religious Application

I have perceived that individuals often move behind the "No Help Wanted" sign, and especially is this true of the crooked liver. He doesn't want to be bothered with religious reformers. When approached by the personal worker the sign goes up: however in diversified forms.

Most of these people know they need help and many of them will accept and appreciate it when they discover the future possibilities of this change. In some cases they have been deceived. They have discovered in the would-be Samaritan an ignorance and a selfishness that disappointed and disgusted.

The religious worker should know the remedy for spiritual delinquency and moral insolvency. The approach should be motivated by a gripping compassion and a winsome love. Moreover, the "No Help Wanted" signal should never discourage or defeat the worker. Sincere love, a knowledge of God and an understanding of men can remove the sign and find open doors.

Everyone in distress wants help. They may not know what they need. They do not want to be pestered with professional quacks. They will respect the religious prophet who can show them the way into a larger, more practical way of living. Courage, but not foolhardiness, is needed to face the glare of the sign and the pugnacity back of it. Tact is needed to haul down the sign, "No Help Wanted" and replace it with "Eureka."

J. W. L.

GENERAL FORUM

Gratitude

BY BERTRAM DAY

The Christ, ten lepers cured from Galilee,
Who went ungrateful to another shrine,
While only one returned to bend his knee
In gratitude. What of the other nine?

Go pin your medals on your mother's dress
And press your father's hand so rough and worn,
Then pray just once and you will soon confess
That they have sacrificed since you were born.

Arise, O Youth! Be gracious unto all.
Appreciate what man has done for you,
And listen carefully to service call;
Unto yourself and to your God be true.

O Christ, for gratitude I pray to thee.
It is the best beatitude for me.

Hammond, Ind.

"When People Get a Vision"

BY EARL M. BOWMAN

"Where there is no vision the people perish."

So said that man who has justly earned for himself the reputation of being one of the wisest men of antiquity. Solomon was a close observer of the life and affairs of men. His observations had been confirmed by many sad proofs of men whose lives had been bound in the shallows and miseries of ignominous failure simply because they lacked vision. Solomon saw that when vision fails there is no beacon light on the sea of life to guide a man into the harbor of success and triumph. He saw that morality requires the safeguard of religion, for when the people have no prophetic vision of the truth they are deprived of all moral restraint. For the Revised Version puts it like this: "Where there is no vision the people cast off all restraint."

Such words as these might well be written in flaming letters across all the pages of human history. Indeed they are so written there—as an explanation of humanity's every failure. Wherever an individual has failed in the quest of life it has been due to the lack of a vision of the highest and best. Or if perhaps an individual has seen such a vision, and then went down in defeat, it was due to disobedience to that vision. Disobedience to any high vision will always spell disaster and wretchedness.

Such words as Solomon's have already been written in bold letters across the pages of the history of Greece, Rome, Egypt and Babylonia. These much celebrated nations of antiquity permitted their vision of the Highest to become obscured and dimmed by a sordid materialism, unlimited luxury and an unbridled self-indulgence.

I. Solomon's words are confirmed by our own observation of the material success of our contemporaries.

Men of marked achievement have ever been men of large vision. Every successful man of whom we know anything has persistently held before his mind a vision of what he most wanted to become and achieve. The men who have invented and developed the motion picture industry have been men of imagination and vision. The men who have invented the airplane and the radio saw possibilities in a realm that was undreamed of by most folk.

We can, with a good show of reason, hold before every youth the promise of phenomenal material success if he will tenaciously and consistently hold to the vision of the kind of man he aims to be—provided he has only average industry to work that vision out to realization. The pathetic folly of many of our youth today is, they live only for today. They have no vision of an illustrious future. They shall, therefore, have only a very mediocre future. Many of our youth will marry and settle down on a salary of thirty dollars per week and never rise any higher on the material plane. Yet these same young people are capable of reaching the heights of what the world calls success if only they had a dynamic vision to spur them onward and upward. I know of a young woman who had both the ability and the opportunity to go through college, by a little self-help on her own part. She threw that opportunity away for a job that pays twenty dollars a week, and a good time, and a very mediocre boy friend. She has the possibilities of becoming a woman with a career from the standpoint of native capacities, and later she could marry some young man who will distinguish himself in professional or business services, instead of a clerk in a store. But her unconquerable enemy is lack of vision. How true it is—and how it is fraught with tragedy—that the good is often the enemy of the best.

Anybody, in order to rise to the top in any field of endeavor, must first of all have a vision and a plan. Then it is necessary to equip one's self for the realization of that vision through self-improvement that comes by reading, thinking, and the observation of those who have achieved. Somebody has said that "success is about five per cent potentiality or talent, and ninety-five per cent vision and hard work."

Great business institutions like Sears-Roebuck, Marshall Field, John Wanamaker, Montgomery Ward and the Ford Motor Company have been developed and have prospered because they were headed by men who saw gigantic possibilities in certain fields of business enterprise. One can not help but be amazed at the marvelous vision of men of big business every time he

looks at such "cathedrals of commerce" as Woolworth Tower and the Chrysler Building in New York City, or the Fisher Building in Detroit (which is said to be the finest office building in the world). How marvelous the insight of big business men and with what amazing energy they go about bringing their visions into realization!

II. Solomon's words are confirmed by our observation of moral and spiritual success.

Social and religious groups have made and are making very potent influences felt in the nation's life because they have learned of the success giving power of vision. They have a vision of such a great cause as humanity's uplift and of serving in this worthy cause. Take for the purpose of illustration the Congregational Communion. It is not a large denomination—it is one of the smallest—but it is exceedingly well known and influential. It has played a large rôle in the making of America. Why? It has had a longer list of great preachers than any other denomination. Why? I asked one of their leading ministers this question, and he answered that it was because they had always stood for major issues and had courageously championed great causes. Certainly as much may be said for that very small, but powerful and influential group of Quakers. And the secret of the power of both these small communions is: they have always had a leadership of prophetic vision.

The secret of great churches and institutions of religion is: men and women with spiritual vision. Emerson once said: "Institutions are the lengthened shadows of great men." And wherever you discover a great church you will also find that it is the lengthened shadow of some great Christians. Kipling once said: "The strength of the pack is the wolf." The strength of the army is the soldier; the strength of the navy is the sailor; the strength of the republic is the citizen. And the *strength* of the *church* is its *individual member*. No civilization can ever rise higher than its citizenship. Christianity can never rise higher than its devotees.

Now here is a question we need to be more concerned about: are we letting our vision of spiritual success become clouded by our visions of material success? Are we mistaking material comfort for civilization and losing sight of the culture of the soul? Are we overlooking the fact that man himself is a creator and not a creature? Many years ago the church spire of Old Trinity Church was the most prominent object in the skyline of New York City. Travelers coming home from across the sea would see that spire, which was a majestic and solemn witness to the spiritual, and were inspired, welcomed and heartened by that sight. But in recent years high office buildings have been erected all around Old Trinity, and its spire can no longer be seen from the harbor of the great metropolis. Is this a parable of America's spiritual condition today? Are we letting the material outrival, overshadow and hide the spiritual? Are we permitting our eagerness to build skyscraper buildings crowd out and kill our concern for skyscraper characters? Why should big business be permitted to fill the skyline of our great cities with its cathedrals of commerce as though big business were higher and more important than religion? Indeed our material progress and prosperity can not long survive nor continue unless it be redeemed spiritually. We can not afford to let our vision of God become dulled by our vision of gold! We dare not allow our vision of property and possessions dim our vision of piety.

One of the great human tragedies is disobedience to our highest visions. It will be well with us if we heed the burning words of St. Paul as he addressed a king: "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision." Shall we not let those triumphant words of St. Paul's blaze and burn and ring through our souls as we go to work to make our noblest visions bright and shining realities? "Where there is no vision the people perish," but where there is a vision the people prosper.

Roanoke, Va.

Being a Christian in the Business World

BY E. H. EBY

In Three Parts—Part One

Some months ago the Mack Memorial Men's Bible Class of the Ottawa church, Kansas, invited us to spend a week end with them in an intensive study of stewardship. They also invited the entire church membership to a get-together meeting and a banquet, which got a hearty and grateful response. The theme for the study was presented in a brief address. It was suggested that if stewardship is to get rooted deeply into one's life it must be based upon abiding conviction of God, the family of God, and that the service of God is accomplished through the service of mankind. Unless a man is willing to bet his life on these convictions his sense of stewardship will be shallow and fleeting.

The next evening the church was filled with folks eager to get into the study of the theme. We spoke on the topic, *"Being a Christian in the Business World."* This topic had been suggested to us by a young sister who had read the series of articles published in the Messenger under the heading of *"Christ and Modern Christianity."* She wished the writer of those articles to express more concretely what being a Christian in the world of business really is. It is one thing to write abstractly about fundamental principles. It is something else to indicate some practical lines along which those principles may be applied.

The request doubtless grew out of a conviction that if the teachings of Christ were given a chance they would solve a lot of the perplexing problems with which we are confronted today. We share the same conviction, and were glad to endeavor to make more practical the line of thought presented in the first series of articles. But can anyone say just what it is to be a Christian? Is there a fixed standard of ethics which can be called by the name of Christian without doubt or fear? Granting there is, do we, or should we not advance in our understanding and interpretation of his teachings? Accepting as true the contention of the series of articles above mentioned—that the heart of Christ's teaching is found in the idea of the Family of God, the Brotherhood of Man, Love, the Golden Rule—does it follow that these ideals have the same meaning for men in all times and under all circumstances? Does it mean the same to be a Christian today as it meant in the first century of the Christian era? Or should we be able to see larger meaning, and to make broader and deeper applications of the principle than was possible for those who lived in the apostles' time?

Christianity was born into an environment of slavery. It was an established institution, the outgrowth of the political organization of the Roman empire. The Roman citizens, comparatively few in number, owned millions of slaves who did the work assigned to them. In return they got food, clothing and shelter, along with such beatings as their heartless masters saw fit to give them. As long as a slave could work he could expect food on the same basis as a horse is fed so long as it can work. Many slaves became Christians under the teachings of Paul; also a few masters. The question at once arose: What is it to be a Christian in this world where slavery is an accepted institution? Paul's one answer was: You slaves, be good, obedient slaves; and you masters, be kind to your slaves—you both have a Master, Jesus Christ, in whom you are brothers, because you have a common Father. He never told a slave to run away and seek his freedom. Slaves were to give expression to their new-found Christian joy and life by being valuable slaves. It took eighteen centuries for the seed thought of brotherhood to penetrate human consciousness sufficiently to result in the overthrow of slavery as a system. But such is the potency of a seed thought cast into the soil of human thinking. In other words, the political institution of chattel slavery was taken for granted, pagan though it was. It never dawned upon the minds of the Christian leaders to try to change the system. It was their concern to help converts to be Christian within the pagan system over which they had no control. It was thought enough if they learn to bear one another's burden, and be good, obedient and trustworthy slaves. And for the masters to be Christian it was required only that they be kind instead of cruel to those who were regarded as their property. The impulse back of this changed attitude was the consciousness that both master and slave had a common Father, and a common Savior and Lord.

Summerfield, Kans.

"Thy Kingdom Come," Matt. 6: 10

BY G. G. CANFIELD

This part of the Lord's Prayer, or the statement, "Thy will be done, in earth as it is done in heaven," has been misunderstood by many who commonly use the prayer. They have tried to think in terms of too large a group, and failed to see that the application must be personal.

We are called upon to recognize that "The kingdom of God is at hand," and that "It is not far from every one of you." Also to one Jesus said: "It is within you." So my friend, it is up to us to pray this prayer, earnestly desiring the kingdom to come so feelingly within, that we may "Let our light so shine before men that they may see our good works, and glorify our Father which is in heaven."

In this we pray for an holy kingdom, with the holy God as King. We are members of this kingdom only when we have been purified by the blood of the Lamb. Sin within a life, unatoned for, expels one automatically; and to again become a member of the kingdom, one must be adopted into the family of God; he must become obedient unto God and follow his program.

It should be remembered, too, that we are not to expect that we are to be transferred to heaven, to be heavenly. Jesus said: "I pray not that they should be taken out of the world, but that they shall be kept from the evil one." Jesus is the only One who understands all our infirmities and knows God, having come from God and returned to God, come from heaven, to represent God and returned to heaven, to represent man. Thus he is able to succor those who are tempted.

It is a joy indeed to live this kingdom life. God's way is the best way. "It is no more I that liveth, but Jesus liveth in me." The Jesus way is the consistent way, even in this world of sin. We are kept by his power. The worship of our King is one of the outward signs of our membership in this kingdom; one would not be slothful in his Master's business, if he were really a member of his kingdom. There can be no strife or jealousies existing in this kingdom. Brother, check up on yourself: have you been about your Master's business? Are you holding ill will against any one? The enemy is going about trying to deceive the very elect, and unless we are closely in touch with his cause, engaged seriously in his work, the enemy overpowers our weak life and we are lost to the kingdom. This is not necessary, for he has left us the "Holy Spirit which

will guide you into all truth." He ordained the church as an institution of safety in that it provides employment, inspiration and fellowship. The strong are to bear the infirmities of the weak; but is this foolishness to you? And yet through this foolishness we are saved.

The only reason for this kingdom coming on earth as it is in heaven, is that the spirit of man living in this tabernacle of clay, might use the heavenly program while his body stays on this old earth. Then, when the transfer is made to that heavenly home, we will have been used to the kind of life that is free from offenses, for nothing unclean, nor anything that defileth, or that worketh abomination, shall enter therein.

Let us take it personally, when we say the prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Marion, Ohio.

The Spirit That Does Something

BY J. H. MOORE

What Bro. H. Stover Kulp had to say in the Messenger some time ago, May 4, about "Self-Supporting Churches on the Mission Field," is worth much more than passing notice. The principle or rather method will apply to home mission fields as well as to the work in foreign lands.

As we read in the New Testament of Paul's labors among the Gentiles, how he went from city to city, preaching the gospel and establishing churches, we are constantly reminded of some sort of a self-supporting method for these churches. To meet part of the expenses of Paul, and help the poor, money was contributed, but as for the churches they had a way of providing for their own support. So far as we can learn this was true of all the churches during the first century, and as we scan the pages of history, we find the same system prevailing wherever Christianity secured a foothold. And especially do we find the same policy operated with most gratifying results.

It is not the method that we wish to emphasize in this article so much as the spirit behind the method. Get it into the hearts and heads of new converts that they should and can take care of their financial situation and it is hard telling what they may not accomplish. If they need a house of worship, help them to a plan that will in time bring about the desired results. To start with, such a structure may be very modest, and perhaps exceedingly so, but by persistency the modest house may grow into something commodious and beautiful. By careful teaching have the members of any new flock to think and plan as the farmer and his family think and plan in securing the kind of buildings needed—small and simple at the start, but growing from year to year. This spirit wisely instilled will solve all the other problems. Also teach the congregation, as a working body, to avoid debts. For churches, rich or poor, church debts are bad things, and should be studiously avoided so far as possible.

In one of the denominational papers we read, some years ago, an account of how an evangelist found in a city less than a dozen members of his own church without services. Of course he could have advised them to line up with one of the other well to do denominations, and in that way secure a church home. But as an evangelist he was not made of that sort of stuff. He got the few members together for a careful talk over the situation. He was ready to do the preaching if a building of some sort could be secured for the services. He happened to notice a rather dilapidated empty carpenter shop that had not been in use for some time and the talk led up to the advisability of securing this building for a place of worship.

The owner, when found, was only too glad to let the minister and his people have the use of the building for their services if they would be at the expense of fixing it up. With coats off, with hammer and saw, the whitewash brush, and the women and even some of the children helping, the place was ready for meeting inside of several days. The preacher had put the right kind of a spirit into his people, and that is why the work of preparation moved forward rapidly and cheerfully. The busy scene around the old carpenter shop was something of an advertisement, and at the first service the evangelist was greeted with a creditable congregation.

He at once plunged into a revival meeting, and from the start preached as he and his people understood the New Testament. There were plenty of churches in the city, but in time he had enough converts to organize a worshiping body for his own people. He put into that immediate community a spirit and an enthusiasm so far unknown. The old shop served its new purpose for a year or two, and then the congregation moved into a commodious church of its own, with a shepherd amply supported, all because a few people encouraged by the right sort of an evangelist had a mind to work.

Instances of this sort might be multiplied. I might tell the story of a minister going into an eastern city, where he found a small group of kindred members, and where he at once put on a strong program in the interest of the claims of his church, and in less than a half dozen years had one of the most active congregations in the city. The same thing was done in a western city. These preachers put the spirit into their people, and they did it by preaching something worth while. There recently appeared in the Messenger several articles by Bro. Joel B. Naff, relating the labors and experiences of "An Old-Time Preacher," showing what a man, filled with the Spirit, can do in the way of inspiring those gathered around him. Just a while before under

the heading, "Pioneers of Faith," Bro. J. M. Henry told some intensely interesting stories of how some Spirit-filled workers, in the common walks, could revolutionize society in their fields of labor, and influence men and women to action. I wrote Bro. Henry that articles of this type, in booklet form, and widely distributed, would be of immense value in creating missionary sentiment.

This thing of filling a group of isolated members with the spirit was the secret of success in laying the foundation for hundreds of churches dotting the west and middle west. The preachers of that early day did not have money to hand out, but they had plenty of the spirit, and a group of members once filled by the spirit will settle the money question. And when we come to think of it this is the very thing that the apostles and other preachers did. With them the word and the spirit went together. They preached the word, all of it, and in that way filled their people with a spirit that meant something to themselves as well as to the communities in which they lived.

What we need at this time is a strong group of evangelists who can go into communities where there are but few members, and by preaching the word, put into them the spirit that made most of our early congregations a living and working possibility. There is no use urging a change of conditions as an excuse for the more popular methods. The method we are emphasizing in this article will never go out of date. It worked in the early centuries, it worked in the hands of our pioneer brethren, and will work today. Fill the people with the spirit, do it by preaching the word, and God, the Son, and the Holy Spirit will do the rest.

Sebring, Fla.

Revival of Reverence

BY WM. J. TINKLE

When we pray the Lord's Prayer we petition for God's kingdom to come and his will to be done on earth as it is in heaven. This is the desire of every sincere Christian, and an improvement much to be desired. But the first petition of that prayer is: "Hallowed be thy name." God's will never will be done upon the earth while that petition is ignored as it is today. How much we need a revival of reverence!

Americans are not a markedly reverent people. We have no king to adore. We are so obsessed with getting things done. And we are in such a hurry that American tourists go through noted French art galleries in twenty minutes. Thus we do not permit ourselves to be moved by persons or objects of note.

An American was viewing an old British warship. On the deck was fastened a polished brass plate. The guide pointed at it, touched his hat and said: "On that spot, sir, the great Admiral Nelson fell."

"Well," replied the American, "I'm not surprised at that. A moment ago I slipped on the bloomin' thing myself."

Nor is this a reverent age. Do you remember the tall walnut clock that used to stand in the hall at grandfather's? The long pendulum swung sedately from side to side, while it gave forth its sage advice: "Take-time—take-time—take-time." But grandfather is gone, and with him, the poise and rhythm of his generation. Now there is perched on a crowded shelf in the kitchen a little tin alarm clock, giving out its feverish commands, "Get there! Get there! Get there!"

So many are intent on "getting there" in record time, but where and why they do not know. There is no time and less inclination to allow notable incidents or sights, or persons, to make their due impression for the good of the inner man. Thus there is a tendency to view with a shallow contempt everything that is not gross and concrete. This contempt is applied even to God.

Some think we are not reverent because science has taught us too much. Familiarity and complete understanding breed contempt. We are more inclined to revere that which we do not perfectly understand. But the farther we go in any line of knowledge the more do we open up questions that we did not see before. So it is only where knowledge is improperly taught that it necessarily leads to irreverence.

It is certain that the attitude of speakers and writers and comic artists are very inimical to respect and reverence. Along with these are people who are endeavoring to break down respect for certain laws for selfish reasons. This tends to break down respect for all authority. But these conditions can and should be overcome. It is not necessary for twentieth century Americans to be lacking in this gracious emotion.

Gray hairs should be respected. We have a condition that has not always obtained in the world's history; many more young men than old men have an education. But should not wisdom gained of experience be recognized? Many a man who can not work algebra by the Hindu formula knows that the faith of our Fathers is superior to the religion of the Hindus.

Let us revere God, respect his authority, wonder at his power and wisdom. When in a thoughtful mood we revere nature, carved as it is by the hand of God. With the Psalmist we lift up our eyes to the mountains and receive strength. And contemplation of the placid lake at evening restores calmness to our troubled breasts. Then we note the pine tree, straight as an arrow, pointing skyward yet drooping its branches, and we are lifted upward by a serious aspiration.

Our own bodies, even to a greater degree than the above, are works of divine art. What symmetry, what coördination, what response! If we regard our bodies as masterpieces of the handiwork of God we are im-

pelled to guard them from defilement. This attitude also impels us to cover our bodies and maintain their privacy, not because of shame but because of reverence. They are temples for the indwelling of God.

Let us step aside from the thoughtless rush and meditate on God's ways. If each of us does his part we shall have a beginning of the revival of reverence.

Huntingdon, Pa.

How Teach the Simple Life to Children?

BY MARY POLK ELLENBERGER

THE question has been asked many times: "How are we to teach the principles of simplicity to children, and when shall one begin?"

Some one has very wisely said: "Begin with the grandmother while in her cradle." But that is out of our province in this article; we must begin with the child at birth without going into the all important subject of prenatal influence.

The child's life and training begin at birth; every child has a right to be welcome and well born, yet the sad fact remains that many of them do not have these advantages, hence we must deal with the average child or with childhood in a general way.

From birth the child should be handled firmly, quietly and as little as possible. He should be kept clean and wholesome and fed correctly as to quantity and quality at stated intervals. Let his clothing be simple, comfortable and suited to the season and environment; he needs to eat, sleep and grow. All this is to be managed in the most simple, quiet and intelligent manner possible. And while we all love to see the new baby, and are intrigued by his charms, we must remember that he is not an object for display to be held, fondled and kissed by promiscuous callers.

Many babies are unconsciously taught habits of intemperance during infancy by being overfed. Others are made nervous by too much handling, so that their dispositions are forever spoiled by too much notice and overindulgence.

If the child is allowed to indulge in overfeeding, he soon learns the fleeting joy of being stuffed. He not only cries for repletion, but because of it. If as the months pass he is allowed tastes of highly seasoned foods, such as rich gravies, desserts, etc., a perverted appetite is quickly created and cultivated. Thus an intemperate life is begun, for to cultivate a perverted appetite is to tempt a legion of devils and to forge the chains that inevitably bind one to fleshly desires. A child so fed will not always be satisfied with rich pastries, desserts, and candy. We would emphasize the importance of simple, wholesome and well balanced food; for an abnormal appetite affects the spiritual, moral and physical development of the child.

Another important factor concerns the clothing, which should be clean, comfortable, simple and tasteful. There should be nothing conspicuous to cause either self-consciousness or embarrassment to the wearer; and above all there should be no effort at display. Clothes consciousness is a great handicap as well as a weakening defect of character; an overdressed child is more often an object of pity to intelligent people than not. Indeed, one seldom sees an overdressed child who is well mannered. And the shallow mind of the mother is advertised in two ways, for she who is unwise enough to overdress her child will scarcely be capable or willing to give it proper training in manners.

The love of dress is a dwarfing force. If a girl is raised to think it her right to be the best dressed girl in the community, the inordinate love of finery will lay hold of her heart and weight it down from lofty achievement. Such a girl will never be the one to put her shoulder to the wheel in times of family misfortune; she will never, except by the miraculous power of God, be willing to retrench, to wear simple, inexpensive clothing. It matters not what her financial condition may be, that vulgar ambition reaches in ruthless selfishness to outdo all others regardless of the contempt and unpopularity that follows her course. And it is no secret that the passion for fine clothes has caused the white soul of many a woman to sink beneath the dark waters of shame and disgrace.

Foster a child's love of dress, and she is started upon a career of vain extravagance and wilful waste which will result in misery to herself and others, for she will never be satisfied. The more she gets the more she will want. Money which should go for honest debts and for other legitimate purposes will be wasted on frivolous clothes. Her mind, which should be exercised in a high purpose, will be expended and dwarfed in the study of fashion. This is really one of the most serious subjects that the human family has to reckon with. The vain and foolish love of extravagant dress is a relic of barbarism and not an evidence of real culture.

The wise and noble mother will divert the young and impressionable minds into other and higher channels. She will choose, for little daughter, simple, modest and dainty clothing, and for her son there will be durable, standard clothes; she will teach them in her own quiet, wise way the real purpose of clothing, and that when properly clothed their minds should be kept free for

Prohibition Facts

Let's not forget: The "Wickersham Commission," after eighteen months' study, stood (1) for the retention of the Eighteenth Amendment and the National Prohibition Act (Volstead Law); (2) against government sale of liquor; (3) for substantial increase in appropriations for enforcement.—*Report on Enforcement of Prohibition Laws, page 83, Government Printing Office.*

other things that go to make up the real business of living.

The mother who goes in for the latest craze in dress, whether it be modest or otherwise, is a sort of paradox and is without influence when she undertakes to teach her children modesty, decency and purity. Modesty is simply a fine sense of decency, and if a mother has high ideals of womanly modesty, her appearance should not belie her position on the subject.

There are so many essentials of the simple life that go into the training of the child to make of him a normal, well balanced and admirable person, to contribute to his poise, happiness and efficiency that we can mention only a few of them in a brief way.

He must have exercise and plenty of fresh air. He must cultivate fairness in sport, for the boy or girl who is honest in sports will be honest in business. Regular hours for sleep and for work are needed, as well as for other activities. A clean mind is even more important than an immaculate body. Good books, music and pictures all have a part in an all around development.

The child should be taught to work intelligently and well, not to scorn humble tasks nor to shirk, but to take pride and joy in his work as well as in his sport. He should have a definite goal in view in the one as well as in the other. He should be taught to achieve something worth while by physical labor as well as to win trophies in game or chase, to use his hands as well as his brain.

If a special talent is discovered, it should be encouraged and trained; but not to the exclusion of all else.

While a child should never be unduly depressed or burdened with the financial problems of the family, should such exist in a grave form, he should be taught the value and cost of the material necessities, conveniences and luxuries of life. As an important part of their education, the children should learn to appreciate these lessons in home economics, and by earning money themselves, learn that it is not so easily earned as spent.

I knew a father who would not give checks to his children. "It looks too easy," he said. "I give them the real money, and they know how fast it goes."

Simplicity is a principle, an essential of greatness, and as a principle it will be appreciated in the future more than it ever was in the past, when this crisis of extravagance is overcome by saner thought and more careful teaching. Many of the truly great characters of history were so because of the simplicity of their training, their self-denial and self-sacrifice. The wise disciplinarian teaches the child self-discipline, self-control, self-reliance, patience, initiative and perseverance —that by taking the hard knocks of life bravely he learns to value a hard won victory.

The boy or girl who reaches manhood or womanhood endued with such principles, having been trained to live a simple and wholesome life, will be a personable man or woman whose reliable and dependable qualities are recognized and valued by all who know them.

West Point, Nebr.

Christianized America

BY OTTO LAURSEN

On Nov. 9, 1620, the 102 people on board the Mayflower entered the cabin and drew up a compact which began: "In the name of God," and went on to declare that they had undertaken to form a settlement in this land "for the glory of God and the advancement of the Christian faith." In that spirit these early settlers of our country laid the foundation of this great republic. The Supreme Court of our land has declared this to be a Christian nation. That being so, we ought to show a Christian spirit and we ought not to be boastful of it; for when we do the right thing, the generous thing, we are only living up to our profession.

But have we no sins to repent of, no need to pray? With the Psalmist we may well say: "God be merciful unto us, and bless us, and cause his face to shine upon us; that thy way may be known upon earth, thy salvation among all nations" (Psa. 67: 1, 2).

How about some of our dealings with other nations? Have they always been carried on in a Christian spirit? Is our cry, *America First,* going to mean that we will think only of ourselves? How about our government's treatment of the only real native in our midst, the American Indian? Has it always been fair and unselfish? How about our dealings with our neighbor, do we apply the Golden Rule?

We have what is generally conceded to be the greatest constitution in the world, yet who can deny that in no civilized country in the world today are there such violations of a constitution? We are making progress in law-enforcement, but the amount of lawlessness in our land today ought to make us blush with shame. Yes, we need to pray as well as some other nations: "God be merciful unto us."

After this petition for divine forgiveness, there follows a petition for divine favor. We freely unite in asking God to "bless us" as a nation, and surely, in spite of all our shortcomings God has blessed us. We are blessed with peace. Are we grateful for this peace which has come to us? Do we think of the price that had to be paid for it? Do we think of the splendid young men we sent overseas, some to lay down their lives in the trenches and some to be maimed for life? Visit some of the government hospitals of the country and look at the armless, legless and otherwise crippled men, and the realization of the war's cost to us will be forcibly brought home. What a blessing it was that the war did not continue longer to multiply this loss!

He has also blessed us with prosperity. We are the most prosperous nation on earth today. Surely God has never blessed a nation with greater prosperity than our own. Why has God blessed us with peace, which we helped to bring about, if not to help other nations preserve the peace? Why has he blessed us with prosperity if not to share a little of it with those so much more unfortunate than we are? Why has he given us the blessed gospel of his Son if not to send it on to those still in darkness, still going down to death because the gospel light has never dawned upon their hearts?

Shall the symbol of our nation be the dollar or the cross?

Lincoln, Ind.

Courage

BY O. P. WILLIAMS

THE hero is the man who loves his job. If he likes what he is doing it makes him work hard at it, and he will succeed. It makes him courageous. Courage is therefore the product of liking one's job. It is better that courage should come in this way. It is not a separate virtue, standing alone. It usually results from great love, or great purpose, or a great trust. There must be a Great Something to stir the soul. Courage is of great value if the stakes are great. Give a man a big program and then expect courage from him.

Courage is born in the man or woman who believes that a thing can be done and ought to be done. The manager believes the railroad can be made to pay dividends. The mortgage ought to be lifted because the children will need the money and we will need it in old age—therefore since it ought to be lifted we will buckle in and pay it out. It ought to be done and we will therefore do it.

Courage is needed in every case where the reward for doing right seems less than if we were to do the cowardly thing. Often the reward is so far away, that at the present time it seems out of sight altogether. It exists only in our faith or as a result of previous experience. But it is not really out of sight. It will come to us in the end if we do right.

Courage means success. Those who have it face all the conditions that have to be met and go on to victory. The love of success lures us on and courage drives us from behind. The man who fights hard enough will succeed. The greatest battle is to get him to fight. Courage, if it is in his soul, will drive him to the battle.

Success is no easy matter. It is a late development; it comes after the work is all done. Whoever succeeds will say he paid dearly for it—that it took an endless amount of heartache, vigilance, resourcefulness and courage.

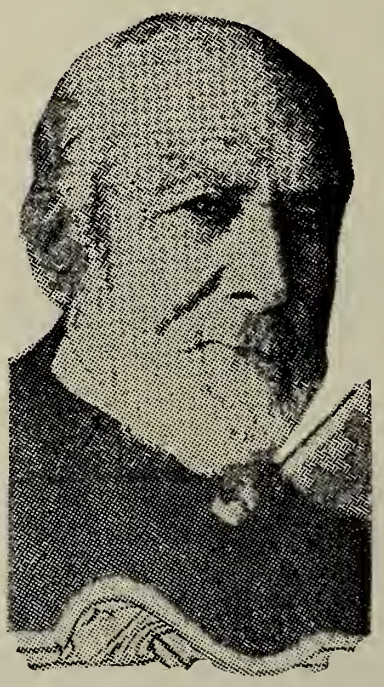
One thing is certain, the right will fight on our side. So will natural law. So will nature when we learn how to use her. Many other forces are also favorable: the goodwill of at least some of the people, and the good wishes of all the heroes who have struggled for progress and sometimes died for it. Courage ought to be in anyone who hopes for success because the odds are all against the backward and the cowardly. Success never comes until we acquire enough courage to make us rise up and meet the conditions.

Plattsburg, Mo.

Eld. S. Z. Sharp

BY J. E. MILLER

The editor has asked me to say something concerning the life and work of Bro. Solomon Zook Sharp who was born at Allenville, Huntingdon County, Pa., Dec. 21, 1835, and died at Fruita, Colo., Aug. 8, 1931, in his ninety-sixth year.



From our Educational Blue Book I gather the following information: In 1862 he was united in marriage with Salome Zook; united with the Church of the Brethren at McVeytown, Pa., in 1860; was elected to the ministry in 1862; became an elder in 1868. Among the educational institutions in which he received his training are mentioned First Pennsylvania State Normal School, Jefferson College (now Washington and Jefferson College), University of Cincinnati, and Harvard University. He was granted the following degrees: First Pennsylvania State Normal, 1860, B. E.; 1862, M. E.; Jefferson College, 1875, A. M.; Mt. Morris College, 1889, LL. D.; Ashland College, 1928, D. D.

He taught in the public schools from 1855 to 1860; was principal of Kishacoquillas Seminary 1861 to 1866; instructor in German and Pedagogy in the First Pennsylvania State Normal School 1866-1868; principal of the New Providence Institute, Maryville, Tenn., 1868-1875; professor of Latin and German, Maryville College, 1875 to 1878; president of Ashland College, 1878 to 1881; professor of German, Mental and Moral Science, Mt. Morris College, 1881 to 1888; president of McPherson College, 1888 to 1896; president of Plattsburg College, 1897 to 1900.

The above gives the facts and dates and places where he was educated and where he helped to educate others. But the simple statement of these dates and facts falls far short of the influence that he wielded over the thousands of students and others whom his long life touched.

(Continued on Page 20)



MISSIONS

This Department Conducted by H. Spenser Minnich

No Room?

BURA boys in Africa, with their parents, are still pressing to be enrolled in the Boys' Boarding School, even though they are already enrolled to the limit. The mission station believes that by next spring all of the boys will be bringing their own clothing. Some of them are already doing this. This reveals a keener interest on their part, in their struggle for an education.

Influence of Missions

GOVERNMENTS in Africa appreciate the quiet but important service that is rendered by missionaries. This may be gleaned from a paragraph from the report of the chief native commissioner for Southern Rhodesia to the British Government: "To mission credit stands the almost accomplished cessation of twin murders, and it is only a question of time when the same mission influence will bring to an end what the law can not destroy, the pledging of infant girls in marriage."

Advance in Medical Practice

IN a recent meeting in Kung Li Hui in China, some interesting facts were given which show the advance of medical practice. A hospital in the Shansi province at the present time has two foreign and three Chinese doctors, two foreign and six Chinese nurses in addition. There are eighty beds and last year the records show 838 in-patients. This is quite an advance from the early days when Dr. Atwood, without any surgical equipment whatsoever, amputated the leg of a tubercular woman with a saw made from packing case strap iron. The effectiveness of this operation can not be questioned because Mrs. He, the patient, is still running a camel inn near Fenchow, hobbling around cheerfully with the wooden leg which Dr. Atwood whittled out for her.—*The Week in China.*

Present Conditions in India

BY J. M. BLOUGH

SINCE the signing of the Delhi Pact agreed upon by Lord Irwin and Mr. Gandhi the latter has labored incessantly to secure the coöperation of the Congress Party to observe the terms of the Pact. He has found this a most arduous task, but he has faithfully gone up and down the country preaching peace and coöperation



This is a group of interested mothers in China. These mothers have been given lessons in the care and training of their children. The Chinese women are patient, modest and industrious. Notice the simplicity of their dress and the beauty of their babies. These are great assets for the future church of China.

to the very same people whom he had just before instigated to civil disobedience against the government. It is really marvelous to see to how large an extent he has succeeded. He is the mediator between the people and the government. In Gujarat there are several counties in which the farmers had refused to pay their land tax, but by his help and some pressure from government this has now nearly all been collected. But in these months there have been many accusations made against government officials that they are not observing the truce, and vice versa as well. But thus far with Mr. Gandhi's mediation misunderstandings have been cleared away and a better atmosphere created.

But there is still much turmoil and disagreement in the land. The most despicable tendency at present is the attempt to murder government officials against whom some rash and irresponsible persons hold grudges. A few days ago a student in Fergusson College, Poona, shot the Governor of Bombay while he was visiting the college; but fortunately he was not injured as the metal on his pocketbook which was over his heart stopped the bullet. In a court near Calcutta an English judge was shot dead on the bench and immediately the police shot the assassin. There is a large increase of outrages and dacoities in the land and this is most regrettable. The European community in India is urging government to take stricter and severer measures against criminals and agitators in order to check this tendency.

There is no agreement in the country as to the form of government India should have after securing independence. Hindus want joint electorates and Moslems for the most part do not, though the nationalist section of Moslems has declared in favor of joint electorates, but they are in the minority. There is also disagreement among the Indian Princes as to their place and standing in the new form of government. Mr. Gandhi and others have worked unweariedly to try to come to an agreement, but failed. The Round Table Conference will have an impossible task to satisfy all the different communities.

Every few days one reads of a communal clash somewhere in India between Hindus and Moslems. At present there is more ferment of this kind in the Indian states than any time previous, several very bad riots having occurred just lately. It has been reported from Kashmir that some Hindus have been forcibly converted to Mohammedanism and that unspeakable outrages have been committed on women. All such reports help to inflame the passions of the two communities and make the breach wider.

The last National Congress appointed a strong committee to study the financial obligations between Great Britain and India in order that they may know what the just debts of India are. This committee has now published its report, and a very enlightening report it is, going back to the days of the East India Company. The government claims that India has a large debt to Britain which she is under obligation to pay though she becomes independent. The Congress Party will endeavor to show that much of this debt was incurred in behalf of Britain and not in the interests of India and so India should not have to pay it.

Seeing the strained relationship between Indians and Britishers a Welfare of India League has been organized in Bombay. It is the purpose of this league to foster friendship among the two communities as well as all communities and so build up relationships which will make for peace and trust and security. We wish this league great success in its noble purpose, and hope that it may grow and reach throughout the empire.

Some months ago Mr. Gandhi gave out the statement that after India secures independence, if it were in his power, he would ask all foreign missionaries to withdraw from the country unless they gave up their proselytizing methods. This started an almost endless discussion on both sides of the ocean by writers of the various communities, including Indian Christians, missionaries and missionary statesmen. Mr. Gandhi has somewhat modified his first statement and allayed the fears of many. On the whole the discussion has worked good for the cause in preparing the Christian forces for the future. Christian evangelism must be carried on with unimpeachable motives and methods, entirely free from restraint and compulsion. There does not seem to be any reason at present to fear that India will be closed to missionary work. But if it is, we rejoice that there is an Indian church here to carry forward the work of the kingdom.

Bulsar, India.

A Letter of Appreciation

Dear sisters of the Church of the Brethren in America, greetings to you from Tarabai Nathalal:

On this occasion, in health, I write you and pray that the Lord is giving you the same blessings I am receiving.

I wish to thank you for the interest you take in us though we are so far away and you have never seen us. We have received many blessings because of the way you sisters have helped us get an education. I shall always do my best to make the proper use of such help. Belonging to the Practical Arts School of Anklesvar, I have received the most helpful things. I am graduating in a few weeks. Besides this I have the privilege of studying English here. Have finished my second year. There are eight of us in the Practical Arts class, nine with myself.

Miss Sadie J. Miller had us with her in camp during

the touring season and on week ends for evangelistic work. The following are the villages we visited: Kuvarda, Panjroli, Parvate, Rohid, Panoli, Walner, Weiner, Sisodra, Hajata and Surthan. In the first named village nine were baptized and in Walner eleven persons received the rite.

We are so grateful to have opportunity of doing this kind of work along with our training. At each place we rendered a program in which were temperance, evangelistic and general village uplift sentiments. The people were much interested and expressed many thanks for the help received.

When I first came here to the Anklesvar school I knew a little only about Jesus and his saving power, but am happy to tell you I have since had a real experience in him. I had little conception of what a love feast meant, and about Easter and Christmas, but their real meaning are now a great inspiration to me.

If I had not come here from my village I should still be in ignorance; therefore I wish again to thank you who have made so much possible for us. Now may his grace and peace ever be with you. Amen.

Anklesvar, India. Tara Nathalal.

Program Outline for Women's Missionary Society

Note: Program outlines for the text, "Christ Comes to the Village," also supplementary materials for the chapters, written by our own missionaries, are available in mimeograph form. They are free. Order from the General Mission Board, Elgin, Ill.

Text—"Christ Comes to the Village." Cloth, 75c, paper, 50c.

Chapter I, Christ Enters the Homes.

Read in unison Luke 24:28-31, page 24 in text book.

Worship.

Hymn: "There Is Beauty All Around."

Scripture: St. John 4:21-30.

Hymn: "Rescue the Perishing."

Prayer: Give thanks for our Christian homes and pray that we may be a channel through which the homes of the world may be made Christian.

Poem: p. 24 in text book.

Chapter Outline.

Enlighten the father of a family and you enlighten an individual, enlighten the women and there is hope for the home and the children.

1. Village Homes, p. 26.
2. Importance of the home, p. 27-29.
3. Means of uplifting village life, p. 33-39.
4. Changes affecting home life, p. 39-41.
5. Home life of the women and children of the villages by Mrs. I. E. Oberholtzer, Church of the Brethren missionary to China.
   a. Hardships of Chinese women and girls.
   b. A visit to the farm homes.
   c. Ravages of tuberculosis.
   d. A famine in the land.
   e. Grandmother's position in the home.

Discussion: What is the importance of the home in the life of a nation?

News From the Field

CHINA

Ping Ting Chow

F. H. Crumpacker

Summer Conference for Workers

For the past few years we have been having special conferences to help our leadership become equipped for their job.

This year we were together just a little more than two weeks. We had two principal themes for the conference. The one for the forenoon sessions was, "Child training in the home." The theme for the afternoon was, "What can a Christian leader do to help the folks in an economic way?" In both of the lines of teaching we emphasized the spiritual life of the worker as his greatest helpful asset in his work.

Attendance

We had in attendance about fifty of the Chinese leaders and a half dozen of the missionaries.

Guest Speakers

We invited two specialists from adjoining districts. One was Miss Tseng of Yen Ching University. She is a specialist in child psychology. The other was Mr. Raymond Moyer, from Oberlin in China. He is a specialist in agriculture and kindred lines.

Miss Tseng very helpful

Miss Tseng made her work very simple and attractive and at the same time exceedingly practical. The importance of the child's early training was brought to us so that all could be helped. She also helped folks to see the value of play with the child, and of playthings for the child.

Home Demonstrations

Our local leadership put on several demonstrations of what a home should be. This took the form of playlets and was presented by folks who are putting forth the greatest efforts in their own homes to make them models.

Mr. Moyer Helps the Farmer

Mr. Moyer presented things that he felt we could do to help the farmers. He showed us how sugar beets could be raised and used so that an average family could get from a ten-foot square plot enough sugar to supply their wants. He gave demonstrations to show what the sugar was like and how to make it in the home. He also showed how the Leghorn chicken could be introduced and under the same treatment as the native chicken would produce nearly twice the number of eggs in a year. He showed the country evangelists how to help the farmer in seed selection. Spraying for fruit trees was touched upon. Animal selection was also taught.

Hindered by Illiteracy

In all of these teachings there were discussions and the greatest hindrance that was met in getting any part of it to the common people was illiteracy. So few of the people are able to read. This led to a determination to enter the struggle with the government to make the people literate. We are going to emphasize the thousand character teaching this next winter. This is for all, both men and women. Special efforts will be put forth to help the folks from fifteen to forty-five years of age.

Help for the Leaders

We will begin a training class for these leaders very soon. Most of this work is to be done by voluntary workers. We will hold a class with some specialists in charge who we hope can inspire all to see the opportunity to go forward in this the foundation work for all advancement.

KINGDOM GLEANINGS

Calendar for Sunday, September 6

Sunday-school Lesson, Turning to the Gentiles.—Acts 13: 42-52; Rom. 1: 14-16.

Christian Workers' Meeting, How Far Shall We Go in Public Education?

B. Y. P. D. Programs:

Young People—Youth and the Temperance Question.

Intermediate Girls—Why Do We Have Schools?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Three baptized at Jeters Chapel, Va.

Two baptized in First church, Chicago.

One baptized in the Bow Valley church, Alta.

Five baptized in the Oakdale-Red Bank church, Pa.

Four baptized in the Salisbury church, Pa.

Two baptized in the Flathead Valley church, Mont.

Seven baptized in the Verdigris-Gravel Hill church, Kans.

Six baptized in the Lebanon church, Va., Bro. Edw. Ziegler, evangelist.

Seventeen baptized and one reinstated in the Smith Creek church, W. Va., Bro. D. B. Garber of Waynesboro, Va., evangelist.

Twelve baptized in the Antioch church, Colo., Brother and Sister C. H. Hinegardner, pastor and wife, evangelists.

Five baptized in the Maple Grove church, N. C., Bro. H. C. Eller of Boone Mill, Va., evangelist.

Six baptized in the Fremont church, Va., Bro. H. J. Woodie of Winston-Salem, N. C., evangelist.

Two baptized in the New Enterprise church, Pa.

Thirty-eight received into the Trotwood church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Two baptized in Little River church, Va., Bro. N. J. Miller of Mt. Solon, Va., evangelist.

Six baptisms in the Woodberry church, Md.

Eleven additions to the Ida Grove church, Va., Bro. H. E. Wakeman of Luray, Va., evangelist.

Twelve accessions to the Montezuma house, Beaver Creek congregation, Va., Bro. Russell G. West of Batavia, Ill., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Levi Garst of Salem, Va., Oct. 18 in the Pleasant Valley church, Va.

Bro. Isaac Wike of Cicero, Ind., Sept. 6 in the Upper Fall Creek church, Ind.

Bro. H. F. King of Myerstown, Pa., Sept. 6 in the Salem church, Va.

Brother and Sister Oliver H. Austin of McPherson, Kans., Sept. 9 in the Nampa church, Idaho.

Bro. D. W. Bucklew of Lebanon, Pa., Sept. 13 at Sunnyside chapel, W. Va.

Bro. D. R. McFadden of Smithville, Ohio, Oct. 11 in First church, York, Pa.

Bro. B. M. Rollins of Keyser, W. Va., Sept. 7 in the Pleasant View church, W. Va.; Aug. 26 in the church at Genoa, Va.

Personal Mention

Tennessee has selected Eld. W. H. Swadley as Standing Committee delegate to the Conference of 1932.

Bro. Perry S. Parker, Burr Oak, Kans., is available for one or two evangelistic meetings this fall and winter.

Bro. J. E. Small, Greene, Iowa, is open to a pastoral engagement on partial support, preferably with a rural church. He is also available for evangelistic work.

North Dakota and Eastern Montana has chosen Eld. D. T. Dierdorff as Standing Committee delegate to the Conference of 1932, with Eld. Jorgen Boe as alternate.

Bro. D. E. Cripe and wife have removed from Chico to Willows, Calif., that they and their daughter may enjoy the comfort, convenience and economy of living together.

Literary Editor J. E. Miller addressed the Brethren (Progressive) Conference at Winona Lake last week on "Some Problems of the Small Denominational Publisher." We have evidence that the people liked it.

Bro. Chas. A. Miller has closed his four years' pastorate in the Pleasant View church of Southwestern Kansas and is taking up similar duties with the Mont Ida and Scott Valley churches of the Southeastern District. His address is changed from Darlow to Garnett, Kans., R. 5.

Bro. F. D. Anthony, now in an evangelistic effort at Martinsburg, W. Va., is open for similar engagements this fall and during the coming year. He closed his pastoral labors with the First church, Grand Rapids, Mich., July 1. Sept. 1 he and his family moved into their new Baltimore home. His permanent address is 3324 Elnora Ave., Baltimore, Md.

We Believe in Religious Education

BY J. HUGH HECKMAN

Authorized by Board of Religious Education

In several things we firmly believe: in education, in religion, in the Christian religion, in teaching the truths of the Christian religion. General education enlightens and trains all our natural powers. Christian education points to Christlikeness in all of life's relations. Education in religion lights a torch within a trained life to make it vital in the graces and virtues of the heart.

Our confidence in education in the Christian religion is demonstrated by many attitudes: We attend the Sunday-school, a spiritual mother to us all. We encourage leadership training. We attend educational conferences. We read educational books for instruction and inspiration. We hold Vacation Bible Schools and Week-Day Schools. We want men, women, young people, and children taught the principles of Christ. We seek the permeation of our social order with the virtues of temperance, peace, and godly living. We pray for spiritual music in the church. Through our representatives in Conference we have appointed a Board of Religious Education to guide and inspire in all these activities.

The immediate and urgent test of our belief in education in the Christian religion lies in our support of their request for needed funds to promote the work. We have nearly 130,000 pupils in our Sunday-schools. The Board asks for $21,500 during the present year. This is reasonable. We will show our belief in the work to be done by sharing in the task of giving the Board the full amount.

McPherson, Kans.

Thank you, Bro. Zug, once again for your annual invitation to the reunion of Zug (Zuck, Zook) descendants. This year it is to be held Saturday, Sept. 26, at the Bareville church, eight miles east of Lancaster, Pa.

Bro. G. G. Canfield, his wife and daughter, have been touring the west since the Colorado Springs Conference. A call at the Publishing House was one feature of their return to their home and pastoral work at Marion, Ohio.

Bro. Ray E. Zook, pastor of the Root River church, Minn., for the past five years, is taking up the pastorate of the Des Moines Valley church, Iowa. His address is accordingly changed from Preston, Minn., to Elkhart, Iowa.

Sister Goldie E. Swartz, writing from the Tatsuta-Maru, July 9, was contemplating a visit with a Chicago friend during a twelve-hour stop at Honolulu. The Pacific was not true to its name for the first day and night out from San Francisco, with the usual consequences. "Will be glad when I get back to India."

Bro. B. W. Smith of Burlington, W. Va., who was in the Memorial Hospital at Cumberland, Md., following an operation necessitated by a fall July 3, has returned to his home much improved. He wishes to express his appreciation and thanks for the many messages of sympathy which came to him, for the flowers, and for the prayers in his behalf.

Let's remember the afflicted, the suffering ones, at the throne of grace. An operation last Saturday on Sister Lear's badly shattered limb gives ground for new hope for her recovery. She is enduring with great courage. Bro. Wieand has returned to his home at Oak Park where he will seek to gather strength for the operation which has been postponed for the time being.

❖ ❖ ❖ ❖

Miscellaneous Items

"Homecoming Meetings" is a new department in the standing announcements. See page 29. In some cases you will find more particulars in the "News from Churches."

The Auburn church of Northern Indiana would like to get in communication with some church which has abandoned copies of Hymns of Praise, No. 2, in fairly good condition. Write C. C. Cripe, Auburn, Ind.

An all-day homecoming and the fifth year dedication anniversary of the Richardson Park church, Wilmington, Del., will be held Sept. 20, Pastor Wilbur M. Bantz writes us. Bro. M. C. Swigart of the Germantown church will deliver the anniversary sermon at the afternoon service.

The Kurtz Memorial Service was held at the Zion Hill church, Ohio, on Sunday, Aug. 23. The day was ideal, the crowd large, the service fitting to the occasion, and the bronze tablet on the huge boulder recording the service Eld. Henry Kurtz rendered to the Church of the Brethren is a splendid way of preserving for posterity the memory of what he accomplished. There were present those who knew Bro. Kurtz, and their testimony of his Christian character was an inspiration to old and young alike. It was in this churchhouse that Bro. Kurtz preached his last sermon, just the day before he died, he himself drew up the specifications and contract for the erection of this house, his bones are now resting under its shadow, all of which combined to make a fit setting for the closing exercises when two descendants of the fifth generation drew aside the curtain and brought to view the stone with its table and inscription. At this time Bro. G. W. Kieffaber delivered a fitting address, thus closing a most profitable day with its unique service. Several pictures were taken and we have the promise that the brethren will furnish an illustrated report to the Messenger readers. All of which Bro. J. E. Miller reported when he returned to his office Monday morning, Aug. 24.

A hint for preachers: "I have noted down several subjects for future sermons, the germ thoughts having come through the articles in the Messenger. I feel that the ministers might use the Messenger to good advantage by reading it with this in view."

On Sunday, Sept. 13, there will be a homecoming at Pitsburg Church of the Brethren (once called the Ludlow church) in Southern Ohio. It will be an all-day service with basket dinner at the church. This is our invitation to all former members, pastors, ministers and friends who ever worshiped or served in the Pitsburg church to be with us.—Wilmer A. Petry, Pastor.

THE QUIET HOUR

Thou That Judgest Another

Rom. 2: 1-29

For Week Beginning September 13

Pride, Vs. 17-20

Judging others is peculiarly the weakness of those who have made some little progress in the Christian life. It is always accompanied with pride. The others are usually weaker, so that the comparison is agreeable to selfish pride (Rom. 14:4).

Irreverence, Vs. 4, 23

No man who sincerely reverences God will indulge in any such self-flattering comparisons. One must forget God and ignore his perfections, who can gloat over his own goodness and condemn so cruelly the faults of others (Matt. 9:11-13; 12:2; 15:2; John 6:41, 42).

Lovelessness, Vs. 19, 20

The habit of judging drives love out of the heart. You can not love one upon whose faults you continually meditate. How tragic have been the results of this wrong habit in the home, in the church, in the community! Let us think more of the beautiful and good qualities of those with whom we live (Mark 2:7, 16; Luke 15:2; 19:7; Rom. 14:13).

Self-deception, Vs. 23, 24

Every one knows how great loss and sorrow comes from being deceived by another. It is vastly worse to be deceived by one's own self. This is exactly what fault-finding will do. The Jews of Jesus' day trusted in themselves that they were righteous, and despised others. They were self-deceived (Mark 7:2-13).

God, Our Judge, Vs. 6: 16

This truth is the one and only sure cure for the evil habit of fault-finding. With complete knowledge of us, with utterly no respect of persons, with an absolutely perfect standard, God shall judge us all. A man must forget this, before he can carelessly and recklessly judge others (Matt. 7:1; 1 Cor. 4:5; Jas. 4:12).

Discussion

When is it right to consider and mention the faults of others?

What are some of the common occasions when this is wrongly done?

What difference does this all make toward our attitude toward our own faults? R. H. M.

PASTOR AND PEOPLE

Work of District Ministerial and Mission Boards

Foreword: At the Colorado Springs Annual Conference a series of conferences were conducted in the interest of our ministry. The members of District Mission and Ministerial Boards in coöperation with the ministers present faced some of the problems with which the church is now laboring.

These reports are not official and only present suggestions which were thought to be helpful in making our church life more effective. They were prepared by commissions and finally passed by the District Board members and ministers attending these meetings. One very good way to use these findings is to make the same studies in your District Ministerial Meetings.—M. R. Zigler, Secretary Home Missions and Ministry.

SINCE there is a widespread recognition among us that our District Ministerial and Mission Boards have not been able to function as helpfully and efficiently as it seems imperative that they should for the best interests of the church, the commission set itself to the task of discovering some of the reasons and remedies.

One factor which seems quite largely responsible is that of the general lack of understanding and recognition on the part of both District and local committees of the present outlined plan of action for both. In order to overcome in a measure this difficulty, we bring the following recommendations, a part or all of which might be used to advantage:

I. That one or more of the members of the District Ministerial Board at an opportune time visit the different churches of the District, personally explaining to the church and the local committee the relation between the Boards and the local church as at present outlined, and seeking their fullest coöperation.

II. Taking some time in each District Meeting to discuss our present system before the delegates, who in turn may report back to the local church. Reports should also be carried to the local church through the District Meeting Minutes.

III. Using District Ministerial Board letterheads with a list of the churches of the District as allotted to the different members of the Board for direct counsel.

IV. All District Boards of a state or larger area conferring together, compiling facts regarding the work and needs of their Districts and making recommendations which may be presented to the District Meetings of the Districts included and back to the local church through the delegates.

V. An annual letter from the General Ministerial Board to the local Ministerial Committee chairman and the elder or pastor, using it as a means of education giving added impetus to the fuller adoption of our present plan.

VI. Our District Boards should be encouraged in making surveys from which they may determine whether there are present activities where outside support should be discontinued, and whether there are unoccupied fields where new work should be started.

VII. While we would give encouragement to increased evangelistic activities in the local churches, both in the way of personal and home visitation evangelism and in mass evangelism, we would also call attention anew to the necessity of all evangelists encouraging the churches which they serve to coöperate with the program of the General Boards in the calling and support of pastors and in seeking to build the loyalty of the church around its local leadership, rather than allowing it to be diverted unduly to themselves to the embarrassment of the further work of the local pastor.

VIII. We recommend thoughtful study of the possibilities of increased efficiency in administration through the appointment of District or Regional Supervisors each of whom would serve the churches in his area by giving supervision to young people's work, religious education, surveys, securing the coöperation of all the churches of the area in the general programs, assisting in locating pastors, in getting Brethren teachers located in communities adjacent to needy churches and in such lines of general church interest as would lie within their fields.

IX. We would further recommend that as soon as

A Rally or Promotion Day Service

Frequent calls for programs for special days have led us to believe many of our readers would be glad for suggestive programs based on convenient and inexpensive material. Bro. J. E. Miller, Literary Editor, has prepared several such programs. This week a Rally or Promotion Day service is printed, since it will not be many weeks until such programs will be given. In the suggestive program below, the songs you will select yourself. The page references for the recitations and exercises are to The Paramount Rally Book No. 2, which may be gotten for 25 cents from the Brethren Publishing House, Elgin, Ill. By using "Rally" or "Promotion" the exercise will fit either day.—Ed.

Song.

A Rally Day Welcome, (page 8*). By a Junior girl.

A Rally Day Prayer, (page 7). By a Junior boy.

Why Rally Day, (page 11). By a primary.

I Am Glad and So Is Sally, (page 14). By a Beginner girl.

Rally Day as Grandpa Sees It, (page 14). By an elderly man.

Special Music.

What the Church Means to Me. (Two minute talks by several from different age groups.)

Little Things, (pages 31, 32). By five small children.

Each One Has His Part, (pages 41, 42). A play for two boys and two girls.

After This What? By the Minister.

Song.

Close with the Lord's Prayer in unison.

*Page references are to Paramount Rally Day Book, No. 2. See introductory note above.

it is at all feasible, an experiment of such supervision be made in some District or territory under the general direction of the Home Mission Secretary in coöperation with the General Ministerial Board, the project to be financed in part, at least, with Home Mission Funds.

Committee: W. H. Yoder, Chairman
H. F. Richards, Secretary
M. J. Brougher *Earl Frantz*
Harvey Hostetler *W. H. Neher*
J. S. Noffsinger *Orin Harvey*
Alva Winebrenner

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 20—Self-Denial

Jesus denied himself, as we shall learn in this lesson. He denied himself in every way to help us. It is also clear as this lesson teaches, that Christians are not to live for themselves but for others—that to deny self, to forget self is a Christian's one great duty—that to sacrifice self is the one great lesson of the cross.

Jesus an Example of Self-Denial

1 Did Jesus deny himself some very much-to-be-desired things of this world? Matt. 4:8-10.

2 Did Jesus please himself? Rom. 15:3.

Some Things We Are Taught to Deny Ourselves

3 Did Jesus say we should deny ourselves? Matt. 16:24.

4 "To sacrifice" means not to hold dear what would displease our Lord. What are we told to do with our bodies? Rom. 12:1.

5 To bear the cross is to deny self. What does Jesus say one must do to be his disciple? Luke 14:27.

6 "Flesh" in the Bible usually means our sinful nature. What are we to do with our sinful nature and its "lusts"? Gal. 5:24.

7 Because riches are deceitful, should we deny ourselves and not try to become rich? Matt. 13:22; 19:24.

8 Who is worthy of Christ? Matt. 10:37, 38.

9 What should we do for our weak brother? Rom. 15:1.

10 What wars (fights) against the soul? 1 Peter 2:11.

11 Did Daniel and his companions deny themselves? Dan. 1:8.

12 How did it turn out for them? Dan. 1:19, 20.

Beware, then, young or old disciple! Do not fall into the soft and easy habit of pleasing self. Please the higher and nobler self. Please that inner voice that tells you not to do wrong and urges you to do the right.

Johnstown, Pa.

Robbers

BY IDA M. HELM

Recently the county paper had occasion for the third time to give an account of a filling station near Ashland being robbed. People say, "Is it possible? I'd set watchmen. I'd catch the guilty party!"

We may be astonished at the daring of men who venture to take what does not belong to them. There are more ways of robbing than stealing from filling stations and breaking safes. Employers may rob workingmen by paying low wages, working men may rob their employers by shirking work and failing to earn their wages. A malicious tongue may rob one of his good reputation. Man may rob God! Hear the voice of God: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

The Bible says, "The earth is the Lord's and the fulness thereof." God never gave to man the title to the earth, but he made him steward to till the land for him. In Psalms 50:10, he says, "For every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry I would not tell thee: for the world is mine and the fulness thereof."

Why do we take that which belongs to God and appropriate it to ourselves? We can take nothing material with us when we die, but we can in this life use that which God has entrusted to us in laying up treasures in heaven that never shall be taken from us. Our time belongs to God as well as our money and land and stock. We can not buy God off with money, the money belongs to him. We can not spend the precious time he gives us in self-gratification and expect him to reward us for faithful service for him. We may give money for God's service and rob him of time. "The gift without the giver is bare."

Col. 3:17 says: "Whatsoever ye do in word or deed, do all in the name of Jesus." This is of far-reaching import. Either it goes to the extent of applying to all the acts of man's life or it is an empty exaggeration. Let me acknowledge Christ's love to me by the issues of my daily life, then I will not be content with employing some of my money in his service, giving part of my time witnessing for him, or using part of my talents for him; but I willingly give myself, my all to him. Then whatever I do in word or deed, I will do under the controlling influence of God.

We should be honest with God the same as we should with man. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." When Christ purchased our redemption with his life, we were restamped with the image of God and we belong to God by right of redemption as well as by right of creation. Let us render to God his dues!

Ashland, Ohio.

Eld. S. Z. Sharp

(Continued From Page 12)

I first learned to know Bro. Sharp in 1878 during which time he stayed in my father's home for a while as he was soliciting funds for the founding of Ashland College. It was not a difficult matter to become acquainted with him and he had the happy faculty of being at home not only with the older folks but with the youngsters as well. He was the possessor of a fund of information and knew how to use it to the edification of all. I have always been glad that my father's home was ever open to leading church people as they came into our community. I have sort of a feeling that that kind of an association is about the best training a boy or girl can have early in life.

Later I became a student in his classes, and shall always remember him as one of the teachers who not only knew his subject but could present it in such a way that his students found pleasure and profit in taking work under him.

In 1923, when he was seeing his "Educational History of the Church of the Brethren" through the press, he stayed with us in our home in Elgin, where we had a splendid opportunity of living over with him his career as an educator, a minister, a man and a brother.

Bro. Sharp was a leading spirit in the founding of Ashland College, McPherson College and Plattsburg College. He was an educational pioneer and promoter. He was, however, not a financier. Had he been a financier to the same extent that he was an educator it is hard to tell what his record would have been. But such a combination is hardly to be expected in one man, since the requirements for these two lines of work are so different.

For a number of years Bro. Sharp used to come from Mt. Morris to Milledgeville to fill the appointments in our home church. As we lived seven miles from the depot it often fell to my lot to provide a conveyance for him. Those were the days of horse and buggy. The seven-mile drive with a farm horse gave time for a real visit. Many are the lessons I learned from Bro. Sharp during those drives. And then I had the opportunity to hear him preach. He always knew what he was going to say, had his material well organized and gave it a setting that was both simple and forceful. His message came from a clear brain, was delivered through a clear voice and by means of language that even we farmer boys could readily comprehend. Being a born teacher and a teacher all his life his sermons abounded in wholesome instruction and in a practical interpretation of Bible texts and passages.

He believed thoroughly that a sound mind in a sound body was an asset worth striving for and he daily made it his business to eat the food and follow exercises and think thoughts that would give him this sound mind and sound body. You should have heard him tell how he walked up Pike's Peak and down again when eighty-two years of age. And he said he walked it because he did not have the five dollars with which to take the incline railway. He also said he did not think it hurt him in the least.

Bro. Sharp began writing for our church papers in 1863 and was a contributor to the close of his life. He told me that he was the first one to get out Sunday-school literature for our people. His book, "Educational History of the Church of the Brethren," put into permanent form much that otherwise would have been lost. Those who have a copy may well prize this as a memorial of his noble life.

Six children were born to Brother and Sister Sharp, only one of whom, Mrs. Benjamin Davis of Washington, D. C., survives. Mr. Davis was a friend of William Jennings Bryan and served as his private secretary both while Mr. Bryan was in congress and while he was Secretary of State.

Those who attended our recent Annual Conference will remember that Bro. Sharp in conducting the devotional service read the scripture lesson without glasses. Very few, I think, will ever forget the simple, fitting, eloquent consecration prayer he offered when the new missionaries were set aside at Colorado Springs.

Bro. Sharp was an optimist, but not a blind one. He could see both sides, the bright and the dark side of a problem. He looked for the good and found it. We usually find what we look for. He was a lifelong student. Thus he kept up with the times and remained young in spirit. When asked at our recent Conference whether he was ninety-five years old he replied with a smile, "Ninety-five years young."

With him, the last of our pioneer educators, the founders of our present colleges passed away. He had much to do with building colleges, was associated with a large number of teachers in our colleges, helped to train many of these teachers and left in our ranks hundreds of ministers who sat under his instruction and thousands of others once members of his college classes. It remains for a younger generation to build upon the foundation laid by him and others, and so to direct that oncoming generations may be benefited.

Funeral services at McPherson were conducted by J. J. Yoder, assisted by H. F. Richards and V. F. Schwalm. Interment was at McPherson, Kans., by the side of his good wife who had preceded him to the glory world.

Elgin, Ill.

The Passing of Dr. S. Z. Sharp

BY IRA H. FRANTZ

Others, better qualified, will write of the life and labors of the pioneer educator of the Church of the Brethren. The purpose of this sketch is merely to set forth the characteristics of his later years and record the circumstances of his passing. It is impossible that those who, like the writer, knew him only in his later years as a man of 90, living alone and toiling on his little farm, should be able to appreciate the real greatness of the man who pressed on to the attainment of a college degree away back in the days before the Civil War, and then undertook to promote the cause of higher education in a church where colleges and even high schools were looked upon with suspicion.

Bro. Sharp's death at the Fruita hospital, Aug. 8, was the result of an accident which had occurred just two weeks previously when the horse he was driving was struck by an automobile and killed and Bro. Sharp was thrown out of the buggy. The injuries sustained would probably have been insignificant to a younger person. There were no fractures. At the time of his death the bruise on his shoulder had largely disappeared and the wound on his face was healing nicely. But it seemed that he had kept up his vitality by activity, and when he was forced to remain inactive he gradually weakened and his spirit slipped away. He had seldom been sick. Few people in the community were less subject to colds and minor ailments than he. He practiced a system of physical exercises with almost religious regularity. Standing erect he could stoop over and touch his hands to the floor without bending his knees. It is a fact that he still read the papers and did his writing without the aid of glasses, although it is also true that he could not see much at a distance and his hearing was becoming im-

paired. He drove almost every day to his truck farm two miles from town where he spent several hours at work. He had a desire to live to round out a full century of life, and barring accidents there is every reason to think he might have done so. It is most regrettable therefore that he should have met his death in the manner he did.

His mind was clear and keen to the last. About the first question he would ask when we visited him in the hospital would be: "What is going on in the world? How does the financial situation in Germany look?" He was always optimistic. The day before he died when Dr. Schwalm and the writer visited him and inquired of his condition, he replied in a voice scarcely audible: "I am improving, but very slowly." He believed to the very last that he was getting better. This was characteristic of him. He was enthusiastic about everything in the way of material progress and scientific development. He was enthusiastic, too, about the possibilities and the future of this western country to which, with the true pioneer spirit, he had come nearly thirty years ago.

His preaching and teaching still bore many of the characteristics of our brethren of forty years ago. Baptism was a favorite subject. His statements were clear cut and positive. Yet he saw the emphasis in our church life shift from the controversial doctrines to the more constructive ideas of personal righteousness, evangelism and world brotherhood, and not only did he not become embittered, but he maintained full sympathy with the present day program of the church. In his will he left his books (he did not have many as his library had been destroyed by fire some fifteen or twenty years ago) to three young people—his grandson, his granddaughter and Bro. Charles Austin, a student minister from the Fruita church.

He had left with the bank an envelope to be delivered to Bro. D. M. Brumbaugh immediately upon his death. This contained his will, directions for his funeral, important dates and facts concerning his life and a sum of money for burial expenses. His wishes in regard to the funeral were carried out in detail. A funeral was held at the Fruita church on Sunday afternoon with the pastor, Bro. R. N. Leatherman, in charge, assisted by Brethren J. R. Frantz, Charles Austin and the writer. A very large crowd attended the service. There being no relatives present, a large number of members of the Fruita and Appleton churches followed the casket into the church. Bro. Brumbaugh left that night with the remains for McPherson, Kans., in accordance with Bro. Sharp's request.

A considerable number of messages of sympathy were received addressed to him especially after the first announcement of his injury appeared in the Messenger. Letters are being returned unopened, since only a few arrived before his death.

Fruita, Colo.

CORRESPONDENCE

A LETTER OUT OF THE ORDINARY

Last Sunday (Aug. 9), Mrs. Cassel and myself set out to walk across Greensburg to attend the morning church service in Rev. Brougher's charge. And may I digress a moment to add that we were not entirely starting out at random. A letter carrier had informed me recently that Rev. Brougher was one of the most respected ministers of Greensburg—"and he does the most good and is a splendid fellow."

Since my mother, Mrs. Jennie A. Light, of Myerstown, Pa., has been a member of the Church of the Brethren since the days of her own girlhood, I was particularly interested in visiting one of her churches. I will admit then, that both of us were a trifle disappointed when we learned that a Miss Ruth Shriver was to occupy the pulpit during the hour of the morning service.

Because you know Miss Shriver and her capabilities vastly better than we can ever hope to know them, it seems unnecessary in this letter (which I am striving to make brief) to enlarge upon her message. Except to say that it was splendid. And, as Rev. Brougher so aptly put it afterward, "she found us where we live."

It is the province of this letter to commend both Rev. Brougher and Miss Shriver. In the little we saw of the former during our visit to the church, we were impressed with the very evident Christian character he possesses. His simplicity in the pulpit, his poise, his earnestness, his humility, his excellent choice of words—all this, together with his splendid appearance attracted us to him. As for Miss Shriver, we recognized in her message a pronouncement based on fact and built upon sound psychology. Both Mrs. Cassel and myself are privileged to have had a bit of college training. Miss Shriver's handling of her theme rang true. She took psychology, simplified it to meet everyday needs and everyday heartaches and everyday hopes and—"found us where we lived."

It is the further province of this letter to acknowledge the influence of my mother during the many years of my companionship with her. Largely because she always has been, is, and always will be a Christian gentlewoman, and because she inculcated in me a love for things good and beautiful—because she is what she is, I am fortunate enough to be able to appreciate a minister like Rev. Brougher is and a speaker like Miss Shriver proved herself to be.

If this letter in the columns of the Messenger will be of any value to Rev. Brougher, Miss Shriver or to my dear mother, then publish it. There is no credit for me in having it appear in print. Only—it should prove to ministers of the gospel who grow discouraged at times that they never know what far-reaching results their efforts may have.

We left the church without making ourselves known to anyone. I am naturally retiring. But my great, good wishes are herewith extended to those to whom we listened last Sunday morning. In a few weeks we will leave Greensburg. We have attended various church functions during our stay here. I shall remember this one of which I write.

Greensburg, Pa. James M. Cassel.

HAVING AN ANNUAL CONFERENCE AT HOME

(Editor's Note: The following letter to Secretary Lauren T. Miller of the Brethren Publishing House was not written for publication, but is of such general interest that we are certain the writer will not object to sharing it with you. Perhaps you would like to try it with your young people or with the older folks. Write Bro. Miller about getting some of the left over Conference Booklets for this purpose.)

Doubtless you recall that I asked for a dozen Conference Booklets just before leaving Colorado Springs. When I said what I wanted to do with them you remarked that you would be glad to hear how we got along using them in the C. W. I promised to write you. So much for the occasion of this letter.

We first used them in the adult C. W. This kind of a program being entirely new to the group, they were a little slow in taking hold as if not feeling sufficiently sure of

(Continued on Page 24)

HOME AND FAMILY

A Tribute to the Memory of Mrs. Bess Royer Bates

BY MYRA BROOKS WELCH

The author of these beautiful lines is a member of the Writing Robin Circle of which Sister Bates was also a member. The "Circle" is a group of our women writers who exchange occasional letters for their mutual encouragement. An appreciation of Sister Bates will be found on page 26.—Editor's note.

She took the lily bulb
Just as it came from friendship's busy mart,
An empty shell brown and bare,
And placed it in the warm moist earth
Close to Nature's heart.
The sun came smiling down on it each morn—
The Springtime showers moistened it with gentle care;
At length green blade came pushing through the mold
And a radiant flower was born
With heart of gold.
That garden spot shall ever be more fair
A lily having sprung to life
And blossomed there.

Her daily tasks are over now—
Her tired body laid to rest,
A broken, empty shell;
But from her breast
A radiance too shall spring
And Heaven will ever be more fair
Her spirit having blossomed into full fruition there.

La Verne, Calif.

Voices That Call

BY FLORENCE S. STUDEBAKER

In Two Parts—Part One

JAMES BARTEL sat across from his wife in the living room and buried himself in his newspaper. Now and then he peered forth furtively and studied the lines of her face. Evidently, something was wrong. An occasional clearing of the throat, which usually meant she was about to speak, ended tonight in a strained silence.

The little clock in the library chimed the hour of nine and Alice rose, folded her mending and straightened her shoulders. Somehow she was not quite so breathless when standing erect.

"James, the representative was here today from the Home," she began resolutely. "He says they are placing children in good homes. I—I just thought that we—well, we've so much extra room and plenty to go on, we could just as well—"

"Alice!" interrupted James Bartel, almost gruffly. "You surely didn't let him talk you into taking a—well, you know what I mean. The idea is absurd. Think of the risk you take. How do you know what kind of a person it would turn out to be? Besides you've always said you'd rather wait. Maybe we could get some of our own relation . . . if a mother should die. Now, there's brother Sam—he's got nine and can scarcely care for 'em. We could take one of theirs and educate it."

"James!" Alice's eyes were sternly disapproving "You know they wouldn't think of giving any up. I wouldn't have the heart to ask it."

"Not even considering the child's own good?" questioned Mr. Bartel with a touch of disgust in his voice. "He would have every advantage educationally and in every other way. You're foolish to be so sentimental, Alice. It isn't like you to show so little judgment."

A tense silence followed during which Alice carefully weighed her words.

"James, perhaps you are right about the advantages for the child, but I am thinking of the parents. I thought of them the other day when I was resetting a rose bush. It was quite a task to separate the young shoots from the old, and when I did, the old stock seemed to droop as if it would die. I had to nurse it along for several weeks to restore it to a natural and healthy appearance. Now, if we'd ask for one of Sam's children, it would be like taking a piece out of their hearts. They'd miss him so."

Alice Bartel paused a moment and then finished with a firm, determined note: "I'm sorry, James. If taking a child depends on asking for one of Sam's, we shall never get one."

"But, Alice, why this haste?" questioned her husband surprised at the intensity of her feeling. "You yourself have said we'd wait—I don't understand."

"Yes," agreed Alice, brushing away a tear. "I said I'd wait and I have waited and waited until the best years of my life are gone, and still it seems hopeless. And James, what is more—somewhere there's a little child that's waiting too. They don't stop growing and longing for love and home. Kind as institutional parents and helpers may be, they can never take the place of real home and honest-to-goodness parents."

Mr. Bartel rose and began pacing thoughtfully back and forth. Could his wife have known the thoughts which flashed through his mind in those fleeting moments she would have been amazed, indeed. "Can I give my name to a child who is not of my blood? Can I turn over to him my gold—my farm and all the earnings of the years? Then after that, if he should turn out to be a scoundrel!"

Alice must have read something of these thoughts and the man winced when he saw how nearly she had hit the mark. "You are about to say, 'Yes, but how will he turn out?' I have only one answer to that question. If a child is carefully taught by precept and example—God takes care of the result. You can not deny that many good parents are saddened by the waywardness of children of their own blood, but even so, many of these same children testify that no matter how far they wander, they can not escape a mother's prayer."

Again the little clock chimed out the hour warning that it was far past the usual time of retiring.

"Alice, it is time to go to bed," exclaimed James suddenly pausing in his walk. "I'll agree to think the matter over. Tomorrow I take my stock to the city. I'll try to make up my mind and give you a decision when I return."

No one could have been more amazed than was Alice at her husband's promise. Perhaps she had been too harsh. Perhaps he was using this method to ease her mind for the present so that the final blow to her hopes would not fall so severely.

"I'm glad, James," she whispered simply. "And remember, I will take no definite steps unless you are fully agreed."

James Bartel left at dawn and Alice was busy with the chores and tidying the house. Every passing moment she breathed a prayer for guidance in the problem which faced their home. "Father, help us to see that there is something of more value to give a child than a name or a bank account."

At ten o'clock the merry jingle of the telephone bell summoned Alice from her sewing. "Bartel's residence? Yes. . . . Yes. . . . Me? Where? . . . Oh, to the Home. . . . Indeed, I should like to go. . . . Oh, just to see what it is like. . . . But James took his stock in this morning, I'm alone with the chores. . . ."

Alice's thoughts raced swiftly. She could scarcely hear the words of the neighbor at the other end of the wire. "What's that? . . . Oh, yes; well, that would be fine." She hesitated for a moment of indecision. "Yes, I'll go. What time? . . . All right, I'll be ready."

She replaced the receiver and glanced hurriedly toward the clock. "What would James say if he knew I was going to the Home?" She chuckled happily and her face glowed with a sudden radiance. "Oh," she breathed, "suppose I'd see my dream baby there! I'd know him—I'm sure I'd know him, but of course I promised James."

Nappanee, Ind.

Music and Its Influence in the Home

BY MRS. LEANDER SMITH

Music is one of the oldest and divinest of arts and as it rises from the family altar or echoes from the sanctuary of the home, it addresses the highest and holiest emotions of the soul. Music refines and ennobles. There is no better way to instill reverence and a love for the best ideals of right living than through the use of good music in the home.

But music, like literature, should be selected with great care. A child who is allowed to read cheap, trashy literature will not care for good books, and it is the same with music. If a child is allowed to be satisfied with jazz he soon loses his appreciation of the best music. Jazz disorganizes law and order and it affects the human organism in a way that should not be disregarded by parents. Just after the World War, even our Sunday-school song books contained music which if played on an instrument could not be distinguished from the jazz music one could hear coming from the theater.

However, I am glad to know that we are getting away from that, and we are learning more and more to appreciate the good old worshipful hymns of the church. Music like all other gifts has two sides. Use it as God's gift, praise him in it, let it preach to you higher things and it will be one of your best possessions.

It is said that there is more money spent on the musical education of American children than those of any other land, and yet how few have made it a part of their daily lives. Music as an art should be taught to a child in a way that will bring joy into his life. Too often children are required to sit for an hour or more and practice with no thought in mind but just to put in the required time.

Music in the home is a great benefit to young people as it furnishes entertainment and is one of the greatest agents designed to supply all who are fortunate enough to understand it with almost endless opportunity to employ leisure time with splendid profit. The family with an organ and a collection of good music is vastly richer than a king in a palace who has to depend on others to entertain him.

The radio is a great medium through which music is brought into the home today. However, the radio, like everything else, needs to be handled with care. What kind of music is allowed to come into your home over the radio? We should take a little time to find out what stations are producing the best musical programs and then tune in, for your child is entitled to the best and it is up to you to see that he gets it.

Appreciation of good music is largely a habit, and habits are more easily formed while one is young. Keep the best before your children and when they leave the home fireside and go out into the world they will be blessed with memories tender and true because you chose the best music for the home. We remember well the hymns which our sainted fathers and mothers used to sing around the home hearth stones. They have holy and sacred memories associated with them which form strong cords and keep us faithful to our fathers' God.

Newberg, Oregon.

The pabulum which becomes the mental diet of a race will sooner or later control the conduct of that race.

HAVING AN ANNUAL CONFERENCE AT HOME

(Continued From Page 21)

themselves to discuss A. M. queries. However, the interest grew in a few minutes so that when the hour had passed they asked to have the program hold over until the following Sunday evening. This was done and we felt that the discussion was enjoyed by all.

A little later the young people spent the C. W. hour of two consecutive Sunday evenings in discussing some of the items in the booklet. By far the larger number of this group have never attended one of our Conferences except the one held at La Verne three years ago, and so it seemed best to begin at the beginning. For this reason a little time was spent in explaining how queries are brought to the Conference, the general outline of the work of Standing Committee as well as the method in a general way of carrying on the business session.

One week previous to this meeting some of the queries had been assigned to different speakers (two young people for each topic). These were then called for, but the bell rang before we had gone very far. The young folks then asked to have the discussion continued, and so we had a second C. W. hour a week later. By this time the speakers seemed to feel quite at home in discussing some of the topics which are of most vital interest to them, and we surely had a fine time together.

The young folks expressed themselves as feeling such a meeting worth while, and I believe it has been profitable in helping them to feel at least a slightly closer touch with the duties of the General Conference.

They were given an opportunity to vote on the question of discontinuing the Conference annually and substituting regional conferences for the years in which no General Conference is held. This they voted down.

These same young folks voted also in favor of fewer senior colleges in our church. This, as you know, was not a query, but their vote grew out of a discussion on the report of the Board of Education concerning our schools.

Los Angeles, Calif. Mrs. J. Z. Gilbert.

TENNESSEE DISTRICT MEETING

The 1931 District Meeting of Tennessee is now a matter of history. Aug. 13, 14, and 15 were days of refreshing social and spiritual experience for many who attended the various sessions which included ministerial, Sunday-school, missionary, women's work, young people, and business sessions. The attendance was the largest in several years, due in the main to the central location of the New Hope church where the meeting was held. New Hope is located only three miles from the oldest town in the state, Jonesboro.

The business of the meeting was of a constructive nature. One query relative to the divorce evil was passed to the 1932 General Conference. The representation of churches was unusually good. Only a few isolated churches were unrepresented. The officers were R. B. Pritchett, moderator; John B. White, writing clerk; G. W. Petcher, reading clerk. W. H. Swadley was chosen to represent the District on the 1932 Standing Committee. Frank Isenberg was chosen as District Key Man for this portion of the Southeastern Region. The missionary address was delivered by Dr. Paul H. Bowman of Bridgewater College. J. Price Bowman of Roanoke, Va., assisted in the service.

The most hopeful sign in this and other recent conferences is the increasing responsibility borne by the youth of the church and the increasing attendance of young people at these meetings. It was an inspiration to see one hundred of them assemble on the hillside for vespers. These young people are loyal and there is every prospect that they shall remain so. They can not and they shall not be denied a large place in the building of the church in the Tennessee District.

Nashville, Tenn. John B. White, Writing Clerk.

THE WOMEN'S WORK CONFERENCES
COLORADO SPRINGS

(Annual Conference Report of the Representative of the Women of Eastern Maryland, Given at the Annual Meeting of the District, July 30.)

Bible Study

We should emphasize the importance of teaching the Bible in the home, not hurriedly or when company comes, but as a project of enjoyment—leisurely and pleasurefully, through Bible story books. Mothers should spend as much money a year for Bible story books for their children as their husbands spend for one auto tire. (I remember as a child, my most interesting reading consisted of Bible stories. My own daughter, when left to choose her reading matter, chose Bible stories in preference to secular reading.) This opportunity to read Bible stories written on the children's own level gives them not only a great fund of knowledge and recreation, but also acts as an endless storehouse of supply in youth, middle life and old age. Real Christian mothers are coworkers with God and as such should supply such reading for their children.

Mothers and Daughters' Organizations

More Mothers and Daughters' organizations are formed every year. It is the hope that the women of each church, no matter how few in number, will interest themselves along this line. (Booklets of suggested programs are available.)

Women and Peace

We must eliminate selfishness to establish peace. We must have peace in our hearts, our homes, our communities and our churches—then only can we hope for peace in the world. Because of imminent danger of a world conflict greater than the last war, each District president is urged to make peace a major project in all churches within the next few months.

Mission Study

The main purpose of mission study is to keep in touch with our projects which we are supporting at home and abroad. A suggested line of study is furnished in booklets. Such mission study and support of projects reacts favorably on those of us who take part, helping while we help the so-called heathen to keep ourselves Christian in word and deed. No church in Eastern Maryland should fail to interest the women in this activity. When women are vitally interested in any line they are able to interest and influence others, old and young.

Children's Work

A worker is supposed to be appointed in each District by the Elgin office to carry on this work in coöperation with the Women's Organization, and the Children's worker at Elgin. This will in time be cared for.

Money to Be Raised

Money raising is not of most importance in our program. The blessings which may accrue in raising money, such as learning to work together unselfishly in a coöperative fashion for the best interests of everybody else and giving of self to promote best interests of the church at home and

abroad may be harder to actually do than to buy, pay for, and send tons of Bibles to a foreign land. It may be easier to support a missionary to help the heathen than to read to a blind neighbor or be fair in word and deed to those who may inspire envy in our church relationships. Keeping in mind the double purpose in raising money for the year's work, first, to help the less fortunate to higher levels, and second, to help ourselves also to attain higher levels, let us work toward doing our part in raising $15,000 from March 1, 1931, to March 1, 1932, or $60,000 from March 1, 1930, to March 1, 1935. This is $15,000 each year for the support of the various projects.

Our Responsibility

300,000,000 more women go to church than men. I remember two years ago I tried to impress you, the women of our District, with the great responsibility and opportunity of all women everywhere to cast their influence and tremendous power for the best of right and truth. I believe that women really do not know what tremendous forces they hold in the hollow of their hands to sway the world. Let us, beginning today, promise ourselves and our God that we, as women of the church, will use our talents in establishing mission study, children's work, Aid Societies and Bible study, increasing them in proper proportion from year to year in active work in the home and out, to make a better world, through the work of the women of the church.

May the Lord bless you and keep you, may the Lord shower his richest blessings upon you and give you peace.

Washington, D. C. Florence Wieand Noffsinger.

NEWS FROM CHURCHES

COLORADO

Antioch.—Our sixteen day revival conducted by our pastor and wife closed Aug. 11. Twelve have been received into the church by baptism and one on former baptism as an immediate result of the meetings. Brother and Sister Hinegardner have shown unusual zeal and consecration in the work here and their labors are being rewarded. Sister Hinegardner filled the pulpit very acceptably twice during the revival when Bro. Hinegardner was meeting his appointments in the Colorado Springs church. Our delegates to District Conference are Brother and Sister C. H. Hinegardner with Sister Bessie Rink and Sister Minnie Correll, alternates. Brother and Sister Geo. Hilton recently gave us an illustrated lecture on their work in China which we appreciated greatly. Our Women's Work was reorganized recently with Sister Hinegardner as general superintendent.—Mrs. D. W. Correll, Yoder, Colo., Aug. 17.

FLORIDA

Miami Beach.—Aug. 16 we met at the home of Bro. Richardson in Miami for services. Bro. Grant Mahan was our Sunday-school instructor and Bro. Richardson gave us a very helpful sermon on The Sin of Omission. About thirty were present, some coming from West Palm Beach, Homestead and Ft. Lauderdale. After dinner we had a social hour. We spent the afternoon in prayer and singing and had helpful talks by different ones. We appreciate very much the privilege of meeting with brethren and sisters of the same faith. Sept. 20 we will meet at Bro. Noah Cripe's home at Homestead.—Altha M. Lutz, Miami Beach, Fla., Aug. 17.

INDIANA

Anderson church has set Oct. 3 at 7:30 P. M. for our communion. Our Sunday-school has held up well in attendance this summer; also our worship and prayer meetings are doing well. At our recent council we selected delegates for District Meeting. We are looking forward to a revival service in November with Bro. J. Edson Ulery, evangelist.—Wm. G. Marshall, Anderson, Ind., Aug. 20.

Baugo church held its regular quarterly meeting Aug. 21 and elected the following officers: Elder, Bro. Wm. Brubaker; superintendent, Floy Bowers; Christian Workers' superintendent, Floy Bowers; church trustee, Walter Whisler; clerk, Elmer Eby; correspondent, Ruth Bowers; Messenger agent, Elmer Bowers. Aug. 30 the church expects to hold its harvest meeting and homecoming. Bro. Edw. Stump from Pine Creek will preach the harvest sermon. The church also expects to begin a two weeks' revival meeting Nov. 8 with Bro. Walter Landis of Lima, Ohio, as evangelist, and Sister Myrtie Mishler in charge of the song service.—Ruth Bowers, Elkhart, Ind., Aug. 22.

Blue River.—The date for our harvest and homecoming is Sept. 13. We extend an invitation to the many who have once lived in the bounds of this church, also its many friends, to be with us on that date. Speakers, Elders E. B. Bagwell and R. H. Miller. Our communion is set for Oct. 24. Our revival efforts will begin Nov. 29. Evangelist, J. L. Guthrie of Lafayette, Ohio.—L. U. Kreider, Columbia City, Ind., Aug. 24.

Monticello.—A deputation team from Bethany was at the Pike Creek house May 1 and gave a most interesting program. The communion was held at the Pike Creek house May 9. At the mother and daughter banquet on May 14 about eighty were present and had a most enjoyable time. Bro. Jos. Caricofe filled the pulpit here May 17 while our pastor was at Cedar Rapids, Iowa. Our quarterly council meeting was held at the Pike Creek house July 16. Two young men from Manchester College were here Aug. 2 and talked on Peace. Our pastor and wife, Brother and Sister A. R. Showalter, are spending their vacation in Virginia, their former home. Bro. Showalter is conducting a two weeks' meeting at Salem, Va. Arrangements have been made for Brother and Sister Showalter to stay with us another year. —Mrs. J. F. Kellenburger, Monticello, Ind., Aug. 18.

Wakarusa church met in council Aug. 12. Officers for the coming year were elected: Bro. Chr. Metzler, elder; Oscar Metzler, Sunday-school superintendent; Roy Summer, Christian Workers' leader; Gertrude Metzler, Messenger agent. Roy Metzler and Roy Summer acted as delegates to District Meeting. The meeting of the ministerial association of Northern Indiana will be held at Wakarusa Sept. 19. The church chose Sunday, Sept. 27, as the day to hold their annual harvest meeting. Our pastor has been leading the prayer meeting and we are studying the book of Revelation.—Grace Summer, Wakarusa, Ind., Aug. 24.

IOWA

Greene church enjoyed a very spiritual love feast June 19 with Bro. D. V. Gnagy of Grundy Center officiating, assisted by Bro. J. S. Sherfy of the Union Ridge congregation. June 20 we were glad to have with us at our morning worship a former deacon, Bro. Peter Duboise, wife and son of La Verne, Calif. One of our former charter members of Washington, D. C., now eighty-six years old, also was present, Sister Elizabeth Landis. July 4 our Sunday-school enjoyed a joint picnic with Union Ridge at Halls Grove. Special musical numbers were presented by the members who belong to the Hansell consolidated school band. Readings were given by various ones of our school. Sunday evening, Aug. 2, a very interesting declamation peace contest of the junior department was held. Virginia Hardy received first place and Merlin Shook, second. Aug. 9 our second declamation contest was presented by the intermediate department. Irene Shook won first place and Calvin Sours, second. Aug. 12 the mothers and daughters of our church enjoyed a banquet. Sister Eliza Miller, returned missionary from India, was the guest of honor and gave a splendid and most impressive lecture. Forty mothers and daughters were present. On Friday afternoon Sister Miller rendered a service in two homes of our shut-ins which was much appreciated.—Elsie A. Pyle, Greene, Iowa, Aug. 15.

MISSOURI

Bethel.—Our church met for a business session on Aug. 15. Sunday-school officers were elected for the year, the superintendent being Bro. S. H. Andes. Church delegates to District Meeting in October are Brother and Sister Clarence Norman; alternates, Sister Flora Andes, Brethren Sam Andes and Verne Offenbecker. Sunday-school delegates are Brother and Sister Glen Wellington; alternates, Sister Merle Fuhrman, Bro. Harold Offenbecker, Sister Elizabeth Keller. Our series of meetings will begin Oct. 7 with Bro. Longenecker in charge. At the close we will have our love feast. Some of our young people are planning to attend Camp Hillyard.—Mrs. J. L. Marti, Mound City, Mo., Aug. 18.

NORTH CAROLINA

Maple Grove.—Our meeting began Aug. 7 and closed Aug. 16. Bro. H. C. Eller preached thirteen soul-inspiring sermons. Five were added to the church by baptism. We feel that the meeting was a great blessing to the church and its membership. We had our love feast on Monday evening with fifty-six around the table. Our Sunday-school is progressing fine with Bro. G. H. Reid as superintendent.—C. F. Weaver, Lexington, N. C., Aug. 20.

OHIO

Dickey church will hold its second homecoming Sunday, Sept. 13, beginning at 9:30 A. M. Basket dinner at noon. Old friends, former pastors, evangelists and neighboring ministers are invited.—Ora De Lauter, Pastor, Ashland, Ohio, Aug. 24.

Reading.—As the committee on arrangements for our homecoming was unable to arrange for the date as published in the Messenger of Aug. 15, the time has been changed to Sept. 13. All who can come are invited to be present all day.—Rena Heestand, Homeworth, Ohio, Aug. 24.

Trotwood.—An unusually successful series of meetings was conducted at the Trotwood church from Aug. 2 to Aug. 16 by Bro. D. R. McFadden from Smithville, Ohio. The spirit, interest and attendance of the revival were exceptional. The time devoted to prayer preceding the meetings, the labor by the evangelist and the pastor (Bro. J. F. Burton) in personal work and visits, were well rewarded by the thirty-eight members received into the church, and the revived spirit of the congregation in general. August 23 being their last Sunday in Ohio this year, Brother and Sister I. E. Oberholtzer conducted the

(Continued on Page 28)

CORRESPONDENCE

BESS BATES—AN APPRECIATION

(See page 22 for a tribute to the memory of Sister Bates)

Yes, I remember the occasion but must turn to the records for the time. It was March 16, 1888, when the news was spread in Mt. Morris College that a little girl, their firstborn, had come into the home of Brother and Sister Galen B. Royer. For the rest of that school year the students, especially the girls, many of whom had little sisters at home, were frequent callers at the Royer home to see Elizabeth, who later became widely known as Bess. Following the usual run of obituaries one would say she united with the Church of the Brethren at the age of ten, attended the public schools and college, was married to Bro. Clyde Bates on April 8, 1909, became the mother of two sons and died on July 6, 1931, at Pittsburgh, Pa., from an acute attack of appendicitis. Forty-three years—how short a span of life!



Bess early took to writing and wrote well. The influence of her home and that of her uncle, D. L. Miller, fed her natural appetite for reading and writing. Her serials in Our Young People were eagerly awaited. She had a way of knowing what folks liked to read and what they ought to read. There was little cause for fear that the ideas she advanced would not prove wholesome—a relief to editors. Her stories like her life were of an even tenor, good throughout rather than brilliant in spots and faulty in streaks. The best appealed to her and she set the best before her readers.

She was not above criticism, accepted it cheerfully and welcomed suggestions without putting herself on the defensive. And that is an asset to any writer—and to others as well.

Messenger readers will long remember her articles as they appeared in these columns. She could take the commonplace and weave her message around it so that it stayed stuck. What's the use in writing if one has nothing to say and others are not benefited? "Grandmother Warren" not only spoke to Messenger readers through Sister Bates, but other writers, taking their cue from those articles followed her method of approach. One of her articles I shall never forget was entitled "The Kind of a Sermon I Like." It is not the title but what she said that impressed me. You'll find it in Messenger No. 15, 1931. I recommend it especially to ministers. They need it.

She was also the author of two books, "The Life of D. L. Miller," and "David's Children." Both are well done. Bro. Miller had chosen her to write his life, had made available the necessary material and had discussed many points with her. Through these two volumes she will continue to speak to coming generations. Those who have not read her books can do so with profit.

I knew her as a child, a young woman, a wife and mother, a student and friend. She was even tempered, not being easily excited. In speech deliberate, kind, considerate, affirmative rather than negative. I always admired the relation between herself and her mother. Somewhat like two sisters were they to each other, or shall I say like Ruth and Naomi—inseparable affinities?

From the Royer and Miller parentage she had the blessing of a noble heritage, but she did not depend upon that. She strove to be something from her own deliberate effort. She appreciated the fact that her father long was Secretary of the General Mission Board, but felt that she must not be content with his reputation. She had her own life to live and she lived it well.

Being the wife of a schoolteacher and the mother of two husky boys she made the care of her home a first consideration. She prized wifehood and motherhood. With her these meant the rounding out of true womanhood. The secret of her lovable character was her personal relation with her Lord and Savior, and this made her what she came to be—a mother in Israel.

J. E. Miller.

Elgin, Ill.

HISTORY OF THE BETHANY CHURCH

The Bethany church of Northern Indiana celebrated the seventy-fifth anniversary of its organization June 7. It had been a part of the Gravelton congregation.

Bro. Henry Wysong preached the sermon in the forenoon. Present with him were seven others, who were children at that time. Originally nineteen members met at a Baintertown dwelling and organized what was known as the Solomons Creek church. Bro. James Tracy acted as moderator. Members of this congregation held their meetings in houses and barns till 1864. The last love feast was held in John Weybright's barn. Bro. Daniel Shively was elected to the ministry in 1858. In 1864 they built what was then the largest churchhouse in the District. This was known as the Big church or Shively's church. It was named Solomon's Creek after a good brother in the church.



The Bethany Church of Northern Indiana

Note the flower beds and fence put in by the young people

At the organization the ministers were: Frederick P. Loehr and Martin Weybright, Jr.; deacons: Jacob Arnold, John Weybright, Joel Rush and Levi Wyland. Of these, descendants of John Weybright still continue in the District.

The churchhouse was dedicated Christmas Day, 1864, by Bro. D. B. Sturgis. Bro. Martin Weybright was permitted to worship but once in the new church. The first Sunday-school was organized Aug. 6, 1878, by Bro. I. L. Berkey. The first District and Sunday-school meeting of Northern Indiana was held at this place.

Some of the ministers who served are: Daniel Shively, Geo. W. Cripe, A. L. Neff, Davis Younce, J. H. Warstler, John W. Kitson, Wm. Bussard, James Neff, John Stout, W. R. Deeter, Hiram Forney. Present ministers are: A. E. Clem, elder, Raleigh R. Neff and M. H. Geyer.

The church is active. Our Sunday-school superintendent is Bro. Robert Ryman, and our average attendance is over 100. June 7 dinner was served to about 400 people. In the afternoon there were short talks by some who had lived here at one time, and by the home folks. What was related helped us to remember the struggles our forefathers had. The challenge is: Are we bringing the church to our children as did our forefathers to theirs? We trust we are. We expect Bro. I. D. Heckman of Cerro Gordo, Ill., to be with us in a series of meetings Sept. 13 to 27. We expect to hold our love feast Oct. 17. In later years because of the Solomon Creek U. B. church about five miles away, to which people were sometimes directed, we changed the name to Bethany Church of the Brethren.

Syracuse, Ind. Mrs. Bertha B. Weybright.

PASSING OF MARIA LOUISA SWIHART

Maria Louisa Swihart, daughter of Shadrach and Louisa Wolf, was born in Putnam County, Ohio, Oct. 23, 1845, and died at the home of her youngest daughter, Mrs. B. R. Balfour, in Wenatchee, Wash., July 9, 1931. Soon after the Civil War she married Geo. Swihart who had served in the army for three years. A few years afterward Bro. I. J. Rosenberger held a revival meeting near by and Brother and Sister Swihart were both baptized into the Church of the Brethren. About 1880 they with their six children moved to Marshall County, Ind., and here in the old Walnut church Bro. Swihart was elected to the office of deacon, a few years later to the ministry, and then advanced to the eldership. In 1895 with that large emigrant movement of which Bro. A. B. Peters was the leader, they moved to Mayville, N. Dak. Soon a church was organized with Bro. Swihart elder in charge. Here they lived till Bro. Swihart was called to the spirit world. In 1910 Sister Swihart and family moved to Vidora, Sask., Canada. In 1921 with her youngest daughter they came to Wenatchee, Wash. Last December Sister Swihart fell and was confined to her bed until death.



Brother Geo. Swihart



Sister Maria Swihart

The Bible was Sister Swihart's constant companion. She was a strong believer in the teachings of her Lord. She called for the anointing and had a little communion service for her benefit, Bro. W. Earl Breon officiating. During those seven months of suffering she never complained or murmured but said she would soon leave this world. Her husband, two daughters and one son preceded her. She leaves six children: Mrs. J. H. Strycker of Consul, Sask.; E. C. and H. E. Swihart of Vidora, Sask.; Mrs. Geo. Strycker of Hanford, Wash.; E. G. Swihart of Pacific City, Wash., and Mrs. B. R. Balfour; thirty-two grandchildren, fifty-five great-grandchildren. Funeral services were conducted by W. Earl Breon. The body was taken to Mayville, N. Dak., and laid to rest beside her husband. Thus ends the life of our dear aged mother, also a very faithful Christian soldier.

Hanford, Wash. Geo. Strycker.

REPORT OF THIRD YOUNG PEOPLE'S CONFERENCE OF EASTERN AND SOUTHERN PENNSYLVANIA

Elizabethtown College, Aug. 10-15

"The important thing in life is not so much where you are as in what direction you are moving." Growth in spiritual and full life values, as well as in numbers, characterized this conference. It closed on Saturday, Aug. 15, with two public programs. Eld. Levi Ziegler of Waynesboro delivered the main address in the forenoon, and Eld. M. Clyde Horst of Lewistown the principal address in the afternoon. The public music program on Friday evening by young people of the conference, under the direction of Prof. E. G. Meyer, was inspiring. The following tabulated facts will set forth some features of the conference:

Directors: A. C. Baugher, Chairman, Dean of Elizabethtown College; Martha Martin, Secretary, Secretary of Eastern Pennsylvania District Welfare Board; Roy S. Forney, District Sunday-school Secretary of Eastern Pennsylvania; Jesse W. Whitacre, Chairman Board of Religious Education Southern Pennsylvania.

Deans: Rebekah Sheaffer and A. G. Breidenstine.

Social and Recreational Directors: A. G. Breidenstine, Henry Hackman, Mary L. Hykes, M. Belle Spangler, Edna Mohler, Emma Snyder, Esther Leister.

Instructors (daily): M. Clyde Horst, Lewistown, Pa.; Dan West, Elgin, Ill.; E. G. Meyer, Elizabethtown, Pa.

Instructors (one or more days): R. W. Schlosser, H. K.

(Continued on Page 30)

TWO GREAT COOK BOOKS

No. 1. Inglenook Cook Book

The Inglenook Cook Book is in a class by itself. **None better for general use.** So say thousands of users. You'll say the same, once you try it.

No. 2. When Sue Began to Cook

A Cook Book for mothers who would teach their girls how to cook. Gives recipes and tells each step of the way for a girl who knows nothing about the process. One recipe for each week. And Sue describes the process so that the girls want to read what she says and do as she directs. She makes learning to cook interesting. A book for the home that means to help its girls to work intelligently and efficiently. Mothers will have a hard time keeping their girls out of the kitchen if they read **"WHEN SUE BEGAN TO COOK."**

Price of each book is $1.00. Order them now

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

evening service, giving talks and pictures to illustrate the development and accomplishment of mission work thus far in China.—Ruth Hunn, Dayton, Ohio, Aug. 24.

OKLAHOMA

Guthrie.—Though few in number we met in council Aug. 12 with Bro. Glover in charge. Eld. Josiah Lehman and Bro. J. H. Neher were elected delegates to District Meeting; Ellen Lehman, alternate. Sisters Alice Mohler and Lizzie Lehman will represent our Aid Society. We are maintaining a union Sunday-school at the Brethren church. Bro. Clayton B. Miller of Jefferson, N. C., stopped over on his way from Annual Meeting and gave us a much appreciated sermon.—Ellen Garst Lehman, Guthrie, Okla., Aug. 18.

OREGON

Ashland.—July 4 the Ashland and Grants Pass churches had a picnic along the Applegate River. As we so seldom get together we decided to spend the time in visiting. As this place was quite central we decided to meet there with Bro. Dan West also. He was touring among the churches of Oregon accompanied by Bro. Lorell Weiss of Portland. Bro. West gave a wonderful address to the group. The Apollo Four from La Verne College gave a much appreciated program July 17. July 26 Sister Goldie Swartz was with the church at Ashland; she occupied the time of the usual preaching hour in telling about her work in India. An offering was taken for mission work. Sister M. Russel and Bro. M. C. Lininger are our delegates to District Meeting.—Mrs. M. C. Lininger, Ashland, Ore., Aug. 22.

PENNSYLVANIA

Aughwick congregation will hold their homecoming on Sunday, Sept. 20 (services all day), in the Germany Valley stone church. Those who have worshiped here in the past and all others are invited to come. Bro. W. J. Swigart is expected to preach the morning sermon.—Wealthy A. Burkholder, Shirleysburg, Pa., Aug. 24.

Big Swatara church held their harvest home and praise service Aug. 15. Elders S. S. Shearer, A. D. Bucher and Simon G. Bucher preached very good sermons. Sept. 13 we will have an all-day missionary day: 10:30 A. M., 2 P. M., and 7:15 P. M. Bro. H. Stover Kulp will preach. All services will be at the Hanoverdale house.—Mrs. J. N. Wright, Hummelstown, Pa., Aug. 18.

Green Tree.—The annual homecoming at the Green Tree church, Oaks, Pa., will be held Sept. 13, with services morning, afternoon and evening. All members, former members and friends are invited to enjoy the day with us.—H. S. Replogle, Pastor, Oaks, Pa., Aug. 22.

Huntsdale church met in council Aug. 10. Delegates to District Meeting to be held in Mechanicsburg are Bro. John A. Leer and Eld. A. A. Evans; alternates, Brethren E. L. Mellinger and Clark Sheaffer. Harvest home services will be held on Sunday, Sept. 13. The children will render a program in the morning and the afternoon services will be conducted by Bro. Jesse Whitacre of Greencastle. Our love feast will be held on Sunday evening, Oct. 18.—Mrs. J. G. Hutchison, Huntsdale, Pa., Aug. 17.

Locust Grove.—May 31 our pastor preached at the Old Folks' Home in the afternoon. Several of our members went with him and gave an interesting program. June 7 the adult Bible class gave a good program on opening the Sunday-school service. Our revival began June 14 and closed June 28. These two weeks seemed short; the attendance was good and everyone seemed interested. Our evangelist, Bro. Clapper of Yellow Creek, gave us Spirit-filled sermons. As a result nine confessions were made; eight of these were young people. We had baptismal service on June 30. In July plans were made for painting the church building; this work will soon be under way. July 17 our pastor tendered his resignation to take effect the last of September. Oct. 4 he will take up his new pastorate with the Tire Hill congregation. Aug. 16 a good report was given of the convention held in the Roxbury church.—Mrs. Arthur L. Rummel, Johnstown, Pa., Aug. 17.

Maiden Creek church held a revival meeting from July 12 to 26. Bro. Samuel Meyer from Fredericksburg congregation was our evangelist. He preached the Word with power. As a result of the meetings four gave their hearts to the Lord and the church was greatly benefited through the meetings.—Mrs. Edith F. Reber, Mohrsville, Pa., Aug. 20.

New Enterprise.—At our last quarterly members' meeting two letters were read and two granted. Since that time two members have been received by baptism. Before going abroad as a missionary, Bro. H. Stover Kulp served a year here as the first pastor, and we were glad to have him with us again for a service on Aug. 2. He was also with us on Aug. 4 and 5 when the District young people's convention and Sunday-school meetings were held here. Our homecoming will be Sept. 13, with a program in the forenoon, basket dinner, and program again in the afternoon. Our fall communion will be Oct. 4, with one week's meeting to precede, conducted by the pastor.—Mrs. Rosetta Cottrell, New Enterprise, Pa., Aug. 22.

Salisbury church met in council July 15 at which time the usual business was transacted. May 31 Bro. Stover Kulp of Africa gave a very interesting message. June 16 our pastor, Bro. Guy E. Wampler, was married to Sister Ruby Oelig of Greencastle and July 31 the Salisbury church and Sunday-school gave the couple a shower. Some very beautiful and useful gifts were presented. We feel that our pastor has selected a very capable and willing helper and that the future years will bear fruit of their sincere efforts among the four churches in their charge. Aug. 19 four young people were baptized into the church.—Mrs. P. S. Davis, Springs, Pa., Aug. 21.

Spring Grove.—Sunday, July 19, Bro. David Snader from Akron preached to us. The church met in council July 25. At a former council one sister was reclaimed. Our harvest meeting was held Sunday afternoon, Aug. 16. Bro. Ulysses Gingrich from Union Deposit was with us all day. The fall love feast date is Oct. 11.—Noah W. Martin, Ephrata, Pa., Aug. 20.

Uniontown.—Our Bible School held its annual outing July 23. About 175 were present to enjoy the pleasures of the day. Eight from our church, including the pastor, attended the Camp Harmony Assembly July 28-31. In response to an invitation by our missionary committee, a group from the congregation at Salem, W. Va., rendered a splendid peace program Sunday evening, Aug. 2. Our church was well represented at the Sunday-school convention held Aug. 5-7 at the Roxbury church, Johnstown, and also at the tri-county convention at Morgantown, W. Va., Aug. 12 and 13. Our pastor and family have enjoyed a short vacation spent with relatives and friends in Ohio. During their absence the pulpit was supplied by Bro. Geo. Wright, excepting Sunday evening, Aug. 16, when Bro. Edgar Debolt of Masontown preached for us. We are glad to report that attendance at all our services has kept up well during the summer months.—Ella McKnight, Uniontown, Pa., Aug. 25.

York.—June 7 Children's Day was observed in the First church with a well rendered program. Bro. John Myers, Lancaster, spoke to the school. June 14 our mission school held their Children's Day with Bro. Ralph Lehman as speaker, and special music by the Black Rock mixed chorus. July 26 a special service was held for the old folks which was greatly enjoyed. The oldest person present was ninety-five. The program consisted of German and English songs and a sermon by Eld. J. H. Longenecker, Palmyra, also part German and part English. Aug. 4 Bro. A. C. Baugher, Elizabethtown, gave an address on Home Life. We also had singing by various groups and by the mixed chorus. This program was sponsored by the Gleaners' class of First school. Ang. 9 Bro. Ray Kurtz, Elizabethtown College, gave a talk on Christian Patriotism in our mission house and in First church. At a recent council Bro. Enoch Madeira was elected church secretary. The deacons have selected a number of helpers and are now paying the yearly visit. Aug. 16 Bro. Eli Keeney, Juniata, preached the morning sermon and conducted the evening devotions. Bro. D. R. McFadden, Smithville, Ohio, will begin a revival in the First church Oct. 11.—Florence L. Keeney, York, Pa., Aug. 20.

VIRGINIA

Beaver Creek (Montezuma house).—Bro. Russell G. West of Batavia, Ill., came to us on Aug. 13 and began a two weeks' revival meeting. Much interest was manifested in the meeting. Although some could not gain admittance to the sanctuary several evenings, Bro. West spoke so clearly that he could be heard distinctly from near-by cars. There were twelve accessions to the church. Montezuma has a wide-awake Sunday-school and good working Aid Society.—Mrs. S. E. Garber, Bridgewater, Va., Aug. 22.

Fairfax.—We have just closed a very splendid District Meeting of Eastern Virginia which convened in the Fairfax congregation at the Oakton house. The weather was ideal following a refreshing and much needed rain. The inspirational program of the B. Y. P. D., ministerial, Aid Society and Sunday-school meetings gave vision and food for thought which should be a stimulus for better preparation and greater service in the extension of the kingdom. The presence of the Longs and Mows—returned missionaries—gave inspiration to the meetings. We appreciate their contributions. This was our first attempt to hold all our District gatherings at the same time and place. It was a rich feast of good things, both spiritual and temporal.—**D. M. Glick, District Clerk, Trevilians, Va., Aug. 24.**

Fremont.—July 10 Bro. H. C. Eller, our field worker, gave us an interesting address on Sunday-school work. July 11 Bro. H. J. Woodie, evangelist, of Winston-Salem, N. C., came to this church. He delivered fifteen inspiring and interesting sermons. Six young people were received into the church by baptism. We feel that our church has been strengthened much by having Bro. Woodie in our midst. We met in council July 19. Bro. Wesley Alderman and Bro. Haden Horton were elected delegates to District Conference. We met in council Aug. 16. Bro. Wesley Alderman gave an interesting report on the District Conference. We decided to hold our love feast Sept. 19.—Frances Gardner, Hillsville, Va., Aug. 20.

Green Hill church held their homecoming and Children's Day service July 5. Bro. H. Allen Hoover gave an interesting address in the forenoon following a program by the children. Dinner was served in the open. Bro. C. G. Hesse gave the address in the afternoon which with several other features made the day an enjoyable one. July 6 Bro. Hesse began a series of meetings. Each night for two weeks we were blessed with a spiritual message. Our church was revived, hearts convicted and souls saved.—Mrs. R. R. Wimmer, Salem, Va., Aug. 12.

Greenmount.—Our harvest meeting was held Aug. 1. Eld. B. A. Landes gave the talk of the day. A collection for District work was taken. In May Eld. P. I. Garber, now of Petersburg, W. Va., held a meeting at the Bethany house which resulted in nine additions to the church. In July Bro. B. M. Rollins and wife of Keyser, W. Va., held a meeting at the Melrose house which resulted in five conversions and two reclaimed. The visit council was held Aug. 8 at the Mt. Zion house. At night Bro. Byerly and family gave a musical program at the Greenmount church to an appreciative audience. Our communion will be held on Sunday evening, Oct. 11, beginning at 4:30.—Mrs. D. C. Myers, Harrisonburg, Va., Aug. 12.

Oak Grove.—Sister Bixler gave a very helpful talk recently stressing peace. The juniors and young people have been having some splendid joint meetings this summer including a vesper service. At this time Bro. Price Hylton of Roanoke gave us a splendid talk. A pantomime of the burning bush also was presented with special music by some of the ladies from Roanoke. July 23 a special meeting was held at the church when Brethren Rufus Wertz, Ben Shaver and Raymond Eller were elected deacons, and Brethren H. C. Spangler and C. D. Spangler were ordained as elders. Brethren Crumpacker, Hesse and Myers assisted by Bro. C. E. Eller presided over the meeting. Our series of meetings begins Aug. 30. Bro. F. A. Myers, pastor of Cloverdale church, will preach for us.—Mrs. Horace Spangler, Roanoke, Va., Aug. 14.

Peters Creek.—Council meeting was held Aug. 9 for the purpose of reorganizing the various departments. Bro. M. C. Garst was reëlected Sunday-school superintendent; Claud Vinyard, church clerk; Bro. J. S. Showalter, elder for one year; the writer, reëlected Messenger correspondent. Cleo Nolley was chosen leader of the young people and Mrs. Price Garst, leader of the juniors. At this time our Aid Society was reorganized with Mrs. Ernest Deyerle, president. The church decided to send delegates to the regional conference. Our communion service will be held Sept. 19 beginning at 4 o'clock. Evangelistic services will begin Oct. 11 in charge of Bro. C. M. Key, pastor of the Tinker Creek congregation.—Mrs. John Showalter, Roanoke, Va., Aug. 15.

Pleasant Valley (Second).—Our church met in council Aug. 15. Eld. C. B. Smith of Bridgewater was with us, opened our meeting and gave us a wonderful talk afterward on Christian Living. Our senior elder, Peter Garber, also gave a good talk. Our deacons visited the homes of members during the week and brought in good reports. One member was received by letter and two letters were given. We decided to have a Bible class this fall, and if possible to secure Bro. Jno. S. Flory as teacher. Officers were elected for the year, Sunday-school superintendent being M. L. Wright. Our love feast will be Aug. 29. Bro. Bruce Flora was given the right to be a licensed minister. Brethren Paul Wright and Everett Wampler were elected to the deacon's office and they and their wives were installed. Bro. Levi Garst will begin our series of meetings Oct. 18.—Mrs. M. C. Williams, Mt. Sidney, Va., Aug. 19.

Red Oak Grove.—We met in council at Stonewall Aug. 1. Missiongrams for July were read. Delegates to District Meeting were Bro. Chas. Williams and Bro. James Vest; alternates, Brethren Harvie Dobbins and Carl Vest. Bro. Isaac Shaver of Copperhill congregation preached for us on Sunday following.—Mrs. O. R. Whitlock, Floyd, Va., Aug. 24.

Selma church has recently enjoyed another two weeks' evangelistic services July 5 to 18 with the pastor, Bro. Raymond R. Peters, as evangelist. He labored faithfully to advance his convictions of the great need of the church of today. A special service was given for the young married people and another message for the young people. Mrs. C. P. Craft and Mrs. Raymond R. Peters ably cared for the music. One evening they were assisted by Miss Marie Spangler. This service was followed by a sermon by Rev. W. B. Reynolds of our sister Methodist church. An added inspiration to these meetings was a visit of our pastor's father, Eld. J. B. Peters of Wirtz, Va.; he was accompanied by his wife and a group of young people. As a result of the meetings there were twelve reconsecrations to the church. The joint Vacation Bible School was in session during this service with Mrs. R. R. Peters and Mrs. Halcie Maydian in charge; they were assisted by four other teachers and seven helpers. The enrollment—119 with an average attendance of ninety-one—was the largest in years. An offering was lifted for missions. On the last Saturday night the school exhibited some of the work accomplished. On the last Sunday night our regular church council was held with the pastor presiding. —Chas. E. Arnold, Clifton Forge, Va., Aug. 15.

Summit.—Children's Day was observed in June with a fitting program by the elementary division. Bro. O. S. Miller preaches for us once each month during the summer. Mrs. E. C. Bixler of Maryland favored us recently with one of her lectures on Peace. The B. Y. P. D. gave a peace program July 5. They are planning to give a mission play in the near future. Our Vacation Bible School begins Aug. 17. We have organized a mother and daughter association with Mrs. H. E. Cline, president.—Mattie V. Craun, Bridgewater, Va., Aug. 12.

WEST VIRGINIA

Clifton Mills.—Our meetings held June 30 to July 12 by Bro. Alva Harsh of Eglon, W. Va., were well attended. His sermons were very spiritual and forceful. The members received much encouragement and we hope the seed sown may yet find good soil and grow. Our Sunday-school is progressing nicely.—Mrs. Geo. E. Wolfe, Clifton Mills, W. Va., Aug. 17.

Pleasant View.—We were glad to have Bro. J. M. Henry of Bridgewater, Va., with us on June 2. He gave us a very interesting and instructive temperance lecture. Our Sunday-school has increased during the summer months. We are expecting Bro. B. M. Rollins of Keyser, W. Va., to begin our revival meeting Sept. 7. There will be a love feast at the close.—Mary McAvoy Jones, Fayetteville, W. Va., Aug. 24.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, N., Empire, Oct. 9-12.
Florida & Ga., Brooksville, Oct. 9-11.
Illinois, Northern and Wisconsin, Lena, Sept. 4-7.
Illinois, Southern, Cerro Gordo, Sept. 4-7.
Indiana, Middle, Eel River, Oct. 6-8.
Iowa, Middle, Des Moines Valley, Sept. 5-7.
Kansas, N. E., Richland Center, Oct. 2-5.
Ohio, N. E., Springfield, Oct. 6-8.
W. Va., First, Greenland, Brick church, Oct. 10.
West Virginia, Second, Shiloh, Sept. 4, 5.

HOMECOMING MEETINGS

California
Sept. 13, Fresno.

Indiana
Sept. 6, Eel River.

Ohio
Sept. 13, Reading.
Sept. 13, Dickey.
Sept. 20, Beaver Creek.

Pennsylvania
Sept. 6, Scalp Level.
Sept. 13, Green Tree.
Sept. 13, New Enterprise.
Sept. 20, Aughwick, at Germany Valley.

LOVE FEASTS

Indiana
Sept. 5, Center.
Sept. 12, Turkey Creek.
Sept. 19, 7:30 pm, Upper Fall Creek.
Oct. 3, 7:30 pm, Anderson.
Oct. 3, Mexico.

Iowa
Sept. 14, English River.

Maryland
Sept. 6, 6 pm, Maple Grove.
Oct. 10, 2 pm, Piney Creek.

Pennsylvania
Oct. 4, New Enterprise.
Oct. 11, Spring Grove.
Oct. 18, Huntsdale.

Virginia
Sept. 12, 4:30 pm, Johnsville.
Sept. 19, 3 pm, Salem.
Sept. 19, Fremont.

West Virginia
Sept. 19, Mountain Dale.

Wisconsin
Sept. 25, Stanley.

The pen and pencil you need for school

CONKLIN



ENDURA

PENS AND PENCILS

are sold under an unconditional guarantee of free service forever. **Conklin Endura Pens and Pencils** are repaired free at the **Conklin** factory at any time, whenever all the broken or worn parts are returned to the company.

47SBGC Medium Black and Gold Endura Pen with Clip **$5.00**
47SBC Medium Sapphire Blue Endura Pen with Clip **5.00**
9SBC Medium Sapphire Blue Endura Pencil with Clip **3.50**
9SBGC Medium Black and Gold Endura Pencil with Clip **3.50**
47PBC Medium Pearl and Black Endura Pen with Clip **6.00**
9SPBC Medium Pearl and Black Endura Pencil with Clip **4.00**

If you prefer you may have the above furnished with ring at top instead of clip.

Conklin Medium Priced All-Purpose Pens and Pencils

will withstand hard usage and are guaranteed against defects. They are well made and largely used.

26C Long Black Ribbon Chasing Pen with Clip ..**$2.75**
264S Short Black Ribbon Chasing Pen with Ring **2.75**
161C Long Black "Three Fifty Pen," Plain Black and Clip **3.50**
161GC Green Pen with Gold Band and Clip **3.50**
3 Black Pencil with Clip **2.50**

Brethren Publishing House, Elgin, Ill.

REPORT OF THIRD YOUNG PEOPLE'S CONFERENCE OF EASTERN AND SOUTHERN PENNSYLVANIA

(Continued From Page 27)

Ober, Levi K. Ziegler, Mrs. Anna Mow, Rebekah Sheaffer.

Number enrolled, 204; number girls enrolled, 147; number boys enrolled, 57.

Average age of those enrolled, 17.69 years. Average age of conversion of those enrolled, twelve years. Conversions during conference, two.

Number enrolled from: Eastern Pennsylvania, 162; Southern Pennsylvania, 29; Southeastern Pennsylvania, 1; Eastern Shore, Maryland (part of Eastern Pennsylvania District), 7. Other parts of Maryland, 4; Indiana, 1.

Elizabethtown, Pa. Martha Martin.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Mumma-Richwine.—By the undersigned at his residence May 31, 1931, Bro. LeRoy Mumma of Lititz, Pa., and Sister Margretta Richwine of Harrisburg, Pa.—John R. Hershman, Elizabethtown, Pa.

Peters-Vaughan.—By the undersigned at the home of the bride's aunt, Aug. 15, 1931, Bro. Modest Peters of Manson, Wash., and Miss Dorothy Vaughan of Cashmere, Wash.—John R. Peters, Manson, Wash.

Price-Shelly.—By the undersigned at the home of the bride, Aug. 1, 1931, J. Wilford Price of Harleysville and Florence S. Shelly of Vernfield, Pa.—A. A. Price, Harleysville, Pa.

Shober-Johnson.—By the undersigned at the home of the bride's parents, June 6, 1931, Mr. Everett R. Shober of Somerset, Pa., and Miss Lucielle V. Johnson of DuBois, Pa.—R. E. Shober, Connellsville, Pa.

FALLEN ASLEEP

Allison, Jehu, son of James and Mary Berkebile Allison, was born March 17, 1879, in Bedford County, Pa. He was united in marriage with Elizabeth Jennie Schrock Aug. 14, 1898. He was one of four chosen to the office of deacon, March 15, 1915, the first officials chosen in the Morrellville church. He was a member of the building committee which erected the basement story of that church. He is survived by his widow, two sons, five grandchildren, father, two brothers and three sisters. For the past few years he held his membership in the Roxbury church. Funeral services were conducted by Eld. Galen B. Royer and he was buried in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

Baker, Bro. Liberius, died at his home near Libertytown, Md., July 27, 1931, aged 73 years. Death was due to heart trouble. He united with the Church of the Brethren while a young man. He was twice married. He is survived by his widow who was Mary S. Myers Baker. Funeral in Beaver Dam church by Eld. D. O. Metz assisted by David Klein and Bro. Gernand. Interment in adjoining cemetery.—Bessie R. Purdum, Mt. Airy, Md.

Baugher, Eld. Geo. M., born April 5, 1855, died Aug. 1, 1931. He is survived by one son, six daughters, twenty-four grandchildren and five great-grandchildren. His wife and one daughter preceded him. Bro. Baugher was a faithful member of the Brethren Church for many years. He lived a quiet, unassuming life. He was always ready to do his share of church work. He was a liberal giver. His loss will be greatly felt, especially at the Chestnut Grove church where he spent all of his life. He lived up to his convictions and his influence will not soon be forgotten. Funeral services at the Chestnut Grove church by Eld. C. L. Baker assisted by Eld. C. Geiman and N. S. Sellers. Interment in the cemetery adjoining the church.—N. S. Sellers, Lineboro, Md.

Bigler, Dr. Louis, was born near Gettysburg, Ohio, April 28, 1862. After teaching school for a short time he decided to take up the study of medicine. He held certificates from Keokuk Medical College, Barnes Medical College, St. Louis, Mo., and Ohio State University. He was a graduate of Ohio State University. After his graduation he came to Gettysburg, in 1900, and continued in the enjoyment of a large and lucrative professional business. For thirty years this sterling citizen occupied a distinctive place among the members of the medical profession in Darke County. His superior attainments and ability, his sympathetic nature and devotion to the interest of his patients aided him materially in securing positions and reputation. By nature and acquired knowledge he was preëminently fitted for his profession. He served on the school board and was friendly to all things which make for education, morality and good citizenship. He was united in marriage with Miss Sara Stover in 1898. She was a great help to him in his profession having graduated from Barnes Medical College herself. He leaves his wife and two brothers and a number of nephews and nieces. The community has lost one of its best friends. He died in his home in Gettysburg, July 29, 1931. Funeral was conducted in the Oakland church, the sermon being preached by the writer. Interment in Harris Creek cemetery.—H. B. Martin, Gettysburg, Ohio.

Blough, Mrs. Clarence D., died Aug. 16, 1931, aged 29 years. She was the daughter of Mr. and Mrs. Wm. R. Carbaugh. Her mother died about three years ago. She was a member of the Walnut Grove church and Sunday-school. She is survived by her husband, son, father, brother and sister. Funeral at the residence of her grandparents, Mr. and Mrs. Cornelius Berkebile, by Geo. Detwiler. Interment in Grandview cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Edwards, Elmer Robert, born in Cambria County, Pa., died at Bradley Junction, same county, aged 49 years. He is survived by his widow, three sons and four daughters; also by his mother and a number of brothers and sisters. He was a member of the Church of the Brethren. Funeral services were conducted by Eld. T. F. Henry and interment was in the Edwards plot at Estherville, Johnstown, Pa.—Jerome E. Blough, Johnstown, Pa.

Esworthy, Mildred, infant daughter of Howard and Sister Maggie Esworthy, died at their home near Mt. Airy, Md., on Aug. 15, 1931. She leaves parents and ten brothers and sisters. Funeral from Locust Grove church by Eld. David Klein assisted by Wm. E. Baker.—Bessie R. Purdum, Mt. Airy, Md.

Ferree, Clara Alberta Plaine, born in Carroll County, Md., April 16, 1856, died at her home near Panora, Iowa, Aug. 8, 1931. She moved with her parents to Iowa in 1866. She married Curts F. Ferree Feb. 25, 1880, and they settled on their farm near Panora where they have lived for fifty-one years. She and her husband united with the Church of the Brethren near Panora in 1885, and were charter members of the Sunday-school organized in 1878. They were called to the office of deacon in 1888. She was a charter member of the Sisters' Sewing Circle organized in 1903. She had been a helpless invalid for the past twenty-eight months. During her affliction she and her husband were anointed. Her youngest daughter has been an invalid all her life. She leaves two children and three brothers. Funeral at the church by the writer. Interment in the cemetery near by.—Irving Haughtelin, Panora, Iowa.

Fike, Edward, died at Rock Lake, N. Dak., Aug. 10, 1931. Heart failure was the cause of his death. He was born near Waterloo, Iowa, March 13, 1872. He came to North Dakota about thirty-three years ago. He became a member of the church when about twenty years old. He was later chosen as deacon and served until his death. He was married in 1895 to Annie Bowser who passed away in 1921. Seven children were born to this union. In 1928 he married Mrs. Noakes who survives with five sisters, one brother, seven children and thirteen grandchildren. The body was taken to Bowdon Valley cemetery for burial.—Mrs. Harry L. Cook, Bowdon, N. Dak.

Hoffert, Franklin P., son of Philemon and Catharine Hoffert, born in Fairfield County, Ohio, died Aug. 6, 1931, aged 73 years, 6 months and 18 days. At the age of twenty-one he united with the Church of the Brethren and remained faithful to the end. He served in the capacity of deacon for a number of years. At the time of his death he held his membership with the Indianapolis congregation, but living fourteen miles distant, he was working with the Christian Sunday-school in the Pleasant Valley house, where the funeral services were conducted by the pastor of this place. Jan. 19, 1882, he married Elizabeth Wyne who survives with two sons and a daughter. The immediate cause of death was sunstroke. Burial in Pleasant View cemetery near Acton, Ind.—Jacob Wyne, La Place, Ill.

Kinley, Bro. Geo., died May 26, 1931, at his home in York, Pa., aged 48 years, 6 months and 26 days. Death followed an illness of more than two years. He was a member of the Church of the Brethren seventeen years. Surviving are his widow, three sons, one daughter and one grandchild, parents, three brothers and four sisters. Services at his home by Eld. M. A. Jacobs. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Kinzie, Sister Emily Ann, nee Patterson, born in Franklin County, Va., Aug. 9, 1857, and died at the family home in Haxtun, Aug. 13, 1931. Her health had been poor for a number of years and lately she was confined to her bed most of the time. She with her husband, Bro. Joel H. Kinzie, homesteaded in this vicinity in an early day and were instrumental in helping to make the church what it is now. Sister Kinzie united with the church as a young woman. Funeral service by the undersigned assisted by Rev. Neville.—I. C. Snavely, Haxtun, Colo.

Leer, Sister Mary Edna, wife of Bro. Edgar Leer, died at her home near York Springs, Pa., of complications, Aug. 15, 1931, aged 44 years, 11 months and 17 days. She was a consistent member of the Church of the Brethren for a number of years. She leaves her husband, two foster daughters, one foster son and two brothers. Services in the Mummert meetinghouse near East Berlin by Eld. C. L. Baker, assisted by Eld. S. S. Miller. She was buried in the adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Lehman, Sister Elmira, died April 20, 1931, in the West Side Sanitarium, aged 67 years, 3 months and 29 days. She was a faithful member of the Church of the Brethren for more than forty years. She

is survived by her husband, Bro. Aaron Lehman, one son, two grandchildren, one great-grandchild, two sisters and three brothers. Services in the First church by Eld. M. A. Jacobs. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Nye, Sister Ellen, died July 19, 1931, aged 69 years, 9 months and 14 days. Funeral services from her late home by Eld. Thos. Patrick. Burial in the Moonshine cemetery.—Mrs. J. N. Wright, Hummelstown, Pa.

Paules, Bro. Nathaniel, died May 26, 1931, at his home in York, Pa., aged 76 years and 12 days. Death followed an illness of four years. He was a member of the Church of the Brethren a number of years. Surviving are his widow, son and daughter. Services in the Loganville church by Eld. Daniel Bowser. Burial in the adjoining cemetery. —Florence L. Keeney, York, Pa.

Rummel, Elvyria Louise, aged seven, died at the home of her parents, Mr. and Mrs. Harvey Rummel, Aug. 16, 1931. She had been ill for six months. She was a member of the Walnut Grove Sunday-school. Funeral services at the home of her grandmother, Mrs. John Rice, by L. B. Harshberger. Interment in Richland cemetery.—Mrs. Waldo Strayer, Johnstown, Pa.

Smith, Sister Delila (Eavers), born Feb. 6, 1867, died suddenly July 24, 1931, at her home near Staunton, Va. In 1884 she united with the Church of the Brethren and lived a consistent life. In November, 1894, she married Isaac H. Smith. Surviving are her husband, son, daughter and four sisters. Services at Lebanon by Eld. S. D. Miller assisted by Bro. Boyd E. Cupp. Interment in adjoining cemetery.—Lila B. Wine, Mt. Sidney, Va.

Stover, Bro. Franklin, died July 5, 1931, aged 74 years. He was united in marriage to Viola Jones who preceded him. To them were born three sons and two daughters. In 1924 he united with the Church of the Brethren. Services by Bro. J. C. Garber at Pleasant View church. Interment in adjoining cemetery.—Lila B. Wine, Mt. Sidney, Va.

Young, Amos, son of Joel and Maria Swihart Young, was born in Preble County, Ohio, June 25, 1848. He died Aug. 1, 1931, at the home of his daughter, Mrs. Amy Carr, Miamisburg, Ohio, where he had spent the last two years. Jan. 23, 1873, he married Virginia Hendrix. To this union were born five children, all of whom survive. After many years of affliction his wife died in 1910. In early married life both had united with the church at the old Lower Twin Valley house east of Gratis, remaining faithful until the end. In 1912 he married Mrs. Emma Bear who survives. Funeral at the home of a daughter, near Eaton, his church home since its organization, by the writer assisted by Rev. Wm. Beachler. Burial at Gratis.—Ira G. Blocher, Greenville, Ohio.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

Books the Home Folks Need

Abraham the Faithful, Galen B. Royer ..... $ .35
African Stories, A. D. Helser 1.75
Beatitudes, The, S. N. McCann ..... .75
Boy and the Man, The, J. H. Moore 1.25
Boy Who Would Be King, Elizabeth Rosenberger ..... .35
Builders of the Church of the Brethren, John S. Flory 1.00
Character Builders' Club 1.25
Character Stories, Ezra Flory 1.00
Charlie Newcomer, Wilbur Stover ..... .35
Conquests for God, Minor C. Miller 1.35
Conquest of Peace, The, Harry A. Brandt 1.25
David's Children, Bess Bates 1.25
Early Days of Vyara ..... .75
Educational History of the Church of the Brethren, S. Z. Sharp 2.00
Family Worship, W. B. Stover ..... .75
Golden Pen, The, W. Arthur Cable ..... .50
Great First Work of the Church, The, Wilbur Stover ..... .60
Heart of the Crimson Cross, The J. M. Henry 2.00
Heroic Lives, Minor C. Miller 1.35
History and Doctrine of the Church of the Brethren, Otho Winger 2.00
History and Messages of Hymns, Mrs. M. B. Garrett and Wm. Beery 1.50
In Sunny Nigeria, A. D. Helser 1.50
Inglenook Cook Book 1.00
Junior Folks at Mission Study—China ..... .60
Junior Folks at Mission Study—India Nora Berkebile ..... .60
Life and Sermons of James Quinter, Mary N. Quinter 1.00
Life of D. L. Miller, Bess Royer Bates
Regular edition 1.00
Special edition ..... .60
Life of R. H. Miller, Otho Winger 1.00
Literary Activities of the Brethren in the Eighteenth Century, Jno. S. Flory 1.25
Lord Our Righteousness, The, S. N. McCann ... .50
Lost Brothers of the Alleghanies, James A. Sell ..... .15
Lord's Prayer, The, R. H. Miller ..... .75
Missions in the Church of the Brethren, Elgin S. Moyer 2.50
Motives and Expression in Religious Education, C. S. Ikenberry 2.00
New Testament Doctrines, J. H. Moore ..... .75
Nineteen Centuries of the Church of the Brethren, D. W. Kurtz ..... .50
Our Missions Abroad, Elgin S. Moyer ..... .50
Primary Folks at Mission Study, Viola Eisenbise ..... .50
Prophecy, Mrs. Mary Morris 2.50
Practical Sermons, I. J. Rosenberger 1.25
Revised Minutes of Annual Meeting 1.50
Studies in Doctrine and Devotion, Kurtz, Blough, Ellis ..... .75
Studies in Christian Stewardship, Part I, Part II, Hawbaker and Dotterer, Each ..... .25
Symphony of Life, The, D. W. Kurtz ..... .50
Some Brethren Pathfinders, J. H. Moore 1.50
Two Centuries of the Church of the Brethren .. 1.50
With Williams Our Secretary, J. E. Miller 1.00

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

FOR SALE: Farms and City Property. Write for information. No charges.
John Isenbarger, North Manchester, Ind.

The Death of Dr. Sharp

reminds us of **his great work as an educator.** Fortunately he left in permanent form a record not only of his own work but **history of all of our schools and colleges.** Our most complete record of all the schools to be had in one volume.

THE EDUCATIONAL HISTORY
of
THE CHURCH OF THE BRETHREN

contains **383 pages** and is illustrated with many pictures. Written as only **DR. SHARP** could write it, as he was a principal actor in much of this record. **$2.00.**

Brethren Publishing House, Elgin, Illinois

GUEST'S PROSE

is fully as popular as his poetry because it abounds in human interest

You Can't Live Your Life Alone
Also contains "What I Owe to the Other Fellow," and "What My Neighbors Mean to Me"



What My Religion Means to Me
Also contains "The Man You'd Like to Be"

Why I Go to Church
Also contains "The Art of Making Friends"

My Job as a Father
Also containing "What My Father Did for Me"

Making the House a Home
Includes the poem, "It Takes a Heap o' Livin'"

These five volumes contain heaps of common sense put into never-to-be-forgotten form. They give you the inside of the life of **Edgar A. Guest.** Read them and you will know **Guest.** Read them and you'll never be the same as you were before—**you'll be better.**

Price of each volume is **seventy-five cents**

Brethren Publishing House
Elgin, Ill.

THE CHURCH GUEST BOOK

records the information the pastor needs. Place for name, home church, city, state, date, remarks. Room for 564 names. Printed on good heavy paper, and bound in leather. Price for single copy, $2.50. Bound in two colors: G1143 Brown, G1143 Purple.

Use the Church Guest Book and enlarge your parish

Brethren Publishing House, Elgin, Illinois

PROMOTION AND RALLY DAY

These two days are often combined. They may well be so arranged. We have the material that will make them a success for your school and church.

Photogravure Promotion Certificates

Far superior to lithography or photography. In soft, rich brown tones. Beautiful when framed. Size 8¾ x 13 inches. Make your own selections. Per dozen, 72c. Order by numbers.

No. 89. Cradle Roll Certificate.
No. 90. Cradle Roll to Beginners' Department.
No. 91. Beginners' to Primary Department.
No. 92. Primary to Junior Department.
No. 93. Junior to Intermediate Department.
No. 94. Intermediate to Senior Department.

Promotion Card Certificates

Especially for those who prefer a Card Certificate. Printed by popular offset process. With envelopes. Size, 5 x 7 inches. **Per dozen, 50c. Order by number.**



No. 346

No. 341. Cradle Roll. Picture of mother bird feeding her young.
No. 342. Cradle Roll to Beginners. Apple Blossoms and Murillo's Divine Shepherd.
No. 343. Beginner to Primary. Christ blessing the children, with flower border.
No. 344. Primary to Junior. The Head of the Boy Jesus, by Hoffmann.
No. 345. Junior to Intermediate. David the Shepherd Boy With His Sling.
No. 346. Intermediate to Senior. The Call of Discipleship, with decoration of iris, see illustration.
No. 347. Interdepartmental promotion certificate with blanks for names of departments. Equally appropriate for Daily Vacation Church School.

Two Rally Day Services

WORKING FOR THE MASTER
FALL IN LINE

Each of these Services contains 16 pages consisting of songs, recitations and readings. Well adapted to your needs. **Price, 8c per copy; 85c per dozen; $6 per hundred.**

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., September 12, 1931 | No. 37



Photo by E. G. Hoff

ASPEN TRAIL TO FERN LAKE, COLORADO

IN THIS NUMBER

Editorial—

Learn to Live Now (E. F.), ... 3
To Prevent a Family Row (E. F.), ... 3
Distress on Your Street (H. A. B.), ... 3
Shadows (R. D. B.), ... 4
Kingdom Gleanings, ... 16
Quiet Hour (R. H. M.), ... 17

General Forum—

An Hundred Fold (Poem), ... 5
Our Educational Needs. By J. I. Baugher, ... 5
Being a Christian in the Business World.—No. 2. By E. H. Eby, ... 6
The Decline of the Church. By Joseph Van Dyke, ... 7
The Motive of Service. By W. W. Slabaugh, ... 8
In Times of Slavery. By S. Z. Sharp, ... 9
Construction and Destruction. By B. E. Breshears, ... 10
Vision—The Door to Success. By Paul B. Studebaker, ... 12

Missions—

Native Enthusiasm at Work in Liao Chow. By Elizabeth B. Wampler, ... 13
A Family Tree With Six Trunks. By William M. Beahm, ... 14
A Hindu Testimony. By Amsey F. Bollinger, ... 15
Good Deeds Are Appreciated. By Martha Gidarlal, ... 15

Pastor and People—

The Free Ministry, ... 18
Men's Meeting—A Minister's Appreciation. By Wm. Kinsey, ... 18
The Value of Modest Clothing. By Eva Weaver, ... 19
Indoctrinating Young Christians.—No. 21. By Galen B. Royer, ... 19

Home and Family—

When Mother Quilts (Poem), ... 22
The Clear River Welfare Workers. By Ida M. Helm, ... 22
Parents Plant the Seeds of War. By Grace Hileman Miller, ... 23
A Cabin Beside the Trail. By Mrs. Bertha Cook, ... 23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



CUT HERE

You Can Distribute Christian Tracts

The printed sheet still is a marvelous way to transmit the thoughts of another person—the radio notwithstanding. A new list of leaflets is being released for the members of our church to use in personal distribution. Many of these leaflets are very brief, the type people will read in this busy age. The following check list includes the new leaflets recently printed:

A Convenient Check List

Number	Title	Pages	Number	Title	Pages
.....	*The Church of the Brethren*	1	.....	*Help for All*	4
.....	*The Church of My Dreams*	1	.....	*Family Worship*	4
.....	*Who Crucified Christ?*	1	.....	*Prayer*	4
.....	*My Work*	1	.....	*Facts About the Movies*	4
.....	*Suggestions to Young Christians*	1	.....	*Love*	4
.....	*Learning by Doing*	1	.....	*Chapters of Pure Gold*	4
.....	*Famine of Love*	1	.....	*The Reality of God's Presence*	4
.....	*A Religion of Power*	2	.....	*Getting the Best Out of Life*	4
.....	*I Am the Bible*	2	.....	*Friendship*	4
.....	*Some Things That Christian Missions Have Accomplished*	2	.....	*The Service of Feet Washing*	8
.....	*Great Affirmations of the Soul*	2	.....	*Christian Stewardship*	11
.....	*Christian Pacifists*	2	.....	*The Truth About Tobacco*	8
.....	*The Indian's Gift*	2	.....	*Facing the Prohibition Crisis*	16
.....	*My Church*	2	.....	*Shall We Dance?*	8
.....	*What Is the Matter?*	2	.....	*The Teaching of the Symbols*	16
.....	*God and I*	2	.....	*Why Clothes and What Kind*	8
.....	*Christian Baptism in the Bible*	3	.....	*Your Home and That Child*	2
.....			.....	*The Simple Life*	4

Where to Send: Some of the literature is issued by the General Mission Board, some by the Board of Religious Education and some is sent out by the Council of Boards, Elgin, Ill. An order to any of these agencies for any tracts will be given prompt attention.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., September 12, 1931 No. 37

EDITORIAL

Learn to Live Now

A VERY common mistake is made in trying to get wealth or education in order that one may be able to live richly and find happiness afterward. The mistake is not in seeking the wealth or education. It is in the proposal to postpone real living until after this is secured, and in the wrong conception of it which this program implies.

If the pursuit of the coveted goal does not yield happiness, we may be certain that the possession of it will not. If we have not learned the secret of satisfactory living before we become rich, or cultured, we never will. If we learn that lesson early, such "other things" as a well stored and well trained mind, and an abundance of earthly substance, will be added blessings. Otherwise they will only add to our capacity for disappointment.

An aged couple started out to see the world. Long years they had toiled and saved for this very thing. Now they were to enjoy the realization of their dreams, the reward of their privations and sacrifices. But it did not turn out as they expected. Great cities and art galleries, even world famed natural scenery, proved disappointing. They had neglected cultivation of the tastes required to enjoy these things. They had put off living too long.

The richest, most satisfactory living is sharing in the kingdom of God, which is righteousness, and peace, and joy in the Holy Spirit. That must come first, then the "other things" will take their rightful place. There's no getting around the divine order. E. F.

To Prevent a Family Row

"THE human family" is a very old phrase. I have no idea who invented it. I remember hearing it in my boyhood and I am sure it goes back much farther than that. One thing I know about it. We have hardly begun to comprehend the meaning of it.

We are often struck by the differences in people, especially the people whose language and color are different from ours. But the resemblances are more numerous and more striking than the differences. Get acquainted with them and you will find them astonishingly like ourselves.

Anyway, they are our brothers. The march of events is bringing them into closer and closer contacts with us. The job of living in the same world with them is on our hands. And that means now in the same neighborhood. It means in the same family. We belong to the same family, the human family.

Their interests must be our interests. They *are* our interests whether we take them properly to heart or not. It is foolish as well as wicked to try to build a wall between them and us. God has made them and us of one blood.

We ought to have a family conference on matters of common concern. It will take a good while to talk them all over. Whatever concerns any of us should concern all of us. For we are all one family. It's the human family. E. F.

Distress on Your Street

NOT long ago the owner of a large apartment house detailed some of his current problems. For example, the problem of collecting rent. In one flat lives a teacher with no salary since last spring. In another, the husband is out of work, and perhaps none too workbrittle at any time. Then there is the street car conductor and his family skimping along on a little more than half pay. So the rent money just does not come in, even though the landlord must maintain service, make repairs and pay higher taxes.

Look about you, Christian census taker, and see how much of the world's joy and sorrow is epitomized in what you can find on your street. Just now, of course, the prevailing note in what you will find is that of sad-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

ness. For there is distress on your street and mine. There is a deal of drama back of many a sign.

Thus in front of two neat little houses there suddenly appeared this sign: For Sale. On behalf of a friend, the owner of the houses was asked if they might not be rented. And in the conversation it developed that the contractor who owned the two houses was having his difficulties. People were not meeting their contracts. Even the contractor's son had given up his job with a concern unable to meet its wage schedule!

Thus there is distress on your street and mine—in your community and mine—in your world and mine. Just why we live in such a world we do not know, for there is a mystery about suffering which man has never fully answered. Distress and sorrow are as old as the world and as real as life.

Even though we can not understand this part of life, it has long been known that suffering can develop character; that generally it does make men different and better. For some reason it seems to be essential to the development of the highest type of personality. Hence distress on your street and mine ought to do more than reveal how other men live. It should make us brothers, fellow adventurers in the art of living better. H. A. B.

Shadows

Where does the Bible speak about shadows? Acts 5:15 says: "Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them."

This was a very interesting scene. The man of God was coming down the street. The sick were brought out of their homes so that the shadow of the great apostle might overshadow some of them. They felt that his shadow had healing power in it. They called it the shadow of a man. I call it the unconscious influence of a radiant soul.

The apostle was not going down the street for the sake of casting his shadow. He was going busily about some task of usefulness and his shadow followed him. He hadn't even noticed that his shadow was there. That was the beauty about it. If Peter had been thinking about what a wonderful man he was, the sick people would not have moved out. People never lay their needs along the path of some self-centered man as he struts along. But they who lose themselves in the service of the larger good find others standing near in order to feel the glow of their righteous influence.

Each one of us casts a shadow and most of the time we are unaware of it. There are two kinds of influence—conscious and unconscious. I am thinking now of unconscious influence. It is a certain form of spiritual energy which flows out from us unawares. It is a certain atmosphere which we carry about us registering its impression upon other souls. It is a silent power which as we touch our fellows either lowers them or lifts them.

A certain missionary on furlough lived for one year on a college campus. A young man said to me: "I see in that missionary Jesus Christ." The influence of this missionary's godly life helped this young man make up his mind as to his life's work—and he is preaching the gospel of Jesus today. The missionary was unconscious that he was casting a shadow, but his shadow overshadowed a young man on the campus and lifted him toward God.

The shadow had all the lines and angles of the apostle's appearance. It was short or tall, broad or narrow, according to his stature. It was just like him. There he was casting a certain shadow and he could not do otherwise.

Our influence is just like that. It is what we are. We can not live in this world and escape responsibility. We can not live without exerting influence. The doors of the soul are always open. We are constantly giving impressions to others and receiving impressions from others. Few people deliberately set out to injure their fellows. But a multitude injure their fellows by the influence of their selfish, impure and irreligious lives. Here is a man who says: "I can live as I please, I harm no one but myself." Mistaken! There is a law of social contagion that we lead others into the same path we are going. Dismiss the thought that you can live in this world and escape responsibility.

Each one of us casts a shadow and we can not get away from it. Our shadows are just what we are. Still there is another thing which we must mention about shadows. The direction in which we cast our shadows is determined by our relationship to the sun. When we are walking toward the sun—have our eyes on the sun—our shadow is back of us. When we are walking away from the sun our shadow is in front of us and we gaze into that portion of space made dark because self has intercepted the light. He who walks away from the sun turns his back toward the light. He is self-centered for he has his eyes on the shadow. But he who goes toward the sun forgets about the shadow for his eyes are on the light.

In thinking through this message, my soul cries out: "Father, show me how I can give the proper influence!" The voice from within answers: "The only way to communicate goodness is to possess goodness." Set your eyes on the Son. Walk toward the Light. I mean the Light of Life—the Son of God. As you go toward the Son you will forget about the shadow, only to discover people sick in spirit standing by your path that the spiritual energy of your righteous soul may overshadow them. R. D. B.

GENERAL FORUM

An Hundred Fold

When I have done a kindly deed,
For someone caused the sun to shine,
Have made more glad some saddened life,
A joy comes stealing into mine.

When I have made some path more smooth,
Have taken from some load of care,
Into some life a blessing sent,
I must, myself, that blessing share.

When I a helping hand have lent
To lift some fallen brother-man,
When blessings from my life have flown,
Still greater ones come back again.

When on Life's water bread I cast,
Nor think of loss nor hope for gain,
An hundred fold returns to me,
Nor do I ever cast in vain.

—Alan F. Bain in The Christian Advocate.

Our Educational Needs

BY J. I. BAUGHER

This subject has been discussed several times in the columns of The Messenger in the last few months. Many and varied were the needs of our educational institutions as expressed in these articles. Some of the more significant needs expressed there were: a clarification of our educational policy, specialized curricula, originality, adequate financial support, reorganization of trustee bodies, a properly balanced athletic program, avoidance of military training, a proper place and program for a seminary, etc. A number of other needs might easily be added. This list is, however, varied enough to show that the educational problems of our church challenge our best thought today. This same condition confronts other denominations to a greater or lesser degree as well as ours.

Education may be studied from at least four aspects, namely: history of education, science of education, organization, management or practice of education, and philosophy of education. Of these philosophy of education is fundamental. It forms the basis on which is built any system of education. Philosophy of education tells us why we should have schools. Science of education tells us how we should have them. History of education tells us how we used to have them, and the study of management tells us how we do have them at the present time.

The criticism is sometimes made that our colleges are just "another school," that they are not fundamentally different from other schools and that "originality" is one of our chief needs. Now we can rest assured that if our schools are not fundamentally different from other schools, the trouble is not in our school organization, curricula, trustee body, or even location, primarily; but in our philosophy of education. If our schools are basically the same as other schools, then our philosophy and science of education are basically the same as that which other schools have adopted.

Every organization, curriculum, course and lesson in our school rests on a philosophy of education. We need a philosophy of education that has as its basis the philosophy of life of the plain people, or at least a philosophy of education that is based on the explicit teachings of an orthodox religion.

At present our philosophy of education is based on those of Dewey, Kilpatrick, Coe, Bode, Bagley, Chapman and Counts, etc., and the curricula and organization are bound to be the same as other schools that have the same philosophy. This reasoning leads me to say that the basic educational need of the denominational college is a formulated philosophy of education upon which "specialized curricula" and "originality" may build a college.

Some of the basic considerations in this philosophy of education would be these: first, a mystical viewpoint of life and consciousness rather than a materialistic viewpoint. The materialistic viewpoint assumes too much that consciousness is a product of the brain in somewhat the same sense as bile is a secretion of the liver. The mystical viewpoint assumes consciousness to be a presence rather than a result or product of the brain. The man with the mystical viewpoint thinks of consciousness somewhat as the electrician thinks of electricity in the light bulb. It shows itself when proper reflectors or instruments are available. The man with the materialistic viewpoint thinks of life as a chemical reaction. One with the mystical viewpoint thinks of life as an electric light bulb that burns for a while, then burns out. Electricity is not then absent, but can no longer show itself because the encasement can not contain it. Thus is consciousness in the thinking of the mystic. The difference between the two views is the difference between a pagan philosophy of education and a philosophy of education based on the teachings of Jesus Christ. The one finds a clear place for immortality of life, the other does not.

We thus get our first consideration in formulating our philosophy of education from the Bible, namely; the immortality of the soul. The second consideration in formulating our philosophy of education should be a recognition of the needs of the churches that we try to serve. The business of any educational system is to try to remedy in that society which sets up the educational system the short-comings of that organization.

The business of a Methodist college is first of all to present, uphold, and teach the Methodist viewpoint of life as an ideal. Second, to study the needs of the

Methodist church with the purpose of supplying those needs. We might give as a concrete illustration the fact that the colleges are busily engaged in teacher-training when neither the country at large nor the church as a whole needs any more teachers of the kind we are now training. The need on the other hand of the Church of the Brethren, at least so far as the eastern part of Pennsylvania is concerned, is trained leadership in the pulpit. We could then say in a concrete way that another of our educational needs is the need for a shift in emphasis from teacher-training to parent and more definite religious training for the church.

Here perhaps is room for the " specialized curricula " and for " originality." It would indeed be very desirable to see some of our denominational colleges face the problem of parent-training squarely and organize accordingly a course of study. Here would be two very definite courses that could be organized for which there is now an open field.

Again, a new psychology needs to be formulated. Most of the colleges and universities explain the science of education through a mechanistic psychology. The mechanistic psychology explains fairly well the lower levels of learning, or, in other words habit-formation; but the mechanistic psychology is woefully inadequate when it is applied to the idealistic phases of the thought life. Even intuitive psychology accepted in part today gives an inadequate place to knowledge by revelation.

Perhaps some one of the theories of psychology such as Gestalt psychology could be made the basis of a psychology that would be a satisfactory explanation of learning for an orthodox educational psychology. We need some one then to write an educational psychology that commands the respect and prestige the same as the psychology of Koffka, Thorndike, Gates and Watson now hold.

And last but not least we need then a college that is sufficiently endowed to induce some of its men who have the time, interest and research ability to formulate and write (a) a philosophy of educational, (b) an educational psychology, (c) a curriculum for parent-training, (d) a curriculum for religious-education workers.

All the orthodox educational institutions of the country would welcome such contributions.

The private college needs always to carry on such work as the state institution neglects. The common school was once in the hands of private organizations. Today the state takes care of that. Secondary education was once in the hands of private schools. Today the state has almost complete control of education on the secondary level. The same process is taking place on the college level to a greater or less degree. This does not mean that there is no place for the denominational college, but it does mean that the denominational college needs to find her field in serving the church primarily rather than the state. This shift of emphasis is the greatest need of our educational institutions today.

Hershey, Pa.

Being a Christian in the Business World

BY E. H. EBY

In Three Parts—Part Two

THE political slavery of the first century has been replaced by another system of slavery more widespread, more subtle, more heartless than the former. The new system is *economic* slavery. It is the product of the gigantic modern system of capitalism, which owns all but the lives of men—the tools of industry and commerce, the means of transportation, and the market for human labor. It sets the price at which the farmer may sell his produce and at which he must buy his implements. It offers such labor as it deems profitable to itself at such wages as it sees fit to pay. It withholds labor without a sense of regret or responsibility, leaving men, women and children to shift for themselves with no tools and no market for their muscle. " Self-interest, competition and profits are the cornerstones " of this monstrous structure. No one is free from the influence of this enslaving system. It touches life at every point. It commercializes art, music, culture, education, recreation and amusements, or well-nigh every spiritual value as well as the physical concerns of life. The plain teaching of Jesus as to the value of personality is of no concern to it. The heartlessness of the system is shown in the utter disregard of the physical and moral condition of the victims of the great industrial machine which is ever looking for cheap labor, which it exploits so long as profits accrue, and then turns off to shift or starve.

The most glaring violations of the principle of brotherhood should be studied. The first is the disparity between the few rich and the many poor which the system creates. The chasm is widening. Ninety-five per cent of the wealth of our country is in the hands of five per cent of the population. Two-thirds of the families in the United States are living below the line of decency as set by the United States Department of Health. Eighty-five per cent of our population can be classed as poor, ten per cent, as prosperous, while the other five per cent own the mass of wealth. The wealth of the nation, if equitably distributed, is ample to give every family the opportunity for right living and culture. That the standard of living maintained in the United States is above the living standards of every other country is no justification for the glaring inequalities existing here.

Out of this situation grows a second evil: the extensive power obtained and exercised by those who have amassed this wealth. It is the desire for power which gives drive to this scramble for wealth—power

over men, power over the resources of nature, power over political, social, commercial and religious institutions. Twelve men control ten billions of wealth. Fifty-nine men control the economic forces and fortunes of our nation. Power, power! The financiers of our country control not only our economic lives, but our political, educational, social and religious lives. They control the press, our school system, our churches! Here is power, and it is used to protect and advance the system.

A third evil growing out of this competitive, profit-seeking system is the conflict and rivalry engendered between business concerns, and between the capitalists and the laborers who are both involved in the system. The spectacle of one business climbing to prosperity on the carcasses of its competitors is not one calculated to impress us with brotherliness or the Golden Rule. We all know the economic waste and the unbrotherliness of the strike and lockout methods of settling industrial disputes.

Another evil of the capitalistic system is that it secularizes life, materializes our viewpoint, monetizes our values. We all are endangered here regardless of the amount of wealth we own. Halford Luccock says in his book *Jesus and the American Mind* that prosperity has assumed the aspect and importance of a religion. It sets the standard of our ethics. It furnishes the tape for our measurement of values, for our standard of success. It warps our mental and spiritual outlook.

To some degree and in some manner we are all involved in this system of slavery, as truly as was Onesimus of the first century. What did it mean for Onesimus to be a Christian? It meant to go back to his master and *be a good slave*. He was fortunate to have a master who recognized the Lordship of Christ, who treated his runaway slave accordingly. But under this modern system of slavery what is it to be a Christian? Is it just to be good slaves, to bow our heads to the burdens imposed by the masters while we endeavor to "bear one another's burdens and so fulfill the law of Christ"? Is it to make the most of the situation while we wait patiently for the seed thought of brotherhood to penetrate the consciousness of our over lords? If it took eighteen centuries for that seed thought to overthrow political slavery, how long will it require for it to succeed in conquering and overthrowing this economic slavery of the present day? And while we are waiting for this " far off divine event," what is it to be a Christian? Has our understanding of the principles of Jesus advanced enough to give us light on this question? Do we see clearly enough to make any new applications of the principle to the new situation? Does it mean the same to be a Christian today as it did back yonder? Is the teaching of Jesus expansive enough, or rather, is our method of interpretation expansive enough to enable us to make the necessary applications of the principles to conditions arising out of this modern system of slavery? Let us think on this until next week.

Summerfield, Kans.

The Decline of the Church

BY JOSEPH VAN DYKE

[Note: " Church " in this article refers to the church in general, Christendom]

Issues rise periodically that challenge existing institutions. Often they can not be cheaply met with evasion, but must be settled through definite action. Since institutions are human in their origin as well as existence, they are subject to mortality which inevitably results when their reactions to important situations tend to be towards a static state or regression. In this lies the need for a prophecy of an imminent decline of the church.

There are two dominant issues today before the church which it is cognizant of, and which are fast approaching their separate crises. In the solution of one lies the future of all established orders; and in the other the continued potency of the church. These issues are war and church unity.

Of the two, war seems to be the more pressing. It would be a shameful defeat of organized religion if, with the present knowledge of the causes, conduct and results of wars, they should be allowed to continue. On the other hand, a victory in this respect would give such an impetus to civilization that savagery would be pushed centuries further back into the shadows of beginning time. Which it shall be is for the present generation to determine.

The church has always been, technically, on the side of peace. Christianity, from its inception, has been pledged to the principle of goodwill towards all men. But in actuality it has always approved force as a method of settling differences between nations or divisions of peoples. In practically every century, since Christianity has been a world force, its clergy has given a blessing to war, and its lay body has participated actively and enthusiastically. In many cases the church, itself, was the instigator of wars, though that phase has happily been minimized in modern times.

This discrepancy between creed and action is so glaring that it is difficult to understand how intelligent churchmen ever could rationalize such conduct. Possibly because most of the Christian principles have been actually believed to the extent of practice by only a very few at any period of the institution's history. In the last decade, however, as a logical sequence to our last orgy of irrationalism, men have begun to question earnestly why the terrible crime of war continues, and why the church acquiesces to its continuance. They

have begun to say, and wisely, that Christianity can no longer exist in the same world with war.

It is clear that the time for neutrality, if there ever was such a time, is past. The church as a body, or if that be too slow and unwieldly, outstanding individuals, speaking for the church, must cry out their anathemas. Nor will a formal renunciation in words be sufficient. There must be action, as significant and definite, to rid us of war, as there was to bring it upon us. A declaration of purpose is imperative but following that our lethargic church must act.

In the first place, the efforts of our state department and foreign cabinets, towards disarmament and the outlawry of war through treaties must be backed up by expressed opinion. No law is any greater than the supporting force behind it. The silence of the church, at this time, would be nothing less than criminal.

Goodwill between alien races must be actively pursued as an aim of the militant church. Prejudice and race pride must be educated away. Denominations may turn from their narrow inverted interests, to a passion for the world unit. And there are definite actions to be taken close at hand.

American citizenship, according to the interpretation of the constitution by certain judges, is dependent on a willingness to engage in defensive warfare for the state. This holds true even though the applicant for citizenship is a woman. Patriotism is thus defined as promptness to defend the intangible but seemingly important honor of the nation through fighting. Nor is this all. American taxpayers accept wars by supporting a national budget whose largest appropriation is for wars past or to come.

These situations are not to be met and settled easily and quickly by some individual or by a dozen individuals. They will not be answered by our lawmakers or our executives. Neither can the solving be left to the church. They will be answered, whether well or badly, by the aggregate of the masses. That these may be swayed by vicious propaganda is pitifully true. What can the church do? As one of the most powerful elements in the modern community of nations, why should it not exercise its authority by turning humanity to the shining way of peace? Or shall it continue in its negative position, and look on?

An issue, quite as important as war to the churches themselves, is that of church unity. Since the time of Martin Luther there have been so many splits in the body of the church that in a supposedly international church conference, that at Lausanne, the largest church group in the world was entirely unrepresented, and the elements represented found themselves so hopelessly at odds that nothing practical or important in the way of coming together could be accomplished. This is not to say that division has not served good purposes. But the need for protestants is clearly past, and the time for "affirmists" is ripe. Present differences are not so much on fundamentals as on externals, modes, interpretations and prejudices. The body of Christ that should be a solid front against all that is wrong, is a confusion of parts, clashing with one another. It is small wonder that in two thousand years we have only come to the position of questioning physical warfare, when for the latter part of those centuries, the denominations have consumed much of their powers in unholy strife and debate.

Probably the chief hindrances to actual, coöperative unity, whether organic or not, could be summed up as: sentimental sect loyalty, inertia, and unwillingness to compromise in polity and methods. That these are insurmountable is heresy. It will take unusual intelligence and patience, as well as most of the Christian graces to bring it about, but it can be done.

Is it necessary to make out a case for a unified church world? No more need than there is to prove that a warless world would be a happier one. The value of each is self-evident. The necessity lies in a greater usefulness, if not an ultimate usefulness, made possible by a single church with a united purpose.

In past history the church has time and again been confronted by problems that, unsolved, would have wrecked it. So far it has met the important ones squarely enough to insure its continuance and growth. But upon its position on these present issues, the modern church must stand or fall.

No institution remains static. If it fails to progress it retrogrades. Will today mark a forward impetus, or will it mean the decline of the church? This can be answered only by a quorum of Christendom. And it must be answered quickly.

Beaverton, Mich.

The Motive of Service

BY W. W. SLABAUGH

Commencement address delivered at the Camp Mack Training School closing July 11, 1931

On a memorable morning by the sea of Galilee, Jesus said to Peter, "Simon, son of John, lovest thou me?" And when Peter declared his affection, Jesus further charged him, "Feed my lambs." Whatever Peter's shortcomings before this, from that hour he entered on a life of service which came to its end on a cross at Rome. In the stern days which followed, when men's spirits were tried in the furnace of persecution, it was Peter who brought comfort and consolation, fulfilling his Master's expectation that he become the shepherd of the sheep; and it was love for his Lord which carried Peter through the long years of service. My theme this morning is, "Love for Christ is the supreme motive for service." Jesus Christ is capable of securing

allegiance as no other person in history. There have been other great leaders and great causes, some worthy and some unworthy. The Greeks followed Alexander the Great across the deserts of Asia, but at the border of India refused to follow farther. The armies of France followed Napoleon into the heart of Russia, but in the tragic days of the retreat died amid the blizzards, cursing the Little Corporal who had deserted them to their fate. But Jesus Christ compels an allegiance that stops not with geographic bounds or turn of the seasons. Men come to love him with an abandon of enthusiasm such as characterized Peter in the long years of his ministry, and the reason is more than mere accident. He is the Great Leader because he is unique in his character and personality. Other leaders were human, he is divine. The most satisfying argument for his unique personality lies not in some proof text or in the proclamation of dogma, but in human relationship with him. No explanation of evolution can explain the unique personality of Jesus. Born of an obscure people in an out-of-way corner of the world, his personality not only attracted the attention of the people of his day, but his influence has leaped across oceans to new continents, across the centuries and is as fresh today and as potent to capture the allegiance of men. Men today love him with the same abandon of consecration.

He inspires loyalty today because of those perfect qualities which sprang from his incarnate perfection. He was matchless in the purity of his character, that perfection for which the souls of men have thirsted in every age was perfectly realized in him. He was matchless in his wisdom; even his enemies marvelled at his teachings, compelled to admire though working to compass his destruction. And his teachings come down to us as fresh as the day in which they were spoken compelling our admiration and obedience. None of our wise men of today dare boast equality with him. He was matchless in his love and compassion. He was tender toward the poor and oppressed. "Blessed are ye poor." No one came to him for healing in vain. He feared not the defilement of the leper and the demoniac. No thought of religious superiority kept the sinner at arm's length. To the sinful woman in the house of Simon and to the despised Zacchæus he entended the grace of his salvation. His whole life was lived as an expression of kindness to men in need, and apart from the consideration of the atonement, the death on the cross was a fitting climax to his life of service.

And his cause is of such supreme worth as to challenge our fullest allegiance. His kingdom is an eternal kingdom; it goes on though civilizations may crumble and fall. Rome went down in ruin but the kingdom was transferred to the peoples of the north. Our boasted Western civilization may perish but the kingdom will go on, planting itself in other lands, in India, Africa or China. It is a universal kingdom—it does not depend on any provincial nationalism, but builds itself upon those human instincts which are common to all races. For it deals not in material things alone; these are of least worth; it deals in those higher qualities of soul and spirit. "The kingdom of God is not eating and drinking, but righteousness, joy and peace in the Holy Spirit."

The Christ is no mere historical figure in whose memory men build memorials—he lives today just as truly as he lived nineteen centuries ago. By the mystic quality of deity he is able to live in us. His spirit touches our spirits. "It is no longer I that live but Christ liveth in me." It was not Paul who preached the kingdom across the Roman empire—it was Christ incarnate in Paul.

It is this Christ whom we love today and our love for him compels our allegiance. By this, our Sea of Galilee, he is calling us to service. We are here in a great training school. Above our heads hangs the great flag of the church. And underneath the flag is a flower twined cross, which is ever the basis and central inspiration of service. The flag and the cross stand for Christian training, a training whose only purpose is service. While you have been here, you have received a wider vision of possibilities and of need, a deepened conviction of your own possibilities, a higher aspiration and zeal for your life because of its possibilities will take on a new length not measured in terms of years. For those of you who have had opportunities for training, this week has meant a renewing and refreshing of spirit; for you who are young and at the beginning of the course, there has been the thrill of the first deep draught of spiritual power.

You will go back to your churches to serve; your people will see in you a new sweetness of personality, a new radiance of countenance. No one can know the Master and love him without its effect in life and service. But you will not be satisfied—you will want to come back again next year and bring others to share with you the joy of Christian training. For it has been a blessed experience to come apart into this quiet place by the lake, and with kindred spirits to devote oneself to the things of the kingdom of God.

Chicago, Ill.

In Times of Slavery

BY S. Z. SHARP

THERE are not many men yet alive who can remember the character and system of slavery as it existed in the United States seventy years ago. They may have read Uncle Tom's Cabin, written by that brilliant author—Harriet Beecher Stowe, whose novel did more to precipitate the Civil War in America than any other factor; but I remember distinctly its debasing influence

and the horrible atrocities practiced by some of the cruel slaveholders. We must admit, however, that there were many kind slave owners who treated their servants humanely, whose slaves were very loyal to their masters and prided themselves in being permitted to bear the name of their masters; for example, if their owner's name was Smith, then all the slaves were Smiths.

It was not surprising that, owing to the cruel treatment some slaves received, they tried to escape and find an asylum in Canada. They were assisted in making their escape by what was then called "the underground railroad." It consisted of stations about a day's journey apart extending from the Mason and Dixon line north into Canada. It was operated by hiding the runaway slave in daytime and at night conveying him to the next station, and so on until he reached his destination in safety. The Quakers took a prominent part in helping slaves escape, but the laws of the United States favored the slaveholders, and required the sheriffs and constables to aid slaveholders to trace and capture their slaves. Numerous bloodhounds were kept in the South to track and capture the fugitives. Some slaves, however, discovered how to combat the bloodhounds by putting Cayenne pepper in their tracks as they went along and when the hounds got that into their nostrils they were glad to stop further pursuit.

One time the horrible conditions under the slave system were brought to the attention of Abraham Lincoln. It was on one of his visits to New Orleans. He decided to visit one of the slave markets. He saw children taken from their mothers and sold to different buyers, never to be seen by their mothers again. He saw husbands and wives separated and sold to different buyers. Lincoln was cut to his heart and exclaimed: "If I ever get the chance, I will knock that thing." He got the chance. When he became President, with the stroke of his pen, he liberated nearly four millions of slaves.

The intelligent slaveholders were not unmindful of the debasing influence of slavery, and among themselves they discussed how to get rid of it. Arizona and New Mexico constituted United States territory but was practically unsettled by white inhabitants. Only a few Indians roamed over it. Their plan was to manumit their slaves gradually as they could afford it, and those they could not send to Liberia in Africa, they would locate in the new territory of Arizona and New Mexico. But they decided they would not be forced to do this by the hated abolitionists of the North. They preferred to secede, have a republic of their own, and manage their affairs as they pleased. Another incident will illustrate some of the horrible features incident to slavery. Joe Travis was a kind-hearted, easygoing slaveholder. He had a beautiful, intelligent octoroon slave with whom he had three children. Once while on a trip down the Mississippi on a steamer with his wife and children he met Elijah Stokes who bought slaves and sold them as we sell cattle. He was a stout, fleshy man of dark complexion; but worst of all, a drunkard, gambler, lewd and licentious in disposition. He became smitten with this beautiful octoroon slave and he determined to get her. He made himself very agreeable to her master. After treating Travis with the best of wine, he proposed they would play a game of cards at which he was an expert. When Travis had drunk freely he put up big stakes and lost heavily. Soon he became deeply in debt to Stokes. According to the code among Southerners these debts were considered debts of honor, and to be paid at all costs. Travis had only his slave wife to offer and he sold her. Heavy hearted he said to his slave wife: "I have sold you." With a a shriek of anguish she cried: "No, what will become of our children?" Then when she saw the dissipated and licentious purchaser, and realized that her fate would be worse than death, she chose the latter. When Stokes came to get her, she rushed forward and jumped overboard in front of the great wheel that propelled the steamer and was never seen again. Such were some of the characteristics of slavery in America as I knew them.

Deceased Aug. 8, 1931.

Constructive or Destructive

BY B. E. BRESHEARS

To build up the cause of right or the cause of wrong we employ that which is constructive to the one and destructive to the other. Our choice of these means depends upon which of these two causes we espouse. What we say or do, or fail to do will count on the side of right or on the side of evil. That which is constructive to the right is destructive to evil. That which is constructive to the evil is destructive to the right. The cause of righteousness demands the use of both of these agents. The cause of evil can not make progress without both.

The real difficulty is in distinguishing which is which from the standpoint of righteousness or evil. We will miss our purpose if we fail to so distinguish.

The champions of good and evil have always made use of these two agents. The champions of truth and right have lined up with Christ and sought to build up the good and destroy the evil. Sometimes they have meant well, but through human weakness or lack of discernment they have made use of the wrong agents or worked in the wrong way. The champions of evil have stood with "The Prince and power of the air, the spirit that worketh in the children of disobedience." They, too, have made some mistakes for their cause through wrong means or methods.

The tenth chapter of John treats of the shepherd, his

flock and the enemies. Jesus says: "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly." Here we see the constructive on the one hand and the destructive on the other. It is the wish of the Good Shepherd that his flock may be protected from wolves and thieves as well as to "go in and out and find pasture." The one is as constructive as the other. It is the purpose of the enemy of the flock to destroy by means of wolves, thieves and robbers. This is constructive to his purpose.

In 1 John 3:8 we read: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil."

In the great plan of the ages the devil himself is to be destroyed when the proper time arrives. This will be constructive for the good. For the present the "works of the devil" are confronting us, and Christ wants us to side with him in the fight against these works. He expects nothing less of us and no half-hearted, halfway methods will be effective.

We all believe that Jesus always employed constructive means for his cause. He had all wisdom and knew what was best. Nothing he did was destructive to the good. When he made a whip of cords and drove out of the temple those who trafficked in doves, sheep and oxen, and overthrew their tables and poured out their money, it was constructive work for the kingdom. If he had used a club or other severe means it might not have been so. And, too, if we should attempt to do as he did it would likely be destructive rather than constructive to the right. But the minister and the Christian have voices and influence, and failing to use these properly against desecration or any other evil will certainly be constructive to the enemy's cause.

It is never constructive to a good cause to make use of deception. But the enemy has found this to be the most effective weapon he can use to build up his cause. On this very matter of what is constructive or destructive to the right he is using this weapon most effectively in tearing down the right and building up the evil. He is deceiving honest people who do not see what he is about. He is telling them and making them believe it is not constructive to the right to use voice and pen and one's influence against his sly way of inoculating people with false doctrines. Deception on this point is his trump card and he is playing it with a vengeance.

In religion as in other things trickery and cunning are made use of. False teachers make use of words so that unsuspecting people think the user means one thing when he means the reverse. Many are being deceived by such methods of the enemies of truth. Thus liberalism and so-called modernism in its various degrees and in its variant forms is forging ahead by leaps and bounds. The fact that so few people believe this is the alarming thing about the situation.

Modernists not only use Bible words and phrases in a deceptive way to bolster up their sham pretenses, but they make a great ado about how we should be possessed of a spirit of kindness, tolerance and love toward all who differ with us. It matters not what these differences are, they strive with great zeal to create the impression that it is unchristian to point out the evil in controverted questions. These disagreements might be as to whether we should believe, teach and obey the commands of the gospel; whether the Bible is the Word of God and inspired, or only part or none of it; whether man is a sinner and needs a Savior; whether Jesus is the Son of God, or a son of God as each of us; whether he made atonement for our sins; whether there is a devil, a hell, or a heaven; whether God created man, and if so, how he did it—and very many such like questions. It matters not that the whole structure of the Christian faith is being attacked and undermined, we are called upon to look for the good and say nothing about differences. We must show love and a spirit of coöperation. Anything else is not constructive say they.

People by the thousands are deceived by this kind of soft talk. They do not stop to think that love without loyalty is an impossibility, that winking at unbelief is anything but kindness, and that tolerance of evil and passing by such false teachings is a sin which will not go unpunished.

A few staunch souls do not fail to see the tactics of these enemies of truth and are using their voices and pens against such deceptions. They are misunderstood and called dogmatic, narrow, pessimistic, uneducated and unchristian. Thus the credulity of otherwise honest people is played upon by the liberalistic religionist and modernist. By these means pernicious doctrines are pushed to the front at an unprecedented rate. In the midst of it all we have the cry, "Look for the good, look for the good and not the evil."

In a garden, an orchard, or field it is well to see the flowers, the vegetables, the fruits and waving grain; but if these are struggling upward through weeds, briars, thorns and thistles it is anything but constructive to stand by and sentimentally talk of a wonderful prospect. Look for the good and not the evil is poor advice to a man with hoe in hand entering a vegetable or flower garden. What is he there for? Is it the business of a federal officer to go about among honest and loyal citizens and talk of the benefits of law observance while bootleggers thrive at their unlawful work? Why

---

An Associated Press cable from London gives figures fixing England's 1930 liquor bill at $31.49 for every man, woman and child. At the same rate America's liquor waste would be almost $4,000,000,000!—*Cable dated April 3, 1931.*

is a soldier supplied with sword and gun if there is no enemy? Why is a Christian supplied with "the sword of the Spirit" the "breastplate of righteousness" the "helmet of salvation" if he is not to use these, or can not tell friend from foe?

A sentinel who will not give the alarm on the approach of the enemy is a traitor. A minister who will not sound the warning against "false teachers who come in sheep's clothing" betrays his trust and will be held guilty of the blood of slain souls of men. The policy of seeing the good but not the evil will not work. It will not work for the gardener, the farmer, the officer of the law or in building up the kingdom of God. It is fine for the weeds, the thorns, the bootleggers and the promoters of false doctrines. It is very constructive for the wrong cause.

Omak, Wash.

Vision—The Door to Success

BY PAUL B. STUDEBAKER

"Where there is no vision, the people perish" (Prov. 29: 18).

VISION is one of the most essential requirements for development. All the advanced steps in science, education, and religion have come because some one has had a vision. They have looked into the future, not at just the immediate good.

Said the Redwood to the Reed, "How long do you expect to grow?"

"Oh," said the Reed, "I think I shall grow throughout the spring and early summer, but when it gets hot I think I will stop and enjoy life before the cold winter winds carry me away."

"I see," answered the Redwood and was silent.

After a time the Reed asked the Redwood: "How long do you expect to grow?"

"I should like to grow all summer too," answered the Redwood, "but I don't want to stop then. I'd like to keep on all fall until the cold weather comes; then next spring, and hundreds of springs and summers. I should like to grow to be the tallest, the grandest and the oldest living thing in all the world."

So they grew side by side, but the Reed soon shot past the Redwood and flaunted its leaves over its slow growing comrade until the autumn wind stripped it bare and the winter blasts carried it away. The next spring another Reed took its place and quickly overshadowed the sturdy little Redwood. So year after year and century after century Reeds and Redwoods grew side by side until a thousand insignificant Reeds had been swept away; but today there stands the grand old Redwood the most magnificent of God's creation in the plant world.

This is a parable of life. Everywhere we meet the reeds. Thousands of people have no more vision than that suggested by a little reed. They have settled back to let life push them along. The problems of the age do not concern them in the least. They are satisfied to bask in the sunshine of the labors of others. Let more of us be Redwoods who will move on and upward in this world of opportunities and possibilities. Not that we can all do extraordinary things; but we can all be useful Christian citizens.

This world is full of opportunities for those who have vision. These opportunities are many times found in the daily routine of life. Important discoveries, inventions and ideas have been born in the minds of men and women while busy about their regular tasks. Yet in their minds were visions growing into realities and after awhile they leaped forth to bless the world. Archimedes, while doing such a common thing as taking a bath, discovered the law of specific gravity.

The old adage, "Opportunity knocks but once," is untrue. It knocks so incessantly there is a regular din, but we become deaf in it. We are like the little Reeds. We go rushing through life seeking for the immediate good and pleasure. Soon life is over and we discover that our contribution to the welfare of humanity has been so small. Look into the future, prepare for the coming of the cold blasts in order that your life may leave its impression which shall not be easily swept into oblivion.

Each age finds those who think that everything has been invented, everything tried, and that no more worlds remain to be conquered. Then some morning we sit down with our morning paper and in bold headlines we see some one has made a discovery and a noble prize has been gained. Then we say: "Well, wasn't that simple! Why didn't I think of that?"

Astronomers and geologists tell us that the world has been millions of years in the making; but that all the fun has been in the last six thousand years, at least that is about all we have any record of. It seems to me that if any one period has been any more interesting than another, the last one hundred and fifty years has been more so. So the world is yet young so far as human development is concerned. We have scarcely started on our way. I do not know just where we are going, but we are certainly shifting out of low gear into second. We really have not yet shifted into high. Some think we are traveling pretty fast now, but we are still in the ox cart compared to the way we will go in the next few hundred years. What is true in the scientific world is just as true in the spiritual world. Opportunities in both are many.

Opportunity comes from the Latin *ob portus*. "Ob" means "before" or "by" or "in front of." Portus means "port" or "harbor." Spoken of a ship, *ob portus* meant one at the harbor ready to sail in and deliver its cargo.

(Continued on Page 20)



MISSIONS

This Department Conducted by H. Spenser Minnich

"A Bangless Fourth"

Is it ever too late to tell of patriotism? The children of the Bear Creek congregation, at Dayton, Ohio, celebrated a "Bangless Fourth." There must have been a splendid correlation of patriotism and missionary zeal, for the children gave to the junior missionary project the money they would have spent for firecrackers. Giving is always possible when we are willing to do without something.

The India Mission Hospital Diet Problem

Mrs. J. W. Fox reports an experience in the Bulsar hospital as follow: "When Visvas had his tonsils removed he spent several days in the recovery room at the hospital. In the same room was a Brahmin, a government official from Delhi, recovering from an operation. I took Visvas a big bowl of custard which he ate in the presence of the Brahmin. The next day the Brahmin asked Dr. Fox if he might not have some of our American food which is good for convalescents. Dr. Fox said to him, "I would prescribe custard, but you can not eat that, as it contains eggs." But he replied, "Oh, that is all right. I shall eat it now, and wash away my sins afterward." So I took him the custard and he ate it with a relish, and that in the presence of his family, some of them old men."

The Church of Christ in China

An effort has been made toward greater unity in the church in China. The Chinese do not know or appreciate the why of the many denominations in America. They do not understand, for example, why Northern and Southern Baptist denominations should be set up in China just because in America we had a Civil War over the slave question. An effort to unite the Christian forces was made by forming the Church of Christ in China. Many people look to this church to be a uniting agency for all Chinese Protestantism. One of our missionaries expresses disappointment at the prospect of this being accomplished. He reports that the movement is the outgrowth of the Presbyterian Mission Council in 1918. Not until the patriotic wave swept across China in 1927 did the new organization develop. The church in China needs to become really the church of, for and by Chinese and not by foreigners. Many felt this new movement would develop along these lines. Our correspondent feels that this is still a "From the top down effort," rather than "A growth from the ground up." Unity was the desire of Christ and we trust that through the efforts of missionaries and Chinese there will grow a real unified Chinese church.

Purged of Hatred—Then Baptism

Dr. E. Stanley Jones of India has been conducting an ashram, which means a school in the woods. As in ancient days, the teacher called a guru, retired with his chelas or disciples, and there by personal contact indoctrinated them with his ideals. Dr. Jones writes that they have tried to be true to the ideals of the old ashram, with the exception that Christ is made the center. He says that one of the most beautiful experiences of the past summer was the coming to the ashram of a rather famous swami (leader).

"He has a very large ashram himself and has about 3,000 families who take him as their guru. When he walked into the room on arrival he fell at my feet and said: 'You are my guru.' He meant this literally, and was ready to do anything I said. It laid on me a very heavy responsibility. But he opened like a flower to Christian truth. The day came when he wanted me to baptize him. But just before the Sunday came on which he was to be baptized he revealed, as in a flash, the terrible hatred he had toward the British. It wasn't just the ordinary nationalistic feeling. It was bitter and fierce. I told him I wanted him to be a nationalist but I could not baptize him when his heart was filled with this fierce bitterness. It was a terrible disappointment to him. He had walked hundreds of miles to get to me and here I was refusing him. The tears rolled down his cheeks. He turned to me rather fiercely and said: 'How can I get rid of this hatred? Can I change my own heart?' He could not. But Christ did. Some time later he came to me and said: 'You will baptize me next Sunday. The hatred is gone.' It was! I have scarcely ever been in such a meeting as the one in which we baptized him. Every heart there was melted."

Native Enthusiasm at Work in Liao Chow

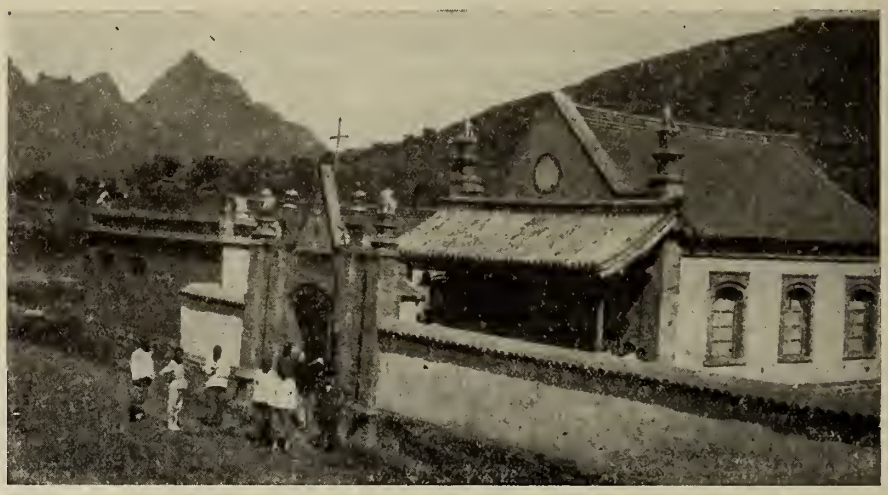
BY ELIZABETH B. WAMPLER

I would like for you to meet Mr. and Mrs. Pan of the Liao church who have been active Christians for some time. Some years ago they had a struggle for existence, especially during the famine in Shansi in 1921. Mrs. Pan helped to keep the family millet bowl full with her skillful needlework while her husband hauled freight to and from Ping Ting and Liao. He often worked for the mission and did other jobs as he

found them. Mrs. Pan graduated from the Liao Women's Bible School several years ago and has since then been busy in the near-by villages. She walks from one to three miles and back in a day. It is remarkable how she can travel on her once bound feet which are pitiably small and deformed. She always carries with her a smile and a jolly disposition. It is a pleasure to associate with her.

This spring Mr. and Mrs. Pan were asked to go to Matien, a village thirty miles from Liao. He will be caretaker of the church court where they and the men evangelists live. She will be a helper in the evangelistic work among the women of Matien and surrounding villages.

A few weeks ago Mr. Wampler and I visited the work at Matien. We came upon them unexpectedly and as we approached the church yard we saw her at the gate watching a group of young girls who were leaving for their homes for the night. These girls, ten or fifteen of them, I found later spend most of their time with her. She is teaching them songs and Bible stories. They are starting to read the thousand character course. But she also teaches them many helpful methods of sanitation. If their faces and hands are not as clean as she thinks they should be she gives them her basin and soap to use.



The Matien church is an example of local Chinese interest. This is the place where Mr. and Mrs. Pan will do their work

One afternoon I saw her combing several girls who were quite old. I asked her why she spent her time doing things that they could do for themselves. Then she told me that she was helping them to free their hair of insects, of which those two in particular had had a generous amount when she began, but were now nearly free of them. She also played games with them during their short recess. I marvel at her patience in tolerating their continual presence at her dooryard, for they were reluctant to leave even when other duties called her. She spends part of her day visiting with the women in their homes. But once or twice I noticed them line up and take their departure very suddenly and quietly, hobbling along on their bound feet. I asked the cause of their going thus and was told that they feared the foot examiner was near.

Mrs. Pan is now forty-six years old and has six children. She has not seen her oldest daughter for eleven years. She often longs to go back to their former home to see her children there and her other relatives and friends, but travel is too expensive. So she keeps happy in carrying to others the gospel message which has been such a blessing to her. We often wish for more women like her.

Liao Chow, Shansi, China.

A Family Tree With Six Trunks

BY WILLIAM M. BEAHM

Set upon a basalt hilltop midway between Garkida and Marama is the Bura town of Subam. It is surrounded on all sides by deep stony ravines and has therefore withstood many attacks in the unpeaceful past. While situated in the midst of pagan Bura villages, yet the folk of this town have been Moslems for many years.

The outstanding feature of the village site is a large tree of the wild fig family called "mashidu" that is "mosque" or "prayer place." Around this tree centers the life of the village, present and past. It was planted by Apiama who desired to marry a Fulani maid at Jamari sixty miles south. The price this pagan Bura had to pay for his wife was to embrace her faith as well. Accordingly he assumed all the earmarks of Islam and brought a branch of a Jamari prayer tree along back to Subam and stuck it into the ground. The tree is banyan like and now has six large and separate trunks, the space between which is used as the village mosque. The tree has grown to a height of eighty-five feet and a width of one hundred and forty feet. It is a landmark of the country-side. Children play in its low hanging branches. They eat its sweet fruit. Several times a year they sweep all around it and in the dry season grass mats are tied about it to form a prayer place. It is taboo to cut its branches. "Those who have ventured to do so heretofore have died suddenly thereafter." The spirits or shadows of the village folk are all supposed to dwell within its heart.

The present village head is the sixth generation from Apiama and he also has grandchildren living in the village, which would make the tree eight generations old. Accordingly the tree must be about one hundred and forty years old. One need not speak figuratively to

call this a family tree. No other clan has moved into this village. Apiama, a smith, founded the village about 1790 and all the grand-Smiths have followed his footsteps.

In 1926 one lad named Bubwa from this village drifted into Garkida seeking work and staying for school. Others followed until most of the boys between twelve and eighteen years got into school. At present seventeen of them have taken their Christian covenant. Persecution and ridicule followed, with much misgiving on the part of the elders.

The last three days I have spent with the villagers in a prolonged discussion as to who are the true followers of Apiama—those who have for one hundred and forty years been facing Mecca daily and calling upon Allah in an unknown tongue, or this new generation who, having seen a greater light, left the old ways and followed it.

The lads have been faithful for five years and their elders have extended them more and more kindly tolerance. School is about to open again and on every hand gray-haired Moslem Buras are saying: "Take these boys and teach them the true way of God." The prospects are now bright for establishing here a community center with medical help and primary education available for the future Subam.

They have set their faces in the right direction but the process of building Christian character is a long one. Join us in prayer that that which was begun in 1790 in seeking further light will be fulfilled in our own day as the Sun of Righteousness shines upon them unto the perfect day.

Garkida, Africa.

A Hindu Testimony

BY AMSEY F. BOLLINGER

When we first arrived in India we were struck by the apparent difference between groups of Christians and non-Christians. The Christians seemed to have a far happier and more intelligent look. Was this all imagination? No, I think not. Of course, in fairness I had to admit that most of the Christian crowds I saw were more or less of a picked group, such as the students in our mission schools, and our church congregations—the members of which are above the average Indian audience in intelligence. Yet, after all, I feel there is a very real difference.

I have heard the same statement from others, but none that carried more weight than the testimony of one of our Hindu pundits, because it came from a non-Christian source. This pundit is old, wrinkled and toothless, but his dark eyes still have a keen twinkle in them. He has taught in a Christian mission school for years and has also taught the Marathi language to missionaries during vacation, so he has had a wide acquaintance with Christians, both Indian and foreign.

Several months ago he met one of our Indian teachers in our home. Afterward he asked us whether this man is not a second or third generation Christian. We said, "No, I think he is a first generation Christian."

"Well," he answered, "he looks to me like a second or third generation Christian. You know I can tell a Christian from a non-Christian by his face. The Christian has a different look in his eyes."

The true Christian must have a different look in his eyes. Joy, hope and love should be mirrored there such as his non-Christian friends can not possibly know.

Dahanu Road, Thana District, India.

Good Deeds Are Appreciated

Dear sisters of the church, greeting:

At this writing I am well and trust you are enjoying the same blessing. I desire to thank you for all the trouble you have taken that I may be numbered with those who have been helped to an education. In the Practical Arts course we get Bible, mission study, teacher training, lessons in motherhood, all kinds of hand work, household accounts, gardening. It takes money to conduct such a course, and that you have been instrumental in making it possible is cause for real thankfulness. To help the helpless, of whom there are so many in our country, is a great act of mercy and Christian helpfulness. Besides, many are brought from darkness to the light. You are doing a real work though so far away.

Miss Sadie J. Miller kindly conducted us to various villages in uplift work for the needy people. In our programs we gave garbas (songs of movement in a circle), short sermons, Bible stories, dialogues and pageants. The results of this work have been telling and many are turning to Christ.

Recently we had a most impressive love feast service in connection with the Eastertide. In a few weeks we will go to our various homes on summer vacation and there we will again have opportunity to testify for our Christ and do real evangelistic work. I wish I might be able to show my appreciation more than I can in these words in a letter, but hope you understand that we appreciate what has been done for us.

The Lord give you power and strength for his work is my prayer. Martha Gidarlal.

Anklesvar, India.

We give thee thanks, O God, this day,
For mercies never failing;
Thy love hath brought us on our way,
For all our wants availing.
Oh, favors old, yet ever new;
Oh, blessings with the sunshine sent
The bounty overruns our due;
The fulness shames our discontent.

KINGDOM GLEANINGS

Calendar for Sunday, September 13

Sunday-school Lesson, Some Missionary Experiences.—Acts 14: 8-23.

Christian Workers' Meeting, Recognition of Conscience by the State.

B. Y. P. D. Programs:

Young People—Youth and the Temperance Question.

Intermediate Girls—What Is Wrong About Cheating?

Intermediate Boys—Leadership.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the Scalp Level church, Pa.

Five baptized in the Kaskaskia church, Ill., Bro. N. H. Miller and wife of Decatur, Ill., evangelists.

Two baptized in the Brooklyn church, Iowa.

One baptized in the County Line church, Ohio.

Six baptized in the Berthold church, N. Dak.

Sixteen baptized in the Pleasant Valley church, Va., Bro. D. C. Naff of Roanoke, Va., evangelist.

Twelve baptized and one reclaimed in the Long Green Valley church, Md., Bro. Harper Snavely of Myersville, Md., evangelist.

Twelve decisions in the Bush Creek church, Md., Bro. Ellis Wagoner, pastor-evangelist.

Five baptized in the Marsh Creek church, Pa.

Four baptized in the Wooster church, Ohio, Bro. I. E. Long of Akron, Ohio, evangelist.

Twenty-six additions to the Melvin Hill church, N. C., Bro. E. C. Woodie of Winston-Salem, N. C., evangelist.

Seventeen confessions in the Barren Ridge church, Va., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Seven baptized and one received on former baptism in the Chippewa church, Ohio, Bro. J. Perry Prather of Ashland, Ohio, evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. M. Snavely of Myersville, Md., Sept. 20 at the Friends Grove house, Marsh Creek church, Pa.

Bro. Roy K. Miller of Keyser, W. Va., Sept. 14 at Mt. Dale, W. Va.

Bro. S. P. Early of Roaring Spring, Pa., Sept. 28 in the New Philadelphia church, Ohio.

Bro. J. H. Cassady of Washington, D. C., Oct. 4 in the Elkhart City church, Ind.

Brother and Sister W. C. Sell of Chicago, Ill., Sept. 7 in the church at La Place, Ill.

Bro. J. L. Guthrie of Lafayette, Ohio, Nov. 29 in the Blue River church, Ind.; now in a revival in Deshler church.

Bro. R. H. Nicodemus of Huntington, Ind., Nov. 8 in the Beaver Creek church, Ohio.

Bro. Walter Landis of Lima, Ohio, Nov. 8 in the Baugo church, Ind.

Bro. R. W. Quakenbush of Conway Springs, Kans., Sept. 20 in the Gravel Hill mission and immediately following at the Verdigris house, Kans.

Personal Mention

Bro. Stanley B. Noffsinger changes his address from Spencer to Mogadore, Ohio.

Bro. Arthur L. Dodge is taking up the pastorate of the Black River church of Northeastern Ohio. His address is Rural Route, Spencer, Ohio.

Bro. Floyd L. Jarboe, pastor of the church at Nevada, Mo., has time for some evangelistic meetings. Write him at 503 E. Central St., Nevada, Mo.

Southern Iowa has chosen Eld. W. N. Glotfelty as Standing Committee delegate to the Conference of 1932. Eld. Homer Caskey is alternate delegate.

Texas and Louisiana has chosen Eld. J. B. Firestone Standing Committeeman to the Conference of 1932, with Eld. C. D. Fager as alternate delegate.

Chairman Winger of the Mission Board said he was feeling fine, and looked it, when he dropped in to extend his greetings. He has not been driving into any more freight trains lately.

Africa and China were represented at the Board meeting by Bro. H. Stover Kulp and Sister Laura Shock, respectively. The last named has recently come home on her furlough. The Kulps plan to return to Africa some time this winter.

Too late for mention last week came the sad word from Eld. R. F. Hiner of Wenatchee, Wash., that Sister Hiner had passed on to the other side. We have no particulars but judge that the end must have come suddenly. It was the morning of Sept. 1.

The General Mission Board met in regular session Tuesday afternoon and Wednesday, Sept. 1 and 2. Five members were present: Winger, Yoder, Emmert, Nye, Moomaw. Members Garst and Miller were unable to come. The Secretary will tell about the meeting next week.

Bro. S. E. Thompson and wife of Kearney, Nebr., dropped in for a few minutes Sept. 3. They were on their way to visit a daughter in Northeastern Ohio, and found added incentive for including Elgin in their itinerary in the thought that they might as well see their nephew also, Pastor B. F. Waas.

Bro. Walter J. Heisey and family, China missionaries on furlough, "have had a wonderful summer with Sister Heisey's people, Brother and Sister David Rinehart of Boston, Ind. The children especially enjoyed the farm and its freedom and cleanliness." They are now located at 226 N. West Sixth St., Richmond, Ind.

India missionaries at the Board meeting were Sister Eliza B. Miller and Bro. I. W. Moomaw and wife. The Moomaws are to sail for the field Sept. 26, and Sister Mabel naturally feels that as she takes leave of her aged mother (who is also the mother of Chairman Winger) she will in all likelihood be looking on her face for the last time.

Sister T. T. Myers came to the end of life's journey at her home in Huntingdon, Pa., in the early morning of Tuesday, Sept. 1, thus joining her lamented husband who had passed on two years and three months before her. Death was due to heart trouble which had become serious recently. We shall have more later about her life and home going.

Two genial J. J.'s gave us a friendly call last week. Bro. Oller of Waynesboro, Pa., member of the auditing committee, and Bro. Yoder of McPherson, Kans., Vice Chairman of the General Mission Board, were on a sub-committee with Treasurer Culp to prepare certain items of business with a financial aspect for the Board meeting. So

they came in early. The Messenger rooms shared the advantage.

Bro. C. O. Showalter is taking up pastoral work with the Batavia church of Northern Illinois. His address is 207 N. Van Buren, Batavia, Ill.

Southern Virginia has chosen as Standing Committee delegates to the Conference of 1932 Elders J. B. Peters and H. J. Woodie, with Elders H. L. Reed and H. W. Peters as alternates.

Bro. W. C. Sell and wife change their address from Mount Morris, Ill., to 3435 Van Buren St., Chicago. They will continue their courses in Bethany Biblical Seminary, while giving some time also to evangelistic work.

❖ ❖ ❖ ❖

Miscellaneous Items

All queries coming to the District Meeting of Southeastern Kansas need to be in my hands not later than Oct. 1, 1931. The meeting will be held at the Independence church.—D. J. McCann, 209 S. 14th, Independence, Kans.

"May I in this connection express my appreciation for the stand you have taken in recent editorials?" Certainly you may, since you have so well earned the right to do so, by your wide pastoral experience and unceasing pursuit of truth.

Important for Every Church—Annual Church Reports. By Sept. 1 every church should have received from the District Ministerial Board the Annual Report Blanks which provide the material for the Yearbook. The request was made on the blanks that this information ought to be gathered and mailed to the District Ministerial Board Secretary by Sept. 5. The Ministerial Secretary forwards the information to the Regional Member of the General Ministerial Board and finally he sends the compiled statistics of the region to the general office at Elgin, where this is put in form for the Yearbook. It is absolutely necessary that there be very few days lost in getting this information to Elgin, otherwise the Yearbook will have to be printed later and will not be available by the first of the year. Be sure that your church has forwarded the report with the questions completely answered.

❖ ❖ ❖ ❖

Around the World

The all too common racket of harassing successful writers with a suit charging plagiarism should receive a setback as the result of a recent decision assessing the losing plaintiff for full costs to the defendants—in this case a total of more than seventeen thousand dollars.

Counties in the United States total more than 3,000. Texas heads the list with 254 counties. Georgia follows with 160 counties. The average area of a Georgia county is about 375 square miles; that of a Texas county a little over 1,000 square miles. Figures like these are beginning to acquire significance in view of the mounting cost of government. Do we have too many counties and other minor political units? Think it over. A professor at Ann Arbor, Mich., says his state would be money ahead if township and small school districts were abolished and the number of counties reduced by half.

Paul thought of the world of his day as in earnest expectation, awaiting the revealing of the sons of God. In the world today there is a similar expectation in the hearts of men who can not see their way. Indeed, how great is the opportunity for those who are able and worthy to lead! Recently a little group of Russians stranded in the Balkans wrote in part: "We have heard that your society, following the gospel of Christ, comes to the aid of the needy, whatever their national or religious differences. We believe that you, . . . trembling in the ecstasy of union with Jesus Christ, will hear sooner than anyone else an appeal in his name." Can you guess what group got such a call? Should not every truly Christian group try to be worthy of such a plea for help?

New things that are so old they were all but forgotten keep bobbing up as seven day wonders. Not so long ago companionate marriage had the modern Athenians all agog with curiosity. Now what will these persons think when they see Prof. William F. Edgerton's monograph on Egyptian marriage customs? This learned professor at the University of Chicago has found that Egyptians in the period of Greek influence had what might be called companionate and trial marriage. The marital adventures of Cleopatra may be taken as a fair sample of how the plan worked.

THE QUIET HOUR

The Righteousness of God Through Faith

Rom. 3: 21-31

For Week Beginning September 20

Through Faith in Jesus Christ

Faith is not consent to certain theological propositions. It is not that belief which is professed with the lips. It is the giving of the life, mind, affections, will, body, to be filled and used by the spirit of Jesus. It is this sort of faith that is reckoned by God unto us as righteousness (John 3:36; 5:24; 11:25; 12:46; 20:31; Rom. 10:9; 2 Tim. 3:15; 1 John 5:1).

Unto All Them That Believe, Without Distinction

There is no more significant testimony to the truth of our religion than that it has saved lives in all classes, countries, conditions and places. There is no distinction. We are all one in Christ (Isa. 53:6; Gal. 3:22; Luke 3:6; Acts 2:21; Rom. 5:18; 1 Tim. 2:4; Tit. 2:11, 12).

To Show His Righteousness

That is, Jesus showed the character of God, his love, holiness, fatherly passion to save. I have a wayward child. He does everything that a thankless and wilful child can do to break a father's heart. But I still love him. He ignores that love. Suppose some one who is near me goes to that son and by some means makes him know and feel how much I do love him and desire his good so that the son returns. That third person has played the part of Jesus. He has revealed a father's heart to a disobedient son. It is in this way that Jesus has manifested God's righteousness (John 1:14; 10:30; 14:9, 10; 7:11, 22).

Where Is Boasting?

Boasting is the peculiar sin of good people. There is a worldly pride. But the pride to which the Christian is tempted is many times more subtle and ugly. The man who thinks of his salvation in the light in which Paul states it here can not be proud (Psa. 10:3; 49:6, 7; Prov. 25:14; 27:1; Jas. 4:16).

Discussion

Remembering that rightcousness is a gift bestowed upon condition of faith, what difference should this make in our lives, in our methods of Christian work? Would it not dispel some of the hard and critical attitudes which Christians sometimes show? Name other results. R. H. M.

PASTOR AND PEOPLE

The Free Ministry

Foreword: At the Colorado Springs Annual Conference a series of conferences were conducted in the interest of our ministry. The members of District Mission and Ministerial Boards in coöperation with the ministers present faced some of the problems with which the church is now laboring.

These reports are not official and only present suggestions which were thought to be helpful in making our church life more effective. They were prepared by commissions and finally passed by the District Board members and ministers attending these meetings. One very good way to use these findings is to make the same studies in your District Ministerial Meetings.—M. R. Zigler, Secretary Home Missions and Ministry.

We, the commission appointed to study the question of making the free ministry more effective, beg to submit the following:

There is no doubt that the transition from the free to the supported ministry in the several congregations in the various parts of the Brotherhood brings changes that result in real problems.

We feel that for spiritually endowed ministers of our church who have been thus displaced and who are willing to sacrifice time and effort, there is still a place to do real service for the church through coöperative assistance to the pastor and through a willingness to support the work in a helpful way. This can be accomplished by a readiness to give counsel when asked, by establishing outposts and caring for such work as may from time to time be authorized by the church and by filling the pulpit in the absence of the regular pastor. Under the guidance of those in authority and of churches needing help, they might even migrate to other locations for definite service.

Churches, having supported pastors, should make every effort to use the resident ministers and to show them that their efforts are appreciated. Local conditions, however, are too varied for the application of other than general rules and in each case, a solution must necessarily be made suitable to the particular needs.

If, however, our recommendations are to be applicable to the free ministry in the churches where there are no supported pastors, we have ample scriptural authority, not only for the workers referred to in our assignment, but for all who are the spokesmen of Jehovah. Such passages as 2 Tim. 2:15 and 3:16, 17; also 1 Tim. 4:12, 16 directly exhort to preparation for effective work and the result of such preparation will be demonstrated in the lives of consecrated men like unto the apostles of old (see Acts 11:24 and 15:26), and also to those of our forefathers who have done efficient and acceptable work serving well their generation.

We believe that in congregations where there is no supported pastor and where more than one minister resides, a very definite coöperative arrangement should be made to divide the work of preaching, visiting and nurturing young members so that the greatest possible service may be rendered.

We feel that not only ministers should approach the problem with a feeling of responsibility, but that every member of the church should be taught to feel under obligation to share the duties and responsibilities of church life.

We believe that our churches should feel the need of recruiting their ministerial force from their own membership and that an effort should always be made to impress upon the minds and hearts of young men that ministerial ability unused, violates the obligation of Christian stewardship as definitely as does the withholding of material resources from the Lord's work.

Finally, we would suggest to our ministry, greater faith, more love for souls, more willingness to be used wherever needed and less entanglements in the nature of worldly hindrances, always having Jesus for our Example.

Committee: John C. Zug, Chairman — *S. D. Miller*
Edward Kintner — *C. J. Workman*
Thomas A. Shively — *F. S. Carper*

Men's Meeting—A Minister's Appreciation

BY WM. KINSEY

The District Meeting of Northern Indiana was inspirational from the beginning. The District Conference runs three days and three nights. The first program of the Conference was held on Monday evening, Aug. 17, in charge of the young people of the District. And though it was Monday evening, they filled the house, including the gallery.

The purpose of this little article, however, is to express appreciation of the mass meeting of the Men's Work organization of the District. Such a number of men in a mass meeting was never before assembled at our District Conference. Several things have impressed us very much.

First. That such a large group of laymen should turn out and be interested in the things of the kingdom in the midst of hard times is most encouraging and something to be thankful for. Such a meeting does not indicate a spiritual depression.

Second. The great encouragement given the ministry, and especially the pastors, was a worth-while service in itself. Ministers best understand this. We long for good, consecrated laymen to lean upon.

Third. The third thing that impressed me was what effort will do. In this particular matter, a little effort worked wonders. A little effort on the part of all, a little coöperation, and it remains to be seen what the laymen can yet do.

Fourth. The meeting showed that the men of the District will remain no longer a nonentity, that they, as

well as the laywomen, can be counted upon to help to carry on the work of the church.

Fifth. The last thing that we shall mention is in the way of a reminder, namely: What God has done through laymen. And this the ministry should take seriously. I am now thinking of a time when the ministry was indifferent to missionary work, and God began to work through a layman. I refer to William Carey, the Father of Modern Missions. Once Carey suggested as a topic for discussion at a certain meeting, "The Conversion of the Heathen." Quickly a minister, a *minister,* said: "Young man, sit down! When God pleases to convert the heathen, he will do it without your help or mine!" So as a minister, I looked upon that mass of laymen with seriousness and solemnity, thinking what God might do through them that he can not do through me. Has the ministry failed to teach stewardship—some of us—that God must turn to the laymen for the teaching? I think also of that deacon, Philip (Acts 6), and his four daughters, who preached (Acts 21:8, 9). There was Stephen also. In the present day we have our Speers, Motts, and Eddys. God had to turn from the Jews, the elect, and work with the despised Gentiles, the heathen. God can and will use the laymen. Despise them not. Men's Work organization, God bless you, we need you and you need us.

Elkhart, Ind.

The Value of Modest Clothing

BY EVA WEAVER

SIMPLE dress is both modest and beautiful. It manifests a meek and quiet spirit. As the weather-vane announces the direction of the wind, so the dress manifests the character of the wearer. If it is filthy, disarranged and inappropriate it teaches its lesson. If gaudy, extravagant and immodest it simply tells the like spirit within. The sober-minded will avoid the showy and extravagant.

Every Christian should realize the value of modest dress. The sinner will feel more free to come to him with his burdens if he is in modest attire. It takes effort for some to keep modest, but if it wins but one soul to Jesus it is worth the effort. Yes, dress does make a difference. It makes more difference than many people realize. Those flimsy, sleeveless, short dresses add nothing to the beauty of woman, but rather take from her something called "bloom" which no efforts can ever replace.

Modern dress has lost much of its beauty because of the lack of simplicity. Millions have become slaves to fashion because the carnal mind desires it.

Paul says: "Ye are not your own. Ye are bought with a price." So our bodies are not our own to abuse with unnatural articles of apparel. Every article of dress that hinders the body in rendering unto God a holy and acceptable service, is decidedly wrong. Many young women are dressing in such high-heeled shoes and tight and unnatural garments that the proper functions of the body are destroyed. Some are lifelong sufferers, others fill untimely graves as the result.

We can also say that the dress question is causing a part of the present financial distress. Experts are racking their brains to find the reason for the high cost of living. If everyone would return to the simple life in dress we would have made a long step in reducing the unnecessary expenditure of money.

Bremen, Ind.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 21—The Church

THE word "church" comes from a word meaning "that which is called out." Hence the church consists of believers in God, who have been called out from the world. There is but one church. Before Christ it was Jewish, since Christ it is Christian, following Jesus.

1 While Moses was leading the children of Israel through the wilderness, what were the people called? Acts 7:38, first part.

2 David, a Jewish king, called the Lord what and hence his people are what? Psa. 23:1-3.

3 What does Jesus say all sheep, whether Jews or Gentiles, shall become some time? John 10:16.

4 Whose church did Jesus say he will build on the Rock of Peter's confession? Matt. 16:18.

5 What does Christ love? Eph. 5:25.

6 The church is also called what in Rev. 21:9?

7 Since the church is likened to a net and the members to fish therein, what kind of members may we expect in the church? Matt. 13:47-49.

8 For what is the church to prepare its members? Eph. 4:12, 13.

9 With what did Jesus purchase the flock (the church)? Acts 20:28.

10 What is the church to do in the world? Matt. 28:19, 20.

11 What is the constant business of the church? Acts 1:8.

12 When persecution scattered the believers (the church)? Luke 12:32.

13 What kind of a church (flock) does Jesus want to present to the Father in heaven sometime? Eph. 5:27.

14 What does Jesus say to the "little flock" (the church)? Luke 12:32.

Always remember: The most that Satan wants a church member to do, is the least he will do for Christ's church, while the least that God wants his children to do, is the most he can do for the church.

Johnstown, Pa.

Vision—The Door to Success

(Continued From Page 12)

An opportunity is any situation where an intelligent pilot will sail in, deliver the goods, and leave every one richer and happier. How this world needs young men and women with the vision to grasp the opportunities when they come! There are so many people now who are ready to grasp opportunities which will help them to a life of slippery ease; but they are making others suffer in the doing of it.

To be "ob portus" is of no advantage if one fails to sail in. It is lack of vision which holds men back from the port. When the Spaniards sailed up the Pacific coast they went past the beautiful San Diego harbor and landed on the mud flats of False Bay, little realizing or else lacking the vision of the possibilities of that great port.

The young lady to whom the great music composer Mozart was engaged became discontented with her choice, after she had seen a little more of the world, so she gave him up. She thought he was too little of stature. When the world began to recognize his greatness, she tried to explain her refusal by saying: "I knew nothing of the greatness of his genius. I saw only a little man." She lacked vision.

One of the most pathetic figures in all history is that of Judas. He had the opportunity of becoming one of the famed of the world. He was associating with the greatest Personality who ever lived. But he was unable to catch a vision of the great spiritual kingdom which Jesus was inaugurating. Had he sailed in he could have been one of the great figures of the Christian world: but he sold out for thirty pieces of silver. If Judas had repented and written a few choice sayings of Jesus, we would love him. He had the same opportunity as did Matthew to write a book; or of Peter to preach a great sermon, but he failed to see the portal, so some one else sailed into the place he could have had.

You may have the best kind of an education, home training, and good Christian environment, but unless you have vision you will arrive nowhere. So many even today are like Judas, they can see only the immediate thirty pieces of silver. They can not catch the vision of a better civilization, hence they are finding fault with the prophet of the day who has a vision of a better world. They cry, "Crucify him! Crucify him!" The road of a real leader is not easy.

What made Judas the arch criminal of all times? There were four things which contributed to his downfall: Love of money, thickheadedness, stubbornness, and lack of appreciation or vision. These four things will destroy the best in any one.

I do not wish to criticise the German people; but the leaders who a few years ago helped to throw the whole world into a chaos from which we have not yet recovered, all did so because four fallacies were in their minds.

Today in our own country, because of these four things which sent Judas to his destruction, a howling, dripping minority is trying to break the constitution of the United States by preaching and acting lawlessly. I would like to challenge the young thinkers of America to go into history and study the trend of the liquor traffic. You will find that they have always been a lawless set. They do not intend to be law-abiding no matter how moderate the laws are made. Regardless of the *Literary Digest Poll,* which was a failure so far as finding out how the American people think on the question, the only way to handle the business is to march steadily on until it is finally solved. In the meantime we need to instill in the minds of the youth the vision of a grand and sober nation.

Lack of vision has held back the march of civilization from the beginning of time. When Moses led the children of Israel out of Egypt toward the Land of Promise he could have entered almost immediately. But when they came to Kadesh-barnea Moses sent out twelve spies to investigate the land and to find the possibilities for going in. On their return, two said: "We can take it." Ten insisted that the giants would be too much for them. The people took the advice of those who had no faith or vision, as the world so many times does. And as a result they had to remain in the wilderness until a new generation came into existence. Many times have the peoples of the world come to Kadesh-barnea only to turn back into a wilderness of fear and distrust.

The nations recently came to Kadesh-barnea in the signing of the Kellogg Peace Pact. Then at the London naval conference where they had the opportunity to enter into the promised land, lack of vision, love of gain and power, thickheadedness, and false nationalism plunged us back into the wilderness. I would not say that the conference was a total failure, but in the light of the Peace Pact delegates did not do what they could. Perhaps we shall have to wait until this generation is gone and the youth of today come into control before we can be led out of the wilderness of barbarism.

Occasionally the churches send out spies to spy out the Land of a United Kingdom of God. But each time a few hold up the awful giants of creeds, rituals, ceremonies and traditions, then we turn back into the wilderness of petty denominationalism. I believe the young people of another generation will find a way out. Our difficulty lies in the fact that we have not caught the vision of a glorious, united kingdom.

There is a great deal of unhappiness and suffering today because of our economic system. We are told that we are the richest nation in the world. We speak

proudly of our many millionaires and of our big corporations doing millions of dollars of business. But we are confronted with a great economic problem. Many of us do not seem to realize it; others do not care to recognize it. Congress wants the rest of the world to think that everything is rosy in the United States. But the fact is that millions of men are out of work; others have so little work they can not give their families a decent living. The question is, will we awaken in time to save ourselves from the chaos in which Russia finds herself? God help us that we may! As yet, we lack the vision to solve this great problem. Occasionally some one offers a solution, but the rest of us are unwilling to sail in. So we are still wandering. The problem will likely remain for a new generation to solve.

There are so many other problems of church and state waiting for some one to solve. Indeed, we are almost overwhelmed with the weight of them.

Where shall we go for help to increase our vision and our courage to face life? What we need can be found in a close companionship with the greatest personality—Christ. All the fine and noble things that have been accomplished in the world have been through the influence of him who said: "And I, if I be lifted up, will draw all men unto me." Lifted childhood, nobility of womanhood, human freedom, democracy, and all social reforms have come because some one, influenced by the Spirit of Christ, has caught a vision of a more beautiful world. Christ will broaden your life, lengthen your vision, purify your ambitions, and strengthen your courage.

Do you want to be truly great and worth while in this life? James and John wanted to be great; but they had the same idea of greatness that so many people have today—wealth and honored position. But Jesus said: "He that would be the greatest among you, let him be the servant of all." May we go forth in this great throbbing world with vision stimulated by the Spirit of Christ, thus leaving our impress for beauty and true happiness.

Nappanee, Ind.

CORRESPONDENCE

SUMMER ASSEMBLY OF NORTHWESTERN OHIO

Splendid audiences were present for all the sessions of the summer assembly, held in the Pleasant View church, near Lima, Ohio. The program of both days was exceedingly helpful.

The conference theme was, "The Christian Life in Action." Early in the program this theme was ably discussed by Bro. George Garner, and we were made to see that a Christian life in action is a life that is constantly serving.

The Bible hour in which Jesus' Sermon on the Mount was discussed in a vivid manner and practically applied, was one of the most timely phases of the program. Bro. A. P. Musselman led in these discussions.

The presence and masterly addresses of J. A. Robinson of Johnstown, Pa., gave great strength to the meeting. The messages to youth and adults alike were outstanding; the young men and young women were made to see the church as an institution entirely worthy of their finest talent and support, and that Christ today is calling young people to his service. "Building a Christian Citizenship," "The Price of Christian Service," and "The Religious Leadership of the Church," were themes discussed with much food for thought for all.

Miss Ruth Shriver of Elgin made a valuable contribution to the second day's program in her discussion of the worship of little children and the challenge they present to the church to give them the very best it has.

The young people's retreat was one of the finest periods of the two days, under the direction of Miss Vera Swank. One hundred and twenty young people assembled in a wooded spot and there after lunch, in a very reverent manner, discovered that Christ has a call to service for every young person. The talk by Bro. Robinson was searching in its appeal.

Visitors who added much to the inspiration of the meeting were Brethren E. B. Bagwell and G. A. Snider of North Manchester, Ind.; Prof. E. S. Moyer of Chicago; and Arthur Scrogum of Maryland.

In the last session our thoughts were turned toward Africa by "The Life of David Livingstone in Song and Story." Truths about this great character are worthy of knowing and give many side lights upon mission work in general in the Dark Continent. It was the expression of many that this was one of the best assemblies ever held in the District.

Lima, Ohio. I. Clifford Paul.

MEN'S WORK MEETING

Northern District of Indiana

In connection with the District Meeting of Northern Indiana the Men's Work organization held meetings on Aug. 19, both in the afternoon and evening. The afternoon meeting was held in the Goshen City church and there were between 200 and 300 men present. After congregational singing, Clarence White of Nappanee conducted devotions. Music was given by the Elkhart County Boys' Quartet. A business session was held and a report of the Men's Work Meetings at Annual Conference was given. Our national Executive Secretary, R. E. Mohler, gave an address on "What Northern Indiana Can Do in Men's Work." Prof. Mohler told us many things to keep us busy for some time. The general forum conducted by Theodore Miller brought out a number of questions and comments which will help us find our place in the church. The meeting was presided over by Warren Miller of Bremen.

The evening program was given in the West Goshen church. There were over 500 men present which necessitated the use of the basement for an overflow meeting for many of the ladies. The evening meeting was presided over by Warren Miller, and the devotions were conducted by H. L. Chambers of South Bend. The stereopticon views of the illustrated lecture, "How to Gain Financial Freedom," were given by the writer with an abridged edition of the lecture. Prof. Mohler gave a challenging address on the subject: "Attitudes That Men May Take Toward Religion." A contribution of over $155 was received for the work of the District and National Men's Work. Music was furnished by

(Continued on Page 24)

HOME AND FAMILY

When Mother Quilts

When Mother's working on a quilt,
She rushes to and fro
To get her other duties done
And have a chance to sew;
The frame for quilt atop the chairs
Obstructs each nook and door;
And spools and patches decorate
The mantel and the floor.

Each time she draws a whirligig,
A basket or a vine,
It means she's busy working out
Some better quilt design;
And if she's called to help with quilt
Her circle has begun,
She grabs her hat and covered dish,
And goes there on the run.

If mother's pouring milk or tea,
And some of it is spilt,
The chances are her finger's sore
From working on a quilt,
And when she goes to bed at night
To rest from her ado,
She may get up to give her quilt
Another stitch or two.

—*A. Phil Maurer.*

The Clear River Welfare Workers

BY IDA M. HELM

Rosella and Lee Camp came languidly into the kitchen where their mother and sister Lodell were doing the morning work.

"Breakfast over?" questioned Lee. "Well," he continued, "it was so hot last night that I just couldn't sleep until almost morning and I couldn't get up any earlier."

"The same here," drawled out Rosella. "I think it's time for us to think of getting away to some cooler place if this heat wave continues. Last year we took our vacation long before this, and I've been wondering why we are sweltering here through these hot days and nights. But why are you and Lodell washing dishes? Where's Bridget?"

"Since you are wondering why we don't go to the mountains or seashore, I'll tell you," said mother. "We are not going to take a vacation this year. The drouth has caused much hardship and suffering and it wouldn't be right for us to go off to rest and enjoy ourselves when so many people are in distress and have no money to buy the barest necessities of life. Your father and I have talked it over and we decided we have work to do here at home and we are not going to run away from duty. You asked about Bridget. Daddy is paying her to take care of Mrs. Winslow down on Cherry Street. She is sick from undernourishment. Mr. Winslow was unable to get work, and he looked at the welfare workers with hollow eyes and a look of despair when they followed two of his five children home. The workers had seen the children rummaging for food in a garbage can. We must help supply their necessities; also remember many others who are no better off than they."

"Whew, that's hard luck all around!" exclaimed Lee. "I heard people talking about hard times and suffering, but I didn't consider what it really meant."

"But why not let the welfare workers look after the needy? That's their business," said Rosella with an emphatic gesture of her hand.

"They are doing all they can, but they can't do everything. It's the duty of each one of us to do everything we can to help," said mother.

"I have an idea," Lee's eyes telegraphed a message to Rosella and with a toss of her head, her eyes flashed back, "Let's hear it!"

"We were dunces for having mentioned vacation at all. We should have realized the situation," he began. "There's Mr. Wilcox with his bank notes and government bonds, he should have known better than to take his family off to loll at ease at a time like this. I don't think any of us need a vacation. We can have a good time without going to the seashore or on the mountains."

"But what's your grand idea?" Rosella questioned impatiently.

"You know where the good fishing hole is in Clear River, near Elm Tree hollow," said Lee. "We can have picnic dinners and luncheons out there every day and we can take needy boys and girls along and feed them and let them play in the shade of the trees or fish in the river."

"That would be fine," said Rosella, clapping her hands with delight. Then she said: "I'll invite the girls in the 4-H club to help, and besides preparing food for the children we'll make clothes for them."

"I'll invite some of the boys in my grade in school to come and we'll put up swings and teeters, and we'll play games with the children."

"Oh mother! please say we may," begged both the children.

"You couldn't please me better," replied their mother. "But you must count the cost before you

---

The national convention of the superintendence division, National Education Association, adopted the strongest prohibition resolution in its history, declaring the Eighteenth Amendment "the most effective means yet devised to curtail the use of alcohol," Associated Press reported "with only one voice against it."—*Associated Press despatch, dated Detroit, Feb. 26, 1931.*

begin, lest you, like the man in the parable, begin to build and not be able to finish. In the first place, you'll find it necessary to decline invitations to socials and picnic dinners. And you'll have to miss the basket ball game. Next you'll need money. Third, you must really like the children even if they are dirty and ragged, otherwise you can not accomplish the full amount of good you would do them. Think it over, then let me know your decision."

Rosella and Lee skipped up the stairway and were not seen by the rest of the family for half an hour, then they appeared, their faces all smiles.

"We're going to do it," they declared. "Together we have eighteen dollars saved from our allowance and if daddy keeps on giving us the same amount he has we can get along very well. We are going to take some of our clothes that we don't wear any more and invite Lodell to help us use them to make clothes for the children. We are going to invite the boys and girls to contribute to the general fund the same as we do. We've seen lots of dirty, ragged children, but if we find any like that we will wash and comb them and dress them in clean clothes. What do you say, mother?"

"I'm glad you have such a fine plan and show such a willing spirit. You'll need a superintendent; you should have some center of authority for your work. Since you have invited Lodell to superintend making over the old clothes, I believe she may accompany you for that position," said mother.

"Oh, that'll be fine," chorused the children.

Lee and Rosella started down the street eager to begin their work of goodwill. "We'll call it the Clear River Welfare Mission," said Rosella. "Yes, it will seem more like we meant business if we give our work a suitable name," said Lee.

Ashland, Ohio.

Parents Plant the Seeds of War

BY GRACE HILEMAN MILLER

THE president of a neighboring college advanced some unique peace propaganda within the grasp of every conscientious peace loving person, in an address on "Peace" in La Verne College chapel.

He refuted the old idea that the fighting tendency is a natural instinct. He gave illustrations to prove that it is a learned process, and that Christian parents often unwittingly and other times knowingly teach their children the fundamentals of war, right in their home, when they allow them to defend themselves at the expense of others. Social disorders in later life are the direct results of such training in the home.

This educator declares that the task of the future is to supplant fear by confidence, and the ambition for security by an ambition to serve.

War must be demoralized by the schools and dispiritualized through the churches.

We need more sympathetic interest, rather than a critical attitude toward those in authority, for it is very hard to be sympathetic with our superiors.

La Verne, Calif.

A Cabin Beside the Trail

BY MRS. BERTHA COOK

WHILE on a hunting trip on the eastern slopes of Mt. Angeles, my husband and I were attracted by a small cabin near the trail. Near by was a finger-board pointing to a path, with the inscription, "Come in and have a drink."

We meditated some moments, not wishing to come in contact with a booze joint; but finally decided to investigate. We found a bubbling spring of ice cold water and clear as crystal. There was no rusty tin can or old-fashioned gourd from which to drink.

Nature had done her finest, when she formed that little fountain. The water splashing down the mountain, only to be caught in a little basin, just high enough for man to lean over and drink his fill.

On a rustic bench, made from a fir tree which had grown beside the spring and had been cut down for the purpose of making a bench, were baskets, each of fresh ripe pears and apples. A sign, "Help Thyself," was in each basket.

We marveled at the beauty of the spot, and wondered what had inspired some kindly soul to be so thoughtful of strangers whose fate sent them along this trail.

We followed the path to the cabin. It was a cabin of small dimensions, but neat, and homey, and comfortable. We found an aged couple who had lived in the mountains forty years. They had been pioneers on the Olympia Peninsula. They told us many interesting things concerning the development of the country, the harbor, the building of mills, and the Indians with whom they always made friends.

They had a farm which produced an abundance of fruit from earliest spring until late fall, a basket of which was always placed by the spring.

This aged couple was born in Rockingham County, Virginia. They had come from a community in which there were many Dunkards, had attended the Brethren services and heard Eld. John Kline and Daniel Hays preach. Having been isolated from the church so many years, they lost out as to its growth and progress.

We spent several hours visiting with them. They are alone, not having any children. The old gentleman explained that their days of active service were almost past, there was but little more they could do. Each showed a beautiful spirit. We assured them we would return soon.

Port Angeles, Wash.

MEN'S WORK MEETING

(Continued From Page 21)

Elkhart City Male Quartet, Union Center Male Quartet, The Elkhart County Boys' Quartet, and the First South Bend Male Chorus. The congregational singing by over 500 men led by M. D. Detweiler will long be remembered because of the earnestness with which the men sang. It is believed that the meeting was well worth while and will cause renewed interest in the work of the Master.

The large attendance of men was a surprise to many persons as in previous years only 100 to 150 men were present at the Men's Meeting. In order to have a larger attendance than we had in previous years, letters were sent on July 10 to practically every minister in the District, asking for the names and addresses of several of the most active laymen in their churches. A self-addressed postal card was enclosed so that little effort on the part of the ministers would be necessary. The letter told about the program and requested coöperation of ministers and laymen. As a result of this letter we received forty-two cards with 300 names from twenty-eight congregations.

A second request was sent July 29 to the pastors or elders of the nineteen congregations not responding. From the second request we received ten cards with seventy names from ten churches. A third request was sent Aug. 8 to the pastors or elders of the remaining nine congregations. We received cards from eight of these with thirty names. This left only one congregation not heard from and a fourth request was sent the elder of this church on Aug. 14, but no reply has been received. We received a total of sixty cards with 400 names from forty-six congregations.

Cards were sent to the 400 persons whose names were furnished. Reference was made to the District News Letter which contained the program for the meeting. We asked the congregations to furnish sixteen men for each one hundred members in order to have 1,000 men present. At the roll call at the evening meeting when the name of the congregation was called, the allotment was given and the men of that congregation were asked to stand. Men were present from all except seven congregations. West Goshen furnished fifty-five and Elkhart City fifty. Five other congregations furnished twenty or more. On a percentage basis Syracuse took the lead with over 200% of their allotment. Elkhart Valley and Fort Wayne had over 100% of their allotment. Elkhart City and La Porte furnished 80% of their allotment, Middlebury 70%, West Goshen, 62%, Rock Run and Bremen, 60%, First South Bend, Second South Bend, English Prairie and Union Center approximately 50%.

There was a contest on between Elkhart City and First South Bend and the writer who is from South Bend wishes to admit to the world that we were beaten and that Elkhart City came out ahead with flying colors. It was learned after the meeting that Elkhart City put into effect in their own church a contest among different groups, and their attendance proves that this plan produced good results.

An analysis of the nine congregations, the pastors or elders of which did not answer either the first or second letter, shows a membership of 535 and only eighteen men present. If this percentage had prevailed throughout the entire District less than 200 men would have been present. If all congregations had furnished the percentage achieved by Bro. Jarboe at Syracuse we would have had over 2,000 men present.

Is a goal of 1,000 men and boys a wild dream? If all the men present this year had brought their boys we likely would have had 1,000 men and boys present. Let us keep the goal of 1,000 in mind and all work more earnestly and systematically next year.

The 1931 Men's meeting in Northern Indiana will long be remembered as an example of what can be accomplished when men manifest interest and enthusiasm. This interest and enthusiasm has been kindled and fanned largely by the vision of Bro. Wm. Kinsey, pastor of the Elkhart City church, who sees great possibilities in Men's Work and has given us much encouragement and assistance. Some of the laymen wish to publicly acknowledge that when Bro. Kinsey first mentioned the possibility of 1,000 men in a meeting in Northern Indiana they thought that it was a "wild dream," but now we see that it was simply a man of God seeing a vision. Men on the Day of Pentecost could not see that the apostles were seeing a vision. Elisha prayed that the eyes of his servant would be opened. If there are those now who can see nothing of value to Men's Work, we pray that their eyes may be opened that they may see.

We will be glad to have some other Districts strive to beat the record of Northern Indiana in order to spur us on to greater activity. We intend to follow up our meeting with an effort to enlist men in some sacrificial service for Christ.

Northern Indiana Men's Work,
South Bend, Ind. By C. C. Hawbaker, Secretary.

JOTTINGS BY THE WAY—IDAHO

Bro. Clanin keeps up the spirit of the community and the Sunday-school at Clearwater even though there is preaching but once a month. The nearest other church is some three miles distant, so the Brethren churchhouse is the center of the community church life.

A ride of thirty-eight miles, including a descent into a canyon and a long climb out of it, brought us to Winchester. This is a lumber camp. Up to a year ago the big mill furnished work for the community and a good market for the produce of the few farmers who have taken the logged off land and cleared off the stumps to make farms. Now the mill is closed and the future outlook of the church there is not bright. An exodus of all who can get away is imminent. We met an interesting group which is being pastored by Bro. Reed, one of the mill hands, who with a lot of others, has been out of regular work for a year. Our stay with the Winchester people was enjoyable and we hope, mutually helpful.

A short drive brought us to Nez Perce which is in the heart of the wheat growing country of the wide plateau called Craig Mountain. Vast fields of waving grain greet the eye. Millions of bushels of wheat are sent off this plateau which is some 2,000 square miles in extent.

The combining of farms to make single large ranches has resulted in a decided diminishing of the population, and Nez Perce town and church have suffered greatly. To this must be added the fact of low prices of farm products, to get the picture of the situation here. The Nez Perce church was once a large and thriving congregation. Only a small group remains to worship in the large and well equipped churchhouse. Sunday-school is kept up by the folks, and Bro. Walker of Winchester comes over to preach in the morning. One can not but be grieved to see once prosperous farmers now on the verge of financial ruin. The future cannot be foreseen. The same story can be told of several other churches in Nez Perce. We enjoyed the coöperation of the Christian minister who not only came himself, but dismissed his congregation on Sunday night to permit his members to come to our meeting. One evening we had the pleasure of

seeing Bro. Jesse Emmert of La Verne and Bro. M. R. Zigler and family step into the audience on their way from Canada to the Summer Assembly of Idaho. They displayed more than the usual interest in church life to come to services after a long day's journey.

Here ended our services in the northern group of churches in the District of Idaho and Western Montana. It was a month of strenuous life including a lot of travel along with our usual labor. The kind hospitality and goodwill of the folks made work delightful and we enjoyed every day and every mile of the way.

We inhaled the invigorating atmosphere of adventure which characterizes the life of this vast West. We wished our stay might be prolonged and that we might help more effectively to build up the kingdom of God in this region. There are wide areas in which no church is seen, no religious work done. E. H. Eby.

New Plymouth, Idaho.

NEWS FROM CHURCHES

CALIFORNIA

Fresno.—Homecoming day services in the First church will be on Sept. 13. Appropriate services are arranged for morning and afternoon with basket dinner at noon. All former members and friends are given a warm welcome to worship with the Fresno church on this occasion. The Fresno church will soon have nineteen years of its history in the background. We have not experienced a big drop in attendance during the summer months this year.—Leo H. Miller, Pastor, Fresno, Calif., Aug. 26.

CANADA

Vidora.—Aug. 12 Bro. Ralph Rarick of North Manchester, Ind., in company with Bro. Kauffman and Brother and Sister Fisher of Arrowwood, Alta., came to visit us. Bro. Rarick preached for us Thursday, Friday and Saturday evenings. Sunday morning we held a members' meeting and elected church officers. We also decided to have preaching services the first and third Sundays of each month. Following this Bro. Rarick delivered a very interesting discourse. The same afternoon he held services in the schoolhouse in Consul. Services closed on Monday evening.—Mrs. Nettie Strycker, Consul, Sask., Aug. 26.

ILLINOIS

Elgin.—During the summer we have been favored by having with us the Manchester ladies' and men's quartets, also the Sunshine and Æolian quartets from La Verne, Calif. The young people, under the direction of Sister Marjorie Ziegler have been holding on during the summer although vacation time is here. Fourteen persons are attending the Y. P. D. camp at Lewistown, Ill. Our pastor and family after a short vacation have taken up the work with renewed vigor. He is planning for more and better work in the kingdom. An important meeting of all church and Sunday-school officials and committees was held recently. Some splendid talks were given, laying before us the need of a united earnest effort in our work in these times of great opportunities. At the close all pledged themselves to coöperate wholeheartedly in an evangelistic campaign to be put on by the pastor Oct. 4 to 16. Our gospel ship will be guided by the following persons during the next year: Elder, S. C. Miller; pastor, B. F. Waas; Sunday-school superintendent, C. H. Shamberger; Women's Work, Sister W. O. Beckner.—Jennie M. Shriver, Elgin, Ill., Aug. 28.

Kaskaskia.—Eld. N. H. Miller and wife began a series of meetings here Aug. 10 and continued with increasing interest until the 23rd. They also assisted in a Vacation Bible School which was well attended. Sister Ruth Cripe of Lake City led the song service which added much to the inspiration of the meeting. As an immediate result five were baptized and the church was much built up.—D. T. Wagner, Beecher City, Ill., Aug. 27.

Pleasant Grove church met June 22. It was decided to hold our love feast Sept. 12. Our regular preaching services are the second and fourth Sundays of each month and Bible reading afternoon of same.—Lizzie Coffel, Sheller, Ill., Aug. 28.

INDIANA

Auburn.—We met for our church supper several evenings ago. A large crowd was present to enjoy the program. Our seven Sunday-school classes have recently been organized and named. Each class gave something to express what the name of their class meant. During the summer months our attendance has been very good at Sunday morning services. Most of our city churches have met for union services in the evening which has helped a great deal in uniting us in our work for the Master. Our harvest meeting is the first Sunday in September with Bro. Hoover from Wawaka as our speaker.—Ethel Snively, Auburn, Ind., Aug. 27.

Bethel church met in council Aug. 9. Sunday-school officers were elected for the year beginning Oct. 1. Bro. Clinton Callander is superintendent of the adult department, and Sister Chloe Neff of the junior department. Delegates to District Conference are Lee R. Cory and Jacob B. Neff. Our love feast will be held Oct. 31. Bro. Russel Sherman, who is spending the summer at Camp Mack, has been giving us some very helpful and interesting messages which we appreciate. He will continue preaching for us through September. Our attendance and interest have been good for the summer.—Grace Noss, Milford, Ind., Aug. 26.

Eel River church held its regular council Aug. 24. Sunday-school officers were elected for the year with Virgil Pyle, superintendent. Geo. Deaton and John Metzger are delegates to District Meeting which will be held at Eel River. Our homecoming day will be observed Sept. 6 with an all-day program and basket dinner. Brother and Sister A. M. Stine will have charge of these services.—Mrs. Ruby Metzger, North Manchester, Ind., Aug. 25.

KANSAS

Verdigris-Gravel Hill.—For the past three weeks a membership campaign has been carried on at both congregations. These services were conducted by the pastor, J. A. Strohm. As a result of the meetings on Aug. 16 seven new members were added by baptism. We are looking forward to the coming of Bro. R. W. Quakenbush who is to conduct a series of meetings for us commencing Sept. 20 at the Gravel Hill mission and then at the Verdigris house immediately following. We have arranged for Bro. Oscar Fike to act as our pastor commencing this fall. He is to locate in the Gravel Hill community and fill the appointments at both places.—Awilda Matile, Madison, Kans., Aug. 25.

MARYLAND

Bush Creek.—Our revival meetings began Aug. 9 and closed Aug. 23 with twelve decisions for Christ. Our pastor, Bro. Ellis Wagoner, preached sixteen inspiring sermons and the interest and attention were very good. Each evening before the meeting the young people, and as many as cared to, met in an upper room for fifteen minutes of prayer. The church as a whole is very much built up over the success of the meeting and all are ready to go forward with renewed courage in another year's service.—Evelyn J. Wagoner, Monrovia, Md., Aug. 27.

Long Green Valley church has enjoyed a feast of spiritual blessings this summer. On June 29 we started a Vacation Bible School in charge of Sister Ruth Roop of Westminster, which lasted for two weeks. There were forty-eight enrolled with an average attendance of forty-two. At the close of the school an appropriate program was given and the handwork displayed. Many interesting things were made—books for sick children, scripture books and mottoes for shut-ins and some toys. The children also rolled bandages for the hospital in India. On the last day of school our elder, W. E. Roop, presented each child with a Gospel of John. July 26 Bro. Harper Snavely came to labor with us for two weeks. He preached seventeen inspiring sermons and some evenings gave a chalk talk with special musical. He gave a Bible to the largest family present on family night. On children's night each child received a Book of Proverbs. Twelve were baptized and one was reclaimed at these meetings. Our Aid Society has been progressing very nicely. At present with the help of the Sunday-school we are filling a good will chest.—Rena Breidenbaugh, Gittings, Md., Aug. 28.

MICHIGAN

Crystal.—At our last council we decided to have our love feast on Oct. 10 beginning at 10:30 A. M. The young people have purchased a piano for the church for which they have been working this summer. Several from here are attending District Meeting this week.—Mildred Bowen, Crystal, Mich., Aug. 28.

NEBRASKA

Afton.—Brother and Sister George Hilton, of Hermosa Beach, Calif., were with us on the evenings of July 30, 31 and Aug. 1 and showed pictures of China which they themselves had taken while in mission work in that place. On Sunday, Aug. 2, we had an all-day meeting. In the morning, Bro. Hilton delivered a very interesting sermon and in the afternoon, Miss Minnie Fortna, of David City, Nebr., told her experiences while a teacher in the Girls' English School at Burma, India. She showed some souvenirs and dressed a man, woman and child in Burmese costumes which was very interesting to us all. Then in the evening, Bro. Hilton again preached which was the starting of a two weeks' revival which ended Sunday evening, Aug. 16. Aug. 13 was community day at Afton. Mr. and Mrs. Newton Gaines and Mr. and Mrs. Douthit of the University of Nebraska Extension Department and County Agent Smith were speakers of the day. On the evening of Aug. 21 was 4-H Club achievement day. The various club members told what their club meant to them and gave some demonstrations. A play, Lighthouse Nan, will be given Aug. 28, by the girls' 4-H room decorating club.—Lena B. Weybright, Cambridge, Nebr., Aug. 25.

NORTH DAKOTA

Berthold church met in council with Eld. D. A. Miller presiding. All officers for church and Sunday-school were reëlected until next council. On Sunday, Aug. 16, six of our Sunday-school scholars were baptized. We have preaching twice a month and Sunday-school every Sunday. July 17 Fern Duffey of Zion, N. Dak., and Grace Hoover of Rock Lake began a two weeks' Daily Vacation Bible School in which all the churches took part. Wonderful interest was shown. The enroll-

(Continued on Page 28)

CORRESPONDENCE

DISTRICT MEETING OF SOUTHERN VIRGINIA

The Annual District Meeting of the Southern District of Virginia was held Aug. 5 to 7 at the Fraternity church, N. C. The meeting was taken care of in a splendid way by the brethren and sisters of the Fraternity congregation and friends in this community. Although this congregation is quite a distance from most of the churches of our District we had a fine representation and excellent interest in this great meeting.

Our first meeting was a joint board meeting beginning at 10 A. M., Aug. 5. We were very glad to have with us Bro. C. D. Bonsack to discuss with us some of our problems and plans for future work. At 2:30 P. M. the elders met and elected the following officers for the business meeting of the conference: J. A. Naff, moderator; C. A. Flora, reading clerk; E. E. Bowman, writing clerk.

It was thought by some of us at least that the inspirational meetings were about the best we ever had. The conference theme, "Let us rise up and build," was kept continuously in our minds. Bro. Bonsack brought us the first message of the conference. He insisted that in building the kingdom of God we must think in terms of a world brotherhood. In modern life we are just a large family. We are not living unto ourselves. We are not a superior race. The deepest yearning of all people is to know God. There is an increasing mutual interdependence. We must make our best contribution toward a better world.

Thursday morning Bro. David Wampler, who is spending several weeks in our District teaching singing schools, spoke to us on music in the church. Bro. E. C. Woodie then told us how the home could coöperate with the church in its program. We need to build again the broken down home altars, to emphasize the prayer life, to look with interest toward the teaching program of the home, and with a new sense of responsibility toward the programs of the church. We must consider the kind of heritage we shall pass on to our children.

Sister Vera Woodie, one of our fine young people, showed how the B. Y. P. D. is lending a hand in the building program of the church. Our young people are promoting peace and brotherhood, wholesome recreation, a fine social life, and personal evangelism. Mrs. G. A. Barnhart explained our women's organization, and how the women are meeting the challenge by developing Christian character, promoting Christian education in the home, by making war against war, tobacco and drink, and by raising boys and girls for the great kingdom of God.

We were glad at this time to hear a fine talk from Sister J. S. Noffsinger of Washington, D. C., who with Bro. Noffsinger, happened to be passing through our District and stopped in to take in part of the meeting. She emphasized the importance of mission study courses by the women's organization, Bible knowledge and Bible story books for our children.

In the afternoon session Eld. J. A. Naff brought a survey of our ministry, stressing the fact that our ministerial force is on the decline, that many of our ministers are inactive, that only about one-half of our congregations are growing, and that there is great need for a sacrificing ministry today.

Bro. Russell G. West then gave an impressive message on The Minister's Task. The minister is the voice of God, bringing God's message to the world.

The ministers, the women, the men and the young people then met in sectional conferences, to discuss with leaders for each group, problems pertaining to their particular group.

The evening missionary message was given by Bro. Bonsack, his subject being: Missions, a Great Enterprise of Hope. A offering was taken for District mission work which amounted to about $170.

We were glad to have with us Prof. Huffman of Bridgewater College who led the music during a part of the conference, and with the help of others brought us some fine special music; also Bro. Guy West and others from adjoining Districts helped in making this a wonderful conference.

Friday the business was handled in a way that will tend toward the promotion of God's kingdom. Delegates on Standing Committee to the 1932 Annual Conference were J. B. Peters and H. J. Woodie; alternates, H. L. Reed and H. W. Peters.

E. E. Bowman.

Boone Mill, Va.

YOUNG PEOPLE'S CONFERENCE AND SUNDAY-SCHOOL CONVENTION

The Young People's Conference and Sunday-school convention of the Middle District of Pennsylvania was held in the New Enterprise church Aug. 4 and 5. The theme for the Conference was "Building for Finer Comradeship." We were fortunate in having as our main speakers for these meetings Brother and Sister H. Stover Kulp of Africa, Sister Anetta Mow of India, and Bro. Rufus D. Bowman and Sister Ruth Shriver of Elgin. Sister Kulp gave an address on "Our African Comrades" and Bro. Kulp on "Comradeship in World Service." Two of our young people also gave messages: Sister Celia Barnett on "Building for Finer Comradeship Among Our Fellow-men," and Bro. Alvin Cox on "The Friendship That Surpasses All." Bro. Bowman gave a very interesting message on "Youth and the Church" and Sister Mow gave two addresses concerning her work in the Girls' Boarding School at Vyara. Since the young people of the District are helping support Sister Mow's work these messages were very much appreciated.

A young people's chorus composed of representatives from several of the surrounding churches gave selections at the afternoon and evening sessions.

"The Measure of Life" was the subject of a very helpful vesper message given by Bro. Bowman. At the close of the missionary conference an offering of $80 was lifted and three young sisters volunteered for Christian service.

The Sunday-school convention was held on the second day. Bro. Albert S. Ritchey of Bedford was elected as a member of the Sunday-school board to succeed Sister Sara G. Replogle. Sister Replogle was reëlected as adult adviser of the young people's work with Bro. Lewis S. Knepper as associate adviser. A budget of $1,200 was approved, $600 of which is for District expenses, and $600 for the support of Sister Bertha Robertson in Africa. The pledges and offering amounted to $1,010.78.

Bro. Kulp, speaking on the subject, "Making Brick Without Straw," told of his experience in making books without a written language. Following his message Sister Kulp sang several African songs.

Bro. Bowman discussed in a very forceful manner "The Church and the Christian Education of Children." He emphasized the importance of placing the child in the midst. To do this will require a change of methods in church work as well as a greater concern for the teachers of children.

Sectional conferences were held with Bro. Bowman in charge of the adults, Sister Bertha Longenecker of the young people, and Sister Ruth Shriver of the children.

Bro. Bowman gave as his closing message, "Whither Bound Religious Education." He emphasized the thought that with Jesus as our Guide we need to begin to accomplish the impossible and have as our objective building a Christ-like character. Bro. H. A. Brumbaugh then discussed Standard Band How to Score.

At the closing session it was decided to send a resolution to the President of the Pocket Testamcnt League approving the appeal made by the business men's council of the League to President Hoover for the appointment of a Day of Prayer in behalf of our country as well as the nations of the world. Bro. Kulp then discussed Building of the Church in Africa.

At the noon hour there were meetings of the women and men. There was good attendance at all these meetings and we feel that seed was sown which will bear fruit.

New Enterprise, Pa. Sara G. Replogle.

PATIENCE THROUGH SUFFERING

The subject of this sketch, Albert M. Bair, was born Nov. 1, 1851, in Stark County, Ohio. When but a child of seven months he was being held in a high chair by one of his admirers, a little girl of twelve, who accidentally let him fall. The result of the fall caused him to be a cripple for life. The mother was out of the room at the time, and when she heard the cries of the baby she came running and asked: "What have you done to my baby?" "Nothing," was the reply. The truth was kept concealed in the heart of this girl until she was married and had children of her own. She then came to the mother and confessed. Bro. Bair, with tears in his eyes says: "I hold nothing against the girl, she did not do it purposely."

He was married to Miss Almira Kimmel on Thanksgiving Day, 1873, and together they walked and talked, labored and toiled, sang and prayed, amid sunshine and shadows, joys and sorrows, smiles and tears until the wife and mother was called to her eternal home on Dec. 16, 1917. This union was blessed with six children, three of whom are still living and three have passed on.

Soon after his marriage he made his choice for the Christ and was baptized by Eld. David Bowers in the bounds of the East Nimishillen congregation, Ohio. He was later called to the deacon's office by the Denver congregation

Bro. Bair was a constant sufferer for three years and was told by five doctors that it was impossible for him to recover. At this time he with his family moved to Colorado and he tells me that he has not had a doctor since coming to the state in 1879. He is now a resident of Littleton, Colo., and worships with the congregation at Denver.

His religion is a religion seasoned with patience which has been made strong through suffering. This has brought forth fruit in a beautiful character. His face beams with goodness and peace. He is not only a source of inspiration to the Denver church but to all with whom he comes in contact. My personal testimony is this—when it is my privilege to address the Denver congregation, I can always feel the inspiration of Bro. Bair, the crippled brother. His physical head is little higher than the back of the pew but his spiritual head towers above the mass and his soul is in tune with the One who knows and cares. Although he is now in his eightieth year and is growing a little feeble, his pew at the morning worship is never vacant.

McPherson, Kans. Oliver H. Austin.

ELD. JAMES A. CAMPBELL

Eld. James A. Campbell, son of Charles and Julia Campbell, was born March 15, 1853. He died June 25, 1931. He was born in Rockbridge County, Virginia, and moved with his parents to Roanoke County, Virginia, where he grew to manhood.



He was married to Eliza Wertz, who died Sept. 4, 1880. To them three children were born. Nov. 16, 1882, he was united in marriage with Hester A. Deaton, who died June 20, 1930. To this union ten children were born. He moved with his family from Roanoke County, Virginia, to Benton County, Missouri, in 1890, where he lived until death.

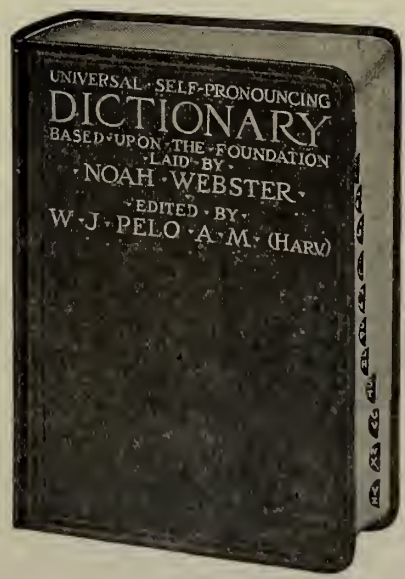
Bro. Campbell was one of those men from whom little was heard. He was reserved in his manner, but when he spoke his words were wisely chosen. His entire life was a continuous flow of Christian character. He united with the Church of the Brethren at the age of fifteen years. He was elected to the deacon's office at the age of twenty years. He faithfully served the church in this capacity for seventeen years.

At the age of thirty-seven he was called to the ministry by the Turkey Creek church at Fristoe, Mo., and subsequently advanced to the eldership by the same church. Soon after his call to the ministry his associate ministers moved out of the community. This left Bro. Campbell alone in the ministry. The responsibility for the care of the church fell upon his shoulders. Through these years he was faithful to

(Continued on Page 30)

SCHOOL DICTIONARY FOR $1

SELF-PRONOUNCING, THUMB INDEX



1,088 PAGES, 5½ x 7½ x 1¾ INCHES

You'll not be disappointed. Big value.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

News From Churches

(Continued From Page 25)

ment was ninety-eight with an average attendance of sixty-five; forty-seven had perfect attendance. At the close of school a program was given followed by camp fire services with lighted cross which was very impressive.—Altha Mahugh, Berthold, N. Dak., Aug. 29.

OHIO

Beaver Creek.—Our church at Zimmerman is planning a homecoming for Sunday, Sept. 20, with Bro. Nicodemus as speaker at the morning and afternoon services; special music by the Couser quartet and others. Basket dinner will be served in the basement. A two weeks' Vacation Bible School closed Aug. 7 with an enrollment of fifty-seven and an average attendance of thirty-three. This was our first school and much interest was shown by the children. We were fortunate to have the services of Mr. and Mrs. Friend Couser; they were assisted by Sunday-school and grade school teachers. A demonstration of regular daily work and worship and an exhibit of hand work were given the evening of Aug. 7. Intermediate girls dressed a friendship doll and primary children made a scrapbook on How We Live, to be sent to our mission in Africa. Oct. 4 promotion day will be observed with Bro. H. M. Coppock as speaker and special music. During the absence of our pastor at different times the appointments have been filled by the following: Bro. Jacob Gingrich, Mrs. Couser, C. D. Zellars of the Ohio Anti-Saloon League with a forceful talk on Prohibition. The Æolian quartet gave a splendid concert, their second appearance here. Our church presented a picture to the pastor of the neighboring Reformed congregation who is leaving for a new field and who had been very active in the township young people's work. A large group attended the Fourth of July Sunday-school picnic at Snyder Park, Springfield. Our annual love feast will be held Saturday evening, Nov. 7. A meeting will also be held at 10 A. M. with evangelistic services beginning Sunday morning, Nov. 8, in charge of Bro. Nicodemus who will preach from the Gospel of John; last year he used the book of Hebrews. The young people's class recently enjoyed a social time at the home of our pastor, Bro. J. H. Eidemiller, at New Carlisle.—Mrs. Henry Stēwart, Xenia, Ohio, Aug. 20.

Chippewa.—June 14 we had Children's Day, the program being under the direction of the young people's class. Previous to this our young people with the aid of other Sunday-school classes secured new carpet for the church, and to the delight of all, new carpet covered the platform and aisles of the church for the occasion. July 9 was the quarterly council. The election of officers resulted as follows: Elder, T. S. Moherman; church trustee, Wesley Rennecker; Y. P. D. advisor, S. A. Showalter; Sunday-school superintendent, Earl Miller. The time of our love feast was set for Oct. 10. Delegates to District Conference are S. A. Showalter and C. H. Murray; alternates, Flora I. Hoff and Oren Sheets. Since the last report ministers L. M. Hoff of Manchester College, Amos Hoff of North Carolina, Bro. Sowers of Black River and Aaron Heestand have brought us helpful messages. Aug. 2 Eld. J. Perry Prather of Ashland, Ohio, began a series of evangelistic services and continued until Aug. 16. Every sermon was full of good wholesome truth. The attendance was excellent. Other denominations of the community were regular attendants and rendered help by giving special musical numbers. The attendance at Sunday-school reached the high water mark of the year. As a result of the meetings eight confessed Christ. The meetings closed with a full house and a renewed interest in the kingdom of God. On the Sunday following Bro. Showalter administered baptism to seven applicants and one was received on former baptism. Aug. 23, under the auspices of the District Y. P. D. cabinet, our church, East Chippewa and Wooster gave a joint program at the latter place. The service closed with an able sermon by Bro. Ira Long of the Akron City church.—Mrs. Flora I. Hoff, Wooster, Ohio, Aug. 26.

OKLAHOMA

Hollow church enjoyed all-day services Aug. 9. Our young people's District conference was held here Aug. 8 and 9. We were glad for the visitors from the five churches represented which totaled eighty-six on Sunday. Bro. R. E. Loshbaugh gave a splendid message at 11 o'clock to an audience of nearly 200. Our conference theme was Peace. We had several interesting discussions. The closing number was a pageant given by the Osage church. We will long remember the conference as one of our best meetings. Our Sunday-school is keeping up well having an average attendance of fifty.—Orpha Loshbaugh, Hollow, Okla., Aug. 28.

PENNSYLVANIA

Cherry Lane church held its harvest service and first homecoming on Sunday, Aug. 23. The day's program began with Sunday-school at 9:30 with 104 present. The lesson was presented by Bro. L. R. Holsinger. The harvest service began at 10:45 with the pastor, Bro. A. Jay Replogle, in charge. Bro. Holsinger preached a very forceful sermon from Psa. 107:31. Special music was furnished by a male quartet from Elizabethtown and by the Cherry Lane mixed quartet. At the afternoon service Bro. G. L. Baker of Waterside spoke on the theme, Seeing Jesus Only. Bro. John Bennett of Artemas told of having worshiped at Cherry Lane fifty-four years ago. Albert Ritchey of Bedford presented some interesting facts concerning the Snake Spring congregation of which Cherry Lane formerly was a part. Other speakers included Brethren Adam Snyder, Herman Guyer and L. R. Holsinger. There was also special music. Bro. J. H. Clapper preached a very interesting and practical sermon in the evening on Love. The ladies' quartet from Black Valley and the men's quartet of Cherry Lane brought special messages in song. Pulpit furniture, presented by the Ladies' Aid of the church, was used for the first time Sunday.—Mrs. A. Jay Replogle, Everett, Pa., Aug. 24.

Chiques church held its harvest and praise service Aug. 22 with nine visiting brethren present. Our offering for the orphanage amounted to $176. Aug. 26 we met in council. Brethren S. H. Hertzler and H. K. Ober were present as members of the ministerial board. Bro. David Gibble and wife were fully installed to the ministry and Bro. B. G. Stauffer and wife ordained to the eldership. It was decided to continue the singing class which closed four weeks ago. Oct. 3 and 4 we will have a Bible institute conducted by Brethren Hertzler and Ober at the Chiques house. Oct. 18 is the date for the children's meeting for Chiques Sunday-school with the promise of Bro. Otho Hassinger of Carlisle as speaker. Preliminary steps are being made for the ministerial meeting to be held in our congregation at the Chiques house Nov. 4 and 5. Sept. 27 is the appointed date for our children's meeting at the Mt. Hope house, Bro. A. C. Baugher as speaker. Delegates representing both Sunday-schools are being sent to the Sunday-school and missionary meeting to be held Sept. 7 at Indian Creek. At a recent young people's conference held at our local college at Elizabethtown our congregation was represented by ten of her young people.—Fanny Zug Shearer, Manheim, Pa., Aug. 27.

Connellsville church enjoyed a two session Bible institute conducted by Bro. O. R. Myers April 19. His messages were both educational and inspirational. On Sunday evening, May 3, we held our semiannual love feast and communion with a splendid attendance; Eld. I. R. Pletcher, a neighboring pastor, officiated, assisted by our pastor, Eld. R. E. Shober. One young lady was baptized in the afternoon. Sunday evening, May 10, the Y. P. D. sponsored a beautiful program in honor of motherhood. Our ninth annual Vacation Bible School convened from June 15 to 28 closing with a demonstration program on the evening of the 28th. Seventy-eight children were enrolled in the school. Mrs. Rowena Friend Blough was principal of the school assisted by six of the Sunday-school teachers. Several of our young people attended the Camp Harmony Training School this summer; Hiram Lepley and LeVaughn Friend having gone as group councilors. Our summer attendance has been good; exceeding that of a year ago.—Mrs. R. E. Shober, Connellsville, Pa., Aug. 27.

Hanover.—During the past two months we have had several visiting ministers with us. Bro. C. C. Brown of Thomasville delivered an interesting sermon, as also did Bro. Birnie Bowers of the Piney Creek church, and Paul Newcomer of the Pleasant Hill congregation. Sunday evening, Aug. 16, Bro. Ray Kurtz of Elizabethtown gave us an inspiring talk on the subject of Peace. Sunday morning, Aug. 23, Bro. Daniel Bowser of York delivered the sermon. In the afternoon the Gleaners' class of York and the Willing Workers' class of the local Sunday-school had a joint meeting and presented an interesting program on the subject of Service. This meeting was open to the public and was well attended and greatly enjoyed by all. We hope to have more of these joint meetings and feel that they will be the means of bringing our young people into closer Christian fellowship. Our delegates to Sunday-school and ministerial meeting were Brethren E. E. Baugher and Chas. H. Huff.—Effie M. Crawford, Hanover, Pa., Aug. 24.

Marsh Creek church met in council on Aug. 15. We are having a series of meetings at the Friends Grove house beginning on Sept. 20 with Bro. H. M. Snavely, evangelist. We decided to hold our love feast at the Marsh Creek house at the close of the meetings—Oct. 4. Delegates to District Meeting are Brethren B. F. Lightner and B. F. Kline. Aug. 16 we were favored by a lecture on Peace by Bro. Kurtz of Elizabethtown, Pa. Since our last report five have been baptized.—Minnie E. Kline, Gettysburg, Pa., Aug. 26.

Oakdale-Red Bank.—We have been very happy to have with us and enjoy the services of Bro. Fred Hollingshead, a young minister from the Stonerstown congregation. He is, however, leaving the first Sunday of September, making preparations to go to Juniata College. We will be very sorry to see him go as he has done much good. Our Sunday-school is growing very nicely. Since July 1 our lowest attendance was seventy-three and highest eighty-four, with eighty-eight on the roll. Since our pastor came a young men's Bible class has been organized. Last Sunday thirteen were in the class. We have mid-week prayer meeting which we believe will be very helpful in the upbuilding of our church. Last week our elder, Bro. C. C. Sollenberger of Uniontown, came to administer baptism to five young people. He also expects to hold the love feast on the last Sunday evening of August. Aug. 23 our pastor is beginning a week's revival ending Aug. 30 with the love feast. The young people are doing fine work. Last Sunday night they sponsored an interesting program. They also meet every Friday for play night. Our regular council will be held in October.—A. C. Shumaker, New Bethlehem, Pa., Aug. 19.

Scalp Level.—Since our last report a young girl has been received into the church by baptism. We are looking forward to November when Eld. R. P. Bucher of Quarryville will conduct our evangelistic meetings. The last Sunday in September our pastor will conduct the installation for our newly elected church and Sunday-school officers for the next church year. The first Sunday in October we will observe as rally day in our church and Sunday-school. The first Sunday in September our church will have a homecoming day service, morning, afternoon and evening. At the afternoon service Bro. G. R. Blough will be the preacher.—Mrs. J. A. Buffenmyer, Windber, Pa., Aug. 26.

VIRGINIA

Ida Grove.—Our two weeks' evangelistic services closed Aug. 22 with eleven additions to the church by baptism. Bro. H. E. Wakeman

labored earnestly with us and preached sixteen Spirit-filled sermons. Sister Ruth Strickler directed the music. A quartet from Mt. Zion congregation rendered selections several nights which were very much enjoyed. We feel that not only has the membership been increased but that the church has been strengthened and encouraged. We are having a Bible class each Sunday evening with Bro. Wakeman as teacher.—Fanny S. Woodward, Luray, Va., Aug. 25.

Lebanon.—Aug. 2 Bro. Edw. K. Ziegler, outgoing missionary to India, came to conduct our revival. He preached eighteen Spirit-filled sermons and made seventy-five calls within the congregation in fifty-four homes, making friends wherever he went. Each evening preceding the sermon he gave a chalk talk or story to the children. These services were well attended by all the churches in the community. We feel the church has been strengthened by Bro. Ziegler's labor among us. Six were added to the church by baptism. Aug. 8 we met in council. The visiting brethren brought a good report. S. D. Miller was elected elder for another year. Edgar C. Wine was chosen Sunday-school superintendent with J. L. Hulvey, assistant. The support of Bro. Shull of India was considered and we decided to do all we can toward his full support for the year. A stewardship class will be conducted in the near future. We will hold our love feast Oct. 17 at 3 P. M. The council was followed by a harvest home service with Bro. Ziegler preaching from the text, "What shall I render unto the Lord for all his benefits toward me?"—Lila B. Wine, Mt. Sidney, Va., Aug. 20.

Pleasant Valley.—This church has recently experienced a splendid revival conducted by Bro. D. C. Naff of Roanoke. The meeting began Aug. 10 and closed the 23rd. Bro. Naff preached fifteen inspiring sermons and as a result sixteen made the decision and were baptized. Aug. 19 the county Sunday-school convention was held. Bro. Minor C. Miller of Bridgewater gave us two very much appreciated addresses. Our Sunday-school rooms have recently been completed. The love feast will be held Oct. 17 and 18.—Bertha Reed, Floyd, Va., Aug. 28.

Salem church met in council Aug. 15. The first part of the session was devoted to a harvest meeting service. Eld. L. R. Dettra, W. L. Riggleman and our minister, David Messick, and Cephas Fahnestock all made fitting remarks. Eld. Dettra presided at the council. The visiting brethren made a favorable report. The offering for general expenses was $18.71. We are looking forward to a series of meetings by Bro. King of Pennsylvania to begin Sept. 6. The love feast will be Sept. 19 at 3 o'clock. Bro. B. F. Landis of Harrisonburg, Va., delivered a sermon for us Sunday morning; he also preached at White Oak in the afternoon. Sister E. C. Bixler of Maryland spoke Sunday evening, Aug. 9, on the subject of Peace.—Esther Leidig Thompson, Middletown, Va., Aug. 21.

WASHINGTON

North Spokane church met in council July 19. Bro. Ralph Schlichtig and his sister Joy were elected delegates to District Meeting, with Helen Force as alternate. Letters were granted to our pastor, Eld. O. B. Gregory, and wife who are leaving. He will be principal of East Wenatchee junior high school. The members held a banquet at the church Aug. 8 as a farewell for Bro. Gregory and family and also as a welcome for our new pastor, Eld. D. W. Shock, and wife of Hermosa Beach, Calif. Our elder, Bro. Hiner, was with us at this time also. Nine of our members drove to Zillah, Wash., to attend the summer conference and District Meeting Aug. 12-16 and reported a very enjoyable and profitable meeting. The conference and District Meeting are to be held in the bounds of this church next year.—Nora A. Willey, Spokane, Wash., Aug. 27.

WISCONSIN

Stanley church met in council Aug. 18. Reports were given from the different departments of the church work, also from the ministerial, financial and other committees. Sunday-school officers were chosen for the new year which begins Oct. 1. Sister Ella Yingst was chosen superintendent. The church decided to retain Bro. O. L. Harley as pastor for another year. Brother and Sister Harley were chosen to represent the church at District Meeting. It was decided to hold our love feast Sept. 25.—Mrs. Jacob Winkler, Stanley, Wis., Aug. 25.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, N., Empire, Oct. 9-12.
Florida & Ga., Brooksville, Oct. 9-11.
Indiana, Middle, Eel River, Oct. 6-8.
Kansas, N. E., Richland Center, Oct. 2-5.
Kansas, N. W., Maple Grove, Oct. 16-19.
Kansas, S. E., Oct. 23-26, Independence.
Kansas, S. W., East Wichita, Oct. 16-19.
Ohio, N. E., Springfield, Oct. 6-8.
Pennsylvania, S., Carlisle, Oct. 27, 28.
W. Va., First, Greenland, Brick church, Oct. 10.

HOMECOMING MEETINGS

California
Sept. 13, Fresno.

Indiana
Sept. 20. Kokomo.
Oct. 4, Elkhart City.

Ohio
Sept. 13, Reading.
Sept. 13, Dickey.
Sept. 20, Beaver Creek.

Pennsylvania
Sept. 13, Green Tree.
Sept. 13, New Enterprise.
Sept. 20, Aughwick, at Germany Valley.

LOVE FEASTS

Illinois
Sept. 12, Pleasant Grove.

Indiana
Sept. 12, Turkey Creek.
Sept. 19, 7:30 pm, Upper Fall Creek.
Oct. 3, 7:30 pm, Anderson.
Oct. 3, Mexico.
Oct. 24, 7 pm, Blue River.
Oct. 25, Kokomo.
Oct. 31, Bethel.

Iowa
Sept. 14, English River.
Oct. 3, Brooklyn.

Maryland
Oct. 10, 2 pm, Piney Creek.

Michigan
Oct. 10, 10:30 am, Crystal.
Oct. 10, Hart.

Ohio
Oct. 10, Chippewa.
Oct. 11, 6:30 pm, New Philadelphia.
Oct. 17, 7:30 pm, Ross.
Oct. 31, 7 pm, County Line.

Pennsylvania
Oct. 4, Marsh Creek, Marsh Creek house.
Oct. 4, New Enterprise.
Oct. 11, Spring Grove.
Oct. 18, Huntsdale.

Virginia
Sept. 12, 4:30 pm, Johnsville.
Sept. 19, 3 pm, Salem.
Sept. 19, Fremont.
Oct. 11, 4:30 pm, Greenmount.
Oct. 17, 3 pm, Lebanon.
Oct. 17, 18, Pleasant Valley.

West Virginia
Sept. 19, Mountain Dale.
Sept. 26, Mt. Dale.

Wisconsin
Sept. 25, Stanley.

The Death of Dr. Sharp

reminds us of **his great work as an educator.** Fortunately he left in permanent form a record not only of his own work but **history of all of our schools and colleges.** Our most complete record of all the schools to be had in one volume.

THE EDUCATIONAL HISTORY
of
THE CHURCH OF THE BRETHREN

contains **383 pages** and is illustrated with many pictures. Written as only **DR. SHARP** could write it, as he was a principal actor in much of this record. **$2.00.**

Brethren Publishing House, Elgin, Illinois

TWO GREAT COOK BOOKS

No. 1. Inglenook Cook Book

The Inglenook Cook Book is in a class by itself. **None better for general use.** So say thousands of users. You'll say the same, once you try it.

No. 2. When Sue Began to Cook

A Cook Book for mothers who would teach their girls how to cook. Gives recipes and tells each step of the way for a girl who knows nothing about the process. One recipe for each week. And Sue describes the process so that the girls want to read what she says and do as she directs. She makes learning to cook interesting. A book for the home that means to help its girls to work intelligently and efficiently. Mothers will have a hard time keeping their girls out of the kitchen if they read **"WHEN SUE BEGAN TO COOK."**

Price of each book is $1.00. Order them now

Brethren Publishing House, Elgin, Ill.

ELD. JAMES A. CAMPBELL

(Continued From Page 27)

his congregation and the general brotherhood in his leadership, which is evidenced by the high type of members he developed and the way in which they have supported the activities of the church. During the past fifteen years, or more, the annual per capita giving to District and General Mission work was $15. These facts, with the esteem in which he was held by the community and the county in which he lived, speak louder than words in declaring the merit of his qualities as a man and leader among men.

His passing leaves the little flock at Fristoe without ministerial leadership. But with a determination on the part of the membership to carry on the work he had fostered, Sunday-school will be continued as in the past and the pulpit will be filled as arrangements can be made in the future.

By the faithfulness of Brother and Sister Campbell as Christian parents they were happy in seeing all the children come into the church and develop into loyal church workers.

Funeral services were held from the Turkey Creek church and conducted by Eld. L. V. Irig of Wheatland, Mo., using as his text 2 Pet. 1:10. The last sermon Bro. Campbell preached to his people was based on the same text, and strongly urged his hearers to use this chapter and its teaching as the pattern for their life.

Leeton, Mo. James M. Mohler.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Bishop-Blickenstaff.—By the undersigned at the home of the bride's parents near Norton, Kans., Aug. 11, 1931, Ralph Bishop of Oronoque, Kans., and Vera Blickenstaff of Norton, Kans.—M. G. Blickenstaff, Summerfield, Kans.

Blickenstaff-Schreiner.—By the undersigned at the home of the bride's parents in Tampa, Kans., Aug. 16, 1931, Archie L. Blickenstaff of Quinter, Kans., and Leah Schreiner of Tampa, Kans.—M. G. Blickenstaff, Summerfield, Kans.

Cunningham-McGee.—Lysle Gordon Cunningham, son of Mr. and Mrs. J. C. Cunningham of Purgittsville, W. Va., on May 10, 1931, at Oakland, Md., married Miss Hazel McGee, daughter of Mr. and Mrs. Chas. McGee of Rada, W. Va.—Sarah C. Cunningham, Purgittsville, W. Va.

Dine-Gauch.—On Aug. 19, 1931, at the residence of the undersigned, officiating minister, Mr. Harold Dine, New Paris, Ohio, and Sister Mary Gauch, Eaton, Ohio.—Ira G. Blocher, Greenville, Ohio.

Hartsough-Meyers.—By the undersigned at his residence, Aug. 11, 1931, Bro. Max Hartsough of Wayne, Ohio, and Sister Viola Meyers of Cygnet, Ohio, both from the Portage church.—Geo. W. Garner, Walbridge, Ohio.

Lamborn-Jarboe.—By the undersigned at his home, Mr. Samuel Lamborn and Sister Ruth Jarboe, both of Garden City, Kans., on Aug. 23, 1931.—H. D. Michael, Larned, Kans.

Miller-Sandford.—At the church June 7, 1931, by the pastor, Eld. W. H. Miller and Mrs. Emma Sandford.—D. J. McCann, Independence, Kans.

Morrison-Miller.—By the undersigned at his home, Aug. 15, 1931, Bro. Dale Morrison and Sister Alvilda Miller, both of Independence, Kans.—D. J. McCann, Independence, Kans.

Whiteneck-Gibson.—Married by the undersigned in the church at Miami, N. Mex., Aug. 1, 1931, Mr. Wray Whitenecck of Limon, Colo., and Miss Irene Gibson of Miami, N. Mex.—Frank W. Gibson, Miami, N. Mex.

Wratil-Seitz.—At the home of the bride's parents, Mr. and Mrs. Geo. Seitz, Larned, Kans., Mr. Rudolph A. Wratil and Sister Thelma Louise Seitz by the undersigned on Aug. 20, 1931.—H. D. Michael, Larned, Kans.

FALLEN ASLEEP

Barklow, Sarah (Hixson), was born March 29, 1857, at Cedarville, Stephenson County, Ill., and died at her home in Summerfield, Kans., Aug. 20, 1931, age 74 years, 4 months and 23 days. Sister Barklow united with the church at the age of seventeen and was faithful to the end. Though she had been failing in health for almost a year the cause of her death appeared only a few hours before her passing. The heart seemed to have worn out. She was married to Amos Barklow March 25, 1877, at South English, Iowa. She leaves her husband and two sons, five children and her brothers and sisters having preceded her in death. Interment in the Richland Center cemetery. Services by the undersigned.—M. G. Blickenstaff, Summerfield, Kans.

Barnhart, Owen, born Nov. 4, 1850, died Aug. 19, 1931, at his home in Morehead, Ky. He married Emma Cabaniss Aug. 4, 1869. He was a minister of the Brethren Church for a number of years. For the last four or five years he had been an invalid. Funeral services by Bro. Lions.—Mrs. E. F. Reed, Cranston, Ky.

Barron, Sister Abigail (Meyers), died July 21, 1931, aged 84 years and 8 days. She married Geo. Barron and to them four children were born, all of them preceding her. She is survived by her husband, five grandchildren and one great-grandchild. She became a member of the Church of the Brethren in early life and remained faithful until death. Funeral services by the writer assisted by Rev. L. W. Gross. Interment in the Samuels cemetery.—J. W. Wegley, Somerset, Pa.

Borror, Eliza Rebekah Jane, widow of John M. Borror, died July 16, 1931, aged 69 years, 4 months and 10 days. She united with the Church of the Brethren about seven years ago and lived a faithful Christian life. She leaves her husband and several stepchildren. Services at the home near Pansy, W. Va., by the writer. Interment in the home burial ground.—Peter I. Garber, Petersburg, W. Va.

Byerly, John, son of I. Wm. and Grace Byerly, died in the home of his parents near Lima, Ohio, Aug. 24, 1931, aged 23 years, 1 month and 13 days. At the age of twelve he united with the church. He was always interested in its work and in the last few years had been especially helpful as Sunday-school teacher, speaker on various occasions, and leader of the B. Y. P. D., serving as president of the local and president and vice-president of the District organization. Since graduation from Manchester College he had been principal of the Houston, Ohio, high school. He is survived by his widow, Lucile Oberholser Byerly, parents, five sisters and a brother. Funeral in the Pleasant View church near Lima by J. J. Anglemyer, A. P. Musselman and the writer. Burial in the Pleasant View cemetery.—I. Clifford Paul, Lima, Ohio.

Collins, Robert Glenn, son of Bro. Samuel and Sister Grace Collins, born Aug. 28, 1930, died at his home near Waltersburg, Aug. 1, 1931, following a short illness. He is survived by his parents, four brothers and three sisters. Services at the home by Bro. C. C. Sollenberger. Burial in the Redstone cemetery.—Ella McKnight, Uniontown, Pa.

Cook, Sister Elizabeth (nee Detrick), widow of Reuben Cook, died June 14, 1931, in the bounds of the North Mill Creek congregation, aged 90 years, 7 months and 13 days. She united with the Church of the Brethren more than forty-six years ago. She had rendered a life of faithful service to her Master, and her consecrated life was a great inspiration to all with whom she came in contact. Funeral at the home of her son, Scott Cook, with whom she lived, by the writer. Interment in the family cemetery.—Peter I. Garber, Petersburg, W. Va.

Davenport, Robert W., son of Noah and Sarah Davenport, was born near Nappanee, Ind., Nov. 22, 1861, and died suddenly at his home in Arcadia, Calif., July 8, 1931, aged 69 years, 7 months and 16 days. He was a faithful member of the Church of the Brethren. He and his wife, Mary J., were baptized March 1, 1887. He was elected a deacon in 1896 and served faithfully to the end. Northern Indiana kept him a member of the District Mission Board for a period of fifteen years. He also served as superintendent of Sunday-school for a like period of time. He was united in marriage to Mary J. Cripe Dec. 20, 1883. To this union seven children were horn. He is survived by four children, ten grandchildren and one sister. Funeral services were held at his California home by Eld. Baker and at Goshen, Ind., at the City church by Eld. Zigler and T. E. George. Both services were largely attended—a strong testimony of the communities of their esteem of the man. His body was laid to rest in Rock Run cemetery only a little way from his Indiana home.—T. E. George, Goshen, Indiana.

Fyock, Sister Bessie, died July 11, 1931, aged 42 years and 1 month. Very early in life she united with the Church of the Brethren and was a faithful worker for the cause she loved. She is survived by her husband, Bro. Hilbert Fyock, two sons, two daughters, parents, three brothers and one sister. Funeral services by her pastor, A. E. Edwards. Interment in the Montgomery church cemetery.—Mrs. Gust Fetterman, Glen Campbell, Pa.

Gabbart, Bro. Moses A., born Feb. 5, 1867, died May 17, 1931. He united with the Church of the Brethren in 1921. He married Miss Entsler who survives with two sons and two daughters. Funeral at Lebanon by Bro. B. W. Huff. Interment at Lebanon.—Lila B. Wine, Mt. Sidney, Va.

Hertzler, Magdalene Bashore, born in Juniata County, Pa., died in Whittier, Calif., Aug. 18, 1931, aged 83 years, 8 months and 23 days. Dec. 25, 1867, she married Ephraim Hertzler who preceded her about

a year ago. In 1872 they moved to Douglas County, Kans., and in 1900 to Lawrence. To this union were born eight children, of whom two survive. For the past two months Mrs. Hertzler had resided in California with her daughters. There are also six grandchildren. When a young woman she united with the Church of the Brethren and spent her entire life in loyal and faithful service. Funeral in Lawrence by the writer. Burial in Rock Hill cemetery.—W. B. Devilbiss, Ottawa, Kans.

Leisey, Sister Sadie, nee Gassert, died at her home at West Myerstown, Aug. 11, 1931, aged 54 years. She was a patient sufferer with diabetes. Twenty-four years ago she became a member of the Church of the Brethren. She married Samuel Leisey who survives with one daughter, son, two grandchildren, mother, sister and six brothers. Services by Elders Michael Kurtz and Harvey W. Frantz in the Myerstown house. Interment in the Heidelberg cemetery.—Alice B. Royer, Myerstown, Pa.

Michael, Cecil Floyd, was born Sept. 13, 1906, died July 25, 1931, aged 24 years, 10 months and 12 days. He leaves a young wife, Sister Mildred Michael, two little daughters, father and mother, one brother, two sisters. He was a merchant and postmaster at Clifton Mills, W. Va., and had the respect and esteem of the entire community. Funeral services were held at the Clifton Mills church, conducted by the writer and Rev. J. R. Fitzwater of the M. E. Church, and burial in the Fairview cemetery near Pisgah, W. Va.—Jeremiah Thomas, Bruceton Mills, W. Va.

Moser, Sister Olivia, daughter of the late John Moser, born near Broad Run, Md., died after a brief illness July 19, 1931, at her home near Burkittsville, Md., Pleasant View congregation. She was in her seventieth year. One brother and four sisters survive, also a number of nieces and nephews. She united with the Brethren Church when quite young and lived faithful until death. Services at the church by Bro. M. G. Wilson. Interment in cemetery adjoining.—Mrs. J. S. Bowlus, Burkittsville, Md.

Ridenour, Gail D., son of Chas. and Orla Ridenour, born in Carroll County, Ind., died at the hospital in Logansport, Aug. 18, 1931, aged 25 years and 17 days. Surviving are his father, stepmother, brother and half sister. Services in Flora by the writer. Burial in the Sharon cemetery.—Ray O. Shank, Flora, Ind.

Shideler, Roy D., son of Wm. and Mina Shideler, born in Lancaster Township, died Aug. 24, 1931, aged 48 years, 5 months and 16 days. Surviving are the companion, Nellie Neff Shideler, nine children, father and two sisters. His mother preceded him fifteen months ago. He was a respected citizen, an excellent neighbor. Services in the Salamonie church by the writer and Eld. Wm. Ulrich. Interment in the Lancaster cemetery.—Ray O. Shank, Flora, Ind.

Shroyer, Mary Beers, daughter of Lucinda and Thomas Beers, died Aug. 15, 1931, aged 84 years, 7 months and 14 days. She was a member of the old Disciple Church at Port Jefferson, being baptized at the age of fourteen. Later she became affiliated with the Church of the Brethren at Bellefontaine. Feb. 22, 1873, she married Aaron Shroyer; to this union were born seven children, five of whom remain with the father, sister, half brother, nine grandchildren and four great-grandchildren. For over seventy years she was a follower of the Master and gave to her children the Christian home that was so dear to them. Funeral in the Huntsville M. E. church by the writer assisted by Rev. Cramer. Interment in Bellefontaine mausoleum.—John Wieand, Bellefontaine, Ohio.

Spickler, Bro. John T., born May 28, 1865, near Mastersonville, Pa., died Aug. 18, 1931, at the home of his daughter, Sister Harvey Lehman. He is survived by two sons, four daughters, sister and brother. His wife, Emma (Gibble), died Aug. 3, 1926. He was converted when a young man and proved a faithful and consistent member of the church. He was confined to his room for the last four months with dropsy. Funeral services at the Chiques house by Brethren H. L. Hess, B. G. Stauffer and S. S. Eshelman. Interment in adjoining cemetery.—Fanny Zug Shearer, Manheim, Pa.

Van Sickle, Sister Martha Ellen (Guthrie), daughter of Joseph and Hannah Guthrie, was born July 22, 1871, died at her home in Hazelton, W. Va., Aug. 21, 1931, aged 60 years and 30 days. She was united in marriage to Eld. Geo. W. Van Sickle on April 7, 1892. To this union were born six children, three of whom are living. Besides the husband and children, she leaves an aged mother, Mrs. Hannah Guthrie of Hazelton, W. Va.; three brothers, two sisters, one grandchild. She accepted Christ and joined the Church of the Brethren in her girlhood days and lived a faithful Christian life until its close. She was anointed some weeks preceding her death. Funeral services were conducted by the writer and M. Guy West at the Glade Union church. The body was laid to rest in the family cemetery near their former home.—Jeremiah Thomas, Bruceton Mills, W. Va.

Wetzel, Eliza Annie, widowed, died June 21, 1931, in the bounds of the Moorefield congregation, aged 77 years. She was the mother of a large family of children, most of whom survive. She united with the Church of the Brethren in girlhood and lived a consistent Christian life and was loved and respected by all who knew her. Services from the home by the writer. Interment in a cemetery near by.—Peter I. Garber, Petersburg, W. Va.

Books By Brethren Authors

Abraham the Faithful, Galen B. Royer ..... $ .35
African Stories, A. D. Helser 1.75
Beatitudes, The, S. N. McCann ..... .75
Boy and the Man, The, J. H. Moore 1.25
Boy Who Would Be King, Elizabeth Rosenberger ..... .35
Builders of the Church of the Brethren, John S. Flory 1.00
Character Builders' Club 1.25
Character Stories, Ezra Flory 1.00
Charlie Newcomer, Wilbur Stover ..... .35
Conquests for God, Minor C. Miller 1.35
Conquest of Peace, The, Harry A. Brandt 1.25
David's Children, Bess Bates 1.25
Early Days of Vyara ..... .75
Educational History of the Church of the Brethren, S. Z. Sharp 2.00
Family Worship, W. B. Stover ..... .75
Golden Pen, The, W. Arthur Cable ..... .50
Great First Work of the Church, The, Wilbur Stover ..... .60
Heart of the Crimson Cross, The J. M. Henry 2.00
Heroic Lives, Minor C. Miller 1.35
History and Doctrine of the Church of the Brethren, Otho Winger 2.00
History and Messages of Hymns, Mrs. M. B. Garrett and Wm. Beery 1.50
In Sunny Nigeria, A. D. Helser 1.50
Inglenook Cook Book 1.00
Junior Folks at Mission Study—China ..... .60
Junior Folks at Mission Study—India Nora Berkebile ..... .60
Life and Sermons of James Quinter, Mary N. Quinter 1.00
Life of D. L. Miller, Bess Royer Bates
Regular edition 1.00
Special edition ..... .60
Life of R. H. Miller, Otho Winger 1.00
Literary Activities of the Brethren in the Eighteenth Century, Jno. S. Flory 1.25
Lord Our Righteousness, The, S. N. McCann ... .50
Lost Brothers of the Alleghanies, James A. Sell ..... .15
Lord's Prayer, The, R. H. Miller ..... .75
Missions in the Church of the Brethren, Elgin S. Moyer 2.50
Motives and Expression in Religious Education, C. S. Ikenberry 2.00
New Testament Doctrines, J. H. Moore ..... .75
Nineteen Centuries of the Church of the Brethren, D. W. Kurtz ..... .50
Our Missions Abroad, Elgin S. Moyer ..... .50
Primary Folks at Mission Study, Viola Eisenbise ..... .50
Prophecy, Mrs. Mary Morris 2.50
Practical Sermons, I. J. Rosenberger 1.25
Revised Minutes of Annual Meeting 1.50
Studies in Doctrine and Devotion, Kurtz, Blough, Ellis ..... .75
Studies in Christian Stewardship, Part I, Part II, Hawbaker and Dotterer, Each ..... .25
Symphony of Life, The, D. W. Kurtz ..... .50
Some Brethren Pathfinders, J. H. Moore 1.50
Two Centuries of the Church of the Brethren .. 1.50
With Williams Our Secretary, J. E. Miller 1.00

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

FOR SALE: Farms and City Property. Write for information. No charges.
John Isenbarger, North Manchester, Ind.

Order your Bibles, Hymnals and Song Books from
Brethren Publishing House, Elgin, Ill.

"HOW LONG WILL EIFFEL TOWER STAND?"

"Just So Long As You Keep the Rust Away With New Paint"

How long will you keep young and fresh and alive in mind? Just so long as you refresh yourself with reading good books, getting new ideas, drinking in what other great minds have produced. What you learn in high school, college and seminary soon is forgotten. Only those who read and think as they read continue to grow.

What new fresh paint is to Eiffel Tower books may be to your mind and thought life. The unfertilized field soon refuses to produce good crops. He who does not read soon runs dry and finds he has nothing to give out.

Cease Reading and You Rust—Keep Reading and You Grow

Modern Pagans ..... **$.50**
By Charles M. Sheldon

Describes a typical family in a typical community, but pagan through and through. But they are transformed. Read the book and learn how it was done.

What Ails Our Youth? **$1.00**
By George A. Coe

A timely discussion of a timely topic. If you know Dr. Coe you know what he has to say and how he will say it. You will refer to this book repeatedly.

Religious Education in the Family **$2.00**
By Henry F. Cope

And if you do not provide religious training in the home the boys and girls must enter life with a serious handicap. A book for fathers and mothers who care for their children.

Anne—Princess of Everything **$1.00**
By Blanche Elizabeth Wade

A story for every girl, in which the real and the magic are interwoven so as to win and hold attention at all times.

Beliefs That Matter **$2.75**
By William Adams Brown

The author's plain statement of what he as a Christian believes, so written as to be easily comprehended by the average man and woman.

The Testing of Janice Day **$1.25**
By Helen Beecher Long

The story of a typical New England girl, her experiences with the first automobile in her town, and she the owner of the car, her noble character shining continually in spite of misunderstandings.

The Clash of World Forces—Bolshevism, Nationalism, Christianity **$1.50**
By Basil Matthews

A series of lectures delivered to university groups in which the author brings to light the forces now at work reshaping the present civilizations. A book that will open your eyes to present-day movements.

Projects in World Friendship **$1.25**
By John Leslie Lobinger

The author believes that the best way to interest children and young people in world friendship is to help them to know the people of their own and other communities personally. Possessed with this knowledge friendship can be cultivated among all classes.

The Spread of Christianity in the Modern World **$2.50**
By Edward Caldwell Moore

You will never know too much concerning the spreading of the Christian religion throughout the world. Modern civilization has been so highly influenced by Christianity that it can not be understood without a knowledge of the spread of the Gospel.

Betty Ann—Beginner **$1.00**
By Frances Dunlap

The story of five-year-old Betty Ann as she grows up in the home and in the Sunday-school. Her frank statements will help fathers and mothers and teachers to weigh anew their attempts at teaching her the right ways of life.

The Nursery Class **$1.50**
By Eva B. McCallum

Stories, rhymes, songs and other suggestions for those in charge of children three and four years old. Just what teachers and parents have been wanting.

Steps on the Ladder of Faith **$1.50**
By James M. Gray

This veteran Bible teacher sets forth in simple style the nature and meaning of Christian faith, and the foundations on which it rests. Prepared especially for young people.

Great Men of the Christian Church **$1.50**
By Williston Walker

Twenty biographies beginning with Justin Martyr and Tertullian, and ending with Jonathan Edwards and Horace Bushnell. Stresses the work of each, and in a striking manner paints such pictures that you will remember the men and their work.

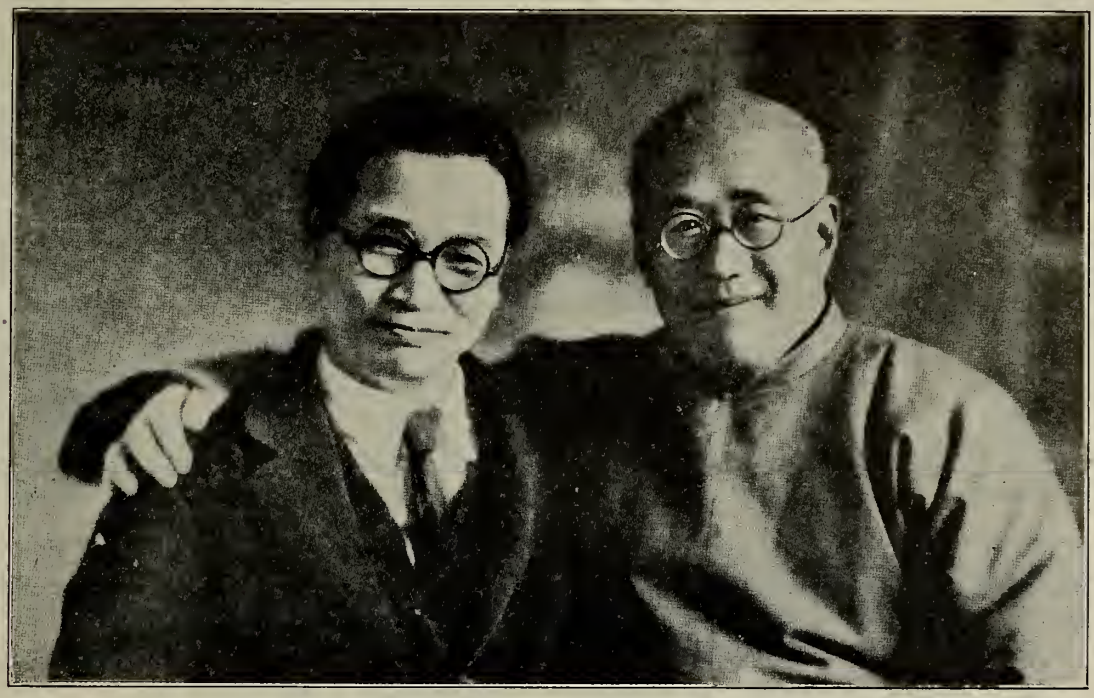
We have intentionally mentioned books of different classes on this page because we wanted something for all. Use this as your order sheet.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., September 19, 1931 | No. 38



Toyohiko Kagawa, the great Japanese evangelist and social worker, and C. Y. Cheng, the noted Chinese Christian leader, are now in this country. See editorial on page 4.

IN THIS NUMBER

Editorial—

God Proposes and Man Disposes (E. F.), ... 3
Banking on Human Nature (H. A. B.), ... 3
The Forgotten Factors in National Security (E. F.), ... 3
Church Work in Hard Times (H. A. B.), ... 3
As Toyohiko Sees It (E. F.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

The Way, the Truth, and the Life (Poem). By Kenneth Morse, .. 5
The Seven Scriptural Laws of Plenty. By James M. Moore, ... 5
The Alarming Bread Line. By E. S. Bowman, ... 7
Seek Ye First. By Perry L. Rohrer, ... 8
Working Together Better Than Disputing. By C. S. Hoff, ... 8
Not Israelites But Christians. By William Mohler, ... 9
Being a Christian in the Business World. By E. H. Eby, ...11
Strengthen the Church for Increased Burdens (H. S. M.), ...21
Monthly Financial Statement (C. M. C.), ...21

Missions—

Meeting of the General Mission Board (C. D. B.), ...12
Meneklal Sadhu's Christian Testimony. By Harlan J. Brooks, ..13
The Love of Christ. By A. D. Helser, ...13
Signs of Permanent Progress. By F. H. Crumpacker, ...14
Quadrennial Convention of the Student Volunteer Movement, ...15

Pastor and People—

The Gist of the Sermon. By D. W. Kurtz, ...18
The Recruiting of the Ministry, ...18
Could We Have Done It? By Chester E. Shuler, ...19
Indoctrinating Young Christians.—No. 22. By Galen B. Royer, ..19

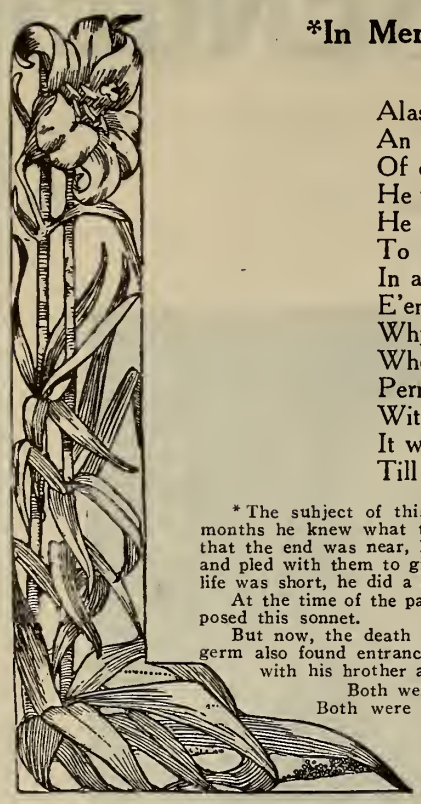
Home and Family—

When Son Is Sick (Poem). My Mildred Allen Jeffery, ...22
Twenty Pennies. By Leo Lillian Wise, ...22
Why He Could Not Pay for Them. By Cora Price Bowen, ...23
The Man Who Made Good. By George W. Tuttle, ...23

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



*In Memoriam—A Story of Two Brothers

BY JOHN BYERLY

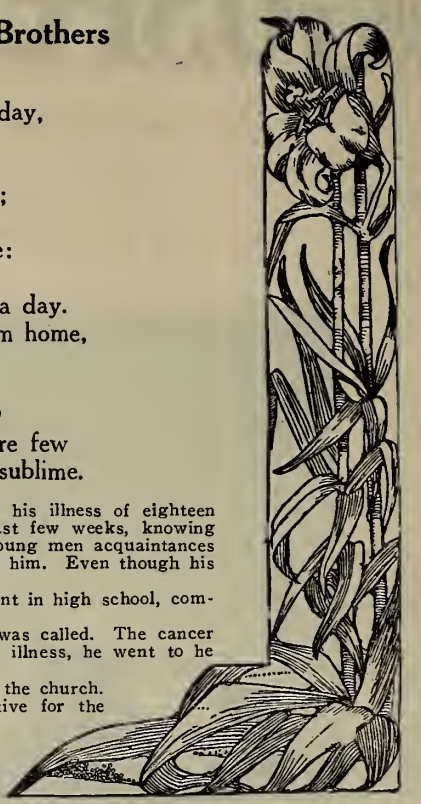
Alas, there comes to me through all the day,
An image and a sacred memory
Of one that was so very dear to me;
He was my aim, my model, and my way;
He led me on, upward day by day
To higher, nobler things than I could see:
In all, he lived that I might better be,
E'en though he only lived what seemed a day.
Why should the heavenly Father call him home,
Who had a life to live and work to do,
Permitting me to live for longer time,
With but his memories to lead me home?
It was the Father's plan. His years were few
Till he should meet his God and Lord sublime.

* The suhject of this sonnet died in 1924 with cancer. During his illness of eighteen months he knew what the end of his disease would be. In the last few weeks, knowing that the end was near, he called to his bedside a numher of his young men acquaintances and pled with them to give their lives to the Lord and live to please him. Even though his life was short, he did a great good.

At the time of the passing a younger brother, John, then a student in high school, composed this sonnet.

But now, the death angel has come again, and this time John was called. The cancer germ also found entrance into his system and after a five months' illness, he went to he with his hrother and his Master.

Both were fine Christian hoys, actively interested in the church. Both were hrilliant, honor students in school and active for the Lord. Who can tell what the results of their lives might have heen had they heen allowed to live? In these seeming inconsistencies, we can only say, the Lord knoweth hest.—I. Clifford Paul, Lima, Ohio.



Execute Your Own Will . .

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of .....dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., September 19, 1931 No. 38

EDITORIAL

God Proposes and Man Disposes

BORN out of long experience with life and its surprises came the observation that man proposes and God disposes. How very true! How futile, often, man's best efforts to realize his aims! How numerous and insistent the unforeseen contingencies which spoil his plans! "If the Lord will" is the great fact which conditions the fulfillment of human purposes.

But the other is just as true. God is the first and greatest Proposer in the universe and man the chief wrecker of his plans. He proposes that all men come to the knowledge of the truth and live but most of them refuse. Few if any, accept his proposal with perfect whole-heartedness. In Christ he offers us abundant life. And we fear to take it, choosing bare existence rather.

God proposes that the church shall light up the world. He has asked it to disciple all the nations. He proposes to supply the necessary power. But man disposes of the project lightly and thus largely renders the divine proposal void. It is man's delinquency, not God's, that the work of the kingdom goes so haltingly.

E. F.

Banking on Human Nature

ON what must have been a blue Monday, the prophet Jeremiah said: "The heart is deceitful above all things, and desperately wicked: who can know it?" And there are times when it seems that Jeremiah left little unsaid about human nature.

And yet, there are other and nobler elements in what the heart symbolizes. Out of it, under proper conditions, are the issues of life! On the sympathy and understanding, on the patience and courage inherent in human nature, we bank more than we think. Even in the business world it is character more than collateral which is the true basis of credit.

It was upon the better elements in human nature that a certain desperate mother banked when she slipped her child into an empty auto with this note pinned to the baby's dress: "Although I love him very much, I can't take care of him any longer. If you do not want him, please do not put him in a foundling institution, but give him to some one who would like to have him." It may be added that the mother's faith in human nature was amply vindicated.

Indeed, when one comes to think of it, he can not help but see that God banks on the better elements in human nature. The divine plan of salvation is based upon the possibility and probability of man's response to the better things in life. H. A. B.

The Forgotten Factor in National Security

THE militarists are right in their insistence that we can not settle down to confidence in lasting peace without a sense of national security. They are wrong in their method of achieving that sense of security. Arms will never do it. But the rest of us are in great danger of forgetting something too. It is the vital place which character—old-fashioned moral backbone and personal self-control—holds in the world peace program.

Educate for peace, certainly, by teaching the immeasurable value of friendliness between nations. Nothing can take the place of that. Goodwill is a better defense than guns. But why build up strength with one hand and undermine the foundations with the other? A nation is as strong as its individual citizenship. He that ruleth his spirit is greater than he that taketh a city. And more useful than spiritless weaklings for keeping a city from being taken. E. F.

Church Work in Hard Times

WHEN the pinch comes people can not give so many dollars, though what dollars they do give are worth more. Actually they represent more sacrifice than the giving in prosperous times. And because they do, and because it is often possible to administer them more effi-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

ciently, it is really not necessary for church work to suffer in a period of depression.

Indeed, there is a sense in which such times as these present a unique opportunity to the church. People generally are more open and humble. Values appear in better perspective. Opportunities for a simple, helpful ministry press upon men of goodwill much as they did upon the Master when he was here.

Do not be discouraged. If we will, we can do more church work in hard times than in prosperous times—and that with less money. It is the deed, more than the dollar, which the Lord counts. H. A. B.

As Toyohiko Sees It

(Picture on Cover Page)

THE visit of Kagawa to America invites attention to the most remarkable thing about the thinking of that great modern prophet of the Orient. It is the way in which he combines emphasis on the cross and the social gospel. He seems not to have heard of the irreconcilable conflict between them. Let us hope this news never gets to him.

Evidently he has determined to know nothing save Jesus Christ and him crucified. At least, he knows no other remedy for what's wrong with the world. His talk and writings are full of this old doctrine, so foolish to Greek wisdom and such a stumblingblock to Jewish pride. But the strange thing about it is that all this abates not by one hair's breadth his intense interest in all movements for improving the lot of his unfortunate brethren. And all men are his brethren.

He wants to rid the world of war and every other great social plague. He wants his people to have better homes and gardens. He advocates scientific sanitation. He is striving hard for economic justice, a more Christian industrial system, in his country and all other countries. And these things he believes in and does, blissfully unconscious of casting any reflections on the cross of Christ. His own salvation by that cross and self-denying service for others on his own cross dovetail into each other perfectly.

Have we here a hint as to the solution of this mystery? Was it by taking up his own cross, even to living in the slums and sharing the privations of his fellows, that his soul opened to the deeper meaning of the cross of Christ? Just as a prophet of Israel in an earlier day, through the tragedy in his own home, learned how God feels toward his children and to what lengths he goes to save them?

The mystery referred to in the first sentence of the last paragraph is the mystery of this man's devotion to two ideals which some have not been able to reconcile. But the answer to that is the answer to the mystery of the cross itself. Kagawa found it in the utter abandon with which he flung himself into carrying his own cross. That gave him, not a sense of merit on which to ground a claim to divine favor, but a new appreciation of the redemptive power of suffering love, the power of such love, that is to say, to turn the hearts of men from a choice of evil to a choice of good. In other words, that gave him a new understanding of the fact that God's own suffering was and is the only thing that can cause evil minded men to make this righteous choice.

This is why this prophet of Japan talks so much about redemption through the blood of Christ, the while he is giving his own life's blood to bringing blessing to men in every possible way. He sees and speaks truly. He sees the cross, the setting forth before the eyes of men (Rom. 3:25, 26) of the greatest fact in the universe. That fact is God spending himself to the utmost in seeking to turn the thoughts of men from evil unto good.

This is genuine substitutionary atonement, the substitution of God's goodness which is for man's which is not. It is not a transaction in bookkeeping. It is not a technical requirement of some system of government. It is an eternal fact at the heart of the world, in the heart of God.

This is expiation or propitiation at its highest and best, for it is made by God himself. Not to him by another being, human or divine, but to the demands of his own righteous love by his very own self. He did it through Jesus Christ, but *he* did it. Christian thought has been inexcusably slow in seeing that this is exactly what Paul says in the classic passage cited above.

Toyohiko Kagawa has seen it. And he is telling the whole world about it, which is the least part of what he is doing. Having seen, and having felt in his own soul, the all conquering power of God's redemptive love as revealed in the cross of Christ, he is making that love the driving power of his life. How can any man who has seen *that,* do anything else?

He can not. And, thank heaven, it works both ways. Making that kind of love the law of one's own life opens one's eyes to the law of God's life. That law is writ large in the cross of Christ.

And in your cross and mine, if we'll take it to the place of execution and permit ourselves to be crucified on it, in serving and suffering for the sake of our brothers, in bringing them the blessings which God has given us, in preparing the way for the greater blessings which God will give them and all of us together, when we are willing to share them together.

Conflict between the cross and the social gospel? Indeed, when one or both of them are set out in a caricature as they so often are. When we see them both truly we see not two things but one: Love is the Law of Life. E. F.

GENERAL FORUM

The Way, the Truth, and the Life

BY KENNETH MORSE

All we have gone astray,
Turned by our work and play;
To us Christ came to say,
"I am the Way."

From wise men we have sought
To know that which we ought;
But Christ turns them to naught —
"I am the Truth."

Men have for ages tried
To turn from death aside;
Yet he gives life who died—
"I am the Life."

Altoona, Pa.

The Seven Scriptural Laws of Plenty

BY JAMES M. MOORE

God in his Word has given great promises to his people. These promises are dependent upon conditions, expressed sometimes in close connection and sometimes elsewhere. As man fulfills the conditions, he experiences the blessings. As he ignores the conditions, he fails to get the blessing, and at times goes even so far as to question God's faithfulness.

Thus God has promised success to those who harmonize with his plans. To Joshua he said: "This book of the law shall not depart out of thy mouth, but thou shalt meditate thereon day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8).

In Psalm 1 a blessedness is pronounced upon the man who keeps himself from the company of the wicked, but finds delight in God's law. One phase of that blessedness is that "whatsoever he doeth shall prosper."

God through his messengers has promised to supply the needs of his people. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). "And my God shall supply every need of yours according to his riches in glory in Christ Jesus" (Philpp. 4:19). "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25). This list could be continued almost indefinitely.

We must note, however, that these and other promises are coupled with conditions. To seek "first his kingdom, and his righteousness" would include a harmonizing with the laws expressed in the Bible. The righteous who were not forsaken were certainly those who respected God's Word. Hence let us consider the scriptural laws of plenty.

1. Work

This is the first mentioned law. When God created man, he "put him into the garden of Eden to dress it and to keep it" (Gen. 2:15). After the fall God said to Adam: "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life; . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. 3:17-19).

Paul said: "For even when we were with you, this we commanded you, If any will not work, neither let him eat" (2 Thess. 3:10). Throughout the Proverbs and elsewhere we have a number of texts that set forth the important place of work in God's plan for supplying the needs of his people.

He who rejects work, rejects God's law. He can not claim to be righteous. He can not reasonably expect anything from God's promises. Paul says he has no right to eat the necessary food to keep him alive.

2. Economy

Economy is one of God's laws. Scientists tell us that nothing in the universe is lost; when energy is spent in one form it appears elsewhere in another. Economy during the seven prosperous years in Egypt resulted in plenty during the subsequent seven years of famine.

Jesus set for us a striking example. Though able to multiply the five loaves and two fishes to an abundant sufficiency for five thousand people and more, he said to his disciples: "Gather up the broken pieces which remain over, that nothing be lost" (John 6:12). It was a beautiful lesson on economy, an emphasis on this divine law of plenty.

How wasteful man is! When he has plenty he is extravagant and profligate. The advertisers urge him on, telling him to "buy it by the box," "chew it after every meal," "spread it on thick," etc.

During recent months some in trying to force a return of prosperity have urged a wild campaign of buying and spending. No wonder they failed, for the law of economy is one of God's laws. He who defies it can not claim to be seeking first the kingdom of God.

3. Diligence, or Good Management

The law of diligence is closely allied to wisdom. It includes good planning, along with a wise application of all other laws.

This law is variously expressed in the scripture. "Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29). "Be thou diligent to know the state of thy flocks, and look well to thy herds: for riches are not for ever" (Prov. 27:23). "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. . . . In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper,

whether this or that, or whether they both shall be alike good" (Eccles. 11:4, 6).

Some people seem to work hard, but have nothing. They can not manage. They fail to recognize the fact that there is a time for everything, and also a best way to do things. Unfortunately so many are not willing to learn, often being "wiser in their own conceits than seven men that can render a reason."

4. Patience

There seems to be an ever-present temptation in the human race to try to get rich quick. Men become too grasping. They speculate, use dishonest means, and in many cases lose all they have or end their lives in ruin.

It was the wise writer who said: "A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be unpunished" (Prov. 28:20). Again: "Weary not thyself to be rich; cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings, like an eagle that flieth toward heaven" (Prov. 23:4, 5).

In contrast to this grasping spirit the prayer of Agur in Prov. 30:8, 9 is refreshing:

"Give me neither poverty nor riches;
Feed me with the food that is needful for me:
Lest I be full, and deny thee, and say, Who is Jehovah?
Or lest I be poor, and steal,
And use profanely the name of my God."

He who becomes overanxious, and therefore hastens to become rich, meets with doubly-strong temptations to be dishonest, and dishonesty is a poor foundation for a fortune.

5. Recognition of God as the Giver

To the children of Israel about to enter Canaan God said through Moses: "Beware lest thou forget Jehovah thy God, in not keeping his commandments, . . . lest, when thou hast eaten and art full, . . . then thy heart be lifted up, and thou forget Jehovah thy God. . . . But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth" (Deut. 8:11-20).

This includes a recognition that what we have and enjoy is entrusted to us as stewards to use for God's glory. It means keeping God's kingdom first and foremost in our minds. It opens the way for God to do much for his children.

6. Liberality

The spirit of liberality is commended many times throughout the Bible. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want. The liberal soul shall be made fat; and he that watereth shall be watered unto himself" (Prov. 11:24, 25).

This liberality should manifest itself first in the supporting of our religion. God said to Israel: "Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10, 11).

In the next place it should express itself in the spread of the gospel. Paul said to the Philippians: "And my God shall supply every need of yours according to his riches in glory in Christ Jesus" (Philpp. 4:19). But it should be remembered that he wrote this at the close of the epistle, after he had commended them for their "fellowship in furtherance of the gospel from the first day until now" (Philpp. 1:3-5), and also after he had recounted "that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again to my need" (Philpp. 4:15, 16).

In the third place Christian liberality finds expression in sharing with the poor. When Paul was gathering relief for the needy in Jerusalem he assured the Corinthian church that "he that soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

It has been difficult for some to get the teaching of liberality. As a result many are spending their lives trying hard to make a living to the exclusion of giving, and are gaining a bare existence. Others who are liberal givers are enjoying God's bounties.

7. The Poor to Recognize Their Position

This law applies more specifically to those who have little of this world's goods. They need to recognize their situation and accept the provisions God has made for them.

One of these provisions is given in Lev. 19:9, 10: "And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleaning of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather the fallen fruit of thy vineyard; thou shalt leave them for the poor and for the sojourner." How often we have seen the poor spurn the free offer of good fallen fruit and then go in want for just what it would have provided!

Ruth the Moabitess was poor. She accepted the provisions for such as she, and gleaned in the field of Boaz. The result was that she and Naomi were blessed with plenty.

This attitude would not lead the poor to live beyond their means in order to "keep up with the Joneses," and would thus save them from one of the great causes of want among those who are not wealthy.

In General

These laws are scriptural. They are God's laws, and they do operate. We may pray for God to bless us with the things we need, but unless we respect his laws

we cannot reasonably expect our prayers to be answered. God does not lightly set aside his laws along any line to satisfy our whims.

In at least nine cases out of ten those who are in dire straits for the necessaries of life are there because of a disregard of one or more of these expressed laws of plenty. Our present hard times are due to a wholesale waste and extravagance coupled with other violations. It is astounding how the officials in many of our cities have squandered money on such a gigantic scale that these cities are practically bankrupt. We will come back to real prosperity when we come back to God's laws.

This plan will not altogether eliminate poverty, though it would in a very large measure if accepted and followed. There will always be some who will not accept God's plan and will be poor. Then there are misfortunes over which we have no control. God said: "The poor will never cease out of the land" (Deut. 15: 11).

Then there are those who are continually trying to play on the sympathies of others so they need not work. They are pulling hard—and often successfully too—upon the funds that should be used for those really in need. That makes it quite a problem to know who are the worthy poor.

Were it not for these imposters, and for those who wilfully and continually ignore God's established laws, the unfortunate would be able to enjoy a comfortable plenty.

Chicago, Ill.

The Alarming Bread Line

BY E. S. BOWMAN

"Give us this day our daily bread," is the earnest prayer and petition of a hungry multitude in these distressing days of depression. In spite of all that the government and organized charity have done the bread lines remain lengthy in most of our cities, and over in Arkansas and the Kentucky hills many have lived on roots and acorns. Nevertheless this dark cloud may have a silver lining.

America has been endangered by a greater menace than bread lines or battleships or bombing planes. Our stimulated craving for artificialities and luxuries has been sapping the iron from our blood, the strength from our minds and the power from our spiritual life. A few years of drought and depression will be a great benefit if they will teach us the value of things vitally essential to our welfare.

A decrease in the sale of candies, lollypops and predigested foods may hurt the doctors and dentists, but it would be fine for the general health of the American people. I love sugar and so do you. I'm going to eat it and so are you. But if we eat it as a substitute for bread, then I am going to suffer and so are you. We need to learn of the real value of the coarse, vital foods that gave our ancestors long life, health and happiness.

If hard times will make a change in our mental diet, perhaps we ought to pray for a few more dry seasons. The American mind must soon become enfeebled on a mushy diet of sticky love puffs. Real sentiment can build a nation. Love that causes men and women to sacrifice and achieve and endure is noble—it is a spark of the divine. Modern authors are offering the public sloppy solutions of disgusting lust. Much of the vitamin content is being removed from our spiritual food. The stained, shamed, rejected Lord who shed his blood for the sin of the world is being traded for a mere halo Christ. They would cover the old rugged cross with clinging vines and hide Calvary's hill with a bouquet of roses. The old-fashioned doctrines of sin, repentance and responsibility to God are being sugared off into a sweetened philosophy that permits a man to repent of his sins and still keep them. Perhaps if we had more of the stern demand for plain devotedness to duty there would be more red blooded virtue in modern Christianity.

This modern craze for luxury and artificiality is not new. It is one of the standing follies of man. When the children of Israel were being fed on manna from heaven they grew tired of it, and although it was the best bread that man has ever eaten, they longed for the flesh pots of Egypt. As a penalty for their sinful folly there came among them fiery serpents whose bite meant death. We have just had a repetition of this age old folly. Our America wants striped candy instead of bread. Men will not be content to rest on truth so simple as to be fitted to the capacity of a child. They prefer the flesh pots of wild speculation. They want something deeper than the divine, more profound than the infinite, more liberal than the free grace of God. Because of their folly there come among them fiery serpents of evil, lusting, pride and sin.

Let us hope that these hungry prodigals feeding on mental trash and spiritual lollypops may soon turn with longing toward the tables of the Father's house. While a hungry multitude is calling for daily bread let us pray that souls may be fed on the bread of life. It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Father. The word of God contains food that will satisfy the deepest longing of the soul, the highest aspiration of the mind, and the finest sentiment of the heart. We have been made trustees of the only storehouse that can hold enough to satisfy the hunger of an immortal spirit.

One day when Jesus was teaching in Galilee he found himself surrounded by a hungry multitude. The disciples wanted to send them away but the Master said, "They need not depart. Give ye them to eat." Then

followed the miracle of the loaves and fishes. We are now facing the task of feeding another great encampment along the shores of time. This bread line reaches around the world. They are perishing for lack of the bread of life. Some say like the disciples, "Send them away, it is impossible to feed them." Perhaps if the Master should speak as he spoke by the seashore he would say again, "They need not depart. Give ye them to eat."

Callaway, Va.

Seek Ye First

BY PERRY L. ROHRER

When this was written we were experiencing a most interesting look into the problematic and personal life of some of the Austrian peoples as one sees such difficulties in case study clinics. For the most part they are not so different from those of a similar sampling taken from the city of Chicago.

After a few years of observing human beings groping through life, driven by terrific human impulses, hungering after satisfaction that they seem never to find, making costly errors that mar and scar their personalities, and all the while holding up their heads and keeping bravely on—one is led to ask: Why all of this maladjustment and lack of human happiness?

After listening to a certain reformer, it seemed as though he thought these millions who live impetuously and somewhat erratically, are unconcerned about it all. This seems far from the actual truth. Beneath it all there is a current of concern often far too serious to be discussed by the individual without extreme emotional display. A young man sat just next in the long row of benches, listening to the sharp diagnostic words of the speaker who set forth the symptoms and diagnoses for hundreds of modern youth. His face was as chiseled marble; apparently he was coldly unconcerned. In the quiet of the city park he let forth the bitter sarcasm of a piercing mind, which being sensitive to social conditions, rebelled against the seeming unfairness of the world in which he found himself. Once the mask of critical indifference was removed he was almost hysterically concerned about life, yet found the mask necessary to preserve self-respect in the daily routine of life.

One who would aid in giving direction to human life should perhaps first ask himself the question: What does this personality seek? The average person already has more critics than he can use. Most of people have been unable to find friends who are both friendly, and intelligently critical. Individuals who are able to make of themselves such friends generally are overworked.

When we begin searching the teachings of Jesus in an attempt to catch the spirit of them we shall no doubt find encouched there general principles which will point the way to a more abundant way of life. The Master is unique in going at the source of things. "Seek first the kingdom of heaven," he suggests, but we have heard that often. In fact, those words mentioned to countless individuals who are unhappy would only bring a fresh retort of disgust. Here we must learn to refrain from the use of words that carry the wrong connotation. It seems literally true that some of the words of the Master as recorded in the Bible must be rephrased for some who have attached a wrong meaning to them. When the ideas involved are comprehended the trite meaning of the original words will be removed.

One of the most frequent causes of unhappiness and difficulties lies in the particular thing or things that individuals seek. They go in search of happiness and do not find it. They spend the best of their energies in accumulating wealth and then spend the latter period of their years trying to experience happiness. They go to college to get an education and often spend half a life time trying to learn how to live as contentedly as the humble laborer with his family across the way. We are perhaps better fitted in our educational system to train individuals for seeking almost anything in a more efficient manner than "an abundant way of living." This is no new truth, but it appears to need a new application in such a day as ours. When we consciously or otherwise get life centered upon business, professional or vocational emphases out of a "kingdom" focus, it should take not more than one generation to produce a youth who will begin to wonder what is the meaning of it all.

Ask any individual what he is seeking in life and you will have something of a compass giving you the direction in which he is going. If you would change him, then seek to change that which he seeks first.

Chicago, Ill.

Working Together Better Than Disputing

BY C. S. HOFF

Is the church getting better or is it getting worse? Will it finally triumph or will it collapse? These questions seem to be bothering the minds of some of our folks. In studying this question I am compelled to approach it through three other questions.

1. Do you not think that as a whole, or from a panoramic viewpoint, the civilization of the present age is in advance of that of any age of the past?

2. Is it not true that many times in the past the race has passed through critical periods when it seemed that civilization was on the verge of breaking down? But out of it, perhaps out of the wreckage of a fallen nation, came a better, a higher civilization than the one preceding? Or perhaps at such a time somewhere on the globe there sprung up a new nation with a civilization in advance of any other.

3. Is it not true that God is still in his heaven, and while we can thwart his plans for our lives, he still controls the destinies of men and of nations, and will bring about that which he pleases in the final reckoning?

I think the lesson Elijah learned at the mouth of the cave on Horeb (1 Kings 19) is very applicable to us today. I am persuaded it is not within our province to say how many or how few are righteous. It is ours to keep on doing our duty, leaving the results to God. God said, "I have seven thousand in Israel." Notice he said, "I have." Remember men and women are his, they are not ours. Neither are we responsible for them, only in so far as our influence can reach them to help them for good. But we are responsible for that. Let us then get our eyes off the dire calamity we think is just ahead and center them upon our duty, knowing that there is a real man-sized job right here and now for each one of us. There are souls to be reached for the kingdom. There are evils in our day to be counteracted, but repining under a juniper tree or hiding back in a cave, wishing to give up and die will never help the situation at all. If we would be true servants of our God we must get back to where men are and do our duty.

The church of today is not perfect, of course. It never has been and never will be as long as it is composed of mortals like you and me. The church is not a finished product. It is not composed of perfected saints. If it were you and I would not be in it, because we are not yet perfect. But if we devote our time to helping each other to strive toward that perfection spoken of by our Master, we will accomplish a great deal more than by finding fault, criticising and condemning everything which others do differently from us. Now, brother, if the church is not what it ought to be, it is because you and I are not what we ought to be. Maybe you are not perfect yourself. Then do not go around criticising, faultfinding, condemning other folks. That only destroys the morale of others and makes matters worse. Suppose you try being a little better yourself. Set the example for the rest of us. It will have its effect. Jesus said some things work like leaven—that is, permeate the whole lump by affecting or altering every particle touched. Now sin acts in this way, and so does righteousness. Suppose you try it. It would at least raise the standard of your church to the amount of your percentage of the whole. And more than that, a truly Christlike life can not exist without affecting some one for good.

True, it is right to call attention to sin and warn folks against sin, provided it is done in a way to encourage folks to do better, rather than discourage them. But be sure your life is up to standard first. Remember the beam and the mote. Contending over some disputed interpretation of scripture or theological question does not help. It only gets people's minds confused and creates dissension and division which is not Christlike. Nothing suits Satan better than to see Christians disputing among themselves. They can not fight him while they are fighting each other. So let us forget our petty differences and work together for the saving of souls, the building up of the church, and the bettering of conditions in every way possible. Christ is coming soon, just how soon we know not. But this I am sure of, that he will be better pleased with us when he does come if he finds us working with all our might in a united effort to bring men and women into a saving relation with him, than to find us disputing among ourselves as to how or when he will come, or to find us in seclusion somewhere purifying ourselves, waiting for him.

"Let us then be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

Glendora, Calif.

Christopher P. Connolly, the well-known magazine writer, computing from official vital statistics, shows that prohibition saved 150,800 during the first ten years. This exceeds our total loss of life in the World War as shown by government records by nearly 25,000.—*Connolly's Address, 207 Market St., Newark, N. J.*

Not Israelites but Christians

BY WILLIAM MOHLER

"God gave to the Israelites two kinds of laws: The ceremonial laws and the moral laws; that is, the ten commandments. . . . The ceremonial laws ceased with the ending of the Israelite dispensation. But the moral laws are based on such fixed principles of right that God can not change or break one of them and still remain the perfect God. The moral laws are unchangeable. They have existed from the beginning and they will always continue to exist. God gave them to Adam. He wrote them on tables of stone for the Israelites. He writes them now on the fleshly tablets of the hearts of the Christians. Heaven is governed by the ten commandments. Therefore, because the command to keep the sabbath day holy is one of the ten commandments, it can not be changed or set aside."

All of the foregoing assertions were made by a Seventh Day Adventist minister in answer to two questions asked of him. The first question was: Did God give the ten commandments to any people or nation other than the Israelites? The second question was: Did Christ or his apostles, ever command the disciples of Christ to keep the sabbath day holy?

The above strong assertions are now troubling the minds of some who are keeping the first day of the week as the sabbath day. And well they might be

troubled, if all of the assertions made can be proven to be true. But it should be noted that the terms, *ceremonial laws* and *moral laws* are not Biblical terms. The Scriptures make no such distinction. The ten commandments do not include all of the moral laws. But we will admit the truthfulness of the assertion: "Moral laws are based on such fixed principles of right that God can not change them and remain the true God." It might be said that God is the sum of pure morals, and that they are an essence of his being. Admitting the assertion to be true, then we must conclude that the command to keep the sabbath day holy is a ceremonial law rather than a moral law. God commanded the priests to offer up sacrifices every day but on sabbath days there were to be additional sacrifices offered (Num. 28:9). This required additional labor. Christ said: "Have ye not read in the law, that on the sabbath day the priests in the temple profane the sabbath and are guiltless" (Matt. 12:5)?

To capture the city of Jericho, God commanded the children of Israel to march around the city once a day for six days and seven times on the seventh day. One of those days was the sabbath day. Some Jews claim that the seventh day was the sabbath. Whichever day it was, they marched around the city on that day. Marching around the city required considerable labor. A moral law, according to the definition, could not have allowed this.

In Gen. 2:3 we have these words: "And God blessed the seventh day, and hallowed it, because that in it he rested from all his work which God had created and made." This is history. At that time the seventh day was not called the sabbath day, neither was there any command given at that time for its observance. There was no command given for its observance as a holy day until shortly after the children of Israel passed through the Red Sea from Egypt, when God gave his sabbath to Israel, choosing the seventh day for their sabbath (Ex. 16). It was given to the Israelites for a memorial day. "And thou shalt remember that thou wast a servant in the land of Egypt, and that Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm: therefore Jehovah thy God commanded thee to keep the sabbath day" (Deut. 5:15).

But were not the ten commandments given to the Christians as well as to the Jews? Out of the many commandments that God gave to the Israelites from Sinai, God chose ten commandments, which he wrote on tables of stone, for a covenant with them. "And he wrote upon the tables the words of the covenant, the ten commandments" (Ex. 34:28. See also Deut. 4:13; 5:3; 9:9, 11). All covenants with the Israelites passed away when Christ came with the new covenant. The new covenant did not contain the ten commands, as they were given to the Israelites. Christ said: "Think not that I came to destroy the law or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). Paul, after quoting several of the ten commandments, says: "And if there be any other commandment, it is summed up in this word, namely: Thou shalt love thy neighbor as thyself. . . . Love, therefore, is the fulfilment of the law" (Rom. 13:9, 10). In Gal. 5:14 we read: "For the whole law is fulfilled in one word, even in this: "Thou shalt love thy neighbor as thyself." When the lawyer asked of Christ, "Which is the great commandment in the law?" Christ did not name any one of the ten commandments, but he said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it, is this: Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets" (Matt. 22:35-40). Thus these two are greater than the ten commandments, and take their place in the new covenant. They bring life, not death. "If a man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him" (John 14:23). The man that loves God and his neighbors as he should, does not need laws to prevent his worshiping idols, neither does he need laws to prevent him from injuring his fellow-men. He is governed by a higher law—a law that brings him in the closest possible relationship with his God. "God is love." "Wherefore, my brethren, ye also were made dead to the law, through the body of Christ: that ye should be joined to another, even to him who was raised from the dead, that we might bring fruit unto God" (Rom. 7:4. See also Col. 2:13-17). Therefore, we conclude that Christians are not under the law that requires the keeping of the sabbath day holy. It might also be said that there is no commandment requiring the keeping of the first day of the week for a worship day. Christians regard the day unto the Lord, a thing that they have a right to do (Rom. 14:6).

One of the greatest of days in the history of the Israelites was the day that God freed them from Egyptian bondage. That day was so great that the Lord gave them the sabbath day to keep it in remembrance. The greatest day in this sin cursed world, was the day that man was freed from the bondage of sin by the resurrection of the crucified Son of God (1 Cor. 15:17). If the day that God freed the Israelites from bondage was so great that God gave them a day to keep it in remembrance, should not Christians regard continually

Our civilization can not survive materially unless it be redeemed spiritually. It can be saved only by being permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit.—Woodrow Wilson.

the resurrection day as a worship day? The observance of the Lord's Day is a weekly remembrance of the day that God made it possible for man to receive everlasting life. The observance of the resurrection day commenced with the apostles, and the observance has continued to the present time. The day was not changed. Christians keep the first day of the week as a memorial day because our Savior rose from the dead on that day. The sabbath day was given to the Hebrews to keep them in remembrance of their freedom from Egyptian bondage. Two different days are observed for two different reasons. The observance of the Lord's day was general among the Gentile converts long before there was either an emperor Constantine or a Roman Catholic church. I am not an Israelite, I am a Christian, so I can not see any reason at all why I should keep any of the laws and covenants given to the Israelites to be observed by them. They passed away when the Son of God came with the New Covenant.

Tonasket, Wash.

Being a Christian in the Business World

BY E. H. EBY

In Three Parts—Part Three

WHAT is it to be a Christian in this present day system of economic slavery in which we all are involved in one way or another? First of all, it is to renounce the system as essentially pagan, disregarding and violating as it does all the teachings of Jesus the Christ. As Christians we must take this stand against it, must assume and maintain an attitude of unrelenting opposition, must resist to the death this spirit of the world—this anti-Christ with which we are surrounded as with an atmosphere. There is much in an attitude, and being a Christian must begin here. But that is not all.

Secondly, we must so live as to keep ourselves from being paganized by our environment. We must live positively, must live out the Golden Rule wherever possible within the system. Of course we should continue to bear one another's burdens, should continue to minister to the needs of those less fortunate than ourselves. But life also offers many opportunities for a practical expression of the Golden Rule, and this positive living will be our best protection.

Third, our attitude of resistance must take the definite shape of stewardship of all material possessions as well as of time and spiritual capacities. Stewardship means the practical acceptance of the principle of renunciation of the right of individual ownership of wealth. "He that renounceth not all that he hath can not be *my* disciple," are the stern words of Christ. And we are trying to learn here what it is to be a disciple—a Christian. Individual ownership of possessions is the principle at the base of the capitalistic system. It is Roman in origin and pagan in nature, and must be renounced irrevocably if we would be Christian. O, the *fact* of individual ownership existed long before Rome, but as a principle of political government, and of property right it had its most definite expression in the pagan empire of Rome. Our western civilization is built upon it. Capitalism is based upon it. What I have I own, is its slogan; whereas, the Christian principle is, What I have I owe. Life, time and material possessions constitute a stewardship, a trust from God and society, for the use of which I am responsible. As a steward or manager of entrusted wealth and powers, I am responsible to use the *whole* in the interest of the family of God. My personal, business, and family interests constitute a part of that stewardship. It involves the use of justice and honesty and the Golden Rule in the *acquisition* of wealth, a prompt and honorable *acknowledgment* of the principle of stewardship by means of a portion of my income separated and given for the advance of the family of God, and finally, the right *administration* of the stewardship; that is, the adjustment of personal and family expenditures in the light of this principle. The principle of stewardship of possessions is the antidote for the poisonous principle of ownership of property on which the pagan system of capitalism is based. To be a Christian is to embrace and live the principle of stewardship.

But all this is within the system, and a means of resisting its baneful influence upon our lives. So far we may live, taking the system for granted. And apostolic precedent might give us ground for stopping there. But we have privileges as citizens of our commonwealth that Christians of Paul's day did not have. We have a weapon with which to fight that they did not possess. Paul taught his converts to be subject to the powers that be. There was nothing else to do, for they had no voice in government. *But must we?* We constitute the government—through our chosen representatives. If Paul were here he would tell us, not to be subject to the powers that be, but to see to it that the powers that be are the powers that *ought* to be. For we are in possession of the potent weapon of the ballot. With such a weapon we need not be weak, submissive slaves to a heartless master. No longer is it our Christian duty simply to bear one another's burdens—it now becomes our duty as Christian citizens to coöperate in *throwing off the burden*—at least such parts of it as can be touched by the use of the ballot. War, the liquor traffic, the moving picture industry, commercialized vice and other social evils are the arms of this capitalistic giant reaching out for profitable investments. These greedy arms can

(Continued on Page 20)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

A Missionary Pig

SOMETHING had to be done. $200 had to be raised for the support of Mrs. Paul Rupel in Africa. The young people of Northern Virginia were looking for some project by which they could raise their missionary pledge. A missionary minded young man saw the need and gave the class a pig. What next? Who would take care of it? A shelter was provided, food was gathered in and the pig grew and grew. When the pig was of good avoirdupois the young people met for a picnic. Barbecues were made and served, also dinner was served to the church members. The remaining meat was sold at auction, and they gathered in $39.

The Mission Deficit Bobs Up Again

PRIOR to Feb. 28, 1930, the General Mission Board had a deficit which reached at its worst, the sum of $125,000. When the Challenge Campaign ended Feb. 28, 1930, the deficit was paid. By careful economy and by many people giving generously, there has been no deficit from that date until now. On Aug. 31 there was a new General Mission Board deficit of $7,170.40.

How we all dislike the thought of a mission deficit. The business men are against it. The missionaries are hindered and discouraged by it. The Board is perplexed in trying to carry on the work when funds are short.

The deficit cry has not been sounded in our church literature for eighteen months. It will not be harped on in the future months. You will be reading of the great needs, the heroic service of missionaries and the good work accomplished. However, every member deserves to know the actual status of the mission treasury. Tell your friends. Let them know their help is needed now.

Meeting of General Mission Board

THE General Mission Board met in their September meeting at one o'clock on Tuesday, September 1. All members were present except Bro. J. K. Miller who was detained on account of a death in his home church, and Bro. Levi Garst being hindered because of a bountiful peach crop in his orchard and no market to which he could take it.

The broad interests of the work for which the Board is responsible, as well as a deep sense of the difficulties involved, were presented to the throne of grace by Bro. Stover Kulp, from Africa, in his opening prayer.

This being the annual meeting, the first item of business was the organization of the meeting in which Bro. Otho Winger was reëlected president of the Board and Bro. J. J. Yoder vice-president, Chas. D. Bonsack secretary, and Clyde M. Culp treasurer. Bro. H. Spenser Minnich was elected assistant secretary and Bro. M. R. Zigler secretary of work in the home field. Bro. J. E. Miller was elected a member of the Gish Fund Committee for a three-year term. We sometimes wonder if the Gish Fund is fully appreciated in the service it renders to our ministers. This fund originally set up by Bro. James R. Gish, and augmented by twenty per cent of the income from the Publishing House, makes available a half dozen or more of the best books published for the ministers each year at a very low cost indeed.

The matter of insurance on mission buildings was considered. The usual custom of protecting these buildings is through a fund carried by the Board itself. Since we have had so few fire losses up to the present, and the present economic conditions would not warrant in any way setting up such a fund, the matter was deferred indefinitely. The matter of providing funds to be loaned to churches had been given at a previous meeting to a committee composed of J. J. Oller, J. J. Yoder, and Clyde M. Culp. This committee made a report which is being carefully studied and deferred for further action to the next meeting. The Board recognizes the necessity of such a fund and desires in some way to provide it. On the other hand, experience proves that a fund of this type must be carefully protected lest it be used up by imaginary needs that have not been tested out. Perhaps one of the greatest losses in Christendom has been the ill adapted, wrongly located, and over expensive churchhouse. While this is true, it is also true that our modern life demands better, well equipped, and adapted buildings for worship. The matter is receiving careful consideration.

A committee consisting of the secretary, J. J. Yoder and J. B. Emmert was appointed to consider some plan of retirement of our missionaries. This matter has usually been handled, each case on its merit, but all feel the necessity of some plan or system which will be given consideration by the committee.

To this same committee was committed, after much discussion, some plan of cutting down our present mission task if necessary, to keep within available mission funds. This is a most difficult duty. After years of hard work and with much money and life being invested, it is no easy task to close schools, dismiss those who have rendered faithful service, or make no effort to meet the tremendous religious needs of the world;

but economic conditions, along with increasing uses of our church budget, simply demand a most rigid study of this whole question. We know our people are interested in missions and that it is the life and inspiration of the home church. We are trusting that all of us together will make sacrifices sufficient to prevent any drastic action from being taken that will cause us to regret it a few years hence.

The Board felt as a policy that all building should be postponed for the present and have urged every economy in all fields. They asked the office to take an additional reduction in salaries to further share with the sacrifice of our people everywhere. All applications for missionaries were deferred for the present except the urgent need for a doctor in China.

Letters from the missionaries on the field, as well as the statement of the missionaries present, indicate a wonderful spirit of coöperation in making any sacrifice to keep the work within the budget. Policies that can be operated at less expense, more voluntary service both at home and abroad, and an emphasis on simpler methods of life and faith rather than institutions and machinery, were discussed. One member suggested that if Jesus could change the world and Paul turn it upside down without much money, we ought to find new spiritual power in these days of economic limitations.

While nearly a hundred other items were discussed, the order of business was not so large as usual, which gave time for a thorough discussion of policy and procedure in the great work in which we are engaged. The closing prayer was offered by Bro. Emmert who expressed our mutual feelings of the need of wisdom and the blessing of heaven upon the work.

The meeting was one of excellent spirit and each turned to his task with a spirit of new consecration seeking the Lord's guidance and blessing upon the world-wide proclamation of the gospel and the unselfish sharing of those of us who have both hope and blessing with those who have not. C. D. B.

The Love of Christ

BY A. D. HELSER

YESTERDAY while we were eating our noon meal a neighbor woman came to our front step with a strange man. In a country where a hundred callers a day is not unusual one can not run to the door every time a voice is heard. They were told to sit down until we could finish our meal. When we went out later we found a woman's dress (cloth) apparently just thrown down on

Maneklal Sadhu's Christian Testimony

AS TOLD TO HARLAN J. BROOKS



Maneklal is a farmer living in Gadat, fourteen miles from Vyara. Sunday is his day of fasting.

PREVIOUS to my conversion I was a drunkard. I had no clear understanding of what was right and what was wrong. I was like a beast. But when I heard the gospel of Jesus Christ from his servants, my mind was changed, and I began to lead a religious life. As my experience with Christ increased, my joy in life also increased. I became a real man because Christ was dwelling in me.

When I heard that Mahatma Gandhi had begun to fast, my curiosity led me to do likewise. I was sure that I could have closer communion with God by fasting and prayer, so I began and continued fasting for thirty days during which time I engaged in prayer. Prayer was my food for strength. This was my first experience. Later I observed a fast for forty days. As a result of these periods of fasting and prayer I became stronger and more firmly established in Christ.

In my new life I enjoy his presence day and night. I behold him close to me. Now I press toward the mark for the prize of the high calling of God in Christ Jesus.

In joy and in pain he was my Helper. He was my Leader through difficulties. Several years ago when there was great excitement and a large following of a "Devi" (a bad spirited woman) in this region, I tried to remove misunderstanding and superstition among the people that were honoring and worshiping her as a goddess. During this time a heavy persecution fell upon me. But I received strength from above by which I was enabled to face opposition firmly.

After conversion I received strength from above which has made my character. I got victory over sin. He made me new. I can now bear each and every misery.

When I do not preach the gospel, my heart becomes heavy. The word which has come from God to me, I must preach to others. This is my chief duty in life.

My joy knows no bounds since I have come into communion with God. It is the desire of my heart that my brethren may have this same joy. The Christian religion is not limited in its power to lift and to help. Those who trust in Christ are accepted, though they be the worst of sinners—I speak from experience—because the blood of Jesus is able to wash away their sins. Day by day my communion with God is sweeter and more real. How true the promise, "Whosoever believeth on him shall not perish, but have everlasting life."

Vyara, Surat District, India.

our front step. The woman said, "This man has brought something," and when I asked her what, she answered, "that," pointing to the cloth on the doorstep. The cloth lay as quiet as death but when I pulled it apart I found a tiny black boy baby in it. The day before a mother had given birth to the child in a village fourteen miles from Garkida. Soon after the child was born the mother had died.

In years past there would have been no discussion. The babe would have been buried dead or alive with its dead mother. The light of heaven which has been filtering through the dark pagan sky for several years makes things different now. A young babe is no longer just flesh and bones, but a living soul fresh from the hand of a creating God.

One said: "Take the baby to the Christians." Another said: "Put it out in the blazing sun and let God kill his own." Still another said: "Give it a good draught of lye and we will not have to bother with it." An old woman said: "What are we coming to? It has killed its mother and it must be crushed between her dead limbs while they are still warm." A little girl said: "Do take it to God's people and let it live." A tall young man said: "Give it to me and I will take it to the Christians." He was scorned and attempts were made to frighten him by reminding him of two full rivers ahead, one of which was a raging torrent. But all he would say, was: "There is a God and with his blessings I will go."

He had come. Through fourteen miles of mud and water with a babe a day old he had fought his way to your missionaries. He had braved a swift stream and risked his life because of his faith in God's people. Were we to break that faith because somebody wants to feel the spring of thick rugs and experience the thrill of driving an expensive car? The little fund for feeding motherless babies was exhausted. Was this bundle of love, this bit of humanity to be allowed to starve? Did you want me to say for you that placing Christ's work first was just something to preach about and not something for the preacher and his flock to practice and that this babe could not be saved? Or did you want me to say for you that by God's help there are Christians worth the name who really care enough to sacrifice and suffer if necessary to save one of God's little ones?

Here was a live baby on my doorstep and in God's great economy I believe that it was on your doorstep too, for I am one with you and you are one with me in this mission of love to a lost world.

Our nursery in connection with the hospital plans to feed such babies until they are old enough to do without milk and then to return them to their clan. We took this babe even though we do not know from where its milk will come. This one will be cared for somehow, but my brother and my sister in Christ, I ask you in God's name, what are we to do the next time?

I know that some will say: "We can not save all the starving black babies, and after all we must keep our emotions under control." But what are you going to do about: *"The love of Christ constraineth me,"* and *"He was moved with compassion,"* and *"inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?* Would you really "rather be a doorkeeper in the houses of the Lord" than to have what you want for yourself?

We can not get a lot of things that the world claims we just must have anyway in these difficult times, so I was wondering if those who really want to live for Christ might not find a place in their homes for one of the least of these. To have this shining little black face at your table would cost you seven cents a meal.

Garkida, Africa.

Signs of Permanent Progress

BY F. H. CRUMPACKER

"He that is not against us is for us," said Jesus on one occasion.

If we apply this to us, we will find that in these days there are many folks who are for us. The writer was at a feast a few days ago where there was only one other Christian. In the course of the conversation the host arose and said of his own accord that if the Lord did not see fit to give us rain, prayer to other gods would be of no avail. He said this rather boldly and before several leading men of the town. Another member of the same party said, in referring to burning incense, that that was only a sign of superstition. He is a man past eighty and has a lot of influence in the city.

Recently I was in the country district among the scattered members. I was moving from one village to another, a distance of about sixteen miles. Animals were hard to get. One of the Christians said he would put me on his small donkey and at the same time carry a heavy load. The party started and came to the end of the journey about noon. I paid him the equivalent of fourteen cents U. S. A. money. He urged that it was too much and insisted on giving back a part of it. The love of the Master is getting into a heart here and there.

A young teacher preached a sermon not long ago on the question, "Why I am a Christian." Here are four of his five reasons. The fifth we did not get: (1) Because Christianity gives happiness, both spiritual and physical. (2) It is the way of Truth. A man can be honest with his conscience if he is a Christian. (3) It helps him to become a good man. (4) It is the only way I know to be saved. Now compare the answer of a missionary on the same question. The missionaries ask folks to become Christians because they can thus get in touch with the Spirit of Christ, and this will give

them a passion for righteous adventure and warm-hearted enthusiasm for moral worth in their own lives and in the lives of others. Without the Spirit it is impossible for one to be a real asset in the world.

Some of our local groups of Christians are being asked to choose their own deacons and thus take care of their own local affairs. They do this gladly and it gives one the feeling that the indigenous church is slowly getting a foothold. We met with a happy experience recently which supports this view. One of our Christians is in business in a small village about fifteen miles from the central station. He makes preaching and singing gospel hymns a part of the business of his store. Now there are some applicants for baptism at this place.

A group of us were walking to a near-by place on a hike not long ago. One of the children put down his sweater to get some flowers on the hillside. When he came back to the party he had forgotten his jacket. Soon a farmer came shouting from the path, with the boy's garment. I said: "Surely, there is much goodness in men if we would just recognize it."

About twenty years ago an aged missionary said to some of the younger ones, "Do not be afraid to preach and teach the Bible to these Chinese." I am refreshed when I think of the faith and passion of men of this type.

During the past winter and spring we had several small Bible classes for our members in the outstations. This has been so helpful that we will have more of these classes this winter. It is wonderful to see how eager some are for the Word.

Formerly one often got the impression that an applicant for membership was doing us a favor by becoming a member of the church. We hear little of that now, for those who unite with the church do it because of the help it is to them and their families.

A nation wide effort is being made by the government and church to help this large population to become literate. Our own church is stressing the idea of having a hundred per cent literate membership.

Are you glad with us, to see real signs of permanent growth and progress?

Ping Ting Chow, China.

Quadrennial Convention of the Student Volunteer Movement

BUFFALO, New York, has been chosen as the place for the forthcoming Quadrennial Convention of the Student Volunteer Movement, Dec. 30, 1931, to Jan. 3, 1932. The invitation to come to Buffalo, says Mr. Jesse R. Wilson, general secretary of the movement, was recently extended by the Council of Churches of Buffalo and Erie County. This Convention will bring together for five days between 3,500 and 4,500 students from 750 to 800 colleges, universities and professional schools throughout Canada and the United States.

The program of the convention is being built around the theme: "The Living Christ in the World of Today." The aim will be to present to students a comprehensive view of the world, the enterprise of Christian missions at work in the world, and what students must do to help the church in its missionary task at home and abroad. Speakers will include outstanding missionaries and mission board secretaries. Leading Japanese, Chinese and other Christian nationals will also appear on the convention platform. Dr. Paul Harrison of Arabia, Dr. John Mackay of South America, and Mr. D. D. T. Jabavu of South Africa are among those who have already agreed to participate.

This convention will be the eleventh in a series of great missionary conferences for students which are held under the auspices of the Student Volunteer Movement once every four years; that is, for every college generation. The first one was in Cleveland, in 1891. The eighth, ninth, and tenth in the series were held in Des Moines, Indianapolis, and Detroit, respectively, with an average attendance of 5,486 delegates.

During the movement's history, over twelve thousand five hundred Student Volunteers have gone out as missionaries to foreign lands and thousands of others have entered into Christian service at home. Mr. Wilson thinks that the by-products of the movement in terms of its service to the church life of North America have been as significant as its foreign missionary contribution.

The four main objectives of the Convention are as follows:

(1) They will seek a comprehensive view of the world today with its momentous forces—social, intellectual, economic, and spiritual—which everywhere condition and color human life.

(2) They will consider the extent to which Jesus is attracting to himself the attention and admiration of the world and demonstrating his unique power to bring life to individuals and to society.

(3) They will consider how that power is finding effective expression in the world-wide enterprise of Christian missions.

(4) Finally, they will attempt to discover what this enterprise must become in the immediate future, and what they as individuals must be, and what they must do, to deepen its spirit and direct its progress.

Some people pride themselves too much on being open-minded. They need a mind that will close occasionally in order to catch a great idea, and eventually be willing to die for it.

KINGDOM GLEANINGS

Calendar for Sunday, September 20

Sunday-school Lesson, The Council in Jerusalem.—Acts 15: 1-35; Gal. 2.

Christian Workers' Meeting, Immigration Problems and Experiences.

B. Y. P. D. Programs:

Young People—Youth and Temperance.

Intermediate Girls—Is "Getting By" Enough?

Intermediate Boys—Taking Care of Clothes.

❖ ❖ ❖ ❖

Gains for the Kingdom

Eight baptized in the Palmyra church, Pa.

Three baptized in the Wolf Creek church, Ky.

Thirteen baptized in the Morrill church, Kans.

Nine baptized and one reclaimed in the Smithfield church, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

Twelve accepted Christ in the Pitsburg church, Ohio, Bro. Oliver Royer of Alliance, Ohio, evangelist.

Eleven baptized in the Otter River church, Va., Bro. J. S. Showalter of Roanoke, Va., evangelist.

Seven baptized in Poages Mill church, Va., Bro. Ray Showalter of Monticello, Ind., evangelist.

Twenty baptized in the Pipe Creek church, Md., Bro. Millard Wilson of Frederick, Md., evangelist.

Four added to the Smith River church, Va., Bro. Joel Naff of Callaway, Va., evangelist; six baptized on Aug. 2.

Nineteen baptized in the Lower Miami church, Ohio, Bro. I. R. Beery of Markle, Ind., evangelist.

Seven baptized in the Valley Bethel church, Va., Brother and Sister Caricofe of Chicago, Ill., evangelists.

Four baptized in the Keyser church, W. Va.

Three baptized in the Lititz church, Pa.

Seven baptized in the Browntown Mission, Va., Bro. J. Wm. Harpine of Mt. Jackson, Va., evangelist.

Two baptized in the Albany church, Ore., Bro. Paul Studebaker and wife of Nappanee, Ind., evangelists.

One baptized in the Poplar Grove church, Ohio.

Fourteen added to the Mt. Grove church, Va., Brother and Sister B. M. Rollins, evangelists.

Ten baptized in the Westminster church, Md., Bro. M. R. Wolfe of New Windsor, Md., evangelist.

Four baptized at Brooks Mission, Belmont church, Va., Bro. S. D. Zigler of Broadway, Va., evangelist.

Fifteen baptized in the Branch (Sangerville) church, Va., Sister Elizabeth Broughman of Buchanan, Va., evangelist.

Ten baptized in the Springville church, Pa., Bro. M. A. Jacobs of York, Pa., evangelist.

Fourteen baptized at Avery, Spring Branch congregation, Mo., D. C. Gnagy of Grundy Center, Iowa, evangelist; and three accessions at Happy Hill congregation, Mo.

Three baptized and one reclaimed in the Old Furnace church, W. Va., Bro. Samuel Garber of Harrisonburg, Va., evangelist.

Nineteen baptized and three reclaimed in the Sugar Ridge church, Mich., Bro. H. L. Hartsough of North Manchester, Ind., evangelist.

Thirteen baptized in the Edgewood house, Sams Creek congregation, Md., Bro. Norman Wilson, evangelist; twelve baptized in the Sams Creek house, same congregation, Bro. J. H. Wimmer, evangelist.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Walter Landis, Sept. 27 in the Dupont church, Ohio.

Bro. D. I. Pepple of Woodbury, Pa., Oct. 19 in the Albright church, Pa.

Bro. C. M. Key, the pastor, Sept. 13 in the Tinker Creek church, Va.

Bro. R. O. Shank of Flora, Ind., Oct. 19 in the Mexico church, Ind.

Bro. Chester Petry of Mogadore, Ohio, Oct. 12 in the Georgetown church, Ohio.

Bro. A. P. Wenger of Elizabethtown, Pa., Sept. 20 in the East Petersburg district, Pa.

Bro. Roy K. Miller of Keyser, W. Va., Oct. 5 in Bethel church, White Pine congregation, W. Va.

Bro. David Hollinger of Greenville, Ohio, Oct. 4 in the Eversole church, Ohio.

Bro. M. R. Zigler of Elgin, Ill., Sept. 13 in the Morrill church, Kans.

Bro. I. R. Beery of Rossville, Ind., Sept. 27 in the Arcadia church, Ind.

Bro. J. W. Root of Lafayette, Ind., Sept. 27-Oct. 11 in the Beech Grove church, Ind.

Bro. Earl Frantz of Sabetha, Kans., Oct. 25 in the Navarre church, Kans.

Bro. H. C. Sanders of Auburn, W. Va., Sept. 19-27 in the Bethany church, W. Va.

Brother and Sister B. M. Rollins of Keyser, W. Va., Sept. 21 in the White Pine church, Purgittsville, W. Va.

Bro. A. Miller of Kent, Ohio, Oct. 19 in the Yellow Creek church, Ind.

Bro. Harry K. Rogers of Corning, Iowa, Sept. 20 in the Oak Grove church, Ill.

Bro. C. H. Hinegardner of Yoder, Colo., Sept. 20 in the Denver church, Colo.

Bro. H. Allan Hoover of Roanoke, Va., Sept. 20 in the Mt. Joy church, Va.

Bro. W. G. Group of East Berlin, Pa., Sept. 21 in Codorus congregation Pa., Shrewsbury house.

❖ ❖ ❖ ❖

Personal Mention

North and South Carolina will send Eld. C. B. Miller to the 1932 Conference as District delegate, with Eld. J. K. West as alternate.

Bro. D. B. Maddocks of Altoona, Pa., utilized a business trip to Chicago as an opportunity to see the Publishing House and Elgin friends.

Northern Illinois and Wisconsin has selected as Standing Committee delegates to the next Conference Elders Jas. M. Moore and Chas. D. Bonsack, with Eld. C. Ernest Davis as an alternate delegate.

Bro. O. H. Feiler, formerly of Norborne, Mo., has begun his pastorate of the Waka church, Texas, giving part of his time to Booker. He will be glad for names and addresses of isolated members whom he might reach. He will be open for several evangelistic meetings after Dec. 1. His address is Perryton, Texas.

Bro. Leander Smith who has had charge of the work at Newberg, Oregon, for the past three years is taking up the pastorate of the Albany church. His new address is 1017 E. First Street, Albany, Oregon. Bro. F. H. Barr goes from Albany to serve the Portland church, and should be addressed at 1431 Michigan Ave., Portland, Ore.

Eld. Charles R. Oberlin, pastor of the Peru church, Peru, Ind., recently underwent an operation for appendicitis. He is recovering nicely, and feels to praise the Lord for answered prayers.

Northern Indiana has chosen Elders David Metzler and T. E. George as Standing Committee delegates to the Conference of 1932, with Elders Chas. C. Cripe and Christian Metzler as alternates.

The India missionary party may be reached by mail addressed in care of S. S. Caronia, Cunard Line, sailing Sept. 25, New York, N. Y. The members of the party are I. W. Moomaw and wife, Edward K. Ziegler and wife, Anna M. Warstler, Ruth Glessner and Hazel Messer.

Sister Bertha Neher Stine is retiring from her long and faithful service as a contributor to the Teachers' Monthly, Editor Hoff informs us. She has submitted her last lesson write-up, which will appear in the December issue of that publication along with suitable recognition of her very unique record. For the twenty-five years since the magazine began, her lesson articles have appeared without a single interruption, and every one has been at the editor's desk on time. And that too in spite of travel abroad and the more serious hindrance of sickness and bereavement in her home. All the rest of us who began writing for the Monthly with her had for one reason or another fallen by the wayside long ago. She feels that the time has come for her to be relieved of that responsibility. You will agree with us that it is a rest well earned.

❖ ❖ ❖ ❖

Miscellaneous Items

The monthly financial statement appears on page 21. As the fiscal year is now half gone the statement is an unusually important one. Do not fail to note the report.

The Elders' body of Southwestern Kansas wishes to learn of any isolated members in the District. Often members locate where we have no churches and our people know nothing of them. If you know of any such in Southwestern Kansas write the Secretary of the Elders' body, Bro. W. T. Luckett, 526 E. Eighth St., Hutchinson, Kans.

Meyersdale church of Pennsylvania will hold its eightieth Homecoming and Anniversary service on Sunday, Sept. 27. In this all-day service Eld. T. R. Coffman, Dr. George Griffith, Prof. Meyers B. Horner and Prof. Joseph Howe will be present and speak. An invitation is extended all former members and friends of the church to come home and enjoy the day. This special occasion will be followed by a two weeks' evangelistic service conducted by the pastor, George L. Detweiler.

Notice to All Churches

Your annual church report on the blanks sent out by your District Ministerial Board is past due in the hands of the Secretary of that Board. If your report is not in, please see that the matter is attended to at once. The District Ministerial Board Secretary forwards the information to the Regional Member of the General Ministerial Board and finally he sends the compiled statistics of the region to the general office at Elgin, where this is put in form for the Yearbook. It is absolutely necessary that there be very few days lost in getting this information to Elgin, otherwise the Yearbook will have to be printed later and will not be available by the first of the year. Be sure that your church has forwarded the report with the questions completely answered.

The District Conference for Northeastern Kansas will be held at the Richland Center church, near Summerfield, Kans., Oct. 2-5, 1931.—W. A. Kinzie, District Clerk, Navarre, Kans.

Those coming to District Conference Oct. 2-5 at Richland Center church by rail on St. Joe and Grand Island will be met at Beattie, Kans., those on Union Pacific met at Oketo, Kans. Please notify Ray Miller, Beattie, Kans. The church is located three miles south and three miles west of Summerfield, Kans., three miles west of highway No. 11. A sign will be posted telling where to leave the highway. There will be ample camping space for those bringing tents. —Constance Snell, Summerfield, Kans.

THE QUIET HOUR

The Father of the Faithful

Rom. 4: 1-25

For Week Beginning September 27

Abraham Believed in the Face of Apparent Impossibilities, Vs. 18, 19

Some very careful distinctions need to be made here. Abraham's example does not mean that one should ignore the facts and act in a fool-hardy manner. Nor should one fix his attention upon a few disheartening facts, and refuse to invest his talent. Face the facts with faith in God; then act, giving to each its due regard (Matt. 8: 2, 10; 9: 18, 28; 15: 28; Mark 5: 28; John 11: 3-6).

Abraham's Faith Led to Action, Vs. 20, 21

There is no such thing as an inactive faith. Professions and words deceive us. The spirit and conduct of a life reveal its faith. "By their fruits ye shall know them" (Gen. 22: 8; 1 Sam. 14: 6; 17: 37; Dan. 3: 17; Acts 27: 25; Heb. 11: 33).

Abraham's Faith Was Counted Unto Him for Righteousness, Vs. 3

The true index of what a man is, the certain prophecy of what he shall become, is his faith. In your heart of hearts, of what do you dream? for what do you long above all else? what do you love? That is your faith. That you will be throughout all eternity. You may stumble and fall short today. It is not your fault but your faith which is the essence of your real self. Therefore God justly reckons it to you for righteousness, though in actual conduct you have not yet attained it. This act of God is the most effective means of helping you to attain it (John 21: 15-17; Rom. 5: 1; Gal. 3: 6; Philpp. 3: 9; Heb. 10: 38; 11: 4).

The Father of the Faithful

What is the meaning of this expression? We can best answer it by keeping in mind the analogy of human fatherhood. The father is instrumental in giving a son life and likeness to himself. The chief end for which a good father lives is to prepare his son to live usefully and well, to surpass his father in these things. Has not the life of Abraham presided in this beneficent manner over millions of God-fearing lives since his day (Gen. 22: 18; Psa. 22: 27; 86: 9; Isa. 9: 2; 49: 6; 60: 3; Eph. 3: 6)?

Discussion

May not each one, in his measure, be a father to the faithful? Name some saint of your own acquaintance who has been such. By what means may we become such?

R. H. M.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

What Think Ye of Christ?

EVERY truth and moral value is imperative; every attitude is a moral judgment on our part. We can accept the truth, we may ignore the truth, or we may reject the truth: in each case we have rendered a decision. We are responsible for the attitude we take towards every moral value. If we ignore Christ, we have made a decision regarding him—to ignore him, to count him of not sufficient value to concern us. In the realm of values there is no neutrality, we are either with him, or we are against him. What think ye of Christ?

Christ came into the world with a challenge. He made the greatest claims for himself of any man who ever lived. He either told the truth, or he was the greatest impostor of history. He claimed to be the Son of God, the revealer of the Father, the manifestation of the character of God, and the true Way of Life for men. He comes with a challenge. Who rejects Christ, rejects God, and truth, and goodness, and the life abundant which is eternal. His words are a challenge, his life is a challenge, and the fruit of his gospel in the world is a challenge.

His gospel transcends all religious teachings that ever came into the world, in purity, in aim, in power, in scope, and in the wealth of moral purpose. The Sermon on the Mount contains the highest ethics, the parables are the finest pictures of the kingdom, his epigrams are the profoundest insights into life. He spoke as one having authority, and his messages were accepted as authority by those who heard him. His enemies testified to the power of his words, else they would not have killed him.

The life of the Christ was of transcendent beauty. He knew the art of living. He was master of nature; a brother to his fellow-men; and a child of God, in perfect harmony with the heavenly Father. He lived a life of perfect sinlessness; a life of love to man and to God; a life of humility and service to all, the greatest and the lowest of mankind. He went about doing good, teaching and preaching the good news of a loving Father, he healed the sick, and encouraged and comforted the sorrowing. He put hope into the hopeless, courage into the hearts of the faint and weary; and he brought the outcast into fellowship with the Father. He showed us the true way of life.

The fruit of his labors was a regenerated world, wherever men have known him, loved him, and obeyed him. Every race is capable of loving Christ, and being transformed by him. He taught brotherhood, and slavery disappeared; he taught mercy, and hospitals sprang up; he taught truth, and schools were founded in all the Christian world; he taught beauty, and Christian art changed the face of civilization; he taught equality, and democracy has displaced autocracy and tyranny; he taught purity, and chivalry defended the honor of woman; he taught the dignity and value of life, and gladiators became outcasts; he taught peace, and the civilized world has outlawed war. His deeds are a challenge. What think ye of Christ?

Long Beach, Calif.

The Recruiting of the Ministry

Foreword: At the Colorado Springs Annual Conference a series of conferences were conducted in the interest of our ministry. The members of District Mission and Ministerial Boards in coöperation with the ministers present faced some of the problems with which the church is now laboring.

These reports are not official and only present suggestions which were thought to be helpful in making our church life more effective. They were prepared by commissions and finally passed by the District Board members and ministers attending these meetings. One very good way to use these findings is to make the same studies in your District Ministerial Meetings.—M. R. Zigler, Secretary Home Missions and Ministry.

ONE of the most important functions of the Christian church is the perpetuation of her ministry. To discover and inspire those, who by nature, training, association and consecration are able to discover God and reveal him to people so as to challenge them to obedience, fellowship and love is a task at once delicate and difficult. To formulate a technique capable of discovering and inspiring this type of ministry is both difficult and dangerous; difficult because no general rule is sufficient to meet the considerations which arise; dangerous because the Holy Spirit can not always use our machinery to adequately promote his work. The commission in presenting this formulation realizing the limitations of time and wisdom to fully meet the problem, therefore, submits its findings by way of suggestion and stimulation in the hope of a more adequate plan later.

I. What is contemplated in the act of recruiting for the ministry?

1. The discovery of persons who are intellectually, physically, temperamentally, culturally and spiritually competent to undertake the work of the ministry; whose companions, if married, and prospective companions, if not married, are really inspirational and helpful to the minister in the work.

2. The presentation of the claims and responsibilities of the work of the minister so as to inspire those who have the qualifications to choose the ministry as a life work.

3. Aiding those who choose the ministry in making faithful and full preparation for the work.

4. A well-thought-out adaptable plan of mating ministers and churches.

II. The importance of an efficient recruiting plan may be stated thus:

1. The churches and the communities in which they are located need efficient trained servants of God.

2. Youth of large energy and ability need direction in the choice of the field of service.

3. There is danger that the Brotherhood may face a dearth of workers to serve the congregations.

4. There is always the danger that without a good system of recruiting, the ministry of the church may degenerate or be made up of incapable men.

III. The method of recruiting is highly important and herein lies the crux of the situation, demanding a consideration of the following:

1. To be well-born in a natural sense is an important part in this matter.

2. To be well-born spiritually—born from above—is not only important, but unquestionably necessary.

3. These important items can only obtain if proper cultural and religious atmosphere is maintained in the homes of the growing youth of the church.

4. It is therefore, necessary that an intelligent, religious, practical program be maintained which will challenge, first, the home to create the environment; and second, virile intelligent youths to dedicate their lives to the Christian ministry.

IV. The place of responsibility in recruiting.

1. The responsibility rests with the church as a whole, but in a specific way the home, the pastor and the elder of the local congregation, the District and General Ministerial Boards and our church schools should coöperate in enlisting and guiding prospective ministers through their development, to the work of the Christian ministry.

Committee: J. W. Lear, Chairman
J. P. Dickey, Secretary *J. E. Steinour*
C. H. Hinegardner *X. L. Coppock*

Could We Have Done It?

BY CHESTER E. SHULER

A PERSON who has a working and familiar knowledge of God's Word is fortified with allusions for all occasions. Benjamin Franklin is said to have put his great knowledge of the Bible to work under many conditions, often in a unique manner.

It is related that when, as a young man, he went to London, he applied for a job as a typesetter in a printing office. The foreman of that office was very scornful toward him and expressed doubt that anyone coming from America could compose type correctly or do anything else well.

Franklin made no comment, but, stepping to a case, at once set up this verse from John 1:46:

"And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

This was done promptly and without an error, and so impressed was the foreman with Franklin's ability and ready wit that he gave him a job at once.

Jesus used the Word to fight and vanquish the devil in the wilderness.

It is our privilege to use it today.

Harrisburg, Pa.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 22—The Christian

THE Christian is one who belongs to Christ. He is known by a number of names which show the kind of person he is for Christ.

1 Where were the followers of Christ first called Christians? Acts 11:26.

2 A disciple is one taught or trained. How shall all men know that they are Christ's disciples? John 13:35.

3 A believer is one who trusts in Christ. What is promised the believer? John 3:16.

4 What is the Christian called in 1 John 3:1, 2?

5 The Christian's life is a continual warfare, hence he is a soldier for the Lord. What kind of armor must he wear? Eph. 6:14-17.

6 What kind of fight must the Christian soldier make? 1 Tim. 6:12.

7 How must the Christian soldier live daily? 1 Cor. 16:13.

8 What does the Lord require of the Christian? Micah 6:8.

9 How should a Christian live? Titus 2:12.

10 About what should a Christian's thoughts be? Philpp. 4:8.

11 How should the Christian walk? Eph. 4:1.

12 With whom is the Christian a worker? 1 Cor. 3:9.

13 Whether we play or work, how shall we do it? 1 Cor. 10:31.

14 The Christian may sow (work) in tears but how shall he reap? Psa. 126:5, 6.

15 What reward is promised the faithful Christian? Rom. 2:6, 7.

16 What else did Jesus promise? John 14:2, 3.

Learn then, that we as Christians are to have Jesus always before us—that we are to watch, pray and "fight" against temptation and the Tempter—that we are to believe that God can, and if rightly sought, will deliver us from every sin and bring us out victors in every struggle against temptation. Finally he will give us a home in heaven.

Johnstown, Pa.

Being a Christian in the Business World

(Continued From Page 11)

be shortened, and weakened if not wholly removed by means of the ballot in the hand of loyal, intelligent and determined Christians. We can educate, and agitate. We can mould public sentiment, and so prevent the subtle encroachments of capitalism on life. We can help folks to see that the public welfare lies not in allowing private interests and corporations to exploit our natural resources, but in their conservation and equitable distribution. As Christians we can help to bring the church out from under the secularizing influences of the system, and thus preserve for the safety of society her prophetic voice. We can help refute the diabolical teaching of a certain school that religion is an opiate used by the capitalistic system to keep folks asleep and content with their lot here, looking to the future joys of heaven for their rewards, rather than demanding justice here and now. If our religion is numbing us to the evils of the system we had better get out from under it and take a fresh look at the Christ. Christianity is militant, not weakly submissive. While wearing the armor for self-protection it also holds and uses the aggressive weapon, and is ever facing the foe. It is conscious of the deadly influence of this world spirit, and resists it. Does it ask us to come out from it?

Summerfield, Kans.

CORRESPONDENCE

NORTHERN INDIANA DISTRICT MEETING

The District Meeting of Northern Indiana was held Aug. 20, 1931, at the West Goshen church. The attendance was unusually good and the conference was very well cared for by the brethren and sisters of West Goshen. Joy and appreciation characterized the entire meeting and a splendid spirit permeated the conference at all times.

The first session was in charge of the young people who deserve commendation for the fine Christian attitude which they manifested and for their noble efforts in developing wholesome recreational and leadership training activities.

Many subjects of practical interest were ably discussed in the religious education and ministerial programs. There is being developed a deeper consciousness on the largeness and importance of the tasks in these fields. Many ministers and Sunday-school workers were in attendance.

Representatives of the District, who were privileged to be present at the Annual Conference at Colorado Springs, brought interesting and helpful reports of that Conference, thus enabling the District to understand the nature and spirit of the Conference.

The missionary meeting was of more than usual interest because of the personal reports by District mission workers and two very splendid addresses by Bro. I. E. Oberholtzer, who recently came from the foreign field.

A splendid spirit was observed in the Elders' Meeting. The concern and fair-mindedness of the brethren bespeak their devotion and interest in the welfare and progress of the church.

The Women's Work meeting was very helpful and there was effected a District organization commensurate with the national organization. The women of the District are always fostering projects that challenge effort and sacrificial consecration.

During the progress of the Elders' Meeting and the Women's Work Meeting, the men held a session in the Goshen City church, where they were greeted and inspired by Bro. R. E. Mohler, Executive Secretary of Men's Work. He, with other local leaders of Men's Work spoke at the Wednesday evening Men's Work program which was attended by probably more men and boys than ever attended any previous single session of District Conference. The main auditorium was so completely filled that the women were asked to withdraw to another meeting place so as to provide seating space for the men and boys.

The business session was brief, as the volume of business was not so large, and all work was completed by noon Thursday. The delegates were deliberative, thoughtful, careful, and brotherly in their discussions and decisions.

The spirit of the resolutions was an expression of faithfulness and devotion which is conducive to progress in the kingdom of our Lord. T. G. Weaver, Writing Clerk.

Tippecanoe, Ind.

DISTRICT CONFERENCE OF NORTHERN ILLINOIS AND WISCONSIN

The Annual District Conference of this District was held at Lena, Ill., on the M. E. camp grounds, this being the third time the meeting was held on these grounds. To the older members this was a memorable occasion, for less than two miles from our place of meeting was held the Annual Conference of 1856 at which time Eld. George Wolfe delivered one of his masterful sermons. Here also were held the special District Meeting and love feast before Elders Enoch Ebey and Daniel Fry sailed for Denmark in behalf of the infant Danish Mission years ago.

The Elders' Meeting on Friday afternoon dealt with the several congregations, their progress and needs. The evening sermon was delivered by Pastor F. E. McCune of Mt. Morris, his subject being "The Church for Our Day," which is not so different from the church of other days if it is a New Testament church. The sermon was preceded by a play, "The Terrible Meek," rendered by Milledgeville.

On Saturday we had presented the ministerial problems, by three brethren and two sisters. This was a happy combination, as we were given views from different angles. An address on Temperance, by Rufus D. Bowman, made a strong appeal. This was followed by three sectional conferences, all dealing with religious education. Adults, young people and the children's division each had their own leaders and meetings.

On Saturday evening was the time for feasting and separate sessions. The young people ate in the church basement and then had an open meeting on the camp grounds. The women met in the dining hall for supper and remained there for their session. The men ate on the grounds hard by the dining hall and speeches followed. Later all met in the auditorium where C. C. Hawbaker of South Bend, Ind., delivered an illustrated lecture on Stewardship.

On Sunday morning the Sunday-school session was held in sections, each led by an able teacher. This was a period

(Continued on Page 24)

Strengthen the Church for Increased Burdens

CONFERENCE Budget receipts were $806 less per week for the first six months, March 1 to Aug. 31, than for the corresponding period last year. This is a matter for grave concern.

The church has a greater burden when distress is in all the world. Financial giving power has been crippled but it is not broken. Let us summon our resources and bring glory to the church because she serves when men need her most.

One time a camel loaded with a precious cargo of gold and silks famished in the desert. Years later travelers found the carcass and the precious cargo buried in the sand. Shall the church with the world's most precious cargo famish in the midst of a depression? A thousand times no! Let every local congregation organize to insure that every member's strength is mobilized to make Christ known and loved in all the world.

Monthly Financial Statement

Conference Budget

During the month of August contributions for the Conference Budget and agencies within the budget totalled $5,941.93. Total cash received applicable to the Conference Budget for the year beginning March 1, 1931, ...$90,357.99

During August contributions were received as follows:

	Receipts	Total rec'd since 3-1-31
World Wide Missions	$ 971.99	$14,644.57
Student Fellowship Fund 1929-1930		150.00
Student Fellowship Fund 1930-1931		821.04
Women's Work Project—1931	45.00	2,249.25
Home Missions	16.00	253.67
Greene County, Virginia, Mission	25.00	143.00
Foreign Missions	166.65	1,150.69
Junior League—1930		17.31
Junior League—1931	44.46	403.02
B. Y. P. D.—1931	72.13	318.43
Home Missions Share Plan	50.00	120.00
Challenge Fund		50.00
Intermediate Dept. Project—1931	35.19	209.08
India Mission	1,102.73	1,598.21
India Native Worker	20.00	33.50
India Boarding School	25.89	343.33
India Share Plan	137.50	1,364.75
India Hospitals		33.00
India Missionary Supports	428.54	10,115.75
Ahwa Church Building Fund		275.00
Stover Memorial Fund	73.46	74.46
Khergam Church Bldg.		567.99
China Mission	93.89	510.43
China Native Worker	12.18	48.61
China Share Plan	15.61	295.01
China Missionary Supports	660.92	4,717.48
Sweden Mission	10.00	45.00
Sweden Missionary Supports		1,100.00
Denmark Mission		25.00
Africa Missionary Supports	1,010.05	4,414.33
Africa Mission	155.89	1,147.55
Africa Share Plan		353.26
Ministerial and Missionary Relief		87.70
China Famine Relief	7.00	52.01
Africa Leper Fund		76.00
American Drought Relief		601.00
Conference Budget	427.16	39,277.23
Conference Budget Designated	200.01	1,224.45

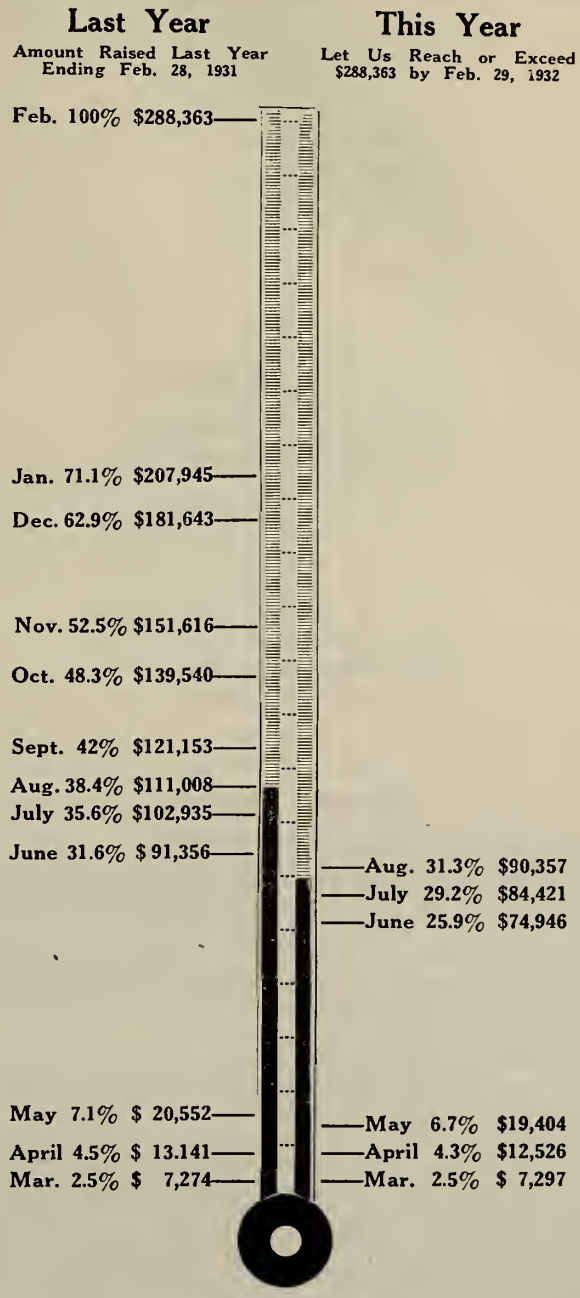
General Mission Board

The following shows the condition of mission finances on August 31, 1931:

Income since March 1, 1931	$ 78,592.72
Income same period last year	126,775.89
Expense since March 1, 1931	133,441.97
Expense same period last year	133,667.07
Mission deficit August 31, 1931	7,170.40
Mission credit balance July 31, 1931	713.16
Increase in deficit during August, 1931	7,883.56

CONFERENCE BUDGET THERMOMETER

The mercury shows cumulative receipts by months.



The Hershey Annual Conference of 1930 authorized a Conference Budget of $331,738 for the year ending Feb. 29, 1932. Last year the church gave $288,363. With this a reduced program was carried. This much is most urgently needed this year. Let us by all means give this sum and the full amount authorized by Conference if possible.

The percentage figures indicate the achievement at end of each month toward the $288,363 goal.

HOME AND FAMILY

When Son Is Sick

BY MILDRED ALLEN JEFFERY

The house is still, there is no sound
Of little running feet,
No hurried banging of the doors,
No laughter on the street;
The window shades are partly drawn,
A hush is in the air,
And puppy lies disconsolate
Beneath the rocking-chair.

The coaster wagon, and the skates
Stand idle in a row,
The punching bag upon the rack
Awaits a valiant foe;
The little faded coveralls
Hang limply on the wall
Quite clean, and neatly mended
From the last disastrous fall.

But mother's face shines happy
With a soft and holy light
That doesn't come with worrying,
And staying up all night;
Her kitchen smells of chicken broth,
And crisp bread toasted brown,
The doctor left awhile ago—
Son's temperature is down!

Hawthorne, Calif.

Twenty Pennies

BY LEO LILLIAN WISE

Oh, how eight-year-old orphaned Johnny listened to the announcement made by Pastor Bame:

"So, brethren, let us remember to make this offering for missions that we will lift four weeks from today an outpouring of love."

"Grandmother," began Johnny at the dinner table, "if I can get some extra errands to do may that money be my outpouring of love?"

"Yes indeed, Sonny," Grandmother Wells answered. "And I hope you can get something extra to do."

So grandmother beamed lovingly upon this little clear-eyed laddie who made his home with her. She sighed as she wished that he might take some of the money earned by carrying papers. But every penny thus earned by him was needed for shoes, stockings and little suits. She managed to see that he had all the food he needed, and that it was nourishing as well.

So here and there he cheerfully ran errands for folks who couldn't afford to give him more than a cent or two. And each penny he received was tenderly cherished and placed within a certain little cup he treasured. And to his Sunday-school teacher he would pour out his little heart bursting with joy because he too would have a share in the missionary offering to be lifted at Grace church on a certain Sunday.

"Do you know," he said to Miss Gladys, "that if everybody does their best it will be a real outpouring of love, now won't it?" Somehow he loved the sound of those words—"outpouring of love."

"Yes, laddie, it will be so," his beloved teacher had assured him. And away he ran to do still another errand.

Finally, the four weeks were up and Pastor Bame was giving his missionary sermon. Little orphaned Johnny sat beside his grandmother with twenty pennies clasped in his hand. Twenty pennies that he had earned especially for this day. Eagerly he listened while good Pastor Bame told of boys and girls, men and women of far-off lands in need of something to eat and something to wear. In need far more deeply than physical necessities—in need to know of a Savior who cares, and knows, and loves to the uttermost. How little Johnny's heart beat high with joy because of the twenty pennies he held within his hand.

The appeal had been sounded, the pastor was about to call his ushers forward when Deacon Wellmeaning strode to the front of the church and abruptly began to speak:

"Folks, you know I've read about the pennies in our missionary offerings. Now I hope no one will *disgrace* this offering by putting a single penny in!"

Ah! Now Johnny's heart was broken. Miss Gladys half rose from her seat so that she might see him. He was crouched low in his seat, and just a moment before this he had been so erect! And ah! the misery upon the face of his good Grandmother Wells, as she sat unable to say something to the crushed lad. Then Miss Gladys whispered to her sister Kate:

"Kate, will you please take Johnny Wells out to his room?"

And Kate who had known of his hopes quickly went to the side of Johnny and led him out to the other room where she sat down and gathered him close within the shelter of her warm, sympathetic arms. There he began to sob out his heart-break to her.

Meanwhile the ushers had been the rounds and were decorously marching back down the center aisle. But before the pastor could ask God's blessing upon this offering Gladys had asked to speak. Briefly, eloquently she told of the labors of Johnny to earn these pennies that he might give them as his expression of love to the Christ who once upon a time had laid his hand upon the heads of little children and blessed them. She concluded her bit of explanation thus:

"True, Johnny might have exchanged his twenty pieces of money for four nickels or two dimes, but that would not have been the same as the twenty pennies, knowing how he had received each one. Shall we

deny this little orphaned child the privilege of casting in twenty pennies, his *all,* as an outpouring of love?"

"Oh, brethren," and now it was Deacon Wellmeaning who was on his feet once more, "I'm willing to match Johnny's twenty pennies several times over in dollars but I can't match his love!"

Quickly Miss Gladys sped after Johnny and soothing him she led him back to where Pastor Bame waited with an empty basket to receive his offering in front of the pulpit.

"Johnny," and there was a tremor in the pastor's voice, "we will be so glad to have you place your offering in this basket."

And wonderingly Johnny dropped in his pennies slowly. Then the pastor said further:

"And Johnny, there are folks who want to put gifts in with yours. Will you carry this basket to all the folks you see standing?"

And still more wondering Johnny started with the basket containing his twenty pennies. Why! it seemed to him as if most everyone in the church was standing. How could that be?

Deacon Wellmeaning placed within the basket a check that would have surprised Johnny had he known the amount. And more than that, he patted the little lad tenderly upon his shoulder. And Johnny with that blessed quality of a child, forgave the deacon the hurt of a few minutes back and smiled up into his anxious face. Even grandmother gave another coin from her small purse. And by and by Johnny came back to Pastor Bame with a basket that sagged heavily.

In words that spoke feelingly the pastor invoked God's blessing upon this real outpouring of love. And are you surprised that the offering in the basket Johnny carried far outweighed the first offering carried down the aisle by the ushers?

Bloomville, Ohio.

Why He Could Not Pray for Them

BY CORA PRICE BOWEN

THE beautiful, fertile Shenandoah Valley suffered more severely from the widespread drought last summer than some other sections. Before all the garden stuff died, when people were fearing its loss, the members of a certain church in one of the Valley towns, asked their pastor to lead them in praying for rain.

He told them he could not do so. "Last year," he said, "I told you about the people in China starving to death, dying by thousands, because their crops had failed for two or three years for want of rain, and I urged you to send of your abundance for their relief. You responded but meagerly. Now, when you are faced with hardship because your gardens may fail, I can not pray to God for you."

There is food for thought in this pastor's attitude. We take the mercies of God, the gifts of God, as a matter of course, often forgetting that he is the source of every good and perfect gift, often neglecting to thank him for the bounties we receive. We eat three times a day, some of us without stopping to lift our hearts in gratitude for our daily bread. And we "shut up our bowels of compassion" against those less favored, refusing to be God's almoners to others of the abundance with which he has blest us. Can we expect God to hear us and respond with more blessings when we have so treated him and his other children?

"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble" (Psa. 41:1).

Grottoes, Va.

The Man Who Made Good

BY GEORGE W. TUTTLE

HE was well advanced in years, the man who entered the ticket office and wanted to make good, according to the report of the incident in a local paper. Twenty and seven were the years that had passed by since he took the advice of Horace Greeley, "Go west, young man; go west." He had prospered in material things; now he would make good that conscience would no longer point to him as Nathan presumably pointed at David as he said, "Thou art the man."

Cash was short with him in the day when he would fain make the long journey westward, and his family was large. Two children had passed the half fare age-limit but he deceived both ticket agent and conductor and got them through for half fare. Now, as he faced the agent to make confession and restitution, there was no whitewashing, no evasion. Note that he did not say: "Possibly I was guilty of a little deceit." He did not even say: "I may have been economical with the truth." He called a spade a spade; he said, "I lied about the ages of my children." We may try to whitewash a lie but conscience soon wears off the whitewash.

He made good the difference in the fares and would willingly have paid interest for all the long years but the agent would not take the interest. Thirty-three dollars was the amount he contributed to the conscience fund of that great railroad. I imagine that his step was more firm, his head more erect, as he went out a free man, for had he not been a slave to a lie for twenty-seven years?

We think of others who made good. Zacchæus was a notable instance; think of his restoring fourfold to those he had wronged. Zacchæus was short on stature but he was long on restitution—making good.

A young lady lied to her employer, but her repentance and confession were swift. A single night with her guilty conscience and she stood before her employer

(Continued on Page 26)

DISTRICT CONFERENCE OF NORTHERN ILLINOIS AND WISCONSIN

(Continued From Page 20)

well spent. Next came the address, by Dr. Slabaugh, who traced the development of the office of elder down through the ages. This was an informational sermon. After the sermon Brethren Wayne Gerdes of Chicago and J. F. Baldwin of Sterling were ordained to the eldership. Our District has adopted the rule of ordaining its elders at the District Conference.

On Sunday afternoon Lorah Hugh Lunde told her experience during the World War. Both she and her husband were conscientious objectors, he having been imprisoned. Many had never before heard such a simple and vivid account of the sufferings of those who stood by their convictions on the peace problem. Here also Rufus D. Bowman spoke on "The Child in the Midst."

Sunday evening, at 7 o'clock, an impromptu musical hour was given under the leadership of Prof. Pierce of Mt. Morris College. The music and renditions were highly devotional, thus being a fine preparation for the sermon which followed, "Christian Fellowship in Gospel Furtherance." The preacher was James M. Moore whose presence in the District all enjoyed.

On Monday morning at 8 o'clock the Business Session opened with Moderator Chas. D. Bonsack presiding, he being the only officer present. W. E. West was elected Reader and J. E. Miller Secretary for one year to fill the unexpired term of J. S. Flory who has gone to Minnesota.

Reports followed. The disorganization of Chelsea was reported and arrangements were made to disorganize Mt. Carroll. In one way that does not sound much like aggressive mission work, but local conditions have pointed that way for a long time. Other congregations are growing where some are decaying.

Mt. Morris College presented its annual report and request. This was followed by a lengthy, but friendly discussion, with the result that the meeting voted its confidence in the trustees, urging congregations and individuals to do their very best in supporting the college for 1931-32.

James M. Moore was chosen Moderator for next year; James M. Moore and Chas. D. Bonsack are members of Standing Committee, with C. Ernest Davis alternate.

During the year our ministerial ranks suffered the loss by death of C. M. Suter, S. S. Plum and M. W. Emmert.

The sessions missed very much A. C. Wieand and J. W. Lear who were unable to attend because of serious affliction in the home.

J. E. Miller, Secretary.

Elgin, Ill.

NEWS FROM CHURCHES

CALIFORNIA

Covina.—We held our peace oratorical contest Sunday evening, Aug. 16. Rubie Runyan took first place and represented Covina at La Verne District Meeting, taking third place. Covina was well represented at Jenks Camp this summer, about thirty having attended.—Maude Runyan, Covina, Calif., Aug. 31.

Empire.—Sept. 2 we held our quarterly business meeting. Different reports were given, including one from the pastor. Money has been secured to screen the church, part of the work being already done. Bro. Leland Brubaker of Covina will be with us in a revival meeting to begin Nov. 23. A love feast will be held at the close. We elected Bro. M. S. Frantz as elder for the coming year. We also elected Sunday-school officers. There are 196 on our roll at present. Bro. D. H. Fouts was elected president of the C. W. Society. District Meeting delegates are Bro. D. H. Fouts, L. K. Fike, Mrs. Maude Frick, with H. R. Livingston and J. F. Eller, alternates. Bro. Fred Hollenberg of the Modesto church preached for us Aug. 23. It was decided to have Bro. E. H. Eby with us for several days sometime this winter.—Pearl Kappler, Empire, Calif., Sept. 5.

FLORIDA

Seneca.—Aug. 4 the boys of this District began their annual camp here. Nine boys were present with H. M. Landis and J. H. Morris in charge. The boys enjoyed the swimming, camping, games, camp fires, as well as the religious services which were held. The camp closed Aug. 7. The girls of the District held their camp here Aug. 18 to 21. In charge were Sisters J. H. Morris, H. M. Landis and Fannie Marshall. Sixteen attended the camp. The girls helped prepare the meals. They sang, swam, played games and sewed. Services included a Bible hour period which was very helpful. A revival meeting is being held here; it began Aug. 30 and will last two weeks, with a love feast at the close. Bro. A. D. Crist has charge of the meetings. A special business meeting will be held Sept. 13 at which time the Sunday-school officers and District Meeting delegates are to be elected.—Frances Harris, Eustis, Fla., Sept. 1.

ILLINOIS

Polo.—We have been having good attendance at both morning and evening services. The evening leader has had especially good programs which brought a large audience. The Sunshine quartet from La Verne, Calif., brought us a most helpful program July 19. We had the pleasure of having Bro. Brightbill of Bethany Seminary give us the message Sunday morning, Aug. 23. Our business meeting is planned for Sept. 9 at which time Sunday-school officers will be selected for the year.—Mrs. Chas. Butterbaugh, Polo, Ill., Aug. 31.

INDIANA

Arcadia.—Bro. Walter J. Heisey was present at our homecoming on Sept. 6 and delivered two interesting messages which were much appreciated. We expect Bro. I. R. Beery of Rossville, Ind., to begin a series of meetings Sept. 27. Our communion services will be held Oct. 17 at 7:30 P. M.—Sarah Kinder, Arcadia, Ind., Sept. 7.

Beech Grove church met in council Sept. 1. Church officers re-elected were: secretary and treasurer, Sister Hattie Shull; trustee and member on ministerial board, Bro. Leonard Reeves; Messenger agent and correspondent, the writer. A committee was appointed to have charge of our prayer meetings in preparation for a two weeks' revival which will begin Sept. 27, closing on Sunday evening following the love feast the second Saturday evening in October. Bro. J. W. Root of Lafayette, minister, and Bro. Will Marshall of Anderson, song director, will be with us in our revival efforts.—Mrs. Nora Whelchel, Fortville, Ind., Sept. 5.

Elkhart City.—The recent District Conference was well attended by the local congregation, both by young people and adults. On Wednesday evening of the conference fifty men and boys were present representing the Men's Work organization. Aug. 30 was the anniversary of the dedication of the new parsonage. President Otho Winger was the principal speaker of the day. An offering of about $530 in cash and pledges was made with still more to come. Bro. Winger's message was exceedingly appropriate, strengthening us in the faith that the church will not fail. The Sunday-school teachers and workers' social will be held Sept. 13 at Valley Island, Pleasant Valley church. Rally day and homecoming will be Oct. 4 which will be the beginning of the new Sunday-school year. This Sunday also marks the beginning of our revival meetings in charge of Bro. J. H. Cassady. Quarterly council meeting Sept. 8.—Minnie H. Kinsey, Elkhart, Ind., Sept. 2.

Goshen City church met in members' meeting for August. Officers were chosen for the coming year. Bro. T. E. George, pastor, was reëlected as elder. Delegates chosen for District Meeting were Mrs. Alice Kitson and Elmer Kauffman. Several weeks ago the church was given a very delightful program by the La Verne College boys' quartet. Aug. 23 at the morning service a report was given of District Meeting and of the young people's camp at Camp Mack by two young people who were sent as delegates. The evening service was in charge of the young people who gave a splendid program. The offering was for missions. Miss Anna Warstler who is going to India as a missionary gave a very interesting talk to the women's missionary society on Aug. 20.—Lillie Tulley, Goshen, Ind., Aug. 31.

Kokomo church held her regular council meeting Aug. 31. Sunday-school officers were elected, Bro. Howard T. Deardorff being reëlected superintendent, with Bro. H. Ronk, assistant. Bro. Stinebaugh's health not being very good at present, and his time as elder having expired, he expressed a desire not to be reëlected. Bro. J. A. Miller of Muncie, Ind., was chosen in his place. Our homecoming will be held the third Sunday in September. Bro. O. D. Werking of Hagerstown will have charge of the morning service. Other services will be planned for the afternoon. The communion has been set for the last Sunday in October, the 25th. Bro. Alva Hewitt gave a fine missionary address on Sunday, Aug. 30. At Sunday-school 109 were present. The prayer meeting services are well attended, from twenty-five to thirty being present. Different leaders are chosen each week.—Mrs. Anna Davis, Kokomo, Ind., Aug. 31.

La Porte church has been enjoying many fine meetings during the past few months. In June a Daily Vacation Bible School was conducted under the leadership of the assistant pastor and wife. The average attendance for the school was forty-two. At the close a program was given. On Sunday evening, June 14, the Ladies' Aid gave the play, Why We organized an Aid Society. It was also given in Michigan City. July 29 a called council was held for election of officers. Bro. Price Umphlet was reëlected assistant pastor; Bro. Herbert Boyer, Sunday-school superintendent. For four Sunday eve-

nings of August Bro. Keeler of Michigan City gave a lecture and pictures on The Life of Christ. Sunday morning, Aug. 22, Bro. Keeler gave the report of District Meeting.—Mrs. Kenneth Murphy, La Porte, Ind., Sept. 3.

Pleasant Hill church held its homecoming July 26, being the last Sunday our outgoing missionaries to Africa, Dr. Howard Bosler and family, were with us. Bro. A. F. Morris preached in the forenoon, with L. U. Kreider assisting in the service. After dinner Bro. Otho Winger gave us an interesting talk on missions which was much appreciated. The neighboring churches were well represented. Aug. 12 the church met in council. Sunday-school officers were elected for the coming year. Bro. Everett Chapman and wife were chosen delegates to District Meeting and gave an interesting report on the following Sunday. We will hold our love feast on Saturday, Oct. 17.—Sarah Pepple, Laotto, Ind., Sept. 7.

White church met in council Sept. 6. Sister Geneva Dumbar was reëlected Messenger agent and the writer, correspondent; V. B. Browning, elder for another year. Sept. 27 will be our homecoming and we invite all who have attended services to be with us for the day. Bro. Carl Rarick, former pastor, will preach for us in the morning. In the afternoon the Rarick family will give a program of music, readings and playlets. Our love feast will be held Oct. 25 at 6:30 P. M. Bro. Walter J. Heisey, missionary to China, will have charge of the morning services.—Dorothy L. Rettinger, Darlington, Ind., Sept. 8.

IOWA

Brooklyn church met in council Aug. 29. We decided to hold our love feast Oct. 3 at 7 P. M. Sunday-school officers were elected for the coming year. Two have been added to the church by baptism since our last report. Brother and Sister Meyers were chosen delegates to District Meeting at a previous meeting. Our Aid Society had a social Aug. 28 and served refreshments. We are also planning a dinner and bazaar in the near future.—Mrs. Gus Heishman, Brooklyn, Iowa, Sept. 2.

Osceola.—Bro. A. T. Hoffert is our pastor here and we appreciate his work and the fine efforts put forth. Last spring Bro. Messamer of Dallas Center, Iowa, moved here for which we are glad. Sister Ethel Price and S. M. Harley came from Wisconsin a year ago. The former is our Aid treasurer and a leader. Bro. Frank Dennis and Bro. Harly Price scraped and cleaned the church in readiness for a new coat of paint; they also did the painting. Bro. Fisher and the Aid furnished the paint and all the work was donated. Our little church now looks fine. We are getting along well and are happy in the work of the Lord.—Jennie Alexander, New Virginia, Iowa, Sept. 7.

KANSAS

Appanoose church met in business meeting Sept. 2. The following church officers were elected for two years: Bro. John Dague, clerk; Sister Ethel McEathron, Messenger agent; the writer, correspondent. Sunday-school officers were chosen for one year with Sister Cordia Beckner, superintendent. Bro. J. M. Ward was chosen delegate to District Meeting with Bro. J. B. Beckner, alternate. As the regular time for our communion conflicts this year with the District Meeting, it was decided to hold it one week later, on Oct. 10, services to begin at 6 P. M.—Mrs. J. M. Ward, Pomona, Kans., Sept. 6.

First Central.—Our church was represented at Annual Conference by our pastor and wife. They reported a wonderful trip and a very interesting and helpful meeting. The ladies of the Kansas City, Mo., church entertained our Aid Society at a noon luncheon Aug. 13 which was much enjoyed. Aug. 23 we were favored with a talk by Mrs. Curtis Leaf on Hawaii. Aug. 30 Miss Della Lehman gave a talk on the Passion Play which was very interesting. Six of our young people spent Aug. 23 to 28 at Camp Hillyard and reported an enjoyable time.—Mrs. Esther Harvey, Kansas City, Kans., Sept. 3.

MARYLAND

Pipe Creek church just closed a two weeks' meeting, Bro. Millard Wilson, pastor of the Frederick City church, evangelist. The sermons were inspiring and helpful. Twenty were baptized, eleven being from the New Windsor Sunday-school. On the evening of July 24 we closed our two weeks' Vacation Bible School. We had an enrollment of seventy-two and an average attendance of sixty-one. Three of our young folks enjoyed the first week of August attending the Windsor Camp. Our church was well represented at the conference of Women's Work, Eastern District of Maryland, held at the Grossnickle church July 30. On Aug. 12 the annual Sunday-school outing was held at Mt. Tabor; three of the adjoining schools joined with us. A short program was given in the afternoon and the rest of the day was spent in social contact.—Mrs. Walter Speicher, Uniontown, Md., Sept. 2.

MISSOURI

Norborne.—Bro. O. H. Feiler who has been with us the past four and a half years has resigned to take a pastorate at Waka, Texas. Aug. 30 a homecoming and farewell service was held which was attended by sister churches as well as other denominations who have come to appreciate our pastor. Ninety-one have been baptized into the Wakenda and Rockingham churches since Bro. Feiler came to us. There are seventy-eight young people under the age of twenty-four in the two churches. Sister Grace Early is the leader of a live B. Y. P. D. Sunday evening services Aug. 30 were in charge of the young people just returned from camp. Bro. Milton Early and Bro. Roy Nickelson had charge of the preaching services. Aug. 31 a friendship shower was given for the Feilers. Rockingham church entertained the county W. C. T. U. convention Aug. 20. Plattsburg brought us a peace program and Bethany a temperance medal contest in August; both were much enjoyed. The District Meeting will be held here the last of October. Sunday evening services will be dismissed at Rockingham to attend the revival which begins at Wakenda next Sunday.—Mrs. Vernon Bowman, Norborne, Mo., Sept. 1.

Stet.—Our two weeks' revival meeting conducted by Bro. Diehl, our pastor, closed Sunday night, Aug. 23. Good interest and attendance prevailed throughout. Bro. Diehl's message each evening was spiritual food for all. Two young people accepted Christ. Aug. 20 our young people gave a play, The Pill Bottle, to a full house. We are closing our first year with Bro. Diehl as pastor. He and Sister Diehl have done splendid work in the past year and will continue with us another year.—Willa Clemens, Stet, Mo., Sept. 2.

MONTANA

Poplar Valley church met in council June 6. The following officers were elected for the year: Bro. Geo. Swihart, elder; Sister Harry Swank, clerk; Bro. Swihart, trustee. The writer has been requested to act as correspondent in the absence of the one elected. Since the locating of several members within reach of the church, we are again having Sunday-school and preaching services. Several of our number attended District Conference at York, N. Dak. We have been very fortunate in having Bro. J. D. Reish of Florida with us this summer. We had services at the church on Saturday evening, Aug. 22, and on Sunday a basket dinner, following the morning service. We had services in the afternoon and the love feast in the evening with Bro. Reish officiating. Bro. Harry Swank has been preaching at Scobey on Sunday of each two weeks with good interest manifested. One Saturday evening in July Bro. Reish preached to an attentive audience at Glasgow, and again on Sunday afternoon. About forty were in attendance. Our churchhouse, which was badly wrecked in the hail and wind storm in July, is being repaired.—Georgia Swank, Poplar, Mont., Sept. 7.

NORTH CAROLINA

Melvin Hill.—We have just closed one of the most successful evangelistic meetings in the history of our church. The Holy Spirit's presence and power were felt at every service. The main auditorium was filled to overflowing at nearly every service and even the annex was pressed into service. Twenty-six were born into the kingdom of God as a direct result of the meeting. The number included children, young people, fathers, mothers and a grandmother. Bro. E. C. Woodie of Winston-Salem, N. C., was the evangelist. He brought us fifteen Spirit-filled messages that were both inspiring and beneficial. At the July council meeting we elected Eld. A. M. Laughrun of Jonesboro, Tenn., as pastor and elder for the year. Dr. W. T. Head and T. F. Johnson represented us at District Meeting.—T. F. Johnson, Melvin Hill, N. C., Aug. 30.

OHIO

Bradford church met in members' meeting Sept. 2. Two letters were received and five granted. Various committees reported on their activities. It was decided that all church officers assume duties Oct. 1. S. E. Porter was reëlected presiding elder for three years; H. C. Royer, clerk-treasurer, and also Sunday-school superintendent. Eld. S. E. Porter was selected as pastor for the coming year. A love feast was appointed for Saturday, Nov. 7. In future the church visit will be given only to those who desire it.—J. E. Overholser, Bradford, Ohio, Sept. 5.

Center church enjoyed a two weeks' revival with Eld. A. H. Miller of Kent as evangelist. Ten of the Church School from the primary and junior departments pledged their lives as soldiers of Jesus. Special recognition was given to them in a short service following the Church School hour on Sunday, Aug. 23. Our love feast, held Aug. 15, was a spiritual blessing enjoyed by a good attendance of brothers and sisters. Sunday, Sept. 13, we expect to observe Children's Day.—Mrs. G. W. Riemenschneider, East Canton, Ohio, Aug. 30.

County Line.—Bro. H. H. Hendricks and wife began a series of meetings Aug. 3 and closed Aug. 16. The attendance and interest were good throughout. Bro. G. D. Armentrout led the song service. One was baptized. At our council Aug. 29 Sunday-school officers were elected with Helen Guthrie as superintendent. Bro. Walter Landis was chosen elder for one year. Our love feast will be Oct. 31 at 7 o'clock. The pastor, Bro. Eldon Burke, and family are moving to Chicago. Installation service was held for Sister Burke.—Bessie L. Guthrie, Lafayette, Ohio, Sept. 1.

Danville.—Four of our number attended the Annual Conference at Colorado Springs. We entertained the District Sunday-school convention in June. Minor C. Miller, General Secretary of Religious Education in Virginia, and Carey M. Young, director of young people's work in Ohio, were special speakers, who gave us inspiring messages. The annual Sunday-school picnic was held Aug. 15. Aug. 16 the welfare committee had charge of a program on Tobacco. The Y. P. D. has raised a budget of $100 this year to be divided as follows: $50 for support of Clara Harper; $30 for local church budget and $20 for miscellaneous. They have exchanged Sunday evening programs with the Owl Creek Y. P. D. Two were sent as delegates to Camp Mack. Several attended the District Y. P. D. conference at Hartville Sept. 5-7, where they furnished some special music. At the last business meeting of the church, Sept. 3, it was decided to hold the love feast the evening of Oct. 24. Brother and Sister Phillips were elected delegates to District Meeting. The former gave a pastoral report which included a five year summary of his work here. Thirty-three have been baptized during that time. Decision day was held Aug. 2; two now await the rite of baptism.—Pearl Ross, Danville, Ohio, Sept. 8.

(Continued on Page 28)

The Man Who Made Good

(Continued From Page 23)

to confess and be forgiven freely. Never again could he discover that she wandered from the path of strict truthfulness. Note that she hit the nail on the head when she sought forgiveness. She might have said: "I am afraid I did not tell you the exact truth last night; possibly I should modify what I said," etc. What she did say was this: "I lied to you last night." Out with it if you have done wrong! Then right about face!

No doubt this man who made good for the tickets was also making good in other ways. The brief newspaper paragraph does not say, but we trust that he first made good to the Lord, and that he had taken the Lord Jesus Christ into his heart and life—in other words, that he had begun at the beginning. When Christ comes in evil goes out; new desires come, wrongs are made right, a man straightens up and pays up.

Pasadena, Calif.

CORRESPONDENCE

DISTRICT MEETING OF TEXAS AND LOUISIANA

The 1931 District Meeting of Texas and Louisiana, held at Rosepine, La., opened the evening of July 30 with a sermon by Bro. A. R. Coffman. The conference proper began Friday morning, July 31, with the religious education program, during which a lively discussion was carried on concerning the obligations owed to the child by the various institutions that commonly influence child life. The home missions program in the afternoon stressed the necessity of a nation-wide acceptance of the principles of Christ to insure a healthy religious, social, and national life. In the evening the young people gathered on the high school grounds for an inspirational vesper service led by A. R. Coffman. Bro. S. J. Miller preached the evening sermon. During the ministerial conference, held Saturday morning, many helpful suggestions were advanced as the theme "The Preacher and His Commission" was developed.

Saturday afternoon the District business session convened with J. F. Hoke as retiring moderator. M. H. Peters was elected as moderator, Leonard Firestone as reading clerk, and Glenn Harris writing clerk. A wholesome atmosphere prevailed throughout the session and the business of the District was discussed with enthusiasm. The petition from Nocona, Tex., for the 1932 District Meeting was granted. Officers elected are as follows: J. B. Firestone, delegate to Standing Committee; C. D. Fager, alternate; A. A. Dague reëlected trustee of Falfurrias Industrial School; J. B. Firestone reëlected financial secretary of District Board of Extension and Supervision; and Glenn Harris, trustee of McPherson College. The District B. Y. P. D. held its business meeting in the evening on the school grounds and officers elected for the year are: David Bowers, president; Stella Peters, vice-president; and Ruth Firestone, secretary. After the business session A. R. Coffman led another very inspirational vesper service. S. J. Miller again preached the sermon of the evening.

Sunday morning the community met for its union Sunday-school and S. J. Miller preached the morning sermon. Sunday afternoon was given over to the young people's conference. The general theme was based on factors of influence in the proper preparation for life. At the close of the program about fifty young people of the District stood around the altar for the consecration prayer. The last session of the conference convened Sunday evening for a varied program of songs after which Bro. A. R. Coffman preached the closing sermon which was a strong plea for a deeper consecrated life for the service of Christ among the young people of the District.

Although this was the first attempt of the Rosepine people to have the District Meeting, they made a big success of it and all who attended came away with renewed enthusiasm for the work of the church in the Southland.

Jennings, La. Glenn Harris.

JOTTINGS BY THE WAY—IDAHO

Leaving Nezperce in the early morning we made another canyon and the way out over a piece of bad road without mishap. Presently we saw a sign—"Whitebird Pass." This is a series of turnbacks along the side of a mountain. I turned off the gas and traveled ten miles or more without any power except gravitation. The upgrade was along the Little Salmon River and was longer and very scenic. By noon we arrived at Old Meadows where the Brethren of Idaho have a camp ground where their Summer Assembly gathers. A few families had been on the ground for a week to make preparations. Though the assembly idea is not new to these people, the ground is new, they having recently purchased forty acres for a permanent camp. It is well wooded and watered and lies just at the foot of a mountain range, itself having an altitude of 4,000 feet. A well was dug which provides pure cold water to the campers, while the creeks tempt the youth to daily refreshing baths. Underbrush was cleared away, and a new road cut out to the highway, including the building of two log bridges. Every stroke of improvement means permanent improvement of the property, since the District owns it. The place will be used each year for boys' camps, girls' camps, and for the Summer Assemblies in which entire families take part. In this lies its chief value. Young and old enjoy together, without breaking family relations, the camp life, including hunting, fishing and hiking for some, and a season of recreation—both of body and spirit, by all. Life in the open, with the fewest possible modern encumbrances, and the greatest possible enjoyment of nature's great out-of-doors, has won for the place the loyal support of young and old. On Monday afternoon and Tuesday the woods became full of camps. It was indeed a picturesque sight. The set program began on Tuesday evening and ended on Sunday evening. Bro. Zigler of Elgin, Bro. Emmert of La Verne, Bro. Schwalm of McPherson, Sister Eby and the writer composed the body of instructors from out the District. Home talent was much in evidence. Sister Stover of Seattle was a visitor and made her contribution. Six ex-missionaries to India were in attendance: Brother and Sister S. I. Arnold in addition to those already mentioned.

The forenoons were given to devotional and class work in four separate groups. The afternoons were given to recreation and to improvement work on the ground, while the evenings were given to inspirational addresses to the entire assembly. The work in the classes and in the assembly was of a very high order and was greatly appreciated. The enrollment was above 300.

It is hard to conceive of a more enjoyable and constructive influence in life than that afforded by this week in the forest. Love of the true, the beautiful and the good became a veritable atmosphere. God was near. Enjoyment of life without the conventions of civilization, getting a square look at life's problems in the quiet of the starlight, getting a vision of life's highest ideals in the lap of nature with the mountain tops pointing heavenward—this was the opportunity offered to and embraced by both old and young. It was a mountain-top experience, and all were made more fit for the tasks awaiting them in the valley. Eternity alone can measure the results in life and character building of that week of experience in the out-of-doors.

New Plymouth, Idaho. E. H. Eby.

IN APPRECIATION OF BRO. S. Z. SHARP

For two winters Bro. S. Z. Sharp was an active member of the Evening Glow Bible class of La Verne, Calif. Not only this class and the La Verne church, but the church at large in whose ministry he served for sixty-nine years, suffers a distinct loss in the passing of this aged veteran of the cross; his active mind and spirit were a marvel to us. His interest and zeal in the Master's cause never abated; his buoyancy and youthful ardor were an inspiration to all.

We desire to express our sorrow at the loss we have sustained; and to his daughter and her companion and to the grandchildren of our departed brother we extend our deepest sympathy. We commend them to God, who knows the loss sustained, bears our griefs, and gives comfort to those who mourn.

The following lines were contributed by Eld. L. R. Niswander, a member of the Evening Glow Bible class:

A Brilliant Star Has Set

In Brother Sharp we had a star,
Who led in church as well as school;
His praises came from near and far,
He always lived the Golden Rule.

His kindly smile and helpful talks,
Oft cheered our class—"The Evening Glow";
His counsels plainly showed the walks,
In which a Christian ought to go.

A saintly pattern he has been,
Directing lives for young and old;
How we eternal life may win,
A membership in heaven hold.

Although a brilliant star has set,
Its light still shines along our way;
God grant that we may ne'er forget,
The kindly words we've heard him say!

Committee:
T. A. Eisenbise,
D. L. Forney,
La Verne, Calif. Bertha M. Wolf, Secretary.

THE STORY OF OUR FIRST CRADLE ROLL

Our first Cradle Roll was organized in 1891, after twenty-seven years of earnest prayer and hopeful waiting. It came in his own time and in his own way. The lesson that day was the raising to life of the little daughter of Jairus. The object lesson was a little empty cradle bed. At the proper time in the lesson story I uncovered the little empty cradle and said: "Why did I bring this little cradle bed empty?" I expected the children to say: "Because the little daughter of Jairus died." But they did not say this.

By and by a little hand went up and a little trembling voice said: "Because Georgie died." True enough, Georgie had died. The Sunday previous he left the Sunday-school room, and then returned saying: "Teacher, I want to kiss you good-bye, for I am going to say my next golden text in heaven." And true to his vision, he sickened and suddenly died. And there before us stood his empty chair, covered with flowers, his name card tied to these with a ribbon.

"Yes, it is true our Georgie died," I answered, "but can't you think of some one in the lesson who also died?"

The same little hand went up and the same little voice replied: "Yes, the little girl died, but she was raised to life again. Our Georgie is dead, for I saw the place where he was buried." Thus the first Cradle Roll known to active Sunday-school work was born.

Taking the name card from little Georgie's chair, I transferred it to the cradle saying: "How many of you have little brothers and sisters at home too small to come to Sunday-school?"

Little hands were raised. So I continued: "Well, don't you think it would be nice to bring their names written upon a card, and we will tie them right here on this little cradle bed by the side of Georgie's card? This will help us to remember, that like the little daughter of Jairus, he is not dead, but has been raised up to life and is now safely at home in heaven where he said he would say his next golden text."

The next Sunday the name cards came—twenty-six of them. The aides tied them on the little cradle and the secretary called the roll. Then came the verifying of the precious promise, "Try me and see if I will not pour out upon you a blessing greater than you can bear." There stood the cradle, and beside it the roll. We put the two together and gave it the name of Cradle Roll. The Lord had not only given us a long prayed for organization, but he had also given us a name—a compound word hitherto unknown—Cradle Roll.

The story of this lesson was carried to the primary teachers' union of Philadelphia. From there it went out into the wide, wide world, and today wherever there is a well regu-

(Continued on Page 30)

"Through the Bible Day by Day"

By the Late F. B. Meyer

Among the excellent writings left by **F. B. Meyer** must be classed "**Through the Bible Day by Day,**" a series of studies planned for those who do wish to study the Bible but can not make a thorough study of it. These books lend themselves well for daily devotions. Each volume is illustrated, well bound and of a size easily handled for study or for reading.

Vol. I. Genesis to Joshua, 218 pages
Vol. II. Judges to 2 Chronicles, 249 pages
Vol. III. Job to Ecclesiastes, 201 pages
Vol. IV. Ezra to Malachi, 225 pages
Vol. V. The Gospels, 235 pages
Vol. VI. Acts to Ephesians, 190 pages
Vol. VII. Philippians to Revelation, 206 pages

Price of each volume, 82c. Or the complete set of seven volumes, $5.50.

You will find great joy in following this noble Bible interpreter.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

Eversole church met in council August 27. One letter of membership was received and read. Eld. David Hollinger of Greenville, Ohio, is to assist in a revival beginning Oct. 4. For the coming year Brethren Roy Priser and Orben Lentz were reëelected Sunday-day school superintendents. Under their leadership our school has been progressing nicely. In the near future our Young People's Department will give a missionary pageant arranged by their leader, Bro. Lentz.—Mrs. Mollie Hollinger, New Lebanon, Ohio, Sept. 5.

Georgetown church met in council Sept. 3. Harry Delk and Carl Arnett were chosen Sunday-school superintendents for one year. Reports were given by the different brethren who, accompanied by the elder, gave the annual visit. Our love feast will be Oct. 3 at 7 P. M. Breakfast will be served on Sunday morning. We expect to begin our revival Oct. 12 with Bro. Chester Petry assisting. The church has arranged to have a special prayer meeting one night each week for the success of the meetings.—Nora Ditmer, Laura, Ohio, Sept. 5.

Green Spring church met in council Sept. 4. L. J. Miller was elected Sunday-school superintendent for the coming year with Frank Bock, assistant. Aug. 30 the church held a homecoming at the close of Sister Mary Cook's summer pastorate with us. Our communion service will be Oct. 11.—Mrs. Leonard Snavely, Old Fort, Ohio, Sept. 7.

Lima church met in council Sept. 3. At this time the officers for the Sunday-school were elected, superintendent being Bro. L. W. Snavely. Oct 12 we are planning a missionary and homecoming day. Bro. C. D. Bonsack will be the speaker. It will be an all-day meeting with a fellowship dinner at noon in the church basement. Nov. 12 at 7: 30 P. M. we will have our love feast. On Thanksgiving morning we will have a sunrise worship and praise service.—Hattie M. Kettimon, Lima, Ohio, Sept. 5.

Lower Miami church enjoyed an evangelistic campaign conducted by Bro. I. R. Beery of Markle, Ind. He gave us some wonderful messages—earnest and soul-moving. The power of the Holy Spirit was definitely felt among us. As a direct result of these meetings nineteen were received into the church by baptism. Seven of these were heads of families. There was much rejoicing as whole families were received into the kingdom. We feel that our church has every reason to be thankful for the rich experiences enjoyed.—Blanche Furrey, Dayton, Ohio, Sept. 4.

Mohican church began a series of revival meetings Sept. 6 to continue two weeks, closing with a communion service on Sept. 20. Bro. Clyde Mulligan of Thornville, Ohio, is the evangelist.—Mrs. J. F. Imhoff, Wooster, Ohio, Sept. 8.

New Carlisle.—At our last quarterly council we chose officers for the coming year. Bro. Roy Studebaker was reëlected Sunday-school superintendent of the adult department. Sister Annie Allen was chosen leader of our adult C. W.; Bro. Jacob Gingrich, Y. P. D. advisor, and Alma Studebaker, advisor for the Junior League. Brother and Sister Austin are to begin a revival here the first of the year. Our love feast will be held Oct. 31 at 10 o'clock. Sept. 2 a number of sisters met at the church for the purpose of canning surplus vegetables and fruit that folks might care to donate, to be distributed among the needy this winter. They put up 163 cans.—Glenna Funderburg, New Carlisle, Ohio, Sept. 5.

Pitsburg.—Our church has just closed a very profitable and much enjoyed evangelistic service of two weeks' duration conducted by Bro. Oliver Royer of Alliance, Ohio. Bro. Royer preached eighteen vital, deeply spiritual messages and gave three interesting children's talks. Nearly 100 calls were made in our community during the meeting. The Spirit of God was present in power and blessed the earnest efforts. Twelve souls accepted the call of the Master. Our church met in council Aug. 29. The report of the yearly visit was given. Sunday-school officers were elected with Bro. Homer Royer, superintendent. Our love feast will be Oct. 31 at 7 P. M., breakfast being served Sunday morning.—Dora Niswonger, Pitsburg, Ohio, Sept. 1.

Poplar Grove.—Children's Day was observed in June. One was received by baptism July 5. Our revival began Aug. 17 and closed Aug. 30 with Bro. John R. Snyder of Tyrone, Pa., evangelist. He preached the Word with power. Five young people confessed their Savior. On the last Sunday of our revival Bro. Snyder brought us three messages. Baptismal services were held at the close of the afternoon service. At the council Sept. 4 Bro. Wm. U. Wagner was chosen elder for one year. Sunday-school officers were elected, the superintendent being Arla Huffman. Our love feast will be held Oct. 10 at 7 P. M.—Mrs. Harry Williams, Greenville, Ohio, Sept. 6.

Wooster church made August the month of high lights in church activity this year. The juniors began by having their outing at the conclusion of a "Do-you-know-your Bible" contest. Aug. 16 a large original oil painting of the Good Shepherd by Bro. Medford Neher of Akron was placed in the front of our church auditorium. At the same time Bro. I. E. Long, also of Akron, began a two weeks' revival. The evening of Aug. 23 a varied, inspiring program was given jointly by the Chippewa, East Chippewa and Wooster churches, including a "gospel measure" sermon on Weighed and Found Wanting. The Sunday-school held its outing on the 26th at Long Lake. Services on Sunday evening, Aug. 30, concluded a well balanced series of evangelistic and soul-reviving sermons. Four souls pledged allegiance to God and were baptized. Bro. Henry Kornhaus will be superintendent of the Sunday-school in the absence of Bro. Ivan Moomaw who is leaving for Manchester College. The Men's Work organization is having a lawn supper Sept. 1. Bro. J. Perry Prather will address the men and their guests.—Miriam Hoff Fetter, Weilersville, Ohio, Aug. 31.

OREGON

Albany.—The past few weeks have been very busy and profitable ones for this church. Bro. Brightbill of Chicago gave an address and some special music on Sunday, June 28. July 4 the church had a picnic on Ingram's Island. July 5 the church met in council. July 7 Bro. Dan West met with us for a special B. Y. P. D. meeting. July 21 the Apollo Four quartet from La Verne College gave a concert in the church followed by a reception for them at the home of Bro. Barr. July 23 Miss Goldie Swartz gave a missionary address in the church. July 28 Bro. Paul Studebaker and wife from Nappanee, Ind., opened a series of meetings. Interest and attendance were good. As a result two were baptized.—Mrs. R. R. Broadwater, Corvallis, Ore., Sept. 5.

PENNSYLVANIA

Albright church will have a revival beginning Oct. 19 in charge of D. I. Pepple of Woodbury, Pa. The financial depression has taken away employment from many of our members, yet we are managing to keep up with our obligations to the District and church at large which is something to be thankful for at least.—Mrs. Nora Wentz, Roaring Spring, Pa., Sept. 4.

Amaranth.—Our harvest meeting was held July 26. Both morning and afternoon sermons were ably delivered by Bro. Batzel of Martinsburg, Pa. Bro. J. L. Shanholtz of Levels, W. Va., and our pastor, Bro. G. L. Baker, gave us interesting talks at the conclusion of the afternoon service. We also had a short talk by our aged Bro. John Bennett which was much enjoyed by all; he was our elder and pastor for many years. Other ministers present were our elder, Bro. John Mellott, also Brethren Chas. Garland and Isaiah Mellott. The membership of our church is small and we appreciated the interest shown by members of other congregations. Quite a few attended from Levels, W. Va., Artemas and Pleasant Ridge. Our love feast will be held on the evening of Sept. 20.—Mrs. Melvin Fischer, Amaranth, Pa., Sept. 2.

East Petersburg.—Bro. A. P. Wenger of Elizabethtown, Pa., will conduct a revival meeting in the East Petersburg district beginning at the Neffsville house on Sept. 20. The service will be at the Neffsville house for a week or two and will later be transferred to the East Petersburg house which is centrally located and will have a larger house to accommodate the people.—S. C. Weaver, East Petersburg, Pa., Sept. 4.

Falling Spring.—At our council held Aug. 29, in the Browns Mill house, our church elected Bro. Samuel Gearhart as presiding elder for another year. Our council also elected Brethren Jesse Beeler, Harry Stamy and Samuel Plum to represent us at our District Meeting to be held in Carlisle, Oct. 27 and 28. Bro. Carl Valentine and Bro. Willis Rice were with us to take the voice of the church in our elections. Three new members were received by letter. We decided to hold our love feast at the Hade house, Oct. 10 and 11, beginning in the morning at 10: 30 o'clock.—Grace E. Smith, Waynesboro, Pa., Sept. 3.

Greencastle.—Aug. 1 quite a number of our people attended the young people's conference of the Southern District of Pennsylvania which was held at Rhodes Grove, reporting an excellent meeting. On Sunday evening, Aug. 2, Bro. Stoddard of Washington, D. C., delivered the sermon. Aug. 23 Bro. Rosenberger of the Board of Religious Education of our church gave an address on the subject of Peace. Sunday evening, Aug. 30, Dr. Hilsher of the local Presbyterian church delivered an able sermon. We have all been greatly blessed by the coming of these brethren.—Kate E. Gilland, Greencastle, Pa., Sept. 1.

Lititz.—Aug. 16 Eld. A. C. Baugher of Elizabethtown preached for us. Aug. 24 three young souls were added to the church by baptism. Aug. 30 the young people who attended the conference at Elizabethtown College gave a splendid report. The same morning Eld. John I. Byler of North Manchester, Ind., preached on the theme, Grace. At our council Sept. 2 Sunday-school officers were elected, the superintendent being Bro. G. G. Minnich. Eld. B. B. Garber of Waynesboro, Va., will conduct our evangelistic services in October. Our love feast will be held Sunday, Nov. 29, with all-day services.—Florence B. Gibbel, Lititz, Pa., Sept. 2.

Little Swatara.—Our church met in council Aug. 17. Elders E. M. Wenger and Michael Kurtz were present. Bro. Levi Gihhel was elected to the deacon's office and with his wife duly installed. Our Daily Vacation Bible School was held Aug. 17 to 28 with Sister Miriam Madeira as director. The average attendance was 217. An offering of $40.77 was lifted for missions to be sent to India.—Elizabeth Meyer, Myerstown, Pa., Sept. 2.

Schuylkill.—Recently several interesting messages have been brought to us by our elder, Nathan Martin, and Brethren E. W. Edris and J. W. Meyer at the Big Dam and Swopes Valley houses. Our church met in council Aug. 15. Bro. Chas. Morgan was elected Sunday-school superintendent for the coming year with Bro. John Morgan as assistant. Old folks' meeting was held Aug. 30. Eld. Ira D. Gibble gave the German sermon. In the afternoon harvest home services were held with a sermon by Eld. John C. Zug. An offering was lifted for the Neffsville Orphanage. A number of our members attended the revival at the Meyer house in charge of Eld. R. P. Bucher, evangelist.—Carrie Dohner, Pine Grove, Pa., Aug. 31.

VIRGINIA

Damascus congregation had a very successful revival meeting beginning July 28 conducted by Brother and Sister B. M. Rollins of

Keyser, W. Va. There were thirty-one converts. The attendance was large at each service with excellent interest throughout. Bro. Rollins and wife visited in many homes of the community and the Lord blessed their efforts. Bro. Rollins' splendid sermons have stirred and strengthened our church. Aug. 9 was a special day in our church. We enjoyed an inspiring sermon by Bro. Rollins. In the afternoon inspiring talks were given by the brethren.—Leota D. Moyers, Criders, Va., Sept. 2.

Jeters Chapel.—Mrs. S. B. Broughman filled her appointment here on the second Saturday night and Sunday; she gave three fine sermons. The converts, three women, were taken into the Church of the Brethren faith. The men have made the grounds around our church very neat. The Sunday-school continues with a large attendance. We are planning a homecoming day for Saturday, Sept. 12. We invite all to come, especially former preachers.—Ada Wright, Vinton, Va., Aug. 21.

Little River (a mission of Elk Run congregation).—Bro. N. J. Miller of Mt. Solon, Va., came to us Aug. 9 in a series of meetings. He preached eighteen inspiring sermons and as a result two were baptized. Bro. Miller visited in forty-two homes. We are thankful to our Father for the blessings we received through his servant.—Birdie C. Carper, Fordwick, Va., Aug. 24.

Valley Bethel church met in council Aug. 14. Brethren N. W. and E. W. Bussard were reëlected superintendents for the year. Our revival meeting began Aug. 16 conducted by Brother and Sister Caricofe of Chicago, Ill. The attendance and interest were splendid. Sister Caricofe held the attention of both old and young by her stories. Bro. Caricofe's messages were very forceful and as a result the people were brought closer to the Savior. Seven members were added to the church by baptism. Our love feast was held Aug. 29 in charge of Bro. Caricofe.—Edna C. Bussard, Bolar, Va., Sept. 3.

WEST VIRGINIA

Purgittsville.—Bro. Earl Wm. Fike of Maysville came to White Pine church on Aug. 11, 1930, and began revival services, preaching fourteen sermons. The meeting closed with a love feast the 23rd on Saturday evening. Bro. Russell Devore accompanied him and led the singing which was very much appreciated. As a result of these meetings ten stood for Christ, of these nine were baptized. Later after the meetings closed another also was baptized. Much interest was manifested and the members strengthened. Bro. I. L. Hockman, our young preacher, began a series of meetings at Luke near Sector July 5, 1931. He preached eight sermons and closed the 12th. The interest was good and as a result of these meetings two were baptized. This was the first series of meetings Bro. Hockman ever held. —Sarah C. Cunningham, Purgittsville, W. Va., Aug. 22.

Smith Creek.—On July 19 our former pastor, Bro. A. J. Caricofe, was with us. On that night a pageant was given by the B. Y. P. D. entitled The Persecuted Prophet. Our pastor, Bro. Isaac J. Garber, attended the ministers' conference at Camp Bethel the last week of July. Our Vacation Bible School was conducted Aug. 3-14 with an enrollment of forty-one. Sister Fannie Wampler of Mayland assisted the pastor and his wife in the school. At the same time Bro. D. B. Garber of Waynesboro, Va., was with us in a revival effort. As a result of these services seventeen were added to the church by baptism and one reinstated. We feel that our community has been blessed by having Bro. Garber in our midst.—Mrs. R. L. Lambert, Franklin, W. Va., Aug. 20.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, N., Empire, Oct. 9-12.
Florida & Ga., Brooksville, Oct. 9-11.
Indiana, Middle, Eel River, Oct. 6-8.
Kansas, N. E., Richland Center, Oct. 2-5.
Kansas, N. W., Maple Grove, Oct. 16-19.
Kansas, S. E., Oct. 23-26, Independence.
Kansas, S. W., East Wichita, Oct. 16-19.
Ohio, N. E., Springfield, Oct. 6-8.
Pennsylvania, S., Carlisle, Oct. 27, 28.
W. Va., First, Greenland, Brick church, Oct. 10.

HOMECOMING MEETINGS

Indiana
Sept. 20, Kokomo.
Sept. 27, White.
Oct. 4, Elkhart City.
Oct. 18, Rossville.

Iowa
Oct. 11, South Waterloo.

Kansas
Oct. 11, Navarre.

Ohio
Sept. 20, Beaver Creek.
Oct. 4, Pleasant View.

Pennsylvania
Sept. 20, Aughwick, at Germany Valley.

LOVE FEASTS

Illinois
Oct. 3, 7:30 pm, Franklin Grove.
Oct. 18, 7 pm, Freeport.

Indiana
Sept. 19, 7:30 pm, Upper Fall Creek.
Oct. 3, 7:30 pm, Anderson.
Oct. 3, Mexico.
Oct. 10, 7:30 pm, Beech Grove.
Oct. 17, 7:30 pm, Arcadia.
Oct. 17, Pleasant Hill.
Oct. 24, 7 pm, Blue River.
Oct. 25, Kokomo.
Oct. 25, 6:30 pm, White.

Iowa
Oct. 3, Brooklyn.

Kansas
Sept. 26, 7 pm, Washington.
Oct. 10, 6 pm, Appanoose.
Oct. 25, 7 pm, Ottawa.

Maryland
Sept. 26, 6 pm, Sams Creek, Sams Creek house.
Oct. 10, 2 pm, Piney Creek.
Oct. 18, 6 pm, Pipe Creek.

Michigan
Oct. 10, 10:30 am, Crystal.
Oct. 10, Hart.
Oct. 17, 10 am, Elmdale.

Ohio
Sept. 20, Mohican.
Oct. 3, 7:30 pm, Pleasant View.
Oct. 3, 7 pm, Georgetown.
Oct. 10, 7 pm, Poplar Grove.
Oct. 11, Green Springs.
Oct. 11, 6:30 pm, New Philadelphia.
Oct. 17, 7 pm, Chippewa. Oct. 17, 7 pm, Dupont.
Oct. 17, 7:30 pm, Ross.
Oct. 24, Danville.
Oct. 31, 7 pm, County Line.

Pennsylvania
Sept. 20, Amaranth.
Sept. 29, 6 pm, Middle Creek.
Oct. 4, Marsh Creek, Marsh Creek house.
Oct. 4, New Enterprise.
Oct. 10, 11, 10:30 am, Falling Spring, Hade house.
Oct. 11, Spring Grove.
Oct. 18, Huntsdale.
Oct. 20, 21, 9:30 am, Springville, Mohler house.

Virginia
Sept. 19, 3 pm, Salem.
Sept. 19, Fremont.
Sept. 26, 3 pm, Barren Ridge.
Oct. 3, Tinker Creek.
Oct. 3, Poages Mill.
Oct. 3, 4 pm, Topeco.
Oct. 3, 4:30 pm, Mt. Joy.
Oct. 3, Concord.
Oct. 11, 4:30 pm, Greenmount.
Oct. 17, 3 pm, Lebanon.
Oct. 17, 18, Pleasant Valley.
Oct. 31, Belmont.

West Virginia
Sept. 19, Mountain Dale.
Sept. 26, Mt. Dale.
Sept. 26, Bethany.
Oct. 4, Keyser.

Wisconsin
Sept. 25, Stanley.

The pen and pencil you need for school

CONKLIN



ENDURA

PENS AND PENCILS

are sold under an unconditional guarantee of free service forever. **Conklin Endura Pens and Pencils** are repaired free at the **Conklin** factory at any time, whenever all the broken or worn parts are returned to the company.

47SBGC Medium Black and Gold Endura Pen with Clip **$5.00**
47SBC Medium Sapphire Blue Endura Pen with Clip **5.00**
9SBC Medium Sapphire Blue Endura Pencil with Clip **3.50**
9SBGC Medium Black and Gold Endura Pencil with Clip **3.50**
47PBC Medium Pearl and Black Endura Pen with Clip **6.00**
9SPBC Medium Pearl and Black Endura Pencil with Clip **4.00**

If you prefer you may have the above furnished with ring at top instead of clip.

Conklin Medium Priced All-Purpose Pens and Pencils

will withstand hard usage and are guaranteed against defects. They are well made and largely used.

26C Long Black Ribbon Chasing Pen with Clip ..**$2.75**
264S Short Black Ribbon Chasing Pen with Ring **2.75**
161C Long Black "Three Fifty Pen," Plain Black and Clip **3.50**
161GC Green Pen with Gold Band and Clip **3.50**
3 Black Pencil with Clip **2.50**

Brethren Publishing House, Elgin, Ill.

THE STORY OF OUR FIRST CRADLE ROLL

(Continued From Page 27)

lated Sunday-school there you will find a real infant department—a true nursery of the church, the Cradle Roll.

Darling little baby students,
Starting on the Cradle Roll
Very early in life's morning,
Some one caring for your soul—
Rock-a-bye, O baby dear,
Jesus loves you, do not fear;
Rock-a-bye, O baby dear,
You've a friend that's always near.

Phoenixville, Pa. Mrs. J. S. Thomas.

THE PASSING OF SISTER RUBY PEARL WEAVER

Ruby Pearl (Glandon) Weaver was born near North Platte, Nebr., March 7, 1894, and died Aug. 10, 1931. She united with the church at the age of eleven near Payette, Idaho, and had lived a consistent, faithful and active member of the church of her choice.



She was united in the holy bonds of matrimony Dec. 24, 1914, with E. Frank Weaver near Irricana, Alberta, Canada. This happy union was blessed with two bright loving children, Kenneth, fifteen years old and Evelyn, six years of age.

She and her husband were installed in the Christian ministry March 18, 1916, in the First Grand Valley Church near Grand Junction, Colo., after which they spent four years (1919-1923) in the Bethany Bible School of Chicago, Ill. In July, 1923, she and her husband came from there to Clovis, N. Mex., where they have colabored very earnestly and successfully in pastoring the Church of the Brethren here until her health recently failed, and Sister Weaver was soon called to her reward. It can be truly said that her life was one of continuous and unabating spirituality. Her efficiency exceeded the average in the various activities of the church, and these responsibilities she met with a smile. In music and in leading of the song service it seemed that she could waft us near the portals of heaven as none other could. The story of her church activities would be most incomplete without mention of her untiring work among the young people. Her great love, faithfulness, and self-sacrifice for the young people can not be measured. Her earnest desire and eagerness to be about her Master's work even in her most trying hours should come as a challenge to all with whom her life was shared. Our lives are enriched by the beauty of her character and the purity of her soul! Our prayer is that the Lord will raise up another in our midst to take her place.

She leaves her parents, Mr. and Mrs. B. F. Glandon of Parma, Idaho; two brothers, Glen Glandon of Fruita, Colo., and Roy Glandon of Los Angeles, Calif., and one sister, Mrs. Clyde Hill of Parma, Idaho; her companion, Eld. E. F. Weaver; son, Kenneth; daughter, Evelyn; and an innumerable host of friends to mourn their loss.

The funeral services were conducted by the undersigned, Scripture reading, John 11: 1-27 and 1 Thess. 4: 14-18; text: The Christian's Hope. The pastors of the city attended the services in a body extending their sympathies and rendering kind assistance. Interment was in the Clovis Cemetery near Clovis, New Mexico. E. J. Smith.

Clovis, N. Mex.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Clements-Simering.—By the undersigned at the Church of the Brethren, June 17, 1931, Mr. James E. Clements and Sister Mildred Simering, both of Washington, D. C.—Jacob H. Hollinger, Washington, D. C.

Cline-Wilderson.—Brother John Cline of Waynesboro, and Sister Tressie Wilderson of Chambersburg, by Bro. Carl Valentine, minister.—Grace E. Smith, Waynesboro, Pa.

Railsback-Miller.—At the residence of the undersigned near Norcatur, Kans., Aug. 12, 1931, Mr. Edward A. Railsback and Sister Velma D. Miller of Norton, Kans.—A. J. Wertenberger, Norcatur, Kans.

Shifflett-Wolfe.—By the undersigned at his home May 27, 1931, Bro. Arnie Greyer Shifflett of Seabrook, Md., and Sister Margurite Wolfe of Washington, D. C.—Jacob H. Hollinger, Washington, D. C.

Wolfe-Johnson.—By the undersigned at his home March 17, 1931, Bro. D. John Wolfe and Miss Dorothy C. M. Johnson, both of Washington, D. C.—Jacob H. Hollinger, Washington, D. C.

FALLEN ASLEEP

Brehm, Sister Mary Shelly, nee Garman, widow of Jacob Brehm, died at her home in Hummelstown, aged 77 years. She is survived by two sons and one daughter. Services in the church at Spring Creek by Brethren F. S. Carper and J. C. Zug. Interment in the adjoining cemetery.—Mary Bashore, Hershey, Pa.

Breyman, Chas., born near Kent, Ill., Sept. 22, 1854, died at his home in Lena, Ill., Aug. 28, 1931. He married Miss Emma Finkenbinder in 1881. He united with the Church of the Brethren in 1922 in the Lena church where he lived a faithful Christian life to the end. Funeral services by the writer assisted by Bro. Schrock. Interment in the Yellow Creek cemetery near Kent.—Chas. E. Delp, Lanark, Ill.

Chambers, Andrew Jackson, born on the Big Piney River, Phelps Co., Mo., died at Lawndale, Calif., Aug. 24, 1931, aged 63 years and 20 days. In 1888 he married Biditha Owsley. He leaves his wife, eight children, twenty grandchildren, two brothers and two sisters. Funeral services in Hyde Park by Eld. C. E. Gillett who had baptized him eighteen years ago in Imperial Valley, Calif. His membership was held in the Hermosa Beach church for the last two years. Interment in Inglewood cemetery.—Vinna Bowman, Hermosa Beach, Calif.

Crouse, Bro. Samuel W., son of S. K. and Lydia Ann Crouse, died at the Lebanon hospital, Aug. 18, 1931, aged 38 years, 11 months and 1 days. Death was caused by an accident which occurred while engaged in threshing. Jan. 16, 1911, he married Katie Bucher who survives with two sons and two daughters. Services at the Midway Brethren church by Elders Ira Gibbel and Jacob Merkey. Interment in the adjoining cemetery.—Elizabeth Meyer, Myerstown, Pa.

Day, Bro. Harry L., died Aug. 6, 1931, aged 45 years, 9 months and 4 days. He leaves his wife, two sons and one daughter. Funeral services by Eld. B. F. Lightner assisted by Rev. Frank Mauss.—Minnie E. Kline, Gettysburg, Pa.

Hoffer, Sister Sarah (nee Dohner) wife of the late Linnæus Hoffer, died at the home of her son, Bro. Neal Hoffer, in Palmyra, Pa., Aug. 17, aged 65 years, 10 months and 9 days. Two sons, one daughter, and four grandchildren survive. She united with the Church of the Brethren in her early life and remained a consistent member until the end. After weeks of suffering, from the effects of a stroke, she quietly fell asleep. Funeral was held in Palmyra. Interment at Spring Creek, Elders J. H. Longenecker and F. S. Carper officiating.—Sarah G. Shelly, Palmyra, Pa.

Lewis, Mrs. Lydia Meyers, died at her home in the Ivester community July 17. She was 70 years old. In 1876 she came from Somerset County, Pa., to Grundy County, Iowa. Early in life she dedicated herself to the service of her Master. Her faithful work in the church and her constant interest in the mission cause are evidence of the depth of consecration. Six children are left, her husband having preceded her in death. Funeral services at the Ivester Church of the Brethren by the writer assisted by I. D. Leatherman. Burial in the Sheller cemetery.—D. C. Gnagy, Grundy Center, Iowa.

Longenecker, Bro. Amos D., died July 7, 1931, aged 50 years, 4 months and 19 days. He leaves his wife, two sons, daughter and two grandchildren. Funeral services by Eld. W. G. Group assisted

by Eld. B. F. Lightner. Interment in the Mummasburg cemetery.—Minnie E. Kline, Gettysburg, Pa.

Middaugh, Daniel, was born in Holmes County, Ohio, Aug. 18, 1849, died at his home near Berlin, Ohio, Aug. 29, 1931, aged 82 years, 11 days. Death was due to cancer. He was deprived of his physical sight for several years but through all of his affliction showed a marked degree of Christian patience. He is survived by his wife, Sarah, an adopted son, two sisters and three brothers. He united with the Brethren Church in his youth. Funeral services by the writer assisted by Bro. Albert Kreiger and Rev. Myers of Dalton.—Edward Shepfer, Sugarcreek, O.

Miller, Linnæus Elmer, aged 76 years, died at his home near the Ivester church, June 7, 1931. In 1869 he came with his parents from Carroll County, Ill. Since that time he had resided in the immediate community. He was one of the men who gave his service faithfully in the free ministry of the church. He is survived by his wife, two sons and two daughters. Funeral services at the Ivester church by the writer. Burial in the Sheller cemetery.—D. C. Gnagy, Grundy Center, Iowa.

Minnich, Henry, second son of Jacob and Anna Longnecker Minnich, born near Pleasant Hill, Ohio, Oct. 9, 1853, died June 6, 1931, at the Brethren's Home, Greenville, Ohio. July 20, 1876, he married Lydia Blocher. He united with the Church of the Brethren soon after his marriage. He was a devoted Christian and served as deacon for many years. He leaves his wife, son, daughter and six grandchildren. —D. S. Minnich, Dayton, Ohio.

Myer, Sister Sara Esbenshade, wife of one of our deacons, Bro. Rife H. Myer, died after a lingering illness, aged 74 years. She is survived by her husband, six sons, forty-two grandchildren and twelve great-grandchildren, four sisters and one brother. Services at the Bareville house by Elders I. W. Taylor, D. S. Myer and Bro. Paul Wenger. Interment in the Bareville cemetery.—Amos B. Hufford, Bareville, Pa.

Nicholson, Geo., born in Eddyville, Iowa, Aug. 4, 1881, died at his home in Girard, July 20, 1931. He was the son of Van Dorn and Melissa Watkins Nicholson. He came to Girard, Ill., when a young man making it his home ever since. Nov. 4, 1905, he married Nettie Blocher. He is survived by his wife, five sons, three daughters, father, two brothers, two sisters and one grandchild. He made his profession in Christ about twenty-three years ago and united with the Church of the Brethren. Funeral services at the church in Girard by I. J. Harshbarger. Interment in Girard cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Riches, Sister Amanda Kenaga, born in Logan County, Ohio, June 1, 1862, died Aug. 25, 1931, at her home on Pretty Prairie, Ind. At the age of fourteen she united with the Church of the Brethren. For the last seven years she was prevented by affliction from attending services regularly, but she bore her suffering patiently. A foster daughter, was cared for and reared in the home and after affliction came she returned to the home and cared for her foster parents. Surviving are her husband, Henry Riches, the foster daughter and granddaughter, brother and seven nephews. Funeral by the undersigned assisted by Chas. A. Light.—Carl B. Yoder, Howe, Ind.

Ruebush, John Samuel, died at the home of his sister, Mrs. Jennie Crickenberger, Aug. 5, 1931, aged 74 years, 4 months and 15 days. He is survived by one brother and two sisters. He was a member of the Baptist Church. Funeral services in St. Paul Reformed church by Bro. N. W. Coffman assisted by Rev. Arey, Reformed. Burial in St. Paul cemetery.—Helen Coffman, Staunton, Va.

Staples, Betty Lee, daughter of Ira and Mary Staples, died at her home Aug. 11, 1931, aged 17 months. Death was a result of burns received a few days before. Services in the Barren Ridge church by Rev. Tinsman, United Brethren, assisted by Bro. N. W. Coffman. Interment in adjoining cemetery.—Helen Coffman, Staunton, Va.

Snively, J. C., born at Davenport, Iowa, died at Linden, Iowa, Aug. 26, 1931, aged 73 years, 9 months and 4 days. When he was three years old his mother died; five years later his father died in a war prison, leaving him an orphan to be placed in the Soldiers' Orphanage at Davenport, where he remained a number of years. He married Mary Brandstatter of Audubon, Iowa. To this union were born five children. In early life he became a Christian and a few years ago united with the Church of the Brethren at Panora; he took great interest in all activities of the church. He leaves his wife, four children and five grandchildren. Services at the church at Panora by the writer assisted by E. C. Trostle. Burial in the cemetery near by. —Irving Haughtelin, Panora, Iowa.

Stutsman, Margaret Odessa, youngest daughter of Eld. Daniel and Elizabeth Whitmer, born near North Liberty, Ind., May 31, 1882. Her death occurred Aug. 12, 1931, near Thermopolis, Wyo., due to an automobile collision. She became a member of the Church of the Brethren during her childhood and her consistent, Christian example has helped many. May 31, 1905, she became the wife of Chas. Noble Stutsman. Her life was one of primary interest and devotion to her home and family. In addition to her church activities she had been an active worker in the county W. C. T. U. Brother and Sister Stutsman came to Wenatchee, Wash., in 1910 and resided in the Valley until 1919 when they moved to Manson. Sister Stutsman exerted a deep but unpretentious influence on the history of the Brethren in the Northwest, especially in the support of her husband in the earlier days of what is now the Wenatchee Valley church. She leaves her husband, five children, granddaughter, three sisters, brother, foster brother and her father. Funeral in the Wenatchee Valley church by the pastor assisted by D. W. Shock and C. E. Holmes. Burial in Evergreen Memorial Park, Wenatchee.—W. Earl Breon, Wenatchee, Wash.

GOOD BOOKS--We Can Supply Many Others Than These:

THREE BABSON BOOKS

When **Roger W. Babson** speaks men listen. Not only in business but in religion has he a message for the busy, worried men of today. His messages come from the heart and go to the heart. He uses not the language of the preacher but of the everyday man. That's why men listen to him. Here are three of his books, each with its message for your needs—

Making Good in Business, $1.25
New Tasks for Old Churches, $1.00
The Future of the Churches, $1.00

TWO HELPFUL BOOKS

By Hannah Whitall Smith

Two classics by this author refuse to grow old. Year after year orders continue to come in for these two books, because they contain messages Christians need from day to day. If you have not read these books you have missed much in your Christian experience. Simple and yet profound each of these books reaches you right where you live. Reading them helps you to enjoy life and your religion as never before. The books are—

The Christian's Secret of a Happy Life, $1.00
Living in the Sunshine, $1.25

THE GODDESS OF MERCY

By James Livingstone Stewart

A story of love and turmoil of modern China. Yes, this is a novel, but it gives you correct pictures of China with all of its toils and troubles. You see not only the land with its rivers and mountains, but the people as they are—and as they long to become. A fascinating story. Formerly priced at $2.00. May now be had for $1.00.

STEPS ON THE LADDER OF FAITH

By James M. Gray

In the ripeness of a long Christian experience Dr. Gray sets down the road by which one can rise on the ladder of faith, the faith of our fathers that made them mighty men of God. Beginning with our faith in and knowledge of God the author carries the reader along and ends with the question of recognition in the life beyond. A simple treatment of fundamental problems, suggestive of how teachers and pastors can lead their classes into deeper experience of the things they already believe. Price, $1.50.

FACING NORTH

By O. G. Herbrecht

An unusual book by a man who knows folks of all ages. He can make the best appear as the best and does it. He carries you along so that you never suspect that he is presenting to you the Christian life. You simply will read on for every page is so well done that you find no good stopping place. Young and old alike enjoy his many telling stories and illustrations. A book you will read many times. Price, $1.50.

Two Books for Frequent Use

LIFE AND WORDS OF CHRIST

By Cunningham Geikie

A standard work on the life of Christ that has stood the test of years. More than 1200 pages of illuminating material that will aid all Bible students. Deals with every phase of the Master's work and teaching. A treasure-house for every Sunday-school teacher and minister. A book that should be in every Christian home where all can have access to it in the study of the Bible lessons and daily devotions. Price, $2.50.

BELIEFS THAT MATTER

By William Adams Brown

In these days of materialism it is well to pause and hear what those have to say who have traveled far in life and have investigated in many fields. Dr. Brown undertakes to state as plainly as he can what he believes and why he believes it. His aim throughout is to help the men and women of today to become established in the great fundamentals of religion. Here is a book for those who would test their own faith and know the grounds upon which it rests. Price, $2.75.

When you need a new book write us. We can secure for you any book published at the regular price. We take pleasure in satisfying your book wants.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

FOR SALE: Farms and City Property. Write for information. No charges.
John Isenbarger, North Manchester, Ind.

Order your Bibles, Hymnals and Song Books from
Brethren Publishing House, Elgin, Ill.

SEE YOUR AGENT

Your church has an **Agent** who can secure from your **Publishing House** whatever **Bibles, Books or Other Material you may wish.** It will be to your interest to see him and **give him your orders.**

This same **Agent** will forward your **MESSENGER** subscription together with the cash you pay him. This simplifies matters for you and helps the **Agent** to reach other patrons.

If you do not know your **Agent,** ask the pastor to introduce him to the congregation at the next service.

In case you have no agent send your orders and subscription direct. **Our large Catalogue** and **Supplement** will be mailed you **on request.**

Brethren Publishing House, Elgin, Ill.

Books You'll Never Forget

By P. Whitwell Wilson

The Christ We Forget
Without theological terms presents a convincing picture of Jesus.

The Church We Forget
A thrilling picture of the early Christian church in which the characters are living men.

The Vision We Forget
A discussion of Revelation that avoids speculation and refrains from attempting the role of the prophet.

WE ARE GLAD TO SERVE

Brethren Publishing House, Elgin, Ill.

$$$--Make Your Dollars Do Double Duty--$$$

You can do it by ordering from our DOLLAR Library BOOKS. These are all standard books, well bound and A1 in contents. Many of our Pastors as well as Others are buying them.

Paul of Tarsus By T. R. Glover
What to Preach By Henry Sloane Coffin
Fast Hold on Faith By Henry Howard
A Guide to Preachers By G. W. Truett
The Wicket Gate By T. DeWitt Talmage
Lord, Teach Us to Pray By Alexander Whyte
The Ten Commandments By A. E. Garvie
The Public Worship of God By J. R. P. Sclater
A Quest for Souls By G. A. Studdert-Kennedy
New Tabernacle Sermons By Henry Sloane Coffin
The Cross in Christian Experience By W. M. Clow
The Impatience of a Parson By H. R. L. Sheppard
The Trial and Death of Jesus Christ By James Stalker
Greatest Thoughts About Jesus Christ By J. Gilchrist Lawson
The Pastor His Own Evangelist By J. W. Chapman and C. L. Goodell
Apostolic Optimism
The Preacher—His Life and Work By J. H. Jowett
Sermons on Biblical Characters
More Sermons on Biblical Characters By Clovis G. Chappell

Bible Types of Modern Men, First Series
Bible Types of Modern Women, First Series By W. Mackintosh Mackay
Paul, the Missionary
The Miracles of Our Savior
The Parables of Our Savior By W. M. Taylor
The Humiliation of Christ
The Training of the Twelve
The Miraculous Element in the Gospels By Alexander Bruce
100 Prayer Meeting Talks and Plans
100 Revival Sermons and Outlines
100 Great Texts and Their Treatment
1,000 Thoughts for Funeral Occasions By Frederick Barton
1,000 Evangelistic Illustrations
300 Evangelist Sermon Outlines
Cyclopedia of Sermon Outlines
1,001 Illustrations for Pulpit and Platform By Aquilla Webb
The Evangelistic Encyclopedia
100 Choice Sermons for Children
100 Best Sermons for Special Days and Occasions
Cyclopedia of Sermon Outlines for Special Days and Occasions By G. B. F. Hallock

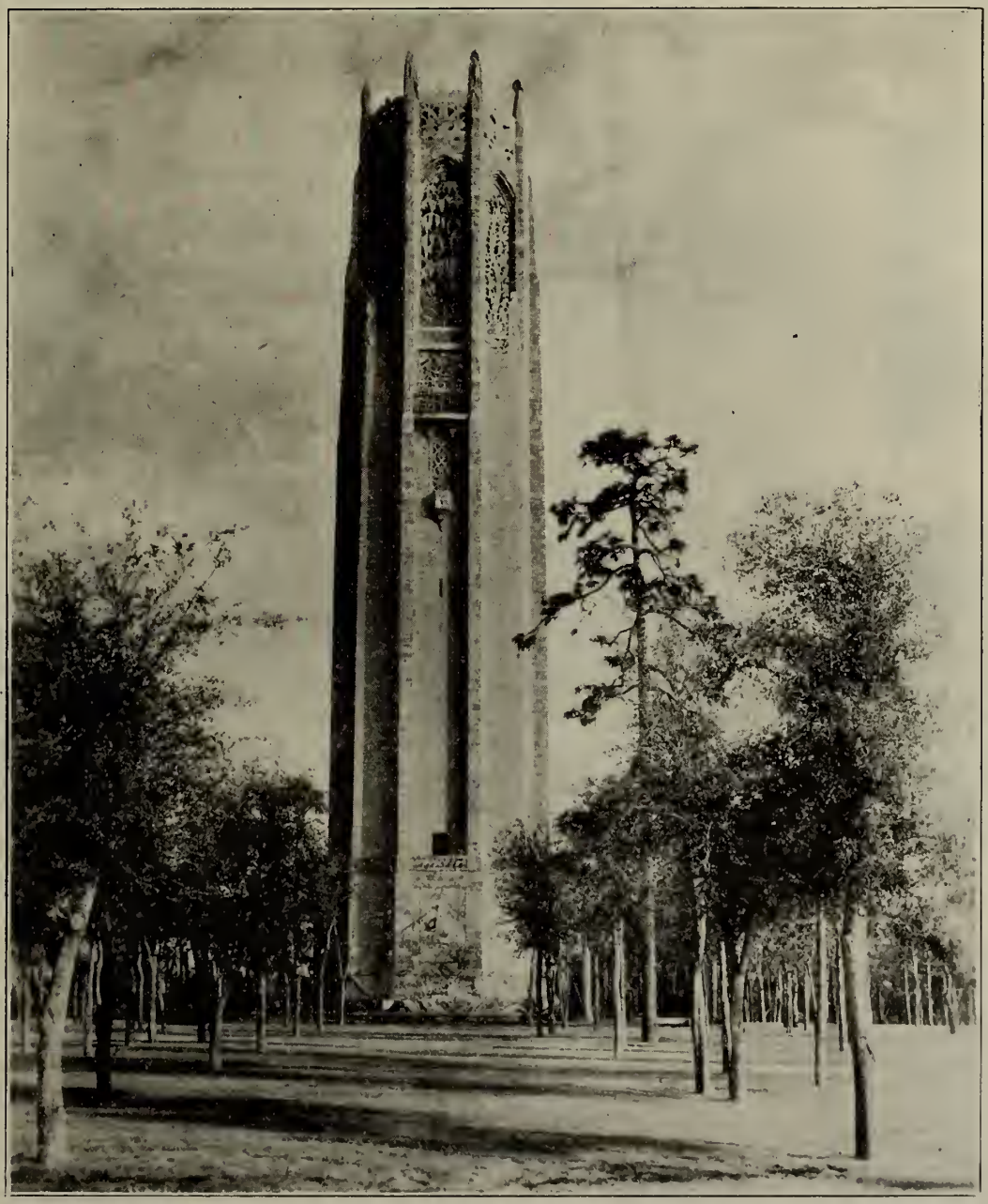
A wise selection from the above list offers every pastor a chance to add a few books without seriously draining his purse. Use this page as your order sheet and send to

Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., September 26, 1931 | No. 39



Copyright by Publishers' Photo Service, N. Y.

See Page 6

THE SINGING TOWER

ANNUAL RELIGIOUS EDUCATION NUMBER

(Table of Contents on Page 4)

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



J. M. HENRY



C. S. IKENBERRY
Vice-Chairman



C. ERNEST DAVIS
Chairman



H. K. OBER



L. W. SHULTZ



EVA TROSTLE

BOARD OF RELIGIOUS EDUCATION

Historical

The Annual Conference of 1857 permitted the holding of Sunday-schools in the Church of the Brethren. This was a new development and some of our consecrated brethren opposed it. In 1886 Annual Conference decided "that the minority of a church should not hinder the majority from organizing and conducting Sunday-schools in harmony with the principles of the Brotherhood."

The Sunday School Board was appointed in 1911 though there had been a Sunday School Advisory Committee. From 1911 to 1920 the Board inaugurated the plan for District Sunday School Secretaries, created the Sunday School Standard, provided plans and texts for Teacher Training and started Vacation Bible Schools. The first full time Secretary of the Board came in 1920 and the years following were marked by a rapid increase in Vacation Bible Schools and Teacher Training.

About 1920 the Christian Workers' Board looked toward the task of developing a young people's program for the church and called a Director of Young People's Work. The Christian Workers' Board and the Sunday School Board were merged in 1923. The program of the General Sunday School Board then required two staff members—a General Secretary and a Director of Young People's Work. Young people's work has increasingly developed until it is recognized as a vital power in the life of the church.

The General Sunday School Board recognized that childhood is our great opportunity. A Director of Children's Work was called in June, 1927. This program is still young, but it is developing upon a sound basis and promises much for the religious education of the childhood of the church.



MRS. R. D. MURPHY



R. E. MOHLER



P. G. STAHLY

In 1927 the responsibility of preparing and editing our Sunday School literature was given to the General Sunday School Board. This service to the Brotherhood requires the services of one editor and two assistant editors.

The La Verne Conference of 1928 merged the General Sunday School Board, the General Welfare Board and the Music Committee into the Board of Religious Education. A board of seven members was created—three representing religious education work, two representing welfare work, one representing the music interests of the church, and one layman. The Hershey Conference of 1930 approved the recommendation for making the President of the National Council of Women's Work and the President of the National Council of Men's Work ex-officio members of the Board.

Responsibilities

Preparing and editing the Sunday-school literature.
Sunday-school work.
Adult education.
Young people's work.
Children's work.
Vacation and weekday schools.
Music education.
Peace, temperance, simple life and moral welfare work.
Leadership training.
Child rescue work.

From 1857 when Sunday-schools were permitted to the present work of the Board of Religious Education, we find a period of wholesome development of this work and a marked increase of recognition on the part of the brotherhood of the values of Christian religious education.

R. D. B.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., September 26, 1931 No. 39

EDITORIAL

Missions and Religious Education

I SOMETIMES wonder why we use two terms to express meanings which are so nearly identical. The spirit of missions must pervade the whole program of religious education. Religious education—our teaching and character building agency—must produce missionary minded people. Christian teaching undergirds the program of the church. It leads young men and women to hear the call, "Go ye." They go as missionaries but a large part of their work is Christian teaching—what we call religious education.

Isn't it time for us to see the unity of our church program? A vital part of the program of religious education must be missionary education. We must see the importance of religious education—our teaching program in the home and church school—in leading boys and girls through a progressive development of Christ-like character and consecration of life to the cause of Christ. We must see the importance of Christian missions; we must teach and motivate young people to answer Christ's call to evangelize the world. It is not missions and religious education, but missions through religious education, and religious education for missions. R. D. B.

Where the Road Forks

THAT is where our twentieth century civilization is right now. It is the place where cultures and individuals generally find themselves when adversity comes. That is an experience which hardens or softens, degrades or ennobles, according to the temper of the person or society upon which it comes. According to the "set of the sails," as Mrs. Cummins has it. For it is a curious fact that "one ship drives east and another drives west, with the selfsame winds that blow."

So it is that one man is lifted into the higher realm of spiritual appreciation and closer companionship with God, while another goes down and down in drunken debauchery and all manner of kindred degradation. The social life of our day is hesitating, still a bit uncertain, which fork of the road to take. One leads to utter moral depravity, the disintegration of individual character and national strength. The other is the highway to a finer love of the beautiful, the spiritual, the clean, the strong.

And such little things settle the issue. The strength of the gale is a factor to be sure but a greater one is the "set of the sail." Which means "the set of the soul."

Here is where the great chance for the minority of quality comes in. Stir yourself a little harder, please, to get the soul set right, your own soul first of course and then the soul of this storm-tossed social structure that acts like it wants to fall down over our heads. Why let it do that? Let's give it spiritual revival, instead, then reconstruction and security. E. F.

The Glory of Building a Church

WHAT is a church? It is the chosen instrument for the accomplishment of Christ's purpose. It is the visible organism through which Christ works, taking the common materials of human life and transforming them into spiritual energy of a higher sort. It is the body of Christ furnishing the eyes, lips, hands and feet for the spirit of Christ. It is the "pillar and ground of the truth," "the household of God," "the family circle of the Heavenly Father."

Jesus announced his purpose to build a church. In response to Peter's confession of faith, the Master said: "Upon this rock I will build my church." I think in essence he said, "Upon this rock of personal loyalty and trust I will build my church." The church of Jesus is built by men and women just as we are with our human weaknesses, but with hope that unstable natures will be fashioned after a rock of trust and strength.

It is a glorious thing to have a part in building Christ's church—this chosen instrument to accomplish

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

his spiritual purpose. Why do we have this special issue of THE GOSPEL MESSENGER? Why do we have THE GOSPEL MESSENGER anyhow? In order to more effectively build the church. Why do we have District and national Boards dealing with the program of the ministry, missions, and Christian education? In order to more stably and constructively build Christ's church.

I. The glory of building a church is the glory of prophecy. The church is a place of prophecy. A prophet is one who interprets God's message to the people in the light of the times in which he lives. A prophet is a leader of thought, guiding his people in their attitudes and points of view. One can not study church history without being impressed with the tremendous power of courageous and prophetic preaching. The Church of the Brethren must produce prophets of God and make the pulpit truly a source of power.

II. The glory of building a church is the glory of evangelism. A growing church will be a soul-winning church. Evangelism refers to the content of the Christian message—"the good news." Any method which brings the saving power of the gospel of Jesus to bear effectively upon life is evangelistic. We need evangelism through Christian teaching, personal evangelism, and constructive evangelistic meetings.

The glory of evangelism lies not only in the saving power of the gospel, but its world-wide destination. Christian missions is the evangelism of non-Christian peoples. And the evangelization of the world is the task of Christ's church.

III. The glory of building a church is the glory of Christlike teaching. The church is a school of Christian character. Its purpose is the teaching of a Christian message by Christlike persons with Christlike methods. Religious education emphasizes the conservation of life at its beginning—the conservation of life with all of its potentialities and possibilities. It is leading boys and girls continually in the Jesus way of life.

IV. The glory of building a church is the glory of making religion the dynamic of social justice. Religion and social justice are related but not identical. Religion is the dynamic of social justice. It was from the lips of men touched by the burning coal of divine faith that the first cry of justice leaped out upon the world. Today from the burning heart of the prophet must come the positive notes of justice and righteousness. Religion must be concerned with everything which influences the quality of persons. Since intemperance, the war-system, injustice in the social order, all influence the quality of persons, the church must speak out with no uncertain voice. It is our task not only to Christianize persons but to create a Christian environment in which these persons can live.

I have seen many beautiful sunrises. I have watched the sunrise over the lake. I have seen the sunrise over the mountains of the east and the plains of the west. But the sunrise on Pike's Peak surpassed them all. Maybe, it was because we were nearer to the sunrise.

We traveled a well-beaten road to the top of Pike's Peak. Pioneers had gone before and had marked out the trail. But each soul must travel the road if he sees the sunrise.

Likewise, our fathers have gone before and have blazed the trail. They have made the church a source of power. Today the church needs more power. We, too, must travel the road if we reach the sunrise. I am looking for a new sunrise for the church, a sunrise of courageous prophecy, a sunrise of inspired evangelism, a sunrise of Christlike teaching, a sunrise of fearless leadership toward the making of a better world. This sunrise will come when we inspire this generation with the glory of building a church. R. D. B.

China's Great River

CHINA is a land of three great rivers, but the greatest of the three is the Yangtse River. This great stream rises in the highlands of Tibet and receives countless tributaries on its way to the Yellow Sea, into which it normally pours silt laden water at the rate of 700,000 cubic feet per second. The Yangtse is a kind of Mississippi and Nile all in one, for it is more than 3,000 miles long, drains an immense basin, and by frequent inundations enriches central China with soil treasures stripped from ten thousand mountains. But in so doing, great cities are submerged, much human life destroyed, and the puny works of man all but swept aside.

H. A. B.

Annual Religious Education Number

Editorial—
Missions and Religious Education (R. D. B.), ... 3
Where the Road Forks (E. F.), ... 3
The Glory of Building a Church (R. D. B.), ... 3
China's Great River (H. A. B.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—
Watching Orion Rise (Poem). By Kathryn Wright, ... 5
Is America Making Good? By D. W. Kurtz, ... 5
Is the Eighteenth Amendment a Failure? By C. Ernest Davis, 6
The Singing Tower (R. D. B.), ... 6
The Problem of the Movies. By H. S. Will, ... 7
The Need for Christian Pacifists. By C. Ray Keim, ... 9
Toward an Understanding of Why Human Beings Smoke. By Perry L. Rohrer, ... 10
Do You Own an Automobile? By J. E. Miller, ... 11
How We Endeavor to Meet These Needs. By Rufus D. Bowman, 12

Missions—
Expected the Widow First, ... 13
China Flooded by Yangtse-Kiang River, ... 14
Suggestive Junior Worship Program, ... 15
News From the Field, ... 15

Pastor and People—
Do You Believe in Companionate Marriage? By J. Clyde Forney, 18
Indoctrinating Young Christians.—No. 23. By Galen B. Royer, 19
Placement of Ministers, ... 19

Home and Family—
Children's Day (Poem), ... 22
Religious Education in the Home. By Charles D. Bonsack, ... 22
"Hold That Line!" By R. E. Mohler, ... 23
What Price Happiness? By S. S. Blough, ... 23

GENERAL FORUM

Watching Orion Rise

BY KATHRYN WRIGHT

Adrip with sturdy starriness,
Tonight Orion rises from the East;
With wonder tearing at my heart,
I see him rise like some tall beast.

Night after night I see him spring
Into the welkin, muscled, strong,
His great sword hanging from his belt,
Crystal and sparkling, clear as song.

The Hunter of celestial prey,
He mounts past bush and roof and tree.
I marvel at his towering
Magnificence and come to see

How I am like him—like Orion—
Rising on darkness and a trail
Up which I follow, searching for
The quarry which men call the Grail.

North Manchester, Ind.

Is America Making Good?

BY D. W. KURTZ

When we contrast our ideals, and our accomplishments, we must hang our heads in humility and shame. We have not "made good" in any line. We thought we were efficient in business, but the present crisis shows we are only efficient when all goes well, and we have no "big men" when difficulties come. There is no phase of modern life that has not been severely criticised by its friends and foes. Perhaps this is to be expected as a healthy sign of progress. But the human wreckage that is in evidence is too appalling to be easily condoned.

We need economic justice. With seven million men out of work, with overproduction and starvation at the same time, with 80,000,000 in this country too poor to pay any taxes at all and most of the wealth in the hands of 2% of the people, with the luxury of the few and want of the many, there is a lack of Christian civilization. Jesus would not have it so.

James Bryce said that democracy rests upon three essentials: intelligence, morality, and unselfish public spirit. Unless people are intelligent they cannot have self-direction, self-determination, which is democracy. Further, they must have a high morality, else they will not make good laws, nor obey the laws that they have, and government fails, and passes into anarchy or comes under the sway of tyrants. Finally, democracy does not mean individualism, which is anarchy, but the sacrifice of the individual selfishness for the common good—the welfare of the community and nation as a whole, and ultimately of humanity. We do not yet have a stable democracy, for these three essentials do not yet obtain.

We need brotherhood that overcomes all race prejudice, and race antagonism, and discrimination. This has not yet been attained. We criticise the caste system of India, and European classes of nobility and peasantry, yet we have the same thing in worse form, with far less peace and agreement, and harmony, in our race problem.

We need a philosophy of human values, that so organizes life that nothing is considered good unless it promotes the survival and welfare of the race. Only that is good which makes better folks, better people, a purer, nobler humanity. The present materialism, the crass naturalism, the sensuous ideas of physical pleasures, the sacrifices of the future for present thrills, the skepticism as to all spiritual and moral values—these tendencies are heading the race toward ruin. Rome conquered the world, then lived in luxury. Her people demanded *panis et ludes,* bread and games, food and fun. Rome went down laughing. All nations that went down, went down laughing. We need a philosophy of life that is an adequate goal, and challenge, and dynamic, to make men sons of God.

Christ is the answer, the adequate answer, and the only answer to human needs. If the race followed him, it would be master of nature, brother to fellow-man, and sons of God. The spirit of Christ would make the race physically viable, intellectually rational, socially moral, and spiritually harmonious with God. If the spirit of Christ dominated the ideas, ideals, and motives of men, we would have economic justice, a genuine democracy where each would contribute according to ability, and each receive according to need; where all the activities of life would contribute to the value of man.

Christian education is the only way by which we can get men to know Christ, love Christ, follow Christ. No one gets culture of any kind by physical heredity, each must be taught the spiritual values of the race, or be deprived of these values. Christian education is intended to give the individual true ideas, right attitudes, and good conduct. Only as individuals are regenerated can society be regenerated. But the life of the regenerated individual is a social asset, and enough Christian individuals can organize society along truly democratic lines and create social justice in the affairs of men. True patriotism demands the interest and support of Christian education.

Every institution of society, the home, church, school, business, the community, and the state, would be blessed by universal Christian education; and all these institutions are handicapped by the lack of it. Roger Babson, the great statistician, has pointed out for years, that there is a direct relation between religion which

promotes righteousness and economic success. The progress of the past has been due to the vision, the energy, the ideals, and the inspiration that came from our Christian fathers. Men must wake up and see that an enduring civilization depends upon this Christian foundation, and for the sake of their own souls, and the preservation and perfection of all social institutions, men must invest their money, their talent, and their lives in Christian education.

The children of today make the world of tomorrow. They will make that world according to the ideals that we give them now. All we can do for the world of tomorrow, is what we do today—for the childhood of today. Christian education is the greatest *cause* in the world. There is no other cause that is so necessary, and that will pay such great dividends in human welfare. This is the only way to create the home, the school, the business, and the state of the future that will stand for human values, for Christian character. We have not yet achieved, but let us press on toward the goal that is set before us.

Long Beach, Calif.

Is the Eighteenth Amendment a Failure?

BY C. ERNEST DAVIS

On every hand the wet propagandists, paid and volunteer, witting and unwitting, are asserting in everything from headlines to whispers that the Eighteenth Amendment is a colossal failure and that national prohibition will have to be junked.

Before believing or repeating this statement it will be well to do a little careful thinking. Has the Eighteenth Amendment failed? What did we expect national prohibition to accomplish? Go slow in answering that last question, brother, for fear of the propagandist's "I'll git you if you don't watch out." There were certain things that thoughtful people did not expect from national prohibition and much of the wet howl is about failure to secure results that no one expected to achieve.

First, we did not expect prohibition to eliminate alcoholic appetites already formed. While many drinkers welcomed prohibition as a deliverance from temptation and were able to reform their habits, people who thought seriously about the matter knew that some individuals with confirmed alcoholic appetites acquired in pre-prohibition days, and with neither conscience on the subject nor a desire to quit, would be a source of difficulty for a long time to come. They are.

Second, we did not expect the lawless elements of society to suddenly become law-abiding. The liquor traffic always resisted every effort made to regulate or control it. It drew about itself the scum of the earth and the dregs of society. No sensible person could reasonably expect the mere passage of another law to automatically tame an element of society chronically steeped in criminality and lawlessness. It didn't.

Third, we did not expect the illicit trade in liquor to magically cease. Many people have forgotten the illicit trade in liquor that went on in the days of the licensed saloon. The trade reached enormous proportions. A survey made in Kansas City in 1910 showed 3,000 places selling liquor of which 2,400 were without city licenses. In addition numerous beer wagons were illegally selling at retail on the streets. In 1900 there were in Allegheny County, Pennsylvania, in which Pittsburgh is located, 1,047 licensed saloons. According to the Retail Liquor Dealers' Association of Allegheny County there were at the same time 2,300 unlicensed dealers selling liquor in violation of the law. These are

The Singing Tower

The Singing Tower at Mountain Lake, Fla., was erected by Edward W. Bok in memory of his grandparents. Mr. Bok died Jan. 9, 1930, and was buried at the foot of the tower.

The Singing Tower was designed and executed during 1924-1928 by Frederick Law Olmstead. Its purpose is to provide a retreat of repose and natural beauty for the human, a refuge for the bird, and a place for the student of southern plant and bird life. This sanctuary of bird and plant life covers approximately fifty acres. The summit upon which the tower stands is 324 feet above sea level. It is the highest point of land in Peninsular Florida.

Southern materials were used in the construction of the tower. Likewise, the carvings of the tower are typical of tropical bird life. "Massive eagles with folded wings terminate the upper balconies and are flanked by panels of doves carrying laurel or oak as tokens of peace and strength." The Singing Tower could be called "The Peace Tower" for it clearly teaches lessons of peace.

"This Singing Tower with its adjacent sanctuary was dedicated and presented for visitation to the American people by Calvin Coolidge, President of the United States, February the First, nineteen hundred twenty-nine."

The Tower contains a carillon of sixty-one bells. On certain days Anton Brees plays the sanctuary bells. Jan. 11, 1931, the writer of this sketch had the privilege of listening to the bells. I shall never forget it. Hundreds of people had gathered that afternoon. Suddenly there was a hush of silence! The Tower was singing! Singing as if angels themselves were moving over the keys! So beautiful were those southern melodies that no one seemed to stir and souls were touched with a feeling indescribable. As evening came on and the music ceased, we were forced to leave. But in going we turned to look again and again at the Singing Tower pointing us upward toward God. May the lesson of the tower teach us that lives touched with divine harmony tune us with the melodies of angelic motives; and high ideals in our lives not only lift us, but our fellows likewise.

"The kiss of the sun for pardon,
The song of the birds for mirth,
You are nearer God's heart in a garden
Than anywhere else on earth."

R. D. B.

but samples of conditions that prevailed under license. No one expected that when the illicit traffic no longer had competition from the legalized traffic it would virtuously decide to come within the pale of the law and cease its illegal practices without a struggle. It hasn't.

On the other hand, we did expect national prohibition to withdraw the protection of law from the entire liquor industry, in fact to outlaw it; to close the open saloon and protect the public from its vicious influences; to better safeguard the young against the formation of drinking habits; and to give society an instrument to use against the political, social and economic ills resulting from the liquor traffic while society continues to attempt by education to secure proper personal conduct and newer patterns of social legislation. We have been measurably successful in reaching these objectives through the Eighteenth Amendment.

The Eighteenth Amendment brought a complete reversal of governmental attitude toward the liquor traffic. Instead of authorizing the sale of intoxicating liquor, the law forbids it; instead of protecting the distiller, brewer, and dealer, the law hunts them down and punishes them; instead of accepting revenue from the traffic, the whole traffic is outlawed. In the word of Dr. Ernest H. Cherrington: "Yesterday the liquor traffic was king. Today it is a criminal with a price upon its head, a fugitive from justice—an outlaw—a hunted thing." Some of us have memories long enough to know what a blear-eyed, bloated, domineering, heartless, devilish king it was. This reaching of a right governmental attitude toward a social evil of such magnitude is perhaps the *summum bonum* of national prohibition.

The open saloon has been closed, at least in localities where any honest effort has been made to enforce the law. Possibly four-fifths of the population of the United States under twenty years of age never saw an open saloon. If you don't believe, please recall that nearly all wet propagandists are careful to explain that the saloon must never come back. This is a tremendous gain in public thinking.

The wets make a great deal of noise about the amount of present day drinking by young men and women. Undoubtedly there is some of it. But don't forget that it is no new phenomenon and that it didn't begin with prohibition. During the "good old days" a survey of three streets in Chicago's loop district, including 445 saloons, showed a nightly average of more than 14,000 young women and girls drinking in the back rooms of those saloons. Hip flasks were a part of the regular stock in trade of the old time saloon. They didn't come in with prohibition. The young person who learns to drink today does so against governmental law and warning. Results are being obtained. The overwhelming registered opinion of college and university presidents and of others who are constructive leaders of youth is that there is decidedly less drinking among high school and college students now than there was in pre-prohibition days.

The evidence is overwhelming as to the many economic benefits that have resulted from the diverting of billion of dollars from the liquor traffic into legitimate industry, as to social benefits that have resulted to the working class in particular from money soberly invested in family welfare rather than drunkenly squandered in saloons, and as to the political benefits that have resulted from removing countless political headquarters from out of the back rooms of the saloons. The evidence can not be repeated in detail here, but those who have eyes to see and ears to hear may know the truth. May I remark in passing that we ought to thank God that in these days of economic depression there has been no legalized liquor traffic to spread misery, want, and crime.

Finally, if you want to be convinced of our gains under prohibition, carefully compare even the unsatisfactory conditions obtained under incomplete obedience and imperfect obedience with conditions when the annual drink bill of the country was $2,500,000,000; when our annual consumption of liquors reached the astounding total of 2,220,000,000 gallons, an average of 22 gallons per year for every man, woman and child, in the country; when liquor was the most widely advertised commodity on the market, and sold openly in hundreds of thousands of choice locations on the principal streets and corners of our cities and towns; and when drunkenness in all its most disgusting forms was the commonest of sights. There is no comparison.

The Eighteenth Amendment has had a marvelous measure of success in the field where results are possible. To reach the ultimate goals of positive morality and virtue we must back up national prohibition with education and religion.

Mt. Morris, Ill.

The Problem of the Movies

BY H. S. WILL

THE movies are a major moral problem in America today. Dr. Clifford Twombly states that at least one-third of the films shown strike directly at the very heart of American life and purity, tending to destroy the sanctity of marriage and to undermine Christian morality and decency. Dr. Fred Eastman admits that the industry has produced a few good pictures, but of its 10,000 productions the past fifteen years, the good pictures are like two grains of wheat hid in two bushels of chaff. Crime and indecent stuff so predominate in many of these films that the mind of our youth and children are literally being saturated with the very low-

est and vilest of pagan standards. Approximately 60,000,000 different people, one-half of our total population, 75% of whom are under twenty-four years of age, are exposed to this social sewage every week. Many go several times every seven days as the total weekly attendance is no less than 93,740,000. In addition, the industry has reached abroad, captured from 85 per cent to 90 per cent of the world market, misrepresenting with these films American life and giving foreigners the impression that we are "a land of bandits, bootleggers, and social high flyers." All this and much more, this $2,000,000,000 industry is guilty of and that largely because its whole policy is determined by one motive, and one motive only, profit. It is truly a business without a conscience.

What shall be the attitude of the church toward this dangerous virus in our American life? There are three general attitudes. First, that idea of the movies being dangerous to mental and moral health is a false alarm; hence, support them promiscuously. Second, that the movies have a strong appearance of evil, therefore, they should be completely avoided. Third, that there is a middle way in which one should exercise wise discrimination, supporting the good and challenging the evil. The first is easy and utterly impossible for any Christian. The second is almost as easy and some think unwise as it is fairly well agreed upon that potentially the movies are the most powerful present instrument in the world for public and religious education as well as for wholesome entertainment. The third is different, but I think, the attitude every church and every Christian should take. Some people would like to put the movies out of the country and even out of existence. But would not it be better to correct its abuses and thereby conserve its values? We do not want to get rid of mechanism, only its exploitation for foul purposes. Can we not reform the monster, capture it for the cause of righteousness and lay it at the feet of the Master? It will be a hard task, but not necessarily an impossible one. Why leave such a powerful potential agency for righteousness in the hands of evil-minded men? Isn't the time at hand when the Church of the Brethren should unite its strength with the other church groups not only in protesting against the vices, but in an effort to reclaim the lost values of the movies? No longer should we leave the movies pawned to profit-seekers and perverters of public morality.

Some may ask whether it would not be wiser and better as a church to follow attitude number two, having nothing to do with the whole business. Avoid the possibility of infection by keeping out of contact with the filth. Isn't that side-stepping duty? Did Jesus say we should save our life or lose it? Where does our responsibility for the sixty millions of our fellow-countrymen who are infected weekly end? The movies are daily causing some of his little ones to stumble. Shall we stand by mute and actionless, or shall we dare to battle this foe? As Dr. Twombly says: "We, as Christian people, ought to stand up for purity, not only of private life, but of public life, and for the standards and practice of public morality against corruption." Can we not hasten the growth of his kingdom by working to recreate our environment along with our labors for individual regeneration? Will the effort of a moral crusade against the movies be just so much wasted energy? I do not think so. I am not visionary enough to believe that the institution will ever be perfected. The church has not yet reached that stage. But I am relatively certain that if we wage war against corrupted movies in his name, as our fathers fought slavery and our mothers the open saloon, we too will be given a victory. Being an educational instrument of recognized value, I cherish the thought that the day will come when Christians can and will give their prayers and support to the motion picture industry as we now give them to our Christian colleges. Could we not do that now, if

Camp Mack Leadership Training School

This is a picture of the leadership training school which was enrolled at Camp Mack, July 6-11, 1931. Seventy-seven were enrolled outside of the teachers. Leadership training is one of our major emphases this year. May each church in our brotherhood give serious consideration to the training of an adequate leadership.



De Mille's productions, The King of Kings and Ben Hur, were representative films and made by Christian men and women? Is it too much to expect that some of these days they will be? O we of little faith!

Now if any of this is to ever be, then religious education has an important rôle to play. Religious education should center in the Bible, but a part of its mission is to bring those eternal principles openly and frankly to an appraisal of every element of one's environment. That means a study of movies. The student, especially youth, should be shown the utter paganism of the whole system and warned against and kept from its pernicious influences. A wholesome social program in the local church will help attain that end. In the meantime, we should wage war against this foe as we do against a contagious disease. Then it is not enough to establish a quarantine; authorities go further and seek out the source of infection. Research of local movies should be made to the end that abuses may be pointed out and corrected. A committee should keep the class posted on state and national legislation looking forward to an elimination of some of the evils of the system. Letters can then be written to senators and representatives and others in authority. This would be a worth-while project for the men's organization. When we become fully aware of the might of this foe that is poisoning the minds of our boys and girls, and when we accept our own personal responsibility in transforming this foe into a friend, I believe we will discover that our labors will be blessed of God. Lowell said: "Truth forever on the scaffold, wrong forever on the throne." We must not forget that the most entrenched evils have abdicated the throne when persistently pursued by eternal truth.

Twin Falls, Idaho.

The Need for Christian Pacifists

BY C. RAY KEIM

THE term "pacifist" is used to cover a considerable variety of opinions, beliefs, and reactions, but is commonly meant to designate one who is opposed to war. The word should have a more comprehensive meaning and I shall treat it so in this paper.

Not all pacifists or opposers of war are Christians or profess to be such. Many social workers, labor leaders, and others who do not recognize Christianity oppose war, any kind of war, for social, political, or economic reasons. Such reasons are often valid, but the point is these people do not base their objection to war on the Christian philosophy of life.

The Christian pacifist, then, is one who opposes war because he considers war incompatible with the Christian philosophy of life. He believes (1) that Christ brought us a gospel of love, brotherhood, and goodwill; (2) that spiritual forces are stronger than physical forces; (3) that the former is positive and the latter negative in results (one leads to life, the other to death); (4) that spiritual ends are not attained or furthered by physical force or violence; (5) that the only way to win an enemy and save yourself is by goodwill; (6) that private or public honor is not to be defended by force but by manifestations of spiritual qualities upon which honor is based; (7) that no duty imposed by any institution, economic, political, social, or religious, is justification for our deviation from the above principles; and (8) that if such a duty be imposed, the Christian must dissent and suffer whatever penalty that institution chooses to impose.

From the above statement three things are evident: (1) Christian pacifism is broader than an opposition to war; it is a way of life—a philosophy pervading every relationship with God and man; (2) it is the very heart of Christianity; and (3) it has not been accepted by the church in all relations of life, especially those having to do with political bodies or states.

Did the early Christians understand the teachings of Jesus to mean that they should be pacifists? There is plenty of historic evidence to show that they did understand them so. The Roman officials said: "What if everybody would refuse to bear arms as you do? Who would defend the empire?" Sounds quite modern, does it not? It was then that Christianity prospered, won recognition in the empire, and in the fourth century was



made the official religion. *Now none but Christians could serve in the army!*

In the Middle Ages the two typical figures were the knight and the monk—both blessed by the church and state. Man's noblest work was to fight. The heathen was conquered by force and given his choice of death or conversion. The cross became the banner under which men went out and fought for the Prince of Peace, the humble Galilean!

With the rise of national states, whether the church and state were united or not, the church has constantly blessed the wars of the state, and not a few wars have been waged in behalf of the church. Most church members, therefore, came to accept participation in warfare in behalf of church or state as unquestionably legitimate and worthy of the highest praise. In the World War the great majority of the combatants were adherents of some Christian body. Each national group called upon God to give to them, the righteous party, power to destroy the ungodly party—those of like faith, often, who lived across the international boundary line. Do you not think the good Father (of all) was perplexed to know which side to take, or if he should take sides?

Such is the world in which the little sects that have been traditionally pacifist find themselves. What need is there for the Christian pacifist? "Much every way," as Paul would say. I shall venture the following ways in which he is needed:

1. To give to the world in all relationships a living example of the spirit of Christ—love, goodwill, and brotherhood. Remember pacifism is more than opposition to war. We can not be belligerent in the home, community, or church and be a pacifist on the question of war.

2. To perpetuate our fine traditions of peace as Brethren by teaching them diligently to the boys and girls. Are you doing this, fathers and mothers? Sunday-school teachers? Elders? Pastors?

3. To prevent wars by exerting a leavening influence upon public opinion on all questions of international relations likely to lead to war. A military man said that if we have another war the church is responsible. He was right! What right would you have to claim exemption in war-time if you do nothing to prevent wars now? Faith in peace without works is just as dead as it is in any other realm.

4. To stand in war upon the principles of Christ, whatever the cost. If we sacrificed one-tenth as much money and as many lives for peace as we have for war, we would not be talking about the problem today. Perhaps more will have to die for peace before it comes permanently. Einstein said recently that if two per cent would take a stand against war (in war) they could effectually prevent war. Here is food for thought and encouragement.

5. To give to America and other lands a new ideal of patriotism and loyalty to our country. Our loyalty should not be measured by our hatred for others and our willingness to kill them, but by our willingness to promote the welfare of our country by a life of service and integrity, not at the expense of other peoples. I do not love America less because I do not hate other nations. Are not the constructive works of peace worthy of consideration when we weigh the service of the citizen to his country?

The World War demonstrated that the Brethren were not awake on the principles of peace. To contribute to measures promoting peace (for example, the Disarmament Conference of 1932) and to prepare for a consistent stand if war should come, let us live and teach Christ's principles of life—the philosophy of peace.

North Manchester, Ind.

Toward an Understanding of Why Human Beings Smoke

BY PERRY L. ROHRER

BEHOLD this is the generation of those who use glibly scientific terms and are skilled in the fine art of setting forth explanations in the name of science where all other methods fail to justify those practices which they know are injurious.

There have been numerous investigations made to determine the effects of the use of tobacco upon the human body. Any honest scientist will agree that to date the summarized result as shown by the most careful experiments is clearly against the use of tobacco.

Recently there have been a number of experiments which have tended to point to the fact that the undesirable effects of the use of tobacco have been overemphasized. No doubt this is true. But the stubborn fact yet remains that the best of our knowledge to date points to the fact that the use of tobacco is a tremendous handicap to the physical system. This after overzealous statements against tobacco have been properly discounted.

Why, then, do we humans smoke? Is it because we have faced the cold scientific facts and have found that tobacco is harmless? Most certainly we have not come by the practice in such a manner. It is perhaps more like many habits of human beings. We first form the habit and then look about for ways to justify the practice. Now when the human mind sets itself to the task it can connive what seems to be a valid reason for even murder. Carefully trained men back of the advertising program of great tobacco companies have used pseudo-scientific terms, heroic pictures, sex appeal and other appeals too numerous to mention to create a certain mind set in the average American citizen. Thus the boy and girl open their eyes in a world that is already set to create in them the desire to smoke. Billboards, magazines, show windows and thousands of living hu-

mans walking about all conspire to impress upon the emerging child mind the fact that he should smoke.

It is small wonder then that these young men and women come to participate in the practice. They want to be a member of the group. The group in which they find themselves indulges in the practice; they want to be members of the group in good standing. They consciously or otherwise come to see that unless they smoke like the remainder of the group they will soon find themselves the object of discussion and unfavorable comment. Thus they utilize the arguments set forth by members of their group; some such as "that it really doesn't hurt you," or "that it is old-fashioned to think smoking hurts you."

Smoking, then, is basically resting upon a social factor for its continuation. Observe, for instance, how difficult it is for the average boy or girl to learn to smoke. His entire organism revolts against it. Perhaps he becomes nauseated, but in the face of it all he persists until he has overcome the unpleasant feeling. When a human being wilfully goes into the face of such unpleasant factors we may rest assured that there is a stronger motivating power urging him to do it. In this case it is the sense of approval from his group. He wants to be like those he admires. And so we come back to the time worn statement, "This particular person smokes because others do," and we find ourselves caught in a vicious circle that has neither beginning nor end.

Where, then, shall we begin to break the vicious circle? This is not so difficult to answer, but extremely difficult to do. The answer is obvious. We must get at those factors which determine the wants and desires and thus dry up the stream at its fountain head. Unfortunately the great tobacco interests have been doing this very thing for a goodly number of years and have created a want for their product. This is deeply intrenched in the habit systems and conduct of millions. Now we come on the scene and find ideas and desires as well as physiological factors definitely organized against what we believe to be the right.

Perhaps there is no type of advertising so effective as that done by a satisfied customer. He is the one who dramatizes the product and its benefits. At this point we need some more youth who achieve in the local communities who do not use tobacco. People tend to follow what their heroes or heroines do more than what they say.

Furthermore, we have not overdone the right type of aggressive and wholesome literature on the whole subject. Pictures, posters and various types of advertising still have their effects on the human mind.

If we can learn to want tobacco, we can also learn to "not want tobacco."

Chicago, Ill.

Do You Own an Automobile?

BY J. E. MILLER

Do *you own an automobile?* If you do, you are just one of the crowd, not one of the select, as were Haynes, Ford and Barnum a third of a century ago when they each possessed one of the three automobiles in the world.

Do you own an automobile? If you do, you know something of the first cost, the upkeep, insurance rates and other expenses. You have discovered that it is an expensive luxury, but one without which you could not get along. At least you will not get along without it.

Do you own an automobile? If you do, you have faced the problem of how to handle boys and girls who know how to drive one but are not of the legal age. How did you meet that problem?

Do you own an automobile? If you do, you understand the need of deciding "without thinking" what to do when in a tight place. Do you automatically do the right thing? If, so, you are a safe driver.

Do you own an automobile? If you do, you can not plead lack of funds as an excuse for not supporting the local church, the national church Boards, your State District, or subscribing for your church paper. In these matters you are without excuse.

Do you own an automobile? If you do, you know the danger involved every time you drive on the highway. If you do, you have seen the menace of the drunken driver who sees double or does not see at all.

Do you own an automobile? If you do, you should thank the Lord every day for prohibition, even though it is not enforced one hundred per cent. If you have seen the havoc caused by one tipsy or drunken driver, can you imagine what the condition would be if America had the open saloon as was the case fifty years ago?

Experts tell us that the danger of the drunken driver is not when he is "over-drunk," but when he has just enough to see things large, when he feels that he owns the earth and all things are clearing the track for him. The man with just a little drink is the man to fear. Not drunk enough to be out of commission, and yet too hazy to judge speed and distance. He is the man to fear on the highway. Remember when you last met him?

America can not have the automobile and the saloon at the same time. Neither can she have the automobile and the manufacture and sale of beer, light wines and liquor unless she is willing to pay an accident and death toll compared with which even the World War would be a trifle. Those who would banish prohibition should consider this. Those who drink should likewise consider this. With our millions of automobiles on the road every hour, each man and woman who drinks is a greater menace than is the highway robber with gun in hand. And those papers and magazines that urge men

to violate our prohibition laws are more deadly enemies to the welfare of their country and its people than Benedict Arnold ever was. He was hung, but these writers brazenly defy the government and applaud whenever the law is violated. Further than that, they themselves violate the law daily.

Do you own an automobile? If you do, then you are vitally concerned in sane driving. But there can be no sane driving on the part of those who drink. For your own protection and for the protection of your family you are forced to admit the need of prohibition nation wide. And for that reason as an honest man and a Christian you will exert your utmost not only to obey the law yourself, but to make it easy for others to obey it. Only because the great majority of automobile drivers will not drink can you safely take your family into your car and drive on the public highways today.

Do you own an automobile? Then remember that a large number of your fellow citizens can own a car today because the liquor business has been so seriously crippled by prohibition that the money they formerly spent for booze can now be spent for food and clothing and housing, and education—and for an automobile.

Elgin, Ill.

How We Endeavor to Meet These Needs

BY RUFUS D. BOWMAN

THE theme for this special issue is, "Our Need for Religious Education." There never was a time when religious education was needed more than in this period of stress and strain. Yet it is not my purpose to discuss these needs. Many of them have already been presented in these pages. Our aim here is to present briefly some of the things which the Board of Religious Education is doing in order to meet these needs.

We are endeavoring to meet the need for religious education by—

I. The training of an adequate leadership. The development of a consecrated and efficient leadership is one of our most important tasks. A perfect program and curriculum can be worked out, but without good leadership the needed thing will not be done.

1. Standard Leadership Training. This type of training is carried on through local training classes, community training schools, regional denominational and International Council training schools. During 1930, 1,827 credits were issued.

2. The International Reading Course. This reading course is introductory to the standard training course and also offers the opportunity for busy parents to get training who are unable to attend a standard school.

3. Religious education courses in our colleges and seminary. A splendid work is being done in some of our colleges through courses which prepare young people for service in local churches. We grant credit on a standard leadership training diploma for courses taken in college and seminary.

II. The building of a religious education program for the local church in the light of local needs. The focus of our attention is upon the local church. The value of our service lies in how much it improves the local church. We are constantly studying the local church and are building a suggestive program in the light of needs.

III. The working out of clear and comprehensive objectives for the program of religious education. When I start out on a journey I want to know where I am going, why I am going, and who is my guide. Just so in the field of religious education. Our goal is the development of Christlike character. Our guide is the Master Teacher. Our purpose is that we might all attain the full measure of the abundant life in Christ Jesus. The Board of Religious Education has defined its objectives. We can not state them all here. Suffice it to say that our great objective is Christlike character.

IV. Personal and literature contacts with District boards. We are meeting District boards, District directors of children's work, and District young people's leaders by regions. Together we consider a united program for the local church, discuss District problems, and build a District program in the light of needs. These personal contacts are invaluable. The field is too large for the Elgin staff to promote the program through personal contacts with local churches. We must have systematic contacts with District boards. The great field of service for District boards is personal contacts with local churches.

Besides personal contacts we send quarterly letters to District directors of religious education, District directors of children's work, and peace and moral welfare workers. Suggestions are given regarding a District program.

V. The Sunday-school literature which comes to your church. The Board of Religious Education has in charge the preparation and editing of the story-papers, quarterlies and graded lessons. A new series of graded lessons for beginners is now ready for use. New graded lessons for primaries and juniors will be ready by October, 1932. These graded lessons will be a marked improvement. This fall a study looking toward the improvement of quarterlies and lesson series for intermediate and young people will be started. The story-papers and quarterlies are prepared with much thought concerning the spiritual needs of growing persons.

VI. The promotion of a program of children's work which builds constructively children's work in the local church and aids in the moral and religious education of

(Continued on Page 20)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

News From the Leper Colony

THERE are one hundred ten lepers in the leper colony at the present time. The figures change often, sometimes daily, but it is always higher. It has doubled in the last year. Five hundred is the goal. "Red" Royer, the Leper Superintendent, is doing a great work, building, gardening, farming, herding, irrigating, etc., comprising all that is involved in running a five hundred acre farm, the laborers of which are lepers.

Federal Government and Red Cross Aiding Chinese Refugees

THE American Red Cross is making $100,000 immediately available for relief in the flooded districts of China. The Federal government is providing 15,000,000 bushels of wheat at the most reasonable terms possible.

A population which is equal to almost half the population of the United States has been directly affected by the great floods along the Yangtze River. There are possibly ten millions of people threatened by death through starvation.

The Day of Missions Is Not Past

WE might have stated the subject in the form of a question. A certain weekly journal seems to delight in raising the question whether missions can go on, and if the whole method must be changed. We do not want to leave the reader in any doubt, should he see only the subject of this item. Missions are needed now as never before, and they will be carried on.

There is a change in the type of need. In early days the Bible was a closed book to millions of the earth's dwellers. The missionaries felt the need of making Christ known to the peoples throughout the world. Thanks to pioneer missionaries and Bible societies the Bible is now printed in the great majority of languages. Really every large group of people have now received some knowledge of Christ, although very meager.

The new day calls for skill in the interpretation of the gospel to present day conditions. Indeed, this is not exclusively a mission need, but one we face in the home land. What is the message of Christ to the man out of work, to the man who still has a job, to the man who has money, to the educated and uneducated, to the well, to the sick? The very crying need should bring forth more Kagawas. Let us have men who can explain by example the Sermon on the Mount, the Golden Rule, John 3: 16-17, and other rich treasures from the Book.

China Flood Touches Missionary's Heart

THE China missionaries feel very keenly the tragic loss of life in China on account of the flood. Although this calamity does not affect our mission territory directly, yet we can not be happy when we know there is such terrible suffering at any place in the world. Famine is very likely to follow after the flood is over because the water will have prevented harvesting the crops and will have destroyed the food supply on hand. One of the missionaries on furlough writes, wishing she could be back in China to help.

Flood—Nevertheless, Shirts for Sale

IN the midst of the tragedy of flood, the loss of life and the facing of starvation, there is still a bit of humor. In the flooded area of China where the earth is covered with water and people have taken to their sampans (boats), it is not unusual to discover that some enterprising merchant has gaily decorated his boat with banners advertising the value of certain shirts, underclothing and other cotton apparel.

One enterprising citizen, finding that his wooden hut was in danger of being swept away by the flood, immediately got busy, pulled it to pieces and constructed a raft from the wood on which he loaded his goods and was seen to punt away to an unknown destination.

At first the flood seemed to wreak its worst vengeance by the immediate drowning of many people. However, the starvation and pestilence that will follow in the wake of the flood threaten to be far more serious than the loss by drowning.

Expected the Widow First

IN the Aug. 22 GOSPEL MESSENGER a plan was presented to save missions. The call was made for earnest members to subscribe for shares of mission support this year as follows:

715 Share Bearers Needed

5 subscribers for	*$1,000 amounting to*	*$ 5,000*
5 subscribers for	*500 amounting to*	*2,500*
5 subscribers for	*250 amounting to*	*1,250*
50 subscribers for	*100 amounting to*	*5,000*
50 subscibers for	*75 amounting to*	*3,750*
200 subscribers for	*50 amounting to*	*10,000*
400 subscribers for	*25 amounting to*	*10,000*
		$37,500

Because widows seem to have developed a warm spirit toward world need and an earnestness in the extension of the gospel, we half suspected that a widow would be the first contributor. We were agreeably surprised because a man, a red blooded one, came first with a share of $1,000. He did not give the widow's mite as men sometimes do. The next subscription came from a woman in Maryland for $100, and thirdly came the widow with a warm-hearted letter giving what she could, $25. It is not the first contribution she has sent this year, because she gave $15 to the Conference Offering. She is fifty-nine years old and works out when she can. She pleads that we live up to our profession and plan to have more for the Lord's work. She says she wishes she could be at the top of this list.

When will you express your interest? Would you like to be fourth or seven hundred fifteenth? You are needed now to help encourage others.

China Flooded by Yangtze-Kiang River

Representatives of mission boards having work in China met in New York City Aug. 24, to formulate a plan of helpfulness. We anticipate there will be an opportunity for American people to help. Yet there are great multitudes that can not be reached in time to save their lives. The following article is taken from the report of the meeting in New York.

Apart from local floods there are four large areas that have been inundated.

The first area is that along the middle Yangtze River above and below Hankow. The American Consul General reported on Aug. 14 it was estimated that in the provinces of Hunan, Hupeh and Kiangsi, the number of people seriously affected by the flood is 31,000,000, of whom possibly 10,000,000 have been driven from their homes and are destitute in widely scattered areas. The damage to the cotton crop alone in the flooded areas may exceed silver dollars 70,000,000. The present great emergency arises because some millions of people have lost all they possess and are without means of food or shelter.

The second large area is the whole lower basin of the Hwai River. The latest news from China brings the information that the most recent and possibly the most severe disaster occurred when the flood waters of the Hwai River emptying into the Grand Canal caused the dykes to burst in a number of places, thus resulting in a large loss of life and property. Whereas in other areas the rise of the water had been gradual, and therefore afforded warning and time for escape, the Canal disaster brought death and terror because of the nature of the floods. The area around the Canal is low without any hills or very high ground to which the people can escape. Although this area is subject to frequent floods the cablegrams from China state that the disaster this year is equal to that of the great flood in 1910.

The third flooded area is along the Tientsin-Pukow Railway from Nanking north to Hsuchufu about 100 miles where the railway crosses the old Yellow River bed. Letters received from Nanking state that passengers from Nanking northbound are required to go six miles by motor boat to reach the terminus of the railroad.

The fourth flooded area has been along the Shanghai-Nanking Railway where the areas surrounding practically all the large cities between Shanghai and Nanking are under water resulting in large property damage.

The meeting was strongly in favor of united action by all the organizations in America that are interested in giving aid to the Chinese people at this time of ex-



The above map shows the flood districts of China. The three lower provinces as shown on the map are in the midst of the flooded region. Note the relationship of our mission station in the province of Shansi, to the flooded regions. The railroad running north to this province will undoubtedly carry its share of refugees. The Yangtze-Kiang River running through the central part of China, has covered many villages with its flood waters.

treme distress with a view to obtaining the largest measure possible of effective relief. The unanimous opinion of the meeting was that the assistance needed was both immediate emergency aid to provide food and shelter and medical assistance to ward off disease for the people who have lost everything, also continued assistance throughout the winter to prevent the starvation of large numbers whose food supplies have been lost.

Suggestive Junior Worship Program

(To be used in connection with the missionary project)

THEME, "Helping to win the world for Christ."

PRELUDE, "I Would Be True."

HYMN, "This Is My Father's World."

PRAYER (by leader).

RESPONSIVE READING. Antiphonal response by boys and girls. It may be copied on the board.

Leader: "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10).

Boys: "Send out thy light and thy truth; let them lead me" (Psa. 43:3).

Girls: "Show me thy ways, O Lord;
Teach me thy paths."

Boys: "Guide me in thy truth, and teach me" (Psa. 25:4, 5).

Girls: "My Father, thou art the guide of my youth" (Jer. 3:4).

Boys: "Lead me in the way everlasting" (Psa. 139:24b).

All: "Let the words of my mouth and the meditation of my heart
Be acceptable in thy sight, O Lord, my rock and my redeemer" (Psa. 19:14).

PRESENTATION OF THEME (by leader).

Our opportunities for learning are unusual. But there are thousands of boys and girls scattered through the whole earth who do not have the chances we have. They have no schools and they are without teachers. Yet they are as eager to learn as we are. And they ought to have the same chance we have, for they are the Father's children. We are all brothers and sisters in his great family. What can we do about it?

HYMN, "Children of One Father" (Junior Hymns and Songs).

SCRIPTURE, Matt. 25:31-45.

LEADER, Are you helping to win the world by what you do? The following story tells how Clifford is helping.

STORY, **"Tom Learns to Appreciate Clifford."**

"I don't see you with Clifford nowadays," remarked Tom's father.

"No," answered Tom carelessly. "He bothers me so much about going in for scholarship prizes and joining the school orchestra that I steer clear of him all I can. But we're still friends, of course."

Tom's father eyed him quietly for a minute, then he said, "You seem to be counting a lot on that trip to Washington during the holiday week."

"You bet I am," replied Tom enthusiastically.

"How different it would have been had Clifford been different," declared his father quietly.

"Don't see what he's got to do with it," muttered Tom crossly.

"I thought you didn't, son. Yet if Clifford had no more interest in you than you have in him, you wouldn't be looking forward to this trip."

"Why, dad! What do you mean?" inquired the astonished Tom.

"The committee appointed to select the boys for this trip never thought of considering you, but Clifford went to the chairman and urged him to present your name. He stayed home from Boston to go before the committee and present reasons why he thought you should be one of the boys selected. The chairman tells me I should have heard all the nice things Clifford said about you. It took him some time to get that committee interested, but he won."

Tom's face flushed with shame, as he muttered, "Why didn't the chump tell me?"

"Because that's the kind of friend he is—loyal, ever seeking your happiness, but never boasting about it." Tom jammed on his cap and hurried out to seek his friend.

PRAYER (by leader).

Pray for strength and bravery enough to help to win the world for God by what we do. Be sure to include the Junior missionary project.

OFFERING.

News From the Field

CHINA

Ping Ting

Anna Crumpacker

Bro. Crumpacker on Tour

Aug. 6 Bro. Crumpacker started to Kao Lao to hold a Bible Class and communion service. There are also applicants for baptism. He will visit other small Christian communities near there.

Class Work at Luan Liu

Sister Mary Schaeffer and her Bible woman have started to Luan Liu for class work. Just previous to harvest is a splendid time for country class work.

Mass Education at Soa Fang

Bro. Li Pei-te, who has had two years of Bible school training, is taking up the new project at Soa Fang. Evangelism coupled with the mass education movement is the idea. The village elder is coöperating most heartily.

Death of Native Veteran

Bro. Wang Ping, our most aged lay evangelist, passed to his final reward after several months' illness. He was sixty-seven years old and had been doing evangelistic work for about seventeen years.

The Florys in Tai Yuan

The B. M. Flory family have gone to Tai Yuan in order to care for Verna Ruth who is still under the care of the doctors of the English Baptist mission. She is no longer in the hospital, but the condition of her heart was too serious to undertake a journey to Ping Ting. They hope they may be able to return by the middle of September.

Destruction Near Ping Ting

This summer's war was a little nearer to us than most of the previous fighting has been. The railway junction between us and the coast was bombed by airplanes. The soldiers fled and there were few casualties, but many private citizens lost their lives and there was considerable loss of property. Mails were cut off. The postoffice department, French hotel and the Standard Oil buildings were all bombed, but the central government promises reparations. Our hearts go out in sympathy to the private citizens who receive no help.

KINGDOM GLEANINGS

Calendar for Sunday, September 27

Sunday-school Lesson, Review: The Spread of Christianity in Asia.

Christian Workers' Meeting, The Future United States of the World.

B. Y. P. D. Programs:

Young People—The Truth About Prohibition.

Intermediate Girls—What Are Our Mission Schools Doing?

Intermediate Boys—Jesus and a Boy's Problems: Crabbing.

❖ ❖ ❖ ❖

Gains for the Kingdom

Twenty-six accepted Christ in the Yellow Creek church, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

Four baptized in the Salem church, W. Va., Bro. Guy West of Chicago, Ill., evangelist.

Twenty-two baptized in the Fruitland church, Idaho, Brother and Sister Oliver H. Austin, evangelists.

Three baptized in the Sugar Valley church, Pa., Bro. Wm. C. Sweitzer of New Freedom, Pa., evangelist.

Six baptized in the Mountville church, Pa., Bro. R. W. Schlosser of Elizabethtown, Pa., evangelist.

One baptized in the Shade Creek church, Pa.

Ten added to the Piney Creek church, Md., Bro. Harper Snavely of Myersville, Md., evangelist.

Two baptized in the Independence church, Kans.

Six baptized in the Limestone church, Tenn., Bro. J. R. Jackson, pastor-evangelist.

Four conversions in the Burks Fork church, Stuart house, Va., Bro. Joel Naff, summer pastor.

Nine additions to the Stony Creek church, Ohio, Bro. C. Walter Warstler, pastor-evangelist.

Two baptized in the West Charleston church, Ohio.

Nine baptized in the Minot church, N. Dak.

Sixteen baptized in the Concord church, Va., Bro. A. A. Durr of Smithville, Pa., evangelist.

Four baptized in the Forest Center church, Wash., Brother and Sister Paul Studebaker and wife of Nappanee, Ind., evangelists.

Twelve baptized in the Hampton house, Upper Conewago congregation, Pa., Bro. S. C. Godfrey of Red Lion, Pa., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Bro. Ralph Jones of Mingo, Oct. 3 in the Reading church, Pa.

Bro. I. S. Long of Bridgewater, Va., Oct. 11 in the Nokesville church, Va.

Bro. Guy West of Chicago, Ill., Oct. 5 in the Broadfording church, Md.; Sept. 20 in the Westernport church, Md.

Bro. J. A. Eddy of Lewistown, Minn., Sept. 27 in the Libertyville church, Iowa.

Bro. Wilmer Petry of Pitsburg, Ohio, Oct. 4 in the East Dayton church, Ohio.

Ralph G. Rarick of North Manchester, Ind., Sept. 27 in the Cerro Gordo church, Ill.

Bro. Albert Arnold of Burlington, W. Va., Oct. 12 in the Georges Creek congregation, Md.

Bro. H. K. Ober, the pastor, Oct. 20 at Stevens Hill, outpost of Elizabethtown church, Pa.

Bro. F. D. Anthony of Baltimore, Md., Oct. 18 in the Leetown church, W. Va.

Bro. L. U. Kreider of Columbia City, Ind., Oct. 4 in the Pine Creek church.

Bro. W. W. Blough of Fall City, Nebr., Oct. 18 at Olathe, Kans.

Bro. John Showalter of Roanoke, Va., Sept. 20 in the Mason's Cove church.

Bro. Ervin Weaver, pastor, Sept. 27 in the Osceola church, Ind.

Bro. Galen R. Blough, pastor, Oct. 4 in the Rummel church, Pa.

Bro. D. B. Garber of Waynesboro, Va., Oct. 3 in the Belmont house, Va.

Bro. J. Q. Goughnour and wife of Ottumwa, Iowa, Sept. 27 in the South Keokuk church, Iowa.

Brother and Sister Oliver H. Austin of McPherson, Kans., Sept. 30 at the Bowmont church, Idaho; Oct. 22 at Rocky Ford, Colo.

❖ ❖ ❖ ❖

Personal Mention

Bro. Harry K. Rogers of Corning, Iowa, is open for another evangelistic meeting this fall.

Sister Amanda A. Reese, 121 S. Thirty-third St., Omaha, Nebr., is now available as an evangelistic music director.

Bro. F. D. Anthony's correspondents will please note that his correct address is 211 West Twenty-seventh St., Baltimore, Md., not as given in Messenger of Sept. 5.

Bro. J. E. Miller, Literary Editor, will be the speaker for the morning service at the Harvest Meeting, Polo, Ill., Oct. 4. Pastor Thompson extends an invitation to all friends of the church.

Bro. J. H. Wimmer, Union Bridge, Md., is open to a pastoral engagement for either full or part time. If not thus employed he will be available for evangelistic work this fall and winter and throughout 1932.

Evangelist Ralph G. Rarick stopped off on his return from his summer's pastoral and evangelistic work in Canada. So did Layman Levi Minnich on his way with his good wife to Waterloo, and taking thought for his son, Assistant Mission Secretary. The evangelist and layman met in the hall near a door. Together they ventured in to see the editor. Result: a very pleasant little bit of triangular fellowship.

The Sidney church of Southern Ohio is planning a homecoming for Oct. 11. Dr. P. B. Fitzwater of Moody Bible Institute, one of the first pastors of this congregation, will be the principal speaker. He will teach the combined Bible classes in the morning and preach in the afternoon and evening. Especially invited are those who have attended special "auto days" here when Bro. S. Z. Smith was pastor, says Pastor C. V. Coppock. Bring your baskets as then. Dinner will be served in the basement.

Brother and Sister J. W. Lear wish to express their hearty appreciation of the many letters of sympathy and assurances of prayer which have come to them from individuals the country over, from District gatherings and camp groups. It would be humanly impossible to answer all these personally. Sister Lear was near death's door for several days and for more than a month has been a very great sufferer. The prospects for her recovery grow brighter each day. She needs your prayers still, for which she and Bro. Lear will continue to thank you. And to a Heavenly Father of infinite graciousness they wish to give all the glory.

Miscellaneous Items

Lena church of Illinois will hold its harvest and homecoming meeting Sunday, Oct. 4. A general welcome is extended.

Cedar Lake church, because of the young people's meeting of Northern Indiana has changed their love feast from Oct. 3 to Oct. 10, with all-day meeting following. Bro. Galen Bowman will be with us.—Mrs. Walter Kern, Garrett, Ind.

The York church of Southern Pennsylvania is making practical preparation to minister to needy families the coming winter, according to a recent issue of the York Dispatch. A group of a hundred members spent three days in picking and canning peaches. The fruit, the jars, sugar and other necessities were donated by individuals and classes. Nearly a thousand quarts were canned, and more than half that many receptacles of preserves and butters were prepared. We gather from the account that during these three days the church basement presented a scene of both lively activity and profitable fellowship.

❖ ❖ ❖ ❖

Special Notices

Mount Morris College will lay the corner stone of their new gymnasium on Sunday afternoon, Sept. 27, at 3 o'clock. A program of suitable exercises is being outlined, and arrangements are such that the service can be held rain or shine.

Program Suggestions for Religious Education Week. Religious education week is Sept. 27—Oct. 4. A pamphlet may be secured from the Board of Religious Education for 10c giving suggestions for the observance of this week. In this pamphlet you will find a service of consecration for the teachers and officers of the church school. It will also give you help for your promotion and rally day services.

District Meeting for Florida and Georgia will be held in the Brooksville church, Oct. 9 to 11. Elders' Meeting and Sisters' Aid Society Meeting will convene Friday at 4 P. M. with welcome address at 8 P. M., by Prof. Turnley, Supt. of Schools of Hernando County. Others on the program for Friday night are: J. W. Rogers, L. L. Lininger and A. D. Bowman. Saturday, Ministerial and Business Meeting with Missionary Meeting Saturday night. The general subject for the Ministerial Meeting is: "Organization and Administration in Church Work." Sunday forenoon will be used by the Sunday-school workers and the B. Y. P. D. workers; afternoon for sectional meetings, reunions, etc. The evening service will be evangelistic in nature. The church is located one and one-half miles from the court house east on the Mondon Hill Road. A beautiful grove surrounds it insuring good places for tents and eating quarters. Meals will be served cafeteria at a reasonable price.—J. H. Morris, Writing Clerk.

Program of District Meeting for Northeastern Kansas, to be held in the Richland Center church at Summerfield, Kans., Oct. 2-5. Friday morning, 10:00, Elders' Meeting. 7:30 P. M., Address, Applied Christianity.—C. D. Bonsack. Saturday, 8:30 A. M., Religious Education Program. The Need of Teachers' Training in the Local Church.—Ada Correll. Why a D. V. B. S.—F. A. Replogle. How Raise the Standard in Our Worship Program.—Paul Longenecker. Education in Stewardship.—R. E. Mohler. 1 P. M., Laymen's Work in the Local Church. Men's Forum, and Women's Forum. 3 P. M., Sectional Conferences. 4 P. M., Recreational Program and Vesper. 7:30 P. M., Address.—R. E. Mohler. Sunday, Missionary Day. 9:45, Group Sessions. 10:45, Missionary Address.—C. D. Bonsack. 2 P. M., Ministerial Program. 7 P. M., Welfare Program. Oration and Essay Contest. Sermon.—C. B. Smith. Monday, 8:30

(Continued on Page 21)

With Our Schools

Manchester College

The new year has opened with the usual fall enrollment. More than six hundred regular, resident students have already registered. The dean reports that the work is well distributed and that the faculty of forty teachers has a good program.

Dr. A. Stuart Hamer of Waterloo, Iowa, and Elizabethtown, Pa., has taken the work of Prof. W. A. Fox, who has retired from active service. Dr. Hamer is associate professor of education. Lois Eby, daughter of Elder and Mrs. Adam Eby, is assistant librarian. She is a graduate of Manchester and of the University of Illinois.

Brother and Sister I. W. Moomaw, and sons David and Richard, have been spending some time in North Manchester. They are leaving this week for Canton, Ohio, and then for New York ready to return to India. They made good impressions in a recent chapel service and Bro. Moomaw made a fine appeal at the Walnut Street church.

THE QUIET HOUR

Christ and Adam

Rom. 5: 12-21

For Week Beginning October 4

By One Man Sin Entered

There has been much uncertain speculation on this matter of our relation to Adam's sin. The living truth in it all is that the sin of one man can have vast and awful consequences for society. It is not too much to say that when one man sins he drags other lives down by his act. We are all of us Adams to those who shall come after us, unless we put our lives under the dominion of Jesus Christ (1 Cor. 15: 21; Gen. 3:6, 19; Isa. 43:27; 1 Cor. 10:13; Prov. 11:19; Ezek. 18:4; Rom. 6:23).

"All Die . . . All Be Made Alive," 2 Cor. 15: 22

In respect to sin and righteousness Paul thinks of the human race as one. God suffers as long as one of his children is out in sin. A man can not live a healthy physical life in the midst of filth and disease of all sorts. The rich can not live securely in their comforts so long as they are surrounded by universal and unrelieved poverty. In like manner salvation can not be full and satisfying to any one unless it has been brought within the reach of all. "We are members one of another" (Eccles. 8:8; Heb. 9:27; Psa. 49:15; John 5:25; John 11:25).

"By the Righteousness of One the Free Gift Came"

Have you ever observed the magic effect upon a group that arises from one heroic and unselfish act? By the righteousness of Christ the free gift has come upon all men. But we all may act our little part in this respect. A smile at the breakfast table is a case in point, or a kiss instead of a criticism. Try it! God would have saved Sodom for ten. He has saved cities and empires through just one (John 3: 16; 4:10; Rom. 6:23; 8:32; 2 Cor. 9:15; Eph. 2:8).

Discussion

Can you recall tense moments or difficult situations that have been relieved by the heroic and unselfish act of some one person? Which is the pattern of your life in this respect, Adam or Christ? R. H. M.

PASTOR AND PEOPLE

Do You Believe in Companionate Marriage?

BY J. CLYDE FORNEY

The other day while attending a special conference a certain young lady made it clear to the writer that she was almost ready to believe that the only satisfactory solution to the question of marriage and divorce was companionate marriage. This was quite a revelation to me, and at the same time quite a shock as coming from this particular young woman. She said that the young people were feeling much the same way about the matter as she. Her arguments for believing as she did seemed to be quite reasonable. One statement which she made was a thunderbolt. She said: "Mother tells me that you can never know a man until you live with him and then you are not sure." She continued, "Therefore, I believe that one should have the opportunity to try him out."

I do not know how true this picture is of the youth of the land or of the Church of the Brethren, but be that as it may, this one thing I do know: the church needs to come to her senses on the matter of the question of marriage. She needs to be ready to state her conviction. There is a need of some very definite teaching on the whole matter.

What is companionate marriage? "Companionate marriage is legal marriage, with legalized birth control, and with the right to divorce by mutual consent for childless couples, usually without payment of alimony."

"Men and women who enter marriage should be encouraged to do it under conditions that would best insure the success and permanence of the marriage, but which would also afford a line of retreat in case the marriage failed. They should not have children, for instance, till they have been married long enough to be reasonably sure of their ability to carry on together; and they should not have them until they can afford them."

These statements have been taken from the writings of one who believes firmly in companionate marriage. He uses every effort to make clear to the reader that there is a difference between trial marriage and companionate marriage. I shall leave this to you for further study and let you determine as to whether he has succeeded in making the difference clear, especially in respect to the results. Furthermore, I invite you to a further study of this statement so that you may discover the strength, if there be any, and also the weaknesses. I also urge you to think through what effects such a philosophy of marriage will have upon the youth of our day. This study should be made in the light of the complexity of present day civilization; the heavy strains that are brought to bear upon the youth and the family. Will such freedom and legalized control make for the highest happiness? How far does it violate the true basis for the home and mutual love and esteem in companionship?

It seems to me that in companionate marriage the whole emphasis is placed upon the legal basis. Marriage is legal. Birth control is made legal. The divorce through the ease of mutual consent is made legal. What actually would happen is that society would grant, through legal procedure, the liberty for people to do just as they please, thus taking away all moral and spiritual responsibility. Companionate marriage really grants a way out through legal sanction so that the individual does not need to face up with the real issues involved in the marriage state. It makes it easy for the individual to do as he pleases with his liberty with no moral or political restrain whatsoever. It opens the door to selfishness and to a type of individualism which would ultimately be detrimental to the whole of human society. Frankly, it seems to me to be a mere excuse tending to supplant the higher values of the marriage state.

The results of companionate marriage are not at all desirable. In the first place, such a marriage is entered upon in the spirit of uncertainty and without sufficient obligation—with the understanding that the door is ever open for an easy way to escape. This is the logic of the whole matter. Suppose a young couple decide to thus get married. They are legally married by the aid of a clergyman. The law sustains their companionship. They are legally granted the privilege to live together for selfish gratification. They need not have children so the law says, but may live together for the sake of discovering whether they are rightly mated. They may separate whenever they both agree to do so. This can be done on any provocation.

Can you picture an easier way of escape from moral, spiritual and legal responsibility? In conclusion I wish to bring to your attention the conclusions of a young woman who entered upon such an experiment as companionate marriage suggests. She calls her experience "Companionate Marriage." In conclusion of her article she says:

"Perhaps the results would have been the same had we been married. But it seems to me that most of the things responsible for our deep misunderstanding and wrong attitude grew out of some elements peculiar to our without-benefit-of-clergy arrangmement. Adjustment between two strongly individualistic natures is always difficult. We had made it impossible by strewing the way with baffling complexities which barred the approach to understanding and built up resentment instead. We lost the freedom of the single without achieving the freedom of the married. In trying to

make things easy for ourselves we had so well prepared for failure that perhaps it was inevitable. Each had pointed to the open door until we felt that it was the only way out."

South Bend, Ind.

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 23—The Christian's Prayer Life

THE prayer of a Christian, young or old, is a glad, thankful and heartfelt answer to God's offer to meet and talk with him. God always invites us just to pour out our hearts into his sympathetic ear.

1 What did God promise the children of Israel when they were in the wilderness? Ex. 25:22.

2 How should we come to God, timid and afraid? Heb. 4:16.

3 How may a man, praying or prophesying, dishonor his head? 1 Cor. 11:4.

4 How may a woman, praying or prophesying, dishonor her head? 1 Cor. 11:5.

5 May we pour out—just empty our hearts to him? Psa. 62:8.

6 In whose name should our prayers be made? John 14:6, 13.

7 When we know not how to pray, who helps us in our infirmities? Rom. 8:26.

8 Some things should be part of our prayers:

(a) Praise. Psa. 50:23.

(b) Thanksgiving. Philpp. 4:6; Eph. 5:20.

(c) Confessing our sins. 1 John 1:9.

(d) Asking. Matt. 7:7, 8.

9 With our prayers we must have what? Mark 11:24.

10 What must we first do if we have anything against another? Mark 11:25.

11 Where must we abide to have our prayers answered? John 15:7.

12 How comes that our prayers sometimes are not answered? James 4:3.

13 Why do we not have many blessings from God? James 4:2, last part.

14 Is God eager to answer our prayers? Isa. 65:24.

15 Is God more eager than our parents to give us good things? Matt. 7:11.

16 How much will God give us if we ask properly? Eph. 3:20; also Psa. 8:10.

It is told that a ruler in Persia, very odd in his ways, was pleased one time because of what one of his very poor subjects did. He sent for the man. When he came the ruler commanded him to come close to him; then he commanded him to open his mouth. The poor man had to obey. Then the ruler began to put into the poor man's mouth diamonds, rubies, precious stones. If you had been in that poor man's place would you have opened your mouth as wide as you could?

Johnstown, Pa.

I have no sympathy with those who say that a preacher must be a man among men. A preacher should be a prophet among men, with a kind of halo around his head, so that he will uplift his people as he walks among them.

Placement of Ministers

WE the members of the commission to study the efficient placement of ministers submit the following:

We feel that this is one of the most vital problems that the Church of the Brethren is facing today. After carefully considering this problem we see no reason why our present plan as passed by Conference should not be given a fair trial.

The matter of the placement of pastors has been assigned to our General and District Ministerial Boards and we feel that a more efficient functioning of our District Boards with the General Board and local church would go a long way toward solving this problem.

We, therefore, recommend the following:

1. That the District Ministerial Boards acquaint themselves with their duties as outlined by Conference 1927.

2. That said Boards accept the responsibility of educating our churches through the pastors, elders, conferences, etc., as to the relation that should exist between the Ministerial Boards and local churches.

3. Article No. 1 under Duties of Ministerial Boards, calls for a careful study of the congregations and ministers. We recommend that each District Ministerial Board get definitely in touch with the pastor and local ministerial committee of each church sometime during each year, for the purpose of giving any assistance in the way of encouragement or suggestions that will contribute to more efficient work of the ministry, and keep on file a record of work being done by both pastor and church in order that such records might be available at all times.

4. That in Districts where funds are not now available we recommend that such funds be provided by the District so the Board can function.

5. We further recommend that the General Ministerial Committee do more of their work through the District Board when it comes to dealing with individual churches and that the General Board more and more impress upon the District Boards the importance of working at their job.

Committee: J. O. Winger, Chairman

H. D. Michael — *D. W. Crist*

C. E. Trombley — *S. G. Nickey*

J. A. Robinson — *John Frederick*

How We Endeavor to Meet These Needs

(Continued From Page 12)

the home. Children's work includes, not only the children's department in the local church, but also vacation and weekday schools. The children's department is endeavoring to build a correlated curriculum of fellowship, worship, service and study functioning through the Sunday-school, vacation school, junior league and weekday school. Leadership training is given a major emphasis. Religious education in the home is stressed. A quarterly letter entitled, " The Children's Leader " is sent to 2,400 local children's leaders.

VII. The building of a young people's program which meets the moral and spiritual needs of young people and trains strategic young people for leadership. The young people's department not only plans for the young people's program of the local church but also carries on the summer camp program. We hope to soon have something accomplished toward meeting the great need for plans and a program for the intermediate boys and girls of our church. The Frontier club program for boys is proving to be most worth while among the groups where it is being used. We now have ready for distribution a similar program for girls' club work. Young people are given guidance in their social life. Missions, peace, temperance, simple living and moral purity are presented in the young people's program. The doctrines of the church are taught with the purpose of creating in the minds of young people an appreciation for the values which constitute our heritage.

VIII. The coöperation with the National Council of Men's Work and the departments of Bible Study and Mothers and Daughters of the National Council of Women's Work in the building and promotion of a common program. This coöperative relationship is proving worth while. Adult education is now largely carried on through Men's Work and Women's Work. " Men at Work " is a quarterly letter which is prepared by the Secretary of Men's Work and sent to leaders in this field.

IX. The creation and promotion of a peace and moral welfare program for the church. The Board of Religious Education has created peace and temperance commissions to help build a program along these lines. The National Council of Women's Work is represented on these commissions.

I will give a few of our outstanding peace activities. This summer three peace caravans were placed in the field. A strong peace program was carried on in the summer camps. We called a Conference of Pacific Churches last March. A stronger peace educational program is being embodied in our Sunday-school literature. We have worked with a number of our colleges in planning constructive peace work on the campus. The commission is working on a new list of peace heroes. A peace program is prepared for Armistice Day. Efforts are being made to enlist the interest of our public school teachers in peace education. We are represented on the " Pacifist Action Committee " which is a committee to guide the policies of the pacifists. We coöperate with the National Council for the Prevention of War and other peace bodies because in unity we can make our work politically effective. We are endeavoring to teach the Christian philosophy of peace. We are making the General Disarmament Conference our major peace project for this fall and winter. We write letters to our President and Congressmen voicing the sentiment of the Church of the Brethren on great peace issues. A study course on " Pacifism and the Disarmament Conference " for young people is now being printed. Literature on the various phases of the peace problem is supplied for our churches.

Many of the same things can be said for our temperance program. We use the educational approach in temperance work as we do in peace work. The Loan Library makes valuable temperance and peace books available for our workers. We prepare temperance materials for our people. Temperance posters, temperance plays, and study books along this line are recommended. A suggestive temperance program is prepared for World Temperance Sunday, Nov. 1, 1931. Our purpose is to present a temperance educational program for the local church. The simple life is largely taught through the distribution of suitable pamphlets along this line, the interpretation through articles of our doctrine of simple living in the light of our present economic situation, and setting forth the meaning of simple living to our youth in camps, colleges, and other church groups.

Anti-tobacco work is carried on through the work of Bro. V. C. Finnell whose part-time services have been secured to work among our churches teaching against the use of tobacco. Besides this, the Board prepares excellent pamphlets dealing with this subject which are furnished to the churches in large quantities.

X. Coöperation with the General Mission Board in the task of Missionary Education. Religious education must give adequate representation to missionary education. One of our goals is to produce missionary minded and motivated people. Missionary education is a vital part of the whole task of religious education.

XI. Preparation of books for doctrinal instruction. " Finding the Way " is a doctrinal book for juniors which may be used in the regular graded curriculum of the Sunday-school, in your junior league program, or in a special training class for church membership. A doctrinal book for young people is now being written

and will probably be ready for use by the Annual Conference of 1932.

XII. Emphasis upon evangelism through education. The goal of our teaching is the production of Christlike character and the commitment of life to the will of God. Every teacher is a soul winner. If our teaching is right, boys and girls will come into the church at the normal age. Evangelism through education is one of our most important types of evangelism. It emphasizes the conservation of life with all of its potentialities.

XIII. Quarterly letters to leaders in the local church. One important way by which the Board of Religious Education serves the local churches is through quarterly letters which offer suggestive programs. "From Office to Superintendent" goes to superintendents. "The Song Leader" goes to choristers. "The Children's Leader" goes to workers with children.

XIV. Providing a literature service to our people upon every important phase of our work. We endeavor to keep on hand an adequate supply of literature upon every phase of the work entrusted to us.

XV. Creating a program of music education which leads our people to appreciate the values of sacred music and gives choristers help in their music programs. The Song Leader goes to 1,400 choristers and gives them positive help. The values of sacred music are presented in the summer camps. Training conferences are conducted for choristers.

These are some of the ways in which we are endeavoring to meet the need for religious education. I repeat the statement which I made at the beginning. There never was a time when religious education was needed more than in this time of stress and strain. We must continually strengthen our character building agencies in order to build well our moral and spiritual foundations.

Elgin, Ill.

Special Notices

(Continued From Page 17)

A. M., Sectional Conferences. 10:15, Business Session.—W. B. Devilbiss, Ottawa, Kans.

Program of Western Michigan joint Sunday-school convention to be held in Long Lake church, Sept. 27, 10 A. M. Sunday Gasoline.—J. J. Cook. Value of Rural Sunday-school to the Community.—Rev. Engell. Qualifications of a Successful Superintendent.—J. E. Ulery. Qualifications of a Successful Teacher.—M. M. Chambers. 1:30 P. M. Business Session. Aims and Methods in Teaching.—Harold S. Chambers. Address by Chas. Forror.—Mrs. John H. Landis, Manistee, Mich.

To the Churches of Maryland: Last winter a handful of consecrated and ambitious Christian students at Blue Ridge College instituted a revival of organized Christian activities at the school. A bit of deputation work was engaged in, and weekly meetings were conducted, but the organization has finally chosen to identify itself with the United Volunteer Movement. Such is our history. This winter we go to school with an organized Volunteer Band. The nucleus and power of last year's group is still with us; the freshman group may bring many good workers. We are prepared to furnish any time to the churches of Maryland and near-by states ministers who we believe are proven capable, song leaders and deputation teams. We will appreciate opportunities to serve and believe we have a message for the congregations of our neighboring Districts. Send in your call to S. Loren Bowman, Chairman, Box 257, New Windsor, Md. It will be appreciated and filled to the best of our ability.

CORRESPONDENCE

NORTHERN INDIANA YOUNG PEOPLE'S CONFERENCE

The building of worth-while characters and beautiful lives is the biggest business in which Christians should engage.

The Northern Indiana Young People's Conference, which will convene at the Pine Creek church, Saturday, Oct. 3, 1931, will consider the materials needed, the labor demanded and the cost to expect in building a lasting, influential and attractive life.

The required qualities for constructing a cathedral which will stand throughout the ages and retain an atmosphere indicative of a real place of worship as contained in Paul's words, "Ye are a temple of God," suggested the topic of "Cathedral Lives."

The program which follows is tentative as far as some of the participants are concerned. We're trying to make this conference an inspiration and challenge to every young person of Northern Indiana. We are confident that the program offers such fun, music, ideas, dramas, opportunities of making friends, worship and indescribable inspiration that the youth of Northern Indiana can not afford to miss it.

Theme—"Cathedral Lives"

"Know ye not that ye are a temple of God" (1 Cor. 3: 16)?

1:00 P. M., Leaders' Conference.
2:00 P. M., Worship.—Ruth Howe.
Address: "Ye Are a Temple of God."—Alvin Brightbill.
3:00 P. M., Group Discussions.
Topic: "Climbing the Altar Stairs to God."
Leaders: P. L. Huffaker, Paul Studebaker, T. G. Weaver, J. Clyde Forney.
4:00 P. M., Free Period.
4:15 P. M., Recreation.—Robert Tully.
5:00 P. M., Food, Frolics, and Fun.
7:00 P. M., Candle Lighting Service.
Installation.
Dedication of Chapels:
Nature.—Jeannette Jackson.
Music and Art.—Harp, Chimes, Quartet.
Literature.—Awilda Robertson.
Professional Ideals.—Troy Schrock.
True Patriotism.—Gorman Zook.
World-Wide Brotherhood.—Robert Tully.
High Altar.—Drama.
"He Came Seeing."—South Bend.
Closing Consecration.
Cathedral Chimes.

South Bend, Ind. Sarah Bates, District President.

HOME AND FAMILY

Children's Day

When the lessons and tasks are all ended,
And the school for the day is dismissed,
And the little ones gather around me,
To bid me good night and be kissed;

O, the little white arms that encircle
My neck in a tender embrace;
O, the smiles that are halos of heaven,
Shedding sunshine of love on my face.

O, those truants from home and from heaven,
They have made me both daring and mild,
And I know now how Jesus could liken
The kingdom of God to a child.

—*Selected.*

Religious Education in the Home

BY CHARLES D. BONSACK

This theme is almost too commonplace and old-fashioned to get a hearing in our modern life. Both religion and the home are best represented in the quiet and unseen forces of love, faith, patience and trust. This is an age of things, machinery and money. Religion and the home prosper where dependence, helpfulness and sacrifice prevail. Our age has built its altars about independence, material success and convenience. Our highly mechanized life has given us greater speed and more money. We have built finer houses and churches than our fathers, but most of us are not certain that we have made a corresponding progress in the atmosphere of happy family and church life.

But there is hope for better things. This is God's world and he has placed in the very warp and woof of it guidance to those who seek the light. Some may never learn from their mistakes, but many will. Right now there is a heart hunger all around the world that can only be met when we look into the stars and trust the God who made them. Among men there is an increasing restlessness that will find its refuge when it turns from lust and waywardness to the orderly devotion and recompense characteristic of a Christian home.



The Children's Hour in a Christian Home

The Christian family is one of the first as well as one of the finest products of the Christian religion. The very essentials of happy family life are God-given, and many of them reached their finest fruitage in the life of Jesus. The patience, sacrifice, forgiveness and confidence around which family life grows must be watered with the dews of heaven. Its intimacies must be sacred, its fellowship preserved in love, its problems considered sympathetically, and its enrichment maintained by any sacrifice necessary. Such can only result when we walk with God. In a Christian home beauty grows with the silver in mother's hair, and glory with father's stooped shoulders. Here youth and age, work and play, poverty and prosperity, joy and sorrow come and go. Here life begins and ends. From the home goes the greatest influence of life. How important that it be touched with the spirit of God!

Religion also is kept genuine in the home. In the church it may tend toward ecclesiasticism and formality. When alone, it sometimes leads to over-introspection and fanaticism. But in the genuine life of the family it is tested as nowhere else, either to be neglected, or to become an increasing blessing through the years.

But how can we provide religious education in the home when the duties of the family take them here and yon? When there are so many things to detract from the call of religion? These very things make religious education more imperative. We must know the Christian religion, its content, how to share it, enjoy it and propagate it. Must know that it adds to life's enrichment, multiplies its blessings and divides its sorrows. None of us can measure the influence of Jesus, the Christ, as through the years he touches the life and thoughts of men. The importance of religion must be felt, shared and exemplified in our homes. Every home should be approached so that its members may come to know Christ as their personal Savior and become attached to the Christian church.

A church will never do its duty until it attempts to cultivate the religious life of all the families it can reach. There should be religious books for the

reading table, devotional and other religious pictures for the wall, and especially for the bedroom and play room where the children meet. The pastor and Sunday-school teacher will have increasing joy and success in the work of the church as they share their faith, goodwill and fellowship in the homes of the people. Books and magazines for mothers, games and stories for children, walks and talks with young people, and an occasional word of cheer to the head of the family who struggles to pay the bills, all of these afford daily opportunity to increase in number and gladness the Christian homes of every community.

True, modern life has disturbed the old-fashioned home of yesterday. But genuine religion can make life today as rich as that of yesterday. It is religion that creates atmosphere, attitudes and motives. These are the forces that determine life's success or failure amid all its changes. We need more sincere and intelligent religion for our day. The greatest opportunity is in the home. Let us, as ministers, teachers and parents, dedicate ourselves anew to this task, that the Bible, prayer and God may again get a fair chance to hallow the house in which we live so that future generations "may rise up and call us blessed."

Elgin, Ill.

"Hold That Line!"

BY R. E. MOHLER

THE phrase used as a title for this article is a familiar one to those who are in the habit of attending modern football games. It is one that is filled with so much meaning that they who use it are apt to shout at the top of their voices as they see an opposing team crowding down upon the goal line.

But regardless of how thorough the meaning of this statement was stamped upon the mind of a man whom I know, it was considerably changed one day when as he was returning from his work, he saw his own little son, then a mere baby, running down the walk to meet him. The boy was shouting at the top of his voice, and as father and son came closer together it could be distinguished that the son was calling in a most frantic way: "Hold that line, dad; hold that line!" Needless to say, this little lad had recently attended a football game where he had heard the phrase. It was a new one to him, and it continued to resound in his ears even though there was not now a need for its use.

It seems almost strange how a different setting can put an almost entirely different meaning into a common phrase, and this incident proved no exception to the rule. For as that father stooped down and picked up his little son, cuddling him close, he could not but hear again that welcome voice as it was repeated softly in his ear, "I love you, dad."

There was something about the whole setting that caused that man to think as he went about his work in the afternoon and days that followed, that perhaps the biggest task for any man is to do for those who love him, what was implied in the simple command given with such power by a little son, as he called, "Hold that line, dad; hold that line!"

But what line is it, and how can it be held? Why ask the question? It is none other than that line of Christian character, and fine clean companionship that is so much needed in every home. And if the father, who is supposed to be the strength of the home can not hold, how is it to be held? You can not build a great football team with a weak line, neither can you build a great home without great and strong Christian men. I pity the football team that does not have a real line; and I pity the boy who does not have a real man for a dad.

Athletic coaches have long ago learned that one can not build a great team out of weak material. But strangely it seems more difficult to learn this lesson in the field of religion and life. You can *send* a boy to Sunday-school, and I don't think it will do him any harm, but it is hard to grow a great man that way. If dads will be the kind who can hold when the fight is hardest, they must be the kind who prepare and grow before these times of trial and stress arrive. The finest protection that any boy can have is that wholesome companionship of a strong, clean, Christian dad, and we as men have no right to give him anything else.

McPherson, Kans.

What Price Happiness?

BY S. S. BLOUGH

MEN and women everywhere, consciously or unconsciously, are seeking for happiness. Happiness is not always attained in the same way. What brings happiness to some does not similarly affect others. Happiness should be possible for every one, yet some with all their searching never really find it. There is a reason. Nothing is ever attained without more or less sacrifice. Something must be surrendered, or some price paid. This is true of happiness.

One who is not happy is not normal. Jesus intended his followers to be happy. A close study of the problems of happiness or unhappiness reveals the fact that they often have to do with things. In their search for this desirable state folks often think more of acquiring than of denying themselves. Jesus doubtless was thinking of the happiness of his people when he said, "Seek ye first his kingdom and his righteousness." He also said, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." And, "That my joy may be in you, and that your joy may be full." He no doubt was pointing out the way to true

(Continued on Page 26)

NEWS FROM CHURCHES

CALIFORNIA

San Bernardino.—While the summer months have brought a big decrease in attendance, especially among our workers, we have been able to carry on and expect to be back to normal again within another month. Our Sunday-school superintendent, Bro. Neff, and family, who are visiting in Pennsylvania now, are missed very much in our Sunday-school and church. June 25 our Ladies' Aid went to Inglewood and visited the Aid there for the day. Our quarterly business meeting was held July 10 with our elder, Bro. H. A. Frantz, in charge. Bro. C. C. Browning and Sister Stella Platt were elected delegates to District Meeting. Brother and Sister Platt were asked to stay with us another year. Sister Monima Hotzell was our delegate to Annual Meeting. On July 12 a Christian Indian chief gave us the morning sermon, telling of his early life, his conversion, and his love for the Master. Our Sunday-school picnic was held in Lytle Creek Park. A basket dinner was enjoyed by a large crowd at noontime and in the afternoon there was a short program with the Indian again giving us a message; also singing, contests and games were enjoyed by all. Some of our sisters enjoyed the District Aid Society picnic held in Pasadena. Brother and Sister Platt have returned from a two weeks' vacation. During their absence Bro. Bosserman, of Riverside, preached for us, giving us two good sermons. Our teachers are planning promotion exercises for Sept. 27. Our outdoor evening services in Pioneer Park will close Aug. 30 and after that we will have our regular Sunday evening services.—Mrs. Freda Ries, San Bernardino, Calif., Aug. 30.

COLORADO

Denver.—Since Annual Conference we have had a number of visiting ministers with us who gave us some strong gospel messages: Bro. M. C. Swigart of Germantown, Pa., D. W. Shock and Chas. Yearout of California, and V. F. Schwalm of McPherson, Kans. We always appreciate those who stop in Denver and worship with us. Since our last report three promising young girls from the Boulder mission were baptized. Boulder is within the bounds of the Denver church where Sister June Yearout and others are working in a mission. At our last council the church decided to retain Eld. I. J. Sollenberger as pastor for another year. Our revival meeting begins Sept. 20. Bro. C. H. Hinegardner of Yoder, Colo., will conduct the meeting. Vacations have affected our services this summer, but we are getting back to normal conditions again.—Mrs. I. J. Sollenherger, Aurora, Colo., Sept. 11.

Fruita.—Since the Annual Conference was at Colorado Springs this summer, several old and new friends of our church visited us. Bro. Coffman of Fruitland, Idaho, gave us a splendid service. Two evenings of song were brought to us by the Æolian quartet of La Verne, Calif. After the conference Sister Jennie Mohler gave us one of her splendid missionary lectures. Bro. Hilton and wife gave three splendid illustrated lectures on China which were very instructive and interesting. Recently our church licensed two young men to preach: Donald Brumbaugh and Royal Frantz. Two years ago we licensed one of our young men, Charles Austin. We are glad to dedicate and give three of our youth from a church of less than 100 membership. Bro. Chas. Austin, student minister, has closed his second year's pastorate on Glade Park. His work with the park ranchers has been most successful. He baptized nine who were converted through his evangelistic efforts. These park people will organize for future religious activity. Our pastor, Bro. R. N. Leatherman, returned Sept. 5 after a visit with his parents in Ohio. Our church felt very keenly the death and loss of our dear Bro. Sharp. Our District Conference meets in the Fruita church the last of October.—Anna Stouder, Fruita, Colo., Sept. 14.

FLORIDA

Sunnyland.—The church has been fortunate in the real privileges we have enjoyed this summer. Although our pastor has been gone, other ministers from over the state came and preached at different times. When some outside minister did not preach, Bro. L. L. Lininger, who lives here, filled the pulpit. In this way we have had services most every Sunday morning and evening. Our Sunday-school too has progressed nicely with good attendance. We had the pleasure of having with us for several days Anetta Mow. July 13 she gave us a lecture on India that was inspiring to all who heard. Our Ladies' Aid has been working this summer making things for our sale at District Meeting. We had our annual church picnic on July 4. We are looking forward to the return of our pastor, Bro. J. D. Reish, and family.—Mary A. Stokes, Sunnyland, Fla., Sept. 5.

Winter Park-Orlando.—Not a few brethren and friends are thinking of a more genial clime in which to spend the coming winter season. To all who are willing to help in wholesome Christian efforts in the work of the church, a very cordial welcome is extended by the brethren to come to Florida, and especially to Orlando and Winter Park. The Brethren church is in Winter Park but about half its membership reside within the city limits of Orlando. The city is modern in most every respect, having the finest of churches, schools and every civic enterprise found in northern cities. We need active men in church work to help build up the work in Orlando. Your loyalty and zeal with some financial assistance will do a great work in this city. There are many other places in Florida where you can do most excellent work. The Brethren church at Winter Park and Orlando is in fine working condition with all church activities fully organized, and is under the supervision of a body of church workers who are giving good moral support to our pastor and elder, Bro. C. E. Bower. Sister Bertha Frantz of Holmesville, Nebr., is expected to return and resume her line of work soon. Our field man for Florida and Georgia is Eld. J. H. Morris, Brooksville, Fla., who can give valuable information in his line.—J. W. Chambers, Orlando, Fla., Sept. 5.

ILLINOIS

Freeport church met in business meeting Aug. 31. Sunday-school officers for the coming year were elected with Bro. Morris Firebaugh, superintendent, and the writer, assistant. The reports of the different treasurers were very encouraging, although some of our people are at present out of work. Our Aid Society though small in number is doing excellent work and through their efforts we are redecorating the church, the work to begin soon. We expect to hold rally day Oct. 4 with a pageant to be given at the Sunday-school hour. A basket dinner will be served in the basement at noon. Sister Niels Esbensen and the writer will represent the church at District Meeting. Aug. 16 Bro. W. A. Deardorff of the Cherry Grove congregation preached for us, while Bro. Esbensen brought the message to the people at Cherry Grove. Our love feast will be held Oct. 18 at 7 P. M. —Mrs. Walter Le Baron, Freeport, Ill., Sept. 5.

Hickory Grove.—The church held an all day "Music Festival" on Sunday, May 31. It was well attended and very much enjoyed. Our revival meeting was held in June. We had a good meeting, but it was hindered by the extremely hot weather. The services were conducted by our pastor, R. K. Showalter. A community picnic was held on July 4. The picnic was sponsored by the Methodist church and ours jointly, and was held on our church lawn. It was a very splendid and enjoyable occasion. Our love feast was held on Sunday evening, July 12. Bro. W. A. Deardorff, pastor of the Cherry Grove church, was with us. Our pastor and his family made a short visit back to their homes in Virginia in July. While they were away our pulpit was filled by Eld. P. F. Eckerle and Merle Hawbecker of Lanark. Bro. Showalter has spent a number of days this summer working with his junior boys in their farming project. On Aug. 14 he had them out on a picnic. Our church met in business meeting Aug. 21; Sunday-school was reorganized. Bro. John Tenley was elected superintendent and Nellie Bowman associate superintendent. Paul Becker and Davis Crouse were elected delegates to the District Meeting. On September 1 the church had a "wood chopping." Bro. Davis Crouse donated the wood, the Ladies' Aid provided a real dinner for the occasion, and as a result the church has six cords of wood ready for the furnace. Bro. Crouse in his generosity, early in the summer had offered our pastor wood for his winter's fuel if he would go into the timber and cut it. He had seven cords cut and at his furnace door before he started back to Bethany where he is in school. On the evening of Sept. 2 the church had a melon social on the lawn. The melons were donated by Bro. Albert Frank. About eighty-five were present and we had a good evening. The two union services which he had in August drew large crowds and were well received.—Mrs. James Doty, Savanna, Ill., Sept. 5.

INDIANA

Clear Creek.—At our September quarterly business meeting our pastor, Eld. E. H. Gilbert, who has served so faithfully the past five years, was reëlected for a period of two years. He was also chosen to represent our church at District Conference. Sept. 13 in his inaugural address from 1 Cor. 2 he presented some very worthy goals for both the church and himself.—J. H. Neff, Huntington, Ind., Sept. 14.

Fairview church held its annual harvest meeting Sept. 13. Our neighbor churches—Pyrmont and Rossville—were well represented. Eld. Ezra Flory, wife and son were with us and Bro. Flory was speaker of the day. He delivered a sermon in the forenoon on Thankfulness; at 1:30 a talk on Child Nature, and at 3 P. M. one on Child Nurture. In the evening he talked on God's Seven Complaints Against Israel. At the close of the morning service an offering of $77.10 was taken for world-wide missions. John W. Root and wife were delegates to our late District Meeting.—Lulu E. Root, Lafayette, Ind., Sept. 14.

Nappanee church met in council Sept. 10. In the reorganization of church and Sunday-school the following officers were elected: Elder, Bro. David Metzler; clerk, Dorothy Hollar; trustee, Frank Lehman; Sunday-school superintendent, Lawrence White. It was decided to hold our love feast twice each year, the one following our revival meeting in November. The report of the building committee was given and we are glad to know that the expenses of reroofing and redecorating the church have been paid. We are planning our rally day program for the last Sunday in September.—Dorothy Hollar, Nappanee, Ind., Sept. 14.

Wabash Country church met Aug. 27 for business meeting. Sunday-school officers were elected for the coming year, Bro. O. O. Brubaker being reëlected superintendent. Sister Maggie Frantz will be our delegate to District Meeting. Aug. 29 we held our love feast. Ministers present from other churches were Brethren Obed Rife who officiated, Jacob Smith, J. E. Morphew and C. C. Miller.—Mrs. Clarence Pulley, Wabash, Ind., Sept. 14.

Yellow Creek church met in council Aug. 28. New officers were elected as follows: Bro. Ervin Miller, elder for the coming year, Bro. Solomon Moyer, superintendent, with Henry Hoover, assistant. Sept. 6 we enjoyed a well attended harvest meeting. The speaker for the day was Sister Mary Cook of North Manchester. Our revival meetings will begin Oct. 19 by A. Miller from Kent, Ohio. Communion meeting, Nov. 5.—Mrs. Amos Hoover, Foraker, Ind., Sept. 9.

IOWA

Fernald.—July 4 we had our annual Sunday-school outing. We are planning a trip to the Old Folks' Home in October. The church had a large representation at District Meeting at the Des Moines Valley church. We are looking forward to Bro. Virgil Finnell's being with us some time during October. Our annual love feast will be held Oct. 10, 7:30.—Ruth Dadisman, Fernald, Iowa, Sept. 14.

Greene congregation enjoyed two splendid lectures given by Sister Eliza Miller, returned missionary of India. On Sunday morning, Aug. 16, her subject was, India as It Is. After dinner she brought us another lecture on Building the Church in India. Aug. 23 at the 11 o'clock hour the children of the beginner, primary and junior departments presented splendid messages in recitation, exercise and song in a Children's Day program. Brethren A. L. Warner and Edw. Eikenberry represented us at District Meeting. We are pleased to report Virginia Hardy winner of second place at our District peace contest at Lewiston, Minn., Aug. 29. She represented the junior department of our Sunday-school, and Irene Shook, the intermediate. Sept. 6 those representing us at District Meeting gave us reports. Our church met in council Sept. 11. It was decided to have a record book of the membership of the congregation. Our Sunday-school was reorganized with Bro. John McRoberts and Ray Swab as general superintendents.—Elsie A. Pyle, Greene, Iowa, Sept. 14.

KANSAS

Navarre congregation met in council Sept. 2, which was also our yearly council. We elected all officers for the coming year. Eld. C. A. Shank was unanimously elected elder. Other officers are: Sunday-school superintendent, Bro. D. S. Strole; Christian Workers' president, Sister Katherine Larsen; correspondent, the writer. Our series of meetings will begin Oct. 25 in charge of Bro. Earl Frantz of Sabetha. We will have a homecoming day at the church Oct. 11. We invite all who attended church here in former years to be with us that day. Bro. C. A. Shank will give the address. Our love feast will be at the close of our revival which will be about Nov. 9. Bro. Kinzie, our pastor, will represent us at District Meeting. The Ladies' Aid is planning a bazaar and supper to be held sometime in November. Aug. 23 the Y. P. D. gave a splendid program of special numbers in song and readings. The sermon at 11 o'clock was delivered by Sister Ada Correll, pastor of Buckeye church.—Mrs. Hettie Reed Nincehelser, Hope, Kans., Sept. 8.

Parsons congregation met in business session Aug. 18 to elect church officers. Bro. J. A. Campbell was chosen elder for another year; church clerk, Bro. Byron Talhelm; Messenger agent, Sister Rachel Sharshal; trustee, Bro. Fred Moore. Sept. 3 we met in business session and Sunday-school officers were elected, superintendent being Sister Lena Wall. Christian Workers' president is Sister Mary Clark. We are looking forward to Bro. Finnell's coming to give his lecture, Why Girls Smoke. Plans were made for our Aid Society to solicit clothes and alter them to help the needy the coming winter. —Mrs. W. F. Jones, Parsons, Kans., Sept. 9.

KENTUCKY

Wolf Creek.—We were fortunate in having with us Bro. Lester Heisey of Potsdam, Ohio, who came Aug. 1 and held a series of meetings. He preached one week at each of three places—Laura, Heisey and Burris, Ky., all within a few miles of each other. We have some members living at each place. One convert was baptized at each point. The church was much strengthened and revived by Bro. Heisey's inspiring sermons. He is an able speaker and is highly esteemed by the church here, having come and preached for us different times in past years. It is a great boon to us to have some one of our faith come and hold services for us, as we are a little band of members without any shepherd. Bro. R. B. Pritchett of White Pine, Tenn., is our elder but he only comes about once a year. We are greatly in need of a pastor or leader. There is a wonderful opportunity for doing good here. I am sending a plea for help. A great many young people as well as older ones have been taken into the church here and many have drifted away on account of having no one to feed them the bread of life. The members are anxious and willing to do if we only had some one to lead us. Anyone who might be interested, please write the undersigned.—Mrs. Emma Conley, Heisey, Ky., Sept. 9.

MARYLAND

Broadfording.—Sept. 2 the church met in council. Oct. 31, 2 P. M., is the date set for our love feast. Election for Sunday-school officers resulted in Bro. J. R. Reid being chosen superintendent. Sept. 4 an interdenominational Sunday-school institute was held in our church with a very good program. The B. Y. P. D. held their quarterly social Sept. 3 at the home of Bro. Noble Spickler. Our annual Sunday-school meeting will be held on Sunday afternoon, Oct. 4. We are looking forward to our revival services which will begin Oct. 5 with Bro. Guy West, evangelist.—J. Rowland Reid, Hagerstown, Md., Sept. 14.

Meadow Branch church Sunday-schools both held their outings recently. The Westminster school motored to Mt. Tabor, a distance of about twenty miles, where a pleasant social time was spent, after which a suitable program was rendered. The Meadow Branch school assembled in the grove about the church. A very pleasant time was spent by the large number in attendance. A religious program was also rendered in the church. At each outing Bro. M. R. Wolfe gave a splendid inspirational talk. The elder in charge assisted in the devotional part at both places. A revival meeting was held in the Westminster church by Bro. Wolfe Aug. 16-30. The messages were spiritual and freighted with Biblical doctrine. The undersigned, elder in charge, in company with the evangelist made 108 calls with prayer service in seventy-seven homes. The hospitality and kindness shown by all of the members were exceptionally good. Through it all the church was greatly edified and built up. As an immediate result ten decided for Christ and have been added to the church by baptism. The Roop-Royer reunion was held at the Meadow Branch church Sept. 6. The morning service was in charge of the undersigned, during which Eld. J. M. Henry delivered his forceful and convincing talk on Temperance. He also delivered the same in our Westminster church in the evening. The afternoon was spent under the direction of the officers of the reunion in devotional, educational and social sessions. Afterward the book, printed this year, of the family genealogy was distributed. Our visiting brethren are making their annual visitation and find the members manifesting deep spiritual interest in fostering and furthering the work of the church.—Wm. E. Roop, Westminster, Md., Sept. 8.

Sams Creek.—The work in our congregation is moving along fine. In the last month we have had two evangelistic meetings. On Aug. 2 Bro. Norman Wilson of Frederick City, Md., began a meeting in the Edgewood house, closing Aug. 9. As an immediate result thirteen were baptized. Aug. 23 Bro. J. H. Wimmer of Union Bridge, Md., began a meeting in the Sams Creek house and continued for two Sundays. Twelve were baptized. Both of these brethren preached ten spiritual sermons with power to well attended services and the greatest of interest. We had special singing at every service to which we attribute part of the success of the meetings. This being our first experience with a one week's meeting, the folks were all ready when the evangelist came. Bro. J. H. Wimmer has been with us this year and is to continue for 1932 as part time pastor, preaching every Sunday morning alternately at Sams Creek and Edgewood. The work is growing under this plan. We are planning a homecoming in the Sams Creek church Sunday, Sept. 20. Love feast in Sams Creek house Sept. 26, commencing at 6 P. M. We met in annual council Sept. 5. The visiting brethren made a very favorable report. The following officers were elected for 1932: Elder, E. C. Bixler; secretary, J. M. Wagner; correspondent, the writer. Members were chosen on the missionary, ministerial and welfare committees.—J. M. Wagner, New Windsor, Md., Sept. 6.

MICHIGAN

Grand Rapids church held its regular quarterly council Sept. 7, with Bro. Chas. Forror in charge. Bro. Edson Ulery also met with us and conducted the devotional service. Church and Sunday-school officials for the coming year were elected. Bro. M. M. Chambers was reëlected Sunday-school superintendent, with Bro. Stephen Weaver as assistant. Our pastor, Bro. F. D. Anthony, and family left the first of August. Since then we have had some very inspiring sermons by visiting ministers. Among them have been Harley Townsend, John Smith, Van B. Wright, Chas. Spencer and Sister Keller. We have certainly enjoyed having them with us. After a year of hard work our ladies' missionary society disbanded for the summer. One of the goals towards which we have been working in our Sunday-school is to have fifty per cent of the congregation above the primary department to bring Bibles. So far this year we have succeeded. We are looking forward to much renewed interest this fall and are expecting to do great things in our church and Sunday-school.—E. Register, Grand Rapids, Mich., Sept. 14.

Sugar Ridge.—Our series of meetings beginning Aug. 20 and closing Aug. 30 was largely attended. The sermons by Bro. Hartsough, pastor of North Manchester church, were forcefully given and much appreciated. As a result nineteen were baptiezd and three reclaimed. Sept. 30 a meeting was held to welcome all new members. An interesting program was given and refreshments served. Sept. 5 we held our love feast which was largely attended. Bro. Ulery of Onekama officiated, assisted by Bro. Engle of Hart.—Mrs. Cora Mattox, Scottville, Mich., Sept. 10.

OHIO

Deshler congregation held a series of meetings Aug. 23 to Sept. 8 conducted by the pastor, J. L. Guthrie. While no immediate results of the meeting were visible, we feel that good seed has been sown through the earnest efforts of our pastor. The members have been encouraged to be faithful and press forward in the good work of proclaiming salvation to the whole world. Our communion will be Sept. 26, 8 P. M.—Esther Dishong, Deshler, Ohio, Sept. 14.

Pleasant View.—Oct. 3, 2 P. M., preparatory services with the love feast at 7:30 P. M. An all-day homecoming and missionary meeting will be held in the Pleasant View church near Lima, Ohio, Oct. 4, preceded by a love feast on Saturday evening. Bro. W. J. Heisey, returned missionary, will deliver the missionary sermon. We extend a hearty invitation to the neighboring churches and to all who have attended the Pleasant View church in the past.—Dorothy Driver, Beaverdam, Ohio, Sept. 10.

OKLAHOMA

Oklahoma City.—At the close of another Sunday-school year we feel greatly encouraged because of some of the goals we have been able to reach. The school has increased over ten per cent. We have added a new department to the school and the evening program has strengthened its organization. Our Daily Vacation Bible School was held immediately after the close of day school. The enrollment was 127. Thirteen have been received by baptism and four by letter. There is never a lack of work to be done in a city of this size and our aim is for effective service.—E. J. Glover, Oklahoma City, Okla., Sept. 14.

(Continued on Page 28)

What Price Happiness?

(Continued From Page 23)

happiness. Hillis says, "Happiness and the sense of tranquillity are surely possible for men made in God's image—men who patiently wait, and persistently seek to do God's will in the place he hath appointed for his children." But some choice must be made. Some sacrifice must be endured. Some price must be paid. What does it require?

In all of Jesus' teaching he seems to emphasize the simple life. He does not want us to be greatly burdened with things. But in striving after real and lasting happiness there must be maintained a true attitude toward life and the things of life. Living the simple and sacrificing life by compulsion is not normal. The mind must be brought into harmony with the end to be attained, else it will not bring satisfactory results. Accepting Jesus and following him requires humility. The humble mind is more easily satisfied with less of the things which bring ease. Humility and the simple life go hand in hand. The thought that God cares for each life helps in making the needed sacrifice. But what will be necessary? What the price to be paid?

The first thing to be given up is selfishness. The selfish individual chooses the things and pursuits which satisfy self. The unselfish individual chooses the things and pursuits which bring about advancement in the kingdom of God. When the attitude of mind is in harmony with the end to be obtained, one is willing to make the necessary adjustments. Following this comes the readiness to live on the simpler plane. A very simple life was that of the Master. He had no place he called his own. "The Son of man hath not where to lay his head." Some of earth's finest souls have had little of this world's goods, and yet they possessed radiant happiness. The fact that a man enjoys a larger income and can procure greater comforts does not always say that he is happy. Being willing to be of no reputation, to possess the spirit of John the Baptist—"He must increase, but I must decrease"—this is another phase of sacrifice which brings happiness. This removes the spirit of jealousy which so often leads to dissatisfaction and distress. To have one's own way, to have great honor and high position, to have an abundance of goods—all of these do not always bring happiness. But the truly humble spirit, gladly sacrificing the things of life, worldly honor, and whatever goes with these—this brings peace of mind and joy inexpressible, to him who has the mind of the Master. "The soul was made for God and is restless until it finds rest in him."

The simple life is the mode of life which follows the lowliness of Jesus. It is satisfied with the supply of need, and is willing to sacrifice the urges of desire. God has promised to satisfy our needs, but not our desires. So long as our desires are not beyond our needs we are happy when our needs are supplied. God often gives us margins but they are to be used for him.

These principles should be taught in the home, and followed up by the school, the church and the state. Thoughtless and careless training in the home often unfits its members to live the simple life. Why not then let the religious instruction in the home lay the foundations for the simple life, the true way to happiness? On this foundation later instruction can safely rest. In this way there would be produced a nation of simple-hearted and upright men and women, who would trust in the Lord, and who would be in possession of real happiness because all along the way of life they are ready to pay the price. Out of the sowings comes the harvest.

Ft. Wayne, Ind.

CORRESPONDENCE

CLEORA BELLE HINER

Cleora Belle, wife of Eld. Robert F. Hiner, was born to B. F. Zimmerman and wife, near Olathe, Kans., March 4, 1886, and departed this life at the Deaconess Hospital, Wenatchee, Wash., Sept. 1, 1931, being 45 years of age. Peritonitis, following acute indigestion, was given as the cause of her death. She was ill but two days.

Sister Hiner was thoroughly Christian. She had been in the church and active within its ranks from early youth. For some twenty-seven years she had been a most loyal member of the Church of the Brethren. Her husband being a minister and elder-in-charge of many congregations, the true worth of Sister Hiner has been repeatedly demonstrated. Many times she had urged him to be away from home on business affairs in the service of the church, while she remained and cared for the family and other matters. She was a most loyal and ready Sunday-school teacher. Mrs. Hiner was a true Christian mother, for her home was her chief joy. She was an efficient and frequent hostess.

Cleora Belle Zimmerman became Mrs. Robert F. Hiner, Feb. 1, 1906, at Tekoa, Wash. Brother and Sister Hiner soon moved to Seattle, spending nearly ten years there, and came to Wenatchee Valley in 1920. Two daughters came into the home, Lucile who is with her father, and Kathleen, the planning and arrangement of whose recent marriage to Bernard A. Greenwood was a source of genuine pleasure for her mother. B. F. Zimmerman, father of the deceased, also made his home with the family. She had two sisters living, and one brother. The hearts of an unusually wide circle of friends and associates were left lonely due to the passing of this one who was ever a Christian and a friend.

The Rose Beyond the Wall

Near shady wall a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by morning dew,
Shedded its sweetness day and night.

As it grew and blossomed fair and tall,
Slowly rising to loftier height,
It came to a crevice in the wall,
Through there shone a beam of light.

Onward it crept with added strength,
With never a thought of fear or pride,
And it followed the light through the crevice length,
And unfolded itself on the other side.

The light, the dew, the broadening view,
Were found the same as they were before.
It lost itself in beauties new,
Breathing its fragrance more and more.

Shall claims of death cause us to grieve,
And make our courage faint or fall?
Nay, let us faith and hope receive—
The rose still grows beyond the wall,

Scattering fragrance far and wide,
Just as it did in days of yore;
Just as it did on the other side;
Just as it will forevermore.—Selected.

Funeral services were held in the Wenatchee Valley Church of the Brethren, Wenatchee, Wash., the pastor, W. Earl Breon, officiating, with Elders C. E. Holmes of Tonasket and Orin B. Gregory of Wenatchee assisting, Thursday, Sept. 3, 10:00 A. M. Burial was made in Evergreen Memorial Park, East Wenatchee.

Wenatchee, Wash. W. Earl Breon.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Dick-LaFountaine.—By the undersigned in the First Central church, Kansas City, Kans., Aug. 16, 1931, Mr. John Dick and Carroll LaFountaine, both of Kansas City, Mo.—R. D. Dierdorff, Kansas City, Kans.

Findley-Banbury.—By the undersigned, Aug. 28, 1931, Brother Kenneth Findley of Delphos, Ohio, and Sister Barnetta Banbury, North Manchester, Ind.—Otho Winger, North Manchester, Ind.

Greenwood-Hiner.—At the home of the bride's parents, Mr. and Mrs. Robert F. Hiner, by the undersigned, Aug. 26, 1931, Katleen Marguerite and Bernard A. Greenwood.—W. Earl Breon, Wenatchee, Wash.

Landis-Lenhart.—By the undersigned, Aug. 17, 1931, Brother Galen Landis of North Manchester and Miss Elizabeth Lenhart, Peru, Ind.—Otho Winger, North Manchester, Ind.

Miller-West.—By the undersigned at my residence, Aug. 29, 1931, Bro. Willie E. Miller and Miss Hazel Inez West, both of Myrtle Point, Ore.—C. H. Barklow, Myrtle Point, Ore.

Sherman-Sperline.—In the Wenatchee Valley church, Aug. 21, 1931, L. E. Sherman and Okel I. Sperline, by the undersigned.—W. Earl Breon, Wenatchee, Wash.

Wolf-Hoffman.—By the undersigned June 23, 1931, Bro. Paul W. Wolf and Dorothy Anna Hoffman, both of York Springs, Pa.—W. G. Group, East Berlin, Pa.

FALLEN ASLEEP

Auld, Friend Hugh H., of Mercersburg, Pa., died in his home March 7, 1931, aged 69 years. His wife, Sister Harriet Auld, died in the home of her daughter, Mrs. Frank Armstrong, in Shippensburg, May 28, 1931, going there after the death of Bro. Auld. She was aged 68 years, 3 months and 17 days. Six children survive. She was a member of the Church of the Brethren for a number of years. She had been in ill health for several years and was anointed twice. Services in the U. B. church by Elders D. M. Zuck, Wm. Hunsberger, and Amos Funk. Interment in Church of the Brethren cemetery at Welsh Run.—Sarah A. Keller, Mercersburg, Pa.

Auld, Mary La Fawn, daughter of Mr. and Mrs. Hugh Auld, Jr., died in the home of her parents in Mercersburg, May 13, 1931, aged 1 year, 6 months and 28 days. Joseph Levi Auld, son of Mr. and Mrs. Hugh Auld, Jr., died Dec. 19, 1930, aged 2 years, 4 months and 5 days. Both services were held in the home by Rev. Amos Funk of the U. B. church. Interment in the Church of the Brethren cemetery, Welsh Run.—Sarah A. Keller, Mercersburg, Pa.

Carpenter, infant son of Bro. Herman and Sister Mary Carpenter, was buried Aug. 3, 1931, in Valley Bethel cemetery. Services by C. B. Gibbs at the grave. He is survived by parents and two brothers.—Edna C. Bussard, Bolar, Va.

Driver, Alma Ruth, wife of Bro. Wilbur Driver, died on July 10. Sister Driver was a consistent, faithful member of the Methodist church, and made herself useful and active, not only in the church of her choice, but also in the Brethren church where she was a regular attendant. She is survived by her husband, three little girls, mother and father, two brothers and two sisters. She suffered from a complication, having been bedfast for about eight months. She bore her suffering with Christian fortitude. Being only twenty-seven years of age, we wonder why God calls one so much needed in an earthly home. Funeral services in the Branch church conducted by her pastor, Rev. Grimes, assisted by J. M. Foster and D. D. Fleishman. Interment in the adjoining cemetery.—Mrs. D. D. Fleishman, Dayton, Va.

Gardner, Bro. Junius N., died suddenly Aug. 5, 1931, aged 75 years, 9 months and 9 days. He was a faithful member of the Church of the Brethren for many years. He was married Nov. 8, 1877, to Miss Sallie McGlaughlin who preceded him a few months ago. Two sons and one daughter survive. Funeral services at Victory Chapel church by C. B. Gibbs.—Edna C. Bussard, Bolar, Va.

Gibson, John F., son of D. B. and Anna Sturgis Gibson, born July 14, 1866, died July 16, 1931. He leaves two brothers and one sister. He united with the Church of the Brethren when a young man. Funeral services at Girard by Eld. I. J. Harshbarger. Interment in the Pleasant Hill cemetery.—Mrs. H. V. Stutsman, Girard, Ill.

Graves, Sister Joanna, died March 11, 1931, at the home of her daughter near Monterey, Va., aged 77 years, 4 months and 20 days. She was a member of the Church of the Brethren since girlhood. She leaves one son, two daughters, three sisters, two brothers and several grandchildren. She was twice married, both husbands preceding her. Interment in the family burying ground.—Edna C. Bussard, Bolar, Va.

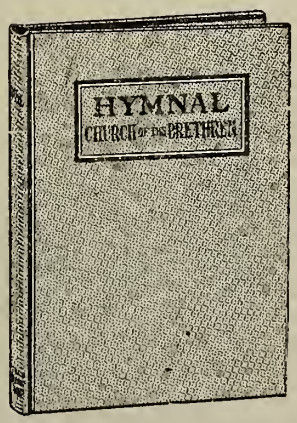
Hollinger, Mrs. Ella M., wife of Alvin L. Hollinger, died Aug. 7, 1931, aged 29 years, 7 months and 8 days. She was a member of the Church of God. She is survived by her husband, two children, mother, two sisters and three brothers. Services by the writer. Interment in Millersville Mennonite cemetery.—H. B. Yoder, Lancaster, Pa.

(Continued on Page 30)

YOUR BEST

HYMNAL

In this New Hymnal we have the **best selection of church music, the finest collection of the old hymns** interspersed with just enough of the **best new music and hymns we have ever** offered to the public. This is not a Sunday-school song book but a **church hymnal.** Its **499 choice hymns** cover every phase of Christian worship. Its **78 Responsive Bible Readings** are each a choice selection, fitted to lead in deep devotion.



Mechanically the book is well done. May be had in round or in shaped notes. Specify which you desire. **Single copy, postpaid, $1.25. Twelve or more copies, carriage extra, each, $1.00.**

THREE ONE DOLLAR BOOKS

We offer you here three outstanding books in the DOLLAR REPRINT EDITION. You will consult these books repeatedly, because each has its outstanding messages.

The World's Best Loved Poems
Compiled by JAMES GILCRIST LAWSON
A book true to its title

My Life and Story of the Gospel Hymns
By IRA D. SANKEY
Told as only Sankey could tell this story

These Twelve: A Study in Temperament
By CHARLES R. BROWN
If you like Brown you will not be disappointed in this volume

Only ONE DOLLAR EACH

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

OREGON

Myrtle Point church met in council Sept. 4. Officers were elected for the year as follows: Elder, Bro. C. E. Wolff; Messenger agent and correspondent, Sister Ruth Wolff; Sunday-school superintendent, Bro. Isaac Barklow. Most of the other officers were retained. We decided to have our love feast Oct. 24 and a harvest meeting the Sunday following. The visiting brethren reported the yearly visit and found the church in very good working condition.—C. H. Barklow, Myrtle Point, Ore., Aug. 7.

PENNSYLVANIA

Harrisburg.—We are glad to welcome Bro. A. W. Zuck and family who moved here from Philadelphia. Aug. 16 Eld. G. N. Falkenstein filled the pulpit both morning and evening. His theme was Love and Service which was very impressive. At 2 P. M. the woman's Bible class rendered a program at the country home. After a few selections in song and a reading, Bro. A. W. Zuck gave an interesting and helpful talk. Aug. 23 in the morning our elder, H. K. Ober, preached on the subject, Jesus the Light of the World. In the evening the young people gave a program, The Challenge of the Cross. Our prayer meetings on Wednesday evenings have been well attended. Aug. 26 we had at least seventy present. Brother and Sister W. K. Conner also were with us. Bro. Conner gave a short talk. Aug. 30 in the morning Bro. H. J. Beachley preached on the subject, The Devil's Effort to Destroy the Church, and at 7:30 on the subject, Fallacies of Modernism.—Sallie E. Schaffner, Harrisburg, Pa., Sept. 5.

Morrellville.—Sunday, Aug. 2, a missionary program was conducted by different sisters of the church. Special music was rendered by the choir and there was a sermon to the children by the pastor. It being the first Sunday of the month a special collection was taken. Circuit No. 2 held a reorganization meeting Aug. 4 at Pleasant Hill church. The principal speaker, Bro. John Ellis of Moxham, gave a very helpful address. The regular monthly meeting of the men's Bible class was held in the form of a corn roast Aug. 18 at Pleasant Hill. Aug. 17 the pastor accompanied by his wife and sister left for West Virginia where they will spend part of their vacation. Sunday, Aug. 16, the men had charge of the devotion. Rev. Kumbson, a student minister, delivered the sermon. Aug. 19 and 20 the W. C. T. U. convention was held in this church. The Ladies' Aid served dinner and supper, the proceeds being turned over to the building fund. Aug. 23 the women had charge of the morning service. One of the older women gave a sermonette on Blessings in Disguise. Aug. 12 Bro. Solomon E. Doer, a retired minister, left us to make his home in North Dakota. The minister gave him special recognition by having him in charge of the opening exercises. The union services which have been in progress during the summer months closed Aug. 31. This last service was held in our church. Rev. Sallady of the M. E. church delivered the sermon and the choir gave some special music.—Helen Smith, Johnstown, Pa., Sept. 5.

Myerstown.—Sunday morning, Aug. 9, Eld. Michael Kurtz preached a missionary sermon. Aug. 20 the Byler family presented a service in song. Sept. 5 at our quarterly council Sunday-school officers and teachers were approved. Our love feast will be Nov. 14 and 15 beginning at 1:30 P. M. Homer W. Tope, state superintendent of the Anti-Saloon League, is expected to be in our midst at a date yet to be decided. At our harvest service Bro. Iram J. Lentz gave the message. The offering of $35 is for the Neffsville Orphanage.—Alice B. Royer, Myerstown, Pa., Sept. 9.

Palmyra church was favored with the presence of a number of individuals, changing our regular services into special as follows: June 25, Brother and Sister Baxter Mow, missionaries on furlough from India; July 5, Bro. H. Stover Kulp, from Africa; July 10, the Æolian quartet, from La Verne, Calif., gave us a fine musical program; July 11 and 12 we had our homecoming services, with Elders E. M. Wenger and Michael Kurtz bringing the messages. Aug. 9 Eld. Frank N. Sargent spoke in the interests of Bethany Biblical Seminary. A two weeks' Daily Vacation Bible School, under the direction of Eld. F. S. Carper, was held Aug. 3-14 with a total attendance of 240; average, 201. The offering, $47.18, will be sent to India. Also a number of articles made, such as rugs, slips and bandages will be divided between India and Greene County Industrial School. Since our last report, eight have been baptized, on three different occasions. Our quarterly council will be held Sept. 8. Our young people's meeting will be held Oct. 4, with the promise of Eld. C. C. Ellis as the main speaker.—Sarah G. Shelly, Palmyra, Pa., Sept. 2.

Reading church met in council Aug. 31. Sunday-school officers were elected, the superintendent being Jerome Crowther. We will begin revival meetings Oct. 3 with Bro. Ralph Jones from Mingo preaching for us. The love feast will be the first Sunday in November. Aug. 29 Sister Alice Moyer, wife of Bro. Chas. Moyer, died.—Annie Richardson, Reading, Pa., Sept. 14.

Shade Creek.—Aug. 23 an appreciative audience listened to one of Sister R. D. Murphy's lectures on the greater women's work program of the church. Since our last report one has been received into the church by baptism. Love feast will be held in the Berkey house Oct. 4.—Nellie E. Lehman, Blough, Pa., Sept. 14.

Smithfield.—Aug. 27 in the absence of our pastor, Bro. Emory Huntsman of the Clover Creek congregation delivered a Spirit-filled message. The church attended the fiftieth anniversary of the Clover Creek church Aug. 16 and rendered a message in song. The Sunday-school continues to grow in interest and attendance. The young people organized a Y. P. D. Aug. 2 and are planning for more active work in the future. The church and Y. P. D. spent one week in prayer for the salvation of souls and in song practice prior to the evangelistic meetings held from Aug. 16 to 30 with Bro. D. I. Pepple, evangelist. His sermons were so heart-searching and challenging that all of us feel inspired to carry on the work in a greater way than heretofore. Bro. Pepple also brought us some strong doctrinal sermons. Sister Bertha Longenecker led the inspirational song services and organized groups which delighted the audience with special numbers frequently. Baptismal services were conducted along the Pine Creek stream Aug. 31; nine were received into the church through baptism and one was reclaimed.—Dorothy Wineland, Martinsburg, Pa., Sept. 1.

TEXAS

Pampa church has just closed a revival meeting conducted by A. M. Laughrun of Jonesboro, Tenn. He preached for us one week, then went to Miami and preached six sermons. The Missionary Baptist people opened their church for Bro. Laughrun and assisted him as best they could. Sunday, the 6th, Bro. Laughrun came back to Pampa and preached the morning sermon. In the evening he officiated at our love feast, at which thirty-seven were present. Brother and Sister Bird Stump and daughter from Waka, Texas, were also with us.—Geo. E. Hallett, Pampa, Texas, Sept. 7.

VIRGINIA

Barren Ridge church met in annual visit council Aug. 15. Bro. C. M. Key of Roanoke gave us a very instructive talk. We reorganized our Sunday-school with Bro. H. F. Garber as superintendent. Our love feast will be held Sept. 26 at 3:00 P. M. On July 11 Mrs. E. C. Bixler gave a very interesting lecture in behalf of world peace. Bro. J. I. Byler and family of North Manchester, Ind., gave us a program Aug. 1 which was much appreciated. Bro. B. M. Rollins of Keyser, W. Va., began a series of meetings for us Aug. 10 and closed Aug. 23. As a direct result thirteen were baptized, two await the rite, one was reclaimed, and one will join the Baptist church. Brother and Sister Rollins directed our Vacation Bible School. We had an enrollment of fifty-one and an average attendance of thirty-eight. We are planning to send delegates to the Southeastern Regional Conference which will be held in Hagerstown, Md., Sept. 8 to 11.—Helen Coffman, Staunton, Va., Sept. 4.

Belmont.—We had a series of meetings at Brooks Mission the latter part of July conducted by Bro. S. D. Zigler, Broadway, Va. The interest and attendence were splendid. Four were baptized. Our Daily Vacation Bible School was held from July 20 to 31, and we feel was very beneficial. Aug. 29 our church met in council. Reports were made on the yearly visit to every member. Brethren C. M. Driver and J. M. Kline gave us helpful talks. We decided to have a series of meetings at the Belmont house by Bro. D. B. Garber of Waynesboro, Va., beginning Oct. 3. Our love feast will be Oct. 31. Brethren J. M. Kline and C. M. Driver of the District Ministerial Board were with us to install a minister and ordain an elder. After taking the voice of the church in regard to ordaining Bro. Lutber L. Mason as elder, our hearts rejoiced when his wife expressed a desire to be baptized and ordained with her husband. In the afternoon they were ordained to the eldership and Bro. Arthur G. Wheeler was installed to the ministry.—Hannah M. Mason, Don, Va., Sept. 4.

Browntown Mission.—During the past year a new church building has been completed and dedicated. Dr. Bowman of Bridgewater College preached the dedicatory sermon. Rev. A. J. Fitzwater of Broadway and a college quartet assisted in the service. This is a union house but so far our denomination is the only one that has done much work there. A good union Sunday-school is being conducted there. Our Vacation Bible School was this year not as large in enrollment as last but the interest was as great or greater. A demonstration program was held with a very large crowd present. Bro. J. Wm. Harpine of Mt. Jackson conducted a week's revival for us and seven were baptized. The interest was very good and growing. Had it been possible for him to be with us for another week, we believe that many more would have been added unto the church. This year due to a shortage of District Mission funds the pastor will go on a part time basis, teaching school for the remainder of his support. The sowing seed process has been going on in this community for a long time. We believe that the reaping time is not far off, even now the harvest is ripening.—Foster M. Bittinger, Pastor, Browntown, Va., Sept. 5.

Otter River.—Bro. J. S. Showalter of Roanoke, Va., began a series of revival meetings on Sunday, Aug. 16, preaching in all seventeen very inspiring sermons. As a result of the meetings eleven were received into the church by baptism. On the 22nd a few brethren and sisters visited an invalid sister and held communion services with her. In the afternoon we held our love feast with thirty-two present. More than half of this number had never enjoyed a service of this kind before. Since our present pastor took this work last October our little congregation has more than doubled, though he has labored under very adverse circumstances, having suffered the loss of a limb as a result of an accident just one week after having accepted the work. He and Bro. Showalter made thirty-seven visits over a scattered territory.—Mrs. Mae Harman, Lynch Station, Va., Sept. 1.

Poages Mill.—At our council Aug. 1 a report of the annual visit was given which was encouraging. It was decided to hold our love feast Saturday, Oct. 3, beginning at 4 o'clock. On Aug. 9 Bro. Ray Showalter of Monticello, Ind., began a series of meetings which continued until Aug. 23. He preached nineteen sermons and also spoke to the convicts in camp in this community. As a result of his labors in our midst there were thirteen additions to the church; nine have

been baptized and two await the rite; four were added by letter. The Loyal Workers' Sunday-school class got new carpet for the church and the members of Oak Grove congregation presented us with four lamps which they no longer needed. These made quite an improvement in our church.—Mrs. Earl Grubb, Roanoke, Va., Sept. 5.

Smith River.—Our revival meeting conducted by Bro. Joel Naff was a great success. Four boys were added to the church as a result of the meeting. Bro. A. O. Salmons preached an interesting sermon Aug. 2 after which six were baptized. Two former Patrick County boys, Brethren Russell and Guy West, preached at Smith River Aug. 16. These were considered two of the very best sermons ever preached at this church. Special music was rendered by Prof. Huffman. The father of the West boys joined the church and was baptized that same day. Our Ladies' Aid and Sunday-school are going along nicely.—Mrs. Thos. W. Hatcher, Woolwine, Va., Sept. 4.

WASHINGTON

Olympia church met in council Aug. 25. All Sunday-school and church officers for the new year were chosen. A number of our folks attended the summer assembly and District Meeting held in the Yakima Valley the second week in August. The Sunshine quartet of La Verne College was with us one Sunday. Their program was splendid and was much enjoyed. Recently the Friendly Bible class presented the missionary play, Robert and Mary. Dora Thomas and Ruth Gregory are our representatives at La Verne College this year. Sept. 27 has been named as church rally day, and is also the date for installation of new Sunday-school officers and teachers. In the near future we expect to have Bro. E. H. Eby and wife with us for several days' meetings.—Orpha E. Barnhart, Olympia, Wash., Sept. 14.

Outlook church convened in council for the purpose of reorganizing for the coming year. Bro. C. A. Wagner was reëlected as elder; Bro. B. J. Fike, pastor; Bro. S. A. Shockley, superintendent of the Sunday-school; Mrs. E. Bacon, correspondent. Sunday evening, Sept. 6, the Women's Work society gave a play entitled, Serving Two Masters. Music was furnished by a mixed quartet and duet from Sunnyside, also the ladies' quartet from Outlook. An offering was taken at the close for the Women's Work society for missionary work. Bro. Clarence Shockley who is home on vacation from Chicago preached for us on Sunday, Aug. 30. We are anticipating a series of meetings to be held the first part of January by Bro. Ezra Whistler of Ajlune. We are quite well pleased with the attendance record of our Sunday-school during the past summer.—Ruth Wagner, Outlook, Wash., Sept. 9.

WEST VIRGINIA

Old Furnace.—Bro. Samuel Garber of Harrisonburg, Va., held a series of meetings at this church Aug. 3-16. He preached the word with power and his Spirit-filled sermons were uplifting to all. The interest was good throughout. Three were baptized and one was reclaimed. Our love feast was held Aug. 15. Bro. Garber conducted the examination service assisted by the home ministers. We held our Children's Day service July 12. After the program Bro. Albert Arnold gave a talk to the children. In the afternoon Bro. Paul Daugherty of Augusta preached for us on the subject, The Winsome Christ. Aug. 21 Sister E. C. Bixler of New Windsor, Md., gave a lecture on Peace.—Mrs. Effie Abe, Wiley Ford, W. Va., Sept. 7.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, N., Empire, Oct. 9-12.
Florida & Ga., Brooksville, Oct. 9-11.
Indiana, Middle, Eel River, Oct. 6-8.
Kansas, N. E., Richland Center, Oct. 2-5.
Kansas, N. W., Maple Grove, Oct. 16-19.
Kansas, S. E., Oct. 23-26, Independence.
Kansas, S. W., East Wichita, Oct. 16-19.
Ohio, N. E., Springfield, Oct. 6-8.
Pennsylvania, S., Carlisle, Oct. 27, 28.
W. Va., First, Greenland, Brick church, Oct. 10.

HOMECOMING MEETINGS

Indiana

Sept. 27, White.
Oct. 4, Elkhart City.
Oct. 18, Rossville.
Oct. 31, Bethel.

Iowa

Oct. 11, South Waterloo.

Kansas

Oct. 11, Navarre.

Ohio

Oct. 4, Pleasant View.

Pennsylvania

Sept. 27, Meyersdale.

LOVE FEASTS

Illinois

Oct. 3, 7:30 pm, Franklin Grove.
Oct. 5, 7 pm, Oak Grove.
Oct. 11, Lena.
Oct. 18, 7 pm, Freeport.

Indiana

Oct. 3, Union Center.
Oct. 3, La Porte.
Oct. 3, 7:30 pm, Anderson.
Oct. 3, Mexico.
Oct. 10, 7:30 pm, Buck Creek.
Oct. 10, 7:30 pm, Beech Grove.
Oct. 17, 7:30 pm, Arcadia.
Oct. 17, Pleasant Hill.
Oct. 24, North Liberty.
Oct. 24, 7 pm, Blue River.
Oct. 25, Kokomo.
Oct. 25, 6:30 pm, White.
Oct. 31, Bethel.

Iowa

Oct. 2, 7:30 pm, Ivester.
Oct. 3, Brooklyn.
Oct. 4, Des Moines Valley.
Oct. 10, 7:30 pm, Fernald.
Oct. 12, South Keokuk.

Kansas

Sept. 26, 7 pm, Washington.
Oct. 3, 6 pm, Belleville.
Oct. 10, 6 pm, Appanoose.
Oct. 25, 7 pm, Ottawa.
Oct. 31, Olathe.

Maryland

Sept. 26, 6 pm, Sams Creek, Sams Creek house.
Oct. 10, 2 pm, Piney Creek.
Oct. 18, 6 pm, Pipe Creek.
Oct. 24, 2:30 pm, Meadow Branch.
Oct. 24, Georges Creek.
Oct. 31, 2 pm, Broadfording.

Michigan

Oct. 10, 10:30 am, Crystal.
Oct. 10, Hart.
Oct. 17, 10 am, Elmdale.

Ohio

Sept. 28, Bristolville.
Oct. 3, 7:30 pm, Pleasant View.
Oct. 3, 7 pm, Georgetown.
Oct. 4, 7:30 pm, Stony Creek.
Oct. 10, 7 pm, Poplar Grove.
Oct. 11, Green Springs.
Oct. 11, 6:30 pm, New Philadelphia.
Oct. 17, 7 pm, Chippewa. Oct. 17, 7 pm, Dupont.
Oct. 17, 7:30 pm, Ross.
Oct. 17, Brookville.
Oct. 24, 7 pm, East Dayton.
Oct. 24, Danville.
Oct. 31, 7 pm, County Line.
Oct. 31, Pitsburg.

Oregon

Oct. 24, Myrtle Point.

Pennsylvania

Sept. 29, 6 pm, Middle Creek.
Oct. 4, Marsh Creek, Marsh Creek house.
Oct. 4, New Enterprise.
Oct. 4, Lower Cumberland at Mohlers.
Oct. 4, Shade Creek, Berkey house.
Oct. 10, Lower Claar.
Oct. 10, 11, 10:30 am, Falling Spring, Hade house.
Oct. 11, Spring Grove.
Oct. 11, 7 pm, Rockwood.
Oct. 17, 18, 1:30 pm, Upper Conewago, Latimore.
Oct. 18, 3 pm, Ephrata.
Oct. 18, 7 pm, Rummel.
Oct. 18, Huntsdale.
Oct. 20, 21, 9:30 am, Springville, Mohler house.
Oct. 24, 25, 10 am, Upton, Back Creek.
Oct. 24, 25, Maiden Creek.
Oct. 28, 29, 10 am, West Conestoga, Middle Creek house.

Tennessee

Sept. 26, 6:30 pm, Limestone.

Virginia

Sept. 26, 3 pm, Barren Ridge.
Oct. 3, Tinker Creek.
Oct. 3, Poages Mill.
Oct. 3, 4 pm, Topeco.
Oct. 3, 4:30 pm, Mt. Joy.
Oct. 3, Concord.
Oct. 10, 4 pm, Red Oak Grove.
Oct. 10, 3:30 pm, Flat Rock.
Oct. 11, 4:30 pm, Greenmount.
Oct. 17, 3 pm, Lebanon.
Oct. 17, 18, Pleasant Valley.
Oct. 31, Belmont.

West Virginia

Sept. 26, Mt. Dale.
Sept. 26, Bethany.
Oct. 4, Keyser.
Oct. 10, 2 pm, Spruce Run.

"If I Only Had

A RECORD BOOK OF CERTAIN PERIODS OF MY LIFE," has been the wail of most of us. It's not too late for some of us.

We offer you a series of books in which you can group those important events that we remember with pleasure. These are beautiful books and all well planned:

Our Baby's First Seven Years $2.50
How you would like to have your own record. Keep a record of your own child and you will never regret it.

My Diary of Events 1.25
Every boy and girl will take pleasure in filling out this loose-leaf record as the years pass by.

As It Happened 1.25
Memories, autographs, snapshots—how we do prize them. They help us live over again former experiences.

Autographs and Memories, A School Memory Book 1.00
School is now over, but this is the time to get your book and plan what you will place within its pages for future reference.

The Girl Graduate's Journal 1.50
Every girl comes from school with a lot of material that soon is lost because she has no place to keep it. This Journal systematizes all and keeps alive happy school days.

You'll find nothing better than what we offer here. Try one or more of these books and you will discover their value.

Brethren Publishing House, Elgin, Illinois

Fallen Asleep

(Continued From Page 27)

Landis, Kathryn May, daughter of Jesse and Jocie Almack Landis, died Aug. 26, 1931. She graduated from the North Manchester high school this spring and was preparing to enter a nurse training school at Goshen. She and her aunt, Mrs. Jas. Almack, were cleaning with gasoline which exploded, burning them both. Her aunt also died the same evening. Kathryn united with the Church of the Brethren when she was nine years old and had always been an active and interested worker in church and Sunday-school. Her father died a year ago. She leaves mother, two sisters and three brothers. Funeral by the writer and Eld. Edw. Kintner.—Otho Winger, North Manchaster, Ind.

Malzahn, Sister Mildred, daughter of Brother and Sister Wm. Sharp, born in Ogden Township, Mich., died Aug. 18, 1931, at her home, Adrian, Mich., aged 20 years, 6 months and 5 days. She united with the Church of the Brethren at the age of sixteen and remained true to the end. She leaves her husband, infant daughter, father, mother, two sisters. Funeral at Fairview church by her pastor, Bro. Jas. A. Guthrie. Burial at Amboy cemetery.—Gertrude E. Guthrie, Delta, Ohio.

Meyers, Martin W., was born in Somerset, Pa., on Feb. 2, 1853, and passed away in Morrill, Kans., Sept. 5, 1931, aged 78 years, 7 months and 3 days. He came to Kansas in young manhood to work on the farm. After a short while spent in Kansas he returned to visit home folks. In 1880 with his bride of two years, who was Sarah Speicher, he came to Kansas and lived on a farm. In 1907 they moved to town. Into their home were born four daughters and two sons. He joined the Church of the Brethren in 1894 and abided by what he believed to be right. Several years after coming into the church he was elected to the deacon's office in which he served faithfully during his life. For many years he was senior deacon. He leaves his faithful wife, four daughters, two sons, twelve grandchildren, four great-grandchildren, three sisters, and one brother. Funeral services were conducted in the Church of the Brethren by his pastor, Paul S. Longenecker, assisted by Rev. L. A. Myers. Interment in the Morrill cemetery.—Paul S. Longenecker, Morrill, Kans.

Miller, Sister Catharine, born in Germany, died July 24, 1931, aged 84 years, 2 months and 17 days. When five years old, a motherless child, she came to America. She was reared to womanhood by her uncle and aunt, Brother and Sister Zeigler in Ohio. She married Andrew Miller who preceded her several years. She resided in North Manchester until Aug. 30, 1928, when she entered the Old Folks' Home of this place. Her remains were taken to North Manchester for burial. Funeral services in the city church by Eld. John Wright.—Celia A. Pugh, Mexico, Ind.

Sell, Thaddeus Blair, born near Altoona, Pa., and died at his home in St. Joseph, Mo., Aug. 25, 1931, aged 71 years, 3 months and 15 days. He was married to Abina Rinker April 20, 1893. She survives with four children, eleven grandchildren, four sisters and two brothers. Bro. Sell accepted Christ in early manhood and always lived a true Christian life. At the time of his last illness he had charge of the church in North St. Joseph. While on a visit during May at the home of his daughter in New Jersey, he preached his last sermon at the Baptist church. Three months prior to his death he had a stroke of paralysis after which he was helpless and unable to speak. After a short service at the home the body was taken to the Plattsburg church. Services by Eld. D. D. Harner assisted by Eld. E. N. Huffman. Burial in the adjoining cemetery.—Mrs. Anna M. Loe, St. Joseph, Mo.

Seville, Bro. John C., died in his home in Mercersburg, Pa., June 29, 1931, aged 84 years. He is survived by six children, a number of grandchildren and great-grandchildren. He was born and raised in Fulton County but spent the last twenty years in Mercersburg. His wife died twenty-five years ago. He had been a member of the Church of the Brethren for several years. He was in declining health for several years and was anointed. Services in the Union church by Bro. F. E. McCoy.—Sarah A. Keller, Mercersburg, Pa.

Sloan, Sister Willie J., wife of W. P. Sloan, died at her home near Buchanan, Va., of complications, Aug. 19, 1931, aged 59 years, 2 months and 20 days. She was a consistent member of the Church of the Brethren for over thirty years. She leaves her husband, three sons, two daughters, four grandchildren, and two brothers. Services at the grave by Rev. Murray. Burial in Fairview cemetery.—Mrs. Gladys Camper, Buchanan, Va.

Vorhes, Louisa (Baltimore), was born in South Bend, Ind., Aug. 16, 1838, and departed this life at the home of her daughter, Mrs. Sadie Keihn of Greene, Iowa, Sept. 4, 1931. When a girl sixteen years of age, she came with her parents, Mr. and Mrs. Ashberry Baltimore, to Marble Rock, Iowa, where she had since resided. On July 2, 1863, she was united in marriage with Peter N. Vorhes who preceded her in death July 12, 1911. Sister Vorhes was the last of the Baltimore family to be taken. There were nine children born to Brother and Sister Vorhes; three are dead. Besides the children, there are fifteen grandchildren, twelve great-grandchildren. Early in life she chose to walk with her Master by uniting with the Church of the Brethren, at Greene, Iowa, and in which church she held her membership until called home. Services at Marble Rock, Iowa, in the First Baptist church, by the undersigned. Interment was made in the Hillside cemetery near by.—J. E. Small, Greene, Iowa.

GOOD BOOKS--We Can Supply Many Others Than These:

THREE BABSON BOOKS

When **Roger W. Babson** speaks men listen. Not only in business but in religion has he a message for the busy, worried men of today. His messages come from the heart and go to the heart. He uses not the language of the preacher but of the everyday man. That's why men listen to him. Here are three of his books, each with its message for your needs—

Making Good in Business, $1.25
New Tasks for Old Churches, $1.00
The Future of the Churches, $1.00

TWO HELPFUL BOOKS

By Hannah Whitall Smith

Two classics by this author refuse to grow old. Year after year orders continue to come in for these two books, because they contain messages Christians need from day to day. If you have not read these books you have missed much in your Christian experience. Simple and yet profound each of these books reaches you right where you live. Reading them helps you to enjoy life and your religion as never before. The books are—

The Christian's Secret of a Happy Life, $1.00
Living in the Sunshine, $1.25

THE GODDESS OF MERCY

By James Livingstone Stewart

A story of love and turmoil of modern China. Yes, this is a novel, but it gives you correct pictures of China with all of its toils and troubles. You see not only the land with its rivers and mountains, but the people as they are—and as they long to become. A fascinating story. Formerly priced at $2.00. May now be had for $1.00.

STEPS ON THE LADDER OF FAITH

By James M. Gray

In the ripeness of a long Christian experience Dr. Gray sets down the road by which one can rise on the ladder of faith, the faith of our fathers that made them mighty men of God. Beginning with our faith in and knowledge of God the author carries the reader along and ends with the question of recognition in the life beyond. A simple treatment of fundamental problems, suggestive of how teachers and pastors can lead their classes into deeper experience of the things they already believe. Price, $1.50.

FACING NORTH

By O. G. Herbrecht

An unusual book by a man who knows folks of all ages. He can make the best appear as the best and does it. He carries you along so that you never suspect that he is presenting to you the Christian life. You simply will read on for every page is so well done that you find no good stopping place. Young and old alike enjoy his many telling stories and illustrations. A book you will read many times. Price, $1.50.

Two Books for Frequent Use

LIFE AND WORDS OF CHRIST

By Cunningham Geikie

A standard work on the life of Christ that has stood the test of years. More than 1200 pages of illuminating material that will aid all Bible students. Deals with every phase of the Master's work and teaching. A treasure-house for every Sunday-school teacher and minister. A book that should be in every Christian home where all can have access to it in the study of the Bible lessons and daily devotions. Price, $2.50.

BELIEFS THAT MATTER

By William Adams Brown

In these days of materialism it is well to pause and hear what those have to say who have traveled far in life and have investigated in many fields. Dr. Brown undertakes to state as plainly as he can what he believes and why he believes it. His aim throughout is to help the men and women of today to become established in the great fundamentals of religion. Here is a book for those who would test their own faith and know the grounds upon which it rests. Price, $2.75.

When you need a new book write us. We can secure for you any book published at the regular price. We take pleasure in satisfying your book wants.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

OFFICIAL DIRECTORY

The Official Directory is published in tbe last issue for each month. Special effort is taken to keep it up-to-date. Early notice of corrections or changes in address is desired.

BOARDS AND COMMITTEES

GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.
J. J. Yoder, Vice-Chairman, McPherson, Kans.
H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.
Levi Garst, Salem, Va.
J. B. Emmert, 2627 4th St., La Verne, Calif.
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.
L. C. Moomaw, R. 2, Bx. 209, Roanoke, Va.
General Secretary, C. D. Bonsack, Elgin, Ill.
Assistant Secretary, H. Spenser Minnich, Elgin, Ill.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.
Manager and Treasurer, R. E. Arnold, Elgin, Ill.
Secretary, L. T. Miller, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION

C. Ernest Davis, Chairman, Mt. Morris, Ill.
C. S. Ikenberry, Vice-Chairman, Daleville, Va.
H. K. Ober, Elizabethtown, Pa.
L. W. Shultz, North Manchester, Ind.
J. M. Henry, Bridgewater, Va.
Eva Trostle, 3435 Van Buren, Chicago, Ill.
R. E. Mohler, McPherson, Kans.
Mrs. R. D. Murphy, Chairman, Women's Work.
P. G. Stahly, Chairman, Men's Work.
General Secretary, R. D. Bowman, Elgin, Ill.
Director of Young People's Work, Dan West, Elgin, Ill.
Director of Children's Work, Ruth Shriver, Elgin, Ill.
Editor, E. G. Hoff, Elgin, Ill.
Assistant, Maud Newcomer, Elgin, Ill.
Assistant, Edith Barnes, Elgin, Ill.

GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.
V. F. Schwalm, Vice-President, McPherson, Kans.
J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.
H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.
D. W. Kurtz, 1605 E. 3rd St., Long Beach, Cal.
A. C. Wieand, Bethany Biblical Seminary.
E. C. Bixler, Blue Ridge College.
Paul H. Bowman, Bridgewater-Daleville.
R. W. Schlosser, Elizabethtown College.
C. C. Ellis, Juniata College.
E. M. Studebaker, La Verne College.
Otho Winger, Manchester College.
V. F. Schwalm, McPherson College.
C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD

S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.
M. J. Brougher, 554 Stanton St., Greensburg, Pa.
W. H. Yoder, R. 1, Waterloo, Iowa.
H. L. Hartsough, N. Manchester, Ind.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE

James M. Moore, Chairman, 3560 Congress, Chicago, Ill.
R. W. Schlosser, Secretary, Elizabethtown, Pa.
A. R. Coffman, Mt. Morris, Ill.
D. W. Kurtz, Moderator Annual Meeting, 1605 E. 3rd St., Long Beach, Calif.
J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.
Vice-Chairman, P. H. Bowman, Bridgewater, Va.
Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Wasbington, D. C.
Executive Secretary, J. W. Lear Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK

Mrs. R. D. Murphy, Chairman, 2260 N. Park Ave., Philadelphia, Pa.
Mrs. H. L. Hartsough, Sisters' Aid, N. Manchester, Ind.
Mrs. Laura Gwin Swadley, Bible Study, R. 4, Johnson City, Tenn.
Nora M. Rhodes, Missions, Dallas Center, Ia.
Mrs. J. Z. Gilbert, Mothers and Daugbters, 3300 N. Griffin Ave., Los Angeles, Calif.
Ruth Shriver, Children's Work, Elgin, Ill.
Mrs. E. C. Bixler, Peace, New Windsor, Md.
Eva Trostle, Temperance and Simple Life, 3435 Van Buren St., Chicago, Ill.
Lucille Sherck, Office Secretary-Treasurer, Elgin, Ill.

NATIONAL COUNCIL OF MEN'S WORK

P. G. Stahly, President, South Bend, Ind.
Dr. O. G. Brubaker, First Vice-President, North Manchester, Ind.
C. C. Hawbaker, Second Vice-President, South Bend, Ind.
Levi Minnich, Third Vice-President, Greenville, Ohio.
C. M. Culp, Recording Secretary, Elgin, Ill.
Dan West, Treasurer, Elgin, Ill.
G. A. Cassel, Ashland, Ohio.
H. J. Harnly, McPherson, Kans.
L. C. Moomaw, Roanoke, Va.
J. Herbert Miller, Baltimore, Md.
D. E. Sheller, Long Beach, Calif.
L. M. Davenport, Los Angeles, Calif.
J. M. Fogelsanger, Philadelphia, Pa.
J. K. Miller, Cedar Rapids, Iowa.
B. F. Stauffer, Rocky Ford, Colo.
R. E. Mohler, Executive Seeretary, Elgin, Ill.

AUDITING COMMITTEE

E. M. Butterbaugb, 526 E. Indiana Ave., South Bend, Ind.
J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER

E. J. Stauffer, Mulberry Grove, Ill.

MEMBER ADVISORY BOARD A. B. S.

M. C. Swigart, 1611 Germantown Ave., Philadelphia, Pa.

RAILWAY TRANSPORTATION AGENT

J. F. Appleman, Plymouth, Ind.

OUR MISSIONARIES

Supported in whole or in part by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

AMERICA

Industrial School, Geer, Va.
Finckh, Elsie, 1925.
Hersch, Orville, and Mabel, 1925.
Kline, Alvin, and Edna, 1919.
Knight, Henry, March, Va., 1928.
Wampler, Nelie, 1922.

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45. Malmö, Sweden, 1911.
Norris, Glen E., and Lois, Spangatan, 38, Malmö, Sweden, 1929.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Pollock, Myrtle, 1917.
Senger, Nettie M., 1916.
Wampler, Ernest M., 1918, and Elizabeth, 1922.

Ping Ting Chow, Shansi, China
Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Flory, Byron M., and Nora, 1917.
Flory, Edna R., 1917.
Horning, Emma, 1908.
Metzger, Minerva, 1910.
Schaeffer, Mary, 1917.
Sollenberger, O. C., and Hazel, 1919.

Show Yang, Shansi, China
Clapper, V. Grace, 1917.
Cripe, Winnie, 1911.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China
Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

On Furlough
Heisey, Walter J., and Sue, 226 N. W. 6th St., Richmond, Ind., 1917.
Neher, Minneva J., La Verne, Calif., care of W. H. Neher, 1924.
Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
Shock, Laura, 1916, Huntington, Ind.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Beahm, Wm. M., and Esther, 1924.
Bittinger, Desmond, and Irene Frantz, 1930.
Bosler, Dr. Howard A., and Edith, 1931.
Harper, Clara, 1926.
Helser, Albert D., 1922, and Lola, 1923.
Horn, Evelyn J., 1930.
Moyer, Edna Faye, 1931.
Robertson, Dr. Russell L., and Bertha C., 1927.
Royer, Harold A., and Gladys H., 1930.
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa
Rupel, Paul, and Naomi, 1929.
Burke, Dr. Homer L., and Marguerite, 1923.

Marama, via Damatura, Nigeria, West Africa
Heckman, Clarence C., and Lucile, 1924.
Schechter, Elnora, 1929.

On Furlough
Kulp, H. Stover, 1922, and Christina, R. 3, Pottstown, Pa., 1927.
Shisler, Sara, Vernfield, Pa., 1926.

INDIA

Ahwa, Dangs, Surat Dist., India
Garner, H. P., and Kathryn, 1916.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India
Glessner, Ruth Lucille, 1931.
Grisso, Lillian, 1917.
Lichty, D. J., 1902, and Anna, 1912.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.
Ziegler, Edward K., and Ilda, 1931.

Bulsar, Surat Dist., India
Blickenstaff, Lynn A., and Mary, 1920.
Blough, J. M., and Anna, 1903.
Bollinger, Amsey, and Florence M., 1930.
Fox, Dr. J. W., and Besse, 1929.
Shumaker, Ida C., 1910.
Wolf, L. Mae, 1922.
Ziegler, Emma K., 1930.

Dahanu Road, Thana Dist., India
Blickenstaff, Verna M., 1919.
Ebbert, Ella, 1917.
Messer, Hazel E., 1931.
Nickey, Dr. Barbara M., 1915.

Vada, Thana Dist., India
Brumbaugh, Anna B., 1919.
Swartz, Goldie E., 1916.
Shull, Chalmer, and Mary, 1919.

Palghar, Thana Dist., India
Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India
Miller, Arthur S. B., and Jennie, 1919

Vyara Surat, India
Brooks, Harlan J., and Ruth, 1924.
Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India
Stoner, Susan L., 1927.
Wagoner, Ellen, 1919.

Jalalpor, Surat District, India
Miller, Sadie J., 1903.

On Furlough
Cottrell, Dr. A. R., and Laura, 3435 Van Buren St., Chicago, Ill., 1913.
Ebey, Adam, and Alice, N. Manchester, Ind., 1900.
Long, I. S., and Effie, Bridgewater, Va., 1903.
Miller, Eliza B., 723 Denver St., Waterloo, Ia., 1900.
Metzger, Dr. Ida, 1328 Washtenaw Ave., Ann Arbor, Mich., 1925.
Mohler, Jennie, Leeton, Mo., 1916.
Mow, Anetta, 5821 Maryland Ave., Chicago, Ill., 1917.
Mow, Baxter M., and Anna B., 5821 Maryland Ave., Chicago, Ill., 1923.
Ziegler, Kathryn, Limerick, Pa., 1908.

FOR SALE: Farms and City Property. Write for information. No charges.
John Isenharger, North Manchester, Ind.

The Royal Road to Romance

By Richard Halliburton

The author toured the world, but in a way different from most people. He saw what others saw, but in a different way, and he saw much that others do not see. Often without money he managed to get along. You'll enjoy your trip around the world with this impetuous, reckless, laughing, dreaming adventurer. A most fascinating story. Formerly sold—and thousands of copies at that price—for $5.00. **Now in the One Dollar edition.** More than 400 pages.

HIGH SCHOOL STUDENTS
Do Read and Think

They are faced with searching situations. They are keen to see the right and do it. They seek guidance. Give them the best.

In high school they are faced with these three problems:

PROHIBITION, TOBACCO, DANCING

Here are three books that they will enjoy reading. Not a dull page in them—

DRY AMERICA, by Atticus Webb

Tells how we got Prohibition, why we got it, and why we must maintain it. Proves false the statement that high school students and others drink more than ever. Paper, **50c.**

TOBACCO TABOO, by Charles M. Fillmore

The book of the day on tobacco and its evils. Not a tirade but a sane presentation by an expert. Contains the truths every high school student should know. Cloth, **$1.50.**

MODERN DANCING AND CHURCH RECREATION

A calm consideration of a troublesome problem. Leads high school students to reason out the problem so that they see the right and practice it. Pamphlet, **40c.**

Not only high school **students,** but high school **teachers** and **parents** should know these books. **Money spent for them has proved a profitable investment for many a home.**

BAPTISMAL TROUSERS

Ministers will find our Baptismal Trousers entirely waterproof. Light rubber boots attached. Reach well under the arms.

No. 1 Grade, $22.50 No. 2 Grade, $18.50

State size of shoe worn. No other measurements needed.

Baptismal Sleeves

Made from black waterproof material, gum flexible cuffs prevent water from running up the arms. Per pair, **$4.00.** These trousers and sleeves are used by many pastors.

THE PASSING OF BESS BATES

naturally leads to her two books which have been read by many. These are—

The Life of D. L. Miller

author, traveler, lecturer, preacher and church leader. Of this book there are two editions. The **regular edition** sells for **$1.00;** the **special edition** for **60 cents.**

David's Children

is a story of college life, in which the chief characters are Uncle David who is the inspiration of a small and struggling Christian college, his nephew Philip, and June, a fair young neighbor girl. The story is well done and abounds in noble ideals. Price, **$1.25.**

You may, by using this as your order sheet, have both volumes as follows—

Brethren Publishing House, Elgin, Ill.

Enclosed find $2.00 / $1.65 for the two books by **Bess BATES** as announced in **Gospel Messenger.**

Name .....

Street .....

Town ..... State .....

8-29-31

James Whitcomb Riley and Edgar Guest
ARE ALWAYS APPRECIATED

Few modern **poets touch the human heart** as do **GUEST** and **RILEY.** There is something about their poems that goes **direct to the heart.** All ages delight to read these authors. Any one of their books will be appreciated.

In the **RILEY-CHRISTY SERIES** you have **CHRISTY'S** illustrations which add much to the poems. The border decorations in subdued colors are highly praised. Cloth bound.



Titles are—

When She Was About Sixteen
An Old Sweetheart of Mine
Out to Old Aunt Mary's
Home Again With Me
The Girl I Loved
Good Bye Jim
Riley Roses

Riley books may be had at 60c each.

In **EDGAR GUEST** you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. We offer you

Harbor Light of Home
Rhymes of Childhood
The Passing® Throng
Poems of Patriotism
When Day Is Done
The Light of Faith
The Path at Home
A Heap o' Livin'
Just Folks

These books make fine presents. Price each, $1.25

Order from Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., October 3, 1931 | No. 40



DEDICATION OF THE HENRY KURTZ MEMORIAL See Page 5

IN THIS NUMBER

Editorial—

Between Intelligence and Stedfastness (E. F.), ... 3
The Human Element in Business (H. A. B.), ... 3
Eld. Henry Kurtz—Pioneer Publisher (J. E. M.), ... 3
You Can Begin Now (E. F.), ... 4
Kingdom Gleanings, ...16
The Quiet Hour (R. H. M.), ...17

General Forum—

Softly, Softly Slept St. Stephen (Poem). Kathryn Wright, ... 5
Ministerial Memories.—No. 1. By H. C. Early, ... 5
The Kurtz Memorial, ... 6
Life and Work of Eld. Henry Kurtz. By T. S. Moherman, ... 6
The Henry Kurtz Memorial. By G. W. Kieffaber, ... 8
After Fifty Years. By Grant Mahan, ... 9
Men's Work. By R. E. Mohler, ...10
The Queen of the Seas. By Florence Wieand Noffsinger, ...11
"Fear God." By Cora Price Bowen, ...11
A Statement of Purpose and Doctrine, ...12

Missions—

The Training of Missionary Mary. By Eleanor Porter, ...13
News From the Field, ...15
Program Outline for Women's Missionary Society, ...15

Pastor and People—

Tenure of Pastoral Service, ...18
Indoctrinating Young Christians.—No. 24. By Galen B. Royer, ..18

Home and Family—

Autumn (Poem). By Bertram Day, ...19
Voices That Call.—No. 2. By Florence S. Studebaker, ...19

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

REMEMBER BETHANY BIBLICAL SEMINARY OCTOBER 11

Supporting Our Seminary

BY D. W. KURTZ

Experts tell us that people live by their feelings and sentiments, rather than by reason. But reason should create and control the sentiments. "Come, let us reason together."

We have sentiments that make it natural to support the cause of missions; and yet it took nearly a generation to create this sentiment. We always have had the sentiments to give to unfortunates who were suffering from famines, earthquakes, and floods. This is because our individualistic philosophy made it easy to picture the concrete individuals hungry and naked. Charity for such folks was taught in infancy and it was easy to respond. We have the sentiment to support the pastor whom we see, and whose family is with us; but it is harder to support any cause which seems removed, and somewhat intangible.

I knew one of the greatest saints of the church. She never turned down the beggar at her door, for the concrete example of need was sufficient to call forth her charity. She had the sentiment of charity developed to the highest extent. But petitions to endow a college had no sentiments at all, it was new, far removed, and the appeal left her cold. Only the concrete individual who was to be benefited touched her sentiments.

Our Theological Seminary is the latest gift to the church, with its blessings, its opportunities, and its responsibilities. A generation ago men of vision saw that the time was coming when the church needed trained men in the mission field, in the pulpit, and in the field of religious education. These pioneers, with others of vision, built for the church a splendid Seminary. The day has come when all their insight has proved true. How could the church hope to meet the needs of this day without the Seminary?

For many years the General Education Board favored one Seminary instead of ten. It is far more economical to have one efficient Seminary than for each college to support a half-dozen teachers for a few students. This vision has proved wise; and how splendidly did all the colleges cooperate in the plan. We can congratulate ourselves that we builded better than we knew. We have one Seminary for the whole church which can easily be supported, and made efficient for our needs. All the college territories are represented on the Board of Trustees, and these shape the policy of the Seminary.

All we need is the sentiment, the feeling, the interest and the loyalty, that will support the institution. It is not enough that the Bethany Budget is in the general Conference Budget; it must be raised. "Bethany Day" is a wise plan, to raise this part of the budget completely, and start the Seminary on her way rejoicing. Bethany Day gives each church a chance to learn more about the Seminary, and to express a direct interest in the institution.

All our sentiments for missions, and trained pastors, and trained Sunday-school workers, should be united with the sentiment for the Seminary which makes these other values possible. The Cause is one, and no part of the work can succeed unless the Seminary is supported. Let us make Bethany Day a big day, and create all the sentiments of interest and loyalty which we have for other phases of our church program.

Long Beach, Calif.

A Word of Appreciation and Testimony

BY TOBIAS HENRY

The best thing about the training given at Bethany is that it is thoroughly practical. The student-minister, anxious to get into pastoral service, naturally raises a lot of questions and is inclined to be critical of his school. "What good is all this going to do me?" repeatedly comes to mind. The answer is given when one gets on the field. Again and again I have been surprised to note how something I learned at Bethany fit into a specific situation with which I had to deal.

And the fine thing about this is that each year one finds his training proving even more helpful than it was the year before. As this is being written I am beginning my fourth year of pastoral work since being at Bethany. In planning the year's work I find myself constantly going back to things learned there—and this in a larger measure than in any year previous. Bethany gives a young minister a helpful foundation on which to build.

Upon graduation from college I seriously considered entering immediately into pastoral work. I can see now that it would have been a serious mistake. Had I done so, there are many tools which I now have, that I would have had to get along without. Bethany adds to a man's equipment.

Another opportunity which is offered to those who attend Bethany is the privilege of getting acquainted with our church. Bethany is a center. To it comes every year many of our leaders from coast to coast. Missionaries make it their home while on furlough, or pay it an extended visit. Students come there from all parts of the Brotherhood, and go out from there to all the various fields of service. As a result, after having been at Bethany a few years, one knows personally a majority of the present leaders and the future leaders of our church. As I go about my duties here in this parish, it helps me to think of personal friends engaged in similar work throughout the Brotherhood.

The spirit of Bethany is that of service. She has but one aim, that of advancing the kingdom by promoting a better trained leadership in the Church of the Brethren. This is not a self-centered aim. It centers in others, in the church and in the kingdom. Bethany will be enabled to render service to our church to the degree that the church gives her adequate support.

Johnstown, Pa.

Bethany Biblical Seminary, 3435 Van Buren St., Chicago, Ill.

Dear Brethren:

Enclosed find .....Dollars as an offering for the support of BETHANY BIBLICAL SEMINARY.

Please credit .....Congregation

Located in .....State District

Name of sender.....

Street address or R. F. D.....

Postoffice..... State.....

(If this is the offering of an individual, or of a group or organization within the congregation, give the name here .....)

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., October 3, 1931 No. 40

EDITORIAL

Between Intelligence and Stedfastness

"In your knowledge self-control, and in your self-control patience." So Peter has it in the sixth verse of his second letter, according to the version of 1901. Moffatt prefers the word intelligence to knowledge, and stedfastness to patience. This last choice is sanctioned also by the margin of the first-named version.

Take it as you will, you can not get away from the strong emphasis which Peter put on self-control. No doubt he remembered how impulsive he had once been himself. He knew by personal experience the need and value of this virtue.

The trend of the times is strong the other way. It is not a wholesome trend. It does not help in building character. The ability to answer the call of the flesh with a firm and decisive no is much better for this purpose than the easy surrender which is so much in fashion now. If our civilization is determined to go back to the social standards of three thousand years ago, that determination must be challenged with the "Thou shalt not" which thundered from Sinai more than three thousand years ago. If we have to go back to the Decalog again before we can go forward with the Sermon on the Mount, well, we shall have to do it. True progress will come in no other way.

"Furnish your faith with resolution, resolution with intelligence, intelligence with *self-control, self-control* with stedfastness, stedfastness with piety, piety with brotherliness, brotherliness with Christian love."

We can side-step that program if we will but the end of that course is chaos. E. F.

The Human Element in Business

THE chief glories of American business are its bigness, its efficiency and its profits. Or so it seems, until something happens to prove that the human element is more basic still.

A case in point is the defalcations of Walter E. Wolf from one of America's largest—The Continental-Illinois Bank and Trust Company. The total sum involved is $3,666,929.06, which is not bad for a one man job.

When the chairman of the board received the press, adjusted his glasses, and read from a type written statement it came out that the weak factor in big business is the human element. Said he: "Our system of audit and control is one of the most complete, standard and approved systems in vogue in the banking business. Necessarily every system depends for its execution on individuals. . . . And this is an instance of the breakdown of the human element in such a system."

And so it is in every system and all of life. Nothing is any stronger than the weakest link—the human element. Which also indicates the place for reformers to begin. H. A. B.

Eld. Henry Kurtz—Pioneer Publisher

(A partial digest of a forty-minute address delivered at the unveiling of the Kurtz Memorial Tablet.)

ALWAYS Sower and Kurtz will be outstanding names to those who think of the publication interests of the Church of the Brethren. To Christopher Sower and Henry Kurtz we owe a debt of gratitude we will never be able to repay. On this occasion we are to pay honor to the memory of Eld. Henry Kurtz who in this community set up his printing shop, in this church preached his last sermon, and whose remains now lie under the shadows of this church.

Eld. Kurtz made three attempts before he succeeded in establishing his paper. The attempts of 1833 and 1836 did not succeed. But in 1851 he made his third attempt and put it across.

It was with fear and trembling that he made this venture. Some were indifferent, some were opposed, and Conference had not yet warmed up to the subject of a church paper. It was a great relief when finally Conference did decide that the publication of a church

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

paper was a private enterprise with which the Brotherhood at large would not interfere. With the promise of 300 subscribers—fifty of whom had already paid—Bro. Kurtz in April, 1851, put out Volume I, Number 1 of the *Monthly Gospel-Visitor*.

Under such conditions very few of us would venture on a new publication today. But Bro. Kurtz saw the need of a church paper. He believed he was right in advocating it. He had the ability, financial, educational, and spiritual, to edit and publish his magazine. And he had four husky boys in the home and on the farm who could help both with the farm work and in his print shop.

This new paper was religious through and through, devoted to the Bible as the Word of God and committed to the church, her teachings and practices. In fact it was in the view of the proprietor and editor a missionary enterprise, to which he was ready to devote his life.

There is in the Brethren Publishing House a complete file of this *Gospel-Visitor* and it is worth one's time to go through and note its contents. There were doctrinal discussions, news from churches, family circle, space devoted to young people, and stories and letters of former times. The columns abounded in human interest material which was probably one reason why the editor succeeded.

There were discouragements, many of them. The circulation was small. Some subscribers complained that they did not receive the paper regularly. Letters with money which were sent to the publisher at times never reached their destination. Mail in those days was slower and more uncertain than it is today. Naturally subscribers complained and it required not a little grace on the part of the editor to make complete satisfaction on all occasions. Times were hard and some could not pay and others did not. Bro. Kurtz announced that because of the depression he would take no offense if any discontinued their paper for the present. He told ministers that they could make their own terms for he was more eager to reach them than he was to secure their money. To him his paper was a missionary magazine, and not a means of making profit.

While editor and publisher, Bro. Kurtz discovered two of the future editors of the church. Both of these came to him as young men. One was James Quinter and the other Henry Holsinger. No one will ever know just to what extent he influenced their lives and to what extent they shaped his policies. Both of them became great editors.

As a pioneer in the publishing business Bro. Kurtz blazed the way for future generations to follow. When you think of our various weekly, monthly and quarterly publications, the books and pamphlets put out by the Brethren Publishing House, as well as the large business it conducts, you do well to remember that Eld. Henry Kurtz by establishing his printing press in the loft of the spring house near Poland, Ohio, set in motion forces that have made possible what we enjoy today. He well knew the power of the press and he used it for the glory of God. In order that he might reach all classes of readers he published not only a regular English edition but a smaller German one, even though he had to do it at a loss.

Bro. Kurtz was well educated, an able minister, a good business man and an editor of no mean ability. He never sought his own glory. Meek and humble in spirit he kept his own name in the background as far as possible. He knew that the church would grow wherever the church paper goes. And for that reason he strove to reach just as many homes as possible. Being a pioneer in the publishing business he experienced all that loneliness which must come to the pioneer. But he also experienced that joy of blazing a trail which only a pioneer can appreciate. In venturing upon this new enterprise Bro. Kurtz had to make and find his readers. The church was scattered and there was little communication between distant sections. The *Gospel-Visitor* became the medium through which these scattered congregations could speak to each other, could learn from one another and so could grow into one united body.

Northeastern Ohio has done a commendable deed in removing the remains of Brother and Sister Kurtz from a neglected cemetery yonder and placing them here on the hillside by the church and congregation which he served and loved so well for many years. The marker which you have erected will prove an inspiration to many as they read it and then go away to learn of his sacrificial work. J. E. M.

You Can Begin Now

The World's Alliance of the Young Men's Christian Associations has issued "a call to prayer for a world in need." The week of November eight to fourteen has been designated as the world's week of prayer. The seven needs suggested as the subjects for prayer on the successive days of that week are Faith in the Living God, A New Understanding of the Purposes of Life, A Disciplined Life, A Christian Spirit in Economic Relations, Peace, A United Church, A Spirit of Hope.

They are all real needs. It will be well to pray for them whether you are young or old, whether you are a man or a woman, and you need not wait until November. But how are you going to manage your praying? Take that third topic, A Disciplined Life. Will you pray for it and then go right on giving free rein to every impulse that arises within you? Or will you try a little discipline on yourself? It would make a difference, don't you think? E. F.

GENERAL FORUM

Softly, Softly Slept St. Stephen

BY KATHRYN WRIGHT

St. Stephen slept a holy sleep the night that he was slain,
With stones beside his pulseless hand, which bore a bloody stain;
And though he knew not now the world, nor ever would again—
Yet softly, softly slept St. Stephen!

The wind went through the guardian trees to whisper requiem;
The nightly stars looked down on him, who looked not back at them;
A slender weed close by his head swayed over on its stem—
But radiant-haloed slept St. Stephen!

Prone on their couches through the night his slayers lay and tossed:
"His face! His eyes! What did he know that we have missed or lost?
Oh, who were we to cut him down, a flower in the frost?"—
But softly, softly slept St. Stephen!

North Manchester, Ind.

Ministerial Memories

BY H. C. EARLY

1. Introductory—Going to Church—Keeping the Preachers Saturday Night

I HAVE had intimate knowledge of our preachers and their preaching for the last half a century and the keenest interest in the work of the ministry for a good many years longer. In fact, I do not recall the day when I did not have the greatest interest in preachers and preaching. It began with my early childhood. And I still have the same interest. I thought that preaching was the greatest work in the world and that preachers were the greatest men in the world. I still think the same thing. And my experience in the ministry for nearly fifty-one years confirms my boyish thoughts—to me at least.

I grew up to the age of ten in a community almost wholly Presbyterian. Here I mingled with the children of these good people and attended the Presbyterian Sunday-school, for father always believed that children should be in Sunday-school. I wish I had space and it were pertinent to my subject to tell you about the Sunday-school of that early day and the Puritanic ideas of the good old blue-stocking Presbyterians of fifty and a hundred years ago. They, too, have changed.

When I was ten years old father moved into a Brethren community, and I have lived in Brethren communities ever since. There were two Brethren families, only the two, in the community where I spent the first ten years of my life. We attended Brethren meetings during these years, of course, for father and mother were staunch, devoted members of the church. They were probably considered as Brethren dyed-in-the-wool. But the mother church of the congregation in which we lived was about ten miles away, and this distance was covered on horseback, mother riding on a side-saddle, clothed in a long riding skirt reaching to the horse's knees, with the baby on her lap and the oldest child—myself—riding behind her on the same horse, and father riding another horse with a child in front of him and another behind him—six in all on two horses. This was going to church because we wanted to go. Going to church then meant something. Automobiles with soft springs and luxurious cushions were not dreamed of then. The magnificent automobile of today was purchased by the privations of that early day. But who pauses a moment in the midst of the hot rush of modern life to remember with gratitude the hardships and privations of our fathers?

The Brethren preached in a schoolhouse near our home once in every four or eight weeks during my early years. When these occasions came we expected the preachers over night, and we were seldom disappointed. Usually two came. They traveled on horseback almost altogether in those days, having their saddles covered with a sheep skin or bear skin, tanned with the wool and hair, either of which added much to the comfort of long horseback rides. To us boys a ride on the strange horses and in the big saddles to the watering place and barn was only a little less interesting than the preachers themselves.

Saturday evening before preaching the next morning at White Hall schoolhouse was a great day at our old home. While mother baked the bread, the pies, the cake, and so on, I watched the road to see these godly men ride in. They always came in good time, and occasionally father and they would take a glance at the crops before supper and settling for the evening conversations and fellowship. While the interest in the crops had a place, it was a very small place compared with the interest in the things of the Spirit.

The interesting time came after supper. Great conversations followed. It was all about the Scriptures and Christian doctrines. Other things had small place. Perhaps it would be better to say, great discussions followed. These discussions always grew in interest and frequently became quite spirited and would run into late hours. It was hard to break off, even for sleep, the interest was so great. Then, too, it was in the day of religious debate when many of the churches were either "feeling their way" or felt very certain of their position, and would have been very glad to help others into the same security. It often developed that the talkers were pretty far apart in view, and a common conclusion was not always reached, but the discussions were al-

ways in fine spirit. They were the kind of discussions which foster brotherly love and bring men closer together on the most vital things of life.

These after-supper discussions were great occasions for a youngster whose interest in preaching and preachers and affairs was already on fire. I occupied a little armed chair in the chimney corner by the big open fireplace which blazed and crackled as the hours rushed by. Occasionally mother sent me to bed before the discussions closed, and nothing was ever more painful to me. I was engaged in a man's job and I should not have been disturbed. I was sizing up these preachers and weighing their arguments. I was sitting in judgment in weighing men and their position. And as I sat there viewing these men in wonder and admiration, measuring them in the light of a boy's understanding, I would say to myself almost loud enough to be heard, Surely these are great men—the greatest of men—greatest in understanding, wisdom, piety. They are the chosen and anointed of God. They thrilled every fiber of my soul. I believed there were none greater and better, and I still believe the same thing of the real preacher. These chimney corner observations and judgments are among the most interesting and inspiring experiences of my life.

Dayton, Va.

The Kurtz Memorial

On Sunday, Aug. 23, Northeastern Ohio assembled at the Zion Hill church near Columbiana, Ohio, to dedicate a marker in memory of Eld. Henry Kurtz who re-established the printing business in the Church of the Brethren in 1851. The Ministerial Association of Northeastern Ohio, together with the District, has had this in mind for some time.

The day was most beautiful. The people came from far and near. The atmosphere was one of spiritual appreciation. There were both forenoon and afternoon sessions, with a bountiful luncheon at the noon hour. The Brethren Publishing House was represented by Brethren J. E. Miller and Wm. Beery.

The program of the day recalled some of the richest memories of the Brotherhood. It was fitting that some of the older ministers of the District, those in closer touch with the time of Bro. Kurtz, furnish first hand reminiscences. Elders W. L. Desenberg, A. W. Harrold and J. F. Kahler uncovered many interesting footprints made in the second and third quarters of the nineteenth century. Eld. Columbus Workman who could not attend sent his message of love and appreciation. Bro. John Basinger of Canfield, Ohio, had charge of the music of the day. West Nimishillen church, through the Himes sisters, furnished two duets; and the Reading church, through her mixed chorus of singers, furnished a pleasing and appropriate melody. Grandchildren of Eld. Kurtz presented an inside viewing of their grandparent's home, just as it was when they in their childhood days went to visit the dearest old home they ever knew. Bro. J. E. Miller, in his very interesting way, showed the fine spirit of Bro. Kurtz in a review of a number of copies of the *Gospel Visitor*, the paper printed in the spring house loft, on a hand press, near Poland, Ohio. Sister Irene Kurtz Summers, a granddaughter of Bro. Kurtz, with Bro. Wm. Beery sang two pleasing melodies, well suited to envision a useful life. The writer gave a brief history of the life and work of Eld. Kurtz.

The concluding touches of the day were the unveiling of the tablet by two little girls, Helen and Joan Good of the fifth Kurtz generation; and the dedicatory rites by Bro. G. W. Kieffaber, chairman of the committee. Thus a fitting tribute was furnished by Northeastern Ohio and the Brethren Publishing House for one who served so well his day and age.

Special mention is due to the Zion Hill church, host on this occasion in a way to make everyone feel at home and happy. They furnished everything but the visiting people, singers, speakers and bronze tablet.

Ashland, Ohio. T. S. Moherman.

Life and Work of Eld. Henry Kurtz

BY T. S. MOHERMAN

"Earth to earth, dust to dust, ashes to ashes."

"The Lord giveth, the Lord taketh away; blessed be the name of the Lord."

"Man is not born to die, but to live."

THE occasion which has brought us together is unique in the annals of the Church of the Brethren. Nothing like it has ever solicited such an interest from individuals, a church District, or the entire Brotherhood. Just fourscore years ago the lamp of faith of the Church of the Brethren appeared with a new beacon to blaze the way into the then unknown future. The local setting for this new illumination in religious learning through the press in the Church of the Brethren was the upper room of a spring house in a lovely dale, but a few steps from the threshold and open fireplace where family musing, meditations, reading the Bible and prayers were parts of each day. Here we see a real light, well suited to blaze the way of faith for succeeding generations. Its growth may be likened to a grain of mustard. Bro. Kurtz was a real pioneer in undertaking the publishing of a paper, for there were no others seeking the counsels of Annual Conference to launch such an enterprise.

This memorial occasion is not meant as worship of a man, but as an appreciation of the ideas our brother put across in a most Christlike way.

Eld. Henry Kurtz was born in Germany in 1796, almost a score of years after the American Revolution, when the Christopher Sower publishing plant at Germantown, Pa., was destroyed. He came to America at the age of twenty-one. His education placed him in the higher altitudes of classical and practical learning. It is said that he had an easy command of the German, Hebrew, Greek, Latin and English languages. He became a scholar of tested experience, which he ever held in humble subordination to the "thus saith the Lord." His special training was for the Lutheran ministry. After this ordination he accepted a pastorate in Pitts-

burgh, Pa. Here he served for a period of six years. Becoming dissatisfied with the creed of this church on infant baptism, he vacated his charge under the most trying protests from his fellow churchmen and moved to Stark County, Ohio. Here he met up with Eld. George Hoke. With Bro. Hoke he made a thorough restudy of the Holy Book. This soon led to a new commencement in things spiritual. Henry Kurtz became Bro. Kurtz through the ordinance of Christian baptism, and the laying on of hands, with prayer for the gift of the Holy Spirit. This was the real beginning of the Kurtz influence in the Church of the Brethren. This event stands out as an unquestioned religious classic when viewed in the light of giving faithful attendance to the spiritual needs of the soul. Here we see a teacher versed in the "thus saith the Lord" in faith and practice, and on the other hand a minister of the gospel, educated in the learning of his day, but not satisfied with anything less than the "thus saith the Lord" in faith and practice. This kind of attitude is what makes a church look "like a city set upon a hill."

In 1841 he was called to the ministry, and in 1842 he was placed in charge of the Mill Creek church, Mahoning County, Ohio. His devotion to the call of God and newly appointed charge is seen in his making the trip of about forty miles on horseback once a month till the spring of 1842 when ten souls were added to the church, at which time he moved into the congregation.

In 1844 our brother was ordained to the full ministry. This rapid advance from new birth into the kingdom to a full man in the work of the Master represents a growth in confidence but few have ever attained. It is this quality of mind and heart in things spiritual that we wish to read into the dedication of this memorial.

From 1840 to 1851 may be termed the formative period to the revival of printing in the Church of the Brethren. Bro. Henry Kurtz was the man of the hour. Though only a few years old in the church he began pioneering for the biggest thing that has ever come into the life of the Brotherhood. At that time the church was strictly rural, enjoying the happiness and plenty that tend to make a people satisfied. Schools of the brethren were not yet in the visions of youth, nor the dreams of the old. Slavery was the dominant political issue, with war clouds already on the horizon. The Bible was being driven from the public schools by the non-Christian, skeptic, atheist and Catholic. The Church of the Brethren was yet in the home mission stage of the "Go ye" proclamation of the Master. Last but not least, was the problem this youthful brother faced in gaining the confidence of the Brotherhood.

To dispel fear and build confidence called for a real man of God; with humble courage Bro. Kurtz surveyed the field, making the confidence of the church the first objective. He circulated among the churches preaching the unsearchable riches of the Master. He attended the Annual Meetings, taking an active part in the deliberations. Not till 1850 did he counsel with the elders assembled relative to printing a religious paper for wholesome reading in Brethren homes. This was a weighty question in view of the established order of the church. For that which may prove to be a good, may also prove to be the source of irreparable evil. This devout body of counsellors advised him to defer the matter another year. Bro. Kurtz took the disappointment with humble patience.

The year soon rolled by and in 1851 the elders advised that he might make a try out of one year, but if any one found anything printed in his paper that was not consistent with the teachings of the Master, and the usages of the church, he was to file his complaint at the next Conference. Some complaints were offered, but since the paper was a private enterprise the elders did not interfere. This proved to be the end of opposition. The success of Bro. Kurtz at this point may be ranked as one of the great achievements in the history of the church. It was wrought in the Christlike spirit of humble patience and perseverance. It is this quality of spirit also that we wish to memorialize in this dedication.

It is to the log spring house near Poland, Ohio, a short distance from this memorial tablet, that we find this pioneer assembled the necessary material for the printing business. In this upper room Bro. Kurtz was the editor, composer, typesetter, pressman, mechanic, mailing clerk, business manager, bookkeeper and treasurer. Today it takes specialists in each one of these lines to do the thing right. Yet Bro. Kurtz was expert enough throughout the shop, that the project proved to be a growing concern from the beginning.

April 1, 1851, or eighty years ago, the first issue of the *Gospel Visitor* came off the press. It was a paper devoted to the exhibition of gospel principles and gospel practices in their primitive purity and simplicity, in order to promote Christian union, brotherly love, and universal charity. Though the paper became the subject of discussion at the 1852 and 1853 Conferences, opposition rapidly melted away, for it was seen that the gospel of Jesus Christ had an able advocate in this voice in the wilderness.

The paper was first issued monthly. But its patrons soon clamored for weekly issues. For five years Bro. Kurtz with the help of a couple of his boys carried the whole responsibility of the shop. It grew beyond expectations. In 1856 he called Bro. James Quinter to his assistance. He assigned him to the editorial department. In this the bigness of Bro. Kurtz is again seen. In 1857, six years after the first number came off the press, the spring house loft became inadequate. The plant was moved to Columbiana, Ohio, still within the bounds of the Mahoning church. By this time the *Gospel Visitor* was becoming a household name throughout

the Brotherhood. In 1864 due to the infirmities of age Bro. Kurtz retired. His son Jacob Kurtz and Bro. Quinter continued the publication. In his retirement he resumed the rôle of general church work till the time of his death in 1874. He came to his last appointment on his faithful saddle horse, preached with persuasive tenderness, and the next day the angels carried him to the bosom of the eternal Father. The span of Bro. Kurtz's years in the church is measured by what he accomplished. Besides starting the church to think in terms of the press, he attained the rank of unquestioned leadership and counsellor in the various activities of the Brotherhood. His spirit has passed through the eternal portals to dwell with the Lord forever. His ashes lie beneath the sod. The bronze mounted boulder carries the inscription which marks his years and outstanding achievements. But his voice is still heard in the currents of human life, and in the church he loved and served to the end.

Since the mighty oak grows from the tiny acorn, it must be remembered that the acorn is of no less importance than the oak. We conclude then by saying that which was visioned in the mind and heart of Eld. Henry Kurtz in the revival of printing in the Church of the Brethren is of no less importance than that which has grown out of it in the way of church publications.

Northeastern Ohio is now the proud host to this memorial of achievements, destined to become world-wide in their influence for good.

The local church, Zion Hill, successor to the original Mahoning congregation, is the trusted custodian of its care and keep. Through the years the ever grateful Brotherhood shall pass this way in thoughts of appreciation, to the memory of this pioneer of the revival of printing in the Church of the Brethren.

Ashland, Ohio.

The Henry Kurtz Memorial

BY G. W. KIEFFABER

After the transfer of the bodies of Eld. Henry Kurtz and wife in September, 1930, from the abandoned cemetery near the site of the old spring house where first the *Gospel Visitor* was printed (about a mile north of the Bethel house—formerly known as the Mahoning church), to the cemetery adjoining the Zion Hill house, definite plans began to be formulated to go forward with the completion of what the marker should be, also arrangements for a memorial service were made. The Zion Hill church by council action had arranged for the removal of the bodies and had carried out this decision.

From that date forward the congregation offered the closest coöperation with the memorial committee which had been appointed by the District Conference of Northeastern Ohio. Through the leadership of Elders G. S. Strausbaugh, A. W. Harrold, and others, the congregation was the instrument in the securing and placement of the boulder, later surfacing it and setting it in concrete.

The bronze tablet, 18 by 24 inches, was then mounted and leaded into the facing. This is, in part, the physical preparation necessary in connection with the memorial.



The memorial service was held on Sunday, Aug. 23, with an interested church body attending, estimated at five hundred. This is the marker that was dedicated.

At the conclusion of the program, as outlined in another article, two little girls unveiled the memorial, which was duly dedicated. Following is the

Dedicatory Message

Throughout the length and breadth of our own beloved United States, and in European and foreign lands, are placed memorials. These call the attention of the passer-by or visitor of the present generation to some accident, to some deed, to some life fraught with a message that has affected community life so strikingly that some one has seen fit to commemorate it by the placement of a marker, or some other fitting memorial or shrine.

Today, not only the later passer-by—once called the traveler but now called the tourist—pauses to learn the message; but guide books descriptive of railways and highways are careful to describe the memorials along

well known routes and urge the reader to visit them.

Many and varied are the footprints left by those who have gone before. Some one has said: "Napoleon trod the continent of Europe on human skulls; Abraham can be traced by the altars he built; Jesus Christ can be traced by the homes he blessed."

Some of our footprints and deeds, even some of our memorials mark incidents it might be well to forget; but there are many which are an inspiration to all who behold them—the old homestead where you were born, the church where you first attended Sunday-school, the stream where you were baptized. These are sacred spots, and each has its special message to you. But some deeds and some lives are such that their influence goes forward with the years reaching generations then unborn.

Nearly two and one-fourth centuries ago on the far-away banks of the Eder River, near Schwarzenau, Germany, a small group of eight people assembled in the early dawn. Then they went down into the stream and were there buried in baptism in a renewed covenant, taking the New Testament as their only guide and counsel. With this covenant there was born the Church of the Brethren.

Political and religious conditions soon caused them to emigrate to the American colonies. Here under the benediction of the Great Jehovah they were fostered and grew, spreading from eastern Pennsylvania to other colonies.

Their first means of propagation was largely by tradition and the spoken message. Then Eld. Christopher Sower, a pioneer in printing in the colonies, accomplished the monumental task of his life by printing the first Bible in a European tongue ever published in America. This Bible was published in Germantown, Pa., in the year 1743. It was a book seven and one-half by ten inches and contained 1,248 pages.

Christopher Sower's work of editing and printing continued and grew till the Revolutionary War, when all of his work was suppressed, and even his equipment confiscated and destroyed. Thus, the early movement in the church to teach by the written message, the press, was stamped out and retarded for three-quarters of a century.

It remained for the pioneer—Henry Kurtz—whom we today memorialize, to be the successor to revive interest in the written message. He founded the church paper which has become one of the means of promoting the Church of the Brethren. Near this site, in the loft of the old spring house which has become historical among us, he began the editing and printing of the *Gospel Visitor* in 1851.

How well he succeeded is attested by the fact that today the church numbers a body of approximately 140,000 believers and finds its communicants throughout the United States and Canada, in Denmark, Sweden, India, China and Africa.

It is therefore our privilege, and by the authority of the District Conference of the Church of the Brethren in Northeastern Ohio, we now dedicate to Eld. Henry Kurtz this memorial, the bronze tablet of which bears the inscription:

ELDER HENRY KURTZ
1797 - 1874
PIONEER OF MODERN PRINTING
in the
CHURCH OF THE BRETHREN

FOUNDED THE GOSPEL VISITOR
NEAR THIS SITE
1851

ANNA KATHERINE HIS WIFE
1801 - 1884

In the trust that this marker may be an inspiration to all who shall visit it, pointing them to a larger and fuller service to our divine Master, we dedicate this memorial. May it help to speed the day when we shall cease to spend money for armaments and battleships and other means for destroying human life, and in their stead create within our lives the spirit of love, kindness, helpfulness, and goodwill—whose end is peace.

Fourscore of years have passed away,
Since first his message found its way
By printed page to distant homes
Where God and Jesus have their thrones.

The message grew; the seed was sown;
Glad hearts were led to Jesus' throne;
And other generations came
Who rose to praise the Savior's name.

The years have passed, and thousands now
O'er land and ocean steer their prow
The gospel message to proclaim
And bear abroad the Jesus name.

He left a path for us to tread;
We follow now where he has led;
The gospel bear to all we greet,
Till we shall join at Jesus' feet.

Akron, Ohio.

After Fifty Years

BY GRANT MAHAN

"My days are swifter than a weaver's shuttle."

It seems but a little while, such a very little while ago that I stepped from the train at Mt. Morris, Ill., and asked where I could find Bro. M. M. Eshelman. Yet that was Aug. 24, 1881, and this is Aug. 24, 1931.

It was in 1873 that Eld. J. S. Flory, formerly of Virginia, then of Colorado, and later of California, corresponded with my parents, and it was through his influence that we went to Colorado in the spring of 1874.

Bro. Flory was often at our house. As I grew older he took notice that I was fond of books, and so he wrote and had a catalogue of Mt. Morris College sent to me. A few months later I was on the ground ready for study.

I found Bro. Eshelman and gave him Bro. Flory's letter of introduction, and he took me over to see Bro. D. L. Miller. How little I realized then the influence Bro. Miller was to have over my life! As long as I live I shall thank God for the chain of circumstances that led me to Mt. Morris at the time and placed me under the influence of the men whom I met there.

I was a week too early for school, and "Old Sandstone" had but few inhabitants. One of the first persons I met there was Bro. Mahlon P. Lichty. The books secured from Bro. Cassel were there, and Bro. Lichty was trying to arrange them in some kind of order. So I spent much time with him and carried many of the books for him. It was a pleasant time and he was such cheerful company. Just a few days ago I read his obituary in the MESSENGER. I always found him kind and helpful. He lived to a ripe old age. I do not know how I should have put in those empty days if he had not been there to help.

Bro. George K. Miller was another good friend in those first days, and he was much nearer my own age. We enjoyed many an early morning ride together, even though it was a part of his work.

And then the students and the teachers came. What a change it was from a mining camp to a school.

It has always seemed to me that the professors at that time were an unusual body for so small a school. There were not many of them, but they were able men. Bro. Miller was at the head as manager; and all of us know the kind of a man he was and the influence he exerted over those with whom he had anything to do.

Bro. S. Z. Sharp was the oldest of the regular professors, and he ever took a warm interest in the students. Often he came to my room when I was studying in the evening to give me a word of encouragement. And just recently he too passed on to the other shore. Not a great while before his death he wrote me, and at the close of his letter he said he was writing without a typewriter and without glasses to show me what a man past ninety-five could do. His photograph sent at the same time is one of my treasures.

I think I took more of my work under Prof. J. W. Jenks than under any other professor. And he was such a thorough teacher. Once he and I were discussing my grades, when he told me he wanted me to do better work. That took me back, for in that particular class I happened to be leading, and so I asked him whether my work was not good. He said that it was, but that I could do better. The idea was a new one to me. To be ahead was not enough if one could do better than he was doing. I was comparing myself with others, which St. Paul says is not wise. Professor Jenks made his mark. I am thankful that I came under his influence and learned thoroughness so early. He too passed on to the other world a little more than two years ago.

Then there was Prof. Fernando Sanford, another thorough teacher. He and Mrs. Sanford were always kind and helpful. Professor Sanford went to Leland Stanford, Junior, University when it was opened, reached the age limit several years ago and has been on the retired list. But a recent letter from him told me some of the things he is doing, for he is not one who quits just because the age limit has been reached. I am thankful that I can still count them among my friends.

Then there was Prof. A. W. Burnett. I had work under him at Mt. Morris, and afterwards at Ann Ar-

Men's Work

BY R. E. MOHLER

Program and Service Suggestions for October

(Church Promotion Month)

The Men at Church

Have all the men and boys of the church attend an evening service in a body. Use this as a means of reaching those who do not attend regularly. If you have a quartet or a men's chorus this will be an excellent time for them to sing.

Community Survey

Organize the men and have them conduct a Community Survey. This will be a good means of getting them into the homes of non-church people. This survey should provide the pastor and other church and Sunday-school workers with much valuable information. Your pastor will provide you with information as to what is desired in this survey.

Family Day at Church

All families sitting together at a morning church service. Make the whole day a day in which the family is supreme. Religion loses much of its joy when it ceases to attract the interests of the entire family.

Men's Meeting for the Month—Annual Meeting

If you do not already have forms A. B. C. and D. you should send for them before planning this meeting. They are free and can be had for the asking. Write R. E. Mohler, Executive Secretary Men's Work, 22 S. State Street, Elgin, Ill.

Elect your officers for the year. Appoint your Service Committees (See form B.). Discuss special needs of your church and of your community. Make general plans for the year. If your president is not ready to announce the members of his special committees, such as Program, Social, etc., he should be ready with same to be read at church the following Sunday.

The first job for your new Secretary is to write the Executive Secretary at Elgin, telling of your organization for the year and send in the names of your officers. The Elgin office has materials and help for you, but we must know who you are before we can reach you.

Elgin, Ill.

bor, Mich. He is still living, having retired from business.

Prof. L. P. Cravens was a thorough teacher of mathematics. It is many years since any news came to me from him, and whether he is still to be counted among the living is more than is known to me.

These were the only ones under whom I took any considerable amount of work while at Mount Morris. And I never met a more thorough, more kindly and more helpful body of teachers than they were.

There were others whom I learned to know and love in those early days. Among them was Bro. M. S. Newcomer, the real founder of Mt. Morris College as a Brethren school. Then there were the Prices—Eld. D. E. Price, Uncle Sam Price. He was not excelled by any in true Christian kindliness. And there was John Price at whose home I spent pleasant times. Eld. E. Newcomer was another of the good men of those days. He died a few years ago, being not far short of a hundred years at the time of his death.

I wish there were time and space to write of the many others whom I learned to know in and around Mt. Morris in those days, and in the MESSENGER office later when I went to work there. My debt to all of them is great. There were brethren J. H. Moore, Joseph Amick, L. A. Plate, S. M. Eshelman, J. G. Royer, Galen B. Royer, E. S. Young, and others. Most of them have fallen asleep, but some few remain to this present day. I am glad to have known them and to have been so intimately associated with some of them, for their influence was all good.

Homestead, Fla.

The Queen of the Seas

BY FLORENCE WIEAND NOFFSINGER

(It is the purpose of the author during her year abroad to portray our European neighbors in a way that will create a better understanding and sympathy.)

THE largest ship afloat, an English vessel, the Majestic, is a human creation of wonder. If man's genius can construct such marvels, surely no limit need be placed upon omnipotent power. With a width of 101 feet, a length of 995 feet, a displacement of 57,000 tons, a capacity sufficient to carry 3,500 passengers and 1,500 crew, with huge engines, burning $8,000 worth of oil, numerous large dining rooms and lounges, etc., one may travel in comparative comfort, calm serenity and confidence on the great deep.

The crew, consisting of Englishmen, born and raised with a different national background from our own, we find to be perhaps even more courteous and helpful than those workmen on the United States lines. At times they must needs look on in wonder at our American travelers, many of whom throw care and propriety to the winds after pulling away from the home shore.

The work of the majority of the crew on an English ship is exceedingly confining. None but a few ever get on the promenade decks long enough to see whether there is sun or rain. Contrary to common belief, most sailors think their life exceedingly hard—for they have no home life, long hours, poor food, uncomfortable living quarters, with as many as thirty sleeping in a stuffy room on straw pillows and mattresses.

One finds no color line on an English boat, which attitude is typical over England and the continent. We wonder if the Christianity of some people of our own denomination might not be tested by an ocean trip.

Thirty-one passengers on board the Majestic are going from America to Leningrad, and seven to Moscow, under the civil service of Russia, on short term contracts. From the appearance of these people we judge that they are either Russian-Americans citizens or are the first generation of Russian parentage. All of these are in accord with the present Soviet regime in Russia and think the whole world would be better off with such a government.

On Board R. M. S. Majestic.

"Fear God"

BY CORA PRICE BOWEN

JUNE, a shepherd dog, can open four of the five screen doors in the house. The fifth is at the top of the back steps so she can not be on a level with it as she pushes against it. She fears the strong spring will close it before she can get through. She barks to have it opened for her, no matter how anxious she is to get in, or how much she is coaxed to open it herself.

However, she is afraid of thunder, and she is gun shy. If it thunders, or she hears a gun, she comes through the door so fast she forgets about the spring.

Thus a greater fear overcomes a lesser fear.

Perhaps that reveals a meaning in the words: "Fear God." The fear of sinning against God will cause us to run away from sin so fast we'll forget all about such a thing as punishment for sin. The fear of the Lord is to hate evil (Prov. 8:13).

The fear of displeasing God will make us forget about displeasing people. "Cease ye from man" (Isa. 2:22); "Behold the Lord" (Isa. 3:1).

The fear of being disloyal to God will shut our ears to any criticism or ridicule of our loyalty.

The fear of being out of fellowship with God will make us lose all fear of circumstances and conditions. In the fear of the Lord is confidence (Prov. 14:26).

Nothing saps the vitality of the body like fear of what will happen—like worry over this or that—which is continued fear. If the fear of the Lord overcomes all these minor fears, it surely is a fountain of life. "The fear of the Lord is a fountain of life" (Prov. 14:27).

Grottoes, Va.

A Statement of Purpose and Doctrine

Some people have inquired as to the position of Bethany on doctrinal issues. To all those and any others who might wonder I call attention to the fact that the following are carried in the catalog of the school. The faculty of the school is sympathetic both with the purpose and the doctrinal statement.—*J. W. Lear.*

The Purpose of Bethany

The object of Bethany Biblical Seminary as declared in its charter issued by the State of Illinois is as follows:

"To promote the spread and deepen the influence of Christianity by the thorough training of men and women for the various forms of Christian service, in harmony with the principles and practices of the Church of the Brethren."

In pursuance of this purpose the school is designed for the training of pastors, Bible teachers, home and foreign missionaries, directors of religious education, Sunday-school workers, evangelists, social workers, leaders of sacred music —in fact all who desire to become fruitful in turning the lives of both young and old to the living God.

Doctrinal Statement

The Board of Directors have determined the following as doctrinal tenets of the school:

1. The Personality and Eternal Sovereignty of God, the Creator and Upholder of all things.

2. The Deity as well as Humanity of Jesus Christ our Lord.

3. The Personality of the Holy Spirit.

4. The Divine Inspiration and absolute trustworthiness of the Bible as the Word of God.

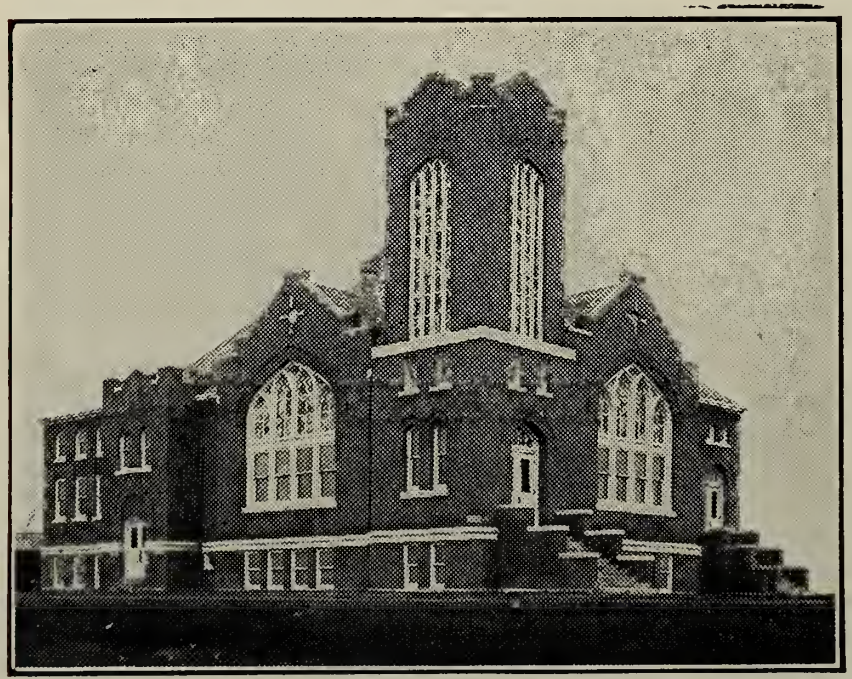
5. That all men have sinned and must be regenerated in order to enter the Kingdom of God.

6. The Doctrine of Justification by Faith through the Love of God, the Atonement of Christ, the forgiveness of sins, the enduement of the Holy Spirit, upon the coöperation of man through obedience.

7. Sanctification, in active obedience and Christian service, through the power of the Holy Spirit.

8. The personal and visible return of our Lord.

9. The Resurrection, Final Judgment and Eternal Destiny of all men.



The South Waterloo Church of the Brethren

CORRESPONDENCE

SEVENTY-FIFTH ANNIVERSARY AND HOME-COMING AT THE SOUTH WATERLOO CHURCH

The South Waterloo church on Oct. 11 will celebrate the seventy-fifth anniversary of the founding of the church. Plans are made wherein it is hoped that the church will be permitted to entertain scores of folks who have been members of this church. These and others who are friends of the church will be made welcome.



W. H. Yoder, Pastor

There will be a full day's program with basket dinner at the church with opportunity for the "old timers" to recall some reminiscences of a former day. Eld. J. E. Miller from Elgin will be with us and deliver two addresses. This Diamond Jubilee will mark another milestone in the history of the South Waterloo church.

The history of the South Waterloo church dates back to the early fifties. It was about that time that Bro. Martin Buechley with several other families emigrated from Somerset County, Pennsylvania, and came to Black Hawk County, Iowa. By 1856 other families were added and in May these members gathered together in the home of Bro. Buechley and organized a church.

For a short while they met for worship in a hall in Waterloo, but later in the schoolhouses that dotted Orange Township. It was not until 1867 that plans were laid for the erection of a house of worship. This building served well the needs until 1913 when the present building was erected. This building is now serving well the social and spiritual needs of the community.

There have been numerous migrations of the membership of this church to other parts, as California and the Dakotas. This worked a hardship on the new and growing church, but served a good purpose in that it spurred others on to greater activity. The church now numbers 312.

The South Waterloo church has always been a missionary church; having furnished six missionaries to India, two to China and one to Africa. She has therefore been represented on the field not only with her money but her sons and daughters.

These brethren of the early fifties chose well when they selected the black soil of

(Continued on Page 20)



MISSIONS

This Department Conducted by H. Spenser Minnich

Baptism of Miyoska and Madika

MADIKA, you will remember from reading the June, 1930, *Visitor,* is the washer woman matron of the Memorial Hospital. Miyoska is also outstanding as one of the first middle-aged persons to take the Christian covenant.. Madika and Miyoska were baptized in July. They are the first middle-aged persons to be baptized. It has been nearly three years since they took the covenant. Perhaps they can not read and understand the Book of Revelation and other portions of the Scriptures, nor are they highly educated in the philosophy of religion, but they have followed the light as they understood it. They have no marriage relations that will entangle them. They are not polygamists. They may still have some pagan superstitions about spirits and spooks and the cause and treatment of disease, but so have you and your grandparents. Madika in the hospital and Miyoska in the leper colony have unique and strategic posts of labor. While Madika is quiet and unassuming she still has much influence and will mean much to every one connected with the hospital. However, Miyoska at the leper colony, is more progressive and is doing active personal evangelism among her neighbors. She is working hardest with her own tribe and has daily prayers with them. One other leper has taken the covenant and three are asking to take it at the present time.



Baptismal scene of two African lepers in the Hawal at Garkida. Madika on the left and Miyoska on the right.

Kennedy School of Missions

H. STOVER AND CHRISTINA KULP will spend part of the winter at the Kennedy School in Hartford, Conn. It is necessary for the Kulps to be in America longer than the regular furlough period in order that Mrs. Kulp, who was born in Scotland, may qualify for American citizenship.

Kennedy School has just completed its twentieth year. Its president is Robbins Wolcott Barstow. The school has served 662 missionaries. The faculty is especially composed of men who have served in mission fields and have first hand experience in the materials they present in class.

The Training of Missionary Mary

BY ELEANOR PORTER

No one in the church was more entirely devoted to missions than Mary Hancock. In fact, some one had dubbed her "Missionary Mary." She it was who always packed the missionary barrels, took charge of the mite boxes, and entertained visiting missionaries. She had always been at the head of the church missionary society, was always ready to respond when funds were needed to educate a Hindu orphan or a Southern mountaineer. She talked very feelingly of the "poor benighted heathen"; and frequently expressed her belief as to her duty toward those "brothers and sisters still living in outer darkness."

For her lovely little daughter Muriel, she craved no more glorious career than that of a missionary in the darkest corner of the earth. Muriel was at this time nine years of age, fair-haired, blue-eyed, delicate, and spiritual.

Now Mrs. Hancock had never seen a heathen, nor a Southern Mountaineer. Her home was, and always had been in a small New England town, sheltered by mountains and hemmed in by conservatism. Theoretically she knew everything about rescuing the perishing; practically, she knew nothing. However, the heathen were very vivid to Mary Hancock; and always she pictured them as being led to the light by her daughter Muriel. She could close her eyes and see a vast crowd of dusky, kneeling figures with rapt eager faces turned toward the delicate, saintlike, radiant face of Muriel, clad in flowing robes of white with an open book, and with an uplifted, beckoning hand. Yes, it was easy to picture Muriel among the heathen.

Muriel never missed a missionary meeting. She even went to the conferences in the neighboring towns. It was part of her training, you see. One very warm afternoon Mrs. Hancock and Muriel returned from a four days' missionary conference in a neighboring town, to find the long vacant house next to their home occupied. She wondered who would be her new neighbors. As she stepped out of the cab and started up the

walk, she paused. On her front steps sat a barefooted, dirty, ragged little girl eating peanuts. On the ground at the little girl's feet sprawled a boy, a little younger, a little dirtier. Under the apple tree, not far away, were a man, a woman and two children, one a child of perhaps about two years of age, the other a small baby in his arms. Instinctively Mary Hancock thrust Muriel half behind her. "Why, how—who—what does this mean?" she demanded.

The boy scurried behind a syringa bush. The girl almost fell down the steps, dropping the peanuts as she went. The man jumped to his feet almost dropping the baby. He removed his cap and bowed very low before her. His smile revealed two dazzling rows of teeth. "You live-a here?" he asked.

"I do."

"We, too, live-a here," pointing to the house next door.

Mary Hancock almost screamed, "You, you live there?"

"Si—yes, Signora, in dees house. We come-a two, t'ree, four day away. We are—what you say-a? da neighbors. So-yes?"

Mrs. Hancock looked wildly about her. "Muriel, come, let us go into the house, at once." From behind the half closed blinds Mary Hancock watched her neighbors slowly wend their way from her beautifully kept yard to their unkept one. Then she hastily pulled down all the shades.

That night at the dinner table she sought an explanation from her husband. "William, what does it mean—those dreadful people in the old Dennet house? Who are they?"

"Italians," said William, "Cosetti, is the name. They came here to work in the foundry."

"William, you don't mean they are going to live there?"

"Looks like it."

"But William, they are . . ." Suddenly, realizing that Muriel was listening, she stopped.

The next morning at eleven o'clock, Muriel went out into the yard to play. Muriel never went out to play until eleven o'clock. Mary Hancock believed in system, and she had system for Muriel. At seven she rose, at eight she wiped the dishes, at nine she practiced, at ten she sewed, and at eleven she played. That is, she took her dolls and picture book out into the garden and placed them sedately in the summer house. Today she did not play house with her dolls as usual, for in the neighboring yard two girls and three boys were playing. The moment the children saw her they ran to the summer garden in Muriel's back yard.

"Hello," said one of the girls.

"How do you do," said Muriel. Of course, she was never allowed to say, "Hello."

"Come on over and play."

That was a very simple matter and in a moment Muriel was in the neighbor's yard, something she had never done before. Such wonderful beings they were. They played the most fascinating games. Presently she heard, "Muriel, Muriel, come here to mother, at once!" Of course, Muriel came.

"Why, my poor little daughter, how did it happen?"

"How did what happen, mother?"

"How did you happen to go over in their yard?"

"I just went and they are perfectly lovely, mother. They are so much nicer than dolls. Mother, they are wonderful!"

The cautious mother of an only child fell back in dismay. "But Muriel, I can't let you."

"Mother," said the eager little voice again, "there is the dearest little tiny girl, she is so much more fun than a doll. They know the cutest games. If I practice well, may I go back this afternoon?"

"Of course not, my daughter; of course not, don't mention it."

The next morning Muriel went out as usual at eleven o'clock, carrying her dolls to the summer house. At eleven-thirty Mary Hancock looked out the window. There, in her own back yard were the new neighbors—Muriel sitting in their midst. She hurried to the door. But before she had a chance to speak Muriel said, "Oh, here is mother; now come, mother, and be introduced." Now Mary Hancock had spent so much time teaching Muriel what to do when she was introduced and she knew that she must set the example. There was nothing else to do. Muriel's eager little voice went on: "This is Carlotta Cosetti, and this is Rosina Cosetti, and this is Clementina Cosetti, and this is Christopher Cosetti, and this is Valentia Cosetti, and this is the baby Angelica Cosetti." There was a moment's pause.

On Muriel's face was a look of confident expectancy; and Mary Hancock knew that she was expected to take each new neighbor by the hand in cordial welcome as Muriel had been taught to do in acknowledgment of introduction. "How—how do you do?" she stammered. She was hoping to escape the hand shaking. But the insistent voice of little Muriel said, "Shake hands with the lady, Valentino, shake hands. This is the way to learn to be polite, you see." Six dirty little hands were presented and Mary Hancock was forced to shake them all.

"You see, mother," said Muriel, "I told them I couldn't come over in their yard, so they all came over here, we are having a lovely time."

"I am sorry, Muriel, but it is time for you to come in now. Yes, at once. You must have your bath before luncheon."

That night as Mary Hancock was putting Muriel to bed and hearing her prayers, she told her not to invite

the children again. She gave no reason except that mother thinks best. Muriel was grieved and keenly disappointed, but she obeyed, for the next day when Mary Hancock looked out and saw all the children in her yard as usual, she called "Muriel, what did mother say?"

"You said not to invite them, mother, but weren't they dear, they came without being invited."

That night Mary Hancock appealed to her husband.

(Continued on Page 22)

News From the Field

CHINA

Ping Ting

Anna Crumpacker

Chinese Schools Opened

The schools opened Aug. 16 this year. The Central Government has decreed that the foreign, not the Chinese New Year, is to be observed, and that the mid-year examinations must be held before the New Year. There is prospect for full schools.

Mr. Ku Enjoyed Summer's Work

Mr. Ku is very much pleased with his summer term's work in the agriculture department of the Nanking University. He came home when political troubles were the worst and had a long, expensive journey—experience with pickpockets among other troubles.

Army Removed From Ping Ting

The bandit army that has been stationed at Ping Ting for nearly a year was removed the latter part of July. We were only two days without soldiers, as another army has arrived. We are thankful to have been so wonderfully protected from looting during the past year.

Liao Chou

Elizabeth B. Wampler

Interest Shown in Education

Liao Chou and Ch'in Chou had twenty representatives at the summer conference at Ping Ting. There was also a goodly number from the Liao Chou district who attended the session for leaders of the thousand character class, which followed the workers' conference.

Miss Hutchison Returns Safely in Spite of Torrents

Miss Hutchison has just returned from a trip to Matien and other villages where there are isolated members who seldom have contact with other Christians. Much of her road was through river beds, which are dry except in the rainy season. Then they suddenly become torrents, making travel quite dangerous. We are glad for her safe return. She says she crossed the stream about fifteen times on her way out. Once the water was so deep that she could not keep her feet out as she sat in the saddle. We heard today of a man and his donkey who were caught in the river south of the city and drowned.

New Road Proposed

Mr. Wampler made a trip to Tai Yuan a couple of weeks ago to talk over plans with Governor Shang concerning a proposed auto road between Liao Chou and Ch'in Chou. Mr. Todd, an American engineer, was to have come in here this week to survey the road, but a sudden military uprising disconnected railroads, making it impossible to get in from Peking. This road will be a great blessing to this section of the country as well as lessen the hardships of the traveling evangelists to that part of the Liao Chou District.

INDIA

Dahanu

Ella Ebbert

Weather Report from Dahanu

A little sunshine, plenty of wind, and lots of rain is the weather program these days.

Bollingers at the Marathi Language

The Bollingers are making splendid progress learning Marathi. Bro. Bollinger preached a sermon in Marathi a few weeks ago.

Native Recruits

The church recently elected two deacons, John Paul and Vesta Garasha. They with their wives were installed in July. Bro. Alley had charge of the service.

Dahanu Hospital Staff Busy

There are some twenty patients receiving medical attention and nursing care in the hospital, and daily some sixty more are being treated in the dispensary. Calls are also made in the homes. This schedule keeps Dr. Nickey and her staff very busy.

Program Outline for Women's Missionary Society

Note: Program outlines for the text, "Christ Comes to the Village," also supplementary materials for the chapters, written by our own missionaries, are available in mimeograph form. They are free. Order from the General Mission Board, Elgin, Ill.

Text—"Christ Comes to the Village." Cloth, 75c, paper, 50c.

Lesson II

Chapter 2, Christ Heals the Sick.

"And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons" (Mark. 1:32).

Worship.

Hymn: "Come Thou Almighty King."

Scripture: Matt. 9:35-38; 10:7-8.

Duet: "Open My Eyes That I May See."

Prayer: Give thanks for the great Physician who heals the soul and the body. Pray for our missionary doctors and nurses who minister to sick bodies. Pray that we may not fail to send relief to the needy of the world.

Hymn: "The Great Physician Now Is Near."

Chapter Outline.

In America there are 1,600 doctors for each million. In non-Christian lands there is one doctor for each million.

1. Introduction, p. 49.
2. Visiting the village sufferers, p. 55-57.
3. Effects of ignorance and superstition, p. 58-62.
4. Health campaigns, p. 62-65.
5. Medical work in the village by Laura M. Cottrell, M. D., Church of the Brethren missionary to India.
   a. Medical work in city centers.
   b. Motives of the missionary physician.
   c. Village doors—closed and open.
   d. Visiting the village sufferers.
   e. Effects of superstition and ignorance.
   f. The greatest need of all.

How many hospitals are supported by our church on the foreign fields? In connection with this chapter the play, "Going—If Needed," may be given.

KINGDOM GLEANINGS

Calendar for Sunday, October 4

Sunday-school Lesson, The Macedonian Call.—Acts 16: 6-15; Rom. 15: 18-21.

Christian Workers' Meeting, The Origin of the Races.

B. Y. P. D. Programs:

Young People—Organization of Young People's Work.

Intermediate Girls—Why Go to Sunday-school?

Intermediate Boys—Jesus and a Boy's Problems: Books.

❖ ❖ ❖ ❖

Gains for the Kingdom

Three baptized in the Boulder mission, Colo.

Four baptized at Oklahoma City, Okla.

One baptism in the Lower Claar church, Pa.

Four baptized in the Greenville church, Ohio.

Five baptized in the East Dayton church, Ohio.

Five accepted Christ in the Cedar Mills church, Ohio.

Three baptized in the Indian Creek congregation, Pa., Bro. S. G. Meyer of Fredericksburg, Pa., evangelist.

Three baptized in the New Haven church, Mich.

Three baptized in the Oronoco church, Va., Bro. W. E. Cunningham, evangelist.

Two baptized in the Monte Vista (Bethlehem) church, Va.

Seven added to the Holsinger church, Woodbury congregation, Pa., Bro. E. M. Detwiler of Everett, Pa., evangelist.

Twenty-five converts at Streby, W. Va., Bro. J. L. Shanholtz of Levels, W. Va., evangelist.

One baptized in the Dixon church, Ill.

Two baptized in the Indianapolis church, Ind.

Eighteen baptized in the Donnels Creek church, Ohio, Bro. R. N. Leatherman of Grand Junction, Colo., evangelist.

Six baptized in the Roaring Spring church, Pa.

Thirty-three baptized in the Fredericksburg church, Pa., Bro. Rufus Bucher of Quarryville, Pa., evangelist.

Two baptized in the Painter Creek church, Ohio.

Eleven baptized in the Otter Creek church, Va., Bro. John Showalter of Roanoke, Va., evangelist.

Six baptized in the Elk Run church, Va., Bro. R. G. West of Batavia, Ill., evangelist.

Ten baptized in the Brick church, Va., Bro. R. G. West, evangelist.

Seven added to the Longmeadow church, Md., Bro. W. G. Group of East Berlin, Pa., evangelist.

Six baptized in the Johnsville church, Va., Bro. Homer Spradlin of Christiansburg, Va., evangelist.

Two baptized in the Salem church, Iowa, Bro. G. O. Stutsman of Cerro Gordo, Ill., evangelist.

Two baptized in the Mt. Etna church, Iowa, Bro. Homer Caskey of Council Bluffs, Iowa, evangelist.

Three baptized at Jubles Chapel mission, Bethlehem congregation, Va., Bro. H. C. Eller of Boone Mill, Va., evangelist.

Sixteen confessed Christ in the Pleasant View church, W. Va., Brother and Sister B. M. Rollins, evangelists.

Eight baptized in the Moscow church, Va., Brother and Sister G. L. Wine of Bridgewater, evangelists.

Four baptized in the Maple Grove church, Ind., Bro. Walter Warstler of Bellefontaine, Ohio, evangelist.

Nine baptized in the Bethel church, Va., Bro. W. E. Cunningham, home minister, in charge.

One baptized in the Union Bridge church, Iowa.

Two baptisms in the Rockford church, Ill.

Three baptized in the Brooksville church, Fla.

Four baptisms in the Lebanon church, Pa.

Eight baptisms in the Pipe Creek church, Ind., Bro. Moyne Landis of Sidney, evangelist.

Five baptisms in the Spruce Run church, W. Va.

Seven baptisms in the Long Lake church, Mich., Bro. John Erskine of Evart, Mich., evangelist.

Six baptisms in the Martinsburg church, W. Va., Bro. F. D. Anthony of Baltimore, Md., evangelist.

Thirteen baptized and one reclaimed in the Pleasant Hill church, Va., Bro. Norman Reed of Mt. Airy, N. C., evangelist.

Nine baptized at the Mt. Zion church, Greenmount congregation, Va., Bro. Wm. Harpine of Mt. Jackson, Va., evangelist.

Eight baptized and one reclaimed in the Upper Codorus congregation, Pa., Bro. H. F. King of Myerstown, Pa., evangelist.

Twenty baptized and eight reclaimed in the North Fork church, W. Va., Bro. J. W. Pugh of Arbovale, W. Va., evangelist.

Eleven baptized and one reclaimed in the Prices Creek church, Ohio, Bro. J. O. Winger of North Manchester, Ind., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. R. H. Nicodemus of Huntington, Ind., Nov. 23 in the West Charleston church, Ohio.

Bro. Ora De Lauter of Ashland, Ohio, Jan. 17 in the Greenville church, Ohio.

Bro. J. A. Robinson of Johnstown, Pa., Sept. 21 in the Plymouth church, Ind.

Bro. J. L. Guthrie of Lafayette, Ohio, Oct. 5 in the Lick Creek church, near Bryan, Ohio.

Bro. Chas. Steerman of New Germantown, Oct. 4 in the Buffalo church, Pa.

Bro. Roy Kistner, pastor, Oct. 11 in the Topeka church, Kans.

Bro. S. P. Early of Roaring Spring, Pa., Nov. 2 in the Curryville house, Pa.

Bro. J. B. Miller of New Enterprise, Pa., Oct. 3 in the Pine Glen church, Pa.

Bro. C. L. Cox of Claysburg, Pa., Nov. 1 in the Spring Run church, Pa.

Bro. Geo. W. Hilton and wife of Hermosa Beach, Calif., Oct. 6 in the Abilene church, Kans.

Bro. J. H. Good, pastor, Nov. 15 in the Springfield City church, Ohio.

Bro. Jos. Clapper of Hopewell, Pa., Nov. 8 in the Carson Valley church, Pa.

Bro. Earl C. Bowser of Juniata, Pa., Oct. 5 in the Leamersville church, Pa.

Bro. Marshall Wolfe of New Windsor, Md., Oct. 4 in the Beaver Dam church, Md.

Bro. Irvin Weaver, pastor, Sept. 27 in the Osceola church, Ind.

Bro. John H. Good of Springfield, Ohio, Oct. 25 in the Middle District church, Ohio.

Brother and Sister B. M. Rollins of Keyser, W. Va., Oct. 4 in the Morgantown church, W. Va.

Bro. F. A. Myers of Cloverdale, Va., Oct. 18 in the Oak Grove church, Va.

Bro. T. Rodney Coffman of Somerset, Pa., Oct. 12 in the Uniontown church, Pa.

Bro. A. C. Miller of Johnstown, Pa., Oct. 11 at the Pleasant Hill church, and Nov. 1 in the Westmont church.

Bro. Max Hartsough of the Portage church, Ohio, Sept. 20 in the Cherry Grove church, Ill.; Bro. W. A. Deardorff of Cherry Grove church, some time in October in Portage church.

❖ ❖ ❖ ❖

Personal Mention

The Standing Committee member elect from the Second District of West Virginia is Eld. W. J. Row, with Eld. A. C. Auvil as alternate.

Southern Illinois has selected Eld. E. F. Caslow as Standing Committee delegate to the next Conference, with Eld. N. H. Miller as alternate.

Nebraska has selected Eld. L. A. Walker to represent the District on the Standing Committee of the next Conference, with Eld. Robert Sink as alternate.

Bro. A. C. Miller, pastor of the Westmont church of Western Pennsylvania, is open for a revival engagement for late November or early December. Address him at 561 Grove Ave., Johnstown, Pa.

Bro. J. E. Rowland closed his seven and a half years' pastorate of the Woodbury church of Middle Pennsylvania Sept. 1 and will devote his time now to the evangelistic field. Those who may desire his services will please write him at his new address, 1731 Mifflin St., Huntingdon, Pa.

Bro. A. C. Wieand last Friday in the Bethany Hospital in Chicago had his major operation following the preliminary one of some weeks ago, mentioned in these notes. Prospects are that by the time this Messenger is in your hands, he will be home again and working somewhat at his desk there, although he will not likely take up his full duties at Bethany until the beginning of the winter quarter.

❖ ❖ ❖ ❖

Miscellaneous Items

Homecoming at the old Lexington church Oct. 4, 10 A. M. Good music and preaching all day. Bring baskets for dinner on the lawn. The church is located on route 72, two miles south of Highland, Ohio.—John M. Garst, Highland, Ohio.

The Rossville church of Southern Indiana urges all old friends to be present at its homecoming Oct. 18, and enjoy the day with basket dinner. Letters of greeting are especially wanted by the program committee.—Harry Gochenour, R. 8, Frankfort, Ind.

"Fliers to the number of 14,000 will be distributed on Armistice Day in the packages of four leading merchants of Roanoke, Va., by arrangement of Mrs. D. P. Hylton of the Church of the Brethren." From the September News Bulletin of the National Council for Prevention of War.

The First District of West Virginia holds its annual District Conference at the Old Brick church near Maysville, W. Va., Oct. 9 and 10. The Mission Board will convene at 10 A. M., Friday, Oct. 9. The elders will meet for regular session at 2 P. M. on the same day. Saturday the regular business meeting of the conference. Special services are arranged for Friday evening, Saturday evening and Sunday morning. We are expecting Bro. Minnich from Elgin and speakers from Bridgewater for these special services.—E. Wm. Fike, Pastor, Greenland congregation, Maysville, W. Va.

With Our Schools

Elizabethtown College

Two new faculty members are: Dr. A. R. Palmer, Head of the Department of Education, and Mr. Puzant Barsumian, Instructor in Violin and Director of Orchestra.

Convocation exercises were held on Sept. 16. Miss Rebekah Sheaffer, Dean of Women and Professor of English, delivered the address on "Temptations Upward."

The total enrollment of regular college students is 140 to date. There is a twelve per cent increase in freshman enrollment; the senior class numbers thirty-two. For the first time in our history we have more men than women. Of seventy-eight persons desiring teaching positions of last year's class all but four were placed.

The college chapel is being redecorated. A mural painting of Christ in Gethsemane is now on one side of the pulpit and an emblem of the cross and crown on the other. Memorial windows of beautiful stained glass will be placed in the chapel. The first one was placed by the class of 1931; others will be in memory of the founders of the college.

THE QUIET HOUR

Dying and Living With Christ

Rom. 6: 1-23

For Week Beginning October 11

Dead With Christ, V. 3

The inhuman treatment which Christ suffered shows us what sin is capable of doing. Sin never had its true character revealed so truly and clearly as at the cross. The little unkindness or untruthfulness which we so lightly pass is born of the same spirit that crucified Jesus. The cross reveals the real nature of sin. The man who lets this truth sink into his consciousness will be done with sin. He must die to sin. He dies with Christ (Col. 3:3; 1 Peter 2:24; 2 Tim. 2:11).

How May We Know We Are Dead to Sin? Vs. 21, 22

What are the things that awaken a lively response within you? The impure story? An evil report of another? The prospect of some selfish gain? Such a one is not dead to sin. The man who is dead to sin, "rejoices not in iniquity but rejoices in the truth" (Gal. 5:24; 2 Cor. 4:11; Gal. 2:20; Col. 2:20).

Let Not Sin Reign in Your Mortal Body

We are not to suppose that one who is dead to sin has no more battle to wage against sin. The old Adam within us must be slain repeatedly. We die to sin, but sin is ever assuming new forms to ensnare us. We are assigned the continuous task of making our bodies the instrument of the Holy Spirit (Matt. 5:29; Rom. 13:14; Gal. 5:16; Col. 3:5; 1 Peter 2:11).

Servants to Whom Ye Obey

Men are apt to think that if they are not servants of God and members of the church, they are therefore free. Paul says this is a mistake. Man will be a servant of some power. Will he be a "servant of sin unto death, or of obedience unto righteousness"? Man has the choice of masters (Prov. 5:22; John 8:34; Acts 8:23; Rom. 6:16; 1 Peter 2:19).

Discussion

How may one train himself to delight in what is right and to have no pleasure in what is wrong? R. H. M.

PASTOR AND PEOPLE

Tenure of Pastoral Service

THE commission on the term of service in the pastorate submits the following report:

I. Introduction

In view of the fact that the pastors and the congregations are still quite new in the relationship of the pastor and the congregation, and since there is restlessness among the pastors and the churches which results in frequent changes, it is to the best interests of the pastors and churches that we offer the following suggested plan:

II. The Plan

1. That when a pastor is called to a church that the term of service be for an indefinite period of time rather than for a period of years.

2. A notice of three months shall be given in case either the church or the pastor desires to sever relationship. Less than three months may be provided when the matter has been considered by both church and the pastor and found satisfactory and advisable.

3. A decision to take the voice of the church relative to the pastor's term of service may be made at any regular business meeting of the church providing the pastoral committee has taken the matter into consideration and feels that such a move is advisable and for the highest interests of all concerned.

4. The voice of the church may be taken at any representative meeting that the pastoral board may designate, after due notice has been made to the membership of the church.

5. Any and all criticisms of the pastoral program shall be put into writing and presented to the pastoral board. Such criticisms should be of merit, therefore, signed by the party or parties presenting them, and pastors should welcome both suggestions and criticism.

III. Vacation and Recreation

Continued efficiency in pastoral work makes it essential that a minister take proper physical exercise, that there be frequent relaxation from mental and nervous strain and that there be a continual rejuvenation of the spiritual life. With the purpose of approximating that goal, we recommend:

1. That at least one hour of each day be set apart and dedicated to that purpose.

2. That on one day each week a full time pastor should be as free as possible from all pastoral activities, that day to be his sabbath and a day of rest from his regular labors.

3. That the churches employing pastors consider the desirability and practicability of granting the pastor a time each year during which time he may be rejuvenated in body, mind and spirit by being free from active ministerial duties and giving himself to such interests as he may desire.

Committee: J. Clyde Forney, Chairman
A. O. Brubaker, Secretary
S. J. Miller *B. F. Waas*
A. F. Morris *C. G. Hesse*

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 24—Giving

IN 2 Cor. 8 is found an example of giving, after which, because it is in the Bible, every Christian, young or old, should pattern his own giving.

1 What did these Christians first give? 2 Cor. 8:5.

2 Did they make afflictions, like sickness and trouble or "deep poverty," an excuse for not giving? 2 Cor. 8:2.

3 Did they give a little—just some of what they could spare? 2 Cor. 8:3.

4 Notice how they begged "with much intreaty" to give. 2 Cor. 8:4.

5 In what did these Christians "abound"? 2 Cor. 8:7.

6 Why did they want to give and give so much? 2 Cor. 8:9.

From the foregoing example let us learn—

7 When we give, to whom should we think our gift is going? Ex. 35:5. Giving to the Lord by making sacrifice we learn in Philpp. 4:18 is "well pleasing" to him.

8 Should we give regularly? 1 Cor. 16:2. Notice also that verse says "every one of you," meaning that all Christians are to give.

9 How much is "holy unto the Lord," hence belongs to him and the Christian is to return to him? Lev. 27:30, 31.

10 If a Christian does not give the tithe (tenth), what does he do to God? Mal. 3:8, 9.

11 What kind of a giver does God love? 2 Cor. 9:7.

12 Why was Jesus so pleased with a certain widow? Luke 21:2-4.

13 What rewards come to the Christian because he gives cheerfully and liberally?

(a) Is he "more blessed" because he gives than if he only receives? Acts 20:35.

(b) Through giving where does one lay up treasures? Matt. 6:22.

(c) When we return the Lord his tenth what has he promised to do for us? Mal. 3:10.

Children, as well as grown people, are to give the tenth because it is holy to the Lord. When parents give their children money to give, that is part of the

parents' gift and the child should give *all* where the parents direct. But when a child earns, say ten cents, one cent of that is holy unto the Lord, and is to be given to him. See that you give it so that as a child you do not begin to rob God.

Johnstown, Pa.

HOME AND FAMILY

Autumn

BY BERTRAM DAY

Those days with golden sunsets come at last,
And liquid life slips down the tree to rest
While brightly colored leaves fall thick and fast
To give to earth a cover for her nest.

And singing birds that played in woods and weeds
Have left their songs for us to meditate,
While instinct wends them onward to their needs
In sunny climes, and there to congregate.

O nature! open beauty's sleeping eyes!
Sweet, singing birds! My ear is tuned to hear
Your song, O lovely world! O autumn ties!
You are my life, I love you all so dear.

From nature's deep, I feel that love is near
In autumn tints, because my God is here.

Hammond, Ind.

Voices That Call

BY FLORENCE S. STUDEBAKER

An apology is due readers and the author for the tardy appearance of Part Two. The first half of this story was printed in the issue for Sept. 5.—Ed.

In Two Parts—Part Two

THE faded passenger coach jostled along behind the slowly trailing stock cars. Several farmers lounged on the seats and engaged in much speculative conversation concerning the outcome of the present market prices. Each man made swift mental calculations for meeting certain obligations if the amount received fell short of the required figure.

James Bartel was conscious of a certain growing uneasiness. Above the conversation of the men he caught the voice of Alice: "The best years of my life are going. I've waited and waited. Somewhere there is a little child waiting too." In desperation he strove to cast the thought from his mind, and joined the men with his wittiest jokes. If he once reached the city he could throw off his troublesome problem with business interests.

Contrary to the gloomy outlook of the previous day, he received a much larger figure than he had anticipated. But he was amazed that he found no joy in the prospect of this comfortable addition to his bank account. That night he sat in his hotel room and felt strangely alone. His comrades had sought the fellowship of friends in the city, and now as he recalled their warm invitation to join them, he felt half ashamed of his curt refusal. He had desired to be alone and think things through, and now that he had his wish, the loneliness was almost unbearable.

He lamented the fate which held him in the city over night. The train service to Anton was anything but obliging. He wondered if Alice had remembered all the details about feeding the stock. He laughed at himself for questioning her faithfulness. The thought of her forced his thoughts to the distracting problem he had wrestled with the night before. "The best years of my life are going," she had said. Suddenly he caught his breath with a twinge of pain. What if Alice should be taken from his life? Such things had happened and were happening every day. And he would have to see her go, knowing that he had denied her the dearest treasure of a woman's life—motherhood—all because of his own selfishness.

He sprang to his feet and began pacing back and forth. Deep lines of perplexity furrowed his forehead. "No, it was not selfishness," he argued. "A man has to be cautious, he must be reasonable; he dare not rush into matters of such serious import without due consideration." Here the voice of Alice remonstrated: "I've waited and waited the best years." James Bartel waited to hear no more, but snatched his hat and hurried to the street where he purchased several magazines.

Once more in his room he buried himself in reading, but strangely nothing appealed. He began one story only to abandon it in disgust and turn to another. As he carelessly leafed the pages his eye fell upon a short poem, *The Open Door,* by Grace Coolidge. The tiny printed words beneath the title riveted his attention. He found it had been written on the fifth anniversary of the death of her son. He read:

"You, my son, have shown me God;
Your kiss upon my cheek
Has made me feel the gentle touch
Of him who leads us on."

Again and again he repeated the words: "Ah, could a child lead a man to God?" He covered his face with his hands. "Somewhere there's a little child waiting," a voice whispered gently. For a long time the battle between self and duty raged within his heart. At last he slipped to the floor and buried his face in the faded cretonne drapery of the easy chair. "God forgive! Make me willing! Make me worthy."

He rose from his knees and moved about the room. He smoothed the rumpled and scattered papers laying them neatly on the stand. A peace such as he had never known filled his soul.

Suddenly he stopped short—somewhere in the distance a big clock was solemnly proclaiming the hour. He glanced at his watch as if to reassure himself and began making swift calculations. If he could catch the

(Continued on Page 22)

SEVENTY-FIFTH ANNIVERSARY AND HOME-COMING AT THE WATERLOO CHURCH

(Continued From Page 12)

Black Hawk County, upon which to build their homes, for this rich soil is considered about the best of the state of Iowa. Productive soil lays well the foundation for a rural church.

This church is one of the few outstanding rural churches of America. Special recognition was recently conferred by the Extension Department of Ames College as having met certain requirements and designating her as a Standard Rural Church. W. H. Yoder.

Waterloo, Iowa.

NEWS FROM CHURCHES

CALIFORNIA

Chico church met in council Sept. 6. Church and Sunday-school officers were elected. Bro. W. R. Brubaker was chosen elder. Bro. D. E. Cripe, who has been our elder, has moved to Willows. Sister Helen Wright was chosen church correspondent and Messenger agent; Sister Eldora Wright, Sunday-school superintendent. Ennis Rife was chosen delegate to District Meeting.—Elvira Boyd, Los Molinos, Calif., Sept. 16.

Fresno.—Aug. 20 the Sunshine quartet from La Verne College gave their final program to a large audience. The quarterly business meeting was held Sept. 9. Officers for the coming year were elected. Sister Grace Weimert was reëlected superintendent. It was decided to have a Bible institute during Thanksgiving week with Bro. Studebaker, president of La Verne College, in charge. Our church is cooperating for the support of the Allied Forces for Prohibition who are giving a three day program in Fresno. Several of our young people have left to resume their work at La Verne College.—Iva King, Fresno, Calif., Sept. 14.

COLORADO

Rocky Ford.—Aug. 30 the closing service of the summer union meetings was held in our church. The District Meeting of Eastern Colorado was held in this church Aug. 22-24. Bro. H. F. Richards and Prof. R. E. Mohler of McPherson, Kans., were the principal speakers. The latter gave some interesting talks on his visit to Old Mexico. A special feature of the meeting was a banquet for the young people of the District. Bro. H. R. Hostetler was chosen delegate on Standing Committee for 1932 with Bro. S. G. Nickey as alternate. The women organized a chapter of the Women's Work and the men are again sponsoring an oratorical contest. The first prize this year was won by Marie Hastings of Haxtun, Colo., and the second by David Heckman of Rocky Ford. Their orations were on Temperance. Our regular church council was held Sept. 8 at which time Sunday-school officers were chosen. Eugene Weybright was reëlected general superintendent. H. R. Hostetler was chosen by the Board of Religious Education at Elgin to represent the church at the International Leadership School held at Geneva Glenn, Colo., Aug. 10-22. A complete history of the Rocky Ford church from the time of its organization thirty-three years ago to the present has been written and printed in book form. Several of our young people are attending college this year, three at McPherson. We expect Brother and Sister O. H. Austin to conduct a revival for us Oct. 22 to Nov. 8.—Blanche Frantz, Rocky Ford, Colo., Sept. 11.

FLORIDA

Brooksville.—Most of the business of our recent council related to preparations for entertaining the District Meeting Oct. 9-11. Sisters Mina Smith and Birdie Morris were chosen delegates from the church and Bro. Wm. Chance and Elizabeth Morris from the Sunday-school. Three have been received into the church by baptism and one by letter in recent months. Sept. 6 the women gave a program planned to help us become better acquainted with and have a deeper interest in the women and girls of the countries in which are located the girls' schools which we are helping to support. We feel encouraged over the attendance at all our services.—Birdie R. Morris, Brooksville, Fla., Sept. 16.

IDAHO

Fruitland.—Sunday, Sept. 6, Brother and Sister Oliver Austin closed their second series of meetings here. They met with unusual success in many ways. Thirty-one people made definite decisions for Christ, of whom twenty-two were received into the church through baptism, and one was reclaimed. Out of this group there are representatives of twelve homes in which the Church of the Brethren had not been previously associated. The good work of the pastor and church school workers had partially prepared these hearts and minds for the harvest so efficiently conducted by the evangelists. Our neighboring churches at Payette, Nampa, Bowmont, Emmett and Weiser, also other local denominations took advantage of the rich spiritual sermons and song services and attended faithfully in a most helpful and coöperative spirit.—Reina Jenks, Fruitland, Idaho, Sept. 14.

Nampa.—The quarterly council, held Aug. 28 for election of officers for the year, resulted as follows: Elder in charge, J. H. Graybill; clerk and correspondent, H. H. Keim; Messenger agent, Mrs. H. H. Keim; Sunday-school superintendent, Dr. Ray Blickenstaff. This church having a membership of over 250 is now the second largest congregation in the Northwest, second to Wenatchee, Wash. Our assembly at Camp Stover near Meadows, Idaho, July 28 to Aug. 3 was largely attended and was a big success. Our men's movement has supplied a pastor each alternate Sunday of the year to Weiser church, seventy miles distant. They have also started billboard advertising near the church. We are having well attended services and are looking forward to a revival to be conducted by the Austins in the near future.—H. H. Keim, Nampa, Idaho, Sept. 9.

Payette Valley church held her business meeting on Aug. 13. The church officers were elected, Bro. S. J. Kenepp being chosen elder for another year. We decided to have a series of meetings some time this coming winter, and our love feast is to be some time in November; homecoming and harvest meeting, Oct. 25. Almost the whole Payette church enjoyed some part of our summer assembly which was held on our new plot of ground near Meadows. We are now enjoying the meetings at the Fruitland church where the Austins are preaching every night. Today our pastor, Bro. S. Ira Arnold, gave us a wonderful sermon, illustrating it with a beautiful picture which he had painted. Our Sunday-school is on the increase again, as more members are moving back to Payette. Our Aid Society is doing quilting every week. A few weeks ago Brother and Sister E. H. Eby were with us and gave a splendid meeting each evening for a week. One evening Sister Eby gave an illustrated talk on India, showing costumes and dressing some of our Sunday-school boys and girls in Hindu costumes. Some of the young people from the Idaho churches, with the pastor from Emmett, came to Payette Aug. 16 and gave us some songs, talks and a sermon on the peace question which was much appreciated.—Marvel Bowers, Payette, Idaho, Sept. 10.

ILLINOIS

Mount Morris church met in council Sept. 3. The main business of the evening was the election of church and Sunday-school officers for the coming year. Bro. W. E. West continues as our elder, and Sister Anna Long was elected church clerk. Bro. A. W. Shively was elected superintendent of the Sunday-school. William Hare of the Oak Grove church at Low Point, Ill., a student in the college, was granted a license to preach, Bro. McCune having charge of the service. The students' reception was held Sept. 11, and it proved to be a real get-together meeting. For the present the college has been granted the use of the church basement as a dining hall, since they are not yet equipped to take care of the serving of meals to the students. There is a fine, large student body this year, and Mount Morris church welcomes them. Special classes have been arranged for in the Sunday-school to take care of those who wish special courses, the rest enrolling in the young people's class. We are looking forward to a profitable year together. It is planned to hold our fall love feast the first Sunday in November.—Mrs. A. E. Hecker, Mount Morris, Ill., Sept. 17.

Oak Grove.—Our church met with the Panther Creek church the afternoon of Aug. 30 in a joint Sunday-school convention. We appreciated the help of N. H. Miller of Decatur and Geo. Miller of Lintner. The former gave us a much appreciated sermon at our church in the morning. Afterward the voice of the church was taken and Brethren Wm. Hare, Jr., and Arthur Whisler were licensed to preach. An impressive installation service was conducted by Bro. Miller. These two young men are now in Mt. Morris College preparing for their life work. Brethren J. H. Hardman and Ora Moreland were also relicensed. Bro. Roland Braun was elected Sunday-school superintendent at our recent council; he also was chosen president of our B. Y. P. D. Bro. M. A. Whisler and Arthur Whisler represented our church at the recent District Meeting. The women's missionary society gave a play Sept. 13 and had their mite box opening. The money was dedicated to the work on the foreign field. Bro. Harry K. Rogers of Corning, Iowa, begins our revival Sept. 20. Our love feast will be held Oct. 5 at 7 P. M.—Mrs. Sadie Whisler, Cazenovia, Ill., Sept. 14.

Rockford church has been enjoying some rich blessings during the past summer, among them the mother and daughter banquet, Mt. Morris Volunteer Band, Sunshine quartet from California and many others. During the summer the entire community has been invited every two weeks to go to some park for games and a picnic supper which has proved very successful. With help from the Mission Board we have a new ceiling in the church which was much needed; the walls and floor have been painted and varnished. Our young people have helped beautify the church lawn by grading and planting shrubs and trees. Three of our young people with our pastor attended the Lewistown camp last Sunday evening; they gave a good report concerning the camp. Two have recently been received into the church by baptism. Our Sunday-school has kept up well through the summer. We are looking forward to a good program for the winter months.—Grace Andrews, Rockford, Ill., Sept. 17.

Sterling.—With the redecorating of the church building and the entering upon the fall program, we are beginning a period of renewed interest and activity. The summer months were full of worth-while services, Children's Day, father's day and veterans of the cross day being observed with appropriate exercises. July 12 our pastor, Bro. J. F. Baldwin, exchanged pulpits with Bro. Earl Buck of Franklin Grove, Ill. At our business meeting Bro. T. E. Hults was reëlected Sunday-school superintendent. A large number of our members attended the District Conference at Lena, Ill. Bro. Peter Frantz and Bro. Frank Slater were our delegates. Our church is taking an active part in the week-day religious education program in the public schools

of Sterling and Rock Falls, our pastor being president of the association and Miss Nina Huffman, one of our sisters, being chosen for another year as one of the instructors. Practically all of our young people of school and high school age are taking advantage of this course. Our love feast will be Oct. 18.—Helen Hoak Eikenberry, Sterling, Ill., Sept. 18.

INDIANA

Indianapolis.—Activities at the Indianapolis church have taken on new life, in spite of the extremely warm weather. On Sunday, Sept. 13, Bro. Russell West, formerly of Batavia, Ill., was officially installed as the pastor of the Indianapolis congregation. Dr. Ernest Evans, Executive Secretary of the Indianapolis Federation of Churches, and Bro. G. L. Studebaker, our former pastor, and now our elder, were present and talked to a large audience. Bro. West and his family came to Indianapolis the early part of September and are making many friends, not only in our immediate congregation, but also in the community. Their new address is 3117 Boulevard Place, Indianapolis, Ind. Since our last correspondence to the Messenger, three persons have been accepted by letter and two by baptism.—Mrs. Russel Reiber, Indianapolis, Ind., Sept. 21.

Mexico church met in council Sept. 3. Our series of meetings will begin Oct. 19 conducted by Eld. R. O. Shank of Flora. At this council the following officers were elected: Sunday-school superintendent, Tony Fisher; clerk, Roy Grafft; Ezra Musselman and John Richardson, trustees. Delegates to District Meeting are Walter Balsbaugh and Grace Stoffer. Preparation is being made for our love feast the evening of Oct. 3.—Geila A. Pugh, Mexico, Ind., Sept. 4.

North Liberty.—We met in council Sept. 8 and elected Sunday-school officers, the superintendent being Orvil Houser. Our communion services will be the fourth Saturday of October. Brother and Sister J. H. Weller have moved here recently. Bro. Weller will have charge of pastoral work for the year.—Mrs. M. C. Blosser, North Liberty, Ind., Sept. 14.

Pipe Creek.—Our regular council was held Sept. 9. Sunday-school was reorganized with Bro. Milo Huffman reëlected superintendent. Bro. Robert Clingenpeel and Bro. Jos. Wissinger will be delegates to District Meeting. Bro. Moyne Landis of Sidney closed a two weeks' revival service on Aug. 30. Much interest was shown throughout the meetings and eight members were received into the church by baptism. Aug. 9 members and friends of the church surprised the elder, Bro. T. A. Shively, and wife at their home. It was in honor of their twenty-fifth wedding anniversary and in appreciation of their services to the church. They were remembered with an appropriate gift. While Bro. Shively was with the Lower Deer Creek church in a revival effort, the pulpit was filled by Bro. Boyd Bechtelheimer and Bro. Forest Hostetler. The church misses the services rendered by Eld. Peter Houk who passed away in June.—Martha O. Hessong, Peru, Ind., Sept. 17.

Union Center church met in council Sept. 11 at which time the Sunday-school was reorganized. Bro. Daniel Snyder was reëlected superintendent. Sept. 13 we held an all-day harvest meeting. Bro. Wm. Kinsey of Elkhart gave a missionary address in the forenoon and a chalk talk in the afternoon. We were favored with special music which was much enjoyed by all.—Mrs. Jesse B. Mishler, Nappanee, Ind., Sept. 18.

Wabash City church will meet in council Sept. 21. Harvest meeting will be Sept. 27, an all-day meeting with basket dinner. The various classes and organizations have given programs on special occasions throughout the year. We are planning for a revival and love feast this fall. The church is advancing under the leadership of Brother and Sister John Smeltzer, pastors. They have been retained for another year. The Aid Society and men's organization are also doing a splendid work.—Mrs. Dessie York, Wabash, Ind., Sept. 16.

IOWA

Spring Creek.—Our quarterly council was held Sept. 12 when the Sunday-school officers were elected for the coming year. Bro. Galen Gillam was chosen Sunday-school superintendent with Bro. Will Martin, assistant. Bro. Roy Stern was reëlected elder for another year. Some of our members attended the District Conference at Lewiston, Minn. Sister A. M. Sharp was delegate from our church. Bro. Glenn Rummel closed his pastoral work here Sept. 1. He has helped us wonderfully during his year and a half with us. He was a fine leader with our young people and we shall miss him greatly.—Mrs. A. M. Sharp, Fredericksburg, Iowa, Sept. 17.

Union Ridge.—Our Children's Day program was given the morning of June 28. On July 4 our congregation joined with members of the Greene church in a picnic in a grove midway between us. An appropriate program of music and readings was rendered, a bountiful dinner was enjoyed by all, and a special feature of the afternoon was a haseball game between the men of the two congregations. July 12 the Sunshine quartette of La Verne, Calif., gave their splendid program of songs, at the 11 o'clock hour, to a full house. July 26 our B. Y. P. D. gave a full evening program of music. In the absence of the pastor, Brethren C. E. Schrock and J. R. Allen filled the pulpit the evening of Aug. 2 and the morning of Aug. 30. Since our last report one has been received by baptism, and five have been granted letters of membership. Our quarterly business meeting was held the evening of Sept. 3. The reorganization of the Sunday-school for the coming year was the main item of business. Sister Carrie Norman was chosen general superintendent, and Bro. Ira Schwab assistant.—Mrs. J. S. Sherfy, Hampton, Iowa, Sept. 16.

KANSAS

Belleville church met in council and Sunday-school officers were elected for the year beginning Oct. 1. Bro. Floyd Kuhn is superintendent of the adult department. It was decided to secure an evangelist for some time in the spring. Our love feast will be held Oct. 3 beginning at 6 o'clock. Delegates to District Meeting are Sisters Anna Dooley, Luella Gish and Cora Kyle. Bro. Gish was chosen elder for another year. Brother and Sister Geo. Hilton of Hermosa Beach, Calif., were with us the evenings of Sept. 7 to 9 and showed pictures of China which they themselves had taken while on the mission field.—Anna M. Kuhn, Belleville, Kans., Sept. 12.

Independence.—We are much pleased that our Sunday-school and preaching services are still increasing in interest and numbers. Our attendance Sept. 13 at Sunday-school was 127. Two were received into the church by baptism Sept. 6 and two more are to be baptized soon. As our new church building is nearing completion, we are planning to have dedication services Oct. 18. The District Conference of Southeastern Kansas will be held here Oct. 24-26.—Mrs. J. L. Amos, Independence, Kans., Sept. 14.

Maple Grove.—At the regular council Sept. 6 we elected church and Sunday-school officers for the coming year. Bro. Wertenberger was chosen elder; Sister Kate Bishop, Sunday-school superintendent; Mrs. C. F. Cheesman, church clerk; Sister Lizzie Miller, Messenger agent and correspondent. We made more definite arrangements for our District Meeting. Those coming by train and wishing some one to meet them should write or phone Bro. Guy Ankenman, Norton, Kans., star route.—Mrs. C. F. Cheesman, Norton, Kans., Sept. 20.

Morrill church met in council Sept. 1. Sunday-school officers were elected for the coming year, Bro. I. L. Peck being reëlected general superintendent. Sisters Elsie Argo and Sadie Stover were chosen to represent our church and Sunday-school at District Conference, with Sisters Lottie Eavey and Alice Smith, alternates. The pastor's report for the year's work was read and accepted with appreciation. Our love feast will be held the night following the close of the revival meeting which will begin Sept. 13 to be conducted by Bro. M. R. Zigler of Elgin, Ill. Since our last report thirteen young people have been baptized. Bro. A. F. Morris of Cedar, Ind., Eld. J. E. Rolston of Sheldon, Iowa, and Bro. C. C. Cripe of Auburn, Ind., each gave us a Spirit-filled message in June; they were en route to Conference. We had a very successful Daily Vacation Bible School May 25 to June 5 with an enrollment of 194. Bro. Paul S. Longenecker and Rev. G. C. Meyer of the Methodist church were superintendents. A program was given at the close to a large and appreciative audience. July 7 the Sunshine quartet of La Verne, Calif., gave us a fine program of music. Aug. 16 our pastor and Bro. Robert Sink, pastor of the Bethel church, Carleton, Nebr., exchanged pulpits. We were glad to make the acquaintance of this pastor and his family and his timely messages were well taken. The Morrill, Sabetha and Granada churches held a two day camp the first week in August, with the pastors of these churches as leaders. Our pastor was also one of the leaders at Camp Marvin Hillyard near St. Joseph. Aug. 24-29 four of our young people attended this camp. An adult goodwill team has been giving programs during the summer months at some of the surrounding churches. Their aim is to foster a better acquaintance and deeper fellowship with our sister churches.—Mrs. Clarence Bailey, Morrill, Kans., Sept. 5.

Ottawa.—The church at this place has been enjoying a number of spiritual things. The young people have had full charge of the Sunday evening services through the summer months, giving us a varied program. One evening they secured the services of Dr. Homan of the Baptist College; another evening, Mr. Beeler, a blind young man, talented musically. In the near future they expect to secure a colored male quartet for a concert. The membership appreciates the effort of the young folks so much that they have been asked to continue through the fall, taking the place of the C. W. Society. The peace caravan of McPherson conducted a union service in one of the city churches. On another Sunday morning a lady attending the Baptist conference told us of her work with the boys in the juvenile court of Kansas City. Sister Olive Throne, formerly of this place, gave a talk in the young people's classroom and a general address in the audience room telling of some of the work being done in the La Verne church, Calif., where her home now is. The membership met recently, the men trimming trees, spreading concrete for enlarging the walk, changing the terrace, etc., and the sisters cleaned the church. A movement is on foot to paint the church building, remodel and redecorate the young people's classroom and plant ornamental shrubbery (this heing donated by Bro. D. R. Sisler). We deeply mourn the death of Sister D. R. Sisler who passed away in the hospital following an operation. Last Sunday morning we were saddened by the death of Sister Wingert, one of those staunch members of pioneer faith; she lived to see her birthday in the nineties. At a business session Bro. W. B. Devilbiss was reëlected elder, with the writer clerk and church correspondent. Bro. Willis Devilbiss was chosen general Sunday-school superintendent. The writer was also chosen to represent the church and Sunday-school at District Conference, with Bro. Ernest Watkins, alternate. The date of our communion was set for Oct. 25 at 7 P. M. The Sisters' Aid reports a busy year, taking cheer and sunshine into some of the homes of the unfortunate.—Mrs. J. E. Ott, Ottawa, Kans., Sept. 8.

Sabetha.—The election of both Sunday-school and church officers for the year was held at our regular business meeting. Only a few changes were made from the officials that served last year and the newly elected officials will begin serving the first Sunday in October.

(Continued on Page 24)

Voices That Call

(Continued From Page 19)

bus to Janesville and make the train from there to Anton, he could be at home at eleven. He smiled foolishly as he thought of surprising Alice.

At ten forty-five, No. 59 glided into the village of Anton, pausing only long enough to discharge a passenger at the tiny red depot. A half mile down the road a bright light twinkled forth a glad welcome to the lone traveler hurrying toward the warmth and shelter of his own home. "Alice and mother must be having a good visit and forgot to go to bed," exclaimed James to himself. A warm glow of happiness surged through his heart as he anticipated the joy his secret would create.

From idle curiosity, he paused on the south walk and peered into the brightly lighted living room. The sight which greeted him there caused him to draw back in amazement. He blinked uncertainly and looked again. Yes, Alice was kneeling by the couch with arms outstretched toward a queer little bundle. She was laughing and talking in a language he had never heard from her lips. In response, two fat baby hands snatched playfully at the bright face bent above him.

James Bartel watched the picture with strange fascination. His old self whispered, "She has broken her promise," but the evil suggestion vanished as quickly as it came. He struck up a familiar whistle and hurried to the back door.

He had reached the living room before the astonished woman could gain her feet.

"James!" She took a step forward. "How did it happen? I wasn't looking for you," she exclaimed nervously.

"Alice! Aren't you glad I'm here?" he stammered, amazed at the white drawn look on her face.

"Yes, yes! Of course." She turned toward the couch. A flush mounted to her forehead. "Oh, James, he's only borrowed for tonight. I—I thought you wouldn't know and he was so cunning—I—I couldn't leave him. He cried after me—really—"

"Alice! It's quite all right, dear," he whispered, kneeling by her side. "You have waited all the years. Tomorrow, we will arrange to have him for keeps!"

Nappanee, Ind.

The Training of Missionary Mary

(Continued From Page 15)

"William, something must be done about these unspeakable Italians."

"What is the matter with them? They seem a good-natured lot."

"Good-natured, William! This afternoon I went to their back yard, and would you believe me, six children, mother, and father and four boarders are living in that house. William, do you want your child to associate with children like that?"

"Well," said William, "is there any harm? Just don't let her play with them if you don't approve."

"I'm sure I don't know what to do for Muriel is completely fascinated with them. She's never touched one of her dolls since she's seen that Italian baby. I'll have to keep her in the house."

Just how the matter would have worked out is a question if Mrs. Hancock had not been summoned to her mother's bedside the next day. It was necessary to ask Aunt Jane, Mr. Hancock's sister, to stay with Muriel and keep the house while Mary was away. Her absence was prolonged from days to weeks and from weeks to a month. The aged mother had grown worse and it was necessary for Mary Hancock to remain. One day she received a letter from Jane.

"I am sorry," she wrote, "to trouble you, but matters have gone utterly beyond my control. It is about Muriel. Don't worry, she is perfectly happy, too happy, in fact. When I first came I had no trouble, Muriel stayed quietly in the house playing with her dolls. She actually looked lonely and homesick and I felt sorry for the little thing.

"Then, one day came a sudden and most marvelous change. Muriel had gone home after Sunday-school and I had stayed to church. When I opened the front door, the house seemed filled with wild screams of delight, which sent me in haste to the bath room. There, I found Muriel and the two youngest Cosetti children. 'What in the world,' I called. 'Auntie,' called Muriel, 'what do you think? They are the heathen, why didn't I know it before? They are regular heathen. On the way home from Sunday-school I walked behind two men; one of them said, "Isn't it too bad that heathen Italian family moved into this neighborhood?" Isn't it wonderful, Auntie, I don't have to go away from home to take care of the heathen, I can do it right here.'

"'But Muriel,' I said, 'mother has said you were not to play with the Cosetti children.'

"'I'm not playing with them. I'm being a missionary to them. Being clean is next to being good, and that is what a missionary is for. I have used the very nicest soap on them, and mother's nicest wash cloths and mother's best perfumery. I don't have to grow up to be a missionary, I've started missionaring already.'

"I'm sure, Mary, I don't know what to do, she is so serious about it. All day long she teaches those children what to eat, and what to wear and how to shake hands and to wash behind their ears. She teaches them to sing, and pray, and she's taught them to salute the flag. What shall I do? Shall I let it go on? On the other hand, can I stop it without shattering . . . ? Well, for some reason I feel that I don't want to be the

one to shatter it. I'm sorry but I had to tell you. Lovingly, Jane."

With shaking fingers Mary Hancock folded the letter. Her eyes were wet, yet frightened. Before them danced old time visions, a group of dusky, kneeling figures, with faces turned toward the saintlike, radiant face of Muriel, clad in flowing robes of white and with uplifted, beckoning hand. And then came the reality—no dusky, kneeling throng, no unapproachable aloofness, but a swarm of dirty, lively little Italian children being washed in her bath tub. "It shall not be," said Mary Hancock. "I shall write to Muriel tonight."

But she did not write that night, for the invalid mother passed away, and for many days her heart and hands were full. At last she went home, home to Muriel. Her husband was with her. He had come for the funeral. At the home station they found everyone in wild confusion. There had come a sudden smallpox scare, and many were reported to be ill, and among them was Muriel.

The frightened mother and father fairly ran up the hill toward the little house.

At the door they met Aunt Jane. "Don't worry," she said. "It is all right, it is no smallpox, only chicken pox. The doctor says she'll be all right soon. But I don't know whatever I would have done but for them. They would have taken Muriel to the pest house; if it hadn't been for them." By "them" she meant Mr. and Mrs. Cosetti, standing bashfully in the hallway. "No one would come near me," went on Aunt Jane. "Everyone was so frightened, and the officers came to take Muriel to the pest house and the Cosetti family saw them and came in and Mrs. Cosetti has never left me since."

"It ees notting," said the little Italian woman softly. "It ees glad that I am to be the help."

Mary Hancock noticed how smooth her hair was and how clean her breast.

"Da lettle garl—she be so good to us, Signora," beamed the man. "She teach-a da song of dees countree—'Sweet Lan' o' Libertee.' We love-a da song and we love-a da countree. We love-a da lettle garl."

"It ees like this," said the woman, "Da leetle girl we loves her so well. She is so good! She teech-a us so much. In my own country, I hear a story like this. A marble woman, a beautiful woman—what you call it?—was put up where all peoples who look want to be beautiful also—yes. They comed and looked and looked and looked and by and by they made smooth their hair and made clean their clothes, and their faces, so to be like her—beautiful, you know. And so it is now. And so it is now, this lettle girl—what you call her? Muriel? —she ees our marble woman. My lettle girls wear now the hair ribbon to tie their hair. They keep clean their faces and behind the ears and they read-a da book, and they don't play the noise on Sunday. So you see, she teech-a me too. She teech-a me to shake-a da hand and to be polite. And I teech-a you my lady, I long know this sickness, little red things on the face and my man he keep-a da children, and cook-a da food and I stay here and teech-a you how to make the sickness go away from our little girl. Oh, she so sweet to teech-a me, 'My Country 'Tis.' She make-a me love America. She make-a my children good, and me I make-a her well."

There was a moment's pause. Then impulsively Mary Hancock stretched out a hand to each. "Thank you," she whispered, "thank you, I am fortunate in having such good neighbors."—*Adapted for use by Mrs. Georgia McAdams Clifford. Used by permission of the Missionary Review of the World.*

CORRESPONDENCE

OKLAHOMA DISTRICT MEETING

The District Meeting of Oklahoma, Panhandle of Texas and New Mexico met at Thomas, Okla., Aug. 22-27. The first three days of the program was a conference for the young people. Bro. Schwalm of McPherson College and Perry Huffaker from Indiana added greatly to the spirit of the meeting. The conference extends its appreciation to these two men for their high quality of service.

The sectional meetings were well attended and the spirit of service prevailed. Bro. E. J. Smith of Clovis, N. Mex., was moderator of the business meeting. The ministers of the District have banded together for evangelistic service and will exchange pulpits for a series of meetings. The laymen's movement was started and the men seem very enthusiastic over the work. The District Meeting next year will be held at Cordell, Okla.

E. J. Glover,
Oklahoma City, Okla. District Clerk.

DISTRICT MEETING OF NEBRASKA

The 1931 District Meeting of Nebraska is now a matter of history. This convention was held in the Omaha church, Omaha, Nebr., Aug. 28 to Sept. 1. The first session convened Friday evening at 7:30 o'clock for devotional, followed by a sermon which was the opening address of the conference. This was delivered by the pastor of the Enders church, Bro. Claude E. Trombly. At 8:30 o'clock, Saturday morning, the ministerial conference convened with Bro. S. E. Thompson in the chair. The theme for this conference was: "How Shall the Church Face the Issues of the Hour?" Bro. S. R. Merkey discussed: "The Hazards of Peace." The second topic was: "Man the Outposts." This topic having been assigned Bro. D. G. Wine, and he being absent from the meeting, Bro. J. J. Yoder from McPherson, Kans., spoke on the subject. Bro. W. W. Blough discussed: "A World Starving in the Midst of Overproduction." The last topic of the conference was: "Movies, Sunday Baseball, Bridge Parties, Dancing, etc." Robert Sink was the speaker. The afternoon was given over to sectional meetings: "Women's Work, Aid Society, Mothers and Daughters', and Fathers and Sons' Meetings." In the evening at eight o'clock the Anti-Saloon League put on a demonstration, showing the effect of drinking. Sunday morning after the regular Sunday-school hour Bro. J. J. Yoder brought the message of the morning. Sunday afternoon was given

(Continued on Page 26)

News From Churches

(Continued From Page 21)

Bro. Brandt of Holmesville, Nebr., will hold our regular revival meeting during the first part of October. Three new members have been taken into the church by baptism and five by letter since our revival meeting a year ago.—Warren Mishler, Sabetha, Kans., Sept. 15.

Topeka.—On Sunday evening, Aug. 30, the young people from the McLouth, Ozawkie and Topeka churches gave a program at the Topeka church. This church has renewed her call for District Meeting for next year. Our pastor, Bro. Roy Kistner, is our delegate to District Meeting. We decided to have two weeks' revival efforts to begin the Sunday after District Meeting, Oct. 11. Our pastor will be the evangelist. We will have our love feast at the close of the meeting.—Mary M. Smith, Topeka, Kans., Sept. 19.

West Wichita.—July 31 the young people sold enough ice cream at a social to more than pay their pledge to the peace caravan, sponsored by McPherson College. Lasting through August and September, the Sunday-school is having a contest between classes; the intermediate boys are taking the lead so far. Aug. 23 a peace service was held in the evening. Besides special music a candle lighting service was given under the supervision of Mrs. Herbert Ruthrauff. Bro. Ruthrauff was elected president of the prayer meeting group recently, and also principal of the week-day religious schools of our group of churches. The Ladies' Aid sold 552 doughnuts Sept. 3. The annual election of Sunday-school and church officers was held Sept. 4. Harry Clark is superintendent. The office of junior superintendent, newly installed, is held by Mrs. Ruthrauff.—Dorothy Stephens, Wichita, Kans., Sept. 14.

White Rock.—Our church took active part in a spiritual community revival conducted by Rev. Cookson of Wakefield, Kans., held at the old settlers' tabernacle in August. Our church had a stand at the old settlers' picnic and cleared $58. The church held a called council July 30 and granted Mrs. W. H. Meyers' request to be licensed to the ministry, and on Aug. 12 Eld. Warren Gish of Belleville, assisted by Eld. Earl Myers of our congregation, held consecration services for her. Sept. 12 we held our quarterly council. We elected officers for the coming year, Sunday-school superintendent being Mrs. Lula Hendricks; elder, Bro. Warren Gish; foreman, Bro. Orvel Switzer; clerk, Mrs. Ben Switzer. It was left to our pastoral committee to see to our programs in place of our pastor; Bro. Myers will help out with preaching part time.—Mrs. Ben Switzer, Lovewell, Kans., Sept. 15.

MARYLAND

Georges Creek congregation met in business meeting Aug. 26. Officers for the year were chosen: Bro. Arthur Scrogum, reëlected elder. We were represented at District Conference by two delegates. The annual District Sunday-school convention was held here Aug. 23. Sunday morning, Aug. 30, Sister Bixler from New Windsor, Md., gave an address on Peace. In the evening we were glad to have with us our former pastor, Bro. Bernard King, from Ridgely, Md. Our elder, Bro. Scrogum, is with us every two weeks and conducts the evening services. A series of meetings will begin here Oct. 12 with Bro. Albert Arnold from Burlington, W. Va., evangelist. The annual communion service and love feast will be held Oct. 24.—Anna M. Weir, Lonaconing, Md., Sept. 11.

Meadow Branch church held its fall council Sept. 12 in the country house. The visiting brethren reported favorably on a more complete house to house annual visit than usual. Liberal contributions were cast into the Lord's treasury in addition to the regular offerings. Eld. E. C. Bixler was present as a member of the District Ministerial Board and assisted in the regular election. Eld. Wm. E. Roop was reëlected elder in charge. The entire congregation agreed to worship in the country the Sunday after our love feast, to be held Oct. 24 at 2:30 P. M., and lift an offering to be credited evenly to both parts of our congregation for our District mission at Derwood, Md. Brethren Herbert Petry and Arthur Naill were reëlected Sunday-school superintendents.—Wm. E. Roop, Westminster, Md., Sept. 15.

Piney Creek church is rejoicing in having ten added to her number as an immediate result of the two weeks' meeting held by Bro. Harper Snavely. Our brother labored most earnestly not only in his preaching but in house to house visits also. While with us Bro. Snavely organized a B. Y. P. D. which we hope will develop our young people into active church workers. We were favored during the meetings by a quartet from the Rocky Ridge church, also a chorus from both Black Rock and Gettysburg. Their selections were much apprcciated.—Theresa S. Forney, Taneytown, Md., Sept. 14.

MICHIGAN

Elmdale church met in members' meeting Sept. 5. Our deacons reported finding the members in union and faith with the church. Sunday-school officers were elected for another year with Sister Mae Tyler, superintendent. We organized a Christian Workers' Meeting with Bro. Orville Deardorff, president. The officers with the pastor will make out the programs for each evening. The writer was chosen Messenger agent. We decided to have our communion Oct. 17 at 10 o'clock. Bro. J. E. Ulery of Onekama, Mich., will be with us in an evangelistic effort Nov. 1. Sept. 6 we were favored with a musical program in place of the sermon in the evening.—Lizzie G. Leece, Alto, Mich., Sept. 9.

Long Lake church has been having some spiritual meetings this summer. July 19 Bro. John Erskine of Evart, Mich., was with us, also a member of the Interdenominational Ministers' Conference of Winona Lake, Ind. July 26 Bro. V. C. Finnell gave us a very good message. In the evening he gave his lecture at the First Congregational church in Manistee, on Why Girls Smoke. Aug. 17 Bro. Erskine returned and gave us a week's meeting with good old-fashioned sermons. As a result there were seven decisions for Christ. Aug. 24 Bro. Ulery came and administered the rite of baptism. Sept. 6 we had the rare privilege of having Rev. Jennie Sharpless of the World Purity League give us a message on the modern dance, its effect on the home, and young people, and on church life. Sept. 27 we will have the joy of entertaining the Western Michigan joint Sunday-school convention.—Mrs. John H. Landis, Manistee, Mich., Sept. 17.

Pontiac church met in council. Sunday-school officers were elected, general superintendent being E. J. Ebey. Our Bible School closed with an average attendance of sixty-five. There were 113 on the roll; ninety-nine children were from nonmembers' homes, mostly our Sunday-school pupils. We are planning to have a love feast Sunday evening, Nov. 8.—Mrs. Ray E. Fleming, Pontiac, Mich., Sept. 14.

Shepherd church met in council Sept. 14 at which time Sunday-school officers were elected with Sister Kathryn Utz superintendent. Sept. 27 we will have our installation services for Sunday-school officers and teachers. Oct. 4 will be promotion day with a short program; the intermediate class will give the play, The Good Samaritan. We will hold our love feast Oct. 18, an all-day meeting.—Mrs. R. V. Hoyle, Mt. Pleasant, Mich., Sept. 20.

NEBRASKA

Omaha (First).—The church enjoyed a spiritual feast Aug. 28 to Sept. 1, when it entertained the District Meeting. The attendance was good and the spirit of the meeting was excellent. Sept. 8 the church convened in quarterly business meeting. One item of business was the selection of a new Sunday-school superintendent, made necessary by the death of our beloved Bro. John W. Rasp who for the past fourteen years had served the church so efficiently and faithfully in this capacity. Bro. Rasp was one of the charter members of the Omaha church. Bro. David Andrews was chosen to fill this vacancy.—Mrs. H. E. Rasp, Omaha, Nebr., Sept. 17.

NORTH DAKOTA

Carrington church held a called meeting Sept. 6. Four letters of membership were granted, one being to Sister Ruth Glessner, nurse, who soon leaves for India. Sept. 13 she gave a missionary talk to our congregation which was very much appreciated. Bro. Ralph Petry held a ten-day series of meetings in June which was greatly enjoyed. The children especially took much interest in his talks to them. Sister Edna Conklin visited our church, giving a talk on Vacation Bible Schools. Bro. Royer Myers also visited our congregation and gave us a good sermon.—Mrs. Daisy B. Kreps, Carrington, N. Dak., Sept. 16.

Minot.—On July 19 we held our joint Sunday-school convention in the Minot church. Dinner was served in the basement, about 160 being present. Our Vacation Bible School which was very well attended was held in July with Sister Edna Conklin in charge. On Aug. 16 nine were received into the church by baptism; six of these live in the bounds of the Berthold church and will hold their membership at that place. The evening of Aug. 31 we held our regular members' meeting. Officers were elected for the coming year as follows: Bro. Ray Rarris who has been our elder and church treasurer the past year was reëlected for another year. The writer was chosen for Messenger agent and correspondent. Bro. W. E. Myers who has been Sunday-school superintendent for a number of years has been retained for another year. We are planning on having our love feast the evening of Oct. 10.—Chas. A. Zook, Minot, N. Dak., Sept. 9.

OHIO

Cedar Mills.—A successful camp meeting was conducted at Neary's Grove from July 28 to Aug. 16 by Brethren Chas. L. Flory of Piqua, Ohio, C. V. Coppock of Sidney, Ohio, and H. M. Coppock of Tippecanoe City, Ohio. We enjoyed many spiritual messages. Five accepted Christ and the church was greatly benefited. Aug. 16 we had our all-day meeting. Communion service was held on Aug. 29. Our Daily Vacation Bible School was quite successful with an enrollment of forty-three and average attendance of thirty-seven. Belle Spangle and Elizabeth Kiracofe spent a few weeks in Adams County; their help was much appreciated. Our work here is moving along nicely.—Mrs. Otto Laursen, West Union, Ohio, Sept. 12.

Dupont church met in council Sept. 3. Bro. Irving Weller was reelected Sunday-school superintendent and Alta Shafer president of Christian Workers' Meeting. Our series of meetings begins Sept. 27 with Bro. Walter Landis, evangelist. Our communion on the following Saturday after the close of the meeting.—Mrs. Anna Measel, Oakwood, Ohio, Sept. 9.

East Dayton church met in council Sept. 1. Sunday-school officers for the coming year were elected, Bro. Jacob Couser being reëlected superintendent. Oct. 4 Bro. Wimler Petry of Pitsburg, Ohio, will begin a two weeks' revival. Oct. 24 at 7 o'clock is the date of our love feast. Since our last report six have been added to the church, one by letter and five by baptism.—Lida Baldwin, Dayton, Ohio, Sept. 14.

Fairview (Ohio) church met in council Sept. 5. Sunday-school officers were elected for the coming year, the superintendent being Bro. Geo. Titler. Our revival meeting will be held in November with Bro. J. A. Guthrie, evangelist.—Mildred Titler, Adrian, Mich., Sept. 7.

Hicksville.—The church had been closed for about a year when the Mission Board of Northwestern Ohio decided to send us a helper.

Geneva George of Bellefontaine came to us May 3. Bro. H. H. Hendricks of Ney, Ohio, comes every other Sunday evening and brings us a message. Miss George brings the message each Sunday morning and every other Sunday evening. We also have prayer meeting each Thursday evening which is an inspiration. June 7 we had a Children's Day program and June 14 an all-day Sunday-school meeting. Bro. Chas. Kintner of Defiance and Bro. Geo. Throne of Pioneer spoke in the afternoon. A Vacation Bible School was held from July 27 to Aug. 7. Sept. 8 we held a brotherhood supper followed by a worship hour. Rev. John Rohr of the Christian Missionary Alliance church brought the message. We will hold a love feast Thursday evening, Oct. 1, at the prayer meeting hour.—Mrs. Bertha Williams, Hicksville, Ohio, Sept. 20.

Lick Creek church met in council Sept. 11. Bro. Edw. Kintner was chosen elder, with Bro. H. H. Hendricks as pastor; Bro. Rollin Kyser, Sunday-school superintendent and president of the C. W. Society; the Aid Society, Messenger agent; the writer, correspondent; Sister Bessie Roesch, president of the Aid Society. Oct. 4 we are planning a homecoming. Oct. 5 we expect Bro. J. L. Guthrie of Lafayette, Ohio, to hold a series of meetings for us. Our love feast will be held Oct. 24 at 10 A. M. We have been having good attendance at church and Sunday-school each Sunday during the summer. We feel that the good work is progressing nicely.—Sadie Hire, Bryan, Ohio, Sept. 18.

Prices Creek.—Aug. 16 Bro. J. O. Winger of North Manchester, Ind., came to assist us in our revival which continued two weeks. A large crowd of eager listeners was present each night to hear his stirring message. Delegations were present from Castine, Cedar Grove, Eaton, Brookville, Salem, Beech Grove, Covington, also Richmond and Four Mile, besides those from other churches in the community. Special numbers of music were given at each service. As a direct result of the meetings eleven were baptized and one was reclaimed. Bro. Winger made many friends while among us and with our pastor made a number of calls. Our regular members' meeting was held Sept. 11. Bro. E. C. Burnett was chosen adult superintendent of our Sunday-school. Our communion will be Oct. 24 at 10 A. M.—Mrs. Verna Lee, Eldorado, Ohio, Sept. 18.

Toledo.—June 21 the young people of our Sunday-school gave a special program. School night was observed June 14 by a special sermon by our pastor, At the Gateway of Life, honoring the eighth grade and high school graduates from our Sunday-school. More than 100 were present at the annual Sunday-school picnic held June 28. A young people's rally of five adjoining churches was held July 12 in Toledo church. Our pastor, R. R. Hatton, gave a missionary sermon July 26 on, Hands Outstretched to Us. A missionary play was also given. Aug. 30 a special anniversary service was held which marked five years of the pastorate of Brother and Sister Hatton. A sermon was preached by Bro. Hatton on the subject, Five Down and One to Go. The pastor gave a statistical report of the five years: number of sermons preached, 439; object lessons, 240; average attendanee at Sunday-school, 111; total Sunday-school offerings, $1,564.45; average attendanee at morning service, 90; at evening service, 113; funerals, 35; weddings, 56; anointing services, 33; members reeeived, 182; pastoral calls, 9,940; total money received, $13,648.93. Outstanding accomplishments: church debt of $1,000 paid; also piano debt of $215.50; down payment of $1,500 on parsonage; $1,000 paid on parsonage mortgage; new heating plant, $875; six Sunday-school rooms added to church; children's department organized; four new classes added to Sunday-school; church auditorium and basement redeeorated; new hulletin board placed on church lawn. At a quarterly council Sept. 8 H. E. McKimmy was eleeted superintendent. It was decided to merge the Sunday-school, building fund and church treasuries into one. The office of church financial secretary or general secretary was created. Arrangements were made for a special evangelistic effort during February under the leadership of our pastor. The parsonage will be painted this fall, the work to be donated by men of the church. Bro. Hatton will give part time to the central branch of Toledo Y. M. C. A. Our Sunday evening services will begin Sept. 20 with a sermon by our pastor, Signs of These Days.—Mrs. H. E. McKimmy, Toledo, Ohio, Sept. 14.

PENNSYLVANIA

Annville church met in council Sept. 5. Our Sunday-school and prayer meeting officers were elected. Our love feast will be held at the Annville house Nov. 14, 15, beginning at 1:30 P. M. Children's Day meeting will be held at the South Annville house Oct. 4 at 2 P. M. Sister Kathryn Ziegler, returned missionary, will address the children; she will also speak at the Annville house in the evening. Four were added to the church by haptism since our last report.—Sarah Winters, Lebanon, Pa., Sept. 17.

Elizabethtown.—Sunday afternoon, Aug. 16, we held a harvest meeting at the college pavilion. Ministers from adjoining congregations gave us helpful messages. Brethren Hiram Eshelman, John Baker, John C. Zug and David Gibble were present. The offering of $51 was for Neffsville Orphanage. Through July and August vesper services were held at the same place which brought many of our people from a distance and from other churches of town. A splendid thought-provoking address was given one evening by student Ray Kurtz. Rev. Jas. Murphy gave a timely address on Rest at the first of our vespers. Pastor H. K. Ober gave a series of instructive addresses on what the Bible says concerning: My Personal Habits, The Choice of My Life Work, The Choice of My Life Mate, Duties of Husbands and Wives, Enemies of Youth, Combating the Enemies of Souls and The Way Out. Sept. 6 the church held its regular council. We held an election for Sunday-school officers and an entire new Board of Christian Education, using for the first time a printed ballot. Bro. Harry Rohrer was eleeted superintendent and Bro. Elmer Eshelman, assistant. Bro. Carl Ziegler, one of our licentiates, was installed into the full ministry; he expects to go to Bethany shortly. Bro. H. K. Ober will open a series of evangelistic meetings Sunday evening, Oct. 20, at Stevens Hill, an outpost.—M. B. Miller, Elizabethtown, Pa., Sept. 14.

Ephrata church met in council Aug. 11. Our love feast will be held Oct. 18 beginning at 3 P. M. Election was held for Sunday-school officers and Bro. J. M. Neff was elected superintendent. Aug. 16 the Byler family of North Manchester, Ind., gave a splendid program in song during the evening service, followed with a sermon by Bro. Frank Sargent of Chicago. Bro. I. J. Kreider and family from Lancaster, Ind., while visiting in the east stopped here. Bro. Kreider had charge of the morning serviee Aug. 23 preaching on the theme, Faith. Harvest meeting was held Sept. 6 with Bro. Alvin Wenger in charge. An offering was lifted for the Neffsville Orphanage.—Gertrude R. Shirk, Ephrata, Pa., Sept. 14.

Hollidaysburg.—At a reeent council meeting we elected church and Sunday-school officers for the year beginning Oct. 1. Our summer pastor, Bro. Wilfred Stauffer, finished his work Sept. 6. He will continue his theological training in New York City. His work among us was highly appreciated. Previous to the summer pastorate the pulpit was supplied by Bro. J. J. Shaffer who again has charge of the work. Bro. B. F. Walz has been retained as elder in charge. Bro. A. F. Nelson, our faithful Sunday-school superintendent, will continue for the coming year. The attendance in both church and Sunday-school has been exceptionally good throughout the year. Brother and Sister Jas. A. Sell are still active and are enjoying a reasonable degree of health. We will hold our series of meetings the latter part of October with Bro. Waltz, evangelist.—Mrs. J. J. Shaffer, Hollidaysburg, Pa., Sept. 17.

Lancaster.—The joint welfare program rendered April 19 by the Mountville, Mechanic Grove and Lancaster eburches was full of interest. Brethren Schlosser and Shaffer of Elizabethtown College conducted the local Bible institute April 25 and 26. Bro. A. C. Wieand of Bethany Seminary, Chicago, gave brief expositions. All of the addresses were full of thought and challenge to be master Christians. Communion Sunday, May 3, was an enjoyable day. Brethren Walter W. Hartman, R. P. Bucher and C. D. Bonsaek were present. This service was the largest attended of any in the history of the congregation. May 10 Bro. Moy Gwong of Sunning Distriet, South China, told of the work and needs of his field of service for which an offering was presented. Through the kindness of Bro. Nelson, nursery man and landscape gardener, and others, the church lawn presents an inviting appearanee. A new bulletin board fully equipped has been placed by the Andrew and Philip Bible class. The Y. P. D. conducted the worship service on the second and fourth Sunday evenings of July and August. The Children's Day service and dedication of children marked June 7 a day of inspiration. Ten children were presented for dedication. Aug. 2 Bro. V. C. Holsinger of Pittsburgh, Pa., gave a most helpful sermon at the morning service. The main auditorium and hallways were reeently redecorated through the efforts of the Sisters' Aid. The Vacation Bible School held sessions from Aug. 10 to 21. Twenty-three churches of the city were represented in the enrollment of 160. The offering by the children for the Junior League project amounted to $18.65. Bro. A. P. Geib of Manheim gave the closing address on the evening of Aug. 22. The annual outing held Aug. 28 at Longs Park was attended by about 300. Twelve of our young people found joyful service attending the Elizabethtown College conference Aug. 10-15. Our harvest home service was held Sept. 6. Bro. Caleb Bucher of Quarryville preached the sermon. At the council meeting Sept. 9 the 1931-1932 Sunday-school and church organization was completed. Installation service was Sept. 27 by the pastor. The love feast will be held Sunday, Nov. 1. Eld. H. K. Ober of Elizabethtown will preach the preparatory service and officiate at the communion.—Mrs. W. D. Fisher, Lancaster, Pa., Sept. 14.

Maiden Creek church met in council Sept. 5. Cemetery trustees eleeted were Brethren H. H. Reber, David Keller and Paul Dubble. We also elected our Sunday-school officers, with David Markey, suprintendent. The rest of the officers were chosen by the school. It was decided to go ahead in the building of our church as soon as suitable. There will be an all-day meeting at Prieetown church Oct. 4. Our love feast at the Maiden Creek church will be held Saturday afternoon and Sunday, Oct. 24 and 25. Our welfare board has planned for a meeting the evening of Oct. 30.—Mrs. Edith Fretz Reber, Mohrsville, Pa., Sept. 13.

Mercersburg.—Our Sunday-school and church services are progressing nicely. The Sunday-school children rendered programs on Easter, Mother's Day and Children's Day. Visiting ministers filled appointments at various times during the summer: Bro. H. M. Stover the evening of April 26; Brethren Earl Kipp of Newport and C. E. Martin of Maugansville, Md., on the morning of May 18; Bro. B. W. S. Ebersole of Hershey, Pa., the morning of June 17. Bro. M. Danner of East Berlin was with us Sept. 6 in the morning. The other appointments are filled by our Welsh Run brethren. We hope to have an evangelistic service this autumn; the date is not yet set.—Sarah A. Keller, Mercersburg, Pa., Sept. 8.

Mountville church met in council July 22. Brethren I. W. Taylor, S. H. Hertzler and H. K. Ober of the Ministerial Board were present. Bro. N. K. Musser and wife and Harry C. Neff and wife were ordained to the eldership. As a direct result of the evangelistic effort at this place, six young people united with the church and were

(Continued on Page 28)

DISTRICT MEETING OF NEBRASKA

(Continued From Page 23)

over to the B. Y. P. D. The evening message was delivered by S. B. Wenger.

Monday's program consisted of the religious education and District mission conference. In the evening Bro. Homer Caskey of Council Bluffs, Iowa, gave us a splendid missionary sermon, after which an offering was taken for District missions.

The business session convened Tuesday morning at eight o'clock. The retiring moderator being absent, Bro. Robert Sink conducted the devotionals and occupied the chair until the delegates were seated. The new officers for the meeting were: L. A. Walker, Moderator; Robt. Sink, Reader; S. E. Thompson, Writing Clerk.

Bro. L. A. Walker was chosen as member of Standing Committee; Robert Sink, alternate. Robert Sink was also chosen as Field Man for the District. Next year's conference goes to the Bethel church with Paul K. Brandt, Moderator-Elect.

The Omaha church is to be commended for the efficient way in which they cared for this meeting.

Kearney, Nebr. S. E. Thompson, Clerk.

DISTRICT MEETING OF SECOND WEST VIRGINIA

The District Meeting of the Second District of West Virginia convened in the Shiloh church Sept. 3-6. As has been our custom we hold these meetings successively. Sept. 3 we held our ministerial meeting. It was the most inspiring meeting of the kind we have had in recent years. The attendance was better than usual, and having a good program, all seemed interested from the beginning. After all topics were discussed they were then thrown open by the moderator, Bro. Harold Row, for round table discussion. This meeting better fitted us for the oncoming meetings.

Sept. 4 the District Conference convened with eight of the eleven churches represented, which was better than usual. The retiring officers then conducted an election, which resulted as follows: Eld. H. C. Saunders, moderator; Bro. Harold Row, reader, and the undersigned, writing clerk. With the exception of reports, but three papers came before the meeting and two of these were requests for District Meeting of 1932. All vacancies were filled. The writer was again elected field man, and before we left the meeting a number requested me to assist them in organizing men's work in their churches. Eld. W. J. Row was elected a member of Standing Committee and the writer, alternate.

The fire seems to have started from the Valley River church which may be due to the fact that some of the young people from there are attending college at Bridgewater, and the flame is spreading over the District.

Saturday was a very busy, if not the busiest day of the meetings. At 9 A. M. the District Boards held their meeting. At 10:30 we met in a ministers' conference. It was the best meeting of the kind we have had in recent years.

In the afternoon Sister Hallie Row, secretary of the Sisters' Aid Society, organized an Aid in the Shiloh church. Bro. C. E. Wade of Littleton was installed into the ministry and Bro. D. S. Wade, who holds his membership at the same place, was ordained. The Shiloh church elected an elder for the ensuing year and Bro. H. S. Saunders was chosen.

In the evening we held a love feast with a goodly number of brethren and sisters surrounding the Lord's table. The writer officiated, assisted by Brethren Arlie V. Poling and W. J. Row.

On Sunday the District Sunday-school convention was largely attended. Fine weather, fine crowds and a good program which was well rendered, made the meeting a success.

We are greatly encouraged with the work of the District. The churches seem to be taking on new life and we believe the future outlook for the District is fine. May the good spirit that was manifested in these meetings continue to prevail until many shall come to know the Christ.

Thornton, W. Va. A. C. Auvil.

DISTRICT MEETING OF SOUTHERN ILLINOIS

The District Meeting with its associate gatherings of the Southern District of Illinois was held in the Cerro Gordo church Sept. 4-7. Elders' meeting convened on Friday afternoon. Reports of work done were heard and plans for future improvement were discussed. Peace secretary, Geo. Fulk, addressed the peace session on Friday evening.

Saturday morning was very profitably spent in the ministerial meeting. Some very practical questions were discussed looking toward a solution of some of our many problems.

The Women's Work program on Saturday afternoon was attended by a large audience. Different phases of the work were presented for consideration. An address on The Home was given in the evening service, also a temperance address.

Sunday was a busy day with Sunday-school followed by the educational address. In the afternoon the B. Y. P. D. program was held, the young people having already enjoyed a fellowship supper and vesper service together on Saturday evening. The climax of the day came with the missionary meeting in the evening.

On Monday the business session convened with the retiring moderator, Eld. E. F. Caslow, in charge. The moderator for this year, Eld. I. D. Heckman, gave an inspiring address and the meeting elected Geo. W. Miller as reader. The writer was reëlected writing clerk for a period of three years. Our delegate to 1931 Standing Committee, Eld. D. J. Blickenstaff, gave a good report of the Colorado Springs Conference.

Reports were heard and discussed. E. F. Caslow was chosen to represent our District on 1932 Standing Committee, with the writer, alternate. Our meeting next year will be held one week earlier, the business meeting to be on the last Monday of August, the place will be in the Woodland church near Astoria.

The meetings were inspiring throughout. Speakers from outside the District were present and brought much inspiration. All returned to their homes with a knowledge of the many problems to be faced but with a determination to face them with Christian courage recognizing the fact that God is ruler over all things. N. H. Miller.

Decatur, Ill.

FROM THE GREENE COUNTY INDUSTRIAL SCHOOL

Vacation time is over and our children are again in school. Six of them are attending the Monroe High School in Stanardsville. They are taken with the other children from this community by the school bus.

Since the state highway came through our farm, we have had to carry our mail about a quarter of a mile. We are very glad to announce that we have been successful in having it brought to our door. Now all the Clothing Bureau boxes we receive will not need to be carried so far by our children. We will certainly welcome new or used clothing

of all kinds at this time—also blankets, sheets and pillow slips. We especially need cot sheets and cot comforters as the cold weather approaches. We have 31 boys and calls for many more; have some room left for girls. Shoes, hose, underwear, overalls, shirts, dresses, princess slips, sweaters, coats, etc., are all in demand. Especially do we need these for the larger group from 12 to 18 years.

Our canning season is almost over. Have about 4,600 quarts of fruit and vegetables—also dried beans, corn, black eye peas, peaches and apples.

We are selling some of our purebred white leghorn pullets. Many of this year's pullets have been laying for some months. We are getting more than 12 dozen eggs each day. At noon last Friday a sudden little thunderstorm came up. We were all shocked while eating our dinner—it seemed so close. Some rushed to the window to see what was struck. About one-half hour later we noticed smoke from the big dead chestnut tree near the old chicken house. We are glad for God's providential care in times of calm or storm. This year we have had two trees near our buildings struck by lightning but none of our children or buildings hurt.

Geer, Va. Mrs. O. R. Hersch.

A GREAT BIBLE CONFERENCE

Ten years ago Massanetta Springs, four miles east of Harrisonburg, was donated to the Virginia Synod of the Presbyterian Church to be used as a center for Summer Bible Conferences. Several other denominations have used it part of the summer for their own meetings. Young People's Conferences of the Methodist Church and of the Lutheran Church have met there and certain other meetings of like nature.

Doubtless, the outstanding work of the conference is the closing three weeks. This period begins with music week. The School of Sacred Music was in charge of Dr. John Finley Williamson of the Westminster Choir School, Ithaca, New York. He, with other members of his faculty, gave instruction in voice, sight reading, directing and instrumental music, especially organ. The week closed with a sacred music festival in which choirs within a radius of one hundred miles participated, more than nine hundred voices taking part.

Music week was followed by a two weeks' Bible Conference, which has become exceedingly popular. One needs but to mention the speakers to reveal its value. This summer Dr. Wm. Evans of Los Angeles, Calif.; Dr. Joseph Sizoo of Washington, D. C.; Dr. S. M. Zwemer of Princeton University; Dr. Robert E. Speer of New York; Bishop Arthur J. Moore of the Southern Methodist Church on the Pacific Coast; Rev. Gypsy Smith, Jr., well known evangelist; and Dr. J. Stuart Holden of London were on the program. Speakers other years included some of these, and Dr. William J. Erdman of Princeton University, Dr. Charles E. Jefferson of New York, Dr. G. Campbell Morgan of Philadelphia, and Dr. John Timothy Stone of Chicago.

The writer has been privileged to attend for three summers and counts it one of the rarest, if not the rarest, privilege of his life in being able to hear these national and world leaders and prophets of the Christian church. A number of our ministers and brethren from Virginia, Maryland, West Virginia and Pennsylvania were in attendance the past summer. It is our conviction that there is no like opportunity at present so nearly central for the ministers and leaders of our church in these states and it is our hope that many more will avail themselves of this rich opportunity in the coming years.

Massanetta Springs is located in the open country. Meetings are held in a grove. One of the best known springs of Virginia supplies abundant water. Cottages are on the ground and others can be built by individuals or churches desiring to do so. Camping space is provided for those who wish to camp. A large hotel accommodates those who desire such accommodations, and expenses are at a minimum everywhere.

Information can be obtained, by those desiring it, by writing Dr. William E. Hudson, Staunton, Va. A. B. Miller.

Hagerstown, Md.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Harmon-Brubaker.—By the undersigned in the Church of the Brethren, La Verne, Calif., Aug. 24, 1931, Brother Glenn Harmon of Strathmore, Calif., and Sister Florence Brubaker of La Verne, Calif.—Galen K. Walker, La Verne, Calif.

Herr-Groff.—At the First Church of the Brethren, Lancaster, Pa., June 18, Harold F. Herr of Neffsville, Pa., and Edna H. Groff of Lancaster, Pa.—W. D. Fisher, Lancaster, Pa.

Leakway-Graybill.—By the undersigned at the parsonage June 20, 1931, Christian S. Leakway of Lancaster, Pa., and Kathryn B. Graybill of Manheim, Pa.—W. D. Fisher, Lancaster, Pa.

Wilson-Ashenfelter.—By the undersigned at the parsonage, Sept. 15, 1931, Mr. Donald Ogle Wilson of Chicago and Sister Edna K. Ashenfelter of Decatur, Ill.—James M. Moore, Chicago, Ill.

Church Budgets Are Supported
By Those Who Know Missions

These books will develop the best in your congregation—

For Primaries

BHASKAR AND HIS FRIENDS ....Cloth, $1.00; paper, 75c
Clara G. Labaree
Stories and material that help children and teacher to see India.

For Juniors

THE GOLDEN SPARROW .....Cloth, $1.00; paper, 75c
Irene Mason Harper
Stories about Indian boys of the more progressive type which are made the basis of understanding India.

For Intermediates, Young People, Adults

THE STAR OF INDIA .....Cloth, $1.00; paper, 60c
Isabel Brown Rose
Readable stories of old and new India. Interesting and informing.

For Supplementary Reading

WILL INDIA BECOME CHRISTIAN?.....$1.50
J. W. R. Netram
A native of India gives an emphatic Yes.

FREEDOM 85c
Weltby H. Fisher
A highly interesting story of a Hindu brother and sister who meet changes taking place in India.

THE CHRIST OF THE ROUND TABLE $1.50

THE CHRIST OF THE INDIAN ROAD $1.00
Both by E. Stanley Jones
These two books have revealed India to Westerners as they had never seen it before.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

baptized Aug. 30. Bro. Ralph Schlosser of Elizabethtown was the evangelist. At the recent young people's conference held at Elizabethtown College, our congregation was represented by fifteen of our young people. Our harvest and praise service was held at the Manor house Sept. 5, with four visiting brethren present. An offering was lifted for the orphanage.—Florence K. Herr, Millersville, Pa., Sept. 12.

Springville.—Sunday, July 19, Bro. Ralph Schlosser from Elizabethtown and Bro. Aaron Heisey from Midway preached to us. Our harvest meeting was held Sunday, Aug. 2. Bro. J. H. Longenecker of Palmyra delivered the sermon. The church met in council Aug. 3. We held a revival meeting from Aug. 16 to 30 with Bro. M. A. Jacobs of York, evangelist. He dclivered sixteen inspiring and interesting sermons. Ten young people were received into the church by baptism. Our love feast will be held Oct. 20 and 21 at the Mohler house at 9: 30 A. M.—Mrs. Lida M. Zug, Lincoln, Pa., Sept. 7.

Sugar Valley church experienced a splendid revival conducted by Bro. Wm. C. Sweitzer of New Freedom, Pa. The meeting began Sunday, Aug. 16, and closed Aug. 30. Bro. Sweitzer preached fifteen inspiring sermons. Aug. 23 Bro. S. C. Godfrey of Red Lion gave us a spiritual sermon. A faithful sister's husband, son and daughter were baptized during the meeting. Three weeks previous to the meeting a sister was reclaimed; she has since passed to her reward. Our love feast was held Aug. 29 with fifty participating. Eld. Greene Shively of Millmont officiated.—Ada Douty, Loganton, Pa., Sept. 14.

Upper Conewago congregation began a revival meeting at the Hampton house Aug. 2 with Bro. S. C. Godfrey of Red Lion, evangelist. He spoke the word of God with power and with the Spirit. As a result of his labors twelve were baptized. We also feel we have been strengthened and encouraged. Aug. 29 we met in council. The visiting brethren gave their reports. Our delegates to District Meeting are Brethren Geo. Hull, Earl Witter and the writer; alternates, S. S. Miller, J. M. Danner, C. L. Baker and D. B. Harlacher. Delegates to Annual Meeting, Geo. Hull and Eld. C. L. Baker; alternates, J. M. Danner and D. B. Harlacher. Our Sunday-school superintendents were also elected: East Berlin, W. A. Keeney; Hampton, Earl Witter; Latimore, J. E. Baum. Our love feast will be held Oct. 17 and 18 at the Latimore house at 1: 30 P. M.—Paul L. Wagner, York Springs, Pa., Sept. 14.

Upper Codorus (Pa.).—Aug. 10 Bro. H. F. King of Myerstown began a two weeks' series of meetings at the Black Rock house. He labored earnestly for the cause of Christ, giving a Spirit-filled message every night. As a direct result of his work eight were baptized and one was reclaimed. Aug. 25 we held our regular fall council. Eld. A. S. Baugher, whose term for presiding elder had expired, was re-elected for a term of three years. Other church officers were also elected at this time. Our love feast will be held Oct. 24 and 25 beginning at 10 A. M.—N. S. Sellers, Lineboro, Md., Sept. 18.

Upton.—Back Creek congregation met in council at the Upton house on Aug. 22. We elected Brethren A. M. Niswander, Samuel Hawbaker and Edgar Landis to serve as delegates to the District Meeting. A. M. Niswander was chosen elder for three years. Our love feast was set for Oct. 24 and 25 at 10 A. M.—Nelson L. Wilson, Greencastle, Pa., Sept. 14.

West Green Tree.—Oct. 4 in the afternoon we expect to have a children's meeting at the Green Tree house with the promise of Bro. Ulysses Gingrich of Union Deposit as speaker. We decided to hold our love feast Nov. 10 and 11 at the West Green Tree house to begin at 10 A. M. Nov. 22 is the date for the children's meeting at the Florin house, Bro. A. C. Baugher as speaker. We expect to have a revival meeting at the Green Tree house some time in November or December.—Mrs. John Buffenmyer, Florin, Pa., Sept. 14.

Windber.—July 5 Kenneth Bechtel preached for us both morning and evening. Our church met in council July 8. Bro. Chas. Blough was elected pastor, and the following Sunday Bro. J. A. Buffenmyer gave a very impressive installation sermon for our new pastor. Our Vacation Bible School was held in July and was well attended. A well prepared program was rendered by the children at the close of the school. Sunday evening, July 26, our young people gave a very interesting program. July 29 Sister Winnie Fretz and Lena Fretz gave a musical program. Sept. 11 we are having the Lehman brothers' mandolin club give a musical program for the benefit of the church building fund.—Mrs. Mary E. Allison, Windber, Pa., Sept. 7.

Yellow Creek.—Our revival at Bethel house closed Aug. 9. Twenty-six accepted Christ as their Savior. Bro. D. I. Pepple of Woodbury was the evangelist. Aug. 23 Bro. Edgar Detwiler of Everett preached a very interesting harvest sermon on the theme, Gratitude. Sept. 6 Bro. David Hanawalt of McVeytown preached for us on, What Think Ye of Christ?—Mrs. Bertha Snyder, Hopewell, Pa., Sept. 14.

TENNESSEE

Johnson City.—During July and August we were without a pastor but the services were kept up with good interest. We had a record summer Sunday-school. In addition to the messages given by the local ministers at the church services we appreciated hearing from Eld. A. G. Crosswhite, Prof. Alvin Brightbill, Bro. Raymond Peters and Paul Bowman. We enjoyed messages in song from Bro. Brightbill and Mrs. Peters. At one evening service the B. Y. P. D. presented The Life of Christ in Story and Song. Another Sunday evening the two women's Bible classes gave a program on Service. The B. Y. P. D. had charge of an inspiring vesper at the Knob Creek church the last Sunday of August. Our new pastor, Merlin C. Shull, and family are now with us. Bro. Shull preached Sept. 6.—Laura Gwin Swadley, Johnson City, Tenn., Sept. 11.

Limestone.—Our pastor, Bro. J. R. Jackson, began a revival meeting Aug. 23 which closed Sept. 12. Six were received into the church by baptism. Bro. Jackson had a revival call in Kentucky and had to close the meeting a week sooner. The church feels built up and very grateful to Bro. Jackson for his inspired labor. Sept. 8 Bro. Guy Pressley was installed into the ministry. Sept. 13 Bro. A. E. Nead preached an inspiring sermon on The Heavenly Vision. In the evening Bro. Pressley preached on Holding Fast to God. Aug. 22 was our annual visit council. We decided to cover our church by early fall. We will have communion service Sept. 26 beginning at 6: 30 P. M.—Honoria Pence, Limestone, Tenn., Sept. 14.

VIRGINIA

Branch (Sangerville congregation).—This church has recently experienced a splendid revival conducted by Sister Elizabeth Broughman of Buchanan, Va. She came to us Aug. 16, and preached eighteen gospel sermons in a very forceful way. The increasing crowds from evening to evening were evidence that her sermons were interesting and inspiring. Sister Broughman visited eighty-four homes during her two weeks' stay, and as a direct result of her efforts fifteen were baptized and one reinstated. Delegations from Garbers, Beaver Creek, Emmanuels and Montezuma churches brought messages in song which added much to the interest of the meeting. We also enjoyed a number of special selections in music from the local membership. Aug. 30, the closing day of our revival, was homecoming day for the Branch church. Many friends came to enjoy the day with us. We had our regular morning worship, lunch on the lawn, and a program of song-service with a sermon in the afternoon. Despite the fact that we have just passed through the vacation months of a hot summer, our attendance has been gradually increasing. The vitality of the church is fine.—Mrs. D. D. Fleishman, Dayton, Va., Sept. 9.

Concord.—Our series of meetings began Aug. 16 with Bro. Arthur A. Durr of Smithville, Pa., evangelist. He delivered sixteen gospel sermons. The house was nearly full at every meeting. Sixteen were baptized into the gospel faith and more we think will come; eight were reclaimed into the fellowship of the church. We all feel that much good has been done. On Sunday, Aug. 30, Bro. Durr was installed into the second degree of the ministry with Bro. A. S. Thomas and Bro. Foster in charge. Our love feast will be about Oct. 3.—Mrs. S. A. Campbell, Midvale, Va., Sept. 8.

Mt. Joy church held their annual homecoming Aug. 2. Bro. D. P. Hylton of Roanoke, Va., gave an interesting address in the forenoon. There were several short talks in the afternoon concerning peace. Interesting music was rendered by a quartet from Roanoke. Council meeting was held Sept. 5. The visiting brethren gave their report. Evangelistic services will begin Sept. 20 in charge of Bro. H. Allan Hoover of Roanoke, Va. Our communion service will be held at the close of the meeting on Oct. 3 at 4: 30 P. M.—Mrs. Gladys Camper, Buchanan, Va., Sept. 9.

Nokesville.—We are looking forward to a series of evangelistic services to begin Oct. 11 with Bro. I. S. Long of Bridgewater in charge. Our harvest meeting is to be held the 27th with Bro. E. E. Neff of Fairfax as the speaker. Our people have been fortunate in having a number of interesting speakers in the last few months. Bro. Mow, home on furlough, ably filled the pulpit in the spring and some this summer while he was located here, studying and writing. Mrs. Mow's addresses were appreciated by all ages. Miss Anetta Mow acquainted us with the largest church in the Brotherhood. Other speakers who have preached for us are Brethren D. E. Miller of Sebring, Fla., J. Quinter Miller of Hartford, Conn., and W. K. Conner of California. The first two weeks of June we had a much needed music school under the leadership of Bro. David Wampler of Chicago. We were also fortunate in having Bro. Moy Gwong of China present the work of South China to us in a most enthusiastic manner. He was encouraged with the offering of nearly $45 received toward the erection of a new church in China. Bro. Gwong also addressed our high school on How to Be Great. Mrs. Mow also presented the life of India and that of the missionaries to the high school.—Marjorie Graybill, Nokesville, Va., Sept. 14.

Tinker Creek church held a Vacation Bible School in June superintended by our pastor, Bro. C. M. Key. The enrollment was eighty and average attendance sixty-five. Our Sunday-school has been progressing with an average attendance of 150. The Home Builders' class favored the church with new lights which are a great improvement. Our series of meetings begins Sept. 13 with the pastor, Bro. Key, evangelist. Recently Sister Bixler gave us a very fine talk in the interest of Peace which was appreciated. Our love feast will be held Oct. 3.—Mrs. I. T. Hooker, Roanoke, Va., Sept. 5.

Topeco.—Aug. 9 Bro. Ezra Bowman began a series of meetings which continued to Aug. 23. He preached sixteen inspiring sermons which were very beneficial to the church. We met in council Sept. 5. A favorable report of the annual visit was received. Our love feast will be held Oct. 3 at 4 P. M. Seven letters were granted. Bro. S. B. Alderman was reëlected Sunday-school superintendent and Bro. C. C. Reed, assistant. On Sunday following we met for Sunday-school and preaching service. Afterward we drove to Falling Branch and joined our sister school, Pleasant Valley, in a picnic. A splendid program was rendered by the Pleasant Valley school.—Almeda Alderman, Floyd, Va., Sept. 8.

Waynesboro church met in council Aug. 28. The Sunday-school officers were elected for the coming year, Bro. C. R. Sheets being elected superintendent. The church decided to retain Bro. D. B. Garber as pastor for another year. The revival held in July by Bro. Guy West was quite a success. It was decided to hold our love feast Sept. 20.—Mrs. J. Earle Sayre, Waynesboro, Va., Sept. 14.

WEST VIRGINIA

Salem.—Our series of meetings was held Aug. 19 to 30 by Bro. Guy West who earnestly labored in giving us inspiring and forceful sermons. Four young people were received into the church by baptism. Special music was an added inspiration to our meetings. Aug. 28 a group of singers from the Uniontown, Pa., congregation gave a much appreciated program of songs. Sunday morning and evening of Aug. 30 Bro. Nelson T. Huffman, professor of music at Bridgewater College, led us in singing in addition to giving us inspiration with a number of solos. Several duets were also sung by him and Bro. West. On Sunday evening, Aug. 23, Sister Bixler gave a very helpful and worth-while talk concerning peace and world disarmament. Aug. 22 our church met in council. A favorable report from the deacons was heard and preparations were made for the love feast which was held the following Saturday.—Hugh Beeghly, Brandonville, W. Va., Sept. 14.

WASHINGTON

Forest Center church enjoyed a very inspiring series of meetings from Aug. 13 to 23. Bro. Paul Studebaker and wife had charge of the meetings. They are very talented and are faithfully using their talents in carrying on the Lord's work. Bro. Studebaker's sermons roused us to strive to attain to a higher plane of living both morally and spiritually. Sister Studebaker's stories to the children were enjoyed by young and old. Four were received into the church by baptism on Aug. 23.—Myrtle Erickson, Valley, Wash., Sept. 8.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, N., Empire, Oct. 9-12.
Florida & Ga., Brooksville, Oct. 9-11.
Indiana, Middle, Eel River, Oct. 6-8.
Kansas, N. E., Richland Center, Oct. 2-5.
Kansas, N. W., Maple Grove, Oct. 16-19.
Kansas, S. E., Oct. 23-26, Independence.
Kansas, S. W., East Wichita, Oct. 16-19.
Missouri, N., Oct. 24-26, Rockingham church near Hardin.
Ohio, N. E., Springfield, Oct. 6-8.
Pennsylvania, S., Carlisle, Oct. 27, 28.
W. Va., First, Greenland, Brick church, Oct. 10.

HOMECOMING MEETINGS

Indiana
Oct. 4, Elkhart City.
Oct. 18, Rossville.
Oct. 31, Bethel.

Iowa
Oct. 11, South Waterloo.
Oct. 11, Des Moines City.

Kansas
Oct. 11, Navarre.

Ohio
Oct. 4, Pleasant View.
Oct. 4, Lexington.
Oct. 4, Lick Creek.
Oct. 25, Middle District.

LOVE FEASTS

Illinois
Oct. 3, 7:30 pm, Franklin Grove.
Oct. 5, 7 pm, Oak Grove.
Oct. 11, Lena.
Oct. 18, 7 pm, Freeport.
Oct. 18, Sterling.

Indiana
Oct. 3, Union Center.
Oct. 3, La Porte.
Oct. 3, 7:30 pm, Anderson.
Oct. 10, Mexico.
Oct. 10, 7:30 pm, Buck Creek.
Oct. 10, 7:30 pm, Beech Grove.
Oct. 14, 7 pm, Plymouth.
Oct. 17, 10 am, Nettle Creek.
Oct. 17, 7 pm, Pine Creek.
Oct. 17, 7:30 pm, Arcadia.
Oct. 17, Pleasant Hill.
Oct. 21, Osceola.
Oct. 24, North Liberty.
Oct. 24, 7 pm, Blue River.
Oct. 25, Kokomo.
Oct. 25, 6:30 pm, White.
Oct. 31, Bethel.
Nov. 5, Yellow Creek.
Nov. 8, Logansport.

Iowa
Oct. 2, 7:30 pm, Ivester.
Oct. 3, Brooklyn.
Oct. 4, Des Moines Valley.
Oct. 10, 7:30 pm, Fernald.
Oct. 12, South Keokuk.

Kansas
Oct. 3, 6 pm, Belleville.
Oct. 10, 6 pm, Appanoose.
Oct. 25, 7 pm, Ottawa.
Oct. 31, Olathe.

Maryland
Oct. 10, 2 pm, Piney Creek.
Oct. 11, 6 pm, Beaver Dam.
Oct. 18, 6 pm, Pipe Creek.
Oct. 24, 2:30 pm, Meadow Branch.
Oct. 24, Georges Creek.
Oct. 31, 2 pm, Broadfording.

Michigan
Oct. 10, Woodland Country.
Oct. 10, 10:30 am, Crystal.
Oct. 10, Hart.
Oct. 17, 10 am, Elmdale.
Oct. 18, Shepherd, all-day.
Oct. 24, 10 am, Elsie.
Nov. 8, Pontiac.

Minnesota
Oct. 4, 7:30 pm, Monticello.

Ohio
Oct. 3, 7:30 pm, Pleasant View.
Oct. 3, 7 pm, Georgetown.
Oct. 4, 7:30 pm, Stony Creek.
Oct. 10, 7 pm, Poplar Grove.
Oct. 10, 10 am, Castine.
Oct. 11, Green Springs.
Oct. 11, 6:30 pm, New Philadelphia.
Oct. 17, 6 pm, Beech Grove.
Oct. 17, 7 pm, Chippewa. Oct. 17, 7 pm, Dupont.
Oct. 17, 7:30 pm, Ross.
Oct. 17, Brookville.
Oct. 24, 7 pm, East Dayton.
Oct. 24, Danville.
Oct. 24, 7 pm, Painter Creek.
Oct. 24, 10 am, Prices Creek.
Oct. 24, 7 pm, Donnels Creek.
Oct. 24, 10 am, Wooster.
Oct. 24, Lick Creek.
Oct. 24, 7 pm, Sugar Creek.
Oct. 31, 10:30 am, Black Swamp.
Oct. 31, 7 pm, County Line.
Oct. 31, Pitsburg.

Oregon
Oct. 24, Myrtle Point.

Pennsylvania
Oct. 4, Marsh Creek, Marsh Creek house.
Oct. 3, 4, 1:30 pm, Midway.
Oct. 3, 4, Perry, Three Springs house.
Oct. 3, 4, 10 am, Fredericksburg, Myers house.
Oct. 4, 6 pm, Dry Valley at Maitland.
Oct. 4, 1:30 pm, Lower Conewago, Bermudian house.
Oct. 4, New Enterprise.
Oct. 4, Lower Cumberland at Mohlers.
Oct. 4, Shade Creek, Berkey house.
Oct. 10, Lower Claar.
Oct. 10, 2 pm, Hershey.
Oct. 10, 11, Fairview.
Oct. 10, 11, 10:30 am, Falling Spring, Hade house.
Oct. 11, Spring Grove.
Oct. 11, 7 pm, Rockwood.
Oct. 17, 7 pm, Buffalo.
Oct. 17, 1:30, Conestoga, Bareville house.
Oct. 17, Spring Run.
Oct. 17, 18, 1:30 pm, Upper Conewago, Latimore.
Oct. 18, 3 pm, Ephrata.
Oct. 18, 7 pm, Rummel.
Oct. 18, Huntsdale.
Oct. 18, Carson Valley.
Oct. 18, 6:30 pm, Roaring Spring.
Oct. 20, 21, 9:30 am, Springville, Mohler house.
Oct. 21, 22, 1:30 pm, White Oak at Longeneckers.
Oct. 24, 25, 10 am, Upton, Back Creek.
Oct. 24, 25, Maiden Creek.
Oct. 24, 25, 10 am, Upper Codorus.
Oct. 25, 7 pm, Ridge at Fogelsanger house.
Oct. 28, 29, 10 am, West Conestoga, Middle Creek house.
Oct. 31, Indian Creek.
Nov. 1, Lancaster.
Nov. 1, Reading.
Nov. 1, Leamersville.
Nov. 7, 8, 1:30 pm, Richland.

Tennessee
Oct. 17, 3 pm, Pleasant Valley.

Virginia
Oct. 3, Mill Creek.
Oct. 3, Tinker Creek.
Oct. 3, Poages Mill.
Oct. 3, 4 pm, Topeco.
Oct. 3, 4:30 pm, Mt. Joy.
Oct. 3, Concord.
Oct. 10, 4 pm, Red Oak Grove.
Oct. 10, 3:30 pm, Flat Rock.
Oct. 10, 4 pm, Pleasant Hill.
Oct. 10, 4 pm, Brick.
Oct. 11, 4:30 pm, Greenmount.
Oct. 17, 3 pm, Lebanon.
Oct. 17, 18, Pleasant Valley.
Oct. 18, 4:30 pm, Garber.
Oct. 31, Belmont.

West Virginia
Oct. 4, Keyser.
Oct. 10, 2 pm, Spruce Run.
Oct. 18, 2:30 pm, Berkeley, Leetown house.
Oct. 24, 4:30 pm, Smith Creek.

Guest's Messages Grip

Thousands Are Reading Guests's Prose Writings. Why Not You?

You Can't Live Your Life Alone
Also contains "What I Owe to the Other Fellow," and "What My Neighbors Mean to Me"



What My Religion Means to Me
Also contains "The Man You'd Like to Be"

Why I Go to Church
Also contains "The Art of Making Friends"

My Job as a Father
Also contains "What My Father Did for Me"

Making the House a Home
Includes the poem, "It Takes a Heap o' Livin'"

These five volumes contain heaps of common sense put into never-to-be-forgotten form. They give you the inside of the life of **Edgar A. Guest.** Read them and you will know **Guest.** Read them and you'll never be the same as you were before—**you'll be better.**

Price of each volume is **seventy-five cents**

Brethren Publishing House
Elgin, Ill.

FALLEN ASLEEP

Adams, Elmer, died Sept. 2, 1931, of a complication of diseases, aged 50 years and 10 days. He united with the church three years ago and remained faithful. He is survived by his widow, four daughters, mother, sister and two brothers. Services at the church by Bro. Alvin P. Wenger. Interment in the Cedar Hill cemetery.—Gertrude R. Shirk, Ephrata, Pa.

Barnhart, Solomon Urias, born at Circleville, Ohio, died at his home Delta, Ohio, Sept. 1, 1931, aged 76 years, 4 months and 28 days. He married Miss Alice Eck in 1892. The widow survives with four sons, six daughters, twelve grandchildren, one great-grandchild, two sisters, one brother. Funeral at the Swan Creek church by Bro. Jas. A. Guthrie assisted by Rev. G—— of Mennonite faith. Burial at Wauseon, Ohio.—Gertrude E. Guthrie, Delta, Ohio.

Berkey, Sister Elizabeth E. (Slatler), died at the Windber hospital, Aug. 31, 1931, aged 40 years, 11 months and 2 days. She united with the church early in life and remained faithful to the end. She married Walter I. Berkey in 1913 and to them were born six children. She is survived by her husband, two daughters, three sons, father, four sisters and three brothers. Services in the Windber church by Bro. Chas. Blough assisted by Bro. J. F. Graham. Interment in the Berkey cemetery.—Mrs. Mary E. Allison, Windber, Pa.

Berry, George, born in Scott County, Ind., died at his home in Austin June 16, 1931, aged 89 years, 5 months and 3 days. Oct. 21, 1876, he married Pernesia Rider. He enlisted in the Civil War and served until the end. He united with the Church of the Brethren forty-two years ago and in this fellowship he lived and served faithfully. Though deprived of the privilege of public worship his interest in the kingdom never waned. He leaves his wife, nine children, twenty-two grandchildren and fifteen great-grandchildren. Funeral in the Baptist church in Austin by Eld. M. Smeltzer. Interment in the Crothersville cemetery.—Catharine Smeltzer, Noblesville, Ind.

Bowser, Bro. Ross, died suddenly in his home near Montgomeryville, Pa., Aug. 30, 1931, aged 69 years, 10 months and 10 days. He was a member of the church for many years. He is survived by his wife, son, four daughters, three brothers, three sisters and nine grandchildren. Funeral in the Glade Run church by the writer, his pastor, assisted by Rev. J. W. Dean, Lutheran. Interment in the church cemetery adjoining.—J. Lloyd Nedrow, West Kittanning, Pa.

Cravener, Wm. Jr., infant son of Mr. and Mrs Wm. Cravener, Ford City, Pa., died after an extended illness. He is survived by his parents, two brothers and two sisters. Funeral by the writer in Simpsons M. E. church near Rural Valley, Pa. Interment in the church cemetery adjoining.—J. Lloyd Nedrow, West Kittanning, Pa.

Curry, Harold, infant son of Brother and Sister Alfred Curry, died Aug. 14, aged 1 year and 15 days. He is survived by his father and mother, grandparents and great-grandparents. Funeral services in the Branch church conducted by D. D. Fleishman, assisted by Eld. J. M. Foster. Interment in the adjoining cemetery.—Mrs. D. D. Fleishman, Dayton, Va.

Dailey, Jos. D., born in Elkhart County, Ind., died at the home of a niece, Sept. 1, 1931, aged 87 years, 7 months and 7 days. When a child his parents moved to Miami County where the remainder of his life was spent. In 1869 he married Harriett Jane Miller who preceded him in 1928. The only child of this union, a son, died in 1919. A foster daughter was cared for in the home; she survives with two granddaughters, two great-grandsons, and one brother. Early in life he united with the Church of the Brethren and remained a faithful member. Funeral at Pipe Creek church by Bro. T. A. Shively. Burial in the Metzger cemetery.—Martha O. Hessong, Peru, Ind.

Dinkle, Sister Rebecca Susan (nee Stickley), died within the bounds of the Middle River congregation Aug. 21, 1931, aged 87 years, 7 months and 1 day. Her husband, Bro. F. N. Dinkle, died in 1910. She fell and broke her hip about thirteen months before her death. She was a great sufferer from that time on, but was always cheerful. She joined the church in her youth and lived faithful. She leaves one son, three daughters and several grandchildren. Funeral at the Pleasant Valley church by Eld. P. F. Cline, assisted by Bro. B. F. Huff. Interment in adjoining cemetery.—Mrs. M. C. Williams, Mt. Sidney, Va.

Drebelbis, Joseph, sixty-nine, of Huntingdon County, died at the home of his sister, Lancaster, Pa. He was a member of the Huntingdon Lutheran church. Services by the writer. Interment in Woodward Hill cemetery.—H. B. Yoder, Lancaster, Pa.

Gilbert, Mary Ellen, daughter of Martin and Margaret Gilbert, was born in Darke County, Ohio, died Aug. 8, 1931, aged 56 years, 5 months and 28 days. She united with the Church of the Brethren, Painter Creek congregation, in early girlhood and was always faithful to her church. Her life was one of service to others, and a life of cheer, radiant with joy. Her patience during her last illness with cancer was a great testimony of a trust in the divine. Funeral at her home in Tippecanoe City, Ohio, by Eld. J. C. Flora, assisted by Eld. Walter Hawke. Burial in Tippecanoe cemetery. She leaves one sister and three brothers.—Mrs. J. C. Flora, Osborn, Ohio.

Grant, Jacob, born near Lafayette, Ohio, died Aug. 19, 1931, aged 82 years, 3 months and 15 days. For forty-three years he was an active member of the Church of the Brethren at County Line, and for over forty years he served as deacon. He leaves his wife, Sara D., to whom he was wedded for nearly sixty years, a half brother, two half sisters, four children (three having preceded him), twenty grandchildren and ten great-grandchildren. Funeral at Lafayette, Ohio, by the writer assisted by Eld. J. L. Guthrie. Interment in the Lafayette cemetery.—Walter D. Landes, Lima, Ohio.

Harlow, Bro. Samuel A., died Aug. 25, 1931, at his home near Buchanan, Va., aged 70 years. He is survived by his wife, daughter, six sons and several grandchildren. He was a consistent member of the Brethren Church for forty years. Funeral at the home by C. D. Hylton assisted by A. F. Pursley and L. S. Newcomb. Interment in Fairview cemetery.—Mrs. Gladys Camper, Buchanan, Va.

Harris, Samuel, son of S. E. and Elsie Harris of Emmett, Idaho, was born at McClave, Colo., Dec. 30, 1917, and died at Boise, Idaho, June 25, 1931. His sickness, caused by a ruptured appendix, lasted only a few days. Samuel united with the Church of the Brethren at ten years, and his life was a bright spot to those who knew him. Funeral services by Samuel Bollinger, assisted by D. J. Wampler.—Warren Sisler, Emmett, Idaho.

Heiny, Lucy Virginia (Graham), who was born in Virginia, died July 29, 1931, aged 59 years, 2 months and 23 days. She married Henry Heiny March 29, 1901. She was handicapped for a long time by ill health yet she retained her interest in life and in her church till the last. During the many months of affliction with diabetes she never murmured or complained. Before her death she called for the elders and was anointed. Surviving are her husband, four children, one grandson, two brothers and two sisters. Services in the M. E. church in Noblesville by Eld. M. Smeltzer. Interment in Crownland cemetery.—Catharine Smeltzer, Noblesville, Ind.

Kuns, Glenn Victor, born near Trotwood, Ohio, died Aug. 31, 1931, aged 48 years and 3 months. He spent some time in the Teachers' College of Miami University and Ohio State University Agricultural College. He taught school for eight years, farmed for seven years, and the remainder of his life was spent mostly in coöperative work with farmers. April 9, 1910, he married Edna Weeks. This union was blessed with four children of whom two died in infancy. In 1912 he united with the Church of the Brethren. He spent twelve years as a Sunday-school teacher and had the pleasure of seeing his class grow to one of the largest in the Trotwood church. To him Christianity was a very practical and real thing. Funeral by Eld. Chas. L. Flory assisted by the writer.—Wm. Swinger, Trotwood, Ohio.

Moyer, Sister Mary H., wife of Henry P. Moyer, died at her home at Harleysville, Montgomery County, Pa., Aug. 27, 1931, aged 79 years, 7 months and 7 days. Although Sister Moyer had been in poor health for some time, due to her advanced age, she had been able to be about her home, being confined to her bed the last several days only. She was always much interested in the work and welfare of the church and always regular in attendance as long as health and strength permitted. She is survived by her husband, Henry P. Moyer, who has faithfully served the Indian Creek church in the deacon's office for a number of years. One daughter also survives. A son preceded her in death. Funeral services in the Indian Creek church conducted by the home ministers. Interment in adjoining cemetery.—Mathias P. Landis, Vernfield, Pa.

Murray, Andrew Denton, son of Brother and Sister A. J. Murray, born at Altoona, Pa., Feb. 5, 1877, and died in Parsons, Kans., Aug. 22, 1931. He came to Parsons with his parents in 1881 and lived here several years, then went to Joplin, Mo., where he engaged in business for twenty-two years. When his health failed he returned to Parsons to live with his mother who survives with one brother and seven sisters. He accepted Christ as his Savior while quite young and lived his faith. Funeral at the church by Eld. J. S. Clark assisted by Eld. J. A. Campbell. Interment in the Bethany cemetery.—Mrs. John S. Clark, Parsons, Kans.

Richardson, Ellen Grace Myers, widow of Henry Richardson, died in the hospital, Philadelphia, Pa., following an operation Sept. 12, 1931, aged 30 years. She lived in Philadelphia and was a member of the Reformed Church. She leaves her parents and one brother. Services in the Mummert meetinghouse by Rev. McKee and Eld. C. L. Baker. Burial in adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Sease, Lucy Ann, daughter of Jeremiah and Rebecca Wonner, born at York, Pa., died at the home of her son in Woodland, Mich., Sept. 12, 1931, aged 75 years, 7 months and 26 days. She married Oliver Sease at Bradford, Ohio, April 1, 1872. She was received into fellowship of the Church of the Brethren, Harris Creek congregation, Ohio. Brother and Sister Sease moved to Michigan about 1876 into the Woodland congregation in which both were faithful members and lived as devoted and earnest Christians. To them were born three sons; Joseph, the eldest, died Nov. 11, 1926. Bro. Sease died a little over three months ago. Three sisters survive with two sons, six grandchildren and five great-grandchildren. Funeral services in the Woodland Village church by Eld. H. V. Townsend.—Peter B. Messner, Woodland, Mich.

Shaffner, Jacob S., born Feb. 6, 1870, died at the Brethren Home at Neffsville, Pa., May 14, 1931, age 61 years, 3 months, 8 days. His parents were the late Abram and Barbara Shenney Shaffner. His wife preceded him Nov. 23, 1926. He was a member of the Church of the Brethren, Lancaster, Pa. Surviving are three sons, four daughters, and two sisters. Services at the home, Lancaster, by his pastor, W. D. Fisher, and Aaron Hoffer. Interment in Cedar Lawn cemetery. —Mrs. W. D. Fisher, Lancaster, Pa.

Shaw, Sister Elizabeth, daughter of James and Nancy Hamilton, born in Fayette County, Pa., Oct. 18, 1855, died Aug. 24, 1931, at her home in Martinsville, Ohio. She married Evander Finnell Dec. 31, 1876, who with three of the children preceded her. Her second

marriage was to Luke Shaw who survives with one sister, three brothers, four children and twenty-three grandchildren. She united with the Church of the Brethren when sixteen years of age and to the last maintained a vital interest in the things of the kingdom. Services in the church at Morgantown, W. Va., by Eld. Obed Hamstead. Interment in Mt. Union cemetery.—Mrs. M. Faulkner, Morgantown, W. Va.

Sisler, Sister Susan (nee Price), of Richmond, Kans., died at the hospital at Ottawa, Aug. 24, 1931, following an operation. She was born in Wayneshoro, Pa., June 27, 1863, the daughter of Jacob Emmet and Mary E. (Zigler) Price. She married David R. Sisler Feb. 18, 1890, at Dallas Center, Iowa. The family moved to Richmond, Kans., thirty years ago. She is survived by her husband, daughter, four grandchildren, three hrothers and one sister. She became a member of the church in her youth and remained faithful. She received great comfort in the anointing service. Funeral at the United Presbyterian church in Richmond hv the writer. Interment in the Richmond cemetery.—W. B. De Vilhiss, Ottawa, Kans.

Thompson, Dale Edw., horn near Rock Lake, N. Dak., died Sept. 11, 1931, aged 9 years, 1 month and 1 day. He is survived by his parents, Wm. R. and Pearl G. Thompson, four brothers and a sister. Funeral at the church by Bro. D. D. Horner assisted by Bro. Perry Hutton. Burial in Memorial Park.—E. N. Huffman, St. Joseph, Mo.

Waters, Rachael B., daughter of the late Levi and Anna Miller of Strasburg, Pa., born May 13, 1857, died June 7, 1931, age 74 years, 24 days. She married Moses Waters March 15, 1877, this year being their fifty-fourth anniversary. She is survived by her hushand, one son, one daughter, thirteen grandchildren, five great-grandchildren, and a brother. Nov. 6, 1902, she united with the Church of the Brethren and lived a faithful consecrated life to the end. Funeral services hy her pastor, W. D. Fisher, assisted by H. B. Yoder. Interment in the Strasburg cemetery.—Mrs. W. D. Fisher, Lancaster, Pa.

Wingert, Sister Catherine Elenor, born in Petershurg, Va., died at her home in Wellsville, Kans., Sept. 5, 1931, aged 90 years, 7 months and 2 days. After the death of her father in 1856 she went with her sisters to Freeport, Ill., where she married Peter N. Wingert Sept. 1, 1859. In the spring of 1860 they came in a covered wagon to Kansas. In 1909 they moved from Richland Township to Wellsville where Bro. Wingert died Aug. 12, 1922. She was the last of the Miami County pioneers whose faith and courage made of the prairie wilderness a prosperous Christian community. She was reared in the Episcopal church but in 1867 united with the Church of the Brethren, heing the first memher of the Wade Branch congregation. A year later her husband also hecame a member. Funeral in the Baptist church in Wellsville hy the writer assisted by E. J. Carlson. Interment in the Rock Creek cemetery. She is survived by one daughter and four sons.—W. B. De Vilhiss, Ottawa, Kans.

The Church of the Brethren

Formerly Called Dunkers

1. This hody of Christians originated in the eighteenth century, the church heing a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bihle, the personality of the Holy Spirit, the virgin hirth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomh, ascension and personal and visihle return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Ohserves the following New Testament rites: Baptism of penitent believers hy trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true helievers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26. 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Lahors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

You'll Never Miss the Dollar

You Spend for a Good Book

You Will Miss Much If You Do Not Get the Book

The World's Best Loved Poems

Compiled by James Gilchrist Lawson

More than 350 of the world's best loved short poems, with a few short prose selections, old-time favorites as well as the most popular of the newer poetry. Masterpieces of great writers, gems of the unknown, loved poems of school days hazily lurking in your mind and the latest "hits." **A book you will read for sheer pleasure.** You will thrill with its emotion and smile at its humor.

Easy to find what you want in this book. There's the subject index, the first line index and the author index. **455 pages and all for ONE DOLLAR.**

Your Son and Mine

By John T. McGovern

Remember when you were young and wanted to prepare for a certain line of work? Perhaps **you wanted to go to college** and become a chemist. **Father thought you should follow his occupation.** Well, here is a **frank discussion** of just such problems. The author treats a dozen men who were "made" or "unmade" because of the training through which they passed or failed to pass. Every father and every father's son will be the wiser for reading this illuminating book. **195 pages. TWO DOLLARS.**

Hymns in Human Experience

By William J. Hart

A new book on an old subject. Little is said concerning the origin of hymns and of their authors. Rather is the stress upon the hymns themselves, **how they have been used and what their effect has been.** That's one reason why you will repeatedly turn to this book and read its well written narratives. If you love hymns you will appreciate **"HYMNS IN HUMAN EXPERIENCE." 221 pages. TWO DOLLARS.**

Education of the Whole Man

By L. P. Jacks

After a long period of service in the field of education Dr. Jacks gives here his latest and ripest convictions, "Convictions so fresh, so nobly stored with culture, so disciplined to ease and clarity of expression," that no one can afford to overlook them. A book for school men and pastors. **$1.75.**

Church Night Service

By Everett S. Smith

If your **Mid-week Service is lagging,** if it was discontinued because of **lack of interest,** if you wish to put **new life** and **power** into it, if you are about to **revive** it, then you will find in this little book of 128 pages **much help.** 75c.

Geister Games

By Edna Geister

Those who have been using the **five other Game Books by** the same author know what to expect in this, her latest work. The games are grouped under these heads: **Mixers, Musical Games, In-between Games, Indoor Races, Games for Small Groups, Refreshment Stunts, and Picnics.** 175 pages. $1.50.

Some Living Issues

By Robert E. Speer

In this his latest book **Dr. Speer** presents 16 chapters, of which one half deal with the **life and work and teaching of Jesus Christ;** the rest of the book deals with other **vital problems** as they are related to the **church** and its **work.** Because the author has for so long a time been a leader in the church his sincere and convincing statements carry not a little weight. **Young People, ministers, religious workers** will not be disappointed in **"SOME LIVING ISSUES."** 280 pages. $2.50.

Brethren Publishing House, Elgin, Ill.

TO OUR CHURCHES

If you contemplate changing MESSENGER AGENTS between now and January, try to change soon. From November on is a busy time for Agents. It is unfortunate to make a change during the rush season. **Good Agents will do their best work if continued year after year.**

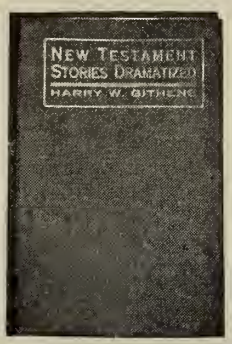
THIS IS POOR ECONOMY

To eat food that does not nourish
To pay exorbitant prices for clothing
To listen to a poor radio program
To read trashy literature
To deny your children an education
To absent yourself from the house of God
Not to provide your Sunday-school with sufficient supplies
To try to get along without **THE GOSPEL MESSENGER**

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

Buy Books---Good Books---Books You Need---

Books That Help



Price, $1.50

THE PASTOR AND RELIGIOUS EDUCATION, $2.00
Harry C. Moore.

A timely book for pastors and other religious educators who would face their problems intelligently.

CHARACTER STORIES, $1.00
Ezra Flory.

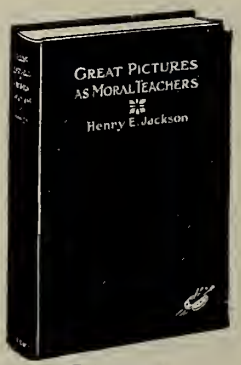
A series of Bible and other stories that show boys and girls the right way.

CHRISTIAN HEROISM IN HEATHEN LANDS, $.75
Galen B. Royer.

Thousands have used and continue to use this splendid book in mission study.

THE STORY OF THE BIBLE, ...$2.00
Jesse Lyman Hurlbut.

No home can afford to be without this Bible story book.



Price, $1.50

ACTIVITIES FOR ACTIVE BIBLE CLASSES, ...$1.00
Will H. Brown.

A book of general and specific suggestions, covering a wide field, including all kinds of class activities. A book for those who want something different.

ADOLESCENT WORSHIP, ...$1.50
Gerrit Verkuyl.

Portrays adolescent attitudes fully. Considers prayer basic in worship for all ages. Discusses Bible readings, hymns and attitudes fully.

NEW TESTAMENT STORIES DRAMATIZED, ...$1.50
Harry W. Githens.

Companion to "Dramatized Stories From the Old Testament." Thirteen stories based on the life of Jesus and the twelve, and 7 stories on the life of Paul. Follows the Bible narrative very closely.

SENIOR METHOD IN THE CHURCH SCHOOL, ...$1.50
Mary Anne Moore.

A Community Training book treating fully the senior curriculum, method, teacher and pupil. Concrete material and sane view of the senior.

OBJECTIVES IN RELIGIOUS EDUCATION, ...$2.50
Paul H. Vieth.

Splendid for advanced students and leaders in religious education who desire to know what the great leaders in this field have said, and whither we are tending at present.

PURPOSE IN RELIGIOUS EDUCATION, ...$1.75
George Walter Fiske.

A comprehensive review of religious education through the years with a statement of the strength and weakness of the several movements. A discussion of what should be attempted and how it should be done.

TEACHING WITHOUT TEXTBOOKS, ...$2.00
Edited by Frances W. Danielson and Jeanette E. Perkins.

A book of exceptional value to those Sunday-school teachers who would know how others develop a lesson. Deals with lessons for beginners, primaries and juniors. The children themselves help to work out the lesson.

STORIES TO TELL AND HOW TO TELL THEM, ...$1.25
Elizabeth Clark.

A collection of 13 folklore stories from different lands. The stories are well told and with each story go suggestions as to how to tell and what to stress.

RELIGION IN THE KINDERGARTEN, ...$1.75
Bertha Marilda Rhodes.

Contains 52 complete lessons, all of which are well chosen. Splendid story material. The author urges teachers to adapt rather than reproduce the lessons. Fine for kindergarten teachers.

RELIGIOUS DIFFICULTIES OF YOUTH, THE, ...$1.50
A. D. Belden.

Though real the doubts of youth need not be disastrous. The author frankly discusses the difficult problems which youth faces and suggests solutions which he believes will establish the honest doubter on the foundation of a sure and positive faith.

SUNDAY SCHOOL TRANSFORMED, THE, ...$1.50
Louis Entzminger.

The author explains the methods by which a number of schools were so organized and managed that phenomenal growth resulted. Provides for a complete system of cards and records.

A few of our many books that will transform your work

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., October 10, 1931 | No. 41



Near Schwarzenau, and not far from the banks of the Eder River Bro. H. Spenser Minnich took this picture in the summer of 1924. The sturdy peasant woman is reaping her own small, unfenced field of grain.

IN THIS NUMBER

Editorial—

From Ideas to Power (E. F.), ... 3
On Aspiring to Greatness (E. F.), ... 3
The Pioneers of Faith and Friendship (C. D. B.), ... 3
Four Kinds of Us in Trouble (E. F.), ... 4
The Law of Liberty (E. F.), ... 4
Kingdom Gleanings, ...16
The Quiet Hour (R. H. M.), ...17

General Forum—

Calvaries (Poem). By Kathryn Wright, ... 5
Ten Minutes on a Vacant Lot. By Perry L. Rohrer, ... 5
Learning by Begging. By Maud Mohler Trimmer, ... 5
Some Lessons From Traveling. By Wm. Kinsey, ... 6
Ministerial Memories.—No. 2. By H. C. Early, ... 7
Do Other Peoples Want Disarmament? By John E. Stoner, ... 8
The Centralized Church. By F. G. Gross, .. 9
Challenging One Another to Self-Denial By E. F. Sherfy, ...10
National Conference of the (Progressive) Brethren.—No. 1. By F. E. Mallott, ...10
Let the Church Carry On (H. S. M.), ...12

Missions—

Methods for Mission Workers, ...13
A Rice Field Dedicated to the Lord, ...13
I Am the Mission Study Class, ...15

Pastor and People—

The Value of a Seminary Education to Pastors. By Ralph E. White, ...18
Indoctrinating Young Christians.—No. 25. By Galen B. Royer, ...18
Evangelism, ...19

Home and Family—

Kindly People (Poem). By Harry Troupe Brewer, ...22
A Heavenly Passport. By Chester E. Shuler, 22
Training in Judgment. By Grace Hileman Miller, ...22

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

WHY BETHANY LIVES

BY J. W. LEAR

Vice President Bethany Biblical Seminary



1. Because the School is Christ-centered. The Christ of Palestine is still the way to the Father. His incarnation, his example, his intercessory death, his resurrection, his ascension and coming again, all these are vital for Christian living. These doctrines receive strong emphasis at Bethany.

2. Because the School believes in and endeavors to perpetuate the church. The church is the body of Christ, the habitation of God in the Spirit, the pillar and the ground of the truth, the purchased possession in Christ Jesus, and as such she is now as always the salt of the earth and the light of the world. Bethany magnifies the church.

3. Because the School believes that the Bible is the Word of God. That the New Testament reveals God's plan of salvation, freedom and sustenance for the human family. Bethany believes that the Book has demonstrated its power to produce the same spirit and experience in the men and women of our day as was vital in the lives of those who penned its truths.

4. Because the School not only teaches these truths to the students, but also endeavors to provide and maintain such an atmosphere as will make Christian living inviting. The institution stands for the highest type of spiritual life attainable and attempts to assist its students to live the Jesus way.

5. Because the School believes in prayer. Friday of each week from 9 to 9: 50 A. M. both faculty and students are in a prayer meeting different from the ordinary chapel service. One attending this service is led to believe that "prayer changes things." Praise, thanksgiving, testimonies of answered prayer, confessions of sin, intercessions in behalf of others—all of these are common in the service. Have you need for help, if so, send your requests to the Bethany Prayer League. Here a band of believers will talk to the Father in your behalf.

6. Because the School fills a need in the preparation for Christian service. The church constantly needs trained leaders. One is not ready to lead, however, until one is trained to serve. Said Jesus, "I am among you as one that serveth." This preparation seeks to touch body, mind and spirit. One student testified as follows: "As a student in this Seminary I can testify that doubts were removed, my spiritual life was enriched and my appreciation of the Book was enhanced."

If you think Bethany ought to live, and that the work of the church will be enhanced through her efforts, will you not help her to live by giving your support? She needs your prayers and your material gifts.

OCTOBER 11 IS BETHANY SUNDAY

President Wieand says: "Give liberally and cheerfully. It will be spent wisely and prayerfully."



A. C. WIEAND

Bethany Biblical Seminary, 3435 Van Buren St., Chicago, Ill.

Dear Brethren:

Enclosed find .....*Dollars as an offering for the support of BETHANY BIBLICAL SEMINARY.*

Please credit .....*Congregation*

Located in .....*State District*

Name of sender.....

Street address or R. F. D.....

Postoffice..... *State*.....

(If this is the offering of an individual, or of a group or organization within the congregation, give the name here .....)

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., October 10, 1931 No. 41

EDITORIAL

From Ideas to Power

It is a transition that some of us never make. We get stalled in a swamp of ideas. The fascination of wrestling with them holds us. Or the sheer beauty of them charms us. Or the proud joy of having found them—the right ones, the only true and finally correct ones—thrills us and satisfies us, and so seals up the outlets, the avenues to progress. We stay stuck fast right there.

It *is* wonderful to think, to know, but it profits nothing, a great thinker found, unless fired by the great dynamic which alone gives power for righteous accomplishment. This is the secret of the dissatisfaction and distrust with which pastors and writers and teachers sometimes disappoint the plain people. They want power to endure, power to wring victory from threatening defeat.

And they want preachers and leaders who have the power to give them that power. The answer is in First Corinthians thirteen four. E. F.

On Aspiring to Greatness

We have been saying that it isn't what you have that counts; it's what you are. But isn't it time to move that standard up a notch? What you are does count a whole lot more than what you have. But what you are may be so far below what you ought to be, or what you would like to be and are striving to be. Isn't it what you stand for that counts most of all?

Of course by "stand for" we must mean *stand* with full purpose of heart. It's just the method of amounting to something by identifying yourself with a great cause. It is a wonderful idea for all of us unimportant people who are not worth much on our own account. We can make ourselves worth being figured in the reckoning by selecting the right goal for our big ambitions and weak efforts. If we are not worthy ourselves we can tie up with a great and worthy cause.

And we can become great that way. See? The kingdom of God, the kingdom of righteousness, peace and joy in the hearts of a brotherhood of men, all children of their Father—that is the biggest thing going. Let's tie to *that*. And love it and push it with all the might we can command. Was it Moody or somebody else who said the world has yet to see what God can do with a man fully consecrated to him? E. F.

The Pioneers of Faith and Friendship

Our age is one that loves a completed machine, plus all the accessories! The old model of automobile, like grandfather's boots, seems a bit old-fashioned and has little attraction for any of us. Automatic furnaces and refrigerators require neither work nor worry, and we are inclined to expect our families, communities and churches to prosper with as little attention. We set standards in our schools and colleges, pass laws and regulations, build organizations and programs, and trust these to function automatically. It is difficult to differentiate between machinery and men.

We forget that machinery, both simple and complex, is dependent upon an intelligent operator. A hoe does not cultivate the soil nor tools build houses, except as operated with wise objectives and a knowledge of all the forces involved. Even the machine that automatically controls temperature is regulated by a thermostat which must be carefully adjusted and sensitive to the temperature desired. Some of us human thermostats may lack both, and bring undue discredit upon otherwise good social machinery.

But the purpose of this bit of preachment is to call attention to the great contribution of life back of every successful machine and organization. While we admire the modern motor car, we must pay tribute to the pioneers who sacrificed life and money amid criticism and doubt to make it possible. We stand in awe of the accomplishments of this electric age, but must pay in-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

creasing homage to those who believed in and introduced us to this unknown and wonderful force.

Likewise in the world of Christianity and culture. Back of our large congregations today are years of toil and generations of sacrifice and service. They were not born in a day. They are not the result of any magic wand or organizing strategy, so much as an abiding faith and godly living, and often amid hardship. Back of all our splendid institutions of culture and blessing were days of experiment and sacrifice. Such experiments are expensive in both life and money. But the story of missionary and pioneer heroism is the soul of human progress and civilization.

It is this fact that gives Christian missions their proper place. A mountain school, a chapel in the mining district, or a mission in the interior of far-off China or Africa, does not appeal to our age so much as modern institutions and buildings; but they may be infinitely more essential to the world's peace and progress. There are those who may doubt the ultimate triumph of the gospel of Christ in meeting the human needs back of all the world's religions; there may be doubts as to the possible unity of the contending nations and races of mankind; but the missionaries who are the pioneers of faith and friendship in all ages and every place, by their faith in God, are bringing it about. Let us support them fully for they are laying foundations on which others will increasingly build to the glory of God.

C. D. B.

Four Kinds of Us in Trouble

Some of our good farmer folk are "up against it" hard. In a few places we know of, the crops were a complete failure, not gathered at all. In most places the crops were good but the returns the market brought were not enough to balance the cost of producing them. But the taxes are there just the same, not only there but high. And in numerous cases there is interest to pay too. They don't know what to do. How can they make ends meet when they will not meet? It is pathetic, distressing.

Even more pitiable is the plight of the man we met at a railroad station one night last week. A few days before that he had struck a bit of good fortune. He had made a dollar and eighty cents helping to unload some barrels of oil. That was good for several light meals. He spent his nights in box cars in the yards, his days in walking or riding the rods or roofs, going from town to town hunting work. His intelligence and culture and all around sanity surprised us. He quoted an article from the *Forum*. He was no bum. He was not a red, which surprised us again, but the makings of redness are in the air he has to breathe. While we talked we saw dozens of other men more or less like him on the tops of passing freight trains.

There is another group we ought to think about a little. They are the folks in good positions whose incomes have been reduced but little, if at all. One such was complaining to a friend about the hard times. "Why do you complain," said the friend, "when you are better off than before? Living costs are less, and your wages are as good as ever. The depression has been a financial advantage to you." "Well," he replied, "it's in the air." And so it is. And so there are some who have actually profited by the economic slump, who need help too, a sympathetic interest of another kind. They need to be kept from the temptation to make the "depression" a convenient cloak with which to cover up their selfishness.

Then there are the more or less distant cousins and rich uncles who are indeed experiencing a considerable shortage of income, but whose resources were already so ample that they suffer no serious inconvenience. They are making less money than usual but their standard of living is not affected. A few rare souls of this class are rising nobly to an appreciation of their opportunity and are giving generously. Others are too busy lamenting the delay in the return of prosperity, and finding excuses for not doing much to help the cause along. You can't do anything, you know, in a time of depression. "It's in the air."

A cross section of human life today reveals an astonishing variety of conditions. Hardship to the point of suffering and selfish unconcern lie side by side. But what is the moral of this little story?

Some of us should learn new lessons in economizing. We can live with less when we must, and we can even make the experience yield a substantial profit in happiness. More of us should learn new lessons in brotherliness. There is no fulfilling the law of Christ without bearing one another's burdens. All of us should learn new lessons in sensitiveness to the richness of invisible treasures. The things which are seen are temporal. The things which are not seen are eternal, and of infinitely greater worth.

E. F.

The Law of Liberty

"The freest person in the world is the one who is most perfectly controlled by Christ."

Because perfect control by Christ means clear recognition of what is best and the voluntary choice of it. That is perfect freedom.

And by that token it is also perfect self-control. Whence Christ control is the very highest form of self-control.

Here is when and how submission to authority and the assertion of one's independence become one and the same thing.

Which mystery is exactly as it should be.

E. F.

GENERAL FORUM

Calvaries

BY KATHRYN WRIGHT

I found me perched
Where the workmen passed,
Each clothed poorer
Than the poor last.

I found I could see
In their black lunch pails;
Peelings and dry bread
Told awful tales . . .

Their feet went lagging
To the tune of despair;
The grime and the smoke
Weighed down the air.

I looked on their souls.
They were dark and bleak.
Their torture stretched
From week to week.

Christ on a tree,
These in the soot—
All on their crosses
Bound hand and foot . . .

North Manchester, Ind.

Ten Minutes on a Vacant Lot

BY PERRY L. ROHRER

THE time table stated that it must be seven-fifty-one in the morning. And the destination, if the train should be on time, must be Pittsburgh. Any city viewed from the train generally presents a ragged appearance. Railroad districts of the city have a way of drawing ramshackle houses and the more ill kept occupants. Especially is this true of Pittsburgh.

On a vacant lot a group of men are congregating. A group of men is very likely to attract the attention of the most disinterested person. The trip had been a tedious one; but here is a sight to make one forget all of the dirt, dust and fatigue of travel. There are slightly more than thirty men in the group, a majority being Negroes, but also a few Mexicans and a sprinkling of whites. Seated on orange crates and old store boxes they are leaning forward peering into a smoking fire which occupies the center of the ring. A few are trying to prepare some food in old battered tin cans which they are holding over the fire. Others are peering into soiled paper sacks which seem to hold a few remaining parcels of food. At one corner of the lot is a garbage can into which the scraps from the table and kitchen of a rooming house are thrown. A lady comes out and empties a pail of garbage. There is a rush toward the large garbage can. Ten men scramble to it before the lady has entered the house. The can is tipped over and they search among its contents as though they were searching for gold. Presently they make their way back to the silent circle of those who look silently into the fire. I note that one of them is gnawing at a bone that must have a few strands of meat left on it, although from my viewpoint it appears to be a plain bone. Another seems to have discovered the remains of what once was a sandwich and is eating it ravenously.

The faces of these men tell far more than their exploits in eating. Once you can see beyond the shaggy growth of beard that has been accumulating for some weeks there is something there that looks like a grim determination, but a more careful observation discloses on some faces an expression of futility—a determination born of despair, an air of hardboiled cynicism. The men say little; they move scarcely at all; there are no evidences of humor; the faces are solemn or cynical. For ten minutes our train lingers at this spot and not a smile shows on a single face in the period. Furthermore, this is not the atmosphere where it would seem any might occur.

Occasionally more minute details of the men can be gathered. Their clothes are obviously not those of the professional hobo. Many of them are in overalls which have been recently washed and freshly patched, perhaps by the hands of a wife who prayed that today he might find work. Their hands show the telltale calluses of men who have worked at hard manual labor. These are the horny hands of toil. There is the typical gait and posture of those who have been accustomed to bearing heavy burdens of labor.

Presently a few of the group seem to turn their faces our way, then a few more, until they all appear to be looking at us. But their attention is fixed two cars ahead where a few men and women are seated at the tables of the dining car eating breakfast. It is clear that the men around the fire are discussing the men in the dining car. What they are saying can only be guessed. I stroll through the dining car and note that the men there are gazing at the men outside. One of them, whose breakfast ticket reads one dollar and eighty cents, is remarking that, "It must be tough to be like those poor devils!" To which his partner replies: "Yeah, the government ought to do something about this unemployment situation."

Chicago, Ill.

Learning by Begging

BY MAUD MOHLER TRIMMER

THE present adversity of the nation is a strange experience. Out of it has come misery, but also great development of character. It has brought out the best of many people.

Recently it fell to my lot to be one of the solicitors for the community chest, or the united public charities

of our city. Though I did not gain very much money I came out of it with a wealth of experience and a great appreciation of the beauty of Christian character.

It wasn't very long until I began to be able to distinguish between the people who couldn't and those who didn't want to give. The *didn't-want-tos* were often curt at first, though there was no one except of my own friends who showed the least bluntness after I had spoken. People were very courteous and kind. Indeed one of the most amazing things that happened was to have two women refuse the stickers we gave folks in order that they might tag their windows so that they might not be solicited again. "I like to have the chest women call," one woman said, "and it is my privilege to have them come, if I want to." But whenever I heard a man or woman criticise the management of the chest unreasonably, I knew nothing would be given there. A strong plea of poverty, often as much as said: "I haven't the money for charity because I want to spend it for something I desire more."

There were many surprises, and some of them proved there are exceptions to all rules. It was very surprising to hear a woman who lived in a fine house, elegantly furnished, insist that she had no money, or very little to give, and this seemed incredible until on second thought I saw it might even be true. If one spends every penny on luxurious living there are no pennies left. When I saw a young woman with heavily rouged cheeks, lips daubed with lip stick, eyelashes heavy with black gum, and a cigarette between her teeth, I looked for no relief to the real poor—especially when I remembered that she was always out in a costly car. Cosmetics, tobacco and gasoline soon use the money. In fact, one such girl told me she had no money for more gasoline.

I was shocked when two of my well-to-do friends refused to give anything to these charities and I hastily jumped to the conclusion that they were tight-wads, an opinion I certainly had to reverse shortly. For another thing I learned was not to make snap judgments.

I was touched several times by the generosity of people who I should have thought could ill afford it. For instance, the woman who runs the dry cleaning shop near me gave a dollar. She could do no more, she said, because she did so much work free for needy people, particularly the unemployed seeking positions. She does the pressing and spotting herself, but she sends the cleaning out to a large plant. That means that every time she cleaned a garment free, she took money out of her pocket to pay the master cleaners.

The corner druggist gave nothing. His charity lay in dispensing drugs free to the sick. His business is poor this year. Other years he has always given a donation to the chest.

A young German girl asked me into her house. She could give no more she said. She tithed, she said, and she and her sister, who like her was a poor working girl, together supported a missionary their parents had supported in their lifetime. Then she added, "Oh, I will give you a dollar anyhow." Actually I did not want to take it.

As for my tight-wads, both explained later. One of them had had bad financial news just before I came, and was feeling blue.

"I don't want you to think I am a tight-wad," he said. "A few years ago I ran across an old school teacher of mine. She's poor and in need and older than I am, yet I send her fifteen dollars a month. You ought to see the letters she writes, thanking me. It makes me ashamed. I have a brother who is hard up and every time I can scrape together twenty-five dollars I send it to him. Then I help my children, too."

My other tight-wad pays a sum each year for the support of two hospitals, and supports the wife and family of a relative who lies sick in a hospital besides paying the sick man's expenses.

Later I heard of families who were supporting or helping one or two families of the unemployed.

If it falls to the lot of the reader to solicit for missions or church funds, this experience may help him to understand some things that may seem inexplicable. People are so much kinder than we realize.

Long Beach, Calif.

Some Lessons From Traveling

BY WM. KINSEY

THERE are many lessons to be learned from traveling. However, there are many who travel and yet never see anything. They have eyes, but they see not. In this respect they are like potatoes. Yes, we have lots of potato people. Traveling is very fruitful in illustrations. Jesus, as he went about the country, saw the fishermen, the farmers, the flowers, the shepherds, multitudes, etc., all of which furnished illustrative materials for him.

Not so long ago we took a little trip out through Illinois, into Iowa and back again home by way of southern Illinois. We wish to call attention to a few lessons learned on this little trip.

1. *The way was well marked.* Knowing where we wanted to go, we procured a road map and looked up the number of the road. Then we simply followed the number, and that was all there was to it. In fact it is now surprisingly easy to travel. The numbers are conspicuous, they are frequently placed, and the letters "L" or "R," tell one which way to turn. The time was when one had to inquire a great deal. Then one was told: "Go five blocks ahead, turn to the right, continue until you come to where the road forks, keep to the left, etc." Well, such was more or less confusing. Now, your informant will simply tell you: "Follow U.

S. 20, and you will get there." In fact, today you scarcely need an informant. Road U. S. 20 passes through Elkhart and terminates at Boston. I think I am safe in saying that I could go to Boston and never once inquire about the way, not even in Cleveland, Buffalo, Rochester, or Albany. I couldn't remember the turns "right," or "left" if told them in advance, or in installments. But it is simple to follow "U. S. 20."

All this suggests to us the way for God's people. There was the remnant of Israel. How were they to find their way back to Palestine? Easily! "Set thee up waymarks, make thee guide-posts; set thy heart toward the highway, even the way by which thou wentest: turn again, O virgin of Israel, turn again to these thy cities" (Jer. 31:21).

And how shall God's people today find the Holy City, New Jerusalem? Easily! My road map shows a heavy red line from Elkhart to Boston. And our Guide Book, the Bible, shows a heavy red line from earth to heaven. It is in red, colored by the blood of Christ. How get to the Father? Jesus says: "No one cometh to the Father, but by me." He is the Way. Just follow the Jesus way of life. It passes over Mount Calvary. Those of us who have crossed the mountains know what wonderful views the mountain tops afford. There are the valleys in peace; there are the distant, deep blue ranges; and the heavens are not so high overhead. But these do not compare with the view from Mount Calvary. It overlooks the whole world. Love flows from that mountain to all parts of the world. Look east or west and you can see eternity. It is nearer heaven than any other mount. Historically, it is the most noted mount, because Jesus died there. There the seed of the woman bruised the Serpent's head. There he brought to nought him who had power over death, that is the devil. There he delivered all who through fear of death were all their lifetime subject to bondage (Heb. 2:14, 15). No mountain in the world is so significant as Mount Calvary. We would urge all to tour that way for the life beyond.

2. *The faster you run, the less you see.* This is a second lesson to be learned in traveling. Cars are constructed today to make fifty, sixty, seventy, eighty, and more miles an hour. They make them that way because the people *want* them that way. But the faster one goes the less he sees. And the less one sees of the handiwork of God, the less godlike he is. Those beautiful flowers by the road-side, dandelions perchance, are like bands of gold along either side of the pavement. The stately elms are symmetrical in form. The valleys are "God's thoughts spread out." Those mountains, "God's thoughts piled up." The most wonderful scenes are not seen in the movies. They are seen in God's out-of-doors. But he who rushes through this world sees none of these things. He simply sees down the road as he hangs nervously to the steering wheel of business.

It is interesting, too, that so many people are running so fast in going nowhere. It is estimated that forty per cent of the gasoline is consumed in going nowhere. So, too, we fear that many people, even in the church, are following the crowds, just drifting. They do not think for themselves.

3. *The faster you run the longer it takes to stop.* This is a third lesson to be learned. Driving a car is a lesson enough in physics to teach us this fact. This reminds me of the Englishman who recently ran at the rate of two hundred and forty miles an hour. It required five miles for him to stop. Any less distance would have endangered his life. So it is in life. The faster we go, the longer time it requires to stop. The more strenuously we live, the longer the time it will take for life's readjustments. Our beloved President, Mr. Hoover, is living a strenuous life. When he steps out of the White House, it will require quite a little while to readjust his life. The faster we run, the longer the time and the more space it requires to stop.

We fear we have been running too fast—the church, country, and all.

4. *The faster you run, the greater the danger.* A faulty tire blowing out at high speed may cause the car to turn over. Again, some careless person may suddenly drive out onto the highway from an obscured side road, causing a wreck. So it is in life. "Why do men crack after forty?" What is back of hardened arteries, high blood pressure, breakdowns? Running too fast. Resorting to the golf links usually is not remedial in such cases. Run at a rational speed. Do not force God to miraculously care for you. Coöperate with him, and claim his promises.

Elkhart, Ind.

Ministerial Memories

BY H. C. EARLY

2. My Favorite Preachers

EVERY boy interested in preaching and preachers has his favorite preachers. It is like a boy interested in school. He has his favorite teachers. It can hardly be otherwise. I had a lot of favorite preachers and still a bigger lot who were not favorites at all, and right or wrong, I still have this crimp in my ministerial tastes.

I inherited my interest in preaching and preachers and my taste as to preachers from father. Then, too, he cultivated my interest and tastes. When I was but a small boy father and I often exchanged views on the preachers and their work. These discussions, if discussions they may be called—I felt they were real discussions going face-forward right into the subject—were always with the utmost freedom. Father always respected my views. In fact, he courted them and

seemed gratified with the liberty I took in expressing my opinion. These talks are among the greatest joys of my early day. They made my heart leap in joy and hope that one day I'd be a preacher.

I had three distinctly favorite preachers in my boyhood and early young manhood. Just how I came by the standards by which I chose my favorites would be pretty hard to tell. They seemed intuitive. But I had them all right—well settled. First of all and above all else, I expected honesty, sincerity, integrity of character in the preacher. If he lacked these qualities, no matter what other qualifications he might possess, I turned him down at once. I liked animated, enthusiastic preaching—full of the hope of victory. I never could endure a withering, whining, pessimistic preacher, and I feel exactly the same way still. I liked the preacher who had ability, who could really preach, at least according to my standards. I liked the preacher who loved the people, who laid his life upon the altar for them, and who preached in this spirit.

Now let me tell you something about my three favorites and how they became favorites. The first one was Elder Jacob Thomas, the elder of the Beaver Creek congregation, Va., for many years. For the first ten years of my life I attended church for the most part at a little church known as Moscow. During these years Elder Thomas did much, probably most, of the preaching at Moscow. He was a vigorous man in body and carried much blood; he was a most earnest preacher. His sermons abounded in little oratorical ripples, and when he took these little flights his blood would rush to his face and head and the arteries in the sides of his neck would stand out in bold relief—like ridges.

I sat with father in the "amen corner" to the left side of the preacher. There I sat waiting and watching for the rise and fall of the arteries in the preacher's neck. For in this way I determined the weight of his sermons. When he began to warm up and the arteries began to rise, I'd say to myself, "That's wonderful, it's great, the world never heard anything better"; and when his voice began softening and the arteries began falling, I'd again say to myself, "He's not doing much now, but just wait a little." And then as his feelings began to warm and arteries swell for another glorious flight, I became so stirred and moved that I could scarcely contain myself. I loved the man with all my young heart who had the power to so move me, and I revere his memory.

The second preacher who came into my early life with great power was Elder John Harshbarger, born in Virginia in 1839 and died at Jeffersonville, Ill., in 1897. He was a born orator. He had but little schooling, but he spoke in elegant English with fluency and power. When he became warmed up and all his magnificent powers turned loose, he was a wonder in himself. Throngs hung on his words. His talent, his charming oratory, his towering pulpit ability captivated me completely. He brought me under the spell of his power as soon as he arose to speak.

Elder Harshbarger was a natural logician. He liked argument. His sermons were argumentative and at

Do Other Peoples Want Disarmament?

BY JOHN E. STONER

Article authorized by Board of Religious Education

In the last months several mass meetings have been held in London which show the feeling of the British on disarmament. In connection with the meetings great parades were staged. The people crowded the largest halls, and thousands who were not able to get inside listened attentively to speeches over the loud speakers. The surest way for an English speaker to get applause from his audience is to denounce war. Recently at one of the great mass meetings, the head of the British army, and the leaders of each of the political parties, including the Prime Minister, all spoke in the strongest terms against war and in favor of disarmament. After the head of the army had shown the losses from the last war he said in part:

"*I don't believe that that represents the best use the world is expected to make of its resources and its religion. I prefer to believe that the majority of the people in the world in these days think that war hurts everybody, benefits nobody —except the profiteers—and settles nothing.*"

That is strong language for a military man! But hear the Prime Minister, the leader of the Labor Party, Ramsay MacDonald:

"*People seeking peace by arms are like people seeking shelter under trees during a thunderstorm, they are at the very point which is first struck when the thunderstorm breaks. Instead of being secure they are in the greatest danger.*

"*History is one unbroken story of armed peoples attacking armed peoples, and after every war the defeated state says, 'Ah, if we had only been prepared enough!' . . . And the conquering state says: 'Ah, and now we must be very careful lest by slackness we lose the opportunity which we now have. We must be prepared enough again.' The poison is there.*

"*We are going to Geneva determined by persuasion, by argument, by appeals—appeals to what has been written, appeals to pledges already taken, appeals to history, appeals to common sense—to get the nations of the world to join in and reduce this enormous, disgraceful burden of armaments which we are now bearing from one end of the world to the other.*"

Having shown how every delegate going to Geneva will desire peace, but that the actual working out of peace will be difficult, and that they will meet many disappointments, and although they might at first be beaten back, he said they will come back again, "*full of heart and spirit, knowing that wrong will not triumph; but by the faith, the persistence, the energy and the determined human heart, that which we regard as precious, that which we regard as essential to the divine purposes of creation, is bound by patience, by energy and by faith to be carried to triumphant issues in the course of world affairs.*"

The other speakers agreed with these expressions.

The American people can depend on their English cousins using every ounce of their influence to cut down armaments next year. If the two peoples work together, who can stand in their way?

Fort Wayne, Ind.

times were most cutting. It was in the day when denominational differences were magnified and kept to the fore, and as a boy I rather enjoyed seeing a neighboring denomination put on parade and dressed down well, as distasteful as that sort of thing is to me now. Elder Harshbarger could do the dressing all right. He was my favorite orator in the pulpit or on the stump.

The third preacher to make heavy claims upon my admiration was Elder Daniel P. Saylor. He came into my life in the early day of my young manhood when I was able to measure preachers a little more in the light of understanding. But I had been taught to think of him as the prince of preachers, and when I first saw him and heard him preach, I felt that father's appraisal of him was about right. He was an old man when I first heard him preach, but he still had the vigor and fire of youth.

It is hard to sum up a man like Elder Saylor. He had a great intellect, great heart. He was a clerical autocrat. He was a great personality. But his supreme greatness, I think, must be expressed in other terms. What was it? Was it his daring and command? He was always undaunted in courage and had the greatest ability to bring men under his power. His very presence was a command. He was the personification of authority. In these qualities lay, I think, his supreme greatness. I did not love him out of the ordinary—hardly that much, in fact—yet he absolutely commanded my admiration. In courageous daring and pulpit ability he was my supreme favorite of that early day.

Dayton, Va.

The Centralized Church

BY F. G. GROSS

THE subject of this article has been on the mind of the writer for some time; no doubt the same has been true of many others whether expressed or unexpressed.

Our economic life is continually changing, new methods and new organizations have become necessary to make proper adjustments to these changes.

Our educational system has undergone some very marked changes. The whole system has been revolutionized to cope with changes in our economic life.

Principles never change since they are governed by set laws, moral, natural, and divine; but methods and organizations are only means to an end.

Since our economic life and educational needs are so correlated with our moral and religious life (which is the work of the church) some changes must take place in methods and organizations to meet this greater need.

Very few are left to grieve the passing of the little red schoolhouse, although it served well its day. It is now no longer necessary since new methods of transportation have come.

The rural school, in order to share equal advantages with the city school, established centralized schools with modern equipment, and more competent teachers, making it more attractive and encouraging for the pupil to acquire an education.

Everywhere we hear the lament of loss of interest, and attendance in our churches, especially our rural churches. Since the same situation prevails which affected the little red schoolhouse, it is affecting our churches, especially in many parts of the country where so many of our churches are only a few miles apart. Better methods of transportation have made unnecessary the existence of many of them. Many are unable to properly equip and employ competent leadership to function as they should. There is too great a contrast with the economic and educational advantages enjoyed by our youth of today. The result is lack of interest and attendance. If we had larger units, or centralized churches, we would be able to furnish modern equipment and more competent leadership. If we expect to hold and interest our youth we must have the best to offer them.

We are convinced by the results of this method in our school system. For as in industry, there is a great saving in expenses when operated on the larger unit basis, resulting in greater production at lower cost. By the use of this plan in our church organizations our church deficit might cease to be a problem, leaving more money available for extension both at home and abroad and more money for our higher institutions of learning. It is easy to see how closely related our economic and educational life is with our moral and religious life, and where one is affected all are affected.

Now we can not expect a great revolution along this line in a day or a year, or a decade. These things will have to be worked out step by step the same as in all other big undertakings.

The first step it seems would be the coöperative idea, where a group of churches in a reasonable radius may employ a competent leader who will serve the group as an ex-officio pastor. His duty would be to help organize the group and make use of much dormant talent going to waste; to be general supervisor of the group and in this way develop more leaders to carry on in the future, making an attraction there for the young people of our church, which is our primary aim. In this way we might stop that leakage in interest and attendance.

As has been said, the smaller units can not furnish these advantages and still have something left for extension. The purpose of this article is to get us to thinking along this line. These few suggestions have been submitted by a layman of the common rank. And I fully believe if the united effort of the laymen of the church would back such a move it could and would be done. "If there be any virtue think on these things."

West Milton, Ohio.

Challenging One Another to Self-Denial

BY E. F. SHERFY

By authority of District Meeting each pastor and elder in the District of First Virginia is supposed to preach a sermon on *Economy, Self-denial and Sacrifice*. This sermon is to be based on the findings of a committee which is thus passing on to the local churches a summary of the results of a meeting of leaders of the District.

The report of this committee calls for conservatism in personal expenditure and in church finance and for voluntary service in both local and District work. By the suggestion of one who heard the sermon preached at Daleville we pass on at once something that is perhaps suggestive.

The pastor made a plea—a challenge—to popularize self-denial. He reminded his hearers of what took place during the World War when officials and public speakers took pride in referring to their own patched clothes, the use of substitutes for bread and many such like self-denials. He asked why we might not now have a similar pride in a like type of self-sacrifice for a better and bigger cause.

He called attention to the fact that we now have a few families who are depriving themselves of something like butter once a day and putting the price of the butter saved in the self-denial box—perhaps five cents a day. He also used other illustrations of what might be done. Then he passed out the following pledge which nearly every one "checked" (we did not ask for names):

"I hereby promise myself and my Christ that I will make a special self-denial this year for him."

Check .....

The idea was to let each decide whether it would be a feed, a ticket—or tickets, an evening dress, gum, candy, coffee, one meal a week, or what not, that would be the thing given up in each case. And by not signing one's name there would be a sort of sacred secretness between himself and his God.

With this plan a group should feel free to talk to each other in some such fashion as this: "I am now denying myself of coffee [or whatever it may be]. What is your plan?" And if we can get people to talk it, popularize the idea, and pride themselves among themselves in wearing rather old clothes for the kingdom, two results will obtain, namely: more money for the kingdom and more spirituality. As it now is, church folk too often get in a vicious circle. We do not deny ourselves and practice stewardship because we are not spiritual, and we will not become truly spiritual until we practice self-denial and stewardship. We must somehow break up this circle. We apparently try to keep up with the Joneses, but a friendly rivalry in self-denial might be just as interesting as trying to keep up with the Joneses.

However, the Church of the Brethren has come a long, long way! Think of our habits of giving thirty-five years ago! It is not a hopeless task. We may well reduce some of our budgets a bit if seventy-five cents will do the work of a dollar; but we can still get the same work done if we do our best in giving money and in giving free-will service, doing it all under the direction of District and local leaders.

The idea of the writer in writing this is that others might like to use some such plan to foster a bit of self-denial for the sake of spirituality.

Daleville, Va.

National Conference of the (Progressive) Brethren

BY F. E. MALLOTT

First Half

During the last week of August I found it convenient to attend the national Conference of the Brethren Church (Progressives) held at Winona Lake, Ind. Their Conference is usually held at that place. The dates were Aug. 24-30 and this year's meeting was listed as their forty-third national gathering.

The Brethren Church originated in the schism of 1882-1883. It originated as a result of a number feeling that the Annual Meeting had grown tyrannical and was imposing an unchristian yoke on the Brethren, especially in the effort to maintain simplicity of dress. Much of personal misunderstanding and antipathy was involved in the schism.

From time to time the question of reuniting the two bodies has appeared on the Conference floor of the Church of the Brethren. The last Conference at Colorado Springs committed the question to a committee to report in 1932. In certain sections there has been a rapprochement of the two bodies locally within the past few years.

It was the knowledge of these facts and my own interest as a student and teacher of church history that prompted my attendance at the Conference. I wanted to see how this other group of spiritual children of Alexander Mack were faring.

I had had very slight association with the Progressive Brethren and was therefore the freer, I think, from preconceived notions of what their Conference would be like. I have attempted to appraise fairly and honestly that which I saw and heard. I give my impressions in this form hoping that they may be helpful.

First Impressions

I was present in Winona Lake several days before the Conference opened. I met a few of the advance guard. On the 24th a trickle of people into the Park could be identified as the Conference attendants.

I was alert for first impressions. To my mind there was an evident likeness to a crowd of the Church of the Brethren. There were the same Germanic sounding names. There was the unmistakable appearance of German ancestry and even occasionally I could detect a trace of "Dutch" brogue in the tongue of a speaker. The people were evidently a rural people. Snatches of conversation confirmed the rural outlook and interests of the people.

The friendliness and sociability of the group was of that type which we have come to associate with the name Dunker. It seemed everyone knew almost everybody else.

Several times a friendly hand was extended to me, with the question: "And where are you from?" "I am from Chicago." But since there is no Brethren Church in Chicago, my questioner usually said, "Oh," or "I thought maybe you were here for the Conference." And unless I chose to be communicative, the conversation ended.

As the group ate I made mental notes of the conversational topics. They were tracing family relationships and talking family reunions. One woman explained she was especially fortunate. Her home was in the West. She always made the Conference and the family reunion in one trip. "Which congregation are you from?" was a common query. I heard some talking about a series of meetings and the number baptized. Others talked of picking plums and compared the amount of rainfall. The price and quantity of fruit was of general interest. One sister told us of making apple butter. From the adjacent table I heard discussions of the new baby's name and father's rheumatism.

Before long I heard two ministers (one elderly) talking about the "Divide" (not grammatical but very expressive and familiar to many Messenger readers). The term was not new to me, but another term used in connection with it was new. They spoke of the "Old Church," meaning the Church of the Brethren. It was a term I heard several times during the week.

In some fashion word was passed around that there was to be a social session outside the Auditorium before the service. The crowd gathered and stood on the sidewalk and for over half an hour the air buzzed as this church-family inaugurated their Conference. "I don't believe you will find a church in the world where people are as friendly and sociable as ours," delightedly exclaimed one man as he surveyed the scene. I looked at that man with interest for I had heard identical remarks under slightly different auspices.

I studied the crowd. There was an absence of distinctive garb, an absence of beards, an absence of prayer veils, but there was clearly much that made this seem like a Dunker crowd. The "feel" was the same.

The Opening Service

All sessions of the Conference were held in the Auditorium. When the crowd for the first service was seated it was evident that there were about 300 people present. Attendance through the Conference varied from that to eight or nine hundred. I can not speak of the last day (Sunday) since I left the grounds that morning.

The service was convened by last year's Moderator formally declaring the forty-third national Conference of the Brethren Church in session. As a part of the opening worship there was a call for testimonies. The exuberant spirit of the social session was carried over into the testimonies.

The very first testimony was one of the most interesting to me. A good, elderly sister rose, and full of enthusiasm, gave thanks that it was her privilege to be present at a national Conference for the first time, "Although," said she, "I was permitted to attend a national Conference of the Church of the Brethren at Cedar Rapids, Iowa, one time."

The sermon of the evening was preached by R. Paul Miller, Vice-Moderator and the Home Mission Secretary of the denomination. It was an able sermon on, "The Living Christ." It contained two strong references to the New Testament symbols. I liked the sermon.

The Credentials Committee of the preceding year's appointment was at work this evening.

Organization and Plan

The Brethren Conference is not a legislative body for the congregations. Theoretically it can not force its will on any congregation. The Conference is a coöperative association of Brethren churches for fellowship and carrying on certain activities. The Conference is entirely autonomous and governs a number of activities through which the churches enlarge their ministry beyond the local neighborhood.

The basis for representation of the congregations appears to be none too clearly defined or applied. All ministers may sit as delegates. The churches may send one delegate for each fifty members or major fraction thereof. The delegates handed in credentials, paid a dollar to the Conference treasury, and each received a badge.

The Conference officers serve for one year. At the time of the election there is elected a Committee on Committees. Through the Committee on Committees a number of regular committees are nominated and presented for confirmation to the delegate body. The officers of the preceding year guide the Conference until the current year's election has taken place. It is the prescribed duty of the Moderator to deliver a Moderator's address before retiring from the chair; that is, at the end of his year of service. Whereupon the newly elected Moderator takes charge of all further sessions.

The daily program from Tuesday to Saturday (five days) followed the same plan. The day began with a prayer meeting for those who would attend. At 8 o'clock the Conference attendants met in four separate groups, ministers, laymen, women, and younger women and girls. The women of the Brethren Church are organized as a Women's Missionary Society and the girls and unmarried women are formed into a society, The Sisterhood of Mary and Martha. The ministers are organized into a national association of which I shall speak later.

At 9 o'clock the business session convened and continued until 11 o'clock. A Bible lecture then occupied the time until noon. The afternoon was given over to the auxiliary interests of the denomination and meetings were held under the auspices of Sunday School Association, Women's Foreign Missionary Society, Christian Endeavor Board, Ashland College, Publishing Company, Foreign Mission Society, Home Mission Board, Benevolent Interests, and Evangelistic League. The evenings were devoted to sermons and addresses.

Moderator's Address

The first thing on the program of the Conference session proper was the Moderator's address. The Moderator of 1930 was A. V. Kimmell, a Californian, who has become the pastor of the First Brethren Church of Philadelphia.

Moderator Kimmell is an imposing figure on the platform, a speaker of force and charm and possesses a mind of unusual clarity and logical power. He spoke on, "The Church, the Body of Christ," using a passage from Eph. 5: "Husbands, love your wives, even as Christ also loved the church,

Prohibition Facts

We should reproduce what we admire, and in so doing we will become admirable ourselves.

Thomas Edison, in a statement in the *Union Signal* said: "Prohibition Enforcement is at least 60% and is gaining, notwithstanding the contrary impression through false propaganda."—*Union Signal, March 15, 1930.*

and gave himself up for it; that he might sanctify and cleanse it . . . that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." It was a forceful presentation of the place of the Brethren Church as a part of the Body of Christ, and a review of all the interests of the denomination at home and abroad.

The speaker referred to current movements for church union. He said in substance that he regarded the Brethren Church as holding an enviable and strategic position among the churches. He declared that the past year had been one of peace in the ranks. Not a pulpit had been defiled by disloyal preaching. Not a page of their literature had been soiled by apostate or doubtful teaching. He demanded to know whether the Brethren Church should trade her purity and clear witness for the supposed benefits of union with others. Some there were (said the speaker) who urged union with those of similar usages in regard to church ordinances. No amount of identity in regard to the practice of church ordinances could atone for unsound views concerning the fundamentals of the evangelical faith. He was unwilling to imperil the witness of the Brethren Church.

Chicago, Ill.

Let the Church Carry On

"THEY are talking religion on Wall Street now." Thus one of the Wall Street men expressed himself, saying that this present topsy-turvy condition is not due to a shortage of money or of crops, but a dearth of downright goodness.

The gospel of Jesus Christ is always needed worse when there is trouble. The world is in trouble now. The fruitage of a moral and spiritual breakdown is now cast upon us with flaming consequences. The secretaries of the church Boards met the other day to squarely face the issue. We felt that Christ's command to carry on applies even more now than in less turbulent times.

Much of our church work, especially the missionary part, requires money. Financial receipts have fallen off sharply. Total receipts for all the agencies in the Conference Budget for the past three years are as follows:

March 1 to Sept. 30, 1929 .....$149,742
March 1 to Sept. 30, 1930 .....$121,153
March 1 to Sept. 30, 1931 .....$ 99,660

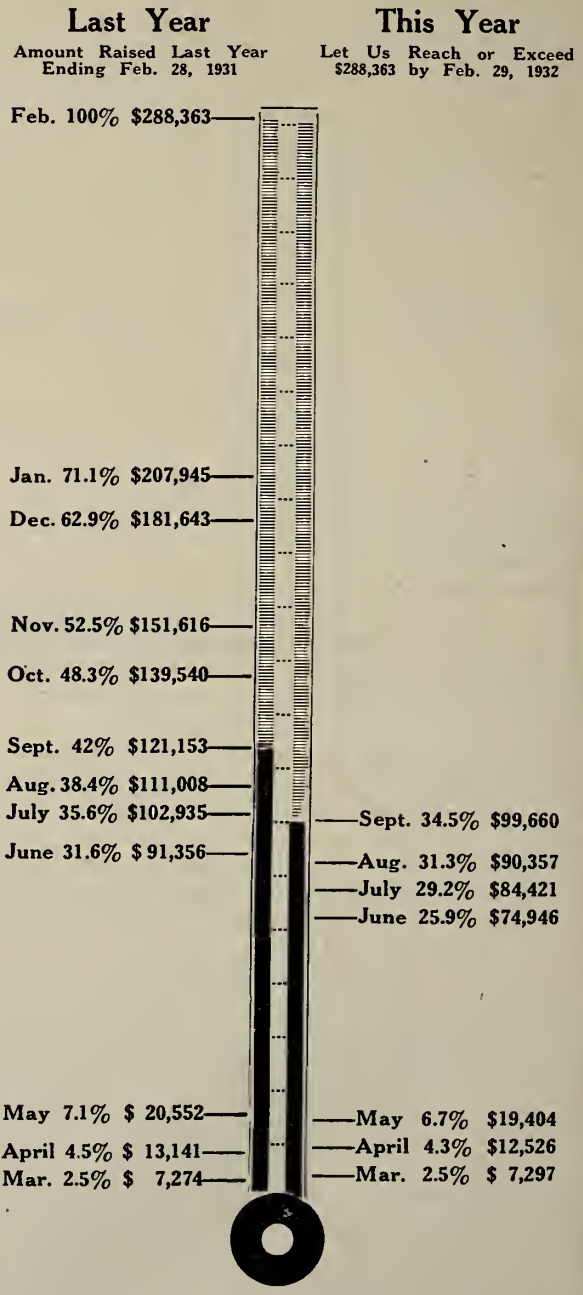
This is a time to summon the resources of every man, woman and child. The Conference Budget calls for $319,330. Last year receipts totaled $288,363. We surely must reach at least this sum. A plan is on foot to secure 715 individuals who will give $37,500. This should be a challenge to the Brotherhood to raise $250,836, the remaining part needed to bring us up to last year.

To bring this serious need adequately before those who should help, Bro. Frank Sargent has been asked to visit many sections of the Brotherhood. We trust the ministers in charge of congregations will aid him in every way possible. Let us pull together to save missions and our whole church program to serve the greater need.

H. S. M.

CONFERENCE BUDGET THERMOMETER

The mercury shows cumulative receipts by months.



The Hershey Annual Conference of 1930 authorized a Conference Budget of $331,738 for the year ending Feb. 29, 1932. Last year the church gave $288,363. With this a reduced program was carried. This much is most urgently needed this year. Let us by all means give this sum and the full amount authorized by Conference if possible.

The percentage figures indicate the achievement at end of each month toward the $288,363 goal.



MISSIONS

This Department Conducted by H. Spenser Minnich

Will India Become Christian?

NETRAM, in his book, "Will India Become Christian?" tells us there are 2,300 people becoming Christian in India every week. Do some arithmetic and see how long at this rate, it will take to Christianize India. The population of India at the present time is 350,000,000.

Edwin Markham Pictures the Christ

THE theme for mission study for 1931-1932, "Christianity and the Rural Life of the World," becomes even more interesting when we remember that the birthplace of Jesus was rural—a stable in a village inn. But there is a deeper significance to the fact that Jesus was born in a stable. Verses written by Edwin Markham under the title, "The Consecration of the Common Way," have expressed it in some degree.

His palace was a wayside shed,
A battered manger was his bed;
And ox and ass with breathings deep
Made warm the chamber of his sleep.
He came to handle saw and plane,
To use and hallow the profane.
Now is the holy not afar
In temples lighted by a star.
Now that the King has gone this way,
Great are the things of every day.

Methods for Mission Workers

Foreword

This is a new feature in the missions department. It will appear in the second issue each month.

We are wanting this department to be of help to those who are looking for methods of missionary education. To be of the most definite help the methods suggested must be practical for the local churches, therefore we need the help of each reader. In your correspondence with the General Mission Board, include your methods for carrying on missionary education in your local church. The success of this department will depend largely upon your response.

Study the Rural World for 1931-1932

THE world we live in is part of a great kingdom. In it a brotherhood which includes the farmers of Ohio, the Arabs of the desert, the Batswa tribesmen of South Africa, the Indian Pariahs and the Mexican sugar-beet growers, was eternally established by Jesus. He talked with the woman of Samaria at the well of Jacob; rich rulers and poor fishermen were to him of equal significance. Learned theologians pondered over his teachings, which the poor heard and understood. He ate with publicans and sinners.

Jesus was interested in the type of people to whom he could render some service. If we would follow Jesus' ideals we, too, must become interested in the world's people, because of their vast need of help.

The mission study course for 1931-1932, is: "Christianity and the Rural Life of the World." This study furnishes the largest possible avenues for service and helpfulness, since of the world's total population of nearly two billion, more than one-half are living on farms and in villages.

The books listed below are the mission study texts for 1931-1932:

FOR THE WOMEN'S GROUPS

Christ Comes to the Village (foreign), edited by Mary Schauffler Platt.



A Rice Field Dedicated to the Lord

Ahwa Laymen's Movement

In 1927 the laymen of the Ahwa church wanted to do a definite piece of work "for the Lord." They organized their group, calling themselves "The Grahustak Mandal," meaning literally "Gentlemen's Society."

They decided to put out a field of rice. To distinguish this field, they had a sign board made upon which was written in English, Marathi, and Gujarati: "This Rice Field is Dedicated to the Lord."

Members of the "Grahustak Mandal" are still enthusisatically dedicating their work to the Lord. They have just recently planted their field again. The members are widely scattered, but yet they gather to prepare the field and plant the rice. The crop last year was not so good, but they are hoping to have a better crop this year. The returns are always given to the Ahwa church fund.

This book is issued for use as a study book for the Women's missionary societies. It is a study of the rural life of women in non-Christian lands. The stories are presented with graphic detail. Cloth, 75 cents; paper, 50 cents.

Manual, How to Use Christ Comes to the Village.

Suggestions for study and dramatization. Price, 25 cents.

Note: Lesson outlines are prepared for each chapter of the book, **Christ Comes to the Village.** This contains supplementary material from our own mission fields. Free. Order from General Mission Board.

FOR ADULTS AND YOUNG PEOPLE

The Rural Billion (foreign) by Charles M. McConnell.

Mr. McConnell has had long experience as a rural minister and teacher of rural church problems. He has written a unique and stimulating book which brings together the stories of men and women the world over who are preaching and teaching the gospel as they help to remake rural life. He pictures the rural life today throughout the world. Cloth, $1.00; paper, 60 cents.

A Young People's Course on Christianity and the Rural Life of the World by Burt.

This book is based primarily upon the Rural Billion. It suggests methods, discussion topics, reference materials, activities and accompanying devotional programs for classes. Paper, 50 cents.

It would be well to plan to use the **Rural Billion** beginning Jan. 10, to Feb. 14, 1932. Lesson outlines, with suggestive activities and devotions, will appear in the Christian Workers' Booklet. This will be applicable to adult groups.

Outlines which may be used by young people's groups, and based on the same text, will appear in Our Young People, beginning January.

FOR ADULTS AND YOUNG PEOPLE

God and the Census (home) by Robert McLean.

In this original and interesting book Dr. McLean tells how the home missionaries for more than a century have been working at great cost in an effort to make sure that God was being counted in the life of every developing community. The book is rich in stories of daring men and women who have been pioneers of the gospel in every part of America. It is a descriptive treatment of the home mission task. Cloth, $1.00; paper, 60 cents. On the Gish Fund List to ministers, 25 cents.

Leaders Manual to Accompany God and the Census by Sue Weddel:

This pamphlet presents practical and interesting plans for activities in study and discussion. Paper, 50 cents.

FOR INTERMEDIATES

The Adventures of Mr. Friend (home) by Harold B. Hunting.

This is a series of short, engaging stories all based on the work of real persons who through the church and its allied agencies have brought happiness and larger opportunities into the lives of country boys and girls throughout America. Cloth, $1.00; paper, 75 cents.

A Short Course for Leaders of Intermediate Groups. This will follow the study book offering suggestions and helps for carrying on the course.

FOR JUNIORS

Open Windows (foreign) by Mary Entwistle.

Another book of delightful stories by the well-loved writer. If you would like to know about farm children in India, China, Africa, and other places, just read these stories. The stories of their lives and adventures are told so vividly that it is not hard to feel that we really see them through Open Windows. Cloth, 75 cents; paper, 50 cents.

Manual, How to Use Open Windows.

A series of suggestions for programs. Very helpful to leaders. Price, 15 cents.

Note: Lesson outlines for the above text may be found in the Children's Leader magazine, with suggestions for worship and activities. They are very complete. The first lesson begins in October, 1931. Order the magazine from the Brethren Publishing House, at $1.00 a year.

FOR PRIMARIES

The World on a Farm by Gertrude Chandler Warner.

The runaway pig and a swimming race, together with delightful experiences in world friendship complete the adventures of the Friendly Farmers at Pleasant Valley Farm. A charming story book. Illustrations children will love. Cloth, $1.00.

FOR BEGINNERS

Babo by May Pateman.

A South Seas Boy. Price 50c.

Bear Creek at Missions

The following plan has been worked out by the missionary committee of the Bear Creek church of Dayton, Ohio, for a school of missions.

The school will be held on Sunday evenings at their regular Christian Workers' hour. It will be a series of eight or ten meetings. The young people and adults are working unitedly in this mission school.

Two evenings each, of this series of programs, will be spent on India, China, and Africa, and two on home missions. The last two will be a general review of the entire mission program of the church. At the foreign programs one evening will be spent on the country, mission location, climate, crops, people, customs and religions. The second evening will be spent on our own mission stations, the missionaries there, and methods of work. One home mission evening will be conducted by a member of their District Mission Board, and the other will be a general view of home missions in the United States.

In the general review programs which will close the session, they are going to discuss such topics as: "Progress of Missions," "Self Support," "Dare We Retreat?" and "Obstacles and Hindrances."

The following are some very special features of their plan:

Special music wherein their neighboring churches are helping.

A member of the missionary committee will have charge of the programs each evening.

Some are planning to attend the West Dayton School of Missions and bring helpful echoes from there.

The devotions each evening will be conducted by the

Do You Know That—

There is a Junior Missionary worship program in the last issue each month of the *Messenger?*

Project news, stories and pictures appear in *Children At Work, Boys and Girls* and *Our Young People* each month? These could well be used for class reports.

The closing program for Junior Project workers is ready. You may secure from the General Mission Board.

The Intermediate project groups increased 50% this year?

same person, thus lending consistency in the devotional thought throughout.

Picture slides of each country will be used to follow the respective programs. (These will be secured from the General Mission Board.)

In the study of each country they are planning to discuss some outstanding character, such as Gandhi, and Sun Yat Sen.

What Can We Do?

A mission class at Virden, Ill., wrote to the General Mission Board for suggestions for raising missionary funds. They preferred some suggestion which would be correlated with the Thanksgiving spirit. Here is the suggestion that was given:

"We are first of all in favor of any plan by which you produce a marketable commodity and sell it, or a plan by which you lay before the people the actual need and then let them give. How would it be to ask all your members as well as interested non-members to set aside a week or certain days for a given period prior to Thanksgiving in which they would contribute certain commodities or money? In one home they might give all their eggs for a week. Another home might give a milk check, or those who are working for wages might give their wages for a day or longer. If somebody wants to give potatoes or eggs and some of your town members need to be buying these things, your committee might help to exchange these items.

"Your Thanksgiving occasion could wind up with a good program. We are sending the Thanksgiving missionary pageant entitled, "Sharing Our Benefits." You might even adjust this to include the dramatization of some of the actual events in connection with your exchange of goods or your scheme of giving certain commodities."

I Am the Mission Study Class

I am the Mission Study Class—join me.

Since the time of my birth I have helped others.

I was born of the craving for wider knowledge, more efficient work, and deeper spirituality.

My footprints are found in many churches.

I am often in some homes.

I even enter the colleges.

I am glad when I mingle with the members of the young people's societies, for I help them to reach the highest standard of efficiency.

I delight in the company of those in the young women's missionary societies.

I serve at the men's clubs and help them to know world affairs.

I pass wonderful hours in conversation with the women of the missionary societies.

I am found in some Sunday-schools, always in those doing the best work.

I consist of a few congenial people, preferably from six to ten.

I meet once a week for one hour or more at each session, for a course lasting six weeks, or one full day a week for three weeks.

I dispel ignorance, remove prejudice, overcome indifference, and arouse interest.

I encourage benevolence.

I increase and vitalize prayer.

I develop strong, active Christian character, and provide missionaries.

I present for study a literature which excels "in truth, in pathos, in dignity, in simplicity, in its contribution to scientific research, in its direct bearing on great world problems."

And yet, there are some who say they have not time for me.

I am one of the "worth-while" things and you should learn to "Put first things first."

If I can be fused into the church work, I will do you good.

Apologies to the author of "I Am the Immigrant."

News From the Project Leaders

From the West Goshen church we have this word:

"We have enjoyed the project work this year and want to start again. India will mean more to us this year than ever before because Miss Warstler has gone to India. I want to tell you of four children who earned $2.65 for the project. These children come from a home where the mother is a widow with six children. The three boys earned $1.65 by raising corn and beans and selling it. The little girl raised a chicken and sold it. When she gave me her money, she said: 'It isn't much and don't tell who gave it. Just put it in as if it were a penny.'"

This Suggestion from Annville, Pa.:

"We have a growing poster. Each time a bit of news, story or picture appears in Our Boys and Girls paper, concerning our missionary project, we paste the picture on our poster, and then one of the children of the class presents the news or story. We always look forward to these helps."

The Missiongrams Can Be Made an Asset to the Sunday-school

One of the missionary committee of Shannon, Ill., writes: "We use the missiongrams in connection with the Sunday-school worship period and find that it works fine. We carry out the program you send as nearly as possible, then divide the missiongrams, giving each paragraph to a certain one. We look forward to their coming."

From Los Angeles we hear this echo: "We always enjoy the missiongrams. We clip the sheet into separate items, then hand them to the different members of one of the classes. The boys and girls then present their items to the school. This makes an impression upon the children as they must give thought to what they are presenting. The adult is also interested as he has an added interest in seeing and hearing the boys and girls.

Friendship by Radio

The members of one junior missionary project group are sending their friendship to the Indian village schools by means of their radio offering box. Their radio is becoming more clear in interpreting the goodwill and friendliness between the brown children of India and these juniors. The heavier it gets the clearer the tone.

To the Educated No Man Is Foreign

Contacts with foreigners near by sometimes cost nothing, yet bring about world friendship in the most natural and fitting way possible. Friendliness to the Chinese laundryman and the Italian fruit man in your neighborhood may be more valuable than a series of lessons.

KINGDOM GLEANINGS

Calendar for Sunday, October 11

Sunday-school Lesson, Paul in Philippi.—Acts 16:22-34; Philpp. 4:4-7.

Christian Workers' Meeting, Race Loyalty.

B. Y. P. D. Programs:

Young People—Interest, Needs and Problems of Young People.

Intermediate Girls—Playing a Team Game.

Intermediate Boys—Jesus and a Boy's Problems—A Joke.

❖ ❖ ❖ ❖

Gains for the Kingdom

Three baptized in the West Goshen church, Ind.

Three baptized in the Mount Union church, Va., Bro. Ezra Bowman of Franklin, evangelist.

Eleven baptized and two restored in the Sangerville congregation, Va., Bro. A. S. Thomas of Beaver Creek, evangelist.

One baptized in the York church, Pa.

Eleven baptized in the Pulaski church, Va., Bro. S. Earl Mitchell, summer pastor-evangelist.

One baptized in the Marble Furnace church, Ohio, Bro. R. H. Nicodemus of Huntington, Ind., evangelist.

Three received into the Mohican church, Ohio, Bro. Clyde Mulligan, evangelist.

Two baptized in the Harrisburg church, Pa.

Twelve baptized in the Hershey church, Pa., Bro. R. W. Schlosser of Elizabethtown, Pa., evangelist.

One baptized in the Nocona church, Texas.

Two baptisms in the Seattle church, Wash.

Two baptisms in the Manor church, Md., Bro. Kenneth Strite of Longmeadow, evangelist.

Ten baptized and one reclaimed in the Okaw church, Ill., Brother and Sister W. C. Sell of Chicago, evangelists.

Four united with the Olivet church, Ohio, Bro. Clyde Mulligan, pastor-evangelist.

Twenty received into the Oakley church, Ill., Bro. John Wieand of Bellefontaine, Ohio, evangelist.

Two baptized at Jeters Chapel, Va.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. O. Click of Covington, Ohio, Nov. 16 in the West Milton church, Ohio.

Bro. B. W. Smith of Burlington, W. Va., Oct. 18 in the Fairview church, Pa.

Bro. D. G. Berkebile of Bradford, Ohio, Oct. 25 in the Roann church, Ind.

Bro. C. M. Key of Roanoke, Va., Nov. 1 in the Ninth Street church, Roanoke, Va.

Bro. Earl Bowman of Roanoke, Va., Nov. 2 in the Thurmont church, Md.

Bro. Wm. Swinger of Trotwood, Ohio, Oct. 11 in the Strait Creek Valley church, Ohio.

Bro. Wilmer Petry of Pitsburg, Ohio, Oct. 4-18 in the East Dayton church, Ohio.

Bro. G. A. Snider of North Manchester, Ind., Oct. 11 in the Pleasant View church, Ind.

Bro. C. L. Cox of Claysburg, Pa., Nov. 8 instead of Nov. 1 in the Spring Run church, Pa. (as announced last week).

Personal Mention

Bro. G. G. Canfield, pastor at Marion, Ohio, is available for two revivals this fall or winter.

Sister Essie Stoner, recently of Sidney, Ohio, changes her address to 219 Lansing St., Mt. Pleasant, Mich.

Bro. W. H. Wertenbaker of Los Angeles, Calif., has changed his street address. The new number is 435 N. Poinsetta Place.

Michigan has chosen Eld. H. V. Townsend Standing Committee delegate to the Conference of 1932, with Eld. C. L. Wilkins as alternate.

The Standing Committee delegate to the next Conference from Southern Missouri and Arkansas is Eld. Earl Jarboe, with Eld. J. B. Hylton as alternate.

Bro. R. N. Leatherman, Grand Junction, Colo., broadcasts from the local station KFXJ each Sunday evening for thirty minutes beginning 9:15, Mountain Time.

Bro. W. R. Swinger, pastor of Marble Furnace and Strait Creek churches of Southern Ohio, is open for evangelistic engagements this fall and winter. Address him at Peebles, Ohio.

Bro. M. E. Sollenberger and wife of Waynesboro, Pa.—Sister Sollenberger's former home was at Batavia near Elgin—extended their greetings to the Messenger rooms last week.

Bro. Wm. P. Dillon, pastor of the Allison Prairie church of Southern Illinois, is changing his address from Lawrenceville, Ill., to Springport, Ind. He will be available for evangelistic services.

President Paul H. Bowman of Bridgewater College, first pastor of the Bethany church of Philadelphia, will be the speaker at the all-day homecoming and twenty-fifth anniversary services of that church, Sunday, Oct. 11.

Bro. Chas. D. Bonsack will be the speaker at the dedication of the new churchhouse at Independence, Kans., Oct. 18. Basket dinner at noon. Pastor D. J. McCann says there will be plenty for those who come from a distance.

Dr. E. L. Craik of Juniata College is scheduled to speak in an Armistice Day program which the Blair County Sunday School Association will broadcast from WFBG, Altoona, Pa., 9:15 to 10:00 P. M., Eastern Standard Time.

Bro. H. Paul Cox, pastor of the Bellwood church of Middle Pennsylvania, is planning two series of sermons for the fall and winter. In the morning he will find his texts in the Sermon on the Mount. The evening discourses will follow the thought of peace in its local and world applications.

Bro. C. E. Clark and family of Chicago who were in the auto accident with Brother and Sister Lear wish to thank their friends for their helpful sympathy and prayers. The wife and children are entirely well of the broken rib and the many cuts and bruises. It will be some time yet before Bro. Clark has fully recovered but he is able to get around with his crutches and attend to some of his duties at the Bethany buildings.

From Bro. J. H. Moore came the good word a little too late for mention last week, that since his return home from Chicago his eye "seems to be coming around in good form." He expects within a few weeks more to be able to use it quite freely. Next week we are taking the liberty to publish a part of his communication, an echo from the Religious Education number, which will be of special interest to many readers.

Miscellaneous Items

The ladies of Southwestern Kansas will keep in mind the District Meeting to be held at the East Wichita church Oct. 16-19 and the women's program on Saturday afternoon. Come and let us be helpful to each other, and to our fellow-men and our Master.—Mrs. J. Hugh Heckman, McPherson, Kans.

During the past several years Eld. C. O. Beery of Martinsburg, Pa., has been granted the privilege by his church to serve in evangelistic work in the Southland. During this coming winter he finds it possible to serve again. Therefore, any church in Tennessee, Alabama, Texas or Louisiana desiring an evangelist for this winter should get in touch with him at once.—M. R. Zigler, Home Mission and Ministerial Secretary.

Program for the District Conference of Southwestern Kansas to be held at Wichita, Kans., Oct. 16-19. Friday, 3 P. M., Elders' Meeting. 4:30 P. M., Pastors' Conference. 7 P. M., Welfare Program. Oct. 17, 9 A. M., Deepening the Spiritual Life of Our Church.—H. F. Ruthrauff. The Church's Present Opportunity.—W. T. Luckett. Home Mission Task of American Protestantism.—H. F. Richards. Problem of Peace.—V. F. Schwalm. 2 P. M., Men's Work and Women's Work. 7:30 P. M., Educational Program. Oct. 19, 11 A. M., Missionary Address.—J. J. Yoder. 2 P. M., Young People's Conference. Sunday evening, play by First church.—Chas. Dumond, Newton, Kans.

Annual Ministerial Meeting and Sunday-school Convention of the District of Southeastern Pennsylvania, New Jersey and Eastern New York will be held in the Coventry church, near Pottstown, Pa., Oct. 14 and 15. Wednesday, 2 P. M., A Minister's Duty to the Church.—W. J. Wadsworth, Jr. Sectional Meetings. 7:30 P. M., Trends in the Brotherhood.—M. C. Swigart. Address.—H. Stover Kulp. Thursday, 9:30 A. M., Sunday-school Convention. Goals to Be Obtained in Our Schools.—Ross D. Murphy. Business Session. 1:30 P. M., Making the Most of Special Occasions.—Q. A. Holsopple. Evangelization in the Sunday-school.—Wilbur Bantz. Measuring the Teacher, Superintendent and the School.—S. H. Ziegler. Conferences. 7:30 P. M., Address.—Mrs. Stover Kulp.—Ross D. Murphy, Philadelphia, Pa.

❖ ❖ ❖ ❖

With Our Schools

Juniata College

Juniata College began her fifty-sixth year on Sept. 14 with the second largest enrollment in her history. Four hundred ninety-eight students, an increase of twelve over last year, are registered in the college at the present time.

The Juniata faculty has been strengthened both in regard to numbers and in the amount of graduate study. The Mary S. Geiger Chair of New Testament History and Exegesis, vacant since the death of Dr. T. T. Myers, has been filled by Professor Calvert N. Ellis, son of President Charles C. Ellis.

McPherson College

McPherson College opened the new year with a very splendid enrollment. There has been a slight increase in the Freshman class over the past two years. Students are finding it difficult to finance their way through college these days, but with the coöperation with the town people and community many of them are finding work to help them. We are anticipating a good year.

Dean R. E. Mohler, who has been acting as Executive Secretary for the Men's Movement, is back at the College giving a good share of his time here. He spends many of his week ends in churches in behalf of the Men's Movement.

A number of new teachers appear on the faculty list this year. Among them are Dean F. A. Replogle, who has been studying for the past two years at the University of Chicago; Prof. M. S. Dell, who is Professor of Industrial Education; and Miss Helen McIlrath, who has been at Lawrence, Kans.

Prof. J. Hugh Heckman, who has been teaching his classes with such success and to the delight of students and faculty, has been compelled, due to ill health, to give up his teaching for the first semester this year, but his friends will be glad to know that he is doing as well as can be expected. He is hoping to take up his work at the opening of the second semester. Some of Professor Heckman's classes are being taught by Dr. Schwalm and Dean F. A. Replogle.

THE QUIET HOUR

Life's Greatest Battlefield

Rom. 7: 7-25

For Week Beginning October 18

I Had Not Known Sin Except Through the Law

The more clear and high one's vision of righteousness, the more sensitive will he be to sin. We know sin only through the law. When we see what ought to be we become dissatisfied with our present attainments (Rom. 3:20; 5:20; Gal. 3:19; 1 Tim. 1:9).

I Was Alive Apart From the Law Once

One may be contented with a low estate if he is utterly ignorant of anything better. Only the coward would wish to live in it. Any man who is alive will prefer the struggle for that which is above him to such mere animal comfort (Num. 11:4; Prov. 21:10; 30:15; Mark 4:19; 1 Cor. 10:6).

Sin Becomes Exceeding Sinful

Because it causes death in me through the law, which is itself perfect and just and good. Nothing is more evil than that which can use a means which is good to accomplish a bad end. This is exactly what sin does (Psa. 34:21; 140:11; Prov. 8:36; 11:3; Isa. 3:9; Hos. 13:9).

No More I But Sin That Dwelleth in Me

There is some advantage in getting the enemy out in the open so that we know definitely who he is. One that is hidden is very hard to combat. It is no more I. Evil is not an essential part of me. This brushes aside a lot of talk about self-expression. The enemy is sin. It is not a part of my real self (Prov. 5:22; John 8:34; Acts 8:23; Rom. 6:16; 2 Peter 2:19).

A Cry for Help

We need help, not to see and understand the good, but to do it. Has not Paul here touched our deepest need? The chapter ends with an exclamation of thanksgiving which points to the only Source. "I thank God through Jesus Christ our Lord" (Deut. 28:67; Job 15:20; Psa. 107:17; Rom. 3:16).

Discussion

Do you agree with the heading of this outline, "Life's Greatest Battlefield," that the individual's struggle against sin in his own life is the greatest struggle of all? How is it related to other issues with which we may have to do?

R. H. M.

PASTOR AND PEOPLE

The Value of a Seminary Education to Pastors

BY RALPH E. WHITE

THE word *pastor* carries the idea of feeding, leading, caring for a group. Unless a preacher is doing these things he is failing in his task. The value of the seminary to a pastor should not be computed upon the basis of the position which a pastor may attain, but upon a larger service which he may render.

First, the seminary will give a pastor a thorough knowledge of the Bible. A young man entered our seminary and asked one of the teachers what books he would need to buy. The teacher answered: "You will need a well-bound Bible, and that is about all right now." Bible knowledge is one of the first considerations of a preacher. It is possible to get a knowledge of the Bible by individual study, but it takes much longer.

Second, contacts with spiritual people, attendance at inspirational meetings and the very atmosphere of the seminary tend to deepen spiritual life. The seminary has students from many parts of the world and usually has quite a group of missionaries. At the seminary is an ideal place to get a Christian world view. Besides, it makes missions increasingly interesting where one has been in school with the missionaries. A seminary is a fine place to build up spiritual reserves.

Third, the seminary gives a practical preparation for sermonizing. Many preachers have their wives or some friend in the audience to criticise their sermons, but it is a much greater help to preach to a class of preachers in a seminary and be criticised by some one who has been a pastor for fifteen or twenty years.

Fourth, seminary study opens new fields of interest and study. These fields may be music, religious art, missions, church history, ancient languages, social problems of our day, religious education, or something else. But the seminary encourages such special study and offers better opportunity for it than most any other place. It widens mental outlook and deepens appreciations.

Fifth, study in the seminary introduces the student to the practical problems of the ministry. He will never need to make a great many mistakes which others have made. He will know certain methods which have generally been successful and will have had the opportunity to try them out under competent directors.

Sixth, the seminary student lives for a while with some of the future leaders and preachers of his church. These friendships are inspiring and helpful. One of our foreign missionaries explains why he is on the foreign field by saying: "I had a friend." The leaders of the church are encouraged to visit the seminary. This affords an excellent opportunity for the student to become acquainted with the thought, personnel and program of his church.

Seventh, study at the seminary helps to prepare a pastor for the demanding conditions of our day. Forty years ago it was the exception for a young person to finish high school. A pastor must now face college graduates in most every church. There is an increasing demand that a pastor be more than a mere preacher. He is expected to give memorial addresses, preach baccalaureate sermons, speak to the chamber of commerce and to render various public services. In former days

Indoctrinating Young Christians

BY GALEN B. ROYER

Lesson 25—Judgment and Condemnation

SOME time each one of us must give an account of our living in this world before God, the great Judge of all the earth. He will judge righteously and mercifully, but in the face of that there will be some who are condemned. It is well to learn something about that judgment or condemnation.

1 What did Jesus say about the unbelieving ones? John 3:18.

2 Who are safe from condemnation? Rom. 8:1.

3 As concerns our bodies all must pass through death. But how about the soul that sinneth? Ezek. 18:4.

4 Soul death is called "second death." Where do souls which die the second death go? Rev. 20:14, 15.

5 This second death is the wages of what? Rom. 6:23.

6 Does God take pleasure in people who die the second death? Ezek. 33:11.

7 Through what kind of a gate and on what kind of a way did Jesus say those went who go to destruction, or second death? Matt. 7:13.

8 Jesus in telling about the judgment day, says all people will be either sheep or goats, and the sheep will be placed on the right hand and the goats on the left. What does Jesus say will become of the people on the left hand? Matt. 25:41.

9 Who will go to this place of punishment?

(a) Satan. Rev. 20:10.

(b) Wicked people. Psa. 9:17.

(c) Those whose names are not written in heaven. Rev. 20:15.

10 But for whom in particular was the place of everlasting fire—eternal punishment, prepared? Matt. 25:41.

11 How may one escape this condemnation and not perish? All recite John 3:16.

Johnstown, Pa.

when there were fewer things to draw attention, a preacher had little trouble in holding his audience; but in this day of fast cars, radios and talking pictures a preacher must have a vital message if he gets a hearing. Preachers are called upon to express their opinions oftener than most any group of people. No wonder then, that they sometime feel dry and empty. Attendance at the seminary helps to overcome that empty feeling. A certain elderly lady was on the train one morning going to the city. As the train stopped at the small stations, she noticed some young men getting on. This continued until there was nearly half a car load. She finally inquired of the flagman who these young men were. He answered, "Them's empties going back to the seminary." There is no better place for a preacher to get over that feeling of mental and spiritual emptiness than the seminary. To those who do have spiritual and mental hunger, the seminary offers a chance to study under helpful surroundings. The seminary can not do your thinking for you, but it can show you the road, give you the chart and teach you to read the compass.

Chicago, Ill.

Evangelism

We believe that evangelism can not be overemphasized and that the future of the church depends upon how seriously we take the command of Jesus to preach the gospel to every creature. God is more than willing to do his part, when we undertake the task assigned to his believing children. We feel that many pastors and ministers would welcome suggestions, coming from this Conference held at Colorado Springs, Colorado, June 10-17, 1931, that would be of help to them in putting on a more efficient evangelistic program in their local churches. We, therefore, suggest:

I

That every local church should make every possible effort to make contacts with every home in its territory in which there are non-Christians, or those who have no church home. Personal calls by the pastor or minister or some member or members of the Sunday-school cabinet or teacher in the homes of the children on the Cradle Roll or attending Sunday-school or Week Day and Daily Vacation Bible School is a very effective way of reaching the home that is not linked up with the church. Fellowship meetings, class meetings, church nights, etc., will afford opportunities to invite these folks in as guests. Carefully planned calls by members of the parish will assist in making delightful and profitable contacts. The special revival meeting will present another opportunity to get into new homes as the pastor takes the evangelist out in his calls and visits in the interest of the meeting, thus opening the way for the pastor to follow up later as the need may require.

II

That every local church through its various organizations and auxiliaries build a unified program of evangelism. The prayer meeting supported by the family altar must become the real power house of God for the salvation of the world. The Sunday-school is the church in school learning to know God more fully, for the purpose of sharing the knowledge with those who know not God. The young people's groups need to be very definitely committed to the cause of sharing their religion with others. The summer camp offers one of the finest opportunities for decisions for Christ. The women's organizations and the laymen's work unless the ultimate goal is to help people to Christ are only futile. Thus, throughout the year the local church will be constantly keeping alive and kindling the passion for souls by working continuously and unitedly at the evangelistic task.

III

That the local church plan for special evangelistic meetings from time to time as the need may require. We believe that there is and probably always will be a place for mass evangelism. The Easter season is becoming more and more a time for special evangelistic efforts. We believe it is a good thing to get an evangelist occasionally and sometimes oftener, who has had special training and experience in mass evangelism. It goes without saying that thorough, definite and prayerful preparation is most essential if the best results are to be obtained. Special prayer meetings, prayer lists of the unsaved, community surveys, etc., are suggested. Strong churches can do a fine piece of missionary work by lending their pastors for a few weeks to go into the churches that can not finance a special evangelistic effort. District and General Mission Boards in cooperation with the local church might be able to arrange for such meetings in one or several of these smaller churches sufficiently near each other to reduce the traveling expenses of an evangelist.

IV

That careful consideration be given to union interdenominational evangelistic meetings. Some things can be done together that one can not do alone. Children from the grades and high schools can be approached and enlisted in a way that no one denomination can do alone. A great religious movement engaged in by all the churches in the community, if the soil has been carefully prepared, is bound to yield spiritual fruit and result in conversions that would not be garnered in any other way. Very happy and effective results have obtained where the pastors of the participating churches did the preaching.

Committee: Edgar Rothrock, Chairman

E. F. Caslow, Secretary	*D. J. McCann*
D. F. Landes	*O. H. Feiler*
A. P. Becker	*Geo. C. Carl*

NEWS FROM CHURCHES

CALIFORNIA

Covina.—Sept. 6 we were glad to have Minneva Neher with us in the morning and evening. In the evening she showed pictures she had taken in China. Sept. 13 we were very fortunate in having Dan West for the morning service. He gave a most helpful talk. Sept. 11 we met for our regular council and elected Sunday-school and Christian Workers' officers.—Mrs. Willard Runyan, Covina, Calif., Sept. 19.

Glendale Mission.—A lively interest has been maintained during the summer. In the absence of our pastor, Bro. W. E. Trostle had charge bringing some good messages. He also secured other interesting speakers for our mission. Several church suppers proved successful financially, the young people having sponsored one of them. Some of the boys and girls of our congregation spent their vacation at La Verne camp. District delegates were Edward Shively and M. Kensinger. Pastor Geo. C. Carl and wife returned Aug. 5 from the Conference and a trip to Portland, Ore. A reception of welcome was given them. The regular business meeting was held Sept. 16. Eld. Harrison Frantz was present, also Wm. H. Neher, president of the District Mission Board who gave a short talk. Four letters have been received. Our communion services will be held Nov. 8. Officers elected for the coming year are as follows: Clerk, M. Q. Calvert; the present G. M. agent and correspondent; Sunday-school superintendent, J. E. Morrison; president of C. W., M. Kensinger. Sister Martha Click Senger is a newly elected member of the Christian Board of Education. L. C. Blocker was reëlected to the above office. —Lulu Terford, Los Angeles, Calif., Sept. 22.

Glendora.—Our church met in council Sept. 11. The church decided to have a board of Christian education composed of an elder, pastor, Sunday-school superintendent, Christian Workers' president and one member elected by the church. The Sunday-school was reorganized with Bro. Amos Lapp being reëlected superintendent. Christian Workers' officers were elected with Sister Harvey Hartman, president. Sept. 13 at our Sunday-school rally a splendid program was given. There were 204 in attendance at Sunday-school with many more attending the service hour when the program was given. The Sunday-school collection was $15.69 but was exceeded the preceding Sunday when the amount was $26.81. The first of November a series of meetings will be held by Bro. A. B. Becker of Nampa, Idaho. Our love feast will be held at the conclusion of the meetings.—Florence Ray Netzley, Glendora, Calif., Sept. 19.

Long Beach.—We met in council Sept. 18 for the yearly business meeting. Reports from the treasurer and various organizations were heard after which we held election for church officers. It was decided to hold our love feast Oct. 21. Some of our boys and girls enjoyed the benefits of La Verne camp this summer. A group of young people and intermediates went to Los Angeles to hear the great Japanese evangelist, Toyohiko Kagawa. Two basket ball teams will soon be ready for work.—Mrs. J. R. Trimmer, Long Beach, Calif., Sept. 24.

Santa Ana.—The church met in council Sept. 21. Church and Sunday-school officers were elected for the year beginning Oct. 1. Bro. Fred Flora, our pastor, was chosen elder. Sept. 10 a chart study of the Bible was started by the pastor which is proving interesting. Much good is being done through these meetings which will be held each Thursday evening. Our church has much to look forward to during the winter months. We have an increase in attendance. We are always glad for new members and visitors. We feel encouraged over our new pastor's work.—Mrs. Ray H. Cooney, Tustin, Calif., Sept. 24.

COLORADO

First Grand Valley church met in council Sept. 18. Bro. R. N. Leatherman was chosen elder; Pearl Lapp, clerk; Louis Lapp, Sunday-school superintendent. Delegates to District Meeting: Carol Kelley, Pearl Leatherman, Louis Lapp and Pearl Heiny. Our Aid Society paid $200 on our church debt and $28.90 to Chas. Austin, summer pastor of Glade Park. Intermediate boys and girls sent in $25 for missionary project. Sept. 6 the offering for the general Sunday-school work of the church was $11.65. We were glad to have Bro. Ray C. Keim of North Manchester, Ind., deliver the morning sermon on Aug. 23, and Bro. Frank Weaver of Clovis, N. Mex., the sermon the following Sunday. Our pastor, Bro. Leatherman, spent two weeks in August at his former home in Ohio, holding a successful meeting. Each Thursday evening our pastor is giving us a wonderful lesson on the Holy Spirit. We desire to express our sorrow at the loss of Bro. S. Z. Sharp whom we all loved and who so often worshiped with us. Lowell Heiny was appointed temperance secretary for 1931 and 1932, and Jennetta Hornbaker, Messenger correspondent.—Mrs. C. L. Heiny, Grand Junction, Colo., Sept. 25.

FLORIDA

Sebring.—July 19 Sister Anetta Mow gave a very interesting talk about her work in India. A two weeks' union Daily Vacation Bible School was held in our church with Sister Elsie Lininger, general superintendent. The total enrollment was 142; sixty-one were present at every session. The offering given by the children, $4.88, was sent to the orphanage in Lakeland, Fla. At our recent council meeting Brethren S. M. Miller and H. A. Spanogle were elected delegates to District Meeting. Sunday-school officers were elected for 1932: superintendent, Bro. J. H. Hollenberg. A social, planned by the Aid Society, was held on the church lawn Sept. 17 from 5 to 7:30. All the members of the church and Sunday-school were invited. After spending an hour socially supper was served to about ninety people. The evening was as delightful as anyone could desire. Bro. J. W. Rogers was reappointed to have charge of the church at Bassenger another year. We are glad to have Bro. J. H. Moore back from the hospital in Chicago where he had a cataract removed from one eye. He is getting along nicely and feels confident that when properly fitted with glasses he will be able to see quite well. Our love feast will be Oct. 24, 6 P. M. Our pastor is planning something special for Dec. 12, the fifteenth anniversary of Sebring church.—Mrs. H. A. Spanogle, Sebring, Fla., Sept. 26.

IDAHO

Bowmont church met in business meeting Aug. 28. We decided to have Bro. H. G. Shank as pastor and elder for another year. We have good attendance at both Sunday-school and preaching services. We have appointed Bro. S. L. Gross as superintendent and Bro. Nelson, church secretary. We expect Brother and Sister O. H. Austin to hold a meeting for us commencing Sept. 29.—Mrs. Anna Goodman, Bowmont, Idaho, Sept. 24.

Weiser church met in business meeting Sept. 4. The following officers were elected for one year: Bro. Ira Arnold, reëlected elder; Bro. Amos Rodabaugh, clerk; the writer, Messenger agent and correspondent; Sister Emma Miller, superintendent of programs, also Sunday-school superintendent. Brother and Sister E. H. Eby held a series of meetings Aug. 24 to 30. Bro. Eby directed the adults in a study of the book of John and Sister Eby had charge of the children.—Velda Hoover, Weiser, Idaho, Sept. 21.

ILLINOIS

Canton church held their quarterly council Sept. 9. Sister Mary Rohrer was chosen Sunday-school superintendent for the year. Bro. J. J. Johnson of Springfield, Ohio, has taken up his work as minister here for the coming year. The members are planning a reception soon for the new pastor and family. Our annual homecoming Aug. 23 at Coal Creek church was well attended. Bro. Leslie Cover of Bethany Bible School was the speaker in the afternoon. The Sisters' Aid Society is progressing nicely and is trying to fall in line with the new order of Women's Work. We will have a series of meetings some time in October, with our pastor, Bro. J. J. Johnson, in charge. A love feast will follow at the close of the meeting.—Mrs. Harvey Lehman, Canton, Ill., Sept. 26.

Shannon church joined in union services of the churches of our town during July and August. John Masterson and Frank McCune of Mt. Morris gave us messages during the absence of our pastor a few times this summer. July 19 Sister Stover gave us a missionary talk concerning the work in India. Aug. 16 we gave a program to the inmates at our county farm. This was especially enjoyed by them and they asked that we come again. One of our number attended the young people's conference at Lewistown, Ill., and gave a very interesting report.—Mrs. Verna E. Heisler, Shannon, Ill., Sept. 21.

Springfield.—On Wednesday evening the church engineered a very successful chicken supper. Three hundred were served by a faithful corps of the members. Adequate and careful planning in the preparation accounts for the huge success. The sum of $140.93 was cleared. The expenses amounted to $10. At our council meeting on Sept. 25, the church officers were elected. Several of our newer members, who are heads of families, were placed in responsible positions. Bro. W. T. Heckman was unanimously elected elder for another year. He has already served consecutively for eleven years. A budget of importance was adopted. Half of the pastor's salary is now being borne by the church. We feel that such a record for an eleven-year-old mission is commendable. This relieves the Mission Board of the District of some responsibility, and indicates a healthy growth.—R. M. Brady, Springfield, Ill., Sept. 28.

West Branch.—Since the death in June of our elder and pastor, Bro. S. S. Plum, our pulpit has been supplied by ministers from neighboring churches. It was our pleasure to have the Sunshine quartet from La Verne College with us July 19. Aug. 23 our church met in council. Bro. Merle Hawbecker of Lanark was chosen elder for one year. Brother and Sister F. H. Butterbaugh represented our church at District Meeting. Sept. 20 at our quarterly council Sunday-school officers were elected for the year beginning Oct. 4. Our rally day will be Oct. 11, and our love feast Oct. 25, 7 P. M. The Aid Society has had several successful provision sales this year.—Anna Laura Butterbaugh, Polo, Ill., Sept. 26.

INDIANA

Buck Creek church held its regular council Sept. 12. Sunday-school officers were elected for the year with E. N. Cross, superintendent. We will have an all-day meeting Oct. 10 beginning at 10:30. Bro. Walter J. Heisey of China will be with us. The love feast will be in the evening at 7:30.—Mrs. Phebe E. Teeter, Mooreland, Ind., Sept. 17.

Ladoga church met in council Sept. 13. It was decided to have services each second and fourth Sunday nights in the month, preaching services and Sunday-school each Sunday morning. Our pastor, Bro. B. F. Summer, and family are now located in Ladoga and held open house for the members Sept. 10. A reception was tendered the family by the Aid Society Sept. 17. Our love feast was held Sept. 20. Visiting ministers present were Eld. Browning, Bro. Groff and Bro. Rettinger of White church, Eld. Stoner and Bro. Miller of Mt. Pleasant. Under the leadership of Bro. Summer we are looking forward to increasing growth and endeavor.—Mrs. Lula Goshorn, Ladoga, Ind., Sept. 22.

Cart Creek church met in council Sept. 19. Sunday-school officers were elected, Bro. Jesse Winger being reëlected superintendent and Bro. Arthur Steele, assistant. Sister Emma Winger is delegate to District Meeting. Our communion is set for Saturday evening, Oct. 10.—Lenore Winger, Marion, Ind., Sept. 24.

Liberty Mills church held the regular quarterly council Sept. 15. Officers for the coming year were elected as follows: Elder, A. R. Ikenberry; clerk, Elmer Ross; trustee, A. B. Ulrey; Sunday-school superintendent, Millard Dickey; Messenger agent and correspondent, Mrs. C. M. Martin. Bro. J. O. Winger will serve as pastor another year. Brother and Sister Winger will serve as delegates to District Meeting. Bro. H. L. Hartsough of the Manchester church was with us in our harvest meeting Sept. 13. Sept. 20 Bro. Otho Winger preached for us both morning and evening. We greatly appreciate the presence of these ministers with us.—Mrs. Lizzie Landis, Claypool, Ind., Sept. 24.

Logansport.—The young people's class held three ice cream socials; part of the proceeds was used to send two of their members to Camp Mack and the remainder was used for general church expenses. Aug. 16 our pastor showed stereopticon views of the missionary character of Christianity. This was greatly appreciated by all. We have set Sept. 27 for our rally day and homecoming. Bro. T. O. Shively will be the forenoon speaker. We are expecting to entertain the joint Sunday-school meeting on Oct. 18. On Sunday evening, Nov. 8, we plan to hold our love feast. Sept. 10 we held our quarterly business meeting. Bro. J. H. Mummert is Sunday-school superintendent; church clerk, Bro. Boyd Bechtelheimer. Our church treasury shows a balance after all bills have been paid; the interest in all church activities is very commendable.—Beulah Irvington, Logansport, Ind., Sept. 18.

Maple Grove church held its series of revival meetings beginning Aug. 9 with Bro. Walter Warstler as our evangelist. This is the fourth meeting he has held for us in nineteen years. His coming was much appreciated as this church and community was Bro. Warstler's boyhood home. As a result of the meeting four were added to the church by baptism and the members strengthened. The last Sunday of the meetings was homecoming day. Bro. Warstler gave us three inspiring sermons. The afternoon services were held on the lawn. Our meetings closed on Monday evening with a love feast. Aug. 27 we held our regular council. We elected Sunday-school officers for the coming year with Frank Snyder and Jane Neff, superintendents. Sept. 6 our Sunday-school picnic was held.—Mrs. Chas. A. Neff, New Paris, Ind., Sept. 16.

Middletown.—Sept. 6 we met in the church to transact business. The election of officers for another year was attended to. Sunday-school superintendent is Sister Viola Zirkle; church clerk, Bro. Ora Zirkle; the writer, correspondent and Messenger agent. We expect to hold two weeks of meetings before our love feast but have no minister selected as yet. Our love feast will be Oct. 24 beginning at 7:30 P. M. We postponed our services last Sunday evening and this evening so as to attend the revival at the church east of town, where Bro. Isaac Wike is conducting services. We have a fair attendance at Sunday-school. Bro. J. W. Lewis has been able to be with us a few times and talked for us. Bro. Dillon gave us a good lesson today.—Florida Green, Middletown, Ind., Sept. 20.

Nettle Creek.—Bro. W. J. Heisey gave the address at our morning services on July 19. The Sunday-school had a picnic on the church grounds following the church service, and during the afternoon, we enjoyed an outdoor program of recitations and songs followed by an informal talk on China by Bro. Heisey. The conference of the Southern District of Indiana was held in this congregation Aug. 24-27. A large audience enjoyed the interesting and instructive programs. The Constant Workers' class recently presented the church with a very nice bulletin board which has been erected where it can be easily read from State Road 1. The Sunday-school has been reorganized for the coming year's work. Bro. Mahlon Rinehart will continue as superintendent in which position he has been very successful. The children's department has been divided into junior and beginners department in order that the opening exercises may be made more interesting to the different age groups. Our fall love feast will begin at 10 A. M. on Oct. 17.—Mrs. Wayne L. Goar, Hagerstown, Ind., Sept. 21.

Osceola.—Interest and attendance at our services have heen very good. At our last council we elected Sunday-school officers for the coming year, superintendent being Sister Nora Heffner. Our revival meeting will begin Sept. 27, with Bro. Irvin Weaver, our pastor, in charge. Our love feast will be held Oct. 21. Bro. Earl Nusbaum has resigned on account of poor health. Bro. Irvin Weaver of Woodland, Mich., has moved in our congregation and has taken charge for the coming year. Brother and Sister Wm. Overholser held our harvest meeting.—Mrs. Herman Wenger, Elkhart, Ind., Sept. 22.

Pine Creek.—This year our annual Sunday-school outing was held at the home of Brother and Sister Russel Clark. A splendid dinner and program were enjoyed. Our harvest meeting was held Sept. 13. Bro. J. S. Zigler of Rock Run congregation delivered two stirring messages. Quite a number of our folks enjoyed the District Conference at West Goshen. The conference for 1932 comes to our congregation. A singing class conducted by Sister Edna Hartsough has been in progress for some time. The sessions are held at members' homes with quite a good attendance and interest. The District young people's conference will be held here the afternoon and evening of Oct. 3. Our evangelistic meetings begin Oct. 4 to continue to the 18th. Eld. L. U. Kreider of Columbia City will deliver the messages. Our love feast is Oct. 17 at 7 P. M. The missionary collection at the time of the harvest meeting amounted to over $75. Dinner was served across the way in the schoolhouse lately taken over by the Sisters' Aid and the church. The regular collection in the forenoon amounted to over $72. At the regular council Sept. 12 the matter of a finance committee was discussed resulting in the selection of three members. Quite a number of church and Sunday-school officers were retained. The new church officers include: Elder, H. A. Claybaugh; Sunday-school, assistant superintendent, Royal Summers. The District Ministerial Board was present at the council to help us consider the pastoral problem, which resulted in a strong majority vote in favor of a pastor. Instead of the regular Bible hour yesterday evening the singing class put on a program consisting of gospel and spiritual hymns. Our young folks expect to wire the schoolhouse for electric lights for use for the singing class or any evening service not occupying the churchhouse.—Wm. H. Summers, North Liberty, Ind., Sept. 21.

Roann.—We were glad to have Bro. S. L. Cover and family of Chicago visit us May 31. He delivered an inspiring message on The Pathway of Life. Our children's service was June 7. After the Sunday-school hour the children rendered a splendid program. June 14 Brother and Sister Wells of North Manchester met with us. He delivered two inspiring messages. June 28 Brother and Sister Kintner gave an interesting report of the Conference at Colorado Springs. Family day was held at Brother and Sister Bollinger's home, after the preaching hour on July 26. Dinner was served on the lawn. A short program was rendered in the afternoon. At our regular council Bro. Edw. Kintner was chosen elder; Sunday-school superintendent, Ralph Hoffman. Delegates for District Meeting: W. W. Musselman and W. E. Rife; alternates, Mary Heeter, Tressie Hoffman and J. E. Morfew. A unanimous vote was given in favor of retaining Bro. Kintner as our pastor for another year. Our homecoming will be Oct. 25 which is the beginning of our revival with Bro. D. G. Berkebile of Ohio in charge. Communion will be Nov. 14 at 7 P. M.—Estella Musselman, Denver, Ind., Sept. 25.

Rossville.—Aug. 2 at a vesper service of the Y. P. D. Prof. Swope of Purdue University gave a talk on Youth in the Age of Power. The memorial service of the Aid Society on Aug. 6 was well attended and interesting. The parsonage debt was lessened to a minimum at this meeting. Our pastor, Bro. I. R. Beery, was in evangelistic work in Ohio during August. Sept. 24 the church met in council. Two nominating committees were elected to make lists for all Sunday-school and church officers for 1932. Plans will be made for the home department members to be present at the homecoming and harvest meeting on Oct. 18. An offering for poor fund and Bethany Bible School will be lifted at this meeting. The communion will be at 6:30 P. M., Oct. 17.—Lillian A. Hufford, Rossville, Ind., Sept. 24.

Shipshewana church met in council Sept. 22. Bro. Yoder was elected elder for another year. Bro. Lester Stutsman was chosen Sunday-school superintendent and the writer, church correspondent and Messenger agent. We have not been able to have revival meetings for a year or two but plan to hold them this fall if we can so arrange.—Mrs. J. E. Miller, Shipshewana, Ind., Sept. 24.

West Goshen.—The church met in council Sept. 11 and elected the following officers for the year: Elder, Bro. M. D. Stutsman; clerk, Bro. Foster Berkey; Messenger agent, Sister Minnie Boger; the writer, correspondent. We enjoyed very much the District Meeting which was held here in August. The church was filled at each service. The committee reports $218.65 net profit, during this time, and also the Y. P. D. $63.18; both amounts turned over to the missionary budget. Sept. 13 the harvest meeting sermon was given by Bro. C. D. Bonsack, followed in the afternoon by a missionary sermon. Sept. 27 Bro. J. W. Fidler from Brookville, Ohio, will begin a series of revival meetings. Since our last report three have been received by baptism. Sister Anna Warstler, missionary to India, left Sept. 23 for New York, sailing for India on Sept. 25. West Goshen will miss her very much.—Dorothy Schieber, Goshen, Ind., Sept. 25.

IOWA

Cedar Rapids church met in special council to effect a reorganization of both church and Sunday-school. But few changes were made save to fill vacancies. Sister Estella Myers, missionary of the Brethren Church to French Equatorial Africa, spoke at both services yesterday to interested audiences. In the absence of the pastor we are reverting to the former custom of ministerial supply by our local men. The Brethren members continue to coöperate with us, as they have for the past four years, furnishing a part of our working forces, as well as ministerial help.—S. B. Miller, Cedar Rapids, Iowa, Sept. 21.

Greene.—Sept. 4 the oldest charter member of the church and faithful member of the home department, Sister Louisa Vorhes, was called to the heavenly home. She was ninety-three years old and it was very interesting to hear her tell of the early pioneer days of the church and experiences of the days of 1853. The ministerial association of Butler County conference convened in our church Sept. 14. Eighteen ministers were present. Our pastor, Bro. A. L. Warner, was chosen vice-president of the association. It was decided to have our love feast Oct. 24 at 7 P. M. Our Aid Society has been very busy quilting.—Elsie A. Pyle, Greene, Iowa, Sept. 24.

Kingsley.—We have been having good attendance at our services. Recently several doctrinal messages have been brought us by our pastor, Bro. Wingert. Special vocal and instrumental numbers have been arranged for each Sunday which adds much to the service and we appreciate the efforts put forth. We held our peace oratorical contest Aug. 23. Vera Graham took first place and represented us at District Meeting. Our church met in council Sept. 20. Officers for church and Sunday-school were chosen for the coming year. Our

(Continued on Page 24)

HOME AND FAMILY

Kindly People

BY HARRY TROUPE BREWER

The world has many people,
Who have a kindness rare;
Who're happy as the sunshine
With an ampleness to spare.

Their hearts indeed are loyal
In all they have to do;
And honorable and brave
In the job of being true.

They have a courage truly
To live the best they know;
Insooth they walk uprightly
In the path they choose to go.

They wear a smile that's sweetened,
Of a heart that's being true;
And scented with a fragrance
Sifting softly as the dew.

And oh! we love those people
Who with honor seek that goal;
Where the golden light of heaven
Gilds the everlasting soul.

Hagerstown, Md.

A Heavenly Passport

BY CHESTER E. SHULER

We heard recently of three young children, aged ten, seven and four years, respectively, who traveled, quite unescorted, all the way from Germany to New York and thence to a town in the middle west, where their loving father and mother anxiously awaited their coming. Their parents, it seems, had come to America from Germany some time before, had become prosperous and earned sufficient money to pay for the passage of their little ones from the old home across the seas. But the problem had arisen, how get them to America? The aunt of the children, with whom the parents had left them, solved the difficulty.

"Send me the money," she wrote, "and I will send them across to you."

And so the money had been sent to Germany, and the parents began their anxious wait.

The children couldn't speak a word of English or of any language other than their native German, and it seems doubtful that they would ever have reached their destination had not their wise and godly aunt provided them with a "passport" addressed to Christian folks everywhere.

When the children were about to leave her, she presented the oldest girl with a New Testament, telling her to show it to everyone who accosted them on their journey, and particularly to show folks the fly-leaf at the front of the Book.

On this leaf, she had written, in English and German, this simple statement:

"Their father and mother are in America anxiously awaiting their arrival in ———, Missouri." And then was written this irresistible appeal—their guide, safeguard and interpreter throughout a journey of more than four thousand miles—"Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The children soon came to regard their precious Testament as their greatest friend and helper, because invariably they had but to exhibit it, turn to the fly-leaf, and they were treated with deference and kindness. The Heavenly Father touched many hearts with that "passport" and caused those hearts to smooth the journey of those "little ones" until finally they reached their parents in perfect safety. And we don't have to use our imaginations very much to comprehend the joyous reunion that must have been theirs!

God's Word is a "passport" just as truly for his children everywhere, as it proved to be for these children mentioned above. His Word hidden in the heart and lived in lives has great power to attract and soften hearts. It is certain to smooth the pathway of anyone who will use it faithfully. And such a heavenly passport will eventually guide its possessor to the promised land where loved ones await a glad, uninterrupted reunion!

Heavenly passports! Why not use them?

Harrisburg, Pa.

Training in Judgment

BY GRACE HILEMAN MILLER

Several mothers were planning a P. T. A. study circle and discussing what subject would be most practical for them to investigate.

"Training in judgment is a most pertinent need of our children," exclaimed the wife of a college professor. "My husband says that many of the boys and girls down at the college are seriously handicapped because they have had little or no training in judgment."

"Surely not," retorted Mrs. Smith, "for the majority of the college students come from the very best of Christian homes."

"Don't fool yourself, many young people who have been most carefully sheltered from temptation by well-meaning but not altogether wise parents, have absolutely no training in judgment, largely because their parents have done their thinking for them instead of directing them in thinking through their own problems."

"But I give my boy an allowance each week and all his spending as well as benevolent money must come out of that fund," offered Mrs. Baker.

"Money is not the only thing our youngsters need

training in the art of handling," interposed the college faculty member's wife. "Let's think over this subject and read up on it and discuss it thoroughly next week."

That meeting proved to be an intensely interesting one. The mothers went back into their own experience and lived many of the scenes over again as seen through the eyes of a mother. They were able to deduct many helpful points. One woman realized that her parents felt that they had accomplished much when they got her to assent that a certain course of action was wrong, "But," she says, "that was far from conclusive proof that I would act in accordance with the sentiment of the thing assented to."

"Well, what are we to do then?" asked another mother in dismay.

"Lead the child to think the matter through himself and to get some idea of the end from the beginning," was the answer.

This group of mothers decided that times had changed since they were girls, and methods of handling children had necessarily changed too, and these changes must be carefully noted by the one who would be a wise parent.

La Verne, Calif.

CORRESPONDENCE

WILLAMETTE VALLEY SUNDAY SCHOOL CONVENTION

The four churches in the Willamette Valley, Newberg, Portland, Albany, and Damascus, met at the Damascus Mission Sept. 13 in a Sunday-school convention. Meetings were held in the morning and afternoon, and a basket dinner was served at noon. The theme of the convention was, "Sunday School Methods." The following topics were discussed: "Knowing the Characteristics of a Beginner," "Do We Need the Best Trained Teachers for the Beginners?" "In What Way Can the Church Promote a More Effective Junior Program?" "How Can We Retain the Teen-age Boy and Girl in the Sunday School?" "How Can the Church Coöperate With the Young People in Helping Them Develop Their Talents?"

Much inspiration was gained from these talks and also from the Round Table Discussion in which all joined.

Albany, Ore. Virginia Smith.

YOUNG PEOPLE'S CONFERENCE OF NORTHEASTERN OHIO

The Ninth Annual Young People's Conference of the Church of the Brethren of Northeastern Ohio was held at the Hartville church Sept. 5-7, 1931.

The theme for our Conference was "Youth and the Business of Living." Our Conference Song, "We Would Be True," was used throughout the conference. The young people found it was a real inspiration to associate with leaders who brought such great spiritual messages. The speakers were: Rev. Calvert Ellis of Huntingdon, Pa.; Prof. A. R. Eikenberry of North Manchester, Ind.; Noble R. Miller of Akron, Ohio; A. Brown Miller of Cleveland, Ohio; J. Perry Prather of Ashland, Ohio; and Clyde Mulligan of Thornville, Ohio. Professor J. R. Schutz of North Manchester, Ind., was to have been with us, but due to illness he sent Prof. A. R. Eikenberry.

Special music during the conference was furnished by the young people of the District. On Sunday evening, Mrs. C. I. Weber of White Cottage led the audience in an hour of spiritual singing.

During the year $100 was set aside to purchase a yoke of oxen for Sister Goldie Swartz. She will use the oxen in her missionary work in India.

The officers for the coming year are: President, John Deardorff; First Vice President, John Strausbaugh; Second Vice President, Ruth Leonard; Third Vice President, Christopher Sowers; Secretary, Ethel Irvin; Chorister, Clarice Pontius; Treasurer, Ruth Chaffin.

With an average attendance of 450 we feel that many gained much from the spiritual and social fellowship during the 1931 Conference. Our meeting closed with the banquet.

Creston, Ohio. Ethel Irvin.

A TRIP EAST

May 24 wife and I started to Annual Conference, going by the way of southern California. Through California we visited some friends and some churches. From La Verne, Calif., we followed the Santa Fe trail to Las Vegas, then North to Colorado Springs, Colo.

After a few days of rest we enjoyed a very spiritual feast. After Conference we turned our Ford east, passing through Kansas, southern Missouri and Illinois to northern Indiana, visiting wife's folks at Cerro Gordo, Ill., and North Manchester, Ind. Also one of wife's sisters at Columbia whom she had never seen. Then we went to Elkhart City, Ind., where we met Bro. L. B. Overholser and family who several years ago worked with us in Oregon at Ashland, and also had charge of the work at Bandon.

On July 14 we turned the trusty Ford west, stopped a few hours in Elgin and through the kindness of Bro. Brandt were shown some of the workings of the Publishing interests.

Then we went to Pearl City and Lanark, Ill., and on to Iowa where we visited some of my relatives and I preached in a number of churches. As we did not want to travel on Sunday we arranged to stop in Sterling, Colo., over Sunday. Then we drove to Weston, Ore., where we held a council and preached for the members there. At Olympia, Wash., we visited our daughter and family, and were at Newberg, Ore., in time to enjoy the summer assembly and District Conference.

The trip was a real joy and pleasure to us. We met relatives we had never seen, and worshiped with them and many others. Without accident, and only a few flat tires, we traveled 8,092 miles and were gone from home just three months. We surely praise our Heavenly Father for his care over us and his goodness to us.

Myrtle Point, Ore. C. H. Barklow and Wife.

WOMEN'S WORK OF EASTERN MARYLAND

The women of our District met in convention July 30 in the Grossnickle church, Middletown Valley. Following the opening devotions a splendid address was given by Mrs. I. S. Long on the subject, Introducing an Old Friend. It was good to hear her tell of the Girls' School in India, and of what the women of the church have made possible through their giving toward buildings and equipment. It was made

(Continued on Page 30)

News From Churches

(Continued From Page 21)

pastor, Bro. Wingert, was reëlected elder.—Nettie Kurtz, Kingsley, Iowa, Sept. 22.

Mt. Etna.—Much good was accomplished during the two weeks' revival held by Bro. Homer Caskey of Council Bluffs. As a direct result two have been baptized and two await the rite. Misses Caskey and Wedel of Corning assisted with the music by bringing an orchestra of girls to play three evenings. Quartets by local groups were much enjoyed and the coöperation of the other churches was splendid. At our recent council meeting Mrs. Frank Kingery was reëlected Sunday-school superintendent. The B. Y. P. D. is doing good work with Mrs. Andy Johnston as president. Our pastor, Bro. Harry Rogers, is in Illinois conducting a revival. During his absence Bro. Jacob Thomas is in charge. Eleven of our members attended the District Conference at English River church and feel much strengthened by the meeting. The undersigned was reëlected district secretary of the Women's Work. Our love feast held at the close of the revival was well attended.—Doris Gossard, Mt. Etna, Iowa, Sept. 22.

Salem church enjoyed the revival meetings held by Bro. G. O. Stutsman of Cerro Gordo, Ill., Aug. 16 to 30. Bro. Stutsman preached eighteen good sermons—spiritual as well as intellectual. The last message, Homeward Bound, was very impressive. Also the messages brought to us in solos by Mrs. Stutsman and through the other song services which she ably conducted were very helpful. We also appreciated the help given in music and song by our neighboring churches. Two were baptized into the church. Our love feast was held on Aug. 31 with Bro. Stutsman officiating. Roy Dotson was our delegate to District Conference. The conference will be held at Salem next year. Bro. V. C. Finnell of North Manchester, Ind., lecturer for the No-Tobacco League of America, came to us Sept. 13 and gave a very helpful sermon in the morning. In the evening he gave his stereopticon lecture, Why Girls Smoke. Our regular council was held Sept. 18. Church officers were elected for the coming year, Bro. Chas. Colyn being unanimously reëlected elder.—Mrs. Fred Klinzman, Lenox, Iowa, Sept. 22.

South Keokuk church met in council Sept. 12. The Sunday-school was reorganized, Mary Lough being elected superintendent. Bro. D. F. Shelly was reëlected elder for the coming year. It was decided to hold our love feast Monday evening, Oct. 12. We are expecting Bro. Hilton to give us lectures on China in November or December. Bro. J. Q. Goughnour and wife are expected to begin a two weeks' revival Sept. 27.—Enid Wonderlich, Richland, Iowa, Sept. 15.

KANSAS

Lone Star church met in council. The church and Sunday-school officers for the coming year were chosen. Bro. John Ward is our elder; Sister Dorothy Fishburn, clerk; J. W. Gorbutt, Sunday-school superintendent; the writer, Messenger agent and correspondent. Our delegates to District Meeting are Mrs. Sarah Flory and Mrs. Pearl Flory. Love feast will be as usual, on Wednesday evening before Thanksgiving; services at 11 o'clock on Thanksgiving followed by a dinner. As the church is without a pastor at present, the members are doing their best to keep up the interest. The different Sunday-school classes are taking charge of the preaching hour in a very creditable manner, and the Christian Workers are doing their best to put on interesting programs. We expect to have Congressman U. S. Guyer give an illustrated lecture in the near future.—Mrs. J. W. Gorbutt, Lone Star, Kans., Sept. 14.

North Solomon church met in council Sept. 19. Four letters of membership were granted to the Lewis Naylor family. Our love feast will be held Nov. 28. Bro. Geo. Breon and Bro. Hubert Hahn are delegates to District Meeting.—Mrs. John Moyer, Harlan, Kans., Sept. 22.

Prairie View church met in council Sept. 10. Bro. Burgin was reëlected elder for the coming year. Church officers were elected for the year and Sunday-school officers for six months. Sister Emma Armantrout was reëlected superintendent and Bro. W. E. Stover, assistant. The church voted to have Bro. Burgin hold a revival to begin about the middle of October with the love feast at the close.—Minnie Dague, Scott City, Kans., Sept. 24.

MARYLAND

Beaver Dam.—Sept. 3 we were favored with the presence of Bro. J. M. Henry who gave us a good temperance lecture. Oct. 4 we expect to begin our evangelistic services conducted by Bro. Marshal Wolfe of New Windsor, Md., to continue one week, closing with our love feast at 6 P. M., Oct. 11.—Jesse R. Klein, Le Gore, Md., Sept. 22.

Farmington.—Bro. Earle Roop of Seattle, Wash., preached at our morning service July 19. The following Sunday morning Bro. D. O. Cottrell of New Enterprise, Pa., was with us and in the evening delivered his illustrated lecture on the Holy Land. Recently J. M. Henry of Bridgewater, Va., gave his lecture, Shall Prohibition Stand? Sept. 6 there was a meeting of the churches on the Shore at Farmington. This has become an unusual event. The speakers developed the subject of The Church as the body of Christ, as a building, as the bride of Christ. At the afternoon meeting the theme was The Mission of the Church, calling men to Christ, building men in Christ, and challenge of the church to youth. Brother and Sister E. K. Ziegler, outgoing missionaries to India, were with us throughout the day, Bro. Ziegler being one of the speakers.—Mrs. H. G. Baker, Bridgeville, Md., Sept. 21.

Frostburg.—Our church met in council Aug. 5. Officers for the church were elected for the ensuing year, most of the old officers being reëlected. Our annual love feast was held Sept. 11 with thirty-eight communicants present. Bro. Arthur Scrogum and Bro. Beechly were pastors in charge. We are looking forward to a greater year than we had in the past.—Marilla Anderson, Frostburg, Md., Sept. 22.

Longmeadow church recently enjoyed having in their midst Bro. W. G. Group who conducted a two weeks' revival service. Seven were added to the kingdom and much interest was evident during the services. Aug. 14 J. M. Henry spoke on Prohibition. During the latter part of August a Vacation Bible School was in progress. The enrollment was forty. The fine coöperation of other churches was much appreciated. Delegates from our church and Sunday-school attended the southeastern regional conference held at Hagerstown Sept. 8-12. The delegates sent by the Sunday-school and B. Y. P. D. to Windsor Camp report that they hope to be given a chance to share what they received at camp with their home church. Our semi-annual communion service will be held on Nov. 7.—Pauline P. Rowland, Hagerstown, Md., Sept. 22.

Thurmont.—At a recent council meeting, Eld. T. S. Fike presiding, M. O. Lawyer was elected superintendent of Sunday-school. Bro. Earl Bowman from Roanoke, Va., will commence a two weeks' meeting Nov. 2, followed by a love feast Nov. 14. Bro. Stiner Whitmore was elected to the deacon's office.—Allen D. Hoover, Thurmont, Md., Sept. 25.

Westernport.—Our pastor, Bro. A. J. Beeghly, presented his yearly report which was as follows: Membership a year ago, 154; present membership, 187; sermons preached, 66; funerals, 5; weddings, 2; baptized, 27; anointing, 1. The congregation pledged support to the pastor for another year. Bro. Guy West will begin a revival service Sunday, Sept. 20.—R. S. Ritchie, Westeriport, Md., Sept. 15.

MICHIGAN

Elsie church met in council Sept. 13. We decided to have a love feast Oct. 24, services commencing at 10 A. M. Bro. Hoover also gave an inspiring sermon in the forenoon. Bro. J. F. Sherrick of Carson City gave us a fine sermon Aug. 30. We enjoyed a picnic dinner at the church that day. Bro. L. W. Shafer of Durand has been preaching and assisting in our services this summer. We are having Sunday-school each Sunday with an average attendance of thirty-five. The writer is superintendent. We have a fine class of young people; they have social meetings every two weeks.—Mrs. Myrtle French, Elsie, Mich., Sept. 23.

Florence church met in council Sept. 18. Bro. Russell Searer was reëlected superintendent and Bro. Harry Oxender, assistant. A missionary and ministerial committee, and religious education committee were elected. It was decided to extend an invitation to Prof. L. W. Shultz of North Manchester to address the young people some Sunday evening in November. We also plan to hold a communion sometime this fall, the first we have held in this church. Heretofore all who could have attended communion services at Shipshewana. Our harvest meeting was held Aug. 30. Sister Mary Morris of Mishawaka gave us two inspiring messages.—Mrs. Russell Searer, Three Rivers, Mich., Sept. 25.

Harlan.—At a recent business meeting Sunday-school officers were elected with Bro. Harry Taylor, superintendent and Sister Jenette Byer, assistant. Church officers were elected for the coming year. A love feast was set for Oct. 3. It was decided to hire a man with a team for three days to clean up the cemetery. Our Sunday-school attendance has been good through the summer. The writer was elected correspondent and Messenger agent.—Mrs. Gerry Foote, Copemish, Mich., Sept. 25.

New Haven.—Sept. 6 members and friends of five adjoining congregations—Crystal, Vestaburg, Rodney, Shepherd and Midland—gathered at our church for a Sunday-school convention. The program consisted of special songs, readings, recitations and a play, with two fine addresses by Bro. J. E. Ulery which were equally enjoyed by both old and young. Our spring love feast was well attended by ministers and members from adjoining churches. Before the evening service we went to the water where three Sunday-school scholars were baptized by Eld. C. L. Wilkins. July 4 the Sunday-school children with their parents enjoyed the day at a grove on the bank of a river.—Elizabeth Chambers, Carson City, Mich., Sept. 19.

MISSOURI

Deepwater.—We were favored Sunday morning, Sept. 13, with a missionary talk by Sister Jennie Mohler, missionary from India. At 2:30 another interesting talk was given by Sister Mohler. At the close of this service a missionary offering was taken. Bro. W. R. Argabright and family, formerly of Kansas, came to this church the last of August to labor with us as pastors. Sunday-school was reorganized this summer with Bro. Wm. Hougendougler, superintendent. The young people will have their B. Y. P. D. before services each Sunday night.—Mrs. G. W. Skaggs, Montrose, Mo., Sept. 22.

Honey Creek church met in business meeting Sept. 8. All officers for the coming year were elected. C. L. Sell was chosen elder; Chloe Dukes, Sunday-school superintendent; Ona Sell, Messenger agent and correspondent. Mr. and Mrs. C. L. Sell were retained as pastors for another year. June 16 we closed our Vacation Bible school. The enrollment was fifty with an average attendance of forty-six. Our delegates to District Meeting are Chloe Dukes, Retha Wilson, Laura and Vera Davis.—Ona Sell, Sheridan, Mo., Sept. 26.

Kansas City (First).—The young married people's class recently sponsored the painting of the church and parsonage, which is a won-

derful improvement to the surroundings. Sept. 13 was consecration day for the Cradle Roll; it was a very impressive service. Sunday, Sept. 20, is to be rally day. We have resumed the Sunday evening services since the beginning of September.—Mrs. Gertrude Gaba, Kansas City, Mo., Sept. 16.

Shelby County.—Our two weeks' revival meeting conducted hy Brother and Sister J. Q. Goughnour and two daughters, Fern and Mildred, of Ottumwa, Iowa, began Aug. 2. The spiritual atmosphere of the meeting was held at a high level by the effective sermons. Song service each night was led by Sister Fern Goughnour who was assisted in special numbers by her sister and Sister Esta Folger. One young mother expressed her desire to unite with the church at a later date. Sept. 20 officers were chosen for the coming year. Bro. Jas. S. Carney was reëlected elder; Sister Nettie Keller, clerk and the writer, Messenger agent and correspondent. Bro. J. M. Carney and Sister Esta Folger were reëlected as Sunday-school superintendent and B. Y. P. D. president respectively.—Mrs. J. M. Carney, Novelty, Mo., Sept. 23.

MONTANA

Whitefish.—Sept. 10 the congregation held their yearly council for the purpose of electing officers for the new church year. The officers elected were: Elder, H. G. Shank; clerk, Minnie Fry; Messenger correspondent, Thelma Street. Among the reports given was that of the pastor which included: average attendance at Sunday-school, 38; average at morning worship, 38; at evening worship, 37; at mid-week service, 15; number visits to members, 230; to non-members, 138; gains for the kingdom, 27; number of miles traveled in church work, 8,500. There have been two gains for the kingdom just recently. —Thelma Street, Whitefish, Mont., Sept. 25.

NEW MEXICO

Clovis.—We are blessed with lovely autumn rains and good health in general. Our love feast will be Thanksgiving evening. The annual election of Sunday-school officers resulted in the selection of Sister Nellie Knisely, superintendent, and the writer, assistant. Our ministerial board is looking for an evangelist for a spring revival.—E. J. Smith, Clovis, N. Mex., Sept. 24.

OHIO

Beech Grove.—The church met in council. Bro. P. S. Eby will serve as our superintendent for another year. Bro. Kenneth Hollinger and Irvin Hollinger will be our assistant superintendents. Our communion services will be held Oct. 17 at 6 P. M.—Myrtle M. Hollinger, New Madison, Ohio, Sept. 21.

Black Swamp.—At a recent council we elected Sunday-school officers by reëlecting Bro. Walter Kurfes, superintendent. We made arrangements to assist in paying the deficit for Sister Alley, missionary to India. Also made arrangements for our love feast which is to be held Oct. 31, an all-day meeting. Bro. Claud Leslie is to teach a class in vocal music. Sister Faye Moyer was here during July and gave a talk on missions. The same month Bro. Harold Hendricks gave a talk on the financial affairs of the District. We have preaching each Sunday and Christian Workers and B. Y. P. D. each Sunday evening.—Mrs. Asenath Baker, Lemoyne, Ohio, Sept. 21.

Bristolville.—Our pastor, Bro. A. H. Miller, will hold a few evening services beginning Sept. 25 and closing Monday, Sept. 28, with our semiannual love feast. It is hoped that the services will prove helpful and inspiring.—Mabel Zwhalen, Spokane, Ohio, Sept. 14.

Brookville.—The church met in regular meeting Aug. 26. A collection for the poor fund was taken. Sunday-school officers were chosen with Vern Dull, superintendent. It was decided to elect three deacons and a minister. The deacons chosen: Ira Brunner, Raymond Richards and Fred Kueirum; minister, Bro. Paul Kinsel. Installation services were held on Tuesday following conducted by Bro. Chas. Flory. Aug. 8 the harvest meeting and Sunday-school outing was held in Rhodes Grove. Bro. Wine from West Dayton gave the harvest meeting address. Aug. 9 Brother and Sister Overholser, returned missionaries, were with us. The former gave a very interesting talk about their work in the mission field.—Mrs. Arthur Hay, Brookville, Ohio, Sept. 17.

Donnels Creek church enjoyed a ten day revival which closed Aug. 30 with Bro. R. N. Leatherman of Grand Junction, Colo., evangelist. Sister Goldie Flory led the song service. The attendance and interest were good throughout. At the close of the meetings eighteen were baptized. At the members' meeting Sept. 16 Bro. Harold Brunk was reëlected Sunday-school superintendent, with Bro. Glen Funderburg, assistant.—Ruth Dresher, Springfield, Ohio, Sept. 20.

Greenville church met in council Sept. 11. Our communion will be held in the evening of Thanksgiving Day, Nov. 26. We will also have a Thanksgiving service at 10 A. M. Our pastor, Bro. Paul E. Wingerd, and wife have been laboring earnestly and faithfully and much good has been accomplished. Since the last report four have been baptized. Aug. 30 the union service of the city churches was held with us. A fine music program was rendered under the able direction of Mrs. Wingerd. Aug. 23 the male quartet of the Southern Ohio glee club gave an interesting program. Our Sunday-school had its annual outing at the city park Aug. 31. Oct. 4 is promotion day, also the new Sunday-school officers take charge. In the absence of our pastor this summer, the ministers who filled the pulpit were Wm. U. Wagner, Catherine Hollinger and Jonas Royer. Bro. Ora De Lauter of Ashland, Ohio, will be our evangelist this winter, meetings to begin Jan. 17.—Ella Miller, Greenville, Ohio, Sept. 15.

Middle District church held a successful Daily Vacation Bible School July 27 to Aug. 7 with an enrollment of 130 and an average attendance of 104. It was in charge of Sister Elizabeth Kiracofe. May 14 Bro. H. M. Coppock resigned as part time pastor on account of ill health. The pulpit was filled by ministers from the District which was much appreciated. The church met in council Sept. 10. Sunday-school officers were elected for the year with Bro. Harley Karns, superintendent. Bro. H. M. Coppock, our elder, feels that he is able now to continue his work preaching for us every other Sunday for an indefinite time. Our homecoming will be Oct. 25. Bro. Chas. D. Bonsack of Elgin will be the principal speaker. A two weeks' revival will begin in the evening with Bro. John H. Good of Springfield, Ohio, evangelist.—I. J. Coy, Tippecanoe City, Ohio, Sept. 24.

Painter Creek church met in council Sept. 10. Interesting and encouraging reports were given by the brethren who made the annual visit. Jesse Baker and Levi Minnich were reëlected Sunday-school superintendents for another year. Oct. 4 will be promotion day in the different classes. Our Daily Vacation Bible School was held Aug. 3-14 with an enrollment of 175. We had a splendid corps of teachers and much interest was manifested by the children. Oct. 4 Bro. Honeyman is planning to start a class of juniors in the book Finding the Way. Two have been received into the church by baptism since our last report. Our love feast will be held Oct. 24 at 7 o'clock.—Mrs. Roy Honeyman, Greenville, Ohio, Sept. 21.

Springfield City church met in business meeting Sept. 11. Church officers were elected for the coming year. Mrs. Della Peiffer was elected Messenger correspondent; H. M. Grisso, Sunday-school superintendent. Eight new members were received by letter. Our series of meetings will begin Nov. 15 with our new pastor, Bro. J. H. Good, and wife in charge. An all-day meeting was held Sept. 13. The sermon of the morning was given by H. M. Coppock. The installation service for our new pastor and wife was held in the afternoon, the address being given by C. F. McKee of Dayton. Welcome addresses were given by C. A. Sundberg of the Clark County ministerial association and C. E. Yoder, representing the Southern District of Ohio.—Orpha Barnhart, Springfield, Ohio, Sept. 21.

Stony Creek.—Sept. 6 closed a very interesting and profitable series of revival meetings with our pastor, Bro. C. Walter Warstler, evangelist. There were nine additions to the church. We held a homecoming Sept. 6. Many former members and friends were present to enjoy the day with us. We met in council Sept. 13. Harold Huber was reëlected Sunday-school superintendent. Our communion services will be held Sunday evening, Oct. 4.—Mrs. Esther F. Huber, De Graff, Ohio, Sept. 14.

Strait Creek Valley.—We had an all-day harvest meeting on Aug. 2. Bro. Elmer Petry of Hamilton gave the morning and afternoon sermons. Bro. Swinger, our pastor, gave the evening message, The Lesson of Gethsemane. We had a Daily Vacation Bible School with an enrollment of thirty-three; average attendance, twenty-six. Bro. Wm. Swinger of Trotwood, Ohio, will begin a revival here Oct. 11. Our love feast will be Oct. 26 at 7 o'clock.—Mrs. Ruth M. Swinger, Peebles, Ohio, Sept. 28.

West Charleston.—During the third week of August we had our Daily Vacation Bible School. The average attendance was splendid. On the Sunday morning following a short demonstration of the work of the school was given. At the close two of the Sunday-school girls were baptized. Our pastor and wife, Brother and Sister Walter E. Hawke, had charge of the school. Recently Prof. W. W. Peters of Champaign, Ill., gave us an inspirational talk on Sunday morning. He was visiting in this, his home community. At our regular business meeting Sept. 9 Bro. Hawke was rehired as part time pastor. Eld. J. C. Flora was selected elder for one year. Everett Hoy was again unanimously chosen Sunday-school superintendent. Our school has been well supervised and the work much appreciated. Nov. 23 Bro. R. H. Nicodemus will begin a meeting, doing some Bible teaching also.—Mrs. J. C. Flora, Osborn, Ohio, Sept. 15.

West Milton.—Sept. 17 we met in business meeting. Bro. S. A. Blessing was reëlected elder; B. F. Studebaker, Sunday-school superintendent, with Zelda Lowry, assistant. During July and August the different denominations of town held union services. It was decided to hold our communion service Sunday evening, Nov. 15. Our series of revival meetings will begin Nov. 16 with Bro. J. O. Click of Covington, Ohio, evangelist.—Mrs. S. C. Gnagey, West Milton, Ohio, Sept. 22.

OREGON

Albany.—Sept. 20 an all-day meeting was enjoyed at this place. The usual services were held in the morning and at noon a basket dinner was served in the basement of the church. At two o'clock we met again in the auditorium for our quarterly council. At this time officers were elected for both church and Sunday-school. Bro. Leander Smith was elected for elder; Sister Broadwater, church clerk; the writer, Messenger agent and correspondent; Bro. Snowberger, superintendent of Sunday-school. It was decided to have a love feast on Sunday evening, Oct. 18. Brother and Sister F. H. Barr who have so efficiently carried on the work here for the past three years have been called to take the work at Portland. They will be greatly missed but we trust they will enjoy their work and be able to do much good in their new field. Eld. Leander Smith and family have taken the work at Albany and desire the prayers of the church that they may be able to do the work acceptably.—Mrs. Leander Smith, Albany, Ore., Sept. 25.

PENNSYLVANIA

Amwell.—July 12 Bro. H. Stover Kulp, missionary from Africa, gave us an inspiring message both morning and evening. In the morning he talked to the children, telling of the work of the missionaries.

In the evening he told how the Africans formed and conducted their young people's meeting. Brother and Sister Zook with a group of young people from the Green Tree church gave us an interesting program and musical on Sunday morning, Aug. 20. We held our annual homecoming services on Sept. 13. Bro. W. G. Nyce of Harmonyville, Pa., was the speaker of the morning. In the afternoon Bro. M. C. Swigart of Germantown, Pa., spoke on Religion in the Home. Other speakers of the day were Bro. B. B. Ludwick of Quakertown, Pa., and E. M. Warford of Stockton, N. J.—Opal M. Baker, Lumberville, Pa., Sept. 26.

Carson Valley church met in council Sept. 3. New Sunday-school officers were elected, Bro. Chester Hoover being superintendent. Our love feast will be held Oct. 18. Our series of meetings will begin Nov. 8 with Bro. Jos. Clapper, evangelist. On Sunday night, Sept. 13, Bro. Henry Maddocks gave us an interesting and helpful lecture on The History of the Church of the Brethren.—Mary Hoover, Carson Valley, Pa., Sept. 21.

Fairview church met in council Sept. 4. New officers and Sunday-school workers were elected for the year beginning in October. Bro. B. W. Smith will begin evangelistic meetings at the Fairview church on Oct. 18, the meetings to continue for two weeks closing with a love feast.—Ruth Fretts, Masontown, Pa., Sept. 26.

Fairview.—We have had three very inspirational open air meetings in our church yard during the summer months. Some very helpful sermons were supplied by both our own and neighboring ministers. One sermon was delivered by Bro. Ralph Frey, one of our former members now residing in Elizabethtown. At the regular council Sept. 8 the Sunday-school superintendent with his two assistants was re-elected for the coming year. The need for two deacons was keenly felt for some time as two had moved out of the District. The vacancies were filled by the election and installation of Brethren Henry Stehman and Jno. K. Earhart. Sept. 1 we organized a singing class with Bro. Paul Eshelman from Green Tree as instructor. The present enrollment is near seventy. Our love feast will be held Oct. 10 and 11 and our revival will start early in December with H. F. King, evangelist.—Myers L. Wenger, Manheim, Pa., Sept. 21.

Fredericksburg.—July 26 the Fredericksburg Sunday-school had an outing near Frystown. Aug. 2 Bro. Earl Roop of Seattle, Wash., brought us a very interesting sermon at the Myers house in the morning, and in the evening at the Moonshine house. July 27 to Aug. 7 a Daily Vacation Bible School was held at the Fredericksburg house with Miss Ziegler of Richland, director. Aug. 7 the children gave a fine program and an offering was lifted. A revival meeting was started Aug. 9 and continued for three weeks with Bro. Rufus Bucher, evangelist. Some very powerful sermons were delivered by Bro. Bucher. As a result thirty-three were baptized on Sept. 12. Council meeting was held Aug. 31 and harvest meeting Sept. 5. Bro. Nathan Martin brought the message. An offering was lifted for the Neffsville Orphanage. Our love feast will be held Oct. 3 and 4 at 10 o'clock at the Myers house.—Mrs. Annie L. Weaver, Lebanon, Pa., Sept. 21.

Harrisburg.—Sept. 6 two members were received by letter. At the young people's conference held in August at Elizabethtown College our congregation was represented by twelve of our young people. Delegates were sent to the Labor Day Sunday-school and missionary meeting held in the Indian Creek church. Sept. 14 we met in members' meeting. The election of officers for the year beginning Oct. 1 resulted as follows: Church secretary, I. F. Baker; Sunday-school superintendent, H. K. Balsbaugh; Christian Workers' president, Clarence Colestock. It was decided to hold a series of meetings the first two weeks in November closing with the love feast Nov. 15. Mrs. H. K. Balsbaugh was reappointed Messenger agent, and Mrs. Warren Snavely, church correspondent. We decided to organize a junior society with meetings to be held Sunday evenings beginning Oct. 1, directed by Mrs. Elias Deaven. Sunday morning a number gathered at the river where two were received by baptism. During October on Sunday evenings Bro. Whitacre will conduct a series of worship periods on the Home, the aim and purpose being to create and encourage home ideas.—Sallie E. Schaffner, Harrisburg, Pa., Sept. 23.

Heidelberg.—The church met in council Aug. 3 when all Sunday-school teachers and officers were approved. Our love feast will be held Nov. 28 and 29 beginning at 1:30 P. M. The church held its harvest service Aug. 30 at which time our elder brought the message. The offering was for the benefit of the Neffsville Orphanage. We have been very happy to have with us and enjoy the services of Bro. S. G. Bucher of Astoria, Ill. Our first Daily Vacation Bible School, under the capable supervision of Bro. Carl Ziegler of Annville, was conducted Aug. 17 to 28. We appreciate the interest shown by the community as a whole, making it a success. The enrollment was 100. The daily offerings which amounted to $17 were sent to Africa. The delegates who attended the Sunday-school and missionary meeting at Indian Creek brought back a fine report.—Kathryn M. Brubaker, Schaefferstown, Pa., Sept. 22.

Hershey.—Our revival closed Aug. 24. The attendance was good. Bro. Schlosser gave us Spirit-filled sermons and as a result twelve decisions were made. Our harvest meeting was well attended. During the intermission twelve were baptized. Our Sunday-school sent five young people to the conference at Elizabethtown. During the conference one of the number decided for Christ. Our council meeting was held Sept. 12. Sunday-school officers were chosen, the superintendent being Orie Grove. Our love feast will be Oct. 10 at 2 P. M. —Mrs. Mary Bashore, Hershey, Pa., Sept. 22.

Indian Creek congregation met in council Sept. 5. At the election of Sunday-school officers for the year beginning Oct. 1, Brethren Jonas N. Cassel and L. G. Nyce were reëlected superintendents. Bro. A. A. Price was reëlected prayer meeting leader for a term of one year with D. H. Cassel and Waldo Ziegler assistants. We decided to have a weekly Bible study class and also to organize a Young People's Department. An offering was lifted to replenish the church treasury. Our fall love feast will be held on the afternoon and evening of Oct. 31. Bro. S. G. Meyer of Fredericksburg, Pa., conducted a two weeks' series of evangelistic services in our church Aug. 2 to 16, during which time he preached seventeen interesting and Spirit-filled sermons which were greatly appreciated by all. We are glad to report that during these meetings three of our Sunday-school girls stood for Christ and were baptized on Sunday morning, Sept. 6. Our harvest meeting was held on Saturday afternoon, Aug. 29. The attendance was very good with a number of ministers present from adjoining congregations all of whom took part in these services by presenting very practical and appropriate thoughts for the occasion. An offering was lifted at this meeting for the benefit of Neffsville Orphanage and Grandview Hospital amounting to $100. The annual Labor Day Sunday-school and missionary meeting of the Eastern District of Pennsylvania was held in our church. All sessions morning, afternoon and evening were very largely attended and exceedingly interesting programs were presented.—Mathias P. Landis, Vernfield, Pa., Sept. 15.

Leamersville.—Our regular business meeting convened Aug. 30. Sunday-school officers were chosen for the coming year, Bro. J. Showalter being our superintendent. Bro. Earl C. Bowser from Juniata will be with us to conduct our evangelistic meetings beginning Oct. 5. Love feast will be Nov. 1.—Mrs. Chas. Diehl, Leamersville, Pa., Sept. 21.

Lower Conewago.—On Sunday, Sept. 6, the church here at the Bermudian house had a young people's Conference for the eastern section of the Southern District of Pennsylvania. We had two very interesting sessions and an overflowing audience. We held our regular fall council Sept. 12. Our love feast will be held Sunday, Oct. 4, beginning at 1:30 P. M. We have decided to have a Bible institute in November, the instructors will be two of the faculty of Elizabethtown College.—Mrs. P. E. Rentzel, Dover, Pa., Sept. 21.

Lower Conewago.—We had a young people's conference at the Bermudian house Sept. 6, at which were represented eleven of the eastern congregations of Southern Pennsylvania. Prof. A. C. Baugher gave an address at the close of the conference. Sept. 12 we met in business meeting at the Bermudian house. Sunday-school officers were elected for both Sunday-schools; Cleon Ziegler, superintendent at Bermudian, and Albert Cook at the Wolgamuth house. Elders S. S. Miller and W. G. Group were present to hold an election for presiding elder. O. W. Cook was reëlected for three years. Bro. R. W. Schlosser, president of Elizabethtown College, with one of his students, will conduct a Bible conference at the Bermudian house Nov. 21 and 22. The Student Volunteer Band of Elizabethtown College will render a program in December.—Irene H. Mummert, Dover, Pa., Sept. 23.

Lower Cumberland.—A revival was held at the Mohlers church by Bro. Roy S. Forney from East Petersburg, Pa., Aug. 16 to 30. The message each evening was given with the Spirit and a great desire for the lost soul. Our council meeting was held Sept. 10 at the Boiling Springs church. Delegates to District Meeting are Bro. Otho Hassinger and Bro. Henry Miller; alternates, Bro. Robt. Ditmer and Bro. Chas. Trimmer. Church officers were elected: Elder, Bro. B. F. Lightner; secretary, Bro. Henry Miller; corresponding secretary, Sister Lizzie Derrick. Our love feast will be Oct. 4 at Mohlers church. Sept. 13 our harvest meeting was held at the Baker church. Sunday-school was followed with a sermon by Bro. Leas. He also preached in the afternoon.—Maude Ditmer, Boiling Springs, Pa., Sept. 14.

Newville.—We enjoyed a feast of spiritual things at our harvest home service Sept. 20. Bro. M. R. Flohr, Bro. Otho Hassinger and Bro. Rittenhouse were visiting ministers. We had special music by the Boiling Springs quartet, also by the Sollenberger quartet of Carlisle. Sept. 21 we met in council at which time we elected officers for the church school for the coming year. Bro. Edgar Lehman is superintendent and Bro. Ernest Scott, assistant. The latter will represent the church at District Meeting. Our evangelistic services begin Oct. 4 to be conducted by Bro. John Graham of Windber, Pa. At the close of these meetings our love feast will be held Oct. 18 in the evening.—Mrs. John E. Cohick, Newville, Pa., Sept. 24.

Philadelphia (First).—Our pastor, Ross D. Murphy, is very fond of camping and fishing, so he with Bro. Russel Esray, the Scout leader, has given our Scouts and junior boys each a week camping. The intermediate girls also enjoyed a week-end camping. The mid-week prayer service and Aid Society resumed their activities this week, also the Sunday evening services have begun, including the Y. P. D. and junior societies. During the absence of Bro. Murphy, Eld. J. A. Bricker filled the pulpit, and Aug. 23 Neighbor and His Neighbors, who each morning broadcast over the radio, had charge of the services. —Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Sept. 13.

Richland.—Aug. 15 Bro. Irvin Heisey delivered a harvest home sermon. On Sunday evening, Sept. 13, Bro. Ray Kurtz delivered a very fine lecture on Peace. The church met in council Sept. 4. It was decided that the love feast be held Nov. 7 and 8 starting at 1:30 Saturday afternoon. The chorus class will motor to Carbon County where they will render two programs on Oct. 18, one at the Long Run church and the other at the Zimmerman church.—Eva A. Bollinger, Richland, Pa., Sept. 21.

Roaring Spring church held their regular quarterly council Sept. 14. Our Sunday-school officers were named for the coming year. Bro. Geo. B. Replogle was reëlected general superintendent. We will organize an adult Christian Workers' Society in the near future to be in charge of the adult superintendent, and a junior society in charge of the junior superintendent. The Y. P. D. has a live society with Bro. Paul Over as president. Our love feast will be held Sunday evening, Oct. 18, at 6:30. We are expecting to hold a revival meeting following the annual union prayer week in January, with our pastor, Bro. Early, in charge. June 7 three were received into the church by baptism; all were heads of families. Three were baptized on a previous occasion that were not reported. Sept. 8 Bro. Ernest Miller of Altoona gave a very interesting lecture showing pictures of his recent trip to the Holy Land. Prof. Rowland of Juniata College came to our church and taught singing lessons for nine weeks closing Aug. 14 with a cantata, The Beatitudes, which was excellent.—Mrs. Lena M. Hoover, Roaring Spring, Pa., Sept. 21.

Spring Run congregation met Sept. 17, to reorganize Sunday-school for the ensuing year, those elected to begin Oct. 1. Bro. Eugene Kinsel was chosen superintendent, with Bro. Earl Dunmire as his assistant. Our Sunday-school will hold rally day Sunday morning, Sept. 27. Bro. Joseph Fleming of Bannerville, Pa., will deliver the address after a program given by members of the Sunday-school. The installation of the officers and teachers elected to serve the coming year will be in charge of Bro. Fleming the same morning. Bro. Lawrence Ruble was chosen as president of our Christian Workers' Society, with Bro. Warren Dunmire as vice-president. A series of meetings will begin in the Pine Glen church Oct. 3, closing with the love feast in the Spring Run church, Oct 17. Bro. J. B. Miller of New Enterprise, Pa., will be the evangelist. Nov. 1 Bro. C. L. Cox of Claysburg, Pa., will begin evangelistic services in the Spring Run church.—Ollie Gearhart, McVeytown, Pa., Sept. 18.

West Conestoga church met in regular council Aug. 12 with Eld. I. W. Taylor presiding. The regular business of electing the Sunday-school officers, etc., was attended to. Sunday, July 12, the following ministering brethren happened to drop in to our regular church services at Middle Creek: M. G. and Roy Forney, I. W. Taylor, and R. W. Schlosser; Bro. Schlosser delivered the message. July 26 Bro. B. W. S. Ebersole of Hershey gave us a very inspiring sermon at the same place. On Aug. 22 we held our harvest meeting with a good attendance. Brethren Melvin Jacobs of York, and Charles Cassel of Manheim brought us the message of thanksgiving for the bountiful harvest we enjoyed this year. Sept. 13, at the Lane house, Bro. I. W. Taylor gave us a wonderful message, using for his subject, "The Family of God." Sept. 27 Bro. George Wolf of Akron is expected to give us a missionary sermon at the Milport house. Our love feast will be at the Middle Creek house Oct. 28 and 29 beginning at 10 A. M. —S. M. Fahnestock, Lititz, Pa., Sept. 18.

White Oak church met in council Aug. 6. Officers for Sunday-school were elected for the coming year with E. K. Brubaker superintendent at Longeneckers, and the writer at Manheim. Aug. 29 our harvest home services were held at the White Oak house. We had with us nine visiting ministers who brought us rich messages. Oct. 18 the Longenecker school will have their children's meeting; Sister Kathryn Ziegler, home on furlough, will address the children. Our love feast will be held Oct. 21 and 22 beginning at 1:30 P. M. at the Longenecker house.—Graybill Hershey, Manheim, Pa., Sept. 21.

York.—Sept. 6 Bro. Frank Sargent of Bethany Biblical Seminary preached the morning sermon in the First church and the evening sermon in the Mission house. Sept. 13 Bro. Edgar Landis, Upton, Pa., preached an interesting sermon. Due to the bountiful peach crop and the needs of so many poor families, the women of our church canned 954 quarts of peaches and also made preserves. Ninety bushels of peaches were donated. Sept. 20 Bro. Stover Kulp, missionary to Africa, spoke both morning and evening which was greatly enjoyed by all. His morning message was on Church Organization in Africa, and in the evening concerning their manner of living. One was baptized since our last report. Our love feast will be held Nov. 8.—Florence L. Keeney, York, Pa., Sept. 26.

TENNESSEE

New Hope church held her council meeting Sept. 12. The visiting brethren made their report. The love feast will be Oct. 10 beginning at 6 o'clock. Bro. Hilbert preached an interesting sermon on Sunday, our pastor, Bro. Laughrun, being in Texas holding revival meetings. The District Meeting, held in the New Hope church, was a great blessing to us. Sometime back Bro. A. G. Crosswhite of Ohio brought us some good messages on two different Sundays. Also Bro. Byler and family brought a message in song on, The Home Life. The Sunday-school is very interesting; the average attendance for August was fifty-two. The B. Y. P. D. is moving along with a program each Sunday night.—Mary K. Clark, Jonesboro, Tenn., Sept. 25.

Pleasant Valley church met in council Sept. 19. Plans were made for our love feast which will be held Oct. 17 at 3 P. M. Bro. J. B. Hilbert was elected pastor and elder for the coming year. Sept. 20 Bro. Hilbert delivered a very forceful sermon to an attentive audience. —Mrs. A. T. Ferguson, Jonesboro, Tenn., Sept. 24.

TEXAS

Nocona.—Our elder, Bro. J. A. Miller, from Manvel, has been with us two weeks. He preached eleven inspiring sermons. One was baptized. The church feels greatly encouraged by Bro. Miller's visit here. We invite any minister who is passing through to stop over with us a few days, as we have no pastor now. The church met in council Sept. 5.—Mrs. Abe Molsbee, Nocona, Texas, Sept. 25.

VIRGINIA

Bethel.—Our series of meetings began Sunday night, Aug. 27. Our home minister, Bro. W. E. Cunningham, preached througbout the week. Sister Mary Harley from Manassas, who was here conducting a Vacation Bible School, led the song service. As a result of the meeting nine accepted Christ and were baptized, ranging in age from eleven to sixty-seven; one renewed his vows; all are Sunday-school scholars except two.—Mrs. M. R. Cunningham, Shipman, Va., Sept. 14.

Burks Fork.—Bro. Joel Naff came to us as summer pastor June 1 and labored earnestly for three months, closing his work Aug. 30. A series of meetings and Bible School were held at the Stuart house beginning July 19 and continuing for two weeks. Miss Martha Flora directed the music and assisted in the school. The meetings were well attended and resulted in four conversions. Our meeting and Bible School began Aug. 17 and closed Aug. 30. Miss Vera Woodie had charge of the music and also taught a Bible School class. One life was reconsecrated for the Master and we feel that much good was accomplished. Bro. Naff also held a week's meeting in a schoolhouse in a neighboring community which was well attended. He made many friends while here. Our church needed recovering badly which was done last month.—Audna Hylton, Willis, Va., Sept. 12.

Elk Run church met in visit council Sept. 12. The report of the yearly visit was given. Eld. W. H. Zigler was chosen elder for one year; Bro. E. D. Smith, Sunday-school superintendent, and Bro. W. C. Varner, assistant. Our love feast will be held Nov. 8 at 4 P. M. Bro. Russell G. West of Batavia, Ill., was with us in a revival meeting from June 30 to July 12. He gave us some wonderful messages—earnest and spiritual. Six have been added to the church by baptism. Our Vacation Bible School was held Aug. 17 to 29 with Bro. W. H. Sanger as principal. The enrollment was 124. The children gave a splendid closing program Sunday evening, Aug. 30.—Orlando S. Miller, Mt. Solon, Va., Sept. 21.

Flat Rock.—We have recently been favored with a splendid lecture by Sister E. C. Bixler on Peace. Our B. Y. P. D. is moving along

AFRICAN STORIES

By A. D. Helser

A new book bringing to your home the stories told by the native people, stories around which their life and ideals revolve. **"AFRICAN STORIES"** will give you a true picture of the folks and conditions facing our missionaries. Well illustrated and with a sympathetic attitude towards the natives.

Regular price, $1.75. In cluhs of 5 to 9, each $1.25. In clubs of 10 or more, $1.15 each.

THE CONQUEST OF PEACE

By Harry A. Brandt

While studying the problem of **Peace and War** it will be well for you to turn to this new book by the **Assistant Editor of the Gospel Messenger** and learn his solution of this absorbing question. A sensible presentation revealing a deep insight into basic principles. Not until we learn to think and plan right can we act right as individuals and nations. **"THE CONQUEST OF PEACE" will lead to proper thinking. Price, $1.25.**

Babe Ruth's Own Book of Baseball

Grandfather may not care to read how **Babe Ruth** got his name, how he came to play baseball, what sort of a youngster he was, how he plays the game, what he knows about how other great baseball players act, why he is paid $70,000 a year, and a lot of other things people talk about.

But rest assured, **that boy of yours is mightily interested in all of these problems.** And he'll just devour Babe's own story as he tells it in his own delightful style. You have here **309 pages of baseball story that you will enjoy,** if baseball is part of your thinking. **Price, 75c.**

Brethren Publishing House, Elgin, Ill.

nicely. We held our vesper service July 19 which was enjoyed by all. With the help of Cedar Grove B. Y. P. D. we rendered a stewardship program at Stony Creek on Aug. 15. Our Sunday-school is being well attended. We arranged to get new curtains for the primary room and divided the junior class of boys and girls, and elected one more teacher. We had an all-day outing at Endless Caverns Aug. 23 which was heartily enjoyed by the little folks. Bro. J. Galen Wampler, District field worker, gave us an inspiring talk the evening of Aug. 16. Sept. 6 we entertained an old-time singing at Flat Rock. An audience of 500 or more assembled for the day to hear old hymns sung fifty years ago. About two dozen song leaders were present and the singing was an inspiration to all lovers of song. We decided to hold our love feast Oct. 10 beginning at 3:30 P. M.—Mrs. J. D. Wine, Forestville, Va., Sept. 14.

Moscow.—Our church closed a profitable evangelistic service. Brother and Sister G. L. Wine of Bridgewater came to us Aug. 23 and the meeting closed Sept. 6. Bro. Wine preached seventeen gospel-filled sermons. Sister Wine told a good story to the children each night and also led the song service. They did much visiting in the community which was of great value. Sept. 7 eight were baptized. We feel the church has been greatly blessed by having Brother and Sister Wine in our midst. Aug. 14 our church met in council. The report of the yearly visit was given. Bro. C. W. Zimmerman was given oversight of the work at the Griffin church. Sunday-school officers were elected with Brethren M. G. and Glen Byerly, superintendents. The Vacation Bible School was held from Aug. 3 to 16 with an enrollment of forty and an average attendance of thirty. A program was given at the close.—Mrs. W. W. Cox, Mt. Solon, Va., Sept. 22.

Mount Union church enjoyed a spiritual feast in the recent revival meeting conducted by Bro. Ezra Bowman of Franklin. It was one of the best meetings ever held at this place. The attendance was large and the inspiring sermons were wonderful. Four accepted Christ and three were baptized.—Flora B. Howell, Air Point, Va., Sept. 24.

Mt. Olivet congregation met in annual council Aug. 8. The various committee reports of the church at large and of the Sunday-school department were evidence of a progressive year. An election of Sunday-school officials returned Bro. Olin Lantz to the superintendency with Bro. Howard May, assistant. It was also decided to hold a love feast on the first Saturday of November at 5 P. M., preceded by a series of meetings conducted by the pastor.—John B. May, Timberville, Va., Sept. 25.

Oak Grove church met in council Aug. 30. Our revival meeting, which had been postponed, is now arranged to begin the third Sunday of October with Bro. Myers of Cloverdale, Va., evangelist. Two widowed sisters were granted aid at this meeting. Bro. B. G. Shaver and wife who were elected to the deacon's office sometime ago were installed Sunday morning, Aug. 30. A splendid report was made of the annual visit. It was decided to hold our love feast Saturday evening before the second Sunday in October beginning at 4 P. M.—Mrs. H. C. Spangler, Roanoke, Va., Sept. 23.

Oronoco.—Our eight day revival conducted by Bro. W. E. Cunningham closed Aug. 16, three being received by baptism and three on former baptism. Bro. Cunningham showed great zeal in the work and preached very inspiring sermons. Our pastor filled the last two appointments on account of Bro. Cunningham having to be at Bethel on Aug. 16 to begin another revival. We were glad to have our brother with us and enjoyed his Christian fellowship in our homes.—Frank Figgers, Oronoco, Va., Sept. 19.

Pleasant Hill.—The church met in council Sept. 12. The deacons gave a favorable report. Our love feast will be held Oct. 10 beginning at 4 P. M. Bro. Norman Reed of Mt. Airy, N. C., began our revival the fourth Sunday in August, preaching in all seventeen sermons. As a result thirteen were baptized and one was reclaimed. Much lasting good was done in the community and church. Bro. Reed visited in many homes. A reception sponsored by the Ladies' Aid was given at the church Sept. 14 for the new members.—Lois Cannaday, Willis, Va., Sept. 19.

Pulaski.—We had with us as summer pastor Bro. S. Earl Mitchell of Franklin County, Va. We feel that the church has been greatly benefited and much good has been accomplished through his earnest efforts. He made 144 visits, led four discussion groups, conducted two special young people's meetings besides other general pastoral work. The B. Y. P. D. is doing some splendid work. They are preparing for a missionary program in October. Several of our young people attended the Camp Bethel training school this summer. Bro. Mitchell conducted an all-day Vacation Bible School July 27 to Aug. 1 with an enrollment of forty-eight; also in the evening, a Bible study on the life of Paul. Aug. 16 Bro. Mitchell began a series of evangelistic services and continued until Aug. 31. Every sermon was full of good wholesome truth. The song service was directed by Bro. Curtis Miller of West Virginia. The interest was good throughout the entire meeting. Eleven were baptized, two others made confession and two letters of membership were received. We held our love feast Aug. 29. Bro. Zion Mitchell of Franklin County had charge of the service. Sept. 5 we met in council. C. A. Powell was elected elder for another year and J. W. Brawley was chosen Sunday-school superintendent.—C. A. Powell, Pulaski, Va., Sept. 26.

Sangerville congregation met in council Sept. 4. Our young people have been soliciting funds to put a basement under the church building. Plans were submitted and a committee appointed to do the work as soon as funds are available. We regret very much to have Bro. D. D. Fleshman and family leave us but we wish them success as they enter Bethany for further preparation in the Master's work. Bro. A. S. Thomas of Beaver Creek congregation came to us on June 1 in a revival meeting. He preached the Word with earnestness and power. Eleven were received by baptism and two restored to fellowship. This is the eighth meeting that Bro. Thomas has held in our congregation and the large crowds attested to the esteem that the entire community holds for him. Sister Bixler recently lectured for us on Peace.—Meda G. Argenbright, Sangerville, Va., Sept. 25.

Staunton church met in council Sept. 19. Officers of the Sunday-school were elected for the year beginning Oct. 1, superintendent being Lurty L. Grove. It was decided that the communion will be the second Sunday of October.—Mrs. Lurty L. Grove, Staunton, Va., Sept. 25.

Wakemans Grove.—Aug. 23 Bro. H. E. Wakeman of Luray, Va., began a two weeks' revival meeting. He brought us very inspiring messages beneficial to all. Two souls were won for the kingdom. Sept. 5 we had our communion service with a goodly number present. We are glad to report our Sunday-school progressing nicely. We have preaching services the first, third and fourth Sundays of each month by Brethren J. S. Stevens and L. M. Helsley.—Rebecca C. Wakeman, Edinburg, Va., Sept. 24.

WASHINGTON

Ellisford congregation met in regular quarterly council on Sept. 12, electing Sunday-school officers and elder for the coming year. J. U. G. Stiverson was chosen as elder; C. V. Stern, assistant elder; Alice Rothrock, Sunday-school superintendent; Henry Colbert, assistant superintendent. Since our last report our congregation has enjoyed having at our church the joint Sunday-school and C. W. convention, consisting of Omak, Whitestone and Ellisford congregations; an all-day meeting with a basket dinner at noon. The Apollo Four quartet of La Verne College gave three programs in our community; there was a good attendance at each program. The apple harvest is now on, and every one is busy.—Mrs. Pearl Stern, Oroville, Wash., Sept. 16.

North Spokane church met in council Sept. 13. Sunday-school and church officers for next year were elected. Bro. Hiner was reëlected elder; Royal Force, Sunday-school superintendent; Sister G. Hempleman, Messenger agent and correspondent. Our love feast will be held on Sunday evening, Oct. 25. Brother and Sister Shock are getting their work organized, also the different committees. Bro. Shock and some of the brethren have brightened up the church building with a new coat of paint, and laid a wide cement walk from the church door to the street.—Mrs. Nora Willey, Spokane, Wash., Sept. 25.

Omak.—Sept. 10 a farewell meeting was held for Bro. Jas. Arbogast and family. At our council Sept. 11 Sunday-school officers were reëlected, excepting assistant superintendent who is Bro. Carrey Deeter. We decided to hold a love feast Nov. 22. Bro. J. U. G. Stiverson is expected to be with us for our harvest service Sept. 20. Bro. B. E. Breshears was reëlected elder for the coming year. B. Y. P. D. officers for the next six months were approved. Bro. Lester Murray is president. A report of the District Meeting was given last Sunday by Bro. Lester Murray and Brother and Sister Ralph Breshears.—Florence L. Breshears, Omak, Wash., Sept. 18.

Sunnyside congregation met in council Sept. 12. Bro. R. McIntosh presided in the absence of Bro. Strycker. Sunday-school officers were elected for the following year with Bro. Myer, superintendent. We have been much encouraged by Brother and Sister McIntosh and family moving here. He preaches twice each Sunday and on Thursday evening we have prayer meeting and Bible study conducted by Bro. McIntosh. Recently we have been studying the Sermon on the Mount.—Mrs. John T. Reeves, Sunnyside, Wash., Sept. 18.

Wenatchee Valley.—The annual church election was held Sept. 9. R. F. Hiner was elected elder in charge with Bro. Jay V. Eller, assistant. Bro. W. Earl Breon is our pastor for another year. An all-church pot luck social was enjoyed by a large group of members and friends Sept. 16. Fifteen new members were added to the church recently. Broadcasting of our morning worship services reaches many outsiders. We feel this is a true missionary service. At least twenty of our young people are away at college. Bro. A. L. Sellers, formerly of Girard, Ill., has recently taken charge of our adult Christian Workers' department. The general outlook of the church is fine and everyone is seemingly optimistic about the future.—Mrs. Harold Baker, Wenatchee, Wash., Sept. 25.

Yakima.—On July 16 Sister Swartz, a missionary from India, gave a very interesting talk on the work. An offering of $6.10 was taken for General Mission Board. Bro. G. G. Canfield, wife and daughter, were visiting relatives here and on Sunday, Aug. 19, he filled our pulpit, preaching a good sermon. In the evening he and his daughter gave a musical program which all enjoyed. Bro. Emmert from La Verne, Calif., gave us a good talk Aug. 16 concerning his trip abroad. Aug. 17 Bro. Zigler of Elgin was with us in the interest of the mission work. Sept. 2 at our council Bro. Faw was unanimously reëlected elder; Bro. E. A. Cable was reëlected general superintendent. Several of our workers have gone to other fields recently.—Katie Baldwin, Yakima, Wash., Sept. 19.

WEST VIRGINIA

Beaver Run.—We had a two weeks' Vacation Bible School in August taught by home talent. Sister Ella Pyles Miller was supervisor and Sister Louella Bailey, assistant. There were twenty-five pupils enrolled with an average attendance of twenty-two. Aug. 24 Brother and Sister J. W. Fyock of Cumberland, Md., came to us, working

faithfully in a revival meeting until Sept. 6. Our love feast was held Sept. 5. As a direct result of these efforts three were won for the kingdom and one was reclaimed. Our council meeting was held Aug. 29. Delegates to District Meeting are Brethren Dwight Miller and Worth Ludwick.—Mrs. Bessie A. Holsinger, Burlington, W. Va., Sept. 24.

Berkeley church held its harvest and praise service Aug. 9 with Bro. H. M. Stover of Waynesboro, Pa., delivering the message in the Vanclevesville house. Bro. F. D. Anthony of Baltimore, Md., held a two weeks' series of meetings in the Martinsburg house. He gave us some very interesting and spiritual sermons. Six were added to the church. Our quarterly council will be held at St. Margaret's Chapel Oct. 4 at 2:30 P. M., and our love feast Oct. 18 at 2:30 P. M. in the Leetown house.—Lucy D. Miller, Martinsburg, W. Va., Sept. 18.

ANNOUNCEMENTS

DISTRICT MEETINGS

California, N., Empire, Oct. 9-12.
Florida & Ga., Brooksville, Oct. 9-11.
Kansas, N. W., Maple Grove, Oct. 16-19.
Kansas, S. E., Oct. 23-26, Independence.
Kansas, S. W., East Wichita, Oct. 16-19.
Missouri, N., Oct. 24-26, Rockingham church near Hardin.
Pennsylvania, S., Carlisle, Oct. 27, 28.
W. Va., First, Greenland, Brick church, Oct. 10.

HOMECOMING MEETINGS

Colorado
Oct. 18, Wiley.

Indiana
Oct. 18, Rossville.
Oct. 25, Roann.
Oct. 31, Bethel.

Iowa
Oct. 11, South Waterloo.
Oct. 11, Des Moines City.

Kansas
Oct. 11, Navarre.

Michigan
Oct. 11, Crystal.

Ohio
Oct. 11, Lima.
Oct. 25, Middle District.

LOVE FEASTS

California
Oct. 21, Long Beach.
Nov. 8, Glendale Mission.
Nov. 15, 4 pm, Los Angeles, First.

Colorado
Oct. 19, Haxtun.

Florida
Oct. 24, Sebring.

Illinois
Oct. 10, 7 pm, Panther Creek.
Oct. 11, Lena.
Oct. 18, 7 pm, Freeport.
Oct. 18, Sterling.
Oct. 25, 7 pm, West Branch.

Indiana
Oct. 10, Cart Creek.
Oct. 10, Mexico.
Oct. 10, 7:30 pm, Buck Creek.
Oct. 10, 7:30 pm, Beech Grove.
Oct. 14, 7 pm, Plymouth.
Oct. 17, 7 pm, Markle.
Oct. 17, 6:30 pm, Rossville.
Oct. 17, 10 am, Nettle Creek.
Oct. 17, 7 pm, Pine Creek.
Oct. 17, 7:30 pm, Arcadia.
Oct. 17, Pleasant Hill.
Oct. 21, Osceola.
Oct. 22, West Marion.
Oct. 24, 2 pm, English Prairie.
Oct. 24, North Liberty.
Oct. 24, 7 pm, Blue River.
Oct. 25, Kokomo.
Oct. 25, 6:30 pm, White.
Oct. 25, 6:30 pm, Upper Deer Creek.
Oct. 31, Bethel.
Nov. 5, Yellow Creek.
Nov. 8, Logansport.

Iowa
Oct. 10, 7:30 pm, Fernald.
Oct. 12, South Keokuk.
Oct. 24, 7 pm, Greene.

Kansas
Oct. 10, 6 pm, Appanoose.
Oct. 25, 7 pm, Ottawa.
Oct. 31, Olathe.

Maryland
Oct. 10, 2 pm, Piney Creek.
Oct. 11, 6 pm, Beaver Dam.
Oct. 17, 4 pm, Manor.
Oct. 18, 6 pm, Pipe Creek.
Oct. 24, 2:30 pm, Meadow Branch.
Oct. 24, Georges Creek.
Oct. 31, 2 pm, Broadfording.
Oct. 31, 2:30 pm, Locust Grove.
Nov. 7, 1:30 pm, Welty.
Nov. 14, Thurmont.

Michigan
Oct. 10, Woodland Country.
Oct. 10, 10:30 am, Crystal.
Oct. 10, Hart.
Oct. 17, 10 am, Elmdale.
Oct. 18, Shepherd, all-day.
Oct. 24, 10 am, Elsie.
Nov. 8, Pontiac.

Minnesota
Oct. 16, 7 pm, Root River.

Missouri
Nov. 9, 6:30 pm, Carthage.

Ohio
Oct. 10, 7 pm, Poplar Grove.
Oct. 10, 10 am, Castine.
Oct. 11, Green Springs.
Oct. 11, 6:30 pm, New Philadelphia.
Oct. 11, 6:30 pm, Ft. McKinley.
Oct. 17, 6 pm, Beech Grove.
Oct. 17, 7 pm, Chippewa.
Oct. 17, 7 pm, Dupont.
Oct. 17, 7:30 pm, Ross.
Oct. 17, Brookville.
Oct. 18, Covington.
Oct. 24, 7 pm, East Dayton.
Oct. 24, 7 pm, Lower Stillwater.
Oct. 24, Danville.
Oct. 24, 7 pm, Painter Creek.
Oct. 24, 10 am, Prices Creek.
Oct. 24, 7 pm, Donnels Creek.
Oct. 24, 10 am, Wooster.
Oct. 24, Lick Creek.
Oct. 24, 7 pm, Sugar Creek.
Oct. 26, 7 pm, Strait Creek Valley.
Oct. 31, 10 am, New Carlisle.
Oct. 31, 10:30 am, Black Swamp.
Oct. 31, 7 pm, County Line.
Oct. 31, Pitsburg.

Oregon
Oct. 17, Mabel.
Oct. 18, Albany.
Oct. 24, Myrtle Point.

Pennsylvania
Oct. 10, 6 pm, Penn Run.
Oct. 10, 11, 4 pm, Pleasant Hill, Pleasant Hill house.
Oct. 10, Lower Claar.
Oct. 10, 2 pm, Hershey.
Oct. 10, 11, Fairview.
Oct. 10, 11, 10:30 am, Falling Spring, Hade house.
Oct. 11, Spring Grove.
Oct. 11, 7 pm, Rockwood.
Oct. 11, Claysburg.
Oct. 11, Snake Spring.
Oct. 11, Dunnings Creek, Holsinger house.
Oct. 17, 18, 1:30 pm, Little Swatara at Ziegler house.
Oct. 17, 2 pm, Mingo, Skippack house.
Oct. 17, 7 pm, Buffalo.
Oct. 17, 1:30, Conestoga, Bareville house.
Oct. 17, Spring Run.
Oct. 17, 18, 1:30 pm, Upper Conewago, Latimore.
Oct. 18, 3 pm, Ephrata.
Oct. 18, 7 pm, Rummel.
Oct. 18, 6 pm, Koontz.
Oct. 18, Hanover.
Oct. 18, Newville.
Oct. 18, 7 pm, Ambler.
Oct. 18, New Fairview.
Oct. 18, Huntsdale.
Oct. 18, Carson Valley.
Oct. 18, 6:30 pm, Roaring Spring.
Oct. 20, 21, 9:30 am, Springville, Mohler house.
Oct. 21, 22, 1:30 pm, White Oak at Longeneckers.
Oct. 24, 25, 10 am, Upton, Back Creek.
Oct. 24, 25, Maiden Creek.
Oct. 24, 25, 10 am, Upper Codorus.
Oct. 24, 25, 10 am, Big Dam.
Oct. 24, 25, 6:30 pm, Aughwick, Sugar Run.
Oct. 25, 7 pm, Ridge at Fogelsanger house.
Oct. 28, 29, 10 am, West Conestoga, Middle Creek house.
Oct. 31, Indian Creek.
Nov. 1, Lancaster.
Nov. 1, Reading.
Nov. 1, Leamersville.
Nov. 1, 6:30 pm, Maple Spring, Quemahoning.
Nov. 7, 1:30 pm, Welsh Run.
Nov. 7, 1:30 pm, Antietam, Welty.
Nov. 7, 8, 1:30 pm, Richland.
Nov. 8, York.

Tennessee
Oct. 10, 6 pm, New Hope.
Oct. 17, 3 pm, Pleasant Valley.

Virginia
Oct. 10, 4 pm, Red Oak Grove.
Oct. 10, 3:30 pm, Flat Rock.
Oct. 10, 4 pm, Pleasant Hill.
Oct. 10, 4 pm, Brick.
Oct. 11, 4:30 pm, Greenmount.
Oct. 17, 3:30 pm, Linville Creek.
Oct. 17, 3 pm, Lebanon.
Oct. 17, 18, Pleasant Valley.
Oct. 18, 4:30 pm, Garber.
Oct. 18, 6:30 pm, Timberville.
Oct. 24, 3:30 pm, Sangerville.
Oct. 24, 3 pm, Valley Pike.
Oct. 24, 4 pm, Mt. Zion.
Oct. 31, Belmont.

West Virginia
Oct. 10, 2 pm, Spruce Run.
Oct. 18, 2:30 pm, Berkeley, Leetown house.
Oct. 24, 4:30 pm, Smith Creek.

Washington
Oct. 25, N. Spokane.
Nov. 22, Omak.

HIGH SCHOOL STUDENTS

Do Read and Think

They are faced with searching situations. They are keen to see the right and do it. They seek guidance. Give them the best.

In high school they are faced with these three problems:

PROHIBITION, TOBACCO, DANCING

Here are three books that they will enjoy reading. Not a dull page in them—

DRY AMERICA, by Atticus Webb

Tells how we got Prohibition, why we got it, and why we must maintain it. Proves false the statement that high school students and others drink more than ever. Paper, **50c.**

TOBACCO TABOO, by Charles M. Fillmore

The book of the day on tobacco and its evils. Not a tirade but a sane presentation by an expert. Contains the truths every high school student should know. Cloth, **$1.50.**

MODERN DANCING AND CHURCH RECREATION

A calm consideration of a troublesome problem. Leads high school students to reason out the problem so that they see the right and practice it. Pamphlet, **40c.**

Not only high school **students,** but high school **teachers** and **parents** should know these books. **Money spent for them has proved a profitable investment for many a home.**

Brethren Publishing House, Elgin, Ill.

WOMEN'S WORK OF EASTERN MARYLAND

(Continued From Page 23)

plain to us that we should consider it a joyful privilege to continue giving toward the project for our Girls' Schools on our mission fields.

In the afternoon a business session was held. A roll call of churches showed thirty-two delegates present. Mrs. M. R. Wolfe was reëlected vice-president. Reports of District and national projects were given: $125 toward furnishing a room at Bethany Hospital, and the giving of $337.90 for the Girls' Schools. Reports were given on all departments: Aid, Mrs. J. T. Royer; Missions, Mrs. F. F. Holsopple; Mothers and Daughters, Mrs. M. G. Wilson; Bible Class, Mrs. J. P. Allender not being present, her paper was read by the secretary.

It was decided that our 1932 convention would be held in the Washington City church on the second Thursday in May.

As we grow in the larger Women's Work program, may we become strong in spiritual values and ever work for the advancement of God's kingdom in the world.

Westminster, Md. Anna M. Royer.

SOUTH WATERLOO CLASSES ENTERTAIN RESIDENTS OF IOWA OLD FOLKS' HOME

Very pleasant and helpful indeed was the program given at the Old Folks' Home of Marshalltown, Iowa, Sunday, Sept. 20, by the two older people's classes of the South Waterloo church. Thirty-six strong, they drove over fifty miles to cheer the lives of brethren and sisters who are not able to be out. Singing of the old hymns under the able direction of the master of ceremonies, Bro. Samuel Fike, brought tears of peace to the eyes of many of the aged. Two very able messages were given by Sister Eliza Miller and by a Methodist minister who recently took residence in their community.

They did not forget the wants of the temporal man either, for they brought a bounteous basket dinner. Visiting and fellowship were enjoyed by all. Details and arrangements for the program were ably worked out under the direction of the two teachers of the classes, Brother and Sister S. M. Harbaugh. The initiative and spirit of the classes are worthy of a group of members of younger years. One brother was over ninety, but he came over to help. A money offering from the group for the needs of the Home Members was much appreciated.

Bro. G. W. Keedy, Superintendent of the Home, at whose request this is written, reports that the general health of the members is good. The Home is quite well filled at this time with a total of thirteen members—six from the Northern, five from the Middle, and two from the Southern Districts. It is much appreciated when any class or group from any church comes and gives a helpful service for the members of the Home. Come again, South Waterloo.

Marshalltown, Iowa. Harl L. Russell.

SISTERS' AID CONVENTION

The ladies of the Southern District of California met at La Verne Aug. 25 in their yearly convention with our Aid president, Sister J. S. Zimmerman, presiding. At roll call every Aid was represented, answering with their Aid motto or scripture verse. There are eighteen Aid Societies in the District; forty-two delegates were present.

Sister Della Lehmer of Los Angeles was chosen vice-president for three years. We accepted the budget as it was the past year, $1,832.20. We decided to continue the same officers for Women's Work Council, for the coming year; they will study the project and report at next meeting.

Sister Della Lehmer gave a few words on her work as Bible class director. Sister Lottie Frantz gave a short talk as director of mothers and daughters' association. Sister Mary Shaffer talked on the missionary phase of the work. Sister Iva Brubaker gave a few words on children's work. Sister Della Lehmer, Annual Conference delegate, gave a good report concerning the various lines of Women's Work. Sister Stella Platt gave an excellent address on What the Aid Society Means to the Church. Sister Bertha Ryan Shirk, one of our first missionaries to India, gave a good talk.

In the evening Sister Minneva Neher, who is home on furlough from China, gave an address on Chinese Girls and Our Mission Schools. She also showed pictures. Six small children, in Chinese garb, sang a number of songs for us.

The District officers visited every Aid in the District during the year and organized one Aid. Everyone seemed busy quilting, doing fancy work and helping wherever their services were needed. Some worked quite hard, doing the janitor work in the church in order to make ends meet. We have 1,221 sisters in our District. Average attendance, 212; number of meetings held, 629; we raised $7,286.54; of this $2,691.89 was given to home congregations and $591.83 to foreign work; $1,418.72 to state District and $205 to home missions. We went over the top in our quota for Women's Work project. The Lord has abundantly blessed us. May we do more for him this coming year.

Pomona, Calif. Mrs. J. E. Neher, Secretary.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Kirkdorffer-Newell.—By the undersigned at the home of the bride's parents, Mr. and Mrs. Frank Newell, Grundy Center, Iowa, Brother Merle Kirkdorffer, of Eldora, and Sister Frances Newell, of Grundy Center.—D. C. Gnagy, Grundy Center, Iowa.

Scupin-Shank.—By the undersigned at his home Aug. 15, 1931, Carl A. Scupin and Velma Gladys Shank, both of Abilene, Kans.—C. A. Shank, Abilene, Kans.

Sponagle-Simmons.—At the Brethren parsonage, Maysville, W. Va., Bro. W. A. Sponagle of Mt. Hermon, Mass., and Sister Jessie Simmons of Franklin, W. Va., were united in holy matrimony, July 25, 1931, by the undersigned.—Earle W. Fike, Maysville, W. Va.

Stremmel-Webb.—By the undersigned at his home, Aug. 9, 1931, Bro. Sheldon Stremmel and Miss Ruby Webb.—E. O. Norris, Astoria, Ill.

Ward-Gibson.—At the home of the undersigned on July 26, Mr. Roscoe Ward of Pomona, Kans., and Hazel Gibson of Baldwin, Kans.—H. R. Stover, Overbrook, Kans.

Weddle-Verbeck.—At the home of the bride's parents, Brother and Sister C. E. Verbeck, Aug. 30, 1931, Bro. Harvey Weddle, Tonasket, Wash., and Sister Beth Verbeck, Tonasket, Wash.—C. V. Stern, Oroville, Wash.

FALLEN ASLEEP

Bross, Bro. Daniel, died at his home Sept. 2, 1931, aged 74 years, 10 months and 8 days. Services from the home of his daughter, Mrs. Muth, and later in the Union meetinghouse by Bro. Elias Edris and Bro. Irwin Heisey. Burial in adjoining cemetery. Five daughters and two sons survive, also a number of grandchildren and great-grandchildren.—Mrs. Annie L. Weaver, Lebanon, Pa.

Condry, Bro. Daniel B., born at Mechanicsburg, Pa., died at the home of his daughter at Akron, Ohio, Aug. 23, 1931, aged 82 years

and 10 days. He married Elizabeth Kline of Cumberland County, Pa. He is survived by four daughters, son, twelve grandchildren and two sisters. The eldest daughter died at the age of forty and his wife at the age of seventy-two. He was a faithful, devoted member of the Church of the Brethren for many years and a charter member of the church at Akron. Funeral services by the writer in the Akron church. Burial in the Springfield church cemetery.—A. H. Miller, Kent, Ohio.

Johnson, Sarah Rebecca, daughter of Jacob and Maria Arnold, born in Clay County, Ind., died July 24, 1931, at the home of her daughter, Mrs. Marvin Maurer, near Teegarden, Ind., aged 74 years, 9 months and 28 days. She married Elias Hostetler Dec. 16, 1877; he died Dec. 16, 1881. She was married in 1885 to Richard Johnson who also preceded her. She is survived by four children, fourteen grandchildren and six great-grandchildren. She lived a devoted Christian life in the Church of the Brethren for eighteen years. Funeral by Eld. J. O. Kesler in Fairmont church. Burial in cemetery near by.—Wm. H. Summers, North Liberty, Ind.

Morris, Mrs. Elizabeth McVicker, born Dec. 25, 1847, died from infirmities of age at the home of her son, Fred Morris, near Teegarden, aged 84 years. She married Geo. Morris who preceded her sixty-four years ago. She leaves four children, eleven grandchildren, fourteen great-grandchildren and two sisters. She was a member of the Church of the Brethren for a number of years. Funeral services at the Center house by Eld. J. O. Kesler. Burial in cemetery near by.—Wm. H. Summers, North Liberty, Ind.

Schaffner, Catharine, nee Garret, 71 years old, died Sept. 4, 1931, at her home, Harrisburg, Pa. Her husband, James B. Schaffner, survives with three sons, four grandchildren and two sisters. Funeral services by Eld. J. E. Whitacre assisted by Rev. David Brehm. Burial in the East Harrisburg cemetery.—Sallie E. Schaffner, Harrisburg, Pa.

Showalter, John Henry, born near Greencastle, Pa., Nov. 8, 1854, died Sept. 6, 1931. His parents were Daniel and Elizabeth Showalter. He grew to manhood in Washington County, Md. He married Miss Catherine Recher and to them were born eight children, four of whom preceded him. His wife died in 1904. In 1906 he married Miss Barbara Martin. Early in life he became a Christian and united with the Church of the Brethren to which faith he earnestly adhered until death. He was elected to the deacon's office and greatly magnified his office. Four children survive with his wife, adopted son, two brothers and two sisters. Funeral in the Pleasant View churchhouse by the writer assisted by Bro. W. T. Luckett and Bro. H. F. Crist. Interment in the Pleasant View cemetery.—Chas. A. Miller, Garnett, Kans.

Studebaker, Adam, second son of Michael and Elizabeth Studebaker, born in Miami County, Ohio, died at the home of his daughter, Mrs. Albert Taylor, in New Carlisle, Ohio, Sept. 19, 1931, aged 78 years, 11 months and 17 days. Most of his life was spent in the community in which he was born. He married Anna Fair in 1873; she preceded him with two sons and two daughters. He and his wife made their profession of Christ fifty-five years ago and united with the Church of the Brethren. He leaves one son, four daughters, twenty-four grandchildren and nineteen great-grandchildren. Services in the New Carlisle church by the writer assisted by Eld. Dredge and Eld. Yoder. Burial in the Studebaker cemetery.—J. B. Gump, New Carlisle, Ohio.

Walters, Paul Unger, ten year old son of Mrs. O. M. Stephens and Shirley Walters, died at the Wabash County hospital July 26, 1931. Death was caused by intestinal flu and complications resulting from an appendicitis operation. He attended Sunday-school and church at the Wabash Church of the Brethren. Besides the father and mother he leaves two brothers and two sisters. Services at the church in Wabash by J. E. Smeltzer. Interment in the Falls cemetery.—Maggie Smeltzer, North Manchester, Ind.

Weiser, Sister Lillie, died Aug. 10, 1931, in the hospital at Philadelphia, aged 45 years. She was an orphan and came to the home of Brother and Sister Alfred Lentz at the age of eleven. Services from the Lentz home and at the Union meetinghouse by Edw. Wenger and Elias Edris. Interment in the adjoining cemetery.—Mrs. Annie L. Weaver, Lebanon, Pa.

Whisler, Sister Elmira Harley, born in Montgomery Co., Pa., Feb. 12, 1856, died Sept. 12, 1931, aged 75 years, 7 months. She united with the church at the age of nineteen, at Hatfield, Pa. She was a devoted and faithful member of the church of her choice. Aug. 31, 1879, she was united in marriage to Geo. E. Whisler to which union were born four children. She leaves husband, one son, two daughters, seven grandchildren, two brothers and two sisters, one daughter having preceded her Oct. 16, 1927. Death was due to pneumonia which followed a stroke. Funeral was held in her home church at Sterling by the pastor assisted by Elders P. R. Keltner and F. E. McCune. Burial in the Riverside cemetery.—J. F. Baldwin, Sterling, Ill.

Williams, Emanuel, died June 23, 1931, aged 74 years and 13 days. He leaves six children, forty-five grandchildren and five great-grandchildren and one brother. Services by C. E. Long.—Mrs. I. J. Long, Port Republic, Va.

Zuck, Sarah Burkholder, born near Cherry Grove, Ill., died at her home near Dallas Center, Iowa, Aug. 25, 1931, aged 49 years, 7 months and 21 days. She married Jesse Zuck Dec. 17, 1903. Five children survive with the husband, seven sisters and one brother. She accepted the Christian faith and united with the Church of the Brethren when eighteen years old and lived an exemplary Christian life. Services by the writer assisted by Elders Eikenberry and Coppock.—C. B. Rowe, Dallas Center, Iowa.

Do You Have These?

When Sue Began to Cook

A Cook Book for mothers who would teach their girls how to cook. Gives recipes and tells each step of the way for a girl who knows nothing about the process. One recipe for each week. And Sue describes the process so that the girls want to read what she says and do as she directs. She makes learning to cook interesting. A book for the home that means to help its girls to work intelligently and efficiently. Mothers will have a hard time keeping their girls out of the kitchen if they read **"WHEN SUE BEGAN TO COOK."**

Price of each book is $1.00.

❖ ❖ ❖ ❖

MOFFATT'S New Testament

You will like **Moffatt,** if you will give it a trial. Especially **helpful for comparison** with other translations.

No. 0. Heavy paper binding, round corners .....$ .60
No. 1. Leather stamp cloth, round corners, gilt edges .. 1.75
No. 2. Limp leather, paper lining, round corners, gilt edges 3.00
No. 3. Morocco leather lined, round corners, gilt edges 4.00
No. 4. Pocket edition, thin paper, cloth 1.50

For desk and home use we have **Moffatt's Parallel New Testament,** with **King James' Version** in one column and **Moffatt's Version** in the second column. **Bound in cloth, 633 pages. And the price is only ONE DOLLAR.**

❖ ❖ ❖ ❖

Church Budgets Are Supported By Those Who Know Missions

These books will develop the best in your congregation—

For Primaries

BHASKAR AND HIS FRIENDS ....Cloth, **$1.00**; paper, **75c**
Clara G. Labaree

Stories and material that help children and teacher to see India.

For Juniors

THE GOLDEN SPARROW .....Cloth, **$1.00**; paper, **75c**
Irene Mason Harper

Stories about Indian boys of the more progressive type which are made the basis of understanding India.

For Intermediates, Young People, Adults

THE STAR OF INDIA .....Cloth, **$1.00**; paper, **60c**
Isabel Brown Rose

Readable stories of old and new India. Interesting and informing.

For Supplementary Reading

WILL INDIA BECOME CHRISTIAN?.....**$1.50**
J. W. R. Nctram
A native of India gives an emphatic Yes.

FREEDOM **85c**
Welthy H. Fisher
A highly interesting story of a Hindu brother and sister who meet changes taking place in India.

THE CHRIST OF THE ROUND TABLE **$1.50**
THE CHRIST OF THE INDIAN ROAD **$1.00**
Both by E. Stanley Jones
These two books have revealed India to Westerners as they had never seen it before.

Brethren Publishing House, Elgin, Ill.

SOME BEST $1 SELLERS

The book maker has sensed the situation. He knows your wants—and also your limit. He is turning out books at Depression Prices. Here are a few reprints that now come to you for $1. Formerly some of them sold as high as $5. See how far your dollars go.

MOTHER INDIA, by Katherine Mayo
The most talked of book about India

ABRAHAM LINCOLN, by Carl Sandburg
Sometimes called the greatest of all Lincoln biographies

ON THE BOTTOM, by Commander Edward Ellsberg
The thrilling story of ocean diving

KEEPING UP WITH SCIENCE, by E. E. Slosson
The latest discoveries of science and what they mean to you. 29 illustrations

MICROBE HUNTERS, by Paul De Gruif
The story of man's fight against disease

MODERN WONDER WORKERS, by Waldemar Kaempffert
A popular history of American invention. 319 illustrations

THE BEST LOVED POEMS of James Whitcomb Riley
Based on a selection made by Riley himself

THE BEST LOVED HOME BALLADS of James Whitcomb Riley
Another selection from America's favorite poet

SKYWARD, by Admiral Richard Byrd
Byrd's own story of his life and flights

MRS. EDDY, by Edwin Frandem Dakin
The book that could not be suppressed

SWORDS AND ROSES, by Joseph Hergesheimer
The glamour and romance of life in the Old South

GENIUS AND CHARACTER, by Emil Ludwig
From Leonardo to Lenin. 19 brilliant sketches of the world's great men

MAN HUNTING IN THE JUNGLE, by Commander G. M. Dyott
Pursuing the trail of Colonel Fawcett in the heart of the Amazon wilds. Illustrated

LIFE OF CHRIST, by Giovanni Papini
The impassioned masterpiece that has swept the land

QUEEN VICTORIA, by Lytton Strachey
The book that made the writing of biography a new art

Here's your chance to get good books—and get them cheap. Show the list to your friends. **Let ten of you club together and each order one book—only a dollar for each of you.** Pass these books around and you get to read ten books and have your own at the end. **That's "eating your neighbors' cakes" and your own, and keeping yours at the same time. DO IT NOW.**

Brethren Publishing House, Elgin, Ill.

DISTRICT MEETING SECRETARIES

Like Our Minutes Because—

1. We put them up in good style.
2. They find our prices right.
3. We will send them direct to the several churches.
4. We suggest style where secretaries are in doubt.
5. We "edit" so that they come out A1.

We solicit the pleasure of printing your **District Meeting Minutes.** Send them in promptly after the meeting.

Brethren Publishing House, Elgin, Ill.

THE EDUCATIONAL HISTORY
of
THE CHURCH OF THE BRETHREN

contains **383 pages** and is illustrated with many pictures. Written as only **DR. SHARP** could write it, as he was a principal actor in much of this record. **$2.00.**

THANKSGIVING PROGRAM

For your THANKSGIVING PROGRAM we suggest what we know will satisfy you fully. Each and all of these will spell success for your exercises. They have a message and put it across.

Sharing Our Benefits. Here is a Thanksgiving-Missionary Pageant prepared especially for your program. A mimeograph copy will cost you only **TEN CENTS.**

The Sacrifice, A Missionary Pageant. Reading this Pageant makes a lasting impression as one follows the story to the end and sees conditions in India. But when you see it as a Pageant rendered by your own folks, then your soul is stirred, and you simply can not help being in earnest for missions. **Price, 35c.**

Paramount All-the-Year-'Round Book. Contains 144 pages. Material for all special days, with a bountiful supply for **Thanksgiving.** You should always have this booklet at your elbow when you plan special exercises. **Price, 40c.**

Brethren Publishing House, Elgin, Ill.

CHRISTMAS IS COMING
Prepare for It Now

The present depression forces you to economize. We plan to help you do this. We hunted long until we found how best do it. **Our No. 31 Assorted Christmas Greeting Cards** is the solution. 21 assorted cards packed in an attractive Gift Box.

Each of these 21 Christmas Cards
contains **a choice Bible verse,** a **suitable Christmas sentiment and** comes in a beautiful tissue lined envelope. Just the kind of a **Christmas Greeting** you will enjoy sending or receiving.

Ordinarily you would pay from ten to fifteen cents for such a card, but these cards were prepared to meet hard times. We offer you these 21 wonderful **Assorted Christmas Cards** at these unheard of prices:

25 boxes	**$18.75**
12 boxes	**9.50**
Less than 12 boxes, each	**1.00**

Our proposition to your class
is that you take orders from your friends at $1.00 per box, and place the profits in your class treasury. Your friends will be delighted with these 21 lovely **Christmas Cards.**

We will furnish you a beautiful black folder, 10x 13½ inches which displays these 21 **Christmas Cards** to good advantage. Ideal for canvassing purposes. You may have it for $1.00. (Or a sample box at the same price.) **When you sell 25 boxes of these Assorted Christmas Cards we will refund this original investment of one dollar.**

GET BUSY NOW. Secure your sample. Canvass your friends. You will help them and also yourselves.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., October 17, 1931 | No. 42

IN THIS NUMBER

Editorial—

From Gloom to Courage (E. F.), ... 3
The Sweetness of Innocence (H. A. B.), ... 3
New Sanctions for Simplicity (H. A. B.), ... 3
"The Thing Itself" (E. F.), ... 3
In the Battle of the Tendencies (E. F.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

A Glorious Farewell (Poem). By Jessie Helene Winder, ... 2
Education in a Changing World. By Charles C. Ellis, ... 5
Prayer That Brings Results. By H. S. Will, ... 5
Christian Joy. By Florence S. Studebaker, ... 6
Ministerial Memories.—No. 3. By H. C. Early, ... 7
National Conference of the (Progressive) Brethren. By F. E. Mallott, ... 8
What Next? By John E. Stoner, ... 9
Monthly Financial Statement (C. M. C.), ... 12

Pastor and People—

Training the Ministry, ... 11
Indoctrinating Young Christians.—No. 26. By Galen B. Royer, ... 11

Missions—

Editorial: Is It Possible for America to Be Independent?—Gandhi Advises Christians—Mission Hospital Administers to Women of Four Religious Faiths—A Call to Prayer, ... 13
Ping Ting Mass Education Institute. By B. M. Flory, ... 14
News From the Field, ... 15

Home and Family—

"Great and Marvelous" (Poem). By Ruth M. Dotterer, ... 18
A Praying Daughter. By Grace Hileman Miller, ... 18
Dickey and His Ten Cents. By J. E. Miller, ... 18

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Execute Your Own Will . .

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the state of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois



Photo by Virgil D. Weimer, Alexandria, Va.

A Glorious Farewell

BY JESSIE HELENE WINDER

The fall of the year has come
With a charm all its own
And a strange, haunting beauty
That is communicable.

Flaunting colors rare, the golden fall
Has brought to earth a rich
But simple loveliness—
Trees like miniature sunsets,
All saffron and ruby;
Great maples softly burning,
Bronzing oaks and flaming sumac;
A sumptuous array of foliage old
Slowly fluttering to ground.
The broken stillness of the night
As wild geese go winging toward the South;
Skies of radiant blue, often steely tinged;
Air like wine and long lengths of sunshine;
All of these and more
As the year ripens and falls.

The glory of the fall—
A time of harvest, of mellow fruitfulness,
Ruddy, fragrant and gorgeously fading;
God's goodness has overflowed.

The fall is the golden glamour of a memorable farewell,
Which is not permanent—
Beauty is going on a journey,
But soon she will be with us again.

Elgin, Ill.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., October 17, 1931 No. 42

EDITORIAL

From Gloom to Courage

WILLIAM T. ELLIS says the spirit of depression is more general, more widespread, deeper, than at any time within the memory of living men. Maybe he has forgotten. Maybe he is right. We know he is right in his assertion that "the state of the public ideals is more important than the condition of the banks."

It would be folly to pretend that the former is in no way dependent on the latter. There is a connection between bank balances and the public morale. But the connection should not get *too* close. That makes bad things worse.

How about a little more serious thought on new ways of economizing? This might have a wholesome effect on both public ideals and bank balances. Maybe we *could* learn to get along with fewer things and still be happy. Even happier? Who could be so bold as to suggest that?

There is another possibility worth considering: a new measure of reliance on spirit forces. Would you favor that? This with the other suggestion would make a combination much like the plainer living and higher thinking we used to hear about. It would bear directly and heavily on the public ideals part of the program.

What if it is really true that spiritual energies are all about us like God's gifts of air and sunshine? That would be a basis of courage, sure enough. E. F.

The Sweetness of Innocence

NOT so long ago Jesse Lucas left the Illinois state prison at Chester, freed by the deathbed confession of another. But as it was he had served twenty-three years for a murder he had always insisted he did not commit.

We know nothing of Mr. Lucas personally except what little has come to light with his release. Even so one can not help but marvel, that suffering a mortal injustice, he should have kept his sanity and respect for society. Why did he not come forth hardened, as so many of the guilty do? We do not know, but assume that he must have been preserved by the sweetness of innocence. H. A. B.

New Sanctions for Simplicity

THESE days are bringing some new and compelling sanctions for simplicity. For example, how can the fortunate man go on spending merrily with most of his neighbors in need? Here is a compulsion in the direction of simple living.

And then there was the collapse of so many things which seemed secure: real estate mortgages, stocks, bonds, a business, an industry. One begins to wonder just what is safe. Consider understanding friendships, the satisfaction of a task well done, leisure used for things worth while, the quest of ultimate values. All these things are not for sale; they are the priceless rewards most often acquired by those who live the simple life.

Finally, there is the deficit of the federal government and the delinquent tax situation in states and cities. It begins to look as though no one could have the moon—not even your Uncle Sam. And so there comes a final and convincing compulsion toward the simple life.

Then why not be content with such things as you have, or can honestly acquire, secure in the knowledge that the really satisfying things of life are the natural fruits of sane and simple living? H. A. B.

"The Thing Itself"

IN all our promotion plans and setting up of agencies, how can we keep from losing sight of what we are trying to get at? Do you think about this every day and make a new resolve to hold it constantly in the forefront of your mind? And do you hold it there?

Do you see it now—"the worship of God, the cultivation of private communion and prayer, the growing desire and ability to serve people, the continuous and painstaking improvement of the moral life, the progres-

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

sive acquisition of the knowledge of holy things, and the creative building of all these values into the flow of contemporary civilization"?

How is that for a religious objective, a program of ends to be sought in religious education? If something like that is what you are trying to get done, go ahead with your new and improved devices, but remember please, and please do remember, that religion "constantly evades organization, refuses to be cornered by it, is sometimes crippled or crushed under its weight, and when it survives does so by rising above it."

We must take more heed that we hold fast to "the thing itself . . . a union of the spirit of man with God." E. F.

In the Battle of the Tendencies

SPEAKING editorially of Gandhi's radio address from London, the Cincinnati *Post* said: "After listening to his calm avowal of faith in the weapons of the spirit as stronger than physical force, it is not difficult for occidentals to understand his unique control of the semi-starved millions of India."

And with numerous other like words the editor paid tribute to the quiet little man and his doctrine of non-violence: "It is hard to shoot down rebels who refuse to shoot back. Such civil war ceases to be glorious even to the militarist. . . . He [Gandhi] is challenging the whole of western machine civilization. And of that machine civilization the United States is the best, or worst, example. If western civilization digs its own grave with destructive competition and wars maybe another century may see some Gandhian or Christian reign of peace and non-resistance sovereign over the world. . . . Isn't it the height of irony that a non-Christian should be preaching Christianity to the great Christian nations of the world?"

Remarks like that from an editor of a metropolitan newspaper are very interesting. They are a tonic sorely needed in a day when other tendencies are threatening our civilization with disaster. There is real encouragement in the growing recognition that non-violence is a mightier weapon than physical force, and that some day it will rule the world. It almost heartens us to believe that day can come without another turning back to barbarism, and the painful pulling up again through the long slow centuries.

To anyone with senses of the soul alert and tingling, no athletic championship contest can match in thrills this battle of the opposing trends in life today. It is impossible to watch it with the complacency of a merely curious onlooker when such tremendous issues are at stake. As to the final outcome there has never been and is not now the slightest doubt. But "final" is such a nerve-racking, hope-defeating word. O Lord, how long? Does it mean *after* your children and mine, and their children's children, have been caught in its entanglements and many of them—God forbid—have gone down to eternal ruin? Can't victory come at less cost than that? It's bad enough when other people's children are the victims but when it's yours and mine, that is almost too much to endure. Must we go round the long hard snake-infested way through Moab and the wilderness, or can we push straight up from Kadesh now?

On the one side are those who have no confidence in the "weapons of the spirit." They hold that we humans are mostly, perhaps altogether, animal, that we might as well recognize that fact and, without further resistance which is of no use anyway, surrender to the dominance of animalistic motives and methods. This rule of the animal covers the whole range of life, from international policies down to individual living habits. It means war. It means polygamy or worse. It means all around moral disintegration and decay.

On the other hand is the growing conviction in an increasing number of minds the world over that the spirit is the real man, that spirit energy is the mightiest force in the universe, and that the exaltation of it and reliance upon it point the path of progress for the future. This means reducing the animal of us from the position of master to that of servant. It means more brotherliness in all group relations large and small. It means finer appreciation of spirit values in domestic and personal life. It promises real national security and peace, healthier and happier homes, larger and richer individual living.

How could anybody with a drop of red blood in him stand on the sidelines and look on, when such a war is waging? The contending armies appear so evenly matched. Now one, now the other, seems to have the advantage. Which way *is* the battle going? Here is the encouraging thing about this: It is in precisely such a situation that small reënforcements turn the tide. A few men in our national congress hold the balance of power between the parties. They can determine which way the decision goes. It's wonderful to think that this can be our position in the great conflict raging now so furiously between believers in the superiority of spirit force and those who wish man to behave like wild beasts. It is a place where quality, far more than quantity, is the decisive factor.

It is a test of how much faith we have in our own claims. How far are we willing to go in fighting with the "weapons of the spirit"? All the way, into all phases of our personal experience and our relations with our fellows? Will we come out squarely, fully, now, on that side?

Why not spare our children and all the other children the tragedy that threatens them? Why not take the direct road from Kadesh up to Canaan? E. F.

GENERAL FORUM

Education in a Changing World

BY PRESIDENT CHARLES C. ELLIS

Opening Chapel Address

It is probably unnecessary to present any argument to prove that we live in a changing world. When the young people entering college today began their school career a few crackles in the air called wireless were perhaps the principal prophecy of the marvels of radio. When their fathers were in school the "horseless carriage" was a novelty and their grandfathers and grandmothers may have been among those who at the centennial in 1876 fell upon their faces when the first arc light flashed into the night. The changes of our world are not only scientific and mechanical but political and social as well, and the question naturally arises as to the relation of education to this changing world.

Of course an adequate discussion of the subject would involve a rather complete canvassing of the meaning of education and the evaluating of definitions which it is not possible to enter into at the present moment. Let us, however, assume some measure of agreement in the thought that it is the function of education to bring the individual into adjustment to his environment. Whatever else we shall involve in the function of education it is rather well agreed that this can not be ignored. Immediately, therefore, we recognize the necessity of taking into account the matter of the environment as well as the matter of the individual to be educated.

Accordingly, if we admit a changing environment we obligate ourselves to a degree of flexibility in education which shall teach us to meet the changing conditions of the changing world. It was remarked some years ago that one difference between China and America is that for centuries China was aiming at a fixed target and she always hit it, while America has been aiming at a moving target which is a harder matter to strike. We need to beware, however, lest we assume that every change in the environment is a good change and find ourselves endeavoring to meet the changes of decay which are just as real as the changes of growth.

Another danger which presents itself is the assumption that there are no factors to be reckoned with in the environment and therefore in education except the factors of change. It is well to recognize that there are stable elements, or ought to be, in a civilization which is to be at all persistent. Indeed there are stable elements which are foundational to all civilization and worthy community life. Mr. Babson hinted at those when a few years ago he is reported to have said that the greatest need of America in 1928 is to recognize that two times two make four and stealing still continues stealing. The real point is that you can not settle the validity of the multiplication table or the Ten Commandments by the vagaries of popular vote. There are certain fundamental values and certain great basic principles of life itself inwrought into the very fabric of the universe by which we must judge or evaluate the changes which confront us. It is assuredly of the function of education to make us conversant with these basic principles and train us to use them in our judgments.

Science itself, perhaps the most fluid of our educational disciplines and the most responsive to the changes of our world as well as the most effective in bringing them about, does not ignore the significance of the point just suggested. In so far as history is more than a study of the record of events, and in a measure a philosophic approach to the study of the activities of mankind, it also pays due respect to this matter.

Particularly must Christian education manifest the importance of the eternal verities, giving proper recognition of course to the definite revelation of God in Christ and in the Scriptures, thus hoping to put the student into the possession of the fundamental values that have stood the test of ages.

Education for a changing world must be scientific in the fundamental sense of being true to fact rather than theory. We do well in this connection to recognize that facts are historical as well as experimental or statistical. It is impossible to decide the reality of the existence of Julius Cæsar by mixing chemicals in a test tube, and just as impossible by counting the number of high school students who elect second year Latin.

It seems evident also when we face the facts that the education needed for a changing world, especially a world that is increasingly tending to go pagan, must be Christian education. Thoughtful educators are beginning to realize that in the tolerance of a Christian environment we have gone about far enough away from the fundamental Christian beliefs and principles without which that very tolerance can no longer exist. Intellectual honesty, if nothing more, should bring us to this conclusion. There should be something very sobering for the educational leadership of the past quarter century in the conditions which exist in the social environment of America at this hour.

Juniata College.

Prayer That Brings Results

BY H. S. WILL

Results are what we all want, regardless of business or profession. Without results our ardor dims, we slow down and are tempted to quit. Our work is judged by the results we get. A firm hires a salesman. If he increases sales, it keeps him; if he doesn't, it fires

him. This measure is rightly applied to religion and the church, as well as to business. There is a difference, however. Business deals with tangible things—dollars and potatoes, whereas religion traffics in intangible things—hope, love and truth. The former is easily measured; the latter not so easily. It is to be lamented that our times are so materialistic that many people have allowed themselves to be blinded to the spiritual values of life.

There are those who predict the church is dying, but in spite of their prophecies, the church is getting results. The growth of the church in recent years corresponds to the development of the nation's population. The churches in the United States have at present about sixty million members. To be sure, numbers are not necessarily indicative of the church's strength. God is more interested in quality always than in quantity. Too many of our churches today are little more than social clubs and societies of semi-respectable people. We need social life and we need respectable people, but this is far from enough if the church is to perform its difficult mission in the world. The current jibes, that the church is a victim of dry rot and that it resembles a corpse, we accept as too true. There is one thing, one thing only, that will empower the church to militantly fulfill its appointed mission. That one thing is prayer. The church started in a prayer room and it must have prayer to live on now. The church is not a human institution; it is a divine-human institution. Our modern tendency is to humanize the church. What it needs is to be infused with the divine. Prayer is the agency by which God gets into the work of his church.

Our present age is ultra-critical. Every doctrine and belief is being tested and if found wanting, is being discarded regardless of how hallowed some of us may consider it. We are too practical to continue an exercise that doesn't bring results. Prayer is being tested. Some are asking: Does prayer bring results? Isn't prayer merely a psychological exercise? I heard a middle-aged lady say that after praying regularly for twenty-five years, she quit because she didn't get any results. I suspect most of us would do the same. A number of Christians of some years have told me that they couldn't recall one single definite prayer answer. However, let it be clearly understood that lack of results in prayer on my part, or that of anybody else for that matter, doesn't necessarily discredit prayer. When my father first got an automobile, I was just a boy. Frequently, before going somewhere, I would run ahead, get under the wheel, and try to start the car, but it wouldn't go. Along would come my father, slide under the wheel, press a few buttons and shift a few levers and off the car would go. I didn't get any results because I didn't understand the mechanism. Perhaps it is like that with prayer. We need to understand the laws that govern prayer. Then, too, there are some personal requirements that we must meet if we are to expect results from our prayers. Prayer is a great attested fact, tried and declared true by men of God in every generation. To be scientific, no intelligent man without honest experimentation will flippantly say, "Prayer is a farce." Rather, humbly he will say, "Lord, teach me how to pray." A business man traveling in Europe, visited the Louvre in Paris. After a hasty circuit of the rooms, he returned to the attendant at the door and said, "I can't see why men and women stand for hours looking at these pictures. They are mere daubs." He went on ranting at length. Very quietly the attendant replied, "Sir, these pictures are not on trial. The spectators are." It is something like that with prayer. It is not prayer, but *we* who are on trial.

Now prayer is basic in the explanation of the development of the early church. Prayer was the vital breath of the church through those days of persecution. Without prayer, it could not have stood; with it, it could not fail. Herod Agrippa I, about 43 A. D., in order to win favor with the Jews lifted his hand against the Christians. He struck at the leaders. James was put to death. Peter was imprisoned and carefully guarded until after the Passover when he, too, would be put to death. In this crisis, the Christians did not raise a mob and storm the jail, they met at the home of John Mark's mother and prayed for the deliverance of Peter, their leader. Acts 12:1-19 tells the story. "Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him"—tells how they prayed. Four things about their prayers are indicated. They were earnest; they were united—of the church; they were addressed to God; they were specific—for him. The significant thing, however, is that their prayers brought results. Peter was delivered. This deduction rightly follows: prayers that bring results, at least must be earnest, united, specific, God-addressed.

Prayer is as essential in the church today as it was 1,900 years ago. If the church gets the results it desires and performs its mission in the world as it should, there will be times not only when it will be up and aggressive on the field of conflict, but also times when it will be on its knees in preparation for the conflict.

Twin Falls, Idaho.

Christian Joy

BY FLORENCE S. STUDEBAKER

An old colored lady, when asked concerning the despondency of a neighbor quickly replied: "Well, pahson, it peahs to me lak Sis Jane has jes' 'nuff 'ligion to make herself mise'able!" And Auntie might have added: "But not enough to make herself happy." Many believe that joy and religion are not associates

and contrive to make their religion unattractive. Such a mistaken idea rises from a wrong conception of the true nature of joy.

What is joy? It is not the excitement arising from material pleasures, for this is merely on the surface. Joy is a deep-seated emotion arising from the possession of some good, or the contemplation of it. Unmixed joy is pure emotion, and can not be called forth by what is sinful. Its outward manifestations are different from what might be expected. The eyes may be filled with tears, while the heart is throbbing with joy.

Strange as it may seem, Jesus spoke of joy on his way to Gethsemane, when the way of sorrow was straight before him. What constituted his joy that night? It was that his will was in harmony with the will of the Father. True Christian joy comes only through self-surrender and submission to God's will. "Your joy no man taketh from you," promised Jesus. Such joy is above the reach of either fraud or force, artifice or assault; but this can never be said of any earthly enjoyment.

A certain man was converted from infidelity to Christ. That step cost him both friends and fortune. Yet he declared that the happiest moment of his life was in the city of Paris when he sat down on a stone with no friends to cheer him, and but very little money in his pocket. "For now," he felt, "Christ is all to me. I have no other friend, no other joy." Fine carriages rolled by, gay people shouted and laughed, but none felt so rich or so happy as the man who sat on the stone under Christ's great shadow, with little worldly goods, but rich in his new friendship.

The whole conception of religion in the Bible is gladsome. The Master Teacher constantly urged: "Be of good cheer," "Rejoice and be exceeding glad!" Many of his precious words challenge us to a life of happiness. We hear a great deal about other Christian duties, but the duty of glad, joyous daily living is rarely insisted upon. There are many good people who would not think of lying, stealing or killing, who yet make their religious life morbid and unattractive by the sin of unhappiness. They are killing others spiritually by their sourness.

A minister who was speaking of the failure of Christians to make full surrender of their lives, declared: "I believe that many Christian professors sing 'Take my life and let it be,' and stop there. Yes, we want God to take our lives in his hand, we want his guidance and protection, but we say by our coldness, 'Stop, there!' Yes, 'Take my life and let it be,' but do not ask me to consecrate my time and talent and money. These I want for myself."

Shall we not say then that the absence of joy in the Christian life is due to lack of full surrender to God? What a bitter struggle to attempt to serve two masters! Is it any wonder that lives are restless and ill at ease, even miserable? Heart, mind, will, appetites, tastes, inclinations, weaknesses, bodily wants—all of these in every life are crying for food. The only real satisfaction lies in close fellowship with Jesus, the Bread and Water of Life. He will give joy and peace, until one can be glad with a gladness unlike that of the world around him—far deeper, far quieter, far nobler.

True, a Christian has sources of sadness which others have not. There is sorrow for his own sin and the sins of others, but to counteract these is the joy of transgressions forgiven. There is sorrow caused by mental and physical suffering, but again there is need to rejoice for these are avenues leading the soul straight to the heart of God.

Ignatius, who was martyred A. D. 107, said: "Let fire and the cross, let wild beasts, let all the malice of the devil come upon me, only may I enjoy Jesus Christ. It is better for me to die for Christ than for me to reign over the ends of the earth. Stand firm," he added, "as an anvil when it is beaten upon. It is part of a brave combatant to be wounded and yet to overcome."

Let us make our religion gladsome, deepened with spiritual joy, challenged with the blessed words of our Master: "These things have I spoken unto you that in me ye may have peace. In the world ye have tribulation, but be of good cheer; I have overcome the world."

Nappanee, Ind.

Ministerial Memories

BY H. C. EARLY

3. *How Ministers Were Chosen*

In my early day the ministers were called by the church, the deacons also; in fact, all the church officials were called in this way. The rule was almost invariable. It was interpreted to mean that the Holy Spirit calls men through the church, and if questions were raised it was maintained that this is the Scriptural way. It was urged also that the office should seek the man, not the man the office, and that this rule insures protection of the high office against designing and aspiring men. It was held as the rule of safety.

The rule was based upon the call of Matthias, Acts 1, and the Seven, Acts 6. These cases were regarded as precedents, and it was believed that they determined the method of calling men into office, though the procedure was not the same in both instances. In the case of Matthias two men were set forward—nominated as we would say—and Matthias was chosen by lot. The lot, as I understand it, involves the element of chance. The Brethren do not and never did choose men after this manner. The Seven were chosen in the light of definite qualifications, clearly set forth. The Brethren adopted this rule, and it is followed largely to this day.

In my boyhood and early faith I considered the rule as scriptural and the only way, of course. I felt that it

was settled because these good fathers in whom I had unbounded confidence followed it. To me their word and example were final. But when I grew into a little more understanding and disposition to look into matters for myself, I wondered why nothing was ever said about John the Baptist, the twelve apostles, the Seventy and Paul, for all these were called directly of the Lord without human agency. Their call was direct. Here are four instances of direct call against one by the church accepted as a rule in the choice of ministers. And I wonder about it still.

In the early day if one felt called of the Lord and applied for ordination, it almost always raised serious questions. It was usually regarded as an unfavorable omen. It was felt that as a rule such men, if granted orders, do not turn out well. Application for ordination was almost certain to defeat itself. It was a good way to miss the ministry altogether. If one desired the ministry it was wise to act as if he didn't want it. However, there were a few exceptions to this rule even in the early days. Now the way is open to the young man feeling called of God, to apply for ordination without embarrassment on his part or the creation of prejudice on the part of the church.

The call of one to the ministry usually originated with the elder in charge. Preparatory to the call the subject was carefully considered from three points of view. The elder with his colaborers considered the need of more preachers, in the congregation especially, whether or not there were suitable men in the congregation and if these men had been discovered by the membership—the voters. It has always been held that a mistake in an election is well nigh a calamity both to the individual and the church. Every step to an election was taken in the most quiet and cautious manner. There was no blowing of trumpets. Everything was done to avoid excitement and electioneering. Making a new preacher—as we youngsters called it—was a great occasion.

If the ministers were favorable to an election, the congregation was called together in council, and after earnest prayer for guidance, the elder stated that the ministers see the need of adding to the ministerial force. Then a private vote of the members was taken as to whether or not an election should be held. Usually the members agreed with the conclusion of the ministers. Then the scriptural qualifications of a minister were read and explained, and again the members voted their choice for a minister. The members were exhorted to be open to the suggestions of the Holy Spirit, and voted one at a time in complete privacy. The action was held as a sacred trust. I remember quite well how I used to feel while the members were voting. It was a tense moment. If one was not praying he was wondering about the result.

The one receiving the highest number of votes was declared elected. In a most deliberate and grave manner his name was stated. He was asked to accept the office as the call of God. Upon his acceptance the installation forms were read and he pledged himself to faithful service. He then was received as a minister with hand and kiss by the membership. If he had a wife she was received also.

The installation always became a very serious part of the service. The new preacher usually wept freely and the congregation wept with him. The scene often became pathetic. Weeping on the part of the preacher was interpreted to mean a deep sense of responsibility by him. He was expected to weep, and if he did not, many were not favorably impressed. It was the custom of that day. We may be glad that customs change.

Dayton, Va.

National Conference of the (Progressive) Brethren

BY F. E. MALLOTT

Second Half

Organization and Observations

The Conference proceeded to organize. Here it became evident to me (maybe I am prejudiced) that the Conference parliamentary procedure is a very heavy and cumbersome affair. Of course, I compared everything with the Conference of the Church of the Brethren. In speed, efficiency, and smoothness of operation our Conference procedure is superior to what I saw at Winona.

I counted thirteen regular committees and one special committee and an outsider is left wondering why these committees do not infringe on one another. The business consisted chiefly of elections and reports. The time was so limited there could have been no discussion if the delegates had desired discussion, which they seemingly did not.

Ten minutes before each business session the Credential Committee closed a sitting. At the opening of each successive session names of new delegates were read and were accepted by motion. The last session on Saturday accepted several. This, together with the leaving of some, seemed to make the Conference rather impermanent as a representative business body. There was a total of 297 delegates reported as handling in credentials. Ninety-odd of these were ministers and the others laymen and women.

There has been a plan before our Conference to change our Conference procedure and have the business sessions only in the forenoon. If the plan could not be made to work for us better than it does for the "other" Brethren we should be disappointed in it. However, it must be said they crowded other things into the forenoon besides the business session.

Having spoken of church union I ought to say that the subject reappeared in two ways. One was an official action of the Conference in adopting a report by the Resolutions Committee. It was to the effect that "we keep all our organizations intact and move as a body on the basis of Scriptural doctrines," in reference to any possible merger activities.

Secondly, I had the privilege of talking with several of the ministers about the possibilities. I found a minority who were not in perfect accord with official pronouncements,

but wished earnestly for a union of the Brethren and Church of the Brethren. But the majority probably agree with official pronouncements, some very emphatically so.

Things I Liked

Several things in their Conference I liked. I liked the great emphasis placed on evangelism. They did not tangle themselves in definitions of evangelism until the subject became vague. Their Home and Foreign Mission Boards reported very good years and the gifts and expenditures for both home and foreign missions increased last year, all talk of depression notwithstanding.

The Conference statistician made a report showing the results of an emphasis upon evangelism. For the U. S. the membership of 176 churches was reported as 28,140—a net gain of 1,395. Argentina reported 8 congregations with 319 members and 70 members outside organized churches—total 389, a net gain of 47 for the year. Statistics from French Equatorial Africa were incomplete but there are several thousand baptized Christians there.

Ashland College seemed to be flourishing and is fully recognized now as a standard college. (I wondered what would be the situation of the Brethren if they had possessed two colleges instead of one.)

I liked the friendly gracious spirit of Christian fellowship and love and the intimate knowledge of one another and of their church which was evident. They were willing to include me in it when I was known. Sometimes when introduced as of the Church of the Brethren there was a momentary hesitation, but when it was evident that I was not there to argue barriers were not felt as existent.

I appreciated many of the sermons and addresses which I heard.

I especially appreciated meeting and talking with six furloughed missionaries from French Equatorial Africa. I learned much of their work, which I view as a remarkable work of God. I can say without reservation that I never met six finer and more earnest servants of the Cross of Jesus Christ.

I appreciated the loyalty of the Brethren to the Bible as the Word of God.

Things I Did Not Like

The first thing of which I would speak is related to the last point of the preceding section. To avoid misunderstanding I would say that personally I believe the word of the two angelic witnesses (Acts 1:11) that "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

I did not like the predominance of the "dispensationalist" viewpoint of Scripture to the practical exclusion and suppression of every other viewpoint among the Brethren. The attempt to take one theory or one system of interpretation of Scripture and declare that it is the very substance of the faith is objectionable because untrue. There are many conservative evangelical Christians who are not dispensationalists. The assumption that these brethren need to be converted or are on the edge of the apostasy appears to me to be gratuitous.

During the week of the Conference in prayer, song, sermon, and address I heard more emphasis upon the second coming of Jesus than in any week of my life. I am not objecting to the faith expressed, but I regard as unfortunate some conclusions drawn from the preaching of the kingdom as entirely a future affair and to some conclusions drawn from the doctrine of citizenship in the heavenly kingdom.

It seems to me decidedly worth while for Christians to work for world peace, even though our chief concern is to save souls. It was with regret that I listened to a prominent minister of the Brethren intimate in no unmistakable terms that those who were working for the elimination of the institution of international warfare were ignorant and possibly the dupes of Satan. It was with regret I heard another minister say that once he had been opposed to capital punishment but that after studying the "doctrine of the covenants" he saw that capital punishment was a good thing and necessary. Such a use of Scripture is a misuse. It is the same misuse of the Bible that in former generations caused people to quote the Sacred Volume in support of burning witches and quote chapter and verse to squelch anti-slavery agitators.

The National Ministerial Association

I have referred to the early morning group meetings of the Conference. It was my privilege to sit in the meetings of the ministerial association. Ministers and pastors are organized into a national association which holds sessions in connection with the Conference. It has one hundred forty-odd members which is practically all the active ministry of the church.

A minor feature of the association is a mutual death benefit insurance for those wishing it. The amount of the benefit is $200 for the family of the deceased—in reality a burial benefit.

I am sure the Brethren ministry is a group of good men—the kind of men the Holy Spirit can use. I was surprised at the prevailing youthfulness of the ministry. Some of the

What Next?

BY JOHN E. STONER

Authorized by Board of Religious Education

Now that Germany has been snatched as a brand from the burning, what is the next problem? Life is like that, one problem is no sooner solved than another is presented. That is the badge of growth, the hall-mark of progress. In international life, debts have for the moment dropped out of the picture, and disarmament has taken the center of the stage. Our Secretary of State, Henry Stimson, has been in Europe trying to prepare the soil for next year's sowing. President Hoover is trying to find what the American people think of disarmament, so that he can pick out men and give them instructions in harmony with the will of the people. He will have to take into consideration the information Secretary Stimson brings back. He does not want to make the mistake of having our delegates to the disarmament conference bring up proposals which will wreck the conference, nor does he dare make the mistake of having our delegates take a stand at the conference which the American people will not support. In either case the result would be disastrous, for everybody would be scared and start to build more armaments. The world is already nearly bankrupt trying to pay the five billion dollar annual armament bill.

So, in this grim, "unrefereed race with death"—death from two directions, war if we continue to arm, or if we continue to arm and by some miracle escape war then worse depression, starvation, and anarchy—it is important that the President make no mistake. He must go just as far as Europe will go and just as far as the people of the United States will support him and no further. He has done his best to find out what Europe thinks, now how can he find out what you and I think?

Fort Wayne, Ind.

men are manifestly talented and some are well educated. The educational attainments of many are none too high. Comparisons with the Church of the Brethren would be inexact and might sound uncharitable. Hence I refrain.

In this connection it is worth noting that two years ago a seminary was established at Ashland College offering the regular B. D course and it is the hope of their schoolmen to have a seminary trained ministry for the future. (May I remind those of us of the Church of the Brethren that we have had a seminary for more than two years and that our ministry ought to keep abreast of others in training.)

I learned that there is little of the voluntary ministry left in the Brethren Church. Those active in the ministry live on salaries. I was told that $1,600 was regarded as a kind of decent pastoral stipend and that few fell below that figure and a number of congregations pay better. Sixty-one congregations (a little more than a third) own parsonages.

In 1921 a doctrinal statement (Message of the Brethren Ministry) was issued to the world. It contains twenty-one points. Membership in the association carries with it acceptance of the Message.

Sundry Observations

Under this head I should like to chronicle several unrelated facts.

The music of the Conference was good. They sang gospel songs rather than hymns.

I was pleased to find a pastor who was a descendant of Alexander Mack. He knew himself to be of the seventh generation from Mack.

I was greatly startled one day by an announcement that Dr. Martin Shively of Ashland would necessarily be absent from the Conference on a certain day because called to Pennsylvania to officiate at the funeral of the widow of the great-grandson of Alexander Mack. Fifteen years ago Dr. Shively officiated at the funeral of the great-grandson, who was also named Alexander Mack. Thus it appears we are not very far from our church ancestors.

I found a number of ministers of the Brethren read the Minutes of our own Annual Meeting and read our literature.

Theoretically the Brethren are congregationalists. I heard one brother lamenting what he called "ultra-congregationalism." I emerged from the Conference with the impression that his lamentations were really unnecessary. It seems to me that while the organizations and methods of control in the Brethren Church are different from the Church of the Brethren, that the Conference exercises more control over the denomination than the Annual Meeting does over the Church of the Brethren.

My Exhortation

Under this head I speak with caution. To criticize another denomination's inner life is like criticizing another man's family life—a delicate task. It is also a task in which the critic appoints himself. In this present case the motive is goodwill, if I may judge myself.

Everyone will agree that the interests of the Brethren Church as expressed through the Conference are two: evangelism and theological conservatism.

To their evangelistic spirit I would pay the warmest tribute. The sacrifices of their foreign missionaries are most notable. If the denomination could be infused with their spirit the name Brethren Church would become famous in Christian annals. It is the evangelistic spirit which will save the denomination from what I see as its peril.

If anyone points out to me that the missionaries are enthusiastic "dispensationalists" I gladly concede that dispensationalism plus a genuine love for Jesus is much more effective as an evangelizing measure than appointing a Committee to Inquire Into the Purpose of the Church (as the Church of the Brethren procedure). Deprecating an excessive absorption in the books of Daniel, Ezekiel, and Revelation, I believe there is less danger in such excessive absorption than in becoming too exclusively occupied by a certain liberalistic interdenominational religious weekly I find on the tables of many ministers of the Church of the Brethren.

The second great interest of the Conference was theological conservatism. There is a peril therewith. Such intense conservatism issues in a passion for uniformity of thinking and uniformity of intellectual statement of Christian faith. Such a passion has had its issue in a number (stated to me variously between fifteen and thirty) of the best educated young ministers of the Church finding it desirable to withdraw from the Brethren Church since 1921. Most of these men now occupy Presbyterian pulpits. One very intelligent brother ended his story of their losses from the denomination by saying, "We now have peace." It seems to me we must be careful to remember that it is not peace alone, but peace with achievement that we need in the Christian church.

The passion for uniformity was marked in the Conference. The tendency toward uniformity still seems to dominate. It is doubtful whether the Brethren will be any more successful in establishing uniformity of intellectual comprehension than a former generation was in establishing uniformity of garb. We must distinguish between unity and uniformity.

It is one of the strange and ironic twists (in which history abounds) that a movement which began as a liberalizing movement should end as an ultra-conservative movement. Unless the leadership of the Brethren Church takes heed we shall see the Progressive Dunker pass into another species of Old Order Dunker.

Will We Unite?

I have found the people of the Church of the Brethren discussing this in all quarters during the past three years. I know that sentiment among our people has been running toward union. The action at our Colorado Springs Conference indicates thoughtful and prayerful consideration. I believe the Church of the Brethren is getting ready to sanction such a union.

But a factor of which I knew hitherto only by rumor has appeared to my knowledge. I believe that at present the greatest single barrier to union of the two branches of Dunkerism is the attitude of a certain small group of leaders of the Brethren Church. Intellectual regularity in the statement of the doctrines of the Christian faith seems to them so beautiful they will not sacrifice it for a larger brotherhood. These leaders are, I believe, good men and sincere. I also believe the responsibility of perpetuating a senseless schism is about to fall upon their shoulders. I should not want that responsibility before God.

Conclusion

I appreciated the Conference and enjoyed it. The Brethren Church shows unmistakably its Dunker origin and inheritance. I appreciated knowing personally for the first time many in their ranks. The better acquainted the two groups can become the better for both of us. The separation of fifty years has developed fears in both camps. If we do not start to grow together soon we shall definitely diverge. The next ten years is going to be one of the most significant in the whole history of Dunkerism.

Chicago, Ill.

PASTOR AND PEOPLE

Training for the Ministry

We assume that the minister of the gospel should have the best possible training for his work. What this training should be is determined by the work which the minister is called upon to do. The work of the minister in general terms is to bring men into harmony with God. The methods used by the minister to bring men into harmony with God may be roughly classified as Preaching, Personal Work, Worship, Ceremonial Observances and Church Management.

Preaching

Since it is the work of the minister to preach, we expect the agencies which are charged with the training of our ministers to give them a sane and adequate grasp of the Biblical message, a general information sufficiently broad to enable them to relate God's message to the people they serve, right methods of Bible study and the habit of diligent study, the theory and practice of sermon preparation, and the theory and practice of effective sermon delivery.

Personal Work

We expect the agencies charged with the training of our ministers to give them the theory and practice of: making a pastoral call, visiting the sick, carrying on a conversation, doing personal evangelism, discovering the personal needs of folks and prescribing a remedy for those needs.

Worship

We expect the above named agencies to make the men under their care acquainted with God, teach them how to pray, enable them to supervise the music of the church, and teach them to plan and conduct worship programs.

Ceremonial Observances

We expect the agencies charged with the training of our ministers to show them how to conduct a baptismal service in a fitting and impressive manner, how to officiate at a communion service, how to anoint the sick, how to install officials, how to officiate at a wedding, how to conduct a funeral, and how to hold a dedication service for babies.

Church Management

We expect the agencies named above to train men how to organize a church, manage its finances, act as elder, supervise the educational and other work of the congregation, unify the group and lead them into a constructive program.

In the light of the above considerations—

We would urge that attention be given to developing the personalities of our men so as to give to the church strong men who love much, who desire to be servants rather than leaders, and who have a passion to bring men into harmony with God.

While recognizing the ability and worth of our ministers who have been denied the privilege of much formal education, we urge our young men to secure college and seminary training if at all possible.

We recommend that young men looking toward the ministry in our church should secure their training in our colleges and seminary.

We urge that our ministers should avail themselves of the use of the Gish Fund books.

We recommend that Gish Fund books be so chosen as to represent each of the major fields of the minister's work.

We recommend that the matter of apprenticeship of our young ministers be referred to the General Ministerial Board for consideration.

Committee: Foster B. Statler, Chairman
Burton Metzler, Secretary *A. J. Eby*
M. Clyde Horst *John White*

Indoctrinating Young Christians

Lesson 26—Heaven

BY GALEN B. ROYER

Sometimes we sing:

"I love to think of my home above,
In the glorious realms of light,
Of the pearly gates and the golden streets,
In the land where there is no night."

Well may we thus sing, for heaven is so much better than we are able to ask or think.

1 What has the Father prepared for those who love him? 1 Cor. 2:9.

2 Will any one be sick in heaven? Isa. 33:24.

3 How about tears and pain? Rev. 21:4.

4 But will one never hunger or thirst there? Rev. 7:16.

5 What kind of homes will we have in heaven? John 14:2.

6 Who will enter heaven?

(a) Those poor in spirit. Matt. 5:3.

(b) Little children. Matt. 19:14.

(c) Those who suffer persecution for righteousness' sake. Matt. 5:10, 11, 12.

7 With whom will we be at home in heaven? 2 Cor. 5:8.

8 Shall we be like Jesus? 1 John 3:2.

9 Whom did Stephen, when he was being stoned to death, see in heaven, looking on? Acts 7:55.

10 It will be our joy to see—

(a) The King in his beauty. Isa. 33:17.

(b) The glory of Jesus. John 17:24.

(c) The face of Jesus. Rev. 22:4.

11 While living here in this life, for what did Jesus say we should rejoice? Luke 10:20.

12 Does every one have a chance to go to heaven? John 3: 16.

13 Will God's children be welcome when they come up to heaven's gate? Matt. 25: 34.

14 Will heaven satisfy? Psa. 17: 15.

Johnstown, Pa.

CORRESPONDENCE

AN ECHO FROM THE RELIGIOUS EDUCATION NUMBER

Every now and then something in the Messenger reminds me of old times, forty and fifty or even more years ago. In the issue of Sept. 26 you quote the Conference decision of 1886 which settled the Sunday-school question for the Church of the Brethren. By turning to the Full Report for 1886, pages 62, near top, and 72, bottom, and top of next page, you will observe that the two brethren, the one who wrote the decision and the one supporting it, kept their motion in hand until it was finally, slightly amended, adopted by the meeting. It will further be observed that if it had not been for that fatal accident in Fruita, Colo., two months ago, both brethren would still be numbered among the living. A bit more than a half dozen years before both of us had been active in Sunday-school publications, and it was but natural that we should stand together in helping put this Sunday-school decision across. I was then living at Keuka, Fla., and had gone north on purpose to attend the Conference. J. H. Moore.

Sebring, Fla.

WHAT WILL YOU DO FOR PEACE?

I want to take this short-cut way to save time—for it's so precious this fall—to thank every one who helped my daughter and me in our work this summer. We started out in faith and it worked. We found but two pastors who had done anything for the 1932 Geneva Conference, but most of them willing to do something after we explained to them. During the day we interviewed pastors of all denominations, and spoke in our own churches at night and on Sunday. We secured 2,812 signatures to petitions and spoke to approximately 5,000 people. The thing that counts most is the people we put to work, and we pray daily that they will carry on till success is ours.

As soon as you read this I want you to sit down and write President Hoover, the White House, Washington, D. C., and Hon. Henry L. Stimson, Secretary of State, Washington, D. C., asking them to appoint on our delegation men and women who really believe in the peace pact, who really believe in the world disarming. In the past too many admirals have made up our delegations. We can never get a warless world through them—we haven't paid and trained them for that.

Also insist that our United States delegation take the initiative at the disarmament conference in proposing drastic armament cuts. From every standpoint our country is the logical one to start the ball rolling in the right direction. I pray that God will give me the power to arouse the women in the Church of the Brethren.

Write your officials and get all your neighbors to do the same. Sign the world petition and get all your friends to do it. We have but 100,000 signers in America. Other countries are much ahead of us. Distribute literature that informs, that helps folks to think. Use the clip sheet and get articles into your local papers about this most important happening in our lifetime.

Then, most important of all, pray as you work. I have four precious sisters giving the Lord's Day in fasting and prayer for the success of this conference. Won't more of you join us? If enough do the Lord can use the Church of the Brethren in a wonderful way to get his will done on earth.

Write me if I can help you in any way. All are needed. None are too old to do something for this crusade, and few are too young. Mrs. Edward C. Bixler.

New Windsor, Md.

EVANGELISTIC TOUR

We have returned from a five weeks' evangelistic tour which began Aug. 10 and closed Sept. 13. The first meeting was held at Central Plains, Va. (fourteen days), and the second at Streby, W. Va. (seventeen days), with good interest at both places. The third meeting was well attended

(Continued on Page 20)

Monthly Financial Statement

Conference Budget

During the month of September contributions for the Conference Budget and agencies within the budget totalled $9,318.51. Total cash received applicable to the Conference Budget for the year beginning March 1, 1931, ...$99,676.50

During September contributions were received as follows:

	Receipts	Total rec'd since 3-1-31
World Wide Missions	$2,450.15	$17,094.72
Student Fellowship Fund 1929-1930		150.00
Student Fellowship Fund 1930-1931	30.00	851.04
Women's Work Project—1931	573.96	2,823.21
Home Missions	38.53	292.20
Greene County, Virginia, Mission	100.00	243.00
Foreign Missions	119.50	1,270.19
Junior League—1930		17.31
Junior League—1931	197.14	600.16
B. Y. P. D.—1931	127.00	445.43
Home Missions Share Plan		120.00
Challenge Fund		50.00
Intermediate Dept. Project—1931		209.08
India Mission	40.50	1,638.71
India Native Worker		33.50
India Boarding School	26.25	369.58
India Share Plan	146.85	1,511.60
India Hospitals		33.00
India Missionary Supports	1,838.28	11,954.03
Awha Church Building Fund		275.00
Dahanu Family Line Hospital		5.43
Stover Memorial Fund	5.00	79.46
Khergam Church Building		567.99
China Mission	81.28	591.71
China Native Worker		48.61
China Share Plan		295.01
China Missionary Supports	471.16	5,188.64
Sweden Mission		45.00
Sweden Missionary Supports		1,100.00
Africa Missionary Supports	275.43	4,689.76
Africa Mission	61.92	1,209.47
Africa Share Plan	207.50	560.76
Ministerial & Missionary Relief		87.70
China Famine Relief	30.83	82.84
Africa Leper Fund		76.00
American Drought Relief		601.00
Conference Budget	825.84	40,103.07
Conference Budget Designated	577.41	1,801.86

General Mission Board

The following shows the condition of mission finances on September 30, 1931:

Income since March 1, 1931	$ 87,888.60
Income same period last year	136,723.80
Expense since March 1, 1931	162,487.62
Expense same period last year	168,130.12
Mission deficit September 30, 1931	26,920.17
Mission deficit August 31, 1931	7,170.40
Increase in deficit during September, 1931	19,749.77



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Is It Possible for America to Be Independent?

THE following incident is a clear indication of how industry the world over is closely knit together:

The Russians in Moscow could not afford tea. India, which produced the tea, became too poor to buy textiles from England and the mills of Manchester experienced their greatest slump since our Civil War, and there were corresponding results in our cotton-growing South and in the wholesale houses in Cincinnati—all because the people were not drinking tea in Moscow.—*From God's World by Patton.*

Gandhi Advises Christians

THE Christians in Bombay recently presented an address to Mr. Gandhi. The following letter to the Secretary of the Nationalist Christian Party, at Bombay, contains his advice to the Christians at that place:

"Dear Friends: I thank you for your address which I must confess I have not been able to read. I shall certainly carefully read it, but I can give you this assurance in anticipation that as a representative of the Congress the interests of the Christian community will be just as dear to me as those of every other community. I hope that all the Christian friends, men and women, will carry out the Congress programs personally, as you know there are many things that both men and women can easily do. For instance, spin in the name of the poor every day, adopt khaki to the exclusion of every other cloth, and those who are given to the drink habit can abstain from drink. Yours sincerely, M. K. Gandhi."

A Call to Prayer

THE Eleventh Quadrennial Convention of the Student Volunteer Movement, will be held in Buffalo, N. Y., Dec. 30, 1931, to Jan. 3, 1932. Students of Canada and the United States who are interested in idealistic programs will study the needs of the world and the challenge of Christian missions. The Convention merits a "Call to Prayer":

That students may be prepared in heart and mind for the message and spirit of the convention.

That the right delegates may be chosen from all the colleges, universities, and professional schools.

That special wisdom may be given the committee of arrangements in selecting speakers and forum leaders, and that the way may be opened for those who ought to be present to come.

That satisfactory arrangements may be made in Buffalo, especially with regard to the entertainment of all



Mission Hospital Administers to Women of Four Religious Faiths

Look at the four women in the picture. They are Christian, Mohammedan, Hindu and Parsee. See if you can tell their religion by their faces. Write down your guess, and then turn to page 15 to find the answer.

India has had much strife among those who hold its different religions. Especially has this been true between the Moslems and Hindus.

Because of caste the various classes of people have much difficulty in living together. Therefore, close association and eating in close proximity can not afford the natives the helpful fellowship which we enjoy here in America. The mission hospital is a great social leveler. Christians, Moslems, Hindus and Parsees learn to live in peace and harmony within the hospital walls. These four women have all had abdominal operations and lived side by side in the hospital during convalescence. They send greetings to the folks in America who made the Bulsar mission hospital possible. Dr. J. W. Fox in sending us the picture says, "Even Einstein could not figure the extent of the witness of such an institution conducted in the Master's name and spirit."

delegates in the spirit of true Christian brotherliness.

That the daily sessions for worship may bring all the delegates into the very presence of the Father and so make them, through love of him and for every member of his family, eager to know and to do his will.

That each address delivered may be as God's message to us, and that each forum hour may help the students come to right conclusions which shall become effective in right action.

That plans may be made and carried out for a full conservation and extension of the results of the convention.

That publicity in the religious and secular press may be of such a kind as not only to advertise the convention, but also to give the reading public its spirit and message.

That the people of Buffalo through the entertainment of this body of Christian students may get an enlarged vision of Christ's kingdom and feel his challenge to unselfish living.

That God may use this convention to forward a truly spiritual awakening, already begun in the colleges and churches of Canada and the United States which shall not be stayed until the kingdom of God comes with power in all lands.

Ping Ting Mass Education Institute

BY B. M. FLORY

The Mass Education Movement in China. Before reading the following article, it would be well for you to read the article, "Literacy Progress in China," in the *Messenger* for Aug. 29. It will help you to understand what the mass education movement is, and also how it is carried on.

ELIMINATE *illiteracy and make new citizens for China,* is the slogan of the Chinese National Association of the Mass Education Movement. Many Christian bodies and philanthropic organizations are joining the movement.

The Church of the Brethren mission in China, is now preparing to engage in this useful field of service. The initial move was to call an institute for mass education teachers at Ping Ting Chow from July 19 to 23. There were eighty prospective teachers and supervisors present from the nine counties occupied by the mission. Yu Hsien and Yu She Hsien each sent one delegate, Wu Hsiang, 3; Ho Hsun, 8; Ch'in Chow, 9; Liao Chow, 10; Show Yang, 10; Hsi Yang, 12; and Ping Ting, 26. In addition our neighbor, the American Board Mission, sent 15 delegates, thus making a total of 95 regular delegates.

The delegates were selected carefully by our rural evangelists in their respective districts. These rural evangelists were urged to solicit the interest of the Christians and friends who are teaching in the government schools. The second step was for the evangelist with the teacher to visit the village elder and interest him to the extent of using the school building as a meeting place for the class. The third step was to secure excuses for the government teachers through the county magistrates. A few educated Christian farmers who were also interested, attended the institute, and promised to assemble classes in their homes. Fifty-five of those in attendance are not in mission employ. The other twenty-five were the rural evangelists themselves who will supervise the classes in their respective circuits.

The expenses of the delegates to the institute were paid by the mission with the understanding that the teachers are to teach a class each night during the four winter months without compensation. The entire cost of the institute was about $450 Mexican, or $100 gold. The Ping Ting Woman's industrial graciously provided the money.

The institute was provided with most excellent leadership. The National Christian Council sent two of their best men as instructors. Mr. F. L. Chang is of several years' experience in leading such institutes. He is also particularly interested in the Rural Church Movement in China and gave a number of lectures on this special type of work which were of particular interest to our rural evangelists and rural people in general. Mr. T. H. Sun has direct charge of mass education work for the National Christian Council. He is much enthused regarding the work and speaks with great earnestness. His sincerity is an inspiration to any audience. He discussed history, theory, and methods. We were also favored with the presence of Rev. T. H. Sun from the Pao Ting Fu American Board Mission. Rev. Sun is a pioneer in promoting mass education by the Christian church in China. He is a man of personality and a forceful speaker. He spoke from his rich experience in mass education work and did demonstrative teaching. Being a great singer, Rev. Sun also taught many rural songs and led the general singing with spirit.

In conducting this four-day institute the mission has obligated itself with one of the greatest duties and opportunities in its history. In the districts in China where the church has promoted mass education the church has been imbued with new life and spirit and the membership doubled in a few years. The mission now has the duty of following up this opportunity in seeing that each delegate gets his class started. The organization of classes with the poor farmers as students when they will need to pay out money for books is a very difficult task. The teachers will meet many and varied difficulties in starting classes. We need a good man to give his time going from locality to locality to help answer questions, overcome difficulties, cheer up the pessimistic, and encourage and promote all general phases

of the work. Before engaging the man we need enough money to pay his salary and the small miscellany necessary for such types of work. Pray that this opportunity may be made a real blessing to the Chinese church.

Ping Ting Chow, Shansi, China.

News From the Field

INDIA

Ahwa

Kathryn Garner

The Cradle Roll in Ahwa

In harmony with the practice for a number of years the last Sunday of July was kept as Cradle Roll Sunday. Eight new names were put on the roll this year. This is not as many as there have been the past three years. There were at least three births where the babies lived only a short time. At this service the parents were reminded of the sacred trust they have in caring for and training these "precious jewels."

Raising Crops for the Lord

The men of our lay group movement have again put out their field of rice which is dedicated to the Lord. The crop last year wasn't as good as in former years. We hope it will be better this year.

Native Recruits

This year for the first time three out of our four teachers are young men who have grown up in our own mission. One of the three is a Dangi boy. We feel that as these young men come into the work that our prayer for indigenous workers is being answered. We are sure that this will mean much to the cause also.

CHINA

Show Yang

Grace Clapper

Death of Native Christian

The recent death of our most faithful Christian woman, Sister Li Kai Mei, has cast a gloom over our Show Yang church. Within the last year a special room was prepared inside her home courtyard, for church services, so she could be in attendance. Since her death we learned that it was her hope, and the hope of her relatives, that the Lord would heal her so she could build a church from her own home center in her village. This was the main reason for the addition of this room in the courtyard.

China's Future Difficult

This has been an unusually dry summer, and the rain god, "Tai Wang," has been most popular but with little effect. The crops are poor, and this difficulty, together with the menace of the soldiers, forecasts a hard winter for the poor.

Women of Four Religious Faiths

If you tried to guess the religion of each woman in the picture on page 13, you can now have the answer. Standing is Christian Priscillabai, short, stout and jolly. Beside her is Zorabai, a tall, dignified Moslem. Seated on the left is Ambabai, a Hindu, just up from two weeks in her bed. Beside her on the right is Dolatbai, a Parsee, the wife of the Bulsar chief of police. All had major operations and lived side by side in the hospital with no communal riots.

Natives' Attitude Toward Prayer

The members of our church enjoyed a retreat this afternoon at which three of our workers discussed the reasons for the lack of prevailing prayer in the Christian church. They spoke with authority, and it was encouraging to know that we have among us as workers those who thoroughly believe in the efficacy of prayer. If only we all did as well as we knew, the church everywhere would grow by leaps and bounds.

Liao Chou

Nettie M. Senger

Mission Evangelistic Conference

The past month has been spent entirely in conferences. The evangelistic conference was the first to convene in Ping Ting. Two outside speakers were invited. One spoke on economic improvement for the village farmer and how we evangelists can help him to live better. The other speaker dwelt on child psychology. A book was also studied on Christianizing the home, thus the evangelists were made acquainted with a book and a subject which is being brought to the front now in China by the National Christian Council in the Five Year Movement. Other work was given on Bible study, methods in evangelism and pastoral care, as well as reports of three nation wide conferences which had been attended by representatives from our midst.

As a side issue there was an exhibit in which materials were displayed, used by different ones, and original materials produced by our own number. It was a place of great interest where people saw what others were doing and were inspired to produce something themselves.

Girls' Summer Camp

The Second Conference was in Hsin Chou for teen age school girls. In this conference my part was to show the possibilities of character development. I tried to give a new vision of what a life in Christ held for the Chinese girl, and to inspire her to push on. The girls to whom I spoke were an attentive and appreciative audience. The other outside speaker was from Shanghai and presented personal and social problems with a solution in a spiritual atmosphere. A third period presented the revelation of God in all its phases down through history, including the present age, and was ably done by one of the Hsin Chou missionaries.

Conference on Mass Education

The third meeting was a literacy convention and was held in Ping Ting. Two able National Christian Council speakers from Shanghai were present, also a man of wide experience from Satingfu, who, with his enthusiasm pressed home the points given by the other speakers.

Conference Results

These conferences were a great help. The new thoughts, new contacts and new interests all blended together in helping to prepare us for larger tasks.

Summer Class Opened

A summer class was opened in July and closed at harvest time, the first of October. We had a half day of study and a half day of hand work in wool weaving. The wool weaving experiment is far from complete, yet great advances have been made over last year.

Men's Class Wanted

Repeated calls have come to start a class for men. Ernest Wampler is willing to oversee such a class if it is desired. Chin Chou awaits anxiously for the day when Wamplers will move here. Their place here is a big one and the work is heavy with a ready field.

KINGDOM GLEANINGS

Calendar for Sunday, October 18

Sunday-school Lesson, Paul in Thessalonica and Berœa.—Acts 17:1-15; 1 Thess. 2:1-12.

Christian Workers' Meeting, Marriage Within Racial Bounds.

B. Y. P. D. Programs:

Young People—Organizing Problems Into Programs.

Intermediate Girls—What Can I Do for My Church?

Intermediate Boys—Jesus and a Boy's Problems—Temper and Teasing.

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptized in the First church, Chicago, Ill.

Two baptized in the Nemadji church, Minn.

Two baptized in the McFarland church, Calif.

Four baptized in the Wawaka church, Ind.

One baptized in the Sidney church, Ohio.

Three baptized in the West Marion church, Ind.

Six added to the La Porte church at the Michigan City mission, Ind.

Four baptized in the Bethany church, W. Va., Bro. H. C. Sanders of Auburn, W. Va., evangelist.

Thirty baptized in the Nampa church, Idaho, Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Eight baptized in the Rodney church, Mich., Bro. W. P. Dillon of Lawrenceville, Ill., evangelist.

Four baptized in the Hooversville church, Pa., Bro. M. J. Weaver of Quemahoning congregation, evangelist.

Thirteen baptized in the Mt. Zion church, Va., Bro. M. G. West of Chicago, Ill., evangelist.

Four added to the Upper Deer Creek church, Ind., Bro. Hugh Miller in charge.

Nine baptized in the Bethany church, Ind., Bro. I. D. Heckman of Cerro Gordo, Ill., evangelist.

Five baptized in the Waka church, Texas, Bro. O. H. Feiler, evangelist.

Two baptized in the First church, Roanoke, Va.

One baptized in the Brownsville church, Md.

Five baptized in the Rocky Ford church, Colo.

Six baptized in the Cedar Run church, Linville Creek congregation, Va., Bro. Samuel Harley and wife of Brownsville, Md., evangelists; two baptized recently.

Twelve baptized in the Chimney Run congregation, Va., Bro. E. A. Lambert of Dry Run, W. Va., evangelist.

Fourteen baptized and one restored in the New Fairview church, Pa., Bro. B. W. S. Ebersole of Hershey, Pa., evangelist.

Eight baptized and two reclaimed in the Copper Hill church, Va., Bro. H. Allen Hoover of Roanoke, Va., evangelist; three baptized at Air Point, same congregation, Bro. Ezra Bowman of Franklin, evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Rowland, Oct. 18 in the Locust Grove church, Md.

Bro. Ralph G. Rarick of North Manchester, Ind., first two weeks in November at South Brownsville church, Md.

Bro. M. J. Weaver, pastor, Oct. 18-Nov. 1 at Maple Spring church, Quemahoning congregation, Pa.

Bro. Earl E. Jarboe of Springdale, Ark., Oct. 11 in the Shoal Creek church, Mo.

Bro. L. H. Prowant of Durand, Mich., Nov. 2-8 in the Pontiac church, Mich.

Bro. Arthur Dodge, pastor, Oct. 11 in the Black River church, Ohio.

Bro. J. Clyde Forney of South Bend, Ind., Nov. 29 in the Bridgewater church, Va.

Bro. O. H. Feiler of Perryton, Texas, Oct. 4 in the Mineral Creek church at Leeton, Mo.

Bro. T. R. Coffman of Somerset, Pa., Oct. 11 in the Uniontown church, Pa.

Bro. H. L. Ruthrauff of Wichita, Kans., Oct. 25 in the Washington Creek church, Kans.

Bro. Edw. Stump of North Liberty, Ind., Oct. 18 in the Elkhart Valley church, Ind.

Bro. W. T. Heckman of Cerro Gordo, Ill., Oct. 25 in the Carthage church, Mo.

Bro. G. G. Canfield, pastor, Oct. 18 in the Marion church, Ohio.

Bro. John Burton of Trotwood, Ohio, Oct. 19 in the New Paris church, Ind.

Bro. S. G. Meyer of Fredericksburg, Pa., Oct. 11 in the Palmyra church, Pa.

Bro. Guy West of Chicago, Ill., Nov. 1 in the First church, Roanoke, Va.

Bro. Levi Garst of Salem, Va., Nov. 15 in the Waynesboro church, Pa.

Bro. E. C. Woodie of Winston-Salem, N. C., Oct. 11 in the Jennersville church, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. L. W. Smith changes his address from Cushing to Bartlesville, Okla., 114 N. Virginia Ave.

Eastern Colorado has selected Eld. Harvey R. Hostetler as Standing Committee delegate to the Conference of 1932, with Eld. S. G. Nickey as alternate.

The Standing Committee delegate for 1932 from Oklahoma, Panhandle of Texas, and New Mexico is Eld. E. J. Smith, with Eld. Geo. R. Eller as alternate.

Southern California and Arizona has chosen Elders A. O. Brubaker and Edgar Rothrock to represent the District on the Standing Committee of the next Conference.

Bro. E. H. Eby and wife are carrying their stewardship campaign to the Pacific Coast, beginning in Washington Oct. 20 and working down through Oregon into Northern California. Until further notice they may be addressed at Ashland, Ore.

Pastor Galen K. Walker, La Verne, Calif., is giving his people a series of Sunday morning sermons about God. In the evening it is something about The Home. Here's a title from each series: "The Unavoidable God" and "The Home's Worst Enemy."

Bro. W. O. Beckner of Elgin, Ill., will lead the communion service at Polo, Ill., Saturday evening, Oct. 24, and preach the sermon Sunday morning. After this a basket dinner will be served. Pastor Thompson says the whole occasion is planned somewhat after the manner of the old time love feast.

❖ ❖ ❖ ❖

Miscellaneous Items

Middle District church of Southern Ohio will hold its annual homecoming Sunday, Oct. 25, an all-day service. Bro. Chas. D. Bonsack of Elgin, Ill., will be the principal speaker of the day. A revival meeting will follow with Bro. John

Good of Springfield, Ohio, as evangelist. Come and enjoy one or more of these services with us.—I. J. Coy, Tippecanoe City, Ohio.

The Waynesboro church of Southern Pennsylvania, Bro. Levi K. Ziegler, pastor, has planned an attractive program of activities in all departments, the result of a recent meeting of representatives of the various organizations.

There is danger, in times of depression and unemployment, that we will not evaluate properly. Material wants may be made so important that spiritual values are neglected. God, the Bible, prayer, stewardship, the church paper—all these have a place even in times like these. May we not forget them. Some hard financiers say that just now business men are giving more thought to religion than they did in times of prosperity, and some even say they are thinking of religion more seriously than is the case with our religious leaders.

Tithing in Hard Times: This year you can plan A Tithing Campaign with cash savings of $30 to $40 in current expense, if your church uses a printed weekly bulletin. Twelve New Laymen Bulletins are ready including one specially written for this hour: "Tithing in Hard Times." The Laymen Bulletins, now 32 in number, are printed in the regular two-page church bulletin size, with two pages blank for your own bulletin material. This saves one-half your printing cost, not counting cost of paper. Here are our bulletin prices: Sample set, 20 cents; 40 cents per 100; $3.00 per 1,000. Send for free leaflet, "Teaching the Church to Tithe," and complete list of bulletins and other tithing literature. Please give your denomination, also please mention The Gospel Messenger.—The Layman Company, 730 Rush St., Chicago, Ill.

"Men at Work" is the name of a quarterly letter put out by the Council of Men's Work, edited by Secretary R. E. Mohler. It is sent free to leaders of laymen. It contains program and service suggestions for men, news items and other matters of interest. We note with a special measure of approval one of the suggestions for December which is also good for any month: "Try to place the Messenger in every home."

Live agents are being appointed by some of our congregations. These live agents begin their work at once. We are always glad to furnish any agent the list of subscribers for that particular congregation, if he will give us the post-office or postoffices at which the members receive their mail. Thus they have a record of when each subscription expires. A number of our established agents keep a record of each subscriber and when he should renew. Needless to say such agents succeed in placing the Messenger in a large number of homes. We appreciate the work of our agents.

Volume 80—Number 42

That's this week's Messenger. The Table of Contents is appetizing. I'll run through the pages.

Five fine editorials and only two pages. Much in little.

General Forum. Yes, Bro. Ellis, we need to stress Christian education. Pastor Will makes me want to pray. Sister Studebaker knows the joy of religion and speaks from her heart. Bro. Early writes with the clearness of his second youth. The Brethren Conference is well pictured. I was there myself. I enjoyed both the Conference and article. Two short articles deal with peace. Both are well done.

Pastor and People. Every minister should study this page. Every word is to the point.

Churches must be awake, judging from the pages devoted to correspondence and news items. And these pages are popular; thousands turn to them first I am told. Read them and you will know why. They cover a wide field and tell of good things.

Missions. Stacks of information. A striking picture. I learn much about the foreign field. Written by folks I know which gives it added interest. That "Monthly Financial Statement" stares me in the face. I don't like its story. It makes me feel I ought to give—but I'm trying to make myself believe I need the money for other purposes.

Pages 16 and 17 always appeal to me first. So many short items and such stirring statements. I never pass them by. Yes, and the matrimonial and obituary notes I read, too. The former are a prophecy of happy homes here, the latter of happy homes beyond. I even read the advertising columns because they often help me to material I must have.

J. E. M.

THE QUIET HOUR

No Condemnation to Them That Are in Christ Jesus

Rom. 8: 1-39

For Week Beginning October 25

We Walk Not After the Flesh But After the Spirit, V. 4

Therefore the things we value most highly are the things of the spirit. Temporal misfortune does not wholly upset us, for temporal misfortune can not destroy the things which are most precious to us. To love earthly things is death. To love spiritual things is life and peace (Rom. 1: 28; Eph. 4: 17; Col. 2: 18; 1 Cor. 2: 16; Philpp. 2: 5).

How May I Know? V. 9.

If any man have not the spirit of Christ he is none of his. Ye are of the Spirit, if so be that the Spirit of God dwelleth in you. This is a simple test. If it seems to us a bit vague and indefinite, the fault is in our unwillingness to apply it to ourselves with honesty and courage. Are my thoughts and words and attitudes born out of the spirit of Christ? There can be no more definite and searching test than this (Ezek. 36: 27; John 14: 17; 1 Cor. 3: 16; 1 John 2: 27).

The Power of the Spirit, V. 11

The truth of this verse is almost too great and wonderful to enter the mind of man. The Spirit that raised Jesus from the dead may dwell in me now, if I will. Can anything be too high and good for such a one to hope for? With this high privilege all low and selfish living has utterly no excuse (John 8: 51; 11: 26).

The Glory Which Shall Be Revealed in Us, V. 18

In comparison with it, the sufferings of the present are not worthy to be compared. In the life of Jesus suffering was the pathway to victory and glory. Paul sees the same principle in nature. So we are assured of the same thing in our own lives. Present suffering is the way to future glory (Psa. 73: 24; 2 Cor. 4: 17; 2 Tim. 2: 10; 1 Peter 5: 1).

Discussion

How can we make the Christian's hope really take hold of the heart, so as to make a real difference in the life? Does the abundance of our earthly comforts make the Christian hope less real to us?

R. H. M.

HOME AND FAMILY

"Great and Marvelous"

(Rev. 15: 3)

BY RUTH M. DOTTERER

If mortal voices thrill our souls
When raised in tuneful lays,
How sweet must be the angels' choirs
That sing the Father's praise!

In home and friendship here below
We find such perfect love;
How blessed must be the fellowship
In that bright home above!

What wondrous peace one hour can bring
When spent with God alone!
How rich will be our life in heaven
When we surround the throne!

Hagerstown, Md.

A Praying Daughter

BY GRACE HILEMAN MILLER

"MOTHER, may I go down to Marie's a little while?" asked Beth soon after supper one evening.

"Have you done your arithmetic for tomorrow?" asked her mother.

"No, but I can do that when I come back. I will stay only a little while," replied Beth.

"All right," consented the mother, "but be sure to be back before nine o'clock."

"I will," replied Beth as she donned her coat and sped out the door.

"Mother, I thought Beth promised to be back before nine o'clock and it's half past nine and she's not here yet, I want to go to bed!" pouted Beth's younger sister, Daisy, later in the evening.

"Call up Marie's and tell her to come home," responded her mother.

"What's their number?"

"Let me see, 22-46," answered her mother.

"Is Beth there?" asked Daisy in response to Marie's hello at the other end of the line.

"No, she's gone," answered Marie.

"Did she just leave?" asked Daisy.

"No, she left a long time ago."

"I'll bet she has gone to Nell's, mother, and no telling when she will be back."

A pang of pain struck the mother's heart as Daisy voiced this sentiment. Nell was a schoolmate who was very attractive to Beth because of her genial disposition, but she was not carefully guided at home and consequently was prone to do some very reckless things, especially in her dealings with boy friends. Being in her early teens, Beth's mother was most solicitous about her companions, especially when she was away from home at night.

Looking out the window a few minutes later she saw Beth and Nell coming up the street together and pause under the street light. Then they parted and Beth came running home.

"Thought you were coming home before nine o'clock; bet you have been up at Nell's for I called up Marie about an hour ago and she said you had left there a long time before that," whined Daisy.

Beth squirmed rather uneasily for her mother was looking at her in a rather significant manner. "O, I went over to the library and Nell was there; we walked home together, then stood and talked awhile," she said in a defensive manner. However, her mother felt that her actions indicated she was not telling the truth. However, she wanted time to think and pray before making any accusations, or even taking issue, so she simply said: "And you have your arithmetic to get yet."

"I'll get that in the morning," snapped Beth.

"No, you will get it before you go to bed," said her mother firmly; and she did.

The more the mother prayed the surer she was that Beth had told her an untruth, but rather than run the risk of accusing her unjustly, she decided to ask the librarian if Beth had been to the library.

In reply to her question the librarian answered: "No, there were no high school girls in the library at all last evening." When she comes from school this afternoon is my chance, thought the mother to herself She gets home first.

When she came in her mother said, "Beth, praying mothers have a way of finding out when their children are dishonest with them and I feel sure that you did not tell me all you did last evening."

"Well, I prayed too, long after I was in bed last night," exclaimed Beth, "for I went to Nell's and not to the library. I knew I did wrong, and was afraid I would not have the courage to tell you, unless I prayed."

La Verne, Calif.

Dicky and His Ten Cents

BY J. E. MILLER

IT'S not an easy task to rear children these days when so many temptations are set before them to idle away their time and spend money unwisely. Fathers and mothers have a real problem. It is well enough to say that children should earn money, but where and how can little children earn it? It is well enough to say they should not waste money, but when everything that comes into the home is bought, youngsters too like to buy things.

Well, this is the way a father and mother have settled it with Dicky. They give him ten cents every

week. For this he has certain duties assigned him. Just now it is his task to pick up the apples that fall from a tree on their lot. No, not one whole tree, only a half tree for the tree stands on a line, and half of it belongs to the other neighbor. He must also pick up the little twigs that fall from the trees in the front yard. And he does his work well. Because he is to pick only the apples that fall on their lot he is learning a valuable lesson on property rights—learning it early in life. Because he has regular duties assigned him he is learning the habit of industry and also that he is to obey his parents. But back to the ten cents a week.

His weekly allowance is not given him without a purpose. First, it is divided into two equal parts—five cents for immediate and personal use, and five cents for other purposes. This second five cents is divided thus: Two cents goes for Sunday-school each Sunday, two cents goes into his saving account and one cent is set aside for his charity—to help feed hungry children. Not a bad division. His little four-year-old brain has not an easy task to make this division of his ten cents each week. He is learning figures, but best of all he is learning to work, to spend and to save. And the boy that does that is well on the way of taking care of himself and helping others later in life.

Elgin, Ill.

CORRESPONDENCE

MICHIGAN DISTRICT MEETING

The Woodland Village congregation entertained the District Conference Aug. 24 to 28. The fine spirit of Christian brotherhood of this community was manifested in several ways. The Methodist congregation very freely gave the use of their larger church for the services of Wednesday and Thursday. Homes of the village were hospitably opened for lodging.

The attendance was good though not as large as some years. Especially was the presence of so many young people appreciated. They held several inspiring sessions with Joseph Van Dyke as chairman, and conducted very spiritual vesper services. They also joyfully and enthusiastically performed the tasks of serving the meals. Parents gladly left their children in the care of Miss Betty Long who, with the assistance of other young people, had charge of the Bible story hour and the supervised play each forenoon.

The program of the various sessions was built upon the conference theme, The Living Christ. Sister Doris Teeter based the morning watch periods upon this theme. Sister Olive M. Schechter, our good music director, selected Living for Jesus for the conference hymn and provided splendid messages in special music.

From the books of John Bro. D. H. Keller very ably conducted the Bible hour. The members of the District were also taught and strengthened spiritually by talks and addresses by Sister Ruth Shriver and Brethren J. Clyde Forney, C. C. Hawbaker and C. D. Bonsack. Burton Metzler brought greetings from Bethany and also a practical message on What Jesus Means to Us. G. A. Snider was a welcome representative from Manchester College. The help and presence of all these was much appreciated.

The business session took the entire day on Friday. Twenty of the District's twenty-nine churches were represented by delegates. H. V. Townsend was moderator. He was also chosen Standing Committee delegate with C. L. Wilkins alternate.

The value of the Christian association and the blessings received by those attending this conference can not be measured. Many went home purposing to trust more fully in the "Living Christ."

Mrs. L. J. Plank.

Battle Creek, Mich.

HOW DID YOU SPEND YOUR VACATION?

This is the question asked many an individual since vacation days are over. But to answer this question in a satisfactory manner is sometimes quite difficult, even for a pastor.

On Aug. 20 the Sugar Ridge church, located in northern Michigan, had a membership of eighty. These members had been struggling to make progress in their community. But on this date Bro. H. L. Hartsough, pastor of the church at North Manchester, Ind., came to us to spend his vacation. Brother and Sister Hartsough lived in a vacant house in the community which the members fixed up for them. Bro. Hartsough had the understanding that he was to rest and do very little visiting. In this way the rest was secured that he needed. However, Bro. Hartsough preached thirteen strong sermons while the members spent their time visiting their friends and neighbors, asking them to come and accept Christ and work with them for the betterment of the community. As a result twenty-two came to the church and many more are very friendly to the church. Surely Brother and Sister Hartsough can say that they spent their vacation in a profitable way.

The folks who came are among the best in the community. Thirteen were heads of families. The others were young men and young women. Bro. Hartsough reached these people by presenting the reasonableness of being a Christian.

There are many small churches scattered over the Brotherhood that would be helped a great deal by the sermons of some of our leading men when vacation time comes again.

Custer, Mich. J. J. Cook.

SUNDAY-SCHOOL ON A TRUCK

It was about eight-thirty A. M., Sunday, Aug. 23, when our band of twenty souls climbed aboard our truck and began the journey home, a distance of more than one hundred miles. We had attended the District Conference of North and South Carolina which was held in the Brummetts Creek church at Relief, N. C., Aug. 20-22. The Conference had brought to us spiritual refreshing and a renewed vision. As we set our faces toward home there was a common feeling that it was good for us to have been there.

We had not traveled far until the emotions of our hearts began to express themselves in song. The beauty of nature about us as we rolled along added much to our spiritual zest. Far below us in the gorge flowed the river. But since we were on an open truck we could view not only what was below us but also what was above us. And anyone who has traveled among the mountains of western North Carolina need not be reminded of the fact that much of the landscape is viewed by gazing upward.

We had not gone many miles when some one suggested that for our Sunday morning lesson we study the second chapter of Matthew. Getting out our Testaments, we read and discussed Matthew's account of the events connected

(Continued on Page 22)

EVANGELISTIC TOUR

(Continued From Page 12)

at Jordans Run, W. Va., for five evenings. Forty-four sermons were preached by Eld. J. L. Shanholtz of Levels, W. Va., during the tour. He was assisted by Brother and Sister Geo. E. Yost of Great Cacapon, W. Va., as song leaders. Eld. Shanholtz labored earnestly for our Lord and was rewarded well by receiving twenty-five converts. Seventy-three homes were visited during the campaign and services were conducted in most of these. An all-day meeting was held at Jordans Run. Bro. Garber of Petersburg, W. Va., assisted by Eld. Shanholtz, conducted two funerals that day. The campaign was closed at Jordans Run with a love feast, where eighty-five persons communed at the table.

Great Cacapon, W. Va. Mrs. Myrtle Yost.

NEWS FROM CHURCHES

CALIFORNIA

Hermosa Beach.—Our new pastor, Bro. John W. Deeter, and family came to us Sept. 1 and on Sept. 6 Bro. Deeter was installed by Eld. S. J. Miller and preached his first sermon here. A reception was held for Bro. Deeter and family at the church on Sept. 25. A program of music was given and several talks, one being by Bro. Weddle of Inglewood who had been a student of Bro. Deeter's. During the prayer meeting hour we are having Bible study, at present using the Book of Amos. At the September council Bro. H. S. Frantz was chosen as elder for the unexpired term of Eld. Kindy. Sunday-school officers were chosen with Bro. L. A. Stump, superintendent. The pastor and wife have a well planned worship program and with the coöperation of the choir the services are greatly enjoyed. Sister J. Z. Gilbert recently came to our missionary meeting and talked with us about the Women's Work.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Sept. 30.

La Verne.—The church has spent a very busy summer. The largest project on the program was the entertainment of the District Meeting. The Aid Society took over the matter of feeding the people. Large groups of our boys and girls attended the programs for their respective age groups in Camp La Verne with very good reports and reactions to the camp program. Many of the young people attended young people's camp and a group of adults the ministerial program in Camp La Verne the first of last month. A men's brotherhood was organized Oct. 1, with A. J. Beckner as president. The Entzminger record system has been adopted by the Sunday-school under the leadership of Brother and Sister Merle Butterbaugh. At a meeting of the District Board of Religious Education Thursday it was decided to put in a teacher-training class in the Sunday-school under the leadership of J. B. Emmert, our elder. This class will meet during Sunday-school hour. Pastor Galen K. Walker is in the midst of two interesting series of sermons; the morning series are on the Doctrine of God and presented in a clear forceful manner and the evening discourses are built on the theme The Home beginning with courtship. The last Sunday of September was observed as promotion day and installation of Sunday-school officers. The month of October is to be observed as rally month with a program at the end. Our love feast will be held the first Wednesday of December. Our church treasurer reports that $18,111.44 was raised by the congregation for all purposes last year. A school of missions will be put on by the various Christian Worker and Christian Endeavor groups beginning the middle of October and continuing through November. The church gave a reception to the college students at the opening of school.—Grace Hileman Miller, La Verne, Calif., Oct. 2.

McFarland.—At our last quarterly council officers were elected with Bro. D. L. Whisler, superintendent of the Sunday-school, Bro. Walter Root, assistant, and Bro. A. R. Gruber, president of the adult C. W. We have received inspiring messages from four of our returned missionaries during the summer months: Sister Martha Shick, who is making her home at McFarland, Sister Minneva Neher, Sister Goldie Swartz and Dr. Ida Metzger. Aug. 2 they were all with us and conducted the evening service which was much appreciated. Sept. 23 we had a workers' conference and fellowship supper at which were discussed ways and means of making a religious survey of the community which is now being done. Since our last report two have been received by letter and two by baptism. Our young people are practicing a missionary play to be given at our District Conference. The Ladies' Aid canned more than 125 quarts of fruit to be distributed among the needy this winter.—Mrs. J. C. Moomaw, McFarland, Calif., Sept. 30.

Oakland.—July 28 D. W. Kurtz gave his fine sermon on The Philosophy of Fellowship. Aug. 2 Bro. Royal Glick of Modesto brought the morning message. Sister Goldie Swartz was here Aug. 5 and her talk on the India situation was of interest to all. Aug. 9 Bro. W. C. Hanawalt of Bakersfield preached for us. Aug. 19 we were privileged to hear the Sunshine quartet of La Verne College give their delightful program. We met in council Aug. 28. Our communion service will be held Nov. 24 at 6:30 P. M. Officers for the new year were elected as follows: Elder, J. M. Boaz; clerk, Lelah Walton. Church delegates to District Meeting are J. M. Boaz and Carrie Brown; Sunday-school delegates, H. O. Coleman and Paul Wilkenson. The Ladies' Aid has reorganized with Carrie Brown as president. The adult Sunday-school classes gave a fellowship banquet Sept. 25 which was well attended. Bro. M. S. Frantz of Empire was the speaker of the evening. We held our rally day and promotion exercises Sept. 27. A program was given by the children.—Mary A. Woody, Oakland, Calif., Sept. 30.

Raisin City church met Sept. 7 for the quarterly business meeting. Church officers were elected for the year: Elder, Harvey Snell; clerk, J. N. Young; Messenger agent, Mrs. O. P. Hylton; correspondent, Mrs. J. N. Young; trustees, C. E. Moore and M. E. Flickenger. W. H. Meyers was elected delegate to District Meeting to be held at Empire in October.—Mrs. J. N. Young, Raisin City, Calif., Sept. 30.

San Bernardino church is increasing in attendance and interest since the cooler weather and the opening of school. Sunday evening services have been resumed and the Sunday-school attendance advanced beyond sixty. Harrison Frantz presided at our council on Sept. 18 at which the following elections were made: Harrison Frantz, elder; John Ries, trustee and clerk; Mrs. L. B. Johnston and Mrs. C. C. Browning, ministerial board members; Ed. Neff, Sunday-school superintendent. It was decided to have revival meetings during the autumn season, a homecoming Sunday to precede and a love feast to close the series. Rally and promotion day exercises, together with a children's sermonette by our pastor, are planned for the Sunday evening of September 27. An efficient teaching staff is ready to begin the new Sunday-school year, with Chalmer Faw of La Verne College, and Reatha Rowdabaugh and Mrs. Lloyd Studebaker, both teaching near San Bernardino, among our helpers. A young people's choir under the direction of Mary Platt and an orchestra directed by Mr. E. T. Miller are expected to help materially with the church music this coming year. The high school group has chosen to follow the C. E. program and has elected as president, Earl Mayor. Socials, exchange programs, and plays are on our list of new plans. Mrs. Platt is doing excellent work as Home Department superintendent, and she also deserves mention in connection with her enthusiastic Sunday evening group of juniors. We are praying for and expecting the best year ever in our church here.—Hazel Rothrock, San Bernardino, Calif., Sept. 20.

CANADA

Bow Valley.—Sept. 13 closed Bro. Rarick's summer pastorate here. We are glad for what he has done for us and greatly miss him now. Our home ministers are filling the appointments again. Sept. 13 we held an all-day harvest meeting. The day's program consisted of three services, morning, afternoon and evening. Bro. Rarick delivered addresses on the three subjects, Harvest, Home and Heaven. Our Sunday-school is reorganized for another year's work. Sister Larsen is again superintendent. The average attendance for the year was 103. Sept. 27 we had a promotion program. The Sisters' Aid has planned a harvest supper and bazaar for Oct. 17.—Mrs. Effie Norton, Arrowwood, Alta., Sept. 30.

Fruitdale church met in council Sept. 19. We decided to have our communion on Oct. 17. Bro. J. H. Morris of Brooksville, Fla., held a two weeks' revival for us commencing Aug. 25. We had large crowds night after night, many people coming from a distance. Six were persuaded to unite with us. July 19 we bad the pleasure of having with us Bro. Byler and family who gave us two of their family programs which were much enjoyed.—Mrs. Imo Carpenter, Fruitdale, Ala., Oct. 1.

COLORADO

Haxtun.—At our last quarterly council we chose Sunday-school officers for the coming year with Bro. W. L. Hinze, superintendent. Brethren M. M. Heiny and S. O. Switzer are B. Y. P. D. adult advisors and Mrs. Heiny, intermediate advisor. Our church decided to purchase a stereopticon lantern. Our communion services will be held the evening of Oct. 19. The B. Y. P. D.'s of the Haxtun and Sterling churches are beginning the study of The Crowded Ways at our quarterly joint meetings.—Faye Lilly, Haxtun, Colo., Sept. 30.

Wiley.—We have been without a pastor since the middle of August when Bro. Leonard Birkin left us. At present we are compelled to do without a pastor because of financial conditions. Our morning church services are in charge of various Sunday-school classes and other church organizations. Attendance is holding up well. Aug. 30 R. E. Mohler gave us a welcome address. We observed promotion day on Sept. 27. The new Sunday-school year has begun with Chas. F. Oxley, general superintendent. We are observing our harvest and homecoming day on Oct. 18.—Naomi E. Fasnacht, Wiley, Colo., Sept. 30.

DELAWARE

Richardson Park.—A service commemorating the fifth anniversary of the dedication of our church was held Sept. 20. The morning address was given by Miles Murphy, professor of psychology in the University of Pennsylvania. In the afternoon two of the members of the church read papers on the growth and the history of our mission. Following this Eld. M. C. Swigart preached the anniversary sermon. In the evening our pastor, Bro. Wilbur Bantz, preached. On the whole we had a very joyous and profitable day. Our church met in council Sept. 30. Our pastor read the program for the following year which was accepted.—Rhoda Best, Elsmere, Del., Oct. 4.

IDAHO

Boise Valley church met in council Sept. 5. Church and Sunday-school officers were elected for the coming year: Elder, Bro. David Betts; clerk and treasurer, Bro. Roy Parker; Sunday-school superintendent, Sister Margaret Brown. We recently had a very enjoyable week's meeting conducted by Brother and Sister E. H. Eby. Sept. 27 we were favored with a Spirit-filled message by Bro. Albert Smith of California. Our love feast will be Nov. 13 at 7:30.—Mrs. Stella Brockus, Meridian, Idaho, Sept. 30.

Nampa.—Brother and Sister O. H. Austin of McPherson, Kans., after closing evangelistic meetings at Fruitland, Idaho, came to us for a campaign Sept. 9 to 27. The meetings were well attended. The sermons and song program were of such a nature as to greatly improve the spirituality of those attending. As a direct result of the meeting thirty were baptized, ranging in age from eight to fifty-one. Five are awaiting the rite. The Austins were here for a successful meeting ten years ago. The Nampa love feast will be held the first Friday in November (6th) at 7:30 P. M.—H. H. Keim, Nampa, Idaho, Oct. 1.

ILLINOIS

Chicago (First).—Our church auditorium has recently been redecorated and a new sidewalk laid to replace the old one in front of the church. These improvements add not only to the material side of our church but also to the spiritual side as well. On Sept. 25 our mothers and daughters' association entertained the Bethany women students at a lunch and program. More than 100 were present and all enjoyed the occasion. Our love feast and communion will be held Oct. 25 at 6:30. A Jewish young man was recently baptized and another awaits the rite. We expect to have a dedication service for babies on Nov. 1. At a special council Sept. 25, Bruce Flora was licensed to preach. Sunday, Sept. 27, was rally day for the Sunday-school; 375 were present.—Burton Metzler, Oak Park, Ill., Sept. 30.

Oakley.—April 7 the Mt. Morris Volunteer Band led by Bro. Galen Lehman gave a very constructive program. Aug. 2 Bro. O. G. Davis gave two much appreciated addresses. Two weeks' singing class directed by Bro. Perry Huffaker of South Bend, Ind., was begun Aug. 5 with about thirty enrolled. Aug. 18 Bro. John Wieand of Bellefontaine, Ohio, began a revival of great spiritual uplift to all. Twenty were received into the kingdom. The meetings were followed with the love feast with about 100 present. Bro. Wieand officiated, assisted by G. O. Stutsman. Our Sunday-school has increased about ten per cent the last year. Bro. David Hamm and Sister Amelia Leinard were delegates to District Meeting. The church met in council Sept. 24. All former officers were reëlected. Bro. Everett Snoke is superintendent.—Neva Snoke, Cerro Gordo, Ill., Sept. 29.

Okaw.—Our revival began Sept. 7 continuing for two weeks with Brother and Sister W. C. Sell of Chicago as evangelists. As a result of sixteen challenging sermons there were ten baptisms and one was reclaimed. Brother and Sister Sell made 115 visits and calls. Bible reading was assigned each day and a total of 389 chapters were read. The revival booster club for children at 4 P. M. was held for eight days with an average attendance of forty-five. At the program given the last evening before services six boys stood for Christ. The love feast was held Sept. 19 with 135 communing. Bro. Sell officiated with examination services by Sister Sell. The last Sunday consecration services were conducted for ten babies by Sister Sell. Sept. 3 the church met in council when Sunday-school officers for the year were selected. La Place, superintendent, Etta Arnold; Christian Workers' president, Emma Cripe. Centennial, superintendent, N. H. Buckingham; Christian Workers' president, Orville Quinlan.—Estella Emmert, La Place, Ill., Sept. 28.

Panther Creek church met in council Sept. 26. All church and Sunday-school officers were elected for the year: Elder, M. A. Whisler; clerk, Curtis McCauley; correspondent and Messenger agent, the writer; Sunday-school superintendent, Bro. Fred Sturm. Our Aid Society was reorganized Sept. 10. The annual chicken supper will be Oct. 15. Our revival meetings began Sept. 27 with Bro. J. E. Small of Greene, Iowa, in charge. The singing is in charge of home talent. Oct. 10 we will have an all-day meeting with our love feast in the evening. Aug. 23 Bro. Chas. Smith and wife of Bridgewater, Va., were with us, the former delivering the message of the morning. Aug. 30 we had our homecoming with an all-day meeting and basket dinner. Bro. Geo. Miller of Lintner, Ill., gave the morning address and Bro. M. H. Miller of Decatur filled the pulpit in the evening. We were represented by two delegates at the District Conference.—Elsie M. Noffsinger, El Paso, Ill., Sept. 29.

INDIANA

Bethany.—Bro. I. D. Heckman of Cerro Gordo, Ill., was with us Sept. 13 to 27 in a series of meetings. He gave us many fine sermons on the Jesus way. Nine were baptized. Bro. Homer Weldy was song leader.. Our love feast will be Oct. 17 at 7:30.—Mrs. Bertha B. Weybright, Syracuse, Ind., Oct. 1.

Blissville congregation met in council Sept. 8. Sunday-school officers were elected with Bro. Jesse Pippenger, superintendent, and Bro. Oran Ruff, assistant. Christian Workers' president is Bro. Glenn Bottorff. A request was granted for the church to elect another deacon at the called council Sept. 22, at which time two were chosen: Brethren Frank Bradley and Bro. Glenn Bottorff. Arrangements were made for the love feast Oct. 4.—Bertha D. Haag, Plymouth, Ind., Sept. 30.

Elkhart Valley church held their quarterly council Sept. 25. Some of the officers elected for the new year are: Henry Roush, clerk; Burnett Berkey, Messenger agent; Mary Kreider, correspondent. The Sunday following the election of Sunday-school and church officers an installation service, in charge of Bro. E. C. Swihart, challenged us for the work before us. Our revival meetings will begin Oct. 18 with Bro. Edw. Stump of North Liberty, evangelist. Our attendance is increasing the past few Sundays. The Ladies' Aid report shows the splendid work accomplished in their organization.—Mary Kreider, Goshen, Ind., Sept. 29.

Markle.—We held our annual harvest meeting Sept. 13. Our pastor, Bro. John Eberly, was assisted by Bro. Dewitt Miller, pastor of the Huntington City church. Our quarterly council meeting was held Sept. 18. Eld. Edward Kintner of North Manchester was with us to assist in the work. Bro. Paul Kendall was given license to preach. D. B. Garber and wife were elected delegates to District Meeting. Bro. Daniel Heaston was elected superintendent of the Sunday-school, with Sister Laura Stephens, superintendent of the primary department. The time set for our communion is Oct. 17.—D. B. Garber, Markle, Ind., Sept. 26.

New Paris church met in council Sept. 4. Bro. H. A. Claybaugh was reëlected elder for another year; Sunday-school superintendent, Ed Holtzinger; C. W. president, Eldon Evans; leaders for children's department, Mrs. Ezra Flory and Clara Harshman; Messenger agent and correspondent, Mrs. Virgil Mock. Bro. John Burton of Trotwood, Ohio, will conduct a revival effort for us beginning Oct. 19. At the close of the meetings we expect to have a love feast. The church decided to get some new song books.—Mrs. Velma Miller, New Paris, Ind., Oct. 1.

Pleasant View church met in council Sept. 17. Bro. J. A. Snell was chosen elder for the coming year. Other church and Sunday-school officers also were elected. Bro. Shirley Lepley is superintendent of the adult department. The writer was reëlected Messenger agent and correspondent. The Aid Society gave a very favorable report. They asked the church for the privilege of redecorating and rebuilding the platform. This was granted and the work is partly completed. Bro. J. A. Snell and Bro. Sam Gilmer were chosen delegates to District Meeting. We are having prayer service prior to church service on Sunday nights in behalf of our revival which will begin Oct. 11 with Bro. G. A. Snider, evangelist. We plan to hold our love feast at the close of these services.—Blanche Metzger, North Manchester, Ind., Sept. 28.

Salem church met in council Sept. 18. Our pastor, Bro. Clyde Joseph, and Eld. John M. Markley were with us and gave some splendid admonitions. Sunday-school and church officers were elected, not many changes being made. We decided to hold a series of meetings the week before our love feast which will be Oct. 31.—Ida M. Briles, Culver, Ind., Sept. 30.

Santa Fe church met in council Sept. 17. Eld. P. E. Coblentz was chosen delegate to District Meeting with F. P. Hostetler, alternate. Our series of meetings was postponed until December or the winter months. Our communion will be Nov. 7.—Dossie Webb Fewell, Bunker Hill, Ind., Oct. 5.

Turkey Creek church met in council Sept. 4 Sister Alice Atkinson was elected Sunday-school superintendent for the year. Our love feast was held Sept. 12. At a recent meeting of our Aid Society our sisters canned a barrel of fruit and vegetables to be sent to the Chicago mission. We are expecting Bro. Chas. Oberlin of Peru, Ind., to be with us in our revival meetings sometime in November.—Mrs. Leroy Fisher, Milford, Ind., Sept. 30.

Upper Deer Creek church met in council Sept. 26. Sunday-school officers were elected with Bro. O. L. Hausenfluck, superintendent. The brethren organized a Men's Work society with Bro. Frank Burrous as leader. Our communion services will be held Sunday, Oct. 25, 6:30 P. M. The Sunday-school is planning rally day services for Oct. 11. Bro. Hugh Miller conducted a two weeks' revival for us in September at which time four were added to the church and the members of the church were strengthened in faith.—Mrs. Geo. R. Murphy, Walton, Ind., Sept. 30.

Walnut.—In the absence of our elder, Bro. David Metzler, Bro. T. G. Weaver took charge of our September council. Sunday-school officers were elected for the coming year. Bro. D. R. Rohrer is adult superintendent. The Aid Society has been canning and drying surplus fruits and vegetables for relief work this winter. We have 400 cans and a large amount of dried apples.—Clara Fanning, Argos, Ind., Oct. 3.

West Marion church met in members' meeting Sept. 18. Church and Sunday-school officers were elected for the year beginning Oct. 1. Our love feast will be Oct. 22. At our regular service Sunday three came forward for baptism.—Mrs. J. W. Norris, Marion, Ind., Sept. 29.

IOWA

Coon River.—Our Sunday-school has organized for another year with Bro. Harley Erb, superintendent. We will have consecration services soon for all officers and teachers. Our Christian Workers' Society reorganized with Sister Pearl Neal, president; Bro. Claire Person, president of Y. P. D., with Bro. E. O. Reed, sponsor, and Sister Vinna Person, superintendent of the Junior League. Sept. 17 the church met in business meeting. The Bagley congregation discontinued their services recently as so many of their younger members have gone to homes of their own. Those that were left placed their membership with our congregation. Our young people gave a play recently, An Old-Fashioned Mother, the proceeds to be applied on their pledge toward our new church. We had the privilege of having

(Continued on Page 24)

SUNDAY-SCHOOL ON A TRUCK

(Continued From Page 19)

with the birth and early childhood of our Lord. Since we were sitting facing each other we could carry on discussion despite the low, monotonous buzz of the truck's motor. When our Bible lesson was finished we prayed together the Lord's Prayer. Then we joined in singing "The Sweet By and By." Our worship was very impressively concluded by several short but earnest prayers of thanksgiving and petition to our Heavenly Father.

Jesus taught that God could be worshiped anywhere. Our experience certainly bears testimony to this truth. We need not miss Sunday-school though our house of worship happens be a Chevrolet truck.

Carl H. Welch.

Bridgewater, Va.

CORNER STONE SERVICES FOR THE NEW GYMNASIUM, MOUNT MORRIS COLLEGE

The second step in our new building program was taken Sept. 21 when, with appropriate services before perhaps a thousand people, many of them having come from a distance, Mount Morris College laid the corner stone of its new gymnasium. The structure is located on the west side of the campus on approximately the site lately occupied by the Ladies' Dormitory. According to plans it will accommodate about a thousand spectators, will have a standard size basket ball floor, a swimming tank, and gym equipment. This memorial building, which is to be completed by Christmas, will represent a fifty thousand dollar project and will be a most worth while addition to our college plant.

The filling of the copper box which was later sealed in the corner stone represented perhaps the most colorful feature of the afternoon's ceremonies. Among other documents, papers, relics, etc., Trustee Harvey Long placed a Holy Bible, a United States Flag, a Manual of Rules for the Little Nineteen Athletic Association, College papers and forms, a 1931 catalog, Gospel Messengers, and complete newspaper accounts of the April, 1931, fire. These contents should be in a perfect state of preservation decades hence.

President Davis in the main part of the program expressed the unusual note for programs of physical education when he said: "The training of the body availeth little in itself except as it makes the body a more fit temple for the Holy Ghost." The audience could not help but be impressed as number after number of the program further emphasized this religious objective in the erection of our gym. The service represents another milestone in the history of the honored institution.

A. W. Shively.

Mt. Morris, Ill.

SOUTHERN OREGON JOINT MEETINGS

The joint Sunday-school and Christian Worker convention of the Grants Pass, Ashland and Williams churches of Southern Oregon was held at the Williams church Aug. 9. What follows is a summary of some of the principal thoughts advanced.

The early history and progressive growth of the Sunday-school shows that our church was early concerned about teaching the Bible to young people. The dates show how the church at Germantown in 1738 held afternoon services for this purpose. It was said that in Oregon 80 per cent of the conversions come from the Sunday-school.

The discussion of the moral and religious values of music was very interesting. The real purpose of music is educational and spiritual understanding. Sacred music expresses sacred feelings.

Neighborliness and coöperation between Sunday-schools in the rural field is commendable. There unity and harmony were urged as a great need. Visiting between the rural churches is a great help. Also sending more laborers into the field, using prayer as a key to the lock.

To encourage mission giving in Sunday-schools the giving must be aroused by a knowledge of the need. Jesus' chief aim was to serve. Bring this aim to church people. Some of the foes of Christian youth in the high schools of today need to be met by living a clean life, and taking part in the summer assemblies and group meetings.

The aim of the Sunday-schools is to bring people to Christ. While other lands look to America as a Christian nation, we find America is forty per cent Christian and sixty per cent non-Christian. While in per cent America is not Christian, the churches and Christian people are making good progress. Special music was given by the Grants Pass and Ashland churches.

Mrs. B. M. Lininger.

Ashland, Ore.

REPORT OF WOMEN'S WORK AT SOUTHEASTERN REGIONAL CONFERENCE

The Southeastern Regional Conference was held at Hagerstown, Md., Sept. 8-11. The attendance exceeded all expectations and one felt that folks were there to get all the inspiration and help there was to be had. The leaders gave of their best. Members of the church at Hagerstown contributed much to the success of the conference by their hospitality and coöperation.

The same earnestness characterized the meetings of the Women's Work department. Meetings were held from nine to eleven in the morning and from three till four-thirty in the afternoon each day. There were inspirational addresses at each session by Mrs. Murphy, our national director, and others. There were also discussions on problems of organization, extension and promotion of the various departments of the work. It was the desire of those leading the discussions that they be as practical and helpful as possible.

Mrs. E. C. Bixler of New Windsor, Md., our national peace director, spoke to us on "Women and World Peace." We were reminded again of our responsibility at this most critical time. A letter to be sent to President Hoover and Secretary Stimson, concerning the coming Disarmament Conference, was written by a committee of women appointed for that purpose. It was passed by the women and later was presented to and passed by the conference body.

It is evident that interest in the larger program of Women's Work is increasing and that the work is growing, but we have not yet attained.

The trend of the Women's Work section of the conference was well interpreted by the Findings Committee. Their report, somewhat condensed, follows:

We wish to carry forward the larger program of Women's Work in every District and in every church of this southeastern region and to this end effect such immediate organization in the various Districts and local churches, as shall be necessary to develop such a program. It shall be our aim during this year—

First, to elect a Women's Work director for each local church.

Second, to give every woman in every church an opportunity to become interested in, and support our girls' schools on the three fields.

Third, to avail ourselves of the immediate opportunity to do a very definite work toward the success of the World Disarmament Conference and in the cause of world peace in general.

Fourth, to exercise ourselves toward developing and strengthing Christian homes and toward establishing in our children and young people the fundamentals of Christian character and refinement.

Fifth, to continue our untiring efforts in every missionary activity, also to inform ourselves and others of our own missionary activities, to enthrone in our hearts Christ's principle of the brotherhood of all mankind, and, may we do all this because of our love for Jesus Christ and through the impelling power of his Spirit.

The list of newly-elected regional officers is as follows: President, Mrs. Levi Garst; Vice President, Mrs. G. L. Wine; Secretary-Treasurer, Mrs. C. G. Hesse; Assistant, Mrs. D. W. Groh. Directors of departments: Aid Society, Mrs. J. C. Myers; Bible Study, Mrs. L. C. Moomaw; Mothers and Daughters, Mrs. J. S. Crumpacker; Missions, Mrs. Mary Royer; Children's Work, Mrs. Chrissie Beechley.

Mrs. C. G. Hesse,
Secretary.

Roanoke, Va.

DISTRICT AID INSTITUTE

The District Aid Institute of Northern Virginia was held at Bethel in Unity congregation Sept. 3. We have nineteen Aids in the District, fourteen of which were represented. The theme of the meeting was Missions. This was discussed under the following topics:

Opportunities for Mission Work in the Home Congregation on which Sisters Annie Wampler and Frank Miller gave some splendid thoughts. Some of the needs at the Orphans' Home were given by Sister Bertie Wampler. Sister Orville Hersch of the Industrial School gave a very interesting description of the work of the school. Sister O. S. Miller told us about the regional Aid work. The different projects that the Aids have been supporting on the foreign fields were explained by Sister Effie Long. The secretaries of the different departments of the Women's Work gave reports, showing that they are getting acquainted and started in the work. We selected a secretary for the peace and temperance question.

The meeting was well attended and those on the program being present with few exceptions, it was one of the best meetings we have had.

Anna R. Roller.

Bridgewater, Va.

INSPIRING EXPERIENCES

Each year the children from the Maple Grove Child Rescue Home are taken on an outing somewhere to render a program. This year we had two invitations, one by the Junior Congregation and the other by the White Pine Congregation. Both being about sixty miles distant, and the invitations coming about two days apart, it was a little hard to decide which; but as the first call was to be accepted, we arranged to go to Junior Aug. 2.

There was a fine crowd present and we had a very enjoyable meeting together. The Junior people know how to make you feel at home. The churchhouse not being large enough, the meeting was held under the trees in the yard. Every one seemed to enjoy the day. In addition to the morning sermon, and songs and recitations by the children, a number of fine talks were given.

A Friendship Quilt with over seven hundred names was presented to the Home with 10c for each name. This with the rest of the offering amounted to $138.35. Surely this coöperation with this great good work is inspiring.

Sept. 11, in company with two deacon brethren who had been appointed by the Eglon congregation to take some gifts to an afflicted sister near Terra Alta, wife and I went and held a love feast with her. It certainly was inspiring to see the earnest faith and trust in God of this sister who has not been able to walk or go to church for eight years. She reads her Bible very much and is able to quote from memory much of it.

Sept. 13 we had the happy privilege of worshiping with the Greenland congregation in their homecoming and rededication service of the old Brick church. This is one of the old landmarks of the church, having been built in 1866. The Greenland congregation had the first resident member in the First District of West Virginia, and possibly in the state, having been baptized in Europe before her emigration to America and she coming to America in about 1740.

The old church has been greatly improved, walls being repaired and painted. The seats were rearranged, the pulpit being placed in the end of the church. This is the old home of Eld. Daniel Hays of sainted memory. It was at this place he was elected to the ministry. Bro. Hays' parents lived near Terra Alta, where he was likely born, and where his parents died. Then he was taken into the home of my uncle, David Fike, of near Red House in the Eglon congregation, and his brother, Jesse, into the home of Wm. Fresh. The sister, Palina, was reared in the home of my grandfather, Peter Fike. It is said that Bro. Hays learned the carpenter trade in the home of Uncle David Fike, who was a cabinetmaker and undertaker, and that he lived a very studious life whenever any time was afforded, and that when being examined by the board of examiners at Oakland, Md., as a school teacher, one of the board said to a friend of his that the board had need to be examined by Bro. Hays, instead of Hays by them. Bro. Hays was a grandson of Michael Lyon, the first minister and elder of the Greenland congregation.

Sept. 17, in company with Eld. John S. Fike and wife, we drove about forty miles to hold a love feast with Sister Wratchford, an aged and isolated sister. It is encouraging to see the faith manifested by these isolated ones and note the eagerness for the Word. Surely they need our help and encouragement.

Emra T. Fike.

Oakland, Md.

JOTTINGS BY THE WAY—IDAHO

From the Summer Assembly, which had been impressively dedicated to God and to the kingdom of heaven, we traveled south to begin work in the southern group of churches. We arrived in Payette after noon and became the guests of the Arnold family. This was a special pleasure because of our former association in India. Bro. Arnold is acting as pastor of the Payette church, with the whole-hearted help of his devoted wife. The set of photographic views illustrating the life of Christ in Art and in its geographic setting was much appreciated. As usual, these views were shown between the Bible lesson and the sermon.

One of the pleasant experiences of my morning walks was to climb onto a bluff back of the city and view the Payette Valley with its apple orchards and alfalfa fields. Summer flowers were in full bloom. Trees were a beautiful green. Streams of clear water ran in the canals. Even the hot weather was tempered.

The next week was spent in the Emmett church. Brother and Sister Bontrager, the pastors, gave us the freedom of their home, which is close beside the churchhouse, as is true also at Payette. The outstanding recollection of our stay in Emmett is the large number of calls made to homes, not only

(Continued on Page 30)

News From Churches

(Continued From Page 21)

the Sunshine quartet with us this summer. We are looking forward to Bro. Virgil Finnell being with us sometime during October to give a temperance program.—Mrs. E. O. Reed, Yale, Iowa, Sept. 29.

Des Moines Valley.—Bro. I. D. Leatherman who has been witb us the past two years has resigned to take up the work at Lanark, Ill. We appreciate the fine efforts Brother and Sister Leatherman have put forth and feel that the church has been made stronger by their stay with us. Bro. Ray Zook and wife have taken up the work and we are glad to welcome them. Our church met in council to elect officers for the coming year. Sister Lova Deardorff will act as Sunday-school superintendent. Our B. Y. P. D. during the past year has had an average attendance of twenty-five. They had varied programs in which the adult leaders and young people all took part. They pledged $25 for the support of Elnora Schechter's work in Africa. At the last meeting Bro. Zook was chosen adult adviser. Laurence Howard was elected president for the coming year.—Mrs. Simon Miller, Elkhart, Iowa, Oct. 3.

Garrison.—Bro. U. H. Hoefle took up the pastoral work at this place Sept. 1. This is the second time he has served the church in that capacity, having moved from here eight years ago after having labored in this field for three years. The church met in council and elected Bro. Hoefle as elder for the coming year. The other officers and committees were chosen for both church and Sunday-school. Bro. Glen Christy was again chosen Sunday-school superintendent. It was decided to hold our love feast Oct. 18. We plan to have Bro. Finnell here in the near future with his lecture, Why Girls Smoke. It was also decided to have Bro. Geo. Hilton give his lecture on China. Oct. 3 we lifted an offering for Bethany Bible School.—Pearl Hoefle, Garrison, Iowa, Oct. 4.

Iowa River church met in council Sept. 27. Harl Russell was reëlected Sunday-school superintendent for the adult division. Bro. G. W. Keedy was chosen elder. We have had some variations in our church services. One Sunday an ex-Catholic priest filled the pulpit, while another Sunday it was filled by a Jew who is now a Christian. Recently the young married people's class gave a program. In September Bro. V. C. Finnell gave his lecture and slides on Home Building. It was indeed very helpful. Our love feast will be Saturday evening, Oct. 24, at 7:30.—Beulah Keedy Russell, Marshalltown, Iowa, Oct. 3.

KANSAS

Conway Springs church met in council Aug. 7. Church and Sunday-school officers were elected for the year: Bro. R. W. Quakenbush, elder in charge; A. O. Brubaker, Sunday-school superintendent; Mrs. Geo. Plaugher, Messenger agent and correspondent. The church decided not to hold a revival this fall. Interest and attendance have held up well during the last year, but we regret that we will be without regular preaching services as the church for a while was unable to continue full support to Bro. Quakenbush and he will be engaged in evangelistic work part time. A number have moved away and recently two were removed by death. We are planning, bowever, to keep up our Sunday-school and Sunday evening services to give both old and young an opportunity to help.—Mrs. Geo. Plaugher, Conway Springs, Kans., Oct. 1.

Ozawkie.—Since the last report H. F. Crist and wife of Wichita were with us for three splendid meetings. L. H. Root and wife of Minneapolis, Minn., made us a visit and gave us three evenings of spiritual instruction. We then secured him for a revival in December (last) which was a blessed meeting. He continued for two weeks with heart-searching messages. The members were encouraged and twenty expressed a desire for church fellowship. Sixteen of these were baptized. The last service was a communion on Monday evening at which nearly every member was present. Bro. Root led in a very helpful way. Bro. Finnell with his anti-tobacco lecture, Bro. Ray S. Wagoner with a plea for our college and Christian education, the Ebys with their zeal for missions—these and the loyalty of home folks keep the home fires burning. A revival to be closed with a love feast is planned for this fall. At our recent council C. E. Oaks was chosen Sunday-school superintendent. Guy H. Brammell is our delegate to District Meeting and Erma Brammell to the Sunday-school meeting. We are on highway 30 out from Topeka and will welcome brethren passing through to stop with us.—Mrs. H. L. Brammell, Ozawkie, Kans., Sept. 24.

Topeka.—The revival meeting that was to begin in this church on Oct. 11 has been postponed to some future time. Our love feast will be held on Saturday evening, Oct. 25.—Mary M. Smith, Topeka, Kans., Sept. 30.

MARYLAND

Brownsville.—Our church met in council Oct. 3. Bro. Earl Younkins was licensed to preach for one year. The following deacons were elected: Brethren Maltby Younkins, Frank Badger, Stanley Haynes and John Prince. Bro. Ralph G. Rarick of North Manchester, Ind., is to conduct a series of evangelistic meetings at the South Brownsville church the first two weeks of November. Our love feast will be held Nov. 14 at 4 P. M. We reorganized our Sunday-school Sept. 27. Bro. Gail Mullendore was reëlected supcrintendent. Installation services were held for the new officers on Oct. 4. One has been received into the church by baptism recently.—Mrs. Ira L. Kaetzel, Brownsville, Md., Oct. 5.

Locust Grove church met in council Sept. 26. Brethren Wm. Baker and Wm. Purdum were chosen delegates to go to the Old Folks' Home. Bro. Norman Klein was reëlected Sunday-school superintendent. Our revival meetings will begin Oct. 18 with Bro. Rowland, evangelist, continuing two weeks. Our love feast will be held Oct. 31 at 2:30 o'clock.—Bessie R. Purdum, Mt. Airy, Md., Sept. 30.

Manor.—We feel greatly indebted to the following brethren who so ably conducted our morning services during August while our pastor was on a vacation: Bro. Kenneth Strite of Longmeadow, Bro. Carroll Valentine of Prices, Bro. Russell Hicks of Hagerstown, and Bro. Harvey Martin of Wilsons. During August we affiliated with the Progressive Brethren and the Christian church for our evening services, held in turn at the three churches. The last union service was held Aug. 30 at Manor at which time Bro. Strite conducted services as a beginning of a two weeks' series of meetings. He delivered eighteen spiritual messages. As a direct result of the meetings two souls dedicated their lives to Christ and have been received into the church by baptism. We were glad to have the young people's societies from Longmeadow, Broadfording and Brownsville with us at different times to conduct the worship program. Also for special musical numbers from members of Broadfording and Hagerstown, all of which added to the success of the meeting. Our harvest home-coming on Sept. 6 was largely attended and enjoyed by all. Oct. 17 at 4 P. M. has been selected as the date for our communion service.—Naomi H. Coffman, Fairplay, Md., Sept. 28.

Monocacy church held her regular fall council Sept. 24. The deacons gave the report of their annual visit. Our delegates to the joint District Meeting at San Mar are Eld. E. P. Schildt and John Fogle, with Eld. L. J. Flohr and Clarence Putman, alternates. Jesse I. Renner was reëlected on the trustee board. Our Sunday-schools were organized as follows: Superintendent at Rocky Ridge, Wilbur Stover, with John Fogle, assistant. For Detour Sunday-school, S. R. Weybright was chosen superintendent, with Jas. I. Renner, assistant. Our love feast will be held at Rocky Ridge on Nov. 7 at 2 P. M.—Elsie A. Eigenbrode, Rocky Ridge, Md., Oct. 3.

Union Bridge church met in business meeting Sept. 22. Sunday-school officers were elected for the year, Bro. W. H. Main being reëlected superintendent. Our Sunday-school picnic was held Aug. 12 in Rocky Ridge park, including Pipe Creek, New Windsor and Beaver Dam Sunday-schools. This proved to be a splendid social occasion. In the afternoon a short program was given, consisting of short talks and special music from each school. Aug. 9 Bro. Byler and family gave us an interesting message in song, emphasizing the Christian home and the family altar. During tbe latter part of July J. M. Henry of Bridgewater College gave a very instructive and forceful lecture on temperance.—Mrs. J. H. Wimmer, Union Bridge, Md., Oct. 1.

MICHIGAN

Detroit (First).—During July and August we had church services only in the morning; we combined with a number of east side churches in union services in the evening. This proved to be a very successful arrangement as during these months so many people are away on vacations. We held a churcb picnic at one of the large parks on July 4 and had a very enjoyable time. A ten day Vacation Bible School during July was under the direction of Mrs. Merlin Shull. This was largely attended by community children. Brother and Sister Shull having accepted a call to take charge of a church at Johnson City, Tenn., left Sept. 1. On the evening before, a large number of members and community people met at the church in an informal farewell party. Brother and Sister Shull were presented with an electric waffle iron and purse of money. We have secured the services of Brother and Sister Arthur Mote as our pastors for the coming year. Mrs. Mote has been our community worker during the past two years and has accomplished a great deal. We had our anniversary supper Sept. 23. The main speaker of the evening was Dr. Ray D. Linhardt of the Evangelical church. Quite a number of events are scheduled for this month. Oct. 11 will be family day. Oct. 24 will be goodwill Sunday when we are asking all our people to bring discarded clothing for the needy people of the community who are coming to us for help. The mothers' organization will have tbeir first meeting of the fall on Oct. 21. It is planned as a birthday party for the mothers. The Aid Society is busy planning their work for the coming year. They will have a bake sale on Nov. 7. The ladies' Sunday-school class met at the church one day and canned about ninety quarts of fruit and tomatoes to be distributed among the needy. Chas. Blough who has so faithfully directed our choir for a number of years has given up the work on account of his hearing. We have greatly appreciated his work, and realize that he has made many sacrifices to keep up the music and choir activities. We have been very fortunate in being able to secure Lowell Kleppinger in his place.—Mrs. Walter K. Gordon, 15058 Fordham Ave., Detroit, Mich., Oct. 3.

Hart church met in council Sept. 19. Bro. Hamm was chosen elder for another year. Bro. Elmer Swartz was elected Sunday-school superintendent for the coming year and various other officers were chosen. We decided to hold our love feast Oct. 10 at 7:30 P. M. Our pastor has moved to Freesoil, teaching school for the winter and continuing to make the trip to Hart for Sunday services.—Mrs. Orpha D. Engle, Freesoil, Mich., Sept. 27.

Rodney.—Sept. 13 Bro. W. P. Dillon of Lawrenceville, Ill., began a two weeks' series of meetings. He preached seventeen sermons and visited in a number of homes. Bro. Dillon's sermons were very uplifting. Eight were received into the church by baptism and one was reclaimed. We held our love feast on the 26th with Bro. Dillon

officiating. Bro. Spencer of Shepherd was also with us. Thirty-nine surrounded the Lord's table. Aug. 31 we selected Sunday-school officers with Bro. Jas. Frederick, superintendent.—W. E. Tombaugh, Rodney, Mich., Sept. 30.

Thornapple.—We held our children's program in July with a very good crowd. Aug. 22 Bro. Finnell of North Manchester, Ind., gave his lecture on Why Girls Smoke. Sunday morning he had charge of the services. A goodly number of our members attended District Conference at Woodland the last week in August. We held our quarterly business meeting Sept. 5. Our Sunday-school superintendent for the year is Sister Emma Mohler. Sept. 27 Bro. Harley Townsend held an installation service for the Sunday-school officers. We recently lost a Sunday-school boy by death, also Sister Elmira Thomas who had been sick for months. We will miss both of them. We are planning on entertaining the joint Bible institute of the Sunfield, Battle Creek, Woodland, Woodland Village and Elmdale churches some time the latter part of October.—Mrs. Ray McRoberts, Lake Odessa, Mich., Oct. 2.

MISSOURI

Broadwater.—Eld. A. W. Adkins of Cabool, Mo., began a series of revival meetings here Aug. 29, preaching in all twenty-two very inspiring sermons. As a result of the meeting two were reclaimed. Sunday-school and B. Y. P. D. attendance and interest have been good and we feel that both organizations were helped by the presence of Brother and Sister Adkins.—Mildred L. Jones, Dexter, Mo., Sept. 30.

Carthage church met in council Sept. 25. Arrangements were made to hold a communion service at the close of our revival on Nov. 9, at 6:30 P. M. Eld. W. T. Heckman of Cerro Gordo, Ill., will conduct our revival for us beginning Oct. 25. Cottage prayer meetings are being held in preparation for the meetings. On Sept. 21 the elders of the church anointed Sister Estella Hoover who had a stroke of paralysis several months ago. Our pastor resigned the work at Jasper and is now with us each Sunday. We hope that the fuller program will result in a growth of the Carthage church both in membership and in spirituality. There are more than 5,500 people in Carthage who are not members of any church and nearly 7,000, including children, who are not enrolled in any Sunday-school. The enrollment in church membership is over a thousand higher than the enrollment in the Sunday-schools of the city. Considering the number of children in the Sunday-schools who are not church members gives some idea of the great indifference towards the program of Christianity in what is recognized as a Christian city. The Carthage Church of the Brethren has her share and perhaps more of the indifferent membership. Our pastor, Lester E. Fike, has open dates for some evangelistic meetings in the coming year.—Mrs. Lester Fike, Carthage, Mo., Sept. 29.

Wakenda.—Aug. 31 Bro. O. H. Feiler closed his pastorate, having been with us four and a half years. We thought he would be with us another year but he felt that he had a call to go to a new field at Perryton, Texas. We will miss Bro. Feiler and his wife. Sept. 6 Bro. Oscar Diehl began our series of meetings. He was with us two weeks. His sermons were uplifting and the interest and attendance were good. Each evening he gave a talk to the children which the grownups also enjoyed. Our communion has been postponed to a later date.—Ida P. Hollar, Hardin, Mo., Sept. 29.

NEBRASKA

Carleton.—June 21 Bro. J. M. Henry of Bridgewater College gave us a very strong and powerful lecture on Peace. The last week of July we were privileged to have Brother and Sister Geo. Hilton, former pastors, with us for one week. He gave his three illustrated lectures on China which were very instructive and uplifting. Sept. 3 at our business meeting officers for church and Sunday-school were elected. Our pastor, Bro. Sink, was elected elder for another year; Elbert Rothrock, Sunday-school superintendent; Sister Katie Hoffert, Messenger agent. Sept. 27 our Sunday-school observed promotion day, the attendance was 164 at Sunday-school and 170 at church. Our Aid Society the past year has been holding regular monthly devotional meetings besides our work meetings. The pastor, Bro. Sink, and Paul S. Longenecker of Morrill, Kans., exchanged pulpits Aug. 16. Our annual Sunday-school picnic was held Aug. 18 at Connors Park at Alexandria, Nebr. Our young people have organized a young people's council and coöperate with two other schools, meeting once a month. Much good is derived from these meetings.—Mrs. Paul Henderson, Carleton, Nebr., Sept. 30.

NORTH DAKOTA

Cando.—Members' meeting convened on July 31. The visiting brethren gave satisfactory reports. Aug. 5 the Ladies' Aid reëlected the writer as president. Aug. 9 Miss Edna Conklin of Surrey, member of the District Board of Religious Education, gave a brief explanation of their work. Aug. 16 Bro. Lloyd McIntyre gave us a message. Sunday morning, Aug. 23, Sister Ruth Glessner of Carrington, missionary to India, gave a very interesting talk at the Zion house on the theme, My One Regret. In the afternoon she resumed her theme at the Cando house. Sunday evening, Aug. 23, Bro. Stacy Shenton of Des Moines, Iowa, preached to a large audience. Bro. Petry of Surrey and Elders Hollinger and Michael each filled an appointment in the past few weeks. The church appreciates very much the help our ministerial force is giving us so freely. W. W. Smeltzer was reëlected Sunday-school superintendent. Frank Hinegardner and Roy Miller are leaders of our B. Y. P. D.—Mrs. G. W. Newcomer, Cando, N. Dak., Oct. 3.

OHIO

Bear Creek.—Since our last report several have favored us with inspiring messages: Bro. Wilbur Bantz, Brother and Sister Oberholtzer, and Bro. E. B. Bagwell. Sept. 1 at our members' meeting Brethren Chas. Erbaugh and Darrel Heck were reëlected Sunday-school superintendents. Sept. 27 was promotion day in our Sunday-school and the reorganization was effected. The installation services were conducted by Bro. C. G. Erbaugh. His message was very fitting for the occasion. Our Sunday evening services for the next three months will be devoted to the study of the mission work of the Church of the Brethren. The Y. P. D. and the adult C. W. will have charge of these programs. Our church is coöperating in the peace contest put on by the Ohio Council of Churches.—Mrs. Maudie Filbrun, Dayton, Ohio, Sept. 30.

Covington church met in council Aug. 27, at which time vital features of the year's program of business were given consideration. It was decided to have our fall love feast Sunday evening, Oct. 18. Also, at this meeting Brother and Sister Oran Yount of Troy, Ohio, were ordained to the full ministry of the church. The service was conducted by the Ministerial Board of the Southern District of Ohio and Eld. D. G. Berkebile of Harris Creek. Aug. 30 Dr. P. B. Fitzwater, Dean of Moody Bible School, Chicago, Ill., spoke at the morning service. Sept. 21 our church entertained the Council of Churches from Miami County. Sunday morning, Sept. 27, was observed as promotion and rally day. The officers and children of the Cradle Roll, primary, and junior departments had charge of the promotion exercises which were given during the church hour. Other special events of interest have been planned for the near future. Oct. 25 a dedicatory service for the infants of the church will be held. At the evening service we will have the privilege of hearing the Imperial quartette from Gettysburg, Ohio. On the evening of Nov. 12 the Covington congregation will entertain the Sunday-school workers from the Southern District of Ohio for their semiannual conference.—Edith Deeter, Covington, Ohio, Sept. 28.

East Dayton.—At our June council Brother and Sister Van B. Wright were retained for another year by almost a unanimous vote. Sometime afterward they had a very direct call by the Spirit to another field. It was with deep regret the church accepted their resignation at our last council. They were with us nearly seven years. In that time the membership more than doubled. We remodeled our church at a cost of about $7,000. The debt that remains would about equal the debt we had when they came. Two farewell meetings were held for them: a social gathering at the park on Sept. 26 and an afternoon meeting at the church Sept. 27, when most of the adjoining churches were represented by their pastors and others. All enjoyed the able sermon delivered by Bro. C. F. McKee. Sister Goldie Killian, one of our home ministers, will take care of the work till the church sees fit to secure another pastor.—Lida Baldwin, Dayton, Ohio, Oct. 5.

Ft. McKinley church met in council on Sept. 9. The Sunday-school superintendents who were elected are as follows: Bro. T. S. Eikenberry, adult department; Sister Beulah Eikenberry, intermediate department; and Sister Lucy Hollinger, primary department. Bro. Walter J. Heisey and family, returned missionaries from China, conducted our morning service on Sept. 27. Bro. Ray Heisey of West Milton, Ohio, preached in the evening. Sept. 27 was also our promotion day. Oct. 4 will be our rally day. Our love feast and communion will be held Sunday night, Oct. 11, at 6:30 o'clock.—Mildred M. Etter, Dayton, Ohio, Sept. 30.

Olivet church held their Daily Vacation Bible School Aug. 3-14. We had the largest enrollment—114 boys and girls—in our experience of the school. It was put on entirely by local talent with the pastor as director. Our church conducted a series of evangelistic meetings from Aug. 23-30 with the pastor as evangelist. As a result of the meetings four united with the church. This series was climaxed on the evening of Aug. 30 when we enjoyed our communion service. Aug. 4 the young people gave the missionary play, The Awakening of Brother Tightwad. During the absence of the pastor in an evangelistic meeting at the Mohican church, two Sundays in September, Bro. Quincy Leckrone filled the appointments. Sept. 20 the Sunday-school elections were held and on Sept. 27 the new teachers and officers were installed. Church officials were elected Aug. 30. Sept. 23 Brother and Sister Lewis H. Brumbaugh gave us an interesting reading and address on The Inevitability of World Peace.—Mrs. Clyde Mulligan, Thornville, Ohio, Sept. 28.

Pleasant Hill church met in members' meeting Sept. 9. Sunday-school and church officers were chosen for next year. The B. Y. P. D. was granted its request to fit up the basement for a reading room and chorus practice. This will be supervised by our pastor or Mark Shellhaas several evenings each week. Bro. Chas. L. Flory was chosen elder. The mothers and daughters' association gave a banquet to the men and children recently. Sept. 13 flower day was observed with many floral gifts from our homes. That evening the Imperial quartet gave a musical program which was enjoyed by many. Sept. 27 installation services for all Sunday-school and church officers were held by our pastor. Oct. 11 will be rally day.—Mary West, Covington, Ohio, Sept. 27.

Pleasant Valley (Ohio) church held their regular members' meeting Sept. 21. The date of our revival meeting was set for Nov. 16 or 17 according to the decision of our evangelist, Bro. H. M. Coppock. The following officers were elected: Elder, Bro. Ivan Erbaugh; Sunday-school superintendent, Bro. Glen Stocksdale; Messenger agent and correspondent, Grace Rhoades. We have been enjoying some very

good preaching by our new pastor, Bro. Heisey, who is with us every two weeks for both morning and evening services.—Grace Rhoades, Union City, Ind., Sept. 27.

Salem.—Aug. 23 the young people's classes celebrated their two hundredth class meeting at Ludlow Falls. About 200 were present to enjoy the basket dinner at noon. An impromptu program was given by the charter members. Sept. 6 Bro. N. B. Wine gave a much appreciated message to the congregation. Our church met in business council Sept. 9. The Sunday-school superintendents were elected for the year, Albert Landis and Earl Gorrell being reëlected. A report of the annual visit was given; four letters of membership were granted and eleven received. It was decided to have our love feast Nov. 14, an all-day meeting beginning at 10 A. M. with breakfast Sunday morning. Sept. 13 Harry Ewing gave us a message on The Religion of the Modern Man. Salem church enjoyed a homecoming on Sept. 20 with a good attendance. In the morning Eld. Walter J. Heisey, missionary to China, had charge of the preaching hour. In the afternoon there was an informal service of singing and speaking followed with an address by Eld. David Hollinger.—Naomi Sibert, Union, Ohio, Oct. 5.

Sidney church is starting in the new church school year with good prospects. In the reorganization Bro. Coppock has been retained as the general supervisor with Bro. Jas. Huffman, assistant. A homecoming and rally day will be observed Oct. 11. We will be assisted by Rev. P. B. Fitzwater of Chicago, Bro. J. O. Click of Covington and Mrs. S. Z. Smith of Troy. We have appointed Sunday evening, Nov. 8, for the love feast. Since our last report another has been received into the church by baptism. In the absence of the pastor, the church enjoyed messages by Bro. Clarence Younker of Covington and Rev. Walter Wilson, Church of the Nazarene, of this city.—Mrs. C. V. Coppock, Sidney, Ohio, Sept. 30.

Silver Creek church met in council Sept. 12. The yearly visit was reported. Bro. Geo. Throne was chosen elder for another year. Sept. 27 our Sunday-school was reorganized, Bro. Chas. Hendricks being reëlected superintendent. We are looking forward to our fall series of meetings to be held in November with Bro. Paul Studebaker in charge.—Mrs. Noah Long, Pioneer, Ohio, Sept. 29.

OKLAHOMA

Washita church met in council July 20. Delegates were elected to District Meeting: Bro. Yoder from the church and Sister Faye Merkey from the Sunday-school. Bro. J. J. Yoder of McPherson was here in the spring in the interest of the finances of the college and delivered the address Sunday evening. Brother and Sister Eller and Elizabeth Bonham attended Annual Conference, and Bro. Eller and wife gave us splendid reports of the meeting. July 5 Thomas and Washita churches enjoyed an all-day meeting at Washita. Bro. Eller gave the sermon in the morning. In the afternoon numbers from both churches were given. Bro. Schwalm gave a very impressive address Sunday evening, July 19. Our Sunday-school picnic, July 27, was enjoyed by 112 members. Our Aid Society's last two food sales brought in $21.10. Another food sale will be held just before Thanksgiving. Besides their missionary donations, they gave $50 toward our pastor's salary.—Mrs. S. L. Howell, Cordell, Okla., Oct. 1.

OREGON

Albany.—Our pastor and his family received a very pleasant surprise. We hold our prayer meeting in homes of our members and friends; last Wednesday evening it was held in the pastor's home. A number of the members and friends gathered for the meeting. At the close of the service a number of them stepped out on the front porch and began to bring in baskets, boxes and bags filled with good things to eat, which were presented the pastor and his family. After which Bro. Howard Snowberger gave the address of welcome to the pastor and his family. Then the pastor gave the response. It was a get together meeting, all seemed to enjoy it very much.—Mrs. Leander Smith, Albany, Ore., Sept. 28.

Mabel congregation met in council Sept. 19. L. S. Kester was reëlected Sunday-school superintendent. We decided to have a love feast Oct. 17. Prospects are favorable for a small increase in our Sunday-school attendance. We are also coöperating with the community, working for a week-day Bible school.—H. H. Ritter, Mabel, Ore., Sept. 28.

PENNSYLVANIA

County Line.—Sept. 20 Bro. Beahm preached his farewell sermon which closed his work at the County Line church. Following the message the church presented a very nice Bible to Brother and Sister Beahm. Resolutions were also adopted stating our appreciation of their good work and giving them the good wishes and prayers of the church and community as they go to their new field of labor. Bro. Beahm has been our pastor for ten years and he and his family have been faithful and helpful workers while in our midst; we shall miss them in all our church activities.—Florence Lohr, Indian Head, Pa., Sept. 30.

Geiger.—We had with us on Sept. 13 Bro. Jas. A. Sell of Hollidaysburg (the oldest minister of the Church of the Brethren in the state), and Bro. Jerome Blough of Johnstown. At this time they held services as they were held fifty years ago. The church met in business session Sept. 29. Nov. 1 was fixed for the date of our love feast. The Sunday-school held its yearly reorganization on Sept. 20. Wilbur Speicher was elected superintendent of the school.—Wilbert G. Beeghly, Geiger, Pa., Oct. 4.

Hooversville.—Bro. J. J. Shaffer of Hollidaysburg preached for us Sunday morning, Aug. 30. Our Sunday-school held an outing on the same day at Camp Harmony. Aug. 31 council meeting was held. Election for Sunday-school officers resulted in Sister Leah Shaffer being chosen superintendent, with Bro. C. B. Zimmerman, assistant. Sunday morning, Sept. 6, Cradle Roll promotion was observed. A program was rendered by the superintendent and children followed by a short talk by our pastor, Bro. W. D. Rummel. Bro. M. J. Weaver of the Maple Spring church began a series of revival meetings Sept. 14, preaching in all seven sermons, closing with a love feast Sunday evening. As a result of the meeting four young people were received into the church by baptism. Sunday morning, Sept. 27, Sister Chas. Stutzman of the Maple Spring church gave us a talk concerning her trip to Annual Meeting.—Blanche M. Hershberger, Hooversville, Pa., Sept. 28.

Jennersville church met in council Sept. 7. Sept. 27 we enjoyed our harvest meeting. Our elder in charge gave a Spirit-filled message both morning and afternoon. An offering was lifted for Neffsville Orphanage. Our revival will begin Oct. 11 with Bro. E. C. Woodie, evangelist. Our love feast will be on Saturday, Oct. 31.—Ruth Lewis, West Grove, Pa., Oct. 3.

Little Swatara.—Aug. 30 Bro. B. W. S. Ebersole of Hershey preached at our harvest home services at Frystown. Sept. 13 the Brightbill quartet gave a short program of music and Bro. Alvin F. Brightbill brought the message. Our Children's Day services were held at Schubert Sept. 20. A short program was rendered by the children followed by an address by Bro. Simon Bucher of Annville. Our love feast will be held at the Ziegler house Oct. 17 and 18 beginning at 1:30 o'clock.—Elizabeth Meyer, Myerstown, Pa., Oct. 1.

Mingo.—We had our harvest home meeting at the Skippack house Aug. 8. Bro. S. G. Meyer of Fredericksburg gave us the message. At the Mingo house Sept. 6 Bro. A. A. Price of Vernfield gave the message. The offerings were for the Orphanage at Neffsville. Sept. 12 we met in council. The visiting brethren gave a favorable report. We expect to have Bro. A. P. Wenger of Ephrata with us in revival meetings in November. The Sunday-school officers for the year were elected: superintendent for Mingo, Bro. Ralph Jones; for Skippack, Bro. Levi Ziegler. Our love feast will be at the Skippack house Oct. 17 at 2 P. M.—Carrie K. Hoffman, Collegeville, Pa., Sept. 30.

Mt. Olivet.—Sept. 27 we reorganized our Sunday-school, Bro. Walter Brandt being reëlected superintendent. Brethren M. S. Kipp and Walter Brandt will represent the church at District Meeting. The love feast will be the second Sunday of November beginning at 6:30 in the evening.—Mrs. Ada Brandt, Millerstown, Pa., Oct. 5.

New Fairview.—Aug. 9 was our annual day for services at the Brethren Home at Carlisle, and a number of our members were present. Aug. 9 to 23 Bro. B. W. S. Ebersole of Hershey conducted our two weeks' revival meetings bringing us seventeen Spirit-filled sermons. He also made ninety-five visits in homes. As a result fourteen were baptized and one was restored. Sept. 13 Bro. Harper Snavely of Myersville, Md., gave us a message on the Good Samaritan. Sept. 19 Bro. H. Stover Kulp, returned missionary, gave us an interesting talk on their work and life in Africa. We took an offering of $33.47 for missions. Sept. 28 we held our quarterly council. Delegates to District Meeting are R. S. Krout, J. L. Miller and Paul Godfrey. No changes were made in Sunday-school officers for the coming year.—H. B. Markey, York, Pa., Sept. 29.

Palmyra church met in council Sept. 8. We will continue to use doctrinal subjects at our weekly prayer meetings. Nominations for Sunday-school officials were ratified by the church, with Bro. A. B. Grubb, superintendent. Our revival services will begin Oct. 11 with Eld. S. G. Meyer of Fredericksburg, evangelist. Our love feast and communion will be held Nov. 1 preceded by both morning and afternoon services.—Sarah G. Shelly, Palmyra, Pa., Sept. 30.

Pittsburgh.—Our Sunday evening services have reopened with promising interest. The union services in Carnegie Music Hall were very well attended. Our morning services were constant and Bro. N. M. Shideler preached the Word in a practical interpretation as it applies to a needy people in these trying times. During part of August our services were in charge of Bro. V. C. Holsinger whose messages were very much appreciated. Our pastor and family enjoyed a vacation in Indiana with home folks. They also attended Camp Harmony assembly and the District Sunday-school and Y. P. D. convention in Johnstown. Bro. Shideler's messages at these conferences were much appreciated. Our annual Sunday-school outing was held Aug. 8 and enjoyed by over 100 of our home staying members. Election of officers for the year beginning Oct. 1 resulted as follows: Elder, G. B. Royer; superintendent of Sunday-school, Dana Z. Eckert. The communion will be held Nov. 8 at 7 P. M. Rally and Promotion day and installation of workers was held with the pastor in charge. The church kindly requests that members locating in the city or county call by phone or write our pastor at 1006 Greenfield Ave. (phone Hazel 5288), so that he can get in touch with you.—M. Elizabeth Barnett, Pittsburgh, Pa., Sept. 28.

Quakertown.—A Children's Day program was rendered Sunday morning, June 28. In the evening the Christian Endeavor meeting was in charge of the young married people's class. They rendered a play entitled, The Soldier of the Cross. July 10 we closed a very successful Vacation Bible School in the Quakertown church; the enrollment was 165. This was the tenth year for the school. Sister Winnie Fretz was the superintendent. Sept. 9 we held our quarterly business meeting in the Springfield house. At this time we had installation services for our new pastor, Bro. H. H. Moyer. We will hold our love feast Oct. 18 in the Quakertown house.—Mrs. Raymond Bleam, Coopersburg, Pa., Oct. 5.

Timberville.—In the evening of Aug. 17 Bro. H. Spenser Minnich of Elgin, Ill., met with leaders from the adjoining churches in the interest of general mission work. Delegates to the regional conference at Hagerstown, Md., were Pastor and Mrs. Samuel Lindsay. Quarterly council was held Sept. 20. The reports of standing committees were given and accepted. Our love feast at the Timberville church will be held Oct. 18 beginning at 6: 30 o'clock. Our pastor will hold preparatory worship at the Mt. Olivet church beginning Nov. 4 and close with the love feast in the evening of Nov. 7. Our Sunday-school has been reorganized with L. M. Clower as superintendent and Mrs. L. M. Clower as superintendent of the children's department. The new school year will begin with a recognition service at the regular morning worship of Oct. 4. The Friendship Bible class are paying the expense to give six children of the local orphanage opportunity to attend kindergarten school.—Mrs. Samuel D. Lindsay, Timberville, Pa., Sept. 28.

Waynesboro.—At our business meeting in September our pastor, Eld. Levi Ziegler, reported having made 738 calls during the year. The following were elected delegates to District Meeting: Elders Levi K. Ziegler and C. R. Oellig, Bro. J. J. Oller, Sisters Grace K. Ziegler and Sudie Wingert. It was decided to retain Sister Emma Miller as the pastor's assistant until Jan. 1, 1933. We expect Bro. Levi Garst of Salem, Va., to conduct evangelistic services in our church from Nov. 15 to 29. Our love feast will be held Dec. 2 at 6: 30 o'clock. At Sunday-school on rally day, Sept. 27, 463 were present. Promotion exercises followed at which time the children told by song and story some of the things they had learned in their respective departments. Certificates of promotion were given out, after which the pastor gave a short talk to the children.—Sudie M. Wingert, Waynesboro, Pa., Oct. 3.

Welsh Run.—We held our council meeting Sept. 10 with Eld. D. M. Zuck presiding. Our love feast is to be held Nov. 7 at 1: 30. Aug. 13 we were favored with a temperance lecture by J. M. Henry. Aug. 1 we held our harvest meeting with the home brethren in charge.—John D. Martin, Mercersburg, Pa., Sept. 28.

TEXAS

Waka.—Sept. 1 Bro. O. H. Feiler and family of Norborne, Mo., came to us to be our pastor and elder. We are rejoicing, for this is a large field; we feel wonderfully encouraged. Sept. 18 we had a reception for them at the church and on the 24th the young people's class had a social with a large crowd present. In June Bro. Feiler held a short meeting, baptizing five. During the meeting he also showed Bible pictures which were greatly enjoyed.—Fern Stump, Waka, Texas, Sept. 30.

VIRGINIA

Beaver Creek.—Our Sunday-school has been reorganized with Bro. Elmer Ringgold as superintendent; Bro. John Coffman, assistant at Beaver Creek house. Our love feast will be held at Beaver Creek Sunday, Oct. 18, beginning at 4 o'clock.—Mrs. S. E. Garber, Bridgewater, Va., Oct. 1.

Brick.—Our revival meeting conducted by Bro. Russell G. West of Batavia, Ill., Aug. 17 to 30 was one of great inspiration. His messages were gospel filled and the attendance was fine throughout the meeting. At the close ten young people were baptized. We feel that our church has derived much benefit from having Bro. West in our midst. At our council Sept. 5 the deacons gave a favorable report of the membership visit. At this time a sister was received into fellowship by former baptism. Eld. J. B. Peters was elected elder in charge, and Bro. H. B. Flora, Sunday-school superintendent; Mrs. G. A. Barnhart, Y. P. D. leader; Mrs. J. B. Peters, junior leader. Other Sunday-school officers have been appointed to begin their work Oct. 1. Our love feast will be held Oct. 10 at 4 P. M.—Mrs. I. L. Boitnott, Wirtz, Va., Sept. 21.

Cloverdale.—July 12 Cradle Roll day was observed in our congregation by a program, an appropriate gift to all the Cradle Roll members present and a special sermon by the pastor. Aug. 9 home department day was observed in somewhat the same manner, with a gift to the oldest member present, Mrs. T. C. Denton. These exercises were in charge of Mrs. J. S. Crumpacker, superintendent of the Home Enrichment department of Women's Work. A very impressive missionary program and pageant was rendered Sept. 13 by the Blue Ridge church. Sept. 20 we had the pleasure of having J. M. Henry with us who lectured on Prohibition. Our pastor conducted a consecration service for a baby on Sept. 13 at the morning service. The young people of our church held an ice cream and pie social on Sept. 25 for the benefit of their missionary project. Our pastor, Eld. F. A. Myers, and wife had the pleasure of attending the regional conference at Hagerstown, Md. The Women's Work organization is now engaged in preparing a box of clothing and bedding for the Greene County Industrial School. At their last meeting they were addressed by the Botetourt County nurse on some important health problems. The organization of the Sunday-schools of our congregation has been effected with Bro. L. N. Layman, superintendent, and Bro. C. J. Kinzie, associate of Cloverdale; and Bro. Roy M. Foster, superintendent of Blue Ridge. The installation service for the new officers and teachers was conducted by Bro. Myers on Sept. 27. This was followed by a special sermon on the duties and responsibilities of the leaders. At Blue Ridge the installation service was in charge of Eld. J. S. Crumpacker. In the evening of Sept. 27 our pastor began a revival meeting at the Blue Ridge church.—Mary C. Garber, Roanoke, Va., Sept. 30.

Copper Hill church met in council Aug. 29. The annual visit was brought together with a good report. It was arranged with the ministerial committee to secure an evangelist for another year. Aug. 16 Bro. H. Allen Hoover of Roanoke, Va., came to us. He labored earnestly for two weeks, visiting many homes and making friends. As a result of his labor eight were baptized and two reclaimed. Aug. 30 Bro. Ezra Bowman of Franklin came to Air Point, a preaching point in the congregation; for two weeks he brought us spiritual and uplifting sermons. As a result of his labors four came forward. Three were baptized and one went to the Methodist church. Three were baptized at this place previously making an addition of sixteen to the church this year. Our love feast held Sept. 26 was well attended and enjoyed by all. Bro. Ezra Bowman officiated.—Ruth Shaver, Bent Mountain, Va., Sept. 28.

Duncans Chapel (Pleasant Valley).—Aug. 30 Bro. H. C. Eller, our field director, gave an interesting lecture on Sunday-school work. In April we organized an Aid Society with a large enrollment. We reorganized our Y. P. D. Sept. 20. The Sunday-school has an enrollment of 100 with a good average most of the year. Our church met in council Sept. 20 for the election of Sunday-school officers. Bro. Dewey Reed was elected superintendent.—Rosie Cox, Willis, Va., Sept. 29.

Jeters Chapel.—Sept. 12 we had our homecoming day which was quite a success. We had fine sermons and several different ones gave good speeches. In the afternoon Bro. Reed baptized two applicants for Brethren faith. We are still having a fine Sunday-school and we are hoping that it will continue through the winter. Our pastor, Mrs. Broughman, will be with us on the second Saturday and Sunday.—Ada Wright, Vinton, Va., Sept. 28.

Johnsville.—Bro. Homer Spradlin of Christiansburg, Va., closed a two weeks' evangelistic meeting at this church Sept. 11. This was his first experience in such work but his sermons were spiritual and forceful. Six young people were baptized. On the following evening we enjoyed a love feast with about sixty communicants present. Sept. 13 was homecoming day. Rev. Shiplett, a Baptist minister of Elliott, Va., preached the morning sermon. He gave us some excellent thoughts on home life. After a bountiful lunch and a social mingling we again assembled in the church and listened to a very interesting talk by Senator Geo. Layman. He spoke of the moral and spiritual needs of our country and emphasized the need of the Bible in our lives. Johnsville church is one of the old organized churches in the First District of Virginia. Eld. Peter Crumpacker lived and worshiped here seventy-five years ago. The names of some of his grandsons are in our Yearbook now, notably F. H. Crumpacker of China. Over fifty years ago when I first visited this church the names Crumpacker, Moomaw, Grisso, John, Wells, Brunk, Brillhart, Shepherd and Garman were familiar, but now a few of these names are not on this church roll. An unfortunate "fire" was kindled about that date which has not been entirely extinguished. But it will soon fade away and the church will go on to victory through consecrated living of its membership.—C. D. Hylton, Roanoke, Va., Sept. 22.

Middle River.—Our Daily Vacation Bible School was held jointly again this year with the Methodist church with an enrollment of

TWO HELPFUL BOOKS

By Hannah Whitall Smith

Two classics by this author refuse to grow old. Year after year orders continue to come in for these two books, because they contain messages Christians need from day to day. If you have not read these books you have missed much in your Christian experience. Simple and yet profound each of these books reaches you right where you live. Reading them helps you to enjoy life and your religion as never before. The books are—

The Christian's Secret of a Happy Life, $1.00
Living in the Sunshine, $1.25

THE GODDESS OF MERCY

By James Livingstone Stewart

A story of love and turmoil of modern China. Yes, this is a novel, but it gives you correct pictures of China with all of its toils and troubles. You see not only the land with its rivers and mountains, but the people as they are—and as they long to become. A fascinating story. Formerly priced at $2.00. May now be had for $1.00.

STEPS ON THE LADDER OF FAITH

By James M. Gray

In the ripeness of a long Christian experience Dr. Gray sets down the road by which one can rise on the ladder of faith, the faith of our fathers that made them mighty men of God. Beginning with our faith in and knowledge of God the author carries the reader along and ends with the question of recognition in the life beyond. A simple treatment of fundamental problems, suggestive of how teachers and pastors can lead their classes into deeper experience of the things they already believe. Price, $1.50.

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

seventy-seven. Mrs. E. C. Bixler of New Windsor, Md., touring in the interest of Peace, delivered an inspiring message recently. We were glad to have with us on Monday evening the Byler family with their message in song. Bro. I. N. H. Beahm came to us Aug. 24 and preached eight doctrinal sermons which were interesting and uplifting. Aug. 29 we met in visit council. It was decided that the Sunday-school superintendents serve another year. Bro. Edw. K. Ziegler was with us for our harvest meeting. We entertained the young people's conference Sept. 6 and several good talks were enjoyed. Sunday evening, Sept. 13, five ladies graduated in teacher-training, receiving the denominational diploma, also the international. The juniors and primaries enjoyed a picnic recently. We are planning to organize the Women's Work more fully in the near future. We gave our Sunday-school superintendent, Bro. E. C. Geiman, a surprise on Sept. 26 which was enjoyed by all present.—Mrs. F. Y. Garber, Waynesboro, Va., Sept. 27.

Mill Creek church met in council Aug. 29. The visiting brethren made favorable reports. Bro. C. E. Long and Samuel Pence were reëlected elders for the coming year. We decided to hold our love feast Oct. 3. Our Sunday-school attendance has been good during the summer months with an average attendance of 225. Dr. C. P. Harshberger and Victor Miller were reëlected adult superintendents. The young men's class has been conducting a Sunday-school at Mt. Vernon, one of our mission points, during the summer months. Fine interest has been manifested. We recently closed a singing class at Mill Creek. We feel our young people have been helped in a wonderful way. Our homecoming day was observed July 5 with a good program and attendance. Speakers were Brethren H. C. Early, Jos. Pence and I. S. Long. They gave some church history which was much enjoyed. Aug. 31 Bro. M. G. West of Chicago, Ill., began a series of meetings and continued until Sept. 13. His messages were both forceful and inspirational, and so drew on men's hearts and souls that other denominations of the community were regular attendants. Special music was rendered throughout the meeting. As a result of the meetings fourteen confessed Christ and are awaiting the rite of baptism. The membership at large has felt a renewed interest in the kingdom.—Mrs. I. J. Long, Port Republic, Va., Sept. 22.

Montebello.—Aug. 31 to Sept. 4 we held our Daily Vacation Bible School under the leadership of Miss Mary Harley. The attendance was very good and the children made good progress during the two weeks. Our series of meetings conducted by our pastor, Bro. W. E. Cunningham, also began Sept. 6. Eight heart-searching sermons were delivered. One applied for baptism. Miss Harley had the singing in charge.—Ellastine Whitesell, Montebello, Va., Sept. 29.

Monte Vista (Bethlehem).—We held a two weeks' Bible School jointly with the local Presbyterian church beginning July 6. Our pastor was superintendent. Sixty-five children were enrolled with good attendance. The children took much pride in preparing a good-will friendship chest which was sent to the children in Porto Rico. The school closed with a program demonstrating the splendid work done. The two weeks following another school was held at Jubles Chapel, a mission point in our congregation, by Miss Bellott and Miss Varona Webster. Sister Bixler gave us a much appreciated peace lecture when touring this part of our District. Our regular council meeting was held July 25. The B. Y. P. D. of Antioch church brought us an interesting and instructive program the evening of Aug. 15 on the theme of missions. Beginning Aug. 17 our church was ably served by Bro. David Wampler of Bethany Bible School, instructor, in a two weeks' singing school. At the close a sunset service was held on Saturday, with a program of songs on Sunday at which time Bro. Wampler's people visited us and gave several numbers. After the close two young ladies were received by baptism. We are glad indeed that our pastor, Bro. H. C. Eller, will remain with us through the coming year.—Mrs. J. D. Webster, Callaway, Va., Sept. 19.

Mt. Zion.—We held our series of meetings in July. Bro. M. G. West, the evangelist, preached fourteen strong sermons. Thirteen were added to the church by baptism. In August Bro. J. I. Byler and family rendered a fine program. Sept. 6 our new pastor, Bro. A. Jos. Caricofe, was installed. Eld. C. E. Long of Penn Laird, Va., preached a very fine sermon. The keys of the church were delivered by Eld. D. N. Spitler. Sept. 14 Bro. Caricofe held a home dedication service. Bro. F. M. Bittinger of the Browntown mission gave an appropriate talk on the sanctity and uplift of the home. Sept. 26 the church met in annual visit council. The visiting brethren gave good reports. Our love feast will be held Oct. 24 at 4 P. M.—Mrs. K. F. Aleshire, Luray, Va., Sept. 30.

Ninth Street (Roanoke).—The church membership has enjoyed several inspirational programs during the summer months. In May The Unerowned Queen was given under the supervision of Mrs. H. A. Hoover. The same pageant has been given at neighboring churches with others yet to be visited. A most helpful missionary play was also given during the early summer by members of young people's and children's groups. In July the Vacation School was well attended with Bro. C. M. Key as director. The closing program was rendered at the end of two weeks of busy, helpful hours of study. The Sunday-school picnic was also held in July with a large group present for the day of fellowship at the Camp Bethel site. One class banquet, several class picnics, as well as class socials have been enjoyed during the summer months. The membership has been encouraged by the helpful messages of Bro. C. D. Bonsack, Bro. Kulp, Africa missionary, and Sister Bixler, peace worker. During the absence of the pastor the second Sunday of each month the pulpit has been ably filled by C. E. Trout, H. Allan Hoover and Asa Bowman (who has partially recovered from a long, serious illness). During August joint evening services were held with the Presbyterians, a neighboring church, which was an inspiration to both groups. The business meetings of the quarter have resulted in the following appointments: Sunday-school superintendents, C. E. Trout, H. A. Hoover; Y. P. D. president, Miss Bessie Proffit; clerk, J. H. Brubaker; Aid Society president, Mrs. C. E. Crowder; Women's Work director, Mrs. J. A. Hoover; pastor and elder, Levi Garst; Messenger correspondent, Mrs. Garst. Nov. 1 the revival meeting will begin with Bro. C. M. Key as evangelist. Preparatory to the revival the young people's organized choir with the help of some adult members is planning special practice under the direction of Bro. J. A. Hoover.—Mrs. Levi Garst, Roanoke, Va., Sept. 26.

Roanoke (First).—Our Vacation Bible School enrollment was 107. A splendid program was given by the children at the close of the school. The Sunday-school picnic was at Daleville. Since our last report two have been received into the church by letter and two by baptism. Bro. H. Spenser Minnich, of the General Mission Board, filled the pulpit on Sunday night, Aug. 16. Bro. Frank Williar filled the pulpit while our pastor, Bro. C. G. Hesse, was on his vacation. We had representatives at all the camp meetings at Camp Bethel. Bro. Brightbill, music director, gave us a splendid talk on music the first Sunday night in August. The Æolian quartet from California rendered a wonderful program in July. Sept. 27 was promotion day. There were also installation services for the new teachers and officers of the Sunday-school. The evangelistic meeting will begin Nov. 1 conducted by Bro. Guy West, evangelist of the southeastern region. Our pastor is giving a series of sermons on the preachers of the Old Testament.—Mrs. Irvin Wray, Roanoke, Va., Sept. 28.

WEST VIRGINIA

North Fork.—From Aug. 17 to 30 a series of evangelistic meetings was conducted here by Bro. J. W. Pugh of Arborvale, W. Va. Fourteen inspiring and much appreciated sermons were preached. As a result twenty were received into the church by baptism, eight were reclaimed and seven await the rite. Aug. 31 we held our visit council. Bro. E. A. Lambert was chosen elder and Messenger agent for this coming year; Bro. Lorenzo Lambert, church clerk; the writer, Messenger correspondent. Seven letters of membership were granted. On the same day at 4 o'clock we held our love feast with Bro. M. G. Sanger officiating, assisted by J. W. Pugh and M. G. Miller. Sixty-five surrounded the tables.—Rea M. Lambert, Dry Run, W. Va., Sept. 19.

Salem.—The membership in Sandy Creek congregation has been active throughout the summer, in the different departments of Christian endeavor. A peace pageant was given here, and at four other places outside this congregation. Also, there have been activities in temperance and religious education. In the month of August, we had a most excellent series of meetings, conducted by Bro. M. Guy West. He gave universal satisfaction to all who heard his strong, practical sermons. The fine attendance throughout the meeting demonstrated the appreciation of his labors. Six were baptized and the church greatly revived. The love feast was largely attended. Bro. Nelson Huffman and wife of Bridgewater dropped in on us and favored us with his able leadership in song, both morning and evening, which was highly appreciated. Mrs. E. C. Bixler and daughter of New Windsor, Md., were with us one evening, in the interest of Peace. Sister Bixler is very enthusiastic in the peace movement. She gave a good talk, and distributed much peace literature. There were five delegates from here and Shady Grove church, who attended the southeastern regional conference at Hagerstown, and brought back an excellent report of the fine meeting there. The membership is to be commended for the good interest, and fine coöperation in the various departments of church work.—Jeremmiah Thomas, Bruceton Mills, W. Va., Sept. 25.

Spruce Run.—The church met in council Sept. 12, at which time we made preparations for our love feast to be held Oct. 10, beginning at 2 P. M. Just before the council meeting five were received into the church by baptism. On Sunday we had one of the greatest days in the history of Old Spruce Run. We had a homecoming service; a great throng of people gathered from several states to attend this gathering. We had Bro. A. M. Frantz of Springdale, W. Va., also Bro. Dewey Fleshman of Dayton, Va., with us; both gave us a good talk. Rev. Arthur Weikle, a Methodist minister of Spanishburg, W. Va., also helped in the program. A good talk was given to the young people by Hallie Bradley of Bluefield, W. Va., as well as by her brother. Bro. Kahle gave a fine talk on homecoming. During the day an offering of $19.37 was lifted for missions. At the close of the meeting an invitation was given and two came forward to be received into the church. Bro. Kahle is doing a great work here in building up the Monroe church which is now in a prosperous condition.—Glenna C. Fleshman, Lindside, W. Va., Sept. 17.

WISCONSIN

Chippewa Valley church has just ended an interesting revival meeting held by Bro. John Ellis of Pennsylvania. Three of our young people stood for Christ. Bro. Ellis led us in some very uplifting services, beginning each evening with an object lesson for the children. Sept. 27 was young people's Sunday and our young people were well represented. The day was brought to a close with a fellowship meeting, around a camp fire, after which the evangelist gave his closing address. On Monday evening the tables were filled and the communion supper was enjoyed by seventy members. Bro. Howard Peden, our pastor, officiated, assisted by Bro. Ellis. The church has

decided to retain Bro. Peden as pastor for the coming year. The Aid is doing a splendid work. During the summer, at a chicken supper, they realized $46 profit. The average Aid attendance is thirty. —Mrs. Walter Davis, Eau Claire, Wis., Oct. 3.

ANNOUNCEMENTS

DISTRICT MEETINGS

Kansas, N. W., Maple Grove, Oct. 16-19.
Kansas, S. E., Oct. 23-26, Independence.
Kansas, S. W., East Wichita, Oct. 16-19.
Missouri, N., Oct. 24-26, Rockingham church near Hardin.
Pennsylvania, S., Carlisle, Oct. 27, 28.

HOMECOMING MEETINGS

Colorado
Oct. 18, Wiley.

Indiana
Oct. 18, North Winona.
Oct. 18, Rossville.
Oct. 25, Roann.
Oct. 31, Bethel.

Michigan
Oct. 20, Pontiac.

Ohio
Oct. 25, Middle District.

LOVE FEASTS

Alabama
Oct. 17, Fruitdale.

California
Oct. 21, Long Beach.
Nov. 8, Glendale Mission.
Nov. 15, 4 pm, Los Angeles, First.
Nov. 24, 6:30 pm, Oakland.
Nov. 26, Waterford.
Dec. 5, 10:30 am, Reedley.

Colorado
Oct. 19, Haxtun.

Florida
Oct. 24, Sebring.

Idaho
Nov. 6, 7:30 pm, Nampa.
Nov. 13, 7:30 pm, Boise Valley.

Illinois
Oct. 11, Lena.
Oct. 18, 7 pm, Freeport.
Oct. 18, Sterling.
Oct. 24, Polo.
Oct. 25, 6:30 pm, Chicago, First.
Oct. 25, 7 pm, West Branch.

Indiana
Oct. 14, 7 pm, Plymouth.
Oct. 17, 7 pm, Markle.
Oct. 17, 6:30 pm, Rossville.
Oct. 17, 10 am, Nettle Creek.
Oct. 17, 7 pm, Pine Creek.
Oct. 17, 7:30 pm, Arcadia.
Oct. 17, Pleasant Hill.
Oct. 17, 7:30 pm, Bethany.
Oct. 21, Osceola.
Oct. 22, West Marion.
Oct. 24, 7 pm, Monticello.
Oct. 24, 2 pm, English Prairie.
Oct. 24, North Liberty.
Oct. 24, 7 pm, Blue River.
Oct. 25, Kokomo.
Oct. 25, 6:30 pm, White.
Oct. 25, 6:30 pm, Upper Deer Creek.
Oct. 31, Salem.
Oct. 31, Bethel.
Nov. 5, Yellow Creek.
Nov. 7, 7 pm, Wawaka.
Nov. 7, Santa Fe.
Nov. 8, Logansport.
Nov. 14, 7 pm, Roann.

Iowa
Oct. 12, South Keokuk.
Oct. 18, Garrison.
Oct. 24, 7 pm, Greene.
Oct. 24, 7:30 pm, Iowa River.
Nov. 28, 7:30 pm, Union Ridge.

Kansas
Oct. 25, 7 pm, Ottawa.
Oct. 25, Topeka.
Oct. 31, Olathe.
Nov. 28, North Solomon.

Maryland
Oct. 17, 4 pm, Manor.
Oct. 18, 6 pm, Pipe Creek.
Oct. 24, 2:30 pm, Meadow Branch.
Oct. 24, Georges Creek.
Oct. 31, 2 pm, Broadfording.
Oct. 31, 2:30 pm, Locust Grove.
Nov. 1, 5 pm, Baltimore, Woodberry.
Nov. 7, Longmeadow.
Nov. 7, 2 pm, Monocacy at Rocky Ridge.
Nov. 7, 1:30 pm, Welty.
Nov. 14, Thurmont.
Nov. 14, 4 pm, Brownsville.

Michigan
Oct. 17, 10 am, Elmdale.
Oct. 18, Shepherd, all-day.
Oct. 24, 10 am, Elsie.
Nov. 8, Pontiac.

Minnesota
Oct. 16, 7 pm, Root River.

Missouri
Oct. 24, Shoal Creek.
Nov. 9, 6:30 pm, Carthage.

Ohio
Oct. 17, 6 pm, Beech Grove.
Oct. 17, 7 pm, Chippewa.
Oct. 17, 7 pm, Dupont.
Oct. 17, 7:30 pm, Ross.
Oct. 17, Brookville.
Oct. 18, Covington.
Oct. 24, 7 pm, Lower Miami.
Oct. 24, Black River.
Oct. 24, 7 pm, East Dayton.
Oct. 24, 7 pm, Lower Stillwater.
Oct. 24, Danville.
Oct. 24, 7 pm, Painter Creek.
Oct. 24, 10 am, Prices Creek.
Oct. 24, 7 pm, Donnels Creek.
Oct. 24, 10 am, Wooster.
Oct. 24, Lick Creek.
Oct. 24, 7 pm, Sugar Creek.
Oct. 26, 7 pm, Strait Creek Valley.
Oct. 31, 10 am, New Carlisle.
Oct. 31, 10:30 am, Black Swamp.
Oct. 31, 7 pm, County Line.
Oct. 31, Pitsburg.
Oct. 31, 10 am, East Chippewa.
Nov. 7, Bradford.
Nov. 8, Sidney.
Nov. 12, 7:30 pm, Lima.
Nov. 14, 10 am, Salem.
Nov. 15, West Milton.
Nov. 26, 7:30 pm, Harris Creek.

Oregon
Oct. 17, Mabel.
Oct. 18, Albany.
Oct. 24, Myrtle Point.

Pennsylvania
Oct. 17, Hatfield.
Oct. 17, 18, 2 pm, Conewago, Bachmanville house.
Oct. 17, 18, 1:30 pm, Little Swatara at Ziegler house.
Oct. 17, 2 pm, Mingo, Skippack house.
Oct. 17, 7 pm, Buffalo.
Oct. 17, 1:30, Conestoga, Bareville house.
Oct. 17, Spring Run.
Oct. 17, 18, 1:30 pm, Upper Conewago, Latimore.
Oct. 18, 3 pm, Ephrata.
Oct. 18, 7 pm, Rummel.
Oct. 18, 6 pm, Koontz.
Oct. 18, 6:30 pm, Green Tree.
Oct. 18, Hanover.
Oct. 18, Newville.
Oct. 18, 7 pm, Ambler.
Oct. 18, New Fairview.
Oct. 18, Huntsdale.
Oct. 18, Carson Valley.
Oct. 18, 6:30 pm, Roaring Spring.
Oct. 18, Quakertown, Quakertown house.
Oct. 20, 21, 9:30 am, Springville, Mohler house.
Oct. 21, 22, 1:30 pm, White Oak at Longeneckers.
Oct. 24, 25, 10 am, Upton, Back Creek.
Oct. 24, 25, Maiden Creek.
Oct. 24, 25, 10 am, Upper Codorus.
Oct. 24, 25, 10 am, Big Swatara, Hanoverdale house.
Oct. 24, 25, 10 am, Big Dam.
Oct. 24, 25, 6:30 pm, Aughwick, Sugar Run.
Oct. 25, 7 pm, Ridge at Fogelsanger house.
Oct. 25, Yellow Creek.
Oct. 25, 7 pm, Upper Claar.
Oct. 25, 5:30 pm, Uniontown.
Oct. 27, 28, 10 am, Chiques, Mt. Hope house.
Oct. 28, 29, 10 am, West Conestoga, Middle Creek house.
Oct. 31, Indian Creek.
Oct. 31, Jennersville.
Nov. 1, 6 pm, Palmyra.
Nov. 1, Geiger.
Nov. 1, 6 pm, Chambersburg.
Nov. 1, 6:30 pm, Philadelphia, First.
Nov. 1, Lancaster.
Nov. 1, Reading.
Nov. 1, Leamersville.
Nov. 1, 6:30 pm, Maple Spring, Quemahoning.
Nov. 5, 7:15 pm, Royersford.
Nov. 7, 1:30 pm, Welsh Run.
Nov. 7, 1:30 pm, Antietam, Welty.
Nov. 7, 8, 1:30 pm, Richland.
Nov. 8, York.
Nov. 8, 7 pm, Pittsburgh.
Nov. 10, 11, 10 am, West Green Tree, West Green Tree house.
Nov. 14, 15, 1:30 pm, Annville.
Nov. 15, Harrisburg.
Nov. 14, 15, 1:30 pm, Myerstown.
Nov. 15, 6:30 pm, Pottstown.
Nov. 28, 29, 1:30 pm, Heidelberg.
Nov. 29, Lititz.
Dec. 2, 6:30 pm, Waynesboro.

Tennessee
Oct. 17, 3 pm, Pleasant Valley.

Virginia
Oct. 17, 3:30 pm, Linville Creek.
Oct. 17, 3 pm, Lebanon.
Oct. 17, 18, Pleasant Valley.
Oct. 18, 4:30 pm, Garber.
Oct. 18, 6:30 pm, Timberville.
Oct. 19, 4 pm, Beaver Creek.
Oct. 24, 25, Beaver Creek (So.).
Oct. 24, 3:30 pm, Sangerville.
Oct. 24, 3 pm, Valley Pike.
Oct. 24, 4 pm, Mt. Zion.
Oct. 31, Belmont.
Nov. 1, 7:30 pm, Bridgewater.

Washington
Oct. 25, N. Spokane.

West Virginia
Oct. 18, 2:30 pm, Berkeley, Leetown house.
Oct. 24, 4:30 pm, Smith Creek.

James Whitcomb Riley and Edgar Guest

Few modern **poets touch the human heart as do GUEST** and **RILEY.** There is something about their poems that goes **direct to the heart.** All ages delight to read these authors. Any one of their books will be appreciated.

In the **RILEY-CHRISTY SERIES** you have **CHRISTY'S** illustrations which add much to the poems. **The border decorations in subdued colors are highly praised. Cloth bound.**

Titles are—
When She Was About Sixteen
An Old Sweetheart of Mine
Out to Old Aunt Mary's
Home Again With Me
The Girl I Loved
Good Bye Jim
Riley Roses



Riley books may be had at 60c each.

In **EDGAR GUEST** you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. We offer you

Harbor Light of Home
Rhymes of Childhood
The Passing Throng
Poems of Patriotism
When Day Is Done
The Light of Faith
The Path at Home
A Heap o' Livin'
Just Folks

These books make fine presents. Price each, $1.25

Brethren Publishing House, Elgin, Illinois

JOTTINGS BY THE WAY—IDAHO

(Continued From Page 23)

of members, but of folks who can be called prospects for future membership. Their children are in the church school, and the pastor is cultivating the field. An evangelistic effort will bear abundant fruit for the church. To see a family of members, we climbed a mountain to a height of 4,100 feet, ate at their table, had a prayer service with the family, planned for the baptism of one of the daughters, and returned home by another road which brought us to the home of another family of folks in whom the pastor is interested. This was a forty-mile trip in all. We passed by a big dam which collects the waters of the Payette River for irrigation purposes, and furnishes power and light to the valley.

Numerous orchards of coloring apples and stacks of alfalfa hay were the two outstanding sights round Emmett. Three different levels of land are under cultivation. There is the narrow strip close to the river, then there is what is called the "bench," which is forty or fifty feet above the river, and is a rather wide level expanse, on which most of the orchards and hay fields are seen. But on a higher level is the "slope," which skirts the foot of the hills and is watered by a high line canal. One is constantly impressed with the life-giving service of water. Dry sage brush on one side of the road and on the other may be seen green fields—the only difference being the absence or presence of water. One can appreciate the possible meaning in a life of accepting into it Christ as the Source of living water.

Upon arriving in the Boise Valley church we found the parsonage empty, the pastor, Bro. Barnhart, having left with his family for his new field of work in Arizona. We were given a comfortable home by Brother and Sister David Betts, the presiding elder of the church. Our meetings had been advertised, however, and the attendance was all that could be expected. The membership is not large. While we were in this church the Peace Caravan, sponsored by the District Board, came and gave their program. This kind of work promises much for the future of the cause of peace. It will arouse the interest and service of the rising generation as nothing else could. This caravan was invited to a union service of the churches in Boise, and Boise is the state capital.

Since in this state we have seen more bee colonies than anywhere else in all our travels. It is also true that less honey was served than in many other places. It is so common that folks do not think of putting it on the table for company. One can get it for the asking. I have walked through orange orchards in California without being invited to take an orange. Too common. Just help yourself.

Boise, Idaho. E. H. Eby.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Goodwin-Cooke.—By the undersigned at the home of the bride's parents, Sept. 15, 1931, Bro. Arthur Goodwin and Augusta Cooke.—C. C. Sollenberger, Uniontown, Pa.

Kulpaca-Morelock.—By the undersigned at his residence in La Verne, Sept. 16, 1931, Mr. William R. Kulpaca of Inglewood and Miss Zelda Mae Morelock, Hermosa Beach, Calif.—J. Z. Gilbert, La Verne, Calif.

Lange-Shilts.—By the undersigned at the Church of Christ, near Stanley, Wis., Sept. 29, 1931, Mr. John W. Lange and Miss Hattie Shilts.—O. L. Harley, Stanley, Wis.

Mitchell-Hamilton.—By the undersigned at the Wm. Mitchell home, Sept. 13, 1931, Bro. Stanley Mitchell and Sister Dortha Hamilton.—O. L. Harley, Stanley, Wis.

Mitchell-Helgerson.—By the undersigned at my residence, Sept. 26, 1931, Bro. Irvin G. Mitchell and Miss Stella B. Helgerson.—O. L. Harley, Stanley, Wis.

Ralston-Winters.—By the undersigned in his home on Sept. 24, Bro. Paul Ralston and Sister Luella Winters, both of Sheldon, Iowa.—J. Schechter, Worthington, Minn.

Sorheim-Adolph; Rensberger-Adolph.—By the undersigned, on Sept. 19, in the home of the brides' sister, Mrs. Neal Martin, of Worthington, Minn., there occurred the double wedding ceremony of Mr. Henry Sorheim, of Mankato, Minn., and Sister Grace Adolph, of Worthington, Minn.; Bro. Dallas Rensberger, of Sioux Falls, S. Dak., and Sister Florence Adolph, of Worthington.—J. Schechter, Worthington, Minn.

Switzer-Reiff.—By the undersigned at the home of the bride's mother, Sister Martha Reiff, Sept. 16, 1931, Bro. Merle Switzer, of Haxtun, Colo., and Sister Ola Reiff, of Holmesville, Nebr.—Paul K. Brandt, Holmesville, Nebr.

Wampler-Fifer.—At the residence of the bride's parents, Mr. and Mrs. Chas. Fifer, Wyoming, Del., by the undersigned, Sept. 6, 1931, Mr. Galen Wampler and Miss Virginia Fifer.—Ira P. Eby, Westover, Md.

White-Brown.—By the undersigned at the home of the bride, July 25, 1931, Mr. Emery White and Miss Dorothy M. Brown.—O. L. Harley, Stanley, Wis.

FALLEN ASLEEP

Angle, Bro. Geo., died July 20, 1931, aged 71 years, 8 months and 10 days. He was a member of the Welsh Run congregation. He is survived by his widow, three sons, five daughters, brother and three sisters. Services in the Welsh Run church by Eld. D. M. Zuck. Interment in cemetery adjoining.—John D. Martin, Mercersburg, Pa.

Bohn, Sister Susan Alice, daughter of John and Susan Weant, born at Keysville, Md., died at the home of her daughter, Mrs. Geo. C. Morningstar, Westminster, Md., Sept. 1, 1931, aged 84 years, 3 months and 21 days. In September, 1864, she married Bro. Reuben Bohn, who died in February, 1922. Seven sons and four daughters survive. She with her husband united with the Church of the Brethren in the Monocacy congregation during their early married life. Later they moved into the Beaver Dam congregation where they held their membership until death. Services at the house by Eld. Edw. Snader and in the church, Union Bridge, by the writer. Interment in the Union Bridge cemetery.—Jesse R. Klein, Le Gore, Md.

Brubaker, Sarah Ann, nee Royer, wife of Isaac Brubaker, died Aug. 25, 1931, aged 67 years, 11 months and 8 days. She was a consistent member of the Church of the Brethren for forty-six years. She leaves her husband, two daughters and one son. One son preceded her in death twelve years ago. She was an invalid for four years due to rheumatism and heart trouble. Services by Elders Michael Kurtz and Levi Ziegler in Richland church. Interment in Heidelberg cemetery.—Eva A. Bollinger, Richland, Pa.

Decker, Sister Maggie, died Sept. 22, 1931, at the York hospital, aged 57 years, 9 months and 22 days. She was a member of the Church of the Brethren. She is survived by two sisters and one brother. Services at the home of her sister by Eld. M. A. Jacobs. Interment in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Garber, Sarah Catherine, daughter of Bro. Reuben A. and Mary Flory Garber, died at the home of her sister, Christena Garber, June 28, 1931, aged 69 years and 5 months. She united with the Church of the Brethren in 1878 and remained faithful. She is survived by two sisters and one brother. Services by Brethren B. B. Garber and J. W. Wright. Interment in the cemetery near by.—Mrs. F. Y. Garber, Waynesboro, Va.

Harnish, Henry, born in Lancaster County, Pa., died at his home, Covina, Calif., July 21, 1931, aged 88 years. He was the eldest son of Michael and Ann Harnish. One brother and two sisters preceded him. He married Miss Lizzie Warfield Dec. 24, 1865; she survives with five children, twenty-five grandchildren and sixteen great-grandchildren. He united with the church of his choice over thirty years ago at Mt. Carroll, Ill., and remained an active, faithful member. He served many years in the deacon's office. Services by the writer.—W. E. Trostle, San Gabriel, Calif.

Lehman, Charlotte, wife of Walter Lehman and daughter of Mr. and Mrs. Fredrick Shafer, born Oct. 11, 1850, died June 12, 1931, at her home in Defiance, Ohio. In 1872 she married Alexander Smith who died in 1913. To this union were born four children. Seven years ago she married Walter Lehman who survives with three sons, daughter, brother and two sisters. Funeral at the Church of the Brethren in Defiance by John Flory assisted by Jay Hornish. Burial at Broughton cemetery at Fostoria.—Mrs. Mazie Noffsinger, Defiance, Ohio.

Leighton, Sister Myrtle (Roberson), born in Kentucky, died near Lawrenceburg, Tenn., Sept. 16, 1931, aged 35 years, 5 months and 20 days. She married Bro. J. D. Leighton July 4, 1916. She united with the Church of the Brethren Nov. 17, 1919. She with her husband

was installed in the deacon's office in September, 1925. She leaves husband and two children. Her death was caused by an explosion when she attempted to rekindle fire in the stove. She was laid to rest in the cemetery near Lawrenceburg. Funeral by T. C. King. She was loved for the beauty of her character, her faithfulness in all church activities and in the Aid, also for her self-sacrificing way in helping others.—Mrs. Tenna E. Leighton, Lawrenceburg, Tenn.

Lindenberger, Mary (Waltner), born Feb. 1, 1864, in Russia, of German parentage, died Sept. 17, 1931, at Conway Springs, Kans. In 1874 she with her father, three brothers and three sisters came to America and settled on a farm in McPherson County where she remained until she was twenty-one years old. She was married May 23, 1883, to John Lindenberger. She united with the Mennonite Church and later joined the Brethren at Conway Springs. She was a faithful member until death. She leaves her husband, three sons and seven daughters. Funeral services by Bro. R. W. Quakenbush. Interment in Conway Springs cemetery.—Mrs. Geo. Plaugher, Conway Springs, Kans.

Obenchain, James Melvin, born in Whitley, Ind., died Sept. 17, 1931, aged 74 years, 6 months and 8 days. Sept. 9, 1883, he married Lydia Skiles. Early in life he united with the Church of the Brethren of which he had been a devoted member; he served for a number of years as a deacon. In 1855 he moved to Sumner County, Kans., locating in Conway Springs which had been their home ever since. Although he was afflicted, this did not daunt his faith and courage. He leaves his wife, son, three daughters, fourteen grandchildren, a half brother and half sister. Interment in Conway Springs cemetery. —Mrs. Geo. Plaugher, Conway Springs, Kans.

Puterbaugh, Alma Ludwig, wife of Bro. Roy Puterbaugh, died at Lafayette, Ind., Sept. 16, 1931. She underwent a very serious operation in February from which she did not fully recover; the second operation was on Sept. 7. Her suffering was intense which she bore patiently. She was loved by all who knew her.—Mrs. Rilla Puterbaugh, Milford, Ind.

Reed, Bro. Hiley, born in Floyd County, Va., Dec. 9, 1858, died at the home of his sister-in-law, Mrs. Isabel Reed, June 10, 1931. He is survived by one brother. He had been a member of the Brethren Church for a number of years. He is greatly missed by the church and Sunday-school of which he was a regular attendant. Services by the home brethren and interment in the Smith cemetery.—Rosie Cox, Willis, Va.

Saxton, Vergil Elroy, son of Bro. Clarence and Sister Bessie Saxton, was born Sept. 17, 1926, and departed this life Sept. 20, 1931. He was the victim of an auto accident, surviving the accident less than twelve hours. Funeral discourse was by the writer in the Muscatine Church of the Brethren. Burial in Greenwood cemetery of Muscatine. —D. F. Landis, Muscatine, Iowa.

Saylor, Sister Ida M., daughter of Peter M. Saylor, born near Meyersdale, Pa., and died at the family home Aug. 16, 1931, aged 63 years, 3 months and 3 days. Two brothers and two sisters survive. Early in life she united with the Church of the Brethren of Summit Mills congregation and lived a consistent Christian life. Her presence in the Sunday-school and church is greatly missed. Services in the church at Summit Mills by T. R. Coffman. Interment in the Lichty cemetery.—Mrs. F. O. Weller, Meyersdale, Pa.

Shumake, Mary E., daughter of Cornelius G. and Catherine L. Shaver, died July 24, 1931, aged 82 years, 8 months and 4 days. She united with the Church of the Brethren in early life and was faithful to the end. Sept. 26, 1871, she married Jas. W. Shumake who preceded her a number of years ago. Four children, two sons and two daughters, survive with a number of grandchildren. Services at the Middle River church by Brethren B. B. Garber and J. W. Wright. Interment in cemetery near by.—Mrs. F. Y. Garber, Waynesboro, Va.

Stoner, Sister Ann Elizabeth, born at Roadside, Pa., died at her home in Waynesboro, Pa., Sept. 13, 1931, aged 76 years, 6 months and 8 days. She was the daughter of Josiah and Susanna (Oller) Burger. She married Henry X. Stoner who preceded her several years ago. About fifty years ago she united with the Church of the Brethren. She loved her church and as long as she was able was a regular attendant at all services. She is survived by one son, daughter, two sisters and a brother. Services in the church by Eld. Levi K. Ziegler. Interment in Green Hill cemetery.—Sudie M. Wingert, Waynesboro, Pa.

Suter, Emmert Ross, son of Elder J. R. and Sister Mary Suter, was accidentally struck by a truck, while crossing the highway and fatally injured on Aug. 16, 1931; he died in a half hour. He leaves parents, brother and two sisters. Services by Bro. L. H. Root in the Guthrie church. Interment in Guthrie cemetery.—Mrs. Chalmer Barley, Guthrie, Minn.

Tusing, Fannie, nee Sirk, died in the Winchester hospital, Sept. 16, 1931, aged 24 years. She leaves her husband and two children. Services by the writer at Jess Moyer's. Interment in the Moyer cemetery.—S. W. See, Mathias, W. Va.

Wiley, Bro. W. A. died at the home of his daughter, Mrs. Ira Martin, Aug. 11, 1931, aged 68 years, 11 months and 9 days, after an illness of several years. He was a graduate of Ashland College and began preaching for the Evangelical Church in 1888. Later he joined the Church of the Brethren, Maple Grove church. He was ordained to the eldership Nov. 10, 1922. His wife preceded him Feb. 12, 1929. He held charges at several places including Olivet and Thornville, Ohio. He leaves one daughter and two grandchildren. Services by the undersigned assisted by Glen Weimer and David Lamb.—J. Perry Prather, Ashland, Ohio.

DISTRICT MEETING SECRETARIES

Like Our Minutes Because—

1. We put them up in good style.
2. They find our prices right.
3. We will send them direct to the several churches.
4. We suggest style where secretaries are in doubt.
5. We "edit" so that they come out A1.

We solicit the pleasure of printing your **District Meeting Minutes.** Send them in promptly after the meeting.

Brethren Publishing House, Elgin, Ill.

THANKSGIVING PROGRAM

For your THANKSGIVING PROGRAM we suggest what we know will satisfy you fully. Each and all of these will spell success for your exercises. They have a message and put it across.

Sharing Our Benefits. Here is a Thanksgiving-Missionary Pageant prepared especially for your program. A mimeograph copy will cost you only **TEN CENTS.**

The Sacrifice, A Missionary Pageant. Reading this Pageant makes a lasting impression as one follows the story to the end and sees conditions in India. But when you see it as a Pageant rendered by your own folks, then your soul is stirred, and you simply can not help being in earnest for missions. **Price, 35c.**

Paramount All-the-Year-'Round Book. Contains 144 pages. Material for all special days, with a bountiful supply for **Thanksgiving.** You should always have this booklet at your elbow when you plan special exercises. **Price, 40c.**

Brethren Publishing House, Elgin, Ill.

Your Christmas Greetings

The present depression forces you to economize. We plan to help you do this. We hunted long until we found how best do it. **Our No. 31 Assorted Christmas Greeting Cards** is the solution. 21 assorted cards packed in an attractive Gift Box.

Each of these 21 Christmas Cards contains **a choice Bible verse, a suitable Christmas sentiment and** comes in a beautiful tissue lined envelope. Just the kind of a **Christmas Greeting** you will enjoy sending or receiving.

Ordinarily you would pay from ten to fifteen cents for such a card, but these cards were prepared to meet hard times. We offer you these 21 wonderful **Assorted Christmas Cards** at these unheard of prices:

25 boxes	**$18.75**
12 boxes	**9.50**
Less than 12 boxes, each	**1.00**

Our proposition to your class is that you take orders from your friends at $1.00 per box, and place the profits in your class treasury. Your friends will be delighted with these 21 lovely **Christmas Cards.**

We will furnish you a beautiful black folder, 10x 13½ inches which displays these 21 **Christmas Cards** to good advantage. Ideal for canvassing purposes. You may have it for $1.00. (Or a sample box at the same price.) **When you sell 25 boxes of these Assorted Christmas Cards we will refund this original investment of one dollar.**

GET BUSY NOW. Secure your sample. Canvass your friends. You will help them and also yourselves.

Brethren Publishing House, Elgin, Ill.



Hand Painted RUSTIC ART
Religious Wall Mottoes

Favorite texts and charming scenics, hand painted in oil on wooden plaques. Chain hangers. In gift boxes. Six designs.

Painted on Rhododendrum rustic wood pieces. Oblong and irregular in shape with an average size of about 3½x10 inches and ¼ inch thick. Fine for any room in your home.

No. 4005. Jesus Saves
Lake and mountain

No. 4010. Prayer Changes Things
Lake, sailboats and home

No. 4015. God Is Love
Stream, mill and woods

No. 4020. Watch and Pray
Woodland and lake

No. 4025. Christ Died for Me
Lake, mountains and woodland

No. 4030. He Careth for You Mountains and waterfall

JUST THE THING FOR A CHRISTMAS GIFT

Any of these charming rustic art mottoes in a gift box, $1.25.

Brethren Publishing House, Elgin, Ill.

HIGH SCHOOL STUDENTS
Do Read and Think

They are faced with searching situations. They are keen to see the right and do it. They seek guidance. Give them the best.

In high school they are faced with these three problems:

PROHIBITION, TOBACCO, DANCING

Here are three books that they will enjoy reading. Not a dull page in them—

DRY AMERICA, by Atticus Webb

Tells how we got Prohibition, why we got it, and why we must maintain it. Proves false the statement that high school students and others drink more than ever. Paper, **50c.**

TOBACCO TABOO, by Charles M. Fillmore

The book of the day on tobacco and its evils. Not a tirade but a sane presentation by an expert. Contains the truths every high school student should know. Cloth, **$1.50.**

MODERN DANCING AND CHURCH RECREATION

A calm consideration of a troublesome problem. Leads high school students to reason out the problem so that they see the right and practice it. Pamphlet, **40c.**

Not only high school **students,** but high school **teachers** and **parents** should know these books. **Money spent for them has proved a profitable investment for many a home.**

Brethren Publishing House, Elgin, Ill.

The advertisements on this and other pages tell you of some of the goods you can secure at **your church publication headquarters.** It will be to your interest to order your **Bibles, Hymnals, Song books, other books, Sunday-school** and **Church Equipment** and **Supplies** from

Brethren Publishing House, Elgin, Ill.

TO OUR CHURCHES

If you contemplate changing MESSENGER AGENTS between now and January, try to change soon. From November on is a busy time for Agents. It is unfortunate to make a change during the rush season. **Good Agents will do their best work if continued year after year.**

SCRIPTURE TEXT CALENDAR

Our 1932 Scripture Text Calendars are artistic, biblical, helpful.



The cover picture shows the **Star, the three Wise Men, and Jerusalem** in the distance. **The Nativity** by Tillick is the last picture. You have a most beautiful Bible picture for each month.

Starts each week with the **Sunday-school lesson, Golden Text** and **Devotional Reading,** and continues with a **new Bible verse for each day.**

A schedule which will help you read the entire Bible through in one year.

A simple explanation of each picture.

These **BIBLE TEXT CALENDARS retail at 30c each.** We furnish them to you at these prices:
Single copies, **30c; 4—$1.00; 12—$3.00; 25—$5.75; 50—$9.00; 100—$17.00.**
Prices for Canada are slightly higher.

AGENTS MAKE BIG MONEY SELLING THESE CALENDARS. No trouble for a live agent to sell 100. Order your sample today and begin work. If you do not, others will.

Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., October 24, 1931 | No. 43



THE PARTHENON, ATHENS

IN THIS NUMBER

Editorial—

God's World and Ours (E. F.), ... 3
Testing Your Idea of God (E. F.), ... 3
This Unemployment Muddle (H. A. B.), ... 3
Builders of the State (H. A. B.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Thomas—Afterward (Poem). By Kathryn Wright, ... 5
Wanted—A Religion That Affects Life. By Oliver Austin, ... 5
Ministerial Memories.—No. 4. By H. C. Early, ... 6
Evangelism in the Early Apostolic Church. By B. F. Waltz, .. 7
The Question of Security. By John E. Stoner, ... 8
Hymn Singing as Worship. By A. F. Brightbill, ... 9
Christianity and Waste. By D. C. Reber, ... 9
Hard Work. By O. P. Williams, ... 10
Healthful Teaching. By Ezra Flory, ... 11
Security Fosters Irresponsibility. By Ira H. Frantz, ... 12
The Watchman Is Watched. By Wm. J. Tinkle, ... 12

Missions—

Indwelling (Poem), ... 13
Editorial: Advocates a Return to Primitive Ways—Formerly Eager to Persecute—The Indifference of Primitive Man—British Governor Demands Christian Chiefs, ... 13
Glimpsing Evangelism Among the Villages. By F. H. Crumpacker, ... 13
Li Kai Mei. By Frances S. Smith, ... 14
News From the Field, ... 15

Pastor and People—

The Gist of the Sermon. By D. W. Kurtz, ... 18
Financing the Local Church, ... 18

Home and Family—

Fate (Poem). By Walter Swihart, ... 19
The Chaplain's Lesson. By Chester E. Shuler, ... 19
Home Dedication. By Levi K. Ziegler, ... 19

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



Photo by James Stover

SUNRISE ON LAKE GENEVA, WISCONSIN

Sunrise on the Lake

BY H. A. BRANDT

Up from the forests dark
And earth's deep bed,
We rouse to glimpse a dawn
Of gold and red.

The mighty lamp of day
Glows in the sky;
It flames across the lake
To where we lie.

O dullards, quit your beds!
With day, awake!
Another sunrise burns
Across the lake.

Up from the forests dark
And earth's dank bed
We leap to greet a dawn
Of gold and red.

Elgin, Ill.

"Defacing the Gospel Messenger"

A good brother who reads the *Messenger* and enjoys it ends his letter with these words:

"Much as I hated to, I had to deface the *Messenger* of Sept. 5. I have Medbury's 'A Pledge of the New Patriotism' mounted and hanging just above my study table."

Here is one reader who knows a good thing when he sees it—and he saw it in the *Messenger*. He also knows how to use the good thing when he sees it.

It is a temptation to print his entire letter—he found so much good in that issue of the *Messenger*. But we refrain. We suspect that there were three reasons why he found so many good articles in the Sept. 5 issue: (1) The good things were there. (2) He read them. (3) The *Messenger* comes to his home every week. Take away any of these three points and the *Messenger* would have meant little to him.

There are folks who do not know the good articles to be found each week in the *Messenger*. For this there are two reasons: (1) They do not receive the *Messenger* in their home. (2) Or they receive it but fail to read it.

We, too, think the material of the Sept. 5 issue was excellent—but not better than in other issues. We would urge every home to subscribe for and read the *Messenger* and so enjoy its weekly visits. What do you think about it? We'd gladly read your comments on this week's contents of the *Messenger*.—J. E. M.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., October 24, 1931 No. 43

EDITORIAL

God's World and Ours

"WILL each of my readers think what the last ten years of his family history would have been if they had been passed without medical or surgical aid?"

And while you are thinking of that will you also "reflect on the meaning of the fact that out here millions and millions live without help or hope of it. Every day thousands and thousands endure the most terrible sufferings, though medical science could avert them. Every day there prevails in many and many a far-off hut a despair which we could banish."

It is the famous Albert Schweitzer speaking, famous "as a musician, theologian and physician," and still more famous as a great lover of his fellow-men. Dr. Cornelius Howard Patton quotes him in his chapter "An Ailing World," one of the eleven illuminating chapters which make up that timely book of his, "God's World."

It is God's world we are living in, but it is your world too, and mine, to put the love of Christ into. And how are we going to get it done unless we get more of that love into our own hearts? E. F.

Testing Your Idea of God

IF it seems a trifle obscure, look at it again. Study it. *Study* it. There is ample reward at the end of honest inquiry into a great truth. Here's this one: "Not by any purely rational test, but by their capacity to give power such as this, will the adequacy of all ideas of God be tested."

"Such as this" requires explanation. The reference is to the power shown in the lives of men like Kagawa, Gandhi, Schweitzer.

The quoted words do not say that the test must be irrational. O no. It must be rational, but it must have some other and more important qualification. It must not be purely, only, rational.

The more significant point is: Do the ideas in question make those who hold them powerful in the realm of spiritual conquest? Do they give faith in the might of quietness and brotherliness? Do they make you want to pit your confidence in the triumph of a just cause against the most violent efforts to destroy it? Do they drive you to searching out some condition of great need and to throwing your life into the effort to relieve it? Do you believe in the ultimate victory of soul force?

If what you think about God inspires you with desire to do such things and gives you power to do them, you have a very strong point in favor of your philosophy. Your chances for doing a lot of good are highly favorable, even if you do not write a book on theism.

E. F.

This Unemployment Muddle

The First in a Series of Articles on the Current Crisis

THE latest unemployment muddle involves little that is strictly new, but it does keep the present generation guessing, talking and fifty per cent hungry. Unemployment is thus a live issue, and one upon which we can not imagine the Old Testament prophets keeping still—nor the Master, nor Peter, nor Paul. Indeed, the current problem of how to make a living is one that must be faced. And the new day we long for awaits the vision and action of men of goodwill.

Changes in Economic Structure

While there is a sense in which an economic depression presents little that is really new, yet the fact remains that there are some things unique in the present distress. Once social and economic changes came slowly; but today these develop with sudden and world-wide repercussions. The changes in agriculture as they have taken place in the United States in the last one hundred years will serve as an example. A century ago nine out of ten Americans lived on farms. The convenient and natural way to make a living was to farm. And in those days a surplus on the farm meant plenty

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

—not waste, plans for reduced acreage, and want as it means today.

What has brought about this unnatural change in the space of three or four generations? It is in part due to the release of men from an age long slavery to the soil, accomplished by persistent and cumulative improvements in the technique of agriculture. The list of improvements is a long one, but every betterment in machinery, seed, conservation process, cultural method, use of natural resources and even in transportation has tended to release men from the farm until in the United States today one man in four in agriculture is too many. Thus there has come, in the space of a century, a complete change as to the place of farming in the national economic setup. The net result, so far as unemployment is concerned, is that seventy-five per cent of the population must make a living at something other than farming. Henceforth, agriculture is reserved for those who are farmers at heart; it is no longer a convenient way for just any hungry man to make a living.

At first what was taking place in agriculture was not so evident, because those being released found a means of livelihood in industry, business, the professions, and the public service. But now these outlets are closing up. The machine is upsetting things for the laborer in industry, business is down at the heel, the professions are overcrowded, and the public service is topheavy. The latest unemployment muddle raises the question: How is the average man to make a living?

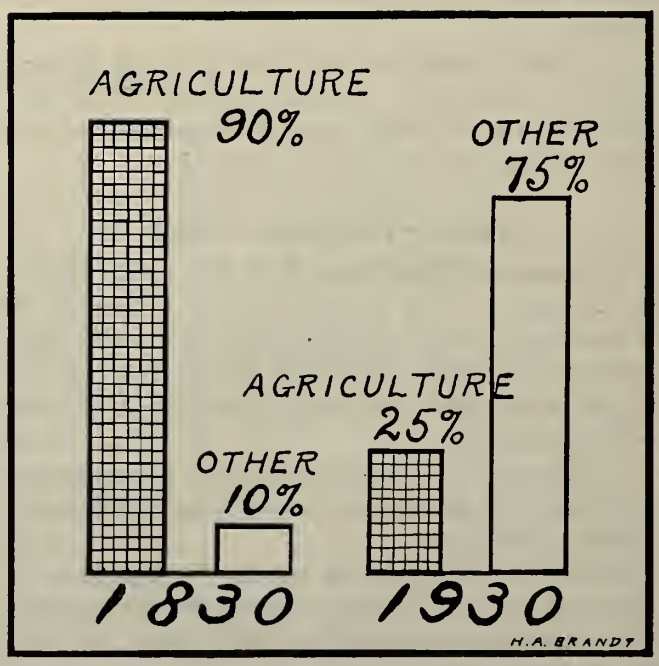
The Breakdown of Exchange

Specialization proceeded at a merry pace, with the new free men crowding into every possible position, until a highly organized and delicately balanced economic structure came into being. The underlying principle was that a man had best be a specialist, exchanging the money return gained at his specialty for all else that he needed. This system worked splendidly as the complicated economic machine was being speeded up. Then everybody was busy working for some one else for a living. Perhaps such a program of expansion based on specialization might have gone on rather indefinitely if men had been reasonable. But good profits kindled desire for bigger profits; meanwhile the merry-go-round of producing faster and cheaper to make more profits to produce faster and cheaper came to the eventual crash. It was commonly supposed that the chief end of business was the production of things—until it came out that the ultimate basis of all value is the human being! Nothing has value except as it is desired by man—the forgotten and disregarded factor in the modern order. As a consequence of this oversight the producers have their products, many consumers have empty stomachs, and the grand system of exchange has definitely stalled. Indeed, there are those who think it has come to its judgment day.

Relief—Old or New?

While the machine is being tinkered with men are in a bad way. The ultimate values must be saved, so there is a cry for relief for the unemployed. Given time it is probable that the worst sort of unemployment crisis would finally right itself. That is, there are processes in nature working to that end. But nature's methods are usually painful and wasteful in the extreme. They provide for the strong and the fortunate, but leave others to a merciless fate. Hence, in any given crisis it becomes a pertinent question as to whether it is best to wait on bloody natural processes or try to bring some measure of relief. The answer of the heart is that relief should be given even if what is offered turns out to be nothing more than a pain killer.

Naturally many relief measures have been proposed. Outright charity is the quickest but most superficial form of relief. Thus there has been great interest in the shorter day and week on the theory that these will increase jobs and furnish the leisure basis for more consumption. Then there is wage maintenance, generous and good for a time, but unable to stand up in the face of prolonged and general business decline. Public works promise something when undertaken in time and when they do not just take one poor man's tax dollar and give it to another, perhaps less needy than the one forced to pay. Then there are schemes for stabilized employment schedules, helpful but not the whole solution in a dynamic order of society. Employment



One hundred years ago approximately ninety per cent of the people in the United States were in agriculture. Today twenty-five per cent is too many. This shift in the possible basis for a livelihood is as fundamental and disturbing as the change from a pastoral to a settled agricultural economy. Is it any wonder there is unemployment?

bureaus have their place but they can not creat employment where none exists. Unemployment insurance is useful to tide over minor crises, but tends to break down in the face of major crises. At best insurance is an admission that a remedy for fundamental unemployment has not been found.

It thus develops that unemployment is not just a problem in the application of ordinary types of relief. The new situation has arisen out of the fact that there has come a widespread release in every old line field of making a living. With agriculture on a new basis, industry mechanized, business more efficient, and the professions ever more exacting, where is the average man to find a job? Evidently there must be relief, but it must be new as well as old.

Is Man Ready for Freedom?

The processes of release have proceeded at such a pace that it is pertinent to ask whether or not men are ready for the new freedom. For this twentieth century emancipation has left all classes about as thoroughly surprised and confused as was the black man of the South at the close of the Civil War.

We have achieved the technical basis for producing the physical requirements of a new order of living. In all that ministers to creature comforts there is either glut or the possibility of overproduction. But as if to mock and challenge the genius of man, plenty has come before man has found the way to an economically sound and ethically just method of distribution. The strange and unnatural paradox which obtains at present is that want and a surplus should go hand in hand. If there is any need of final proof that the nation's economic structure has altered, that the system of exchange has stalled, that new as well as old relief must be achieved, that man is unready for the new freedom, it certainly lies in the world-wide employment muddle —a stalemate in which the wise appear stumped, the politicians more unreliable than ever, the business man quite at sea, and the average man in debt and hungry.

H. A. B.

Builders of the State

On a certain Wednesday morning in October, President Hoover and Al Capone were the chief competitors for space on the front page of "the world's greatest newspaper." Capone was going to trial for crimes committed against the state; President Hoover had acted to halt the slump and save the state.

So it is in every walk of life. Great or small, we are all builders of the state. Some there are who build fast and furiously the house of destruction; and some there are who bend every energy toward the building of a better order of society. Choose this day whether you will serve self and selfish interests, or really strive to build the state.

H. A. B.

GENERAL FORUM

Thomas—Afterward

BY KATHRYN WRIGHT

I wonder if they will remember me
Because I had a doubt about the Lord . . .
Yet there were some who always had a doubt,
Afraid, because of him, to put it into word.

North Manchester, Ind.

Wanted—A Religion That Affects Life

BY OLIVER H. AUSTIN

If there is one thing that the world needs more than any other one thing, it is the religion of Jesus Christ. This religion must affect life in the home, the community, the church, the school, business, society, the state and the world.

Possibly it would be well for us to formulate some statement concerning religion that would give the idea we are trying to present. One given by Fiske is very suitable for our discussion. "Religion is the human experience of God's life and love, in the midst of our ordinary tasks. It is the life of love, faith and service of God and fellow-men, in accordance with the ideals and purposes of Jesus Christ. That is, it is the Jesus Way of thinking, feeling, doing, and being, throughout the whole scope of daily living, especially in relation to the supreme values of life."

The home is in need of a religion that shall rebuild the family altar, restore the sanctity of the marriage vow, stabilize the family, increase respect for the home and lessen divorce. "The greatest possible stabilizer of the family is vital religion." It is selfishness that is threatening the old home loyalty. The selfish, individualistic, superficial mother is centering her interest in bridge parties and excessive social life, trying to outshine her rivals, while the selfish, individualistic, superficial father is absorbed in fighting his competitors. The unpardonable sin of parents is the neglect of children. Companionate marriage is not marriage at all, selfishness is dictator of the contract. "For two persons living together frankly on a trial basis, and merely for selfish companionship, and by contract excluding children, are founding neither a home nor a family. They have simply formed a social partnership in supreme selfishness." It is merely an attempt to escape the duties of the family and still be considered respectable. "There is no companionate marriage among the lions and the ostriches. They would be shocked by the suggestion." The revival of home religion throughout the land is the pressing need to ward off this threatening monster. There is no real substitute for home religion and its honest, frank expression. "The Christian home is the hope of the nation today, and every blow directed

at the home is a blow at the foundation of our Republic." "That home has clearly failed which has not endowed its children with the four great moral safe guards of life: self-control, self-respect, a sense of honor and the spirit of chivalry."

It is certainly a poor sort of religion that has little or no effect upon current life in the community and does not work toward the regeneration of character and conduct. A religion that does not thrive in the home or in the community is Pharisaical and hypocritical, and any display that it might make elsewhere is nothing more nor less than camouflage.

In any community the church ought to be a beacon light guiding all in the paths of righteousness and peace, rather than just a place to assemble for a couple of hours. The weakest spot in our professed Christianity is our failure to live up to the life about which we talk and preach. It is not more preaching that we need, it is people who will apply the power generated in the worship hour to the task of persuading men to accept Jesus and his program of living.

Now our minds are carried to the schools of our land and we hear much about atheism there. As I write, a minister of Denver is preparing a sermon on the subject—Atheism in Our Schools. Atheism is being organized in many of our larger high schools, colleges and universities. To combat this we have our Y. M. C. A., Y. W. C. A. and kindred organizations. Which shall win? It will depend largely upon the attitude of the constituency. A statement from Fosdick might be encouraging at this point. He says, "Princeton had only one church member from 1778 to 1782. Yale during a period of four years had only one who acknowledged religious faith. At the present time 130,000 out of 150,000 in eight of our so-called godless universities have church affiliation." If only more of these professed Christian students had a vital, dynamic interest in religion instead of a nominal membership!

I am sure that we shall all agree that business is in desperate need of something. It needs to be converted to the religion of the Lord Jesus Christ. Then we shall do as we wish to be done by. Just weights and measures shall be given. The hungry shall be fed from the surplus that is going to waste. The rich shall not wallow in luxury nor the employer grind out the life of the laborer. The machine shall not take the place of man and then leave him and his family to the mercy of an unsympathetic public.

There is corruption in social circles, among the educated, cultured people who ought to set a better example. "Society does not exist for liberty that leads to license. Society exists for the sake of giving the individual a chance at the larger and fuller life." Many today who ought to be interested in things worth while are fooling away their time in society and clubs with no thought of suffering humanity. And too many of our young people are patterning after the older folk in habits that are certainly destructive to health, morals and religion. "Never did the world need the ethical insight and spiritual help of the religion of Jesus and his ideals of social righteousness more than today." "The religion of Jesus Christ is the only faith that has in it the dynamic and regenerative power to lift men to God and to redeem society."

"The greatest need of America is religion, a religion that centers in the home." Not "religious whoopee" but a virile, winsome religion that will sweep the world, is one of the pressing needs of modern Christianity. This is the force that will make strong the nation in days to come. Upon this power may be builded the superstructure that shall wonderfully bless the world.

If this need is to be supplied, the parents must stir themselves to the tremendous responsibility which is theirs and see that the surroundings are such that shall stimulate the youth in righteousness and law-abiding paths. The youth of today must be trained in the knowledge of God, honesty, loyalty, truthfulness and respect for the law just as they are taught the personal and private morals and habits in their infancy. "Train up a child in the way he should go and then go that way yourself."

Our religion is not merely a creed, it is a passion. Men in every age have died for it. In every land where its tale is told and with every new sun that dawns, drunkards may be found whom it has made sober, thieves whom it has taught to be honest, harlots whom it has lifted to chastity, selfish men who, touched by its preaching have been inspired to live by a greater law of self-sacrifice and devotion. Are we doing our utmost to propagate it or are we drifting with the tide? Never in the world's history was it so sorely needed as now!

McPherson, Kans.

Ministerial Memories

BY H. C. EARLY

4. Ministerial Qualifications

HIGH moral and spiritual character has always been considered the first and most important qualification for the preacher. It is so from the very nature of his work. No matter what other gifts and attainments a man might have, if he lacked in character, he was considered unfit for the ministry. The Scriptures place character, conduct, reputation—good standing among the people—in the forefront of ministerial qualifications. And here our fathers stood as immovable as the pyramids of Egypt.

In the early day the Brethren laid tremendous emphasis upon character in the preacher. I think more so than now. Then character in the general membership of the church was stressed more than now. Probably so. A man had to be pretty clean, I tell you, to be con-

sidered in connection with the ministry. And a minister forfeited his office by just a few blunders in conduct. And it did not take half a dozen church trials and trials before the courts of the land to declare him deposed from office. And if confidence was betrayed it was pretty hard to regain it. It required real merit. The fathers were perchance too doubtful, too suspicious. The fallen ought to have the chance to rise, and the way ought not to be made hard.

When a minister was to be chosen the members—the voters—were diligently instructed to look for a man of high Christian character—with weight of character and manhood felt and acknowledged—a substantial citizen commanding the confidence of the people in and out of the church—a real man—a man among men. This was the first consideration and fundamental to all the rest. It was the settled policy of that day, and following it the church built up a ministry of men who were the very salt of the earth.

Men of some years—middle age and after—were called to the ministry. Men ripened by age and matured in judgment, men married and settled in life, men successful in business and well-to-do, men who had grown to be pillars in the church and community, were considered. A man had to show what he was made of in that day before he was chosen a minister.

From forty to fifty seemed the favored age. This was the general rule. There were exceptions to it, of course. Young men were not considered. It was the day when hands were not laid on the novice! When I was a boy, and even in my early young manhood, I did not know a half dozen quite young men among our preachers. But today the pendulum of our church clock has swung quite far to the opposite extreme.

Men well established in doctrine were sought for the ministry. Doctrinal conviction was one of the prime qualifications. Doctrine in that day did not have a very comprehensive meaning. It meant for the most part the fundamental doctrines of salvation—faith, repentance and baptism—and such doctrines as non-resistance, non-swearing, non-lawing, non-secrecy and nonconformity to the world, especially in dress and sinful amusement and entertainment—the so-called distinctive doctrines of the church. Special stress was laid upon plain dressing and abstinence from the theater and such like entertainment.

The preacher was expected to be extra well established in these doctrines. It was expected also that he would make frequent deliverances on these subjects and in a manner that left no doubt as to where he stood. Such an one usually commanded the complete confidence of the church. And the layman who showed deep convictions on these questions stood a mighty good chance for the ministry.

The free ministry was almost universal in our church in these early days. This condition had its bearing in the choice of men for the ministry. To be a Brethren preacher then meant sacrifice, real sacrifice—the loss of opportunity in other fields. He was expected to care for his family and be willing and able to give his time to the church work, and in addition to head subscription lists. Consequently men in comfortable circumstances were sought. Choosing between two men of equal abilities, one having money and the other not, the one of means would have been chosen, I think.

Talent, especially the gift of public speech, was considered a necessary qualification, with the emphasis on the gift to speak in public, for after all it was held that this ability is a gift, not an acquirement.

Higher education was not considered necessary then. The three R's were sufficient. Education beyond these was questionable, if not censurable. In fact, it was regarded as a dangerous possession—dangerous to sanity and humility. It was believed that most educated men were crazed with egotism. It would not do to say that it was held that ignorance is the price of sanity and humility. But some people in the early day almost believed it, and there are still some who are well committed to the idea. But there has been a revolution among our people on this point within the last three quarters of a century.

Dayton, Va.

Evangelism in the Early Apostolic Church

BY B. F. WALTZ

THERE was not only a need for evangelism in the early church, but a fulfilling of the need by a revival carried on in the power of the Holy Spirit. Man-made revivals find no place in the Book of Acts. The thought, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things," was felt if not understood. The religion of the early church did not take on an affected attitude. It was a true outreaching for others by being natural. Folks were interested in the new story of the glad tidings.

The lives of the early Christians had a happy bearing as they witnessed to the things both seen and heard. Moffatt translates Romans 10:15: "How pleasant is the coming of men with glad, good news!" The program of the Christ has always been one of addition rather than subtraction. "Add to your faith virtue, to virtue knowledge." Their lives glowed. They did not sorrow as those who had no hope. "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Jesus speaks of a well of water, springing up into perennial, nourishing life. When referring to the vine and the branches, he says: "I have told you this that

my joy may be within you and your joy may be complete. None other than Phillips Brooks says: "Make the New Testament a book of dogmas and its vitality is gone. Make it a book of laws and it grows hard and untimely. Make it a biography and it is a true book of life. Make it the history of Jesus of Nazareth and the world holds it in its heart forever." Our lives must be hidden in his. "In the morning sow thy seed, and in the evening withhold not thine hand." "Blessed are they that sow beside all waters."

The winning of souls was a duty. "Therefore if any man be in Christ, he is a new creature. . . . Now then we are ambassadors for Christ." In Acts 4:13 the people took knowledge of them that they had been with Jesus. "Ye are my witnesses," was accepted by them as a specific task. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Moffatt translates Luke 21:15: "I will give you words and wisdom that no one of your opponents will be able to meet or refute."

The manifestation and coming of the pentecostal revival are of interest to us in this study. The denunciation of sin reminds us of the preacher clothed with camel's hair, whose food was locusts and wild honey. "Oh! ye progeny of vipers, who hath warned you to flee from the wrath to come?" The crowd cries out: "Men and brethren, what shall we do?" The Spirit of God had convicted of sin and results were manifest. They did not come so as to do the respectable thing in joining the church; it was not that it was a noble thing to do; it does not stand out even as a good thing in itself. The people were convicted of their sin by the Holy Ghost. When he is given a chance something is sure to happen.

In 2 Tim. 2:26 we have the words "taken captive." Maybe a better translation would be, "to take alive," and then the life would be used by the captor. In one of the two passages in which this phrase is used in the New Testament, Satan is the captor. In Luke 5:10 Peter is urged to take men alive for the kingdom. By this method is not only a soul saved, but a life is saved for him.

Men received the Word of God with great readiness of mind. There was very little public pleading, pulling. "And when he is come, he will convict the world of sin, of righteousness, and of judgment to come." They renounced their sin before the world. They had no desire to slide into the church via the back door. They stood before the gainsayers with great earnestness.

This God-given revival saved souls. The Word says that they were saved. They were present for the services after the big meetings were over. Mike and Pat were boyhood friends. Mike became a priest. Whenever Pat had the opportunity he would always boast of their early friendship. In answer to the question as to the difference in him and Mike he would always say: "Patience and perseverance made a bishop of his riverence." The early saints persevered. They did not read the Sunday morning papers instead of attending the morning preaching services. They were born again, and continued in the apostolic doctrine, fellowship and prayers. There was no itching ears for new doctrine.

The Question of Security

BY JOHN E. STONER

Authorized by Board of Religious Education

In the matter of armaments the nations of the world are divided into two groups. The one group, which is composed of such nations as England, Italy, Germany, and Russia, takes this position: the way to disarm is to disarm. No nation can disarm by itself, but let each one cut down by spending less or in some other way, but above all cut down. The other group, of which France is the leader, takes the position that after all armaments are not the disease but the symptom. That nations will disarm when they feel secure from attack, and that the only way to get disarmament is to provide security for those who have been trying to secure themselves by arms.

Now when there is a disagreement between two persons the best way is usually to try to find if there is not some middle ground. In order to make two boards fit nicely together you may have to shave a little off both, according to Benjamin Franklin.

The United States does not want to secure France by promising to send young men over to leave their bodies to fertilize her poppy fields every time she gets into a quarrel. We feel that that is too high a price to pay to get France to disarm.

But is there not some other way? Suppose that the United States let it be known that should France be attacked, or that should war break out anywhere in Europe, we would immediately join in a conference to find out who it was that started the fight, and then when that was once determined, we would refuse to furnish guns and ammunition to that country, would that satisfy France? Most of the people who are best informed in this country think that France would be willing to disarm a little if such an agreement were made.

Would such an agreement be an unreasonable entanglement for the United States? Evidently not, because some of those people who were most excited about our losing our independence in 1920 were willing for us to enter into such an agreement in 1922 with regards disputes which might arise in the region surrounding the Pacific Ocean.

President Hoover and Secretary Stimson are favorable to this kind of an agreement because they have been in favor of making some kind of an arrangement to find out who the aggressor is if the Kellogg Peace Pact is broken.

In the last analysis it depends on whether you and I will support such an agreement. What about this?

Fort Wayne, Ind.

No new views concerning the Word of God were needed. The atonement was accepted as a fact and needed no new framing. When any are under the convicting power of the Holy Spirit the preaching of the gospel is good enough for them. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

Should we emphasize the fellowship of the early church? Did they attend their communions one hundred per cent? Ninety per cent? Eighty per cent? Seventy per cent? Prayer is so closely associated with fellowship that they go together. They attended not only the night sessions but took time off during the day to pray for the first great work of the church.

The true professing church has always divided with those in need. We are not surprised to read that the pocketbooks and wallets of the early church were touched by the Spirit of God. There was a constant growth in members. Contrary to stagnation, there was steady progress. Personal testimony was having its way. Jesus came to seek and to save the lost.

The question remains: "How did this great evangelistic urge come about?" So often we hear of "trying to work up revivals." This one as all other true evangelistic meetings came from above. It came through the prayers of the one hundred and twenty faithful, zealous folks. It was continued by preaching the Word of God. Peter's sermon was just the plain Word: "Repent and be baptized every one of you." Peter gave the Word the opportunity to accomplish that for which it was given, and it did its work.

Isa. 40:8: "The grass withereth, the flower fadeth, but the word of God abideth forever."

Heb. 4:12: "For the word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

Altoona, Pa.

Hymn Singing as Worship

BY A. F. BRIGHTBILL

One of the most important elements in Christian worship is sacred song. Music is the oldest and the noblest form of expression. Birds sang long before men talked. Music expresses as nothing else can, man's highest aspirations, his deepest sorrows, his courage, his fears, his hopes, his love. Take music from life and you might as well take color from the sky, flowers from the field, and kindness from the human eye. Music awakens the human mind and heart as the plough awakens the soil. Music lightens toil. It makes good folks better, strong folks stronger, pure souls purer. Music is a very important factor in worship and life. Sacred song has both subjective and objective value, stirring the heart of the singer and inspiring the hearer. The benefit and significance derived from this form of worship depend very largely upon general participation in it. There are other valuable varieties of sacred music which perform useful functions in Christian worship. But the choir, quartet and solo can not successfully be substituted for the singing of hymns by the congregation, and should not be allowed to usurp that place.

Therefore let all the people sing.

Chicago, Ill.

Christianity and Waste

BY D. C. REBER

THE master mind of the ages said: "Gather the fragments that nothing be lost." This hints at the ethics of waste. Economy is the proper use of useful things. As in almost everything, there are extremes in the use of lawful things. On the one hand, there is profligacy, lavish use beyond just requirements. In money matters, it is called extravagance and the person so doing is a spendthrift. In the use of time, he is called a loafer or idler. In case he wastes his energy in immoral conduct, he is dissolute. If he is a high liver feeding sumptuously every day, he may be a glutton and guilty of wastefulness in the matter of food and clothing.

On the other hand, there may be a holding-in or -on to things, refraining from their rightful use. The first might be called the centrifugal tendency and the latter the centripetal tendency of humanity. The Germans say that a man has *driven* his inheritance *through,* when he has squandered it. The literal meaning of profligacy is the act of striking forth or out of one's possession what has been given him to keep house with. This second or latter tendency is a self-centered condition whereas the first may be far from unselfishness. Miserliness is a form of the sin of wastefulness by non-use. Economy is the golden mean between extravagance and miserliness.

Who commits waste? Not the millionaire, else he would not have such great abundance. Not the poor necessarily, for they need all they have and more. Yet the reason for their poverty oftentimes is ignorant wastefulness. Jesus' followers should heed the command: "Gather the fragments."

What do Christians waste? Waste of any kind is unjustifiable and particularly by Christians. If the food, money, and clothing that American Christians waste were conserved and distributed in China, the famine would be ameliorated and comfortable homes could be provided for poor people throughout the world.

Time is precious and when once lost can not be redeemed. Yet how much time is wasted in the world! Part of our time should be devoted to sleep and rest; another part to recreation that promotes bodily health, mental vigor and social and religious development. The remainder of one's time should be invested in gainful occupation no matter how wealthy one is. If one should suddenly inherit a million dollars, he should not

necessarily change his vocation if he has found his calling and is carrying it on successfully. Much time is wasted in idleness, at the card or gambling table, in being too busy in the pursuit of pet fancies, luxurious living and thoughtless action. Too many Christians allow secular duties to interfere with their religious obligations, and so lose out by choosing the second best.

Christians also waste money. Some in the form of indiscriminate charity but much more in useless unnecessaries such as chewing gum, cigarettes, cosmetics, candies, intoxicating liquors, trashy literature. Besides the loss of money, many forms of waste are harmful and positively injurious entailing a double injury.

Health and bodily vitality are wasted by thoughtless acts of children and youth. Uncontrolled and excessive indulgence in athletics, endurance dances, marathon pranks, commercialized vice, sinful personal habits are sources of human waste.

Talents and mental energy are wasted when lives of wickedness are lived. Professional criminals devote their best powers to invent devices to commit acts of burglary, forgery, theft, etc. Sinful lives sooner or later lead to diseases resulting in loss of efficiency, and unemployment. America's national expense resulting from preventable diseases and crime runs into the millions of dollars annually.

Society's colossal wastage and international curse is war. Thus far it has seemed to be a necessary and ineradicable evil. No one has yet discovered its justification or a sure cure for this monster sin. It is an institution handed down from savagery and barbarism, and whole-heartedly adopted by modern civilization. It wastes time, money, human energy, and human lives in ruthless wholesale fashion. Man is the only animal that kills his kind. Billions of dollars are wasted in the competitive building of the armaments of war.

Much waste is occasioned by mere neglect or carelessness. Huge losses are annually suffered by fire destructive of valuable forests, domestic and commercial buildings, crops, and even human lives. Many forest fires are caused by throwing a cigarette among leaves. Carelessness in handling kerosene, gasoline and other combustible substances results in fires entailing needless losses.

What has Christianity to do with this social waste? Christianity is the only adequate solution for it. It teaches that all blessings should be utilized and enjoyed. It teaches the duty of using all one's gifts properly and of misusing nothing if happiness, success and progress are to result. It inculcates industry, economy, thrift, benevolence, unselfishness, brotherhood, and clean wholesome living.

Christianity teaches thrift which is the wise expenditure of money for useful needful things. Education and scientific progress are due to Christianity. Many articles having served their purpose are discarded and destroyed as if useless. Thrift would teach us to save waste paper, magazines, newspapers, old clothes, old iron, advertising posters and sell them to the junk dealer who finds further uses for seemingly useless objects.

Christianity will transform criminals into Christians, loafers into laborers, invalids into individuals strong and healthy, insane into sane, godless into God-fearing, lovers of self into lovers of God. It makes men and women honest, honorable, unselfishly interested in others less fortunate. It makes the careless careful, the indifferent different, the impure pure, and the wicked holy. It seeks the welfare of all classes. It breaks down racial barriers, international jealousies and political wars. It strives to effect world coöperation and international peace in every noble humane enterprise. It teaches that the careless or deliberate destruction of property and human life is wrong because it causes an irreparable waste.

Wastefulness cultivates a hostile instead of a friendly attitude of soul. It fosters destructive and not constructive tendencies in one's life. It destroys soul harmony and encourages either a centrifugal or a centripetal force in human beings instead of an economic, creative, coöperative, constructive Christian influence in the world promoting its salvation both physical and spiritual.

North Manchester, Ind.

Hard Work

BY O. P. WILLIAMS

Work is the greatest factor in success, as we ordinarily conceive it. Mr. Edison says that of all factors in success or inspiration, ninety-seven per cent of them is hard work. He includes in this a number of items usually spoken of separately, such as enthusiasm, purpose, ideas of what one ought to work at, the incentive to work, reflection, concentration, courage, moral stamina, patience and much more. To him the end is everything. He seems to wish to give the impression that once we get our task in hand, and get after it, all the other necessary resources will follow as we work hard. In a very large sense we can all agree that much of success is hard work.

The fact remains that many do not care to work. They seem to try to get out of it. Then there are a multitude who work very hard and do not succeed at all, or poorly.

1. We could make quite a list of the causes for the lack of a desire to cultivate thrift.

(a) Because parents did not set the example.

(b) Because parents left the children too much money and not enough incentive to do something beside make money themselves.

(c) Because nobody ever gave the child a vision.

(d) Because of poor health, or imbecility.

(e) Because the company kept gloried in low morals or in indifference to serious issues.

(f) Because of some bad take-off with a teacher or some circumstance which gave them an inferiority complex.

No doubt if a social survey were made, and it ought to be made, a long list of conditions could be compiled. The effort here is comparatively nothing, but suggests that many things infect the personal reactions of individuals, making for poor success.

2. What shall we say about those who work hard and yet do not reach their goals? Here, too, the answers are numerous and not all known.

(a) Poor judgment spoils much courageous effort.

(b) Circumstances often are tremendous, making the odds well nigh insurmountable; e. g., an individual store bucking a corporation or a chain store.

(c) Never had a good example of success to copy from.

(d) Initiative was good, courage was good, but the conditions of the country were bad over a period. Patience and hardihood needed. This is true of the financial question, but failure in music, art, oratory, etc., etc., may be due to short duration of study and practice. It requires a long term of service to produce anything great.

(e) People who are misfits can not work hard, and even if they do, they often fail.

(f) Morals and spiritual ideals should accompany hard work. Villains work hard but do not "succeed."

3. But what is success anyway? Many a couple labor patiently through life and pay off their obligations only to discover that their success is a mockery. Success must be a success of the right kind. For instance:

(a) The character-building results of our contacts with people.

(b) The inward (mental and spiritual) development of our own personalities.

(c) The larger vision of what life is for in relation to the world. It must be made to serve well some portion of the common weal. In Jesus' words, one can not be a success who is not in the kingdom of God, or who is not seeking to further it.

The great men and women of the world are giving their answers to this question, "What is success?" by their life work. They are the Jane Addamses, the Roosevelts, the Livingstones, the Wiggams, the Eliots, the Lincolns. It appears therefore when we have given plenty of credit to hard work as the great central factor it is in each and every success, that there are a host of questions yet to be asked. These are some of the questions: What is the matter with the poor fellow who does not see the glory of any call? What is the matter that so many do not reach their goals? Why are the people always telling us that though they have followed through to the goal they sought, they are yet still empty-handed? We need a philosophy of life as well as a knowledge of the ways and means.

Plattsburg, Mo.

The Wisdom of One Man

Dr. H. J. Harnly of McPherson, Kans., sends us these quotations from Dr. David Starr Jordan's *Days of a Man*. Dr. Jordan's standing as a scholar and his spirit as a friend of men, suggest that we pass his sayings along as the wisdom of one great and good man.—Ed.

Wisdom is knowing what one ought to do next.

Virtue is doing it.

Religion is our conception of the reason why right action is better than wrong.

Prayer is the core of our endeavor.

The test of truth is in its livableness.

To live here and now as a man ought to live, constitutes the ethics of science.

Healthful Teaching

BY EZRA FLORY

"For the time will come when they will not endure sound doctrine," wrote an understanding saint to a young Christian many years ago.

It has been characteristic of each generation to assume that its particular period was the most difficult. There is no doubt that the verdict of many pastors today is that our age is the most difficult in reaching souls, or in rescuing them from the wiles of the evil one. The snares are the most insistent, tactful, and deceitful ever known. The press, the platform, and the air are employed. Every device that seemingly is innocent unfurls its flashing attractions to lure souls from meditation and attendance at services and fellowships that are planned to build one spiritually.

An unknown author wrote: "Forsake not the assembling of yourselves together as the manner of some is . . . and so much the more as ye see the day drawing nigh." But did you read what follows? It is that passage often used about the unpardonable sin. Let us read it (Heb. 10:26, 27): "For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries."

Do you fail to do your part in kindling zeal for the cause by an indifference that is one of the greatest adversaries? There is an experiment on record of a frog being placed in warm water which was raised gradually at the rate of one five-thousandths of a degree per second. The frog was boiled to death without ever mak-

ing a struggle. It was apparently comfortably indifferent. "Awake thou that sleepest, and rise from the dead, and Christ shall shine upon thee."

"Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

"Rise up, O men of God!
The church for you doth wait;
Her strength will make your spirits strong
Her service make you great."

Huntington, Ind.

Security Fosters Irresponsibility

BY IRA H. FRANTZ

THE most sought after thing in the world, according to a recent writer, is security. The average man's desire for wealth has back of it a desire for security. We would like to know we shall never come to want. We would like to be sure that the good we enjoy today will be ours to enjoy tomorrow also. We would like to feel that we are impregnably fortified against material need of every kind. Men buy life insurance for the security of their families in case of their death. The monthly income policy paying the beneficiary a stated sum monthly for life has been invented to give still greater security, an assurance that the provision made for wife or children will not be wasted through extravagant living or unwise investment.

But for all our desire for security, there are comparatively few who achieve it. For the most of us there is continually an element of uncertainty. Can I hold my job? Can I avoid the rocks of business failure? Can I pay for my farm? Will it insure me a support through old age if I do pay for it? Desirable as it seems from the human standpoint to be absolutely sure we will never need to suffer financial embarrassment, not many people can be thus sure.

There are indications in the conduct of some who have achieved great financial success that it may be as well for the most of us that we can not feel altogether secure. It is the exceptional man who can possess sufficient wealth for his lifetime needs and still maintain his sense of obligation to his Maker and his fellow-men. While there are many men of wealth who have done this, it is the more general rule that moral carelessness, selfishness, indiscretions, intemperance and a general attitude of irresponsibility are the accompaniment of financial security. The Bible example of this is the man who enlarged his barns to take care of a bumper crop. He thought he was secure. "Much goods for many days." What a feeling of satisfaction it gave! And what a relaxation, both physically and morally was the result! "Take thine ease, eat, drink and be merry."

In a world where there is so much of human misery and human injustice, the carefree attitude is not Christian. But complete freedom from individual financial cares too often means a throwing off of concern for human welfare in general. Only the man who has problems of his own can fully sympathize with others in their problems. It is probably a good thing for most of us, therefore, that we can not achieve the security we naturally desire.

Failure to achieve this security may be turned into a blessing if it enlarges our sympathies and deepens our sense of responsibility. All of which does not mean that we should in any way lessen our efforts to obtain a greater measure of security either for ourselves or for people in general, nor that we should welcome periods of financial depression with their attendant worry and suffering.

Fruita, Colo.

The Watchman Is Watched

BY WM. J. TINKLE

SOME months ago I was driving and came to a railroad crossing in a strange town. Slowing down, I looked not to the right and left along the tracks, but at the crossing to see if there were a watchman. Sure enough, there was his little house, with the watchman himself sitting at the door, his stop sign leaning against the wall. So I looked no farther but drove on across the tracks, assured that there was no danger.

In the third chapter of Ezekiel and again in the thirty-third, the prophet declares how he has been called to be a watchman for the people. He is responsible for their destruction if he does not warn them of the danger of sin. The successors of the prophets are the ministers of the gospel, the editors, and the teachers. They are the watchmen of today, who are charged with the duty of warning the people of the wrecks resulting from sin.

This thought struck me forcibly as I looked for the watchman: this is the way people in general do. If the watchman is sitting quietly they go on down the highway heedless of danger, wherever it may lead—to the dance hall, the prize fight, the cabaret, or any place whatever. They do not inquire for themselves into the results of popular activities. If the minister, the editor, and the teacher are silent they consider the questionable activity safe. Have they not a certain right to feel that way? Otherwise why should we have watchmen?

We may think that we can not turn the tide, or that we fear to give offense, or that we can speak on pleasanter themes, but that does not discharge our duty as watchmen. Neither does it change the fact that "The wages of sin is death."

Huntingdon, Pa.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Indwelling

If thou couldst empty all thyself of self
Like to a shell dishabited,
Then might he find thee on the ocean shelf
And say, "This is not dead,"
And fill thee with himself instead.
But thou art all replete with very thou,
And hast such shrewd activity,
That when he comes, he says, "This is enow
Unto itself—'t were better let it be,
It is so small and full, there is no room for me."

—*T. E. Brown.*

Advocates a Return to Primitive Ways

A BOOK has been published in England, entitled "Voluntary Clergy," which advocates a return from modern conventions to the primitive and apostolic way. "St. Paul's call to the ministry of the gospel was not a call to make his living by preaching the gospel." In the mission field the present system is held to offend and perplex Orientals and to lead to domination over natives.—From *Record of Christian Work.*

Formerly Eager to Persecute—Now Desirous for Help

TEN years ago the Jalalpor mission station was the scene of persecution and hatred. It is strange that though there is a campaign against anything foreign, yet many natives are seeking the help of Christians.

A few months ago a native was tempted to beat and abuse his nephew in a rather bad way. The nephew took the case to court and the evidence proved the beater guilty. With his load of punishment, he came to us for help. We served as rescuers and peacemakers for both men. It has resulted in the one man's conversion.

At each monsoon our fishermen brothers, would receive severe punishment from a certain village folk in Bhat. There has been no such outbreak this year. We have prayed and worked definitely with the village. Is it too much to hope that souls are being impressed by the Christian spirit?

A few months ago a dastardly murder was committed. For some time an innocent man was held guilty. We helped him to regain his freedom much to his relief. This incident has served as a means of friendliness and goodwill among a people who were prejudiced.

The missionaries are thus meeting the problems of life. They always urge the troubled one to stand by the truth whatever they do. There are ways, and ways by which God wins the hearts of his people.

The Indifference of Primitive Man

THE primitive man in Africa is absurdly indifferent toward persons he does not know, according to Albert Schweitzer in his new book, "The Forest Hospital at Lambarene."

One day towards evening a wounded man had to be brought hastily from the ward to the consulting room to have his dressings renewed. Dr. Schweitzer asked a man who was sitting by the fire, and whose sick brother he was nursing, to lend a hand with the stretcher. The man pretended not to hear. On Dr. Schweitzer's repeating the request somewhat more pressingly he answered quite calmly: "No, the man on the stretcher is of the Bakele tribe! I am a Baoanu."—From *Record of Christian Work.*

British Governor Demands Christian Chiefs

FOR the Governor of a British possession to say that two of the best chiefs he knew were Christians is a worthy tribute. This was said by Sir Donald Cameron, the new governor of Nigeria and until recently governor of Tanganyika, when he was giving evidence before the Joint Select Committee of the two houses of Parliament on East Africa questions.

Sir Donald described the type of man required to fulfill the duties of chieftainship, pointing out that education was necessary, and also men who would be good Africans, realizing the needs for development of their country. He finished his evidence with the telling words: "I hold the view that this depends upon a man becoming a Christian."—From *Record of Christian Work.*

Glimpsing Evangelism Among the Villages

BY F. H. CRUMPACKER

SEVERAL missionaries had been appointed for preparation classes in three different places in our rural field. Upon coming to the first place we found it alive with expectancy. I landed at noon and began work in the afternoon. The preparation work lasted a week and then we closed with ten baptisms. This service was followed by a love feast. We had about sixty at the table. We preceded the Sunday service with a special service consecrating four new babies. This prayer and praise service prepared us for the next.

Monday we journeyed to the next place, going through a section that was very dry with the crops about gone. In many villages the people were praying for rain. About half of our thirty miles was made on

foot. Before landing in the village a farmer by the side of the road shouted and asked where and when we were going to baptize. The next day he and other members went with us to the next village where we were to have our meetings. The Lord led us wonderfully during this week. We worked day and night with our inquirers trying to get them ready for the baptisms that were to be on Saturday. On Thursday the members of the village asked that we move the love feast forward or back a day so they could attend to business on Saturday at a near-by village where there was to be a special market. We moved it up and the folks from the outside came in time for the work to be done on Friday and the love feast was held on Friday night. I felt that the Lord was leading and so we moved on.

We did not know the real leading until on Saturday night, when after a hard day's travel we came to our next stop and had no more than gotten our baggage into a dry room, till a steady downpour came that lasted for about thirty-six hours. This raised a big river that we had crossed. We had a good rest in this village in the home of one of our Christian schoolboys. We had a preaching service made possible because the folks were at home and could not work on the farms.



This is the Christian group in the Chang village. Li Kai at the lower right is the only woman in the group. The one to the back and to the left is her husband. In the back row, third from the left, is her brother.

The following day, which was Monday, we moved to the next place of baptismal service. Here we landed at noon and began work at four o'clock. Our special preparations went forward for two days and then came the baptisms. Ten were ready and were baptized. This was also followed by a love feast. The spirit was fine. A car load of folks came out from Ping Ting seventeen miles away and after the feast the writer went home with them.

This was a great campaign. Thirty-six baptisms and three love feasts with a travel of about 135 miles. At least one third was on foot. Though the weather was very warm, still the Lord protected us wonderfully for each day when the distance was long a part of the time was cloudy and we were protected from the sun. We were grateful for this opportunity of service.

Ping Ting Chow, Shansi, China.

Li Kai Mei

BY FRANCES S. SMITH

Out of a small group of Christian women in the Show Yang church, the all-wise Father has taken one of our most faithful young mothers, Li Kai Mei. On July 16 she peacefully committed her spirit to the Father whom she loved.

She was born in Tai Yuan Fu, the capital of Shansi, where she lived until her marriage. While yet in the early teens she and her sister were denied the blessings of a mother's love and care. Entering the English Baptist Girls' School in her home city, she continued throughout the fourth year.

Kai Mei was betrothed to a Show Yang man from the Chang village, who was then in the employ of the English Baptist Mission in Tai Yuan Fu. When sixteen years old she became his bride, going to live in the Li home in the Chang village. The husband's father and mother both being dead, the older brother was head of this home. It was he, who in her illness, patiently tried to make her as comfortable as possible and prepared foods that would please her taste.

To Kai Mei were born several children, only one of whom has lived until the present. This only daughter is a pupil in our girls' school at Show Yang.

Having married a Christian man, and living in a Christian home, Kai Mei soon felt the need of a Savior and in 1922 she was baptized by Bro. Walter Heisey. Her great ambition was to tell the women of her village, and elsewhere, about her Savior.

In order to do the most efficient witnessing for Christ she spent two years in the women's Bible school at Show Yang. When she felt she was ready to begin her work, she became suddenly ill, with lung hemorrhages. Then began her fight of over two years to overcome the dread disease of tuberculosis. Most of this time she spent in her home resting and trying to build up her body, always helpful, praying that God would heal her, and give her an opportunity to serve him. She was anointed once in 1930 and called for this service again, but died before the rite was administered.

In all her illness and suffering she was most patient, and who can say that she did not witness for her Christ even in this humble quiet way? She being the only Christian woman in her village, we feel that a true light has been taken from that place and her home has been bereft of her cheer and hope. We can not but wonder why we must give her up when young, intelligent Christian women such as she are so few. Our finite minds can not know why, but we know the will of the Infinite deems it best.

Show Yang, Shansi, China.

News From the Field

INDIA

Khergam

Ida C. Shumaker

The Coöperative Society a Source of Help

The managing board of our coöperative society has just had its meeting. It found that everything is running smoothly so far. We have fifty members and handle a capital of about Rs. 4,000. This is a small beginning, yet we are glad it is growing.

Rains Prevent Usual Visits

Because of heavy rains, causing high water on all sides, we are unable to make the regular visits to the village schools scattered over this section. Yet during these rainy days we have assigned special work to both teachers and pupils in which they must pass a close examination. The teachers have been given a special time for reading, and the pupils have to learn and reproduce fifty selected Bible verses, four selected Bible stories and four selected hymns. A special letter has been sent to each teacher to cheer and encourage them.

Natives Loyal to the Christian Cause

Christian farmers in our own community who have taken up land are busy with their crops and are working hard to pay their yearly installments to the mission. So far they have succeeded.

Private Home Used as a Place of Study

One of our deacons, who is also a teacher, opens his house each evening for instruction to any of the neighbors or others who desire to learn to read. Other teaching is also given. This volunteer work is a step in the right direction.

Community Prayer Service Proving of Value

The community prayer service has been a great blessing. We have almost one hundred per cent in attendance each morning even though the rain comes pouring down. All members of the family from the tiniest babe to the parents in the eleven families, along with the sixty-one boarding school girls and the outside school children, when they can ford the stream, are present. One father comes with a babe on each arm and carries his umbrella. Those from the outside have deep mud and water to wade.

Bible Class Grows

The Thursday afternoon Bible and sewing class has an enrollment of twenty-two women and almost as many babies. Four years ago we had one woman. Now of this phase of our work we can say that it is a success. God bless the babies.

Special Assignments of Teachers

To the Boarding School teachers who meet monthly, has been assigned besides the gardening project, special hand work illustrative of their work this month. Each of the four teachers must bring four specimens.

Natives at Work on Their Church

It was a pleasing sight to see groups of our young Christians "making the churchyard pretty" by planting trees, shrubs, border hedge plants, and flowers. Only the foundation is finished to stand the acid test of the heavy rains. Our prayer is that the work of building may go on after the rains. One of the happy and praiseworthy features of our work is that all lines of activity in our entire section here are led and carried forward by our faithful and capable Eld. N. V. Solanky and his wife, Banabai, assisted by our new and inexperienced Christian workers—our Indian brothers and sisters.

CHINA

Liao Chou

Elizabeth Wampler

Sister Hutchison Reports Her Visit

Miss Hutchison, whose regular work is in the city and near-by villages, took advantage of the summer vacation season and visited some of our outstation work. Her object was to visit all the Christian families and school pupils' homes in these sections for their encouragement and for a better knowledge of their home conditions. She visited fourteen villages in all, mostly in the vicinity of Han T'ou to the east and Matien to the south.

She reports a most interesting experience in the village of Wang Chia Chuang, twenty-five miles to the east of Liao. It is a village of thirty families. Twelve of them are enrolled as inquirers. This is largely the result of the work of one woman who came there five years ago as a famine refugee from the south. Being a Christian woman of great faith and courage, her life has told for Jesus with good results.

The Matien Church Has Suffered Reverses

In Matien, where there has been erected a small but neat and attractive church building, there have been reverses, but with a change of policy and workers the prospects for the future of the work there look brighter. However this place needs our earnest prayers. Many there are slaves to the opium habit.

Eagerness Shown by the Villagers of Han T'ou

The Han T'ou church is perhaps one of the most encouraging in the fields visited. There seems to be some genuine Christianity among its members. They are making a noble effort toward self-support. Not a few of them have no more than a mountain cave home. Their interest and earnestness are shown when on Sunday men and women walk from their mountain homes to church, the distances ranging from one to ten miles.

Schools in Liao Chou Opened on Aug. 24

Many teachers and pupils were hindered in getting in for the opening of school because of soldier movements. Animals that were not being already held for the use of the troops, the people were afraid to bring to Liao Chou. Many of the pupils are still out. The Women's Bible class opened with the largest opening enrollment in the history of the school. It looks as though the school would be full ere the winter sets in. The new dining room and kitchen is meeting a real need and makes a great improvement in the school court.

KINGDOM GLEANINGS

Calendar for Sunday, October 25

Sunday-school Lesson, Paul in Corinth.—Acts 18:1-11.

Christian Workers' Meeting, Some Things the Word Says About Peace.

B. Y. P. D. Programs:

Young People—Other Aspects of B. Y. P. D. Organization.

Intermediate Girls—Workers With Christ.

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Two baptisms in the Peru church, Ind.

Two baptized in the Cherry Grove church, Ill.

One baptized in the Uniontown church, Pa.

Eight added to the Lanark church, Ill.

Two baptisms in the Selma church, Va.

One baptism in the Bartlesville church, Okla.

Two baptisms in the Milledgeville church, Ill.

Two baptisms in the Battle Creek church, Mich.

One baptism in the Salem Community church, Kans.

Two baptized in the Peace Valley church, Mo., Brother and Sister J. E. Whitacre of Harrisburg, Pa., evangelists.

Twenty-seven baptized in the Spray church, N. C., Bro. J. W. Rogers of Sebring, Fla., evangelist.

Eight baptized in the Washington church, Kans., Bro. Geo. W. Hilton and wife, evangelists.

Thirty-one baptized in the New Bethel church, Va., Bro. S. H. Flora of Nokesville, Va., evangelist.

Four baptized in the Coventry church, Pa., Brother and Sister A. R. Coffman, evangelists.

Seventeen baptisms in the Salamonie church, Ind., Bro. J. Edwin Jarboe of Syracuse, Ind., evangelist.

Two baptized in the Fairfax church (Oakton), Va., Bro. Geo. Early of Westminster, Md., evangelist.

Three baptized in the Berlin congregation, Beachdale church, Pa., Bro. Guy Wampler, pastor-evangelist.

One baptized at Mt. Dale, W. Va., Bro. J. L. Shanholtz of Levels, W. Va., evangelist.

Thirteen baptisms in the Oneonta church, Ala., Bro. F. E. Maxey of Nocona, Texas, evangelist; one baptism previous.

Five baptized and one reinstated in the White Pine church, W. Va., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. S. Zigler of Goshen, Ind., Oct. 19 in the Auburn church, Ind.

Bro. John R. Snyder of Tyrone, Pa., Nov. 2 at Woodworth church near Youngstown, Ohio.

Bro. L. W. Smith, pastor, Oct. 18 in the Bartlesville church, Okla.

Bro. I. D. Heckman of Cerro Gordo, Ill., Nov. 15 in the Bremen church, Ind.

Bro. M. J. Brougher of Greensburg, Pa., Nov. 2 in the Connellsville church, Pa.

Bro. J. H. Clapper of Hopewell, Pa., Oct. 18 in the Manor congregation, Pa.

Sister Leatherman of West Virginia, Oct. 31 in the Mechanicsburg church, Pa.

Bro. Earl Jarboe of Springdale, Ark., Oct. 25 in the Cabool house, Cabool, Mo.

Bro. C. V. Coppock of Sidney, Ohio, Oct. 25 in the Cincinnati church, Ohio.

Bro. H. S. Replogle of Oaks, Pa., Oct. 26 in the Fairview church, Pa.

Bro. J. L. Shanholtz of Levels, W. Va., Oct. 25 at Pleasant Ridge, Pa.

Bro. E. J. Glover of Oklahoma City, Okla., Nov. 29 in the Thomas church, Okla.

Bro. Roy K. Miller, pastor, Oct. 25 in the Keyser church, W. Va.

Bro. A. R. Fike of Moscow, Idaho, Oct. 18 in the North Spokane church, Wash.

Bro. Ivan Erbaugh of Union City, Ind., Oct. 25 in the Stonelick church, Ohio.

Bro. D. I. Pepple of Woodbury, Pa., Nov. 8 in the Akron church, Ohio.

Bro. I. S. Long of Bridgewater, Va., Nov. 1 in the Troutville church, Va.

❖ ❖ ❖ ❖

Personal Mention

Bro. A. L. B. Martin's correspondents should note that his present address is 154 Glen St., Chambersburg, Pa.

Bro. David W. Weaver, R. 2, Birdsboro, Pa., writes us that he can give some time to evangelistic work during the coming year.

Bro. D. C. Snider changes his address from Worthington, Minn., to Robins, Iowa, having taken up pastoral work at the last named place.

Northeastern Kansas has chosen Eld. W. A. Kinzie as Standing Committee delegate to the next Conference, with Eld. Roy Kistner as alternate.

Florida and Georgia is to be represented on the Standing Committee of the next Conference by Eld. C. E. Bower, with Eld. J. W. Rogers as alternate.

Middle Indiana will be represented on the Standing Committee of the 1932 Conference by Elders Edward Kintner and Ray O. Shank, with Elders T. A. Shively and Otho Winger as alternate delegates.

The India Mission party, nearing Plymouth, Oct. 3, were "hoping our next stretch of water from Liverpool will be as pleasant as this one. We are looking with joy and anticipation to our work in India."

Infantile paralysis is taking its toll here and there with little regard to age or circumstance. A recent victim in his early teens was the only son of Brother and Sister O. D. Buck of Franklin Grove, Ill. Bro. Buck is well known as a leader in many church activities.

"**We are well** and happy too." That was the Blickenstaffs at Bulsar, Sept. 18. So is this: "We have had an abundant monsoon and there is promise of good crops in this section. There are, however, numbers of people without employment, and that generally means that they do not eat."

"**How much we need** the prayers of the church!" Indeed they do. You are not forgetting them, are you? It is the last sentence of Sister Bright's letter from Ping Ting Chow, written Sept. 15. After the conditions which she describes it is no wonder she says, "Poor suffering China!" It is easy to see that the concern of the missionaries is not for themselves. Here's something to make you glad too: "I had a

fine sleep last night and am so glad for the calm I experience."

Middle Missouri has selected Eld. C. A. Lentz to represent the District on the Standing Committee of the 1932 Conference.

The Standing Committee delegate to the 1932 Conference from Northern Iowa, Minnesota and South Dakota is Eld. W. H. Yoder, with Eld. L. H. Root as alternate.

Two Doctors Miller, Harold C. and Blanche B., of Eglon, W. Va., and their Bonnie Jean, were genial visitors at the Messenger rooms last week. Here is how it happened: the second B in the second name stands for Bonsack.

❖ ❖ ❖ ❖

Special Notices

How do you like the Messenger? See the statement at the foot of page 2.

The District Meeting of Northern Missouri will be held at the Rockingham church near Hardin, Oct. 24-26. Those who plan to come by railroad should notify Irl L. Nicholson, Hardin, Mo., and free transportation from Hardin to the church will be provided.—Irl L. Nicholson.

Program of District Meetings, North District of Missouri, to be held at Rockingham church, near Hardin, Oct. 24-26. Saturday, 10 A. M., Elders' Meeting, and Women's Work Program. 1:30 P. M., Ministerial Meeting. The Church's Task in Evangelism.—E. N. Huffman. The Evangelist.—Oscar Diehl. Recruiting for the Ministry.—J. A. Eby. Applying the Gospel to Present Day Social and Economic Problems.—D. D. Harner. Building an Efficient Church.—C. D. Bonsack. 1 P. M., Young People's Meeting. 7 P. M., Young People's Meeting with campfire and talk by V. F. Schwalm. 7 P. M., Parents' Meeting. Sunday, 9:15 A. M., Bible Hour. 11 A. M., Missionary Sermon.—C. D. Bonsack. 1:30 P. M., Religious Education Program. Speakers: Mrs. J. A. Eby, C. D. Bonsack, V. F. Schwalm, D. D. Harner, Mrs. Glenn Wellington, R. E. Mohler. 7 P. M., Young People's Meeting. 8 P. M., College Address.—V. F. Schwalm. Monday, 9 A. M., Business Session.—Mrs. Geo. W. Hoover, Plattsburg, Mo.

Douglas Park church (formerly Brethren Sunday-school extension) of Chicago welcomes all former friends and members to the homecoming service Sunday, Nov. 8. Bro. O. E. Messamer will be the principal speaker. All-day service, basket dinner and supper. Letters of greeting will be appreciated.—Ora Huston, 1607 S. California, Chicago, Ill.

The Brethren Home at Fostoria, Ohio, extends a cordial invitation to every member of the churches of Northeastern Ohio to attend the Homecoming, Oct. 29, beginning at 10 A. M. Music conducted by Bro. G. G. Canfield, a sermon by Bro. D. P. Weller, historical sketch by Bro. J. L. Guthrie and short talks by others are features of the program. And bring well filled baskets for the picnic dinner, advises Secretary Wm. F. Roberts.

To All Aid Society Directors and Workers

We often think of both large and small groups of earnest Christian women who meet to work and plan a larger service for our Master. We think of the accomplishments of the years past in the Aid work. How much these efforts have meant to the church and how much they have been appreciated no one will ever know, but we do feel they have been blest by the Heavenly Father, as our women have done big things by doing bits.

Now as we look at the present and future—what are we doing and what shall we do? We want to enlist every woman in service that each one may share the joy with us. Let us endeavor to lighten the burdens of a few by sharing our joys with all.

Let us, each individual and group, do our part in making possible the support of the girls' boarding schools. We suggest that you do the best possible during the next few weeks for this work, as winter is on us, and all over the country there will be calls for help, more than ever before, and we will want to be ready to help. So let us give our share and more if possible, as there are those who will be unable to do all they would like.

We are sure the District Aid Directors will do all they can to help the local work wherever they are needed, and with this coöperation, we are sure to reach the goal.

If either the District or local groups have questions concerning the work, especially the part the Aid has in the whole women's work program, I will try to answer them.

Mrs. H. L. Hartsough, General Aid Director.
North Manchester, Ind.

THE QUIET HOUR

A Living Sacrifice

Rom. 12: 1-21

For Week Beginning November 1

By the Mercies of God

The mightiest force that can lay hold of the heart of man is the kindness of another. Not fear nor hope of reward nor any kind of selfish gain can bring out of us the possibilities that are called forth by the unmerited and overflowing kindnesses of God (Psa. 103: 17; 108: 4; Lam. 3: 22; Joel 2: 13; Micah 7: 18).

Present Your Bodies

Men thought that to abuse and starve the body was the way to become spiritual. The rest of men gave themselves over to sensuality. To what insufferable abuse has the body been subjected by both saint and sinner! Paul would call men into the Christian, the common sense way of life. Neither starve it, nor indulge it; give it to God as a living sacrifice, use it as an instrument for doing the will of God (Rom. 13: 14; Gal. 5: 16; Col. 3: 5; 1 Peter 2: 11; 4: 2).

Not Fashioned but Transformed

The world fashions the life by sticking on this and that to the outside of it. The result is that the burden grows heavier and heavier. God transforms it by a renewed mind within. The worldly life is like a brush pile. The spiritual life is like a tree (Luke 21: 34; Col. 3: 2; Tit. 2: 12; Jas. 4: 4).

That Ye May Prove the Will of God

There is nothing that proves the will of God both to one's self and to others like doing it. Give your body to be the medium of his will and you shall have no doubts as to your immediate duties (Mal. 3: 10; 1 Thess. 5: 21).

Discussion

What is the Christian attitude and duty with respect to the human body?

Give some examples of making the body a living sacrifice to God.

R. H. M.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

The Parable of the Sower

Jesus taught in parables. A parable is for the illustration of a spiritual truth by means of some concrete, common, human experience. Language is a very human mechanism, and it is all formed in space relations. Language is never exact, it is always figurative, and it is always a picture language. The only way we can express spiritual truth in language is by comparisons. Even when we speak of time, we use the terms of space. Hence the difficulty of expressing spiritual truth. We use words, symbols, and deeds to express religion.

The parables are not allegories. The latter are comparisons that have a correspondence in every particular, while a parable corresponds in only one particular. The kingdom of heaven is not like leaven, like mustard seed, like a drag-net, or a pearl, in every respect, but only like these things in some particular respect. We must not make allegories out of the parables. They illustrate the nature of the kingdom of God in some particular which Jesus wanted to emphasize.

The parable of the sower is one of the great teachings concerning the coming of the kingdom. It seems to be an answer to a question in the minds of the disciples: "If the kingdom is so good, why do not men rush into it?" Jesus answers the question by comparing the field of humanity to the different soils of the farm.

1. Some soil is impervious, it is the hard, trodden pathway through the field. The seed has no chance at all; it never gets into the soil at all, it never takes root, and can not bear fruit. These are the folks who either through bad habit, or bad character, reject the word, or ignore the word, or avoid all exposure to the word, the word gets no chance in their lives. Hence, there is no response from these.

2. Some soil is superficial, it has no depth, it is the thin soil on top of the granite rocks of the Galilean hills. The seed gets root quickly for the very reason that the soil is so thin, it is warmer in the sunshine. But there is no depth, and the drought, the heat of the later season, and the exigencies of nature, destroy the life of the plant, and there will be no harvest. How many people are like that! They are superficial, but they do not continue, they do not persevere, there is no steadfastness. The slightest test of faith, and they are gone. How few are really loyal, in good weather, and bad weather; in success, and in adversity? The superficial people do not build up the church of Jesus Christ; it requires heroes.

3. Much of the soil is good soil, but it is preoccupied. Before the good seed is sown, other seeds are already in the soil that have the vigor of native plants. They thrive to such an extent, that the good seed is choked, and there will be no harvest. This is the most common condition in our day. "The cares of this world, the pleasures of life, and the riches of the world, choke the word of God."

4. Over against this pessimistic picture, comes the optimism of the parable, the good soil brings forth thirty fold, sixty fold, and a hundred fold; 3,000%, 6,000% and 10,000%. Therefore, keep on sowing, and do not stop to analyze the soil, for if you keep on sowing in faith, there will be a harvest.

Long Beach, Calif.

Financing the Local Church

I. We, your commission appointed to study and draw up a report on the question of financing the local church, recognize that this is one of the very important problems of the church. We find in both the Old and New Testaments that stewardship of money occupies a very important place. (See Mal. 3:8-10; Luke 12:42-48.)

II. We believe that the local church in order to fill its highest and best mission in the thought of Almighty God, should educate and train its people in the stewardship of money. "It is God that giveth thee power to get wealth" (Deut. 8:18).

We suggest such literature on Stewardship as provided by our Laymen's organization and that stewardship be definitely and systematically taught in our churches by the most capable leaders we can secure.

III. We believe that the local church in order to meet God's approval, and be of most service to humanity, should adopt the most Biblical and practical system possible.

We recognize the great value of the Bible teaching of the tithe in giving (Mal. 3:8-10). We also are constrained to recommend 1 Cor. 16:2; 1 Cor. 9:7, 14.

A yearly budget should be drawn up each year by the financial board. This budget should include all the needs of the church for the year, both local and general.

The Every Member Canvass should be a yearly method of raising the budget.

We also recommend the use of the duplex envelope in weekly giving. This is systematic and Biblical. The weekly gift makes giving easy and at the same time provides a constant and adequate supply for the church's use. This also provides a way for young and old to give.

Committee: Galen K. Walker, Chairman

Paul Longenecker, Secretary	*G. A. Snider*
M. M. Taylor	*E. B. Bagwell*
G. L. Wine	*Louis H. Albrecht*
Clinton I. Weber	*H. F. Crist*

HOME AND FAMILY

Fate

BY WALTER SWIHART

The cony claims her sheltered ledge,
The wild bee, like, her honeycomb;
Fleet wings, the field, the fen, the hedge,
But I have nowhere I call home.
I had a home—'twas true as gold,
Where wife and children loving dwelt;
But all that heart and deed could hold,
Did mists of morning melt.

"A tramp," you say? No, hush that name!
I'm one that Fate has overthrown;
For when, with plenty, forth I came,
Misfortune took it for her own.
My home was graced with blessedness,
With help-meet striving by my side;
With plenty, friends and happiness,
And smiling acres wide.

My burdened back I, bleeding, bent,
To feel the lash that Fate could lay;
I took it as my lot seemed meant,
And tried in all to shield my way.
I asked my God, whose gentle grace,
Sways with the wind, the wave and oak,
That, when my way he'd turn his face,
He'd help me bear my yoke.

But thick the clouds spread o'er the sky,
Like midnight shut with adamant;
And all the fields that passed my eye,
Lay valueless as idle cant;
But when I ceased to fret and gnaw,
Their inky bulks thinned more and more;
And soon the thunderheads I saw,
Bright lines of silver wore.

Glendale, Ariz.

The Chaplain's Lesson

BY CHESTER E. SHULER

DURING the late World War, each regiment of American troops had its chaplain, who looked after the spiritual needs of the men. The work of these ministers was often unique and most of them had experiences which they will never forget. Many of the soldiers had no use for God, but a greater number were vitally interested in eternal things, realizing as they did, that they were likely to be called upon to face death in the service.

It was after one of the hard-fought battles that a certain chaplain was hurriedly called to the side of a dying soldier—a youth whose tender years made him seem an unfit subject for such fearful business as war.

Taking the lad's hand, the chaplain said gently: "Well, my brother, is there anything I can do for you?"

He supposed, of course, that the young man would want to cry to God for help, but not so. Instead, he requested:

"Chaplain, I want you to cut a lock of my hair for mother, and see that it is sent to her after I am gone. Then I want you to kneel down here and return thanks to God for me."

"For what?" the chaplain asked.

"For giving me such a mother. Oh, she is such a good mother! Her teachings are my comfort now. And then, chaplain, thank God that by his grace I am a Christian, and for the promised home in glory—for I'll soon be there."

"And so," said the chaplain, in relating the incident, later, "I knelt by his side with not a petition to utter, only praises and thanksgiving for a good mother, a Christian home, a Christian hope, and an eternal home in heaven. To me it was one of the greatest lessons in hope, faith, love and thanksgiving, as well as of love for a mother, that I have ever known. I am still thanking God for the experience which has enriched my own life. After the war was over, I made a long journey just to meet that wonderful mother and relate to her personally the story of her dear lad's home going. And, as you may suspect, while her heart was breaking over her loss, still her conversation was not of her bereavement, but rather of the mercy of God in preparing her boy to go to him, and for her great privilege in being the mother of such a son."

Harrisburg, Pa.

Home Dedication

BY LEVI K. ZIEGLER

WE dedicate our churchhouses to the worship of God, our hospitals to the alleviation of suffering, and our schoolhouses to the education of our youth, which is very good. Why do we not dedicate our dwelling houses, our homes, to our Heavenly Father for his occupancy and control?

It is true that the multitudes are affected and influenced by public institutions. On the other hand, the home is God's first and best institution. It is the place where one could wish the family would spend most of its time. Blessed is the family which is in the home in the consciousness of the Lord's presence.

Jacob was so grateful to the Lord for the blessing of rest and protection that after a night's sleep he poured oil on his pillow and dedicated it as an altar to God. He called that place Bethel, for surely the Lord was in that place. Our homes stand for either the best or the worst in society. The best may exist and come out of them only when the Lord's presence is recognized there.

Our homes could profitably be dedicated by some formal, beautiful ceremony as an altar where the sac-

(Continued on Page 22)

NEWS FROM CHURCHES

ALABAMA

Oneonta.—Since our last report one has been received by baptism through the regular worship. Sept. 27 we closed a two weeks' series of evangelistic meetings with Bro. Fred E. Maxey, evangelist. The meetings were very well attended with excellent interest in the strong Biblical sermons presented by Bro. Maxey. Thirteen were received by baptism; ten were heads of families. Four reconsecrated their lives. The meetings closed with a communion when fifty surrounded the tables. The Sunday-school has been reorganized for the year with Bro. A. P. Fox, superintendent. The women's work will soon be resumed. The summer months are very busy times for our sisters who must work in the cotton fields. During the Bible study after Sunday-school we have a children's hour. At present the effects of the depression are much felt in our work here. During the winter months the church attendance will be hindered as many will lack proper clothing. Being in the midst of the cotton belt with marketing at a great steel center, namely, Birmingham, the financial depression has a great effect. By the pastor supporting himself, the church work can move on and not be retarded for lack of finance. Since the organization eighteen years ago about 100 bave been received by baptism.—Mrs. Edw. M. Culler, Cleveland, Ala., Oct. 12.

COLORADO

Sterling church enjoyed a harvest home meeting Sept. 27. At the close of the service a donation of many of the things displayed was given the pastor, Bro. Nickey. Sunday evening Bro. Nickey gave a very good sermon on the theme, A Grain of Corn. Aug. 4 a group of young people presented a biblical play.—Mary E. Holl, Atwood, Colo., Oct. 12.

CALIFORNIA

Laton.—The opening of schools in Laton and vicinity brought back a number of our teachers to worship with us again. We are very glad for their help in the different departments. Bro. Harvey Snell and family have moved into our congregation and we appreciate their presence and help. The community enjoyed a pot luck supper at the church Sept. 24 in honor of the teachers. Our Sunday-school and church attendance is increasing and we are planning some plays and special programs for the winter months. Sept. 21 at our business meeting Sunday-school officers were chosen for the year. Bro. R. H. Jenkensin is adult superintendent. Bro. John Strole and J. H. Price were chosen delegates to District Meeting. We decided to have our love feast Nov. 3 at 7:30 P. M.—Mrs. Sadie Price, Laton, Calif., Oct. 12.

Reedley.—Our Sunday-school begins the new year's work with Sister Orpha Dunker, superintendent. Bro. Frank Fike is senior C. W. president; Bro. L. M. Clark, Y. P. D. superintendent; Sister Grace Fike, junior superintendent. Installation services for officers and teachers were conducted Sept. 27 by Eld. M. N. Wine. Bro. D. F. Sink was retained as elder in charge for 1932. Our Y. P. D. occupied the preaching hour last Sunday evening. They also gave a program at the union service in the city park one evening this summer and will give another at Modesto next Sunday. The Modesto Y. P. D. gave a temperance program here in August. Our love feast, an all-day meeting, will be held Dec. 5. The Aid Society is resuming work after a vacation through the fruit season. Death has again entered our ranks and taken away our beloved sister, Sarah J. Beckner.—Mrs. Mamie Sink, Reedley, Calif., Oct. 5.

FLORIDA

Clay County.—Our church and Sunday-school have been growing in attendance and interest during the summer. The mid-week prayer meetings are always well attended. Many interesting topics are discussed which are inspirational and helpful to all. Our regular quarterly council was held Aug. 22. Church and Sunday-school officers were elected for the coming year. Sunday morning, Oct. 4, an impressive installation service was conducted for all new officers. Brethren H. B. Layman and D. E. Baxley were chosen delegates to represent the church at District Meeting, with Bro. Ernest Green and Bro. Russell Smith to represent the Sunday-school.—Mrs. A. D. Crist, Middleburg, Fla., Oct. 5.

Tampa church met in council Oct. 4. Officers were elected for the year including Sunday-school superintendent for the mission in East Tampa. It was decided to retain our present elder, J. H. Garst, also our pastor, H. M. Landis. Delegates to District Meeting are our pastor and Sarah G. Lauver. A series of meetings is to be held before our autumn communion. Our Messenger agent is planning a renewed effort to get our church paper into more homes. Attendance at the mission Sunday-school is picking up at an encouraging rate since vacation is over.—Sarah Lauver, Tampa, Fla., Oct. 10.

ILLINOIS

Bethel church met in council Oct. 7. Sept. 11 a reception was given our new pastor, Bro. Ralph White of Chicago. Promotion day was observed Sept. 27. We had 195 present on rally day, Oct. 4. An installation service was held for the new teachers and officers of the Sunday-school. Twenty-five were awarded seals and diplomas for perfect attendance at Sunday-school the past year. Our communion will be held Oct. 18.—Martha Eichelberger, Naperville, Ill., Oct. 12.

Big Creek.—During the summer Bro. Wm. P. Dillon, pastor of Allison Prairie congregation, came here once a month and preached Saturday evening and Sunday evening. He closed his work by holding a week's meeting the latter part of August. One sister was added to our number during the summer. Aug. 14 we held our regular quarterly council. Bro. I. D. Heckman was retained as elder for another year. He is coming once a month and giving us three sermons over the week-end. Church and Sunday-school officers were elected for one year. Sister Maranda Ridgely represented us at the District Conference. We expect to hold our love feast Nov. 7.—Dow A. Ridgely, Parkersburg, Ill., Oct. 12.

Cerro Gordo.—Aug. 30 Bro. Stover Kulp, Africa missionary, gave two splendid addresses. In the morning he talked at our church and in the evening at the union services (held during the summer months by the churches of the town). From Sept. 4 to 7 the District Meeting of Southern Illinois was held in this church. On Saturday nigbt of the meeting our young people entertained the young people of the District with a banquet followed by vesper services. Eliza B. Miller, missionary to India, delivered two fine messages to us on Sept. 13. Sept. 30 the young people of freshman high school age presented a play, The Rummage Sale. A special council for the election of Sunday-school officers for the year was held Sept. 11. It was voted to retain Bro. G. O. Stutsman as pastor and elder for the coming year. Bro. Emery McBride was elected superintendent of the Sunday-school. Sept. 25 more than 100 of the Sunday-school surprised Bro. Dorsey Hendricks who has been a very able superintendent for the past six years. Following a wiener roast a short program was given.—Lois Christner, Cerro Gordo, Ill., Oct. 5.

Cherry Grove church met in business session Sept. 3. Bro. Robert Rowland and Sister Eva Royer were chosen as general superintendents; Bro. W. A. Deardorff, elder for the year. During the last few months we have had messages from Bro. Eckerle of Lanark (giving a splendid report of the Conference at Colorado Springs), Bro. Herman Kesler of Chicago, Bro. Newcomer of California, Bro. Grisso of the First Brethren church in Lanark, and Bro. Niels Esbensen of Freeport. Sept. 13 our delegates gave a good report of the District Conference. Our revival services began Sept. 20 with Bro. Max Hartsough of Ohio in charge, and continued for two weeks. As a direct result two were baptized, a husband and wife. The latter had been a member, but desiring to rededicate her life, requested rebaptism. We feel that the faith and loyalty of the membership have been strengthened by Bro. Hartsough's work among us. On the second Sunday of the meetings we held our annual rally day services with 116 present for Sunday-school and more for the church services. In the afternoon the young people of the Cherry Grove and adjoining churches met for a rally. About 150 met in the church and at 5 o'clock went to a wooded hillside for a vesper service. After this impressive service a camp fire, wiener roast and song service were enjoyed. We were very fortunate in having Bro. Dan West with us at this time. He gave two addresses that were most inspirational and helpful.—Mrs. Maude Deardorff, Cherry Grove, Ill., Oct. 7.

Lanark church met in council Sept. 1. Sunday-school officers were elected, Arthur E. Kniss being reëlected superintendent with Roy Frey, assistant. Since our last report many changes have taken place but we are very glad to be able to state that our congregation again has a shepherd to lead us. The pulpit has been filled during the summer months by various speakers, all giving inspirational messages. Our former pastor's final effort toward the saving of souls, was rewarded by eight being added to the church by baptism. A fellowship farewell meeting was held in our church a few days before Bro. Eisenbise and family left for Pasadena, Calif., of whicb church he is now pastor. A similar meeting to welcome our new pastor, Bro. I. D. Leatherman, and family was held Sept. 18. A helpful program was rendered during which the ministerial association of Lanark and the local church extended a hearty welcome to the incoming pastor and family. We appreciate having a regular pastor with us again and have thus far enjoyed the sermons that he has given us. Rally and promotion day services were held Sept. 27 at which time a new record of attendance was established, there being 331 present for Sunday-school.—Mrs. Arthur E. Kniss, Lanark, Ill., Oct. 6.

Milledgeville.—Our Sunday-school observed rally and promotion day Sept. 27. A candle lighting service, used at the installation of the Sunday-school officers and teachers on Oct. 4, was very impressive. Two of our Sunday-school pupils were received into the church by baptism on Sunday afternoon. Our pastor, Bro. Jefferson Mathis, and wife are attending Bethany Bible School; they drive in to Chicago on Monday and return Friday. Bro. Mathis assisted with the installation service of the new pastor of the West Branch church Sunday morning. In his absence Sister Mathis conducted the services and Bro. Will Kendall, one of our deacons, gave the message. Our communion services will be held on the evening of Oct. 25.—Mrs. Clara V. Fike, Milledgeville, Ill., Oct. 9.

Polo.—Oct. 4 Bro. J. E. Miller of Elgin gave us a very inspiring message. This being our harvest meeting we had a great display of the crops from garden and field with which the Lord has so bountifully blessed this part of the country. A large attendance was at Sunday-school at which time the children brought in their special missionary offering for the India children, this amounting to $20. We plan our love feast for Oct. 24, 7:30 P. M., with an all-day meeting Sunday. We are expecting Bro. W. O. Beckner of Elgin to be with us at these services.—Mrs. Chas. Butterbaugh, Polo, Ill., Oct. 6.

INDIANA

Fort Wayne church observed its thirtieth anniversary in July with a homecoming. Sept. 28 the church held its regular business meeting for the election of officers. Bro. Ross Sills was selected Sunday-school superintendent for the year which started Oct. 4 with a successful rally day. Three have been added to the church by baptism since the last report and several received by letter. This and an increase in the yearly Sunday-school attendance for each of the last two years, although several members have moved from the city on account of not being able to find work here, show that the Fort Wayne Church of the Brethren has vigor and vitality in spite of the depression. The fall communion is being planned for Oct. 25 at 6:30 P. M.—Mrs. J. E. Stoner, Fort Wayne, Ind., Oct. 12.

Manchester.—After a month's absence our pastor, Bro. H. L. Hartsough, came back Sept. 1, having spent part of the time in study at Winona Lake. During the latter part of the month he and his wife were engaged in a ten day meeting in Michigan. At a recent council Bro. Edw. Kintner was reëlected elder; all the other church officers were elected for the ensuing year. Bro. A. R. Eikenberry was chosen general superintendent. For the month of October our pastor plans to give a series of Sunday evening sermons on the Life of Job. In November we are expecting Bro. Edw. Frantz for a week of meetings. The college students returning have increased the church attendance and we are happy to welcome them in our midst.—Mrs. G. E. Wright, North Manchester, Ind., Oct. 9.

Monticello.—Our pastor, Bro. A. R. Showalter, has entered Bethany Biblical Seminary, Chicago, again for this year but is home over the week-end. Bro. Floyd Mallott of Chicago was with us in an all-day meeting Sept. 27. Rally day services were held at the Pike Creek house followed by consecration services for all church and Sunday-school officers and workers. Bro. Mallott preached at the Guernsey house in the evening. The quarterly council was held at the Guernsey house Oct. 5. Bro. A. R. Showalter was chosen delegate to District Meeting. Our love feast will be Oct. 24 at 7 P. M.—Mrs. J. F. Kellenberger, Monticello, Ind., Oct. 6.

North Webster.—At our members' meeting we reëlected our pastor, Bro. O. H. Warstler, as elder and pastor for another year; and A. M. Likens, Sunday-school superintendent. We are starting the new year with a brighter outlook than ever before. We are just now remodeling some parts of our church. The annual homecoming was held Oct. 4. We had a splendid program for the occasion. One of our great needs is more room for the different activities of church work. Our trustee and finance boards are considering a site for a parsonage. At our homecoming about 200 took dinner at the old church home.—Mrs. Clarah Kuhn, North Webster, Ind., Oct. 6.

Salamonie church met in council Sept. 28. Oscar Crull was elected trustee; Wm. Ulrich, C. W. director, and Henry Heaston and Hampton Zook, delegates to District Meeting. It was decided to hold our love feast Oct. 18. Bro. J. Edwin Jarboe began a revival meeting on Sept. 6 and continued two weeks. The interest and attendance were good. Bro. Jarboe delivered a stirring message at each service. Seventeen were received into the church by baptism. Rally day services and installation of Sunday-school officers and teachers were held on Oct. 4.—Wilbert Heaston, Warren, Ind., Oct. 10.

Second South Bend.—At the close of another Sunday-school year we feel greatly encouraged because our school is progressing nicely under the supervision of our superintendent, Amsey Roose. Our enrollment is 145; average attendance for the year was 110. We organized another class. Interest and attendance in all departments of church work kept up remarkably during the summer months and we feel that we have had a very profitable summer spiritually. Our pastor, Bro. Stump, is conducting a two weeks' revival effort elsewhere. Our pulpit is being supplied by Bro. Dewey Rowe and Bro. J. W. Grater, who give us Spirit-filled sermons.—Mrs. C. H. Stanley, South Bend, Ind., Oct. 10.

Summitville.—Work here has been going on very well during the summer. Sunday-school attendance is making a good record. We are endeavoring to make this our banner quarter. The pulpit is being filled by various ministers. Bro. J. S. Alldredge of Anderson has been coming regularly once a month. We also expect to have Bro. G. L. Studebaker of Muncie to be with us regularly. We have made a special effort to make one service in the morning instead of two. This has eliminated pretty largely the "exodus" after Sunday-school. Oct. 18 we are starting a series of meetings. The first week various ministers will assist. The last week Bro. J. W. Root of Lafayette will do the preaching. Bro. Denlinger of Anderson will be with us throughout the meetings to assist in the singing. We will hold a communion service at the close of the meetings. Work is hard and slow here but we believe we are gaining ground.—W. R. Replogle, Summitville, Ind., Oct. 10.

IOWA

Indian Creek church met in council Sept. 26. Bro. X. L. Coppock was chosen elder for the coming year and Bro. Sanford Gooden, superintendent. Although not so large, we have Sunday-school every Sunday. We have no pastor or regular preaching services, and would be glad to correspond with anyone who would like part-time pastoral work. Bro. G. G. Canfield and daughter of Marion, Ohio, gave us a very fine musical program the last of August. The Ladies' Aid has been doing some more repair work on the church, helping to lay new floors. Bro. Ray Gooden and wife were called to the deacon's office and installation services were held Sunday morning by Eld. E. O. Slater.—Mrs. Ray Gooden, Maxwell, Iowa, Oct. 6.

KANSAS

First Calvary church met in council Sept. 22. Bro. Jesse C. Kalebaugh was chosen delegate to District Conference. Church officers also were elected: Bro. Kalebaugh is clerk; Bro. A. G. Eastwood, Sunday-school superintendent; Bro. Henry Wright, assistant; the writer, Messenger correspondent. The church is doing well. Seven were received by baptism during the year and one who made the good choice Sunday night is yet to be baptized. We have a wide-awake prayer meeting at the church and a gospel team meeting at the members' homes on Thursday evenings; also a Sisters' Aid. Our place of meeting is in a store building at 601 Osage Ave., Kansas City, Kans., in the Armourdale district. Any ministers coming here are invited to stop at Calvary and give us a sermon.—J. C. Kalebaugh, Kansas City, Kans., Oct. 8.

Mont Ida congregation met in council Sept. 19 when we elected all officers for the coming year. Chas. Miller was chosen elder; Bro. Frank Watkins, church clerk; Bro. L. Watkins, Sunday-school superintendent. Bro. Chas. Miller, wife and son have moved back to their farm. Bro. Miller preaches at Scott Valley Sunday mornings and at Mont Ida in the evening. Bro. Chas. Miller and Bro. L. Watkins were elected delegates to District Meeting at Independence.—Hazel Telton, Mont Ida, Kans., Oct. 11.

Newton church met in council Sept. 13. Officers elected were as follows: Elder, H. F. Crist; clerk, Dan Miller; Messenger agent, Mrs. Geo. Jackson; correspondent, Mrs. Murl Miller. During the past year twenty-seven names have been added to our roll. Sept. 20 was our harvest meeting. V. F. Schwalm was with us for the day, speaking in the morning and also in the afternoon. Part of the afternoon program was given by the children and consisted of songs, recitations and playlets. Sunday morning, Sept. 27, Bro. V. C. Finnell of the No-Tobacco League gave us a very good lecture. In the evening our choir gave a musical, The Prodigal Son. The message by the pastor was interwoven with solos, quartets and songs by the choir. The program was very inspirational. We are now looking forward to a union personal evangelistic meeting this fall.—Mrs. Murl Miller, Newton, Kans., Oct. 5.

Paint Creek.—We met in yearly council on Oct. 4. We enjoyed Sunday-school and a good sermon by our elder, Bro. D. P. Neher, in the morning and had our business meeting in the afternoon. As our officers for another year we chose Bro. Neher for elder; Bro. Lawrence Post, foreman; clerk, Fern Shull; Sister Maggie Ruthrauff, delegate to District Meeting; Sunday-school superintendent, Sister Anna Richard, with Ruth Post and Alma Ruthrauff, Sunday-school delegates to District Meeting; the writer, Messenger agent and correspondent.—Mrs. W. H. Strohm, Redfield, Kans., Oct. 12.

Salem Community.—We had our business meeting Sept. 10. Officers were elected for the coming year: Bro. Luckett, reëlected elder; Louis Campbell, adult superintendent; E. Van Pelt, our pastor, president of the adult C. W. meeting; Mrs. Van Pelt, advisor of the young people's meeting; Mrs. Bert Trostle, advisor of the Junior League. During August our young people exchanged evening programs with the Hutchinson and Carleton churches. We are planning to have one joint meeting with the young people each month, each group rendering alternate programs. We had one baptism since our last report. Oct. 4, promotion day, a fine program was given by the school, followed by a basket dinner. In the afternoon we had our harvest meeting, Bro. Luckett giving a splendid helpful sermon. An offering was taken for home missions. A boys' Sunday-school class has been organized. The young people's conference will be held here the first of November.—Mrs. Mae McGonigle, Nickerson, Kans., Oct. 8.

LOUISIANA

Roanoke.—We have been favored in the past several months by having several visitors in our church services. Dr. Ida Metzger of California was with us one Sunday morning and gave an interesting talk concerning her experience in India. Bro. J. A. Miller of Manvel, Tex., has been with us three weeks. He gave us good things to think about in his sermons. Brother and Sister Alfred Peters and son of Ft. Worth, Tex., were with us one Sunday morning. Bro. Fred Maxey and family have bought a home here in Roanoke. We are glad for their presence. We have been having good weather for the harvesting of the rice crop until this past week when we had several showers.—Maurine Bowers, Roanoke, La., Oct. 12.

Rosepine.—In the latter part of August and first of September we enjoyed a two weeks' revival meeting conducted by our pastor, Bro. Wilbur I. Liskey. We were glad to have one young lady give her heart to God and become a member of the Brethren church during these meetings. Every Thursday night we have cottage prayer meeting in different homes in our community. Sept. 24 we organized a B. Y. P. D. and gave our first program at our little church in the country Sunday night, Oct. 11. It was enjoyed by all and we hope will be a help to our community and also give our young people something to do.—Minnie C. Carpenter, Rosepine, La., Oct. 13.

MARYLAND

Long Green Valley church met in council Sept. 26. For the first time since the organization of this congregation we have reached 100 members on enrollment. This is partly due to twelve being added by baptism at our recent revival. The spiritual effect of the Daily Vacation Bible School as well as evangelistic and pastoral work is re-

(Continued on Page 24)

Home Dedication

(Continued From Page 19)

rifices of love, of homely devotion, of loving kindness, of tenderness and forbearance would constantly be made. It might help in making love, kindliness, forbearance, graciousness and purity, along with the Lord's presence the home's chief concern and lasting joy.

Suppose our homes are dedicated to holy purposes and influences, and the members, from the smallest to the greatest, are dedicated to the Lord, would that help in keeping out of them anything of an un-Christly nature? Would that have anything to do with keeping out questionable things? Happiness and contentment, purity and peace should reign in our homes. Wholesome recreation has a place in our homes. The Christian virtues should abound. Dedicating our homes to God's mastery might help.

Waynesboro, Pa.

CORRESPONDENCE

HERE AND THERE OVER THE WEST

Sept. 1, 1930, I found myself on the verge of a nervous breakdown, so wife and I gave up pastoral work at McFarland, Calif., and decided to spend at least a year among the churches in the interest of missions and evangelism.

After a couple of weeks' rest in the mountains of the Mohave Desert we left for northern California to begin our year's work. Our itinerary included Northern California, Oregon and Washington. Our first meeting was Sept. 24 and the last one April 15. This trip included all the churches of Oregon and Washington except two in each state.

During this time we held services each evening except five. Our work consisted of lectures three nights with our own pictures on China and also revival services where they were desired.

Returning home April 15 we rested in the desert mountains and at our Hermosa Beach home until June 5 when we started to the Colorado Springs Conference by way of Arizona and New Mexico. After Conference our work has taken us into Colorado, Nebraska, and Kansas, and during the winter we will cover Iowa, Illinois, and Missouri.

Folks everywhere have been very kind to us, and have expressed themselves as well pleased with our work. We know that a new interest has been created in our China field and in missions in general, also some churches have been revived and some souls saved, although our efforts have been to strengthen the churches we have visited and build them up, rather than to try for numbers in conversions.

A summary of the work might be interesting, since I started as a sick man, and now find myself in much better health, for which we praise our Savior.

Up until this writing we have visited 56 churches and traveled by auto 17,500 miles. We were out 305 days, baptized 38 and 4 were restored. I gave 22 addresses in high schools, spoke 141 nights with the pictures; wife talked 189 times; I preached 226 sermons; gave 162 mission addresses. This was a total for the two of us of 578 talks for the year. We found all kinds of weather conditions, from two feet of snow at Lake Chelan, Wash., with the thermometer 15 below zero, to the heat of the Arizona deserts, and the plains of Eastern Colorado and Western Kansas.

We found churches that were in a flourishing condition, but many of the smaller ones must combine on the larger parish plan or go out of business if the financial depression continues. At least three groups in Colorado are doing this now with a good measure of success. It is not so good as a pastor for each group, but better than no leader at all. As this is written we are ready to begin a revival in the Abilene church, Kans.

Geo. W. Hilton.

Abilene, Kans.

A WEST VIRGINIA MISSION

On Sept. 23 Bro. A. S. Thomas and the writer left by auto for West Virginia mission territory, returning Sept. 28. We traveled 347 miles. We met with members at five different churchhouses: Allegheny Chapel, Stony Creek, Hevener, Brush Run and New Hope. We held three council meetings, three communions and delivered six sermons. This territory represents a membership of about 140. Bro. Wm. Pugh, a resident minister, preaches at the above named points with very satisfactory results. These points are reasonably near the Marlinton, Frost, and Greenbank sections; most of the route of travel was over good roads.

This mission work was started long ago by G. W. Wine, Martin Miller, Jacob Thomas and others, preaching only occasionally because of the long distance. Later the Beaver Creek congregation (Second Virginia) had charge, and following their work this same mission came under the care and direction of the Second Virginia Mission Board. Two promising young ministers reside in this mission field and frequently render helpful service for the pastor.

Most of the people have pretty good homes which are cared for in an average way. The principal income is from stock, mostly sheep. Farming is on a limited scale. Two large tanneries afford work for several hundred people. The spiritual life appears to be equal to the average. These people in and out of the church contribute reasonably well to the pastor's salary.

On our return we visited the Chimney Run congregation in Bath County, Va., and ordained Bro. Geo. Robinson, along with his wife, to the eldership.

M. G. Sanger.

Bridgewater, Va.

DISTRICT MEETING OF OREGON

The District Meeting of Oregon was held Aug. 22-24 at Newberg, Ore., a city of twenty-one churches and a population of about 1,500. Through the kindness of the Presbyterian people their commodious church was offered for our convenience which we gladly accepted. Rev. Gray of the Presbyterian church gave the address of welcome, and the response was by Bro. Lorell Weiss of Portland. Elders' Meeting was at 9:30. The Aid Society gave a good program and a business meeting was held. Portland Aid gave an interesting play, called Jane, which was enjoyed by all. Sister F. H. Barr of Albany was elected District president; Melinda Russell of Medford, vice-president; Sister Blanch Lininger, retained as secretary-treasurer. A mother and daughter program was given in the afternoon. An anti-cigarette lecture was given in the evening by Mr. Atchley.

On Sunday morning an exposition of the Sunday-school lesson was given by Bro. Zigler, followed by the ministerial meeting. In the afternoon a musical program was

given. Sunday evening Bro. Zigler gave us a discourse on Consecration.

Monday morning eight churches were represented by delegates. Bro. C. H. Barklow was moderator; Bro. J. D. Miller, reading clerk; and Bro. M. C. Lininger, writing clerk. Bro. Barklow gave a short talk on the Annual Conference. Sunday-school report was given by Bro. Lorell Weiss, District Sunday-school Secretary. Also a report on our summer assembly. In spite of the hard times we were happily surprised to have 119 register, a great number over last year. This was our second year for summer assembly.

A committee of three—F. H. Barr, H. H. Ritter and J. W. Barnett—was chosen to revise the entire District program. A paper to support the President in favor of disarmament was signed by officials of the District Meeting and sent to President Hoover. A strong appeal was made to members to support La Verne College.

The election of officers to fill vacancies on various boards and committees was then held. District Meeting goes to Ashland, Ore., in 1932 with Bro. F. H. Barr, moderator. A request was granted the District Mission Board to raise $700 this coming year.

Bro. Zigler's appeal to the churches of Oregon was to carry on an aggressive program this year, particularly in religious educational young people's work, and laymen's activities, also to coöperate in the work of the Brotherhood by supporting the General Conference budget to the best of our ability.

Resolutions were adopted including one as follows: "That we express to our public officials in the strongest possible terms our desire that the tobacco interests and commercialized amusements be curbed, and that the liquor propaganda so prevalent now be stopped, and that we register our vigorous protest against the action of the Supreme Court in denying citizenship to conscientious objectors, and likewise against the activities of those public agencies which are promoting military ideas among youth, in particular the R. O. T. C. and the C. M. T. C. camps.

The District appreciates the time and labor given by Brother and Sister Zigler, Ed Cunningham and wife, J. B. Emmert, and the untiring efforts of Lorell Weiss at the summer assembly.

Mrs. W. H. Johnson.

Grants Pass, Ore.

SUMMER CONFERENCE AND DISTRICT MEETING OF SOUTHERN CALIFORNIA AND ARIZONA

The Annual Summer Conferences and District Meeting of Southern California and Arizona were held in the La Verne church Aug. 25-28. The large crowds of hundreds of people were taken care of nicely in the new church edifice. A splendid program had been built on the theme "Ambassadors for Christ." Edgar Rothrock was general chairman of the summer conferences and the music was in the hands of Bro. Leland and Marie Brubaker.

The first session Tuesday morning was given over to the District Aid Society meeting with Sister J. S. Zimmerman presiding. Sister Galen K. Walker conducted the devotional period, Sister Della Lehmer gave a report of the Annual Conference Aid Society Meeting and Sister Stella Brubaker Platt told "What the Aid Means to the Church."

Tuesday afternoon inspirational addresses were given by Brethren Frank Howell of Phoenix, Ariz., whose subject was, "Ambassadors for Christ"; Ora Weddle of Inglewood who discussed, "The Word and Evangelism"; H. M. Brubaker of Glendora whose subject was, "Prayer and Evangelism"; Galen K. Walker of La Verne who discussed, "Organization and Evangelism"; Forest Eisenbise of Pasadena whose theme was, "Christ Our Only Hope." Sister Cora Stahly of Glendora gave a talk entitled, "Music and Evangelism." This program was given in the auditorium and at the same time a meeting of the children's workers was held in the Mothers' Sunday-school classroom under the leadership of Mrs. H. A. Brubaker of Pasadena. This proved very instructive as well as inspirational to workers of the District in this department. Sister Minneva Neher gave an address, "Chinese Girls and Our Mission School," in connection with the Ladies' Aid Society fellowship dinner in the evening. This lecture was illustrated with stereopticon pictures of the girls' school in China.

Tuesday evening occurred the family hour program under the auspices of the District Mother and Daughter Association presided over by Sister H. A. Frantz. Sister C. C. Kindy had charge of the devotions, Sister J. Z. Gilbert gave a glimpse of the past home and Sister Leroy Ikenberry of Covina of the present home. Special music was rendered by the Galen K. Walker family.

The Board of Christian Education program was held Wednesday morning and was marked by two strong addresses: one by Dr. D. W. Kurtz of Long Beach on the subject, "New Ideas in Education," and one by Dr. W. C. Pearce, General secretary of the Southern California Council of Religious Education on the subject, "Religious Training of Youth." Ernest Carl had charge of the devotional period.

The Wednesday afternoon program was given over to the Camp La Verne boys' and girls' reports and demonstrations under the leadership of Sister C. P. Shaffer of Cucamonga and Levi Dickey of Chino. This was the big program of the meeting for the boys and girls from nine years old up through the teens.

The annual peace oratorical contest was held Wednesday evening under the leadership of Glenn Vaniman. There were five contestants. The first honors went to Sister Elaine Miller of Pomona, second to John Wolfe of Los Angeles and third to Ruby Runyan of Covina.

Thursday morning occurred the District education program. Bro. H. A. Frantz presided. Bro. J. B. Emmert told of the "Responsibility of the College for the Religious Life of the Students," Bro. A. O. Brubaker of the "Responsibility of the Church for the Religious Life of the Students," Bro. Cleo Beery discussed the "Contribution of the Students to the Religious Life of Society," and Bro. Chalmer Faw the "Personal and Organized Responsibility of Students in the Christian Atmosphere of the Campus." Dr. J. Z. Gilbert completed the program by discussing "The Contribution of the Home in Maintaining Christian Ideals in Our College."

Thursday afternoon the various aspects of the work of the District Mission Board were discussed and echoes from the churches being aided by this Board were given by the pastor taking care of them. Bro. Forest Eisenbise gave an address in the evening in connection with the annual ministerial fellowship dinner. A very fitting memorial service was conducted under the leadership of Dr. S. J. Miller at the close of the afternoon session when those who have passed into glory during the past year were especially referred to. The playing of appropriate hymns on the organ by Sister Vera Hoover at this service created a wonderful atmosphere.

The inspirational part of the meetings closed with a strong address by Dr. D. W. Kurtz on the subject, "The Joy of Soulwinning." It was the most largely attended ses-

(Continued on Page 26)

News From Churches

(Continued From Page 21)

ported better than at any previous time. The B. Y. P. D. is anticipating a fall rally. The Ladies' Aid Society though young is making splendid progress in attendance and amount of work done. The church elected Brethren J. M. Prigel and J. C. Breidenbaugh delegates to the Old Folks' Home at San Mar for its annual business meeting and donation day on Oct. 15. The temperance committee has been given added duties and hereafter will be known as the welfare committee (in keeping with the recommendation of Annual and District Conferences). Some needed church repairs were committed to the trustee board.--Rena Breidenbaugh, Gittings, Md., Oct. 6.

Meadow Branch church has reorganized both of its Sunday-schools and started another year on Oct. 4 with encouraging attendance in both the town and country churches. The superintendents elected for Westminster are Brethren Edgar Royer and Paul Niswander. The Y. P. D.'s have had their fall rally. The town group rendered a spirited public program on Sept. 27. In the country they gave a program before the public on Oct. 4 with great inspiration. Sept. 27 Bro. Oren Garner preached a most acceptable sermon to a large audience at Meadow Branch. On the same day Bro. Berkley Bowman preached a timely sermon to a good audience in Westminster.—Wm. E. Roop, Westminster, Md., Oct. 7.

Peachblossom.—Our two weeks' revival services held in the Fairview churchhouse closed Sept. 20. Bro. Edw. K. Ziegler, the evangelist, gave us interesting and profitable messages. There were eight accessions. Sept. 23 several of our number met with members of the Ridgley church at the home of Bro. Ziegler's parents, where a farewell service was held for Bro. Ziegler and wife before leaving for India. Our Sunday-schools recently reorganized and we feel that the officers and pupils are attempting a profitable year's work. During the summer we united with the other churches of the town in a community Vacation Bible School. Bro. J. M. Henry of Bridgewater, Va., was with us in August and gave a very instructive address on, Shall Prohibition Stand? Also Bro. D. O. Cottrell and wife were with us, giving an illustrated lecture on India and Palestine.—Mrs. C. W. Walbridge, Easton, Md., Oct. 12.

MICHIGAN

Battle Creek.—In the absence of our elder, our pastor, Bro. D. H. Keller, moderated our September council. The annual pastoral report proved the gradual growth that we are constantly aware of. The membership list was 135 for 1930 and now is 153. Two have recently been baptized. Promotion day for the Sunday-school with installation service for officers and teachers made an impressive service Sept. 27. More than sixty from our church attended part or all of the District Conference at Woodland Village. Our love feast will convene Oct. 18. On church night of each week our music director is leading us in the study of our hymnal.—Mrs. D. P. Schechter, Battle Creek, Mich., Oct. 10.

Flint church met in council on Sept. 20, electing Sunday-school and church officers for the coming year. Eld. L. H. Prowant was unanimously reëlected elder, and Sister Mary Prowant, Sunday-school superintendent, with Bro. Norman Stong, assistant. Ten of our members attended the District Meeting at Woodland, Mich. Two B. Y. P. D. girls attended the conference at Camp Mack this year. We are enjoying a series of Bible studies on Sunday evenings by our pastor.—Bessie Stong, Flint, Mich., Oct. 12.

MISSOURI

Cabool church held her business meeting Oct. 4 at the Cabool house. Bro. A. M. Peterson was elected elder for the coming year; Sister Dorothy Oxley, Messenger agent for the Greenwood house. Sunday-school officers also were reëlected. One was restored to full fellowship. Bro. Earl Jarboe will hold a series of meetings at the Cabool house beginning Oct. 25. The date of our communion was set for Nov. 9. We are well pleased with the project of a seven-acre cane field to finance the church. Twenty-six of the members responded for two days to strip the cane for the making of molasses.—Ida M. Gallup, Cabool, Mo., Oct. 8.

Kansas City (First).—The church met in council Oct. 8. It was decided to follow the plan (tried out for the first time last year) to send the Messenger to every home represented in our congregation. We had the pleasure of entertaining District Conference Sept. 25-27. Bro. A. F. Brightbill from Chicago was here in the interest of the young people and music. Bro. R. E. Mohler from McPherson, Kans., was with us in the interest of the college and the Men's Work. Sister Jennie Mohler, from our own District, missionary to India, gave us a lecture on Sunday morning. Our revival is to begin Oct. 14 conducted by Bro. M. C. Swigart of Philadelphia, Pa.—Mrs. Gertrude Gaba, Kansas City, Mo., Oct. 12.

Peace Valley church met in council Oct. 3. Bro. P. L. Fike was reëlected elder for another year. The church decided to have a love feast this fall. The chosen delegates and several other members attended District Conference at Cabool. Brother and Sister J. E. Whitacre of Harrisburg, Pa., came from District Meeting to Peace Valley and started a series of meetings Aug. 21. Bro. Whitacre preached very impressive sermons. Large crowds came to hear his messages, also the interesting and instructive talks to the children given by both Brother and Sister Whitacre. The meetings closed Aug. 30. Two confessed Christ and were baptized into the church.—Minnie Jarboe, Peace Valley, Mo., Oct. 5.

NORTH CAROLINA

Spray.—Aug. 26 the members met in council. Sunday-school officers for the coming year were elected. Bro. J. R. Perdue, who has so faithfully served as superintendent for several years, was reëlected, with S. S. Dodson, as assistant. Since the time of our annual revival meeting was near at hand, plans were laid for special preparation for the meeting, including song practice, cottage prayer services each night for one week throughout the city, personal work committees from each Sunday-school class, etc. Bro. J. W. Rogers of Sebring, Fla., came the first Sunday of September. This is the third revival he has conducted for us in the last few years, with great success each time. Bro. Rogers preached some wonderful sermons. As a present result twenty-nine confessed Christ, twenty-seven of whom have been baptized. At the close of the revival we bad our love feast with more than 200 present. Our elder, Bro. J. A. Naff, also Eld. R. L. Peters, the father of our pastor, were with us. Oct. 4 Bro. E. C. Woodie of Winston-Salem, N. C., preached for us in the morning. In the evening we were favored with a very fine lecture by Bro. F. B. Layman of Rocky Mount, Va. His subject was, Love, Courtship, Marriage, and the Curse of Divorce. He is giving this lecture to many churches throughout the District. The Spray church has enjoyed a splendid growth for the past ten years. The membership now is 275. The church recently gave a unanimous call to the present pastor to continue the work here, which marks the eleventh year in succession.—Gladys Peters, Leaksville, N. C., Oct. 7.

OHIO

Black River.—Sept. 1 Bro. Arthur Dodge accepted the pastorate and with his family moved into our midst. They with our church and Sunday-school officers were installed Sept. 27. Brethren Deardorff, De Lauter and Weimer were here to assist in the installation. A two weeks' series of meetings will begin Oct. 11 with our pastor as evangelist and close with the communion Oct. 24. Brethren F. L. Findley and Wm. Wertz are our delegates to District Meeting. Our Y. P. D. has met regularly under the able direction of Bro. Lloyd Nolt.—Mrs. S. H. Orr, Spencer, Ohio, Oct. 5.

Canton.—Our rally day was Oct. 11. Albert Cox, a Sunday-school worker of this city, led all the adult classes in a review of the lesson. J. Perry Prather of Ashland, Ohio, then preached in his convincing and enthusiastic manner. In the evening the young people dramatized a play, The Crown of Stars. The corps of Sunday-school officers and teachers is about the same as last year; A. Ray Walters is general superintendent. Jno. Meyers and wife of Cincinnati are again among our workers for which we are glad. Last Sunday our pastor, J. C. Inman, conducted a service new to us, Cradle Roll consecration. Sept. 20 Lewis Brumbaugh from Western Maryland College addressed us on the subject, The Inevitability of World Peace. At the last District Meeting it was decided that the Maple Avenue mission should be under the care and supervision of the Home Mission Board. For the greater part of the summer this church joined with several other churches in union services each sabbath evening. During the time that our pastor was away on vacation, various classes conducted a sabbath morning service. Billy Sunday is expected to come to Canton in an evangelistic campaign beginning Dec. 1 and for five weeks most of the city churches, including ours, will have no evening services.—Mrs. Grace Miller, Canton, Ohio, Oct. 12.

Cincinnati church held a members' meeting Sept. 4. All church and Sunday-school officers were elected for the coming year. Oct. 4, rally day, a program was rendered by the children. It was also promotion day; twenty pupils received seals for not being absent more than two Sundays during the year. Oct. 25 Bro. C. V. Coppock of Sidney, Ohio, is to be with us in a week's meeting, closing with a love feast Oct. 31.—Mary S. Carr, Cincinnati, Ohio, Oct. 10.

Kent.—At the September business meeting the treasurer's report showed a successful campaign had been conducted for the reduction of indebtedness on the parsonage. The reports of the annual church visit were encouraging. New officers were elected for the church and installation services were conducted Sept. 27 by the pastor, Bro. A. H. Miller. The delegates to District Conference were Bro. A. H. Miller and Sister Bertha Ruble.—Averie Brumbaugh, Ravenna, Ohio, Oct. 12.

Lower Miami.—At our September quarterly council meeting we reorganized our Sunday-school for the coming year. Bro. E. B. Ruble was chosen superintendent with Sherman Mohler, assistant. The yearly report of our school shows that we have made commendable progress in the past year and we are endeavoring to make still greater progress in the coming year. Our love feast will be Oct. 24 at 7 P. M.—Blanche Furrey, Dayton, Ohio, Oct. 5.

Stonelick.—We have had several helpful services since our last report. Brethren R. C. Davidson, Edgar Schooley and one of our own laymen, Bro. V. Grossnickle, have given us sermons. Eld. C. G. Erbaugh had the funeral of an aged brother Oct. 4 at Stonelick church. Our elder, Jesse Noffsinger, met with us in council Oct. 10. Bro. Luther Vandergrift was unanimously continued as Sunday-school superintendent. Eld. Ivan Erbaugh is to commence our revival the evening of Oct. 25 and continue two weeks. Love feast is to be Nov. 7 at 7 P. M., after an all-day meeting.—Anna Lesh, Goshen, Ohio, Oct. 13.

OKLAHOMA

Bartlesville.—Bro. L. W. Smith of Cushing, Okla., has been secured to take charge of the work here. Bro. Pitzer has resigned on account

of his health and expects to spend the winter in south Texas. Bro. Smith will commence a revival meeting on the 18th which also will be a homecoming day. One aged brother has been baptized since our last report.—Annie E. Pitzer, Bartlesville, Okla., Oct. 8.

Thomas.—At a recent business meeting R. E. Gripe was reëlected Sunday-school superintendent for the ensuing year. Although we have passed through a very hot, dry summer, yet our interest and attendance have increased during the year. The date set for our series of meetings to begin is Nov. 29 to close with a love feast. Bro. E. J. Glover of Oklahoma City is to be the evangelist.—Mrs. H. L. Hutchison, Thomas, Okla., Oct. 12.

Washita church met in council Sept. 28. We will have our love feast Oct. 26 at 7 P. M. Sunday night, Oct. 4, Miss Fath gave a wonderful talk about her missionary work in New York. Everyone appreciated having her with us.—Mrs. S. L. Howell, Cordell, Okla., Oct. 9.

PENNSYLVANIA

Artemas.—The writer will begin a series of evangelistic services in the church at Artemas Nov. 8 and will continue for at least one week. We expect to hold our annual love feast service on Nov. 15. A splendid harvest home service was conducted by Bro. A. J. Replogle on Aug. 9. The quartet from the Cherry Lane church furnished splendid music for this occasion. Offerings were lifted which amounted to more than $13, which was given to home and foreign missions. The folks in the Artemas churches, in spite of their isolation and small membership, are determined to keep up the work of the kingdom. Brother and Sister John Bennett are still actively interested in the work of the local churches as well as in the general Brotherhood.—G. L. Baker, Waterside, Pa., Oct. 10.

Berlin.—The Beachdale church held a joint council with the Garrett church in July, which resulted in a joint love feast Sept. 20 with sixty-seven members communing. A week's meeting was conducted prior to the love feast by Bro. Guy Wampler, our pastor. Much interest prevailed throughout the meetings. As a result three were baptized into the church. Our church here at Beachdale observed its twentieth anniversary Sept. 6 with an all-day meeting in the form of a homecoming. Bro. Wampler preached the sermon in the morning, and Bro. Guy Hartman talked on the Future of the Church. The program in the afternoon was conducted by Bro. H. Q. Rhodes and included a sermon by Bro. B. F. Waltz from Altoona who also preached for us in the evening. We held our quarterly council Oct. 6.—Pearle Brant, Garrett, Pa., Oct. 11.

Carlisle church met in council Oct. 7. We discussed our pastoral problem hut did not arrive at a definite conclusion. The church elected as delegates to District Meeting Sister Mary Haas Spangler and the writer. The District Meeting will be held in the Carlisle church Oct. 28, with the elders' meeting the day preceding. The elder appointed as a lodging committee J. E. Faulkner and Bro. Carl Adams. Our love feast will be held Sunday, Oct. 25, at 5 P. M.—J. E. Faulkner, Carlisle, Pa., Oct. 12.

Chiques.—Our two Sunday-schools were given interesting reports by the delegates sent to the Sunday-school convention held Labor Day at the Indian Creek church. Sunday-school officers were elected for both schools: Morris B. Ginder, superintendent for Chiques, with Henry E. Ginder and Elmer H. Zug, assistants; Hershey Zug, superintendent for Mt. Hope house, with Ed D. Gibble and Paul Webber, assistants. Bro. A. C. Baugher from Elizabethtown brought us a helpful message Sept. 27 at the Mt. Hope house. In the afternoon he spoke at the children's meeting. Oct. 3 and 4 Brethren S. H. Hertzler and H. K. Ober conducted a Bible institute at the Chiques house. The former dwelt on Romans and the latter on Christian Attainments. The ministerial meeting for Eastern Pennsylvania will be held at the Chiques house Nov. 4 and 5. Those coming from the east or south, come through Mastersonville by way of Manheim. Turn left at marker one-fourth mile north of Mastersonville. Coming from north or west come through Elizabethtown or Lawn, Lebanon County. Bro. David G. Gibble, Manheim, Pa., was appointed chairman of the lodging committee. Our love feast will be held Oct. 27 and 28, 10 A. M., Mt. Hope house.—Fanny Zug Shearer, Manheim, Pa., Oct. 4.

Connellsville church met in quarterly council Sept. 10. After disposing of the regular business, and reports from the various boards and treasurers which showed progress during the year, the annual election for church officials was held, of which the following is a part: Trustee, J. G. Sleighter; Board of Education, Mrs. R. E. Shober; Mrs. Paul V. Lepley was reëlected Sunday-school superintendent, with Raymond C. Brierly, assistant. During the last week of September the deacons made an every-member visitation and canvass. In the closing part of the quarterly council, Eld. M. J. Brougher of the District Ministerial Board and Eld. D. P. Hoover took the voice of the church for the relicensing of Bro. Ordo M. Pletcher, and the installation of Bro. Remo H. Pletcher to the ministry, which was unanimous in both instances. The former was officially relicensed immediately, while the latter was installed by the Ministerial Board of Southern Iowa where Bro. Pletcher is serving as summer pastor. The work of the coming year has started off with new vigor and interest after the vacation season. Bro. M. J. Brougher will begin an evangelistic meeting Nov. 2, closing Nov. 15 with love feast and communion.—Mrs. R. E. Shober, Connellsville, Pa.

Coventry.—A Vacation Bible School was conducted under the direction of the pastor, Bro. Trostle Dick. At the close a picnic was enjoyed by teachers and pupils. Brother and Sister A. R. Coffman conducted one week of evangelistic meetings for us in August. As a result four were baptized. Bro. Stover Kulp gave two missionary sermons Sept. 5. Bro. L. R. Holsinger, a former pastor, preached for us Sunday morning, Aug. 2. The love feast will be Oct. 24, 7 P. M. The Ladies' Aid will resume their weekly meeting the first week in November.—Elizabeth Kulp, Pottstown, Pa., Oct. 9.

Elizabethtown.—Stevens Hill, the outpost of our church, had a revival meeting the last eleven days of September. Our pastor, H. K. Ober, preached earnestly and pointedly. We called in about eighty homes, inviting people to the meetings. A father and mother accepted Christ and were received by the church, to be baptized the following Saturday.—M. B. Miller, Elizabethtown, Pa., Oct. 12.

Greencastle.—Sept. 27 was rally day in our church with a program by the children and an address by our pastor, Jesse W. Whitacre. There were 175 in attendance in the Sunday-school. The beginners' department presented the school with a birthday bank, the funds to be used as beginners' building fund money. Six letters of membership were presented at this time. Our Sunday-school was recently reorganized for the year with Bro. L. H. Leiter, superintendent. Our pastor is conducting a two weeks' series of meetings at Hummelstown, Pa. During his absence our pulpit is being filled by Bro. J. C. Beahm, formerly of Champion, Pa., now residing near Greencastle.—Kate E. Gilland, Greencastle, Pa., Oct. 12.

Green Tree.—Our tenth homecoming Sept. 13 was largely attended. The Hatfield male quartet was here in the afternoon and evening and added much to our program. Rev. Faye of Norristown spoke in the afternoon. The morning subject was Coming Home. Rally day, Sept. 27, brought 340 to our Sunday-school. Bro. M. J. Brougher began a meeting Sept. 28; a number have already confessed Christ.—H. S. Replogle, Oaks, Pa., Oct. 9.

Hatfield congregation met in council Sept. 26. New appointments and elections to fill vacancies resulted as follows: Eld. Michael Kurtz elected in charge for the next year; Bro. Norman Frederick, elected foreman to serve in the absence of Bro. Kurtz who is not a resident elder; Bro. Arthur K. Landes, elected Sunday-school superintendent with Bro. N. S. Frederick, assistant. Our love feast will be held Oct. 17.—J. Herman Rosenberger, Souderton, Pa., Oct. 7.

Mechanicsburg.—We have been very fortunate in having a number of interesting speakers during the last few months. Aug. 9 Bro. D. E. Miller of Sebring, Fla., preached for us in the morning. In the evening Bro. Rosenberger gave us a talk on Peace. Aug. 2 Bro. E. Hertzler of Brooklyn gave the address in the morning. Aug. 30 in the evening Bro. Roy Forney spoke. Bro. Kulp, missionary from Africa, gave a very interesting talk Sept. 23. Our harvest meeting was held Oct. 4; Bro. C. L. Baker of East Berlin gave the address. Quite a lot of canned fruit and vegetables were brought to be given to the Children's Home at Carlisle. Our revival meeting begins Oct. 31 with Sister Leatherman of West Virginia, evangelist, and closes Nov. 15 with our love feast.—Anna Brindle, Mechanicsburg, Pa., Oct. 10.

Midway.—Our harvest home service was held July 26. Bro. Perry H. Sanger preached an excellent sermon. The offering was taken for Neffsville Orphanage. Aug. 10 at our fall council the church decided to assume the support of Bro. Edw. K. Ziegler on the India mission field. We held an election for Sunday-school officers for the coming year, using for the first time a printed ballot. The teachers of the larger classes were approved. A number of our group enjoyed the young people's conference at Elizabethtown College Aug. 10-15. Our delegates were Sisters Mary Weiss and Verna Heisey who gave us a splendid report Aug. 16. Brethren Howard Patches and Howard Risser were our delegates to the Sunday-school meeting on Labor Day; the latter gave us a good report on Sept. 20. On the same day Bro. David Gibble of the Chiques congregation preached for us at the Cornwall house. Visiting ministers at our love feast Oct. 3 and 4 were Eld. Walter W. Hartman, J. J. Byler and J. H. Longenecker who officiated.—Elizabeth B. Nolt, Lebanon, Pa., Oct. 10.

Morrellville.—Sept. 27 a rally day program was delivered by the primary and junior departments. Oct. 4 we enjoyed a homecoming festival which lasted throughout the day. H. H. Cupp was the principal speaker of the morning. The afternoon sermon was delivered by Bro. F. B. Statler of Huntingdon. The history of the church was read by W. I. Strayer, clerk of the church. Closing moments were in charge of Bro. Grant Weaver of Pleasant Hill. Oct. 2 the B. Y. P. D. reorganized for the winter months. The meetings are to be based on the fourfold plan, in case of a fifth Friday music will be specified. The men's meeting was held Oct. 8, about sixty-eight being present. Oct. 18 we will hold our love feast and communion.—Helen M. Smith, Johnstown, Pa., Oct. 10.

Philadelphia (First).—Our pastor, Bro. Ross D. Murphy, and wife entertained the officers of the church and Sunday-school and teachers on Sept. 23. The Ladies' Aid served the supper. There were discussions and plans laid for the coming year. Sept. 27 the pulpit platform was beautifully decorated for the harvest home meeting. The pastor gave an appropriate sermon of praise and thanksgiving. The committee afterward distributed the products. Sept. 27 Bro. C. D. Bonsack gave us a powerful missionary address. The love feast and communion will be held Sunday evening, Nov. 1, 6:30.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Oct. 5.

Uniontown.—Bro. Virgil Finnell of North Manchester, Ind., occupied our pulpit Aug. 30 and brought a timely message based on 1 John 3:8. At our regular council meeting Sept. 14, officers for the church and Sunday-school were elected for the coming year. These officers were

(Continued on Page 28)

SUMMER CONFERENCE AND DISTRICT MEETING OF SOUTHERN CALIFORNIA AND ARIZONA

(Continued From Page 23)

sion of the summer convention program, about 1,200 being present, as people not members of the church were anxious to hear Dr. Kurtz, some coming from neighboring towns.

At the business session Dr. Kurtz was selected moderator, Brethren A. O. Brubaker and Edgar Rothrock writing clerks, and Bro. Leland Brubaker reading clerk.

Most splendid music from musicians all over the District characterized this meeting. The beautiful old hymns played on the pipe organ by Sister Vera Hoover at various times created a wonderful atmosphere of worship.

The special vocal numbers were in the form of solos, duets, quartets and choruses.

During the business meeting it was discovered that this District is entitled to two delegates to Annual Meeting. Brethren A. O. Brubaker and Edgar Rothrock were accordingly elected. Bro. J. S. Zimmerman was elected as fieldman to assist the General Mission Board.

La Verne, Calif. Grace Hileman Miller.

SOUTHERN MISSOURI AND ARKANSAS

The District of Southern Missouri and Arkansas met at Cabool, Mo., Aug. 16-20, 1931, for its annual Bible Institute, Sunday-school Institute, District Conference and other activities. The attendance was above the expectation of many in view of the financial conditions. The spirit of the meeting was exceptionally good.

The meeting began on Sunday evening with a Bible study period conducted by Eld. J. E. Whitacre of Harrisburg, Pa. This Bible period continued each evening until the close of the meeting, making five sessions in all. This period was followed each evening by a sermon, except on Tuesday evening, when the young people gave a program.

The forenoon programs had three periods: Bible Hour, a lecture on Sunday-school work and a period of general discussion of Sunday-school topics. Bro. Floyd L. Jarboe, a recent graduate from Bethany and a product of our District, conducted the morning Bible lessons from the book of Hebrews. His clear and logical thinking and the practical applications made were much appreciated. The Sunday-school lectures were given by Bro. J. E. Whitacre on "Sunday School Administration and Responsibility." His messages were practical, inspirational and very challenging. Standards of efficiency and the importance of living lives consistent with our task were held so high we were made to feel unworthy, but we were challenged, for the sake of our Savior and the lost souls about us, to endeavor to reach the high standards by the power of the Holy Spirit. The messages of both instructors were a wonderful blending of both the practical and inspirational.

The afternoons were given to a variety of programs. On Monday there were sectional meetings of the Father and Son and the Mother and Daughter organizations, each discussing topics vital to their work. This was followed by a meeting conducted by the District Welfare Board discussing such subjects as peace, tobacco, the divorce evil, and simple living.

On Tuesday afternoon while the elders were in business session the Sisters' Aid gave a program. This was followed by an open air vesper service in the evening which proved to be a high point on the program. As the sun was setting a large crowd stood on a beautiful lawn facing the west. There was a deep silence followed by a continuous flow of scriptural quotations, verses of poetry, one original poem, and other expressions of praise to God for his beautiful world. Sentence prayers and an inspirational talk by Bro. Whitacre concluded the service. As we walked back to the church there was a feeling that we had been in the very presence of a loving God.

A report of the meeting would be incomplete without special mention of the work of the young people. Only a few years back it was impossible to get enough young people to respond to put on a young people's program at our District meetings. This year they had charge of the plans for the vesper service, gave a helpful program on topics vital to the lives of young people and their relation to the church, and on Wednesday evening preceding the missionary sermon they gave the play, "The Pill Bottle." Their work was inspiring and much appreciated.

The business session of the District was held Thursday. Eld. J. B. Hylton was elected moderator; Eld. Earl Jarboe, reader; Orin Harvey, writer; and Lester E. Fike, assistant writer. Eld. Earl Jarboe was elected as a member of Standing Committee for 1932 with Eld. J. B. Hylton as alternate.

In the past year pastors have been located in two congregations of the District where there has been no leadership for several years, but where the outlook was promising. They are being supported largely by the District. A goal of $1,000 was set to be raised for District missions in the coming year. If this is raised it will take some sacrifice on the part of others besides the few who usually attend the District Meetings and pay most of the bills. But it can be done if we will.

Thus another District Meeting has passed into history with its sessions of inspiration and its practical suggestions for the work of the kingdom of our Lord. Time alone will tell whether we are doers of the Word or just hearers only.

Carthage, Mo. Lester E. Fike.

CONFERENCE OF NORTHEASTERN KANSAS

The District of Northeastern Kansas held its 1931 conference in the Richland Center church Oct. 2-5. The good roads, beautiful weather and Christian hospitality on the part of those entertaining the meeting, together with the excellent talent from McPherson, and the inspiration furnished by Eld. C. D. Bonsack, Eld. Geo. Hilton and Eld. C. B. Smith proved to be a wonderful combination for the realization of a good District Meeting.

The delegate body selected as its officers: Earl M. Frantz, moderator; Paul S. Longenecker, reader, and W. A. Kinzie, clerk.

The elders met in the forenoon prior to the opening session of the conference on Friday evening.

The first service of the meeting was well attended and all were delighted with the message by Bro. Bonsack on the subject, "Applied Christianity." It will long be remembered.

One other cause for a good meeting was the fact that the entire program was rendered without the filling of vacancies. Every speaker was present and well prepared for his task. This was pleasing to the program committee as well as to the whole assembly.

The program was materially strengthened by the presence of Professors R. E. Mohler and F. A. Replogle of McPherson College along with Miss Della Lehman and the college male quartette.

Christian education, peace and prohibition received special emphasis. Definite steps were taken in the matter of peace and prohibition with $300 appropriated for the former cause and $50 for the latter. The work was delegated to the Welfare Board for definite action stressing the sig-

nificance of the Geneva Conference, Feb. 2, 1932, and the necessity of the United States taking the initiative in the reduction or elimination of armaments.

The cause of missions and the care of the churches received thoughtful attention. An effort to more efficiently meet the needs of the District along these lines was made by voting to merge the Mission Board and the Ministerial Board.

The missionary sermon was given by Bro. Bonsack in his usual earnest yet pleasing manner. The Men's Work was presented in a convincing way by Prof. R. E. Mohler. A District director was appointed.

The District Conference for 1932 was granted to the Topeka church. W. A. Kinzie was elected delegate to Annual Conference with Bro. Roy Kistner, alternate.

Navarre, Kans. W. A. Kinzie, Clerk.

WOMEN'S WORK MEETING

The sisters of the Eastern District of Pennsylvania assembled in the Lititz church Sept. 16 for a Women's Work meeting. The program theme was, The Women's Work of the Church of the Brethren. At the morning session the topic discussed was, Organizing the Women's Work in the Local Congregation, by Anna Cassel. An address was given by Sara Shisler. In the afternoon Mabel Bucher spoke on the topic, Are We as Christian Women Living up to the Standard as Christ Would Have Us Live? Kathryn Ziegler also gave an address.

We feel confident that the influence of this very spiritual meeting will be felt in the local churches.

Lititz, Pa. Florence B. Gibbel.

IN MEMORIAM—FLORENCE HARSHBARGER MYERS

Florence Harshbarger Myers, widow of Dr. T. T. Myers, who was the Dean of Juniata's Bible Department for almost one quarter of a century, passed away at her home in Huntingdon, Tuesday morning, Sept. 1, at 4:45 o'clock. She had been ill for several weeks, suffering from heart trouble. Her death has cast a gloom and sadness among her wide acquaintanceship.

Mrs. Myers was the daughter of the late David and Belle Harshbarger of Mattawana, and was aged at the time of her death, fifty-nine years.

Her early education was received in the schools of Mifflin County, and for a number of years she taught in the public schools of that county. She later attended Juniata College and was graduated with the B. E. Degree from the Normal English Course, 1896. She was "Mother" of the girls of the college from 1894 to 1897. She was a student in the Normal School of Cedar Falls, Iowa, for awhile.

On June 23, 1897, she was married to Dr. Timothy Tobias Myers.

Mrs. Myers united with the Church of the Brethren on May 14, 1886, and was actively engaged in religious circles ever since. She was teacher of the Soul Winners Women's Bible Class in the Stone church on the campus from 1909 until the time of her death. She helped to organize the Huntingdon City Missionary Union in 1914 and was elected as its first president. In 1915 she was chosen president of the Woman's Christian Temperance Union in her home town and served in that capacity for a number of years.

She is survived by her son, Leon Geiger Myers, of Dayton, Ohio, and two brothers, Wm. Harshbarger and Guy Harshbarger, both of Altoona. The funeral services were conducted in her home on Thursday afternoon, Sept. 3, by President Charles C. Ellis, assisted by Bro. William J. Swigart. Interment was made in the cemetery of the Spring Run Church of the Brethren, near McVeytown, Pa.

Huntingdon, Pa. Lewis S. Knepper.

PASSING OF THERON D. BUTTERBAUGH

Theron D. was the son of George and Lydia Butterbaugh. He was born in Wabash County June 18, 1872, near North Manchester. He was the first of three sons born to this home.



Early in life he showed a decided interest in spiritual things. He received the education that the public schools of his day afforded.

Jan. 20, 1895, he was married to Mary Etta Wright. Seven children have graced their home, four sons and three daughters. Their home has been a place of beautiful Christian family fellowship.

When a young man he was received into the Church of the Brethren. He always loved the church and he gave to her the best at his command. He was active in the Sunday-

(Continued on Page 30)



Hand Painted RUSTIC ART Religious Wall Mottoes

Favorite texts and charming scenics, hand painted in oil on wooden plaques. Chain hangers. In gift boxes. Six designs.

Painted on Rhododendrum rustic wood pieces. Oblong and irregular in shape with an average size of about 3½x10 inches and ¼ inch thick. Fine for any room in your home.

No. 4005. Jesus Saves
Lake and mountain

No. 4010. Prayer Changes Things
Lake, sailboats and home

No. 4015. God Is Love
Stream, mill and woods

No. 4020. Watch and Pray
Woodland and lake

No. 4025. Christ Died for Me
Lake, mountains and woodland

No. 4030. He Careth for You Mountains and waterfall

JUST THE THING FOR A CHRISTMAS GIFT

Any of these charming rustic art mottoes in a gift box, $1.25.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

installed at an appropriate service Sunday morning, Sept. 27. At our annual rally day and promotion service Oct. 4, 364 were present. Our revival meeting beginning Oct. 12, in charge of Bro. T. R. Coffman of Somerset, Pa., will continue for two weeks, closing with a love feast Sunday, Oct. 25, at 5:30 P. M. One member has been received by baptism since our last report. The mission at Fairchance shows continued progress under the leadership of Brother and Sister G. W. Wright. Regular services are held each Sunday: Sunday-school at 2 P. M., Y. P. D. at 7 P. M., and worship and sermon at 7:30. At a called council Sept. 21 Beatrice McKinney was elected superintendent; Fedora Kissinger, president of the Y. P. D. Plans are being completed for a revival meeting to begin Jan. 25 following which a love feast will be held. Bro. Geo. Detwiler of Myersdale will be the evangelist. —Ella McKnight, Uniontown, Pa., Oct. 7.

Wooddale church met in council July 9 at which time our pastor and elder, Bro. I. R. Pletcher, presented his resignation to take effect Oct. 1. Sept. 22 at another council meeting the officers of the church were elected for the coming year. Bro. M. J. Brougher met with us, representing the District Ministerial Board. Bro. J. Ewing Jones of Wooddale was elected as pastor to serve for six months. Bro. W. K. Kulp of Mt. Pleasant was elected as elder, and the writer, Messenger agent and correspondent. Two of our number attended the younger girls' camp at Camp Harmony July 4-15. Sept. 27 the various officers of the Sunday-school were elected to take their places Oct. 4. Bro. Amos Miller was elected superintendent. Our Sunday-school and church services are progressing nicely.—Amelia F. Jones, Connellsville, Pa., Oct. 5.

TENNESSEE

Jackson Park church met in council Oct. 10. The visiting brethren gave a favorable report of their work. We decided to have our communion Nov. 7 at 6 P. M. Bro. S. H. Garst gave us a fine discourse Oct. 11 on The Sermon on the Mount. We enjoyed having Bro. A. G. Crosswhite preach for us in July; his visits are always enjoyed very much. Our Sunday-school is getting along nicely, also the B. Y. P. D. is doing good work. Bro. Smith Vines is superintendent of the former and Sister Helen Crussell has charge of the young people.—Mrs. H. K. Keeble, Jonesboro, Tenn., Oct. 12.

Meadow Branch church met in council Aug. 1. Bro. Charlie Samsel and E. Carl Hileman were elected deacons and were installed on Sunday following. Our love feast convened Sept. 26 with about fifty communing. Bro. Charlie Samsel has been elected Sunday-school superintendent for another year. We have prayer service each Sunday night and B. Y. P. D. meeting each Wednesday night.—Mrs. R. C. Hileman, Bean Station, Tenn., Oct. 10.

VIRGINIA

Beaver Creek (So.) church met in council Sept. 26. The deacons gave a favorable report of their annual visit. Arrangements are being made for our love feast which will be held Oct. 24 and 25, the communion service will be Saturday, the 24th, beginning at 4 P. M.—Vashti Reed, Floyd, Va., Oct. 5.

Bethel church met in council Oct. 3. Sister Virginia Butler was elected church clerk for the coming year, and the writer, correspondent. A missionary committee of three was appointed to investigate conditions and see if any of the people of near-by localities wish to have preaching services. Also this committee is to invite people to all preaching and Sunday-school services. Later in the evening the love feast was partaken of.—Pernie Proffitt, Shipman, Va., Oct. 7.

Bridgewater.—Since the last report from our church many interesting things have happened. No doubt one of the most interesting is that there have been seventeen baptisms. We are indeed glad to welcome these into our midst. Our services have been well attended, both morning and evening. Our pastor, Bro. G. L. Wine, has turned the evening service over to the congregation to choose the subject to be studied. These subjects are given in the form of a question concerning any problem one desires to be explained. This form of service has increased the interest of many and the attendance seems to grow, not only from our congregation but with many visitors also. The young people's organizations continue to grow. There has been a reorganization of the adult group, and from this we see things developing greater interest and work from each member. The coming of the college students this year has been a greater addition than usual to our Sunday-school. A church and Sunday-school reception will be given them Oct. 9. The church also has planned a revival meeting beginning Nov. 29, with Bro. J. Clyde Forney of South Bend, Ind., as evangelist. Our next communion service will be held Nov. 1, at seventy-thirty P. M.—Lewis V. Miller, Bridgewater, Va., Oct. 5.

Cedar Run (Linville Creek).—Bro. Samuel Harley and wife of Brownsville, Md., came to us July 26 and conducted a two weeks' meeting. The stories told to the children each evening by Sister Harley were much enjoyed by all. We also appreciated their efforts in teaching the children to sing. Six were baptized at the close of the meeting and two more quite recently. Bro. N. F. Kline has been appointed Sunday-school superintendent for another year. Our entire teaching force has been reappointed. We have had a large Sunday-school this summer as the result of a little home mission work by our Aid Society in supplying clothing where it was needed. The love feast at the Linville Creek church will be Oct. 17.—Fannie L. Mason, Broadway, Va., Oct. 4.

Chimney Run congregation began a revival meeting Sept. 21 with Bro. E. A. Lambert of Dry Run, W. Va., evangelist. He spoke the Word of God with power and with the spirit. As a result fourteen were converted; twelve were baptized into our church, one awaits the rite and one went to the Presbyterian church. Bro. Lambert visited all of the homes in the community and preached to a full house every night. Sept. 28 we held our council. We also had an ordination service conducted by Eld. A. S. Thomas and Eld. M. G. Sanger for Geo. R. Robertson who was ordained elder. We were also glad to have with us Bro. A. A. Miller of Bolar, Va., who has been our stand-by for a number of years, but declining health and age do not permit him to be with us often. We held our love feast Oct. 3. We appreciate Bro. Lambert's service and hope to have him with us another year.—Zella Kniceley, Warm Springs, Va., Oct. 5.

Emanuel (Sangerville) church recently enjoyed having in our midst Bro. E. A. Lambert of Dry Run, W. Va. He preached fifteen inspiring sermons which were very beneficial to the church. We feel strengthened and encouraged; eight were added to the church. We had special music and different song leaders from adjoining churches which we appreciated. Sunday-school officers were elected for the new year, Bro. J. W. Michael being chosen superintendent with N. S. Spitzer, assistant. The attendance in Sunday-school has been very good throughout the year. Our Aid has been busy quilting.—Mrs. N. S. Spitzer, Mt. Solon, Va., Oct. 12.

New Bethel.—Our revival meeting conducted by Bro. S. H. Flora closed Aug. 20. Good interest and attendance prevailed throughout. As a result of the meeting thirty-one were received into the church by baptism. We met in council Sept. 26. Bro. Flora was unanimously elected pastor and elder for another year. Other officers are as follows: Sam Owen, clerk; Annie McDowell, Messenger agent; the writer, correspondent. Our pastor will conduct a training class for the benefit of the new members, to teach the doctrines of our church. This teaching will be the week prior to our love feast on Saturday evening, Oct. 24.—Mrs. I. S. Owen, Whittles Depot, Va., Oct. 10.

Summit church met in council Sept. 20. Six letters of membership were granted. Bro. S. Earl Mitchell is with us again for the coming nine months as student pastor while attending Bridgewater College. Bro. Mitchell with the deacons made the annual church visit. Sept. 27 was a great day for our church. In the morning promotion exercises of the Sunday-school were followed by an address by Bro. Paul H. Bowman. In the afternoon a homecoming service was held at which many of our former friends were present. Short talks were given by Mrs. Lewis Clower, Mrs. Rufus Bowman and Eld. J. T. Glick, this being their home church. Eld. Peter Garber told how services were conducted fifty years ago. Bridgewater College male quartet favored us with several selections. Oct. 4 Bro. Rufus Bowman brought us the message, The Child in the Midst. Afterward he conducted the installation and consecration service of church school teachers and officers. In the evening the B. Y. P. D. presented the life of Christ in story and song.—Mattie V. Craun, Bridgewater, Va., Oct. 10.

Troutville congregation met in council Oct. 6. Since our last report one member has been received into the church by baptism. Our series of meetings will begin Nov. 1 with Eld. I. S. Long, evangelist. Bro. E. C. Firestone has been reëlected Sunday-school superintendent for another year. We have recently been favored with splendid talks on Peace given by Brother and Sister Price Hylton of Roanoke.—Frankie Showalter, Troutville, Va., Oct. 12.

WASHINGTON

North Spokane church will begin revival meetings Oct. 18 with Eld. A. R. Fike, pastor of the Moscow, Idaho, church as evangelist. On account of the financial depression these two churches are exchanging pastors for revival meeting efforts. The meeting is to close with a communion service. Commendable interest and spirit are in evidence in the North Spokane church. The churchhouse has recently been newly painted and other improvements made. An all-day joint Sunday-school convention of North Spokane, Forest Center and Mt. Hope churches was held last Sunday in our church with a large attendance. The Spokane Brethren church joined us in the afternoon.—D. W. Shock, Spokane, Wash., Oct. 11.

Seattle.—At the beginning of September the new pastor, Bro. Samuel R. Mohler of Warrensburg, Mo., took charge of the work. Bro. Jay Eller served as pastor for the past year and now has returned to Wenatchee. Sept. 18 a business meeting was held at which Bro. W. Earl Breon was chosen elder for the year. Officers were chosen for the Sunday-school. At the recommendation of the building committee the church decided to repair the present church building, and not attempt to build either a new church or a parsonage now. Sept. 20 officers were elected for the Christian Workers' Meeting. Services are held regularly each Sunday morning and evening. One Sunday evening each month the pastor or a substitute preaches at a mission point fifty miles away. Each Saturday afternoon several workers visit in homes of Chinese friends in our city. Each Saturday evening from 5 to 5:15 the pastor speaks on the Sunday-school lesson for the following day, broadcasting from station KVL. This privilege was offered nearly four years ago and has been used regularly by the pastors of the Seattle church. Prayer meeting is held on Thursday evening, recently at private homes. A choral practice is also conducted one evening each week. There may be members or those interested who have not yet found their way to the church. We urge you to worship with us at North Seventy-second St. and Greenwood Ave. The pastor's address is 4214 Sunnyside Ave. We are happy to report two baptisms the last Sunday in August.—Mrs. W. B. Stover, Kirkland, Wash., Sept. 28.

WEST VIRGINIA

Bethany.—Our meeting which began Sept. 19, conducted by Bro. H. C. Sanders, closed Sept. 27. He preached in all ten strong sermons which were well received and resulted in four young ladies accepting Christ and being baptized. On the evening of the 26th we held our love feast which was a very enjoyable one. Twenty-nine surrounded the Lord's tables. Bro. Sanders officiated, assisted by the home ministers. When the meeting closed we organized a B. Y. P. D. and the sisters organized a junior Aid. The church is in the best working condition it has been for some time. The Sunday-school is to continue throughout the year.—A. C. Auvil, Thornton, W. Va., Sept. 30.

Keyser.—The annual reunion of the Brethren churches of this District was held at the Van Myra camp ground Sept. 20. A splendid program was given by members of the different churches. A large crowd attended. On account of the illness of our elder, Bro. Earl Fike, we have been unable to have our regular quarterly council. Our love feast, held Oct. 4, was very well attended. Several visiting ministers were present. In the absence of the pastor the B. Y. P. D. had charge of the service on Oct. 11. Our revival is to begin Oct. 25 with the pastor, Roy K. Miller, as evangelist.—Irene Taylor, Keyser, W. Va., Oct. 12.

WISCONSIN

Stanley church held their love feast Sept. 25 with fifty-nine surrounding the Lord's table. Bro. A. S. Brubaker from Rice Lake officiated. There were also other visiting members from Rice Lake and Maple Grove churches. Oct. 10 and 11 we are expecting Bro. Dan West, young people's director, to hold a young people's rally at this church. Our weekly prayer meetings are very interesting and well attended. We are studying the book of Romans.—Mrs. Jacob Winkler, Stanley, Wis., Oct. 8.

ANNOUNCEMENTS

DISTRICT MEETINGS

Colorado, Western, Oct. 29-Nov. 1, at Fruita.
Kansas, S. E., Oct. 23-26, Independence.
Missouri, N., Oct. 24-26, Rockingham church near Hardin.
Pennsylvania, S., Carlisle, Oct. 27, 28.

HOMECOMING MEETINGS

Illinois
Nov. 8, Douglas Park (Chicago).

Indiana
Oct. 25, Roann.
Oct. 31, Bethel.

Ohio
Oct. 25, Middle District.

LOVE FEASTS

California
Nov. 3, 7:30 pm, Laton.
Nov. 8, Glendale Mission.
Nov. 15, 4 pm, Los Angeles, First.
Nov. 22, 7 pm, San Diego.
Nov. 24, 6:30 pm, Oakland.
Nov. 26, Waterford.
Nov. 27, 7:30 pm, Inglewood.
Dec. 5, 10:30 am, Reedley.

Florida
Oct. 24, Sebring.

Idaho
Nov. 6, 7:30 pm, Nampa.
Nov. 13, 7:30 pm, Boise Valley.

Illinois
Oct. 24, Polo.
Oct. 25, 7 pm, Milledgeville.
Oct. 25, 6:30 pm, Chicago, First.
Oct. 25, 7 pm, West Branch.
Nov. 7, Big Creek.

Indiana
Oct. 24, 6:30 pm, Fairview.
Oct. 24, 7 pm, Monticello.
Oct. 24, 2 pm, English Prairie.
Oct. 24, North Liberty.
Oct. 24, 7 pm, Blue River.
Oct. 25, 6:30 pm, Ft. Wayne.
Oct. 25, Kokomo.
Oct. 25, 6:30 pm, White.
Oct. 25, 6:30 pm, Upper Deer Creek.
Oct. 31, Salem.
Oct. 31, Bethel.
Nov. 1, 7:30 pm, Howard.
Nov. 1, 7 pm, Bremen.
Nov. 5, Yellow Creek.
Nov. 7, 7 pm, Wawaka.
Nov. 7, Santa Fe.
Nov. 8, Logansport.

Iowa
Oct. 24, 7 pm, Greene.
Oct. 24, 7:30 pm, Iowa River.
Nov. 28, 7:30 pm, Union Ridge.

Kansas
Oct. 25, 7 pm, Ottawa.
Oct. 25, Topeka.
Oct. 31, Olathe.
Oct. 31, 11 am, Quinter.
Nov. 28, North Solomon.

Maryland
Oct. 24, 2:30 pm, Meadow Branch.
Oct. 24, Georges Creek.
Oct. 31, 2 pm, Broadfording.
Oct. 31, 2:30 pm, Locust Grove.
Oct. 31, Nov. 1, 2:30 pm, Pleasant Ridge, Licking Creek.
Nov. 1, 3 pm, Pleasant View.
Nov. 1, 5 pm, Baltimore, Woodberry.
Nov. 7, Longmeadow.
Nov. 7, 2 pm, Monocacy at Rocky Ridge.
Nov. 7, 1:30 pm, Welty.
Nov. 14, Thurmont.

Michigan
Oct. 24, Buchanan.
Oct. 24, 10 am, Elsie.
Nov. 8, Pontiac.

Missouri
Oct. 24, Shoal Creek.
Nov. 9, 6:30 pm, Carthage.
Nov. 9, Cabool.

Ohio
Oct. 24, 7 pm, Lower Miami.
Oct. 24, Black River.
Oct. 24, 7 pm, East Dayton.
Oct. 24, 7 pm, Lower Stillwater.
Oct. 24, Danville.
Oct. 24, 7 pm, Painter Creek.
Oct. 24, 10 am, Prices Creek.
Oct. 24, 7 pm, Donnels Creek.
Oct. 24, 10 am, Wooster.
Oct. 24, Lick Creek.
Oct. 24, 7 pm, Sugar Creek.
Oct. 26, 7 pm, Strait Creek Valley.
Oct. 31, 10 am, New Carlisle.
Oct. 31, 10:30 am, Black Swamp.
Oct. 31, 7 pm, County Line.
Oct. 31, Pitsburg.
Oct. 31, 10 am, East Chippewa.
Oct. 31, Cincinnati.
Nov. 7, 10:30 am, Stonelick.
Nov. 7, Bradford.
Nov. 8, Sidney.
Nov. 12, 7:30 pm, Lima.
Nov. 14, 10 am, Salem.
Nov. 15, West Milton.
Nov. 26, 7:30 pm, Harris Creek.

Oklahoma
Oct. 26, 7 pm, Washita.

Oregon
Oct. 24, Myrtle Point.

Pennsylvania
Oct. 24, 7 pm, Coventry.
Oct. 24, 25, 10 am, Upton, Back Creek.
Oct. 24, 25, Maiden Creek.
Oct. 24, 25, 10 am, Upper Codorus.
Oct. 24, 25, 10 am, Big Swatara, Hanoverdale house.
Oct. 24, 25, 10 am, Big Dam.
Oct. 24, 25, 6:30 pm, Aughwick, Sugar Run.
Oct. 25, 7 pm, Ridge at Fogelsanger house.
Oct. 25, Yellow Creek.
Oct. 25, 7 pm, Upper Claar.
Oct. 25, 5:30 pm, Uniontown.
Oct. 25, 5 pm, Carlisle.
Oct. 27, 28, 10 am, Chiques, Mt. Hope house.
Oct. 28, 29, 10 am, West Conestoga, Middle Creek house.
Oct. 31, 2 pm, Akron.
Oct. 31, Indian Creek.
Oct. 31, Jennersville.
Nov. 1, 6 pm, Palmyra.
Nov. 1, Geiger.
Nov. 1, 6 pm, Chambersburg.
Nov. 1, 6:30 pm, Philadelphia, First.
Nov. 1, Lancaster.
Nov. 1, Reading.
Nov. 1, Leamersville.
Nov. 1, 7 pm, Tyrone.
Nov. 1, 6:30 pm, Maple Spring, Quemahoning.
Nov. 5, 7:15 pm, Royersford.
Nov. 7, 1:30 pm, Welsh Run.
Nov. 7, 1:30 pm, Antietam, Welty.
Nov. 7, 8, 1:30 pm, Richland.
Nov. 8, York.
Nov. 8, 7 pm, Pittsburgh.
Nov. 8, Manor, Purchase Line.
Nov. 8, 2 pm, Elizabethtown.
Nov. 10, 11, 10 am, West Green Tree, West Green Tree house.
Nov. 14, 15, 1:30 pm, Annville.
Nov. 15, Harrisburg.
Nov. 14, 15, 1:30 pm, Myerstown.
Nov. 15, 6:30 pm, Pottstown.
Nov. 15, 7 pm, Connellsville.
Nov. 15, Artemas.
Nov. 15, Fairview.
Nov. 15, Mechanicsburg.
Nov. 28, 29, 1:30 pm, Heidelberg.
Nov. 29, Lititz.
Dec. 2, 6:30 pm, Waynesboro.

Tennessee
Nov. 7, 6 pm, Jackson Park.

Virginia
Oct. 24, 4 pm, Bethlehem.
Oct. 24, New Bethel.
Oct. 24, 25, Beaver Creek (So.).
Oct. 24, 3:30 pm, Sangerville.
Oct. 24, 3 pm, Valley Pike.
Oct. 24, 4 pm, Mt. Zion.
Oct. 25, 6 pm, Fairfax (Oakton).
Oct. 31, Belmont.
Nov. 1, 7:30 pm, Bridgewater.
Nov. 8, 4 pm, Elk Run.

Washington
Oct. 25, N. Spokane.
Nov. 22, Omak.

West Virginia
Oct. 18, 2:30 pm, Berkeley, Leetown house.
Oct. 24, 4:30 pm, Smith Creek.

Guest's Messages Grip

Thousands Are Reading Guests's Prose Writings. Why Not You?

You Can't Live Your Life Alone
Also contains "What I Owe to the Other Fellow," and "What My Neighbors Mean to Me"



What My Religion Means to Me
Also contains "The Man You'd Like to Be"

Why I Go to Church
Also contains "The Art of Making Friends"

My Job as a Father
Also contains "What My Father Did for Me"

Making the House a Home
Includes the poem, "It Takes a Heap o' Livin'"

These five volumes contain heaps of common sense put into never-to-be-forgotten form. They give you the inside of the life of **Edgar A. Guest.** Read them and you will know **Guest.** Read them and you'll never be the same as you were before—**you'll be better.**

Price of each volume is **seventy-five cents**

Brethren Publishing House
Elgin, Ill.

PASSING OF THERON D. BUTTERBAUGH

(Continued From Page 27)

school and all her departments of work. Dec. 9, 1907, the Eel River church called him to the ministry. In this office he showed himself faithful and capable and Dec. 13 he was ordained to the eldership. Soon after being called to the ministry he entered Manchester College to prepare himself better for this great work. At the cost of great energy and sacrifice to himself and family he completed the three years' Bible course.

He gave the ministry his best efforts and he filled the office with dignity and force. His ministerial service was in demand. He not only served the West Eel River as minister and elder, but he found time to answer many calls for evangelistic meetings in Indiana and Ohio.

His active ministerial work was brought to an end ten years ago when he was stricken with paralysis. At times he seemed to be slightly improved but his strength slowly ebbed away until the end came quietly and peacefully Sept. 16, 1931, at the age of 59 years and three months. During this long period of illness he showed a fine spirit of Christian submission and patience. While health prevented active church work, yet the growth of the church was uppermost in his mind. The service of anointing had been administered several times at his request.

He leaves to mourn his departure a wife who has been a faithful helper in his ministry and a burden bearer in adversity; three daughters, Mrs. Lloyd Blickenstaff, Mrs. Russel Werking, and Lucile; four sons, Emerson of South Bend, Wright of Chicago and Paul and James at home; thirteen grandchildren; an aged mother and two brothers, Abe and Esta; a large group of lesser relatives and friends, for to know him was to love him.

Funeral services were conducted at the West Manchester church by Elders Moyne Landis, H. L. Hartsough and A. M. Stine, in the presence of a large congregation. The burial was in the beautiful Pleasant Hill cemetery.

Pierceton, Ind. Moyne Landis.

SISTER CATHERINE WINGERT

Sister Catherine Wingert, lovingly known to her many friends as Aunt Cassie, passed to her reward in Wellsville, Kans., Sept. 5, 1931, aged ninety years, seven months and two days. Her death was the result of a general breakdown, due to advanced age.



The funeral was held in the Baptist church in Wellsville and was conducted by Bro. De Vilbiss and Rev. Carlson. Surviving Sister Wingert are five children (the oldest daughter died in 1917), ten grandchildren and seven great-grandchildren.

Catherine Elenor Brander was born in Petersburg, Va., Feb. 3, 1841. She went to Mt. Morris, Ill., where she was married Sept. 1, 1859, to Peter N. Wingert who died Aug. 12, 1922. In 1860 the young people came to Kansas, then a boundless prairie, with only a few scattered settlements. They lived for a year near Black Jack, then moved to a farm in Miami County, where the Wade Branch church was later organized. On this farm their children were born and reared, and here they participated in many of the stirring events calling for the courage and endurance which distinguished the early pioneers of Kansas. Civil War, drought, grasshoppers, poverty and hardships of many kinds were the price of the prairie. After forty-eight years on their farm, Brother and Sister Wingert moved to Wellsville. They lived to celebrate their sixtieth wedding anniversary and both passed their ninetieth milestone.

Sister Wingert was reared in the Episcopal Church but in 1867 she united with the Brethren Church, being the first member of the Wade Branch congregation, one of the earliest Brethren churches in Kansas. The following year her husband also united with the church. Throughout their lives Brother and Sister Wingert maintained the family altar, and their home was a center of Christian hospitality. Verily, "They rest from their labors, and their works do follow them."

Kansas City, Mo. Florence Longenecker.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barklow-Crook.—By the undersigned at his residence, Sept. 28, 1931, Bro. Raymond E. Barklow and Miss Mary D. Crook, both of Myrtle Point, Ore.—C. H. Barklow, Myrtle Point, Ore.

Gerlach-Miller.—By the undersigned at his residence Sept. 5, 1931, John F. Gerlach and Ethel M. Miller, both of Manor Twp., Pa.—H. B. Yoder, Lancaster, Pa.

Nieder-Lentz.—Bro. J. C. Nieder and Sister Eunice A. Lentz, twin sister of the undersigned, were united in marriage at the home of and by the bride's father, Eld. C. A. Lentz, Oct. 4, 1931.—Lois A. Lentz, Leeton, Mo.

Rohrer-Graybill.—By the undersigned at his residence, Mr. Paul O. Rohrer, Manheim, Pa., and Miss Anna R. Graybill, Lititz, Pa.—H. B. Yoder, Lancaster, Pa.

Showalter-Hensler.—At the St. John's Evangelical Church, South Bend, Ind., on Aug. 17, 1931, Brother Arthur Showalter of Ashland, Ohio, and Miss Irma Hensler of Bremen, Ind.—Mrs. C. W. Kettering, Ashland, Ohio.

FALLEN ASLEEP

Bross, Sister Eva, nee Shirk, died Aug. 3, 1931, aged 39 years. She became a member of the Church of the Brethren thirteen years ago and remained faithful. She is survived by her husband, two sons, one daughter and her parents. Services at the Union meetinghouse by Brethren Jacob Meyer and Elias Edris. Interment in the adjoining cemetery.—Mrs. Annie L. Weaver, Fredericksburg, Pa.

Carnell, Leonard H., born near Gapsville, Pa., died Sept. 6, 1931, aged 65 years, 1 month and 23 days. He is survived by his wife, Mrs. Elmira Carnell, five daughters, three sons and twenty-five grandchildren. He united with the Church of the Brethren when twenty-eight years old. He lived a consistent, godly life. At the time of his death he was superintendent of the Sunday-school at Amaranth. Funeral in the church there by Bro. G. L. Baker assisted by Brethren John Mellott, Isaiah Mellott and John Bennett. Interment in the cemetery near by.—Ora Fischer, Amaranth, Pa.

Devier, Jasper Newton, son of Allen and Nancy Devier, born in Rockingham County, Va., died Oct. 2, 1931, at Bluffton, Ohio, aged 82 years, 1 month and 27 days. Feb. 1, 1877, he married Mary Catherine Stableton. To this union five children were born. He united with the Church of the Brethren in February, 1896, to which he was faithful until death. Funeral services at the home by G. A. Graybill and the writer. Interment in the Bluffton cemetery.—I. Clifford Paul, Lima, Ohio.

Eichelberger, Sister Mazie, died Aug. 31, 1931, at the York hospital, aged 40 years and 1 month. Death followed an operation. She was a member of the Church of the Brethren more than twenty years. She was an active worker in our mission school. She is survived by her husband, four sons, parents, four brothers and three sisters. Services in the Second church by Eld. M. A. Jacobs assisted by Eld. Daniel Bowser and Bro. Chauncey Trimmer. Burial in Mt. Rose cemetery.—Florence L. Keeney, York, Pa.

Heck, Dale Emmert, son of Emmert and Bernice Heck, died at the age of 1 year, 9 months and 29 days. Services at the Bear Creek church by Parker M. Filbrun.—Mrs. Maudie Filbrun, Dayton, Ohio.

Hoff, Sister Maria L., widow of Samuel M. Hoff, died at the home of her daughter, Mrs. V. J. Dotterer, Union Bridge, Md., Aug. 16, 1931, aged 88 years, 11 months and 20 days. She was the daughter of John and Mary Alice Myers, Westminster, Md. Her husband died two years ago. She and her husband were faithful members of the Church of the Brethren over sixty years. She is survived by five children, twelve grandchildren and eleven great-grandchildren. Funeral services in the Pipe Creek church by Eld. J. J. Johns assisted by Daniel Englar. Interment in the adjoining cemetery.—Mrs. V. J. Dotterer, Union Bridge, Md.

Ibex, Frank, died suddenly in Baltimore, Sept. 29, 1931, aged about 70 years. He had his home with Roy Naill near Westminster, Md., from which place he was buried. Funeral services in the Meadow Branch church by Eld. Geo. A. Early. Interment in adjoining cemetery.—Wm. E. Roop, Westminster, Md.

Mummert, Evelyn May, daughter of Brother and Sister Aaron Werner, died Sept. 15, 1931, at her home near Spring Grove, Pa., aged

24 years, 9 months and 10 days. She united with the Upper Codorus church at the age of thirteen. Three years ago she married Bro. Harry Mummert who survives with one daughter, father, mother, also brothers and sisters. Soon after her marriage she changed her membership to Pleasant Hill congregation where her husband was called to the deacon's office. She was faithful to her God, regularly attending church and Sunday-school, and also teaching in the Sunday-school. Funeral services at the Pleasant Hill church by Eld. G. Howard Danner and Paul K. Newcomer. Interment in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Riddlebarger, Pauline, born near Whitesville, Mo., died Oct. 1, 1931, at Santa Ana, Calif., aged 59 years, 4 months and 14 days. Her parents were Levi and Mary Bashor Hickey. She lived in Missouri until her marriage Dec. 25, 1892, to Albert E. Riddlebarger. They located on a farm near Belleville, Kans. In 1902 they moved to Nampa, Idaho, and in 1929 to Garden Grove, Calif. The following Easter she had a stroke of apoplexy from which she never recovered. She became a member of the Church of the Brethren in 1893. The husband survives with two sons, one daughter, eight grandchildren, two sisters and one brother. Funeral at Santa Ana by the writer. Interment in the Oakdale cemetery near Glendora.—H. M. Brubaker, Glendora, Calif.

Schubert, Clinton Casper, son of Wm. and Etta Schubert, born in Hancock County, Ohio, June 5, 1899, died at the home of his parents, Sept. 10, 1931. At the age of twelve he was received into fellowship of the Oak Grove Church of the Brethren. The work of the church found first place in his heart and there was always a readiness to serve in whatever place was open. June 24, 1920, he married Miss Ilo De Jean. Two daughters and a son with the mother, his parents, five sisters and one brother remain. His sickness lasted for eight weeks but bis sufferings were borne in tbe spirit of Christian fortitude. Funeral at the Oak Grove church by the writer, assisted by Brethren John Wieand and G. Freed. Burial in St. John's cemetery.—Jesse J. Anglemyer, Williamstown, Ohio.

Seneff, Sister Edna Bell, daughter of Brother and Sister A. C. Drushel, born in Knox County, Ohio, died in Franklin County, Kans., Oct. 3, 1931, aged 39 years, 10 months and 25 days. At the age of eighteen sbe with her parents moved to Wellsville, Kans. In 1915 they located near Centropolis, Kans., where she passed away. She united with the Church of the Brethren fourteen years ago and remained faithful. June 16, 1929, she married Dennis A. Seneff who survives with a daughter and her mother. Her father and brother preceded her several years ago. Funeral services at the Eight Mile church by Bro. C. W. Sboemaker assisted by Bro. I. L. Hoover. Interment in Pleasant Hill cemetery.—Mrs. J. M. Ward, Pomona, Kans.

Stover, Chester A., son of Eld. Chas. Stover, was instantly killed on Sept. 13, 1931, in an automobile accident. He was aged 22 years, 1 month and 27 days. Funeral services by Eld. E. P. Schildt assisted by Eld. J. S. Weybright. Interment in Mt. Hope cemetery, Woodboro, Md.—Elsie A. Eigenbrode, Rocky Ridge, Md.

Thomas, Wm. S., born in Somerset County, Pa., Oct. 17, 1860, died in the bounds of the Quemaboning congregation, Pa., Sept. 22, 1931. He is survived by his wife, Susannah Lahr Thomas, and one son; one daughter preceded him about twenty-seven years ago. He was a faithful member of tbe Church of the Brethren for about fifty years. Funeral services by the writer, assisted by Eld. M. J. Weaver in the Maple Spring church. Interment in the church cemetery.—N. H. Blough, Davidsville, Pa.

Wogoman, Bro. James B., son of George and Catherine Wogoman, born near Goshen, Ind., died at his home in the bounds of the Elkhart Valley church, Sept. 29, 1931, aged 74 years, 10 months and 26 days. **Wogoman,** Sister Eliza, daughter of Jacob and Barbara Yoder, born in Elkhart County, and died Oct. 4, 1931, aged 68 years, 1 month and 13 days. Death was due to a heart attack. She married Jas. B. Wogoman Nov. 3, 1889. Both united with the Church of the Brethren in 1895 and lived faithful Christian lives. Surviving are three children and nine grandchildren. Bro. Wogoman also leaves two brothers and two sisters; and Sister Wogoman, two brothers and two sisters. Services at the Olive church by Bro. Frank Kreider assisted by Brethren Clarence Shank and Wm. Brubaker. Burial in the church cemetery. —Mary Kreider, Goshen, Ind.

Woods, Mrs. Malinda Jane, born in Rockingham County, Va., June 11, 1849, died Sept. 17, 1931, at the home of her daugbter, Mrs. R. V. Boulis, Findlay, Ohio. At the age of twelve sbe came to Hancock County, and the greater part of her life was spent here. In 1873 she was married to John Woods who preceded her with three sons. Two sons and four daughters survive, also one brother, Eld. D. D. Thomas. For more than sixty years she had been a faithful member in the Eagle Creek church, always ready to contribute the best of her service to the work of the Master. For weeks she had been a patient sufferer. Funeral in the Eagle Creek church by her pastor. Burial in the cemetery near the church.—Jesse J. Anglemyer, Williamstown, Ohio.

Young, Martha C., widow of Wm. G. Young, died July 1, 1931, at her home in Maugansville, Md., aged 71 years. Acute heart disease was the cause of her death. She was the daughter of Jacob and Barbara Hykes and was born in Washington County, Md., Oct. 15, 1859. For many years she was a faithful member of the Church of the Brethren and usually worshiped at the Longmeadow church. She was always much interested in the work and welfare of the church. She is survived by two sons. Funeral at the Longmeadow church by Bro. Flohr assisted by Brethren Butterbaugh and Rowland. Interment in the cemetery adjoining.—Jacob I. Young, Kingston, Pa.

Systematic

BIBLE STUDY AT HOME

under the direction of

BETHANY BIBLICAL SEMINARY

If you can't come to Bethany we will bring Bethany to you

Home-Study Dept.—M7

BETHANY BIBLICAL SEMINARY

3435 Van Buren St. Chicago, Ill.

SCRIPTURE TEXT CALENDAR

Our 1932 Scripture Text Calendars are artistic, biblical, helpful.





The cover picture shows the **Star, the three Wise Men, and Jerusalem** in the distance. **The Nativity** by Tillick is the last picture. You have a most beautiful Bible picture for each month.

Starts each week with the **Sunday-school lesson, Golden Text** and **Devotional Reading,** and continues with a **new Bible verse for each day.**

A schedule which will help you read the entire Bible through in one year.

A simple explanation of each picture.

These **BIBLE TEXT CALENDARS retail at 30c each.** We furnish them to you at these prices:

Single copies, **30c; 4—$1.00; 12—$3.00; 25—$5.75; 50—$9.00; 100—$17.00.**

Prices for Canada are slightly higher.

AGENTS MAKE BIG MONEY SELLING THESE CALENDARS. No trouble for a live agent to sell 100. Order your sample today and begin work. If you do not, others will.

Brethren Publishing House, Elgin, Illinois

S. S. LIBRARIES

find it to their advantage to consult us in selecting and securing books for their use. **We will gladly assist you in this particular.**

Brethren Publishing House, Elgin, Ill.

NEED A GOOD BIBLE?

Now is the time to secure it. We have a large list from which to choose. Either Version. Clear print, good binding. With or without helps. Tell us what you want.

Brethren Publishing House, Elgin, Ill.

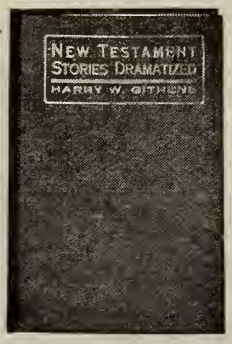
THIS IS POOR ECONOMY

To eat food that does not nourish
To pay exorbitant prices for clothing
To listen to a poor radio program
To read trashy literature
To deny your children an education
To absent yourself from the house of God
Not to provide your Sunday-school with sufficient supplies
To try to get along without **THE GOSPEL MESSENGER**

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

Buy Books---Good Books---Books You Need---

Books That Help



Price, $1.50

THE PASTOR AND RELIGIOUS EDUCATION, $2.00
Harry C. Moore.

A timely book for pastors and other religious educators who would face their problems intelligently.

CHARACTER STORIES, $1.00
Ezra Flory.

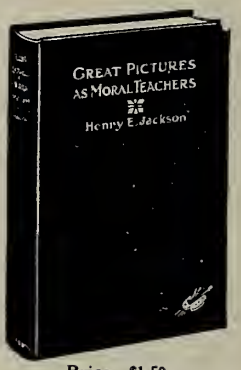
A series of Bible and other stories that show boys and girls the right way.

CHRISTIAN HEROISM IN HEATHEN LANDS, $.75
Galen B. Royer.

Thousands have used and continue to use this splendid book in mission study.

THE STORY OF THE BIBLE, ...$2.00
Jesse Lyman Hurlbut.

No home can afford to be without this Bible story book.



Price, $1.50

ACTIVITIES FOR ACTIVE BIBLE CLASSES, ...$1.00
Will H. Brown.

A book of general and specific suggestions, covering a wide field, including all kinds of class activities. A book for those who want something different.

ADOLESCENT WORSHIP, ...$1.50
Gerrit Verkuyl.

Portrays adolescent attitudes fully. Considers prayer basic in worship for all ages. Discusses Bible readings, hymns and attitudes fully.

NEW TESTAMENT STORIES DRAMATIZED, ...$1.50
Harry W. Githens.

Companion to "Dramatized Stories From the Old Testament." Thirteen stories based on the life of Jesus and the twelve, and 7 stories on the life of Paul. Follows the Bible narrative very closely.

SENIOR METHOD IN THE CHURCH SCHOOL, ...$1.50
Mary Anne Moore.

A Community Training book treating fully the senior curriculum, method, teacher and pupil. Concrete material and sane view of the senior.

OBJECTIVES IN RELIGIOUS EDUCATION, ...$2.50
Paul H. Vieth.

Splendid for advanced students and leaders in religious education who desire to know what the great leaders in this field have said, and whither we are tending at present.

PURPOSE IN RELIGIOUS EDUCATION, ...$1.75
George Walter Fiske.

A comprehensive review of religious education through the years with a statement of the strength and weakness of the several movements. A discussion of what should be attempted and how it should be done.

TEACHING WITHOUT TEXTBOOKS, ...$2.00
Edited by Frances W. Danielson and Jeanette E. Perkins.

A book of exceptional value to those Sunday-school teachers who would know how others develop a lesson. Deals with lessons for beginners, primaries and juniors. The children themselves help to work out the lesson.

STORIES TO TELL AND HOW TO TELL THEM, ...$1.25
Elizabeth Clark.

A collection of 13 folklore stories from different lands. The stories are well told and with each story go suggestions as to how to tell and what to stress.

RELIGION IN THE KINDERGARTEN, ...$1.75
Bertha Marilda Rhodes.

Contains 52 complete lessons, all of which are well chosen. Splendid story material. The author urges teachers to adapt rather than reproduce the lessons. Fine for kindergarten teachers.

RELIGIOUS DIFFICULTIES OF YOUTH, THE, ...$1.50
A. D. Belden.

Though real the doubts of youth need not be disastrous. The author frankly discusses the difficult problems which youth faces and suggests solutions which he believes will establish the honest doubter on the foundation of a sure and positive faith.

SUNDAY SCHOOL TRANSFORMED, THE, ...$1.50
Louis Entzminger.

The author explains the methods by which a number of schools were so organized and managed that phenomenal growth resulted. Provides for a complete system of cards and records.

A few of our many books that will transform your work

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

-:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:- B. P. H. -:-

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., October 31, 1931 | No. 44



THE HOPE OF CHINA

IN THIS NUMBER

Editorial—

When It Is Blessed to Receive (E. F.), ... 3
Drunk and Thirsty (E. F.), ... 3
Concerning the Capitalistic System (H. A. B.), ... 3
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

"Come Unto Me" (Poem). By Iverson E. Mishler, ... 5
"Why Did You Come?" By J. E. Miller, ... 5
Men's Work as I See It. By R. E. Mohler, ... 6
Men's Work—Program and Service Suggestions for November, .. 6
Ministerial Memories.—No. 5. By H. C. Early, ... 7
Effects of Alcohol on the Body. By Wm. J. Tinkle, ... 8
The Authority of Jesus. By Rollin H. Wampler, ... 9
Over the Radio. By Cora Price Bowen, ... 10
What Caused the Depression? By Bernice Hoover, ... 10
Hymn Singing in History. By A. F. Brightbill, ... 11
"Come Up." By Julia Graydon, ... 11

Missions—

A Prayer (Poem), ... 12
Editorial: The China Flood Situation—China Versus Japan—A Laymen's Sunday Coming, ... 12
Junior Worship Program, ... 15
Volunteer Talk: Echoes From Last Year—A Glimpse of the Services Rendered by Student Volunteers—The Quadrennial Convention—Aims for the Present School Year—Organization of the College Student Volunteer Groups—Organization of the United Student Volunteers—Weighing Needs Accurately, ... 13

Pastor and People—

The Education of Elijah. By R. H. Miller, ... 18
Who Is to Blame for Crime? By Wm. E. Thompson, ... 18
The Gist of the Sermon. By D. W. Kurtz, ... 19

Home and Family—

It Matters (Poem). By Minnie B. Sherrick, ... 22
Missionaries—All. By Myrtle Whisler Billsborough, ... 22

VOLUNTEER TALK, PAGES 13, 14, 15

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



DAN WEST
Treasurer



O. G. BRUBAKER
First Vice-President



P. G. STAHLY
President



C. C. HAWBAKER
Second Vice-President



LEVI MINNICH
Third Vice-President

MEN'S WORK

CHURCH OF THE BRETHREN

NATIONAL COUNCIL OF MEN'S WORK

P. G. Stahly, President, South Bend, Ind.
Dr. O. G. Brubaker, First Vice-President, North Manchester, Ind.
C. C. Hawbaker, Second Vice-President, South Bend, Ind.
Levi Minnich, Third Vice-President, Greenville, Ohio.
C. M. Culp, Recording Secretary, Elgin, Ill.
Dan West, Treasurer, Elgin, Ill.
G. A. Cassel, Ashland, Ohio.
H. J. Harnly, McPherson, Kans.
L. C. Moomaw, Roanoke, Va.
J. Herbert Miller, Baltimore, Md.
D. E. Sheller, Long Beach, Calif.
L. M. Davenport, Los Angeles, Calif.
J. M. Fogelsanger, Philadelphia, Pa.
J. K. Miller, Cedar Rapids, Iowa.
B. F. Stauffer, Rocky Ford, Colo.
R. E. Mohler, Executive Secretary, Elgin, Ill.



R. E. MOHLER
Executive Secretary



C. M. CULP
Recording Secretary

PURPOSE

To organize the men of this denomination into associations—Local, District and National—for spiritual, social and recreational culture; to stimulate a practical interest in missions; to promote personal evangelism and thereby the growth of the church; to make Christ supreme in all relationships of life and to relate every member to some worthy sacrificial Christian service.

HISTORY OF MEN'S WORK

The first laymen's group conference met at the Sedalia, Mo., Annual Conference in 1920. Similar groups met until the 1925 Conference at Winona Lake, Ind., when a committee of twelve laymen was selected and charged with effecting a national organization of men in the Church of the Brethren. P. G. Stahly was chairman, and with Dr. O. G. Brubaker and Herbert Mohler, constituted the first executive committee. The Council of Promotion urged the encouragement and organization of Men's Work at the Lincoln Conference in 1926. Since then national conferences have been held in connection with Annual Conference and many local church groups organized. The present Executive Secretary is Prof. R. E. Mohler of McPherson, Kans., who is also a member of the Board of Religious Education.

WHAT MEN CAN DO

They Can Promote Bible Study
By organizing a Men's Bible Class.
By support of all efforts to teach the Bible.
By Christian Stewardship classes.

Win Men for the Church
Talk to men about Jesus Christ.
Try a little personal evangelism.

Provide Wholesome Entertainment
By furnishing clean and wholesome social contacts.
By working for better community conditions.

Support the Local Church
By being present on Sunday.
By placing church interests first.
By inviting some one and seeing that he comes.

They Can Help Boys
By providing the right kind of leadership.
By sending some worthy boy to camp.
By helping boys to grow character.

Equip and Beautify Church Property
By redecorating a Sunday-school room after work hours.
By providing a good picture or other equipment.
By beautifying church grounds.

HEADQUARTERS

All mail addressed to Men's Work, Church of the Brethren, 22 South State St., Elgin, Ill., will receive prompt attention.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., October 31, 1931 No. 44

EDITORIAL

When It Is Blessed to Receive

How long and well we have been told, and tell each other, that education is not a matter of pouring in! It is leading out. It is developing the mind. It is expanding the capacities. It is an active, not a passive thing. It is a creative process. It is creating something in a human soul and helping that soul to become a creator.

All well and good. More power to the noble enterprise. But please stop and hold your breath long enough to take a thought for something else that's true. There *is* a passive, a receptive factor in this business. It is something besides leading out, developing, creating. Indeed, in order to be this, it must be something else. And that something else is taking in, drinking in, getting filled, moulded, shaped, inspired, softened, hardened, toughened, mellowed. It's having something done to you in order that you may do something to something or somebody.

There is education of the very finest sort in listening to delicate symphonies and in looking at gorgeous sunsets. And in studying great masterpieces of art on canvas and in marble. And in beholding beautiful faces. And in being still, because God is in his holy temple and wishes to speak to you. E. F.

Drunk and Thirsty

GLENN FRANK says that "if the books were closed today, the United States would go down in history as a people strangled by its own success." It is a good explanation of the depression. The president of a great university sees that it is a plain case of heavy drinking, with the result that always comes after the first feeling of exhilaration has passed. And being as frank as his name he blurts out the truth.

But what if the books are not closed today? There is no use in worrying about the other possibility. Our concern lies with the probability that the books will be kept open a while yet. Must the patient strangle to death anyway? Isn't it worth trying to arouse it from its drunken stupor, that it may find finer satisfaction for its thirst in the life giving water of true values? E. F.

Concerning the Capitalistic System

The Second in a Series of Articles on the Present Crisis

THE tendencies in agriculture, industry, business, and the professions are toward the release of men—presumably for life on easier and better terms. But release has now reached such a rate of increase that man has not been able to achieve the corresponding and needed economic and moral adjustments. Furthermore, just what all is needed here is not altogether evident. Meanwhile, to gain a perspective, why not evaluate the capitalistic system? Especially since it is so commonly charged with responsibility for the latest dilemma?

What Is Capitalism?

Capitalism is the name applied to the economic organization characteristic of the western world. Europe and America are its two chief exponents. Capitalism is the system under which control goes with wealth. This control is of the obvious sort where wealth touches the use of things; it is perhaps less obvious, but no less real where ideals are affected by the capitalistic complex. Thus in America, a man's money is not only the basis for his business, but the commonly accepted standard of his worth and success. The name for the system is derived from *capital,* the most significant form of wealth.

Capital is frequently defined as wealth used to produce more wealth. Usually it is thought to arise from savings, but in modern times tremendous capital funds have been derived from the control of inventions, formulas, accumulated capital, special privileges, and the enormous values resulting from community progress. The greatest capital fund to arise in modern times, or in any time for that matter, is the wealth built up by the industry, genius, and progress of the American people.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

The Strength of Capitalism

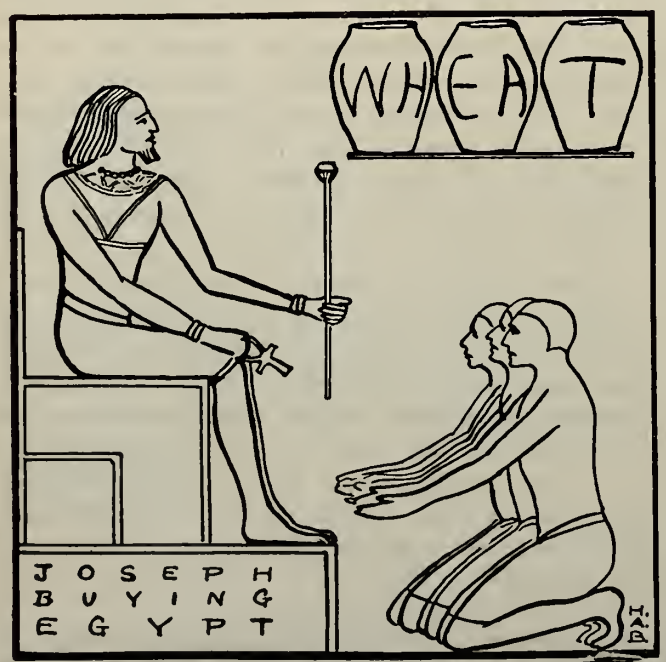
The strength of capitalism is implied in the obvious relation between the increase of wealth and the upswing of culture. Wealth is a prerequisite for the creative leisure which advances civilization. Of course, all the leisure made possible by the increase of wealth is not wisely used; but this is an indictment of the individual rather than of the system.

Again, consider the strength of capitalism from the standpoint of the efficient utilization of human resources. The system has facilitated the able and centralized control of community business life. Capitalism makes it possible for thousands of small savers to pool their financial resources and select or hire the ablest types of management. As capitalism has developed through the partnership, the company, and the corporation, it has been possible for leaders to finance foreign trade, pioneer in industrial research, and generally finance far-sighted community development.

As a system, capitalism has furnished the rewards challenging to increased effort and further savings. It is a dynamic system which has made it possible for wealth to increase wealth. Capitalism has produced results. Indeed, it has become so productive that at the moment it seems to be in danger of overwhelming itself. But this is the beginning of another story.

The Weakness of Capitalism

Some of the weaknesses of capitalism grow out of its elements of strength. For example, centralized control is good so long as it puts direction in the hands of able and responsible leaders. But in the hands of the weak or faithless the system becomes a fearful engine of destruction. Thus it is important to remember that capitalism as now organized does not guarantee the highest type of business leadership; but it does facilitate such leadership and multiply its efficiency.



Egyptian Capitalism: "Wherefore should we die? . . . Buy us and our land for bread" (cf. Gen. 47: 13-26).

Again it may be urged that as a system it has tended to build up an economic organization which is too complicated. It is tremendously efficient by spurts, but for some reason is always getting out of order. It requires too much time out for tinkering and repairs. The specialization which capitalism has made possible is also tending to pass the point of efficiency. Too much division of labor ultimately means more, and not less lost motion. When it is necessary to retail dollar grain, as breakfast food, at the rate of $28.80 per bushel, it is apparent that the system is costing too much to run.

Finally, the special class distinctions produced by the working of the present capitalistic system are producing friction and hatred. Group states of mind are thus induced which are not conducive either to efficiency or the public welfare. In wrath or fear the capitalist may decline to venture his resources. In similar mental states the worker is certainly less than efficient.

A Modern Gordian Knot

Significant as these weaknesses are, the system has carried along and produced results until the latest distress. But now capitalism, as at present organized, is showing signs of passing into a final stage of collapse —unless it can be really humanized. Much that is being done is but adding to the viciousness of the circle in which we are caught. For example, accelerating the mechanization of industry and agriculture at the very time more jobs are needed. Consider the modern business paradox: increased power to produce at the cost of power to consume! Surely if something is not done soon to rescue the average consumer the modern economic system will crash of its own weight.

The philosophy which sanctions this unnatural state of affairs is based on the theory that production, or the multiplication of things is the chief good. This is ignoring the fact that material wealth has no value apart from man. All the glory of our economic system is as nothing without effective and increasing demand. The creeping paralysis which has struck through American business is due to a fundamental misinterpretation of values. The chief end in business is not just production, but production for the common good. It is prosperous and satisfied consumers who give locations site value, goodwill its worth, and investors their profits. The capitalistic system as limited by current interpretations of its possibilities and responsibilities has come to a day of judgment. No nation, least of all America, can in this twentieth century continue nine-tenths economically enslaved and one-tenth free. But who can cut the Gordian knot?

H. A. B.

GENERAL FORUM

"Come Unto Me"

BY IVERSON E. MISHLER

"Come unto me, and for your souls find rest."
These gracious words from Christ of Galilee
Cheered many a weary heart from sin set free,
And added to their toilsome lot new zest.
The children eager came at his behest,
And at his tender smile sprang up in glee,
Knowing his loving heart was meant to be
A refuge where the needy one is blest.
So from the time when God lived here with men,
The wond'rous teaching of the holy One
Reveals a love that only those may know
Who serve mankind with faithfulness, and then
Doubt not to find him, when their race is run,
As did the little children long ago.

New Paris, Ind.

"Why Did You Come?"

BY J. E. MILLER

This is a chapter from *Wilbur B. Stover—Pioneer Missionary*, a book now being printed by the House. The price of the book will be $1.50, but *Messenger* subscribers may have the *Messenger* for one year, and this book for $2.50. See page 32 of this issue for further announcement.—Ed.

"WHY did you come to India?"

"What crime did you commit that your government sent you away?"

"Were you banished to India?"

Such were the questions that greeted our missionaries when first they settled at Bulsar. Strange questions, were they not? But not so strange when you fully understand. These three pioneer missionaries were the only white people at Bulsar, a city of ten thousand souls. Eurasians, there were, a mixture of European and Asiatic blood, but our missionaries were white folks, though Wilbur was rather dark complexioned and with his heavy black hair might well have given the impression that he was part Hindoo.

School boys formed the habit of stopping at the mission home to see the newcomers and to pick up some English. In turn the missionaries welcomed them because they could pick up some Gujarati. Those boys could ask no end of questions. What boy can not? As the missionaries showed the pictures of scenes in America the faces of those dark boys lit up with remarks like these:

"America must be a beautiful country."

"Do you have such fine trees in America?"

"Why did you leave your good land?"

"Why are you here?"

"How much are you paid for being here?"

The natives were as eager to learn about America as the missionaries were to become acquainted with India and her people. The boys wanted to know about the climate for they observed that the missionaries avoided the burning heat of the midday sun. Yes, they knew about ice for they had seen it, but as for snow it was difficult to have them understand that in winter we have snow from the sky in America. The missionaries soon discovered that "white as snow" meant nothing to the natives. They had to say "white as milk."

I well remember that when the Stovers came home on their first furlough and little J. Emmert saw his first snow he cried out, "Oh, see the ice cream." He knew ice cream, and it was to him the only thing to which he could liken snow.

To have the natives understand that they had come merely out of love for them and to tell them of Jesus and the right way of living was not easy. Surely, there must be some other motive.

"Did you come because you are being paid?"

"No," said the missionaries. "We are paid merely our expenses though we could have stayed at home and could even now be making money." (At first missionaries were paid actual expenses only, and rendered a quarterly itemized account of every penny spent. After a few years the pay for a missionary was fixed at $250 a year and $50 for each child. It is more at present.)

Such sacrifice was too deep for their simple minds. They had never heard of the like. Naturally they felt that there must be something the missionaries had not told them. To overcome this prejudice was one of the tasks of the missionaries. Only when missionaries live the Christ life can such people be made to see the motive leading them into all parts of the world to make known the Savior to all. Missionaries do live such lives that the natives are made to see this motive.

One day Sister Stover was speaking to women. In her own simple manner she told the story of the birth, life, death, resurrection and going to heaven of Jesus. The women listened intently. Finally one elderly woman was bold to ask, "How long since you have known this story?"

"Ever since I was a little child. My people have al ways known it."

"Why, then, were you so long coming to us to tell about Jesus?"

And there was a question that most of us would blush to answer. Why were we so long in going? It has ever been thus. Jesus told his disciples to begin at Jerusalem and go to the uttermost parts of the earth. They began at Jerusalem and remaining there largely until persecution drove them forth. Perhaps, had they not tarried so long, persecution might not have come. They were to tarry at Jerusalem until endued with power from on high. They tarried, the power came,

they recognized the power but they disobeyed the command to go forth, and so their enemies drove them out.

We too are told by Jesus to go to all the nations and teach them, but we have ever lingered, hesitated, delayed at home. When Wilbur first began to say that we should have missions in foreign lands many turned against him. They said he was a boy and knew not what he was saying. Others said that the East once had the opportunity to accept the Gospel but had refused, so now leave them alone. We found many excuses but no reason why we should not go. He continued to preach foreign missions until finally the church arose and sent him, or should I say, allowed him to be sent? But thank God, he and his associates went, went to India, not for pay, but because they loved the Lord, loved the people of India, and were willing to be misunderstood at home and abroad, if only they might be the humble instruments of God to preach the Good News to those who had never heard it.

Gradually the natives discovered the reason for and appreciated the presence of the missionaries among them, and they responded nobly. How in turn these new converts to Christianity were ready to become teachers and missionaries to their own people proves that they did know why these three missionaries came to them.

Elgin, Ill.

Men's Work as I See It

BY R. E. MOHLER

What It Is

Men's Work is the organized group of laymen of the church who have bound themselves together for the purpose of building up the kingdom of God, using the church as the avenue through which they work. When you consider the Christian church as a whole, Men's Work is not a new movement, but for our own denomination it is. Our first thoughts of Men's Work seem to have started in 1920. Some aggressive steps were put forth to forward the movement as early as 1925, and in 1927 we were talking of doing some big things.

Men's Work has thus far traveled rather a rocky road. We have a tendency to look at Women's Work and wonder why Men's Work should not grow as it has. We forget that Women's Work (so-called) had a forty-five-year-old Aid Society to build upon when it started. It is not to the credit of our men, but Men's Work did not have the brilliant history of any well organized church group back of it. The church in many places is still questioning if Men's Work can do anything. Such questioning should not be taken too seriously. We must recall that Men's Work has to date a total of less than one full year's effort of a secretary, and that he did not have in the beginning an organization upon which he could build.

Men's Work attempts to put a masculine approach into the church and church activities. It shows the work of the church as a man's job. It pictures men at work doing the helpful deeds of love and mercy, and doing them in the name of the church. It has one outstanding purpose and that is to create in the men a church consciousness. Our men love their church and they will work in it and for it if we but direct them.

What Other Churches Are Doing

Some of the larger denominations have been experimenting with a Men's Movement for many years, and the interesting thing to us should be, they have found that it works. They have tried many things that have failed, but they seem to have found an approach that works, and that approach is the one of fellowship and service. Men like to do specific things, things that they can see and feel. This is well illustrated by a pamphlet recently published by the Presbyterian

Men's Work

Program and Service Suggestions for November

Thanksgivng Program

Why not the men and boys of the church conduct a Thanksgiving program? Gratitude for your own Thanksgiving dinner will grow if you spend an hour in meditation and thanksgiving before partaking of it. Millions will be hungry today and you are well fed. Better stop and count some other blessings too.

Christian Stewardship

Just what were the teachings of Jesus on stewardship? You can learn much about this by organizing a class in stewardship and studying the little book "Christian Stewardship Studies" by Hawbaker and Dotterer. The Brethren Publishing House sells this book. Price 25c.

Fathers and Sons' Week (Nov. 8-14)

Visit your boy at school. If you do not have a son of your own visit some other boy.

Make one evening of the week fathers and sons' evening at home. Memories of such occasions as these will be sweet in years to come.

See that the boy is given some special recognition at church and Sunday-school. This week offers a great opportunity for a father to tie his son to his church.

Men's Meeting for the Month—Fathers and Sons' Banquet

You might make an agreement with the Mothers and Daughters for them to serve the banquet, with the understanding that you will remember them their week, May 8 to 15.

A program such as this, in order to be a good one, should have three parts to it: some singing, some fun, and something serious. Sing songs that the boys know and love to sing, not jazz, but rather some of our folk songs, plantation melodies, and songs of the church. The elements of fun and seriousness must enter into the singing as well as into the speaking if the program is to be a success.

This banquet should reach every man and boy in the community. The price of the dinner should be kept low so that all can attend. Do not allow any boy to be without a "Dad" on an occasion such as this. Find one for him, or better yet take him yourself. R. E. M.

Church in which there are listed more than one hundred fifty things that the men of this church have recently done. Our men are just as able of body and mind, love their church just as much, and are just as willing as are the Presbyterians.

The spirit of Men's Work has been well expressed by Mr. Wm. F. Weir of Chicago, when he said: "To continue to feed our men as they are fed in the Sunday-school and church services, and then give them nothing to do, is like leaving a battery on the charging table too long. It finally burns up and does no one service." Other denominations have found that men want services to perform. We should profit from their findings and give our men specific tasks. (Write for "Objectives and Service Suggestions for Men's Work.")

What Our National Council Has Done

Our National Council has carefully worked out a plan and program for the entire year. Service suggestions and the plan and method for organization are at hand and may be had for the asking.

The trouble in the past has seemed to be that in many cases we organized and then found that we had no program to promote. This may still be our problem, but it does not seem that it should be.

The National Council can not come into every church and work out in detail the method for approach to every task. It is doubtful if we should, even though we could. We do, however, come to you each quarter with our plans and suggestions, and best of all tell you how other men in some of our churches are carrying out our plans and promoting the work of the church. If your name is not on our mailing list to receive our quarterly letter "Men at Work" you should let us have your name at once.

What You Must Do

All are anxious that Men's Work become a success in our church. If it falls down it will be because some of us in the national, district, or local organizations do not function as we should. Every program is a failure unless it functions in the local church. Machinery does not amount to much unless it works.

The first job in the local church is to find the right man for your chairman. Your second job is to select a real program committee. But the largest job of all is to give each man of the church some specific tasks to perform.

A man to be chairman should be a man who is thoroughly Christian in all of his relations, he should be sold on the idea of Men's Work. He must be willing to study his organization and to devote a large amount of time to carrying out his plans.

The program committee should be composed of your most active men. They should, in the first place, decide upon a general plan for their program for the entire year. In the planning of a single program they should remember that every successful program for men consists of three parts: some singing, some fun, and something serious. If you continue to omit any one of the three you will soon kill your organization.

Men's Work is yours. Its success or failure depends upon you. It depends upon all of us, and upon our working together. Its future will largely be determined by how much we love the church. We can become a great giant in promoting the work of the kingdom if we will. Remember this: "Where there is no vision the people perish." Have we as men a vision of Men's Work and its possibilities for the future church?

Elgin, Ill.

Ministerial Memories

BY H. C. EARLY

5. The Kind of Preaching

As to kind, it was the preaching of plain, uneducated, unpretentious men—men of piety and common sense, jealous of the truth. Many of them, the most of them in fact, were not great preachers, but they were the very bone and blood of their respective communities. And that is saying much. Great preachers are few enough, God knows, when it comes to that.

It would be pretty hard to classify the sermons of the early day. They could scarcely be classified, except a few, under modern classification. They were not the expository sermon, nor the textual or topical sermon, nor the subject sermon, strictly speaking; and yet, they partook of the structure, the material and nature of all these. They were not distinctly of the devotional and hortatory, the practical or doctrinal, but combined the elements of all these. Homiletics were not known among our preachers of that age. Probably not more than one in a hundred had ever seen a book on that subject. And so in the matter of sermon building they were a law unto themselves. And so they preferred to be. They were an independent set. They proposed not to be hampered by arbitrary rules and conventionalities.

The sermons abounded in scriptural quotations. In some instances the quotations made up most of the sermon—some of them well chosen, while some were gathered far afield, and for the most part unexplained and unapplied. Almost no quotations were made from other literature. The preacher of that day stuck to his textbook. On this point many preachers of today could profit by the example of preachers of that day. But these good fathers labored under the mistaken idea that quoting scripture is preaching. A boy can memorize and recite scripture. It takes a man to expound the Scriptures. And this is preaching.

In an effort to clear up a passage of scripture or doctrine, the method was usually that of collecting and setting together what were supposed to be its parallel

passages, and then in the light of all these to arrive at a conclusion. It was held that the Bible is self-explanatory, that it is its own commentary, and allowing the Book to speak for itself, "he who runs may read." Upon faith in the inspiration of the Holy Scriptures—that they are the product of the Holy Spirit—it was held that one passage can not contradict another passage. Upon the principle of the unity of the Holy Scriptures, it was held that what was said by one inspired writer is virtually said by all the inspired writers. These methods and principles had much to do with scriptural interpretation by our fathers.

There was a sort of traditional interpretation in my early day, and later. There are still traces of it among the older set. I am not sure that I am free from it myself. The fathers decided, upon much study in many cases, that certain passages of scripture meant so and so and that they should be so interpreted. These interpretations were handed down from one generation to another.

The second coming of Christ and the millennium furnish a typical case. These were great subjects then, and their details were all worked out. The fathers really believed that Jesus will come again and that his coming will precede the millennium. It was so understood. It was understood also that they should be so taught and preached. And if a youngster became wise beyond the fathers and ventured out independently into fields apart from the traditional understanding, well, it was not good for him. It was mighty fine for a young fellow if he knew the traditional understandings and stood for them, even if he had to keep still many times when he felt to speak.

All permanent bodies preserve their traditions in some form, of course, but traditions should not be allowed to forbid freedom of spirit and independent investigation.

The sermons were largely doctrinal in the sense of our distinctive denominational doctrines. Or more strictly speaking, the sermons nearly always touched these doctrines. It was the day of denominational competition, when the differences among the churches were magnified and the points of agreement minimized. The sermons from all pulpits bristled with argument in the spirit of controversy. It was the temper of the day. Joint religious debates were common. It would be pretty hard now, I think, to get up interest enough in that sort of thing to have a religious debate. Many of the sermons were most enthusiastic, quite interesting and edifying.

The sermons were long. About an hour was the common length. A man was a real good preacher then who could preach an hour, an hour and a quarter, and in extraordinary cases an hour and a half. A man was no preacher at all who did not talk more than twenty or thirty minutes. That was just a little talk. And the marvel of it is that people would sit and listen. I think they really listened much better than now. Of course, there was nothing but the preaching then and the church was the center of community interest.

Dayton, Va.

Effects of Alcohol on the Body

BY WM. J. TINKLE

In the temperance movement two lines of effort have been tried. The first is education as to the harm of alcohol along with persuasion to abstain from it. The second is the securing of legislation to restrict or abolish its sale. Both are necessary; but since 1919 the most stress by far has been placed upon the latter method. Church leaders now agree that churches as such should follow the line of education, as they did so effectively for a half century before the Eighteenth Amendment was passed. Law enforcement should be left to government officials, backed up if need be by Christian citizens. But so far the program of education seems hardly to have been launched. Accordingly this article is presented.

The chief effect of alcohol when taken in small doses is upon the nervous system, affecting other parts of the body through it. The brain centers are not stimulated directly, but inhibitions are paralyzed or temporarily removed. It is like breaking the governors on an engine or the thermostat on a furnace or the brakes on an automobile. There is increased, uncontrolled, faulty action of different kinds.

The nerve center in the medulla which causes constriction of the arteries of the skin is depressed. This permits those arteries to dilate, allowing more blood to flow through the skin where the organs of temperature sense lie. The person therefore feels warmer. But since so much blood is near the cold air, the body actually is cooling off very rapidly. "Wine is a mocker." The heart beats more rapidly for the same reason, viz., its nerve center is depressed. But after several hours of increased activity a reaction comes on very quickly. Then the drinker, if he be out of doors, may fall down and freeze to death.

The quick thought and wit that follow taking a small drink are due to the removal of the brakes of judgment. But these thoughts though rapid are not accurate, and the witty remarks are such as one would not make if his judgment had control. A partially intoxicated person is reckless but not brave. He often is very affable, but in an instant may become enraged without provocation. I learned this once to my sorrow, receiving a blow on my chest that almost knocked me down. I did not know the man was drunk. Indeed it is a nice question: When is a man drunk? Yet we should learn to distinguish for our own safety. The higher centers of the

brain are paralyzed first, leaving the brute nature in control, along with the attractions and devices of a man.

The drinker is likely to take other drinks soon after the first, because the first one has weakened the will power. Then the nerves leading to the voluntary muscles are deadened. The victim can not speak because his tongue is "thick." He staggers when he walks. Finally he falls in a stupor of unnatural sleep and we say he is dead drunk. The kidneys have the task of throwing off the alcohol and other poisons contained in the drinks, a small amount being thrown off in the breath. The brain is greatly fatigued and but slowly recovers.

That this article be not too lengthy I shall merely list some of the effects of chronic use of this waste product of the yeast plant. They are, a deposit of a useless kind of fat, fatty degeneration of heart and kidneys, a growing craving for the drug, and finally a chronic condition between intoxication and insanity known as delirium tremens.

Perhaps the chief reason why the use of alcohol has been forbidden is to protect others against the drinker. One who is insane for the time being or controlled by his lower nature without his judgment is a very dangerous creature. A drug that will force a man to rear his children in poverty, and even pawn his furniture in order to obtain it, should be let alone by everybody.

Huntingdon, Pa.

The Authority of Jesus

BY ROLLIN H. WAMPLER

One of the most striking things to be observed in a study of the life and teachings of Jesus is the authority with which he taught. Jesus was primarily a teacher to his contemporaries. The name by which he is oftenest designated in the gospels is Teacher or Rabbi.

People thought of Jesus as a rabbi approved of God by his power to work miracles. But what impressed them most was not primarily the miracles, but the clear, ringing note of authority that pervaded his teachings. When Jesus taught in the synagogue at Capernaum the crowds "were astounded at his teaching, for he taught them like an authority, not like the scribes" (Mark 1: 22). Again, at the conclusion of the Sermon on the Mount, we have recorded a statement almost identical to this one: "When Jesus had finished his speech, the crowds were astounded at his teaching; for he taught them like an authority, not like their own scribes" (Matt. 7: 28-29).

A very interesting thing in this connection is the simple and quiet note of authority with which Jesus introduced his statements. In commending truth to the people, he was content with a simple "verily," and in defining duty he rested upon his unsupported "I say unto you," even when the teachings were opposed to those of the scribes. The Sermon on the Mount, as well as all the rest of the body of Jesus' teachings, is filled with such statements as: "You have heard how the men of old were told. . . . But I tell you." No teacher in the history of civilization has taught with such quiet and assured authority. No man has dared attempt to overthrow precedent and tradition by basing his teaching upon his own authority, except the Great Teacher.

The authority of Jesus is testified not only by the character of his teachings, but also by the early interpreters of Jesus. Paul refers to Jesus most frequently as the Messiah, that is, the Anointed. To be anointed by God for any work implies, as a necessary correlate, that God gives authority according to the nature of the work. Paul thought of Jesus as anointed to fulfill the prophecies of the Old Testament; that is, to be the Redeemer of the world, and this unique anointing implied unique authority. This unique authority which is implied in the very name Messiah is affirmed whenever Jesus is called the Lord, or the one Lord, as he so frequently is in Paul's writings.

Unlike the scribes, Jesus did not derive his authority from Moses and the interpretations of the earlier rabbis. Two leading characteristics of the scribes were their pride of learning and their bondage to tradition. In fact, the learning of which they were so proud was knowledge of the body of tradition on whose sanctity they insisted. Their teaching was scholastic and pedantic, an endless citing of precedents and discussion of trifles. To all this Jesus presented a refreshing contrast. The power of his simple, "Verily, verily I say unto you," is astounding.

Whence came this power? Whence came this new note of authority? The ultimate basis of Jesus' authority was through his close relationship with the Father. His conviction that he was the heaven-sent Son of God gave him the authority with which he taught. The basis of his teaching was his profound appreciation of the needs of the lost sheep of the house of Israel and his absolute conviction that God was able and eager to meet these needs.

Jesus' authority was an intellectual as well as a spiritual authority. He was familiar with the Old Testament, especially with the books of the prophets. No doubt he studied these books carefully as a boy and spent many hours in meditating on them. As he matured and as his intelligence grew he perhaps began to realize that the law as interpreted by the rabbis of his day was far from the true law of God. And as he meditated on the old law of justice there began slowly to dawn upon him the idea of a law founded not only on justice, but on mercy and compassion as well. As the appointed Son of God he began to see the Heavenly Father as a God not only of justice, but of mercy and love as well.

Jesus' authority became one of the main points of attack by the priests, scribes, and elders. They sought to destroy his influence with the people by showing that he had no authority for his course. They came upon him suddenly in the temple and asked him, "What authority have you for acting in this way? Who gave you authority to act in this way?" (Mark 11:28; see also Matthew 21:23-27 and Luke 20:1-8.) They knew well that he could produce no credentials of rabbinic and ecclesiastical ordination and hoped to trap him in this way. But Jesus was too clever to allow himself to fall into the trap.

He silenced them with the question, "What about the baptism of John? Was it from heaven or from men?" (See Mark 11:30.) Now the scribes well knew that they could not answer "yes" or "no" without either stultifying themselves or bringing upon them the hostility of the people. Their own hostile attitude toward John did not allow them to say that his baptism was from heaven. They saw that if they admitted this Jesus might turn upon them and ask why they had not received him. And their fear of the people who held John to be a true prophet prevented their saying that his baptism was of human origin, as in their hearts they would have liked to do.

The only thing they could do was not to answer the question, and so they replied to Jesus: "We do not know" (Mark 11:33).

Jesus then said to them: "No more will I tell you what authority I have for acting as I do" (Mark 11:33). When Jesus had silenced them, he declared that the publicans and harlots would be saved sooner than they; for the publicans and harlots had been moved to repentance by John, while they (the scribes and Pharisees) had not believed him. At first sight, one might say that Jesus' cleverness saved him here. This is true, but behind it there is that simple and quiet, and yet assured, authority which marked him as the Son of God.

Now that we have seen the evidences, nature, and sources of Jesus' authority, let us examine the significance of this authority. In the first place, Jesus' authority assures the virtue of his message. The intrinsic value of his message is very great, but its value is doubled by the authority which Jesus showed in presenting it. Some evade the acceptance of his message, but none can deny his authority.

In the second place, the authority of Jesus is the strength of Christianity today. One of the failures of many modern teachers of Christianity is to show the divine authority and sanction back of it. Once a person is convinced that Jesus did receive his authority from the great Spirit we call God, then it is easy for him to accept the message of Christ. In a word, the authority of Jesus is one of the greatest reasons for accepting his message.

We must accept Jesus as an authority today if we are to accept his message. He must be to us, as to the men of old, the Messiah, the Anointed. And since he was the anointed of God, he received his authority from God. This authority enabled him to reveal the God of love to us, and to teach us how to live. The evidences of Jesus' authority may be found throughout his life and teachings. Finally, this authority is one of the bulwarks of Christianity today, and teachers of Christianity must not overlook this fact. Christ is the Messiah, the Anointed of God.

Bridgewater, Va.

Over the Radio

BY CORA PRICE BOWEN

ATTENDANCE at church being impossible for a few weeks, we have been listening to services over the radio. Contrasts have been interesting. Some services were participated in largely by the congregation; in others the people shared in nothing but the singing. One sermon lasted ten or twelve minutes; another, over an hour.

Some services impressed one as being reverent and worshipful; others, formal and somewhat vainglorious. Some singers and choirs sang as though they were ex-

What Caused the Depression?

BY BERNICE HOOVER

That question is asked thousands of times every day, and though we are weary of it, we must face it. The following answer appears in the monthly business review of the National City Bank of New York, as quoted in the Chicago Daily Drovers' Journal, and probably is as near the truth as we shall ever get:

"Current discussion of the existing depression is largely based on the assumption that the business world is in one of the downward swings of the 'business cycle,' to which it is said our industrial system is subject from time to time. In our opinion, this is far from a correct analysis. A more adequate explanation is to be found in the enormous derangement of industry, trade, and finance, the world over, *caused by the great war.* This affirmation is made with special reference to the vast inflation of credit, the effects upon wages and prices, the destruction and displacement of capital, the stimulation of agricultural production outside of Europe, the burden of new indebtedness and the new trade barriers and rivalries, all contributing to the disruption of former relations, which is the outstanding feature of the present situation.

"Even the catastrophic fall of silver, which some people think one of the factors of leading importance, is traceable to the war, for the phenomenal imports of silver into India during and immediately following the war were due to high commodity prices and huge trade balance in favor of India caused by the war; and it was these importations which caused the silver currency of India to become redundant, leading to the exports of silver by the Indian government which are said to have broken the silver market."

Plattsburg, Mo.

pressing through the words their thoughts and aspirations; one choir and one individual singer seemed conscious of the unseen audience and trying to make an impression upon the listeners-in. Some services had very little scripture reading; others, a large proportion. Some services were conducted very quietly. In others, the rustling of papers, movement of feet, coughing and other sounds were noticeable. It was natural to wonder how our own services would impress a stranger, or a listener-in, and to wonder how they could be made more worshipful and spiritually uplifting.

The service in one church was particularly worth while because of the reverent way in which the scripture lesson was read, as though it was the Word of a Holy Being who had authority, and the reader was earnestly trying to make his meaning clear. Much improvement is possible in the way the Scriptures are usually read. It is well worth while to give time, thought and practice to the public reading of the Word of God. After all, it is more important than any words of any preacher. Should it not be made the most important part of the service?

In Neh. 8:8 we read: "So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading."

There is a worthy model for any one to follow who reads even a verse of Scripture in public. If any individual in a congregation is gifted or trained to be a good reader, it might be a good thing for the congregation to appoint that one to read at each service a portion of scripture applicable to the subject or occasion. It might be better still if the whole congregation would train itself to read the scripture in unison, or alternately with a leader, so as to give the sense and cause it to be understood. That would focus the attention of every one upon the passage.

Years ago we were impressed when hearing a teacher say that if she ever had any children she would take them to the Episcopal church because they would be sure to hear a good deal of scripture read there. This was recalled when hearing a service of that denomination broadcast. The first lesson and the second lesson were read from the pulpit, and considerable responsive reading by the congregation. Instead of rattling the words off so fast that they were unintelligible as we have heard congregational responses read, sounding meaningless and irreverent, this congregation read together distinctly, enabling listeners-in to understand them.

This large proportion of scripture reading, the sermon being very brief, seemed to magnify the Word of God. Participation by all the people in prayers and scripture reading as well as singing seemed to foster the spirit of worship on the part of all.

The meaningful way in which the Lord's Prayer was said slowly in concert by one congregation was very impressive. Repeating the Lord's Prayer is a regular feature of services in most of our churches. How much meaning do we get out of it for ourselves as we repeat it? Can we not improve this feature of our service by a study of each phrase of that wonderful prayer, and then repeating it slowly, meditatively, distinctly, giving reverent meaning to each phrase?

We believe it would be profitable to shorten the sermon by five minutes for three months, giving that time to five-minute talks to develop the meaning of the Lord's Prayer, one phrase each week.

We suggest a thoughtful study of our church programs to see how they may be improved by more participation on the part of the congregation, by magnifying the Word of God as an important part of the service, and by cultivating a reverent spirit throughout.

Grottoes, Va.

Hymn Singing in History

BY A. F. BRIGHTBILL

The church has from the beginning made use of this means of spiritual power and expression. The last act of our Lord and his disciples before the supreme trial of Gethsemane and Calvary was the singing of a hymn at the close of the last supper. The apostle exhorted the early Christians to join in teaching and admonishing one another in psalms, singing with delight in the heart. One of the chief exercises of the early church was the chanting of hymns in honor of a divine Christ. In the forth century one of the early church fathers exhorted the congregations: "See that what thou singest with thy lips thou believest in thy heart, and what thou believest in thy heart, thou practicest in thy life." In the early and later Middle Ages, vast numbers of hymns were written and sung, many of which have survived as a precious heritage in our own hymnody. This heritage shows why it was—because the fathers sang hymns—they were glad to live and unafraid to die. Much of the conquering power of the church was due to the hymns of the few sung by the many.

Therefore let all the people sing.

Chicago, Ill.

"Come Up"

BY JULIA GRAYDON

TURN to the fourth chapter of Revelation and the first verse and you will read: "Come up hither and I will show thee things."

This is only part of the verse you have just read. The first part says the voice heard was the voice of a trumpet, and that voice was speaking to John the beloved disciple whom Jesus loved. In order to see better the glories of the New Jerusalem he was to "come up."

We are constantly looking around and down, at the sordid things of earth, while all the while a voice says, "Come up, and I will show you things." When Christ ascended into heaven the disciples looked up to catch the last glimpse of their dearest friend.

(Continued on Page 20)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

A Prayer

Use me, God, in thy great harvest field,
Which stretcheth far and wide like a wide sea.
The gatherers are so few, I fear the
Precious yield suffer loss.
O find a place for me.

A place where best the strength I have will tell:
It may be one the other toilers shun.
Be it a wide or narrow place, 'tis well,
So that the work, it holds be only done.

—*Christina Rossetti.*

The China Flood Situation

Representatives of the Foreign Missions Conference of North America and the Federal Council of Churches of Christ in America have in recent weeks been giving most careful consideration to the flood disasters in China and the responsibilities of the Christian forces in America to share in the vast human needs which the floods entail. Conferences have been held with high government authorities in Washington and the American Red Cross to determine how America's sympathy and interest could be organized most effectively. The gift by the American Red Cross in September of $100,000, gold, which realized approximately $500,000 in Chinese currency, is already well known, as is also the sale of 15,000,000 bushels of wheat by the Federal Farm Board at the most reasonable terms in the power of the Board to give.

Every effort has been made to unify the interests of American charity for economy and efficiency to meet this appalling need. To protect plans of the government and Red Cross to meet the unemployment situation in America, and, since those who know feel the needs will become more acute as the winter approaches and others cease to help, the concerted request to the churches of America for China will not be made until late in November or December. Meanwhile we know churches can not stand idly by in the face of suffering, and moneys received will be forwarded promptly through the unified agency of "Flood Relief in China" of New York City. Plans are being made to keep the churches informed of the need and time for concerted action of the churches of America. C. D. B.

China Versus Japan

The world has been given a first rate scare at the threat of war between China and Japan. Manchuria seems to be the coveted prize between these two populous nations. All of the world elements conducive to war are in the picture, namely, the great need of Japan for more territory for her multitudes, the weakness of China because of flood and a young government, the inability of England and Germany to interfere, the disinclination of France to take a hand, the wide opinion in America that our country should not engage in entanglements across the water.

The League of Nations was criticized for not taking a more vigorous hand in calling a halt to the warlike activity on the part of Japan. The participation of an American representative in the League council was strenuously objected to by Japan, but the League officials showed a determined effort to do everything possible by peaceful means to prevent war. The threat of boycott by China, as well as the rest of the world, seems to be a powerful factor in deterring Japan from proceeding with a war. As these lines are written it appears there is triumph for the Kellogg Peace Pact and the diplomatic and public opinion methods of preventing two great countries from engaging in war.

A Laymen's Sunday Coming

Twenty-five years ago eighty men met in the Fifth Avenue Presbyterian church, in New York City to launch the Laymen's Missionary Movement. That meeting was held Nov. 15, 1906.

Increasing realization of world-wide interdependence has led to the observance of the twenty-fifth anniversary of the Laymen's Missionary Movement, as "Men and Missions Sunday," on Nov. 15, 1931.

This world has shrunk from a planet of vast separations to one of close contacts and increasing interdependence.

From some source hope of better things must be restored to men's hearts, and the only hope that will not fail them lies in Christ. Those who know the life and love and human redemption in his message should proclaim it in this critical hour.

On Nov. 15, 1931, an interdenominational men's meeting is to be held in the Fifth Avenue Presbyterian church, New York City, in the afternoon at 4 o'clock (E. S. T.). Simultaneous men's meetings in other cities from coast to coast will be held at the same time. The committee hopes to bind these groups together by the courtesy of one or more of the national broadcasting companies. These speakers will engage over 20,000 men, gathered in groups throughout the United States and Canada, in purposeful thinking concerning their

(Continued on Page 15)

VOLUNTEER TALK

VOL. 13 DEVOTED TO THE INTERESTS OF THE STUDENT VOLUNTEERS NO. 1

Published Occasionally During the School Year

Our Student Volunteers

Space is given this week to the organizations and work of the Student Volunteers of our colleges. The work of these young people is more fruitful than we realize. From them come many of our missionaries and church leaders. Their work on the campus and among the churches is carried on with a program of heavy study, but it is this extra effort and devotion that makes their work fruitful to them, the colleges and the church.

We give their organizations so far as we have been able to secure the information. We bespeak for them the greatest encouragement by both the college management and the churches that their work may go forward. Facing the World Disarmament Conference next year, and realizing the closer proximity of the interests of all nations, we shall increasingly need the message of Christian missions and world peace in our church program. C. D. B.

Echoes From Last Year

THE Student Volunteers of Mt. Morris raised more than $200 for the work of Harold Royer and wife in Africa, and report "a lot of joy in sacrificing with them."

Bridgewater reports that much was accomplished in the splendid reaction in the life of the Volunteers. The greatest reward of service is always *that,* for "it is more blessed to give than to receive!"

"Always new and refreshing is the work of a pastor," say Murray L. Wagner, a Volunteer of Elizabethtown who has been pastor of the First Church of Baltimore since the first of the year.

Nearly every group last year offered a tribute to the faculty adviser to their number. There is no service that our colleges can render that will mean so much as wise counsel in these practical and helpful human contacts.

Last year the McPherson Volunteers offered their services to the pastors of the city. This resulted in furnishing Sunday-school teachers, song leaders, leaders of young people, and leaders for other activities. He who would serve in the uttermost parts, must begin in Jerusalem!

During the year the Juniata Volunteers rendered programs in seventy-two churches in which thirty-five students took part, and with the coöperation of faculty, students, alumni and churches were able to raise more than $900 for the work of H. Stover Kulp in Africa.

The Volunteer Band of Blue Ridge last year built most of their programs around the subject of peace. Editorials in the college paper and interclass debates indicated that the subject became a live one. The urge for peace ought to stimulate afresh the call for Volunteers in Christian service.

The Volunteers of both Elizabethtown and Juniata Colleges were represented during the summer in service for Mont Lawn, the *Christian Herald's* Home, Caleb Bucher of Elizabethtown being assistant field director. They report a challenging experience with the 300 children who represented a veritable League of Nations.

The Volunteers of Middle Pennsylvania decided to form a definite organization Aug. 4, 1931. Hazel Latshaw, Tyrone, Pa., was elected president; David Hanawalt, McVeytown, was elected secretary-treasurer.

It was decided that this group of approximately fifty members should work in harmony with the Student Volunteers of Juniata College. They are hoping to support the mission work in whatsoever ways they can.

A Glimpse of the Services Rendered by Volunteer Students

THE group of volunteers at Juniata were engaged during the summer in some phase of Christian service, such as summer pastorates, Vacation Bible Schools and religious and leadership training camps and conferences.

Joel B. Naff of Blue Ridge College reports two successful summers in pastoral work in Maryland. The work there has served as a source of inspiration to larger service.

"New insights have been given me as I worked in vacation schools and revivals with the people in the

The Quadrennial Convention

One of the inspiring memories of many missionaries and Christian leaders is the Quadrennial Student Volunteer Convention that they were permitted to attend. This great convention will be held in Buffalo, N. Y., this coming holiday season from Dec. 30 to Jan. 3.

The Conference will be addressed by Christian leaders of America and other lands. Between twenty and thirty round tables will be conducted on the religious problems of students and the day in which we live. Much attention will be given to drama and pageantry in religious presentation. The theme of the convention will be: "The Living Christ in the World of Today."

Admission to the convention will be by colleges, and likely a quota of representatives on the basis of the number of students. Possibly there will be a few admitted by recommendation of the various denominational mission boards. It is a meeting of so much help that every college should plan to have its full quota present if possible.

mountains. They are hungry for spiritual food."—Vera Woodie, Bridgewater College.

The Volunteers at McPherson helped in summer pastorates, Vacation Bible Schools and various local activities during their recent vacation.

Ed. Cunningham and his wife have taken a pastorate at Olympia, Wash. They were formerly volunteers at La Verne College.

S. Earl Mitchell of Bridgewater College, who has been chosen temporary chairman for the United Student Volunteers, reports a busy summer. He was pastor at Pulaski, Va., during which time he conducted a Daily Vacation Bible School and also a revival at which time there were thirteen confessions. He preached twice each Sunday, taught a Sunday-school class, and directed a B. Y. P. D. group.

Two of the group at La Verne are cabinet members of the Student Volunteers of Southern California. They are Chalmer Faw, president, and Royal Glick, deputation manager. Both are student ministers.

Aims for the Present School Year in Volunteer Work

THE Volunteer group at Bethany Biblical Seminary has fifty-four as its initial enrollment. Members of the group are working on the organization of their deputation teams, and hope to be active in service soon. "We share with all the other Student Volunteer bands the desire that this year shall bring rich blessings and experience in the work of the kingdom."

The Student Volunteer group at Bridgewater College, have chosen for the year's theme, "Living the Christlike way." They are going to study two books: "God and the Census" and "How Jesus Met Life Questions," during the year's work. They are planning on deputation work. They will also help to support some missionary on the field.

"We are indeed happy to start out this year with a broad purpose in mind," is the word from the Juniata Volunteers. "We are holding biweekly devotional meetings which were started the second week of school." They are planning again to raise funds for the support of H. Stover Kulp. Their goal is $900.

The first meeting of the group at Mount Morris showed an increase in interest. The Volunteers there are planning to help their fellow students find their way into the various campus activities. Their program for the year has not been fully planned, although they will continue to raise funds toward the support of Harold Royer and wife in Africa.

From McPherson: "Our group is glad to be back in school again and we are ready for another year of active work." There were thirty-four present at the first meeting of the year. Some of the activities for the year are: deputation teams sponsoring the cause of peace, mission study, and assuming the partial support of a missionary. Their chief aim is fellowship and service to their fellow students and the brotherhood.

The Manchester College Volunteer Group, has thirty-two new members, making forty-four in all. Their theme for the year is: "The Supremacy of Christ in Our Lives." The following are some of the topics which will be discussed at their meetings: Concepts of God, the Meaning of Volunteer Work, Problems and the Challenge in Mission Work, and Mohammedanism and Christianity. The Volunteer group will continue their support of Clara Harper. The College as a whole will again raise funds for the support of A. D. Helser.

This from La Verne: "This year has started off in a fine way." The number who attended the first meeting of the year indicates interest in the vital problems of Christianity. They are hoping to be able to send one of their group to the Quadrennial Student Volunteer Convention at Buffalo.

The members of the Volunteer organization at Blue Ridge are offering their help by way of special programs to the Brethren churches in Maryland. This group was organized last year, yet it has won favor because of its merits. They hold regular weekly devo-

Organization of the College Student Volunteer Groups

Bethany
President, ... James H. Elrod
Vice-President, ... Merle Hawbecker
Secretary, ... Elizabeth Karicofe
Treasurer, ... Chester Baird
Faculty Adviser, ... Floyd E. Mallott

Blue Ridge
President, ... Joel Naff
Vice-President, ... Charles Iley
Secretary-Treasurer, ... Mary Teeter

Bridgewater
President, ... Vera Woodie
Vice-President, ... Robert Sherfy
Secretary, ... Madeline Long
Treasurer, ... Alice Hylton

Elizabethtown
President, ... Ray Kurtz
Vice-President, ... Irene Shrach
Secretary-Treasurer, ... Marie Young

Juniata
President, ... Lewis Walley
Vice-President, ... Martha Howe
Secretary, ... Margaret Baker
Treasurer, ... Alvin Alderfer

La Verne
President, ... Chalmer Faw
Vice-President, ... Evelyn Deardorff
Secretary, ... Hazel Barnhart
Treasurer, ... Fred Brunk

Manchester
President, ... Lois Beahm
Vice-President, ... George Weybright
Secretary, ... Grayce Brumbaugh
Faculty Adviser, ... Prof. R. C. Wenger

McPherson
President, ... Philip Lauver
Vice-President, ... Charles Austin
Secretary, ... Elizabeth Richards
Treasurer, ... Mary Weddle

Mt. Morris
President, ... Mark Burner
Vice-President, ... Edna Conklin
Secretary, ... Marion Hineline
Treasurer, ... Sylvan Arnold
Faculty Adviser, ... Dean A. W. Shively

tional meetings on the campus. They are also planning a deputation campaign.

The Volunteers of Elizabethtown are planning to continue to help support Desmond Bittinger and wife, in Garkida, Africa.

The Organization of the United Student Volunteers

SINCE the representatives of the Student Volunteers failed to reach the Colorado Springs Conference last June, the organization could not be made at that time. Since all the officers of last year are out of college this year, it has been agreed that S. Earl Mitchell of Bridgewater College, Bridgewater, Va., be made temporary chairman and plan for the full organization during the Quadrennial Student Volunteer Convention at Buffalo, N. Y., during the Christmas holidays.

This is an additional reason for sending your full quota of representatives to that great meeting.

Meanwhile let every college group get in touch with Bro. Mitchell for any help they need, and send to him their dues on memberships. The Secretary of the General Mission Board is Advisory President and will be glad to help in program material for meetings and deputations among the churches.

Weighing Needs Accurately

THE Northern Indiana B. Y. P. D. Cabinet met to consider their budget for the coming year. Their goal has been high, and they felt that the budget should be cut to a rock bottom sum. Their decision is revealed in the following figures:

Former Budget		New Budget	
Foreign Missions	$500	Foreign Missions	$500
General District fund	235	General District fund	125
1. Promotion fund	$50	1. Promotion fund	$50
2. Conferences	60	2. Camp scholarships	45
3. Camp scholarships	80	3. Northern Lights	20
4. Northern Lights	20	4. Printing	10
5. Printing, etc.	25		
	$235		$125
Total	$735	Total	$625

This group of enthusiastic young people is supporting Clara Harper on the Africa field. Did you notice that their enthusiasm for the spreading of the spirit of Christ has not decreased? They did not cut the amount for foreign missions. The needs were accurately weighed.

A Laymen's Sunday Coming

(Continued From Page 12)

relation to the world mission of Christianity. There were but eighty men twenty-five years ago.

Two recommendations are made:

1. Observe men and missions Sunday, Nov. 15, 1931, at the morning service in your church.

2. Organize an afternoon interdenominational men's meeting in your city or community.

Junior Worship Program

To Be Used in Connection with the Missionary Project

Theme: A Thanksgiving Worship Service.

Hymn: "For the Beauty of the Earth" (first two stanzas).

Call to Worship—present the worship theme.

"I will give thanks unto Jehovah with my whole heart; I will show forth thy marvellous works. I will be glad and exult in thee; I will sing praise to thy name, O thou Most High" (Psa. 9: 1-2).

Hymn: "For the Beauty of the Earth" (third stanza).

Short opening prayer by leader.

Story: Pippa's Thanksgiving "For the Beauty of the Earth." Browning.

Poor little Pippa had just one holiday in all the year. Every one of the other three hundred and sixty-four days, which included Sunday, she worked from early morning until late at night in a clattering silk-mill, "at wearisome silk-winding." For weeks she looked forward with eager anticipation to that one holiday. She prayed earnestly that the skies might be clear, and that bright sunshine might permit her to spend all of that one wonderful day in the beautiful out-of-doors, wandering along grassy paths and through the pine woods where she could feast her senses on the loveliness of it all.

Early on the morning of her day, Pippa sprang from her bed and eagerly scanned the sky. Not a cloud was to be found anywhere. Spellbound with all the marvellous coloring of rose and red and gold, she gazed upon the sunrise, then with thanksgiving in her heart for "the beauty of earth" and "the glory of the sky," she ran out singing:

"The year's at the spring
And day's at the morn;
Morning's at seven;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world!"

Scripture reading for five juniors. Have each junior find and read the following references:

1. The story the heavens tell (Psa. 19: 1).
2. God's great gifts to the earth (Psa. 74: 16, 17).
3. God's gift of the springtime (Song of Sol. 2: 11-13).
4. God's gift of the summer (Song of Sol. 6: 2).
5. Who givest all (John 1: 3)?

Reading: Thanks Be to God

Thanks be to God for roses rare,
For skies of blue and sunshine fair;
For every gift I raise a prayer,
Thanks be to God!

Thanks be to God for lovely night,
For mystic fields with stars bedight,
For hours of dream and deep delight,
Thanks be to God.

Thanks be to God for love divine
The hopes that round my heart entwine;
For all the joy that now is mine
Thanks be to God! —P. J. O'Reilly.

Discussion—led by the teacher.

What does it mean to be thankful? How can we show we are thankful? (Mention the missionary project.) "Gifts are most ours when we give them all away."

Prayer.

Offering.

KINGDOM GLEANINGS

Calendar for Sunday, November 1

Sunday-school Lesson, World's Temperance Sunday.—Gal. 5: 13-26.

Christian Workers' Meeting, The Privilege of a Race to Foster Its Own Education.

B. Y. P. D. Programs:

Young People—World Temperance.

Intermediate Girls—The Evil Effects of Alcohol.

Intermediate Boys—A Joke in Church.

❖ ❖ ❖ ❖

Gains for the Kingdom

Five baptisms at the Ivester church, Iowa.

Five baptized in the Ambler church, Pa.

Two baptisms in the Hagerstown church, Md.

Three baptized in the Ft. Wayne church, Ind.

Two baptized in the West Wichita church, Kans.

One baptized in the Troutville church, Va.

Five baptized in the Lower Claar church, Pa.

Two baptisms in the Tuscarawas church, Ohio, Bro. C. H. Petry of Mogadore, Ohio, evangelist.

Seven additions in the Holsinger house, Woodbury, Pa., Bro. E. M. Detwiler of Everett, Pa., evangelist.

Nineteen baptized in the Lancaster church, Ind., Bro. J Edwin Jarboe of Syracuse, Ind., evangelist.

One baptism in the Whitestone church, Wash.

Thirteen confessions in the Dupont church, Ohio, Bro. Walter Landis of Lima, Ohio, evangelist.

Three baptisms in the Council Bluffs church, Iowa.

Two baptisms at the Osceola church, Iowa, Bro. D. C. Gnagy of Grundy Center, Iowa, evangelist.

Six additions to the Oak Grove church, Ill., Bro. H. K. Rogers of Corning, Iowa, evangelist.

Four baptized in the Pyrmont church, Ind., Bro. Wm. Heckman of Cerro Gordo, Ill., evangelist.

Twenty-three baptized in the Meyersdale church, Pa., Bro. Geo. Detwiler, pastor-evangelist.

Ten baptized in the Morgantown church, W. Va., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

One baptism in the South Loup church, Nebr.

Two baptisms in the Salamonie church, Ind.

Seven baptisms in the Beech Grove church, Ind., Bro. John W. Root of Layfayette, Ind., evangelist.

Eight accessions to the Peachblossom church, Md., Bro. Edw. K. Ziegler, evangelist.

Thirteen baptized and two reclaimed in the Locust Grove church, W. Va., Bro. Jonas Sines of Sines, Md., evangelist.

Four baptized in the Monroe congregation, W. Va., Spruce Run.

Twelve baptized in the Lower Stillwater church, Ohio, Bro. H. M. Coppock of Tippecanoe City, Ohio, evangelist.

Thirteen baptized in the Mountain Dale church, W. Va., Bro. Roy K. Miller of Keyser, W. Va., evangelist.

Seventeen baptized in the Mill Creek church, Va., Bro. Guy West of Chicago, Ill., evangelist.

Eight added to the Emanuel church, Sangerville congregation, Va., Bro. E. A. Lambert of Dry Run, W. Va., evangelist.

Nine baptisms in the Broadfording church, Md., Bro. Guy West of Chicago, Ill., evangelist.

Ten baptisms in the Arcadia church, Ind., Bro. I. R. Beery of Rossville, Ind., evangelist.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. J. O. Click of Covington, Ohio, Nov. 1 in the Piqua church, Ohio.

Bro. J. W. Fidler of Brookville, Ohio, Nov. 8 in the Pleasant Dale church, Ind.

Bro. Edw. Stump, Nov. 1 instead of Oct. 18 in the Elkhart Valley church, Ind.

Bro. H. M. Snavely of Myersville, Md., Nov. 1 in the Newville church, Pa.

Bro. J. Edwin Jarboe of Syracuse, Ind., Nov. 1 in the Goshen City church, Ind.

Bro. W. A. Deardorff of Lanark, Ill., Nov. 1 in the Portage church, Ohio.

Bro. E. H. Gilbert of North Manchester, Ind., Nov. 15 in the Cedar Creek church, Ind.

Bro. J. O. Winger of North Manchester, Ind., Oct. 30-Nov. 8 in the Nappanee church, Ind.

Bro. W. T. Luckett of Hutchinson, Kans., Nov. 1 in the Osage church, Kans.

Bro. J. E. Rowland of Huntingdon, Pa., Oct. 25 in the James Creek church near Huntingdon; Nov. 4 in the Cherry Lane church, near Everett, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. D. D. Fleishman changes his address from Dayton, Va., to 3435 Van Buren St., Chicago, Ill.

Bro. Calvin H. Boggs of Garrison, Iowa, is open for some evangelistic meetings. He is also in position to consider a call to a pastorate.

Bro. C. V. Coppock and wife, in pastoral work at Sidney, Ohio, while visiting friends in the Chicago area last week, kindly included Elgin, the Publishing House, and the Messenger offices in their itinerary.

Bro. M. R. Zigler, Home Mission and Ministerial Secretary, will be the speaker for the day at the dedicatory service for the new parsonage at Bellefontaine, Ohio, Nov. 8. Forenoon, afternoon and evening sessions. Pastor John Wieand says visitors are invited and welcome.

Is This Your Congregation?

I have been looking at the mailing list of The Gospel Messenger. Here are two congregations worthy of mention, but I will not give their names.

One congregation has a membership of 102. Each week it receives 24 Messengers—all individual subscriptions. A few years ago very few Messengers went into this congregation.

Here is another congregation which numbers 106. It has 30 Messenger subscribers. That's a very healthy condition.

I'm wondering what would happen if every congregation showed similar conditions. Rest assured that the Messenger wields a powerful influence in the homes and congregations it enters. To enter these homes two factors are essential: An active pastor and a wide awake Messenger agent. Given these two persons, it would seem that practically every home in the congregation would be reading our church paper.

Do your pastor and Messenger agent meet this standard?

Will you help them place the Messenger into every Brethren home?—J. E. M.

Bro. Jas. Q. Goughnour changes his address from Ottumwa to Beaver, Iowa, where he is just beginning his new pastorate.

❖ ❖ ❖ ❖

Miscellaneous Items

Volunteer Talk is the feature of the Missions department this week. Turn to pages 13-15.

"During the last quarter we received into our church fellowship eight members by letter and seventeen by baptism, which raises our membership list to about 225." From the monthly letter of Pastor I. J. Kreider, Lancaster, Ind.

The Liberal Arts College Movement, including representatives of all denominations, has arranged a national broadcast for Nov. 14, beginning at 9 P. M., Eastern Standard Time. The broadcast, which goes out over 120 stations—perhaps the largest hookup ever arranged, will include a ten-minute address by President Herbert Hoover and short talks by Dr. John H. Finley, associate editor of the New York Times, Dr. Robert L. Kelly, executive secretary of the Association of American Colleges, Mrs. Thomas J. Preston (widow of Grover Cleveland), and others. The second half hour will be given over to the presentation of college interests in nine divisions, each covering several states. The director of the regional broadcast in every case is president of a Christian college.

❖ ❖ ❖ ❖

With Our Schools

Mount Morris College

Owing to the ideal fall weather our new auditorium-gymnasium is now rapidly approximating its general form.

Let's Have a Report From Every Church for the Yearbook!

Last year forty churches failed to report. So far this year all the reports have reached the central office excepting the churches listed below. It may be that these churches have not received the report blanks or the report may have been miscarried. Acting at once these delayed reports can reach Elgin in time to be included in the Yearbook. If the blanks are missing, write to the District Ministerial Board Secretary for them, fill out and send to him by return mail. Ministers will be greatly disappointed if their names do not appear in the Yearbook. Your coöperation is urgent!

THE MISSING CHURCHES

Canada—Bow Valley, First Irricana, Second Irricana.
Colo., W.—All churches.
Idaho—Kalispell.
Ill., No.—Hastings St., Rock Creek.
Ill., S.—Liberty, Mulberry Grove.
Ind., Mid.—Delphi, Walton.
Ind., No.—Salem, Topeka.
Ind., So.—New Bethel, Windfall.
Iowa, Mid.—Indian Creek, Maxwell.
Iowa, No.—Hancock, Kingsley, Sheldon, Spring Creek, Willow Creek.
Kansas, N. E.—Lawrence, Ramona, Washington Creek.
Kansas, N. W.—Maple Grove, Victor, White Rock.
Kansas, S. E.—Fort Scott, Grenola.
Kansas, S. W.—Prairie View.
Maryland, Mid.—Manor.
Michigan—Bear Lake.
Mo., Mid.—Centerview.
Mo., No.—North St. Joseph.
Nebr.—Alvo, Arcadia, Red Cloud, South Loup.
N. & S. C.—Green River Cove, Little Pine, New Bethel, Pigeon River, Pleasant Grove, Riverside, Spindale.
N. Dak.—Englevale, Grandview, New Rockford, Ray, Turtle Mountain.
Ohio, So.—Brookville, Cassel Run, Charleston, Circleville, Donnels Creek, Eaton, Georgetown, Middle District, Middletown, Poplar Grove, West Charleston.
Okla.—Elk City, Leedy, Paradise Prairie, Prairie Lake.
Pa. Mid.—Albright, James Creek, Lower Claar.
Pa., S. E.—Bethany.
Pa., So.—Carlisle, Chambersburg, Shippensburg, Upper Codorus.
Tenn.—Bailey Grove, Cumberland.
Va., E.—Locust Grove, Mine Run, Nokesville.
Va., No.—Powells Fort.
Va., So.—Coulson, Pleasant Hill, Texas Chapel, Shelton.
Washington—Greenwood, Tacoma.
W. Va., First—Knobley, North Fork.
W. Va., Sec.—Mt. Zion, Pleasant Hill, Shiloh, Goshen.

Various members of the faculty have been giving somewhat detailed accounts of our denominational history for the chapel services during the past several weeks.

The college enjoyed another successful homecoming program Oct. 16, 17 and 18. Chapel Services Friday morning opened the events which were followed by a talk fest of old students and a pep meeting in the evening. Saturday afternoon we played a foot ball game with the strong Catholic Columbia Team of Dubuque, Iowa, before the largest Homecoming crowd in recent years. A banquet and play made up the events of the evening. Bro. Mathis of Milledgeville, Ill., gave a very practical message for our 8 A. M. Sunday worship period, while Bro. Clifford Paul of Lima, Ohio, delivered a scholarly sermon for the 11 A. M. service. We are always glad when former students, alumni, and friends of the institution can be with us for these events.

THE QUIET HOUR

God and the Government

Rom. 13: 1-7

For Week Beginning November 8

Ordained of God

When this truth comes home to all men two wholesome results will follow. Officials will exercise their power with greater care, for they are the commissioned by God. The present wave of disregard for law will cease, for in resisting the law we are resisting God (Eccles. 8:2; Tit. 3:1; Ex. 22:28).

They That Resist

They shall receive unto themselves damnation. We are not to resist but to coöperate with every agency that is in the earth seeking the welfare and enrichment of life (Eccles. 10:20; Acts 23:5; 1 Peter 2:17).

To Execute Wrath

Those of us who are opposed to war are sometimes accused of opposing the police and judicial systems of our country. The use of force by the police is altogether different from the use of force in war. One may be a pacifist without condemning the police. To admit the validity of the police is not to admit that war is justified (Ezra 7:26; Prov. 24:21).

For Conscience Sake

All laws should be in harmony with the highest ideals of the best citizens. Then the conscience of the individual and of society reënforces them (1 Peter 2:13, 14).

Tribute

The modern name for it is tax. When the government is honest and clean and well administered, tax paying becomes a contribution to the cause of righteousness (Matt. 7:27).

To All Their Dues

One of the artifices of the devil is to play one good obligation against another. They proposed it to Jesus in the form of God or Cæsar. The wisdom of the Christian keeps him out of this sort of confusion. His motto is, "To all their dues" (Matt. 22:21).

Discussion

Is there a connection between corruption in government and disobedience to law? What is it? What is the most fundamental need in our political life today? R. H. M.

PASTOR AND PEOPLE

The Education of Elijah

BY R. H. MILLER

A Chapel Sermon

WHEN the scene opens Elijah stands before the wicked King Ahab and says: "As Jehovah, God of Israel, liveth, before whom I stand, there shall be neither dew nor rain these years but according to my word." Like all great spirits his indignation was a consuming fire before great wrong. Did not Moses kill an Egyptian who was beating one of his brethren? Did not the apostle John wish to call down fire upon a village that insulted his Lord? Anger is one of the marks of greatness. There is something wrong with the person whose anger does not burn against iniquity.

But the anger of a great soul does not continue long. It has good terminal facilities. The sun is not allowed to go down upon it. Like Jehovah, he does not keep his anger forever. Anger has its place, but it has its limits too, and very definite limits they are. Another mark of greatness is to know these limits and to make an easy transition from indignation to mercy. Wrath alone can not produce righteousness. It takes more than punishment to make people pious. Elijah had been a messenger of wrath. But he had yet another lesson to learn, a lesson of love. And he begins to learn it at the brook Cherith.

He had thought of nature as God's rod of punishment upon the back of Ahab. The heavens he thought were shut up in order to punish sinners. But at Cherith he discerns another quality in our world. It can express *love* as well as wrath. The ravens, birds despised by the Jews, carry flesh to their nests by the brook. Elijah used this for food. He drank of the brook which seemed a very gift of God in a land all afire with drought. At Cherith he was closer to nature than ever before and he found in her a quality deeper than wrath. He discovered the love which sheltered him from the wrath of the king and sustained him in time of famine. He learned that the world is loving and on the side of right.

He feels that he must therefore radiate the love which he found to be thus basic in the world. This is indeed the very next step which he takes. He helps a devotee of the despised cult of Baal, a woman of Zarephath. Her home, which was on the verge of starvation, is provided with food during the remaining days of the famine. The man whose anger burned before a wicked king is a messenger of kindness to a poor widow.

He now makes a second and more telling attack upon the worship of Baal. He proposes the most searching test that can be applied to any religion—what is the quality and result of the prayer that it inspires? We would not apply the test in the form they used on Mount Carmel. We would not ask that prayer bring fire to burn up flesh on an altar of stone. Rather, does prayer bring fire that burns up the flesh of sin? Does it keep one's life lit with kindness, constancy, courage, fairness, joyousness? The prayer wheels and mumblings of pagan cults are an infallible register of their inferiority to Christianity with all the joy and strength that its communion with God inspires. Thus Elijah triumphs over Baal in prayer.

He who burned with anger before Ahab, who learned in an hour of necessity that nature is the instrument of love, who gave his strength to be a channel of love, learns that prayer is the weapon by which victory is won.

There is yet one greater achievement for him, an achievement which shall direct vast and mighty forces for the interests of God's kingdom. For this God soon prepares him. As he rests in a cave at Horeb a great wind rends the rocks. God is not in the wind. After the wind an earthquake, but God is not in it. After the earthquake a fire, but God is not in the fire. When the tumult has subsided God appears to him and speaks in a voice of gentle stillness directing him into the most far-reaching acts of his whole career. He has overestimated the significance of his recent spectacular triumphs and defeats. Had he not just now seen the meaningless tumult of the elements? God has a great work for him to do, but it is a quiet work like the voice in which God tells him of it. He shall make Jehu king of Israel, God's defiance to Baal. Hazael shall be king of Syria, a barrier to stay for a while the menace of Assyria. Elisha shall be his successor, the founder of prophetic schools, and above all other men the father of Israel's glorious line of prophets.

The education of Elijah consisted of five rather dis-

Who Is to Blame for Crime?

BY WM. E. THOMPSON

A BRIGHT young man of seventeen, a junior in high school, respected in the community as an average young man, has the misfortune to run down an old woman one Sunday night and kill her. Who is to blame? You say, "The young man of course." In this community the churches had closed their doors of Sunday nights and he could not have gone to church had he wanted to. The movie was open and every seat was taken. Many card parties were being conducted in that community. Amusement parks were crowded. Church members in that community had voted to close the churches on Sunday evenings, but they were out joy-riding and some were in places of questionable reputation. Who was really to blame for this young man's crime?

Polo, Ill.

tinct experiences. He announces judgment upon an idolatrous king. At Cherith he discovers that the world which punishes sinners will also protect and support a saint, that this is a world of love. At Zarephath he is the messenger of love to a poor foreigner and idol worshiper. At Carmel he triumphs through prayer. At Horeb he is given a revelation of the character and methods of God. It was in obedience to this experience that the most far-reaching choices of his whole life were made, choices which should have age-long significance for Israel and the kingdom of God.

North Manchester, Ind.

The Gist of the Sermon

BY D. W. KURTZ

Gentleness and Severity in Justice

In Isa. 42 we have a remarkable picture of the true Servant of God. The picture is:

> "Reeds that are crushed shall he not break,
> Flickering wicks shall he not quench,
> In utter Truth shall he bring forth Justice."

The work of the Servant is to bring justice in the earth, to all the nations. He shall be "For a light to the nations, to open the eyes that are blind, to bring from durance the captives, from prison the dwellers in darkness." The ends of the earth are waiting for this service. He shall bring forth the Law, which is not the Torah, but the Mishna, which means justice, righteousness, the mind and purpose of God.

The spirit of the service is the spirit of gentleness. Humanity is everywhere like crushed reeds and flickering wicks. The servant of God is so gentle that he will not crush or quench the vestiges of life in the world. He has such a high appreciation for all the good there is, that he will destroy none of it. His method is not force and destruction, but to nurse into life all the good that can be found. Truth is so precious that he will not discourage, but nurture even the least. The broken reed and the flickering wick are a picture of the weak, hopeless condition of humanity. But as long as there is life, there is hope. The gentleness of the servant is to preserve, encourage, and develop all the good in humanity. It is nurture, education, preservation, and not destruction which he uses.

Lest one should imagine that here is weak sentimentalism, he quickly adds: "In loyalty shall he bring forth Justice." The gentleness is not weakness. Justice is like a two-edged sword. It will not, and can not compromise. It can not swerve from the universal principles in the whole universe. It can say, with the Master: "If thy eye offend thee, pluck it out; if thy hand offend thee, cut it off." It always declares: "Whatsoever a man soweth, that shall he also reap." There is nothing more severe than justice. How can justice be both gentle and severe? Yet this is the revelation in the person of our Lord. He was so gentle that he would destroy no one who had the slightest possession of goodness and truth; and at the same time he would not compromise even though he had to die on the cross.

The temper of the servant is humility. He will not scream or roar, he will do nothing for the sake of self-advertisement, to make himself conspicuous or prominent. In perfect humility he will reveal his message for the sake of the cause, that men may be redeemed.

The power behind all the service is the Will of God, and the Spirit of God. "I have bestowed my Spirit upon him," "and I have taken hold of his hand." No great service is ever done for the redemption of man, no abiding service, no continuing service, unless prompted by the Spirit of God; that it is a service to God, and a fellowship with God, when we render the service to men. We honor God in every kind deed, in all sacrifice for the salvation of man. We are conveying his spirit, and doing his will in our spreading of justice and righteousness in the world.

Long Beach, Calif.

The Human Harp

As the strings of the vibrant Æolian harp
  Respond to the thrill of the zephyrs that blow—
To the ravaging storm, with a wail and moan,
  To the whispering breezes, with music more low,

So the soul of the pastor responds to each mood,
  To each rapture or cry in the hearts of his flock;
Each joy calls an answering echo of joy,
  Each pain and each grief calls an answering shock.

For his soul is a vibrant Æolian harp,
  That moans in the tempest that freezes the breast,
Or thrills with the joy that exalts and inspires,
  Or whispers a song of great peace and of rest.

For he sorrows with those who are summoned to mourn,
  And answers the call in the gloom of the night,
Commingling his tears with another's sad tears,
  When the soul of a loved one has taken its flight.

Or his soul may respond to a pure hymn of joy,
  And echo the song of the gay wedding bells,
When all hearts are light with the promise of hope,
  And an anthem of love now in every soul swells.

Or his heart may respond to the angelic song
  That heralds the birth of a sweet child of love,
When a man and a maiden are singing their joy,
  And the stars echo back from the heavens above.

Then let my heart play as an Æolian harp,
  And stay in the windows of all human life,
And give out the strains that will quiet and soothe,
  Like music divine 'mid the pain and the strife.

—Rev. W. L. Bone.

"Come Up"

(Continued From Page 11)

We are climbing a hill or mountain and a friend says, "Come up higher and you'll have a better view." Just so it is with our Friend, Jesus Christ, who says to us through his Word: "Come up hither."

Harrisburg, Pa.

CORRESPONDENCE

DIAMOND JUBILEE AT WATERLOO, IOWA

Large crowds attended the seventy-fifth anniversary celebration at the Waterloo City church held Sept. 13.

At the morning service the pastor, Bro. A. P. Blough, spoke upon "Seventy-five Years of Christian Service." He traced the development of the church, which had its incipiency in Germany soon after the Reformation. The first church in America of the Brethren faith was established at Germantown, Pa. This churchhouse still stands as the first church to be erected in Philadelphia.

The first church in Waterloo, which was then known as Prairie City, was organized in 1856, with eleven charter members. Prior to this time there was but one organized church in the town. From this small organization of devout Christians have grown three churches: the one located at South and Seventh Sts., the First Brethren church at West Sixth and Wellington Sts., and the rural church in Orange Township.

Joseph Ogg was chosen as the first pastor of this little group. Meetings were held in the homes, then as the congregation grew, they found it necessary to meet in Capwell's Hall. Later, a little white church without a basement was built; this served the needs of the group until 1902 when a brick structure was built on the present site. In a few years an addition to the structure was built, and this is meeting the present needs of the congregation.

The pastor closed his remarks with the challenge to the members of the present congregation that they pass on to the next generation a heritage which will embody the ideals set up by the pioneer members.

During the seventy-five years of the church's history, four presiding elders have served the church. The rural church and the city church functioned as one organization until the year 1929. During that time Jacob Hauger, Elias K. Buechley, Samuel H. Miller and A. P. Blough served as elders. During the latter part of the twenty-year term of Bro. Miller's service a young man came to Iowa and took a position as teacher in one of the rural schools of Orange Township. This was the beginning of a long and successful career. The youthful Albert Blough, who was planning to step from the teaching profession into that of the law, permitted the Lord to take hold of his life, and he was ordained as a minister in 1893, and in 1898 assumed the position of presiding elder. He continued as pastor of these two churches until the year 1929. At this time the churches had grown to such an extent that it seemed best to make two separate organizations. Since that time Bro. Blough has continued as pastor of the Waterloo church, which is steadily growing, and through its various organizations of young people it is reaching out and touching many lives.

At the evening service the house was crowded to capacity when the three act play, "In His Own Way," was presented. The play, which portrayed the civic and religious development of Waterloo from 1856 to the present time, was written and directed by Mrs. Floyd Kough.

At the close of the evening service a large basket of flowers was presented to the pastor and his wife by the various departments of the Sunday-school as a mark of appreciation for their work during the thirty-seven years of his pastorate.

Clara Miller Lichty.

Waterloo, Iowa.

KEEPING UP A CHRISTIAN WORKERS' MEETING

The adult Christian Workers' meetings in the Walnut Grove Church of the Brethren at Johnstown, Pa., are generally held in a room at the church. However, during the past summer we consulted together to see what could be done to keep up interest. So we tried holding the meetings in homes where there were sick folks. These meetings have been fairly well attended. The programs are opened with singing and a scripture selection, then prayer and more singing. This is followed by a short talk or select reading, and concluded with prayer. The meetings in the homes were held each week in turn, but when this did not suit they were held in the regular place at the church, using the Topical Outlines. Our average attendance for the first ten months of the year is twenty-three. This report is for the Adult Bible Class, Walnut Grove church, Johnstown, Pa.

Samuel Varner, President.
Charles Bitner, Vice-President.
Wm. R. Carbaugh, Secretary.

NEWS FROM CHURCHES

ARIZONA

Glendale church met the latter part of September for election of officers for the coming year. The new pastor, Bro. Earl Barnhart, was chosen elder; Bro. Harold Kurtz, Sunday-school superintendent; with Forest Furrey, assistant; Frank Sine, president of B. Y. P. D.; Sister Etta Wilson, Messenger agent.—Emma E. Sine, Glendale, Ariz., Oct. 14.

ARKANSAS

Springdale.—The church met in council Sept. 6 for election of Sunday-school and church officers. Sister Bird Hershey is Sunday-school superintendent; Sister Ida Wealand, church clerk; Sister Bertha Stong, Messenger agent; the writer, church correspondent. The work here is moving forward and the Sunday-school is on the increase. The pastor, Earl E. Jarboe, is at present holding a revival meeting in the Shoal Creek church at Fairview, Mo. He expects to begin a revival meeting at Cabool, Mo., Oct. 27. He still has a few open dates for some evangelistic meetings this winter or spring.—Earl E. Jarboe, Springdale, Ark, Oct. 19.

CALIFORNIA

Belvedere church met in council Sept. 15. Sunday-school officers were elected, Bro. Walter Frick being reëlected superintendent. Attendance and interest at all services are on the increase. We are having a rally month throughout October. The first Sunday was promotion day; the second, baby day; the third, adult day; and the fourth, family or homecoming day. We will have our rally day program on that Sunday. Oct. 4 Brother and Sister John H. Wolfe celebrated their silver wedding. About 150 friends assembled in the church annex where an appropriate program was rendered and refreshments served. They received many beautiful gifts. Our love feast will be held Nov. 8 at 6 P. M.—Cora M. Cripe, Los Angeles, Calif., Oct. 14.

Calvary church has been enjoying a good increase in attendance over that of last year, also an increase in membership. During the past year, eight have been received by letter, fifteen by baptism, four by the hand of fellowship, and one reclaimed; making a total of twenty-eight. Last quarter, the Sunday-school averaged a gain of thirty-one over that of the same period last year. At our fall business meeting, Bro. B. H. Van Dyke was elected superintendent of the Sunday-school. He had been assisting Bro. M. J. Brock, the former superintendent. Oct. 4 was rally day. In the morning the rally day program, combined with promotion exercises, was given. Following the church services, a basket dinner was spread in the basement dining room, and a period of good fellowship was enjoyed. All the classes and

departments of the school are renewing their activities for the fall and winter, and we are hopeful of great blessings. We have an organization of Friendly Indians for the boys, under the direction of Bro. Paul L. Duke, assisted by Bro. D. E. Smith. They meet every Monday evening, and have an average attendance of about twenty. The girls are organized into two groups—the Blue Triangle Girls in charge of Sister D. E. Smith, and the Girl Reserves in charge of Sister H. B. Heisey. These two groups meet on Tuesday evening. Our pastor, Bro. H. B. Heisey, gives us wonderful messages, and we are very happy in having him and his family in the work at this place.—Mrs. Paul L. Duke, Los Angeles, Calif., Oct. 13.

Pasadena church met in council Aug. 21. Sunday-school officers were elected, Bro. J. A. Heckman being reëlected general superintendent. All church committees gave brief and interesting reports. Bro. F. Eisenbise, J. A. Heckman and the writer were elected delegates to District Conference. Sept. 13 Bro. Dan West gave us a very helpful message. Sept. 27 was promotion day in our Sunday-school. Robert Raikes diplomas and seals for those having perfect attendance were given to a large group. The superintendent of the primary department received her twelfth year seal; one thirteen year old boy received his tenth year seal. Following the exercises our pastor gave us a wonderful message and conducted installation services for all Sunday-school officers and teachers. Oct. 4, rally day, a very helpful program was given, the theme being, Loyal Ever. Oct. 6 the Brotherhood held their first meeting of the year with a good attendance and interesting program. Our pastor, Bro. Eisenbise, gave the address. Oct. 25 will be our love feast.—Mrs. Iva Brubaker, Pasadena, Calif., Oct. 14.

San Diego congregation met in business meeting Sept. 27. Church and Sunday-school officers were chosen. Edgar Rothrock was reelected elder; Ruth Allen, clerk; Wm. Bonar, treasurer and trustee; Mrs. L. E. Allen, Messenger agent and the writer, correspondent; Sunday-school superintendents, D. R. Bomberger and Jens Hutchins. The primary department is well organized with Eva Burgen, superintendent. Our pastor, C. C. Kindy, with our Sunday-school workers put on a survey of the community for the purpose of gathering the children into the Sunday-school and getting the parents interested in church service. Now they are following up the prospects with renewed efforts to bring them in. Our school is growing in interest and numbers. We decided to hold our love feast Nov. 22 at 7 P. M.—Mrs. Susie Michael, San Diego, Calif., Oct. 14.

FLORIDA

Lakeland church met in council Oct. 4. Officers were elected for the coming year: Bro. Bail, elder; J. S. Leckrone, clerk; Mrs. J. S. Leckrone, Messenger agent and church correspondent. A number of committees were appointed. Bro. Miles Hamilton and Sister C. B. Furry were chosen delegates to District Meeting. J. S. Leckrone was reëlected Sunday-school superintendent. The church has made some gain the past year. The Lakeland church welcomes any of our tourist brethren and sisters to worship with us, especially ministers who are needed in the work at this place.—Mrs. J. S. Leckrone, Lakeland, Fla., Oct. 14.

ILLINOIS

Oak Grove church has recently closed a successful revival conducted by Harry K. Rogers of Corning, Iowa. The song services were in charge of the writer. Attendance and interest were fine; special music was given at almost every service. The Mennonite church assisted in musical numbers; they also gave the Prodigal Son on Sunday afternoon, Oct. 4, which was a great contribution to our meetings. The meetings closed Oct. 4 with an all-day service. Following the morning service six were born anew into the kingdom; five of the number being heads of families. One more came forward the last night. A new zeal is being manifested in our services recently. Our communion service was held Oct. 5 with Bro. Rogers officiating. —Mrs. Sadie Whisler, Cazenovia, Ill., Oct. 20.

INDIANA

Beech Grove church held a revival commencing Sept. 27 and closing Oct. 11 with Bro. J. W. Root of Lafayette, evangelist. Brethren Wm. Marshall and Frank Denlinger of Anderson had charge of the singing. Two weeks' prayer services at the homes of members preceded the meetings. We enjoyed very much having Brother and Sister Root work with us. Seven were received into the church by baptism and two by letter. Our love feast was held on Oct. 10. On the following Sunday 208 were in Sunday-school. We served dinner to 250 people. The afternoon was spent in a praise service. With the evening service we closed our two weeks' campaign for souls. Miss Marion Frost of Indianapolis was here to instruct our B. Y. P. D. in regard to their program for the year which has been outlined by the cabinet.—Mrs. Nora Whelchel, Fortville, Ind., Oct. 19.

Cedar Creek.—The church has spent a rather busy summer. June 28 a children's program was given. July 12 Dr. Howard Bosler and family, missionaries to Africa, were with us and gave a very splendid talk on the work they will take up in their new field of labor. Aug. 3-7 our Daily Vacation Bible School was held with an enrollment of eighty-three and an average attendance of sixty-nine. There were twelve local teachers and helpers assisted by Sister Miriam Morris of North Manchester. On Sunday the work which had been done was displayed and in the evening Bible plays were given by each of the classes. Aug. 16 our harvest meeting was held with Bro. Ira Moomaw and family, India missionaries, bringing the messages. Aug. 30 at our quarterly business meeting Bro. Jesse Ober was elected Sunday-school superintendent. Bro. A. F. Morris will remain with us as pastor for another year. Sept. 27 Rev. Thomas of Warsaw, a representative of the Anti-Saloon League, gave a talk at the morning service. Oct. 4 was promotion day and the newly elected officers began their work. A number of visiting ministers have filled the pulpit during the past few weeks: Chas. S. Morris of North Manchester, E. H. Gilbert of Clear Creek church, Elmer Pepple of Pleasant Hill, Emmet Eiler of Fremont, Ind., Russell Sherman of Garrett, Ind. We are looking forward to a series of meetings to begin Nov. 15 with Bro. E. H. Gilbert in charge. Our love feast will be at the close of the revival services.—Mrs. Wilbur Stonestreet, Garrett, Ind., Oct. 20.

Four Mile.—July 19 Bro. C. D. Bonsack of Elgin brought us a very interesting and helpful message. Aug. 2 Brother and Sister Walter Heisey had charge of the morning and evening services, and we were glad for the interesting things they had to tell us. Aug. 9 Miss Blanche Rinehart of Detroit, Mich., gave a splendid talk. Aug. 23 our former pastor, Bro. F. E. McCune, preached for us. We were glad for his helpful message. Both Brother and Sister McCune gave talks in the afternoon. Bro. Snowberger from Hagerstown assisted in old-time singing. Sept. 13 our pastor, Bro. E. R. Fisher, conducted an impressive consecration service for the babies born during the year. Oct. 5 we met in council and decided to hold our love feast Nov. 1 at 7 P. M. Mrs. Elizabeth Stanley, state president of the W. C. T. U., was the principal speaker at the meeting of the District young people, held at this place Oct. 11. Miley Sheets and Harold Brower each gave a report of the summer camp which they attended, and Prof. Buell Crum gave a talk on World Peace.—Alice M. Brower, Kitchel, Ind., Oct. 19.

Huntington City.—June 5 our new pastor and wife, Brother and Sister Dewitt Miller, took up their work in our church. June 7 installation services were conducted by Edw. Kintner of the District Ministerial Board. June 8-19 our Daily Vacation Bible School was held with Mrs. Paul Beckle in charge; it was the second largest in the city. June 21, Children's Day, we had a good program. June 28 Bro. E. W. Shultz showed stereopticon slides on Camp Mack which were very interesting and entertaining. The coöperating churches of Huntington held union service during the summer months which proved a success, crowds averaging between 500 and 1,200. Aug. 23 Miss Laura Shock, returned missionary from China, gave a demonstration of a Chinese heathen wedding and a Chinese Christian wedding. In our last council meeting we reorganized both Sunday-school and church. Bro. Kintner was elected elder and Bro. Houn, reëlected Sunday-school superintendent. Sept. 27 we held our rally day. In October we held installation services for officers and teachers of the Sunday-school, closing with impressive candle lighting services. Bro. Dewitt Miller and Mrs. Miller and Mrs. Cora Emly were delegates to District Meeting. Oct. 18 we held our communion services with R. C. Wenger officiating, assisted by J. G. Meyers and the pastor. The choir is very active in recent weeks and is practicing on a Christmas cantata.—Mrs. Millie Shroyer, Huntington, Ind., Oct. 21.

Michigan City.—On Friday night following prayer meeting six were added by baptism to the La Porte church at the Michigan City mission. We also celebrated the fourth anniversary of the dedication of the church on Sept. 18.—Mrs. Ellen Roose, Michigan City, Ind., Oct. 6.

Peru.—July 12 the Sunday-school held its annual outing at the city park. The basket dinner at noon, followed by a program of readings and songs, and games were greatly enjoyed by a good crowd. During July and August our church united with the other Protestant churches of the city in a series of Sunday evening meetings which were held at the city park at 5 P. M. The crowds were splendid, and with the help of a joint men's chorus the programs were inspirational. Every other Sunday night we exchanged speakers with a neighboring city. Pastor Oberlin underwent an operation for appendicitis on Sept. 8 and progressed nicely. During his absence the pulpit was filled by Rev. Ord Gehman of the First Brethren church. The young people, sponsored by the missionary board, presented the Pill Bottle on Sept. 13. Two young ladies were baptized since our last report. The annual Sunday-school election was held at our last quarterly council, Sept. 24, and officers were installed Oct. 11. Sept. 6 our pastor gave his yearly report which showed a decided advancement over the work of last year. Our church received twelve new members by letter, eight by baptism and three by reclamation. Two were lost by death. Over 100 members took part in our love feast Oct. 2. Oct. 4 we observed rally day. Several of our number attended the young people's conference at the Spring Creek church Oct. 3. Reports of the District Meeting held at Eel River were given by Sister Glee Orpurt and Brethren Frank Peters and Jesse Klepinger.—Daisy Peters, Peru, Ind., Oct. 11.

Pleasant Dale.—Seven young people from this church attended the different camps at Camp Mack this past summer. At the August council meeting Sunday-school officers for the coming year were elected, the superintendent being Lloyd Clouser. Jos. Baumgartner and Lloyd Clouser were delegates to the District Conference. Sept. 20 was set apart as homecoming day. Many friends who had been gone for years came back to renew old ties. Among the speakers of the day were Bro. Jacob Heller, Bro. Frank Fisher, Brother and Sister S. L. Cover, Chicago, Mr. Murl Fulk of Philo, Ohio, and Prof. R. C. Wenger of North Manchester, Ind. Nov. 8 Bro. J. W. Fidler of Brookville, Ohio, will begin a series of revival meetings.—Alice M. Studebaker, Bluffton, Ind., Oct. 17.

(Continued on Page 24)

HOME AND FAMILY

It Matters

BY MINNIE B. SHERRICK

It matters what I do
Walking the way of life so close to you—
So close that not a false step, nor a sigh,
Nor word, nor even breath of thought,
Can pass you by.
I might forget the cost to self, but O —
To those who walk my way, it matters so!

* * *

It matters if a star refuse to shine,
If one least law that God has made decline
To act its sacred role
In tune and rhythm with the perfect whole;
All things created—earth or sky or sea—
Are merged together in Infinity;
All needing each—
Each all—to perfect be.

North Manchester, Ind.

Missionaries—All

BY MYRTLE WHISLER BILLSBOROUGH

THE little town of Darrel possesses but one house of worship; therefore the congregation is a combination of all the Protestant faiths—it is their community church. The regular resident pastor who had preached from the humble pulpit for four successive years had been assigned another pastorate. He had, in fact, gone to serve God's people within a near-by state. And today was to be the minister's first sermon to the residents of the small burgh. It was also Missionary Sunday. And a missionary collection was to be gathered.

Now years ago, one of Darrel's pastors—a Rev. Slater, had suggested the necessity and the gains made by appropriating every sixth sabbath day sermon wholly to the cause of missions. The suggestion was accepted. It had been adhered to strictly all these later years.

Rather in a rut had the sermons, labelled "Missionary Endeavors," traveled. Children and young people had openly rebelled when requested to attend, upon these missionary days. Even some matured grown-ups were known to remain home with but slight excuse for their absence from the sanctuary these Sundays.

But today, in spite of its being Missionary Day, almost the entire population came out to church services. For the new pastor was to deliver his first sermon before his assigned flock. It was a day many persons not habitual church goers would enter Darrel's community church doors. Many would attend merely to get a view of the new pastor. Whilst others, which is always the case in every locality, would attend that they might worship their Creator. They would come away rested and blessed no matter how inspiring or even how dull the minister's monologue.

At nine o'clock, by the Garvers' kitchen clock, swift preparations were being made by them to attend the Darrel church sanctuary.

Four inmates comprised the Garver household. There were of course the father and mother. Then came the brother James of eleven and lastly the youngest and smallest—little eight-year-old Judith Garver.

"Mother," said Judith disconsolately, "I wish it wasn't Missionary Sunday sermon. Can't I just go to Sunday-school and come back home then? I'll be good till you all get back from church. Missionary sermons are just for grown-ups anyway. I'll hold my dolly or play with Spotty Cat or maybe, I'll read my Sunday-school paper, till you all come home. Can I?"

"Wy, childee," said her mother soothingly, "it would not be best for you to commence remaining home from the preaching. Though I do feel sure I could trust you entirely, even if you were home alone for an hour or so. Besides I'd be thinking mostly of my little daughter and not listening well at the new minister's sermon. Since daddy and brother always share the same song book, who would be there to share mine with me?" continued the mother kindly. "You know I don't ask you to listen to the whole sermon. Just get all you can till you become weary or sleepy. Then lean against mother and snooze like Spotty Cat does, when it's a sunny day and she sits upon our door stoop."

So nothing more of protest was heard from Judith. And James, her brother, never thought of remaining home. For wasn't he almost as tall as mother? And wasn't he going to be just like dad in everything? And to be sure dad always attended church as regularly as if he had a paid job there.

After all the Sunday-school classes had been dismissed with the ringing of a small hand bell, James and Judith met their parents just above the basement steps. And together these four marched into the cozy though plain church auditorium. They took the same places upon the hard benches that they had chosen ever since they had resided at Darrel.

It was fortunate that the Garvers were there on time; for today the church was literally packed. New ministers have a way of attracting larger crowds, you know.

Everyone—even down to the three-year-olds eyed their new pastor with interest. He was already standing back of the pulpit and about to speak. The newcomer was short and rather heavily built. He had a large broad kindly face. And he was bald. Certainly he was not going to attract the people because of his prepossessing appearance. Most assuredly he was not nearly so distinguished appearing as was their former preacher. And he was not as romantic in appearance as the young people had pictured him.

After a few hymns were sung by the congregation and an earnest prayer was spoken by Mr. Light, the new pastor, the sermon proper was begun.

Little Judith sat sober-faced and crestfallen since she was expected and did occupy the pew bench for perhaps an hour's duration. She snuggled up to her mother and laid her hand upon her mother's knee, awaiting the delivery of the preacher's message.

The Reverend Mr. Light began: "Missionary days and missionary speeches are always a great inspiration to me." His voice was deep and throaty, sincere and frank. "But," he went on, "really every sermon should contain a missionary message. It should have a missionary tinge to it. For it is a subject which everyone young or old, rich or poor or even the understanding boy or girl should be intensely interested in. The gospel of Jesus Christ is missionary.

"One does not necessarily have to go to a foreign land to be a missionary, or hold a position in missionary enterprises on foreign shores. Neither is he obliged to receive a fixed salary for missionary work done within isolated regions of our own dear native land; and neither must the missionary be white in order to act as a representative of the Christ of whom we read in Holy Writ. Any color of person, within any walk of life, either white, black, brown, red or yellow, can qualify. He can fill his own especial place better than can any other human being.

"The missionary can be the President of the United States, a statesman, a business man, a doctor, a lawyer, a farmer, a housewife, a teacher, a preacher, or but a little child."

Now Mrs. Garver distinctly felt Judith's small warm hand close tightly over hers. She stole a glance at her daughter's sweet face. Judith's features were transfixed. They were on fire with earnest zeal.

Reverend Light went on: "It is not only money and prayers which the many missionary fields need so much. It is not merely money and prayers which keep the missionary fields green and abundant. It is the kindly deed, the urgent desire to be of use wherever one is—no matter how small or insignificant one may be—to aid the bodily and spiritual hungering and thirsting multitudes of humanity.

"And the miracle of it all, is that one does not have to be a certain chosen and set apart missionary of certain churches to be a full-fledged missionary of Christ. One does not have to pose as a missionary to really be a missionary in Jehovah's sight. All he or she must needs be is to become an eager and willing worker for Christ and to act the part wherever he or she chances to be. I sincerely hope and believe that some of the saintly fathers and mothers of this crowded congregation do as much to further God's kingdom upon earth as do some foreign missionaries. For are they not great ambassadors in our Father's vineyard?

"They may not receive a fixed salary. They may not be heralded as missionaries. But an all wise Father sees their progress in his work and they receive their reward which may be all the greater because we mortals here below do not laud them to the skies.

"So many things there are, which a lay member can do—so many deeds of love a child, either boy or girl can do, and the child only can do as well. For instance a kindly friendly neighbor can go into the neighbor's home where there's sorrow and sickness and aid greatly when a minister or a minister's wife is looked at with rather hostile eyes. Then, when the family wheels are again working smoother this same kindly neighbor can earnestly request the distressed family to accompany him or her to the house of worship upon Sunday. Thus can the neighbor be led to Christ.

"A little child can graciously ask a new neighbor boy or girl to accompany them to Sunday-school or church, when from anyone else such a request would be refused. A little child can in truth lead such. This same child can read the Sunday-school paper and then straightway pass it to the boy or girl friend who, as yet, has not become interested in the spiritual world. It's a wonderful plan—God's plan of salvation. I can not do your work. You can not do mine."

Meanwhile, everyone seemed interested in what the speaker was telling them. No one slept. No one thought of gaping or of peering at the wall clock.

At this point in the new minister's sermon Judith was weary. She leaned against her mother's coat and slept. Judith slept through the remainder of the preacher's discourse. But she awoke when the congregation commenced singing and the basket was being passed. She watched her father to note what he would place within the basket. But she was quite, quite sure of the amount. It would be a one dollar bill. Always upon Missionary Sundays as far back as she remembered he had dutifully placed within the collection basket exactly a dollar.

Today Judith looked. Then she almost audibly gasped. Her father, her own father had dropped a five dollar bill right among the many large coins and bills already lying there awaiting his gift!

After the preaching services were over and Judith was again home Judith gave her Spotty Cat its usual large saucer of milk. And Mrs. Garver working about in the kitchen distinctly overheard Judith talking to her pet cat. "Spotty, I'm a missionary. Everyone is who is a Christian and does the best he knows how. Always I've thought it would be awful hard to be a missionary. But Spotty Cat I'm going to begin right now—today—to be one! Maybe then when I grow up I can be as good as the preacher. The Barnes family who have just moved here have a small baby. After dinner I'm going over there to get their baby's name

(Continued on Page 26)

News From Churches

(Continued From Page 21)

Pyrmont.—Our regular council was held Sept. 12. Bro. D. L. Barnhart was elected elder for the year. Bro. Wm. Heckman of Illinois closed a two weeks' revival on Oct. 18. Much interest was shown throughout the meetings and four members were received into the church by baptism. Sister Toney of Richmond, Ind., led the song service. Our love feast will be held Nov. 7.—Alta Hufford, Delphi, Ind., Oct. 20.

Wawaka.—During the month of May we held a week's series of meetings conducted by the pastor assisted by four other pastors of neighboring churches. As a result, two adults and two children were baptized. Our attendance has been good all summer. The average attendance of our Sunday-school was about ten more for the year just past than for the year previous. Our church has been strengthened by the addition of a number of members who were formerly connected with the Topeka congregation which was disbanded a few months ago. We are glad to have them with us. Bro. Riley Kendall who came from there has been doing some very fine work in the matter of training our young people in special songs, choruses, quartettes, etc. Our harvest meeting held the second Sunday of September was conducted by Eld. J. H. Fike of Middlebury who gave us two very fine discourses. The Byler family recently gave a fine program to a large and appreciative audience. At a recent council meeting it was decided to have evening services every two weeks beginning Oct. 11. We expect to put the emphasis on such things as will interest the young people. We will also have much music and special songs. At our council Sunday-school officers were elected: Superintendent, Harry D. Frick; assistant, Jesse Swank. It was also decided that we should hold our communion on Nov. 7 at seven o'clock. We observed promotion day with special exercises by the children. The pastor, Bro. B. E. Hoover, is at present preaching a series of sermons on the ten commandments and it is interesting to note how the words given in that far time fit the present age and conditions.—Hazel M. Weaver, Brimfield, Ind., Oct. 7.

IOWA

Council Bluffs.—The church met in council Oct. 9. Officers for the coming year were elected and plans for next quarter's work were discussed. Sunday-school was reorganized Oct. 1 with Sister Mettie Caskey as general superintendent. The Sunday-school is growing and new classes were added this year. The last Sunday in September three were taken into the church by baptism. We are planning a series of meetings to be conducted by our pastor in November, ending with a love feast Wednesday evening, Nov. 29. Our Sunday morning lessons from the book of Revelation are well attended as are our evening services and B. Y. P. D.—Mrs. Juanita Larsen, Council Bluffs, Iowa, Oct. 19.

Dry Creek church met in quarterly business meeting July 10 at which time our Sunday-school officers were elected. Sister C. C. Hoover was chosen superintendent of the adult department. Delegates to District Meeting were Eld. D. W. Miller and wife; alternates, Bro. A. T. Olinger and wife. Aug. 30 Bro. U. H. Hoefle gave his farewell address. He served us as pastor fourteen months; he is now located at Garrison, Iowa. During September our pulpit was filled by Eld. J. E. Small of Greene, Iowa, Rev. Warren Martin, Cedar Rapids, and Bro. D. C. Snider of Worthington, Minn. At a called meeting the church decided to invite Bro. Snider to accept the pastoral work at this place which he has since done. Oct. 4 a consecration service was held for the new officers by Bro. D. W. Miller. Oct. 8 at a business meeting all church officers were elected: Elder, D. W. Miller; secretary, Bro. A. T. Olinger; Messenger agent and church correspondent, the writer. Oct. 11 Bro. Snider and wife were present and the consecration service was held by Eld. D. W. Miller. A short program and reception was held Oct. 15 for the pastor.—Mrs. Jennie B. Miller, Cedar Rapids, Iowa, Oct. 16.

Waterloo.—The Sunday-school has been reorganized for the year's work. Chas. Meyers, with Thomas Thompson as his assistant, will continue as superintendent. Few changes were made save to fill vacancies. Oct. 4 we observed promotion day. Following the promotion exercises a consecration service for all officers and teachers was conducted by the pastor. At a recent conference an athletic committee was appointed to arrange for girls' and boys' basketball, and to supervise the Girl Reserve and Pioneer Boy work of the Sunday-school. These organizations have been very active during the past year. The Girl Reserves, with Miriam Strayer as director and Mrs. R. H. Huffman as adult advisor, have done exceptional work. The girls received their arm bands at a special Sunday evening service recently. The program consisted of a recognition candle lighting ceremony, and a playlet entitled "Facing Life Squarely." At this same service a special committee was appointed to arrange a Christmas program. The young people assisted by five mothers had charge of our first public supper last evening. A large crowd attended, and they realized a nice sum of money which will be used to carry on their program. From Sept. 28 to Oct. 4 we had a small concession at the National Dairy Show. The committee reports a net profit of $170. When the committee on decoration commenced work they found it necessary to repair the roof. This increased the amount needed to $500. With the present financial condition, we could scarcely see our way clear to meet the demand. But the Sunday-school, Aid Society, and missionary society united forces and have paid $400. Marilynn Miller represented our church at the District peace contest which was held at Lewiston, Minn. She won first place in a class of nine contestants from Northern Iowa, Southern Minnesota and Eastern North Dakota. In the absence of our pastor Sunday evening, Oct. 3, his daughter, Miss Marguerite Blough, brought us a splendid message describing her recent trip to Europe. A personal evangelistic campaign will be conducted here beginning Oct. 25. Twenty Waterloo churches will participate in this service.—Clara Miller Lichty, Waterloo, Iowa. Oct. 14.

KANSAS

Burr Oak church met in council Oct. 10. Sunday-school officers were elected at this time, with Bro. Lester Wagoner, superintendent and Sister Rose Renner, assistant. Bro. Parker and Lester Wagoner represent the Burr Oak church at District Meeting to be held at Maple Grove; Bro. N. A. Renner and Sister Cora Pair are alternates. The church decided to hold their love feast Oct. 24.—Mrs. Lillian Mohler, Burr Oak, Kans., Oct. 17.

MARYLAND

Denton church met in business meeting Oct. 4. In the morning the Sunday-school gave a rally day program. July 25 Bro. D. O. Cottrell of New Enterprise delivered his illustrated lecture on the Holy Land. During July and August we joined the other churches of the town in union services on Sunday evening, our ministers assisting in the preaching. Bro. J. M. Henry delivered the sermon one Sunday evening in August. We have been without a pastor since March; our resident ministers fill the appointments. Delegates from our church and Sunday-school attended the regional conference held at Hagerstown Sept. 8-12. The delegates sent by the Sunday-school and B. Y. P. D. to Windsor Camp gave a very interesting report the following Sunday morning. We will have our communion Sunday evening Nov. 1 at 6:30.—Mrs. C. A. Pentz, Denton, Md., Oct. 14.

Hagerstown.—June 11 Dr. G. W. Crabbe, secretary of the Maryland Anti-Saloon League, spoke at the evening service. Rev. Aaron J. Klingaman gave two splendid addresses on June 21. He is superintendent of the Emmanuel Neighborhood House of Baltimore, an institution which serves Jewish Christians only. A special installation service for the new officers of the B. Y. P. D. was held June 28. We were pleased to have with us Bro. W. M. Kahle, director of Religious Education of the Southeastern Region, who preached for us on the evening of July 5. June 28 a vote was taken on continuing Bro. A. B. Miller as pastor, resulting in a large majority being favorable. July 12 the Æolian quartet of La Verne, Calif., gave a splendid concert. Our Vacation Bible School opened June 22 and closed July 10. The leadership training classes began the same time, two classes morning and evening on the subjects, Life of Christ and Studies in the Prophets. Fourteen of our young people received credits in these classes. There were eighty pupils of our church enrolled in the Vacation Bible School and 117 pupils of other churches. A number of these latter expressed appreciation of our pastor's friendly interest toward them. Our Sunday-school election resulted in Bro. W. Newton Long being chosen superintendent. The S. E. Regional conference was held in our church Sept. 8-11. About 200 delegates were present besides visitors. The meeting was a great inspiration to our people. Sept. 13 Bro. J. M. Henry gave a temperance lecture. We observed rally day Sept. 20. Rev. Holdcraft, pastor of Emmanuel U. B. church, this city, delivered an address. Prayer meetings have been conducted in all sections of the city for the past two weeks, and prior to the date of our evangelistic services beginning Oct. 18. We feel that we have been favored in securing Bro. Rufus D. Bowman, Secretary of the Board of Religious Education, as our evangelist. Two members have been received into our church by baptism since our last report.—Gamma L. Krider, Hagerstown, Md., Oct. 17.

NEBRASKA

South Beatrice church met in business meeting Sept. 2. Officers were elected for the coming year: Bro. J. S. Dell, reëlected elder; Harry Peeter, Sunday-school superintendent; O. C. Frantz, assistant. Our church budget was cut down, Bro. Brandt and wife making the greatest sacrifice. Our Aid Society is cleaning the church for nine months of the coming year, greatly reducing janitor expenses. We just finished a quilt with 350 names on it which will be on exhibit Oct. 21; we will serve supper and have a program. We are encouraged with our church attendance and the spirit of helpfulness shown by all. Bro. Brandt is now conducting a meeting at Sabetha.—Hattie Dell Frantz, Holmesville, Nebr., Oct. 14.

South Loup Sunday-school had an attendance contest this summer which extended over ten Sundays. This contest was won by the young people's class which made a decided increase in attendance. During August the church sponsored a two weeks' Daily Vacation Bible School with forty-four children enrolled. Fourteen of these children had perfect attendance and received New Testaments as prizes. In September Bro. D. G. Wine of the Afton church held a series of meetings which did much good in the community. One young man dedicated his life to the kingdom through baptism. On Monday evening following the close of the meetings we held a love feast. Just previous to the communion service Sister J. P. Ward was anointed. The manual training class of boys in the Daily Vacation Bible School started to make song book racks for the church; this work was completed later by the help of a number of young folks and adults.

Oct. 18 the District Sunday-school convention met here. We enjoyed a basket dinner and had a most interesting program in the afternoon. —Naomi Ward, Litchfield, Nebr., Oct. 20.

NORTH DAKOTA

James River.—Aug. 2 we had a picnic and all-day meeting with Miss Edna Conklin. She gave us a talk on the junior work for the next year and appointed Katherine Burns as junior leader. Bro. Myer gave us a talk in the afternoon. Aug. 9 Sister Ruth Glessner gave us her message and Brother and Sister Jos. Kreps furnished some special music. Aug. 30 the young people organized their society with Leslie Hightower as president. Sept. 6 Bro. D. A. Miller gave us an inspiring message which was much appreciated. Sept. 13 Bro. J. M. Myers of Cando gave the morning message. Sept. 20 Bro. G. I. Michael of Kenmare was here in the evening, giving us a good message. Sept. 26 we held our love feast with twenty-four communing. Bro. O. A. Myer officiated. Sept. 27 we held our all-day harvest meeting. Bro. Myer gave the morning message and Bro. Schlotman and Bro. Myer gave short talks in the afternoon, with special music by the young people and Mr. and Mrs. Otto Richter. The offering of $3.50 was donated to the District Mission Board. Oct. 1 closed the state drive for twenty-five per cent increase in Sunday-school attendance; ours was forty-two and a half. Bro. O. A. Myer has moved back to James River to work for the coming year. Oct. 2 the people of the community gave them a pound party.—Mrs. J. W. Schlotman, Carrington, N. Dak., Oct. 14.

OHIO

Akron church met in council Aug. 1. Officers were elected for the coming year for the Sunday-school. Bro. Paul E. Meyers was elected superintendent; Bro. Joy Lichty, assistant. Sister Alice Klinger was elected junior superintendent with Sister Ada Miller, assistant. July 22 the Æolian quartette of La Verne, Calif., gave a splendid program of song. Sept. 14 Bro. I. S. Long, missionary to India, brought a very interesting message and on the 15th Bro. Lewis Brumbaugh, a message on Peace. Sept. 20 the Byler family brought an inspirational message in song and spiritual instruction to an appreciative audience. Oct. 3 the church met in council to elect officers for the coming year for the church. Mrs. G. K. Beach was elected music director; Mrs. Donald Disler, church correspondent; Bro. P. E. Meyers, B. Y. P. D. advisor; Sister Simon Summy, adult C. W. chairman. Bro. Ira Long and Sister Floyd Diemer represented the church at the District Conference held in the Springfield church Oct. 6 to 8. Nov. 8 revival services will begin with Bro. D. I. Pepple of Woodbury, Pa., evangelist. Communion services will be held at the close of the meeting. Bro. Long will hold a revival at the Eastwood Mission sometime before the holiday season, the date not decided.—Edna B. Hane, Akron, Ohio, Oct. 13.

Center.—Sept. 18 Bro. I. W. Moomaw and family went to the home of our pastor, Bro. M. M. Taylor, to spend the evening. To their surprise the greater part of the church had done the same and there were 101 present in a farewell service for the Moomaws before they left for India. There was a program and a gift was presented as a farewell memory. The following Sunday evening the entire program was in charge of the Moomaw family. Our new Sunday-school officers and teachers were installed Sept. 27. Our quarterly business meeting was held Oct. 14. This was the time for all yearly reports and most committees proved they had been active, especially the Aid Society. A year's trial of the budget system brought a favorable report and a budget was adopted for the coming year.—Mrs. G. W. Riemenschneider, East Canton, Ohio, Oct. 16.

Dupont.—Bro. Walter Landis of Lima, Ohio, closed a two weeks' evangelistic meeting at this church Oct. 18. He labored earnestly, visiting many homes and making friends. His sermons were spiritual and full of power. As a result of these efforts thirteen gave their lives to the Lord. Our love feast was held Oct. 17. The church is greatly encouraged by these meetings.—Anna Measel, Oakwood, Ohio, Oct. 19.

Fostoria.—The joint Sunday-school convention of the five churches—Portage, Green Springs, Oak Grove, Deshler and Fostoria—will be held at Fostoria Sunday, Nov. 1. Bro. W. A. Deardorff of Lanark, Ill., will speak in the morning and M. C. Downing, attorney, of Tiffin, Ohio, will speak in the afternoon. Fostoria church will hold a love feast on Sunday evening, Nov. 8, at 6:30.—Mrs. F. E. Clevenger, Fostoria, Ohio, Oct. 19.

Lower Stillwater.—Our church has recently experienced a wonderful season of refreshing from the presence of the Lord. Aug. 16 Eld. H. M. Coppock from the Middle District congregation, Ohio, came into our midst to assist in a revival effort. He found the church in good condition for the meetings. Through the leadership of our presiding elder, H. L. Cloppert, in the weekly prayer meetings and the various class meetings, our membership were awake to their opportunities. Bro. Coppock's sermons gave no uncertain sound. His diligent personal work and visitation added stress to the messages. Aug. 31 twelve penitents were baptized.—L. A. Bookwalter, Trotwood, Ohio, Oct. 14.

Owl Creek church met in council Oct. 3. The reports of the various committees were heard with much interest. Bro. L. H. Brumbaugh and wife of Western Maryland College were with us Sept. 21 and the former lectured on The Inevitability of World Peace. Sept. 28 was observed as promotion day, followed by installation services for Sunday-school officers and an appropriate sermon by our pastor. Rally day was observed Oct. 4 with a fitting program by the elementary division of the Sunday-school. Bro. Frank Sargent of Chicago gave us a short talk following the program, stressing loyalty to our general and local church programs in this time of depression. He also delivered an inspiring address at the evening service. Several members of the young people's class attended the B. Y. P. D. conference at Hartville, Ohio.—Josephine Zigler, Ankenytown, Ohio, Oct. 21.

Piqua.—We have had a very successful year under the leadership of Brother and Sister Chas. Flory. Our church has not escaped the effect of the depression and because of it we are sharing our pastor's time with the Troy church. We had 219 present on promotion day and gave out sixteen Bibles to pupils promoted. The average for the year was 162. A number of our young people attended Sugar Grove Camp and more attended the summer assembly. We had a successful Vacation Bible School, with lessons planned and conducted by our own talent. Our Aid Society is a very essential department as is also our monthly missionary meeting. Our mid-week Bible study and prayer service continues with a fine attendance. Since Easter we have received twenty by baptism. At our recent council meeting plans were made for our revival to begin Nov. 1 with Bro. J. O. Click of Covington, Ohio, evangelist. Communion will be held the last of November. Our pastor and wife are now taking a vacation in a revival at Gratis, Ohio. At our recent election Bro. Joe Wise was reëlected superintendent.—Mrs. August Fritsche, Piqua, Ohio, Oct. 17.

Tuscarawas church met in council Aug. 21. Sunday-school officers were elected with Bro. Homer Brumbaugh, superintendent. Oct. 4 we started the new year, all officers being present. One more class has been added to the school. Our series of meetings began at the Eden house Aug. 24 conducted by Bro. C. H. Petry, who preached the Word with power. Four were added to the church by baptism. At the close of the meeting a love feast was held at the Zion house Sept. 5. Sept. 6 Bro. Petry preached three powerful sermons.—Mrs. A. W. Yutzey, Canton, Ohio, Oct. 17.

OREGON

Portland.—July 21 Sister Goldie E. Swartz lectured on Life in India. The following evening the Apollo Four of La Verne College gave a musical program which was greatly enjoyed. Aug. 16 a special program of reading and music was rendered by the chorus during the morning worship hour. In the evening the Sunshine girls' quartet of La Verne sang to a large appreciative congregation. Our pastor being absent a number of times during the summer, the pulpit was filled by Brethren Harp and Smith of Newberg. A large delegation from Portland attended the summer assembly and District Meeting in August. Also a few weeks later a number of members enjoyed the joint Sunday-school convention held at Damascus. Aug. 30 our pastor preached his farewell sermon. At the close a leather suitcase was presented to Bro. Weiss by the church. In the evening Bro. Weiss gave a stereopticon lecture on missions. At a special council afterward Bro. Weiss was advanced by unanimous vote to the full ministry. Bro. H. H. Ritter of the District Ministerial Board and Bro. Leander Smith, our elder, being present, the ordination immediately followed. The very best wishes of all went with our pastor who left to spend two years in Bethany Bible School. At the same business session Bro. F. H. Barr of Albany was chosen pastor by unanimous vote. The church gave Brother and Sister Barr a hearty welcome when they took up their work here early in September. The Ladies' Aid continues to be a strong factor in the church financial program, besides extending a helpful hand in various ways. The mother and daughter monthly meetings still prove to be an enjoyable event. Much credit is due the president and committees. At present the young people find diversion by delightfully entertaining the older group. At a recent council Sunday-school officers were elected for the year; Bro. E. M. Hubbard was retained as superintendent. Nov. 1 is the date of our love feast.—Nora R. Pratt, Portland, Ore., Oct. 16.

PENNSYLVANIA

Ambler.—Aug. 22 the men's A. B. class held their annual corn roast at the home of Bro. Harold Weir at Richboro. This is always an occasion of good fellowship and closer acquaintance with one another. Under the leadership of Sister Silas Shoemaker our orchestra is getting down to hard work this fall. The Juniors also are meeting again every Friday evening with Sister Elizabeth Shotzberger as leader. The ladies' A. B. class met at the home of Brother and Sister Hoover Oct. 7. As usual the class, through the kindness and generosity of their teacher, Sister Amanda Kratz, gave $100 to be paid on the church mortgage. Election of officers took place; Sister Hoover was again elected president. The Ladies' Aid at their last meeting sent a check of $50 to the Brooklyn mission and $10 to Africa. Oct. 11 five were baptized. Our love feast was well attended. The teacher-training commencement exercises will be held at the church Nov. 5. Our pastor, H. K. Garman, will give the address. Delegates to the District Sunday-school convention were Sister B. Hagginbotham, Bro. H. K. Garman and the writer.—Mrs. Edw. J. Schwass, North Wales, Pa., Oct. 20.

Chambersburg.—On Sept. 6 we were very glad to welcome back our pastor, Bro. A. L. B. Martin. After spending the summer at Mt. Gretna, Pa., he returned to us seemingly in good health. On the evening of Sept. 8 the Beacon Bible class and the Friendship Bible class gave a reception to the pastor and his family. It was held on the large lawn at the home of one of our members who lives several miles out of town. Bro. Levi K. Ziegler, of Waynesboro, Pa., acted as master of ceremonies. A number of the members of the Chambers-

(Continued on Page 28)

Missionaries—All

(Continued From Page 23)

for the cradle roll. And I am going to watch hard for new people in town. Then ask their children to go to Sunday-school with me. Kitty, it's so easy to be a missionary you could almost be one."

And then Judith's mother commenced singing in thankful tones as she worked the flying cream whipper, "Bring them in, bring them in." Soon three other voices joined her till the small house fairly rang with the fiery urgent appeal written for every soldier of the cross to quickly join the ranks and commence the march.

Mt. Morris, Ill.

CORRESPONDENCE

B. Y. P. D. OF SOUTHERN ILLINOIS

On Saturday evening, Sept. 5, during our District Meeting, the young people of the District had their banquet at the Cerro Gordo church. About 100 young people and their leaders were present. Paul Senger of Astoria served as toastmaster. Talks, stunts and special music were given by the groups from the various churches.

Immediately following the banquet the young people went to a country home where the vesper service was held on the lawn. After songs, scripture verses and prayer, we were given a very impressive address by Dean A. W. Shively of Mt. Morris College.

The regular business meeting was held on Sunday afternoon. Ralph Clannin, District president, had charge. A new form of electing our cabinet members was proposed by the cabinet and adopted by the young people. The business session was followed by a program consisting of special music, a report of the Lewistown Camp by Velma Shively, a reading by Mary Rohrer, a play by the young people of the Decatur church and an address by O. G. Davis of Chicago. A short installation service was held in which the following young people took office for the coming year: President, Mary Senger of Astoria; vice-president, Lois Christner, Cerro Gordo; secretary, Vera Douglass, Allison Prairie; treasurer, Ralph Clannin, Decatur; cabinet member, John Arnold, Cerro Gordo; adult advisor, E. F. Caslow, Virden.

During the coming year a greater effort will be put forth to form a closer bond between the young people of the various churches in the District. Deputation teams will be formed to visit and give programs to the churches so that each church in the District is reached by at least one team.

Virden, Ill. Vera Douglass.

MINISTERIAL MEETING OF MIDDLE DISTRICT OF MISSOURI

The 1931 Ministerial Meeting of this District and the several other scheduled meetings held at the same Saturday and Sunday periods Sept. 26-27 meant very much to those who could gather from the District at that time.

The Kansas City (Missouri) church gave of her best in hospitality to visiting friends and Brethren. Youngs folks hindered from attendance were greatly missed. But Dean R. E. Mohler of McPherson and Bro. A. F. Brightbill from Bethany brought an enthusiasm and vigor in leadership that helped those present to realize it was a splendid program.

Aside from the two mentioned as visiting leaders, the various programs were under District talents. The disappointment of the conferences was in the noticeably absent faces of former regular attendants. But new talent and new leadership is promising to give of their best for replacing any losses that may be sustained.

The business session on Monday was very largely, as has become the custom in recent years, a period of routine work and of reports of committees, discussions of reports, and of plans for continuing and officering the work.

Eld. C. A. Lentz of Leeton was chosen as delegate to Annual Meeting from the District. The District Meeting of 1932 will be held in the church at Leeton.

Warrensburg, Mo. Jesse D. Mohler.

LAUNCH OUT

Recently one of our Bethany graduates of last year preached on the subject "Launch Out." I did not hear his sermon, but I do know he had a challenging theme. It ought to challenge us to a fuller faith in and a greater activity for our Christ. There is much unworked territory in our very midst here in Chicago. I wonder if that may not be true in most communities.

I deem it a privilege and a pleasure to tell our Messenger readers how two of our sisters in Chicago have launched out in faith and service. Sister Allie Eisenbise, formerly of Beatrice, Nebr., and Sister Oma Holderread, formerly of Cushing, Okla., are sojourning in Chicago in order to do a piece of work which they have been challenged of the Lord to do.

Both of these sisters have spent two years or more previously in the Brethren Chinese Mission in Chicago. Last summer the Lord laid it heavily upon their hearts to conduct a Daily Vacation Bible School in Chinatown, the first effort of its kind in the history of Chicago. The endeavor met with encouraging success. The total enrollment was twenty-five with an average attendance of a little over twenty-two. The Baptist Chinese Minister in Chinatown gave every encouragement to the work. The children brought in their friends. The mothers seemed happy in the interest shown by our good sisters. Some worth-while and lasting impressions seem to have been made in several families.

Now the work is being continued. Doors that were opened last summer are now being entered. Both Sister Eisenbise and Sister Holderread are remaining in Chicago for the express purpose of working in the homes of the Chinese in Chicago. Already they have access to 22 homes. These 22 homes include 25 women and about 85 children. The heads of some of these homes are Christians and some are not.

The work is just in its infancy. Definite, systematic and aggressive work is about to be started in some of the homes. In others it will take time to become better acquainted, and to gain the full confidence of the mothers.

It takes a great deal of tact and adaptivity on the part of the workers to accomplish their purpose and to be able to win the people. They may go prepared to teach a certain lesson or give a well planned message to a mother in a certain home, and find it necessary under unexpected circumstances to spend the hour playing with the children. They may have a lesson for the children, and find it expedient to help the mother with sewing or to help care for a sick baby. On one occasion they went with hand-

work and stories for the children. They found their afternoon occupied in making apple butter for the family.

We are sure that before the winter is over, deep friendships will be won, children will learn stories about Jesus, and mothers will learn new ideals and demonstrations of Christianity. We trust souls may be won for Christ.

These self-sacrificing volunteer workers deserve our prayers. They are not here to make money. Rather, they are making money so they can be here in this work. Neither of them has an assured income nor a fund to support them. Their task is to do spiritual work in Chinese homes in our city. They are doing manual labor in American homes to make a living. They are willing to follow this course until it is possible for them to give more time, or all their time, to work among the Chinese women and children. Permit me to say, the task is big enough and challenging enough to require all of their time whenever it becomes possible for them to devote all to this work.

During the year we shall expect to learn from our sisters through these columns some of their experiences, and of the progress they are making in these homes. In the meantime, our prayers will help to bring about success in a real worth-while piece of work for the kingdom.

Elgin S. Moyer.

Bethany Biblical Seminary, Chicago, Ill.

DISTRICT MEETING OF FLORIDA AND GEORGIA

Our District Meeting convened this year at Brooksville for the first time. We are few in number here, but through the help of our near neighbors and many of the members who came, the burden was not so heavy—though most of it fell on the shoulders of four families. Our southland allows us to sleep most anywhere without much covering this time of year. A large room over the kitchen, in which some cots were placed, furnished quarters for about twenty men. Several slept in their cars and the Seneca folks brought their tents to sleep in; the rest were provided for in near-by homes. We had expected about sixty, or at most seventy-five, but the record shows that there were 123 from outside the congregation. Two beds in near-by houses were not occupied at all.

The Elders' Meeting was well attended, there being more than three-fourths of them present. The sisters met at the same hour in their annual meeting with a good attendance. The address of welcome was delivered by the superintendent of schools of Hernando County. The ministerial meeting was moderated by Bro. Landis from Tampa. The topics were well discussed by the assigned speakers, who were all there. The Sunday-school meeting was well attended and many interesting discussions were listened to. The missionary address was delivered by Bro. A. D. Crist from Middleburg.

The following officers were elected or appointed for the new year: Board of Religious Education, Brethren C. E. Bower and J. W. Rogers; Mission Board, J. H. Morris; President of Young People, Russell Smith; on Program Committee, J. H. Morris; on Ministerial Board, A. D. Crist; Delegate to Annual Meeting, Eld. C. E. Bower with Eld. J. W. Rogers, alternate; the moderator for next District Meeting, A. D. Crist. At the Sunday-school meeting on Sunday Sister Lena Marchand was chosen to succeed Sister Lora Shatto on the Board of Religious Education. The Meeting for next year will be held in the Sunnyland church, Oct. 14, 15 and 16. Sunnyland was organized two years ago and is doing well.

Brooksville, Fla. J. H. Morris, Clerk.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

McDaniel-Hottle.—By the undersigned in the Cannon Branch Church of the Brethren, Manassas, Va., Oct. 3, 1931, Brother George Arthur McDaniel of Denton, Md., and Sister Etta May Hottle of Manassas, Va.—J. Curtis Miller, Manassas, Va.

Rhodes-Rummel.—By the undersigned at the home, Bro. Daniel Boyd Rhodes and Sister Ida Fern Rummel, both of Johnstown, Pa., Sept. 26.—C. C. Sollenberger, Uniontown, Pa.

Slaughter-Yearout.—By the undersigned in the Trinity Methodist church of Fresno, Calif., Aug. 20, 1931, Robert Slaughter and Velma Yearout, both of Fresno, Calif.—Leo H. Miller, Fresno, Calif.

Witter-Arthur.—By the undersigned at the home of the bride's uncle, G. W. Blaw of Fresno, Aug. 19, 1931, Robert Witter and Pauline Arthur, both of Fresno.—Leo H. Miller, Fresno, Calif.

FALLEN ASLEEP

Ball, Olive Oatman, born in Cherubusco, Ind., July 19, 1861, died at the home of her daughter, Jessie O. Merkey, in Gaylord, Kans., Oct. 9, 1931. In 1871 she moved with her parents, John F. and Katherine Wells to Republic County, Kans. She married Wm. S. Ball Feb. 16, 1882. To this union five children were born. They lived on a farm until 1916 when they moved to Belleville. Because of failing health on Aug. 23 of this year she and her husband were to spend the winter at the home of her daughter. She was a mother not only to her own children but to many others who have made their home under her roof; especially to her three grandchildren who made their home with them since the passing in 1925 of their own mother, Alma B., wife of J. H. B. Williams. At an early age she joined the Methodist Church,

(Continued on Page 30)

CHRISTMAS IS COMING

Prepare for It Now

The present depression forces you to economize. We plan to help you do this. We hunted long until we found how best do it. **Our No. 31 Assorted Christmas Greeting Cards** is the solution. 21 assorted cards packed in an attractive Gift Box.

Each of these 21 Christmas Cards

contains **a choice Bible verse, a suitable Christmas sentiment and** comes in a beautiful tissue lined envelope. Just the kind of a **Christmas Greeting** you will enjoy sending or receiving.

Ordinarily you would pay from ten to fifteen cents for such a card, but these cards were prepared to meet hard times. We offer you these 21 wonderful **Assorted Christmas Cards** at these unheard of prices:

25 boxes $18.75
12 boxes 9.50
Less than 12 boxes, each 1.00

Our proposition to your class

is that you take orders from your friends at $1.00 per box, and place the profits in your class treasury. Your friends will be delighted with these 21 lovely **Christmas Cards.**

We will furnish you a beautiful black folder, 10x 13½ inches which displays these 21 **Christmas Cards** to good advantage. Ideal for canvassing purposes. You may have it for $1.00. (Or a sample box at the same price.) **When you sell 25 boxes of these Assorted Christmas Cards we will refund this original investment of one dollar.**

GET BUSY NOW. Secure your sample. Canvass your friends. You will help them and also yourselves.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

burg ministerium were present and gave addresses. About 175 people were present. On Sept. 9 we held our fall council. As our business was not all finished, we had another session on Sept. 16, and still another on Sept. 23. We adopted some new rulings for our church and church school organization. We now have our church school officers elected in church council meeting instead of in Sunday-school session as heretofore, and we also now have a local Board of Christian Education. On Sept. 13 Bro. Paul Miller from Pottstown, Pa., gave us the morning sermon. He also had a male quartette along which gave us several selections. On the evening of Sept. 27 we were favored with a visit by Bro. H. Stover Kulp, who gave us a very instructive address on conditions in Africa, and exhibited a number of articles made by the African natives. On Oct. 18 we will observe rally day and on Nov. 1 we will hold our love feast.—Mrs. F. P. Blair, Chambersburg, Pa., Oct. 14.

Huntingdon.—Our pastor, Bro. F. B. Statler, spent the week-end of Labor Day with the young people's group at Camp Myler. The days were spent in recreation, fellowship, worship and discussion. Brother and Sister L. S. Knepper assisted as adult advisers. Bro. Statler and W. D. Bowman of the college taught in the older boys' camp at Harmony. Mrs. Knepper was recently elected local director of the Council of Women's Work. Rally day was observed in the Sunday-school Sept. 27 with an attendance of 403. The following Sunday was recognition day for those who had a perfect attendance record during the year. The attendance that Sunday was 446; 125 of our school claimed a perfect attendance record. Sister J. M. Pittenger has been chosen teacher for the Soul Winners Bible class since the death of Sister T. T. Myers. Thirty-nine of our members attended part of the State Sabbath School Convention held in Altoona Oct. 14-16, twelve being registered delegates. Oct. 20 the missionary society will give a program prior to a six weeks' school of missions, meeting each succeeding Wednesday evening. Oct. 9 the student members were given a reception. Bro. W. J. Swigart spoke for the congregation. His thoughts on Dunker Sociability were much appreciated. Bro. J. E. Rowland, formerly pastor of Woodbury church, has recently moved into our midst with his family. Our communion will be held Sunday evening, Nov. 8, at 6:30.—Mrs. O. R. Myers, Huntingdon, Pa., Oct. 18.

Martinsburg.—At a recent business meeting our Sunday-school officers were elected for the year beginning Oct. 1. Bro. John Beery is general superintendent. The Junior and Intermediate Leagues, B. Y. P. D. and Christian Workers' Society have all been reorganized and are now at work. Promotion day and installation of workers was held Oct. 4 with Bro. I. C. Holsopple in charge. Bro. W. S. Long of Altoona was reëlected elder for another year. Our love feast will be held Sunday evening, Nov. 8, at 6:30. We are planning to hold a revival meeting in the very near future. Sept. 20 Bro. Ernest Miller of Altoona gave us an illustrated lecture on the Holy Land.—Mrs. H. B. Rhodes, Martinsburg, Pa., Oct. 19.

Meyersdale.—Interest and attendance at our church have been very good and it has been a busy summer for all. A service commemorating the eightieth anniversary of the church was held Sept. 27. The present church is the third one built on the same site. The morning address was given by Prof. Meyers B. Horner. In the afternoon the former pastor, T. R. Coffman, gave the address. The speaker in the evening was Prof. Jos. Howe, a son of Bro. Wm. Howe, who at one time was pastor of the church. The attendance was excellent at each service and it proved to be a joyous and profitable day. Our two weeks' revival began Sept. 28 with the pastor, Bro. Geo. Detwiler, as evangelist. As a result of thirteen challenging sermons twenty-three were baptized, two of whom were heads of families. The love feast was held Oct. 11 with 261 communing, this being the largest number present here for a number of years. Two evenings during the revival the devotions were conducted by our young people who are deserving of much credit for their willingness and enthusiasm in doing work of this kind. Their weekly meetings are under the direction of Sister Detwiler who has proven to be a wonderful guide for them. Her Sunday-school class of forty young women also reveals the influence she has with a part of the young folks. The church met in regular business council Oct. 1.—Mrs. Lloyd Vought, Meyersdale, Pa., Oct. 19.

Stonerstown.—Rally day was observed Oct. 4. The well planned work, and well worked plan of Superintendent C. C. Stapleton was rewarded by an attendance of 200. The average attendance for the last year was 155. Pastor L. R. Holsinger has completed six years' service with the congregation. The congregation has three young men at present who are licensed to preach. Two of them are in school at Juniata College. The other one, Bro. J. A. Sheterom, is available for service to the churches now. A large group of live young people promises an active future church. During the last year thirty-five new members were received into the church, twenty-eight by baptism. The love feast will be Sunday evening, Nov. 1. The Austins will conduct evangelistic meetings here next spring.—J. A. Sheterom, Saxton, Pa., Oct. 19.

Tyrone church met in business meeting Oct. 5. Officers were chosen for the coming year as follows: Elder, John R. Snyder; associate, W. S. Long; clerk, G. V. Fagley; Messenger agent, Mrs. Mary Hitchings; correspondent, Mrs. Millie Ray. Our love feast was set for Nov. 1 beginning at 7 o'clock. We expect Bro. C. O. Beery, a former pastor, to be with us at that time. Harvest home day will be observed Oct. 25 with an offering of canned goods, fruit and vegetables, etc., for the Home for the Aged at Martinsburg. It was decided to have our revival meeting begin Jan. 10 with the pastor, Bro. John R. Snyder, as evangelist. Bro. Roy Glass of Altoona was asked to lead the music during this meeting. Our Sunday-school officers were installed Sept. 27 by the pastor; G. V. Fagley is again our superintendent. The school has the largest average attendance in its history. Last Sunday without any special effort we had 173 present. During the absence in August of our pastor (who was engaged in evangelistic work in Ohio), the pulpit was supplied by Brethren Wilbur O. Snyder, D. B. Maddocks, Chaney Reese of the U. B. church, and Homer Tope of the Anti-Saloon League. Sept. 20 we had the pleasure of having with us Dr. and Mrs. John S. Hamilton of Winona Lake, Ind. He preached for us at the morning service, and is now engaged in a union evangelistic campaign in our city, in which our church is coöperating. Sept. 3 Bro. E. P. Miller of Altoona brought us an illustrated lecture on the Lands of the Bible. Our Vacation Bible School held in July was well attended. Oct. 4 we had the pleasure of having in our services in the morning Sister Eleanor Brumbaugh, who gave us a short talk which was appreciated. Our work has grown so, especially in the Sunday-school, that more room is a very pressing need.—Carrie B. Snyder, Tyrone, Pa., Oct. 10.

Woodbury.—Harvest home services by our pastor, Bro. J. E. Rowland, were held at each of the three houses with an offering of $31.88 for home missions. Bro. Rowland closed his seven year pastorate in the Woodbury congregation Sept. 1. A farewell service was held in the Replogle house Sunday afternoon, Aug. 30, in honor of the retiring pastor. Ten ministers were present. Fellowship and Friendship was the theme used in the addresses by other pastors who have been associated with Bro. Rowland. In Bro. Rowland's response to the many tributes of esteem given by his fellow workers he also gave the following report of the seven years' work: 106 baptisms, 54 letters received, 92 letters granted, 30 lost by death. This service was attended by sister churches as well as other denominations who came to appreciate the pastor. God's Purpose Through Human Agencies was the theme used by Bro. Rowland in his first discourse here April 6, 1924. Sunday evening, Aug. 30, his farewell message was based on these words, "Finally brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Sept. 24 a farewell social was held at the parsonage. Sept. 13 Bro. E. M. Detwiler of Everett closed a two weeks' revival at the Holsinger house. There were seven additions. Love feast services will be held at Woodbury Oct. 25.—Barbara Frederick, Woodbury, Pa., Oct. 17.

VIRGINIA

Fairfax (Oakton).—On Mother's Day a pretty and appropriate service was rendered by the ladies of the church. At our regular quarterly council May 30 the following deacons were elected: Brethren Joel Miller, Levi Miller, Jesse Cornell, Addison Taylor and Benj. Wakeman. Brethren Joel Miller and Addison Taylor were installed at this meeting; the others were installed Sept. 7. On June 28 we were favored with a splendid sermon by Bro. Jacob Hollinger of Washington, D. C. A number of the members met one day for cleaning the church, lawn and cemetery. This effort resulted in a much improved appearance of the grounds. During the summer successful Vacation Bible Schools were conducted at both Oakton and Drainesville churches. Bro. Geo. Early of Westminster, Md., labored earnestly among us from Aug. 23 to Sept. 6. The sermons were preceded by a helpful doctrinal talk or a consecration service. Two were baptized. At our council of Sept. 6 the Sunday-school was reörganized with Brethren E. L. Myers and Russell Miller, superintendents. The B. Y. P. D. has interesting meetings which are well attended. This department held a social Oct. 5 when a reorganization took place, Sister Irene Moser being chosen president. Our church entertained the District Sunday-school and ministerial meetings Aug. 14-16. The attendance and spirit of the meeting were good. Our love feast will be held Oct. 25 at 6 P. M. The church and entire community were deeply saddened by the recent death of Bro. Wm. H. Myers, a most loyal coworker and friend as well as a faithful deacon. After a prolonged illness we are glad to report a decided improvement in the health of Bro. Earl Flohr, returned missionary from Africa, who resides in our midst.—Mrs. Jos. S. Wine, East Falls Church, Va., Oct. 12.

Hopewell church met in council meeting Oct. 17. This is a small church in the First District of Virginia about twenty miles from Richmond. Bro. Fred Edmiston was elected Sunday-school superintendent, with Bro. A. P. Cook, assistant. Sister Ethel Woodall is leader of the young people's group. Sister Ethel Miller is chorister, and Bro. A. P. Cook treasurer. Bro. J. T. Miller was reëlected pastor and the writer was retained as elder for another year.—L. A. Bowman, Richmond, Va., Oct. 20.

Mill Creek.—Sept. 27 our B. Y. P. D. met on Longs hill for vesper service. There was special music by a quartet and recitations were given. To those who attended it was a mountain top experience. At our communion services Oct. 3 about 230 members surrounded the Lord's table. We were fortunate to have with us a number of brethren from the neighboring congregations. Bro. S. I. Bowman of Harrisonburg conducted the evening services. Brethren I. W. Miller, H. C. Early and I. S. Long were also present with their wives. As a result of our revival meeting conducted by Bro. Guy West seventeen were baptized on the evening of Sept. 23. Our Aid Society is planning a dollar day for Nov. 4 to be held in the Sunnyside church-house. This will be an all-day meeting with the regular business

meeting in the afternoon. We will also pack a box of clothing to be sent to the Industrial School at Geer, Va. Sept. 27 we gave the children of Mt. Vernon Sunday-school a treat of ice cream and cake.—Mrs. I. J. Long, Port Republic, Va., Oct. 15.

Richmond.—We met in quarterly council meeting Oct. 3. Our elder, W. A. Myers, was with us and served as moderator. We reorganized for the coming year. Bro. Myers was retained as elder, and Bro. G. A. Maupin as assistant elder, subject to the approval of the Joint Board under which we operate. Bro. J. Parker Flora was elected Sunday-school superintendent, and Bro. F. C. Coffey, assistant. Bro. J. E. Bowman continues as music director of both church and Sunday-school. We feel that the church and Sunday-school are well organized with a splendid corps of officers and teachers. One more class was added to our school the first of the month which was organized, and which elected Sister Ruby Lee Bowman as teacher. Sister Ora Flora was added to our teaching force. Oct. 3 three persons were added to our fellowship by baptism. Oct. 4 we had our love feast. Bro. Myers officiated. It was a splendid service. We were glad for the presence of Bro. Sweitzer of Cardwell, Va. Dr. F. J. Wampler is to give us an illustrated lecture Nov. 1 on his recent work in India. Sister Rebecca C. Wampler was elected correspondent at our council meeting.—L. A. Bowman, Richmond, Va., Oct. 20.

WASHINGTON

Whitestone church met in council Sept. 25. Officers were elected for the coming year. Bro. C. E. Holmes was reëlected elder; Sister Grace Stiverson, Sunday-school superintendent, and Sister Evelyn Holmes, assistant; the writer, Messenger agent and correspondent. One has been added to the church by baptism since our last report.—Mrs. C. E. Holmes, Tonasket, Wash., Oct. 16.

WEST VIRGINIA

Locust Grove.—Bro. Jonas Sines of Sines, Md., began a series of meetings for us on Sept. 12 which lasted two weeks, closing with our love feast on Sept. 26 with the largest number communing for several years. Bro. Sines gave us Spirit-filled sermons which really yielded fruits, both to the unsaved and to those who believe. As the result of the meeting thirteen were added to the church by baptism, two were reclaimed and two await the rite. The interest has been good during the entire year and is still improving both in our Sunday-school and church work as well.—Zina Cosner, Bismarck, W. Va., Oct. 14.

Mountain Dale.—Our series of meetings began Sept. 14 and closed the 27th, in charge of Roy K. Miller of Keyser, W. Va. He earnestly labored in giving us inspiring and forceful sermons which were appreciated by all who heard. Bro. Miller also gave a talk to the children each evening. Thirteen were received into the church by baptism. Some came more than fifty miles to hear the evangelist. At the feast 200 surrounded the tables.—Grace Sisler, Hazelton, W. Va., Oct. 14.

Spruce Run.—Monroe congregation held their annual love feast at Spruce Run church Oct. 10 with Bro. Eugene Kahle officiating. Forty-five members surrounded the Lord's table, the largest number that has communed here for several years. Saturday afternoon four more were received into the church by baptism, making twenty added to the church this year. On Sunday morning we met for Sunday-school with a large attendance. At 11 A. M. Bro. Kahle gave us a fine sermon on The Vine and Branches.—Glenna Fleshman, Lindside, W. Va., Oct. 14.

ANNOUNCEMENTS

HOMECOMING MEETINGS

Illinois

Nov. 8, Douglas Park (Chicago).

Indiana

Oct. 31, Bethel.

LOVE FEASTS

California

Nov. 3, 7:30 pm, Laton.
Nov. 8, 6 pm, Belvedere.
Nov. 8, Glendale Mission.
Nov. 15, 4 pm, Los Angeles, First.
Nov. 22, 7 pm, San Diego.
Nov. 24, 6:30 pm, Oakland.
Nov. 26, Waterford.
Nov. 27, 7:30 pm, Inglewood.
Dec. 5, 10:30 am, Reedley.

Idaho

Nov. 6, 7:30 pm, Nampa.
Nov. 13, 7:30 pm, Boise Valley.

Illinois

Nov. 7, Big Creek.

Indiana

Oct. 31, Salem.
Oct. 31, Bethel.
Nov. 1, 7:30 pm, Howard.
Nov. 1, 7 pm, Bremen.
Nov. 1, 7 pm, Four Mile.
Nov. 5, Yellow Creek.
Nov. 7, 7 pm, Wawaka.
Nov. 7, 6:30 pm, Pyrmont.
Nov. 7, Santa Fe.
Nov. 8, Logansport.
Nov. 9, Nappanee.
Nov. 18, First South Bend.
Nov. 14, 7 pm, Roann.

Iowa

Oct. 31, Spring Creek.
Nov. 28, 7:30 pm, Union Ridge.
Nov. 29, Council Bluffs.

Kansas

Oct. 31, Olathe.
Oct. 31, 11 am, Quinter.
Nov. 1, Parsons.
Nov. 28, North Solomon.

Maryland

Oct. 31, 2 pm, Broadfording.
Oct. 31, 2:30 pm, Locust Grove.
Oct. 31, Nov. 1, 2:30 pm, Pleasant Ridge, Licking Creek.
Nov. 1, 6:30 pm, Denton.
Nov. 1, 3 pm, Pleasant View.
Nov. 1, 5 pm, Baltimore, Woodberry.
Nov. 7, Longmeadow.
Nov. 7, 2 pm, Monocacy at Rocky Ridge.
Nov. 7, 1:30 pm, Welty.
Nov. 14, Thurmont.
Nov. 14, 4 pm, Brownsville.

Michigan

Nov. 8, Pontiac.

Missouri

Nov. 9, Cabool.

Montana

Oct. 31, 4 pm, Milk River Valley.

Ohio

Oct. 31, 10 am, New Carlisle.
Oct. 31, 10:30 am, Black Swamp.
Oct. 31, 7 pm, County Line.
Oct. 31, Pitsburg.
Oct. 31, 10 am, East Chippewa.
Oct. 31, Cincinnati.
Nov. 7, 10:30 am, Stonelick.
Nov. 7, Bradford.
Nov. 7, 10 am, Beaver Creek.
Nov. 8, 6:30 pm, Fostoria.
Nov. 8, Sidney.
Nov. 12, 7:30 pm, Lima.
Nov. 14, 10 am, Salem.
Nov. 15, West Milton.
Nov. 26, 7:30 pm, Harris Creek.

Oregon

Nov. 1, Portland.

Pennsylvania

Oct. 31, 2 pm, Akron.
Oct. 31, Indian Creek.
Oct. 31, Jennersvillc.
Nov. 1, 6 pm, Palmyra.
Nov. 1, Geiger.
Nov. 1, 6 pm, Chambersburg.
Nov. 1, 6:30 pm, Philadelphia, First.
Nov. 1, Lancaster.
Nov. 1, Reading.
Nov. 1, Leamersville.
Nov. 1, 7 pm, Tyrone.
Nov. 1, Stonerstown.
Nov. 1, 7 pm, Norristown.
Nov. 1, 6:30 pm, Maple Spring, Quemahoning.
Nov. 5, 7:15 pm, Royersford.
Nov. 7, 2 pm, Mechanic Grove, at Grove house.
Nov. 7, 1:30 pm, Welsh Run.
Nov. 7, 1:30 pm, Antietam, Welty.
Nov. 7, 8, 1:30 pm, Richland.
Nov. 8, York.
Nov. 8, Shamokin.
Nov. 8, 7 pm, Pittsburgh.
Nov. 8, Manor, Purchase Line.
Nov. 8, 2 pm, Elizabethtown.
Nov. 8, Marsh Creek at Friends Grove house.
Nov. 8, 6:30 pm, Huntingdon.
Nov. 8, 6:30 pm, Martinsburg.
Nov. 10, 11, 10 am, West Green Tree, West Green Tree house.
Nov. 14, 15, 1:30 pm, Annville.
Nov. 15, Harrisburg.
Nov. 14, 15, 1:30 pm, Myerstown.
Nov. 15, 6:30 pm, Pottstown.
Nov. 15, 7 pm, Connellsville.
Nov. 15, Artemas.
Nov. 15, Fairview.
Nov. 15, Mechanicsburg.
Nov. 28, 29, 1:30 pm, Heidelberg.
Nov. 29, Lititz.
Dec. 2, 6:30 pm, Waynesboro.

Tennessee

Nov. 7, 6 pm, Jackson Park.

Virginia

Oct. 31, Belmont.
Nov. 1, 7:30 pm, Bridgewater.
Nov. 8, 4 pm, Elk Run.
Nov. 14, 5 pm, Summit.

Washington

Nov. 22, Omak.

SCRIPTURE TEXT CALENDAR



Starts each week with the **Sunday-school lesson, Golden Text** and **Devotional Reading,** and continues with a **new Bible verse for each day.**

These **BIBLE TEXT CALENDARS retail at 30c each.** We furnish them to you at these prices:

Single copies, **30c**; 4—**$1.00**; 12—**$3.00**; 25—**$5.75**; 50—**$9.00**; 100—**$17.00.**

Prices for Canada are slightly higher.

AGENTS MAKE BIG MONEY SELLING THESE CALENDARS. No trouble for a live agent to sell 100. Order your sample today and begin work. If you do not, others will.

Brethren Publishing House, Elgin, Illinois

Fallen Asleep

(Continued from Page 27)

but shortly after marriage she transferred her membership to the Church of the Brethren. Here she was a faithful worker as long as health permitted. Her earnest Christian life was an inspiration to all who knew her. She was a lover of young people and for years served as a Sunday-school teacher and song leader. She leaves her husband, son, daughter and eight grandchildren. Funeral at the home and at the Brethren church at Belleville by the undersigned. Interment in the Belleville cemetery.—E. D. Steward, Belleville, Kans.

Beam, John Jacob Baxter, died at the home of his son near Cross Keys, Va., Aug. 17, 1931, aged 75 years, 11 months and 17 days. He united with the church twenty-five years ago and lived a faithful Christian life. His wife, who was a Mrs. Layman, before marriage, preceded him in 1926. This union was blessed with four daughters and one son, two daughters having died in infancy. Interment in Bethel cemetery. Services by C. E. Long assisted by Samuel Pence.—Mrs. I. J. Long, Port Republic, Va.

Fike, Silas R., son of Moses and Sophia P. Fike, died Sept. 21, 1931, aged 67 years and 29 days. He married Matilda Slaubaugh Feb. 19, 1888. To this union were born five sons and three daughters; two sons preceded him. There are nineteen grandchildren. Besides these he leaves an aged father, two brothers and five sisters. In 1880 he joined the Church of the Brethren, living faithful to his vows. He was active in church work. In 1896 the church called him to the office of deacon in which work he served faithfully. He also taught a Sunday-school class for years and a number of times served as superintendent. He often accompanied the ministry on preaching tours. His exemplary life with strong convictions in regard to the Christian life made his life a power for good in the community.—Carrie F. Judy, Eglon, W. Va.

Goodsell, Sister Lydia Ethel, daughter of Abel and Elizabeth Dintiman, born in Missouri, died at her home in Lake Odessa, Mich., Oct. 4, 1931, aged 46 years, 9 months and 1 day. Nov. 5, 1929, she married Jos. B. Goodsell. She united with the Church of the Brethren about fourteen years ago. She was talented in music and led the song service in many revivals at home and away. During the long period of illness and severe suffering she never complained. She was anointed about seven months ago. She is survived by her husband, father and two brothers. Funeral at the Methodist church at Lake Odessa by Elders C. H. Deardorff and C. L. Wilkins. Burial in the Lake Odessa cemetery.—Lizzie G. Leece, Alto, Mich.

Hileman, Richard C., of Granger County, Tenn., born Jan. 2, 1879, died Sept. 16, 1931. He married Maggie Isenberg Dec. 6, 1905. Surviving are his widow, two sons, daughter, sister and four brothers. He was a faithful member of the Church of the Brethren, having served as a deacon for a number of years. Burial in the cemetery of the Meadow Branch church. Services by the writer.—Reuel B. Pritchett, White Pine, Tenn.

Kagey, Sister Josie, died at the hospital, Harrisonburg, Va., Oct. 5, 1931, after a long illness of diabetes, aged 72 years. She united with the Church of the Brethren in early girlhood and was active in all church work until her health failed. Her husband preceded her about seven years and an only daughter one year ago. She leaves two sons and five grandchildren. Funeral in the Mt. Zion church by Elders I. W. Miller, S. L. Garber and B. W. James. Interment in adjoining cemetery.—Mrs. Lizzie S. Myers, Edom, Va.

Keever, John M., son of Geo. and Susan Keever, born May 4, 1851, in Mifflin County, Pa., died Sept. 13, 1931, in the hospital, Logansport, Ind. He spent the greater part of his life in Indiana, having moved to this state with his parents in 1854. He was married to Miss Adaline Young in 1875. He served the church faithfully as a deacon since 1888. He was active in Sunday-school and church work as long as his health permitted. Surviving are his widow, two sons, three daughters, brother, sister, twenty grandchildren and five great-grandchildren. Funeral at the Pike Creek church. Interment in the cemetery near by.—A. R. Showalter, Monticello, Ind.

Long, Betty Louise, daughter of Harry D. and Ida (Keagy) Long, born at Bakers Summit, Pa., died Sept. 26, 1931, aged 9 years, 1 month and 7 days. She was a patient sufferer for many weeks. Surviving are the parents, sister and five brothers. Funeral services at the Holsinger church by Bro. J. E. Rowland assisted by Rev. Sipe and Rev. Long. Interment in the Holsinger cemetery.—Barbara S. Frederick, Woodbury, Pa.

Phillips, Eliza Wilmoth, born near Kerns, W. Va., died at the home of her son near Belington, Sept. 29, 1931, aged 82 years, 2 months and 11 days. She was an invalid for fifty years. She was converted and joined the Church of the Brethren thirty-five years ago and was faithful until death. She married Washington Phillips Jan. 6, 1868. She leaves two children, five grandchildren and three great-grandchildren. Services at the Mt. Zion church by the writer assisted by Brethren J. F. Valentine and A. J. Wilson. Interment in the Mt. Zion cemetery.—T. F. Valentine, Belington, W. Va.

Wrightsman, Bro. Noah, born near Salem, Va., died Aug. 20, 1931, aged 82 years, 6 months and 28 days. Dec. 19, 1875, he married Susan Brubaker who preceded him July 27, 1928. He leaves three sons, twelve grandchildren and one great-grandchild. He with his family was always present at church. Services in the South Beatrice church by Bro. Jas. Gish assisted by Bro. Paul K. Brandt.—Hattie Dell Frantz, Holmesville, Nebr.

SOME BEST $1 SELLERS

The book maker has sensed the situation. He is turning out books at Depression Prices. Here are a few reprints that now come to you for $1.

THE WORLD'S BEST LOVED POEMS, compiled by James G. Lawson
A fine selection of more than 350 of the best poems

MY FAITH IN IMMORTALITY, by William E. Barton
A book that will strengthen your faith in the life beyond

MY LIFE AND THE STORY OF THE GOSPEL HYMNS, by Ira D. Sankey
Told as only Sankey himself could tell these stories

PERSONAL POWER, by William L. Stidger
Will help you increase and use your power

CONSTRUCTIVE CITIZENSHIP, by L. P. Jacks
A typical Jacks book

THE CASE FOR PROHIBITION, by Clarence Trude Wilson
The author knows his subject; you will too after you read this book

THE PARALLEL NEW TESTAMENT, James Moffatt
King James and Moffatt in parallel columns. Makes a good commentary

MOTHER INDIA, by Katherine Mayo
The most talked of book about India

ABRAHAM LINCOLN, by Carl Sandburg
Sometimes called the greatest of all Lincoln biographies

ON THE BOTTOM, by Commander Edward Ellsberg
The thrilling story of ocean diving

KEEPING UP WITH SCIENCE, by E. E. Slosson
The latest discoveries of science and what they mean to you. 29 illustrations

MICROBE HUNTERS, by Paul De Gruif
The story of man's fight against disease

MODERN WONDER WORKERS, by Waldemar Kaempffert
A popular history of American invention. 319 illustrations

THE BEST LOVED POEMS of James Whitcomb Riley
Based on a selection made by Riley himself

THE BEST LOVED HOME BALLADS of James Whitcomb Riley
Another selection from America's favorite poet

SKYWARD, by Admiral Richard Byrd
Byrd's own story of his life and flights

MRS. EDDY, by Edwin Frandem Dakin
The book that could not be suppressed

SWORDS AND ROSES, by Joseph Hergesheimer
The glamour and romance of life in the Old South

GENIUS AND CHARACTER, by Emil Ludwig
From Leonardo to Lenin. 19 brilliant sketches of the world's great men

MAN HUNTING IN THE JUNGLE, by Commander G. M. Dyott
Pursuing the trail of Colonel Fawcett in the heart of the Amazon wilds. Illustrated

LIFE OF CHRIST, by Giovanni Papini
The impassioned masterpiece that has swept the land

QUEEN VICTORIA, by Lytton Strachey
The book that made the writing of biography a new art

A SUGGESTION: Suppose ten of you form a club, each putting in $1.00. Order ten books from this lot. Pass the books around. You will each read ten books and each own one. Fine. Do it today.

Brethren Publishing House, Elgin, Ill.

OFFICIAL DIRECTORY

The Official Directory is published in the last issue for each month. Special effort is taken to keep it up-to-date. Early notice of corrections or changes in address is desired.

BOARDS AND COMMITTEES

GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.
J. J. Yoder, Vice-Chairman, McPherson, Kans.
H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.
Levi Garst, Salem, Va.
J. B. Emmert, 2627 4th St., La Verne, Calif.
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.
L. C. Moomaw, R. 2, Bx. 209, Roanoke, Va.
General Secretary, C. D. Bonsack, Elgin, Ill.
Assistant Secretary, H. Spenser Minnich, Elgin, Ill.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.
Manager and Treasurer, R. E. Arnold, Elgin, Ill.
Secretary, L. T. Miller, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION

C. Ernest Davis, Chairman, Mt. Morris, Ill.
C. S. Ikenberry, Vice-Chairman, Daleville, Va.
H. K. Ober, Elizabethtown, Pa.
L. W. Shultz, North Manchester, Ind.
J. M. Henry, Bridgewater, Va.
Eva Trostle, 3435 Van Buren, Chicago, Ill.
R. E. Mohler, McPherson, Kans.
Mrs. R. D. Murphy, Chairman, Women's Work.
P. G. Stahly, Chairman, Men's Work.
General Secretary, R. D. Bowman, Elgin, Ill.
Director of Young People's Work, Dan West, Elgin, Ill.
Director of Children's Work, Ruth Shriver, Elgin, Ill.
Editor, E. G. Hoff, Elgin, Ill.
Assistant, Maud Newcomer, Elgin, Ill.
Assistant, Edith Barnes, Elgin, Ill.

GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.
V. F. Schwalm, Vice-President, McPherson, Kans.
J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.
H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.
D. W. Kurtz, 1605 E. 3rd St., Long Beach, Cal.
A. C. Wieand, Bethany Biblical Seminary.
E. C. Bixler, Blue Ridge College.
Paul H. Bowman, Bridgewater-Daleville.
R. W. Schlosser, Elizabethtown College.
C. C. Ellis, Juniata College.
E. M. Studebaker, La Verne College.
Otho Winger, Manchester College.
V. F. Schwalm, McPherson College.
C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD

S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.
M. J. Brougher, 554 Stanton St., Greensburg, Pa.
W. H. Yoder, R. 1, Waterloo, Iowa.
H. L. Hartsough, N. Manchester, Ind.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE

James M. Moore, Chairman, 3560 Congress, Chicago, Ill.
R. W. Schlosser, Secretary, Elizabethtown, Pa.
A. R. Coffman, Mt. Morris, Ill.
D. W. Kurtz, Moderator Annual Meeting, 1605 E. 3rd St., Long Beach, Calif.
J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.
Vice-Chairman, P. H. Bowman, Bridgewater, Va.
Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.
Executive Secretary, J. W. Lear Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK

Mrs. R. D. Murphy, Chairman, 2260 N. Park Ave., Philadelphia, Pa.
Mrs. H. L. Hartsough, Sisters' Aid, N. Manchester, Ind.
Mrs. Laura Gwin Swadley, Bible Study, R. 4, Johnson City, Tenn.
Nora M. Rhodes, Missions, Dallas Center, Ia.
Mrs. J. Z. Gilbert, Mothers and Daughters, 3300 N. Griffin Ave., Los Angeles, Calif.
Ruth Shriver, Children's Work, Elgin, Ill.
Mrs. E. C. Bixler, Peace, New Windsor, Md.
Eva Trostle, Temperance and Simple Life, 3435 Van Buren St., Chicago, Ill.
Lucille Sherck, Office Secretary-Treasurer, Elgin, Ill.

NATIONAL COUNCIL OF MEN'S WORK

P. G. Stahly, President, South Bend, Ind.
Dr. O. G. Brubaker, First Vice-President, North Manchester, Ind.
C. C. Hawbaker, Second Vice-President, South Bend, Ind.
Levi Minnich, Third Vice-President, Greenville, Ohio.
C. M. Culp, Recording Secretary, Elgin, Ill.
Dan West, Treasurer, Elgin, Ill.
G. A. Cassel, Ashland, Ohio.
H. J. Harnly, McPherson, Kans.
L. C. Moomaw, Roanoke, Va.
J. Herbert Miller, Baltimore, Md.
D. E. Sheller, Long Beach, Calif.
L. M. Davenport, Los Angeles, Calif.
J. M. Fogelsanger, Philadelphia, Pa.
J. K. Miller, Cedar Rapids, Iowa.
B. F. Stauffer, Rocky Ford, Colo.
R. E. Mohler, Executive Secretary, Elgin, Ill.

AUDITING COMMITTEE

E. M. Butterbaugh, 526 E. Indiana Ave., South Bend, Ind.
J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER

E. J. Stauffer, Mulberry Grove, Ill.

MEMBER ADVISORY BOARD A. B. S.

M. C. Swigart, 1611 Germantown Ave., Philadelphia, Pa.

RAILWAY TRANSPORTATION AGENT

J. F. Appleman, Plymouth, Ind.

OUR MISSIONARIES

Supported in whole or in part by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

AMERICA

Industrial School, Geer, Va.
Finckh, Elsie, 1925.
Hersch, Orville, and Mabel, 1925.
Kline, Alvin, and Edna, 1919.
Knight, Henry, March, Va., 1928.
Wampler, Nelie, 1922.

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911.
Norris, Glen E., and Lois, Spangatan, 38, Malmö, Sweden, 1929.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Pollock, Myrtle, 1917.
Senger, Nettie M., 1916.
Wampler, Ernest M., 1918, and Elizabeth, 1922.

Ping Ting Chow, Shansi, China
Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Flory, Byron M., and Nora, 1917.
Flory, Edna R., 1917.
Horning, Emma, 1908.
Metzger, Minerva, 1910.
Schaeffer, Mary, 1917.
Sollenberger, O. C., and Hazel, 1919.

Show Yang, Shansi, China
Clapper, V. Grace, 1917.
Cripe, Winnie, 1911.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China
Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

On Furlough
Heisey, Walter J., and Sue, 226 N. W. 6th St., Richmond, Ind., 1917.
Neher, Minneva J., La Verne, Calif., care of W. H. Neher, 1924.
Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
Shock, Laura, 1916, Huntington, Ind.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Beahm, Wm. M., and Esther, 1924.
Bosler, Dr. Howard A., and Edith, 1931.
Harper, Clara, 1926.
Helser, Albert D., 1922, and Lola, 1923.
Moyer, Edna Faye, 1931.
Robertson, Dr. Russell L., and Bertha C., 1927.
Royer, Harold A., and Gladys H., 1930.
Rupel, Paul, and Naomi, 1929.
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa
Burke, Dr. Homer L., and Marguerite, 1923.
Horn, Evelyn J., 1930.

Marama, via Damatura, Nigeria, West Africa
Bittinger, Desmond, and Irene Frantz, 1930.
Heckman, Clarence C., and Lucile, 1924.
Schechter, Elnora, 1929.

On Furlough
Kulp, H. Stover, 1922, and Christina, R. ?, Pottstown, Pa., 1927.
Shisler, Sara, Vernfield, Pa., 1926.

INDIA

Ahwa, Dangs, Surat Dist., India
Garner, H. P., and Kathryn, 1916.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India
Glessner, Ruth Lucille, 1931.
Grisso, Lillian, 1917.
Lichty, D. J., 1902, and Anna, 1912.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.
Ziegler, Edward K., and Ilda, 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India
Blickenstaff, Lynn A., and Mary, 1920.
Blough, J. M., and Anna, 1903.
Fox, Dr. J. W., and Besse, 1929.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India
Blickenstaff, Verna M., 1919.
Bollinger, Amsey, and Florence M., 1930.
Brumbaugh, Anna B., 1919.
Ebbert, Ella, 1917.
Messer, Hazel E., 1931.
Nickey, Dr. Barbara M., 1915.
Swartz, Goldie E., 1916.

Vada, Thana Dist., India
Shull, Chalmer, and Mary, 1919.

Palghar, Thana Dist., India
Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India
Miller, Arthur S. B., and Jennie, 1919
Wolf, L. Mae, 1922.

Vyara Surat, India
Brooks, Harlan J., and Ruth, 1924.
Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India
Stoner, Susan L., 1927.
Wagoner, Ellen, 1919.

Jalalpor, Surat District, India
Miller, Sadie J., 1903.

On Furlough
Cottrell, Dr. A. R., and Laura, 3435 Van Buren St., Chicago, Ill., 1913.
Ebey, Adam, and Alice, N. Manchester, Ind., 1900.
Long, I. S., and Effie, Bridgewater, Va., 1903.
Miller, Eliza B., 723 Denver St., Waterloo, Ia., 1900.
Metzger, Dr. Ida, 1328 Washtenaw Ave., Ann Arbor, Mich., 1925.
Mohler, Jennie, 3435 Van Buren St., Chicago, Ill., 1916.
Mow, Anetta, 5821 Maryland Ave., Chicago, Ill., 1917.
Mow, Baxter M., and Anna B., 5821 Maryland Ave., Chicago, Ill., 1923.
Ziegler, Kathryn, Limerick, Pa., 1908.

Systematic

BIBLE STUDY AT HOME

under the direction of

BETHANY BIBLICAL SEMINARY

If you can't come to Bethany we will bring Bethany to you

Home-Study Dept.—M7
BETHANY BIBLICAL SEMINARY
3435 Van Buren St. Chicago, Ill.

THANKSGIVING PROGRAM

Sharing Our Benefits. Here is a Thanksgiving-Missionary Pageant prepared especially for your program. A mimeograph copy will cost you only **TEN CENTS.**

The Sacrifice, A Missionary Pageant. Reading this Pageant makes a lasting impression as one follows the story to the end and sees conditions in India. But when you see it as a Pageant rendered by your own folks, then your soul is stirred, and you simply can not help being in earnest for missions. **Price, 35c.**

Paramount All-the-Year-'Round Book. Contains 144 pages. Material for all special days, with a bountiful supply for **Thanksgiving.**

Brethren Publishing House, Elgin, Ill.

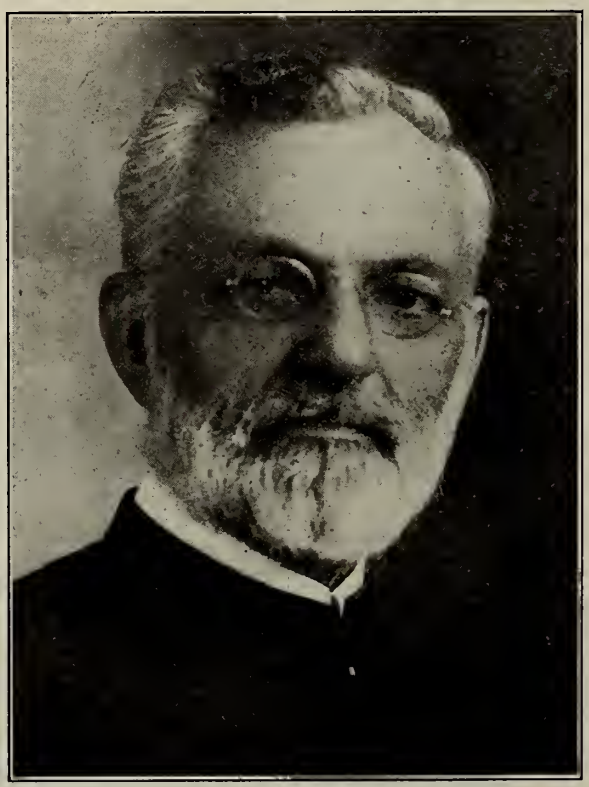
1894 - Home on Final Furlough - 1930

Just one year ago today

BRO. WILBUR B. STOVER

was called home on his final furlough

He was the pioneer Missionary for the Church of the Brethren to non-Christian lands



Wilbur B. Stover did a unique piece of work in India. He sold foreign missions to the church when she was not engaged in foreign work and when there was no enthusiasm for foreign missions. He carried the church with him by showing that Jesus meant his church to be a missionary church. As a result we have foreign missions in India, China and Africa.

Do you know the story of his life? It's mighty interesting reading.

Bereft of his father at nine, early learning to work and save, helping his mother, working his way through college, his conversion followed by the conviction that the Church of tbe Brethren must have a part in foreign missions, volunteering for the field—all this combines to make a story that you will read with profit.

The story of his life as written clusters around a series of incidents and events abounding in human interest. You get snapshots of Bro. Stover in action. You see him moving among men, one of their number, and yet different in many respects. Above all be is marked by his love for his fellows and his devotion to his Lord.

You will find a chapter of his life as it will appear in a forthcoming book, "WILBUR B. STOVER—PIONEER MISSIONARY," on page 5 of this issue of the **Gospel Messenger.** Turn to it now and read it. Write to the **Messenger Editor** and tell him whether you would like to have other chapters.

Why all this? Simply to tell you that **"WILBUR B. STOVER—PIONEER MISSIONARY"** is now being brought out in book form. And you can secure the book at a nominal price. The regular price is set at $1.50. **You may have the Gospel Messenger for one year and "Wilbur B. Stover—Pioneer Missionary" for $2.50. Besides we will furnish you the 1932 Yearbook free.**

And better still: **New subscribers may have the Gospel Messenger, "WILBUR B. STOVER—PIONEER MISSIONARY" and the 1932 Yearbook from now till Jan. 1, 1933, for $2.50.** Subscription to begin with the week in which it is received.

The **Gospel Messenger** alone costs but $2.00—less than four cents a week. And fifty cents for **"WILBUR B. STOVER—PIONEER MISSIONARY"** and you still have less than five cents a week—only 5/7 of a cent a day. And see what you get: Mission news, church news, general discussions, helps for home and church and school, something for old and young, food for the soul. But do not stop with what the **Messenger** will cost; consider what you get for this small outlay. Where can you get as much for $2.50 as here? The picture on this page is just one of the many you will find in the **Stover book.**

You need the Messenger; the Messenger needs you. Its healthful pages are a splendid antidote against the mushy, trashy literature that crowds in on every band.

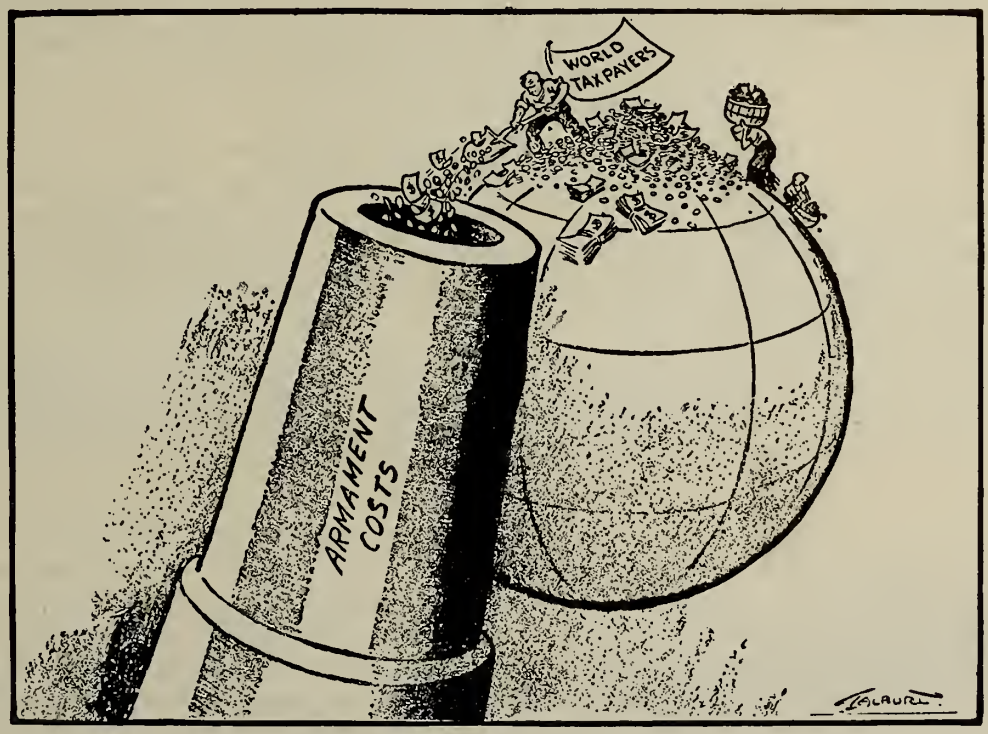
Order through your agent. If not convenient to see your Messenger agent send direct.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., November 7, 1931 | No. 45



THE TAXPAYER'S BOTTOMLESS PIT

IN THIS NUMBER

Editorial—

He Knows Us All (E. F.), ... 3
Germany, England and America (E. F.), ... 3
Looking Toward a Way Out (H. A. B.), ... 3
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Prayer (Poem), ... 5
America and Home Missions. By M. Clyde Horst, ... 5
Taking Things for Granted. By A. R. Coffman, ... 6
A Better World for All the World. By R. E. Mohler, ... 7
Homesick—and a New Mission. By J. E. Miller, ... 7
Ministerial Memories.—No. 6. By H. C. Early, ... 9
Tributes of One Great Nation to Another. By Florence Wieand Noffsinger, ... 10
Now Is the Time. By Galen Russell, ... 10
The Growth of the Church of the Brethren. By J. Frank Bowers, ... 11
Is Congregational Hymn Singing Declining? By A. F. Brightbill, 11
Conference Budget Thermometer, ... 20

Missions—

Love (Poem), ... 12
Editorial: Liberal Club President Tackles a Missionary—A Memorial Established in Human Hearts—Twenty-five Tribes—"Hinduizing" the New Testament—Kagawa, an Humble Servant of Christ, ... 12
Our Leper Colony. By Harold A. Royer, ... 13
The Ten Thousand Character Campaign and the Church. By T. H. Chang, ... 14
Our Home Missionaries, ... 14
News From the Field, ... 15
Program Outline for Women's Missionary Society, ... 15

Pastor and People—

The Gist of the Sermon. By D. W. Kurtz, ... 18
What Should Constitute the Christian's Daily Devotion? By Chas. E. Zunkel, ... 18
Who Is to Blame? By Wm. E. Thompson, ... 11
When There Is Nothing, ... 19

Home and Family—

Bondage of the Mute (Poem). By Bertram Day, ... 22
A Pleasing Garment. By Ada Cassell Sell, ... 22
Power. By Julia Graydon, ... 23
Experience Precedes Understanding. By Nettie M. Senger, ... 26

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

To Members of Religious Groups in America

The American Friends Service Committee, a National Committee of the Society of Friends (Quakers), sends you greeting.

We are constrained to believe that the General Disarmament Conference to open in Geneva in February, 1932, can be made to mark a turning point in human affairs. Never before, in the history of mankind, have the devastating results of war been so clearly indicated and so generally recognized. Past generations, indifferent to the warnings of prophets, economists and statesmen, have consistently prepared for war, have regarded war as the natural arbiter of international affairs, and have proceeded from one conflict to another.

It would now seem that the peoples of the world have reached the limit of their power to recuperate from the disaster of war. Hand in hand with a vast increase in man's powers of destruction has gone an equal increase in the effect of war upon a more complex social order. President Hoover in his recent speech to the convention of the American Legion voiced the growing conviction of millions of men, when he said that the present world-wide economic crisis is the result of the World War.

In our present delicately adjusted, interdependent world, the destiny of every people, however strong or weak, is inextricably linked with the fears and fortunes of the world. The law of love, the teachings of Hebrew prophet and of Jesus, are being fulfilled in the sweep of world affairs. Men are beginning to realize that they must coöperate or perish, materially as well as spiritually.

We can not contemplate, therefore, with indifference, the persistent preparation for war throughout most of the world. Least important is the fiscal question of how the nations should spend their public revenue—whether to spend billions of dollars annually in subsidizing makers of war material and the military personnel or upon purposes more closely related to the needs of suffering humanity. It is the menace of future war with which we are chiefly concerned. Armaments are the expression of a philosophy of international conduct and their very existence tends to perpetuate this philosophy. War is not inevitable except as armaments tend to make it so. It is not rational or natural for a civilization to attempt to destroy itself, but this disaster is likely to happen if men continue irrationally to think about it and plan for it.

The Disarmament Conference of 1932 will meet under unique conditions. Never before have the peoples of the world so clearly recognized that their opportunity for normal living depends upon the constant maintenance of international peace. If the use of armaments may destroy the civilization that has prepared them, it is worse than folly to continue them. The issue is not now one of limitation; it is one of abolition. We believe that the time has come, in the evolution of public opinion, to free mankind from the fiscal burden, the political menace and the spiritual decay incident to military preparation. The Kellogg Pact, the world-wide economic crisis, the growth of public opinion as to the effects of war, constitute a setting in which such a program of abolition can reasonably be inaugurated.

Are the religious forces of the world content to wait until economic necessity has impelled the result foretold by prophetic vision? It is our hope that the day of freedom from the menace of war may be hastened through the dynamic of religious faith. The churches of America could devote this period to a great crusade on behalf of the abolition of war preparation. Such a crusade could definitely affect the results at Geneva and could thereby change the course of human affairs.

Vincent D. Nicholson, Chairman Peace Section.

Clarence E. Pickett, Executive Secretary American Friends Service Committee.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., November 7, 1931 No. 45

EDITORIAL

He Knows Us All

How many people do you know, personally, by face or name? It wasn't many to begin with, was it? First mother, then father, then sister, brother, next door neighbor, a few more. A score soon, and more. And the circle widened. You went to school. You traveled, far and wide. Scores grew to hundreds, and hundreds passed into thousands, and thousands, no not to millions probably, but for some of you at least many, many thousands. And you are just a human being, very human, finite, with two eyes only!

No, it isn't past belief at all, as some wiseacres say, that God can know individuals by millions and billions and have a care for every one. His resources are limitless and so is his interest in the one supreme value in his world. It is the opposite supposition that is incredible: that he could bring such a world as this into being and not pursue with his kindly concern that which alone makes a world worth being. "He careth for you" because you, and you, and you, are what the world was made for. E. F.

Germany, England and America

Once there was a moratorium—blessed moratorium—to save Germany from bankruptcy. Now Germany was the greatest of the vanquished nations in the great world war. It is important to remember this, and equally important to remember that the purpose of the moratorium was to save from financial ruin this defeated nation so sore distressed by debts and reparations settlements.

Certain days thereafter there was a suspension of the gold standard—whatever that may mean—by the government of England. Now England was one of the greatest of the victorious nations in the great world war. It is important to remember this, and equally important to remember that the purpose of the action suspending the gold standard was to save the great and mighty British Empire from financial chaos.

On the very next day thereafter there was a speech by the President of the United States beseeching the war veterans not to press their claims for loans, so as not to add any new burdens to the already heavily burdened American government. Now America was the last of the great nations to get into the great world war, rather late but still in good time to be present at the armistice. It is important to remember who America is and what she did. Of course there was no danger that the rich and powerful America—but how could one keep from thinking of the victorious England and the defeated Germany? And besides, in a topsy-turvy time like this, who can tell what might happen?

No doubt there is some good research material here for a doctor's thesis on the great value of an occasional war, if only there were some way to tell which side gets the benefit. E. F.

Looking Toward a Way Out

The Third in a Series of Articles on the Current Crisis

It is a common conviction that the current economic dilemma is not just another depression, but the beginning of a profound and world-wide adjustment in every area of life. On the threshold of a new era one observes that the oriental economic system, especially as sponsored by India's moral leader, looks backward to an impossible and needlessly primitive type of life. One notes also that the occidental or capitalistic system goes to the other extreme—adding to this an out of date distribution of its benefits.

Which Way Out?

If a way out of this modern labyrinth is to be found the dilemma must be faced in terms of personal responsibility. For there is nothing which can quite take the place of individual initiative and personal moral stamina. No man can be greatly helped until he is ready to help himself. However, not every one can redeem the day by taking thought thereto. There are handicaps due to age, health, mental capacity, training,

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

and broad economic changes which are as real as anything in this world.

Thus, at all times, there is an extra load for those who are in health, capable, and trained for the demands of their time. It means that there is a responsibility for courageous and unselfish leadership which can not be ignored—except at tremendous social cost. Immediate rewards usually go with selfish conduct; but the statesman and the prophet know that the basis for an advancing civilization is unselfish living. Where there is no vision the people perish—and in time their false prophets also.

The way out in any crisis like the present is not by way of some magic cure-all. The first step is necessarily a fair and square facing of the facts and issues involved. This means that the average man must cultivate the will to work and follow; that the able man must share and lead as best he can.

How Redemption Comes

The Master interpreted redemption in terms of personal response and responsibility. Every downtrodden person he met he treated as possessed of a precious personality. This is not saying that some of those in higher walks did not have greater possibilities. But it is saying that from the child to the outcast he sought to redeem men by the development and release of powers within. And such salvation as arises in any crisis must come from the recovery or discovery of vital resources of character.

It is thus also that communities and nations are redeemed. Time and again a nation has been saved by some outstanding act of personal sacrifice—some demonstration of character. Time and again a community has been economically redeemed by the efforts of some far-sighted son who discovered an unsuspected resource, founded some timely institution, or started a successful business. Such a success lifts a whole community to a new level of prosperity. Also the converse is true: a community is sure to go down when leadership fails and the common man loses heart.

The point is this: that community redemption is not just something that happens. It is a coöperative undertaking favored by the interplay of discoverable and controllable factors. Prosperous communities are built at the cost of creative activity on the part of some one. And they are kept going when the resultant gains are shared and conserved.

Who does not remember some community that was, in contrast to that community as it is today? Between two rivers there was such a city—it was then but two stores and three saloons. Then it was notorious throughout the state for its depraved and backward life. Then there came a different type of settler. These swarmed in from every side, and in a twinkling as generations go, the saloons gave way to schools, banks, churches and vital business projects. Today one would never suspect that lovely El Monte is a city with a past.

If one community can be so changed by the coming of a responsible type of citizen, why can not any community in distress achieve relief and redemption by taking thought thereto? If specialization has gone too far, if we need to think in terms of a more self-sufficient life for individuals and communities, perhaps what we most need is a few convincing examples in cooperative community upbuilding. And there are few communities so poor but that some responsible group—some class, club, or association—can begin to study, plan, and adventure in the field of life adjustment.

Adjustment as a Process

Of course, adjustment in such a situation as we now face can not be accomplished over night. Neither will one or a dozen projects solve everything. But a start must be made, for why should the stark tragedy incident to this period of depression be faced again and again in the future? The mature generation which is caught in the maelstrom of violent change suffers tremendous loss. In theory men should be able to make fairly complete adjustments. But in practice this is far from possible. Thus the laborer who loses his job slips to a lower level, the business man who fails seldom completely recovers, and the outdated specialist is not apt to become equally proficient in a new line.

The hope for relatively complete adjustment lies with the young—with those in process of being educated. Indeed, the chief function of education in a dynamic age should be to fit the young for life in a changing world. Gone are the static centuries when a son followed the profession of his father. Today new situations develop so rapidly that one must face a perennial problem in life adjustment.

By this we do not mean that there are no fundamentals. There are plenty of fundamentals which will abide. But when every sanction of wholesome and effective living is constantly challenged by something in the passing show, it must be clear that the art of discrimination has a vital and saving relation to modern life. Indeed, a prime aspect of adjustment is the realization, that come what may, we must preserve the good and true as revealed in the experience of the race.

It is just here that the new demands in education arise. What has always been true for real scholarship must be more abundantly true in an age of change when distressed multitudes look to their leaders for light and help. The supreme challenge to all educators is that all knowledge should be evaluated, correlated and interpreted as far as may be. This means that the need of the hour is a philosophy of life stated in terms that the distressed of earth can understand. It is only thus that education can be made to answer the basic question: Can we make a living? H. A. B.

GENERAL FORUM

Prayer

She often longed for time to pray
In some dim, quiet, cloistered place,
But at her task from day to day,
Petitions reached the throne of grace.

A call for help in time of stress,
A song of praise when skies were clear;
Till prayer seemed natural as breath
And God and heaven very near.

—Catherine Marshall in Presbyterian Advance.

America and Home Missions

BY M. CLYDE HORST

THE call of our General Mission Board for a Thanksgiving offering for our General Home Mission program constitutes a challenge to the entire church to study home missions as well as to give for the promotion of this work. The intelligent sympathy of the Brotherhood is needed as well as its material gifts. Moreover, as Dr. Swearingen stated several months ago, intercessory prayer is needed, for there are so many things about the Divine Purpose with which we have nothing to do. We are exhorted to "pray the Lord of the harvest that he send laborers into the harvest." But this can best be done with a clear grasp of the strategic importance of home missions.

This emphasis on home missions, it should be needless to say, is not a disparagement of the foreign enterprise. It is assumed that "the field is the world," and that the Christian program is necessarily a unit. Our strategy must include all fronts, as Dr. Mott told the Home Missions Congress last December. Uncured social and spiritual disease abroad ultimately infects the home base. It is also true, as this distinguished Christian statesman declared, that "it is an idle dream for our foreign missionaries to talk about winning out in Asia and Africa while we have so many untaken forts in the rear."

A consideration of the relation of home missions to America involves a brief resumé of the past of home missions. Dr. Charles L. White, in his introductory presidential address at the Home Missions Congress, succinctly reviewed the history of home missions in the following words: "The spiritual conquest of North America has been proceeding for three centuries. One hundred years after the Pilgrims landed at Plymouth, the frontier ran one hundred miles westward from the Atlantic Ocean. A century later, the boundaries in general were marked by the Ohio and Mississippi Rivers. About this time the national Protestant missionary societies were formed to lay Christian foundations in the frontier areas. The missionaries taught the people to plant their altars where they plowed their acres. They went wherever the people went, and were among the bravest and most self-sacrificing men and women in the history of the church. They fought for temperance, just legislation, and Christian ideals. They preached to Indians, miners and lumbermen and won to Christ great numbers of immigrants from European and Asiatic countries. They taught the freed men in the South and occupied the countries of Latin America. They established churches, built colleges, and founded many philanthropic institutions." Briefly characterizing what is now being done, Dr. White continued: "Our missionaries toil in a nation where would-be citizens from all the earth have come to live. They labor among a polyglot people slowly amalgamating to make a new race, which, if Christianized, will bless the world, and if paganized may be its ruin."

Some might imagine that since American expansion has reached the Pacific, and inasmuch as what was once known as the frontier has disappeared, the era of American home missions has come to a close. But Dr. Oliver, moderator of the United Church of Canada, reminded us at Washington last December that "frontiers are not always geographical. They are spiritual and cultural as well. The frontier demanding the church's message and work for its untouched area may be the neglected slum of an old city no less than the unreached community on the farthest verge of settlement." The mere fact that not over half of the people of the United States are enrolled in the churches indicates that the home mission task is still a real one. Moreover, as Dr. Herman N. Morse states, commenting on the alleged over-churching of certain surveyed areas, "It is also important to emphasize that there is still in these counties an important problem of Protestant church extension where the growth of population or the change in the character of the population has been such as to render existing church facilities quite inadequate."

Moreover, the real character of modern American civilization must be seriously taken into account. Dr. Carl Wallace Petty, in seeking to discover the outstanding characteristics of "the titanic social organism that boasts of its eighty-story buildings, gloats over its billion dollar fortunes, sings its pæans of praise to mass production, makes its prayers to a golden god called prosperity, and confers its highest honors on those who have won their successes in the open arena of grab and get," classifies them under three heads:

First, the psychology of this modern civilization is urban. Rural districts remain, but the agricultural, agrarian traditions are fast disappearing. Whether it be the inhabitants of a New England village or in a Georgian hamlet that you observe, the attempt is made, and with no small success, to behave as they do on Fifth Avenue, Michigan Boulevard, and in Hollywood.

Second, the technique of our civilization is mechanical rather than human. The machine, for better or worse, is here to stay. Von Keyserling watched us pulling switches, pushing buttons, and stepping on starters, and went home to write of America's "chauffeur complex." The machine has raised the standard of living, but failed to raise the standard of life. The sinister influence, of course, is not in the machine *per se,* but in its master. In industry, profits have been first, and personalities second. Machines are protected, oiled and primed, while men are allowed to drift and die. Here is one of the greatest challenges to home missions.

Third, the philosophy of modern civilization is largely pagan, notwithstanding the noble exceptions represented by individuals that have not bowed the knee to Baal. A crude mammonism has affected American life and in no other corner of the globe has its worship appeared so profitable, and consequently so disastrous. The cross that was foolishness to the Greek and a stumbling-block to the Jew, is to many nothing more than an ornament. "Today," says Joad, the young British intellectual, "we reckon with the first generation in history that has had no religion." A crime culture has also developed whose idiom has become the common parlance of the street. Impurity has become rampant, so that to protest is to be named a Victorian, or a Puritan, and blushing is fast becoming a lost art.

What a challenge to the Christian forces of America! Surely the task is great. What it seems to mean to us as a church, will be our subject next week.

Lewistown, Pa.

Taking Things for Granted

BY A. R. COFFMAN

When we think of the commission to go into all the world and preach the gospel to every creature it may seem that the call is to something far away. But kingdom work is all one task, and to carry out this work there are at least four major needs.

Men. To get interested in home missions is to become interested in the world program of gospel teaching and helpful service. And those who have the talent and opportunity to go, must face the question of a more even distribution of witnesses into all parts of the world. It is not necessarily more honorable to go far away than to work in a smaller circle; but it is honorable to be subject to the leading of the Holy Spirit. Even though some can not go far away, that does not excuse them from witnessing. There are things for which we can not pay the preacher, the evangelist or anybody else, which means that Christians must all testify not only by lives but by speech. There is need for caution about talking when the living is not back of it; but a word can also be said on the danger of failing to converse about the things of God. "Then they that feared the Lord spake often one to another and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3:16). We can all be personal workers, and if this were true it might not be necessary to have so many imported ones. It is not necessary that we ask a man bluntly whether he is a Christian. If we want to find that out, we can pass skillfully in our conversation from the material to the spiritual side of life and see whether our man responds or retreats. Many people are hungry to have us talk about the vital things of life if we just make the approach in the right way.

Money. Those who are not in a position to be sent, must face the question as to what is their part in helping to send others. In the last twenty years there have been many young people who have volunteered for missionary service, the greater proportion of whom did not arrive at any far away field. This group could furnish both the means and workers for a great amount of service if they were all definitely committed to this one thing in the most full measure possible. Perhaps this is the case more than we know. But if the Volunteers furnished both the means and the money that might leave others out. Everybody—missionaries, volunteers and all—ought to have part in the financial program, be it much or little. Jesus teaches that to whomsoever much is committed, of him will they ask the more. We sometimes say that if all would tithe we should have plenty. That might be true with our present program, but it would not be according to the gospel, for the proportion ought to become greater as we go up the scale. The purpose of all earnings should be toward the task of promoting the kingdom of God. Many Christians have not faced honestly the monetary implications of their profession. Let us all individually view or review this very thing, because it is a personal matter. It would help some of our home congregations to test out their own resources and see whether they are as helpless as they think they are.

Prayer. One time I saw an article entitled "But I Can Pray." It was a good article on the power of prayer, but I did not like the word *but* in it, for the attitude suggested that even though we could not do much else we could pray. Here is saying that we all can and ought to pray. Praying is linked up with both witnessing and supporting. It is impossible for me to really pray for anything unless I put my life into it. A quarter on the offering plate and a long prayer for missions

In New York the total number of arrests for intoxication for the wet years, 1910 to 1915 inclusive, averaged 26,599 per year. The total arrests for the first six dry years, beginning with 1920, averaged 11,332. In 1930 arrests for drunkenness were only 9,408.—*New York City police court records, World Almanac, 1931.*

do not go together—unless that is the extent of my ability. A good way to remember people is to pray for them. We shall then be interested and want to meet them again. The world of some of us is not nearly so large as it should be for we have not come to realize the privilege of prayerful friendship. It is said that Martin Luther was so busy sometimes that he needed to take three hours a day for prayer. Busy workers as well as invalids ought to pray. What spiritual wealth we might have! And how it would help our missions far and near! "We have not because we ask not," James says.

Living. Mostly we stop at the grand trio of money, men and prayer, but today we want to add a fourth. It includes the other three and yet deserves separate consideration. It is simply that of living. Paul said that he was thankful that the faith of the Roman church was known around the world. Like that of the Roman church, the faith of any church will go around the world if such faith be deep and intense enough. We can not guarantee that said church will be known around the world, but we will say that it stands a good chance of becoming known abroad. Who in our country does not know about John Wanamaker's Bethany church or Russell Conwell's Baptist Temple in Philadelphia? Or who in the world does not know about the earnestness of the members of the Korean church? We need but to mention the Christian movement under Dr. Kagawa of Japan, and everybody knows what we are talking about. There is a chance for each and everyone of us to go to India, China, Africa or anywhere, even though the material trip can not be made. Our own individual names may never be known, but the name of our church may be, and above all things the name of our Christ will be.

"Fuss and Feathers." This caption is taken from a paragraph in the magazine, *Religious Education.* All the workers who are members of God's program of world evangelization can well think about operations with as little "fuss and feathers" as possible. Sister Coffman and I spent a very enjoyable year in the Southland under the auspices of the Home Mission Board. During our stay, we had the pleasure of being in five of the six churches of Texas and Louisiana. It is to the credit of the brethren there that they are working quietly. It is true that a considerable amount of the results here have been due to colonization instead of large progress among the full residents of the South, but such growth is not a strange phenomenon among our people. The climate is desirable. Fort Worth has a very enviable record so far as low death rate is concerned. Mosquitoes are not nearly so plentiful at Roanoke, La., as they were thirty years ago. And the spirit of the people is so fine that you ought to be able to forget about any pest that is there. There are great agricultural, industrial and professional opportunities in the South. Some brethren feel there will be large development in the near future. When we go into that territory, let us do so with the Great Commission uppermost in our hearts, and not just take it for granted because there are more than two hundred Fort Worth churches in that city of a hundred and seventy-five thousand, that there is no opportunity for Christian activity. In the meantime, without "fuss or feathers," without the stimulus of large congregations and commodious churchhouses, let us pray that the brethren down there may continue to work by testimony, prayer, giving and living. Small numbers at home and long distances to special meetings in the District have developed a spirit of appreciation for one another, the like of which we have not found anywhere else in our experiences.

Mount Morris, Ill.

A Better World for All the World

BY R. E. MOHLER

The subject of this brief article is the slogan suggested by the Laymen's Missionary Movement for their Men and Missions Sunday. This Sunday is to be observed in a large way throughout Christian America on Sunday, Nov. 15.

The leaders of this great movement have done well to select the slogan that they have, for truly the world is one great neighborhood. We eat the same foods, listen to the same music over our radios, suffer with the same diseases, and are engulfed in the same economic depression as all other countries of the world. The world has become so small that no land can enjoy a great civilization without the whole world has it.

We do not want a religion that we can not feel will greatly bless every country of the world. The religion of Jesus Christ is just this kind of a religion, but men can not get its benefits unless it is carried to all lands, and the life of Jesus is interpreted in the light of the customs of the people of each land.

Men and Missions Sunday, Nov. 15, brings to our laymen an opportunity for definite Christian service. Why not a great Laymen's Missionary meeting on that Sunday? Write to our General Mission Board at Elgin, Ill., for help in planning a meeting.

McPherson, Kans.

Homesick—and a New Mission

BY J. E. MILLER

This is a chapter from *Wilbur B. Stover—Pioneer Missionary*, a book now being printed by the House. The price of the book will be $1.50, but *Messenger* subscribers may have the *Messenger* for one year, and this book for $2.50. See page 32 of this issue for further announcement.—Ed.

"I'm homesick. I want to go back to my folks."

"But where will you find them? Remember the plague and the famine."

"But I'm homesick."

Were you ever homesick? Do you remember that

depressing, gnawing feeling that weighed you down and gave you no peace? Of course you do. Perhaps it was when as a child you were away from the home folks for the first time. Perhaps when you went to college. Perhaps when you were married and left the old home and the home folks. Not that you did not enjoy your new relations and new home—but it wasn't home.

And were you ever in a foreign land, away from all the folks? In a land whose people and language and ways were so different? Remember how you felt about it? Perhaps you wanted to order something to eat but could not speak to the waiter. Perhaps you wanted to buy a ticket and take the train, but knew not what to say or how to find out what train to take. Remember when the children laughed at you because you were a "foreigner"? You had laughed at foreigners, but they were so different from you. Now you are in the strange land. The tables have turned. You are the foreigner. Not very nice to be laughed at, is it?

Well, the missionaries have this same experience. But they learn to make the best of it. They consider themselves "pilgrims and strangers" and they desire to see "another country" which they mean to make more "heavenly." However, this homesick longing with which we began was not from a missionary and yet she became a missionary. It was her old home and her own folks she was longing for though she was not far away from her childhood community. Shall I tell you her story?

She was a famine orphan, picked up by our missionaries and taken into the orphanage at Bulsar. She grew up, became a Christian, married a Christian husband and established a Christian home. They settled at Anklesvar. A few miles distant was her childhood home. For a long time she had not seen it, neither had she heard from any of her folks. She longed for the old home. Her husband explained that the home was doubtless in ruins and the family either all dead or living elsewhere. But she was homesick. Yes, only six miles away, but six miles in India are different from six miles in America.

One day this good wife disappeared. She did not return the first night neither the second night. The missionaries were alarmed. The husband, however, said they need not fear. "She'll come back again. She's simply gone away to try and find her people." And so she had.

Arriving at what she thought must be her childhood village she stood in the shade of a tree on a hot summer day. A good woman seeing her and observing her neat dress and clean person drew near and invited her into the house. The husband too was kind to her. Both remonstrated with her for being out alone in that community for there were Mohammedan men around and should they be bent on mischief or seeking a new wife it might unfortunately go hard with a woman like her.

She told the story of her early days in that village, of the famine and of her home in the mission orphanage, how she had married and was now living at Anklesvar. And she told of that longing for her childhood home that gave her no rest until she at least tried to find it and her own people.

On the third day she was ready to go back to her husband. But how could she repay her hosts for their entertainment and protection? She had no money. But she had two little books, one a Gospel and the other a song book. These she would give to her hosts. Because neither of them could read they insisted that she keep them. But she would have them accept these two books as her token of appreciation.

Then she went back home. The missionaries were undecided whether they should scold her for thus going away and causing them all to worry, besides taking serious risks for her own safety and virtue. All rejoiced that she was back home and safe again. And that joy was more important than censure for the moment.

But what of the new mission?

Later the villagers gathered in the hut of her host and hostess and among them was one man who could read. Think of it, one man in the village who could read—and only one! They showed him the books. He discovered that one of them was a song book. The songs he read to the rest, but they knew not the tunes, for the book contained only the words. The Gospel too he could read but could not explain. It was so strange, so unlike anything he had ever heard.

Six weeks passed and Bro. Stover with his helpers came to this same village. He often toured villages as late as midnight and after. They stood in the shade of a tree, perhaps the same tree under which that homesick wife had once stood, the women who had left the two books. They sang. The villagers gathered to see what it all meant. When they came to the last verse of one song the people joined in and repeated the words, though they knew not the tune. The missionaries were amazed. They did not understand.

"You know this song?"

"We know the words but not the tune."

"And how did you learn them?"

Then followed the story of the strange woman that one day had come into their midst, seeking her childhood home and people, how she left two books with her hosts and how the one man of the village who could read had read to them stories they did not understand.

From that followed frequent visits of the missionaries. As a result a church grew up in that very village, all because a homesick orphan had left two books, a Gospel and a song book.

Thus do you learn how even the most commonplace

events led to the conversion of sinners, and the building up of a church in a new non-Christian community in far-away India. And thus do you see what your funds accomplish as they go into foreign lands either through individuals or through the printed page.

"Thy word is a lamp unto my feet and a light unto my path."

Elgin, Ill.

Ministerial Memories

BY H. C. EARLY

6. How the Meetings Were Conducted—First Half

Some of the background of this subject must be given that the younger set may understand.

Meetinghouses and other places for preaching were fewer in my early days than now, and the appointments for preaching were less frequent also. The common rule was to preach once in four weeks at the main points and once in six or eight weeks at the points of less importance. But when the days came for preaching the people were present. Congregations were good —much better than now, notwithstanding the multiplied and improved facilities for going, it must be said to the shame and discredit of the present generation.

True, in that day the church was the one institution and the center of community interest and the preacher was the general adviser to the people. The church furnished much of the social life of the people of that day as well as the religious life. Since then the movies and many other forms of entertainment have developed—some good and some positively bad—which attract the people and relieve them of their money. Religious assemblies have dwindled in size correspondingly until many of them are almost negligible. If this thing keeps up, what can be expected of the next generation?

The meetinghouses were one-room buildings, oblong in form, usually with a kitchen attached in the rear for love feast purposes. There were no Sunday-schools or auxiliary societies to be provided for in those days. Buildings providing suitable quarters for preaching were sufficient. Architectural design and beauty were not considered. The meetinghouses were almost painfully plain.

A long bench was placed along one side of the auditorium for the preachers. Here they sat with a table in front of them and the deacons usually sat on the other side of the table, all on the level of the floor. The elder sat at the head of the table and the minister next in age of office sat next to him, and so on down the line. The oldest deacon in office sat just across the table from the elder, and so on down. This was an unwritten law, but pretty much unyielding, and mighty well understood by both preachers and deacons. If either a deacon or preacher had pushed himself above another his senior in office, it would have been a gross violation of official behavior.

When the day for preaching came it was a glad day. The people were present in a goodly number, some of them inside the house and some conversing on the outside. A hymn was sung by those inside to give notice to those outside that the service was to begin. With the closing of the hymn all were in and properly seated, the men on one side of the center aisle and the women on the other side. For the men and women were not supposed to sit together. Another hymn was sung to create more fully the atmosphere of worship.

Now the service was formally to begin. The elder would say, "Brethren, be free, and one of you open the meeting." There was no program previously made out as to hymns or who should officiate in any branch of the service. Naturally, the situation was a little em-



Hatfield Church of the Brethren, Hatfield, Pa. We are indebted to Bro. Jacob H. Fosbenner of Oak Lane, Pa., for pictures of the old and new church. In the smaller picture, at the reader's left, is seen the building erected in 1867 and enlarged in 1906. The larger picture shows the present building, which was dedicated Sept. 8 and 9, 1928.

barrassing. One urged another until the man in the pew wondered at times what would happen. Sometimes he pitied, sometimes he censured, and sometimes he did both. And it was not good for the preachers to be too ready to respond to the elder's call or too indifferent to it. Due deference had to be shown. It required pretty nice judgment to stand just foursquare at this point.

Then one of the ministers would arise. With a little hymn book in hand containing the hymns, the words without the music, and often in a trembling voice, announce the hymn. But before singing it, in order to stir the devotional and worshipful spirit and prepare the congregation to sing with the spirit and the understanding, the hymn was commented upon at some length, often without the desired effect. Commenting upon hymns, except by experts at the business, you know is pretty dry. The preacher then read two lines before singing, called "lining the hymn," and the hymn was sung, two lines at a time all the way through. One of the deacons usually led the song without the aid of the music or an instrument, of course, not even a tuning fork, and it was not surprising if the music was not always harmonious and sweet. However, the singing was usually refreshing, even if the rules of music were not always observed.

The hymns sung in those days were spiritual, not the light stuff so much sung nowadays, and they had a message for the common people. Following a good, warm sermon the singing was often most inspiring.

The singing was congregational—distinctly so—and nearly everybody joined in—some most lustily, with voices above the crowd. There were no professional leaders then to call a halt and command what should be done to make it better. Such innovations as solos, duets, quartets, choirs, and so forth, were unknown, and an orchestra in the church, well, that would have upset everybody, and it would have been ruled out summarily. It was congregational singing, and congregational singing is mighty fine for worship.

Dayton, Va.

Tributes of One Great Nation to Another

BY FLORENCE WIEAND NOFFSINGER

An unusual token of friendship offered by one great country to another is given by France on American Independence Day, July 4, when over the French nation are displayed United States flags.

On Sept. 26 an American delegation, consisting of men and women, who volunteered to serve in the American Ambulance Corps before the United States entered the struggle, were received with honor by the authorities of Nancy, France.

From Nancy this large delegation with the addition of several French notables from Paris, continued to Pont-à-Mousson, where a fountain built by the surviving volunteer members of the American Ambulance Corps was dedicated in memory of their comrades who were killed in the war. This fountain is the exact replica of one which was at the same spot, dating from the time of Louis XIV. During the Great War it was destroyed and has now been replaced by this copy made by the combined coöperation of French and American sculptors.

When the delegation arrived at the Pont-à-Mousson station they were met by a band, which marched through the beflagged streets.

After the rector of the College of Pont-à-Mousson, one of the oldest colleges in France, had spoken, a procession from the church entered the square.

The dedication of this fountain to those of our compatriots who helped to relieve human suffering was done as a permanent symbol of the traditional and unshakable friendship between France and the United States of America.

Nancy, France.

Now Is the Time!

Authorized by the Board of Religious Education

BY GALEN RUSSELL

The date of the Disarmament Conference is now definitely set for Feb. 2, 1932. Some of the countries have wanted to postpone the date of the conference due to the changing political situation in England and Europe. We can be thankful that the United States has stood firm for the date of Feb. 2. Now is the time for all Christians to stand firm in that faith that the Disarmament Conference will mean drastic reductions.

Official observers are fearful lest very little good will come out of this conference because of the lack of interest shown on the part of the people. These observers point out the true and solemn fact that the time is far too short for even an intensive program of education to mobilize public opinion. Yet some of us feel that these observers have failed to take into account the power of religious enthusiasm in mobilizing its public sentiment in a short time. Our task is not a hopeless one. For we have our peace principles inherent in our Christian faith. Our task is one of organizing this peace sentiment to bear upon those in authority.

No doubt our President and officials of the state department are yet waiting to make their definite policy for this coming conference. If we do not build a united peace sentiment our delegates will follow the lead of the reactionary forces in our country and those of the other countries. Now is the time for us to act. Let us continually stimulate the gift of God that is within us to a holy flame. Those who are without conviction on this most important issue are to be sought out for conversion to this new and yet old cause. Those who form opposition to an effective peace program should challenge our persuasive powers. With millions out of work in this country can we continue to spend millions on armaments and call ourselves Christian? Let our motto be "A warless world in the name of Christ!" Furthermore, we will be satisfied with drastic reductions and only drastic reductions at this coming conference.

Chapaqua, N. Y.

The Growth of the Church of the Brethren

BY J. FRANK BOWERS

Increased membership is not always a sign that the church has grown. Of course, we like to increase our ranks. That is the acid test, but as stated, this is not always a sign of growth. There are other signs that are more determining and with a wider breadth of meaning.

Unless there is a vital element in the general program of the church there can not be much to offer that is going to mean a great deal to the people. It must be far-reaching in its concept, and warm in its interpretation. Take these two elements out and you have robbed the outward reach of the church. Let us see if our church has made this contribution to the world. If not we should begin to set things right.

Our beginning came from the humblest, and that seemed to be its message and bearing for many years. I do not believe we have lost sight of that fact, but we have added very materially to this beginning.

In this beginning set up, we were a little provincial, a little clannish. We had a sort of keeping element, instead of an element that keeps and thrusts out. But we have moved up a little. We have commenced to take our place with the rest.

Just to put our fingers on the time that things started to show new growth, might be a little hard to do, but emphasis was given when higher learning was introduced. Those struggling efforts have borne fruit that is a credit to the originators.

To take a class of people who were opposed to higher learning, and to give them a meaning of what this all meant, has not been a small thing. These men and women surely need our praise for their untiring effort to give our church this valuable background. It has been a long, hard pull; but out of this small beginning our church has received a new vision, and instead of opposition, we have several well equipped colleges that are a credit to our organization, and a blessing to the community at large.

This new educational slant gave birth to many projects. One time we were satisfied with our own environment, and with this complacency we were contented to leave good enough alone; but this new emphasis thrust us out, and instead of a satisfied condition, we were forced to face world-wide conditions.

This has meant a growth, in numbers of course, but a growth of well earned prestige. A new vision has come to our church in many forms. This is substantial, because it ties in world-wide interests.

Foreign missions is a product of our colleges. One time we did not believe in foreign missions, but educated young men and women reversed this belief, and today we are spending much effort, money and life on the mission field.

Perhaps we can not realize what it means for a young person to place his training and all on the altar of foreign missions. But his college work has fired him to accept world-wide problems. He has accepted the challenge. Surely our Christian colleges have contributed much to the growth of our church. They have blazed the way for missionary enterprises, and have earned a first rank place in our fraternity.

With this same college impulse, came an educated ministry—perhaps the one big thing that has come to our church. But this was necessary, for we became an educated laity. Surely to cope with this condition we needed an educated ministry. And this brought us to the next step. A supported ministry.

We have not solved this ministerial problem, but we have opened the way. We need a better organization than we have at the present time, but I am sure we are on the road to a better controlled ministry. All great problems take time to develop, and I am sure that in time we will have mastered this one.

We received not only an educated ministry, but an educated leadership, such as: Editors of our publications, Sunday-school teachers, and laymen who are taking their place in the professional world as bankers, teachers, doctors and farmers. In fact, the educated church members are our leaders today. Surely our church has grown in its personal offering.

This educated ministry has brightened and enlarged the message of the church. We have passed out of the days of legal controversy, and into a fuller and more complete meaning of the teachings of Jesus. Theo-

(Continued on Page 20)

Is Congregational Hymn Singing Declining?

BY A. F. BRIGHTBILL

The Music Commission is convinced that many members of the Church of the Brethren have carelessly allowed themselves to lose their sense of responsibility in congregational singing, and also their realization of the great privilege they have thus so unwittingly surrendered. The potencies of music as a factor in worship are still largely unrealized. There are ministers who regard the music as a mere adjunct to the service, a bait to attract people who will not respond to spiritual motives, a concession to the æsthetic, or to the sensuous nature of man, or even as a necessary evil. The church music may be any or all of these. There have been services attended which could have best been written up as follows: "Divine worship proceeded for a few minutes, and then halted while a group arose and sang something, after which worship was resumed." Such a use of music is the prostitution of a divine gift. There is nothing in the worship of the church so rich in possibilities of helpful ministry to the soul, so essentially spiritual in its nature as in the music of the church. Let our ministers everywhere study to provide the most inspiring conditions for effective congregational singing, and let them exhort the people to universal enjoyment of this privilege.

Therefore let all the people sing.

Chicago, Ill.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Love

Love has a hem to its garment
That touches the very dust;
It can reach the stains
Of the streets and lanes,
And because it can it must.

It dares not rest on the mountain;
It is bound to come to the vale;
For it can not find
Its fullness of mind
Till it kindles the lives that fail.

—George Matheson.

Liberal Club President Tackles a Missionary

The following item was sent to the Messenger by a member of our church, attending one of our state universities. One of our missionaries was also there. We think you will be interested in the report of a conversation that took place.

"I must tell you a story. One evening, while I was sitting on the porch conversing with a missionary to India, now on furlough, a friend of mine, Mr. H., seeing me, stepped up on the porch. I made the two men known. Mr. H. is a graduate student in psychology and president of the Liberal Club. The word missionary was enough to touch off the young liberal. He began with the remark that missionaries are no longer in good standing. When the missionary wanted to know why (in his quiet way), Mr. H. referred to Mother India. But the missionary had read Mother India, too. Moreover, he had read some books the young liberal had never heard of: The Christ of the Indian Road, The Christ of Every Road, Christ at the Round Table. Mr. H. quoted professors at the university, but the missionary had talked with these selfsame professors, perhaps more than Mr. H. had. After Mr. H. had subsided somewhat, the missionary took the opportunity, still with his quiet dignity quite unruffled, to tell simply and succinctly what the missionaries to India are attempting to do. Mr. H. all the time was acquiring a new appreciation for missionaries in general, and for this one in particular. Before leaving, he asked the missionary to speak before the Liberal Club. We'll miss the missionary here at the university."

A Memorial Established in Human Hearts

From Southern Indiana comes a remittance for world-wide missions. The money is given in memory of a mother who has passed on to her great reward. Quite frequently a departed child or mother or friend is memorialized by a contribution to missions. Many parents on the death of a child feel to contribute the child's savings to the mission cause. This money is used in making Christ known to the hearts of those who know him not. A memorial like this is so much better than costly stone memorials.

Twenty-five Tribes in Buraland Represented By One Hundred and Ten People

It is hard for you to understand how many tribes are in Nigeria, how small some of them are, and what a great melting pot anything like a large school or any institution must be in dealing with them. In the leper colony there are twenty-five different tribes, represented by one hundred and ten persons, speaking different languages. Luckily there are only three major languages being used. That is, most of them can speak one of the three tongues. School is taught in Bura, Fulani and Longuda. Do you want me to name the twenty-five different tribes? Here they are: Yangur, Bura, Fulani, Longuda, Fulemdi, Hona, Bachama, Ibo, Gaanda, Hinna, Kumbali, Nuwa, Kanakura, Mbula, Margi, Gudu, Basho, Njuwo, Mundargu, Imburu, Gangua, Laka, Kilba, Angwahal and Nvwa.

"Hinduizing" the New Testament

An Indian of high standing in the Christian community and one time president of the Bombay Christian Council has brought out a new translation of the New Testament in the Marathi language. He has attempted to use terminology that is distinctly along lines of Indian thought so that it can be more readily understood than any previous translation. Bro. Garner, one of our missionaries to India, writes us about it and also calls attention to the editorial review in the *Dnyanodaya.*

"The religious concepts of the Hindu and a Christian in some respects are quite different. One of the unique truths set forth in the New Testament is that of *union with Christ* and the uniqueness lies partly in the fact that on the one hand this is a *spiritual union* between *two personalities,* that of the converted and inwardly purified sinner and that of the divine Savior by his indwelling Spirit in the purified heart; and on the other hand it is a union that never melts away into *absorption* as is the case with the Hindu's longed for union with Brahma, which is not only pantheistic, but does away with all human *initiative* and *responsibility.*"

We consider it very desirable that natives of every

land should, if they are capable, make translations of the New Testament which can be more meaningful than translations made by foreigners. On the other hand it is very much to be regretted that certain ideas that are distinctly unique and vital in the Christian faith should be switched over in new translation to bear an idea that is in opposition to the Christian thought and only perpetuates the idea as held in non-Christian religions. Every Christian, it seems, has taken the liberty of making his own interpretation of the Scriptures. There is justification for this. Yet we need to keep the Bible in its original meanings, lest some day students will have access only to the variegated opinions of translators.

Kagawa, an Humble Servant of Christ

Dr. John R. Mott, introducing Toyohiko Kagawa in New York called him one of the world's outstanding Christians. To this Kagawa replied: "I am an humble servant of Christ." Mr. Kagawa spoke, interpreting the kingdom of God movement in Japan. He listed evangelism as its first objective. By this he means building up a Christian community of at least one million souls in Japan. One million will be able to vitally affect Japan for Christ. His second objective is the education of a more extensive Christian leadership. He indicated leadership service among the peasant and industrial classes. The third objective is the Christianizing of the economic and industrial life. His primary emphasis was made on following Christ with a wholehearted commitment in every aspect of life. "Being a lukewarm Christian," he commented, "is not interesting at all."

If the good influences of America have helped to avert war between Japan and China, we are glad we could make this contribution to Mr. Kagawa's country.

Our Leper Colony

BY HAROLD A. ROYER

In general we have a very pleasant group of people to work with at the Leper Colony. Practically all of them say that they feel better since they have come to the colony. Dr. Robertson and Miss Harper not only give them treatments for leprosy but treat their ulcers and other diseases as well.

At the present time we have 110 patients in the Leper Colony. The growth has not been spectacular, yet quite steady from the beginning. Nearly every week two or three new lepers come to the colony. To a certain extent leprosy treatment is still on trial as far as the Buras are concerned. Pagan peoples are generally slow to take up new things or change from their traditions. The native witch-doctor sees his business slipping when people come to the colony, and many people are prevented from coming because they still fear his power. When Brethren Helser and Bittinger were on an evangelistic tour a few months ago they met a family in which there were several lepers. The parents and relatives agreed to let one boy come to the colony. If he gets along all right they say they will send the others.

About the first of June a change was made in the policy of the Leper Colony to the extent that we now accept *all* cases. This means that the number of helpless and crippled will continue to increase along with the early cases. Although there is not much to be done for the former class of patients but treat their ulcers and give them care, still we feel that they should receive this consideration. Most of these are non-infective, the disease having run its course or burned itself out.

This is the farming season in Nigeria. Practically every person at the colony has a farm of some size or other. Since their only farming implement is a short handled hoe not many acres are farmed by each one.



The leper relief work in the Church of the Brethren mission in Garkida, Africa, began in September, 1921. There has been a constant growth since then. Five hundred acres of good farming land have been set aside for leper relief work. The lepers do all the work of the farm, such as carpentry, road making, well digging, clearing and carrying stones. A church was one of the first buildings to go up. Christian love and medicine can change the lepers' spots.

I estimate that 40 to 50 acres are under cultivation now. Guinea corn and peanuts are the main crops with beans, cassava, maize, millet, cotton, rice and sweet potatoes following in order. Tomato and paw paw plants were given to them this season as well as last. One of the women was quite happy the other day as she pointed out to my wife that she had a nice large tomato that was almost ripe. About 225 banana shoots were set out this season and other fruit is being started.

An experiment plot has been started. We have planted 38 kinds and varieties of farm seeds which were received from the Iowa State Agricultural College. No doubt some of them are not suited to this climate, still I am sure that many of them can be adapted. (I will be glad to try out various kinds of seeds which anyone may care to send.)

The future of the Leper Colony looks very promising. The government is encouraging the work and I believe the church is willing to stand back of a project to aid in the stamping out of the dreaded disease of leprosy.

Garkida, Nigeria, Africa.

The Thousand Character Campaign and the Church

BY T. H. CHANG

Five or six years ago the church in China was not progressing as it should because of the opposition of communistic parties and the constant political changes in the country. In 1930 the church began a Five Year Forward Movement. This movement has for its purpose the following six essential points: (1) evangelism, (2) Christianizing the home, (3) mass education, (4) youth, (5) religious education, (6) stewardship. Of these six mass education is especially emphasized.

In China 75% of the people can not read; among these are many Christians. An estimate has been made which shows that among our Christians, 40% of the men and 60% of the women, making an average of one-half, can not read. But how are they to learn the principles Jesus gave us if they can not read the Bible? Martin Luther said: "Let each man read the Scriptures for himself." Yet how are these Christians to read the Bible for themselves? And if they can not read the Bible, how are they to understand it? If they can not understand the Bible, how can we expect them to become warm-hearted Christians with an enthusiasm for the church? Or how are they to have a self-supporting and self-propagating church?

A man who can not read is as a blind man and practically a useless church member. Day by day, and year by year many of them work to eat and have little else to occupy their minds. China has many citizens who are not able to support their families, and not only their families, but many have no family and no home! Under such handicaps how can one have a love for his country or his church? Such men spend a life of bitterness, struggling to keep alive, or at most eking out an uninteresting existence.

From the time the church put on this thousand character campaign to educate the masses a change has taken place in the lives of those who have mastered the course. They not only have learned to read, but many have stopped gambling and other vices. They spend the time thus formerly used, to explain to their friends and neighbors the things they read in this course—especially hygiene and better farming. Seed selection, raising bees, better chickens and hogs have been especially emphasized. Some farmers are banding together in these farm programs instead of following the age old custom of each family for itself. Such training in their lives will make for better church members.

It is said that reading is the key to many doors—knowledge, wisdom and religion. It is also eyes to the blind. With eyes, one can see his world and its varied interests. So the most important part of the Five Year Forward Movement is to first push this thousand character program, for when a person can read it is much easier for him to grasp the other five points of the movement. The movement aims to double the membership of the church in five years. With these aims reached the church in China can not but progress.

Liao Chou, Shansi, China.

Our Home Missionaries

Our Thanksgiving Home Mission Offering is dedicated to the work that the following list of faithful consecrated people are doing throughout the United States. Your prayers in their behalf are more necessary than your gift, but the gift is very essential. All are sacrificing to the limit. Cheerfully they do it. Will you make a liberal offering cheerfully as these Home Missionaries give their lives?

F. C. Rohrer—Mt. Carmel and Rowland Creek, N. C.
J. W. Rogers—Bassenger Mission, Fla.
Merlin C. Shull—Johnson City, Tenn.
L. A. Bowman—Richmond, Va.
A. J. Beeghly—Frostburg and Westernport, Md.
H. S. Knight—Mt. Carmel, Va.
Ora I. Huston—Douglas Park, Chicago, Ill.
A. S. Brubaker—Rice Lake, Wis.
Homer Caskey—Council Bluffs, Ia.
J. Q. Goughnour—Ottumwa, Ia.
Chas. Forror—Harlan, Lake View, and Marilla, Mich.
Van B. Wright—Grand Rapids, Mich.
John Wieand—Bellefontaine, Ohio.
S. G. Nickey—Sterling, Colo.
D. J. McCann—Independence, Kans.
A. W. Adkins—Cabool, Mo.
Lester E. Fike—Carthage, Mo.
L. A. Walker—Omaha, Nebr.
L. W. Smith—Bartlesville, Okla.
E. J. Glover—Oklahoma City, Okla.

Geo. C. Carl—Glendale, Calif.
W. M. Platt—San Bernardino, Calif.
H. G. Shank—Bowmont, Ida.
A. R. Fike—Clearwater, and Moscow, Ida.
Clement Bontrager—Emmett, Ida.
S. Ira Arnold—Payette Valley, Ida.
H. S. Will—Twin Falls, Ida.
Wm. Riddlesbarger, Whitefish, Mont.
F. H. Barr—Portland, Ore.
Leander Smith—Albany, Ore.
Sam R. Mohler—Seattle, Wash.
E. L. Whisler—Richland Valley, Wash.
D. Warren Shock—Spokane, Wash.
Walter Coffman—Yakima, Wash.

Workers in the Greene County Industrial School, Va.—Mr. and Mrs. O. R. Hersch, Mr. and Mrs. Alvin Kline, Mr. and Mrs Kenneth Kinzie, Miss Elsie Finckh, Miss Nelie Wampler.

News From the Field

AFRICA

Garkida

Mrs. A. D. Helser and Mrs. Harold Royer

Good Interest and Attendance in Schools at Garkida

School started in the Boys and Girls' school at Garkida July 27. There are about 160 enrolled. The school boys are working to pay their entrance fees. The pagan people discourage the girls from coming to school and so they are not yet being charged an entrance fee. Recently a young man was overheard talking to some of the older school girls and trying to persuade them that it was more pleasant to stay at home and enjoy the old life than to come to school and have to work hard. Every influence is thrown around them to keep them in ignorance and sin.

School at the Leper Colony

A week later school started at the leper colony. We have an advantage in that in an institution of this kind we have a more regular attendance; they work mornings and go to school afternoons. There are about fifty enrolled.

Week-end Classes at Gardemna

Two of the Christian young men are carrying on school work and Christian classes at Gardemna over week ends. Yadika and wife and Whadu have returned for further school work here. The native church has chosen Njida and wife and Yamta to take over the work at Gardemna. A missionary from here visits this work once each month.

Good Interest in Sunday-school

Sunday-school opened with excellent interest and attendance. We hope that this will reach a group of native people who do not attend the school or evening classes. One small beginner asked if he was to come back on Monday.

Times Hard in Africa

The government tried to eradicate locusts by fire and poison early in the farming season, and we have not seen any for some time. Now the Buras and other tribes are beginning to harvest the peanuts and guinea corn although there are still folk who have nothing to eat but leaves and no money to buy food.

Rupels Move to Garkida

Mr. and Mrs. Rupel and baby Dennis arrived at Garkida on Aug. 29, after five days' trekking from the Lassa station. Dennis trekked in his baby bed which was carried on the heads of two native laborers. The parents came on horseback. They will live at Garkida for the remainder of their first term of service. Mr. Rupel will superintend the building program at the Garkida station this dry season.

Building in Progress at the Leper Colony

The superintendent of the Leper Colony is overseeing the building of a house, school building and industrial building this dry season. At present school is carried on under the roof of the church. (A wind storm set the roof off on the ground last dry season, and onto the hospital veranda.)

Bro. Bittinger Visits Garkida

Bro. Bittinger from the Marama Station has been chosen as mission treasurer-designate for 1932, and is in the process of taking over some of the work of the present treasurer, who will be going on furlough before long.

The New Party Expected Soon

Dr. Robertson left for Jos, the terminus of the railway, on Aug. 25, to meet Dr. Bosler's and Miss Moyer who are coming to join our staff. It is hoped to bring the new party as far as Marama at least in the mission truck. Miss Moyer is greatly needed in the school and Dr. Bosler will relieve Dr. Robertson who will be going on furlough soon.

Program Outline for Women's Missionary Society

Note: Program outlines for the text, "Christ Comes to the Village," also supplementary materials for the chapters, written by our own missionaries, are available in mimeograph form. They are free. Order from the General Mission Board, Elgin, Ill.

Text—"Christ Comes to the Village." Cloth, 75c, paper 50c.

Lesson III

Chapter 3, Christ Gives Skill to the Laborer.

"Give us this day our daily bread" (Matt. 6:11).

Worship.

Hymn: "Guide Me O Thou Great Jehovah."
Scripture: John 6:26-35.
Hymn: "Count Your Many Blessings."
Poem: p. 75 in text book.
Prayer: Pray for the millions of farm women of the orient who are weary and heavy laden. Pray that they may know Christ as the great burden Bearer.

Chapter Outline.

"Only where Christ has gone have the common elementary needs of life been met."

Display a chart showing the oriental farm facts taken from p. 1 of outline helps and p. 76 of the text. On a large world map list on each country the products which help to feed and clothe the world.

1. Daily life of rural women.
   a. China pp. 77-80.
   b. Korea pp. 80-84.
   c. Japan pp. 84-86. This may be given in dialogue form
   d. Philippines pp. 87-89.
2. Christian missions in operation.
   State briefly the important facts given on pp. 91-95.
3. Methods of labor among women and children by Mrs. Stover Kulp, Church of the Brethren missionary to Africa.
   a. Labor among women of China, Korea and Japan.
   b. The African woman works.
   c. Industry of the Scottish women and girls.

Discussion: Have we a right to use the products of the village women of the world unless we share with them the abundant life?

Hymn: "Work for the Night Is Coming."

KINGDOM GLEANINGS

Calendar for Sunday, November 8

Sunday-school Lesson, Paul in Ephesus.—Acts 19:8-20.

Christian Workers' Meeting, The Indigenous Church of the Mission Field.

B. Y. P. D. Programs:

Young People—Armistice Day, 1931.

Intermediate Girls—Why Is War Wrong?

Intermediate Boys—Movies and the Boys of Austria.

❖ ❖ ❖ ❖ ❖

Gains for the Kingdom

Three baptisms in the Richmond church, Va.

One accession to the Marble Furnace church, Ohio.

One baptism in the Lena church, Ill.

Seven baptisms in the Bakersfield church, Calif.

Ten added to the church at Walnut Grove, W. Va., Bro. Peter I. Garber of Petersburg, W. Va., evangelist.

Four baptisms in the Bethel church, Mo., Bro. Paul Longenecker of Morrill, Kans., evangelist.

Eight united with the Claysburg church, Pa., Bro. C. L. Cox, pastor-evangelist.

Nine baptized and two reclaimed in the Masons Cove church, Va., Bro. J. S. Showalter of Peters Creek church, evangelist.

Six baptisms in the South St. Joseph church, Mo.

Nineteen baptisms in the Lewistown church, Pa.

Thirteen additions to the Westernport church, Md., Bro. Guy West of Chicago, Ill., evangelist.

Seven baptisms in the First church, Wichita, Kans., Bro. L. H. Root of Minneapolis, Minn., evangelist.

Eleven baptisms in the Union City church, Ohio, Bro. G. E. Yoder and wife of New Carlisle, Ohio, evangelists.

Four baptisms in the Salem church, Va., Bro. H. F. King of Meyerstown, Pa., evangelist.

Two baptisms in the New Philadelphia church, Ohio, Bro. S. P. Early of Roaring Spring, Pa., evangelist.

Twelve baptisms in the Rockford church, Ill.

Five baptisms in the Libertyville church, Iowa, Bro. J. A. Eddy of Lewiston, Minn., evangelist.

Fourteen baptisms in the Plymouth church, Ind., Bro. J. A. Robinson of Johnstown, Pa., evangelist.

Four baptisms in the Shannon church, Ill.

Four united with the Buffalo church, Pa., Bro. C. H. Steerman of New Germantown, evangelist.

Six baptisms in the Harrisburg church, Pa.

Twelve baptisms in the First church, Chicago.

One baptism in the North Spokane church, Wash.

Twelve added to the Bethel church, W. Va., and seven to the Brake church, Bro. P. I. Garber of Petersburg, W. Va., evangelist.

Thirteen received into the Pine Creek church, Ind., Bro. L. U. Kreider of Blue River congregation, evangelist.

Six received into the church at Constance, Ky., Bro. S. E. Thompson of Kearney, Nebr., evangelist.

Five baptisms in the Snow Creek church, Va.

Ten additions to the Elgin church, Ill.

Six baptized in the Leeton church, Mo., Bro. O. H. Feiler of Perryton, Texas, evangelist.

Thirty-eight baptisms in the Bowmont church, Idaho, Brother and Sister O. H. Austin of McPherson, Kans., evangelists.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Leonard Birkin, pastor, Nov. 1 in the Lincoln church, Nebr.

Bro. M. C. Shull of Johnson City, Tenn., Nov. 15 in the Pleasant Hill church, Tenn.

Bro. Phares Forney of Lancaster, Pa., Nov. 16 in the Mercersburg church, Pa.

Bro. C. Walter Warstler of Bellefontaine, Ohio, Nov. 8 in the Buck Creek church, Ind.

Bro. B. B. Garber of Waynesboro, Va., Nov. 29 in the Lititz church, Pa.

Bro. Argabright, the pastor, Nov. 1 in the Deepwater church, Mo.

Bro. H. B. Yoder of Lancaster, Pa., Nov. 8 at the Graybill house, White Oak congregation, Pa.

Bro. Geo. Eller of Cordell, Okla., Nov. 1 in the Oklahoma City church.

Brother and Sister O. H. Austin of McPherson, Kans., Nov. 15 in the Woodland church near Astoria, Ill.

This Week's Messenger

I have just seen the "dummy" of this week's *Messenger.* Somehow the first page held my attention and I became interested. That is a striking cartoon and all the more striking because it is absolutely true. Settle disputes by reason instead of by force and the tax problems will all be solved.

Two notes run through this *Messenger:* one is peace, which is very fitting on account of Armistice Day; the other is missions.

Page two is worth the price of the *Messenger* for one year. I am going to read it once a day for a week.

The first essay, America and Home Missions, told me a lot I did not know. But considering the things I do not know, almost any writer can do that.

What an opportunity the laymen will have on Nov. 15! And this *Messenger* calls their attention to it. Let us hope they will rise to the occasion.

If you do not know how the Church of the Brethren is growing, page 11 will enlighten you.

And what encouraging reports on the pages devoted to our mission work at home and abroad! That picture on page 13, dealing with our leper work in Africa, should make every individual rejoice that he has an opportunity through the Conference budget to help heal the lepers.

I am also glad for the list of home mission workers on pages 14 and 15. Sometimes we forget them. Unless the home base is maintained and strengthened the foreign field can not prosper long.

The "Gains for the Kingdom" column is unusually long, 30 churches reporting 253 baptisms. Why can't we have such an encouraging report every week?

The thermometer on page 20 shows that in spite of pleasant weather the mercury is not rising as it *should.* I am made to wonder whether it is rising as it *would,* if you and I did what we *could.*

Coming to page 30 where there are comments on the *Messenger* editorials reminds me that I have failed to mention the three timely editorials in this issue.

If the editor were not limited in space I would like to tell you about other good features of this *Messenger.* I suggest that you read it from cover to cover. And don't miss page 32.—J. E. M.

Bro. S. G. Bucher of Annville, Pa., Nov. 8 in the Big Swatara church, Hanoverdale house, Pa.

Bro. A. P. Wenger of Ephrata, Pa., Nov. 8 in the Skippack house, Mingo congregation, Pa.

Bro. M. A. Jacobs of York, Pa., Nov. 15 in the Conestoga church, Bareville house, Pa.

Bro. R. W. Quakenbush of Conway Springs, Kans., Nov. 8 in the Jasper church, Mo.

Bro. O. H. Feiler of Perryton, Texas, Nov. 8 in the Waka church, Texas.

❖ ❖ ❖ ❖

Personal Mention

Bro. Geo. C. Carl, pastor at Glendale, Calif., changes his street address to 616 Pacific Avenue North.

Bro. R. H. Nicodemus of Huntington, Ind., is giving his time to revival and institute work and is ready to book engagements for all of 1932.

Bro. Jerome E. Blough, 1309 Franklin St., Johnstown, Pa., has a call for several copies of his "History of the Church of the Brethren of Western Pennsylvania," but the edition was exhausted years ago. If you have a copy you would be willing to sell, write Bro. Blough, please, stating price and condition of the book.

Bro. Ezra Flory wishes to say to the many friends who were kind enough to write him as well as to others interested that he has almost fully recovered his former health and is ready for active service again. Compelled to abandon the pastoral field he will be happy to accept engagements for revivals, institutes and similar work.

Bro. S. H. Flora of Sago, Va., should have been named, instead of Bro. S. H. Flory of Nokesville, Va., as the pastor-evangelist who held the good meetings in the New Bethel church, Va., reported under "Gains" in our issue of Oct. 24. The mistake was an easy one to make but we regret it just the same. Even more than this do we regret that the infirmities of the last named prevent him from continuing his former efficient activities both locally and in the evangelistic field.

The Youth Commission of the church met last Saturday to plan for 1932. Emphases for next year will be peace, prohibition and recreation. Members or others attending from a distance were: Prof. L. W. Shultz and Ralph Finnell of North Manchester, Ind., Dorothy Sheaffer of Adel, Iowa, and Prof. Perry L. Rohrer of Chicago, Ill.

❖ ❖ ❖ ❖

Miscellaneous Items

The dedicatory service for the new parsonage at Bellefontaine, Ohio, announced last week for Nov. 8, has been postponed. Further plans will be given later.

The Annual Meeting Locating Committee recently held two sessions, one at Anderson and the other at Winona Lake, Ind. Both of these places are asking for the 1932 Conference. The committee considered both of these locations and will in the near future be ready to make definite announcement. The organization is: Ora DeLauter, chairman; Walter Balsbaugh, secretary; Russel L. Showalter, treasurer.

James Quinter Marker Erected

At the Annual Conference of 1929 held at North Manchester, Ind., an offering was taken and a committee of local brethren appointed by the Moderator to erect a suitable marker on the spot where Eld. James Quinter died in the act of prayer at a similar conference forty-one years before.

A marble marker as a base 18 by 10 inches rests on a concrete foundation 14 by 22 inches. On the base is cemented a marble slab bearing a bronze plate with the following inscription:

1816 *1888*

Elder James Quinter died
near this spot in the act
of prayer at Annual Conference
May 19

This spot originally was in a private grove near the town of North Manchester. Since the 1929 Conference, a permanent street of the town (Seventh Street) runs over this spot and only during the past summer a permanent sidewalk was constructed within three feet of the alleged place. Until the city and other parties interested made these improvements the committee appointed could not proceed to complete its work. On Oct. 24, 1931, the above-described marker was erected at a total cost of thirty dollars. The balance of the offering, fifteen dollars, is to be donated to the Quinter Memorial Fund supporting a hospital in India.

The Committee.
North Manchester, Ind. D. C. Reber.

THE QUIET HOUR

The Strong and the Weak

Rom. 14: 1-23

For Week Beginning November 15

Let Not Him That Eateth Set at Nought Him That Eateth Not

The one who ate meat offered to idols was apt to look down on one who had scruples which kept him from eating. Paul says this is wrong. The one who has scruples about such matters may be as good or even better than the one who feels himself entitled to liberty (Rom. 15:1; 1 Cor. 9:22; 1 Thess. 5:14).

Let Not Him That Eateth Not Judge Him That Eateth

The one who ate meat offered to idols was apt to judge the one who exercised larger liberty. Paul says that this is also wrong. Let your honest scruples govern your own life, but do not try to enforce them upon others (1 Cor. 10:25; Matt. 7:1; 1 Cor. 4:5; Jas. 4:12).

Let Each Man Be Fully Persuaded in His Own Mind

In other words, have a conviction about the matter. So much of life is determined by mere drift, indecision. Paul would have none of it. Face your problems. Think them through. Live with a conviction. Be fully persuaded in your own mind (Matt. 6:22; 2 Kings 6:17; Heb. 11:27).

Unto the Lord . . . He Giveth God Thanks

Amid all the differences which tend to tear asunder the ranks of honest men, we should remember that the effort of each is addressed to God, from each thanksgiving goes up to God. With this deep and vital purpose in common, how large should be the charity with which we regard each other (1 Sam. 9:13; Matt. 14:19; 15:36; Acts 27:35).

The Things That Make for Peace

What a sane and practical guidance there is in this (Prov. 12:20; Matt. 5:9; 1 Cor. 8:1; Eph. 4:12, 29).

Discussion

What is the right and what is the wrong use of liberty?

Paul talks of eating meat offered to idols. What are some present day issues which involve the same principle? How would Paul's teaching apply to them? R. H. M.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

What Might Have Been

THE silences of the Bible are often very eloquent: the name of the rich young ruler is not mentioned, and the name of the Samaritan village that rejected Jesus is not given. What might these have been had they accepted Jesus? Each was full of promise, each had its opportunity, and each rejected Jesus, and their very names are forgotten, and the tragic silence of the good that might have been is their epitaph.

The rich young ruler had the finest qualifications: good blood, a good heritage, good training, a good character, youth, aspirations to grow, and the love of Jesus. What more could he wish? He rejected Jesus in spite of his moral hunger to be a better man. He rejected him in spite of his good life, for he had kept the commandments. He rejected Jesus in spite of the fact that he came to Jesus, and loved Jesus. And he rejected Jesus when he saw the love of Jesus for himself. The love of Jesus for him did not save him. He turned away, because he loved something else more. What might he have been?

This cultured, capable, moral, young man might have been another apostle Paul, or Peter, or Stephen, or John. He had all the qualities necessary for one of the most useful of the apostles. He might have had such influence with the Judæans that hundreds and thousands of others would have become disciples. His influence might have averted the terrible persecutions of the early church. With men in the church who represented the most influential class, the church might have had far more influence in the early years, and the conquest of Christianity would have been more complete, and Mohammed would have been a Christian instead of the greatest enemy of the cross. What might have been the difference, if the rich young ruler had loved Christ more than his gold? Not even his name has been preserved for us. The silence, the emptiness, the absence of good, are the result of his bad choice.

The Samaritan village refused hospitality to Jesus. Its name is not known. No parable was spoken there; no sick were healed there; no sons of that village became disciples of Christ to bless the world; no souls were added to the kingdom; no new joy came to all the people because of the gospel. Think what might have been had this village welcomed the Redeemer of the world!

Think what might be if you make the right choice, and the loss to you, and the church, and the human family, if you do not accept the challenge of the Christ. It is first, to accept him; then it is to accept the work he has for you. It means to make his program of life first, and all other things must be subordinate, for only as he leads will other things have true value for life. Without him they are mere ciphers. Use your imagination, see yourselves twenty years hence, think what might be, what will be, with one choice or the other. Do you want your name, your life, your work to abide? Then choose Christ, and you are linked with the eternal.

Long Beach, Calif.

What Should Constitute the Christian's Daily Devotion?

BY CHAS. E. ZUNKEL

THE question, itself, implies that Christians need some sort of *vital* daily devotion whereby one phase of their spiritual growth can be accomplished in a systematic, regular way. It implies, further, that what this shall be is a keen problem for Christians of the modern day. Time and space forbid the elaboration of this, but our own experience teaches each of us, who is honest and sincere, that there is this fundamental need. Further, it may be true that that which served earlier generations may not serve us best, because of changed life and problems. Let us face the problem for some suggestion that may be practical.

A recent class in "The Art of Christian Living," which was conducted as a mid-week service in our church for eight weeks by a very capable local high school teacher and Presbyterian minister, seems to me to suggest a practical plan for adults. It embodies some of the very latest and most up-to-date suggestions of psychology and, as well, a practice of our friends, the Catholics.

Perhaps we may as well approach our suggestion from the Catholic point of view, and I may say that I am indebted to a recent writer in *The Christian Century*. In private worship, the Catholic uses his rosary of beads, each bead being suggestive of a definite prayer and thought. Why not use, instead, a rosary of words about which a whole group of ideas may cluster, which will build moral and spiritual ideals of power and force and will lead the worshiper into creative living? Suppose we suggest a rosary of words. They might be these: *self, others, God, love, health, truth, beauty, goodness*. These may be divided as follows: *self, others, God* represent the three great relationships of life. *Love* is the foundational motive in these relationships. *Health* is a desired quality of body, mind, and spirit. *Truth, beauty, goodness* are the old Greek trinity of undoubted merit. It might be sufficient to take only one at a time until we have developed sufficiently the cluster of ideas about it. This can be a personal matter.

How to use these is the next problem. Take the

word *self*. Such verses of scripture and literature, as the following, may come to mind: "Now we are sons of God"; "I in the Father and thou in me"; "Thou hast made us for thyself and our hearts are restless until they rest in thee." Others like them will also come upon our meditation. And such ideas as our spiritual nature, the purpose of life, and our likeness to God and others, will come to mind. These are only suggestive. About the idea of SELF will grow a whole group of meaningful and suggestive verses of scripture, gems of literature, and ideas. Each will make a meaningful contribution to everyday living. We may find time for only one new thought each day, and it might be helpful to jot it down, but slowly powerful ideals, motives, reflexes, and actions will develop.

Take the word *others,* as another example. Such verses as these may come: "Lord, help me to live for others"; "He that would become great among you let him become your servant"; "That they all may be one"; and so forth. Such ideas as the likeness of all men, our common ambitions and desires, our debt to others, and our responsibility to others may come to mind. Here, again, is the powerful group of ideas slowly being built into ideals, motives, reflexes, actions.

The word *God* may suggest the following: "God is spirit"; "God is love"; "God is light"; "Our Father who art in Heaven." Such ideas as God's law, his purpose in the world, his purpose in our lives, his creative power, his love, his care, and his fatherhood of all, may come to us. Here, again, is the beginning of another cluster of ideas that may grow for us.

Each of these words, or others that we may desire to choose, can be dealt with in this way. These eight were chosen because they represent some of the fundamental relationships and qualities of life.

I believe here is a method for the daily devotion that is worthy of trial. It will bring results. Jesus engaged in spiritual gymnastics; so did St. Francis of Assisi; and so did many others of the world's finest spirits. Their lives are evidences of the worth of the method. This experiment may seem foolish, but it is harmless, and the results will be surprising. Dean Inge once said: "That which begins as an experiment ends as an experience." But our experimentation must be done in honesty, earnestness, sincerity, and persistency, if we expect results. Our plan is not without scriptural foundation, either. Paul said to the Philippians: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on *these* things."

Pleasant Hill, Ohio.

Who Is to Blame?

BY WM. E. THOMPSON

JENNIE was in her first year of high school. She was a good student and every one liked her, for she had a jolly disposition and made many friends. She was not a Christian but came from a respected home. Her Sundays were usually spent in pleasure. Her friends thought Jennie was old enough to take care of herself, and since she had never been in trouble there was no cause of alarm. One Sunday evening a report came to the police that a group of young people had wrecked their car, and it happened to be the group that Jennie was with. They had been drinking, and not only lost control of their car but of themselves. "Who was to blame?"

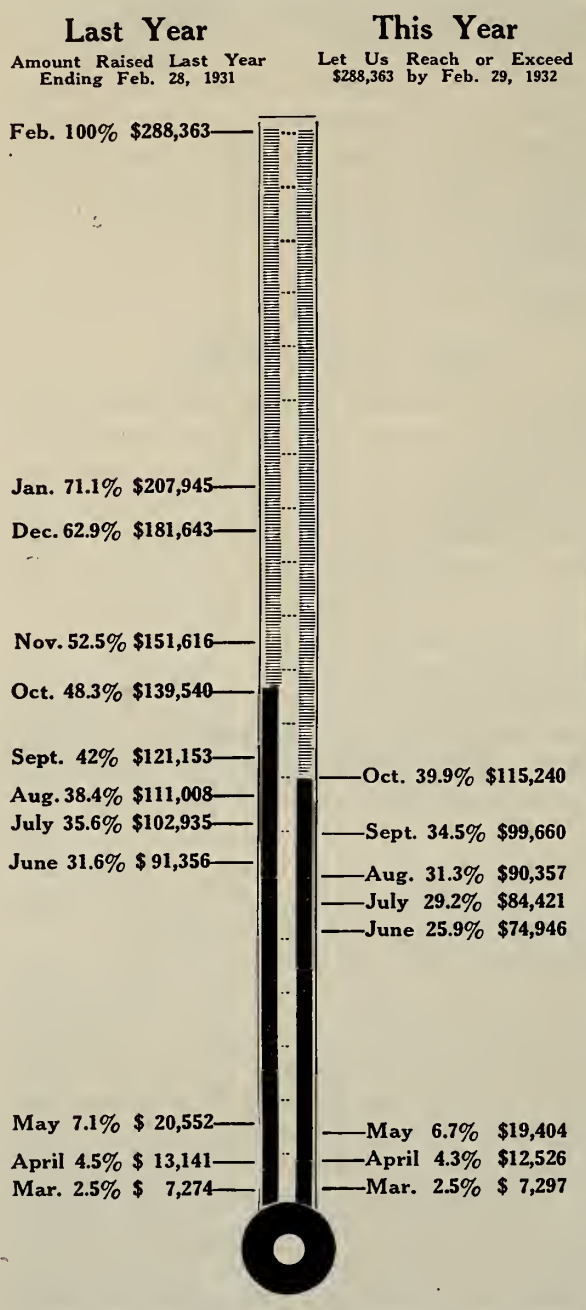
Polo, Ill.

When There Is Nothing

WHEN there is nothing in sight to relieve our distress, is the situation desperate? When there is nothing, what shall we do? The Christian may often have to admit that there is nothing, but he never has to admit that there is no one. There is always One to help, and that One is never desperate. In a tract entitled "He Can," there is a challenging and stirring message of comfort based on the Word of Scripture: "He . . . hangeth the earth upon nothing" (Job 26:7). Job said wiser things than his foolish friends, and this was one of his expressions of true faith in God. The tract reminds us: "In looking to God for deliverance of any kind, we are prone to try to discover what material he has on hand to work on in coming to our relief. If we are praying for financial help, we are apt to look over the community to see if we can think of anyone whom the Lord might influence to lend us some money. . . . It is so human to look and crave for something in sight that will help the Lord out. In time of need, if we can only find a little something for the Lord to begin on, we seem so much better satisfied. . . . Just think a moment. It is not at all necessary for you to see any help in sight, nor is it really necessary for God to have any relief on hand. He does not need anything to begin on. In the beginning God created the heavens and the earth. What did he make them out of? Nothing, absolutely nothing. When the earth was made, what did he hang it on? Nothing. Pretty satisfactory earth to be made of nothing, eh? Remember, not a scrap of anything was used to make it. 'He . . . hangeth the earth upon nothing.' It hangs all right, doesn't it? Very well, then. A God who can make an earth, a sun, a moon and stars out of nothing, and keep them hanging on nothing, can supply all your needs whether he has anything to begin to work with or not. Wonderful, isn't it? Trust him and he will see you through, though he has to make your supplies out of nothing."—*Sunday School Times.*

CONFERENCE BUDGET THERMOMETER

The mercury shows cumulative receipts by months.



The Hershey Annual Conference of 1930 authorized a Conference Budget of $331,738 for the year ending Feb. 29, 1932. Last year the church gave $288,363. With this a reduced program was carried. This much is most urgently needed this year. Let us by all means give this sum and the full amount authorized by Conference if possible.

The percentage figures indicate the achievement at end of each month toward the $288,363 goal.

The Growth of the Church of the Brethren

(Continued From Page 11)

logical controversy passed when the educated ministry came in.

I do not mean to say that we have solved everything. Far from it, but I believe we have a better set up to cope with conditions as we find them. Just because we have a new vision is not to say that we have come into our own. Many times our problems are greater.

If our church is to exist, we must develop our resources and refine our offerings to the world. We have much to do yet to offer to the world a whole world-wide gospel, but we are on the right track.

Fresno, Calif.

Heavenly Bread

"For the bread of God is that which cometh down out of heaven, and giveth life unto the world" (John 6:33).

THANK God for the heavenly spirit in the hearts of American people who are seeing to it that starvation shall not stalk up and down the land this winter. More than one community chest has gone "over the top." Good citizens will not knowingly see their neighbors starve. It is the heavenly bread (spirit) that makes them act like humans instead of brutes. If we go back far enough we find that our far away ancestors acted more like brutes than humans. And some of the brutish elements are quite near us yet.

But it is the heavenly bread that warms and purifies human hearts. The church is the purveyor of this spiritual food. The world always needs it. In good times it is needed to keep us out of depression. In depression times we need it to bring us to better days.

Let us be farsighted and continue dispensing spiritual bread as well as loaves of wheat.

The thermometer shows how seriously the brotherhood has curtailed its giving for missionary and brotherhood activities. Here is our record of contributions compared with the past two years:

March 1 to Oct. 31, 1929 .....$162,710
March 1 to Oct. 31, 1930 .....$139,540
March 1 to Oct. 31, 1931 .....$

KEEP THE CHURCH SERVING

PLAN YOUR MISSIONARY OFFERINGS.

Thanksgiving is the annual occasion for a Home Mission Offering. The general home mission work requires $40,000.

Christmas is the time for a great world-wide mission offering. The appeal is addressed to the churches and Sunday-schools. Every class should make this a special matter for action. The fiscal year ends the last day of February. An Achievement Offering is planned for Feb. 14. On this day the whole Brotherhood has a chance to put the mission treasury in good shape for the year end.

CORRESPONDENCE

DISTRICT CONFERENCE OF NORTHWESTERN KANSAS

The seven churches of the Northwestern District had an especially interesting and spiritual conference Oct. 16-19. The Maple Grove church near Norton, Kans., entertained the sessions with a hospitality that brought expressions of appreciation from all who were privileged to attend. The homes of the community were opened for the lodging of the visitors and the good old time custom of feeding all who came was followed out in the church basement. The social fellowship and the meals were all that any one could wish and the enjoyment that all received indicated the value of such pleasant associations.

The conference began on Friday evening with the peace program, and Eld. D. A. Crist brought a fine message in the interest of the peace movement.

In the ministerial session Saturday forenoon the discussion centered around the theme—The Office of the Minister. Very helpful talks were given by Brethren Frank Wagner, Lewis Naylor, Hubert Hahn, Sam Bowman, Perry Parker and Ray Wagoner. The address of this session, The High Calling, was given by Bro. Roy Crist.

The Saturday afternoon session was in the interest of the various activities of the church. Interesting reports were given for the Ladies' Aid, the Old Folks' Home and the Quinter Hospital. Sister Lydia Bishop was elected District President of the Ladies' Aid.

The educational meeting convened at seven-thirty. The sermon was given by Bro. Roy Crist, the McPherson trustee from our District.

Prof. Blair of McPherson was with us on Sunday and was a splendid help in the services of the day. Sister Ruth Shriver made an all-night trip from Wichita to be with us on Sunday and presented the children's work in an interesting way, giving helpful suggestions for the organization of the work in the District.

There were three groups that met at the Sunday-school hour: the children, led by Sister Shriver; the young people, led by Bro. Orval Wagner and the adults, led by Sister Ethylinda Flora. The morning sermon was given by Bro. W. W. Gish. At the close of the morning service Bro. Guy Ankenman and wife were ordained into the eldership by Elders D. A. Crist and A. J. Wertenberger in a very impressive service.

Sunday afternoon Sister Shriver gave an address, and Bro. D. A. Crist gave a lecture on his visit to Pompeii.

The missionary address was given by Prof. Blair and was the closing service of the inspirational part of the conference.

The various devotional and worship services were conducted by the churches of the District and every church responded with special preparation for its part.

The program committee appreciates the splendid response of the churches and the helpful attitude of all those who were so ready to take part in making the conference a success.

The business session convened on Monday with Eld. D. A. Crist as Moderator. The business of the District was very pleasantly transacted and we look forward to the tasks of the future with renewed faith and courage. Bro. Lewis Naylor was chosen as the representative on the Standing Committee for next Annual Conference, with Bro. D. A. Crist as alternate.

Again one of those spiritual feasts that bring us great joy in service of the church is past and we thank the Heavenly Father for his goodness. Remembering the pleasant association of the past we look forward with eager anticipation to the next District conference which is to meet in the Quinter church.

Lewis Naylor,
Covert, Kans. Secretary of the Program Committee.

NEWS FROM CHURCHES

CALIFORNIA

Bakersfield.—Our Sunday-school and church services are progressing nicely since we are in our new church. As a result of our pastor's earnest work seven have been baptized during the summer. Our regular council was held Sept. 22. Sunday-school and church officers were elected. Bro. G. R. Montz was reëlected pastor and elder for another year with Bro. A. Blickenstaff as associate elder. Sisters Erma Van Horn and Anna Shively were elected delegates to District Meeting. Arthur Fike was reëlected Sunday-school superintendent. He and others worked hard last year to increase the attendance; as the result we had 113 present on rally day. Recently the west end of the auditorium was converted into a Sunday-school room for the young people. The Aid Society although small in number is doing splendid work.—Anna Shively, Fellows, Calif., Oct. 20.

Macdoel church met in council Oct. 11. Officers were elected for the coming year. Bro. M. C. Lininger was reëlected elder; Royal Ott, Sunday-school superintendent; the writer, church correspondent and Messenger Agent. Bro. Lester Huffman was installed into the ministry. We have decided to hold a revival during the holidays, followed by a love feast.—Mrs. Pansy F. Shoemaker, Macdoel, Calif., Oct. 21.

Waterford church met in quarterly business meeting Aug. 27. The election of officers resulted as follows: Elder, Victor Whitmer; clerk, Harry Miller; Sunday-school superintendent, Mark Colbert; C. W. president, Ina Martin. It was decided to hold our love feast Nov. 26 with an all-day service and basket dinner.—Alice Baker, Waterford, Calif., Oct. 3.

IDAHO

Bowmont church has just closed a most wonderful evangelistic campaign conducted by Brother and Sister Oliver H. Austin of McPherson, Kans. As a direct result of the meeting thirty-eight were baptized and two received by letter. Of this group twenty-four are adults, thirteen of whom are heads of families. It was a glorious season of refreshing; by its influence the whole community was deeply stirred. Bro. Austin's spiritual sermons were a vital challenge to the church members to live more consecrated lives and a ringing call to the sinner to accept the Christ and unite with the church. The song service under the able direction of Sister Austin was a real inspiration and her personality and enthusiasm a great help in the meeting. The Austins have just closed three meetings in the state with a total of one hundred and four conversions.—Mrs. Anna Goodman, Nampa, Idaho, Oct. 24.

Nezperce church met in business meeting Sept. 28. Officers for church and Sunday-school were elected. Bro. Amos Reed was re-elected elder; Sister Ada Billups, clerk; Bro. Ralph Thomas, Sunday-school superintendent; the writer, Messenger agent and correspondent. Bro. Jesse Walker will be retained as pastor. Our love feast was held Oct. 11. Promotion day was observed Oct. 4. Attendance at Sunday-school and church service is encouraging.—Mattie E. Thomas, Nezperce, Idaho, Oct. 24.

ILLINOIS

Chicago (First).—Oct. 25 was a day of rejoicing in our church here in the city. Twelve young people accepted Christ and were baptized in the afternoon, and in the evening nearly 340 participated in the communion service. Our pastor, Bro. J. M. Moore, officiated, assisted by Brethren A. C. Wieand, Baxter Mow, W. C. Sell, and Lorell Weiss. Other ministers also assisted in passing the bread and wine. The small children and babies were cared for by competent helpers in the social room of the church. On Oct. 23 our Missionary Society sponsored a fellowship supper in the church basement. More than 250 attended and spent a very pleasant evening together as families and friends. Expenses were met and a surplus raised by each giving a penny for his or her age. Many new acquaintances were made. Some feel that these church get-together meetings should be an annual occurrence in all our churches. It is good for members to learn to know each other.—Burton Metzler, Chicago, Ill., Oct. 27.

Shannon church held her love feast Oct. 18 with Bro. J. Mathis of Milledgeville officiating. There were visiting members from the Mt. Morris, Lanark, Milledgeville and Cherry Grove churches. Four were baptized in the morning. We expect to give a program at the Old People's Home in Mt. Morris on Nov. 8. We are looking forward to a young people's meeting to be given us in the near future by talent from Mt. Morris. An offering was taken Oct. 4 for Bethany.—Mrs. Verna E. Heisler, Shannon, Ill., Oct. 26.

(Continued on Page 24)

HOME AND FAMILY

Bondage of the Mute

BY BERTRAM DAY

So man is born and walks the earth a day,
And cities builds that crumble to the dust;
Great nations rise and finally decay—
All planets whirl and freeze and burn and rust.

So life is loneliness; it has defeat,
And many suffer palsied malady,
And some are friendless, blind and some retreat
To fetid cells because of tragedy.

But lips and souls that are forever sealed
From self-expression never know the thought
Of those whose lives are still and unrevealed,
For language is the noblest man has wrought.

So words and personality will live
To bless the race, and noble thoughts to give.

Hammond, Ind.

A Pleasing Garment

BY ADA CASSELL SELL

TOYLAND was to be opened that Tuesday in central Pennsylvania's largest department store. Mary Owen remembered that fact, as she dressed and rejoiced to see the wonderful blue of the sky. There was a nice crisp air, but it was not too cold to take her little boys, Charles and Philip, to see the big train on the first day of the Christmas display. Such eager little fellows! Mary actually believed they got as much pleasure out of seeing Gable's big electric train and other toys, and the lighted Christmas trees, as she herself would if she were seeing Europe for the first time.

Mary decided to go downstairs quietly and get a few things done before the rest of the family were awake. On the third step a board creaked, and her plans had to be changed. It seemed to Mary sometimes that with two little boys to take care of, one simply could not plan as systematically as books suggested one should. The kitchen had to wait to be scrubbed. The clothes had to be folded later in the day.

"Mother, are we going to see the train?" called Charles.

Philip got awake then, and started to cry.

"Phil, we're going overtown! Don't you want to see the train? The stations and tunnels, and one-two-three-six-nine tracks! Oooooo!"

The younger of the two was soon a partner in a lively Christmas chatter. Charles was five and Philip was four.

It took hurrying to get the little ones dressed, breakfast over, daddy started, and the dishes washed in time to leave the house by ten. Daddy had kissed the excited little ones, and put a shiny dime in mother's handbag for each of them.

"We're going to the five-an'-ten, aren't we, mother?" rejoiced Charles.

"What will you buy, dear?"

"Oh! a bus, and a truck, and a horn, and a ball, and—"

"You can't buy all of them! Which one will you buy?"

"Oh! a—a—a—truck!"

"Which will Philip buy?"

"A bus!"

On the trolley the Christmas chatter was resumed. One sleepy old man listened languidly at first, but by the time the boys were looking for a glimpse of Gable's windows, the old fellow was chuckling to himself. Two other mothers had begun to vie with each other telling about their respective Constance and Ardie, what they wanted for Christmas, and what cute things they said.

Mary thought to herself as she helped the boys from the car, that the Christmas spirit was without any doubt infectious. She happened to look back at the street car and noticed a large sign on it, heralding the Armistice Day parade that noon. She had not read the evening paper Monday, and was not aware it was Armistice Day. So much the better, the boys would enjoy seeing a parade!

The three of them went directly to the Arcade, past the display tables. Why look at the dolls, no little girl to play with them! There it was, the aisle and window between them and the magic train! The platform was as large as a large room. The boys thrilled to see it, while Mary's eyes turned longingly to the lighted Christmas trees high up along two sides of the room. To her that was one of the nicest things about Christmas. The clerk was running one of the smaller trains just then, so Mary and her boys joined the crowd of sightseers in Toyland adjoining the train. The boys passed dolly's elaborate wardrobes, the paraphernalia for dolly's laundry that would delight some little miss, the tiny electric stoves, baby carriages, tiny furniture, and dishes, without much comment. They passed Tinker Toys, various games, and numerous kinds of blocks, without near the excitement they felt a little later. Philip had eyes for nothing but the large, red fire truck, with its long adjustable ladder. He wanted Santa to bring him a fire truck! Charles wanted a cement mixer. They had watched the men pave the alley. The Buddy L toys were all enticing, as well as the automobiles and tricycles. The aeroplanes were wonderful too. But still the demands persisted for a fire truck and a cement mixer.

"I want to see the big train go!" was the plea that was frequently repeated as the boys neared its imposing presence. Finally Mary asked the clerk if they ran the big train.

"Oh, yes!"

Soon the lights in the station houses flashed on, one train started through the large tunnel, another and still another engine began to come to life. The lights in the little village sparkled. So did the eyes of Charles and Philip. The boys stood against the platform railing. They were two of a double line of boys along the railing, with another double line along the entrance side. The little fellows were inside the railing, and the larger ones who could see over the little heads, stood outside.

"Oooooo! There is a car off the track!"

What excitement until the clerk righted the locomotive! For half an hour Mary waited while Charles and Philip gazed and gazed at the delectable train. A feeling of peace and goodwill pervaded Toyland. Christmas was a happy time, with more peace and love in the heart of the world than at any other season. Later, when Christmas carols should fill the churches, and little voices would help to tell the Christmas story, the peace which Mary experienced in Toyland at Gable's, should be perfected. If folks could only feel the year round as agreeable as they do at Christmas time!

With sudden remorse Mary realized that she had in all the parade of toys, and even her thought of carols and Christmas exercises, failed to see the Christ Child very clearly. As Charles and Philip continued their rapturous inspection of the train, and Mary allowed her thoughts to go back to the first Christmas morning with its message of peace and goodwill to all men, there was the unmistakable sound of the approaching parade outside of the Arcade.

Instantly Mary and her boys joined the other shoppers in a hurried rush through the Arcade doors. Stationed on the pavement outside, they watched the Armistice parade go by. The boys were jubilant at the sight of the horses. Mary watched, with nothing to spoil her happy demeanor, until the boys wearing helmets and carrying guns, passed by. Then the lump in her throat was terrible! The tears would not stay back, even if she bit her lip, and scolded herself fiercely and silently! Crying! Supposing some one near her saw her! But still Mary's tears blinded her, and her heart was like lead. Peace! War! Peace! War! The words formed a refrain in Mary's mind. Her boys . . . some day! God forbid! Then Mary remembered how her own mother had suffered when two of her boys were in France! Suffered, but somehow prided herself in having her sons in service, not drafted but volunteers. Mary remembered that men would have been called cowards if they had not wanted to fight in the World War. Could she ever go through what her mother had? She recalled the suspense when letters from her older brother had ceased for a month, then one had come from "The Land of Mud!"

Was there no way but war to settle disputes among nations? Was a man a coward if he refused to fight for his country? Could a man be brave following a Christ of peace?

Mary wanted her boys to grow up as courageous as any one who had fought in the Argonne. If war was ever to be done away with, mothers like herself would have to teach their children a new kind of patriotism. You could not leave it to the church! You could not leave it to the press! How much did they get in contact with child life? Children had ideas formed before they crossed the threshold of the schoolroom.

"Mother, I want Santa to bring me a big gun!"

With a start, Mary called Charles' attention to the toys in Gable's window, and continued her train of thought.

Was she brave enough to let mothers know she did not believe in war? Would they despise her, call her a pacifist? Would that be all it would amount to, or could she perhaps teach those with whom she came in contact the beginnings of a new patriotism?

By that time the turmoil in Mary's mind had given way to a steadfast purpose. As she led the boys away from the Arcade, she met Mrs. Amory. What made the woman look so crushed? Then Mary remembered that she had lost her only son in the World War. And no one had been more active in knitting for the soldiers, and in every other kind of activity patriotic women had engaged in during the World War. Mary recalled that Mrs. Amory had been one of the war mothers to go to France to see a grave that summer. How could the woman look anything but crushed in spite of the high sense of patriotism she had always demanded of herself?

The boys wanted to go to the five-and-ten. There

(Continued on Page 26)

Power

BY JULIA GRAYDON

One day at a morning devotion service in a summer hotel, the speaker talking on prayer said, among other things: "Prayer releases power." He said it over several times, so that we might all catch the meaning, and there is a great truth in these words.

Sometimes we have the power to pray but just do not do it. Then we decide to pray for light, and the light not only comes, but with it comes power.

Think of the wonderful things in the world which have been done through power. Light and heat are released by power, by a man made power, but the power we crave comes and comes abundantly through prayer. Not some one else's prayer, but through the lifting up of our own hearts in prayer to God.

So remember, there is a power stored up within you which is released by prayer, and by prayer alone.

Harrisburg, Pa.

News From Churches

(Continued From Page 21)

INDIANA

Arcadia.—We met in council Sept. 24. Church officers for the next year were elected: Elder, Russell Showalter; Messenger correspondent, Sarah Kinder; trustee for five years, Jos. Stout. Bro. I. R. Beery of Rossville began a meeting Sept. 27 and continued two weeks. Oct. 17 we met for our love feast preceding which Bro. Showalter baptized ten applicants, the result of Bro. Beery's labors with us. The church is much strengthened and built up. Oct. 18 a large delegation from here attended the homecoming at the Rossville church, a most enjoyable occasion.—Sarah Kinder, Arcadia, Ind., Oct. 21.

Buck Creek church enjoyed a spiritual feast Oct. 10. Walter J. Heisey, returned missionary from China, gave a missionary talk in the forenoon which was much appreciated by all. In the afternoon B. F. Summer, returned missionary from India, gave the message which also was much appreciated. In the evening we held our communion with Bro. Heisey officiating. Ministers present from adjoining congregations were J. A. Miller, G. L. Studebaker, D. E. Bowman, E. L. McCullough, O. D. Werking and A. C. Snowberger. Homecoming day will be observed Nov. 8 followed by a revival service conducted by C. Walter Warstler of Bellefontaine, Ohio.—Phebe E. Teeter, Mooreland, Ind., Oct. 24.

Goshen City church met in monthly business meeting and elected Sunday-school officers. Oct. 4 was promotion and rally day at which time a delightful program was given and ninety-seven children received diplomas. The junior department is now much interested in a Bible reading contest in which the boys are against the girls. Beginning Nov. 1 Bro. J. Edwin Jarboe and wife will conduct a two weeks' revival meeting. Frank Hess is giving a series of talks to the young people's Christian Endeavor on the History of the Church of the Brethren; these are very interesting.—Lillie Tulley, Goshen, Ind., Oct. 27.

Middlebury church met in council Oct. 9 when the following officers were elected: pastor, H. A. Claybaugh; elder, J. G. Schrock; clerk, Florence Nusbaum; Sunday-school superintendent, O. G. Kindy; assistant, Ray Ulrich. Our pastor gave a report of the church activities for the last five years. The church is growing in many ways; we have had good attendance and interest in our morning and evening services all summer. Our young married people's class gave a missionary play on Sunday evening, Sept. 27. Sister Elma Kindy is leader of our junior chorus which has been giving us good messages in song. Sister Carrie Kindy is president of our Aid Society. We decided to purchase new dishes for our communion. Our harvest meeting was July 19; Bro. Cordier spoke both morning and afternoon. Aug. 30 Brother and Sister Moomaw gave us two good talks on missionary work.—Mrs. Clara Berkey, Goshen, Ind., Oct. 21.

New Salem.—Election of Sunday-school officers resulted in Bro. Bert Christman being reëlected superintendent, with Bro. Arch DeFries, assistant. The home ministers are doing the preaching at present, but we have lately enjoyed sermons by Bro. Russell Sherman of Garrett, Ind., and Bro. Roy Fish of North Manchester. Just recently we enjoyed a program on Peace and War given by a deputation from Manchester College. This was made more interesting to us since two of the team were boys from our own congregation. Several weeks ago the Aid Society met at the church and canned over 250 quarts of fruit and vegetables. Some of this was donated to the Goshen hospital, some to the Salvation Army and the rest will be distributed to needy ones elsewhere.—Dora A. Stout, Milford, Ind., Oct. 27.

Pine Creek.—The District young people's conference met here Oct. 3. The Sisters' Aid served the banquet for them at 5 P. M. Our large house was quite well filled at both sessions. The next morning our evangelistic meetings began with Eld. L. U. Kreider of Blue River congregation in charge. He visited in many homes of both members and non-members. As a direct result of his labors thirteen were received into fellowship. Our newly appointed finance committee is busy endeavoring to arise the funds for the year's program. We are sorry to lose Bro. Willard Stump and wife as they are moving to a new field of labor; they have served well in some of the church activities. Our love feast on the 17th was quite well attended. A number of the brethren from Laporte, Michigan City, and North Manchester as well as adjoining congregations were present.—Wm. H. Summers, North Liberty, Ind., Oct. 27.

Plymouth church met in council Sept. 16. Sunday-school officers were elected for the coming year, with Harry Rohrer, superintendent. Bro. J. A. Robinson of Johnstown, Pa., conducted our revival meeting from Sept. 21 to Oct. 4. The church gained much spiritual strength from these meetings. Fourteen members were received by baptism. Miss Neva Borden of Nappanee conducted our song service. The love feast, Oct. 14, was very well attended and enjoyed by all. Our Sunday-school held a rally day on Oct. 11 with 251 present. Bro. Floyd Leeper of Bourbon delivered a very appropriate address. Ben Stoner, who was in attendance at the Peace Conference at Geneva, Switzerland, last winter, gave a very good lecture Sunday evening, Oct. 18. Oct. 21 was annual Aid day when 170 people, young and old, enjoyed dinner in the church. In the afternoon the mite boxes were opened. This money will be used for mission work. A program was also enjoyed. The Men's Work was reorganized. Bro. Ben Stoner will be the teacher. Bro. Theo. Miller is to organize a mixed chorus. Sister Earl Troyer has charge of a ladies' chorus and also of a younger girls' chorus.—Fern Price, Plymouth, Ind., Oct. 26.

Pyrmont.—Aug. 23 we held our harvest meeting. Bro. G. A. Snider of North Manchester preached two inspiring and helpful sermons. Our series of meetings was conducted Oct. 4 to 18 by Bro. W. T. Heckman who labored earnestly in preaching interesting and inspiring sermons. Sister Linnie Tony of Richmond, Ind., very ably directed us in the song service. Four young people were received by baptism and the church was encouraged and strengthened. The meetings were well attended and we appreciated the delegations from various churches.—D. L. Barnhart, Rossville, Ind., Oct. 28.

Salamonie.—Since our last report two more have been received into the church through baptism. Our love feast on Sunday night, Oct. 18, was well attended; a great spiritual feast was enjoyed by all under the direction of Bro. John Wright of North Manchester who officiated, assisted by Bro. R. H. Miller. The date set for our father and son banquet is Dec. 2.—I. J. Kreider, Huntington, Ind., Oct. 21.

IOWA

Beaver.—Our church met in council Sept. 14. Eld. C. B. Rowe was chosen elder for another year; Bro. C. R. Elliott, clerk; Bro. J. E. Toms, Sunday-school superintendent, and Bro. J. G. Hoefle, assistant. Oct. 4 was rally day and homecoming, with Sunday-school and a program in the forenoon. At 2:30 there was a sermon by M. W. Eikenberry of Dallas Center and in the evening a sermon by O. W. Diehl of Stet, Mo., former pastor of this place.—Estella G. Elliott, Beaver, Iowa, Oct. 21.

Libertyville.—Our revival meetings conducted by Bro. J. A. Eddy closed Sunday evening, Oct. 11. Monday evening five were baptized preceding our love feast. We expect Bro. Virgil C. Finnell to be with us Nov. 11 in the interest of the Anti-Tobacco League. Oct. 25 Elders Glotfelty and Carr assisted in the installation of Remo D. Pletcher of Pennsylvania into the ministry at the Monroe County church.—Mrs. Susan Glotfelty, Batavia, Iowa, Oct. 26.

Panther Creek.—The church was represented at District Meeting by Mrs. Raymond Pollock and Ray Book, as delegates. Oct. 5 was promotion day in the Sunday-school. It was found necessary to organize a new class due to the large group promoted from the junior department. The attendance and interest in the Sunday-school have been splendid. However, there are a number in the community who do not attend any Sunday-school and plans are being made to reach them also. The church welcomes Brother and Sister O. F. Shaw who have moved from Cedar Rapids into our community. At the September business meeting Bro. Shaw was elected elder for the coming year. The Panora B. Y. P. D. presented an interesting program at our church in September when they gave the play, The Old-Fashioned Mother. The church met Sunday evening, Oct. 18, for the communion service. An impressive service was engaged in under the leadership of Bro. Shaw. Plans are being made for a father and son banquet in the near future.—Mrs. D. L. Royer, Adel, Iowa, Oct. 21.

South Waterloo church has enjoyed many services of special interest since our last report in July: automobile day, the second visit of the Æolian quartet, old folks' day—when our pastor's address was especially for those who had passed their sixtieth milestone; promotion day in the Sunday-school, installation of Sunday-school officers and teachers. Visiting speakers were Sister Eliza B. Miller, who gave an address on New India and discussed questions handed in by inquiring friends, and Brethren Homer Blough, John Blough, Paul Wingard, O. Stuart Hamer. Before the beginning of school activities Bro. Yoder and family entertained the B. Y. P. D. at a social in their home. Our Aid Society, several Sunday-school classes and a number of friends were instrumental in refurnishing our primary department quarters. Included in the work were purchasing of five dozen steel folding chairs, a cabinet heater, two large rugs, curtains and refinishing of walls and floors. Our homecoming and seventy-fifth anniversary of the founding of our church is a day long to be remembered by our own people as well as the many visiting friends. Bro. J. E. Miller was at his best, the day was ideal, and nothing was visible to mar the spirit of fellowship. In early December we expect Bro. Virgil Finnell to be here under the auspices of the local W. C. T. U. Arrangements have been made for the coming of Brother and Sister Oliver Austin to assist in an evangelistic effort next June.—Mrs. W. O. Tannreuther, Waterloo, Iowa, Oct. 26.

KANSAS

Navarre.—The elementary department of the Sunday-school had promotion exercises on Sept. 27; in the evening they presented a missionary play, and the children also gave their missionary offering. Our homecoming day, Oct. 11, was an enjoyable event. Eld. C. A. Shank, former pastor and a home man, brought us a wonderful message on Growth. A little program of talks and singing was enjoyed during the dinner hour. Oct. 18 we listened to echoes from District Meeting brought by our pastor and wife, and Brother and Sister D. N. Sheets. Our revival begins next Monday to be conducted by Bro. Frantz from Sabetha. The young people are preparing to give us special music and have organized a chorus for special work during these services. We are now enjoying new song books which were presented by the Sunday-school on homecoming day.—Mrs. Geo. Nincehelser, Hope, Kans., Oct. 20.

Scott Valley church met in business meeting Oct. 18 with Bro. C. A. Miller presiding; he has recently taken charge of the work at this place. Officers for both church and Sunday-school were elected for the coming year. D. P. Neher was retained as elder; Bro. Chas.

Scharff, Sunday-school superintendent. Brother and Sister Fairchild were chosen to represent both church and Sunday-school at District Meeting, with Sister Simmons as alternate. It was decided to hold a love feast Oct. 31.—Mrs. W. R. Benedict, Westphalia, Kans., Oct. 21.

Wichita.—First church met in quarterly business meeting Sept. 16. All Sunday-school officers were elected for the year with Harlow J. Brown, superintendent. Recently a new roof was put on the church, the Sunday-school rooms in the basement were redecorated and painted, and two gas furnaces installed; through the kindness of Brethren Newton and Fortner the outside of the building was also redecorated and painted through volunteer service. The Ladies' Aid sponsored some redecorating and the sanding and finishing of the floors in the auditorium. Sept. 20 Bro. L. H. Root of Minneapolis, Minn., began a revival meeting which continued two weeks, closing with a love feast on Oct. 5, with approximately 150 communicants present. Bro. Root's sermons were delivered in the power of the Spirit, and we feel much good has been accomplished in bringing the membership to a deeper sense of individual responsibility. As a direct result seven made application for membership in the church and were baptized prior to the love feast. One was baptized prior to the revival. Bro. Root was accompanied by his wife and daughter. Sister Root interested the children on Sunday evening with a story. One letter of membership was also received. District Conference convened here Oct. 16-19. The meeting throughout was inspirational and helpful. The only outside speaker on the program was Sister Ruth Shriver. Her address on Women's Work was inspirational and helpful. The house was filled to capacity on Sunday and some were turned away for want of room. Sunday night our young people presented a play entitled, The Exchange, which was followed by a musical program directed by the music committee.—Mrs. H. F. Crist, Wichita, Kans., Oct. 24.

KENTUCKY

Constance.—Sept. 20 Bro. Norman B. Wine, Dayton, gave an address on The Outlook of the Uplook. Sept. 27 to Oct. 11 Bro. Thompson of Kearney, Nebr., held a revival at Constance, during which six were received into the church. All were over thirty years old; one man accepted Christ and was baptized on his seventy-seventh birthday. Oct. 18 a special Bible program was given and a Bible awarded to the winner of the Bible study verse contest held July 29 to Sept. 9.—Lawrence Rodamer, Constance, Ky., Oct. 27.

MARYLAND

Broadfording.—Our revival meeting conducted by Bro. Guy West Oct. 5-18 was very inspirational and we feel the church has derived much benefit therefrom. As a direct result nine confessed Christ and received baptism. We were glad for the special music from Pleasant View, Manor, Longmeadow, also by local talent; in several selections Bro. West also took part. Oct. 4 the newly elected Sunday-school officers and teachers, also B. Y. P. D. officers were installed with appropriate services by Bro. C. M. Hicks. The morning services were conducted by Bro. D. R. Petre. In the afternoon our annual Sunday-school meeting was held, at which time we were ably addressed by Brethren Levi Ziegler, Jesse Weybright and Russel Hicks. Delegates from our church and Sunday-school attended the southeastern regional conference held at Hagerstown Sept. 8-12. Sunday evening, Sept. 20, Sister Mary Hykes gave us a very interesting talk on some of her experiences in work among the Chinese in Chicago. Our semi-annual communion will be held Oct. 31.—J. Rowland Reid, Hagerstown, Md., Oct. 20.

Westernport.—Bro. Guy West, evangelist, conducted a series of meetings at our church Sept. 22 to Oct. 4. Thirteen new members were added to the kingdom by baptism, with seven reconsecrations to other denominations. Bro. West is a very able speaker and preached to capacity audiences each night. We held our love feast on Oct. 11 with ninety brethren and sisters partaking of the communion service. Bro. Minnich of Elgin, Ill., was with us at the communion service and delivered a short talk.—R. S. Ritchie, Westernport, Md., Oct. 24.

MISSOURI

Bethel.—From Oct. 5 to 20 a series of evangelistic meetings was conducted here by Bro. Paul Longenecker of Morrill, Kans. Sixteen inspiring and much appreciated sermons were preached. As a result four were received into the church by baptism. At the close of these meetings we held our love feast Oct. 21. In attendance at District Meeting are Brother and Sister Clarence Norman, Brother and Sister Glen Wellington, with our pastors, Brother and Sister J. A. Eby.—Mrs. J. L. Marti, Mound City, Mo., Oct. 24.

Deepwater church held their business meeting Oct. 25. We are to begin our revival meeting Nov. 1 and continue two weeks. Our pastor, Bro. Argabright, was chosen to hold the meetings. The love feast is to be held Nov. 14.—Mrs. G. W. Skaggs, Montrose, Mo., Oct. 25.

South St. Joseph church met in council Sept. 26 and reorganized for another year. The writer was reëlected elder and pastor; Dorothy Huffman, clerk, and Galen R. Huffman, treasurer. Bro. John Wolf was elected Sunday-school superintendent with his wife as assistant. We start into another year with a membership of 175, of whom forty-six were baptized during the year. Of the number one was licensed to preach who is now selected as pastor for the North St. Joseph church. Bro. Galen R. Huffman and wife are the delegates to District Meeting with Nadic Kernes, delegate to the young people's and Sunday-school meeting. Oct. 20 we met at the church to celebrate the golden wedding of Bro. Jasper Brown and wife who had been married just 52 years. After reading from Proverbs and offering congratulations the Aid Society served a splendid meal to about 125 guests after which the president of the Aid, Mrs. Mattie Huffman, presented the bride a new comforter. On the 22nd we again met at the church for baptism where six of our Sunday-school girls were baptized. Though we are expecting one of the most serious depressions this winter it does not lessen the spirituality and progress of our work, but we really expect it to help us as we see the need; it opens up new opportunities for doing good. Our communion will be held Nov. 11 at 8 P. M.—E. N. Huffman, St. Joseph, Mo., Oct. 23.

OHIO

Eaton.—At a recent council the following officers were chosen for the year: trustees, three years, Jos. Foutz; two years, Earl Brower; one year, Wm. Earman; church clerk, Elizabeth Ludy; Publishing House agent and church correspondent, A. G. Crosswhite; Sunday-school superintendent, Henry Ankerman. During the absence in Michigan of the pastor, Eld. I. G. Blocher, the pulpit was filled by Glen Rust, Glen Moyer and the home ministers. The annual mass meeting at the county fair grounds of all the Preble County Churches of the Brethren was well attended. Bro. Norman Wine of Dayton was the principal speaker. The annual outing was also a big affair. It was held at Fort St. Clair and was participated in by the Eaton and Gratis churches and the M. E. Sunday-school at the latter place. A homecoming for Eaton is being planned for Nov. 8; Gratis will be included in program activities. Attendance at all services held up well during the summer, and both promotion and rally day services were appropriately observed. Our church, notwithstanding the noticeable financial depression, is enjoying great spiritual blessings and a steady numerical growth.—A. G. Crosswhite, Eaton, Ohio, Oct. 24.

Lick Creek church held their annual homecoming Oct. 4, with a splendid attendance. Sister Ebbe and Sister Brooklyn, both of North Manchester, Ind., spoke in the forenoon and afternoon. There were also talks by the homecomers in the afternoon. Oct. 5, Bro. J. L. Guthrie of Lafayette, Ohio, began a two weeks' evangelistic campaign which was inspiring and helpful to all. Although there were no gains for the kingdom we feel that the church has been much strengthened by the Spirit-filled messages. Oct. 24, we held our love feast with an all-day service Saturday. Bro. J. H. Shearer and wife and Bro. Wesley Hire and wife were called by the church and duly installed to the deacon's office with Elders Edward Kintner, George Thorne, J. F. Hornish and George Garner presiding. In the evening 140 brothers and sisters surrounded the communion tables. Sunday morning Sister Edna Mason of Chicago, Ill., and Bro. Frank Mulligan of Huntington, Ind., took charge of the Sunday-school with Bro. J. F. Hornish delivering the morning message to a full house.—Sadie Hire, Bryan, Ohio, Oct. 28.

Marble Furnace church met in council Sept. 17. Aug. 30 Bro. R. N. Nicodemus of Huntington, Md., began a two weeks' revival at this place with an all-day meeting. The Jubilee Duo of Hamilton, Ohio, gave several interesting musical numbers in song. During the revival Bro. Nicodemus gave an exposition on the book of John. The meetings were well attended with one accession to the church. Oct. 4 Bro. N. B. Wine, director of Religious Education, and Dorsey Hodgden of Dayton, Ohio, were with us. The former delivered a wonderful message on Sunday morning. We are taking up Bible characters at our weekly prayer meetings.—Burneda Storer, Peebles, Ohio, Oct. 21.

New Philadelphia.—Sept. 28 Bro. S. P. Early began a revival meeting. He preached thirteen powerful sermons and officiated at the love feast on the last Sunday evening of the meetings. He was assisted by the home pastor, W. M. Young, also Edw. Shepfer of Baltic, a former elder of the church. One feature of special interest was a pageant by the Baltic young people. We also had special music which helped much in the interest of the meetings. As an immediate result of the meetings two were baptized.—Anne Snyder, N. Cumberland, Ohio, Oct. 24.

Ross church convened in council Oct. 3. Report of annual visit showed that all members were in harmony with the church. Oct. 17 we held our communion services. Visiting ministers were N. A. Cool and A. P. Musselman, the latter officiating. At the close of the feast our pastor, A. L. Coil, was chosen to serve the coming year as elder. Bro. S. I. Driver, former elder, resigned on account of illness. On Sunday following we had an all-day meeting. In the afternoon we held our annual community singing. Twelve churches of the community took part in the program.—Mary Redmond, Mendon, Ohio, Oct. 24.

Union City (Ohio).—Oct. 4 Bro. G. E. Yoder and wife of New Carlisle, Ohio, came to us to hold a series of meetings. We were greatly strengthened and benefited by the seventeen spiritual sermons Bro. Yoder gave us. On the first Friday night of the meeting about thirty-five young people came from New Carlisle and gave us some special music. We appreciated this and also the visitors and special music from Greenville, Poplar Grove and the Valley churches. As a direct result of the meetings eleven accepted Christ and were baptized. The meetings closed with a love feast out at the Old Buck church in the country. This was a wonderful love feast—the sixty-first to be held in the church. Our aged Bro. W. K. Simmons has attended every one. He is now past ninety years of age, but he was present nearly every night during our series of meetings. Bro. Yoder officiated at the love feast assisted by Bro. McCorkle from

(Continued on Page 28)

A Pleasing Garment

(Continued From Page 23)

considerable time was spent deciding which truck and which bus should be taken home in exchange for the shiny dimes. As they left the five-and-ten, Charles and Philip begged to go back to see the train. Mary consented.

Her own thoughts on her second visit to Toyland were quite different. The peace of Christmastide would not seem quite as assured until Christ's gift of peace should really be accepted in the hearts of men and women. Not merely peace as a pleasing garment for Christians to wear at Christmas time.

Going home on the trolley, Mary noticed a variety of conversation prevailing. Some praised the parade, others the Christmas display. Mary sat next to cynical old Mr. Schmidt. He blamed everything that went wrong on the churches. For once Mary could not blame him for his knocking.

"Yah! Christmas inside and var outside! Peace und var! Peace ven it soots, und var ven it don't!"

Altoona, Pa.

Experience Precedes Understanding

BY NETTIE M. SENGER

A FATHER sent his son to high school, giving him all the money that he could save all year as his necessary school expenses. The father is greatly interested in this only son, and saves every cent for his schooling. The son on arrival at school did not send immediate word back as to his safe arrival, and other particulars of the trip that would have rejoiced the interested father's heart, and especially since he carried so much money on his person. So the father felt very much humiliated to think his son did not regard him, and especially when all the year's spare money in the home was sent with him.

The father was quite crushed, and the day the letter should have arrived could think of nothing else. Sometimes he thought out loud, saying that he would send him word to bring all his things home at New Year's, quit school, and spend a life of hardship on the farm—as all farm life here is real hardship. He would write to the teacher and ask if the boy had arrived, and thus reveal to the teacher the boy's negligence and cause him to lose face. It was not fair, he had worked so hard and now the son had forgotten him as soon as he left with the money. But the boy cared for his father and his home and appreciated the money; boylike, he just didn't think.

When the father led prayers he chose Luke 15 for his text. He said he believed he knew how the prodigal's father felt. The boy did not act as though the father was concerned and the father's heart was breaking for him. He carried the application further. He wondered if God might not feel like that too when we neglect to appreciate what he does for us. This story took on new life for him. It was not fair, the treatment he always gave his heavenly Father. He thought farther and more vividly than ever before on this subject. He quit feeling distressed about his son and looked at himself and his attitude to God.

We must pass through our vale of tears and face the dangers of the valley of the shadow of death before we can feel and understand with the great people in God's kingdom, for they have become great by this path. Experience is the step between intellectual knowledge and actual life as we see it about us every day.

Chin Chou, Shansi, China.

CORRESPONDENCE

THE OKLAHOMA SOUTHWESTERN B. Y. P. D.

The young people of the Thomas, Oklahoma City, Elk City, Red River and Washita churches have planned to hold their next meeting at Oklahoma City Nov. 28 and 29. Our regional group was very well represented at the District Conference. It was here that we gained more knowledge as to how to carry on the Lord's program through our meetings. We have a social period for the main purpose of getting acquainted, for when we are all acquainted, we seem to receive a larger blessing from the meeting. In our discussion or class period we have a program outlined which we follow.

The program for the coming meeting is as follows: Hands That Lift, Washita; special music by Oklahoma City and Thomas; What Attracts Young People to the Church? Thomas; special music, Washita; Life Is to Find Out, Oklahoma City; special music by Oklahoma City and Washita. We are extending a cordial invitation to all young people who find it convenient to be with us at our next meeting.

Cordell, Okla. Glenn Yoder.

OLDER GIRLS' CAMP—CAMP LA VERNE

The old church at La Verne, Calif., on the morning of Aug. 13 was a scene of much excitement and stir. For the older girls of Southern California and Arizona were gathering early to start their trip to the San Bernardino Mountains where Camp La Verne is located. The girls had been anticipating this pleasure for months.

It is a beautiful drive of about seventy-five miles from La Verne to the camp. Tall pines, huge boulders, narrow, winding roads and mountain streams make one sure of a beautiful setting for the camp. We seemed closer to God even before we arrived at our destination.

It was easy to get acquainted the first afternoon. Our capable director, Mrs. Shaffer, knew just how to help the leaders select their group so no one felt the strain of newness.

Supper was our first meal, and it was a jolly good one. And so it was throughout the camp period, for that was the time the mail was given out and any would-be homesickness is gone when a letter comes. Too many letters, however, are not so good, as the victim of three or more had either to tell a story or pay some other forfeit.

After supper, came the most inspiring time of the camp, when all gathered round the camp fire. There was the huge

fire, tall pines, a mountain moon and the sound of a rippling stream. These were our setting for songs, camp papers, stunts, and finally a serious hour during which Mrs. Stump gave an inspirational as well as instructive talk. Many hearts were given to Christ and at the close of the camp four girls were baptized in Jenks Lake by Pastor Rothrock.

Morning worship with the flag salute, Bible study, crafts and swimming made up the daily program. The booklet studied this summer was "Comrades of Jesus." Every girl learned what it means to be a comrade. These were mountain-top experiences which the girls will carry to the valley for lasting impressions were made.

The all-day hike to Bible Rock and the treasure hunt were enjoyed by the girls. The leaders as well as girls were loath to say good-by at the end of the eight-day camp period. Mrs. Frank D. Howell.

Phoenix, Ariz.

FROM THE INDUSTRIAL SCHOOL

The past month has been a busy one at the Church of the Brethren Industrial School. At the Orange Fair in which seven counties participated, we took some garden and farm products, also exhibits from the club work in sewing, canning and gardens. We have not gotten the prize money returns, but received about twenty-five first and second prizes.

Oct. 11 the clubs had achievement day in Stanardsville. Twenty-one girls and five boys with Misses Wampler and Finckh attended. Our school received the 4-H county banner which was offered for the club doing the best work. This banner if won two more years in succession will be given our school to keep.

These are real harvest days. One week we made 85 gallons of cane molasses, 38 gallons of apple butter, picked about 25 bushels of pears—our first crop from the young trees, threshed about 350 bushels of wheat, 240 bushels of rye, 285 bushels of oats and 25 bushels of soy beans. Now we are busy picking apples, after the boys get out of school. Mr. Hersch and the boys pick about 40 bushels each evening. Saturday they plan to go to Dr. Coffman's farm and pick his crop. The boys consider it a great treat to go away in a group and do a big piece of work. The boys are also gathering and hulling walnuts. Soon we will be enlisting some boys and girls to crack the nuts. There is a better crop of nuts than last year.

Last Sunday we enjoyed the visit of a group of our good friends from Brownsville, Md. Bro. Bowlus preached for us. We also had the pleasure of a visit from seventeen Harrisonburg folks. Mr. Funkhouser and family came with his Sunday-school class and other interested friends and enjoyed the Sunday-school and preaching hour with us. The young people in Mr. Funkhouser's class raised chickens and brought the money along to buy shoes, medicines, etc. The Brownsville friends also brought good clothing.

We are receiving some boxes of clothing for which we are very grateful. When we begin fitting all the children with shoes, it seems that we have more children than shoes. Along with any clothing you may wish to send we will welcome remnants and yard materials. A number of the girls like to sew.

We recently entered five children into our school whose father mistreated his wife and children and did not give them needed food and clothing. The court and the mother urged us to take them. The children also wanted to come; they had been here about four years ago, but were taken away by the father. The mother said they had not been to church or Sunday-school more than once since they left here. The larger boy had only an old straw hat, shirt and overalls in his entire wardrobe. I asked about his Sunday clothes and he said he had none. These are bright, mountain children and we hope to train them in the four-fold life. Several of these children were baptized when they were with us before. "Train up a child in the way he should go and when he is old he will not depart from it."

Bro. Woodie begins our series of meetings here Nov. 9. The community folks were well impressed by the good services last year and will welcome him back again. The Bridgewater Volunteers plan to give four programs at the school and near-by churches Nov. 7 and 8.

Geer, Va. Mrs. O. R. Hersch.

AFTER AN ABSENCE OF FOUR YEARS

On Oct. 11 it was again my privilege and pleasure to conduct a series of evangelistic meetings in the Leetown church, Leetown, W. Va. Beginning Oct. 2, 1927, I conducted similar meetings at said place. The Leetown church is a part of the Berkeley congregation of the Middle District of Maryland, with Bro. H. R. Rowland, elder in charge. The resident ministers are W. H. Bradley, C. L. Miller, F. E. McCoy and C. N. Grubb, Bro. McCoy being pastor and having sole charge of the church in Martinsburg. Other preaching points in the congregation are Vanclevesville and St. Margaret's Chapel, the latter being owned by the Episcopal church. I preached in St. Margaret's Chapel on the morning of Oct. 11 and in the evening the evangelistic meetings began in the Leetown church which continued one week, closing with a communion service. Ministers present at this last service besides the ones mentioned above were Bro. J. O. Butterbaugh and the writer. There were seventy-eight communicants. As a visible result of this week's meeting three accepted Christ as their personal Savior. Two were baptized and the third awaits the rite. Truly, the

(Continued on Page 30)

Laymen's Sunday Nov. 15

NOVEMBER 15 has been designated as **LAYMEN'S SUNDAY.** Great meetings will then be held. Your radio will doubtless bring you some of the messages.

To make this day's work permanent you need more. Further study is necessary. **Stewardship** in your own life must result.

Organize a class of laymen and study **"CHRISTIAN STEWARDSHIP STUDIES,"** by **Hawbaker** and **Dotterer.** In this course there are 26 lessons, 13 lessons in each volume. The work is arranged for the use of busy men who want to know their privileges and duty in the matter of **stewardship.** Searching questions stimulate study. A good bibliography guides to further study.

Meet, organize, appoint the time of meeting and order enough copies of either **"CHRISTIAN STEWARDSHIP STUDIES, Vol. 1,"** or **"CHRISTIAN STEWARDSHIP STUDIES, Vol. 2,"** and begin work. **The price of either volume is only 25c.**

These times of depression call for renewed consecration of men and money. These studies will bring about that happy result.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

Poplar Grove. We feel also that some of the success of our meetings was due to the untiring efforts of Brother and Sister Ivan Erbaugh, pastor and wife, in preparing the church for Bro. Yoder's coming. The church met recently in members' meeting and reorganized the Sunday-school for the coming year; the superintendent is Ira Mikesell. Under the present organization our school is starting off in a wonderful way. A union leadership training class will be held in the city in November for all who are interested. The subject of the work will be Christian Service.—Lula Netzley, Union City, Ind., Oct. 24.

OKLAHOMA

Oklahoma City.—Last month we organized our Sunday-school staff of workers and at the close of the first month we find ourselves well under way. W. Stanley Myres has been retained as Sunday-school superintendent with Burton V. Moore, assistant. Oct. 25 we had rally day services both morning and evening. A special secretary has been appointed to work out a card system for Sunday-school enrollment. In a city of this size it is extremely difficult for the workers to keep in touch with all of the people and we believe this roll will be a big help. Nov. 1 Bro. Geo. Eller of Cordell will begin a series of meetings.—E. J. Glover, Oklahoma City, Okla., Oct. 26.

PENNSYLVANIA

Buffalo.—We held our love feast Oct. 17 with about 100 communing. Those in attendance from a distance were Brother and Sister Schwenk of Jersey Shore and Sister J. B. Shellenberger of York. Our meeting, conducted by Bro. C. H. Steerman of New Germantown, was well attended. Four united with the church and others we feel will come soon. We had the pleasure of having with us Bro. Yoder of Juniata to conduct the song service one evening.—Adda Shively, Buffalo, Pa., Oct. 26.

Claysburg.—We held our annual rally day with 182 at Sunday-school. The morning devotions were in charge of Eld. D. B. Maddocks, sermon by our pastor, Eld. C. L. Cox, on the subject, Architects for God. In the afternoon devotions were in charge of Eld. J. B. Miller, short talks by visiting ministers, address by Bro. D. O. Cottrell. The vesper service was in charge of Bro. Samuel Weyandt; evening address by Bro. W. A. Dysart of Bellwood. The following day a two weeks' evangelistic service was begun by our pastor. All the sermons were inspiring and uplifting, with the result that eight united with the church. Our average attendance at Sunday-school for the quarter was 119.—Harry D. Miller, Claysburg, Pa., Oct. 24.

Ephrata.—Sept. 27 Bro. Paul Wenger of Leacock, Pa., conducted the morning service, using the theme, Does It Matter What We Think? Oct. 11 Sister Esther Swigart of Philadelphia gave an interesting talk to the young people on the subject, Making Your Dreams Come True. Bro. John Myers of Springville and Bro. M. A. Jacobs of York were present at our morning service. Bro. Myers conducted the opening of the meeting and Bro. Jacobs preached the sermon. In the afternoon the examination service was held prior to the love feast. Bro. Caleb Bucher and Bro. Jacobs spoke during this service. In the evening Bro. Jacobs officiated at the love feast.—Gertrude R. Shirk, Ephrata, Pa., Oct. 26.

Greencastle.—Oct. 13 the church met in council with Bro. Whitacre presiding. It was decided to have mid-week prayer service and teacher-training on Wednesday evening of each week. Our revival services are now in progress; at the close, Nov. 1, our love feast will be held.—Kate E. Gilland, Greencastle, Pa., Oct. 21.

Harrisburg.—Since our last report we have received into church membership three by letter, six by baptism, one on former baptism and one has been reclaimed. Our evangelistic meeting in charge of our elder, Bro. H. K. Ober, announced for Nov. 1, has been postponed until Jan. 3. The Junior Society, organized Oct. 1, is taking on new life every Sunday evening, also new inspiration is manifested in the B. Y. P. D. During this month our pastor, Eld. J. E. Whitacre, preached a series of Sunday evening sermons on The Home. This created much interest and brought to the services many friends and visitors. The purpose of this series was to deepen the spiritual life in the homes of the members and to establish the family altar in homes where it had not been before. We feel that a great good has been accomplished. Our love feast and communion will be Sunday afternoon, Nov. 15, with Eld. F. S. Carper officiating.—Mrs. Warren Snavely, Harrisburg, Pa., Oct. 27.

Lewistown.—Our communion service was held Oct. 18. Bro. Horst gave a heart searching sermon in the morning and in the afternoon six of our young people were baptized. Without any special evangelistic services sixteen have accepted Christ within the last month; nineteen have been baptized since our last report and four received by letter. The men's chorus under the leadership of Bro. Chas. Cherry has been giving some fine music not only in our own church but in other churches. The young people's conference of the District met here Sept. 20. Seven of our young people attended Camp Harmony. Judging from the program that they gave one evening it was quite an inspiration to them. Sister Anetta Mow was with us one Sunday and gave several interesting messages. Our rally day service was well attended. Besides a program in which the different grades of the school were represented, an impressive installation service was conducted by our pastor.—Flo M. Spanogle, Lewistown, Pa., Oct. 24.

Lititz.—A young people's meeting was held Oct. 4, the theme being, Church Leaders. Special musical numbers were furnished by the home and surrounding congregations. At the morning session the address on Those Who Led was given by Bro. John Hershey. In the afternoon Bro. Caleb Bucher gave the address on Present Day Leadership. In the evening Eld. Ralph Schlosser spoke on Our Future Leaders. The a cappella chorus sang and it was an inspiring day. Oct. 18 Eld. Harper Snavely from Myersville, Md., preached for us. Oct. 25 Bro. Irvin Hoffer from Germantown brought the morning message. Evangelistic services will begin Nov. 29, with Eld. B. B. Garber of Waynesboro, Va., evangelist.—Florence B. Gibbel, Lititz, Pa., Oct. 25.

Roxbury.—During our pastor's absence while attending the Conference, the home ministers took care of the services, and upon his return he gave us an interesting report of the Conference. July 19 the Æolian quartet of La Verne College gave us a fine musical program. Aug. 5, 6 and 7 the District Ministerial and associated meetings were held in our church. The last three Sunday evenings in August we united in meetings with the Evangelicals and Methodists of our ward. Our Sunday-school was reorganized with J. P. Coleman reëlected as superintendent and Simon Zook, assistant. Harry Kelly is superintendent of the adult department. On rally day, Oct. 4, our Sunday-school attendance was 453, going over the goal set. The same Sunday Bro. Henry, our pastor, conducted an impressive service when ten babies were consecrated. At the monthly meeting of the Ladies' Missionary Society Oct. 19, Miss Mary Howell, a returned missionary from Sumatra, gave an interesting talk and showed native costumes. Oct. 25 our pastor and Eld. G. B. Royer, pastor of the Morrellville church, exchanged pulpits, Bro. Royer bringing us a timely preparatory message. In the evening we enjoyed our love feast which was one of deep spirituality.—Jerome E. Blough, Johnstown, Pa., Oct. 26.

Shamokin.—About fifty members of the White Oak congregation came to our church on Oct. 4; the services of the day were in their hands, and were very much appreciated by our mission church. Bro. Levi M. Fahnestock gave us a story lecture at 10 A. M. of his recent trip to the Bible Lands. Bro. C. W. Gibble gave us a good sermon from the text, "I am not ashamed of the gospel." Then Eld. C. D. Cassel gave some very kind advice and admonition. The afternoon was spent in a social time and in looking at pictures of the Holy Land. In the evening we had another story lecture of Bible Lands. Our love feast will be on Nov. 8 at 6 P. M. We are planning to have Kathryn Ziegler, returned missionary, with us on Nov. 29. The depression has a tendency to hold down the attendance in the churches of our city.—Mabel Homer, Girardville, Pa., Oct. 24.

TENNESSEE

Pleasant Hill.—From Aug. 17 to 30 our church had the privilege of having Bro. J. Ira Metzker of Bethany Bible School with us as instructor in a singing school. We feel that the young people have been helped in a wonderful way. The church met in council Aug. 22. Delegates elected to the southeastern regional conference were Brethren R. E. Clarke and H. A. Garst; alternates, Frank Wine and E. S. Glover. Sept. 27 the Sunday-school officers were elected for the ensuing year with Bro. Frank Wine, superintendent. Oct. 4 Bro. W. H. Swadley and wife of Johnson City were with us, the latter delivering the morning message. We will entertain the District Aid Society in our church Oct. 31. A series of meetings will begin Nov. 15 with Bro. Merlin C. Shull of Johnson City, evangelist.—Edna Wine, Indian Springs, Tenn., Oct. 20.

TEXAS

Waka.—May 15 our church was saddened by the death of our pastor's wife, Sister C. H. Brown. Soon after this Bro. Brown went to make his home with his son in Hutchinson, Kans. Bro. O. H. Feiler stopped with us on his way to the Annual Conference and preached each night for a week. At the close of this meeting five entered the church by baptism; three of these were baptized after our love feast which we enjoyed on the last night of the meeting. Our Daily Vacation Bible School was held from July 27 to Aug. 7 with an enrollment of thirty-eight. About Sept. 1 Bro. O. H. Feiler and family came to our church as pastors. We are hoping for renewed interest in the various activities of the church under his leadership.—Maud Stump, Waka, Texas, Oct. 26.

VIRGINIA

Cloverdale.—The quarterly council meeting was held Oct. 17. The devotional period was in charge of a visitor, Eld. C. D. Hylton. The following officers were elected: presiding elder, E. C. Crumpacker; pastor, F. A. Myers; secretary, C. W. Kinzie. A new hymn book, Worship and Praise, has been adopted for Sunday-school and evening services. On recommendation of the official board three new committees were appointed: a pulpit committee, an entertainment for visitors committee, and an auditing committee. Owing to illness in the home, Bro. Waltz of Altoona can not be with us in our series of meetings. Therefore the ministerial committee was happy to secure the services of Bro. C. G. Hesse of Roanoke, Va., to conduct our series of meetings in November. The benefit derived from the Blue Ridge meeting held by Pastor Myers was chiefly the reconsecration of the entire membership. Bro. Myers visited eighty-five homes and the interest and attendance were splendid throughout the meeting. The splendid choir under the leadership of Miss Berta Richey added to the meeting.—Mary C. Garber, Roanoke, Va., Oct. 24.

Manassas.—Aug. 16 Bro. Edw. K. Ziegler, now en route to India, began a series of meetings. We had a splendid meeting and six young

people stood for Christ. Bro. Ziegler was our summer pastor several years ago and we were glad to have him with us again. About ninety per cent of the membership attended the communion at the close of the meetings. Eld. W. K. Conner of Glendora, Calif., conducted our harvest home services at which time an offering was lifted for general missions. Eld. Jerome E. Blough of Johnstown, Pa., who lived here many years ago, preached for us twice, which was much appreciated. Our council was held Oct. 10. Our mission funds were equally divided between the Home and General Mission Boards. We observed Bethany Sunday and took an offering.—Alice C. Blough, Manassas, Va., Oct. 20.

Mason's Cove (Peters Creek).—We have just closed one of the most successful revival meetings in the history of our church. Bro. J. S. Showalter, evangelist, of the Peters Creek church brought us eighteen Spirit-filled messages. The attendance was splendid throughout the meeting. As a result nine were received into the church by baptism and two reclaimed. At the close of the meeting we held our love feast, the first to be held in this particular churchhouse. Bro. Showalter, assisted by Bro. D. C. Naff, conducted this service. About sixty members were present at this service. These meetings were enjoyed by all and we feel much good has been accomplished.—Mrs. D. L. Wertz, Salem, Va., Oct. 24.

Roanoke (Central).—June 14, Children's Day, the children gave a pageant, In God's Garden. The stage was turned into a garden by flowers and the children in colored costumes made it impressive. June 25 the women of our District held an all-day meeting at our church. A fine program on Peace was given in the morning by Mrs. Sanders of the W. C. T. U. and Mrs. E. C. Bixler of New Windsor, Md. In the afternoon reports were given from the different departments of our District Women's Work. Our pastor, Bro. Earl M. Bowman, and wife took part of their vacation during July. While they were away our home preachers filled the pulpit. Bro. Kulp was with us one Sunday in August and told of his work in Africa which we enjoyed very much. We were represented at Camp Bethel at three of the conferences. Our pastor and wife spent a week at Massanetta Springs in August. They also attended the regional conference at Hagerstown, with five other delegates. Sept. 23 we met in quarterly business meeting. Good reports were given from all departments of the church and Sunday-school. The officers and committees for the new year had been elected in May. The Sunday-school superintendent is J. P. Bowman; assistant, J. G. Eller; president of Men's Work club, J. G. Eller; president of Women's Service Society, Mrs. P. E. Faw. Our pastor reported twenty-three members taken in last year by letter and baptism. Sept. 27 was promotion day in Sunday-school and the children gave a program. Minor Miller gave a talk at Sunday-school and also at the preaching hour. Oct. 4, rally day, a special program was given at Sunday-school by all departments. Our attendance was the largest we have ever had. Bro. Paul Bowman preached at both morning and evening services. Oct. 14 a fellowship supper was given at the church by our pastor and wife for members of the church. A junior choir has been organized under the leadership of Mrs. A. D. Miller.—Mrs. J. P. Bowman, Roanoke, Va., Oct. 26.

Rowlands Creek church met in council Oct. 17 with Eld. W. H. Handy presiding. Oct. 18 Bro. Handy preached a soul-stirring sermon on Love. Our love feast was held Sept. 19 with Eld. W. H. Handy officiating.—Mrs. Carl Parsons, Marion, Va., Oct. 21.

Salem.—Sept. 6 Bro. H. F. King of Myerstown, Pa., began a series of meetings at Salem church and continued for two weeks. His sermons were very forceful and inspiring. Four were received into the church by baptism. We held our love feast Sept. 19 with Bro. King officiating.—Esther Leidig Thompson, Middletown, Va., Oct. 24.

WASHINGTON

North Spokane.—One was added by baptism and four by letter recently. Our Sunday-school is more fully organized. There are now three superintendents for the main school, primary and junior. The primary department has four classes and the junior superintendent hopes to have a separate department in the near future. The newly organized Aid is moving out with several objectives in mind. The pre-sessions now held before evening church services are helpful. The B. Y. P. D. and the juniors are also under separate supervision and have Bible topics to develop. The evening hour of worship is also well attended and the unity of spirit and effort is very marked in all the services. The choir and orchestra combined are working hard to develop better music for public worship. Recently Ralph Schlichtig and Earl Roop each delivered helpful messages.—Gladys Hempleman, Spokane, Wash., Oct. 22.

WEST VIRGINIA

Bethel.—Our series of meetings began at Bethel church Aug. 2 and closed Aug. 16 with Bro. P. I. Garber, evangelist. Twelve were added to the church by baptism. The meeting at Brake church began Aug. 20 and closed Sept. 6. Seven were added to the church by baptism and one awaits the rite. Bro. P. I. Garber was the evangelist.—Gracie A. Shreve, Petersburg, W. Va., Oct. 28.

ANNOUNCEMENTS

HOMECOMING MEETINGS

Illinois

Nov. 8, Douglas Park (Chicago).

Ohio

Nov. 8, Eaton.

LOVE FEASTS

California

Nov. 8, 6 pm, Belvedere.
Nov. 8, Glendale Mission.
Nov. 15, 4 pm, Los Angeles, First.
Nov. 22, 7 pm, San Diego.
Nov. 24, 6:30 pm, Oakland.
Nov. 26, Waterford.
Nov. 27, 7:30 pm, Inglewood.
Dec. 5, 10:30 am, Reedley.

Idaho

Nov. 13, 7:30 pm, Boise Valley.

Illinois

Nov. 7, Big Creek.

Indiana

Nov. 7, 7 pm, Wawaka.
Nov. 7, 6:30 pm, Pyrmont.
Nov. 7, Santa Fe.
Nov. 8, Logansport.
Nov. 9, Nappanee.
Nov. 14, 7 pm, Roann.
Nov. 15, Mississinewa.
Nov. 18, First South Bend.

Iowa

Nov. 8, Curlew.
Nov. 28, 7:30 pm, Union Ridge.
Nov. 29, Council Bluffs.

Kansas

Nov. 28, North Solomon.

Maryland

Nov. 7, Longmeadow.
Nov. 7, 2 pm, Monocacy at Rocky Ridge.
Nov. 7, 1:30 pm, Welty.
Nov. 14, Thurmont.
Nov. 14, 4 pm, Brownsville.

Michigan

Nov. 8, Pontiac.

Missouri

Nov. 9, Cabool.
Nov. 11, 8 pm, South St. Joseph.
Nov. 14, Deepwater.

Ohio

Nov. 7, 10:30 am, Stonelick.
Nov. 7, Bradford.
Nov. 7, 10 am, Beaver Creek.
Nov. 8, 6:30 pm, Fostoria.
Nov. 8, Sidney.
Nov. 12, 7:30 pm, Lima.
Nov. 14, 10 am, Salem.
Nov. 14, 2 pm, Portage.
Nov. 15, 7 pm, Silver Creek.
Nov. 15, West Milton.
Nov. 26, 7:30 pm, Harris Creek.

Pennsylvania

Nov. 7, 2 pm, Mechanic Grove, at Grove house.
Nov. 7, 1:30 pm, Welsh Run.
Nov. 7, 1:30 pm, Antietam, Welty.
Nov. 7, 8, 1:30 pm, Richland.
Nov. 8, 6 pm, Brothersvalley.
Nov. 8, York.
Nov. 8, Shamokin.
Nov. 8, 7 pm, Pittsburgh.
Nov. 8, Manor, Purchase Line.
Nov. 8, 2 pm, Elizabethtown.
Nov. 8, Marsh Creek at Friends Grove house.
Nov. 8, 6:30 pm, Huntingdon.
Nov. 8, 6:30 pm, Martinsburg.
Nov. 8, 6:30 pm, Mt. Olivet.
Nov. 10, 11, 10 am, West Green Tree, West Green Tree house.
Nov. 14, 15, 1:30 pm, Annville.
Nov. 15, Harrisburg.
Nov. 14, 15, 1:30 pm, Myerstown.
Nov. 15, 6:30 pm, Pottstown.
Nov. 15, 7 pm, Connellsville.
Nov. 15, Artemas.
Nov. 15, Fairview.
Nov. 15, Mechanicsburg.
Nov. 21, 2 pm, East Petersburg, at Salunga.
Nov. 28, 29, 1:30 pm, Heidelberg.
Nov. 29, Lititz.

Tennessee

Nov. 7, 6 pm, Jackson Park.

Virginia

Nov. 8, 4 pm, Elk Run.
Nov. 14, 5 pm, Summit.

Washington

Nov. 11, 7:30 pm, Wenatchee Valley.
Nov. 14, 7:30 pm, Yakima.
Nov. 22, Omak.

West Virginia

Nov. 7, 6:30 pm, Greenland, at Brick church.



Hand Painted RUSTIC ART Religious Wall Mottoes

Favorite texts and charming scenics, hand painted in oil on wooden plaques. Chain hangers. In gift boxes. Six designs.

Painted on Rhododendrum rustic wood pieces. Oblong and irregular in shape with an average size of about 3½x10 inches and ¼ inch thick. Fine for any room in your home.

No. 4005. Jesus Saves
Lake and mountain

No. 4010. Prayer Changes Things
Lake, sailboats and home

No. 4015. God Is Love
Stream, mill and woods

No. 4020. Watch and Pray
Woodland and lake

No. 4025. Christ Died for Me
Lake, mountains and woodland

No. 4030. He Careth for You Mountains and waterfall

JUST THE THING FOR A CHRISTMAS GIFT

Any of these charming rustic art mottoes in a gift box, $1.25.

Brethren Publishing House, Elgin, Ill.

AFTER AN ABSENCE OF FOUR YEARS

(Continued From Page 27)

members at this place are a consecrated band of Christian workers with Eld. W. H. Bradley, the minister in charge, and his son, Bro. H. O. Bradley, superintendent of the Sunday-school. During the four years that have intervened since I held the first evangelistic meetings there, some changes have come. This could be expected. Bro. Philip Cassel, the presiding elder then, has passed to his reward. Other friends in the community have been removed by death also.

F. D. Anthony.

Baltimore, Md.

A READER COMMENTS ON MESSENGER EDITORIALS

I have noted what J. E. M. says of your five editorials in the Messenger for Oct. 17, and will add my comments.

In your first editorial, "From Gloom to Courage," you say: "How about a little more serious thought on new ways of economizing? . . . Who could be so bold as to suggest that?" But we do need to renew the old ways, as we were taught by the church—ways requiring industry and strict economy, forbidding fashionable and extravagant dressing, fine houses and furnishings, tobacco using and liquor drinking, opposing war and preparations for war. All are causes for the world-wide depression, as are many new inventions and customs to amuse and entertain the people. Food is selling below the cost of production, some even going to waste, while twice as much money is being spent for tobacco as for bread; while the president of one tobacco company receives more than $2,000,000 as his share of the filthy lucre—from the sale of the filthy weed. "Maybe we could learn to get along with fewer things and still be happy, even happier." Yes, but leave off the "maybe."

All who are innocent of things forbidden by real moral and Christian principles can also appreciate your second editorial, "The Sweetness of Innocence."

So also your third editorial, "New Sanctions for Simplicity." The trouble is, many people now in need of the necessities of life and true happiness, have wasted their substance in riotous living, which they wish to continue. They should repent, and if they do not, as you say, "Here is a compulsion in the direction of simple living." This will apply to the individual, as well as to the family, churches, and to all organizations of society.

All who have repented and will repent can appreciate your next editorial, "The Thing Itself." As it suggests, we must not be cornered by those who would direct us otherwise, but hold fast to "the thing itself. . . . A union of the spirit of man with God."

All who do so can appreciate your fifth editorial, "In the Battle of the Tendencies." As we read, 2 Cor. 10:4, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." Hence the peaceful mannered Gandhi uses the sword of the Spirit, in faith, in opposing the armed nations of the world. The most expensive and demoralizing thing religiously, morally, physically, and financially, is the war spirit. Yet we read, Eccles. 9:18, "Wisdom is better than weapons of war"; and Christ says, Matt. 26:52, "For all they that take the sword, shall perish with the sword." The rebuking should be done by the Lord's people everywhere, not all left to Gandhi. It should be done now, in time of peace, for people will not hear to it in time of war. Some of us were threatened with arrest for advocating peace principles during the World War, but now, with a Quaker at the head of the government, we should be safe in advocating the principles of the Prince of Peace to the limit of our ability.

Carthage, Mo. B. F. Wampler.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Button-Smith.—By the undersigned at the home of Mr. and Mrs. Martin Schwarck, in the Ivester community, Oct. 2, 1931, Miss Dora Smith and Mr. Glen Button, both of Eldora, Iowa.—D. C. Gnagy, Grundy Center, Iowa.

Heishman-Lyman; Byerly-Rhinehart.—By the undersigned at Sioux Falls, S. Dak., Oct. 10, 1931, the following were united in the holy bond of matrimony: Mr. Wayne Heishman and Miss Dorothy Lyman, and Bro. Raymond Byerly and Sister Elizabeth Rhinehart, all of Brooklyn, Iowa.—J. Schechter, Worthington, Minn.

FALLEN ASLEEP

Beckner, Sarah Jane, daughter of John S. and Regina Huss Harnish, born near Taylorsville, Ill., and died Sept. 18, 1931, at Reedley, Calif., aged 65 years, 10 months and 27 days. She married Thos. N. Beckner in 1883. They lived in Illinois, Kansas, Idaho and California. Since the death of the husband in 1920 Sister Beckner had made her home in Reedley with her daughter, Mrs. Lela Eymann. For the past eighteen months she had visited relatives in Illinois and Kansas, returning to her home only a week before her sudden passing. She had been a faithful member of the Church of the Brethren since the age of twelve. She leaves her daughters, two sons, five grandchildren, three sisters and three brothers. Services at the Reedley church by H. J. Krehbeil. Interment in Reedley cemetery.—Mrs. Mamie Sink, Reedley, Calif.

Buck, Delmar D., only son of O. D. and Anna S. Buck, died at his home Oct. 11, 1931, aged about 14 years. He was taken ill on Oct. 7 with infantile paralysis. He united with the Church of the Brethren at the age of eight; he had just begun his high school work this fall. Besides his parents he is survived by one sister. Services at the Emmert cemetery by F. E. Wingert assisted by C. W. Lahman.—Mrs. Ruth B. Hussey, Franklin Grove, Ill.

Cram, Susan, daughter of Mr. and Mrs. Israel Davis, born in Lafayette, Ind., Sept. 1, 1849, died at the home of her daughter, Mrs. C. E. Heckler, Bethany, Ill., Oct. 13, 1931. She married Sydney Cram in 1864; he died in 1883. To this union were born eight children who survive with fourteen grandchildren and fifteen great-grandchildren. At the age of eighteen she united with the Church of the Brethren and remained faithful to the end. The remains were brought to Romine Church of the Brethren near Salem, Ill. Funeral by the undersigned. Interment in the cemetery by the side of her companion.—Urias Blough, Geff, Ill.

Fetter, Mary Maria, daughter of David and Susanna Holsapple Coffman, born Aug. 28, 1849, in Wayne County, Ohio, and died Oct. 15, 1931. She married John Fetter Oct. 20, 1872. She united with the church at about the age of sixteen and served her Master quietly and consistently. She is survived by two sisters, one brother, eight children, thirteen grandchildren and three great-grandchildren. Her husband died about eight years ago. Services by Bro. R. M. Moomaw assisted by Bro. D. M. Brubaker. Interment at the Paradise cemetery.—Miriam Hoff Fetter, Weilersville, Ohio.

Harshberger, Perthina Jones, born near Richmond, Va., Oct. 11, 1845, died at her home in Mont Ida, Kans., Sept. 29, 1931. She married John Harshberger at Rockford, Ill., Dec. 6, 1871. To this union six children were born, one dying in childhood. She united with the Church of the Brethren about thirty-five years ago and remained faithful until death. She with her husband came to Kansas in March, 1871. She had been a member of the Mont Ida congregation for many years. Her husband preceded her a number of years. Funeral services in the church by the writer. Interment in the cemetery near by.—Chas. A. Miller, Garnett, Kans.

Harter, Amanda Jane, daughter of John and Nancy Clark, born near Flora, Ind., died Oct. 5, 1931, aged 65 years, 11 months and 17 days. She had been in failing health for a number of years. Sept. 27, 1888, she married Wm. Harter. Forty-eight years ago she united with the Church of the Brethren. Her life was one of service; she was always interested in the cause of righteousness and willing to do what she could. Her entire life was spent in the community of her birth. A few weeks before her death she called for the anointing and received great comfort and help therefrom. Surviving are the husband, son, four grandchildren, three sisters, brother and two half

sisters. Services in the Flora church by the writer assisted by Eld. J. G. Stinebaugh. Interment in Maple Lawn cemetery.—Ray O. Shank, Flora, Ind.

Kuhleman, Eld. August, born in Lippe-Detmold, Germany, Aug. 21, 1874, and met his death by a cave-in at a gravel pit, Oct. 12, 1931. He came to America when seventeen years of age, locating at Pearl City, Ill. Sept. 20, 1894, he married Sister Mary Eby who survives with four children. He united with the church in 1892 and was called to the ministry in 1899 and later placed in the eldership. At the time of his death he was elder in charge of the Yellow Creek church where he made his home. Funeral by the writer assisted by Brethren Dewey Cave and Chas. Delp.—P. R. Keltner, Freeport, Ill.

Laughman, Isabel, daughter of Henry and Susan Eliker, born near Pleasant Hill, Ohio, Oct. 8, 1857, died Oct. 14, 1931. She spent the greater part of her life in Franklin Township. Sept. 10, 1881, she married Jacob Laughman. One son preceded her in 1913; the husband died in 1914. She united with the Church of the Brethren April 23, 1884, and lived a consistent Christian life. Funeral at the Pitsburg church by N. W. Binkley.—Dora Niswonger, Pitsburg, Ohio.

Loertcher, Sister Minnie, nee Teschmacher, who had during widowhood been making her home with a son and family, and who was for several years in a delicate state of health, passed away peacefully and rather suddenly on Oct. 10 at the ripe age of past 84 years. Interment in the Prairie View cemetery by the side of her husband who was buried a little more than six years previously. Funeral service conducted by the writer.—W. W. Holsopple, Versailles, Mo.

Replogle, Geo. A., son of Howard and Dessa Replogle, born at Woodbury, Pa., died Aug. 4, 1931, aged 17 years, 2 months and 11 days. He met his death by drowning. He was a faithful member and regular attendant of the Woodbury Church of the Brethren. He leaves father, mother, one brother and four sisters. Funeral at the home of his parents by the pastor, Bro. J. E. Rowland, assisted by Eld. D. I. Pepple and Rev. D. T. Shaffer. Interment in the Dry Hill cemetery.—Barbara S. Frederick, Woodbury, Pa.

Sollenberger, Harriet, wife of Levi K. Sollenberger, and daughter of Samuel H. and Elizabeth Dilling, was born at Fredericksburg, Pa., died at her home near Curryville, Pa., Sept. 11, 1931, aged 35 years, 11 months and 6 days. For twenty-two years she was a faithful member of the Church of the Brethren. She loved her church and did a wonderful work for it in her daily testimony of love and meekness. June 6, 1917, she married Bro. Sollenberger who survives with seven children. Services at the Curry church by Eld. D. I. Pepple assisted by Elders J. E. Rowland and J. B. Miller. Interment in Fairview cemetery, Martinsburg.—Barbara S. Frederick, Woodbury, Pa.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church being a natural outgrowth of the Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bible, the personality of the Holy Spirit, the virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Observes the following New Testament rites: Baptism of penitent believers by trine immersion for the remission of sins (Matt. 28: 19; Acts 2: 38); feet-washing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worship (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); membership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for the conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

FOR THANKSGIVING

For your THANKSGIVING PROGRAM we suggest what we know will satisfy you fully. Each and all of these will spell success for your exercises. They have a message and put it across.

Sharing Our Benefits. Here is a Thanksgiving-Missionary Pageant prepared especially for your program. A mimeograph copy will cost you only **TEN CENTS.**

The Sacrifice, A Missionary Pageant. Reading this Pageant makes a lasting impression as one follows the story to the end and sees conditions in India. But when you see it as a Pageant rendered by your own folks, then your soul is stirred, and you simply can not help being in earnest for missions. **Price, 35c.**

Paramount All-the-Year-'Round Book. Contains 144 pages. Material for all special days, with a bountiful supply for **Thanksgiving.** You should always have this booklet at your elbow when you plan special exercises. **Price, 40c.**

Brethren Publishing House, Elgin, Ill.

CHRISTMAS GREETINGS

HERE THEY ARE

The present depression forces you to economize. We plan to help you do this. We hunted long until we found how best do it. **Our No. 31 Assorted Christmas Greeting Cards** is the solution. 21 assorted cards packed in an attractive Gift Box.

Each of these 21 Christmas Cards

contains a **choice Bible verse,** a **suitable Christmas sentiment** and comes in a beautiful tissue lined envelope. Just the kind of a **Christmas Greeting** you will enjoy sending or receiving.

Ordinarily you would pay from ten to fifteen cents for such a card, but these cards were prepared to meet hard times. We offer you these 21 wonderful **Assorted Christmas Cards** at these unheard of prices:

25 boxes	**$18.75**
12 boxes	**9.50**
Less than 12 boxes, each	**1.00**

Our proposition to your class

is that you take orders from your friends at $1.00 per box, and place the profits in your class treasury. Your friends will be delighted with these 21 lovely **Christmas Cards.**

We will furnish you a beautiful black folder, 10x 13½ inches which displays these 21 **Christmas Cards** to good advantage. Ideal for canvassing purposes. You may have it for $1.00. (Or a sample box at the same price.) **When you sell 25 boxes of these Assorted Christmas Cards we will refund this original investment of one dollar.**

GET BUSY NOW. Secure your sample. Canvass your friends. You will help them and also yourselves.

Brethren Publishing House, Elgin, Ill.

The advertisements on this and other pages tell you of some of the goods you can secure at **your church publication headquarters.** It will be to your interest to order your **Bibles, Hymnals, Song books, other books, Sunday-school** and **Church Equipment** and **Supplies** from

Brethren Publishing House, Elgin, Ill.

Systematic
BIBLE STUDY AT HOME
under the direction of
BETHANY BIBLICAL SEMINARY

If you can't come to Bethany we will bring Bethany to you

Home-Study Dept.—M7
BETHANY BIBLICAL SEMINARY
3435 Van Buren St. Chicago, Ill.

A Christmas Gift
In 52 Installments

Why not give a **Christmas present** that can be used through the entire year and will prove a real joy? You can do it for only $2.00 Send your best friend a year's subscription to the **GOSPEL MESSENGER.** If he is not now a subscriber he may have it till **Jan. 1, 1933, for $2.00.** Add 50c and we will send **"WILBUR B. STOVER—PIONEER MISSIONARY."**

Brethren Publishing House, Elgin, Ill.

GOSPEL MESSENGER---YOUR CHURCH PAPER

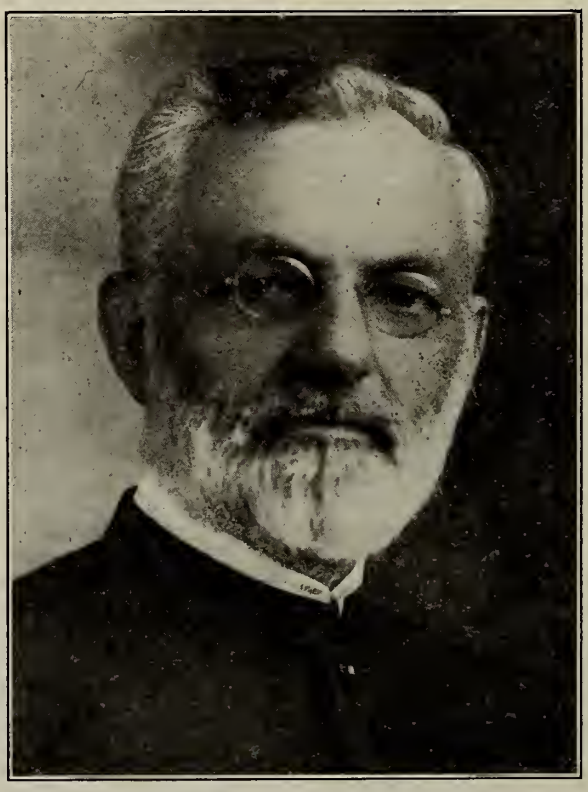
Gives news while it is news. Reports from the mission field. Just what you need. Read our Premium Offer, "WILBUR B. STOVER—PIONEER MISSIONARY." You can make no better investment than to subscribe for the GOSPEL MESSENGER and thus secure the book at the low rate of FIFTY CENTS. One who read the manuscript of "WILBUR B. STOVER—PIONEER MISSIONARY" said, "I LIKE IT."

Wilbur B. Stover did a unique piece of work in India. He sold foreign missions to the church when she was not engaged in foreign work and when there was no enthusiasm for foreign missions. He carried the church with him by showing that Jesus meant his church to be a missionary church. As a result we have foreign missions in India, China and Africa. Do you know the story of his life? It's mighty interesting reading.

Bereft of his father at nine, early learning to work and save, helping his mother, working his way through college, his conversion followed by the conviction that the Church of the Brethren must have a part in foreign missions, volunteering for the field—all this combines to make a story that you will read with profit.

The story of his life as written clusters around a series of incidents and events abounding in human interest. You get snapshots of Bro. Stover in action. You see him moving among men, one of their number, and yet different in many respects. Above all he is marked by his love for his fellows and his devotion to his Lord.

You will find a chapter of his life as it will appear in a forthcoming book, "WILBUR B. STOVER—PIONEER MISSIONARY," on page 7 of this issue of the **Gospel Messenger.** Turn to it now and read it. Write to the **Messenger Editor** and tell him whether you would like to have other chapters.



Wilbur B. Stover

Why all this? Simply to tell you that **"WILBUR B. STOVER—PIONEER MISSIONARY"** is now being brought out in book form. And you can secure the book at a nominal price. The regular price is set at $1.50. **You may have the Gospel Messenger for one year and "Wilbur B. Stover—Pioneer Missionary" for $2.50. Besides we will furnish you the 1932 Yearbook free.**

And better still: **New subscribers may have the Gospel Messenger, "WILBUR B. STOVER—PIONEER MISSIONARY" and the 1932 Yearbook from now till Jan. 1, 1933, for $2.50.** Subscription to begin with the week in which it is received.

The **Gospel Messenger** alone costs but $2.00—less than four cents a week. Add fifty cents for **"WILBUR B. STOVER—PIONEER MISSIONARY"** and you still have less than five cents a week—only 5/7 of a cent a day. And see what you get: Mission news, church news, general discussions, helps for home and church and school, something for old and young, food for the soul. But do not stop with what the **Messenger** will cost; consider what you get for this small outlay. Where can you get as much for $2.50 as here? The picture on this page is just one of the many you will find in the **Stover book.**

You need the Messenger; the Messenger needs you. Its healthful pages are a splendid antidote against the mushy, trashy literature that crowds in on every hand.

Order through your agent. If not convenient to see your Messenger agent send direct.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., November 14, 1931 | No. 46

HOME Missions does not mean Home Missions for home alone. We want America for Christ because we want America to help win the world for Christ.

—*Henry Van Dyke.*

IN THIS NUMBER

Editorial—

We Do Not See (E. F.), ... 3
In Bad Health (E. F.), ... 3
Can We Make a Living? (H. A. B.), ... 3
A Word From Wall Street (E. F.), ... 5
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Rise Up, O Men of God (Poem), ... 5
The Brethren and Home Missions. By M. Clyde Horst, 5
Unemployment Is Hopeful. By Paul F. Bechtold, ... 6
Ministerial Memories. No. 7. By H. C. Early, ... 7
"Me Too." By J. E. Miller, ... 8
The Social Value of Congregational Singing. By A. F. Brightbill, ... 8
The World's Oldest Sin. By Chas. D. Flory, ... 9
The Laymen's Missionary Movement. By R. E. Mohler, ... 9
What It Means to Choose Christ. By Nettie M. Senger, ... 20

Pastor and People—

The Gist of the Sermon. By D. W. Kurtz, ... 10
Christ in Sermons. By H. H. Helman, ... 10
The Fellowship of Men and Women. By Oliver H. Austin, ... 11

Missions—

A Great Loss (C. D. B.), ... 12
Annual Conference of Church of the Brethren Missionaries in China. By W. Harlan Smith, ... 12
Methods for Mission Workers, ... 13

Home and Family—

By Their Fruits (Poem). By Mabel Josephine Eigsti, 18
Concerned About Many Things. By Linda Huber, .. 18
The Story of How a Queer Person Became That Way. By Perry L. Rohrer, ... 19
How to "Live Happily Ever After." By Edna M. Madeira, ... 22
A Day in Nancy, France. By Florence Wieand Noffsinger, ... 23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Keep the Church Serving

To keep the missionaries on the line of service, and the soul saving, character building and leadership training activities functioning in America, the help of all is urgently needed. An effort is being made to raise at least $288,363, which was the sum reached last year.

Most of this money is to come through congregational giving. But the help of individuals is needed to provide the remainder. In fact the challenging giving of individuals will inspire the membership generally to do their best.

A movement is on foot for 715 individuals to give $37,500 to aid and inspire the rest of the Brotherhood to raise the remaining $250,836 needed to complete the total sum.

The record of individual gifts thus far is as follows:

No. Calif.,	a brother	$ 25
So. Calif.,	a brother and wife	1,000
No. Ill.,	a brother and wife	25
So. Ind.,	a sister	25
Mid. Ia.,	a sister	50
Mid. Ia.,	a brother and wife	500
N. E. Kans.,	a minister and wife	25
Mid. Md.,	a sister	100
N. E. Ohio,	a brother	50
N. E. Ohio,	a brother and wife	50
N. E. Ohio,	a brother and wife	100
N. E. Ohio,	a brother	50
So. Ohio,	a brother and wife	25
Mid. Pa.,	a group of women	25
Mid. Pa.,	a group of young people	25
So. Pa.,	a brother and wife	1,000
S. E. Pa.,	a group of women	25
W. Pa.,	a brother	50
So. Car.,	a brother	25
No. Va.,	a brother	50
Total to October 31, 1931		$3,225

Does the Lord call you to be one of these loyal supporters of the cause? Contributions in any amount $25 and more are needed for the "Keep the Church Serving" fund. If you cannot pay all cash send in your intention to pay on or before February 29, 1932. You may designate the money for the Conference Budget general work or for missions or any agency included in the brotherhood program. Send to

GENERAL MISSION BOARD
22 So. State St.
Elgin, Ill.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., November 14, 1931 No. 46

EDITORIAL

We Do Not See

ONE's mind does not easily grasp the terrible reality, the inconceivable misery, of a calamity like the China flood. How there can have been water enough back in those snow filled mountain fastnesses to keep on rolling down for months and months, so that the receding of the waters in the flooded districts is scarcely perceptible —well, it is beyond our mathematical powers to calculate.

And so is it beyond us to visualize the picture that is disclosed when at last there is something to see besides water—the nauseating mess of debris and decaying human flesh, with its invitation to disease and more death.

Consider, please, how little you really know of world conditions as they are. It is because you can not see them. There is the wretchedness of those miners' families in West Virginia, hardly less pathetic, those who have seen say, than the lot of the floodbound Chinese. And there are the hidden heartaches in the breasts of your nearest friends and neighbors, agonizingly cruel, but you don't see them.

We ought to pray hard for a livelier imagination. You and I are too comfortable. It keeps us from seeing straight. E. F.

In Bad Health

WE have done the things which we ought not to have done and we have left undone the things which we ought to have done, the old confession has it, and every one of us knows that this is true. It says further that there is no health in us. At least there isn't as much as there might be. And we like the recognition in that statement that health is the essential thing, and that doing wrong things or failing to do right things destroys the health.

Such a course will very likely have affected unfavorably the health of the body. It will certainly have affected disastrously the health of the spirit. And when *that* is bad the health of the person concerned is very bad indeed. For the spirit *is* the person, the real self. The body is his machinery, his equipment. It is bad enough for that to be sick, but when he is sick too, the case is beyond description. Unless he does something about it, and very soon, there will be no health left in him. E. F.

Can We Make a Living?

The Last in a Series of Articles on the Present Crisis

AMERICA is now in the strange and unnatural position of being able to produce far beyond her needs, yet without the business genius required to pass all these good things along to the ultimate consumer. It is not that the astounding efficiency which has liberated man is bad, but that under a system of selfish control it is impossible to turn these advantages to the public good. Indeed, the current dilemma is due more to man, than to the weaknesses of his economic system. There are weaknesses in the system to be sure; but most any system will function where men will live and work together as brothers, and not as selfish competitors. The question of whether or not we can make a living is an extremely pertinent one, for plainly things can not continue as they are. America can not endure part slave and part free.

A New Ethics for Business

There is enough the matter with the common man that it might be insisted little can be done until human nature is changed. Many are lazy, incapable, and even criminally inclined, to say nothing of those who can never be more than a burden to society. But we can not wait for human nature to change. If progress is to be made, the best in men must be challenged to vital expression. Which is to say that a part of the special responsibility of leaders is to lead.

But where should the good work begin? Why not with a new ethics for business? Some might say that

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

the government, the church, or some association interested in the public welfare, should press for the reforms which will redeem our social order; or that the attack should be made through the educational system. But after all, business is ripe for self-help—and ought to be in a mood to look for a real way out. Enlightened self-interest dictates such a course.

However, it is not that the nation's business life is more unethical than other fields of activity, but the business man does occupy a strategic position, and big business is so organized that a minimum of enlightened leadership should get maximum results. When a man like Gerard Swope speaks he deals with policies which concern multitudes as stockholders, laborers, and consumers. Indeed, one of the most hopeful aspects of the present situation lies in the fact that leaders in business are beginning to think and experiment in terms of a more equitable economic order. And it is much better that business should save itself, than that the government should be obliged to interfere or other agencies become officious. As for the church, perhaps the best it can do is to challenge its own constituency to be adventurously Christian in business.

The Importance of Human Values

The new ethics in business must recognize human values as supreme and final. One significant triangle is capital, labor and the public. But the greatest of these is the public because it is all inclusive. It is men, and the more the better, who give any significance to big business. Their progress and welfare come first—before dividends, inflated salaries, or extravagant equipment.

The way out of the present dilemma is essentially a responsibility for leaders. The common man is discouraged and without the needed resources. If the prophets fail now, we shall continue to muddle along until they arise. What is true in business is true in every field. There is a responsibility for finding what is best in the rural life of the nation. The farmer should be helped to become as efficient, courageous, and as happy as the open country suggests he ought to be. There is a responsibility in the professions—a responsibility for efficient management and a fair rate of pay. There is a responsibility in public life, which if wholeheartedly accepted, would relieve us of the pest of demagogues, propagandists, self-seekers, crooks, and all other predatory persons.

The common man must have his rights. Justice demands as much. But if this is not convincing, it is clear the enlightened self-interest of all other groups demands as much. For as society is now organized, civilization can advance no faster than the common man is helped to new levels. Somehow, the common man who desires it, must be made secure and prosperous under his own vine and fig tree.

The Measure of a Living

Today when men talk of making a living they are apt to be thinking in terms of definite amounts. At various times from $1,500 to $2,500 has been suggested as the minimum requirement for the average American family. And yet, those who have studied incomes marvel at the number of people who manage to get along on less than the sums set as minimums. Now if such is a matter for wonder in prosperous times, how much more difficult must the income problems be in a period of unemployment? Clearly the problem of money income is a pressing one—but not more significant than the problem of real income.

The famine in the land is not just a lack of dollars. The most fundamental lack is in knowledge of what constitutes the true values in life. How can one know whether or not the average American can make a living until he knows what is desired? What is a living anyway?

One does not need to look far to see that men do not desire the same things, for what is meat and drink to one is anathema to another. However, the experience of the race indicates that one does not need to go far afield to realize the values which truly satisfy. One can grow prosperous in these right at home. For most precious of all are such intangibles as: an understanding friendship born of some problem situation faced through difficult years; the rewards of patient, creative effort; discoveries purchased by the wise use of leisure; faith in man and the universe gained through sane processes of rationalization. A satisfying life is simple rather than complex, generous rather than selfish, humble rather than proudly lived.

Then Can We Make a Living?

It has been shown that the economic life of the nation has undergone profound alteration. Agriculture has become so efficient that man is now released from an age old attachment to the soil. Man is free—but free for what? For a new type of slavery? The breakdown of the present economic system seems to suggest as much. And yet, as one examines the situation, it is clear that while there is much the matter with our system, there is even more the matter with man and the way he uses his resources. He can produce vastly more than he needs, but has not learned how to distribute the product. A few fare sumptuously every day while the multitude is in want.

What is needed is an assumption of responsibility for getting out of this paradoxical dilemma. Responsibility touches every one, but chiefly those who are able to lead. Thus in business, a way must be found out of the current stalemate. There are evidences that enlightened self-interest, if not the more basic equities, will produce something definite here. Meanwhile there is plenty of room for other groups to study and experi-

ment with the latest problems in life adjustment. Classes, clubs, associations, and other groups can experiment with definite projects. Christians can carry real Christianity into business. By such a united attack, rather than by the magic of some cure-all, we shall discover how to make a living. And not just a living on the creature comfort basis, but one really satisfying.

Yes, we can make a living if we are in earnest, if we are honest, if we are unselfish, if we are willing to adventure for better living. Of course, the good life will always be scorned by some and misunderstood by others. But this does not invalidate the fact that the sort of living which satisfies comes only to those who face judgment day by day and hour by hour, triumphing rather consistently over the death bent attractions of this life. H. A. B.

A Word From Wall Street

A LEADER in church activities whose name is not strange to you brings back an interesting word from Wall Street. No, he wasn't transacting any Wall Street business, but being in New York seeking first the kingdom of God and his righteousness he found out what some of the captains of big business are saying. They have about concluded that this isn't just another depression, one in the more or less regularly recurring cycles of hard times. They seem to suspect that there is something fundamentally wrong with the system under which we are doing business, and that it will take a new and heavier installment of religion to set it right.

But do they sense the full bearing of these stirrings at the bottom of their thinking? Do they realize what the matter is? That produce is a drag upon the market because the people who need it have not wherewith to buy? And that they have not, because the "wherewith" has been garnered, unearned, by the few who had the power to take it? Do these men with the uneasy consciences realize that there can be no permanent relief from this condition until justice and brotherliness are given a larger place in the acquisition and distribution of interest coupons?

But what is the moral for the plain wayfaring man like you and me? First, that in our attitudes and longings we take care lest we sin as grievously as those who revel in their abundance. Second, that as disciples of the Christ we take more seriously the task of showing our misguided fellows the better way. Of course it is our business. Our business is to love, and to love unto the end. That means helping the oppressed to get relief, and helping the oppressors to see the light.

No, it isn't just another depression. It is a challenge —if that word weren't worn down to such frazzled edges—to see that equality of opportunity is something more than a pretty phrase to play with in writing constitutions and declarations of independence. E. F.

GENERAL FORUM

Rise Up, O Men of God

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

Rise up, O men of God!
His kingdom tarries long;
Bring in the day of brotherhood
And end the night of wrong.

Rise up, O men of God!
The church for you doth wait,
Her strength unequal to her task:
Rise up, and make her great!

Lift high the cross of Christ!
Tread where his feet have trod:
As brothers of the Son of Man
Rise up, O men of God!

—*William P. Merrill.*

The Brethren and Home Missions

BY M. CLYDE HORST

OUR call for a Thanksgiving offering for home missions is one of the many indications that the Church of the Brethren is not only in existence, but also means to have a continuous part in the Christianization of North America. No other objective can be thought of, at least for the immediate future, for there "seems to be no one to accept our resignation." Furthermore, not only in colonial times, but ever since, more or less, the church has been an important factor in our national life, so that, for some time to come many communities will seek and express Christ in the Church of the Brethren.

Our church has a noble place in the record of home mission achievement. While the names of Ashbury, Blackburn, McKendree and Cartwright became the symbols of courage and consecration where anxious men and women gathered about the pioneer camp fires, or planned and prayed by the crude hearthstones that were the only spots of cheer and comfort in the lean-to cabins of the western wilderness, the Brethren were promoting home missions by means of the horse-back preacher, migration and colonization. While formal organization among us came a half century later than in other communions, nevertheless the tours of the Germantown leaders in 1722 and 1724, and the efforts later represented by such pioneers as Leatherman, Rowland, Hendricks, Wolf, Metzger, and others indicated a real zeal for the evangelization of the frontier.

It must be admitted, however, that Dr. Petty's characterization of home mission effort in the past as being formulated largely in a high type of opportunism, applies to us at least as much as to the other bodies con-

cerned. Denominational demands for statistical reports of progress often retarded the development of that Christian statesmanship which desires to deal with a situation in a comprehensive manner, facing future issues as well as accepting present responsibilities. The result was that often denominational loyalty was related to the kingdom about in the same way as modern nationalism is connected with the brotherhood of man. But the present general emphasis on comity and coöperation is being shared more and more among us, especially by those who recognize the strategic importance of the conservation of the resources of the kingdom. It is only fair to add, however, that comity principles can be applied to the extent that a general diminishing of returns is likely to ensue. A recent report of the survey in New England contains the following: "There are only forty-two communities of less than 5,000 population remaining in Vermont in which there is now competition among three denominations. And yet, the adult church membership of Vermont is smaller in proportion to the total population than is the ratio for the country as a whole. In the absence of special sectarian drives it may be that the emphasis on numbers is not so great as once it was." Evidently denominationalism has a larger place in the strategy of the kingdom than some are aware of.

The Brethren have a great message for this age. Over against the development of "an urban psychology," we have strong rural traditions. It has been freely admitted by the Director of the Department of Town and Country in one of the major communions that we have been the most successful of all in the building of the country church. The Board of another communion has gone so far as to ask one of our leaders to "write up" the technique of our rural church organization as the basis for their policy in certain fields. Moreover, our traditional emphasis on the simple life is a splendid antidote for the "mechanical technique," which many say is a characteristic of this generation. We only hope that this emphasis is more than merely traditional. Last but not least, we have a positive message about a "Christlike God," a gospel of redeeming love, with which to combat the pagan philosophy which threatens to secularize all life. Having sloughed off an unfruitful mysticism two centuries ago, we have developed a practical piety that inculcates a sane attitude to God and the world.

The time is here for us to remember in a special manner those who represent our ideals and genius on the frontier. It is comparatively easy to do this in the communities that are traditionally "Brethren"; but to do it where we are not known requires rare tact and courage. Let us stand by those who have ventured. One of these is a Sunday-school secretary in a southern District, who also regularly serves two churches, fourteen and thirty miles away respectively. He supports himself by teaching school, and our appropriation is applied largely to help in his traveling expenses. Of another laborer in a new country it is said: "He seems to have been able to win the natives in a fine way. . . . Twelve were baptized during the year." Still another noble soul in the great Southwest, plead that his support be reduced rather than that a new opportunity for building a church be ignored. One in the Northwest has succeeded in inspiring a group of scattered churches to mobilize their local leadership and discover their self-supporting resources. In several Districts in various parts of the country comprehensive District-wide programs should be launched that will support a man to help the various churches to develop their own resources rather than to give support to individual localities without articulation and morale. These efforts have a right to our intelligent sympathy and prayers; but they deserve our material support as well.

The Thanksgiving season is a good time for a revival of interest in our home mission enterprise. In tangible gratitude for what our fathers have left us, let us make it possible for posterity to be grateful. In recognition of our blessings, let us be a blessing to others. In commemoration of the sacrifices of the past and present, let us present ourselves as a living sacrifice. Notwithstanding the "depression" we have money that the Lord wants for this enterprise. The economic depression can not be removed anyway unless a revival of religion supplants the spiritual depression. Such a revival depends on the Lord's receiving what belongs to him, materially as well as otherwise. Will a man rob God?

Lewistown, Pa.

Unemployment Is Hopeful

BY PAUL F. BECHTOLD

Although many of us must suffer because of the depression, it has shaken our faith in the traditional, out-worn idea that all blessings flow from the god of prosperity, big business. Not that the writer would paint a picture of big business *men* wearing horns; they are human beings, caught in a system, lovable though mistaken. They have had their day; and let us be charitable enough to admit that in their era of ascendance they performed many services for humanity. Some were dishonest, some were short-sighted, but many were sincere gentlemen obeying scrupulously the best ethical laws they knew. Nor will they depart suddenly; the best of them will gradually merge into a more coöperative economic arrangement.

Had you and I, who suffer during this period, struck no such great obstacle, we would have gone on "getting"; getting money, getting schooling, getting property, getting offices, getting positions, until we reached the place where we became sufficiently satiated with self-

aggrandizement that we were willing to admit ourselves "Successes," spelled with a capital "S." We would have told the boys how we did it, and how they must also get ahead of the "mass" of men. What unbrotherliness lies back of that term, "masses"! As for them, poor fellows, we wash our hands by saying God planned it thus, or they were less gifted, less industrious, less earnest than we were. That will be found true of a very small per cent, for most of them could have done as well as you and I, given the opportunity and materials with which to work.

When a formerly high-salaried man must "hit the trail" in search of work, he learns many things. Living on four main highways and having opportunity to talk to many of the unemployed, the writer has heard with amazement the stories of these men. For this time it isn't the regular "bum" who is most often found looking for a job: skilled artisans, master bakers, great executives, college professors, teachers, mechanics—the list is long. And with one huge voice they all cry: "We have learned something."

So, unemployment is hopeful! It is the darkness before the dawn; and when the morning comes we shall see profit being displaced by service, competition by cooperation, selfishness by brotherliness.

Lawrence, Kans.

Ministerial Memories

BY H. C. EARLY

7. How the Meetings Were Conducted—Second Half

My last article on the manner in which the meetings were conducted closed with the singing of the hymn as the formal beginning of the service.

Then followed the opening prayer. At a common meeting there were two prayers—only two. There was no brief prayer in the beginning, called the invocation as at present. Two of the preachers prayed—the one offering what was considered the main prayer, and the other closing with the Lord's Prayer, always in kneeling posture except on some special occasions.

It was thought that the main prayer without the Lord's Prayer was not quite in harmony with the Lord's instruction and that the Lord's Prayer of itself was not sufficient. These good fathers sought diligently to do the will of God perfectly. But obviously there was a misapprehension of the purpose of the Lord's Prayer.

The prayers were quite general, sometimes a bit wandering, abounding in the set phrases, and lengthy, sometimes covering ten minutes and more. Yet the unconverted, the sick and suffering, the poor, the law-makers and governments of the world were definitely remembered and prayed for. It was seldom that the lawmakers and those in authority were not definitely prayed for.

Some of the fathers were gifted, highly gifted, in prayer and would have been so considered in any generation. They prayed well. Their prayers were most refreshing. Once in a while a foremost deacon led the prayer and occasionally a highly spiritual sister—a mother in Israel.

The worship period as it is called now was not emphasized then as it is at present. The sermon was the big thing then in public opinion both in the church and out of it. The worship period has become a very pronounced factor in public religious service and the sermon does not hold the big place it held in the early day. Nor does the lecture.

There were no public offerings. But little money for church purposes was needed in those days. Just a small sum for local expenses and the poor covered the needs. Each member able to do so was expected to contribute a small amount, say fifty cents or a dollar, when the annual, house-to-house visit was made. As a rule these gifts provided for the needs. High-powered financial drives were unknown.

Now the preaching began. The elder usually said, "Brethren, I extend the liberty." All understood what this meant. Probably a half dozen preachers were seated behind the table. No one knew beforehand whose lot it would be to preach. It must be decided now. Some one must choose to preach. These were tense moments—the hour of suspense both to the preachers and the congregation. You can visualize the situation. If hesitating continued unduly long the elder usually took matters in hand and proceeded.

One of the deacons was called upon to read the chapter. It was the established rule then that the deacons read the scripture lesson. The deacons, of course, had no previous knowledge who would be called on to read nor the chapter to be read. Frequently long chapters were chosen and sometimes full of hard names—difficult to pronounce. And as a rule the deacons had little education. It was a trying situation, and not always disposed of to the credit of the cause.

To read well is an accomplishment, and to read well in public is an art acquired by only a few. I think we may be glad that the preacher now reads the scripture lesson. And still there is room for improvement in this service, doubtless.

In his introduction the preacher usually expressed a deep sense of weakness and responsibility, and the desire for wisdom and grace.

Frequently he stated that on his way to church a certain passage of scripture or subject impressed itself upon him, that he would speak upon it, that he would "open the subject," and then turn it over to the Brethren more able to speak than he.

Ordinarily there was little attempt at rounded out sermons. Only the ablest preachers attempted complete sermons in those days. The first speaker usually made

the chief address. Then others followed, bearing testimony for the most part to what had been said. Two, three and four, sometimes more, spoke at an ordinary meeting in my early day. A little earlier it was the rule that all the preachers present should speak—sometimes a half dozen and more. A little earlier it was the rule that all the deacons present bear a word of testimony also.

These were the days of long meetings, covering seldom less than two hours, and now and then three hours and more. There was no Sunday-school then, of course. But to us boys whose feet reached half way to the floor the meetings seemed mighty long. We can still remember them. Closing a meeting then after a twenty or thirty-minute sermon would have created wonder and alarm.

When I was about nine years old, I judge, I asked father if I could not sit back with the boys at the next meeting. Father consented. I took my seat at the end of the bench at the center aisle. The meeting seemed long, and I walked out and back again two or three times, and still got in the last time a good while before the meeting closed. But something happened when we got home that day. It was interesting and impressive, and I remember it to this day. Then father said, "Now the next time you will sit with me," and I did.

Dayton, Va.

"Me Too"

BY J. E. MILLER

This is a chapter from *Wilbur B. Stover—Pioneer Missionary*, a book now being printed by the House. The price of the book will be $1.50, but *Messenger* subscribers may have the *Messenger* for one year, and this book for $2.50. See page 31 of this issue for further announcement.—Ed.

"Me too."

"But the car is already full and we can take no more."

"And what of me and little brother?"

And there it was. What would become of them if he would not take them along? And what might become of them if he should pick them up? Listen and you shall know it all—a most wonderful story of a little orphan girl left over from the famine.

You have read the story of the old woman who had so many children she didn't know what to do, the woman who lived in a shoe. Well, Bro. Stover did not live in a shoe but he was being crowded just then. He had gone out in search of more children, children who were in desperate need. He found them. It wasn't a hard matter to find them, for the country was full of them. He had gathered a number and packed them into his oxcart. About to return home with a cart full of famished children he was accosted by a little girl, thin and scrawny—and her little brother was just like her only much more so. She it was who said "Me too," and "And what will become of me and little brother?"

What was he to do? He was loaded to the limit and all set to go home. But those two starving children were a pitiful sight. They appealed to him. They were the very kind he was looking for—those who really needed help. He had no room. But his sympathy got the better of his judgment and he took them in. Adjusting his feet he made room for the little girl who in turn took the little brother on her bony lap, if such I may call it. They were off for home—the orphanage where they were to be cleaned up, fed, dressed and given such care as starving youngsters especially needed.

Such was a part of his work in famine years, and famine years are all too numerous in India. We will pass over the years in which this little girl grew up, for she did grow up, and that day when she was brought to the orphanage in the overcrowded oxcart was indeed a red letter day for the mission. How?

That girl became a Christian, a loyal Indian Christian. She went through school. She learned to know and love her Bible. She married, as all normal girls hope to do some day. She became a model wife, a Christian wife in India. She became a mother. And what a mother she did become! She loved children, her own and others. She developed into a leader and teacher. Her husband too, one of the orphan boys, became a Christian leader and worker. Together they did a great work.

Her great work, besides rearing her own family, was teaching Bible to the girls and women. Without her help much needed work might never have been done. It was her lot to make her life count in a most wonderful way, considering that had she not been taken into the cart that day she would soon have perished from hunger and disease. As they jolted home on the cart that eventful day Bro. Stover did not know that he was carrying with him one of the future helpers in the mission. We seldom do know those hidden things. But

The Social Value of Congregation Singing

BY A. F. BRIGHTBILL

Congregational singing is a rare privilege because hymns give expression to the deepest feelings of the human heart. The poet does not give vent to his own frame of mind, his individual feelings; but the church itself, through his lips and pen, confesses, believes, praises, adores, challenges to service. Music has a peculiar power and expression of religious life. This is due to the fact that music is essentially communal or coöperative. We are awakening to the mighty significance of the fact that Christianity is inherently a social religion. A reaction has set in from the overdeveloped individualism of earlier Protestantism. We see that religion is not, at its best, merely an affair between the individual soul and God; it also is a community matter.

Therefore let all the people sing.

Chicago, Ill.

later, when he beheld her work, he could look back on the "Me too" incident as one of those providential occasions when God leads his children into new fields by paths unknown to them—fields that will bring forth much fruit and a bountiful harvest.

Yes, the life of the missionary is many sided. Often he does what seems very ordinary, but proves to be extraordinary indeed. When next time you write your check for your missionary offering remember that it may be the means of training another little non-Christian girl who in time will become a great leader among her native women, to lead them to their Savior and unfold to them Christian ideals for their own homes.

Elgin, Ill.

The World's Oldest Sin

BY CHAS. D. FLORY

THE modern preacher would be seriously criticised for a sermon which began in Genesis and ended in Revelation. Yet some of us remember sermons of that type. It may be, however, that the greatest weakness of such sermonizing was that it stopped with Revelation. There is an incident in the Genesis story which has been duplicated over and over again in all ages. "The woman . . . gave me, . . . the serpent beguiled me," and thus began the everlasting shifting of responsibility. The disobedience of God's plan by the occupants of an Eden has often been discussed, but how frequently has the seriousness of a shifted responsibility been contemplated?

The evidence from Biblical record and historical documents is so clear to most of us that one does not need to dwell on that aspect of the problem. Many individuals will admit that the Hebrews, Romans, and even the English have been guilty of side-stepping issues, but how many members in congregation X can see that they are shifting responsibility?

The American method of dealing with social and political ills is to pass laws and shift the burden to the police and the courts. Thus when an amendment was made to the constitution, it was thought that now drinking will automatically cease. What an illusion! laws do not work automatically. When the people throw responsibility on the law they have divided their strength, for a law has only a small fraction of the social restraint found in the public opinion of an upright citizenship.

To take a practical example, the automobile owner insures his car against all kinds of accidents. Who is now responsible? You who operate the car. The responsibility can not be shifted to an insurance company by the payment of a small fee. What can be exchanged for a life? Can $10,000 take the place of a father or mother? Would you exchange a bank roll for your child? No, the responsibility can not be shifted so easily.

When the child reaches the age of five or six he enters school. Why? The child must be educated? To be sure, the child should go to school. But parents, does your responsibility cease when the child enters school? The school is only an agency of the families to help the parents induct children into a way of living that will result in a process of continuous education. Less than a week ago, a mother said to the writer, "I don't know whether to send my son to this school or to a military academy. He doesn't obey his parents and we want the school to make him obedient." Your child has little chance of becoming obedient by practicing obedience during a six-hour school day, while he does as he pleases during the eighteen hours of out-of-school life. Your responsibility can not be shifted.

A sin that has grieved the writer greatly is the neglect of the play life of children by Dunker parents. The child was supposed to work six days a week and be pious on Sunday. The work was a blessing, the piety a virtue, but the ignorance of the unsupervised activities was a crime. A youth in western Kansas told the writer that a mother said concerning her two daughters, "God took care of me as a girl and I am sure that he will take care of my daughters." Such a parent places a lot of responsibility on God. Faith is not a substitute for activity. Children must play, they must have freedom, they must associate with others, but they are still somebody's children.

To illustrate further, a church employs a pastor and the members place their religious responsibilities upon him. Some members think the pastor should perform all of the religious duties, including those toward God and the neighbors. Why employ pastors if they are

(Continued on Page 20)

The Laymen's Missionary Movement

BY R. E. MOHLER

The Laymen's Missionary Movement is a great movement among the laymen of forty-five denominations in this country. It was started twenty-five years ago and has been in existence in a more-or-less active way ever since. Recent years has seen a revival in interest in the movement.

The purpose of the movement is to create a consciousness among laymen of their personal relations to and responsibility for the world mission of Christianity.

The immediate program of the movement is the observance of Men and Missions Sunday, Nov. 15. The following may help our laymen in coöperating with this great movement:

(a) Join with other churches of your town in promoting a great missionary meeting.

(b) Coöperate with your pastor in making the day one long to be remembered for the church and missions.

(c) Install a good radio at the place of your men's meeting and listen to the international broadcast (3:50 Central Standard Time).

(d) Write for literature and helps to Laymen's Missionary Movement, 19 South LaSalle Street, Chicago, Ill.

McPherson, Kans.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

The Self-Revelation of Character

In Mark 7:24 we have the statement that "Jesus could not be hid." Character is self-revealing. It does not need a trumpeter to call attention to itself; it shines from its own lustre. The sun shines, because it is its nature to shine. Jesus could not be hid, for the lustre of his life was such as to affect all who came near him.

Character is contagious; it affects others without any will to act, only by the dynamic of its own creative power. People may ignore most of us, but they could not ignore Jesus, they were either *with* him, or *against* him. His personality radiated life, ideals, power, goodness, and a view of life so he could not be ignored. The greatest hope at the present time, is that those who would belittle him, can not ignore him. The many "lives of Christ" that are written these days constitute a proof that men can not ignore Jesus. They have an unconscious conviction, as did Nietzsche, that if you want to get rid of morality and democracy, you must first get rid of Christ. As long as Christ is walking in the midst of men, there will be morality and democracy. He shines with his own light, and he can not be hid. All goodness is of this character. You need not defend goodness, it stands upon its own feet. We need not defend Christ, he needs no defense, he only needs to be known, he can defend himself. I have never joined the self-appointed committees for the prevention of cruelty to the Bible, and of Christ. They need only to be seen, to be revealed, and to be understood, to be appreciated by all who have the capacity for the appreciation of the True, the Good, and the Beautiful.

Jesus told his disciples to let their light *so* shine that their good works would reveal the heavenly Father. Our lights always shine, but it is too often the red light of sin, the blue light of pessimism, the green light of envy, the yellow light of greed, the purple light of ambition, or the dark light of indifference—instead of the white light of truth. Your light always shines, whether you will it or not; but what kind of a light is it? That is the question. Character is self-revealing. We reveal our characters in many ways: our conversation, the way we walk, the manner in which we meet people, the open eye, or the slinking appearance, the things we laugh at, the desires of our hearts, the things on which we spend our money, the places we visit, the way we spend our leisure, the dreams of the night, the way we react to all the various incidents of life, all the reactions we make show clearly the philosophy of life which we have in the inmost secrets of our hearts. We can not hide it, for even our silences reveal what we are. We are what we desire, what we enjoy, what we would do if we could, without the restraints of the environment or the limitations of circumstance. Every look, thought, and deed reveals our very selves. We are transparent, not only to God, but to our fellow-men.

Our characters are contagious, they affect others all the time. Our silences are powerful influences as well as our utterances. Do you want your life to count for blessing, for redemption? Then you will have to have the Spirit of the Christ to abound in you, so that the very desires of the soul will ennoble others, and reveal the beauty of the Lord.

Long Beach, Calif.

Christ in Sermons

BY H. H. HELMAN

"Woe is me if I preach not Christ!" Many a minister has felt in his being the full meaning of these words. But suppose a minister wishes to be up to date, to appear learned, to prove his culture, and so he begins to construct a new type of sermon. Perhaps they are good sermons, representing study and reading—sermons of which he is proud. They are well constructed, they sustain and clinch the central thought—they prove the point. They are extra-good sermons.

Yet, it was strange that so many folks failed to appreciate these splendid sermons. A few spoke appreciatingly, but not many. "How dull are many of the church folks," mused the minister. "How they need to think on some of these great questions." And so this minister felt that it was his duty to continue giving his congregation this kind of food whether they liked it or not. It represented the carrots in their spiritual diet which their systems required whether they liked it or not.

Now quite often such a preacher finds the preaching job becoming more and more irksome to him. It doesn't have the old glamour it used to have. He feels that the churches have settled down into a bad way and that it is almost futile to try to arouse them from their lethargy. Perhaps he feels like giving up the ministry altogether.

I am aware that church folks don't listen to sermons like they used to. They don't even go to church like they used to. They have the same ears but they have acquired different hearing habits. They eat so much ice cream and cake that carrots don't taste good at all. They hear so many spiced messages that an ordinary one doesn't sound good. There are a lot of things they ought to listen to that they just won't—and that's all.

But I wonder whether many ministers aren't trying to take in too much territory in their preaching. It is a fine thing to be well read, to have a broad knowledge in the field of ethics and of the social sciences. All this is

a good thing to have just to stand upon, as a basis, a foundation for the ministering responsibilities. But so many ministers are too prodigal with such knowledge. They want to give it all away in large blocks. They burden their messages with it Sunday after Sunday. They want their ministry to be a comprehensive one. They want that no one shall accuse them of being narrow-minded. They believe folks ought to know these things and that it is their business to give them to their people.

Perhaps occasionally such a minister has delivered a sermon with *Christ* as the central theme. There was then an unusual glow upon the faces of the people. There was an eagerness in the congregation that fairly pulled the message from his lips. An unusual response was manifested throughout the whole congregation. If such has been the experience of a minister he should have made a discovery. He should have discovered that his congregation *wants the Christ*. They have staked their eternal life on a faith in this Christ and they are eager to have that faith confirmed. Under these conditions a listless audience has been magically transformed into a listening audience. For they were then hearing something they really *wanted to hear*.

Without saying anything about the fact that church people hear over the radio, at lectures, and also read in the papers and magazines many of the same things that they often must listen to on Sunday, let me point out that they come to church, if at all, for the vitals of religion. A new pastor came into an Ohio church some years ago. He was a simple, modest, spiritual-minded, faithful and gracious man. He was neither pretentious nor officious. He entered his pulpit on the first Sunday as naturally as though he had been pastor of that congregation for years. His morning prayer was simple, brief, comprehensive, and revealed an acquaintance with God and a familiarity with the inner longings of those who came to God's house. He preached a beautiful, simple sermon on the text, "For I am determined not to know anything among you, save Jesus Christ and him crucified." As he closed this first sermon he said, "The only theme of my ministry will be *Jesus*. I have always preached nothing but Christ and the theme has not yet been exhausted."

His was a wonderful ministry in that pulpit for many years. He preached Christ. Every sermonic effort presented him in fresh interpretation. The more his congregation knew about Christ the more they longed to know about him. They would leave the church exclaiming, "What a wonderful Christ!"

We ministers might well ask ourselves: How much of Christ is there in my preaching? Do I unfold and interpret the Christ to my waiting audience? Do I guide wandering souls to him? Do I point him out as the great Savior of us all? Do I exalt him as Master and Lord? No sermon can be quite complete until it has in an effective way turned the attention of the hearer to Christ. When the service is over the people should take with them a new Christ. If this is what the people are hungry for, no minister should suffer a single hungry heart to leave the service unsatisfied. If our people want the Christ and need the Christ, "Woe is me if I preach not Christ."

Elgin, Ill.

The Fellowship of Men and Women

BY OLIVER H. AUSTIN

WHAT men seek in women and what women seek in men are the softening, stimulating, civilizing qualities through which each helps the other to a bit of inspiration. That, of course, may be gotten in many ways, but largely it comes through the free and frequent intermingling of social life. "When men meet a great many women, they grow civilized. Where women meet a great many men, they grow strong of soul." "The man who only associates with men, and the woman whose society is only feminine, lose qualities which can not be made up to them in any other way." It is also said that men without women tend to become effeminate, while women without men will often become masculine in their habits.

There is at least one good rule for social fellowship, and that is the rule given by Jesus Christ. He was everybody's equal and treated all as his equal. He took the same level with the highest and he sought to raise the lowest to his standard of life. Even though he grew up in rather restricted social conditions, he came in contact with many types of folk, high and low in position, high and low in morality. No boastful, discourteous rich man ever put him at a disadvantage, and no publican or sinner was ever too low and vile for him to refuse to be his dinner guest. His graciousness was magnificent, revealing the beauty of his character. He is the world's greatest Example of a real Christian gentleman. Jesus made no distinctions, he saw no distinctions, there were no racial, educational or political differences in the mind of Christ.

Because men were men and women were women, he treated all with the highest respect. He even respected some whom most of us would have turned our back upon and rejected. Looking upon the fallen, he saw them not for their past record, nor for what they were, but for what they might become through his help in teaching them the better way of life. Thus we have the loving John, the mighty Peter, and the courageous Paul.

McPherson, Kans.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

A Great Loss

TODAY, Nov. 5, the mission rooms are in receipt of the following cablegram: "Dr. Robertson died Saturday at Lagos. Yellow fever. Family returning with Beahm-Heckman party." Signed, Heckman. This brief message carries to the friends of Dr. Robertson a deep sorrow and bitter disappointment, for we were all expecting to see him home on furlough in a few weeks. To the church and to the Africa mission it means a great loss indeed. By training, personal skill, untiring industry and Christian loyalty, he had already achieved remarkable success as a medical missionary.



The office has no other information than that he left Garkida in good health to return on furlough. Yellow fever has been the scourge of some parts of Africa as in other tropical countries. So much progress has been made in its control by governments and medical science that its dangers have been greatly minimized. In this task many splendid doctors have given their lives and the medical foundations of America and other countries have invested much money. Without further information at this writing it is useless to conjecture as to how and where he may have gotten the disease.

We feel that some of the comrades of Dr. Robertson will want to bear testimony to his great devotion and skill. We shall leave it therefore to those who knew him best at his work, to give fuller facts in a later issue of the MESSENGER when the circumstances of his death are known.

For the present the following facts may suffice. He was within seven days of completing his 36th year at the time of his death. He was the eldest son of Eld. J. P. and Mary Crouch Robertson, and was born in Winston-Salem, N. C., where his father still lives. His mother died when he was fifteen. He was educated in the public schools, Mount Morris College, Bethany Bible School, Lewis Institute of Chicago, and the University of Illinois. Following his medical training in the latter institution he spent two years in an internship at the U. S. Government Hospital, Ancon, Canal Zone. He went to Africa in November, 1927. He leaves his good wife, who was Bertha Cecil before marriage, and two children, Jane Vena, four, and Jack Cecil who will be one year old in February.

Dr. Robertson had already remained on the field an extra year waiting for the coming of a doctor to take his place, which was done by Dr. Howard A. Bosler who sailed from Quebec in July with his good wife, and Sister Faye Moyer.

The Fraternity congregation, N. C., where he was born, and where his father is an active minister, found great joy in furnishing half the support for the doctor's work on the field, the other half being carried by the churches of Tennessee. We know that his early homegoing will mean a deep sense of loss to these supporting churches as well as to the whole Brotherhood.

C. D. B.

Annual Conference of Church of the Brethren Missionaries in China

BY W. HARLAN SMITH

THE Show Yang station group of missionaries entertained the conference this year. All of the missionaries from the other stations were present except two. The first session of the conference was on Friday morning, Sept. 4, and the last session closed at noon on Sept. 9. This year Miss Goldie Swartz, one of the India missionaries, was with us. We enjoyed her presence and fellowship very much, she being the first India missionary to visit our China field.

All sessions of the conference convened in the sitting room of the Smith home. Our conference motto was: "For the Love of Christ Constraineth Us."

Altogether about one whole day of the conference was spent in business sessions. There were only a few items of new business. Most of the time was spent in hearing and discussing committee reports, the most important of which was the one dealing with the future relationship of the mission and the Chinese church. This problem is facing practically all missions in China today. The committee presented a tentative report for criticisms and suggestions. The final report will likely be made at the 1932 conference which will convene in Tai Yuan Fu, the capital of the province. Another committee is working on a brief history of the Church of the Brethren, its doctrine and polity. The Chinese church desires something of this nature presented in the language of the common people. We missionaries were asked to pass upon the document before it was presented to their Conference for translation into the Chinese language. This is to be part of their Five Year Program. A document of fourteen short chapters was

(Continued on Page 15)

METHODS FOR MISSION WORKERS

We are wanting this department to be of help to those who are looking for methods of missionary education. To be of the most definite help the methods suggested must be practical for the local churches, therefore we need the help of each reader. In your correspondence with the General Mission Board, include your methods for carrying on missionary education in your local church. The success of this department will depend largely upon your response. It will appear in the second issue each month.

PLAN YOUR WORK——WORK YOUR PLAN

Women—Watch

THE true story of an Indian school girl who wandered in the jungle for two days without food and drink. It should be used in your missionary society program. It will appear in the issue of Dec. 12. All those supporting the Women's National Project should use this autobiography.

Mission Study Plans for 1932

LEADERS who think a long way in advance will be glad to know that in the fall of 1932 the foreign mission study theme will be China and the home mission study theme will be the American Indian. Henry T. Hodgkin, the well known Quaker missionary leader, is to write the main study book on China.

Missionary Readings

A PASTOR in Southern Pennsylvania wrote that he has a young lady well qualified to give public readings. He inquired concerning readings along missionary lines. In reply to him we mentioned the following:

The Monk's Consecration
Her Opportunity
Nellie's Gift
Her Awakening
Abbie Ben Adams
Poem, by Paul Laurence Dunbar—
The Master Comes to the City

All of these may be secured from the General Mission Board, Elgin, Ill., free of charge. If you include 10c for postage it will be appreciated.

A Plan for Mission Study in the Young People's Department

THE state director of young people's work in Washington has formulated a plan to include missions in the young people's program of work. He hopes to realize his plan by three steps: (1) To reincarnate the mission thought in the minds of the people by a logical presentation of mission study work programs, etc. (2) That the work be started in the young people's division and be carried into the adult division. (3) That after the mission spirit is advanced and an appreciation of such work is felt, a systematic effort be made to materially support the cause of missions.

The director has his brief case equipped with helps from the General Mission Board office, and is now visiting the different groups of his state.

Make It a Giving Christmas

Here Are Plans to Help You

Supplementary Material for Class Use Preceding Christmas

SEND for the poster, like the picture below. It is beautifully colored and of convenient size for classroom use. It should be placed in every classroom.



The poster will become real, and the giving personal, if you use the suggestive supplementary material which goes with the poster. There are five stories, one for each picture on the poster. Always tie each story up with the picture on the poster and envelope. It will help the groups to see that hungry hearts throughout the world are seeking the Christmas star. It would be well to give the class something on the work of each of the mission

stations as the story is presented. You will want to refer to the June, 1930, *Missionary Visitor* for the material on the work at the mission stations. These stories and the poster should be presented to class groups the Sundays preceding Christmas. You will note that the Christmas offering will go toward world-wide missions. The stories are built around the five different fields in which the Church of the Brethren is working.

Where You Can Find the Supplementary Stories

Africa, in Nov. 28 issue of THE GOSPEL MESSENGER, "Battling for Bura Babies."

China, in Dec. 5 issue of THE GOSPEL MESSENGER, "Chang's Chance."

India, in Dec. 12 issue of THE GOSPEL MESSENGER, "Wandering in the Jungle. Two Days Without Food." (An Indian Autobiography.)

America and Sweden, in the *Boys and Girls* of Dec. 19, "Christmas in America and in Sweden."

Christmas Program Material

Are you planning to give a Christmas program in your church? The General Mission Board will help you with materials, which will aid you in building your program. Please check the items in the order blank below which you need for your offering and program.

Meet the Rural Billion

IF the total population of the United States, Germany and Great Britain were all farmers, we would have a group approximately equal in number to the farm folk of China. Eighty per cent of the people of China and Korea are farmers. The average farm in China is four and one-half acres; in Korea it is three acres. The average income of a Chinese farmer is from $17 to $50 per year. Japan's five million farmers are part or full tenants. Of part tenants 95.9% close the year with a deficit. Japan's five million farmers farm a land area one twenty-fifth the extent of that used by the six million farmers of the United States. Many a Japanese farm is so small that a tractor could not be set down on it. The population of India is 350,000,000; three out of every four of this population depend upon agriculture or subsidiary industries. There are 1,750,000 families in Turkey, and only 15,711 agriculture machines. This means one machine for 110 families of farmers. Nine million of the population of Turkey are farmers. This is only part of the picture of the rural billion. Is not the spread of Christianity definitely dependent upon the rural billion?

The mission study book the *Rural Billion* is suggested for use in the adult and young people's groups beginning January, 1932. You will find outlines for adult groups in the Christian Workers' Booklets beginning Jan. 10. There will be six lessons. Outlines for the young people's groups will appear in *Our Young People* beginning with the issue of Jan. 9. Order the book from the Brethren Publishing House, Elgin, Ill. Paper 60.

Fifty-one Home Missionaries

EACH year some of the Aids of the Districts of Northern and Second Virginia meet at the Orphanage and Old Folks' Home. There is always something to be done.

Oct. 8, there were fifty-one Aiders at the Orphanage at Timberville. Many garments were made for the children. There were fine donations of clothing, besides an offering of $22.17 was taken for use in the home.

On Oct. 15, the Aids met again in a similar meeting at the Old Folks' Home. There were thirty-three present. Some very helpful service was rendered.

Such meetings afford a fine opportunity for Christian service and fellowship.

Where Is the Frontier?

HAS the frontier been pushed to the western coast? Is there now no need for home missions? Can we say that even in view of the fact that there are more than 27,000,000 children and young people who are not receiving regular religious instruction in our nation? Or when we know that 60,000,000 of the population of the United States are not affiliated with any religious organization? Has the frontier been developed materially but not spiritually? Why? Has God been counted in the census of growth?

These are problems every young people's group

ORDER BLANK

General Mission Board, Elgin, Ill.

Please send the items I have checked, for use in our Christmas program and offering. I understand there is no charge.

..... Colored posters, "A Gift For Christ," size 10 by 16 for classroom use.
..... Individual Christmas Offering Envelopes.
..... Class Christmas Offering Envelopes.
..... Christmas Poems and readings for the different age groups.
..... Christmas Stories.
..... Christmas exercises and hymns for children.

Name ..... Congregation .....

Address ..... District .....

should discuss. You will find three splendid outlines for discussion in the young people's paper of Oct. 31, Nov. 7, and Nov. 14. They are based on the home mission textbook, *God and the Census*. They are suggested for use Nov. 15, 22, and 29 in the young people's department. The book presents a unique discussion of the home mission task. Order the book from the Brethren Publishing House. Cloth $1.00 and paper 60c. Ministers may secure the cloth books from the Gish Fund for 25c.

A Thanksgiving Suggestion for Primaries

For several Sundays before Thanksgiving the primary children had been learning praise and "thank-you" verses. The Sunday before Thanksgiving the teacher told the children about the first Thanksgiving, and gave each little one an envelope on the outside of which was pasted a tiny turkey. This envelope was to contain their offering, and the children were asked to either earn their money or to do without something themselves and put the price in the envelope.

Intermediates at Missions

"Chickens, noodles, lemonade, sandwiches," was the cry from a sales stand conducted at Grand Junction, Colo.

The boys' and girls' classes of intermediates at Grand Junction, Colo., combined their efforts toward helping in the intermediate missionary project. They conducted sales at food stands on two different Saturdays. The lot was donated by one of the members of the church, for the use of the Aid Societies, but was also used by the intermediates.

They proved themselves efficient salesmen, for $25 was sent in to the General Mission Board as a result of their work.

References for Additional Christmas Material

Play—"A Day of Taxing," in *International Journal of Religious Education*, December, 1930.

Pageant—"World Wide Voices," in the *Missionary Visitor* of December, 1930.

Material for missionary programs for Primaries and Juniors with sixteen pages of exercises and recitations for Christmas. 25c from the General Mission Board.

Play—"The Shepherd Lad's Gift," in the *International Journal of Religious Education* for December, 1925.

Christmas Program Material compiled by Anna Crumpacker, 1926, free!

Thanksgiving and home mission program material may be secured by sending to the General Mission Board, Elgin, Ill. Mimeographed copy *free*. If you would include 10c for postage, it would be appreciated.

Have You Found Need for a Second Book of Acts?

The pastor of the Morrellville church at Johnstown, Pa., uses the missiongrams as the Second Book of Acts. The best items from the worship program and the missiongram notes are pasted on one large sheet, then given by one who can read well, or told in clear distinct tones.

Annual Conference of Missionaries

(Continued From Page 12)

presented by the committee and unanimously adopted after a few corrections. The Field Committee report took up most of the remaining time of the business session. We spent some time adjusting our budgets to fit in with the ten per cent cut made by the General Mission Board on all 1932 budgets. Many in the conference expressed grave concern over the fact that no new recruits were coming to our field. Our call for new workers was again renewed.

The best part of the conference was the sermons and addresses which practically all dealt with one or more of our present day mission problems. Many worthwhile criticisms and suggestions were presented. The round table discussions were entered into with such enthusiasm that we found the time all too short for them. A growing feeling for more simple methods in mission work, with larger emphasis upon evangelism, manifested itself in the reading of the various papers and talks at the round tables. The devotional periods at the opening of all the main sessions of the conference were most helpful and enjoyed by all. At 4:30 each day one of the adults called the children together.

The social phase of the conference was not forgotten. The second evening of the conference was set aside especially for this purpose. A little program of games and songs was enjoyed by all. One evening the splendid social fellowship enjoyed at meal time was increased by a special program put on by the Van Dyke Club, composed of all the single women of our mission. They broadcasted their program from their places around a table which was elevated above the rest by being placed on a Chinese brick bed at one end of the room.

A short period of devotion in which we might express our praise and thankfulness to the Heavenly Father for the splendid spirit and fellowship experienced during the several days together brought the conference of 1931 to a close. After another happy hour together around the table, suitcases were packed, bedding rolled up, and before we Show Yang people hardly realized it, our guests were all gone. A sense of loneliness seemed to settle down upon the remaining hours of the evening. These Annual Conferences fill a large place in the life of the missionaries and are eagerly looked forward to from year to year.

Show Yang, Shansi, China.

KINGDOM GLEANINGS

Calendar for Sunday, November 15

Sunday-school Lesson, Paul in Jerusalem.—Acts 21:27-39.

Christian Workers' Meeting, Thanksgiving (For Prosperity and Adversity).

B. Y. P. D. Programs:

Young People—God and the Census.

Intermediate Girls—What Is the Use of Having Laws?

Intermediate Boys—Jesus and a Boy's Problems.

❖ ❖ ❖ ❖

Gains for the Kingdom

Two baptisms in the Kingsley church, Iowa.

Six added to the Zion Hill church, Ohio, Bro. G. S. Strausbaugh, pastor-evangelist.

Three additions to the Unity church (at Fairview), Va., Bro. C. O. Showalter, evangelist.

One baptism in the Brethren church, Mich.

Fifteen baptisms in the Middletown church, Ind., Bro. Wm. Dillon of Middletown, Ind., evangelist.

One baptized in the Rice Lake church, Wis.

Two baptisms in the Lebanon church, Pa.

Eleven additions to the church at Cerro Gordo, Ill., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

One baptized in the Upper Twin church, Ohio, Bro. Chas. Flory of Piqua, Ohio, evangelist.

Eleven additions to the Prairie City church, Iowa, Bro. X. L. Coppock and wife of Dallas Center, evangelists.

Twelve added to the Sugar Run church, Pa., Bro. Hanawalt, pastor-evangelist.

Eight baptized in the Mt. Joy church, Va., Bro. H. Allan Hoover of Roanoke, Va., evangelist.

Six baptized in the James Creek church, Pa., Bro. J. E. Rowland of Huntingdon, Pa., evangelist.

Twelve baptized in the Dunnings Creek church, Pa., Bro. C. O. Beery of Martinsburg, Pa., evangelist.

Four baptized in the Peters Creek church, Va., Bro. C. M. Key of Tinker Creek, evangelist.

Eleven baptisms in the Green Hill church, Va., Bro. I. N. H. Beahm of Nokesville, Va., evangelist.

Eleven baptized and one reclaimed in the Elkhart City church, Ind., Bro. J. H. Cassady of Washington, D. C., evangelist.

Six baptized and one reclaimed in the Snake Spring church, Pa., Bro. M. J. Weaver of Davidsville, Pa., evangelist.

Twelve won for the West Goshen church, Ind., Bro. J. W. Fidler of Brookville, Ohio, evangelist; four additions since the meetings.

One baptized and two received on former baptism in the Shoal Creek church, Mo., Bro. Earl Jarboe of Springdale, Ark., evangelist.

Six baptized and one reclaimed in the Gravel Hill mission, Kans., Bro. Ralph W. Quakenbush of Conway Springs, Kans., evangelist.

Five baptized in the Center church, near Louisville, Ohio.

Nine baptized in the Shelton church, N. C., Bro. N. C. Reed, pastor-evangelist.

Three received into the Denver church, Colo., Bro. C. H. Hinegardner of Yoder, Colo., evangelist.

Nine baptized in the Hochstetler church near Myersdale, Pa., Bro. L. R. Holsinger of Martinsburg, Pa., evangelist.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. D. R. McFadden of Smithville, Ohio, Nov. 29 in the Ephrata church, Pa.

Bro. Ralph G. Rarick of North Manchester, Ind., Nov. 16 at Chambersburg, Pa.

Bro. I. S. Long, returned missionary, Nov. 22 in the Annville house, Annville, Pa.

Bro. B. G. Stauffer of Manheim, Pa., Nov. 22 at the Cocalico house, Springville church, Pa.

Bro. Hiram Eshelman of Mt. Joy, Pa., Dec. 6 in the Middle Creek house, West Conestoga congregation, Pa.

❖ ❖ ❖ ❖

Personal Mention

A statement of the latest, but meager details of the passing of Dr. Russell L. Robertson will be found on page 12.

Southern Pennsylvania has selected Elders C. E. Grapes and W. G. Group as Standing Committee delegates to the Conference of 1932.

Northwestern Kansas has chosen Eld. Lewis Naylor Standing Committee delegate to the next Conference, with Eld. D. A. Crist as alternate.

Bro. Homer Caskey writes us that he and his wife, workers in the mission church at Council Bluffs, Iowa, may find it necessary to take another field on account of the present financial conditions in the District.

"Our oldest S. S. scholar," William R. Mozier, passed on recently at the age of ninety-five, writes our correspondent from Independence, Kans. He had read the Bible through twelve times and could quote freely from any of its books.

President Otho Winger of Manchester College will conduct a dedication service for the new church at Richmond, Ind., Sunday, Nov. 15. He is to speak both morning and afternoon. You are invited to share in these services and in the basket lunch at noon.

Bro. F. M. Wheeler, long time faithful servant of the Iowa River church near Marshalltown, Iowa, is nearing the four score mark. He "came here with his foster parents in a covered wagon in 1857. Besides being active in the ministry for forty-one years on a non-remuneration basis, he has been very active in business and civic projects." The church

Enrollments in Brethren Schools
As of October 1, 1930, and October 1, 1931

It will be noted that six schools have a slightly larger enrollment than last year, and three have a slighty smaller.

	Regular Students		Special Students		Total	
	1930	1931	1930	1931	1930	1931
Bethany Biblical Seminary	73	75	—	—	73	75
Blue Ridge	63	66	20	20	83	86
Bridgewater	210	219	6	5	216	224
Elizabethtown	123	140	37	42	160	182
Juniata	484	496	8	6	492	502
La Verne	206	201	26	21	232	222
Manchester	591	594	20	14	611	608
McPherson	244	245	58	61	302	306
Mt. Morris	137	126	32	23	169	149
Total	2131	2162	207	192	2338	2354

J. S. Noffsinger, Secretary-Treasurer.

recently surprised him with a special service and program in his honor.

Washington has chosen Eld. J. V. Eller Standing Committee delegate to the Conference of 1932, with Eld. J. U. G. Stiverson as alternate.

Western Maryland has named as Standing Committee representative at the next Conference Eld. A. L. Sines, with Eld. Arthur Scrogum as alternate.

Bro. G. W. Petcher writes us from Citronelle, Ala., that a chorus from the Cedar Creek and Fruitdale churches is broadcasting a program of church music every Tuesday between 10:30 and 11:45 A. M. The station is "The Voice of Mobile," WODX.

❖ ❖ ❖ ❖

Miscellaneous Items

"It is the goal of this District to have an Aid in every congregation and the Messenger in every home." This is from a report of District Women's Work for Tennessee.

Next Friday evening, Nov. 20, a special fellowship meeting is to be held in the First Brethren church, Napoleon and Dibert Streets, Johnstown, Pa. Thirteen congregations of the Johnstown community will participate, six of the Brethren and seven of the Church of the Brethren.

Rally day and homecoming in the Conemaugh church will be observed Sunday, Nov. 15. We will be glad to have all who were ever interested in this church meet with us for the day. We are having Bro. John Ellis of the Moxham church as our speaker in the afternoon, together with special music and readings. The subjects Mother, Home and Heaven will be considered in the evening.—Mrs. R. B. Litzinger, Conemaugh, Pa.

A convenient blank for sending your home mission offering can be found on page 32.

"If you do your best that is all that is asked of you but be sure it is your best." This is what somebody thinks in the Rummel church of Western Pennsylvania, Bro. Galen R. Blough, pastor.

The Oakley church (Ill.) has set Nov. 29 as the day for a general homecoming and extends a cordial invitation to all friends and former members of the congregation to enjoy the day at the old brick church.

Said one university student after taking five pages to tell of the good things he found in a late issue of the Messenger: "If you don't want to be burdened with such letters as this, don't make the Messenger so interesting." We do not mind. We carry that kind of burden easily.

Important for Every Church That Has Not Reported for the 1932 Yearbook

About the middle of August through the District Ministerial Secretaries every church in the Brotherhood was sent a report blank to be filled out and sent to the District Ministerial Board by Sept. 5. The churches that failed to report have been sent several report blanks and letters urging immediate response. Perhaps correspondence has not been successful due to our failure in not having the right name or address or the mail may have miscarried. This is the last call we can make before the material must be delivered to the Editor of the Yearbook. We are anxious that the elder or minister or some member of the local church try to locate the blanks that have been sent to your church if it is included in the following list. Fill out the blanks and send them to the Elgin office immediately.

The Missing Churches

Canada—First Irricana, Second Irricana.
Colo., W.—Grand Junction, Glade Park.
Idaho—Kalispell.
Ill., S.—Liberty.
Ind., Mid.—Delphi, Walton.
Ind., So.—Windfall.
Iowa, Mid.—Indian Creek.
Iowa, No.—Hancock, Kingsley, Sheldon, Spring Creek, Willow Creek, Slifer.
Kansas, N. E.—Lawrence, Washington Creek.
Kansas, N. W.—Maple Grove, Victor, White Rock.
Kansas, S. E.—Fort Scott.
Kansas, S. W.—Prairie View.
Mo., Mid.—Centerview.
Nebr.—Alvo, Arcadia, Red Cloud, South Loup.
N. & S. C.—Green River Cove, New Bethel, Pigeon River, Riverside.
N. Dak.—Englevale, Grandview, New Rockford, Turtle Mountain.
Charleston, Donnels Creek, Eaton, Middle District, Middletown, Poplar Grove.
Okla.—Elk City, Leedy, Paradise Prairie, Prairie Lake.
Pa., So.—Chambersburg.
Tenn.—Bailey Grove, Cumberland.
Va., E.—Locust Grove.
Va., No.—Powells Fort.
Va., So.—Pleasant Hill, Texas Chapel, Shelton.
Washington—Greenwood, Tacoma.
W. Va., First—Knobley, North Fork.
W. Va. Sec.—Mt. Zion, Pleasant Hill, Shiloh, Goshen.

THE QUIET HOUR

Comfort

Isa. 51: 3; 66: 13; 2 Cor. 1: 3

For Week Beginning November 22

Comforting Waste Places

This expression is very significant. The places that are in need of comfort are described as waste places. The purpose of comfort is to make them fruitful. Men should be relieved of suffering wherever this is possible. But the primary purpose of comfort is not the removal of pain but to make life fruitful. The purpose of comfort is not to make us comfortable but profitable to the kingdom of God (2 Cor. 2:7; 1 Thess. 5:11, 14).

Joy and Gladness Shall Be Found

This is a second result of the comfort with which God comforts his children. Joy and gladness are sure to accompany fruitfulness. The life that is barren of fruit will also be barren of joyousness. The happiness which arises from usefulness and service is of the kind that can not be destroyed by earthly misfortunes. It abides under all circumstances (Gen. 50:21; John 11:31).

Like a Mother

The prophet would point to the most perfect instance of tenderness in all human experience, that of a mother comforting her child, and tell us that God is like that. The comfort which a wise mother bestows on her son is the spirit which is back of all the experiences and circumstances of our lives. In all these things God is trying to comfort us in the way that will work out for our greatest possible good (Psa. 71:21; Isa. 12:1).

The God of All Comfort

There is no abiding comfort apart from God. All other sources and means which men so frantically seek are but delusions and disappointments. Only God can comfort the weary soul. We find true comfort when we learn to love and trust him (Psa. 86:17; Isa. 12:1; Matt. 9:22; Luke 7:13; John 14:1; 16:33).

Discussion

One of the greatest ministers of the past century is reported to have said that if he had his ministry to live over again he would preach more comfort. Do you think this theme should have a larger place in our preaching? Why?

R. H. M.

HOME AND FAMILY

By Their Fruits

BY MABEL JOSEPHINE EIGSTI

Oh why do they who claim to know the Lord
Sit idly while the souls of men must die
For want of human kindness and a word
To point them to the loving One on high?

If he has done so very much for them,
Why do they not from gratitude alone,
Or filled with loving kindness born of him,
Make haste to bring some other sinner home?

'Tis not enough to praise with lips alone;
Your deeds are written for the world to see,
Your every action does, professing one,
Unveil your heart to all humanity.

How can you praise the Father with your lips
When by your actions you deny the Son?
An angry word or unkind deed may well eclipse
A dozen acts of kindness you have done.

The heart that's Spirit-filled will overflow
Till drops of mercy fall on those around,
And every hungering soul will long to know
The Author of the grace that you have found.

Ottawa, Kans.

Concerned About Many Things

BY LINDA HUBER

"O-o-o-h—dear, but it feels good to lie down." Joan drew another long sigh of relaxation. So tired! It was blessed to have a comfortable bed in which to lay one's aching body. She drew the warm cover snugly around her. So good to lie down.

"How my poor feet hurt—but the supper certainly was a huge success."

Four hours had Joan stood in her spike-heeled shoes in the kitchen of the parish house helping to arrange trays of roast pork, mashed potatoes, buttered corn, coleslaw and apple pie. Her body ached; her feet pained; her mind was tired; she was completely exhausted. It was such a stupendous task to supervise a church supper and there had been so many of them lately, now that they had built the new parish house. It did seem as though the building committee was always short of funds. There never was quite enough money.

"So many things to take the money," Joan thought wearily, "interest, pastor's salary, flowers, music—oh, yes, Mrs. Heminway wanted the music committee to meet on Thursday evening to devise ways and means to buy new chairs for the choir. Always something needed! Saturday the Guild will have their weekly bake sale and how I shall ever get time to bake an angel food cake for them this week, is more than I can figure out. I just positively must get my Sunday-school lesson studied this week. I can't pretend to teach my girls unless I study the lesson myself."

Relaxed, her mind wandered aimlessly through the list of church activities for the coming week: Monday afternoon, Aid Society; a class banquet in the evening; Tuesday afternoon she had promised to help make banners for the intermediate department; choir rehearsal in the evening; Wednesday afternoon help to prepare to serve a lunch to a Glee Club that would sing in the auditorium that evening; Thursday practice for the coming cantata, with a committee meeting afterwards; Friday Guild meeting. "Oh, dear, dear, how shall I ever get it all done? I am so tired now I can scarcely move. I must not forget to ask David about the programs for the cantata. I wish he would soon come; it's likely I won't sleep a wink until he comes home."

David was the church treasurer; he was the chairman of several committees; he taught an adult Bible class; he was president of the men's chorus class. Tonight he was in conference with a missionary committee in a neighboring town and it was possible that he would not get home until after midnight.

Joan wished that it would not require so much work to keep the church going. Her eyes fluttered shut. So much to do—so tired—too tired to pray; but surely the Master knew that she had been serving him. He knew how hard they had to work to keep his house in order.

Her mind wandered over the events of the evening; Mrs. Burke should not have put so much salt in the coleslaw—she would tell her about it; poor little Andy Stone trying to help, bless his heart. She wondered—"Oh, I forgot to stop in and see old Aunty Palmer—I wonder if she is worse again—and those flowers—I forgot to send them to Carrie Drake. Well, I just can't do everything! And I just won't go and ask that low-down Dulcie Leigh to come into *my* Sunday-school class. The idea of Brother Daniels asking me to go to *such* a place! I don't care if she did attend the revival meetings, that does not prove to me that she intends to lead a different kind of life."

Should have knelt to pray. Maybe it wasn't right to pray lying down unless one were ill. So tired. "Father, I thank thee for the blessings of this day—thank thee—for thy constant care—and protection. I thank—thee for thy—omnipresence—omni—"

What was that shining light?

Her heart seemed to stand still! She was paralyzed with fear. The room seemed to be flooded with a light more brilliant than that of the sun. Before her stood One whose face she could not see—it was as though it were hidden from her gaze by a veil of unearthly light—beautiful and glorious. It was the form of him for whom she had labored; and yet, she seemed to know him not. Those were his dear hands outstretched to her! She knew them by the red, nail marked palms.

"Fear thou not, beloved." The voice was low, sweet and gentle.

Strange—this awful tightening in her throat; this mute tongue cleaving to her mouth.

"Who—who—art thou—Lord?" she whispered it slowly and painfully .

"I am he whom thou wouldst serve and yet have forsaken."

Forsaken? What strange words were these?

"Forsaken, Lord? Oh, surely thou knowest that I serve thee! I served thee—this evening Lord—the supper—"

"Man shall not live by bread alone. My kingdom is more than meat and drink. *I* am the Bread of Life."

He did not rebuke her, did not reprove her. It was as though he were patiently leading her to understand something that she had missed in her zeal.

"But Master," she tried to explain as though he knew it not, "it costs so much to keep the church going. There is so much expense and we must work."

"They that worship me, must worship me in spirit and in truth. Thou hast given so much time to these fleshly needs, thou hast had no time to learn of me."

"Oh, Lord, I know that I have been too tired many times to worship thee as I ought. But surely we must do these things, else we could have no church in which to worship and praise thee."

"Beloved," how his words thrilled her very soul, "the kingdom of God is within you; but it is needful that ye have an earthly tabernacle and to forsake not the assembling of yourselves together, but my house

(Continued on Page 22)

The Story of How a Queer Person Became That Way

BY PERRY L. ROHRER

Miss X was in her first year of high school. She had always lived on the farm, but now that she was old enough to attend high school she lived with her aunt in town, helped with the work to earn her board and room, and attended school.

All went well the first week of school, or until one day while she was sitting in the studyroom she chanced to look around. As she did so, she noticed two girls who seemed to be looking directly at her and laughing about something. She felt embarrassed, and turned around, but could not study because of an intense desire to know if they were really laughing at her or not. Presently she turned around again. This time more quickly than before. Sure enough, they were still looking at her and laughing more sneeringly than before. Several times she turned around to see if they were still looking at her. Soon she noticed that there were other girls looking at her. This led her to the belief there was something wrong with her somewhere that they were laughing about. She rearranged her hair and looked her personal appearance all over carefully, but there was nothing she could discover that seemed to be wrong.

Before the noon recess she was fully convinced that there was something wrong with her somewhere that they were laughing about. As they passed out of the hall she managed in a timid manner to ask what the girls were laughing about. The girls to whom her question was directed only shrugged their shoulders in a suggestive manner and went on home. There was no doubt remaining now. There was something wrong with her somewhere—but where?

At dinner her mother noticed that she was feeling blue about something but said nothing. All afternoon at school she avoided everyone. She found groups of girls at various places talking and when she appeared on the scene they changed the subject and had little to say. Her mother asked her what was wrong. She cried and ran upstairs and said nothing about how she felt.

Day after day wore on at school. It was coming to be unbearable to go to school. She decided that at all odds she must find some way of escape from this torture. Her mother would not listen to her pleas to stay home and work. Her grades had always been good and her mother insisted that she must complete high school. Miss X decided that there was only one way out and that was to completely fail in all her subjects. This she felt would furnish the only way for her to free herself from this torture. Accordingly she saw to it that her work was of a failing quality in every subject. Her teachers talked to her and wanted to know what the trouble could be. The principal, the pastor, her mother, aunt and others took it upon themselves to talk to her about her conduct. She became conscious that she was the subject of discussion in many circles.

Now she chanced to read a famous patent medicine almanac which described certain nervous disorders. She immediately became convinced that she had a dreadful and incurable mental malady. From this time forward she changed rapidly for the worse. In despair her parents sought help. At first she would not talk, finally she talked a little, then on one subject she talked reluctantly. It took hours before the whole morbid story was told. After this she admitted that she felt somewhat relieved but still remained somewhat depressed. Little by little she is finding her way back to mental health and trust in people.

To the people in her home community she is just a queer girl who had a breakdown and is a little better now. This psychic law of the wolf pack that devours those who are down still functions in every village and hamlet. It is as vicious as it is unintentional.

Chicago, Ill.

The World's Oldest Sin

(Continued From Page 9)

not to perform these duties? The pastor is an aid to the layman in the discharge of his spiritual obligations, but he is not a substitute for you or me. Moral and religious responsibility still rest upon the individual.

Certainly these examples have been sufficient to show that in government, in the management of the mechanics of living, in education, in play, and in religion the responsibilities of life can not be shifted to other individuals or to special agencies. Specialists—as pastors, and institutions—as schools, are but aids to individuals in the performance of their responsibilities. "Each one must bear his own burden." There is no law, mechanism, or device whereby the individual can be relieved of direct responsibility. If "Hell is paved with good intentions," it must be illuminated with shifted responsibilities.

Chicago, Ill.

What It Means to Choose Christ

BY NETTIE M. SENGER

Life is choosing. Choosing is always accompanied by struggle, and followed by striving which calls out the best metal in us; for choosing gets one nowhere if he does not have within him the grit to reach his goal regardless of handicaps. One must know facts and have ideals, which involves a life-time study of facts, and a great vision of man's greatest possibilities in God.

To choose between good and evil is easy. To choose between good and good is hard. To choose between a *lesser good* which permits some selfish desires and the *greater good* which rules over the head of self, taking no account of anything but the sacrificial service for humanity is hard, so hard that bitter struggle, tears, and years of prayer are often involved in the choosing. It is easy to say, "I'll go the way of the cross," the way of abuse and rejection of men, rejection of one's very own. But it is hard beyond words to proceed to go the way and drink those bitter dregs. If we wish to go farther than the multitudes and be a leader in deed and personality we must go such a blood-stained path. The ladder to real greatness goes through such experiences.

No one else hinders us. We chose what we have and let the lower or higher powers influence us. No one else is to be blamed or praised for what we are. By social contacts it is made manifest of what kind of metal we are made. If we choose to put forth the effort we can rise to astonishing heights. Are we willing to put forth the effort? Decide for yourself and do not blame anyone else for the result. Not all can be outstanding personalities in leadership but each can choose to be a strong character and can be one. Yet while you may not be able to become the greatest leader of the age, you will surprise yourself if you but "put your hand to the plow." Jesus chose, Paul chose, and Peter chose, and met the consequences of their choices, and their names are immortal. But there were many dregs in their cup of experience.

One's choosing determines his career. When we choose to take Jesus seriously and at his word, then the world seems to be all turned upside down, and we do some of the turning. Jesus did. He fought with himself forty days choosing his career; but after he had chosen he stayed by his choice for it was the highest, and brought good to the largest number of people. But this choice took him the path of rejection which ended with a cross. He turned the world upside down, but when set right again everyone was the better for the upturn.

As the early church was being established in the midst of the great Roman Empire the apostles did take Jesus seriously. They were not learned; but they did believe in the power of Jesus and acted as though they believed. The joy and inspiration they got in the group spirit as they mingled together led them to heights otherwise unthinkable. Peter's mouth could not be stopped. When whipped he did not seem to know his back was sore. Paul could not be stoned to death; he rose up and proceeded on the mission of his choice. Their choice drove them on and welded them together, which increased their strength. A new unheard of life was brought to the people. They had made their choice and took Jesus at his word.

When these people took Jesus seriously they got a new interest in life, a new power, a new joy, a new and unheard of love for everybody rich and poor. Unthought of things happened as they lived their Jesus-life in society. Martin Luther passed through the difficulties that brought forth a choice to take Jesus seriously. In England, Wesley chose to take Jesus seriously. In Germany and England a small group chose to take Jesus seriously. Another little group chose to take Jesus seriously and the Church of the Brethren came into being. This church has kept and nurtured some attitudes and doctrines which bid fair to hold a large place and make for a greater life in the great union of churches that is struggling for existence today.

Today the world is beginning to take Jesus seriously, and a new life with four things—a new interest in life, a new joy, power and a new love—is being ushered in. It is not yet clear what will come of this last great group choice, but it looks as though war may be ruled out of the world's program and all will learn a new brotherhood of love, living a more abundant life than we have in the past. We are in the midst of this period and are now helping to unite its history by our choices and our strivings.

It is a wonderful privilege to live in this upturned

age. It is masterly to be able to choose these four things, above mentioned, and live them out ourselves. It takes unusual choices and strength to do it and along the way we find ourselves drinking many bitter dregs; but the joy of responding to the challenge is great beyond words.

We live in an age when by right choosing our names may be immortal, or they may be forgotten as soon as we leave the scene of action if we choose wrongly. Sun Wen lives and will live because he saw far, chose rightly, and stayed by his choice which took no account of selfish desires or ease. Yuan Shih Kai died and will not live again in the heart of China because at the last he dropped below his choice. To make the choice to take Jesus seriously is not as hard by far as it is to live by it all one's days. Are we bringing in the fullest sense a new interest in life, a new power, a new joy and a new love to this generation? Are we being our greatest selves? We are what we choose to be. There is no greater goal than the one in Christ, and no vision more vast.

Prayer

Lord Jesus, we bow in deepest reverence before thee. Thou hast chosen us. Help us to choose thee. Lift up our whole being into communion with thy life and thought. Give us a greatness of spirit and calmness of soul, and a poise of character which will enable us to move above the petty trials of the world, and enable us to stand on higher ground with our eyes fastened on thee, whom we pledge to take more seriously than we ever have in the past. When we make ourselves most completely captive to thy will, it is then that thou, O Lord, dost most truly set us free. Help us to choose wisely and fight a winning battle in life. May our lives be more attractive because they are a great work of art painted from the Master Model.

Liao Chou, Shansi, China.

CORRESPONDENCE

DISTRICT MEETING

The District Meeting of Southern Pennsylvania was held at Carlisle Oct. 27 and 28. The elders' meeting was held Tuesday and the District Meeting convened on Wednesday. The missionary program began on Tuesday evening. Addresses were given along various phases of missions by Levi K. Ziegler, G. H. Danner and S. C. Godfrey.

The business session was held Wednesday. Eld. M. A. Jacobs was elected moderator; S. C. Godfrey, secretary, and J. J. Bowser, reading clerk. A number of queries were disposed of and members elected to various committees. Elders C. E. Grapes and W. G. Group were elected members of Standing Committee to serve in 1932. The building committee of the new Brethren's Home reported progress, and the architect's plans are being considered.

An organization of Women's Work as outlined by General Conference was effected with Mrs. Levi K. Ziegler as chairman.

The next District Meeting is to be held the last week in October, 1932, in the Codorus congregation.

Red Lion, Pa. S. C. Godfrey.

DISTRICT WOMEN'S WORK MEETING, TENNESSEE

One of the best sessions of Women's Work ever held in the Tennessee District was held at New Hope church, Jonesboro, Tenn., on Aug. 14, 1931. Each phase of the work of the women of the church was discussed in a most helpful way. Mrs. S. N. McCann was present and conducted the devotional service.

Two new Aid Societies were organized during the past year in the Pleasant Hill and French Broad congregations. The reports from these two new organizations was splendid.

It is the goal of this District to have an Aid in every congregation and the Messenger in every home. We are still working toward that end.

The women have been sponsoring anti-cigarette work. Some excellent results have been noted.

The District president, Mrs. Lela Ferguson, presided and in the absence of the regular secretary, Mrs. H. K. Keeble, assistant, served.

Mrs. John B. White,
Nashville, Tenn. District Secretary-Treasurer.

NEWS FROM CHURCHES

CALIFORNIA

Inglewood.—At our business meeting Sept. 4 Bro. Wm. H. Wertenbaker was unanimously chosen elder for the next year. Thos. Bashor was elected Sunday-school superintendent and Mrs. Asa Thomas, assistant. Our pastor has organized a group of Frontier Boys who meet every Thursday evening. The Ladies' Aid meets every Thursday at the church and has been able by faithful work in quilting to aid the church in buying some much needed silverware and also in the support of the pastor. We were very happy to have Sister Minneva Neher, returned missionary from China, with us on Sept. 27. In the morning she gave us a fine spiritual talk and in the evening showed a number of slides on the work in China. We feel we have a special claim on Miss Neher as Inglewood is her birthplace. We are pleased with our newly erected choir loft and find that a choir adds much to the worship program. This was a project impossible, we felt, for our small congregation. But by much prayer and the persistent effort of our pastor, Ora Weddle, the thing was made easy. Our love feast will be on Friday, Nov. 27, at 7:30.—Barbara E. Bashor, Inglewood, Calif., Oct. 12.

Long Beach.—Our church held its communion service Oct. 21 with about 140 communicants present. Bro. Kurtz, assisted by the resident ministers, conducted the services. Bro. J. S. Zimmerman gave an interesting discourse during the examination service. Oct. 25 Bro. Kurtz held consecration services for two infants. The young women's Bible class held an all-day meeting at the home of Mrs. Leonard Pebley. Two letters of membership were received Oct. 25. The women's missionary society will meet at the home of Mrs. J. R. Trimmer. The laymen's brotherhood met Oct. 13 and elected officers for the coming year. On this occasion Dr. Byssche of the Friends church gave a lecture on Things I Do Not Like About My Country. Oct. 1 new officers in every department of the church began the year's work.—Mrs. J. R. Trimmer, Long Beach, Calif., Oct. 28.

Los Angeles First church met in council Sept. 10. The following officers were elected: N. E. Baker, elder, with D. B. Miller, associate; L. C. Hosfeldt, clerk; Messenger agent, the Ladies' Aid; Elva Schrock, correspondent; Percy Lehmer, Sunday-school superintendent. Our love feast will be held Nov. 15 at 4 P. M.—Elva Schrock, Los Angeles, Calif., Oct. 30.

Oakland.—Oct. 4 an installation service was conducted by our pastor, J. M. Boaz, for all the officers and teachers of the Sunday-school. Our Sunday-school attendance shows a marked increase with the beginning of the new year. Bro. H. O. Coleman who served us as Sunday-school superintendent so faithfully for eight years was given a Bible by the school in appreciation of his services. Bro. Paul Wilkenson is our superintendent this year. Fourteen from our school were enrolled in the fall training class which was sponsored by the Oakland council of churches. We have a young men's and a young ladies' basket ball team which are competing with the teams from the other churches of the Y. P. D. circle. Minneva Neher, missionary to China, gave her lecture and pictures Oct. 27 and 28 which were most interesting. Nov. 1 the evening service was in charge of the welfare board, giving echoes from the Peace Forum, after which a motion picture entitled, Per-

(Continued on Page 24)

Concerned About Many Things

(Continued From Page 19)

shall be called a house of prayer, a high and holy place, think ye it is so? Are thy thoughts with me when thou art serving the flesh and its seeming needs? Art thou serving me when thy body, which is my holy temple, is weary, too weary to acknowledge my presence within you? Thou hast run to and fro proclaiming to serve me when thou hast shut me out."

"Oh, Master, Master," she cried, "I did not mean to shut thee out—I sought only to serve thee."

"Verily I say unto you, beloved, thou hast closed thy heart's door against me. Thou art concerned about the many lusts of the flesh. Thou hadst no moment to spare this day to speak a word of peace to thy sister Palmer before her spirit ascended to the Father this night. The message which I asked thee to take, in flowers, to another of thy sisters, thou didst not take and she too, has joined that great cloud of witnesses. Thy mind is filled with thoughts of service, but it is not service to me—I required it not of thee."

"Forgive, oh forgive me, Master," she sobbed, "I knew it not. I will yet serve thee."

"I have called thee, beloved, called thee many times to wend thy way to the cottage of one who is living a life of open shame. She is seeking me; but thou hast turned thy heart away from her because of her sin. Thou, too, hast sinned, beloved; ye have all fallen and come short of my law. Think ye to please me with worldly affairs when thy sister, Dulcie Leigh, has need of me, and thou, whom I have called, dost not break the Bread of Life to her? Thou hast done the things I asked not of ye and hast left undone that which I desired of thee."

While he spoke, it was as though the events of her Christian life were being enacted before her, as though she were seeing them thrown upon a screen before her very eyes. She beheld those whom she might have helped and did not. Those things upon which she had placed so much stress, seemed trivial and of no consequence. She clasped her hands over her face as though to shut out the vision.

"Oh, my Lord, what must I do?" she cried out in agony. "What can I do to atone for these things which I did not for thee? Thou knowest I would gladly forsake all and follow thee. Thou knowest I love thee!"

"Lovest thou me, my child, more than all those things?"

It was strange how she saw these particular events in her life: the meetings, the suppers, the bakings, and the selling—how she had loved it all! Had loved the honor; the chief place in the synagogue as it were. Now she understood! The white light of truth was turned upon her and she saw herself face to face. Yet—how *could* the church meet expenses? And he, who knows the thoughts of men and the secret things of the heart, answered her thought.

"Thy Father knoweth that ye have need of all these things; but seek *ye first* the kingdom of God and his righteousness. Beloved, the *church* is the body of Christ."

Joan saw it now—all that he was leading her to see. A sense of peace and rest stole over her. It was so deep and sweet, so unlike anything she had ever known. She would arise and fall down before him and plead his forgiveness.

"My peace I give unto you. My peace I leave with you."

"Oh Master!" she cried, "forgive me!"

But he was gone and only a pool of pale moonlight bathed the floor where he had stood.

Elizabethtown, Pa.

How to "Live Happily Ever After"

BY EDNA M. MADEIRA

MARRYING wisely and "living happily ever after" are worthy goals to which most normal young people aspire. They are not merely ideals, but realities which may be attained by everyone, and not only by the heroes and heroines of the stories one reads. But they are attainments which, like others really worth while, come only to those who will meet the requirements, who will strive diligently along the right paths.

The world now abounds with eighteen-year-olds, twenty-year-olds, and others who are contemplating marriage in the belief that a simple marriage ceremony will suffice to make them "happy ever afterwards." But will it? Let all who feel that way about it pause awhile to consider.

The betrothal of youthful lovers is too often entered into as a result of emotionalism or mere impulse. Some young folks seem to think that when they are (as they think) grown, it is time to choose a life companion. Too frequently they allow themselves to become serious with the first or one of the first members of the opposite sex with whom they associate.

As a matter of fact, no eighteen-year-old girl or twenty-year-old boy is fully grown mentally or physically. As they grow older, there may come to each new interests and new opportunities which may cause them to grow apart. Incompatibility will naturally follow in that event. And so a choice made at an early age may lead to dissatisfaction later on.

While early marriages are not usually to be advised, they do not always lead to unhappiness. Sometimes the young lovers are well mated. It may be accidental or the young folks may have given the matter forethought. Human nature does not change greatly from generation to generation and if young folks look about them

they can gain many lessons from the successes and failures of others.

Here are rules which couples, whether in late teens, in the twenties or thirties, would do well to consider before they take the step which should unite them in bonds of holy matrimony for life:

First—Do they agree on the matter of religion? It is ideal in the outstart if both are Christians and belong to the same denomination. If that is not the case, it would avoid trouble later if the matter were settled between them before marriage. At first it would not matter so very much, but it would certainly make a difference later after children are in the home. Then it might easily cause confusion in the children's minds and division in the home. If the couple can not agree on the denomination, they should at least not belong to radically opposing faiths, for there is liable to be a mistrust of each other's religion.

Second—Do they enjoy about the same class of friends and social companions? Not pretense but inner sanction is the necessary quality here. If he is bored by her friends and she says or feels that his friends make her "sick"—there is splendid (?) material for a continued family row.

Third—Do they agree in the enjoyment of some kind of substantial leisure time occupation, viz.: good music, high class literature, the study or appreciation of art, the culture of flowers? More specifically, consider the matter of music. If he enjoys good music on the radio while she cares to hear only jazz, there is bound to be friction. Likewise if one enjoys good musicals and lectures and would rather stay at home than attend cheap shows and the other wants to go to the movies or a vaudeville almost every night, there will be dissatisfaction. It is a splendid help toward marital happiness if both parties play some musical instrument or enjoy reading and discussing the same class of books so that many evenings can be spent happily at home together.

Fourth—Do they possess a natural interest in the same general class of business or work so that each can supplement and encourage the other during the active business period of life? If he is a plumber while she secretly wishes he were a preacher, if she is a homemaker and he wishes she were an artist, the secret will come out sooner or later. Furthermore, a man can not expect a flapper without an idea of house work to immediately become a good cook and homemaker. Nor can a society girl expect a day laborer to shine in her circle. All honest occupations are honorable, but when couples marry, the one should not have an antipathy for the work of the other.

Fifth—Do both have enough natural affection for each other to stand daily wear, to continue through adversity or prosperity, and even until "death do us part"?

Any reasonably healthy young people can enter upon marriage and imagine they are living happily for the first few months. But after that they will gradually settle down and be their natural selves. Sometimes a degree of happiness is attained even if all the above tests have not been passed if both are reasonable and willing to compromise. If the couple have the common interests aforementioned, there is little danger that peace and harmony will be missing. Little differences may arise, but nothing of consequence enough to cause a separation. No two people will think exactly alike on all matters, but if they have sufficient love and common interests, the small disagreements will not amount to anything, and may even add spice to life.

The rules we considered are very easily understood and practical in their application. Religion, friendships, pastime, business—how easy! Yes, h o w easy for young lovers and even older ones to overlook these aids to matrimonial bliss.

Harrisburg, Pa.

A Day in Nancy, France

BY FLORENCE WIEAND NOFFSINGER

After seeing the International Colonial Exposition in Paris, in which there is a replica of our beloved Mt. Vernon, Sept. 2 found us enrolled at the University of Nancy.

Fortune aided us in locating quite comfortably in a home of prewar aristocracy and culture, in a former palace of princes and princesses, who have helped to fill the pages of history.

Since September has been very cold, and since we are among the more fortunate in our location in a French home, recommended by the university, we find our study room warm, when we are awakened in the morning, either by reveille for the soldiers, stationed at one of several garrisons of Nancy, or their tramp, tramp, tramp as they march to duty. Here every mother's son must serve his time in training at a youthful age or be waited upon by the police.

After having plenty of hot water for our use, which is almost an unheard of luxury except among the foreign students, the cook, who happens to be the eldest daughter in the home, and who reminds one of a Cinderella in a story book, appears at our door with "petit dejeuner," consisting of rolls, butter and chocolate. We really enjoy this continental breakfast and eat it with gratitude, for do we not have butter for our rolls and milk in our chocolate?

On our way to morning class we see numbers of trams loaded with poor little boys and girls of working parents of Nancy, who are being taken to the playground on the hillside for the day. There, away from the bustle of the city, the sick ones are cared for day and night gratis. It is the wealthy people of the town who support this project.

After lunch in the late afternoon we may be invited to take tea with the wife of the pastor of the French Protestant church, where we meet the four daughters who have studied in England. Or perhaps we call in a French home where only French is spoken. It is likely, however, that we remain in our room to study, where we again hear the tramp, tramp, of the men in blue, or dart to the window when the little boys of the lycée sing as they march along the street with the priest.

(Continued on Page 26)

News From Churches

(Continued From Page 21)

manent Peace, was shown. In our last report the date of our love feast was given as Nov. 24; it should read, Sunday evening, Nov. 22, at 6:30.—Mary Heisel Woody, Oakland, Calif., Nov. 3.

IDAHO

Payette Valley.—Sunday, Oct. 25, was one of our red-letter days—harvest and homecoming day. Bro. D. J. Wampler of Emmett led the devotions and Bro. C. A. Williams of Nampa gave us a splendid sermon. Several numbers of special music were given and invitations to other harvest and homecoming meetings read. We were glad to have with us members and friends from Weiser, Fruitland, Emmett and Nampa churches. About 150 enjoyed the services and basket dinner. In the afternoon we had a very good program consisting of several talks on the progress of the church in this country; and of the little churchhouse first built in Payette about thirty years ago; of the building which we now occupy, and how we have seen this country grow from sage brush to orchards. Also what the women have done from the first organization of the Aid Society up to the present time. The meeting closed with a good talk by Bro. Arnold. Our love feast is to be Nov. 20 at 7:30 P. M.—Marvel Bowers, Payette, Idaho, Oct. 28.

ILLINOIS

Cerro Gordo.—All-day services on Oct. 18 concluded a three weeks' revival in charge of Bro. Ralph Rarick of North Manchester, Ind. In the afternoon a home and family service was held. Bro. R. E. Jones of this congregation won the prize of a year's subscription to The Gospel Messenger by having the largest family—nine—present. A short service in observance of the sixtieth wedding anniversary of Brother and Sister Taylor Arnold, likewise of this congregation, was conducted by Bro. G. O. Stutsman. Eleven were baptized into the church and one was received on former baptism.—Lois Christner, Cerro Gordo, Ill., Nov. 3.

Elgin.—We recently enjoyed a series of ten Christian fellowship meetings. The first evening was members' evening. A social hour was enjoyed, then the roll was called, after which our pastor addressed us on Christian Fellowship. On each of the other evenings we were asked to bring guests. The services consisted of congregational singing, special numbers by the choir, and some by our guests. Our pastor then gave us a message. The last service was a musical program by Bro. A. Brightbill, Miss Pence, Mr. Voran and Mr. Wieand from Bethany Bible School. Ten persons were added to the church on Sunday. New recruits are being enlisted in our Sunday-school continuously. The Women's Missionary Society is giving helpful programs, using the book, Christ Comes to the Village. Recently a chicken dinner was sponsored and a fellowship tea, the proceeds to go to the building fund.—Jennie Shriver, Elgin, Ill., Oct. 27.

Lena.—At our quarterly business meeting Aug. 31 Sunday-school officers were elected for the year. Mrs. Mable Schrock is superintendent. Sept. 27 we had promotion day exercises followed by installation services for all officers and teachers of the school. Bro. Schrock, pastor, was in charge. Oct. 4 was rally day and homecoming. Tht Sunday-school gave a fitting rally day program in the morning. In the afternoon Bro. Burton Metzler of Bethany gave us a helpful sermon. We enjoyed a very spiritual love feast Oct. 11. Bro. Esbensen, our elder, officiated, assisted by Bro. Schrock. One was received recently by letter and one was baptized. Oct. 18 we observed Bethany day and an offering was lifted for the work. In the evening we enjoyed a lecture on home mission work, using the slides showing the work of the Greene County Industrial School. This was the beginning of some special courses of study we expect to engage in. The adults and older people will study home missions; the young people will consider War and Peace and the children will also have something.—Mrs. Mary L. Miller, Lena, Ill., Oct. 20.

INDIANA

Elkhart City.—Sept. 28, promotion day in the Sunday-school, officers and teachers were installed into their respective offices. Eld. Manly Deeter of Milford, Ind., conducted the installation and consecration service. Afterward he gave a most helpful address on the Holy Spirit. Rally day was observed on Oct. 4 by a program in the morning. Our revival and evangelistic meetings began that evening and continued for three weeks, closing Sunday evening, Oct. 25. The first four evenings of the campaign the pulpit was filled by the pastor, resident ministers, and the pastor of the Baptist church, Rev. C. H. Heaton, Bro. J. H. Cassady of Washington, D. C., taking charge the rest of the time. As a result of our coöperative efforts under the direction of Bro. Cassady, eleven have been baptized, one reclaimed and two received by the right hand of fellowship. The church has been revived more during this campaign than it has for many a day. Nov. 1 Bro. E. B. Bagwell of North Manchester filled the pulpit. His message was both practical and appealing.—Minnie H. Kinsey, Elkhart, Ind., Nov. 3.

Fairview church held a council meeting Oct. 20 preparatory to our love feast. Reports of the visit were excellent, giving greater inspiration to go forward and putting us in proper attitude to observe the communion which was held Oct. 24. Ministers present were Eld. I. R. Beery from the Rossville church and Eld. David L. Barnhart from Pyrmont, the latter officiating.—Mrs. Lulu E. Root, Lafayette, Ind., Oct. 31.

Middletown.—Our revival meeting, which began on the 11th, closed Oct. 28, held by Bro. Wm. Dillon. The results were: eighteen confessions; fifteen were baptized and two were received on former baptism; one is yet to be baptized. We had one of the best spiritual meetings ever held in this church. Bro. Dillon also officiated at our love feast on the evening of the 24th. Ministers present from other churches were Bro. Geo. L. Studebaker, Bro. Lewis Teeter and Bro. Roof. Bro. Frank Denlinger of Anderson led the song service for a week. Bro. Wm. Marshall sang for us one evening and the quartet from Anderson was with us once. Bro. Wm. Dillon has now moved to this place and will be ready to hold other revivals. The church is very much encouraged. Our Sunday-school also is progressing nicely.—Florida Green, Middletown, Ind., Nov. 2.

West Goshen congregation recently closed a very successful revival conducted by Bro. J. W. Fidler of Brookville, Ohio. His efforts were much appreciated by the entire membership. Twelve were won for Christ and the church. Many homes were also visited during this time. Since these meetings four more have been added to the church, three were baptized and one received on former baptism. Our Sunday-school attendance has been very good, the average being 300. Our communion will be held Nov. 17. At a recent council various reports were given.—Dorothy Schieber, Goshen, Ind., Oct. 31.

IOWA

Kingsley.—The Sunday-school and church attendance has kept up well. Our pastor, Bro. Wingert, has given us some very impressive sermons. We are happy to announce that two boys have been received into the church by baptism since our last report. We are glad to have Harold Wilson with us again after an absence of almost a year. His help at the Sunday evening meetings is much appreciated. The attendance contest which has been running in our evening meetings closed last Sunday with the score 500 to 435. The losers entertained the winners on Friday night at the church. —Nettie Kurtz, Kingsley, Iowa, Nov. 3.

Prairie City.—Eld. X. L. Coppock and wife of Dallas Center came to us Sept. 13 and held a three weeks' meeting. Bro. Coppock preached the Word with power and Sister Coppock led the singing and had something special for the children each evening. Eleven souls were converted and baptized, six of these being brothers and sisters of one family—all young people. The church in general is much built up. We held our love feast Oct. 10 with Eld. I. W. Brubaker of Des Moines officiating. About fifty members surrounded the Lord's tables. We met in council recently and elected officers for the church and Sunday-school for the ensuing year. Most of the officers were retained. Sept. 8 Bro. Virgil Finnell of North Manchester, Ind., gave his instructive lecture on Why Girls Smoke. Last Sunday morning a delegation of about sixty members from the Union Ridge congregation in Franklin County attended our service. This was a surprise to Eld. W. I. Buckingham and wife who had formerly served the Union Ridge church as pastors.—Mrs. J. B. Bowie, Monroe, Iowa, Nov. 2

Sheldon.—The church met in council Aug. 13. Sunday-school officers were elected for the coming year with Edgar Glessner, superintendent, Bro. C. E. Kimmel and Bro. Earl Brewster were delegates to the District Meeting at Lewiston, Minn. Our love feast will be Nov. 23.—Grace B. Kimmel, Sheldon, Iowa, Oct. 31.

KANSAS

Abilene church met in council Sept. 10 for the election of church and Sunday-school officers. Beginning Oct. 6 Bro. Hilton and wife gave three splendid illustrated lectures on China which were very instructive and interesting. This was followed by a series of meetings. We know that good seed has been sown as Bro. Hilton gave some very inspirational sermons. The churchhouse was well filled each night. Oct. 31 we will have our joint love feast with the Buckeye congregation.—Grace C. Rock, Abilene, Kans., Oct. 29.

Appanoose church held its communion services on the evening of Oct. 10 with Eld. I. L. Hoover of Overbrook officiating. About eighty surrounded the Lord's tables. The following day we had an all-day meeting. Oct. 25 Bro. Geo. W. Hilton and wife came to us and the former preached at the 11 o'clock hour, also in the evening. The two evenings following he showed pictures and lectured on Chinese life and the work in China. We are looking forward to a series of meetings in the future.—Mrs. J. M. Ward, Pomona, Kans., Oct. 30.

Gravel Hill congregation met in council Oct. 11. Bro. Oscar Fike, our new pastor, was chosen church correspondent and foreman of the church board. Bro. Oscar Wiggins was chosen church delegate and Mrs. Wiggins Sunday-school delegate to the District Meeting. Bro. Samuel Miller was reëlected superintendent of the Sunday-school. We have made commendable progress in the last year. Bro. Ralph W. Quakenbush of Conway Springs, Kans., held our revival meetings beginning Sept. 20. He gave us three weeks of splendid gospel teachings which was much appreciated. Six were received into the church by baptism and one was reclaimed.—E. L. Endsley, Gridley, Kans., Oct. 28.

Ottawa church met Sunday evening, Oct. 25, to observe the communion services. Bro. Chas. Crist of Paola, Kans., officiated. This was preceded by the preparatory services conducted in the morning with Eld. W. B. Devilbiss occupying the pulpit. He with his wife has been away for a while and we are glad for their return. During their absence the ministers who were at home filled the preaching hour, along with the young people's evening service and the delegates

to District Conference, giving their reports. Several of our members who have spent a year in the west have returned to make this their home, for which we are grateful as their help will be appreciated. The superintendent has plans whereby the officers and teachers will convene once a month in a workers' conference. The Women's Work is progressing nicely with a splendid force of consecrated workers, as is also the Sisters' Aid. The teacher of the boys' class of the Junior department reports an increase of attendance. Tbey are a busy group, studying along several special lines, taking hikes and trips to the country occasionally. The men's Bible class is fostering plans for a fellowship meeting with Rev. Ross of the United Brethren church as the main speaker. The young people's class will have charge of the refreshments and decorations. A silver offering will be taken, the proceeds to be used by the young folks in the remodeling of their class room. Plans are on foot for a program of devotions, a playlet of a missionary nature and special music, with a basket dinner at noon on Thanksgiving Day, as this is our annual homecoming.—Mrs. J. E. Ott, Ottawa, Kans., Oct. 27.

MARYLAND

Georges Creek church has recently closed a splendid revival. Bro. Albert Arnold of Burlington, W. Va., was with us Oct. 12-25. He preached fifteen forceful gospel sermons. The increasing crowds from evening to evening showed that his messages were interesting and inspirational. He also visited in many homes. We were glad to have the help of other denominations in the song services. Although there were no accessions to the church, we hope the members have been strengthened and encouraged. Our annual love feast and communion service was held Oct. 24 with Bro. Arnold and Bro. Scrogum officiating. Thirty-eight surrounded the tables.—Anna M. Weir, Lonaconing, Md., Oct. 30.

Meadow Branch church held its semiannual love feast Oct. 24 with about 300 communing. Eight ministering brethren were present. Those who took most active part in the spiritual service were Eld. Jno. J. John, Aaron Newcomer, John D. Roop and Oren Garner. Eld. John officiated, and also preached a most timely and telling sermon on Sunday following on Learning How to Be in Want. Afterward a liberal offering was given for the Derwood mission building fund. Preparatory to the love feast Eld. Newcomer preached a most fitting sermon on Christ Crucified. He also taught the adult department of the Sunday-school. About 225 were present during the Sunday-school hour, including sixty-one visitors. We were pleased to have at the meeting, marking a milestone in our church's history, many from a distance as well as from adjoining congregations. The social occasion of the old-time love feast which was of great spiritual value, occurred immediately after the telling sermon on Sunday, when the church fed free of charge all who cared to dine together, more than 200 being supplied.—Wm. E. Roop, Westminster, Md., Oct. 28.

MICHIGAN

Brethren church met in council Aug. 27 to elect the church and Sunday-school officers for the coming year. Bro. Chas. Forror was chosen elder; Dorsey Leckrone, Sunday-school superintendent; Mrs. Arthur Hammond, Messenger agent and correspondent. Bro. Forror, our pastor, conducted a very impressive installation service Oct. 4 for the church and Sunday-school officers and teachers. We had a pre-communion service beginning Oct. 7 with Rev. Weidenhammer, from the Methodist church of Bear Lake, preaching on Christian Fellowship. Thursday evening Rev. Votaw from the Baptist church, Bear Lake, preached on Consecration; and Friday evening Bro. Ulrey of Onekama preached on Self-Examination. Communion was held on Saturday evening with seventy-two present. In the afternoon before the communion one applicant was baptized. This makes the fourth for the year; we have also reclaimed two. Rev. P. Shields from South Bend, Ind., conducted a union meeting here for two weeks in October. Our church took part and received much inspiration and help. A young men's chorus of eighteen members has been organized. July 21 the choir went to the national high school orchestra camp at Interlochen to take part in the oratorio, Creation. Our Junior Christian Endeavor meets each Sunday evening for their weekly lesson and has been doing some very active work. Twice some of them have gone with Sister Forror to the Harlan and Marilla churches to sing and take part in the devotions; they also help in the services here. They have a real missionary spirit and are busy now raising money for their Christmas missionary offering. Oct. 7 the Ladies' Aid canned 144 quarts of fruit and tomatoes for the needy. They have also contributed quite a sum to the church this year for expenses.—Mrs. Arthur Hammond, Brethren, Mich., Nov. 2.

Crystal.—Our church met in council Oct. 3. Sunday-school officers were elected. Oct. 4 the children gave a fine rally day program in the morning. Oct. 10 was our fall love feast and the Sunday following was our homecoming day. Quite a number attended from the neighboring churches. Brethren Shafer, Arnold and Sherrick gave some very valuable messages both days.—Mildred Bowser, Perrinton, Mich., Oct. 28.

Elsie.—Our communion services were held Oct. 24 with about forty-five members in attendance. Bro. Wm. McKimmey of the Beaverton church officiated. He also delivered two excellent sermons, one on Saturday forenoon and one Sunday morning. Bro. J. F. Sherrick delivered a fine sermon Saturday afternoon. Visiting members were present from the Beaverton, Crystal, New Haven and Flint churches. At our last council four letters were granted. In the past year nine letters have been granted and two members have passed on. We reorganized our Sunday-school Oct. 4. The writer was again chosen superintendent with Bro. J. E. Somers, assistant.—Mrs. Myrtle French, Elsie, Mich., Nov. 3.

MISSOURI

Rockingham.—At the special council Bro. Oscar Early was appointed elder to fill the place of Bro. Feiler. Our church entertained the District Conference Oct. 24-26. Brother and Sister Schwalm and Brother and Sister Mohler from McPherson were with us. Peace and Temperance had a prominent place on the program. A petition was sent to Director Woodcock and President Hoover for stricter enforcement of the Volstead Law. The B. Y. P. D. had an active part in the program. Sunday evening seventy young people attended camp fire services. Nov. 1, World Temperance Sunday, our county W. C. T. U. president gave us a report of the state convention. A special temperance program was given in the evening. Bro. M. E. Stair conducts Bible study on the Book of John each Wednesday evening which is followed by choral practice led by Bro. Irl Newham. Bro. Newham has also been appointed to the office of District superintendent of Men's Work. The writer is District director of Bible Study in Women's Work.—Mrs. Vernon Bowman, Norborne, Mo., Nov. 2.

Shoal Creek church closed a series of meetings with a love feast on Oct. 26 with thirty-six members present. Bro. Earl Jarboe of Springdale, Ark., held the meetings and preached seventeen stirring gospel messages. We had good attendance throughout the meeting. As an immediate result one was baptized and two received on former baptism.—Mrs. Wilbert Erisman, Fairview, Mo., Oct. 28.

NEBRASKA

Afton church met in the regular yearly business meeting Oct. 15. Church and Sunday-school officers for the coming year were elected to begin tbeir duties Jan. 1: D. G. Wine, elder; Mrs. Ernest Garman, church clerk; Earl Marshall, Sunday-school and church treasurer; H. F. Weybright, Sunday-school superintendent; Wm. Proud, assistant superintendent; and Mrs. Lena B. Weybright, Messenger agent and correspondent. The church work is progressing nicely and the crowds are gradually increasing at our morning and evening services. We are especially pleased with all the special numbers that are given at both the morning and evening services.—Lena B. Weybright, Cambridge, Nebr., Oct. 30.

OHIO

Upper Twin church, which comprises the Eaton and Gratis congregations, met in semiannual council Oct. 8 to discuss matters of interest to both churches. The series of evangelistic meetings began Oct. 11 and continued for two weeks with Eld. Chas. Flory and wife of Piqua in charge. The meetings were well attended, much interest being shown and the members greatly strengthened. As a direct result one young man was baptized. Gratis will hold a love feast and communion service Nov. 7 commencing at 10 A. M. This is the first communion service to be held at the Gratis house since the basement was built some years ago.—Lucy E. Kiracofe, Gratis, Ohio, Oct. 31.

White Cottage.—At the beginning of a new year, Oct. 1, our efficient Sunday-school superintendent entered his sixth year as our superintendent. While the attendance was not quite so higb as the previous year we are not discouraged, as the financial depression has caused a move among the transient members and our enrollment is about the same. We are planning a greater work the coming year. The monthly letter from our Africa missionary, Sister Evelyn Horn, is an inspiration to us. While it is hard, under the present circumstances, to raise our pledge of one-half her support, together with the rest of our budget, we are trying, and are praying some way will develop to meet these necessary demands of the church. Our B. Y. P. D. is growing in numbers and interest. They furnish the postage for Sister Horn's monthly letter, and send her a box for Christmas. The B. Y. P. D. had charge of the morning service while the pastor was on vacation. Sister Weber, our pastor's wife, organized a Junior band early in the spring; it is growing in interest and attendance. They often have charge of the devotionals of the Sunday-school. Our Aid Society, realizing our crowded condition in Sunday-school, is laying aside a stated amount each month as a nucleus for a building fund. Some of the Sunday-school classes are following the example till we have a nice little nest egg for a building fund. Many needed improvements have been made on the parsonage, paid largely by the Aid Society, B. Y. P. D., Sunday-school classes and donations. Our pastor, Clinton I. Weber, and wife are doing a good work especially with the young people; he brings us an inspiring message at each service. Sister Weber is our efficient song leader and is doing wonders for the music of our congregation. Our prayer meetings are too good to miss, with a different leader each Wednesday night and the open discussion which is quite informal. We decided not to have special evangelistic meetings this fall, but for each to do personal work and try to have a continuous revival. Twelve have been baptized since Bro. Weber came among us.—Mrs. J. F. Shrider, So. Zanesville, Ohio, Oct. 28.

Zion Hill.—On Aug. 23 a goodly number of the brethren and sisters of Northeastern Ohio assembled here to enjoy the Kurtz Memorial Service. Prof. L. H. Brumbaugh and wife of the Western Maryland College were here on Sept. 10; the former lectured on World Peace. During the last two weeks of September the pastor, G. S. Strausbaugh, was in the West Eel River church, Ind., conducting evangelistic services. On Oct. 2 the church held their quarterly business meeting.

(Continued on Page 28)

A Day in Nancy, France

(Continued From Page 23)

At dusk we begin to feel more homesick for those we have left at home, even though we receive mail each day when boats arrive. Perhaps just as we are struggling to keep that tear from falling, we hear the siren, because of the flood, warning the people along the river to leave their homes. Or perhaps it is the night for rehearsal of war attack. If so, we must hurry, for all lights must be extinguished and all shutters closed.

Seven o'clock dinner in a French home is an event. One must, of course, shake hands with everyone when entering the salon. Solicitations regarding one's health, pleasures, success and reactions of the day are in order. The course dinner is unhurried. French conversation flows freely, unless we stop to play a minute or so with German, for in a section which was once a part of Germany, one can not help but know German. Perhaps Madame, who was educated in an Alsatian convent for society girls, tells us about the pros and cons of the dot, which a bride's parents must pay the groom. Or, perchance, she gives us a dissertation on war, concluding that it can never be stopped until all the mothers of the world organize and coöperate for its extermination. The subject of the evening may be a comparison of countries, with reference to good art and music, which in Europe are accessible to everyone; or the unfairness to the childhood of France, because of the lack of child labor laws.

When dinner with all its courses is concluded, after shaking hands with everyone and bidding a "bonne nuit," we retire to our rooms for discussion of impressions of the varied events of the day and to continue study.

Nancy, France.

CORRESPONDENCE

THE POLO CHURCH, POLO, ILLINOIS

All former members and friends of the Polo church, Polo, Ill., are invited to attend the homecoming exercises Nov. 29. John Heckman, a former pastor of the church, but now retired, will give the message in the morning at 11:00 o'clock. Clinton H. Gehman, pastor of the Pine Creek church, will give the sermon in the evening. There will be a basket dinner at noon and a short program in the afternoon. The Polo church holds a unique position in its relation to the Pine Creek church. It was in a business meeting of the Pine Creek church, Dec. 29, 1903, that the question came up of building a church-house in Polo. The general sentiment was favorable to such a move and William Lampin and John Burner were chosen to investigate plans and cost. July 4, 1904, it was decided to build. William Lampin, John Burner, John Stuff and Albert Gilbert were chosen as a building committee. The church was built and dedicated Jan. 1, 1905. The Polo church was organized Sept. 26, 1905, with John Heckman as elder, Philip Graybill clerk, John Burner treasurer. The Polo church has never had a mushroom growth. Rather, it has enjoyed a steady growth. It has always been strong for missions, education and evangelism. Wm. E. Thompson is the present pastor serving in his seventh year. During his pastorate the Sunday-school has grown from an average attendance of 100 to 140. The Polo church has an unsually strong group of loyal young people. The following have served the Polo church as pastors: D. A. Roland, John Heckman, Frank Myers, G. L. Wine, J. S. Flory, Merlin Miller and Wm. E. Thompson. The plans are to make this homecoming a big affair in the history of the church.

Polo, Ill. Wm. E. Thompson.



The Polo Church

THE PASSING OF TWO GOOD MEN

Benjamin Allen Myers

When Bro. "Al" Myers, as he was familiarly known, passed on to his reward the 28th of last September, the Linville Creek church lost one of its most loved and most useful members. Bro. Myers had attained the ripe age of nearly ninety years, and to the end maintained the almost perfect use of his faculties and a keen interest in everything about him.

For more than fifty years he had lived in the Linville Creek congregation near Broadway. He was associated with almost every important activity of the church in the Shenandoah Valley in the last half century. A layman, a prosperous farmer and good business man, with a clear mind and good judgment, his advice was sought by many and on various subjects.

Bro. Myers was one of the early promoters of the Brethren's Old Folks' Home at Timberville and served many years on its board of directors. He was president of one of the first telephone companies in the Shenandoah Valley. For many years he was treasurer of the Linville Creek congregation, and was a member of the building committee when the congregation replaced its old church with a new one some fifteen years ago. He was a staunch supporter of Bridgewater College, where seven of his children were educated.

Early in his life Bro. Myers married Sallie Garber of Shenandoah County, thus uniting two of the oldest Brethren families in Virginia, both of the families having migrated from Pennsylvania to Virginia at the time of the Revolutionary War. Both of these names remain among the honored names of the valley. Sister Myers passed on in 1912.

They reared a family of ten children, all but one of whom survive: John C. is a well known elder in the Linville Creek church and for many years superintendent of schools in Rockingham County, also president of the board of trustees of Bridgewater College; Walter A. an active minister and

elder in the Unity congregation; Dr. Welden T., a professor in Converse College, in South Carolina; Miss Mamie, a registered nurse who made her father an excellent home in his old age.

Bro. Myers was laid to rest in the Linville Creek cemetery, not far from where Eld. John Kline the Civil War martyr lies buried and near the place where Eld. D. H. Zigler was laid to rest only a year ago. Services by the writer from Revelation 21:16b on the Symmetrical Life. The service was largely attended.

Samuel Isaac Flory

Eld. S. I. Flory was for many years one of the active ministers of the Mount Vernon congregation in Augusta County, Virginia. He was the youngest brother of the late D. C. Flory, the founder of Bridgewater College. His wife was Annie Cline, daughter of Eld. John A. Cline, one of the most active ministers of the Brethren Church in the Shenandoah Valley a generation ago. Besides a loving companion he left two sons, one a minister, and a daughter, all active workers in the church.

Bro. Flory was a successful farmer and fruit grower, but his chief interest was the church. He served for many years on the District Mission Board, and was largely instrumental in building up the church at Buena Vista, on the remote edge of the District. He gave liberally of his means as also of his time and effort to the development of this work, and lived to see it grow into a self-supporting congregation.

It was through his efforts largely also that the White Hill congregation was built up. For many years he served this isolated community from his home. Later, when he retired from the farm, he purchased a property near the church and located there giving his entire time to the spiritual interests of the congregation. Failing health compelled him to give up the work some two years ago.

Bro. Flory was a real missionary at heart. He loved the church and no sacrifice for her interest was too great for him to make. While not a powerful preacher, he was a man of beautiful devotional spirit, who won the love and esteem of all who knew him. Those to whom he ministered in spiritual things simply adored him and looked up to him as a father.

Bro. Flory passed away quietly at his home Sept. 4, having lived nearly seventy years. He was a minister for more than thirty years, and his ministry had been a ministry of love.

The funeral at the Mount Vernon church was very largely attended. The funeral discourse by the writer was from Acts 11:24.

The passing from any community of such men as Bro. Myers and Bro. Flory leaves the community poorer.

Bridgewater, Va. Jno. S. Flory.

PASSING OF SISTER MAUD FLORA

Sister Maud Flora, wife of Eld. Fred Flora, left this life Sept. 2 to be with her Lord. Brother and Sister Flora had just closed their nine-year pastorate with the San Diego Church of the Brethren. They moved to Santa Ana in June and assumed the pastorate of the church there.

Sister Flora's early life was spent at Polo, Ill. She was employed for three years in the Brethren Publishing House at Elgin, and then moved to Iowa with her parents—Eld. Callo (deceased) and Ella E. Fahrney.

She accepted Christ as Savior when ten years of age and united with the Church of the Brethren. She was married to Fred A. Flora Dec. 10, 1905, at Prairie City, Iowa. To this union five children were born. Mrs. Hazel Hollinger of Darlow, Kans., Ruth of San Diego, Calif., Gladys and Vera, with the father, remain to experience the loss. Her mother, two brothers and one sister remain of her family.

For twenty-three years she joyfully assisted her husband as a minister's wife, having to her credit more than fifteen years in active pastoral work. She sacrificed willingly in every possible way that the work of the church might not be hindered. She was not specially gifted in public leadership, but heaven alone will reveal what was done for the cause of Christ through her faithfulness in the home and the church.

She was confined to her bed for about two months at the family home 1321 S. Parton St., Santa Ana, Calif., and then passed over at the age of forty-eight years and eleven months.

In her passing her husband has lost (for awhile) a devoted companion and helper, the children a loving mother, the church a faithful helper.

Elders Edgar Rothrock, W. E. Trostle and J. E. Steinour officiated in the service and burial.

Los Angeles, Calif. J. E. Steinour.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Brown-Bossерman.—By the undersigned at his residence, Oct. 15, 1931, Bro. Ezra S. Brown of East Berlin, Pa., and Sister Josephine Bossermon of Abbottstown, Pa.—B. F. Lightner, Gettysburg, Pa.

Erbaugh-Avery.—By the undersigned at his residence, Oct. 17, 1931, Harvey G. Erbaugh of Eaton, Ohio, and Mrs. Mary O. Avery of Camden, Ohio.—A. G. Crosswhite, Eaton, Ohio.

Fike-Hastings.—By the undersigned at the Trinity Methodist church in Fresno, Sept. 12, 1931, Carl Fike of Laton, Calif., and Elma Hastings of Fresno, Calif.—John H. Price, Laton, Calif.

Gebhart-Vine.—By the undersigned at the Rice Lake church, Oct. 25, 1931, Mr. Myron Gebhart of Haugen, Wis., and Miss Faith E. Vine of Rice Lake, Wis.—A. S. Brubaker, Rice Lake, Wis.

Glick-Shivley.—By the undersigned at the home of the bride's parents, Brother and Sister W. R. Shivley, Sept. 19, 1931, Bro. Earle Glick of Empire, Calif., and Sister Marie Shivley of Modesto, Calif.—John H. Price, Laton, Calif.

Marley-Schultz.—At the home of the bride's parents on Oct. 7, Mr. John Marley and Sister Ethel Schultz were by me united in marriage.—H. D. Michael, Larned, Kans.

Middleton-Holsinger.—At the residence of the bride's parents, Oct. 17, 1931, Mr. George Middleton and Miss Eula Holsinger, Denton, Md., by the undersigned.—L. R. Brumbaugh, Greensboro, Md.

Rummel-Burns.—At the home of and by the undersigned, Oct. 25, 1931, Bro. Glenn I. Rummel of Nappanee, Ind., and Sister Martha A. Burns of Newcastle, Ind.—R. C. Wenger, North Manchester, Ind.

Truckenmiller-Schnur.—By the undersigned on the top of Castle Rock, ten miles from Mt. Morris, Bro. Earl L. Truckenmiller of Shannon, Ill., and Miss Anna Schnur, of Florence, Ill.—W. E. West, Mt. Morris, Ill.

FALLEN ASLEEP

Anstine, Sister Sarah, daughter of David and Sophia Royer, died Sept. 11, 1931, at the home of her daughter, Mrs. W. J. Cordier, near Hartville, Ohio, aged 82 years, 6 months and 5 days. In 1871 she married Reuben D. Anstine. Her husband and one son preceded her. Two daughters survive with eleven grandchildren, thirteen great-grandchildren and two brothers. She united with the Church of the Brethren at the age of twenty-two and lived a consistent Christian life for sixty years. Services in the East Nimishillen church by Eld. W. D. Keller assisted by Eld. A. I. Heestand. Interment in the East Nimishillen cemetery.—Mrs. Russell Uplinger, Middlebranch, Ohio.

Barnhart, Lenna May, was born in Indiana, June 6, 1888, and died Oct. 13, 1931, aged 43 years, 4 months and 7 days. She moved with her parents to Towner County, N. Dak., at the age of ten. March 17, 1904, she was married to Oliver E. Barnhart. In 1906 they moved to their farm near Egeland where they still lived at the time of her

(Continued on Page 30)

News From Churches

(Continued From Page 25)

Sunday-school officers were elected for the coming year with Elwood Longanecker as superintendent. The pastor was chosen delegate to the District Meeting. Oct. 4 installation services were conducted for the Sunday-school officers, after which the pastor gave a short discourse on the Sunday-school and Its Purpose. From Oct. 18 to Nov. 1 the church enjoyed a very helpful and spiritual revival in charge of the pastor resulting in six being added to the kingdom. The meetings closed with a love feast with ninety at the tables.—Dorothy Strausbaugh, Columbiana, Ohio, Nov. 2.

PENNSYLVANIA

Cherry Lane.—Rally and promotion day was held Sept. 27 when Bro. John E. Rowland of Huntingdon, Pa., gave the principal address. A very impressive installation service was held also for the newly elected Sunday-school officers and teachers. The quarterly business meeting of the church was held Oct. 6 and all church officers for 1932 were elected. Bro. John E. Rowland will preach each evening beginning Nov. 4, closing with the semiannual love feast Sunday evening, Nov. 8. We will hold services on Thanksgiving evening when Bro. E. M. Detwiler of Everett, Pa., will speak, and the community chorus under the direction of the pastor will give a harvest cantata.—Mrs. A. Jay Replogle, Everett, Pa., Oct. 28.

Clover Creek.—June 28 Bro. Warren D. Bowman conducted a Bible institute. He delivered three addresses on the subjects: Peter the Rock, James the Silent Apostle, and John the Apostle of Love. Aug. 9 Bro. Ernest Miller of Altoona gave an illustrated lecture on the Holy Land. This was sponsored by the missionary society. Sept. 6 the young people's rally of circuit No. 3 was held here. The Blair County ninth district young people's council held a meeting here Sept. 15. Nov. 1 Bro. Craik of Juniata College delivered a lecture on Peace. The Sunday-school superintendent is E. K. Sollenberger; Irene Brumbaugh is president of the B. Y. P. D. Our young people are preparing a special program on missions to be given Nov. 15.—Mrs. Mary E. Fornwalt, Martinsburg, Pa., Nov. 2.

Conemaugh.—At a recent Sunday-school election Bro. Ralph Litzinger was elected superintendent, with Bro. Homer Gossard, assistant. Our pastor, Bro. S. W. Pearce, has been giving us some fine Bible study at our evening church service. Our missionary superintendent is planning a program for next Sunday, at which time we will take an offering for District mission work. Our Y. P. D. recently reorganized under the leadership of Gertrude Cobaugh, the president for next year. They opened our Sunday-school service Sunday morning with a temperance program, at which time twenty members signed the Youth Roll Call for our District. We are planning a meeting for some time in November. Next week we will have prayer services in the different homes in preparation for this. At a special meeting we reëlected Bro. Pearce as our pastor for the coming year. Our communion service was held Oct. 18 with the largest number of communicants ever present. Bro. P. C. Strayer, a former pastor, officiated. Our average Sunday-school attendance for last year was the largest since our organization, being 114.—Mrs. R. B. Litzinger, Conemaugh, Pa., Nov. 2.

Dunnings Creek.—Our congregation met in business council Sept. 6 and planned for communion service on Oct. 11 at the Holsinger house. Oct. 10 Bro. C. O. Beery of Martinsburg began a series of revival services in the same churchhouse, preaching seventeen sound gospel sermons. He also officiated at the communion service. Bro. Beery visited many of the homes in our congregation, teaching and doing personal work. As a result twelve have been added to the church by baptism, and our members have been strengthened spiritually.—Mrs. Sewell Rogers, Alum Bank, Pa., Nov. 2.

East Fairview.—Sept. 20 Bro. Oberholtzer, returned missionary from China, delivered a very forcible sermon reminding us of the importance of supporting the missionaries with both funds and prayers. Sept. 27 Eld. Merkey delivered a very inspiring sermon. Prayer meetings have been very well attended for the past several months; many helpful and practical hints have been discussed in these meetings. Oct. 4 Bro. H. G. Fahnestock delivered a splendid self-examination sermon prior to our love feast. Oct. 10 and 11 we observed our love feast with Bro. A. P. Wenger officiating. Brethren Amos Kuhns, Jno. Brubaker, Roy Forney and Eld. S. Eshelman were also present and gave much inspiration. We held our Children's Day service on Oct. 4 when a splendid program was rendered. Bro. Whitacre from Harrisburg gave a talk both to the children and older folks which was much appreciated.—Myers L. Wenger, Manheim, Pa., Oct. 28.

Juniata Park church held their semiannual love feast and communion service on Sunday evening, Sept. 20, with Bro. D. B. Maddocks officiating. We were privileged to have the young people's rally of circuit No. 1 in our church on Sept. 27. The theme of that meeting was Sewing and Reaping. This service was very inspiring for both old and young. Wednesday evenings we have been enjoying a series of sermons on the covenants of the Bible, given by our pastor, Bro. Earl C. Bowser. We have been having fine attendance at our young people's meetings on Sunday evening. We are studying a course in leadership training, The Message and Program of the Christian Religion.—Mrs. Bowser, Juniata Park, Altoona, Pa., Oct. 30.

Lebanon.—In September Bro. Ziegler, prior to sailing for India, spoke to us. We are part of the Midway congregation, the same which supports Bro. Ziegler on the field. Recently two young boys of the Sunday-school were received into the church through baptism. Oct. 11 Sister Kathryn Ziegler, returned missionary from India, spoke to us, telling of the poverty prevalent in that country and of the progress Christianity has made. Oct. 15 Sister Margaret Bixler of New Windsor, Md., gave us a wonderful instructive and inspiring talk on Peace and Disarmament. Oct. 25 Bro. Benj. Stoner was with us in the interest of peace. He told us much of the propaganda of those who do not want disarmament because of the money they see in war for themselves. Oct. 25 the young men's class held a purity meeting. The program consisted of special music by our efficient chorus and an address by Bro. B. F. Ebersole of Hershey, stressing the words of Paul to Timothy: "Keep thyself pure." The young people of our city and country Sunday-schools will hold their first joint conference in the Midway house on Oct. 31 and Nov. 1.—Martha Z. Eckert, Lebanon, Pa., Oct. 28.

Raven Run.—Our revival meeting began on Sept. 28 with Bro. Jos. H. Clapper of the Yellow Creek congregation, evangelist. He gave us messages which were very inspiring and helpful to all. One accepted Christ and was baptized. Our meeting closed on Sunday evening, Oct. 11, with the love feast which was largely attended. At our quarterly council Oct. 17 we elected Sunday-school officers for the coming year, the superintendent being Bro. Frederick Hoover. Our Sunday-school has increased much in attendance in the past year. —Mrs. Mahlon Hoover, Saxton, Pa., Oct. 28.

Snake Spring church held its quarterly business meeting Sept. 25. Since our last report one certificate of membership was granted. New officers for the coming year were elected at this meeting. Bro. D. I. Pepple was reëlected elder and Bro. Henry Baker, Sunday-school superintendent. Members of the different church boards whose term of office had expired were reëlected. The church treasurer gave a good report of the financial work. Sept. 28 Bro. M. J. Weaver of Davidsville, Pa., began a two weeks' evangelistic meeting here closing with a love feast Sunday evening, Oct. 11. About 140 members communed. Bro. Weaver labored very earnestly and visited in many homes. Six new members were added to the church by baptism and one was reclaimed.—Mrs. Samuel Wyles, Everett, Pa., Nov. 3.

Springville church held their love feast Oct. 20 and 21 at the Mohler house. The following visiting brethren were with us: Eld. J. W. Meyer, E. W. Edris, Thos. Patrick and J. J. Scrogum. Nov. 22 we expect to open a series of meetings at the Cocalico house with Bro. B. G. Stauffer from Chiques, evangelist.—Mrs. Lida M. Zug, Lincoln, Pa., Nov. 2.

Sugar Run church closed a two weeks' revival series on Oct. 25, with Bro. Hanawalt, our pastor, in charge. We had good attendance and interest all through the meeting. Each class of the Sunday-school took part in the opening of the service and Germany Valley and Rock Hill young people each led the service one evening, which was much appreciated. Our pastor preached some very inspiring sermons. Twelve were added to the church by baptism. The love feast on the 24th was well attended with Bro. Hanawalt officiating, assisted by Bro. —— of Mifflin County and Bro. Ranck of Altoona.—Mrs. D. L. Whitsel, Three Springs, Pa., Oct. 31.

Sugar Valley.—The congregation at Eastville appropriately celebrated the fiftieth anniversary of the dedication of the church on Sunday morning, Oct. 25. Bro. Chas. Schwenk, our elder, had charge of the program. Bro. E. M. Howe of Maitland led the devotions. Ada Douty read a history of the organization and building of the church. The first convert was David Schroyer, baptized in 1867. The church was organized June 8, 1880, and was built in 1881. Only two charter members remain and they were present. Eld. Greene Shively of Millmont showed some relics of those earlier days and gave some interesting reminiscences. Bro. Chester Schroyer, a grandson of the first convert, stressed the value of the progress made, not in material things but in the moral, intellectual and spiritual realms. Bro. Earl Kipp of Newport brought the inspirational message with the goals to be attained. An old German hymn was sung by the congregation as well as several English hymns led by Raymond Baugher. The attendance was excellent and it proved to be a joyous day.—Ada Douty, Loganton, Pa., Nov. 2.

VIRGINIA

Bethlehem.—Oct. 24 we enjoyed a spiritual feast when we engaged in our annual love feast. Bro. J. B. Peters officiated and, with other visiting brethren, helped to guide our thoughts in deep spiritual thinking. On Sunday Bro. Raymond Peters of Daleville gave an inspiring message to a large audience. Two Sunday-school rooms have just been added to our church building. We are very glad for this improvement. Most of our church organizations have reorganized for the coming year. Bro. G. L. Bowman was reëlected Sunday-school superintendent; Sister Blanche Wood was chosen as Junior League leader; Sister Hylda Peters, Y. P. D. leader; Sister Margie Flora, president of our women's organization. We have decided to take up some mission study at our regular Aid meetings.—Mrs. H. C. Eller, Boone Mill, Va., Oct. 28.

Harrisonburg church put on a rally day service Oct. 4 which proved to be a great success. The worship hour was given over to the giving of some of the work from the different departments, special music, and a junior sermon by the pastor. The whole adult department of our school was newly organized prior to rally day. The purpose being that each class be organized in more congenial

groups in order to do better work. The new organization is working fine, making much stronger men's and women's Bible classes. Our church got back into its full program the first of September, after having two months of participation with the other Protestant churches of the city in union services on Sunday evenings. The first Sunday night in September we enjoyed a program of congregational singing. Sept. 13 our pastor with our music director, Bro. Elmer Roller, and other singers gave an effective program interpreting the Shepherd Psalm in song. Our young people are giving a strong program on the first Sunday night of each month for a few months, taking the place of the preaching hour. Our folks have been quite busy this summer improving our church, the Sisters' Aid Society having completed the task of carpeting the church. Now the basement is being remodeled and finished by the Sunday-school. Our Vacation Bible School this year was coöperative with the Protestant churches of the city, with volunteer workers under the leadership of the county worker of religious training. Our church, one of the smallest in numbers, had the largest enrollment. Bro. Ernest Coffman, a former pastor, now of Dayton, Ohio, paid a visit to his mother in Virginia, and preached for us one Sunday in August. His subject, Our Knows, was unique and gave the hearer many assurances of the things we can know through God's Word. The church was inspired one Sunday by the inspirational program in song and lecture by the Byler family. Mrs. E. C. Bixler, a volunteer for the cause of peace, lectured in our church one night in July. Bro. Jno. Thompson of the Progressive Brethren filled the pulpit recently in Bro. Miller's absence. Our church had decided to hold a revival the first of December, but on account of a conflict with another church's revival, ours was put off for a later date.—Mrs. A. Fred Cline, Harrisonburg, Va., Nov. 3.

Mt. Joy church recently closed a very interesting and successful revival. Bro. H. Allan Hoover of Roanoke began a series of meetings on Sept. 21 and preached fourteen interesting and inspiring sermons. As a result of the meeting eight were received into the church by baptism, one was reinstated and one awaits baptism. We held our annual communion on Oct. 3 with Bro. Hoover officiating, assisted by our pastor, Eld. C. D. Hylton. The pastor filled his regular appointment on Nov. 1.—Mrs. O. N. Camper, Buchanan, Va., Nov. 2.

Snow Creek.—We held our revival meeting in July. Instead of having one evangelist for the entire meeting several different ones assisted. Brethren F. B. Layman, J. B. Peters, Ezra Bowman, Henry Eller and J. A. Naff all gave us some inspiring messages. Five young people were baptized at the close of the meeting. The members met in council July 25. The church and Sunday-school work was reorganized at this time. Oct. 4 our pastor conducted installation services for the Sunday-school teachers and officers. Oct. 17 we enjoyed our love feast with Eld. J. A. Naff officiating. Eld. J. W. Rogers recently passed through, visiting his old home community. It was with pleasure that many friends and relatives gathered at the church Sept. 21 to hear his message. Our church voted unanimously to retain Bro. J. A. Naff as elder for another year.—Mrs. S. H. Flora, Sago, Va., Oct. 27.

Unity church met in council at the Fairview house Oct. 31. Officers were elected for the coming year. Bro. J. S. Roller was reappointed as elder in charge; Mrs. J. S. Roller is church correspondent. Aug. 10 Bro. C. O. Showalter, a student now at Bethany Seminary, Chicago, began a series of meetings at Fairview church, continuing for two weeks. Bro. Showalter is a very forceful speaker and brought some very strengthening messages. There were three additions to the church. We held our love feast on Oct. 24. We were glad to have with us Eld. J. Carson Miller from the Flat Rock congregation. It was decided to hold a service at Bethel on Thanksgiving Day at 10 o'clock.—Eva Nair Huffman, New Market, Va., Nov. 2.

WASHINGTON

Yakima church met in business meeting Oct. 7. We decided to hold our love feast the evening of Nov. 14, beginning at 7:30. We also decided to discontinue our building fund and put the money in our Sunday-school treasury. Brother and Sister Eby, missionaries, gave a very fine program Oct. 23 which was much enjoyed. An offering of $5 was taken.—Katie Baldwin, Yakima, Wash., Oct. 25.

WISCONSIN

Rice Lake.—Since our last report one united with the church by baptism. Aug. 17 our elder, Bro. D. D. Funderburg, met with the church in business meeting. At this session the Sunday-school officers were elected for the coming year. On Sunday evening, Aug. 16, Bro. Funderburg delivered a good message on the "Joys of the Christian's Life." Our communion service was held Sept. 16 with Bro. O. L. Harley, of Stanley, Wis., officiating. Oct. 10 and 11 eighteen from Rice Lake attended the young people's rally at Stanley, which was in charge of the young people's cabinet of Northern Illinois and Wisconsin. We appreciate the good program that was given by the six young people from Illinois.—A. S. Brubaker, Rice Lake, Wis., Oct. 29.

ANNOUNCEMENTS

HOMECOMING MEETINGS

Illinois
Nov. 29, Oakley.

Pennsylvania
Nov. 15, Conemaugh.

LOVE FEASTS

California
Nov. 15, 4 pm, Los Angeles, First.
Nov. 22, 7 pm, San Diego.
Nov. 22, 6:30 pm, Oakland.
Nov. 26, Waterford.
Nov. 27, 7:30 pm, Inglewood.
Dec. 5, 10:30 am, Reedley.

Idaho
Nov. 20, 7:30 pm, Payette Valley.

Indiana
Nov. 14, 7 pm, Roann.
Nov. 15, Mississinewa.
Nov. 17, West Goshen.
Nov. 18, First South Bend.
Nov. 28, 7 pm, Eel River.

Iowa
Nov. 23, Sheldon.
Nov. 28, 7:30 pm, Union Ridge.
Nov. 29, Council Bluffs.

Kansas
Nov. 27, North Solomon.

Maryland
Nov. 14, Thurmont.
Nov. 14, 4 pm, Brownsville.

Missouri
Nov. 14, Deepwater.

Ohio
Nov. 14, 10 am, Salem.
Nov. 14, 2 pm, Portage.
Nov. 15, 7 pm, Silver Creek.
Nov. 15, West Milton.
Nov. 26, 7:30 pm, Harris Creek.

Pennsylvania
Nov. 14, 15, 1:30 pm, Annville.
Nov. 15, Harrisburg.
Nov. 14, 15, 1:30 pm, Myerstown.
Nov. 15, 6:30 pm, Pottstown.
Nov. 15, 7 pm, Connellsville.
Nov. 15, Artemas.
Nov. 15, Fairview.
Nov. 15, Mechanicsburg.
Nov. 21, 2 pm, East Petersburg, at Salunga.
Nov. 28, 29, 1:30 pm, Heidelberg.
Nov. 29, Lititz.
Dec. 2, 6:30 pm, Waynesboro.

Virginia
Nov. 14, 5 pm, Summit.

Washington
Nov. 14, 7:30 pm, Yakima.

EMPHASIZE CHRISTMAS

For good Christmas programs we offer the following—

Two Christmas Services

The Royal Guest. From the opening chorus, **"Joybells of Judea,"** to the final number, our new Christmas service is filled with interesting songs, hymns, recitations, exercises and other Christmas material for school and choir. Two anthems with words of scriptural significance.

The Primary Department is fully supplied with songs and recitations.

The Pageant Exercise, "The Great Gift," is especially attractive. Several recitations for boys. Also a selection for male voices.

Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 to 500 copies, 8c each.

Star of Glory. A complete 32-page service of songs, recitations and exercises. The music is excellent but not difficult. Unison songs with unison choruses; quartet or chorus for voices of men, easy anthems, primary songs, etc.

A complete Pageant with the music necessary for its presentation.

Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 to 500 copies. 8c each.

A Pageant

The Heavenly Host, by Lyman R. Bayard. Your audience will be deeply moved, inspired and instructed. Yet this maximum of desired results is secured with a minimum of rehearsals and stage problems. There is absolute fidelity to the Bible narrative, with the angelic manifestations as the keynote.

The music will thrill you with its beauty of interpretive power and its melodiousness. The stage pictures are wondrously beautiful. The pageant does not require children, but utilizes a large number of young women and the half-grown girls. It is a most convincing visualization of the Scriptures on this beloved theme, with its beauty and simplicity, and its atmosphere of reverence and worship.

50c per copy, 12 or more copies, 45c each.

We also have **Paramount Books, Nos. 1, 2, 3, 4, and 5; Paramount Plays and Pageants;** and **"Telling the Christmas Story,"** a complete program in two parts. Price of each of these is 25c.

Brethren Publishing House, Elgin, Ill.

Fallen Asleep

(Continued From Page 27)

death. In April, 1908, she united with the Church of the Brethren and remained faithful to the end. She leaves her father and mother, Mr. and Mrs. Jacobson of Egeland, N. Dak., her husband, three sons, three daughters, a daughter-in-law and grandchild, and a brother. Her only sister was buried just thirteen years to the day of Sister Barnhart's death. Services in the Presbyterian church in Egeland by the writer, following a brief service at the house. Interment in the cemetery south of Egeland.—Ray Harris, Minot, N. Dak.

Burkett, Bro. John W., died at his home near Fredericksburg, Pa., Aug. 8, 1931, aged 93 years, 9 months and 22 days. Death was due to infirmities incident to advanced age. His parents were David and Nancy Weyant Burkett. He grew to manhood near Curryville, Pa. He was twice married, bis first wife being Miss Catherine Schell; fifteen children were born to them. About fifty years ago the family moved westward, locating in Indiana, where they resided twenty-eight years. In 1908 he married Mrs. Elizabeth Fornwalt Metzker who survives with two daughters and five sons, also one sister and two brothers. Early in life he united with the Church of the Brethren. He was faithful in all church activities. Services in the Clover Creek church by the undersigned. Interment in the Brumbaugh cemetery. —Chas. O. Beery, Martinsburg, Pa.

Delp, Chas. E., born May 5, 1861, in Wisconsin, the son of Mr. and Mrs. Philip Delp, died at his home at Hancock, Minn., Aug. 16, 1931. The family moved to Grundy Center, Iowa, where he was married to Miss Eliza Delp. After living in South Dakota and Sheldon, Iowa, they moved to Hancock, Minn., in 1902. He was a faithful member of the Bretbren church for fifty years. He was one of the members who helped to build the church in Hancock. Funeral services at that church after which the body was brought to Sheldon, Iowa, where final services were held by J. E. Rolston and C. E. Kimmel. Interment in the Sheldon cemetery. He leaves his wife, three sons, sister, brother and ten grandchildren.—Grace B. Kimmel, Sheldon, Iowa.

Grisso, Sister Mary Catherine Poage, died Sept. 22, 1931, aged 81 years, 5 months and 4 days. She united with the church in 1917 and lived a devoted life until her death. A short time before she pasesd away she called for the anointing. She is survived by her husband, six children, twenty-eight grandchildren and thirteen great-grandchildren. Two sons passed away some years ago. Funeral at the Poages Mill church by the writer. Interment in the Evergreen cemetery at Roanoke.—Levi Garst, Salem, Va.

Hire, Daniel Franklin, eldest son of Leonard and Catherine Hire, born in Defiance County, Ohio, died at his bome in William Center, Ohio, Oct. 17, 1931, aged 69 years, 10 months and 20 days. March 31, 1885, he married Ida Susan Kneese. He united with the church Jan. 19, 1888, and lived a consistent Christian life. In 1895 he and his wife were installed in the deacon's office. He is survived by his wife, son, granddaughter, brother and sister. Services at the Lick Creek church by Bro. John Flory assisted by Brethren D. P. Koch, J. L. Guthrie and the writer. Burial in the Fountain Grove cemetery.—H. H. Hendricks, Ney, Ohio.

Holloway, Mary Salome, daughter of the late Samuel and Sarah Baker, was born at Millersville, Pa., March 21, 1887, died Oct. 6, 1931, aged 44 years, 6 months, 15 days. She married Adam Y. Holloway of Lancaster, Pa., Feb. 28, 1904. She united with the Church of the Brethren, March 12, 1911, and in this fellowship she lived and served faithfully. She is survived by her husband, daughter, one grandchild, three brothers, and one sister. Funeral services at the First Church of the Brethren by her pastor, W. D. Fisher, and H. B. Yoder.—Interment in Mountville cemetery.—W. D. Fisher, Lancaster, Pa.

Lewis, M. Ray, of Westminster, Md., was the victim of an automobile accident Oct. 22, 1931. He sustained fatal injuries from which be died almost instantly. His age was 47 years, 10 months and 29 days. Funeral services at the late residence by A. H. Green, of the M. P. church, and Rev. Paul W. Quay, Lutheran. He is survived by his mother, Mrs. Maggie E. Hyatt, Washington, D. C., widow, two children, three stepdaughters and one sister. Interment in the Meadow Branch cemetery.—Wm. E. Roop, Westminster, Md.

Mannion, Harry S., son of William and Mary M. Mannion, died at his home in Spring City, Pa., Oct. 16, 1931. He was married fifteen years ago to Sister Myrtle Gamble, who with a son and a daughter survives. Mr. Mannion was raised as a member of the Catholic Church, though in later years he attended church with his family, in the Royersford Church of the Brethren. His death occurred suddenly at the age of 45 years, 6 months and 2 days. Services at the home conducted by the writer, assisted by W. G. Nyce. Interment in the Mingo Brethren cemctery.—Q. A. Holsopple, Royersford, Pa.

Merriner, James, was born April 4, 1881, at Stringtown, W. Va., and departed this life Oct. 9, 1931, aged 50 years, 6 months and 3 days. On Dec. 22, 1906, he was united in marriage to Effie Frick. To this union were born four sons and two daughters. These with his mother, one half brother and two half sisters survive. In 1905 he united with the Church of the Brethren and has been identified with the work of the church throughout life. Services from the Springfield church conducted by Bro. A. H. Miller assisted by the writer. Intermcnt in the Springfield cemetery.—Ira E. Long, Akron, Ohio.

Mouse, Sister I. F., died at the home of her daughter, Mrs. R. C. Shumaker, Sept. 10, 1931, aged 79 years, 6 months and 28 days. She is survived by three daughters and one son. Funeral at her home by Bro. P. I. Garber. Interment in the family cemetery near the home.—Gracie A. Shreve, Petersburg, W. Va.

Mullett, Ethel Florence, daughter of Mrs. Melissa George, was born in Wayne County, Ohio, Dec. 14, 1886, and departed this life Oct. 27, 1931, having reached the age of 44 years, 10 months, 13 days. She was married to G. C. Mullett Dec. 23, 1906, and to this union were born two daughters and two sons. These with the husband, two grandchildren, her mother, a sister and a brother survive. Early in their married life Brother and Sister Mullett united with the Church of the Brethren and to the vows then taken Sister Mullett remained true to the end. Services from the Akron church in charge of Bro. A. H. Miller assisted by the writer.—Ira E. Long, Akron, Ohio.

Rarigh, Jacob Galen, born in Darke County, Ohio, Jan. 5, 1866, died in the hospital at Watonga, Okla., Oct. 18, 1931. He united with the Brethren Church when twenty-eight years old and was always true to his convictions. He leaves wife and four children. Funeral services by the undersigned in the Zion church near their old homestead. Interment in the cemetery close by.—Albert Williams, Thomas, Okla.

Smith, Catharine Minnich, wife of the late Benj. Smith, died at the home of her daughter, Mrs. Cyrus Dohner, of Penryn, Pa., in the bounds of the White Oak congregation, Aug. 27, 1931, aged 90 years, 1 month and 16 days. She united with the Church of the Brethren when quite young and lived an exemplary life. She is survived by four stepchildren, one stepsister and one stepbrother. Services at the Graybill house by the home ministers. Interment in adjoining cemetery. —Susan M. Cassel, Manheim, Pa.

Swigart, Bro. John J., died at the Brethren Home, Neffsville, Pa., July 24, 1931, of complications, aged 65 years, 6 months and 19 days. He united with the Church of the Brethren four years ago. He is survived by two brothers and two sisters. Services at the Home hy Eld. Chas. Cassel and at Intercourse by Rev. Rhoads and Bro. Aaron Hoffer. Interment in adjoining cemetery.—Susan M. Cassel, Manheim, Pa.

Teeter, Buryl Ivan, only child of Rea and Roris (Royer) Teeter, born Aug. 28, 1929, died Oct. 4, 1931. Service in the church at Sugar Ridge by J. J. Hamm and in the church at Woodland by J. M. Smith and H. V. Townsend. Burial in Woodland township cemetery.—Mrs. A. R. Teeter, Scottville, Mich.

Ulrich, Sister Lizzie Eby, daughter of the late Eld. B. Z. Eby, died at the Brethren Home at Neffsville, Pa., May 3, 1931, of a stroke, aged 72 years, 11 months and 17 days. She united with the Church of the Brethren fifty-six years ago. She is survived by one sister and five stepchildren. Services at the Manheim house by Elders Chas. D. Cassel, Aaron Hoffer and W. D. Fisher. Interment in the Gibble cemetery.—Susan M. Cassel, Manheim, Pa.

Walker, Sister Hannah V. Miller, wife of Wm. Walker, born June 27, 1848, died Sept. 5, 1931. She was the mother of a large family. She lived the greater part of her life in the Brothersvalley congregation. Her husband preceded her several years ago.—B. B. Dickey, Berlin, Pa.

Weasel, Sister Mary Buffenmyer, died at the Brethren Home, Neffsville, Pa., May 25, 1931, of complications, aged 75 years, 8 months and 20 days. She is survived by six daughters and three sons. She united with the Church of the Brethren many years ago. Services at Kreiders church by the home ministers assisted by Bro. Aaron Hoffer. Interment in adjoining cemetery.—Susan M. Cassel, Manbeim, Pa.

Will, Sister Perry, daughter of Brother and Sister Norman Saylor, born Dec. 19, 1908, died July 16, 1931. She leaves husband and two children.—B. B. Dickey, Berlin, Pa.

Wine, Jacob Wm., son of Eld. G. W. Wine, born Dec. 21, 1858, died Aug. 3, 1931, aged 72 years, 7 months and 12 days. He united with the Church of the Brethren in August, 1875, was elected deacon a short time later; to the ministry in April 1, 1893; ordained elder Sept. 6, 1901. Bro. Wine succeeded his father as elder of Sangerville congregation and served a long term of years, giving up the work only a few years ago. Truly he served his church faithfully, his family lovingly, his country loyally, his neighbors by the golden rule. He was a man of thorough, firm convictions and maintained a firm stand for the Bible and church principles. In the District elders' meeting his judgment and splendid memory were often consulted. Services by Eld. J. M. Foster assisted by M. G. Sanger and D. D. Fleshman.—M. G. Sanger, Bridgewater, Va.

Yoder, Elizabeth Ann, died Sept. 6, 1931, aged 76 years, 9 months and 5 days. She was the daughter of Edw. and Harriette Trohm Beahm, and was the last surviving member of the family. She married Henry K. Yoder Nov. 17, 1877. She is survived by her husband, son, two daughters, twenty-two grandchildren and four great-grandchildren. She was unassuming, a helper in every good work, a Christian in every sense of the word. Services by the writer assisted by Eld. Henry Moyer in the Springfield Church of the Brethren. Interment in adjoining cemetery.—B. B. Ludwick, Quakertown, Pa.

Zook, Mary (Cashman), wife of Levi Zook, born at Bloomfield, Pa., died Oct. 8, 1931, aged 79 years, 11 months and 22 days. Her husband preceded her nine years ago. Early in life she united with the Church of the Brethren. Although deprived of the sanctuary privileges for many years she trusted in the Lord and remained faithful to the end. For three weeks she suffered from paralysis from which she never rallied. Two sons, six daughters and a number of grandchildren survive. Funeral at the Holsinger church by Eld. J. E. Rowland. Interment in the adjoining cemetery.—Barbara S. Frederick, Woodbury, Pa.

THE BEST CHRISTMAS SONGS
ARE FOUND IN
THE BRETHREN HYMNAL

Also the best hymns of the church. Use it for your Christmas service and for your regular church services. Congregational singing is one part of worship in which all can take part. Give your people the **BRETHREN HYMNAL.** Single copy, postpaid, $1.25. 12 or more copies each, $1.00; carriage extra.

Brethren Publishing House, Elgin, Ill.

Sent for a Cent

A postcard with your name and address to the **BRETHREN PUBLISHING HOUSE, ELGIN, ILL.,** will bring you our new catalogue which announces to you good news for all who want Christmas goods, program material, Bibles, books, all kinds of supplies, etc.

The Gospel Messenger for 1932

wants to come into your home 52 times. It will bring you full reports of what the Church is doing at home, what the missions are accomplishing, where revivals are in progress, what our schools are attempting, etc. In it you will read of your local congregation, your District Conferences and the Annual Conference.

Summer Camps, Training Schools and other special occasions will be featured.

A thousand and one other items of interest will be found in the MESSENGER, not to mention the editorials, the essays and other material.

The price of the MESSENGER—a 32-page illustrated weekly—is only $2.00 a year. It's worth all of that and more.

PREMIUMS

But we are not satisfied with this. We want to do more for you. We have choice **Premiums** at a very small price. You will want them. We want you to have them. They with the **MESSENGER** will cost you little.

For a number of years **BRO. WILBUR B. STOVER,** our pioneer missionary, was a regular contributor to the columns of the **MESSENGER.** He is gone—gone to his reward. You no longer read his interesting stories. You miss them. We want you to keep in touch with his great work. For that reason we offer as a **Premium** our new book, **"WILBUR B. STOVER—PIONEER MISSIONARY."**

Of this book one who had read only a part said, "It abounds in human interest—people will read it."

Several chapters have appeared in recent issues of the **MESSENGER.** Again you find a chapter on page 8 of this issue. These chapters are fair samples of the rest of the book. If you do not like these you will not like the book. If they appeal to you the whole book will.

BRO. STOVER was devoted to his Bible. In it he found his Savior. In it he found his reason for foreign missions. In it he found his sermons. That is why he loved to hold it in his hands and read from its sacred pages. Study him in this picture.



OUR PROPOSITION

We will send you the **GOSPEL MESSENGER** for one year for $2.00. If you add fifty cents we will also send you **"WILBUR B. STOVER—PIONEER MISSIONARY"** (regular price, $1.50 for the book alone). Besides we will mail you the **1932 Yearbook free** when it comes from the press.

If you are a new subscriber your subscription will run till Jan. 1, 1933. Subscribe now and you get the **MESSENGER** free the rest of 1931.

BRETHREN HOMES

need the Gospel Messenger. In it you will find something for each member of the family. Where the **MESSENGER** goes the church grows because it provides food for the soul. And that is what your home needs.

The **GOSPEL MESSENGER, WILBUR B. STOVER—PIONEER MISSIONARY,** and the **1932 YEARBOOK** for **only $2.50.** At that price every home in the Brotherhood can have the **1932 YEARBOOK, WILBUR B. STOVER—PIONEER MISSIONARY** and read the **MESSENGER** every week. Just think of it—all this for less than five cents a week!

See your agent or send direct

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Conklin Endura

PENS AND PENCILS

are sold under an unconditional guarantee of free service forever. **Conklin Endura Pens and Pencils** are repaired free at the **Conklin** factory at any time, whenever all the broken or worn parts are returned to the company.

47SBGC Medium Black and Gold Endura Pen with Clip $5.00
47SBC Medium Sapphire Blue Endura Pen with Clip 5.00
9SBC Medium Sapphire Blue Endura Pencil with Clip 3.50
9SBGC Medium Black and Gold Endura Pencil with Clip 3.50
47PBC Medium Pearl and Black Endura Pen with Clip 6.00
9SPBC Medium Pearl and Black Endura Pencil with Clip 4.00

You may have the above with ring instead of clip.

Conklin All-Purpose Pens and Pencils

will withstand hard usage and are guaranteed against defects. They are well made and largely used.

26C Long Black Ribbon Chasing Pen with Clip .. $2.75
26AS Short Black Ribbon Chasing Pen with Ring 2.75
161C Long Black "Three Fifty Pen," Plain Black and Clip 3.50
161GC Green Pen with Gold Band and Clip 3.50
3 Black Pencil with Clip 2.50

Brethren Publishing House, Elgin, Ill.

CUT HERE

HOME MISSION OFFERING

Blank for Sending Mission Money

General Mission Board, Elgin, Ill.
Dear Brethren:

Enclosed find .....dollars as an offering for Home Missions, which please place to the credit of

..... Individual
..... Class
..... Sunday-school
..... Congregation
..... District

Name of sender .....

Street Address or R. F. D. .....

Postoffice .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193...	$.....

CUT HERE

OUR YOUNG PEOPLE WANT TO KNOW

They are faced with searching situations. They are keen to see the right and do it. They seek guidance. Give them the best.

In high school they are faced with these three problems:

PROHIBITION, TOBACCO, DANCING

Here are three books that they will enjoy reading. Not a dull page in them—

DRY AMERICA, by Atticus Webb

Tells how we got Prohibition, why we got it, and why we must maintain it. Proves false the statement that high school students and others drink more than ever. Paper, **50c.**

TOBACCO TABOO, by Charles M. Fillmore

The book of the day on tobacco and its evils. Not a tirade but a sane presentation by an expert. Contains the truths every high school student should know. Cloth, **$1.50.**

MODERN DANCING AND CHURCH RECREATION

A calm consideration of a troublesome problem. Leads high school students to reason out the problem so that they see the right and practice it. Pamphlet, **40c.**

Not only high school students, but high school teachers and parents should know these books. **Money spent for them has proved a profitable investment for many a home.**

Brethren Publishing House, Elgin, Ill.



Hand Painted RUSTIC ART Religious Wall Mottoes

Favorite texts and charming scenics, hand painted in oil on wooden plaques. Chain hangers. In gift boxes. Six designs.

Painted on Rhododendrum rustic wood pieces. Oblong and irregular in shape with an average size of about 3½x10 inches and ¼ inch thick. Fine for any room in your home.

No. 4005. Jesus Saves Lake and mountain

No. 4010. Prayer Changes Things Lake, sailboats and home

No. 4015. God Is Love Stream, mill and woods

No. 4020. Watch and Pray Woodland and lake

No. 4025. Christ Died for Me Lake, mountains and woodland

No. 4030. He Careth for You Mountains and waterfall

JUST THE THING FOR A CHRISTMAS GIFT

Any of these charming rustic art mottoes in a gift box, $1.25.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., November 21, 1931 | No. 47



Copyright by Herbert Photos, Inc.

Boughton

PILGRIMS GOING TO CHURCH

When the Pilgrims walked to church they knew that Indians might be lurking in the woods. Today no such dangers mar the worship of God. We can meet in peace and safety to render thanks to the Giver of every good gift.

IN THIS NUMBER

Editorial—

Besides Bread (E. F.), ... 3
When We Are Weak (E. F.), ... 3
Grateful for Our Disturbances (C. D. B.), ... 3
Strange Business for a Senator (H. A. B.), ... 4
Strengthening the Slender Thread (E. F.), ... 4
Kingdom Gleanings, ...16
The Quiet Hour (R. H. M.), ...17

General Forum—

In the Lord's Vineyard (Poem). By Mildred Allen Jeffery, ... 5
Our Home Mission Work. By M. R. Zigler, ... 5
Richer Blessings. By Ida M. Helm, ... 6
Thanksgiving Proclamation, ... 6
What India Knows About America. By Amsey F. Bollinger, ... 7
Ministerial Memories.—No. 8. By H. C. Early, ... 8
When the Bank Failed. By J. E. Miller, ... 9
The Threat of War in the East. By John E. Stoner, ...10
The United States and Foreign Entanglements (J. E. S.), ...10
Conversations in 3000 A. D. By Paul F. Bechtold, ...20
Monthly Financial Statement (C. M. C.), ...20

Missions—

Recruits for Urgent Needs (C. D. B.), ...11
Biographies: Edward K. Ziegler—Ilda Bittinger Ziegler—Hazel Messer—Ruth Lucille Glessner—Edith Gump Bosler—Dr. Howard A. Bosler—Anna M. Warstler—Edna Faye Moyer, ...11 to 15

Pastor and People—

Paving the Way for Power. By John W. Clawson, ...18
An Appointment with Christ. By Rebecca Foutz, ...18
Old Time Religion. By J. C. Beahm, ...19
The Function of the Christian Church. By Roy D. Boaz, ...19

Home and Family—

To Doubtful Hearts at Home (Poem). By Frank C. Bechtold, ..22
Old and Forsaken. By Elizabeth R. Blough, ...22
Around the Table, ...23
God's Special Day. By Lulu Terford, ...23
Mother Saves Four Dollars (J. E. M.), ...23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Execute Your Own Will . .

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, If You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

> "I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the state of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of..... dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card request will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

EVERY MITE COUNTS VERY MAN CONTRIBUTING VERY MEMBER CANVASS

What a responsibility rests on the Christian church in times like these! The Church of the Brethren does not shirk but seeks to take her share of the task.

For the year ending next Feb. 29, 1931, Annual Conference has set forth a program requiring faithful spiritual service and to cost $331,738. This may seem like a huge sum of money. But figure it out. The 1931 Yearbook reports our membership at 138,173. If each of these members gave one cent per day for the whole general work what would the total be?

Then why does it seem so difficult to reach the goal? Because we do not emphasize the E. M. C. There is often the inclination to expect a few people to do the giving. Then it may become a burden when really it should be and will be a joy if EVERY MAN CONTRIBUTES.

Thanksgiving time has its call for Home Missions, Christmas for World Wide Missions and February 14 for the whole budget. This includes missions, Christian education, our ministerial work and the church seminary. Let every church build its plans so that Every Mite Counts and that Every Man (women and children) Contributes.

To achieve this the invitation should be clearly put to every member of the church. A canvass for pledges may not be the best in this period of uncertain income. It is true that those who are the more able should help bear the burden of others. But even this does not excuse any member from at least giving his mite. It is marvelous how even "mites" count when all give at least that much. Many "mites" make "might."

GENERAL MISSION BOARD
Elgin, Illinois

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., November 21, 1931 No. 47

EDITORIAL

Besides Bread

LIVING is dangerous, always has been. Some say the dangers are greater now than ever before. That may be so. I do not know. But whether you turn your thought to conditions economic or political, moral or religious, things seem ripe for an explosion anywhere. How shall one live in such a time?

As in any other time, not by bread alone, but by every word that proceedeth out of the mouth of God. In which gem of truth, made doubly precious by the Master's use of it in his own hour of peril, bread is the symbol of all material satisfactions.

We do indeed live by bread, but not by bread alone. Not if we truly live. Two words have gone out from the mouth of God—words in which all his other words concerning human duty have been gathered up—by which we can live successfully, even in times of danger. They both tell of love, one toward God, the other toward men. They are so life sustaining because clinging to them are peace, trust, the sense of security, the joy of companionship, appreciation of beauty and truth and goodness, all the best things.

Certainly we can live, today, grandly and victoriously, if we feed on other things besides bread. E. F.

When We Are Weak

IT is said of Robert Louis Stevenson that he remarked to a friend on a certain Sunday afternoon, "I went to church this morning and strange to say I was not discouraged." But why should he have expected to be discouraged? His usual experience? What kind of sermons did he hear?

An unnamed man said after hearing Phillips Brooks, "He always makes me feel so strong." How did this great preacher do it? By calling his hearer's attention to the latent possibilities within him and convincing him that the divine resources for realizing them were at hand.

Only in these recent years have we learned how full of music the air around us can be without our knowing it. We have yet to learn that it is just as full of Energy for spiritual conquest, and that this is ours if we tune in. E. F.

Grateful for Our Disturbances

OUR car has been running for four years. A bit of noise from the vibration of the steering rod seems hard to prevent. It annoys us when attention is on that. With good company and roads we forget it. But the conveniences and the saving of time with that car can be easily forgotten through that disturbing rattle. The rattle is not the best thing about the car—even though it may get most attention. The rattle is only a reminder of four years of service and that an adjustment or replacement may keep us out of the ditch—we should therefore be grateful for even that noise. Moreover, that little rattle would seem like silence compared with the noise of grandfather's wagon over the roads of long ago!

Our modern life has brought us many conveniences and blessings. Accustomed to them we would plunge into wreck and ruin if the calls for adjustment should not disturb us. In our homes there come annoying things that challenge our patience. Of course, our homes are infinitely better than these annoyances, but even these are friendly warnings calling us to face changes and to make necessary replacements and adjustments. The same fact disturbs our church life. Life means growth, and growth means change. Change is generally disturbing and demands adjustment. It is an error to imagine life would be better and happier if these changes did not come. God has made life this way and we can not question his wisdom. Monotony, stagnation and death would result otherwise. Neither can we stay with safety always in the mountain top experiences! Life was made for ministry and service.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

All attempts to enjoy ourselves apart from the needs of others are futile, and only increase our sensitiveness to disturbance and change. Those who seek to serve amid life's troubled needs find every change a challenge to progress and divine leading to better living.

Perhaps most of our richest blessings come in disguise. The struggle to support a widowed mother usually discovers more roads to economic success than the gift of a hundred thousand dollars. Rain is inconvenient, but without it the earth becomes barren and lifeless. An unkind remark about our weakness has helped many of us "to see ourselves as others see us" and profit thereby. Frail health has been the warning that prolonged the days of those who heeded its call. Many a successful business dates its beginning from the time of its greatest failure. Need often makes us generous; poverty sympathetic; hunger appreciative of food, and loneliness of our friends.

In other words gratitude is simply another word for thoughtfulness. The ungrateful simply do not think straight, if at all. Life is full of blessings, opportunities and resources. God is daily providing for our health, joy and service, but we forget. Friends are providing food, fellowship, and many causes for gladness, but we are often ungrateful.

We are calling these times one of *depression.* But after all, is it not more likely the kindly voice of Love calling us to stop and think? There are adjustments and replacements that must be made to avoid disaster. Science and discovery have made the world one neighborhood. Our goodwill must reach beyond the seas to those of other nations and races who have become our patrons and friends. Selfishness brings no reward in a world where God is Father of us all and our success depends upon the well-being of others. Let us not condemn the voice that speaks to us out of these times, but rather be grateful and give ourselves to the tasks and opportunities to which he calls. If we can do this diligently and wisely, then the call to thanksgiving in 1931 will be an epoch in the life of the Christian church indeed. C. D. B.

Strange Business for a Senator

Not so long ago hearings were in progress to determine whether John Factor, alias Jake the Barber, should be returned to England for trial. Said Factor is charged with defrauding English investors to the tune of seven millions of dollars. Circumstantial evidence indicates that Factor has been up to pretty sharp dealings of some kind or other.

Yet a United States senator of Illinois has been acting as lawyer for this Factor, arguing, for example, that the offense with which his client is charged in England is not a crime under the statutes of Illinois, and is therefore not extraditable! Perhaps this is true, but even so it does not alter the equities involved. The defense has the ear marks of a sharp hunt for technicalities to free a man of doubtful social worth.

The point is that a United States senator is certainly adding no dignity to his office by serving such a person as Factor. Oversolicitude for such clients is damaging to public faith in the law and its makers. It is strange business for a senator, and indeed for any lawyer, to be found matching the freedom of some worthless fellow against the good of society. It is neither patriotic nor ethical to move heaven and earth to save the shyster and the racketeer from his just dues. H. A. B.

Strengthening the Slender Thread

What a slender thread life hangs on! You have thought of it often but never quite so seriously as you did the other day when your skidding car so narrowly missed that telephone pole. Or as when it came within a hair's breadth of going over the embankment.

But what gives us greater pause is the growing realization that the margin of spiritual safety is just as narrow. Perhaps you did not know that it was the warm handclasp of a friend who trusted you that kept you from choosing the path that would have ended in disaster. Or was it your friendly word that saved him?

But the point has wider ranges, and our wonderings insist on following some of them. It is a good while since we heard that civilization is a race between chaos and education, but really we did not know that the race is so perilously close. The possibilities frighten us. Chaos might easily win. The only thing that can prevent it is more education, better education, intenser education, more Christian education.

Yes, more Christian, with stronger accent on the Christian. Do you know what some folks are saying about the moral standards of tomorrow, not day after tomorrow but tomorrow, perhaps yet late this afternoon? And do you know who the folks are that are saying these things? You had not guessed that your boys or brothers were among them, had you? No, you had not, but that was because you are too sleepy.

Wake up, please, long enough to recall that it was the moral disintegration, the weakening of the spiritual backbone of the individual citizens, that knocked the bottom out of great ancient civilizations and made them easy marks for the barbarians. And America— Oh, no, we are not traitors or anything like that. We are just saying that the American life of our day, of your community and mine, could profit by their example.

It is a slender thread the issue hangs on. It will hold, probably, if the influences which you can set going are twisted into it. If they are not— Perish the thought. You see the work cut out for you, don't you?

E. F.

GENERAL FORUM

In the Lord's Vineyard

BY MILDRED ALLEN JEFFERY

One day I accepted my Lord,
And freed from my burden of sin,
I sang with a heart full of joy
As I started my journey with him.

Life was sweet with him near and I tried
To do all he asked me to do,
Until came a time when I thought
My work would never be through.

At last I grew weary and said:
"Dear Lord, I am doing my best;
Doing more than some others I know—
I'm tired of work, and need rest!"

I rested awhile, but the joy
I knew at the first, somehow fled;
So back to him humbly I crept,
And he gathered me close as he said:

"The harvest is white—thy reward
Will be great"; and I answered, "I know
I failed when I walked in my strength;
In thy strength please help me to go."

Hawthorne, Calif.

Our Home Mission Work

BY M. R. ZIGLER, HOME MISSION AND MINISTERIAL SECRETARY

Definition for the Term, "Home Missions"

At the "North American Home Missions Congress" held in Washington, D. C., Dec. 1-5, 1930, the following definition was developed:

"It is increasingly difficult to differentiate home missions from the work of so-called self-supporting churches or from the total work of the church in the homeland.

"The home mission of the church we would define as the effort, in the spirit of Christ and in fulfillment of his great commission, to win to Christian discipleship the people of North America and to Christianize the life of our nation. This task our home mission agencies share with all the Christian forces of our lands.

"More specifically, we conceive that the task of home missions includes these objectives:

"1. To win men and women to discipleship of Jesus Christ, to unite them with other disciples in the fellowship of the Christian church, and to educate them for worship and service at home and abroad by helping them to discover and to accept for themselves and for society at large the full consequence of Christian discipleship.

"2. To make the church available to those sections of America which lack its ministry.

"3. To supply adequate church leadership where the work of the present church is unsuccessful or inadequate.

"4. In the case of handicapped or retarded areas or underprivileged groups, to assist in providing those institutions and services which are the necessary elements of a Christian standard of living to the end that the Christian community life may be developed.

"5. To bring the Christian impulse to bear upon the broad social and civic questions of our day."

Our Total Program

During the past year our total number of home mission points including both those supervised by the General Mission Board and the District Mission Boards was one hundred and fifty-four. Every mission point aided by the General Mission Board is in coöperation with a District Mission Board.

Our Italian Work

The Brotherhood through the General Mission Board during the past few years has been helping to pay off the indebtedness on the church building that is being used by our Italian Brethren in Brooklyn, N. Y. This Mission has an Italian minister, G. Allegri, assisted by Miss Laura Moyer who is being supported by the Petersburg church of Eastern Pennsylvania.

Our Mountain Work

The Church of the Brethren Industrial School in Greene County, Virginia, represents a part of the energy that is being exerted by the Church of the Brethren to help the mountain people. Thus, we are joining hands with other great Christian bodies to give the good news to those in need. The workers are loyal and love their work. The school is prospering.

Our Church Building Aid

A very limited number of churches have been helped in their church building programs. The amount of money set aside for this purpose is too small to go very far. Many calls have been received, but had to be refused. Most of the churches aided were instructed to secure a local loan and a certain amount of interest was granted for a definite short time.

Our Regular Mission Points

By far the largest section of our home mission program is the providing of funds for the placement of men and women in strategic fields. When all the mission points are provided for there will be sixty-two missionaries including the ministers and their wives under the direction of the Home Mission Department of the General Mission Board. This does not include those who are working in churches aided in building, neither does it include the workers in our Industrial School. These mission points during the last year registered an increase by baptism of eight per cent.

Home Mission Emphasis

This Thanksgiving season the young and the old

will be studying about home missions. Ministers will be preaching concerning our work in America. Needs will be presented. You will be urged to give something to help make America more Christlike through our home missionary enterprise.

The Cost

The cost of our General Home Mission program averages annually $40,000. This year will try us. It will take much sacrifice to do what needs to be done. To do without butter one week in all of our homes would mean something in the total. To skip a meal or two—fasting, would work wonders for our home mission program.

No one can predict what we ought to give this year. One thing is sure and that is, we ought to do what *we can*. If we do our best we will give courage to the home missionaries and to the churches they serve. By everyone participating, the load will be heavy, but not impossible.

Elgin, Ill.

Richer Blessings

BY IDA M. HELM

"Thou hast put gladness in my heart; more than in the time that their corn and their wine increased" (Psa. 4: 7).

THANKSGIVING DAY we may take an inventory of our material blessings, we may look into our temporal comforts and praise God for his goodness and mercy. We may look back of these blessings and see the richer blessings of spiritual comfort and security anchored to a heavenly plan that will last when time shall be no more, and notes of thanksgiving well up in our hearts and break forth from our lips in praise. Naaman, the leper, almost missed the richer blessing in pushing aside the remedy for his disease and overlooking God's power back of it. Real thanksgiving joys forget the temporal in looking at the eternal.

The question comes: "Are we not under obligations to make every day a day of thanksgiving for individual blessings both material and spiritual, as well as a day for national blessings?"

The President of the United States has called upon the people of the nation to meet in their respective places of worship and offer praise and thanksgiving to Almighty God for his many, many favors. He has given us abundant harvests of fruit and vegetables and grain and cattle that calls out our heartfelt thanks. But back of the golden corn and ripened fruit we recognize the power of God. How thankful we are for Jesus, for the Holy Spirit, for the Bible, for Christian homes and churches and institutions of charity. Our blessings are truly numberless!

David said: "I will bless the Lord at all times, his praise shall continually be in my mouth." David was a busy man, a king with the affairs of the kingdom pressing on his shoulders, yet every day he found time to worship at God's altar. Every year the Hebrews came in multitudes, men and women, and boys and girls, going up to the holy hill of Zion, singing and rejoicing and praising God, so that the Judean hills rang with gladness. A nation gathered from the east and the west, the north and the south awakening praise that has come echoing to us down through the ages.

As a nation we have need to thank God today for our great American nation, this vast territory with almost unlimited resources, and the privilege to worship God as we choose with no one to molest us or make us afraid. President, cabinet, governors, magistrates, a nation paying homage to God! Do we accept these blessings as a gift from the Bountiful Giver? Are we willing to render unto him his dues? We should thank God for the high ideals, the rich heritage handed down to us from our pioneer settlers of this country, the home, the school, the church, the state. We have inherited many blessings for which it is impossible for us to make adequate returns, but we should devoutly thank God for these gifts. Our opportunities and responsibilities are many. We face the tremendous obligation to use our blessings aright, to use them for the good of mankind and the glory of God.

Ashland, Ohio.

Thanksgiving Proclamation

WE approach the season when, according to custom dating from the garnering of the first harvest by our forefathers in the new world a day is set apart to give thanks even amid hardships to Almighty God for our temporal and spiritual blessings. It has become a hallowed tradition for the chief magistrate to proclaim annually a national day of thanksgiving.

Our country has cause for gratitude to the Almighty. We have been widely blessed with abundant harvests. We have been spared from pestilence and calamities. Our institutions have served the people. Knowledge has multiplied and our lives are enriched with its application. Education has advanced, the health of our people has increased.

We have dwelt in peace with all men. The measure of passing adversity which has come upon us should deepen the spiritual life of the people, quicken their sympathies and spirit of sacrifice for others, and strengthen their courage.

Many of our neighbors are in need from causes beyond their control and the compassion of the people throughout the nation should so assure their security over this winter that they too may have full cause to participate in this day of gratitude to the Almighty.

Now, therefore, I, Herbert Hoover, President of the United States of America, do hereby designate Thursday, Nov. 26, 1931, as a national day of thanksgiving,

and do recommend that our people rest from their daily labors and in their homes and accustomed places of worship give devout thanks for the blessings which a merciful Father has bestowed upon us.

Herbert Hoover.

What India Knows About America

BY AMSEY F. BOLLINGER

"LAHORE BECOMING THE CHICAGO OF INDIA"

"Murder Mysteries"

"Judging from the number of murders during the last few months the Lahore District is becoming the Chicago of India, and probably tops the list of Districts in India notorious for murders."

THERE are several things in these news headlines, which were taken from one of the leading daily papers of India, that come as something of a shock to an American. The first is the apparent assumption by the writer in the above article that all the world knows that Chicago is the greatest crime center of the world, and therefore it is not even necessary to explain his reference to Chicago in this manner. Of course, some of us who have been to Chicago know that not all of its citizens are racketeers or gangsters. But the fact remains that her illfame has spread the world over. And what must the average Indian think of Chicago!

Another point worth noting is that this Chicago is located, not in "darkest" Africa, or India, or China, but in the heart of one of the leading Christian countries of the world. Of course, I have carefully explained to some intelligent Indians that not more than half of the citizens of the United States are even nominal Christians, and that America's illfame springs from the non-Christians. Then the question always follows: "Of what religion are the other fifty per cent?" You see India is so incurably religious that it is inconceivable to an Indian that such a large per cent of our population could be irreligious. As we ponder this question and seek the proper answer we realize that a great many of the non-Christian group are the product of Christian homes, and that practically all of them have come in contact with Christian influence more or less. So what shall we say to our Indian friends? Rather embarrassing, isn't it?

Where does India get her information about America? Chiefly from the newspapers, the movies, American business concerns, and missionaries. It is a pity they do not learn only from missionaries, isn't it? We would certainly see to it that they do not come in touch with this unsavory side of America life. But unfortunately the movies are not so considerate of America's reputation abroad. Here is a sample of the advertisement of an American movie now showing in Bombay, and this seems to be the type most commonly shown: "Ladies of Liesure." . . . A naughty tale about a New York artist. . . . Set against the snappy, dashing background of New York's gay night life." Then there are the alluring cigarette ads. It has been my personal experience that nearly all of the Indians to whom I have mentioned that I came to India from Virginia, have replied, "Oh, yes, Virginia cigarettes." And as we have noticed above, even the newspapers are very careless in their allusions to Chicago.

There is only one bright spot in this part of the picture. I have before me the report of the Government of India regarding the imports of all kinds of liquor into India for the year 1929-30. Here are the figures—some of them:

Total from all countries in gallons	1,388,702
Total from the United States	1,386
From Christian countries (about)	85. per cent
From non-Christian countries	15. "
From the United States	0.1 "

Now I can swell up with pride. One gallon in each one thousand gallons imported into India comes from America. We may not have John Barleycorn "licked" yet at home, but at least we can get some satisfaction from the fact that our country is no longer contributing to the damnation of the heathen by selling them American liquor. As for the other Christian countries, the figures speak for themselves.

What are the churches of America going to do about all this? Shall we recall our missionary forces and concentrate on Christianizing America? No! The same Jesus who commanded us to "go into all the world," has also promised to help us in the task. What is needed is an awakening to the greatness and the urgency

Religious Value of Congregational Singing

BY A. F. BRIGHTBILL

What is there in our worship or in the life which expresses this communal instinct as does our singing together or entering together into the glory of a great masterpiece of musical composition? Under the influence of music the soul merges with the greater soul of the congregation, the people of God. The individual loses, in a sense, his personality in the personality of the people of God. We Protestants have gone to church to hear some man preach or pray, and failed probably in putting the emphasis on individual experience. We need the powerful corrective of congregational song, of the influence of common expression of faith, hope, victory through music. To exalt music in our churches is to further in the best and strongest way the progress of social religion; the sense so deeply needed, that no one of us liveth unto himself, but that each is part of a great beloved community, through which Christ draws near to us and we nigh to him.

Therefore let all the people sing.

Chicago, Ill.

of the task. We need to give ourselves unreservedly to the cause of Christ. The most discouraging feature of all is the lethargy of the Christian church in the face of racketeering, bootlegging, rotten politics, and encroaching militarism. When the church once becomes aroused, and goes forth in the name of Christ to put down these evils, I believe she can redeem America's reputation abroad, and, more important, save America's soul.

Missionaries are beginning to realize very clearly that their message is not to glorify western civilization, but to preach Jesus Christ to a needy world. In the meantime, remember in these days when all the world is listening in, that the ill repute of Chicago, or any other America community, is a source of embarrassment to the ambassador for Christ in the heathen lands of the world.

Bulsar, India.

Ministerial Memories

BY H. C. EARLY

8. The Evangelistic Meeting

THE evangelistic meeting was not in common practice among our people in the early day. It had its beginning—a small beginning—in the early part of the last half of the last century.

It was regarded as an innovation and out of the regular order. Such radical changes were unwelcome. It was opposed. An effort was made to hold all series of meetings not to exceed three sermons, but it would not stop at that.

Opposition to the evangelistic meeting was based on the fear that, in the anxiety for numbers, sensational methods would be employed and overpersuasion, and as a result many would be received into the church without change of heart. Also, they were opposed on the ground that such meetings were popular. Popularity was feared. It was felt that such meetings would accelerate the drift toward popular Christianity. It must be said, however, that the position of the fathers on regeneration and vital Christian experience has always been fine.

But it took the evangelistic meeting only a short time to gain favor, even from those who opposed it. Soon the churches felt—practically all of them—that they must have an evangelistic meeting at least once a year. Interest sprang up everywhere. It spread like wildfire. It was probably the most contagious thing introduced in that distinctly transitional period of the church's history.

When a meeting was to be held it was noised abroad. The surrounding churches announced it. Special invitations were extended. Everybody talked about it and wondered about the "strange preacher." And it was easy to arouse interest. Men, women and children were on tiptoe of expectation. Great throngs attended, coming on foot, by horseback, carriage, farm wagons, the big bob sled—in every fashion—in heat and cold. It was no hardship then to ride long distances on horseback to a "big meeting," getting home at a late hour. And after talking about the preacher, the sermon, the throng, the meeting, all day, they were ready to do it all over the next evening.

I knew a young mother three miles from the church, and she walked and carried a strapping big boy baby night after night. She always sat right up in front. Of course, such a woman would sit on the front seat. Then as soon as the service began that baby began crying at the top of its voice—it had a voice like a roaring lion—and would cry until it was exhausted. No one, of course, could rebuke such a woman or even offer a suggestion, and it never occurred to her that it would be better to take a seat further back. It tried the preacher, but he stuck to it.

The evangelistic meeting in the early day was fruitful. It helped people to decide for Christ and church membership in startling numbers. The field had not been intensively worked. Here and there—everywhere—were many who were easily moved. In fact, they were ready and just waiting for an appeal to start them. The field was like a tree loaded with fruit ready for the harvest. It required only a light jar to bring the fruit down. The evangelistic meeting was the light jar at the root of the tree, and souls responded to the call.

The evangelistic meeting is less effective today. The field has been gone over again and again—in some cases with a fine-tooth comb. And as the modern idea of religious education for the youth of the land gets into full swing, the evangelistic meeting will have a still smaller place.

S. H. Bashor was not the father of the evangelistic meeting among our people, as some have claimed, but he was a pioneer in the field, and probably did more than any other to bring the evangelistic meeting into prominence and favor. He struck at the psychological moment for a man of his abilities and temperament. He possessed unusual gifts. Nature dealt with him with a lavish hand. And his career showed the ripeness of the harvest and what could be done.

I. J. Rosenberger must be regarded as the outstanding evangelist of his day among our people; in fact, he will compare favorably with our evangelists of any period. For length of career, the number of meetings conducted and the number of converts he must stand alone. As an evangelist he left behind him a remarkable record. He was also a marvel of endurance. I have known him to preach twice a day except Saturdays and Mondays and call on from a half dozen to a dozen families each day for weeks and come off the campaign apparently not fagged.

His sermons were practical, but bristled with our church doctrines and the spirit of denominationalism.

And yet the people listened to him. He was conservative in spirit—exceedingly so—and yet progressive in work, consequently both the conservative and liberal wings of the church supported him in his work of evangelism. He must always be held as a noted evangelist in the ranks of the Church of the Brethren. But for want of space others should be named in this connection.

Dayton, Va.

When the Bank Failed

BY J. E. MILLER

This is a chapter from *Wilbur B. Stover—Pioneer Missionary*, a book now being printed by the House. The price of the book will be $1.50, but *Messenger* subscribers may have the *Messenger* for one year, and this book for $2.50. See page 31 of this issue for further announcement.—Ed.

"It's failed."

"What's failed?"

"The bank at Bombay, the bank where we have our funds and through which so many missionaries do business."

Bank failures. What they do bring to light! Sometimes they reveal gross crime, sometimes rank negligence, sometimes utter incompetency, sometimes they portray the vain but earnest effort of men doing the very best to invest and conserve funds. You know what bank failures mean at home here in America. But what if you were in a foreign land, engaged in some lawful or philanthropic enterprise with all your funds in one bank and that bank should fail—what would you do then? Such was the problem that once confronted our pioneer missionaries.

The bank in Bombay, where our and many other missionaries carried their accounts, closed its doors. True, as it turned out the bank later was able to pay all its depositors, but think of the delay, of the money coming in by installments; and of the worry as to where the funds were to come from for the immediate present.

Our mission then had about five hundred children in its orphanage and was responsible for feeding and sheltering them. What would your congregation do, if it had to care for five hundred orphans and the bank in which it carried its funds suddenly and unexpectedly closed? But you would be among your friends and you could establish new connections. Our missionaries, however, were in a strange land, in India. They had established a new mission which was still in its infancy. They cabled to the Board in America, but it would take a full month to get new funds at their disposal in Bombay. But that was not all. Their sore need gave them an opportunity to see the metal of at least one man, a lumber dealer in Bulsar, and he a Parsee. From the first he had befriended the missionaries. He had studied them, had observed their work, knew that they had saved many from starvation and were ministering both to the physical and spiritual ailments of the natives. He believed in the mission. Because the mission had all its funds in the bank that had closed in Bombay he knew that they were in distress. Oh, yes, they had a little money. Sister Stover had just received a check of fifty rupees (seventeen dollars) and as luck would have it (or shall I say as God directed?) she had not yet deposited this amount in the Bombay bank, though she had intended doing so. Brother Stover asked whether she had any money; he had none. Like the good wife she was, she replied that she had the fifty rupees. That was sufficient to tide them over for the immediate pressing needs. But that is not the end of the story.

Our good Parsee business man and friend came to their home, was invited in, took a seat, and this is what followed. He remarked that the closing of the bank must of necessity work a temporary hardship for the missionaries and the orphans. Anticipating this he had come with a bundle which he now proceeded to open. Imagine their surprise when he placed on the floor before them a kerchief which he untied and onto the floor there rolled coins, and rolls of bills to the amount of one thousand rupees, when all were counted. This their friend asked them to accept and use until relief could be had from the home church. This unexpected relief was most acceptable as you may well know. They thanked him as best they could and then insisted on giving a note so as to make the transaction legal and give the merchant proper protection. But he cared for no note, even refusing to accept one saying, "Your friends will send you money and then when convenient you can repay me." Such generosity gave the missionaries a new view of a non-Christian people.

In due time money came from the General Mission Board, and it was possible to repay the loan. Brother Stover figured the interest at a fair rate and took it with the one thousand rupees to the man to repay him. The one thousand rupees were counted out and then the interest, but *this Parsee refused to accept one penny for interest.* Only the principal would he accept. Do you wonder why the missionaries always had the kindest feeling towards him and all other natives? And can you tell why this man was so ready to come to their assistance? Certainly they must have conducted themselves honorably for otherwise he would not have been willing to assist them as he did.

This same Parsee continued for years to have an abiding interest in the mission. He was a regular attendant at the English worship service and in his home entertained the missionaries and their visiting friends time and again. Only another evidence of the grip Christian missions have upon many who, while not openly confessing Christ, do appreciate the presence and labors of his followers as they come to lands and people who know him not.

Ever since Jesus told the story of the Good Samaritan there have been those who manifested the same compassionate spirit to a brother in need. If the hardships and misfortunes of life did nothing else than make such men known they would be well worth while. So long as we are sufficient in ourselves we turn neither to God nor to men, but when we are helpless then it is that we think of God and turn to men for relief.

Elgin, Ill.

The Threat of War in the East

BY JOHN E. STONER

As is usual before every war, both China and Japan loudly protest that they want to keep the peace, that the last thing they want is war, yet acts are being done every day which can seem to have no other result but war. The only saving thing in the whole affair is the fact that the rest of the nations of the world knowing that a threat of war " is a matter of concern " to all of them, are bringing the weight of world opinion to bear on China and Japan on the side of peace. Whether the weight of public opinion will be sufficient, or whether the nations will have to use the heavier hand of the law is not yet certain; but mothers in every land may be thankful the nations have said: " Thou shalt not go to war."

Who is to blame? No one knows. Those who seem to know most agree that there is much to be said on both sides. China, a land where for the most part, the man with brute force seems to have right on his side, does not appear to live up to its contracts. It uses the most underhanded methods to embarrass the Japanese, the kind of methods which do not leave evidence that you can submit to a court, but which nevertheless leave a residue of financial losses, broken promises, and general bad feelings. The Japanese, driven to exasperation, send in their troops to protect interests which are a life and death matter with them. The Chinese ask for the help of a disinterested third party to adjust the difficulty. The Japanese, proud and sensitive, say that it is a matter to be settled between the two alone. China says it is impossible to try to settle a dispute with another when the other is sitting on top of you with a dagger at your throat, and refuses to try to reach an agreement until all Japanese soldiers are withdrawn within their rightful boundaries. The Japanese, remembering the irritations and the gangs of bandits, say that they can not withdraw until they have some assurance their citizens and property will be safe. China gives profuse assurances that every protection will be given to foreigners, but no one believes that China has a government strong enough to hold the gangs under, especially when the strong anti-Japanese hate has been aroused.

The rest of the world through the League of Nations has said that regardless of what the quarrel is or who is to blame, no one has a right to pull the pillars from the temple of peace. Sending soldiers into a foreign country, killing people, blowing up towns from airplanes looks too much like war; therefore Japan must get out, and the date set for this was November 16. But Japan has apparently refused to get out. And by that refusal is violating its plighted word, as it is set down in the Covenant of the League of Nations and in the Kellogg Peace Pact. And in violating its word it is endangering the peace of the world—the life of every man, woman and child in the world. It makes no difference whether it is right or wrong in its quarrel with China, Japan must not let slip the dogs of war. Japan is entitled to justice, but it becomes guilty when it uses war.

The United States, because it is a signer of the Kellogg Peace Pact and because it wants peace, has joined the other nations in the attempt to keep peace.

Whether this attempt to keep the peace fails or succeeds has tremendous and far-reaching importance. If it fails, there will be very little hope for the Disarmament Conference, because it will mean that the organized world opinion can not prevent war, and the nations will draw the inevitable conclusion that their only safety is in armaments. And they will build all they can. But if in this most crucial test that the machinery of peace

(Continued on Page 20)

The United States and Foreign Entanglements

Frequently we hear politicians warn us that our country must be eternally on its guard against getting mixed up in Europe's troubles. They assume that we are now free from any such troubles. Let us examine the facts to see what our connection with Europe has been and is.

In the last two hundred and fifty years, that is since there have been enough people in America to be important from a political standpoint, every time there has been a very serious European war the people of this continent have engaged in it. In the century preceding our getting independence from England there were four wars. The dates and the names of them are: King William's War, 1689-1697; Queen Anne's War, 1702-1713; King George's War, 1744-1748; and the Seven Years' War, 1756-1763; taken together they are usually called the French and Indian Wars and the French and English colonists slaughtered each other in every one of these.

Since the United States got its independence there has been less war in Europe, only two major conflicts. They are the Napoleonic wars (our end of this conflict was called the War of 1812) and the World War. We do not even have an American name for this war, but we need not be reminded that we were in it. When Europe gets a serious attack of delirium tremens, Americans have always joined in; when some man holds up his hands in alarm and tells us to keep free from Europe for fear of being drawn into her wars, which is he—ignorant, or deserving of membership in the Ananias Club?

J. E. S.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Recruits for Urgent Needs

We herewith present the biographies of the eight new missionaries sent to the foreign fields this year. They will only supply *some* of the urgent needs. China has great need for a doctor and lady evangelists when means are available to make it possible. Neither does it provide for increasing needs that are sure to come with normal missionary undertakings in the first years. India, for instance, on account of sickness and death, has lost in the past year about seven experienced workers, whose work five inexperienced will undertake—plus the help of those on the field already overworked.

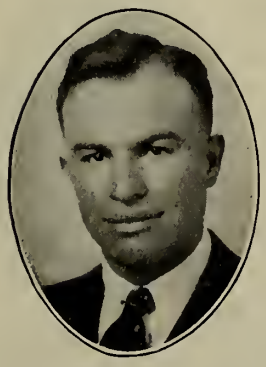
Of the three to Africa, Sister Moyer was previously appointed to India, and when the China missionaries at Colorado Springs made their strong plea to the Board of the urgency for a doctor in their mission, Dr. and Mrs. Bosler were ready to respond. But for nearly ten years many had prayed that the British Government would open closed territory in Nigeria just in front of our Garkida station. This being granted, it seemed urgent that we accept the answer to prayer. Now as these words are written, we learn by cable of the death of Dr. Robertson and it seems divinely ordered that Dr. Bosler's should be in Africa to take up his growing and needed work.

May God bless them all in their duties, and may the church at home increasingly support the work in prayer, money and finer Christian living. C. D. B.

Edward K. Ziegler

BY JOHN B. WHITE

It is a matter of record from many pens and in many ages that early impressions are the most lasting. This story is not written to prove this point—for it needs no proof—but to show how God has led another to a great field of service.



At the age of twelve or thirteen the one, whose life we here briefly sketch, as a very active and precocious child, thought only of being a farmer. Not more than three years later at the age of fifteen he had decided upon India as a place of service. Fifteen seems an early age for such a momentous decision, yet we know it is the best and easiest time if conditions are right in the spiritual horizon of the child. E. H. Eby sowed the first seed of missionary endeavor on the foreign field in the heart of this lad in a mission study course. Since 1918, the year of this original decision, Edward has availed himself of every opportunity to equip himself for this task. While taking his high school work at Elizabethtown College, two or three years later, he signed the pledge card of the Student Volunteer Movement.

These adolescent decisions were more firmly fixed while attending college at Bridgewater and by personal contacts with our mission secretaries. The guidance of the Great Spirit who is always ready to clear the track ahead was constantly sought. He has pointed the way to India and India has gained two, who go to minister to the needs of mankind.

The principal in our story was born Jan. 3, 1903, at Royersford, Pa., as the oldest child of Harry H. Ziegler and Mary Hunsberger Ziegler. He was baptized at the age of ten and elected to the ministry at eighteen. At twenty-one he was married to Ilda Bittinger. He has spent five sessions in the schoolroom as a teacher and several summers as a pastor before finishing college. All of his college work was taken at Bridgewater 1926-1929, from which institution he was graduated with honors. During his college days he was part time president of the Student Volunteers, editor of the school paper, and president of the United Volunteers of the Church of the Brethren for two years and also Vice-President of the Virginia Volunteer Union one year.

Immediately upon graduation from college he became pastor of the First Church of the Brethren in Johnson City where he has served most acceptably for two years. Under his ministration many have been added to the church; he has won a large place in the hearts of the young people of the city through the public schools and has served as secretary of the City Ministerial Association. This church reluctantly but very gracefully submits to his call to India. The prayers of all shall attend these three—for they take with them their son, Robert Edward, as they bear the message of life to India.

Bro. Ziegler is especially endowed for evangelistic work. For a young man he has had much experience in this field. He has an excellent command of his native tongue and a remarkable ability to master foreign language. His musical gift likewise adds greatly to his natural endowment for this chosen work. He is an enthusiastic speaker. He comes from a long line of preachers of superior ability, being a direct descendant from Peter Becker. Also he has a brother, Jesse, his junior by ten years, who has recently been called to the ministry. There are three sisters, Mrs. Otto Sanger, Easton, Md., and Grace and Mary who have not yet completed the public school course.

One ambition of the lives of Brother and Sister Ziegler was realized when they were finally approved by the General Mission Board for service in India, at the Colorado Springs Conference. Their greatest ambition is yet to be realized and they will be supremely happy, when they shall have given the best they have through the years that lie ahead to a field that has made its appeal since childhood. The prayers of all who serve, should attend them.

Nashville, Tenn.

Ilda Bittinger Ziegler

BY BLANCHE BONSACK MILLER

The first of six children was Ilda to be welcomed into the home of Jonas and Etta Fike Bittinger. This little lassie made her appearance on Oct. 9, 1898, on her father's farm in Preston County, West Virginia.



Except for a short time spent in Western Maryland, the family has always resided in this vicinity. Here the four boys and two girls grew to manhood and womanhood. A brother, Desmond, with his family, is finding great joy in telling the "sweetest story ever told" to the black skinned folks of Africa. Another brother, Foster, with his family is engaged in home mission work as rural pastor in Virginia.

The parents who established this home were both of good Brethren ancestry and endeavored to build their home on firm religious principles. They early established the family altar, habits of regular church attendance, and religious instruction and discussion in the home. Many heart to heart talks about the worth-while things of life have been enjoyed by these parents and children from the days of Ilda's earliest recollections. Because of this atmosphere in the home, Ilda very early learned to love God, his house, and his work. Very early there was implanted within her heart a desire to serve her Lord on the foreign mission field—a desire which was never lost, though the opportunity seemed long in coming.

When Ilda was only a very little girl she expressed a strong desire to become a member of the church. Her parents felt she was too young, but finally, after much persuasion, she was baptized at the age of eight years. For this solemn rite she wore a dress made entirely by her own hands. She has proven the sincerity of this desire by living and working for her Master from that time forward. She taught her first Sunday-school class at the age of fourteen and has continued almost without interruption to the present time. She has also taught Vacation Bible School a number of seasons, was engaged in home mission work two years and in city pastoral work, as more fully explained elsewhere.

As to educational qualifications, Ilda has received this training in various places and times, as best she could. She completed the rural schools of her community and there being no high school near by, she taught as soon as she was old enough and able to secure a school. In all, she spent five years teaching in the rural schools, and later, one year teaching kindergarten. The year of 1920-21 found her in Blue Ridge College. She later spent two years and one summer term in Elizabethtown College. It was while attending here that Ilda met Edward K. Ziegler, which meeting resulted in the growth of a very fine friendship. This friendship developed into the finest of all human relationships, that of love. Upon this basis these two splendid young people were united in marriage on May 31, 1924, the vows being taken in God's great out-of-doors which both enjoy so keenly.

Following this event they made their home among the mountain folks of West Virginia where they labored faithfully in pastoral work for two years. Feeling the need of further preparation for their work, they entered Bridgewater College where they spent three years. During these years Ilda maintained a home and took part time work, selecting such courses as she felt would best prepare her for her future work. At the end of these three years they received and accepted a call to assume the pastoral care of the Johnson City church in Tennessee. Here they have spent two very busy and happy years in working with these fine folks. They gave up this work with reluctance, and yet with joy for a field of service to serve where the comforts of life as we know them are not so evident. Ilda has proven herself a very splendid helpmate in pastoral work. During these two very busy years they have found time to welcome into their hearts and home little Robert Edward, a real sunbeam, who came as a Christmas gift in 1929. How much of joy he adds to an already happy home.

And now comes the call to help fill the gaps in the front lines of defense in India. After much prayer, much serious thought and discussion of all sides of the problem, Ilda has decided with her good husband to answer with a fully surrendered and most joyous "Yes, we will go." Foreign missions have long been her dream, so we bid her Godspeed and pray that she with her family may be used in a wonderful way to help the people of India to know the joy she knows in living and working for the Christ of all mankind.

And let us not forget that back in the old home is a father and a mother with a son in Africa and a daughter in India. What a glorious privilege for these parents! What an inspiration to the brothers and sister who remain in the homeland! Let us ever remember to hold up on holy hands of prayer our workers in the front lines, but let us also not forget the folks back in the old home.

Eglon, W. Va.

Hazel Messer

BY MAE ALBRIGHT

On July 2, 1906, there came to brighten the home of Charles F. and Jennie Messer of Grundy County, Iowa, a baby daughter whom they called Hazel. She was the second child in this family of five. The older sister, Mrs. Eva L. Moss, is living in Dixon, Ill. Cecil, Homer and Delbert are younger brothers and live in the old home in Grundy County, Iowa.



Hazel attended country school until the seventh grade, at which time the family moved to Mt. Morris, Ill. There Hazel finished the grades and took the four years' academic course in three years. She then entered Mt. Morris College in 1923, taking pre-medical work and graduated in 1927 with a B. S. Degree.

While in college, Hazel was an active member of the Volunteer group and also sang in the Ladies' Glee Club. She taught in the Vacation Bible School and was also teacher in the Junior department of the Sunday-school for almost seven years.

After graduation at Mt. Morris, Hazel spent three months at Carthage, Mo., serving as summer pastor. She taught for a time in a rural school at Rockford, Ill. In January, 1928, she entered nurse training at Battle Creek, Michigan. From here she received the degree R. N. in May, 1931. While in Battle Creek, she always found time to help in the church. She was Vice-President of the Student Volunteer group for two years and President of the B. Y. P. D. for one year.

She also served as chorister, making a real contribution to our church at that place. Hazel was a regular attendant at church, having missed only four sessions during her three years' training.

The missionary spirit was always present in the Messer home, and the children were encouraged to give their lives in special service for Christ and the church. While Hazel was still a small child, she used to line her dolls up in a row and describe India to them, telling them she was going there some day.

After Hazel entered college she met the Stovers who were home on furlough. It was then that India became still more real to her. However, she was always subject to the guidance of the Spirit, and was ready to go wherever God and her church should choose to use her. A few months ago, when it seemed that not many new workers could be sent out because of the lack of funds, Hazel decided that if it were not possible to go abroad at this time her next place of service would be the mountain fields of our own land. This shows her splendid consecration to the Master.

It is a real joy to help support in a financial way as well as by prayer one of our own number who is so well fitted for the work she has chosen.

Eldora, Iowa.

Ruth Lucille Glessner

BY LULU HARTZEL AND ANNA HAMER

Ruth Lucille Glessner, the younger daughter of John and Eliza Fike Glessner, was blessed with a good sturdy Christian heritage. She was born Jan. 6, 1906, near Sargent, Minn. In the same year Ruth, with her parents and her older sister, moved to a farm in North Dakota. Here this blue-eyed, golden-haired little girl grew up and completed her eighth grade work in 1919.



Ruth's parents were eager to give their two children the best educational and spiritual opportunities possible. Since high school advantages were not readily available close home it was decided to send the girls to Mount Morris, Ill., for work in the Academy. Thus it was that at the age of thirteen Ruth and her sister Fern went to Mount Morris in the fall of 1919.

While the separation from her parents was not easy at this early age, the experience was invaluable in helping Ruth to adjust herself to new environmental conditions and in developing qualities so essential to one whose life work is to be spent away from home.

After four years of work in the Academy (Ruth completed her preparatory work in the Academy in 1923), four more years were spent at Mount Morris where she graduated in 1927, receiving the A. B. degree. Ruth looked forward eagerly to the return to her North Dakota home each spring throughout these eight years.

While at Mount Morris Ruth became interested in the Student Volunteer group and in her freshman college year she volunteered for foreign service. She was president of the Mount Morris Volunteer Group for three consecutive years. She was also active in Y. W. C. A. work, serving as its president for one year.

Ruth applied herself studiously to her school work. She was not content to do less than her best. She found time also to help finance her way through school.

In the summer of 1925, following a short illness, Ruth's father died of typhoid fever. The illness was contracted while the parents were at Winona Lake attending Annual Conference.

The goal of missionary service was constantly kept in her mind, therefore Ruth attended Bethany Biblical Seminary during the year of 1927-1928 to prepare more fully for her chosen work.

The two following years were spent at Battle Creek Sanitarium where Ruth enrolled in the nurse training course. The companionship of Hazel Messer, an intimate friend, also in training and under appointment to the mission field, was a source of pleasure to Ruth while in training. During the two years that were spent at Battle Creek Ruth served as the leader of the Volunteer organization there. She was entrusted with many tasks of responsibility because of her faithfulness and ability. Ruth completed her work at Battle Creek in the spring of 1931 and passed the State Board examinations with excellent grades. Ruth was appointed to go to the India field at the Annual Conference in 1931.

She is well fitted for her chosen work. She united with the Church of the Brethren early in life and has always been vitally interested in every activity of the Sunday-school and church, giving freely of both her efforts and means. During the summer vacations spent at her home church at Carrington, N. Dak., she assisted in every possible way with the work of the church.

She is endowed with ability, ambition and the willingness to serve. She is a friend to all, unassuming, sympathetic, and cheerful. Ruth will be missed by her friends as well as by her mother, and her sister, Mrs. Fern Kreps. They rejoice, however, that she is prepared and willing to carry comfort and cheer to the needy souls of India.

Waterloo, Iowa.

Edith Gump Bosler

BY ARLO GUMP

Edith Gump Bosler was born in the home of Brother and Sister Charles O. Gump in Churubusco, Ind., July 30, 1904. Most of her early years were spent on the farm where she learned the full meaning of duties about her home. She learned early in life to appreciate the simple beauty of her rustic environment and there molded an earnest Christian character.



A mile through the woods from Edith's home was situated a typical one-room schoolhouse. It was there that she spent several years of primary building for her education. Between her work in the school and in the Pleasant Hill church her life was busy all through her youth. She joined the church at the age of eleven and took an active part in the Sunday-school. By the time Edith had graduated from the Churubusco High School she had definitely decided to be a school teacher and in accord with that desire spent a summer in the training school at Manchester College. For three years she taught in the rural grade schools and continued her work in Manchester. As a teacher she was very well liked by all of her patrons, because of her splendid discipline and cheerful attitude.

On June 12, 1926, in the quiet of her home, Edith was married to Howard A. Bosler. During all of her earlier years she had known Howard, but it was under the oaks of Manchester that the friendship grew. They spent the winter following their marriage at Lafayette Center where Howard taught school. The happiness of their newly established home was increased on May 7, 1927, by the birth of Esther Gene.

The next autumn Howard entered Indiana University Medical School, which meant four years of sacrifice and patient labor. The financial strain was often very heavy, but there was always joy to be found in the little home down by the medical school. Last year Edith lived with her parents and taught the home school to help finish the medical course. With Howard's graduation this spring their ambitions were realized and now they have sailed for Africa.

Among the Christian influences placed upon Edith's life were her associations with her pioneer great-grandparents, Brother Jeremiah and Sister Sarah Gump. Unlimited thanks be to God for such a heritage of Christian living as they have left. The church and school of her childhood were also responsible for some of her decisions for life, but outstanding was her home life. Her father, Charles, and mother, Gertrude, have given her a very beautiful home environment. The hours of family worship, the pause for a family hymn, and a spirit of love, characterized her home in youth. She was the oldest child and held the responsibility of leading her two brothers, Arlo and Herbert, and two sisters, Grace and Blanche.

Believing that it is the duty of every Christian to work where the most good can be accomplished, and feeling the call of the great medical and Christian needs in Africa, Edith and her husband determined to give their lives to the cause of Christ there. With an appreciation of the sacrifices involved and with a willingness to leave home and friends, guided by the Master's hand they go as reapers to the harvest. Whatever the gain—praise be to God!

Churubusco, Ind.

Dr. Howard A. Bosler

BY HORACE G. BOSLER

Howard A Bosler was born in a country home on Nov. 27, 1899. The farm situated northwest of Fort Wayne, Ind., not only raised bumper crops for stock production, but furnished food for a family of thirteen children of whom Howard was the eleventh member. One beautiful fact about this large family is that they are all living and still have their parents to bless the old homestead.



Strict discipline and plenty of chores gave the young lad some valuable training. Bare feet, overalls and a rosy tan graced the boy as he sat at study in the one-room brick schoolhouse. The distance to school was but a scant mile, but it crossed six bridges and wound through the wood, so the charms of nature helped to add beauty to his life and increase his love for nature.

When Howard was eleven, Bro. George L. Studebaker held a series of meetings in the home church, at Pleasant Hill, and Howard at that time accepted a life for Christ. (Bro. Studebaker still calls Howard one of his boys.)

While only a boy this stalwart farm youth had a yearning to be a missionary and his games and play often had the touch of missionary spirit in them. His work and activities in the local church, especially among the young people, displayed his loyal Christian spirit.

Albertus Bosler, the father of the family, did not have the means to send his children for higher training, but he promised to back them in the undertaking, so Howard took advantage of this and after completing high school he entered Manchester College in 1919. This schooling without finance was made possible through the generosity of a local banker and a relative, while his mother Sarah Jane did his laundering, and sent him choice bits to eat or a dollar from scant savings now and then. Her unheralded help and prayers did much to help her son whose new ambition was to be a medical missionary.

The other members of the family are Carey Courtney, Zeno Spitler, Erma Rhoads and Gloyd Bosler, all of whom have families and reside near Fresno, Calif. There also, Edna, the youngest sister, is a trained nurse. Nellie Pepple, Verna Hatch, Sylva Pepple, Alice Bolinger, Eva Smith, Elva Fulk and Horace Bosler are married and live within a few miles of the home place. The mother of this large family is of German descent. Her daily toils together with many sleepless nights deserve much praise of the highest type. The father, a deacon of the church, has labored hard and long to give the family a living which was at times rather common but sufficient and wholesome.

During his college career Howard attended La Verne College in the spring of 1921. While in the West he enjoyed the scenes and types of Western living. Ranch life gave him experience in the saddle, which was the fruit of one of his boyhood sports. But he returned to Manchester College to complete his premedical requirements and graduated with a B. A. degree in the spring of 1923.

His activities as a member of the Volunteer Mission Band renewed his desire for mission work, but having a heavy school obligation he decided to teach high school. The first year he taught in his home high school at Laotto, Ind. Then he taught two years in Montana at Eureka and Shelby. His last year of teaching was at Lafayette Center, Ind. This last year of teaching was very pleasant, for in June, 1926, he had taken Edith Mae Gump as his life companion and helper.

In 1927 Howard's bud of ambition began to blossom for he entered Indiana University School of Medicine. After one year of study at Bloomington the following three were spent in Indianapolis, but the last year here was rather trying from one angle, for because of finance his wife decided to return to her parental roof and teach her home school. This made it very lonesome for both, but now they have a deeper meaning of the value of true companionship.

June 15, 1931 Howard's class graduated while he was attending the Annual Conference at Colorado Springs from whence he returned and received his diploma giving him the M. D. degree.

Those who know this young missionary, who is well trained for his work, know him as a true optimist, with a jovial, social nature, who can meet all types of people. He is faithful and ready for Christian service.

The Mission Board appointed Brother and Sister Bosler for work in Nigeria, Africa. They were eager to sail and with Esther Gene left Quebec, Canada, Aug. 5, 1931. May the grace of God, the help of the Holy Spirit, our aid and prayers, help their life to bear choice fruits.

Churubusco, Ind.

Anna M. Warstler

BY ETHEL I. CRIPE

To a certain girl of fourteen, The Missionary Visitor had unusual attraction. To her its stories and news from the field were more thrilling than any story book. She admired the heroic lives of the missionaries. Once she was so moved that she crept into a closet and promised her Lord she would be a missionary, too, if it were his will. Some might call this a childish whim and expect this interest to wane. But, instead, that desire grew so much that now fifteen years later, she is one of a group of missionaries sailing for India, having been confirmed by the 1931 Annual Conference.



The subject of this sketch, Anna Margaret Warstler, is the seventh child of a family of thirteen children. She was born Jan. 14, 1902, to Charles E. and Nancy A. (Holtzinger) Warstler in Goshen, Ind. She has living, three sisters and five brothers.

She was reared in a typical Brethren home. It was but natural that the church should appeal to her at the early age of fourteen. She was baptized Dec. 10, 1916, and from that day to this, has been intensely interested in the work of the kingdom.

Her early life was spent in Goshen. She was graduated from the high school in 1920. At this time she was urged very definitely to continue preparation with foreign missionary service in view, and was offered financial aid by the local Christian Workers' Society. She did not accept the proposition because she was not sure of the Lord's will, but it encouraged the ambition that lay close to her heart.

After a summer term of normal training, the year 1920-21 was spent in teaching. Then followed two years at Bethany and one in further normal training at Manchester College. The next two years (1924-26) were spent in a one-room school near Nappanee, Ind. The following summer she completed the work for the two year normal course at Manchester College. Then for three years she taught the second and third grades in the city of Goshen. So satisfactory was her work here that she was granted a two-year leave of absence to try out a new field of work, with the privilege to return if she desired.

Her new position was that of instructor of week-day religious education in several consolidated schools in the surrounding communities. This work necessitated twenty to thirty miles of daily driving to teach the Bible to about seven hundred children. She enjoyed this field and found it exceedingly difficult to leave after two years of service.

But teaching did not consume all the time of this energetic worker. Although she had spent only three school years in Manchester and Bethany in resident study, in the spring of 1930 she received the B. S. degree from Manchester College, and has nearly a year of advanced credit at Bethany Biblical Seminary. The ladder to these educational attainments was by means of mid-spring and summer terms in college, extension courses, and an early morning and evening class at Goshen College for one semester.

During these years she has been active in church work, serving in numerous capacities. Some of these have been president of Christian Workers' Society, Sunday-school teacher, departmental superintendent of the Sunday-school, member of the Sunday-school board and Missionary Committee, leader of prayer meeting and a teacher of a local training class. Other churches, too, have profited from her services. She has taught and directed in fifteen Daily Vacation Bible Schools, was educational superintendent of the Council of Religious Education of Goshen and taught five terms in the International Leadership Training School. The last two are interdenominational projects.

Small wonder if the childhood desire to be a missionary would have been lost in such a busy, helpful career. In fact, because she had entered so fully the work of the home field, many of her friends did not realize that she was yet thinking of foreign service. But in every step of her life she sought his guidance, willing to serve wherever he led. One of the desires of her life was to have an abiding consciousness that the Lord had led her into a task. She finds again the joy of this assurance in her appointment to go to India.

By training and experience, Anna is well-fitted for the educational work she will take up in her new field. Her many friends wish her Godspeed as she takes up her chosen work.

Goshen, Ind.

Edna Faye Moyer

BY RUTH HENDRICKS AND EVA LICHTY WHISLER

When Mahlon and Emma Moyer looked into the face of their blue-eyed baby girl, Edna Faye, they little realized that into their hands God had placed clay that could be moulded into a vessel worthy to be used in far away Africa.



Until the time of her going to Africa, Faye had spent the most of her life on the home farm near Alvordton, Ohio, growing up in the midst of flowers, shrubs and birds. From her father she early learned to love and appreciate nature and all God's artistic out-of-doors. This provided a proper setting for the stories that her mother read as the children gathered around her.

The parents gave to each of their children that which belongs to every child—the right to be well-born. Elgin, who is a teacher and minister, spent two years in China as a student of missions, and is now teaching in Bethany Biblical Seminary. Glen is also a teacher and minister living near Dayton, Ohio. Dale, who is a tiller of the soil, is a deacon and Sunday-school superintendent. Lela, a trained nurse, was superintendent of Bethany Hospital for some time. Ruth is the wife of a minister, living in the state of Washington. Mildred and her husband are carrying on the old home place.

Faye received her elementary education in a rural school, and then attended Fayette High School, graduating in 1917 as valedictorian of her class. The next year was spent at Manchester College. The fall of 1918 found her teaching in a rural school. In the fall of 1919 she again enrolled at Manchester. She was graduated in May, 1922, with the Bachelor of Arts degree. At the same time she received two other diplomas, one for Four Year Piano, and the other for Expression.

While in her last year in Manchester, a message came stating that God had called her mother home. After her graduation she returned to her home county to teach, and

(Continued on Page 26)

KINGDOM GLEANINGS

Calendar for Sunday, November 22

Sunday-school Lesson, Paul in Rome.—Acts 28:16-24, 30, 31.

Christian Workers' Meeting, Right of Separate Peoples to Self-Government.

B. Y. P. D. Programs:

Young People—Home Mission Areas.

Intermediate Girls—What Is a Good Citizen?

Intermediate Boys—What Would You Do?

❖ ❖ ❖ ❖

Gains for the Kingdom

One baptism in the Raven Run church, Pa.

One baptized in the Hummelstown house, Hershey congregation, Pa.

One baptism in the Clay County church, Fla.

Two baptized and two reclaimed in the Pine Glen congregation, Pa., Bro. J. B. Miller of Curryville, Pa., evangelist.

One baptism in the Girard church, Ill.

Thirteen baptized in the Tinker Creek church, Va., Bro. Key, pastor-evangelist.

Seven baptized in the Pleasant Valley church, Va., five as a result of meetings by Bro. Levi Garst of Salem, Va.

Six baptisms in the Bartlesville church, Okla., Bro. L. W. Smith, pastor-evangelist.

Ten baptisms in the French Broad church, Tenn., Bro. Fred Maxey of Texas, evangelist.

Two baptized in the Oak Grove church, Mo., Bro. Lester Fike of Carthage, Mo., evangelist.

Three baptized in the Lost Creek congregation, Pa., Bro. C. E. Grapes, pastor-evangelist.

Two baptized in the Auburn church, Ind., Bro. Zigler of the Rock Run church, evangelist.

Five baptized in the First church, Brooklyn, N. Y.

Six baptisms in the Tyrone church, Pa.

Eighteen stood for Christ in the Sunnyside Chapel, W. Va., Bro. D. W. Bucklew of Lebanon, Pa., evangelist.

One baptism in the Stonelick church, Ohio, Bro. Ivan Erbaugh of Union City, Ind., evangelist.

Nine baptized in the Norristown church, Pa., Bro. S. G. Greyer of Philadelphia, Pa., evangelist.

One baptized and two reclaimed in the Oak Grove church, Md., Bro. Ed Walls of Grantsville, Md., evangelist.

Four baptisms in the Valley church, Va., Bro. I. W. Miller of Broadway, Va., evangelist.

Three baptized and one reclaimed in the East Dayton church, Ohio, Bro. Wilmer Petry of Pitsburg, Ohio, evangelist.

One baptized and one reclaimed in the Verdigris church, Kans., Bro. R. W. Quakenbush of Conway Springs, Kans., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. S. G. Bucher of Annville, Pa., Dec. 6-20 in the Heidelberg church, Pa.

Bro. Chas. Oberlin of Peru, Ind., Nov. 16 in the Turkey Creek church, Ind.

Bro. J. A. Guthrie of Delta, Ohio, Nov. 8 in the Fairview church, Mich.

Bro. D. J. McCann of Independence, Kans., Nov. 8 in the Fredonia church, Kans.

Bro. R. H. Cox, the pastor, Nov. 29 in the Richland church, Pa.

Bro. J. R. Jackson of Limestone, Tenn., Nov. 15 in the Mountain Valley church, Tenn.

❖ ❖ ❖ ❖

Personal Mention

Eld. R. E. Loshbaugh was chosen as delegate from Southeastern Kansas to the 1932 Annual Meeting, with Eld. J. A. Strohm, alternate.

Bro. A. F. Wine, at one time a missionary to the Scandinavian field, was fatally injured in an automobile accident near Indianapolis on Tuesday, Nov. 10. When found he had escaped from the river into which his auto plunged. Whether this was the result of an accident or a sudden heart attack is not known. Bro. Wine died shortly after at his hotel. Burial at Indianapolis.

❖ ❖ ❖ ❖

Miscellaneous Items

The Council of Boards will meet in Elgin on Thursday, Dec. 17. The General Mission Board and the Board of Religious Education are scheduled to begin their meetings on Dec. 15.

The District Boards of Pennsylvania will meet in conference at Elizabethtown, Pa., Nov. 27 and 28. The conference will be preceded by a meeting of the Camp Harmony leaders. We are also informed that Bro. M. R. Zigler will meet

Why I Like This Issue of the Messenger

I like the picture on the first page. Tells me I have a lot to be thankful for. Am I? We don't go to church that way. Perhaps because it is so easy we go less often.

The table of contents is appetizing. It suggests a good menu. I'll try it.

"E. M. C." on page 2 includes me. I wonder whether I've done my part. My neighbor's son is in jail. I never invited him to church or Sunday-school. May I be partly to blame for his crime? May I be partly to blame because there is a shortage for the support of our work?

The poems take hold of me. Their message goes straight to the mark.

And the large number of small, strong articles—I like them, beginning with the editorials down to the last. An article less than a column means I'll read it. And I like the page articles too. Bank failures do not appeal to me so I pass over page 9.

And the pages telling the story of these young missionaries who have just gone to the field. What heroes they are! God bless them. But as for me—well, I'm glad others will do what should be done when so many of us will not go. How fully will we support them with our prayers and gifts?

I would like to tell you about some of the other good things in this issue, but you have the Messenger before you so read it from "cover to cover" and you'll be the wiser and better for it.

I've been telling you what I like about several issues of the Messenger. Wish you'd drop me a card and mention what you like about it—or even what you do not like. I'm anxious to know—and the editors would smile at whatever you say.—J. E. M.

with the Ministerial Boards of the Districts of the state, Bro. R. D. Bowman with the Boards of Welfare and Religious Education, Bro. Dan West with leaders in young people's work, and Sister Ruth Shriver with leaders in children's work.

Northern and Middle Indiana churches are asked to help with volunteers in the work of moving the Solomon Creek building to the Camp Mack grounds. The work will be done over the Thanksgiving week-end. Get in touch with L. W. Shultz of North Manchester, Ind., for particulars.

Ministers' names missing! On page 21 will be found a list of the ministers' names missing from this year's reports for the ministerial list to appear in the 1932 Yearbook. Please turn to the list now and see if your name is there. If so, send your name and address to M. R. Zigler, 22 S. State St., Elgin, Ill. Any information others can send will be gratefully received.

"What is the composite of the picture of the man in prison?" Rodney H. Brandon, Director of the Department of Public Welfare for the state of Illinois continues: "The homeless, churchless, schoolless, workless boy of ten years ago, grown to manhood without having had an opportunity to learn the difference between right and wrong." Of the three agencies for making a good man out of a boy (home, church and school), Mr. Brandon thinks: "The home is the place where he will learn the difference between right and wrong."

Women's Work Number. The Gospel Messenger of Dec. 12 will in a special manner feature Women's Work. We are offering extra issues to groups of women at ten copies for twenty-five cents, twenty copies for fifty cents or forty copies for one dollar mailed to one address. Please tell us at once how many papers you want so we can print the extras required. It will be impossible to furnish extra copies after the edition is exhausted. Of this offer Mrs. R. D. Murphy says: "I would urge the Women's Work director, or Aid president, to secure enough copies so that each woman of your church who is not a subscriber has access to one. This notice appears in advance so that if you act immediately your extra copies will arrive with the current issue. This is a splendid opportunity to assist in developing Women's Work as well as to be a missionary in circulating the Messenger. Any woman or the Messenger agent may take the initiative in securing these extra copies."

❖ ❖ ❖ ❖

Churches Still Missing for Yearbook Report

Southeastern Region

N. and S. C.—Green River Cove.
Tenn.—Bailey Grove, Cumberland.
Va., No.—Powells Fort.
Va., So.—Shelton.
W. Va., Sec.—Pleasant Hill, Goshen.

Central Region

Ill., So.—Liberty.
Ind., Mid.—Delphi, Walton.
Iowa, Mid.—Indian Creek.
Iowa, No.—Hancock, Kingsley, Sheldon, Willow Creek, Slifer.
N. Dak.—Grandview, New Rockford, Turtle Mountain.
Ohio, So.—Charleston, Donnels Creek, Middle District.

Central West Region

Kansas, N. E.—Washington Creek.
Kansas, N. W.—White Rock.
Kansas, S. W.—Prairie View.
Okla.—Elk City, Leedy, Paradise Prairie, Prairie Lake.

Western Region

Washington—Greenwood, Tacoma.

World Peace Situation

At the time of this writing, the Manchurian situation is most acute. The Council of the League of Nations adjourned Oct. 24 with instructions that troops be withdrawn by the time it reconvenes on Nov. 16. The situation has not improved and seems to grow more serious.

The last session of the League Council was greatly aided by the presence of an American representative who participated in behalf of the Kellogg Pact. No public announcement has been made that our government will continue this collaboration with an American delegate.

It is impossible for us to know what the status of the Manchurian situation will be at the time this message reaches you. We have written the President of the United States urging him to have an American sit again with the Council when it reconvenes.

Will you immediately wire or write the President expressing your approval of his collaboration with the League of Nations in the Manchurian situation so far, and urge him to have an American again sit with the Council for further coöperation with the League in safeguarding the Kellogg Pact and preserving peace.

R. D. B.

THE QUIET HOUR

Courage

Dan. 6: 10; John 19: 10-11

For Week Beginning November 29

Thou Couldst Have No Power at All

One essential element in courage is that we correctly estimate the strength of the enemy. The courageous man will neither underestimate it nor overestimate it. But he will firmly hold to the belief that all evil is within the limits and subject to the power of God. Evil will therefore be utterly unable to cause him to fear (Num. 13:20; Deut. 31:6; 2 Chron. 32:7; Ezra 10:4).

Kneeled Three Times a Day

Daniel manifested his courage in an act of worship to God. It is always thus. The greatest courage is manifested only in the noblest actions. Unworthy enterprises can never call out the highest courage (1 Kings 8:54; Luke 22:41).

As He Did Afore Time

One temptation which comes to the courageous spirit is that it should needlessly and excessively run into antagonism. One of the finest qualities of courage is that it should avoid all uncalled-for occasions of strife. The brave man is willing to seem a coward, if the best interests of his cause require it. Daniel did not depart from his accustomed manner of life in order to defy the rule of an unreasonable monarch. He simply adhered to a life-long custom (1 Kings 13:8; 2 Kings 18:6; 22:2; Job 23:11).

Before His God

This is the secret of all courage. All other is bravado, foolhardiness, recklessness, blind destructiveness. The courage which God inspires will destroy only that which is evil. It will build up the good (Philpp. 1:28; 1 Sam. 14:6).

Discussion

Which requires a higher type of courage, the foes within or those without? What are some differences between the courage of the battle field and that of the mission field? Do we need a new notion of this virtue of courage? Explain.

R. H. M.

PASTOR AND PEOPLE

Paving the Way for Power

BY JOHN H. CLAWSON

"And being assembled together with them, commanded them that they should not depart from Jerusalem, *but wait for the promise of the Father,* which, saith he, ye have heard of me" (Acts 1:4). Power is the key note of the modern age. He who has it displays it and desires to have more; he who does not have it reveals his lack in his actions, speech, and thoughts, and desires to possess it. Power is one possession sought by mankind, nations, families, and individuals. Even the lower creatures are possessed with the desire for power. The church likewise has this intense longing for power. Church members are always bemoaning and bewailing the fact that power is wanting in their midst. This lack of power is manifested in their inability to control their own lives, to do worth-while things for Christ, and to dare to be true in the midst of dangers and temptations. In other words, the church of Jesus Christ today faces a crisis, and that crisis is the lack of power. That is not a pessimistic statement, for the church needs some genuine power. Not that she does not have power, but that she should have more power. That applies to pastors, the laity, the denominations and all forms of Christianity.

If this is true, and I believe it is, we need to pave the way for power to come. We need to prepare, to make ready, to be on the alert. The first step toward power, as we are considering the several steps, is securing a believing faith. Doubts are not the means that make for power. They are negative; they subtract. The doubting man is always the powerless man. The doubting Christian is always the powerless Christian. Believe, believe, believe—have faith in God. Power comes that way. Faith is the victory that overcomes the world.

The second step in this preparation is by the emptying of self. I do not mean self-denial, but the denial of self. The larger the kenosis of an individual, the more power he will possess. Jesus emptied himself, and humbled himself and made himself of no esteem and became obedient even unto the death of the cross. Can the Christian do less and still possess power? The ego of the Christian needs to be crucified, needs to die daily, needs to be crucified with Christ before that one will receive the power promised. Powerful is the church whose membership is a crucified one. That church no longer serves self, but it serves the Source of power, God. When God is first, last, always then power is present. When every member of the Dunkard church becomes a crucified, dedicated, Christ possessed Christian, we will not be known primarily as "Feet-washers, Immersers, or Dippers"; but we will be known as the denomination which moves and is moved by, through, and for the Holy Spirit of God.

The third step in preparation for power is by purity in life. Clean vessels contain the most. Pure vessels do not clog the incoming power. Pure vessels do not retard the incoming power. Purity and the Holy Spirit go hand in hand, for the primary work of the Holy Spirit is to make holy people. Detours in the Christian life are not paths of power. Powerful Christians are straight line Christians.

The fourth step in preparation is by work. Too many folk believe that the Christian life is the easy life, and that is the reason a lot of church members have no power. There is no room for sleepers in the Christian church. "Flowery beds of ease" do not exercise the muscle of work, the tissue of prayer, or the bone of achievement. Too long we have considered inspiration as ninety-eight per cent of power and perspiration as only two per cent; but if you want power, reverse this and make perspiration ninety-eight per cent of your power achieving program and inspiration two per cent and you will get the power and achievement with it.

"Hover o'er me, Holy Spirit,
Bathe my trembling heart and brow;
Fill me with thy hallowed presence,
Come oh come and fill me now."

Philadelphia, Pa.

An Appointment With Christ

BY REBECCA FOUTZ

During those intimate and sacred last hours which Christ spent with his disciples in the upper room, he talked to them of many things. He tried to prepare them for the dark, faith testing hours that were just ahead. Much of what he said they did not comprehend at the time.

His talk of death was always accompanied with the assurance of his resurrection. Then he went a step further and made an appointment to meet them. "But after I am raised up, I will go before you into Galilee" (Matt. 26:32; Mark 14:28). These words seemingly made little impression. They did not use them as an anchor of hope when all for which they had labored seemed to end in failure.

Apparently they had not even remembered them, for this appointment was one of the things of which the angel reminded them, when, in awe and wonder, they viewed the empty tomb. "He goeth before you into Galilee: there shall ye see him, *as he said unto you*" (Mark 16:7; Matt. 28:7). Certainly he had told them that he would meet them there. What more proof did they need that he was risen? The promise kept, as had been all the others, even though to human minds it had not seemed possible, was a final surety.

They had to show their faith by traveling all the way to Galilee to meet him. But what a blessed experience was their reward! There they received his parting orders and blessing and saw him return to the Father (Matt. 28: 16-20). Thereafter, nothing that the world could do to them, was able to change or lessen one whit the message which they had to give of a crucified and risen Redeemer. They *knew* it was true.

But were those first disciples the only ones whom Christ made an appointment to meet? Not at all. That is the wonderful part of his message. In it he has made an appointment to meet all who, like the disciples, will travel the way that leads to the place he has designated. Like with them, "he goeth before." He does not ask anyone to travel a way that he himself has not first trod. "I am the way," are the directions he has left. The way is through him as Redeemer and Cleanser from sin, over the highway of faith and love and service and obedience, as he has shown it.

And where is the appointed meeting place? He makes that plain too—"In my Father's house." "I go to prepare a place for you . . . that where I am, there ye may be also" (John 14: 2, 3). He has done his part, and again as with the disciples, it is up to us to keep the appointment. If we do, we will experience as they, a joy and reward greater than we can imagine.

But there is yet something more to this appointment promise. He is going to come to meet us. When we go on a journey, how we do appreciate friends coming to the station to meet us, to escort us to their home. That is what Christ says he is going to do. And of course he will. He has never failed in a promise yet. "I will come again and receive you unto myself" (John 14: 3).

Philadelphia, Pa.

Old Time Religion

BY J. C. BEAHM

THE only religion worth while is the Christian religion. It was the religion of the past; it is the religion of the present; it will be the religion of the future.

The real value of the Old Testament religion was couched in the shadow of the Cross and the prophetic vision of Calvary. It is called the *old time religion,* because it was the religion then; it is called the *new religion,* because it is the religion now; it is called the *religion to be,* because it is the religion of the future. It guided the prophetic eye then; it comforts the saint now; and it will be the plea of the redeemed on the Day of Judgment. But it is the same religion. "Jesus Christ the same yesterday, today, and forever."

This doctrine of "permanency on the divine side and ever-developing on the human side" is entrancingly interesting and beautiful. It is safe.

Champion, Pa.

The Function of the Christian Church

BY ROY D. BOAZ

THERE are some folks who seriously question the task of the church today. They ask: "Wherein does it differ from the Rotary Club, the Kiwanis Club, and the numerous fraternal orders which are also interested in the welfare of their fellow-men? Has the church a message, and if so, what is it?" Such questions would have seemed preposterous twenty-five years ago. But our critics tell us that many changes have taken place since then!

There are some folks who speak of the changes in our civilization as if they had suddenly been discovered or invented. Because we are faced with some radical changes, should we scrap a great institution like the church which has weathered changes for over nineteen hundred years? The fact that tourists go up to Jerusalem each year in motor cars, and the fact that Jesus went up on a donkey, does not change the essential insights, longings, heartaches, and love forever tugging at our heartstrings!

The basic duty of the church has never changed, and will never change. It is this: To lead men and women, boys and girls into a fellowship with God and into a brotherly relationship with their fellow-men according to the pattern of the life of Jesus Christ as pictured in the New Testament.

With this as a basis it must help you and me to conquer the evil in our own hearts.

Within us are impulses, instincts, and emotions which must be controlled and redirected. Among these instincts are fear, anger, greed, and vindictiveness which must be mastered or they will master us. Plato confessed to good and evil being ever present. Jesus said that two powers are ever struggling for mastery; one is God and the other Mammon. Paul had a continual fight, for he said: "When I would do good, evil is ever present with me." The church should help us to master ourselves and achieve a happy, disciplined life related to God.

Then, too, the church should help create a spirit of friendship, tolerance, and goodwill between groups now trying to live and work together in our American communities. This is particularly true of relationships between races and social classes.

Finally, the church should help lay the foundation for a just and enduring peace. Along with a conquering of individual evil, should go coöperation in the social good. The spirit of competition should be converted into the spirit of coöperation. Jesus is the revelation of this truth. This firebrand of truth which in times past has *taken* life in behalf of religion, must in the future *achieve* life and make life more purposeful for religion.

West Haven, Conn.

The Threat of War in the East

(Continued from Page 10)

has undergone since the war, it is really demonstrated that peaceful methods can be used when vital interests and matters of national honor are at stake, then what arguments can the militarists have for armaments?

The crisis has come before the Disarmament Conference has met. The future of the peace of the world is hanging in the balance. There has been no time when an outburst of popular feeling would count for so much. But let no one enter into this thing lightly, because if our country does its plain duty on the side of right it may mean sacrifice; it may mean that we shall have to stop trade with Japan; it may mean that we shall have to tell Japan that we will not only refuse to sell her guns and ammunition, but also refuse to let her have food; but we can't as lovers of humanity stand by consenting while Japan starts a war which may draw Russia in, then Europe, and then the United States. We won't be partners to murder; we will make any sacrifice to keep the peace; but we must let it be known that we want peace.

Fort Wayne, Ind.

Conversations in 3000 A. D.

BY PAUL F. BECHTOLD

First Economist: Say, fellows, I've just been reading "Outlines of Economics" by Richard T. Ely. Guess what year it was published?

Second E.: Never heard of it!

Third E.: Nor I!

First E.: Well, Ely was supposed to be an authority in our country in the early part of the twentieth century. There surely were some "stone age" ideas afloat then!

Third E.: What were some of them? I'm curious!

Second E.: And I!

First E.: It appears, for example, that when a poultryman produced a dozen eggs he sold them to the man who could pay the most money for them; the man who needed them most didn't get them.

Second E.: That's queer. We wouldn't allow them to be produced nowadays unless they were to be used by those whose need was greatest. That is, not until *their* requirements were met, at any rate.

First E.: Here is an interesting situation! After reading these principles I found some old histories covering that period. You probably won't believe it, but you can read it yourselves. In the year of 1930 there was a famine in China; many ate tree roots or bark. Yet over here in our country there was a wheat surplus of over one million bushels lying in government storage.

Third E.: What an outrage!

Second E.: The barbarians!

First E.: Right here in New York City, in the same year, fruit and vegetables were thrown into the river to keep up city prices, when only a few blocks away people were nearly starving because they were out of work and had no money with which to buy.

Second and Third E. (in unison): The savages!

First E.: In the first place we would have had no

Monthly Financial Statement

Conference Budget

During the month of October contributions for the Conference Budget and agencies within the budget totalled $15,567.09. Total cash applicable to the Conference Budget for the year beginning March 1, 1931, $115,243.59, detail as follows:

	For the month	For the year
General Mission Board	$12,503.78	$ 66,270.93
Ministerial & Missionary Relief		87.70
Board of Religious Education	726.52	3,704.71
General Ministerial Board	22.74	30.52
General Education Board	20.63	90.46
Bethany Biblical Seminary	1,895.04	4,557.82
Undesignated Funds	398.38	40,501.45
	$15,567.09	$115,243.59

General Mission Board

During October contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-31
World Wide Missions	$2,836.33	$19,931.05
Student Fellowship Fund 1929-1930		150.00
Student Fellowship Fund 1930-1931	319.11	1,170.15
Women's Work Project—1931	774.50	3,597.71
Home Missions	99.37	391.57
Greene Co., Va., Mission	2.40	245.40
Foreign Missions	328.78	1,598.97
Junior League—1930		17.31
Junior League—1931	70.81	670.97
B. Y. P. D.—1931	110.29	555.72
Home Missions Share Plan	5.00	125.00
Challenge Fund		50.00
Intermediate Dept. Project—1931	47.81	256.89
India Mission	315.78	1,954.49
India Native Worker	45.00	78.50
India Boarding School	40.00	409.58
India Share Plan	332.75	1,844.35
India Hospitals		33.00
India Missionary Supports	2,437.99	14,392.02
Ahwa Church Building Fund	300.00	575.00
Dahanu Family Line Hospital		5.43
Stover Memorial Fund		79.46
Khergam Church Building		567.99
China Mission	25.44	617.15
China Native Worker	37.50	86.11
China Share Plan	95.00	390.01
China Missionary Supports	1,186.42	6,375.06
So. China Mission	25.00	25.00
Sweden Mission		45.00
Sweden Missionary Supports		1,100.00
Denmark Mission		25.00
Africa Missionary Supports	1,755.88	6,445.64
Africa Mission	1,256.62	2,472.09
Africa Share Plan	50.00	610.76
Ministerial & Missionary Relief		87.70
China Famine Relief	35.00	117.84
Africa Leper Fund		76.00
American Drought Relief		601.00
Conference Budget	400.88	40,501.45
Conference Budget Designated for—		
Bethany Biblical Seminary	1,150.93	1,770.85
General Ministerial Board	22.74	30.52
General Education Board	20.63	90.46
Board of Religious Education	238.88	1,343.21

The following shows the condition of mission finances on October 31, 1931:

Income since March 1, 1931	$102,892.38
Income same period last year	156,363.57
Expense since March 1, 1931	176,029.27
Expense same period last year	181,819.20
Mission deficit October 31, 1931	25,458.04
Mission deficit September 30, 1931	26,920.17
Decrease in deficit during October, 1931	1,462.13

unemployed except those who could not work, and they would have had adequate insurance.

Second E.: In the second place, even if anyone were so atrocious as to desire profits, he wouldn't dare work for them. Why, the idea! We bother with money as little as possible, but those intemperate people tried to get all of it they could.

Third E.: Then had the audacity to enter their temples and pretend to worship a God of love!

First E.: We must remember, though, that strange as it may seem, that was their custom, and we must judge them according to their own standards.

Second E.: Yes, that's true. If some industries worked for profits, it forced all to do the same. Undoubtedly there were prophetic spirits who, even in those dark days, had visions of a better economic order.

Lawrence, Kans.

CORRESPONDENCE

MINISTERS' NAMES MISSING

In checking the list of names of ministers sent in this year against the report of last year, we discover the following names omitted. Many reasons can be assigned for this. If your name is included in the following list write M. R. Zigler, 22 S. State St., Elgin, Ill., at once and give your address.

Lewis Albrecht, B. D. Angle, Arthur Baily, F. L. Baker, C. S. Baker, J. O. Barnhart, F. F. Beeghly, Homer S. Benton, Blair Blue, Elmer D. Blue, H. Booze, J. P. Bowman, A. W. Brallier, C. A. Brubaker, Frank E. Brubaker, Wm. J. Buckley, J. W. Burnett, I. S.Burns, John I. Byler, R. L. Byrd, F. T. Chemberlen, R. D. Cook, D. F. Copeland, Charles Crist, J. E. Crist, A. S. Cross, S. C. Cubbage, O. L. Davison, Wm. P. Dillon, Jack Dutton, A. B. Early, D. E. Eshelman, B. J. Fike, Peter Fike, Lee Fisher, Earl L. Flora, R. F. Flory, J. H. Force, Glenn M. Garber, Oren Garner, Charles Garver, Israel Gibble, J. P. Gibbel, I. J. Gibson, J. H. Gordon, L. H. Griffith, S. P. Grossnickle, H. W. Hanawalt, Glen Harman, Culver Harmon, E. J. Harris, John P. Harris, J. A. Hart, Guy N. Hartman, S. D. Hartranft, Orin Harvey, Otto Helm, P. H. Hertzog, Thomas Hollinger, Rufus Holsopple, J. W. Honeycutt, N. F. Hopson, Jacob W. Hoover, John Hoover, S. Blair Hoover, Walter Hoover, Myers Horner, J. B. F. Huffman, Peter Huffman, R. T. Idleman, W. L. Jennings, B. F. Jameson, Hershel M. Jobes, H. L. Jones, O. P. Jones, W. W. Keltner.

C. E. Kimmel, Jacob Kinsel, A. R. Kitchen, Herman Landis, Ernest B. Leather, R. B. Leatherman, Quincy Leckrone, R. B. Ledwell, Frank Lehman, Harvey Lehman, John Lehman, Silas Lehmer, Geo. W. Lentz, S. I. Long, Amos Martin, L. L. Mason, W. E. McFarland, David R. Merkey, David H. Merkey, B. W. Miller, Merlin G. Miller, M. R. Murray, J. H. Mullens, J. P. Mullens, K. W. Murphy, John W. Myer, Chas. A. Neff, P. A. Nickey, Gilbert Osborne, Chas. Oxley, D. J. Overholtzer, J. D. Peterson, H. H. Peterson, D. R. Petre, Glen Presley, S. P. Reed, R. J. F. Richardson, Dolar C. Ritchey, Earl W. Roop, L. D. Rose, Noah M. Rotruck, C. H. Royer, H. D. Royer, H. F. Sauer, John B. Schaffer, Anthony Senger, S. J. C. Senger, J. F. Shuck, Ples Simmons, Edwin F. Shumaker, Albert J. Sines, W. G. Sines, E. O. Slater, Moses Smeltzer, A. R. Smith, Frank R. Smith, J. R. Smith, J. H. Snell, Arvie Spall, Emmert Stauffer, Jesse Stayer, Samuel Steinbarger, Jr., Robert Stienette, Jesse C. Stoner, John E. Stoner, M. S. Stoner, J. M. Stouffer, P. C. Strayer, Park W. Strole, Walter Swihart, A. E. Thompson, Grant Tooker, T. F. Valentine, L. D. Wakeman, L. G. Ware, Hugh Warstler, Ed Weaver, M. J. Weller, G. M. West, J. K. West, Clarence White, O. P. Williams, Calvin R. Wolfe, W. L. Woodiel, C. A. Wright, J. A. Wyatt, J. E. Young, A. W. Zuck, B. F. Zug.

Licentiates

Ernest Anderson, Daniel Brumbaugh, Henry H. Cosner, Arthur Durr, Cameron Eckard, J. C. Hardin, Fred Hollingshead, Raymond Holsopple, D. H. Marshall, Cecil Messer, Paul Miller, Clayton Mock, Arno Myers, Roy Peebler, Boyd Phares, Ordo Pletcher, Remo Pletcher, Joseph Pratt, G. W. Quinton, W. B. Rowland, J. A. Sheteron, W. N. Skeels, Jacob Smith, George Tucker, Edward Van Pelt.

SOUTH WATERLOO'S SEVENTY-FIFTH ANNIVERSARY AND HOMECOMING

Oct. 11 was a red letter day for the South Waterloo church, Iowa, the time set to celebrate the seventy-fifth anniversary of the organization of the congregation. The same occasion was designated as a general homecoming for those who in times past had worshiped with the congregation. Did they come? From the west, Missouri, and from the east Indiana was the limit. The day was ideal, the audience large and the interest keen. All this combined to make a memorable occasion. About 800 were present at the morning service. The attendance throughout the day was large. The city church dismissed its evening services in favor of this homecoming.

It was in May, 1856, that in the village of Prairie Rapids, now Waterloo, eleven charter members were organized into a local congregation. From such a small beginning there are now two large congregations, Waterloo City church and the country church known as South Waterloo. Those eleven souls have all gone to their reward. In an early day the meetings were held in private residences and schoolhouses. But in 1867-68 a house of worship was erected, 40 x 80 feet, on ground that has ever since been sacred. That house cost $7,200, not counting labor and material that were donated. And would you believe it? Those sturdy pioneers not only paid cash for their house but had money in the treasury when it was dedicated. Among those present were several who had been present when the old house was dedicated.

A commodious brick, modern church plant has taken the place of the old wooden structure. Many, in referring to former days, days of hardship that were bravely met by the men and women who built up this congregation, stressed the challenge set before them and how much more should be accomplished now, if those of the present would do as well as did those who went before.

In these seventy-five years there have been only six elders in charge of this congregation: Jacob Haugher, Elias K. Beuchley, Samuel H. Miller, A. P. Blough, Harvey Gnagey and W. H. Yoder. Some great teachers went out from this congregation. The late Bro. E. B. Hoff was one of them. Eight foreign missionaries grew up in this church, of which number one, Anna Blough, is buried in China, while another, Eliza B. Miller, was present and bore testimony to the sterling Christian character of those under whose leadership she and others had been trained in the community and the church. Letters were read from the missionaries now on the field.

(Continued on Page 24)

HOME AND FAMILY

To Doubtful Hearts at Home

BY FRANK C. BECHTOLD

Can another place be splendid
As the place we call our home?
Or can other hearts be tender
As the hearts we know our own?

For the "natural affection,"
By Creator wise ordained,
Still can find its true direction
When its fullness is attained.

Loved ones, scenes familiar,
In my heart you live.
When apart, remember;
When returned, forgive.

Girard, Ill.

Old and Forsaken

BY ELIZABETH R. BLOUGH

THE sisters of the Aid Society found that they could not roll again; the quilt in the frame was nearly finished. Fanny Miller was saying: "We are going to have a lot of walnuts this year; I must say I like them for icings and walnut candy is tasty."

"Yours is always good," said Ruth Horner appreciatively. "I wish my fall house cleaning was done; I aim to do as little as possible, but till the rugs are out and the closets cleaned, I have done as much as I do in the spring."

"We are getting a radio," announced Savilla Pierce happily, "just as soon as the cleaning is done."

Fanny's mouth was full of pins, but she managed to murmur, "You're lucky, our children are wanting one too, but we are not getting any this fall. Say! I used to depend on Eliza Haney, but since she has rheumatism she can't clean house; she's the best help I ever had."

Ann assented with: "She never pulled back no matter what you set her to. She beat rugs at my house, scoured aluminum, cleaned the furnace, and everything was done right."

"I don't believe that one of you has heard that Eliza Haney has to go to the poorhouse," Ruth made this announcement. A number of voices echoed: "The poorhouse?" "How awful!" "But she has children?"

Again Ruth supplied information: "No use in talking about them, the son-in-law and the daughter-in-law refuse to do anything." Savilla Pierce's eyes opened wide; she had the eyes of a woods creature; a slightly upturned nose sensitive at the nostrils, and a small firm mouth that gave character to her face at the expense of sweetness. It may be the sweetness had evaporated for want of normal indulgence. Her father was a prosperous farmer; their house of white clapboard with green shutters and great wide brick chimneys, stood in the elm shaded yard near the bridge that spans willow brook. Savilla was almost thirty, and every one there knew that Ben Routson wanted to marry her. She glanced at her mother, but Minervy sewed stolidly on as if she heard nothing. It is doubtful whether either of them knew that people called them very close, that some went further and said they were right down stingy. But there is no doubt that mother and daughter felt curiously left out of things as the sisters discussed Eliza.

"She's been sick with rheumatism all fall; she's nothing but skin and bone with worry and trouble," concluded Ruth after wishing that she could take her into her home.

After Minervy and Savilla had left the meeting, Fanny voiced the opinion of all, "They've got money for a new radio; wouldn't you think that with two good spare bedrooms, they might take in the poor old soul?"

Ruth remonstrated, "It's not for us to say what they should do. Flossie Craun says that Ben's been going over to Claysburg to see another girl, that he's not going to marry Savilla."

You might think that Minervy and her daughter talked over things as they went home, but they did not. Minervy had little to say at the supper table, she answered Aaron absently; a worried frown was on her forehead. Later in the evening, she turned to Savilla: "They didn't really say anything?"

"No, but how they looked at us," replied Savilla soberly. "Maybe it's for what we haven't done that they are all down on us like. You know when the Seips burned out, Ruth gave bedding, they stayed with Fanny Miller for a while; anyhow we both felt guilty, my cheeks were burning."

Almost humbly, Minervy asked: "Do you want that we shall give Eliza some money or what?"

It took some courage for Savilla to say what was in her heart: "I'd like to take her into our home. I'll not sleep for thinking about her; her boy took all her money before he got married."

"But we were going to get a radio—"

"Let's not get it right now; I guess I was wanting it more for Ben than for myself, since he's going to Claysburg—" her voice trembled; she was almost crying.

Her mother comforted her, "We don't know about that. Flossie's been trying to get him away from you. If you want to take in Eliza, I'd like to have her too; I'll see what Aaron says."

"You know that father will let us do as we like about it."

"Yes, yes. I'll cook an early breakfast, you get the Ford ready. Eliza is a good-natured person."

When the two drove up to the old house where Eliza waited, they found her sitting with bonnet and shawl on; she could not speak. It was Savilla who put her

arms around her and wiped away her tears, saying: "We have come to take you to our house. You are going to live with us; I'll help to take care of you."

Between them, they took her to the car; then they brought her bundles. As they drove along she told them that she had not been in bed that night. "I begged the Lord to deliver me, but I never thought of you folks." There it was again, the impression that they did nothing for the distressed.

Savilla laughed: "Maybe Elijah never thought of the ravens either when God sent them to feed him. We are going to help you to get well." This was almost a prophecy, for Eliza did get well in their comfortable room. She said afterwards that eating the best meals she had ever tasted, gave her strength.

After she was fed and warmed, the old woman still seemed dazed, only repeating: "To think that I can stay here!" When she was in bed she prayed:

"O thou widow's God, bless these people. If they have done any sin against thee, forgive them because they have saved one miserable creature from the poor-house!"

Ben came that evening. Savilla's face was flushed, her eyes were softly shining, her own love was richer because she was sending it out. When they were quite alone, he said: "But Savilla, having her here will not interfere with our being married. I want you soon." Savilla assured him that it need make no difference in their plans. "Mother really loves having her here, she is not much trouble."

Bridgewater, Va.

Around the Table

This department is sponsored by the Mothers and Daughters' Association, Sister J. Z. Gilbert, Superintendent. Questions are invited. Personal attention will be given to each. Questions will be answered in this column or privately. All questions should be mailed to Around the Table, 3300 N. Griffin Ave., Los Angeles, Calif.

How can a mother of pre-school-age children best show her spirit of coöperation with the children's Sunday-school teacher?

1. Invite her to visit in your home.
2. Visit the nursery or beginners' departments some Sunday morning.
3. If there is any kind of a class for parents or mothers on Sunday morning, join it.
4. Confer with the teacher about your child. Find out what *she* feels his needs are, and tell her how you estimate them.
5. Ask her advice—unless you have had an opportunity for better training than she. In that event, study what she is doing, and try to be helpful.
6. See that your child is on time, and regular in attendance.
7. Keep your own religious life growing by reading stimulating books and magazines, and by attending church.

God's Special Day

BY LULU TERFORD

As often as Thanksgiving returns, just that often we give special thanks. All through the year our prayers are attended with thanksgiving. But Thanksgiving Day there is a kind of summing up. It is a special time set apart for God in which we pour out our hearts in praise. We believe it pleases him to have it so. When we praise God we realize our dependence on him and recognize his power in everything for our good. Paul found it a good thing to praise the Lord at all times, and he uttered the scripture which has helped many. Rom. 8:28: "We know that all things work together for good to them that love God, to them who are called according to his purpose." But this special time set apart for him singularly belongs to him. Doesn't it seems reasonable to believe that Thanksgiving Day God will have his spiritual ears turned toward us and tuned in a special way to hear what his children of this whirling, progressing, prophecy fulfilling globe are about? Think and ponder in your hearts how pleased he will be to hear his church praising him. This time spent in communion with God enriches our lives.

Los Angeles, Calif.

Mother Saves Four Dollars

FATHER and mother were making out the budget for the year. Yes, I know they will not be able to carry it out fully, but it's worth while. They'll fare better because of the attempted budget. When they came to the allowance for reading matter they halted. There was only so much money available and it would not provide all that they wanted.

Father and the children were eager for the Sunday paper. Mother did not care for it, partly because she was so busy with household duties that she had little time to read it, and partly because she doubted its value, especially for the children. But she was only one; father and the children were five, a good majority.

However, father and the children loved mother and knew her worth to them in the home. They listened to her plea for the church paper without which she would be lost. Instead of telling about it she simply turned to certain pages of THE GOSPEL MESSENGER and read (she was a good reader) parts that she knew all would enjoy. They liked her reading, they liked what she read.

Mother's case was half won.

But she did not stop with that. She never did do things by halves.

Next she took paper and pencil and did a little figuring. The Sunday paper cost them fifty cents a month—six dollars a year. THE GOSPEL MESSENGER cost them two dollars a year—sixteen and two-thirds cents a month. Presto! They could subscribe for the MES-

(Continued on Page 26)

SOUTH WATERLOO'S SEVENTY-FIFTH ANNIVERSARY AND HOMECOMING

(Continued From Page 21)

Pastor W. H. Yoder had general supervision of the services and was ably assisted by willing helpers on every hand. Blessed is that pastor who can rest assured that others will not fail him when a task has been committed to them. There were many evidences of a sympathetic coöperation between people and pastor.

The Sunday-school convened at 9:45, the several departments assembling in their own rooms. The congregation is blessed with many young people, excellent teachers and able officers. This makes for efficiency in religious training.

At 11 o'clock the house was filled by people assembled to worship. The music, the devotionals, in fact all things combined to lead to a service in which folks get close to God. The opening service was conducted by Bro. J. H. Fike, now living in Indiana, but his birthplace and early home were in this congregation. Here he grew up, worked in the church, was called to the ministry and often expounded God's Holy Word. To him it was a literal and joyful homecoming and he led us all home to God. The writer had been asked to bring the morning message. His subject was "An Old-time Meeting." The setting was taken from the life of Ezra but the message was for the life and needs of the people in the audience.

The noon hour took the people to the basement where the tables groaned under the bountiful repast served free to all. Whatever depression there may be elsewhere there were no evidences of it in that dinner nor at the lunch served in the evening. But South Waterloo always had the name of feeding its people well.

The afternoon service will long be remembered. W. O. Tannreuther and J. H. Fike were in charge. They made a good team. They knew how meetings once were conducted and they also knew how to conduct a reminiscent meeting. Letters from far and near brought greetings. Those who spoke were loud in their praise of what the early members of the congregation had done—built better than they knew. The "lining" of hymns may have been a novelty to the younger folks but it recalled blessed seasons to those older.

The evening service opened with a half hour of sacred music. The chorus of young people entered fully into the spirit of the songs and rendered them well. A half hour of sacred music will prepare any people to worship God. The sermon was again delivered by the writer, the subject being "The Making of Peter," in which the evolution of Peter from a common fisherman to a staunch disciple was traced by recorded experiences as told in the gospels.

And then came the time for closing. The pastor in a few fitting sentences stressed some of the high points of the occasion and what this should mean to the church. As the service ended there was a feeling that all would like to be back twenty-five years hence and enjoy the homecoming when the congregation will be one hundred years old.

Elgin, Ill. J. E. Miller.

NEWS FROM CHURCHES

CALIFORNIA

Glendora.—Our revival meetings will open Nov. 1 with Bro. A. Becker of Idaho in charge. The junior department of the Christian Workers has been reorganized and a primary department added. The junior meetings are well attended. Our Sunday-school for the past year averaged 157. Oct. 27 sixty-seven members of the church met at the home of Brother and Sister A. D. Sollenberger and presented them with a purse of silver as a token of appreciation for the loyalty, support and self-sacrifice which they have shown since joining us. Bro. Sollenberger has served most efficiently as temporary pastor and as an elder. The men of the church have organized a men's movement with Roy Wolfe as president. Several projects are being worked out including the improvement of the church grounds. Our pastor and his wife entertained the Upward Climbers class Oct. 23.—Mrs. Florence Netzley, Covina, Calif., Oct. 28.

FLORIDA

Clay County.—Our church feeling the need of more official workers, met in special council Oct. 24. Three brethren were called to the deacon's office and duly installed. Also one brother presented himself for the ministry and was licensed for one year. On Sunday following one more was received into the church by baptism. Bro. Bower remained with us over Sunday and filled the pulpit both morning and evening which was much appreciated. Nov. 1 the young people gave a temperance program. Our splendid group of young people contribute much toward the life and interest of our church.—Mrs. Corda E. Crist, Middleburg, Fla., Nov. 3.

ILLINOIS

Girard church met in business session Oct. 14. Church officers for the coming year were elected, including, elder, W. H. Shull; clerk, H. V. Stutsman; Messenger agent, J. Z. Bechtold. Our communion services will be held Nov. 11. Since our last report one sister has been received into the church by baptism.—Mrs. H. V. Stutsman, Girard, Ill., Nov. 6.

Martins Creek.—Oct. 19 Bro. N. H. Miller of Decatur, Ill., came to help us in meetings. He preached each night till Saturday night we had communion. Members came from Allison Prairie, Pleasant Grove and Romine churches to commune. Sunday we had all-day services. The meetings closed in the evening. One soul accepted Christ and the membership was encouraged.—Mrs. Delia M. Blough, Geff, Ill., Nov. 8.

Woodland church met in quarterly business meeting Oct. 28. Bro. Paul Senger was appointed assistant superintendent of the Sunday-school. Plans are being made for our revival to start Nov. 15 with Brother and Sister Oliver Austin, evangelists. Our love feast will be sometime during the revival.—Mrs. Reuben Wickert, Ipava, Ill., Oct. 31.

INDIANA

Auburn.—At the last quarterly council the following officers were elected: Wm. Graham, superintendent and Ethel Snivley, Messenger agent. We have just closed our revival meeting with Bro. Zigler from the Rock Run church, evangelist. Two were baptized into the church. Bro. Zigler brought us many inspiring sermons. We are starting in with our regular Sunday evening services at 7 o'clock. Bro. Cripe is beginning a series of sermons on the book of Revelation.—Ethel Snivley, Auburn, Ind., Nov. 6.

Indianapolis.—Affairs of the Indianapolis church are progressing very nicely under the leadership of our pastor, Russell G. West. Attendance at all services has been very gratifying and we are looking forward to a very interesting winter season. We have organized our Thursday evening church services into a church college. This college offers four subjects. Modern Missions is taught by Mr. J. J. Kintner, Life of Christ is taught by Bro. West, Old Testament History is taught by Prof. Walter Slifer of Butler University, and a course in Religious Expression for children of the intermediate ages is taught by Mr. Wilbur Barnhart. This college will last for five weeks. So far, much interest has been shown and we believe it is a very worthy experiment. Sunday evening, Nov. 8, the B. Y. P. D. presented the peace pageant, "Swords and Plowshares" before the church. The fall communion service will be held on Sunday night, Nov. 15. Since the last writing, three letters of membership have been added to the church.—Mrs. George Reiber, Indianapolis, Ind., Nov. 9.

Mississinewa.—At our September quarterly council Bro. I. E. Weaver was chosen as our elder. Our love feast will be held the evening of Nov. 15. Our rally day and homecoming will be held Nov. 22, an all-day meeting.—S. E. Snider, Muncie, Ind., Oct. 26.

Mt. Pleasant (No. Dist.) church met in council Sept. 10. Officers for the Sunday-school were elected with Wendell Miller as superintendent. The Camp Creek, Bremen and Nappanee churches met with us Oct. 11 in a joint Sunday-school convention. Each church was well represented and the programs both morning and afternoon were inspiring and well worth while. We enjoyed having Bro. J. O. Kesler fill the pulpit both morning and evening on Oct. 25 and Bro. Theo. Miller on Nov. 1 while our pastor was engaged in evangelistic services at the Salem church.—Mrs. F. J. Wiedeman, Bourbon, Ind., Nov. 9.

IOWA

Dallas Center.—During September our pastor and wife were absent several Sundays holding evangelistic meetings at Prairie City. Oct. 18 Bro. C. V. Coppock of Sidney, Ohio, while visiting his brother, our pastor, preached two inspiring sermons. At the reorganization of the Sunday-school Sister Maude Moser was chosen superintendent. This office had been most acceptably filled for the past eight years by Sister Nora M. Rhodes who found it necessary to resign because of ill health. We have installed a new heating plant in the church; a change in its location made possible other changes in the basement which add greatly to our church plant. Eld. C. B. Rowe and wife have returned to their home in Dallas Center, having been absent two years in charge of the church at Beaver. We will hold a love feast Saturday evening, Nov. 28. On Sunday following there will be a full program with a basket dinner at the church.—Mrs. W. H. Royer, Dallas Center, Iowa, Nov. 9.

KANSAS

Galesburg church met in council Sept. 25. Sunday-school officers were elected. All were reëlected with one exception. We chose delegates to District Meeting. The young people are interested and attend exceptionally well especially the evening services. We have had several visitors during the spring and summer: Bro. J. J. Yoder was with us in the interest of McPherson College, and Bro. Ray Waggoner was with us the evening of our birthday services. We had a large crowd and everyone enjoyed Bro. Waggoner's part of the program. Bro. Finnell's lecture on Why Girls Smoke is worth consideration and his manner of presenting facts is very convincing. Quite a number of our people attended District Meeting at Independence. Our pastor and elder, Q. D. Reed, divides his time with Galesburg and Hollow (Okla.) churches. We feel very fortunate to have a pastor who is willing to labor with us without thought of compensation. We hope to have a week or so of revival meetings this fall.—Mrs. Thos. J. Reed, Galesburg, Kans., Nov. 7.

Verdigris-Gravel Hill.—Bro. Ralph Quakenbush held a three weeks' meeting in the Gravel Hill community; as an immediate result six were baptized and one reclaimed. Then he came to the Verdigris house and as a result of this meeting one was reclaimed, one baptized and one to be baptized later. At the close of these meetings a communion service was held in the Verdigris house with Bro. Quakenbush officiating, assisted by Bro. Merlin Miller and Bro. S. E. Lantz. There were 107 members at the tables. Our oldest members do not remember so large a group of members at any communion in the history of the Verdigris congregation. Bro. Oscar R. Fike and family are succeeding the writer as pastor of these two appointments, taking up the work Dec. 1. The renewed courage and loyalty of the members at both places prompts us to look forward to a year of real progress for the new pastor and the members at these places.—J. A. Strohm, Madison, Kans., Nov. 7.

KENTUCKY

Wolf Creek.—We had our love feast Nov. 7. We had with us Bro. Clarke of Johnson City, Tenn., and our elder, R. B. Pritchett, also Sisters Ethel A. Gwin and Pearl Clarke of Johnson City. Bro. Pritchett was reëlected elder for 1932 and Sister Minnie Kirk as clerk. Bro. Pritchett delivered some inspiring and helpful messages while here. We feel much strengthened and encouraged by the visit of our Tennessee brethren and sisters, and by our love feast.—Mrs. Emma Conley, Heisey, Ky., Nov. 11.

MARYLAND

Bush Creek church of Eastern Maryland will hold an all-day homecoming-Thanksgiving service on Sunday, Nov. 29. Prof. F. E. Williar (a former pastor) of Daleville Academy will deliver the main address of the day at 11 A. M. Churches in this region are invited to send their musical organizations to participate in the music festival which will be the feature of the afternoon service. All former members and friends of this congregation are invited to spend the day with us. A basket dinner will be served at noon. A love feast will be held on Saturday afternoon preceding, beginning at 2:30.—Ellis H. Wagoner, Monrovia, Md.

Greenhill.—Bro. I. N. H. Beahm of Nokesville, Va., began our series of meetings Oct. 18 and labored faithfully for two weeks in preaching and visiting. Each night the sermon was preceded by a short Bible conference or an account of Bro. Beahm's travels in Bible Lands. Eleven made the good decision and received baptism. At our love feast at the close of the meetings fourteen surrounded the Lord's table for the first time. The interest in Sunday-school and church work has been very good this year. At a called members' meeting two deacons were elected, and at a previous meeting Bro. W. K. Mahan was elected to succeed Bro. Ira P. Eby.—Minta Eby, Westover, Md., Nov. 3.

Locust Grove church closed a splendid revival on Nov. 1 conducted by Bro. E. S. Rowland of Long Meadow church. We feel the church has been strengthened by this revival. Bro. Rowland preached the Word with power, gave an impressive chalk talk each evening to the children and taught them new songs. He visited in a number of homes and made many friends while with us. Our love feast was held Oct. 31 with Bro. Rowland officiating, assisted by Eld. Wm. E. Roop, J. M. Burral, E. H. Wagoner and Chas. Stoner.—Bessie R. Purdum, Mt. Airy, Md., Nov. 10.

Oak Grove.—Bro. Ed Walls of Grantsville, Md., held a two weeks' meeting at Oak Grove church. One was baptized and two were reclaimed and the church was much strengthened. We closed with a love feast; twelve brethren and twelve sisters surrounded the Lord's table.—C. H. Merrill, McHenry, Md., Nov. 11.

MICHIGAN

Pontiac.—Our homecoming supper was well attended, about 100 being present. Our week of meetings held by Bro. L. H. Prowant of Durand was inspiring to all. Thirty-two were at the love feast, including some of our brethren and sisters from Flint. If anyone knows of members living here that are not in touch with the church, please write our pastor, O. F. Jones, 288 Elm St., or the writer, at 103 Adelaide St.—Mrs. Ray E. Fleming, Pontiac, Mich., Nov. 10.

MISSOURI

Kansas City (First).—Bro. M. C. Swigart of the Germantown church, Pa., began a revival meeting Oct. 14, which lasted for two weeks. He preached sixteen inspiring sermons. There were no additions to the church, but the good seed was sown. The peace and purity committee gave a well planned program on Nov. 8 in charge of Bro. Chas. Cruea and G. W. Neher. We are to have our love feast the first Sunday night in December.—Mrs. Gertrude Gaba, Kansas City, Mo., Nov. 9.

Oak Grove.—Sunday evening, Sept. 27, Bro. Lester Fike of Carthage, Mo., began a series of meetings. A number of visiting members attended the meetings. Bro. Fike labored earnestly and preached forceful, spiritual sermons. Each evening he gave a talk to the children which was enjoyed by young and old. Two were baptized and the church built up spiritually. The meetings closed Oct. 10 with a love feast. Sunday morning, Oct. 25, Bro. V. C. Finnell gave a lecture on the evils of modern dancing, divorce and the movies. In the evening he gave an illustrated lecture, Why Girls Smoke. On Sunday morning recently Bro. A. W. Adkins gave us a fine sermon on Love. He also preached in the evening. We are looking forward to the coming of Brother and Sister Hilton to give lectures on India, sometime in January.—Grace McClung, Collins, Mo., Nov. 6.

NEW YORK

Brooklyn.—The work at the First church is growing and is encouraging. The enrollment of the Sunday-school has increased. Oct. 18 three were added to the church by baptism. Our love feast was held Oct. 25 at which time Brother and Sister Herbert Strachan were elected and installed into the office of deacon and Bro. Wm. A. Robinson was licensed to preach. Eld. H. K. Garman officiated at these services. Nov. 8 we held a special Armistice Day service. Two adults were received into the church by baptism at this service. We are looking forward to having a bazaar Nov. 19-21.—Charlotte Anderson, Brooklyn, N. Y., Nov. 10.

NORTH CAROLINA

Shelton members met in a business council Sept. 19. The following officers were reëlected: Bro. Roland Kirkman, Sunday-school superintendent; Bro. H. J. Woodie, elder; Bro. N. C. Reed, pastor; Sister Mary Lee Durham, correspondent; Sister Hazel Sutphin, Messenger agent. Bro. N. C. Reed closed a two weeks' revival Oct. 3. Nine were baptized. A communion service was held Oct. 3.—Mary Lee Durham, Mt. Airy, N. C., Nov. 2.

OHIO

Black Swamp church held their love feast Oct. 31 with Bro. W. A. Deardorff officiating. On Saturday morning Bro. Max Hartsough of Portage church gave us an acceptable sermon. In the afternoon Bro. Deardorff of Lanark, Ill., filled the pulpit. About ninety-five surrounded the Lord's table. On Sunday morning 160 attended Sunday-school; the offering was $7; missionary offering, $7.85. The sermon was by Bro. Deardorff. Dinner was served at the church to nearly 200. Sunday evening the services were recalled and nearly all attended at the Portage church where Bro. Deardorff is engaged in a series of meetings. The young people gave a temperance program Sunday evening, Oct. 25.—Mrs. Asenath Baker, Lemoyne, Ohio, Nov. 5.

Bradford church has recently enjoyed several sermons by our former elder, John M. Stover of Columbus, Ohio, also director of religious education, Bro. N. B. Wine, Dayton, Ohio, and Rev. Shomber of Florida, Progressive Brethren minister and physician, eighty-five years old. The officers for the coming year were installed by a consecration service. Three of our members were removed by death during the last month. We held our love feast Nov. 7 with Eld. H. B. Martin of the Oakland church officiating, assisted by Eld. Frank N. Sargent of Chicago.—J. E. Overholser, Bradford, Ohio, Nov. 9.

Chippewa.—Sept. 16 Brother and Sister Lewis Brumbaugh were with us in welfare work. The former gave his splendid lecture on The Inevitability of World Peace. Their efforts were much appreciated. Sept. 20 Eld. Aaron Heestand brought us the Sunday morning message. The Sunday following, installation services were held for Sunday-school officers and teachers, with Eld. Moherman officiating. He also brought us the bread of life in sermon. The business meeting of the church was held Oct 8. The church decided to use the budget system for current expenses instead of the tax method as heretofore. All Sunday-school offerings will now be used for missions and the church will pay the running expenses of the school. Oct. 15 the Sisters' Aid held an all-day meeting at the church. They laid carpets in both vestibule and cloak rooms. They also set things in order for the communion service on the 17th. The service was a fitting memorial of the sufferings and death of our Lord. Nov. 8 Eld. Daniel Brubaker of the Wooster church preached for us. The attendance at all services keeps up quite well.—Mrs. Flora I. Hoff, Wooster, Ohio, Nov. 11.

East Dayton church was greatly strengthened and encouraged through the two weeks' revival conducted by Bro. Wilmer Petry of Pitsburg, Ohio. His strong gospel messages attracted a houseful of attentive listeners at each meeting. Three were baptized and one was reclaimed. Oct. 24 our love feast was held with about 140 surrounding the tables. Besides Bro. Petry who officiated were present Bro. C. F. McKee, Bro. Glen Moyer, Bro. Ira Hyatt, Bro. J. A. R. Couser and Sister Goldie Killian. Through Bro. Petry's direction and remarks the meeting was very spiritual and uplifting.—Lida Baldwin, Dayton, Ohio, Nov. 7.

Prices Creek church met Oct. 16 in members' meeting, preparatory to our love feast held Oct. 24. As is our custom an all-day meeting was held and Bro. Paul Wingerd, Bro. Buffenmyer and Bro. C. D.

(Continued on Page 28)

Mother Saves Four Dollars

(Continued From Page 23)

SENGER, enjoy its weekly visits, pay for it for three years for the same price that they could have the Sunday sheet for one year. In other words, if they would drop the Sunday paper and continue THE GOSPEL MESSENGER they would be ahead just four dollars at the end of the year.

Father and the children saw mother's point and they made it unanimous. They dispensed with the Sunday paper and gave mother the MESSENGER.

Mother's case was fully won.—J. E. M.

Edna Faye Moyer

(Continued From Page 15)

at the same time with the help of her sisters to make a home for their father. For seven years she taught English and Latin in the High School at Pioneer, Ohio. The last three years of this time she served as principal. In addition to her public school teaching she has also been a teacher of piano. During these years there was an undercurrent working in her life that finally came to the surface. It was at the Hershey Conference of 1930 that she offered herself to be used in the foreign field wherever the need was greatest.

The past two years have been spent in further preparation for her work, the former at Bethany Biblical Seminary, and the latter at Columbia University from which she received her Master of Arts degree. Last Thanksgiving season, while at the University, the message came that her father was seriously ill, but before she could reach his side, his spirit had taken its flight.

In the school and in the church Faye is an inspiration to those whom she touches. At the early age of ten she gave her heart to Christ, and has been serving him with every talent God has given her. As a teacher of little children she shows unusual ability. Among the young people she is a genuine leader. In the college she was an active member of the Volunteer Mission Band, was a member of the Y. W. C. A. cabinet, and was a teacher in the West End Mission. In the seminary she freely gave much time and faithful service to the Chinese Sunday-school. Her clear melodious voice has been a great asset to the quartettes, one of them being the Moyer Sisters' Quartette.

It would be difficult to find an individual with a more even temperament or wholesome, sunny disposition than that which Faye possesses. Even when the clouds appeared her cheerful radiance would help to brighten the day. As a travelling companion she is most congenial. She not only possesses the splendid faculty of being happy, but knows how to make others happy.

"She is a true leader; one who makes you feel like doing great things just because she thinks you might. Words can not express the influence she has had on her students, and what lasting impressions are left when she is gone," said one of her students. Another remarks: "When I was willing to give up, my task undone because it looked too big, she inspired me to finish it."

In this brief history we see one who is capable, qualified and willing to be used in the task which she has been called to do. As we pause, we can almost hear the people of Africa say in the words of her characterization in her college class annual, "Her entrance is like a summer breeze, not bigger than a minute, but, oh! what a mighty minute!"

Kunkle, Ohio.

CORRESPONDENCE

FIFTIETH ANNIVERSARY OF CLOVER CREEK CHURCH

Saturday and Sunday, Aug. 15 and 16, were great days for the members and friends of the Clover Creek church, near Fredericksburg, Pa. The special services were in commemoration of the fiftieth anniversary of the building of the present church. The preliminary session, held Saturday evening, was in charge of Eld. I. B. Kensinger. Eld. W. S. Long of Altoona conducted devotions and the sermon was preached by Eld. S. P. Early of Roaring Spring. His theme was, Trust in the Lord. The men's chorus from the Memorial church, Martinsburg, sang several selections. Mrs. Emory T. Huntsman, granddaughter of a member who served on the original building committee, gave a reading. At this service nine people were in attendance who were present at the dedication fifty years ago.

The service Sunday morning began with a Sunday-school session in charge of Superintendent E. K. Sollenberger. The adult division of the school was taught by Eld. Jas. A. Sell of Hollidaysburg, the oldest minister in point of service in the church in the state. Eld. C. O. Beery conducted the worship period. Brother and Sister Jas. A. Sell sang several selections, after which a reading was rendered by Mrs. S. N. Brumbaugh of Altoona. The sermon was delivered by Eld. D. B. Maddocks of Altoona. He stressed the pioneering spirit and the self-sacrificing devotion of the ministers of this church during the past half century. Several times during the day the audience was favored by special selections of music by an octette composed of four sons and four daughters of Eld. Geo. W. Brumbaugh.

At the noon hour the guests and resident members were all invited to the basement where a free lunch was served to more than 500 people. The hour proved to be a splendid time of fellowship.

At the afternoon session special music was rendered by a chorus from the Smithfield church and by a male quartet from the Roaring Spring church. A Pennsylvania German poem was read by Daniel Brumbaugh of Scalp Level, and an original poem, written for the occasion, was read by Eld. Jas. A. Sell. I. Harvey Brumbaugh of Juniata College gave an historical address which included interesting data of the early days of this church. He based his remarks on Isa. 51:1: "Look unto the rock, whence ye are hewn."

Good men and devoted women labored hard before we came upon the scene. We need to look back to them in loving memory and with genuine appreciation of their services for the church.

The first house built exclusively for religious services at Clover Creek was erected in 1840, and it was placed in the care of Abraham Shelly, Henry Powell and Joel Grabill as trustees. The present house was built in 1881 and dedicated Oct. 2 of that year by Eld. James Quinter of Huntingdon. A few of the ministers who labored in the church in the years gone by are: Elders Geo. Brumbaugh, Daniel Holsinger, John W. Brumbaugh, Geo. W. Brumbaugh, Thos. B. Maddocks, Andrew B. Burget, Josiah B. Brumbaugh, Jas. D. Brumbaugh and many others. The afternoon session closed with reminiscences by descendants of some of these ministers.

Bro. Ernest Brumbaugh of the Fairview church conducted devotions at the evening service and Bro. F. J. Byer of Williamsburg delivered a very practical message on the theme, Lengthen your cords and strengthen your stakes.

Bro. W. H. Holsinger of Williamsburg was song leader at all the sessions. It was a great joy to the congregation to have the surrounding churches come and help. The Clover Creek church is mother and grandmother to nine other churches. The meeting was brought to a close with the benediction by Bro. W. H. Holsinger. It was a day that will long be remembered as a fitting memorial to those forefathers who left us such a rich heritage.

Martinsburg, Pa. Mrs. Mary E. Fornwalt.

ELD. SAMUEL ISAAC FLORY

Samuel Isaac Flory, son of Isaac and Susan Miller Flory, was born Dec. 18, 1860, and died Sept. 4, 1931. He united with the Church of the Brethren at the age of twenty years, being baptized by Eld. Levi Garber. He was married Feb. 11, 1886, to Annie Cline, daughter of Eld. John A. Cline. His wife and three children survive.



Bro. Flory was elected to the ministry Sept. 3, 1898, and some years later ordained to the eldership. He was a very enthusiastic missionary worker, putting forth a strenuous effort to work the territory his father-in-law had opened in his day. Bro. Flory was active in establishing the White Hill church. No one else did as much as he in the founding of this church which was organized in 1903; here he was elder and pastor until his health failed. He loved the church ardently and spared neither money nor himself in working for its prosperity. He was active also in the establishment of the Buena Vista church which was organized in 1905, and where he labored a number of years. He also worked at the Concord and Orinoco churches.

Bro. Flory served as secretary of the Sunday-schools of the Second District of Virginia. He was a member of the missionary board for a number of years. His wife was a great help to him in all his work.

The funeral was conducted at Mt. Vernon church by John S. Flory assisted by the pastor, Bro. Guy Stump, and the writer. The body was laid to rest in the adjoining cemetery. E. D. Kendig.

Stuarts Draft, Va.

DRIFTING

Who is drifting? Do we have any signs that the nations are drifting? Any signs that the church people are drifting? It is so easy to drift. Were you ever with the drifting crowd?

Some time somebody had compassion on you and warned you of the danger ahead.

How long did the Jewish theocracy drift, till it was so humanized that it was no good for either the Jews or others? Isaiah said that there was no soundness: "From the sole of the foot even to the head, but only wounds and bruises and putrefying sores" (Isa. 1:6). Read the whole chapter again.

How much better will the Gentile nations be when they have drifted into intellectualism? When they are no longer the light of the world reflecting Jesus? Of course there will be some individual lights shining along the way. What does Paul tell Timothy about the last days, and the kind of doctrine they will substitute? Peter, John and Jude add emphasis.

Who is drifting? We do not think of ourselves, it must be the other fellow! Drifting is always downward, not upward. Is it not true that we drift when we do not walk in the light we have, and use the power we have to get more light?

As a parent or teacher do you ever take a pupil who you see is drifting from true life, and show him what the end will be? Teachers and parent associations could do much to save young lives by coöperating and writing letters to those developing the habits of destruction.

Pensacola, Fla. J. E. Young.

SOUTHEASTERN KANSAS

The 1931 District Conference convened at the Independence church Oct. 23-26. The opening address was given by Chas. Miller who has recently moved back into the District.

The various topics in the ministerial and Sunday-school meetings were discussed by talent of the District except for a discussion on the Work of the Minister by J. J. Yoder of McPherson College. Prof. J. A. Blair of McPherson College delivered the educational address Saturday evening. The missionary address on Sunday was delivered by Bro. Yoder. Because of first hand information and his close connection with the missionary program of the church, he made us feel the great importance of the missionary enterprise. A strong appeal in the interest of World Peace was made by Prof. Blair in his address on this subject. The closing message of the conference was delivered by Dr. John Luke Gehman of the Presbyterian church of Independence. At the same hour Prof. Blair delivered the evening message in the Presbyterian church.

The business session convened on Monday with its usual routine of work—reports of committees and electing of new officers for the coming year. The business of the District was pleasantly transacted, with the hope for greater accomplishments in the future for the church in the District.

Eld. R. E. Loshbaugh was chosen delegate to Annual Meeting, with Eld. J. A. Strohm, alternate. The District Meeting of 1932 will convene in the Osage church.

Fredonia, Kans. R. E. Loshbaugh.

OBITUARY OF E. A. GIBSON

Elmer Allan Gibson, son of Chas. C. and Susan Neher Gibson, was born near Girard, Ill., June 27, 1876; and departed this life at his home in Girard, Oct. 24, 1931, age 55 years, 3 months and 27 days.



He received his education in the Pleasant Hill elementary and high school. Later he attended Manchester College at North Manchester, Ind. For six years he was engaged in teaching school.

Feb. 14, 1900, he was united in marriage to Miss Mamie Masterson, of Girard, Ill. To this union were born two sons and two daughters; one daughter, Martha, dying in infancy.

In December, 1894, he affiliated himself with the Church of the Brethren, being baptized at the same time as the woman who later became his wife. To his church he was always loyal throughout the thirty-seven years of his life in it. Always active in church work, he superintended the Sunday-school almost continuously for twenty years, officiating in the Sunday-school for more than 1,000 Sundays. After more than a year of lingering illness, he was obliged to retire from his active Sunday-school work, and on Sunday, Sept. 27, his last Sunday as Superintendent, he said to the school: "I now stand before you broken in health; I have finished my work and am

(Continued on Page 30)

News From Churches

(Continued From Page 25)

Bonsack gave us messages. A rather unique part of the afternoon program was that the seventeen ministers present sat in a body with their wives and were introduced to the congregation by our pastor and elder, H. Jesse Baker. In the evening Bro. Bonsack officiated at the communion service when 225 members surrounded the Lord's tables. Breakfast was served on Sunday morning to about 400. Sister Kathryn Kiracofe of Eaton very ably conducted the children's service, after which Bro. I. B. Wike of Indiana gave us a message. An offering was taken for missions. Nov. 8 six of our young people will participate in the Prince of Peace declamation contest, sponsored by the Ohio council of churches.—Mrs. Verna Lee, Eldorado, Ohio, Nov. 9.

Stonelick.—Oct. 25 Bro. Ivan Erbaugh and wife came here to conduct our revival. He gave us sixteen fearless gospel messages. The singing was inspiring led by Sister Erbaugh. Bro. J. R. Hunter also helped in our meeting, being with us Nov. 4. Many homes were visited and much good done. We had an all-day meeting Saturday. Self-examination was the lesson of the afternoon. That night our love feast was held with Eld. Ivan Erbaugh officiating, assisted by Brethren J. Noffsinger and R. C. Davidson. The Sunday-school enjoyed an illustrated talk by Bro. Erbaugh and a missionary story by Sister Erbaugh. We had all-day services Sunday and the baptism of one of our young Sunday-school girls. Bro. Erbaugh held a revival here five years ago and we surely appreciated his coming again.—Anna Lesh, Goshen, Ohio, Nov. 9.

OKLAHOMA

Bartlesville.—Our revival conducted by our pastor, Bro. L. W. Smith, closed with a communion service Sunday evening. Bro. W. H. Miller of Independence, Kans., officiated. All were spiritually renewed. Six junior girls were baptized Sunday and one was baptized just before the revival. Interest and attendance at Sunday-school are improving and we feel encouraged in the work. Our Aid Society is busy quilting. They meet every Thursday in an all-day meeting. They have paid $75 toward the pastor's support this year.—Mrs. J. R. Pitzer, Bartlesville, Okla., Nov. 6.

OREGON

Grants Pass.—July 9 Bro. Dan West met with the young people from the Grants Pass and Ashland churches. July 19 the Apollo quartet of La Verne gave a much appreciated musical program. July 25 Sister Goldie Swartz gave us a talk on the work in our India mission field. At our September council Bro. Geo. Shade was chosen elder for the coming year. Bro. Russell Harlacher was reëlected Sunday-school superintendent. Bro. A. J. Smith of Modesto, Calif., preached for us one Sunday in October. We were pleased to have Bro. J. D. Miller and family with us again for a short stay. He gave us some inspiring sermons. Our love feast is to be held Nov. 20.—Mrs. M. F. Drake, Grants Pass, Ore., Nov. 6.

Newberg church met in council Sept. 26. Church and Sunday-school officers were elected for the coming year: Bro. Jas. Harp, elder; the writer, Messenger agent and correspondent; Sister Clara Luke, Sunday-school superintendent. Bro. H. H. Ritter of Mabel, Ore., was with us in council and gave us an inspiring message Sunday morning. Oct. 27 Bro. J. D. Miller and family of Grants Pass, Ore., took up the pastoral work here.—Esther S. Rothrock, Dundee, Ore., Nov. 7.

PENNSYLVANIA

Bethany.—Rally day was observed Oct. 4 with a message by the pastor, Bro. W. E. Buntain, and music by the choir. The Sunday-school hour followed the devotional services, roll call of classes with each responding to some definite work for the coming months. Our speaker was Bro. J. W. Barwick, a former pastor, whose message was, Green but Growing. Oct. 11 we held our twenty-fifth anniversary and homecoming of Bethany church, now located at Kensington Avenue and Willard Street. The work was started by Brother and Sister S. B. Croft in a storeroom of a three-story building at 3351 Kensington Ave. Then faith, sacrifice and untiring labor were rewarded by a rapid growth. We had as our guest that day the first pastor of the church, Bro. Paul H. Bowman, now president of Bridgewater College, who brought us a stirring message on, "I Am Debtor." At the Sunday-school hour there was an address by our elder, M. C. Swigart, and reminiscences by various speakers. Christian Endeavor Society had a memorial program with special song and reminiscences of the C. E. at Bethany. At the evening services the history of Bethany church was given in lantern slides by J. W. Replogle, and the anniversary address was by Paul H. Bowman, "Choose you this day whom ye will serve." A directory was published in commemoration of the twenty-fifth anniversary of the beginning of preaching services at Bethany, with greetings from all former pastors, honor roll for members who served in World War, and memorial membership roll of the church. Our love feast and communion will be held Nov. 26 at 7:30 P. M.—Margaret E. Mahler, Philadelphia, Pa., Nov. 9.

Heidelberg.—On the morning of Oct. 11 Bro. Iram Lentz of Richland very fittingly reminded us of the missionary spirit, using as his theme, The Woman of Samaria. We have the promise of Bro. S. C. Godfrey of Red Lion to be with us at our Children's Day program on Nov. 22 at 2 P. M. The time set for our revival meetings is Dec. 6 to 20 with Bro. S. G. Bucher of Annville, evangelist.—Kathryn M. Brubaker, Schaefferstown, Pa., Nov. 5.

Hershey.—Brother and Sister Jesse Whitacre from Greencastle conducted evangelistic meetings from Sept. 28 to Oct. 11 in the Hummelstown house. As a result one was baptized. At our love feast Oct. 10 we had with us Elders J. H. Longenecker, J. Z. Zug, Jesse and Joe Whitacre who officiated. On Sunday evening, Oct. 25, we had a peace program, under the direction of the local welfare board. The principal speaker was Bro. Ray Kurtz from Elizabethtown College. During the month of November our young people will have charge of the Christian Workers' Meeting.—Mary Bashore, Hershey, Pa., Nov. 3.

Lost Creek.—Since our last report we have had evangelistic meetings at three of our churches—Free Spring, Richfield and Oriental—conducted by the pastor. Six new members have been added to the church, three by baptism, two on former baptism and one by letter. We held love feasts at Free Spring and Oriental. We were glad to have Bro. Ruble of McVeytown with us at our Free Spring love feast. Our congregation was represented at District Meeting by J. G. Willis, O. W. Graybill and the pastor. The annual Bible institute at Bunkertown will be held Nov. 14 and 15. Prof. A. C. Baugher will be the speaker. The Student Volunteers from Elizabethtown will be at Bunkertown Nov. 22 at 10:30 A. M. We plan to have a missionary service at Bunkertown on Thanksgiving day at 10 A. M., and bring an offering for home missions.—C. E. Grapes, Bunkertown, Pa., Nov. 6.

Morrellville.—The fall communion and love feast was held Oct. 18 with 146 present. Oct. 25 the pastor of the Roxbury church had charge of the service, and Bro. Royer went to Roxbury to deliver a pre-communion sermon. Oct. 23 a Night in India was enjoyed by about 125. Mrs. Q. A. Holsopple, a former missionary in India, built a miniature village. At the close of the service an Indian restaurant was visited where Indian dishes were served. The men's meeting, held Nov. 2, was attended by about 125. The speaker was Mr. Frank Friedhoff, famous as a hunter in Alaska, Canada and the United States. Accompanying him was attorney Tillman Saylor, often his traveling companion. Men were present from Roxbury, Moxham, Westmont churches and Allegheny and Somerset Counties. The Pleasant Hill men planned and prepared the lunch.—Helen M. Smith, Johnstown, Pa., Nov. 3.

Philadelphia (First).—Rally day was promotion day for the children. There was an echo from each department of the Sunday-school. Brother and Sister Stover Kulp were with us and the former gave an unusually appealing sermon. Oct. 18 Sister E. C. Bixler, national Women's Work director of peace, gave us a forceful talk in behalf of World Peace. The Sunday-school year has been changed to begin Oct. 1 as suggested by the General Board. The same officers were reëlected with few exceptions. The union Thanksgiving services will be held in the First Brethren church at 10:30 A. M. Rev. Peter De Miester will give the message of thanks.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Nov. 3.

Pine Glen congregation held a series of meetings Oct. 3-18 conducted by Bro. J. B. Miller of Curryville, Pa. He preached in all eighteen inspiring sermons. As a result two were baptized and two reclaimed and the members have been encouraged. The men's chorus and the young men's quartet of the Spring Run church furnished some special music and Bro. Miller also sang two solos during the meetings which were much appreciated. The last two Sundays of the meetings a number of people met in the afternoon for song service with Bro. Miller as leader. Oct. 17 we held our communion service at the Spring Run church with Bro. Miller officiating. At the close of another Sunday-school year we are greatly encouraged with the good attendance and the interest manifested. A special meeting was held where officers and teachers were elected for another year; they were installed at the close of Sunday-school Oct. 11 with Bro. J. B. Miller and our elder, J. C. Swigart, conducting the service.—Ida Mae Miller, Mattawana, Pa., Nov. 5.

Pittsburgh.—Regular quarterly council was held Oct. 14. Financial reports were submitted and a budget made for the coming year. More than $4,000 was received and disbursed and yet a deficit in current expenses has been incurred. Over $900 of this amount has been given to missions. The total budget for the coming year is $4,769. The Sisters' Aid Society earned $217 through quilting, offerings, etc. We are justly proud of this organization composed of fifteen women who come many miles each Wednesday and spend the whole day, even remaining for prayer and Bible study. Rally day 156 of our Bible School members were present. The communion, held Nov. 8 with 131 members present, was a fine spiritual feast. Officiating ministers were Eld. N. M. Shideler, assisted by D. Z. Eckert and V. C. Holsinger. Nov. 15 a deputation from Juniata College will be with us.—M. Elizabeth Barnett, Pittsburgh, Pa., Nov. 9.

Roaring Spring church held their love feast and communion Oct. 18 with the pastor, Bro. Early, officiating. In the afternoon preceding the feast one young brother was received into the church by baptism. We recently granted letters of membership to the family of Bro. D. G. Replogle who are residents of Cincinnati, Ohio. Bro. Replogle was superintendent of the Sunday-school here for fifteen years. Our pastor is conducting evangelistic services in the Curryville church and Bro. L. R. Holsinger of Martinsburg will fill the pulpit here Sunday. The Byler family will give a program in our church Nov. 10. A leadership training school was conducted by the Sunday-schools of the borough which closed Nov. 1 with union services in the Lutheran church where the school was held. Our pastor was dean of the school. The church greatly feels its loss in the death of Sister Elizabeth Bechtel.—Lena M. Hoover, Roaring Spring, Pa., Nov. 6.

Schuylkill.—Bro. John Kintzel represented our school at the Indian Creek Sunday-school meeting and gave a report. Recently Bro. Wm. A. Forrey and Bro. Daniel Bucklew gave us interesting sermons at the Swope Valley house. Sunday prior to our love feast our elder,

Nathan Martin, preached the examination sermon. Our love feast was held Oct. 24 and 25. Visiting ministers, Bro. Irwin Heisey, Bro. J. P. Merkey and Eld. B. W. S. Ebersole officiated.—Carrie Dohner, Pinegrove, Pa., Nov. 7.

Tyrone.—At our fall communion on Nov. 1 Eld. C. O. Beery of Martinsburg officiated, assisted by our pastor and Bro. W. O. Snyder. It was one of the largest communions ever held by the Tyrone church. Previous to the communion six were baptized. Two more await the rite. These were partly the result of a city-wide union revival conducted by Dr. John S. Hamilton and party of Winona Lake, Ind. On Sunday morning, previous to our communion, about thirty of our young people met for a service of consecration. The church was appropriately decorated in white and these decorations were left until after the communion making a most effective background for the Lord's supper. The consecration service was especially helpful and inspiring. Industrially the situation in our city is discouraging but spiritually we bave many reasons to be encouraged and to press forward.—Carrie B. Snyder, Tyrone, Pa., Nov. 9.

TENNESSEE

French Broad.—Our love feast was held Oct. 3. We were very glad to have Bro. S. H. Garst of Blountville with us on this occasion to officiate at the love feast. He also preached a wonderful sermon on Sunday morning on Manhood. Our Sunday-school was reorganized Oct. 1 with Bro. Jake Williford, superintendent. One of the most successful revival meetings ever held in this community began Oct. 11 and continued three weeks, conducted by Bro. Fred Maxey of Texas. He preached some wonderful and inspiring sermons and has helped the entire community. Nearly forty were converted and reclaimed. Ten were baptized in our church on Sunday following the morning service and more are to be baptized later. Some went to other churches. Each evening preceding the service the young people held a prayer service led by Sister Ina Ruth Barlow of Bulls Gap. The prayer band was a great help to the meeting and we feel grateful to Sister Barlow for giving her service to help in this great work. The young people of the three churches have since organized a prayer league with a leader from each church, to meet each Wednesday night at the various churches. Sisters Ruth Gannte and Ella Pritchett were delegates to District Conference and brought back a splendid report. Several from here also attended the young people's conference. Our Aid, though few in numbers, is progressing nicely. Our October meeting was held with Sister C. A. Phillips. We made a quilt to be donated to Greene County Industrial School.—Ethel M. Jones, Dandridge, Tenn., Nov. 7.

VIRGINIA

Flat Rock church met in council Nov. 7. The following officers were elected: Presiding elder, M. L. Huffman; secretary, J. D. Wine; L. C. Huffman and the writer, church correspondents. Our love feast was held Oct. 10. Elders J. D. Huffman and J. C. Kohne from the adjoining congregations were present, the latter officiating. Three of our Sunday-school workers are attending the training class which is now in session at Bethel. It was decided to have Thanksgiving service at the following places: Flat Rock, Cedar Grove and Stony Creek, beginning at 10:30. Our Aid Society is planning to send a box to the Industrial School at Geer, Va.—Mrs. J. D. Wine, Forestville, Va., Nov. 9.

Peters Creek.—Bro. Key, pastor of Tinker Creek congregation, began a two weeks' series of meetings at this place Oct. 11. He labored earnestly, giving us inspiring and forceful sermons. As a result four were baptized and two received by letter. Our communion service, held Sept. 19, was well attended. Bro. Sherfy, pastor of Daleville congregation, officiated.—Mrs. John Sbowalter, Roanoke, Va., Nov. 3.

Pleasant Valley (2nd).—Our church has finished a very good series of meetings. Bro. Levi Garst of Salem, Va., began the meetings Oct. 18 and gave us seventeen sermons. On Nov. 2 seven young people were baptized, five as a result of the meetings. Mr. Garst is wonderful in teaching the Bible.—Mrs. M. C. Williams, Mt. Sidney, Va., Nov. 7.

Tinker Creek church met in council Sept. 30. Church and Sunday-school officers for the new year were elected. Evangeilstic meetings were conducted by our pastor, Bro. Key, from Sept. 13 to 27. Thirteen were received into the church by baptism. Our love feast, held Oct. 3, was the largest and best ever held at that place.—Mrs. I. T. Hooker, Roanoke, Va., Nov. 6.

Valley.—Bro. I. S. Long of Bridgewater, Va., preached our harvest meeting sermon Oct. 22. A collection was taken for world-wide missions. Delegates to District Meeting were Brethren S. J. Miller and D. B. Showalter. Our Sunday-school superintendents for this year are Brethren D. B. Showalter and N. E. Garber. Bro. David Kerlin is president of the Christian Workers. Bro. I. W. Miller of Broadway, Va., preached for us two weeks beginning Sept. 6. There were four additions to the church by baptism. The Aid Society with Sister Luther Miller, president, meets Thursday before the Third Sunday of each month with extra meetings for quilting and comforter making. We have been favored during the past few months with talks and sermons from Brother and Sister Baxter Mow, returned missionaries from India, Bro. D. E. Miller of Sebring, Fla., Bro. J. E. Blough of Johnstown, Pa., and Mr. Richardson, representing the Anti-Saloon League.—Vernie F. Diehl, Nokesville, Va., Nov. 10.

WEST VIRGINIA

Smith Chapel.—Eld. C. D. Hylton was with us for church council Oct. 17. Bro. Hylton was again elected elder for another year; other church officers were also chosen: G. P. Hylton, church clerk; Eugene Kahle, Messenger agent; the writer, corresponding secretary. Eld. Hylton preached for us Saturday night, Sunday morning and evening. Our Sunday-school is getting along nicely with good attendance.—Mrs. Lessie Hylton, Princeton, W. Va., Oct. 31.

Sunnyside Chapel.—Our series of meetings began Sept. 13 with Bro. D. W. Bucklew of Lebanon, Pa., evangelist. He preached one nigbt and was taken ill. Bro. Smith and Bro. Bane substituted for him a couple of nights, then the meeting was called off till the following Sunday night when Bro. Bucklew was ready to take up the work again. He earnestly labored in giving us inspiring and forceful sermons wbicb were appreciated by all who had the privilege of attending. As a direct result of these meetings eighteen stood for Christ. This is the third meeting Bro. Bucklew has held for us. Througb his efforts thirty-eight have been made willing to follow Christ. Our love feast was held Sept. 26 with a good attendance.—E. Woodrow Baker, Laurel Dale, W. Va., Nov. 9.

ANNOUNCEMENTS

HOMECOMING MEETINGS

Illinois

Nov. 29, Oakley.

LOVE FEASTS

California

Nov. 22, 7 pm, San Diego.
Nov. 22, 6:30 pm, Oakland.
Nov. 26, Waterford.
Nov. 27, 7:30 pm, Inglewood.
Dec. 5, 10:30 am, Reedley.

Idaho

Nov. 20, 7:30 pm, Payette Valley.

Indiana

Nov. 28, 7 pm, Eel River.

Iowa

Nov. 23, Sheldon.
Nov. 28, Dallas Center.
Nov. 28, 7:30 pm, Union Ridge.
Nov. 29, Council Bluffs.

Kansas

Nov. 23, 7:30 pm, Fredonia.
Nov. 27, North Solomon.
Dec. 6, Kansas City, First.

New Mexico

Nov. 26, Clovis.

Ohio

Nov. 21, Fairview.
Nov. 26, 7:30 pm, Harris Creek.

Pennsylvania

Nov. 21, 2 pm, East Petersburg, at Salunga.
Nov. 26, 6:30 pm, Bethany (Philadelphia).
Nov. 28, 29, 1:30 pm, Heidelberg.
Nov. 29, Lititz.
Dec. 2, 6:30 pm, Waynesboro.

CHRISTMAS GREETINGS

Take Your Choice

No. 31. Assorted Christmas Cards. 21 in a gift box. 1 box, $1.00. 12 boxes, $9.50. 25 boxes, $18.75. **Agents make good money selling these.** Get a sample box, $1.00; show the cards to your friends and they will order from you.

No. 2411. Two cards. Shepherds and the Wise Men. Beautiful colors. 10 cards for 50c.

No. 1246. Two Cards in Full Colors. Window scenes with Christmas decorations on brown mottled background. 10 cards for 20c.

No. 1259. Two Fireplace Designs with Christmas green. Set of 10 cards for 20c.

No. S25. Assorted Christmas Folders. Special lot. 25 folders printed in the offset process. 1 box, 25c; 6 boxes, $1.00.

No. S50. Special Assortment. Steel die engraved cards and folders. Largely Christmas. A charming collection of 12 in a box for 50c. 3 boxes for $1.00.

No. 2412. Two Four-page Folders. Show **Wise Men and Shepherds.** Most attractive colors. Set of 10 for 50c.

The Bible verses, quotations and greetings on the cards and folders are appropriate to the season. **They are big values for the money.** You will be pleased witb them.

Brethren Publishing House, Elgin, Ill.

OBITUARY OF E. A. GIBSON

(Continued From Page 27)

ready to go home when it seems best. I bid you all good-bye."

He was an active business man in Girard for over twenty-five years. He was keenly interested in community problems, serving on the high school board for fifteen years. He served the Pleasant Hill Cemetery Association as its secretary-treasurer for a number of years, holding this office until his death.

He was a devoted husband and father, always striving to live by example the life he desired for his children.

He leaves to mourn his departure: His devoted wife; two sons, Hugh and Harold, both of Jacksonville, Ill.; his daughter, Mary Alberta, of Girard, Ill.; his mother, Mrs. Susan Gibson, also of Girard; three sisters, Mrs. Clara Sbull, of Girard, Mrs. Ora Mote, of Detroit, Mich., and Mrs. Ada Brubaker, of Virden, Ill.; four brothers, Frank Gibson, of Springer, N. Mex., Calvin Gibson, of Keota, Iowa, Ota Gibson, of Westmont, Ill., Irvin J. Gibson, of Cuba, Ill.; also an only grandson, the infant son of Harold Gibson. His father and two infant brothers preceded him in death.

Funeral services from the Church of the Brethren in Girard on Oct. 26, at 2:00 P. M., conducted by the writer, assisted by Isaac Harshberger, who conducted the service at the residence.

Virden, Ill. E. F. Caslow.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Dupras-Hartman.—By the undersigned at the home of the bride at Live Oak, Calif., Oct. 26, 1931, Bernard Dupras and Sister Iva Hartman, both of this community.—W. R. Brubaker, Live Oak, Calif.

Fisher-Linquist.—By the undersigned in the M. E. church in Rio Linda, Calif., Oct. 18, 1931, Lloyd D. Fisher of Rio Linda, Calif., and Elnore Linquist of Sacramento, Calif.—W. R. Brubaker, Live Oak, Calif.

Kemp-Hamm.—By the undersigned at his home on Aug. 29, 1931, Bro. Keith O. Kemp of Casner, Ill., and Sister Jenny Hamm of Oakley, Ill.—Geo. W. Miller, Lintner, Ill.

Leinard-Wolpert.—By the undersigned at the home of Anson Leinard, near Oakley, Ill., Mr. Emery Leinard of Oakley, Ill., and Miss Iona Wolpert of Decatur, Ill., on June 21, 1931.—Geo. W. Miller, Lintner, Ill.

Miller-Brubaker.—By the bride's father at her home, Live Oak, Calif., July 27, 1931, Ralph E. Miller of South Gate, Calif., and Pearl Velma Brubaker.—W. R. Brubaker, Live Oak, Calif.

FALLEN ASLEEP

Beam, Alexander C., was born in Somerset County, Pa., May 7, 1853, and died in Hooversville, Pa., Oct. 8, 1931, aged 78 years, 5 months and 1 day. He was the youngest son of Eld. Isaiah Beam. He was united in marriage with Amy Blough, daughter of Eld. Emanuel J. Blough, Dec. 22, 1872. He united with the Church of the Brethren in 1877, and for a number of years was active in Sunday-school work and in teaching singing classes. He was in declining health several years. He is survived by his widow, a son, two daughters, three granddaughters, two great-grandchildren, and two sisters. A son and a daughter preceded him in death. The funeral was conducted by Eld. J. A. Robinson and interment was made in the Maple Spring cemetery.—Jerome E. Blough, Johnstown, Pa.

Callihan, Sister Mary E., widow of Bro. Emanuel Callihan, died Oct. 8, 1931, at the home of her son, Ross Callihan, near New Paris, aged 76 years, 8 months and 24 days. She was a daughter of G. N. and Julia Ellis. She leaves two daughters, five sons and a sister. Funeral in the New Paris churchhouse by Elders Geo. W. Rogers and T. B. Mickel. Interment in the Old Mock cemetery.—Mrs. Sewell Rogers, Alum Bank, Pa.

Cripe, Mrs. Susie Fruit, daughter of Christian Fruit and wife, was born Jan. 17, 1869, near the place where the Eel River church now stands. She married Joseph Cripe on Jan. 15, 1896. Three children were born to them. One daughter, Mrs. Tilman Rice, died several years ago. Surviving are the husband, two daughters, Miss Nora Cripe, teacher at Upland, Mrs. Paul Bickel at Huntington. She was a member of the Church of the Brethren and an active worker in the Ladies' Aid Society. All but two years of her life were spent in North Manchester. Her age was 62 years, 9 months, 17 days. Funeral services by H. L. Hartsough and R. H. Miller.—H. L. Hartsough, North Manchester, Ind.

Miller, John J., born Oct. 10, 1848, in Rockingham County, Va., died in a hospital in Modesto, Calif., Sept. 5, 1931, aged 82 years, 11 months and 25 days. In 1859 the family moved to Brooklyn, Iowa. At the age of twenty-four he united with the Church of the Brethren; in 1884 he was elected to the deacon's office in which he served faithfully. Jan. 28, 1877, he married Viola N. Smith who survives with four sons, two daughters, seventeen grandchildren and four great-grandchildren. Bro. Miller was among the early settlers of the church at Waterford. Because of his kindly and wise counsel he was held in high esteem by all with whom he came in contact. Funeral services in Modesto by the writer assisted by Eld. Levi Winklebleck. Interment in the Modesto cemetery.—J. W. Deardorff, Waterford, Calif.

Musser, Benj. Garber, born Sept. 1, 1838, in Lancaster County, Pa., the oldest of a family of ten children. In 1859 he married Barbara C. Newcomer. To this union three children were born, of whom two survive with four grandchildren and twelve great-grandchildren. He united with the Church of the Brethren in 1862, being baptized by Eld. Philip Zigler. He attended his first Annual Conference at The Cove in 1863. Dec. 25, 1871, he was elected to the office of deacon. It was perhaps in this position that he gave the church his best service, being a tireless worker, a clear thinker, a sympathetic friend. He was treasurer of the Mountville congregation from the organization, 1882, until March 1, 1926. For a time he served on the committee to find a location for the Old Folks' Home of Eastern Pennsylvania. He was also an early advocate of the Sunday-school. He died Oct. 18, 1931. Services by Elders R. P. Bucher and Harry C. Neff at the Mountville church. Burial in the adjoining cemetery.—B. G. Bushong, Columbia, Pa.

Ritchey, Elizabeth, daughter of Michael and Catherine Wareham, died at her home near Clearville, Pa., Aug. 28, 1931, aged 72 years, 9 months and 1 day. Surviving are one son, daughter, two brothers and two sisters. Services in the Snake Spring church by Bro. J. A. Replogle and Bro. A. A. Snyder. Interment in the Ritchey cemetery.—Mrs. Samuel Wyles, Everett, Pa.

Rogers, Sister Catherine (Walters), died Sept. 14, 1931, at the home of her son, Geo. W., near Alum Bank, aged 80 years, 3 months and 24 days. She married Eld. Levi Rogers Dec. 30, 1886; he died in 1915. She is survived by two sons, one stepson and a brother. A son, daughter, two stepsons and two stepdaughters preceded her. Funeral at the Holsinger house by Elders T. B. Mickel and J. A. Buffenmyer. Burial in the old Mock cemetery.—Mrs. Sewell Rogers, Alum Bank, Pa.

Shelley, Ida Winey, died Oct. 31, 1931, at the home of her daughter, Mrs. C. W. Sausman, Thompsontown, Pa., aged 75 years, 4 months and 26 days. She is survived by one daughter, three grandsons and four sisters. Her husband, J. Y. Shelley, died five months ago and a daughter some years ago. She had been a member of the Church of the Brethren for fifty years. She spent her entire life in the bounds of the Lost Creek congregation. Funeral services from the Bunkertown church by her pastor, the writer, assisted by Rev. Bingaman, Lutheran. Burial in the Bunkertown cemetery.—C. E. Grapes, Bunkertown, Pa.

Sturdivant, Mabel May, oldest daughter of Mr. and Mrs. Robert Sturdivant, born at Myrtle Point, Ore., died at her home near that place, Oct. 12, 1931, aged 23 years, 1 month and 8 days. She leaves father and mother, two brothers and one sister. She united with the Church of the Brethren at the age of sixteen years and lived a faithful life. She had been in poor health for a number of years from the effects of the flu. Funeral services from the church by the writer.—C. H. Barklow, Myrtle Point, Ore.

Turner, Bro. I. Benj., aged 64 years, died after a short illness and only six weeks following the death of his wife. He was a faithful member of the Harrisonburg church. He leaves a brother and a sister. **Turner,** Sister Hettie, aged 69 years, died in August after being greatly afflicted from paralysis for many years. She had been a faithful member of the Harrisonburg church since youth. While it meant great effort for her to get around, she was seldom absent from the morning worship. Services at the Harrisonburg church by Bro. D. H. Miller, assisted by Bro. A. S. Thomas. Burial in the city cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

Wallace, Jas. F., died at the home of his son, Charles, near Burkittsville, Md., Sept. 30, 1931, aged 76 years, 6 months and 23 days. He united with the church early in life and served in the deacon's office for a number of years. His companion preceded him less than a year ago. One son and one daughter survive. He had a stroke sometime ago from which he never fully recovered, then Sept. 30 the final stroke came. Services at the home church, Pleasant View, by Eld. J. S Bowlus assisted by others. Interment in adjoining cemetery.—Mrs. J. S. Bowlus, Burkittsville, Md.

Watterson, C. C., died Oct. 9, 1931, aged 83 years, 2 months and 3 days. He was married to Margaret Derrick Sept. 16, 1886; she survives with nine children. He had been a member of the Methodist church for a number of years and united with the Church of the Brethren nine years ago at Midway. In this congregation he lived a faithful member till the end. He had been in failing health for several years. He also leaves one brother, sister and twenty grandchildren. Not long before his death he was anointed which gave him great comfort. Funeral services at Midway by the writer. Burial in the cemetery near by.—Jesse D. Clarke, Jonesboro, Tenn.

Williamson, Mary Ann, born in Duval County, died Oct. 27, 1931, aged 85 years, 9 months and 20 days. She joined the Advent Church in early life and in later years became a member of the Church of the Brethren and lived a consistent Christian life. She is survived by nine children, seventy-four grandchildren, eigbty-six great-grandchildren and nine great-great-grandchildren. Services by Bro. A. D. Crist.—Corda E. Crist, Middleburg, Fla.

Sent for a Cent

A postcard with your name and address to the **BRETHREN PUBLISHING HOUSE, ELGIN, ILL.**, will bring you our new catalogue which announces to you good news for all who want Christmas goods, program material, Bibles, books, all kinds of supplies, etc.

A Christmas Gift

In 52 Installments

Why not give a **Christmas present** that can be used through the entire year and will prove a real joy? You can do it for only $2.00. Send your best friend a year's subscription to the **GOSPEL MESSENGER.** If he is not now a subscriber he may have it till **Jan. 1, 1933, for $2.00.** Add 50c and we will send **"WILBUR B. STOVER—PIONEER MISSIONARY."**

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER FOR 1932

wants to come into your home 52 times. It will bring you full reports of what the Church is doing at home, what the missions are accomplishing, where revivals are in progress, what our schools are attempting, etc. In it you will read of your local congregation, your District Conferences and the Annual Conference.

Summer Camps, Training Schools and other special occasions will be featured.

A thousand and one other items of interest will be found in the MESSENGER, not to mention the editorials, the essays and other material.

The price of the MESSENGER—a 32-page illustrated weekly—is only $2.00 a year. It's worth all of that and more.

PREMIUMS

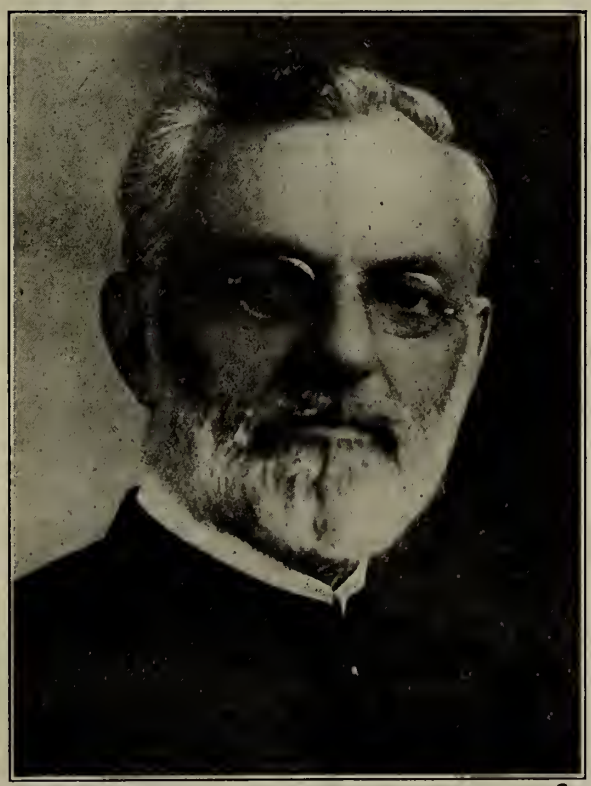
But we are not satisfied with this. We want to do more for you. We have choice **Premiums** at a very small price. You will want them. We want you to have them. They with the **MESSENGER** will cost you little.

For a number of years **BRO. WILBUR B. STOVER,** our pioneer missionary, was a regular contributor to the columns of the **MESSENGER.** He is gone—gone to his reward. You no longer read his interesting stories. You miss them. We want you to keep in touch with his great work. For that reason we offer as a **Premium** our new book, **"WILBUR B. STOVER—PIONEER MISSIONARY."**

Of this book one who had read only a part said, "It abounds in human interest—people will read it."

Several chapters have appeared in recent issues of the **MESSENGER.** Again you find a chapter on page 9 of this issue. These chapters are fair samples of the rest of the book. If you do not like these you will not like the book. If they appeal to you the whole book will.

BRO. STOVER was devoted to his Bible. In it he found his Savior. In it he found his reason for foreign missions. That is why he stressed village preaching in his missionary tours and always presented the simple Bible story of Jesus and his love.



WILBUR B. STOVER

OUR PROPOSITION

We will send you the **GOSPEL MESSENGER** for one year for $2.00. If you add fifty cents we will also send you **"WILBUR B. STOVER—PIONEER MISSIONARY"** (regular price, $1.50 for the book alone). Besides we will mail you the **1932 Yearbook free** when it comes from the press.

If you are a new subscriber your subscription will run till Jan. 1, 1933. Subscribe now and you get the **MESSENGER** free the rest of 1931.

BRETHREN HOMES

need the Gospel Messenger. In it you will find something for each member of the family. Where the **MESSENGER** goes the church grows because it provides food for the soul. And that is what your home needs.

The **GOSPEL MESSENGER, WILBUR B. STOVER—PIONEER MISSIONARY,** and the **1932 YEARBOOK** for **only $2.50.** At that price every home in the Brotherhood can have the **1932 YEARBOOK, WILBUR B. STOVER—PIONEER MISSIONARY** and read the **MESSENGER** every week. Just think of it—all this for less than five cents a week!

See your agent or send direct

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

Have You Secured Your

SCRIPTURE TEXT CALENDAR?

Our 1932 Scripture Text Calendars are most beautiful. Hanging on your wall at home they are daily reminders not only of time but of God and his blessing on your home.

The cover picture shows the **Star, the three Wise Men, and Jerusalem** in the distance. **The Nativity** by Tillick is the last picture. You have a most beautiful Bible picture for each month.

Starts each week with the **Sunday-school lesson, Golden Text** and **Devotional Reading,** and continues with a **new Bible verse for each day.**

A schedule which will help you read the entire Bible through in one year.

A simple explanation of each picture.

These **BIBLE TEXT CALENDARS retail at 30c each.** We furnish them to you at these prices:

Single copies, **30c; 4—$1.00; 12—$3.00; 25—$5.75; 50—$9.00; 100—$17.00.**

Prices for Canada are slightly higher.

AGENTS MAKE BIG MONEY SELLING THESE CALENDARS. No trouble for a live agent to sell 100. Order your sample today and begin work. If you do not, others will.

Brethren Publishing House, Elgin, Illinois

CUT HERE

HOME MISSION OFFERING

Blank for Sending Mission Money

General Mission Board, Elgin, Ill.
Dear Brethren:

Enclosed find .....dollars as an offering for Home Missions, which please place to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. .....

Postoffice .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193...	$.....

CUT HERE

20,000,000 copies of

"IN HIS STEPS"

have been sold, and folks still buy and read it. Now CHARLES M. SHELDON comes out with a new book the sequel to **"In His Steps,"** a book destined to rival anything he has ever written. The book is

"HE IS HERE"

a most wonderful portrayal of the attitude Jesus would take towards many of our perplexing problems. In ten short thrilling chapters he pictures as many different persons and situations and sets **Jesus in the midst with his message to men of today concerning problems of today.** A dramatic presentation that carries you along, convinces and satisfies. **One of the few books you will read again and again,** will miss a meal or put off going to bed simply because the story grips you.

One thousand of our Sunday-schools should place "He Is Here" at the disposal of pupils and teachers. Price, $1.25.

Brethren Publishing House, Elgin, Ill.

For Your Christmas Programs We Offer:

Two Christmas Services

The Royal Guest. From the opening chorus, **"Joybells of Judea,"** to the final number, our new Christmas service is filled with interesting songs, hymns, recitations, exercises and other Christmas material for school and choir. Two anthems with words of scriptural significance.

The Primary Department is fully supplied with songs and recitations.

The Pageant Exercise, "The Great Gift," is especially attractive. Several recitations for boys. Also a selection for male voices.

Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 to 500 copies, 8c each.

Star of Glory. A complete 32-page service of songs, recitations and exercises. The music is excellent but not difficult. Unison songs with unison choruses; quartet or chorus for voices of men, easy anthems, primary songs, etc.

A complete Pageant with the music necessary for its presentation.

Single copy, 15c; 2 to 24 copies, 10c each; 25 to 49 copies, 9c each; 50 to 500 copies. 8c each.

A Pageant

The Heavenly Host, by Lyman R. Bayard. Your audience will be deeply moved, inspired and instructed. Yet this maximum of desired results is secured with a minimum of rehearsals and stage problems. There is absolute fidelity to the Bible narrative, with the angelic manifestations as the keynote.

The music will thrill you with its beauty of interpretive power and its melodiousness. The stage pictures are wondrously beautiful. The pageant does not require children, but utilizes a large number of young women and the half-grown girls. It is a most convincing visualization of the Scriptures on this beloved theme, with its beauty and simplicity, and its atmosphere of reverence and worship.

50c per copy, 12 or more copies, 45c each.

We also have **Paramount Books, Nos. 1, 2, 3, 4, and 5; Paramount Plays and Pageants;** and **"Telling the Christmas Story,"** a complete program in two parts. Price of each of these is 25c.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., November 28, 1931 | No. 48



THE NEW CHURCH AT LASSA

(See Page 5)

ANNUAL AFRICA NUMBER

Editorial—

Traffic in Opium Is Still Heavy (E. F.), ... 3
The Man Who Can (H. A. B.), ... 3
The Need of Being With Him (E. F.), ... 3
The Unfinished Business of Life (H. S. M.), ... 4
Kingdom Gleanings, ...16
The Quiet Hour (R. H. M.), ...17

General Forum—

Strength (Poem). By Margaret E. Bruner, ... 5
Our New Church at Lassa. By Paul Rupel, ... 5
The Romance of Margi. By Homer L. Burke, M. D., ... 6
Following the Trails in Africa. By Desmond Bittinger, ... 7
Black Baby Left Motherless. By A. D. Helser, ... 8
Battling for Bura Babies. By Mrs. Russell Robertson, ... 9
How a Missionary Goes to Bed. By J. E. Miller, ...10
Men's Work. By R. E. Mohler, ...10
The United States and Foreign Entanglements. By John E. Stoner, ...11
Ministerial Memories.—No. 9. By H. C. Early, ...11
The Brethren Hymnal. By A. F. Brightbill, ...12
Listen—A New Magazine for Africans, ...13
An Appreciation of a Fellow-Workman. By H. Stover Kulp, ..14
The Light of Life. By A. T. Hoffert, ...14
News From the Field, ...15

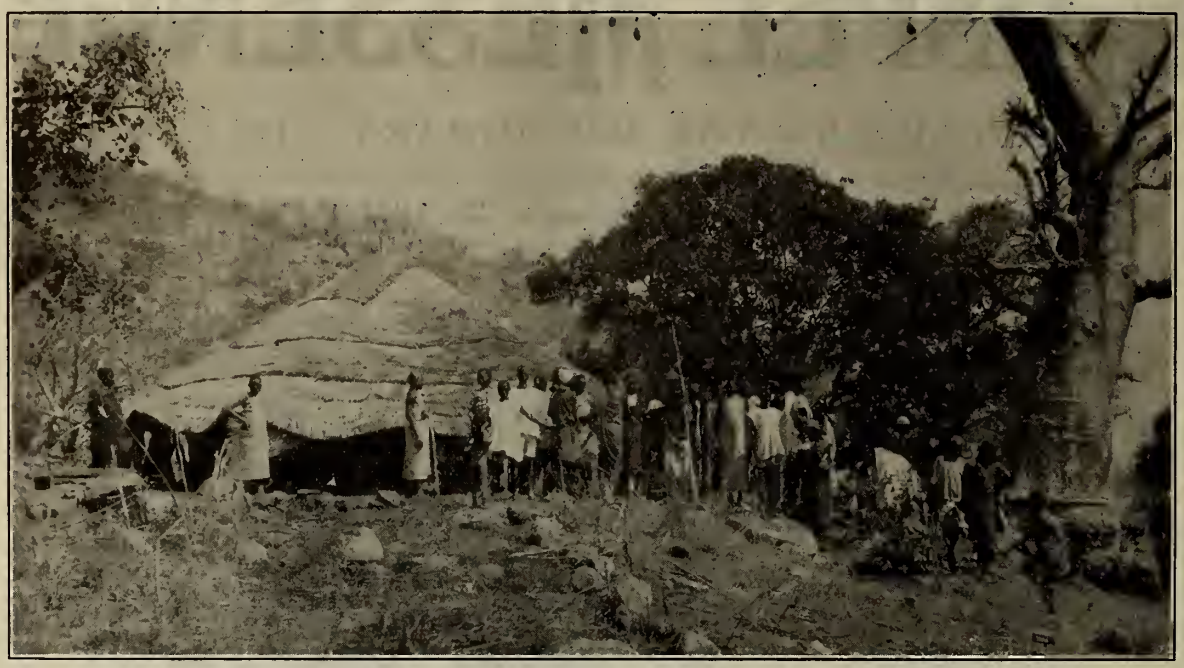
Pastor and People—

The Gist of the Sermon. By D. W. Kurtz, ...18
Leaks in the Power House of Man. By John H. Clawson, ...18
The Secret. By Chester E. Shuler, ...19
Things. By Ira H. Frantz, ...19

Home and Family—

Topical Tours (Poem). By Mildred Allen Jeffery, ...22
A Rainy Day. By Maud Mohler Trimmer, ...22
Tenting Toward Sodom. By I. B. Niswander, ...23
Today's Simon Peter. By Rebecca Foutz, ...23
A Christmas Service, ...23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



The Garkida native church was built entirely by native enterprise. Look at the scenes from African life below and see why the indigenous church must be both simple and inexpensive.





Above: The Water Carrier. Left: Primitive Mining.



Here is a black shepherd and his flock. Contrast the income possible from his few and mediocre animals with that possible from a large American flock of some improved breed.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., November 28, 1931 No. 48

EDITORIAL

Traffic in Opium Is Still Heavy

RELIGION of the right sort is not "the opiate of the people" as a certain school of political theorists likes to repeat, but as the world has seen it practiced there has been far too much truth in that contention to allow us to feel comfortable about it. Too often the church by action or lack of action on the part of its leaders has been on the side of entrenched privilege, with little conscience on the injustice done the people. Too long it has sought to comfort the wronged with religion's promise of rewards to come, while perefectly content to appropriate most of the rewards now available.

Religion is not an opiate but there has been a lot of opium in the attitude of its adherents toward the less fortunate ones. Disclaimers amount to nothing until reënforced by a genuine effort to treat others as the brothers which they are. But this means something more substantial, more serious, more difficult, than occasional charities so-called. That has its problems too when undeserving and dishonest persons are ready to take advantage of benevolent impulses. We shall not have done our duty, however, until we have gathered faith and courage and love enough to attack the system which fosters these inequalities.

Until this is done our religion is going to taste a good deal like opium to a good many people. E. F.

The Man Who Can

IN a time when it seems that budgets must be reduced, even as in many cases private expenses have been curtailed, there is really an added responsibility and challenge for the man who can—the man who can give something, as much, or even more, to the church and her essential work.

The purpose of reducing a budget is not to scale down giving, except where this is necessary. That is, such a move is not a hint to the man who can, to give less. For quite the contrary, a careful analysis will show that in such a situation there is a challenge to the one who is able to give as much, or even more than usual. How else are deficiencies to be made up? A carefully estimated budget represents an appraisal of minimum needs. It should be interpreted not as the upper, but as the lower limit to our sharing.

Such an interpretation should commend itself to the man who can give, because of what a dollar will now do. Is it not more blessed to give in a period of supreme need, when a dollar is not just a dollar, but as big as a cart wheel, and able to do double service?

H. A. B.

The Need of Being With Him

THE marvel grows upon me at what Jesus did not do. Back in his head and heart there lay a great ambition: to set men and women everywhere at rights with God and one another. With this in view he went up into a mountain and called unto himself whom he would. Out of those who came he selected twelve "that they might be with him, and that he might send them forth" on the great objective in his mind.

What was it he wanted them to do before starting out? "Be with him." What was it he wanted to do to them? Organize them into something with the correct number of vice-presidents, each with his own carefully designated duties? No. Draw up a constitution for them, and a set of by-laws? No. Furnish them with a concise and complete statement of what to believe about him, about God, the church, the world, man, sin, the life beyond? No. Tell them the problems they would meet, and their solutions? No. None of these things and yet they were all things that would surely be involved in the developing of their task. But they could wait. Indeed most of them would need to wait for the lessons of experience. They could be, had to be, left to time and circumstance—and the Spirit which he longed to put into these men's hearts.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

But one thing, that last thing, could not wait. And so he wanted them to "be with him." That was to be their preparation, their training, for the most difficult commission ever given to men. Just that. O, things were bound to happen incidentally in such an environment. Many a glimpse of truth they'd get which would take on larger meaning as years and questions multiplied. And many a hint which experience would ripen into answers and solutions. But the one supreme thing he wanted with these men was to have them with him. And to "be with him" was the one thing they needed above all others.

It is not different now. We too, all of us in some sense, are the Lord's ambassadors. We all have some place in the same great work for which these twelve men were called. Their first and greatest need is ours, to "be with him." That need is not to have our questions answered. It is not even to know what our duties are. Least of all is it to know what honors or preferments or slights or hardships are coming to us. All these can wait. The one thing that can not wait is companionship with Christ.

The story of the university student (or teacher, perhaps, for the incident has been reported in different forms) who wanted a conference with Phillips Brooks has been given in these columns. Remember it? He had some hard questions he wanted to ask the bishop, well known for his learning and kindly sympathy. He sought and secured a half hour's interview and came away with radiant face and lightened heart, his perplexities all gone. And then he suddenly remembered that he had forgotten to ask his questions. And thus he learned that his greater, truer need was the contagion of a great and glowing personality.

The head of a large business enterprise was a busy man. His little boy was very fond of him and often hungered for the companionship which his father's preoccupation denied to him. One day the lad found his way to his father's office, took a seat behind him and sat quietly for some time before he was noticed. "Well, what do you want, son?" said the surprised man of affairs. "O nothing, I just wanted to be with you."

Modern life has made heavy inroads into the quiet peacefulness of the old time family circle around the evening fireside. But some of us still know something of its hallowed sweetness. Mother is going over the week's mending or adding a block or two to "grandmother's garden." Father is glancing over the evening paper, or, possibly, reading aloud one of David Grayson's "Adventures in Solitude." The children are wrestling with congruent triangles or, perhaps, they are living in another state and there is a long newsy letter from them lying on the table, with a kodak of the newest grandchild. Whatever the details of the picture, you know very well what the charm of that situation is. It isn't in anything that's said or done. There may be nothing said for half an hour. The simple charm of that exquisite experience is in *being with* those who love you and understand you.

The *most* exquisite experience and the most valuable preparation for Christian service is being with Christ. But what *is* that? What can it mean to us, so far removed in time and place from the memorable happenings of that day on the mountainside, to *"be with him"?* How can we? E. F.

The Unfinished Business of Life

EVERYBODY knows the meaning of "unfinished business" as defined in parliamentary rules—business that is carried over by a deliberative body from one sitting to another.

There is another kind of unfinished business, the things left undone when we reach the end of life. Much is never finished except it be carried on by other lives.

Death has just come to an Africa missionary, a doctor, our beloved Russell Robertson. His few, active, brilliant years were crowded, heaped up, running over with business—but death came. Yes, it came because he came in contact with a yellow fever germ. The way to keep living is to keep away from germs, but this man met the fatal enemy while in the line of duty and he fell. Many having remained far, far away from the path of duty, avoiding yellow fever germs, are yet alive. Is it a greater accomplishment to be alive off the path of duty or dead on the path of duty? If Christ's example be the answer, death brings its harvest of accomplishments for the race of men.

But nevertheless our beloved Dr. Robertson fell and others must take up the unfinished business. Dr. H. L. Burke, missionary to Africa since 1923, and Dr. Howard A. Bosler, who went to Africa this year, will carry on the unfinished business. The business of Christ is so great, of such magnitude, pertaining to every human life in the world that none of us will complete all the business before we die. Henry Ward Beecher, in his old age, decided to write a life of Christ. It was to be his monumental literary work. He set himself to the task, and had finished the greater part of the book, when suddenly one day his hand was palsied over an unfinished page of one of the closing chapters. In a few days he passed away, his life of Christ unfinished. It was typical of his long life in the ministry. With all of his eloquence in extolling the beauty and power of the Master, he had never finished his word picture of the Lord. And so it is with each of our lives. We do our best to present Christ to the world by our lives and our lips, and we are encouraged to believe that he is pleased with our well meant though imperfect efforts. But we can not finish the task. This is no discouragement to do our best; it is only a reminder of the greatness of his glory. H. S. M.

GENERAL FORUM

Strength

BY MARGARET E. BRUNER

Once when a burden seemed too great to bear
I pleaded that the bitter cup would pass;
My heart was torn with anguish and despair,
But wider yawned the dreaded, dark crevasse.

And then I thought of One who bore the thong
Of suffering in dark Gethsemane—
And prayed for courage that I might be strong;
My plea was heard. Lo, strength was given me.

Newcastle, Ind.

Our New Church at Lassa

BY PAUL RUPEL

See Picture on First Page

BEFORE April 26 of this year our Margi services were held under a tree near a group of native compounds. The tree served us well as a protection from the hot sun and was quite satisfactory during the dry season. But during the wet season it did not keep off the rain, and often the ground was too damp under the tree for comfort. We have felt the need of a shelter for some time but we wanted it to be an indigenous church building if possible. We wanted the natives to feel that it was their own church instead of belonging to foreigners.

At a church meeting the question of how to make use of approximately ninety dollars in the church treasury was discussed. It was decided to send fifty dollars to the home Board for world-wide missions, ten dollars for use in buying food for poor natives here, and without a suggestion from any of the missionaries, the native Christians suggested and decided to use the remainder in building a churchhouse at Lassa. We were glad that the bud started from the hearts of the natives, as it should. A committee of native Christians was appointed to locate a site and determine the size of building and manner of construction.

Bro. Risku, chairman of the committee, supervised the entire project. The compounds of the village of Lassa are somewhat scattered so the committee selected a site in the center of the village at about equal distance from the compounds in all directions. The size of the building is 18x36 feet, with walls of mud 18 inches thick. The frame of the roof and rafters are made from the trunks of tall palm trees and the roof is thatched with grass.

I think Bro. Risku is marvelously skilled as a mud builder. The walls were built entirely by hand. No forms, straight edges or lines were used, but they are as true and straight as cement walls built with forms. This is very unusual for native building however. The arched windows, built up a little each day without forms to guide him, are almost perfect. The clay is first picked loose, then water is carried and poured on by women and girls to soak the clay. Sand and dry grass cut fine are then mixed into the clay. The sand keeps the clay from cracking and the grass holds it together. This is not a new idea for the Hebrews of Egypt put straw in their bricks. Then the clay is rolled into balls like basketballs and the boys and girls carry them on their bare heads from the clay pit to the building.

The timbers for framing the roof are palm wood, which is very hard and tough. The trees are cut down and split in quarters or fifths by men with their little native axes. Each man then balances one of these on his head and carries it twenty-five or thirty miles to Lassa. The heaviest one I bought this year while building weighed 185 pounds. It was twenty-two feet long and was carried by one man.

The roof is made of grass. Large grass mats are put on top of the rafters and tied on with rope made of twisted grass or bark. Then the thatching grass is sewed on with long wooden needles and grass rope. The men on top lay the grass and stick the needles down through, while other men working under the roof pull the needles on through and stick them up through again. Row after row of grass is put on in this manner until the entire roof is covered.

Risku built a semi-circular platform at the center of one end for a pulpit. There are no seats; the people all sit on the floor as they do in their own huts. They feel more at home sitting on the floor than they would sitting up on seats. There is no screen or glass over the windows but their arched shape gives the building the appearance of a church.

Many of our Margi school boys gave a few days of work, and on other days worked for half pay. Several Mohammedan men also worked on the church. One friendly Mohammedan, who lives here in Lassa, had been working for me building a house here on the mission compound. He quit working here where he was getting pay and gave a week's work to the church. That shows a very fine spirit for a Mohammedan to give his work to a Christian mission churchhouse for pagan people. I hope that the Mohammedans here will always be as friendly to us as they are now, and I hope to see many of them become Christians.

The church was finished at the beginning of the rains. Bro. William Beahm and family came over from Garkida and on April 26 he preached the dedication sermon. He spoke in Bura and Bro. Risku interpreted it in Margi. Bro. Beahm also officiated at our communion service in the evening. Our bills were all paid and money was left in the treasury, so we did not need to raise any money at the dedication service. The building cost us about thirty-five dollars.

The Margi people seem to be taking good interest in

the services now. Several times recently I have heard them say: "I am not hoeing guinea corn today because it is Sunday." That is a big change for them to make, especially at this time of the year when their hoeing keeps them rushed.

The Margis have no fences, so the small children have to watch the sheep, goats and donkeys from the guinea corn. On Sunday these small boys and girls drive their flocks close to the church so they can attend services. They often run out during services to drive them close again when they get too near a guinea corn field. One Sunday two donkeys stuck their heads through the windows to get a bit of the service. There are no autos parked around our church during services but we do have quite a collection of live-stock outside every Sunday morning.

Lassa, Nigeria, West Africa.

The Romance of Margi

BY HOMER L. BURKE, M. D.

To most people, perhaps, learning a new language is far from being romantic. But when one is finally well launched on the subject there are thrills succeeding thrills as the thought forms of another people unfold themselves. Especially are the thrills the greatest when one ventures into a language which no other white person has ever learned, when there is no recorded literature and one breaks the soil to reduce the language to writing. In a large way it is the romance of it all that keeps one pegging away, day by day so to better one's self and to more fully understand when others speak.



Ever since coming to Lassa, Ptil (Chief) Nyamdu has been my most constant teacher. When we first came to Lassa he was the chief of the village, but because he has been going blind for several years he has relinquished the office. However, he is still called Ptil and his opinion is much respected in the village.

A typical language lesson might be something like this: "Salaam Alaikum" (Peace be unto you), says the Ptil as he approaches the house. "Come in Ptil." Falteringly he comes into the house, as he sees very little. I give him a stool to sit on. "Apidar gu?" (Did you sleep?) he says, and we continue the customary salutations. At last we are settled for business. I am at the desk with pencil and paper. The Ptil teaches language differently from any other language teacher whom I have had in Africa. He does not like to be bothered with particular questions, but rather prefers to dictate so I can write it. In many ways I think that it is a very good way, for afterwards even if there are words or phrases I do not understand I can go to some one else and get the meaning. "Labar mi ashina ra?" (What are you going to tell me today?) I ask him. "Ma mdu amtu" (When a person dies), he says. Then in short sentences he dictates as I write.

"They place him so he lies. In the early morning the people will weep. The people that come together are many. Some one brings water. They bathe the dead person. They put a gown on him. Then the people carry him to the side of the grave. People put him in the grave. They close up the grave. They all go back to the house crying. In the evening the people kill a male goat. They cook him. They eat. 'Absu difu,' the Margis say. When the person has been dead for some time people will ask for a feast. They will make plenty of beer. They will kill a cow. They will cook plenty of food with it. They will set plenty of beer before the people. Many people will gather. They will eat all of the food. They will drink all of the beer. They will dance 'dzagwa dzagwa' (waving sticks, swords, spears in the air, whistling and singing). In the evening the people will scatter. When the night is finished they will tear away the mats of the compound. The people then will take the dead man's wealth. That is the way things happen among the Margis when a person dies."

"Very good Ptil. But that is very short. Is there not something else that you can tell me?"

"Yau, will one tell all of Margi in one day? Here is another one: How a Margi takes a wife.

"When a Margi wants a wife he cuts two loads of fire wood which he gives to some person. This person goes with it to ask the father and mother of the girl. He also takes some beer and they drink it all. They will buy a cow. They will build a temporary hut (at the home of the groom). When the sun has set people will bring the girl to the hut. They will cook 'ntavi' (a special food). They eat. Then they sleep. When the night is finished they will kill the cow. They will skin it. They will take two legs in a calabash and give this to the father of the girl. They will eat. People

(groom's) take seven salts (large standard sized lumps) and give them to the father of the girl. The pair then rub their bodies with red paint. Thus they live together for a month. Then they come out. The girl will go back to her father's house. The groom cuts plenty of firewood which he gives to the father of the girl. He makes a sleeping mat to give to the father of the girl. He kills a goat and takes it to the father of the girl. He takes a gown that he gives to the father of the girl. He takes four cloths and gives them to the father of the girl. He takes twenty-four brass armlets and gives them to the father of the girl. When the girl has reached womanhood, her father buys four goats. People will grind much flour. Then with the food the people will take the girl to the home of her husband. That's the way a Margi takes his wife."

Ah, it's been a good lesson. There are a number of new words that I shall have to learn to use. Also I have learned something of the customs of the people. Of course if one were to see the ceremonies one would hardly want to describe them so briefly. But here are the essentials in bold outline. Can these ceremonies be Christianized? How? What would you throw away and what would you keep?

"Very good, Ptil. That will do today."

"Nia amaii adzia!" (I am going home!)

"Se azigu!" (Until tomorrow!)

"Yau!"

Lassa, P. O. Maiduguri, Nigeria.

Following the Trails in Africa

BY DESMOND BITTINGER

We were sitting in our tent writing notes to our families and between paragraphs watching a black cloud and a heavy rain storm come over the edge of the plateau and into our valley. The boys who came with us were busy getting everything safely inside the tent. Suddenly there was a tremendous crash. But after a pause we resumed writing. The flash of lightning had struck somewhere within two hundred yards of our tent; and, as if that were a signal for the withdrawal of the rain forces, the cloud began to move back down the valley. In a few minutes some one said: "God has come and killed our children." Immediately there was a bit of excitement, and, as we looked down the valley there did, indeed, seem to be two black forms stretched on the grass about two hundred yards away. But even as we looked a half dozen women with loads of wood on their heads came up the path where the black forms lay, and seeing them, passed around them and went on though occasionally looking back. We could hardly think they were the bodies of children; yet we ran toward them and sure enough it was two boys, Pinder and Anjikwi, aged thirteen and nine. At once we saw that Pinder was dead but we were not sure about Anjikwi. So we began to use what restorative methods we knew. When we heard the plaintive death song ring out, and saw his parents come running, we moved him into the tent and covered him with blankets.

Then the death dance began. Singing, wailing, dancing, screaming, gesturing—who can describe the death dance of pagan Africa or who that has been there, can fail to recognize the pathos in that first death cry? But no one would go near the body. No one dare bury it but the witch doctor. Now they were all asking each other: "Are there any children left?" And always the answer was: "No, God has killed them all." This, of course, was to deceive God so he wouldn't come back and kill more that night.

Pinder, they believed, had an evil spirit and deserved to die. The question was whether Anjikwi too had an evil spirit and should die. If so, the white man was wrong to try to save him. However, if he had been punished only because he was in the presence of a boy with an evil spirit, then they would be glad if the white man could save him.

The grave digging began immediately. God had shown where it was to be dug by tearing up the ground where the electricity had gone from Pinder's feet into the path. It was rocky soil but the milk bottle shaped grave was completed and the body buried by the witch doctor all within three hours of the striking of the bolt that surprised us so much at our letter writing. The next day the witch doctor caught the spirit of the dead boy in a gourd and buried it in the jungle. Then life could go on as before.

This was a little experience thrown in on an evangelistic tour that Bro. A. D. Helser and I took.

On another trip, Dr. Robertson and the writer did some preaching, some medicine and some saluting in a new village. On our way home we stopped off a bit in bush cow or buffalo country hoping to get a nice head.

We scared the animals up and followed them for quite a few miles through the bush, when suddenly a tropical cloud seemed to burst just over our heads. In a few minutes everything was covered with six inches of running water and the ditches and valleys were filled to waist depth. We pushed on, wading, swimming, and shivering. We finally came out of the main force of the cloud burst. We came to a stream bed about thirty feet wide and found it with only a few inches of water in it. But before we could cross it, the water came down in a veritable wall three or four feet high. Naturally we had difficulty getting our horses over. After about a mile of splashing we came to a rather large river bed and found it with about a foot of water in it. We heard the roar of oncoming water and attempted to rush our horses down the bank and into the stream. But before we could do that the water was upon us and we found a raging torrent much over our heads waiting for us and getting higher every minute. It was impossible to

cross even by swimming because of the boulders in the stream bed and because of the logs, branches and everything movable that came down in the torrent. Yet night was at hand; our boiled drinking water was all; we had no beds; no food; no dry matches. A mile beyond the stream under a big tree these things were waiting for us. It was cold. We found it warmer to stand in the edge of the stream immersed than to stand out where the wind could strike us. We finally followed the river down to where it joined another river, at right angles. The force of the flood carried a current across to the other bank of the intersected stream. So putting our one dollar watches in our helmets on top of our heads, we jumped into the current and tried to swim on top of it as it washed us across to the other side. The plan worked and we crossed both streams at once. But the natives who were with us, afraid to try it, stayed on the other side and munched on fresh, uncooked antelope leg throughout the night. By morning the stream was back to normal.

These little experiences thrown in make the touring of the villages somewhat of an adventure. The joy of sitting under a tree in the heart of a village and telling to a hundred or several hundred people the story of a Savior whom they do not know is enhanced because it entails a bit of adventure. When our work for the Master is made too easy, we go to sleep doing it and awake to find it undone. May I suggest that this may be what is the matter with some American churches—for it may be possible for pastors to rock their churches to sleep.

Marama, Nigeria, Africa.

Black Baby Left Motherless

BY A. D. HELSER

It was noon. We were eating our meal. A knock on the door told of another visitor. We have as many as a hundred callers in one day and so you see that we do not become excited when there is a knock at the door. There was a neighbor woman and a stranger. We asked them to sit down until we could finish our meal. When we went to talk with them, the first thing that met our eyes was a woman's cloth apparently just thrown down on our front step.

The neighbor woman said: "This man has brought something," and she pointed to the cloth on the doorstep. The cloth lay as quiet as death, but when I pulled it apart I found a tiny black baby boy in it. The baby was only a day old. A mother had given birth to the child and then the mother had died. They had carried this little one in a native gourd from a village fourteen miles from Garkida.

In years past there would have been no discussion about what was to be done with the motherless baby. The babe would have been buried dead or alive with its dead mother. The light of heaven which has been filtering through the dark pagan sky for several years makes things different now. In many villages a young babe is no longer thought to be just flesh and bones but a living soul fresh from the hand of a creating God.

One villager said: "Take the baby and put it out in the blazing sun and let God kill his own." Another old woman said: "Give it a draught of lye and we will not need to bother with it." "What are we coming to?" another asked. "It has killed its mother and it must be crushed between her dead limbs." A little girl who was listening to this heartless discussion begged: "Do take it to the Christians or God's people, and let it live." "Give it to me and I will take it to the Christians," urged a tall young man. He took it and was scorned. Attempts were made to frighten him by reminding him of two full rivers ahead, one of which was a raging torrent. But all that he would say was: "There is a God and with his blessings I will go."

He had come. Through fourteen miles of mud and water he had fought his way to the mission station. He had braved a swift stream and risked his life because of his faith in God's people.

Our nursery in connection with the hospital plans to feed such orphan babies until they are old enough to do without milk and then return them to their clan. Here was a live baby on my doorstep and we took it and have attempted to care for it. In God's great economy I believe that it was on your doorstep too. Maybe some of you are thinking that we can not save all the starving black babies, but what are we going to say about, "The love of Christ constraineth me," and "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"?

Garkida, West Africa.



A Motherless Babe Left on the Missionary's Doorstep

Battling for Bura Babies

BY MRS. RUSSELL ROBERTSON

Note: This is one of a series of stories which is to be used as supplementary Christmas material. A story of China will appear in the Messenger issue of Dec. 5, and of India in Dec. 12. Two Christmas stories on America and Sweden will appear in Our Boys and Girls, in the issue of Dec. 19. You will note that this series contains materials on each of our five fields.

This series of stories is built around a Christmas poster, entitled: "A Gift for Christ." This poster is beautifully colored, size 10 by 16, and should be placed in the Sunday-school classrooms. Each story is tied up with a picture on the poster. This material should be presented to class groups, preceding the Christmas offering.

Before presenting the stories give the class some facts, concerning our work on that particular field. You will find the Missionary Visitor of June, 1930, very helpful at this point. This would be a good time to acquaint the class with the missionaries on the fields. Their pictures appear in this same issue of the Missionary Visitor. See Messenger issue of Nov. 14, page 14, for order blank, for ordering the poster, and the individual and class envelopes for the Christmas offering.

THE Buras find it very difficult to raise a child left during infancy, and they do not want an infant whose mother is dead. Milk is not a part of the Bura diet. The Fulani is a wandering tribe who herd their cattle in the bush going in search of good pasture and watering places. In former times, or before the British came, if the natives did not destroy the baby at the time of the mother's death they would sometimes take it to these Fulani herders, the child becoming the slave of the Fulani woman raising it. It is taboo for a Bura woman to nurse the child of a dying or dead woman. Any woman so doing would suffer severe persecution. No baby coming to the nursery has ever had any milk except from its mother. One of the babies was from birth till eleven days old without any nourishment.



The Triplets, George, Job and Stephen, at the Garkida nursery. They are taking their daily sun bath.

Many of you will recall "John" the baby taken by the Burkes in the fall of 1926 who to my knowledge was the first motherless baby to be cared for by the mission. A few weeks after they took the baby they went to America on their furlough and John was cared for by the Heckmans. Later another baby whose mother died was given to an older Bura woman near the mission. Miss Harper and Mrs. Helser prepared the formula giving it to the woman each day, letting her keep the child in her home raising it in the usual Bura way. The baby did not thrive well, was ill frequently with dysentery and died when about nine months old.

Over a year ago the nursery was started at Garkida. A nursery rather than an orphanage seemed to us the best way to solve the problem of the motherless baby. It was thought best not to take them into the mission family life for the veneer of our civilization is hard to rub off.

An orphanage child does not adapt itself readily to the Bura home life. To keep the children until they were grown would be an expense the mission could not afford. The plan was to return the infants as soon as they could live on the native food. Last August when the baby from Puba, George, came to the station, one room at the doctor's residence was turned into a nursery. The babies remained there until about two months ago when plans for a permanent nursery were made. The nursery was then moved into temporary quarters at the hospital. This September Miss Utz took over the care of the nursery.

We have not been able to get a Bura woman with the babies. We have had two young girls, but the novelty soon wore off and they left. For several months we had a pagan girl from Numan. She had been a patient at the hospital. She helped for some time but when she went home to salute her mother, she had to remain as she was of "marrying age." The natives helping require close supervision for the entire routine is foreign to them. Two women patients at the hospital, also from the Numan mission, are helping now.

At present there are five babies, four boys and one girl. Two of the first babies, Stephen and Job, were put into their homes; but to our regret we have decided that they were sent back too soon, for one died from pneumonia and malaria and the other was taken to a far village without our knowledge, and was thus deprived of the daily milk, egg and tomato juice which had been his diet at the mission nursery. Death was due to starvation from their reports. For the future we hope to have a Christian woman living near the hospital take them to accustom them to the native environment, or to have the woman who is to take care of them come to the station for a period of training.

Madika, the baptized Christian matron at the hospital, has raised two babies. Both were about nine months old when they came to us. The first one was

returned to its home several months ago and is doing well. The other will soon be ready to leave.

The nursery building will be finished this dry season. Then there will be plenty of room. The building is west of the hospital on a lower level. The native attendants will live in the building. It costs about $75 a year to raise a baby.

When we take the babies we request the promise of the guardian that when the child is of school age it will be sent to the boarding school and that no obstacle will be put in its path when it wants to become a Christian.

This is what the message of Christ, or the Christmas message, is doing for Bura babies. Do you see the earnestness on the face of the Bura mother with her two babies? Look at the picture on the poster, "A Gift for Christ."

How a Missionary Goes to Bed

BY J. E. MILLER

This is a chapter from *Wilbur B. Stover—Pioneer Missionary*, a book now being printed by the House. The price of the book will be $1.50. *Messenger* subscribers may have the *Messenger* for one year, and this book for $2.50. —Ed.

"But I haven't told you how we go to bed for the night. Would you like to see me go to bed?"

"Yes," said the fifty men who had assembled one evening after the day's toil, in the home of a strict high class Brahmin who had a following of his own several stations from Bulsar.

Now this Brahmin leader was a close friend of the mission and had asked Bro. Stover to come out and speak to his men as they gathered in his home. The appointed day having arrived, he bought a third-class ticket at Bulsar and set out. He always traveled third-class in India. Once being asked why he traveled third-class he replied, "Because there is no fourth-class." He ever denied himself that he might save money for the church at home, and that he might get next to the natives who also traveled third-class.

Meeting his Brahmin friend at the station together they rode in a bullock cart four miles farther. In due time the men gathered to the number of about fifty, eager to hear what the missionary Saheb had to say. It was a new experience for him, but he craved new experiences providing they would open the way to the hearts of men.

They met in a large room in which was a collection of idols, idols of many kinds and descriptions. It was all set for native worship, but how unlike a house of God. Our missionary began, hardly knowing what to say. He suggested that perhaps they had some questions to ask him. This opened the way and together they sat that evening. They asked questions and he tried as best he could to answer them. Rest assured that he did not fail to do some preaching. It was growing late, but it would be a breach of etiquette to look at his watch and see what time it was. To do so would suggest that he was not enjoying his stay with his host. So he talked on. Finally he suggested that it was growing late, that the men must have sleep and rest for tomorrow's toils and that it was time for him to retire.

But how could he retire in their presence for the cot on which he was to sleep was in that room full of men and of idols. The men gave no evidence of wanting to withdraw. And he had not yet told them about praying to the missionary's God. It was then that he asked whether they would like to see him go to bed. Of course they would.

Taking his seat on the cot he removed his shoes and stockings, remarking that he had not said anything about prayers, and that every night before retiring the Christian missionary bows at his bedside and talks to God. Suiting the deed to the word he knelt and audibly in simple language had his evening devotions. He made it a point to speak to God of the very things he wanted those men to get. The prayer over, he removed part of his clothing, said good night and God bless you

Men's Work

BY R. E. MOHLER

Program and Service Suggestions for December

The Messenger Campaign

A religious journal is a great thing for any man to place in his home, and this is especially true when it is his own church paper. We read the thing in which we are interested. What do you read?

Get back of the Messenger Agent in your church and place the Messenger in every home.

White Gifts

Whose birthday do you celebrate, that of Santa Claus or that of the Prince of Peace? Are your gifts selfish or are they enriched by the things that make life full and sweet?

See that every child in the community has a joyous Christmas.

Great good can be done at the Christmas season by giving *White Gifts* to the poor and needy. This is certainly a field in which men may serve, and this service should be done in the name of the church.

Men's Meeting for the Month—Watch Night Service

This is one of the beautiful customs of the past and one that can well be revived.

Numerous programs will suggest themselves to the one who plans this night. The following is suggestive of what may be planned:

An hour of games and contests.

An hour of music. Include group singing and special numbers.

An hour for special program. Review the records of the past year, and give a forecast the year that is ahead.

An hour for lunch and fellowship.

A period of serious meditation as the Old Year dies and the New Year dawns.

Elgin, Ill.

and rolled onto his cot. Closing his eyes he lay quiet. Gradually he opened his eyes just enough to allow him to see the men one by one rise and quietly tiptoe out of the room (they had removed their sandals on entering the house), feeling that they had seen and heard strange things that night.

But the host was not yet through. He felt uneasy lest his guest might fear to sleep in that room with all those idols about him.

"Aren't you afraid to sleep in this room full of idols, Saheb?"

"No, I am not afraid. Why should I fear?"

"Because we believe that a spirit lives in each of these idols, and these spirits might come out of the idols during the night and harm you."

"But those idols are not alive. They can neither talk nor hear nor move. They can hurt no one."

"But Saheb, if you are afraid I will have my servants come and carry out every one of these idols. You are my guest and I could not sleep if I thought you were afraid that these idols would hurt you."

"No, no, I am not afraid. Your idols can not hurt me. Our God will protect me. No evil can befall me."

"Yes, yes, nothing can hurt you. Fire can not hurt you. Tigers can not hurt you. Storms can not hurt you. Nothing can hurt you because you are a man of God. God will take care of you."

And so he slept the sleep of the blessed in the midst of these idols.

The next morning his host started to take him back to the station in the bullock cart. After they had gone part of the way his host said,

"If I should leave you here could you find the way back to the station?"

"I hardly think I could, for in coming out I trusted myself to you and paid no attention to direction or paths."

"I know what you would do, should I leave you. You would just clasp your hands and look into the sky and say, 'Here I am, God. I do not know the way to the station. Lead me to it.' And then you would start walking, and *God would take you right to your station.*"

And well might he have replied, "Lo, I have not found so great faith, yea, not even in the home church."

We at home have little conception of the many doors that open to the missionary to mingle with natives and in some form present his faith to them. Instances like the above show why a missionary should be a well informed man, apt in handling a new situation, skilled in answering men's questions, and able to put the religious stamp on whatever he does.

Shortly before Bro. Stover died he was called upon to speak to a men's club where a full hundred men were present. The chairman, after the dinner was over, arose to introduce him, telling about his long service in India. The men were all set for a speech when Bro. Stover said, "It is my custom always to ask God to bless what I am about to say. Will we all bow our heads for a word of prayer?" All arose and stood with bowed head during the moments of prayer. *His prayer life was a part of him,* and men felt it just as did the Indians when he showed them how a missionary goes to bed.

Elgin, Ill.

The United States and Foreign Entanglements

BY JOHN E. STONER

The United States would be as depressed without the rest of the world as a dairyman would be without customers, because the very conditions of our life depend upon our relations with other peoples.

In this country the most valuable thing is a man's time. See the unlimited expense that a manufacturer or a farmer will go to save the labor of a man. Tractors, hayloaders and binders, not to mention the millions of dollars' worth of labor-saving machinery used by manufacturers, contractors, and every one else to save labor show that. What does this all mean? It simply means that each man is constantly making more than he can use. This means that every individual is in constant need of exchanging more of what he makes for what some one else is making.

This means that if the standard of living in the United States is to continue to rise as it has always been rising, we have got to do more trading with other people.

To really be free from foreign influence we would have to stop trading. That would mean that we would have to stop using labor saving machinery, and that would mean that every one would have to make more of the things that he uses, and the result of this would mean just one thing: every one would have less things to use and therefore, every one would be poorer.

The real price of paying no attention to Europe, is then, more poverty as we are having demonstrated to us in these days when every time there is a drop in foreign trade the depression gets worse.

Fort Wayne, Ind.

Ministerial Memories

BY H. C. EARLY

9. The Preachers at My First Annual Meeting

It was at Broadway, Va., in 1879—just fifty-two years ago. I was then a very young man, if man I was, and had been a member of the church for two and a half years. The meeting was the great occasion of my life up to this time. It meant more to me than a trip across the continent means now. It was a great occasion. I looked forward to it with thrilling expectations.

At that early day I had a very limited knowledge of the important men of the church, although I had been a reader of the church papers from my childhood. I had

a great desire to see and hear and know the real men of the church.

The important men—the leaders, the big preachers, the editors, the scholars, the teachers, and so on—were at Broadway, at least a good many of them. And the great opportunity for which I had longed had arrived. Here they were—the men I had desired to see and know.

The work of Annual Meeting at that early day consisted of queries and sermons. Both fields offered the finest opportunity for the study of men. In sermons and joint discussion men unveil themselves.

The meeting was organized by electing R. H. Miller, Moderator; Enoch Eby, Reading Clerk; and James Quinter, Writing Clerk. In the early day it was the custom to elect the most outstanding men in the church to these offices. This has always been the rule, but it was more so then than now. These three men were the outstanding figures in the Broadway Annual Meeting.

Each of these men represented a distinct type of churchmen and school of thought in the church of that day; in fact, of every day. R. H. Miller was a man of church doctrines. He loved this field and gave himself freely to it. He was a student of theology. Enoch Eby was a man of inspirational preaching. His sermons were hortatory, addressed to the heart. He was deservedly popular in his field. James Quinter was of the editorial type, given to the pen and loved it. He was also a student of theology and great in the pulpit.

R. H. Miller was not a good presiding officer. Not because he did not know enough about the rules that govern deliberative bodies, nor that his personality and voice lacked command, but he talked too much. He entered freely into the discussions. Of course, it is pretty hard for a man of his mould and temperament—moderator or no moderator—to keep quiet in the midst of interesting discussion. And my criticism, compared with the fine impression he gave me of himself on the whole, becomes negligible.

He was a born logician and debater, always convincing, quick to discover false reasoning and merciless in his treatment of it, yet in fine spirit. I never saw him lose his equilibrium even under the severest pressure of argument. He was always a master in the open forum. It was dangerous to attack him in debate.

Enoch Eby was the man of ready, winsome speech, exceedingly smooth for a man without a liberal education, with a sweet and beautifully modulated voice. His thinking was on a level with the people. His sermons and addresses maintained a tone of strong moral suasion. He always carried his hearers with him.

James Quinter had the touch of the scholar—a highly cultured Christian gentleman. His fine face, stately bearing and sweet spirit made him a charming personality. His sermon was a masterpiece of Christian philosophy and his addresses on the Conference floor were pointed and incisive.

He led all the men present in vision and outlook. He had a wonderful grasp of the future. He could interpret trends. And he did his utmost to get the church ready for the changes he felt would soon come, and they did come. He was a prophet. He lived a generation ahead of his day.

S. Z. Sharp was active on the Conference floor. He took a liberal hand in the discussions, and showed beyond question that he had a clear head. But he was overcritical and persistent, I felt. I regarded him as the best scholar in our ranks at that time, in the popular sense of term. And he posed as a scholar, it seemed to me. But I suppose I misjudged him. Certainly, we must think he was unaffected. He was one of the striking figures in the Broadway meeting.

S. H. Bashor was then well on in the beginning of his sensational and short-lived career, although he was but little more than a lad. His stirring revival meetings had gained for him the attention of our people from one end of the land to the other. He attended the Broadway meeting, and everybody was on tiptoe to see him and hear him preach.

The Committee of Arrangement was requested to give him a special appointment. It was arranged for one o'clock, during the noon hour, in the big Linville Creek church. The house—aisles, doors, windows, and

The Brethren Hymnal the Congregational Song Book

BY A. F. BRIGHTBILL

The members of the Church Music Commission are of one mind in believing that an essential condition for the best congregational singing in the Church of the Brethren is complete familiarity with the contents of the Brethren Hymnal, which is the basis of its intelligent and enthusiastic use. Fashions change, hymnals have their day and are duly supplanted; but there can be no excuse for not knowing what is in our own hymnal of the day, or for not using it. Variety in the choice of hymns must be cultivated to avoid ennui on the part of the most enthusiastic singers in any congregation; and intelligence must be exercised in order to use the hymns for most effectively supplementing the special message of the hour. However, for almost every conceivable subject of worship a reasonably suitable hymn can be found in the *New Brethren Hymnal*, for the effort was made to select the best hymns, gospel songs, and tunes from every available source.

No minister is justified in running around in a little circle of a score or two of the most familiar hymns and tunes; and no layman who has ever learned to sing one tune is justified in refusing to try to learn another. Let pastor and people know and use to the full all the treasures of our richly endowed hymnal! Its hymns made our fathers glad to live and unafraid to die.

Therefore let all the people sing.

Chicago, Ill.

all—was so crowded when the hour came that the preacher could hardly press his way in. He preached on Jesus as a prophet. The sermon was as complete a failure as I have ever heard. Still the preacher gave unmistakable evidence of his unusual gifts and talent. Everybody was disappointed and felt as uncomfortable, I judge, as the preacher himself must have felt. Every preacher knows exactly how it is.

It was here that I saw J. H. Moore for the first time, and listened with rapt attention and interest to the beautiful and touching statement he made regarding Eld. John Kline, his visit to his tomb and the epitaph chiseled in stone. Many others remembered the beautiful tribute paid Eld. Kline who sealed his faith in his own blood. I could speak of others, but space forbids.

Dayton, Va.

Listen—A New Magazine for Africans

Bro. H. Stover Kulp has been selected to edit a Christian paper for all Africa. It will be called *Listen.* It is to be printed in English and made available for all missions throughout the whole of Africa. It can then be translated into the language of the tribe using it. At the editor's request, Bro. Kulp gives us a little statement concerning the plans.—H. S. M.





The above is a small scale reproduction of the first page of the first issue of LISTEN, a new magazine for African villagers. The magazine represents a coöperative effort in beginning to provide a simple literature for Africans. It will also facilitate the exchange of ideas as between missionaries.

The International Committee on Christian Literature for Africa has planned to issue a periodical, called *Listen,* for village people and school children of Africa. It will be published six times a year. It has a two-fold purpose. The first is to supply those who can read English, a bit of real Christian literature which they can readily understand. There are in several parts of Africa an increasing number of Africans who have a grasp of enough English so that they could read something simply written. This is especially true in commercial centers such as Lagos and other coast towns, and in such mining areas as the Rand in South Africa. Then, too, in practically all the mission centers in territory controlled by Britain there are a number of school children as well as native teachers and pastors who have enough knowledge of English to read such a periodical. The second purpose is to provide missions, such as our own, that are working with the vernacular or tribal language, with material for translation.

The plan to publish *Listen* is one of the most challenging, because of the coöperation which has called it forth. It is an international, intercontinental and an interracial project, bringing together North America, Europe, and Africa.

The International Committee mentioned above, under whose direction the project is being worked out, has an American section and a British section. On the former the United States and Canada coöperate.

Every part of Africa and every mission is being asked to contribute to make *Listen* the product of a truly coöperative effort. Missionaries and African Christians from every part of Africa are being asked to share their experience with those of every other part.

In the first issue which will be delivered in January, 1932, there are articles from missionaries who have been sent from the following countries: Germany, Scotland, England, Canada, and the United States. The articles in the first issue represent the following countries of Africa: French Equatorial Africa, Cameroons, Angola (Portuguese West Africa) Nigeria, Belgian Congo, Nyasaland, Kenya and the Gold Coast.

This coöperation will accomplish two things. Africa has always been a country lacking in means of intercommunication between its different parts. The Christian groups have never had much opportunity to know about each other. This periodical will give to the entire Christian group in Africa a sense of solidarity which will be stimulating to their faith. Then, too, it will be the means of bringing missionaries into closer fellowship, by making possible mutual help. Every mission is every day facing perplexing problems and tasks. In some part of Africa it is quite likely that the same problem has been faced and some solution worked out by some other mission. It is hoped that *Listen* will make the experience of missionaries in Africa mutually available in a larger degree than hitherto.

An Appreciation of a Fellow-Workman

BY H. STOVER KULP

We continually think of Robertson's death. The accomplishments of the few short years show the possibilities that were in him. The second year that he was on the field, with only his wife as his regular nursing help, over 40,000 treatments were given in the hospital. This in addition to considerable visitation work. Then the following year came the planning for an institution of the Leper Colony that has in it now over 100 lepers and the number increases weekly. He had more recently planned for dispensaries which would be staffed in part by native health officers. The high type of his professional work is shown by the fact that when the governor, Sir Graeme Thomson, visited Garkida, the personal physician of the governor, a veteran in the Nigerian medical service said: "You have as good a show here as is found anywhere in Nigeria." In it all he was true to the missionary purpose and in his planning for the Leper Colony he said in years to come it would probably be one of our greatest evangelistic efforts. He was a contributor to the *West African Medical Journal*. He was always willing to go where needed. The rainy season was scarcely over when we had occasion to call him to Lassa. He slept where he could and came the 110 miles by motorcycle over roads where streams had no bridges and ditches no culverts. His two years as mission secretary gave him an insight into problems of administration which his keen mind was helpful in solving. We certainly will miss him. We didn't always agree with him, but we respected his judgment. But most of all his wife and little ones will need and miss him for he loved his home. He surely led the simple life. Enough for him were the simple home joys, simple food and a task to do. And the result was a strong healthy body, mind and soul.

Pottstown, Pa.

The Light of Life

BY A. T. HOFFERT

I. Life at its highest source is light. "God is light." The explanation is simple, yet conclusive, for "in him is no darkness at all" (1 John 1:5). The God whom John came to know was free from all taint of sin; he had a spotless character. That was a great message for a world whose gods bore many of the imperfections and sins of their devotees.

II. Life in its fullest revelation is light. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). "In him was life; and the life was the light of men" (John 1:4). For the average man the character of God was not apparent. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him" (John 1:18). Before Jesus came it was like living in a world without the sun; the stars had an abundance of light, but they were too far away to give warmth and life to the earth. Those who follow Jesus have the light of the midday sun; those who ignore him grope in the darkness of midnight.

Jesus was light to the man born blind (John 9). The Master put moist clay on his eyes and sent him to a near-by pool to wash them. He did so and came seeing. His neighbors wanted to know about it. He began to testify as to what Jesus had done for him. His spiritual vision began to develop. The Pharisees refused to accept the facts and their obvious meaning. A growing mist blinded their spiritual sight. They reasoned that this man was blind because he was born in sin. Hence, they discredited his testimony. Further, Jesus violated the sabbath. Therefore, he was a sinner and not sent from God. They prided themselves on being the disciples of Moses. Eyes they had but they refused to see; hence, they became blind. They arrived at spiritual midnight! On the other hand, the man born blind refused to be moved from the fact that "whereas I was blind, now I see." To him Jesus was a prophet. At first that was all he could say. Then, as if by magic, his spiritual eyes were opened as he confronted the critics of his Lord with the following line of reasoning: He opened mine eyes. God does not hear sinners. A man who worships God and does his will, him he heareth. Jesus must be such a Man for he opened the eyes of a man born blind. Therefore, he is from God; otherwise, he could do nothing. The Pharisees cast him out of the temple. Jesus found him and revealed himself to him as the Son of God. He worshiped him. He arrived at spiritual noonday!

III. Life clothed in human flesh is light. "Ye are the light of the world. A city set on a hill can not be hid. . . . Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:14, 16). As the branch receives life from the vine, so the believer receives life from his Lord and Master. Christ shines through him.

Light reaches the earth from the sun in a number of ways. First, the rays of light come directly to the earth from the sun. This is a period of unusual brightness known as day. At night light comes to the earth by way of the moon. The moon does not of itself give light; it merely reflects the light of the sun. It must be in proper relationship to the sun and also to the earth before it can reflect the largest possible light to the darkened portions of the earth. The moon gives no light in day time. When it happens to fall in the path between the sun and the earth, it actually obstructs the light. Thus, reflection of the sun's rays by the moon marks

the second way that light reaches the earth. Third, light transformed helps to illuminate the dark places of the earth. Ages ago the warm rays of the sun helped to produce an immense vegetation. Through floods, upheavals of the earth or by other means this vegetation became buried and under great pressure formed the coal beds and oil veins. Oil and coal are used to run electric power houses. These power houses transform this stored up light energy and distribute it to our streets, homes and places of business.

Likewise, the Light of Life reaches man by a number of ways. Some approach Jesus directly, open their hearts to the Son of Righteousness and their lives are illuminated. Jesus becomes to them a great spiritual reality. The woman of Samaria, had that experience; the disciples had it; Paul had it. Many today are attracted by the life and teachings of Jesus and are coming to the Light. Ye are the light of the world. A large number first see Jesus in the life of some true Christian follower. They are influenced by his testimony and life. Their testimony of the woman of Samaria led many to believe on Jesus. It did more. Acting on her testimony they came to Jesus and heard his word. They passed as it were from the light of the moon to the light of the sun. It led them to a place where they could hear for themselves and "know that this is indeed the Savior of the world" (John 4:42). Many more believed upon first-hand knowledge. Our task is not merely to direct people to the light that is in us; it is not complete until they are attracted to the Son of Righteousness from which our light comes.

Coal is taken from the mine; it is transformed into light energy; this light energy is carried back to the mine and is used to illuminate it. It lightens corners where the rays of the sun and the light of the moon never enter. Thus it is in life. Lives black with sin

(Continued on Page 20)

News From the Field

AFRICA

Lassa

Mrs. Marguerite Burke

Farming—Then to School

The Lassa school enrollment has been about thirty-five. They have school four days each week. The Margi children are still farming. The constituency of the school at present is made up of Bura Christians, mission employees and their wives.

Lassa Church Calendar

The three villages, Lassa, Dille, and Kubachacha have regular services on Wednesday afternoons and Sunday mornings. Dr. Burke and two natives, Pilesar and Risku alternate in the work. The Wednesday evening prayer service is conducted in Bura and is held in the chapel of the school building.

Rainy Season Decreases Hospital Patients

This year is no exception to the fact that the medical work is always light in the rainy months. The hospital staff of six, however, is busy with preparing supplies remodeling medical buildings, and supplementing the regular work at the station.

Hospital Bills in Africa

The total fees for twenty-seven patients in July and thirty-four in August, besides two major and three minor operations, was £4-12-6 or about $22.50.

The Rupels at New Work in Garkida

The Rupels have left the Lassa station for work at Garkida. They will soon be studying the Bura language. Mr. Rupel will begin the construction of a new house at this place very soon. Dr. Burke will finish the construction of the building at Lassa.

Marama

Irene F. Bittinger

School at the New Station Beyond Expectation

We are so happy to have some good news to share with you. We have been somewhat anxious about the beginnings of school. The seventh week of school is over. The first day we had forty-two local pupils enrolled. By the end of the first week we had one hundred and had to turn some away. There is no schoolhouse as yet although the foundation for the first unit has been laid, and since the station here is so young there is no abundance of large rooms in which to accommodate school. The largest space we have is the temporary dispensary. We meet there for our chapel, Bible, and health lessons. Then we scatter; one class remains there, one meets on the veranda of the Heckman house, when the weather permits and in the kitchen when it rains; another did meet in the Bittinger dining room until the class grew too large and too rich in odor so that now they meet in the temporary bedroom outside. This is a space four by eight feet.

To School in Spite of Rain and No Clothes

The regularity of attendance despite the corn cutting season and the heavy rains is surprising. It so happens that usually just at school time a heavy rain comes up. But the downpour of the cold water on practically naked bodies does not prevent them from coming. When they get to the chapel they sit in the doorway for a few minutes for "dripping." Then by the time chapel is over they are dry. Again they brave the rain to the other buildings one-fourth mile away. And again the dripping and drying process goes on. It is not exactly the most ideal teaching situation to be shivering while trying to learn. But they are happy and surprisingly healthy.

Heckmans Will Leave for Furlough

We are sorry to see the Heckmans leave now for their much needed furlough. They are doing such a worth-while work here.

At Home In Africa

Miss Schechter is very happily located in her new house. She is indeed doing a splendid work in the dispensary. New patients come with all kinds of aches and pains and she sends them on healed in body and soul.

Interested in the Meaning of the Church

The evangelistic phase of the work here is taking on an interesting growth. There is a class of inquirers who are very much interested in the meaning of the church and its relation to them. At the first meeting of this group there were seventy-five. They kept coming for an hour after the meeting was over. We believe that you will pray with us that the work which seems so promising now, may continue to grow in interest.

KINGDOM GLEANINGS

Calendar for Sunday, November 29

Sunday-school Lesson, Paul's Letter to Philemon.—Philem. 4-20.

Christian Workers' Meeting, Contribution of Each Race to the Whole of Kingdom Truth.—Isa. 60; 66:11; Rom. 11.

B. Y. P. D. Programs:

Young People—The Church Outside the Churchhouse.

Intermediate Girls—Where Are Missionaries Needed in This Country?

Intermediate Boys—What Would You Do?

❖ ❖ ❖ ❖

Gains for the Kingdom

Four baptisms in the Des Moines church, Iowa.

Three baptisms in the Washington City church, D. C.

Eight baptized and one reclaimed in the Santa Fe church, Ind., Bro. J. W. Norris of West Marion, Ind., evangelist.

Twelve baptisms in the Bethel church, Nebr.

Twelve baptized and one reclaimed in the Washington Creek church, Kans., Bro. H. L. Ruthrauff of Wichita, Kans., evangelist.

Six baptized in the North Spokane church, Bro. A. R. Fike of Moscow, Idaho, evangelist.

Fifteen baptized in the Green Tree church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Fourteen baptized in the Palmyra church, Pa., Bro. S. G. Meyer of Lebanon, Pa., evangelist.

Two baptisms in the Sebring church, Fla.

Thirteen baptisms in the Olathe church, Kans., Bro. W. W. Blough and wife of Falls City, Nebr., evangelists.

Ten baptisms in the Brookville church, Ohio, Bro. J. A. Buffenmyer of Windber, Pa., evangelist.

Two baptisms in the Purchase Line house, Manor congregation, Pa., Bro. J. H. Clapper of Hopewell, Pa., evangelist.

Eleven baptized and one reclaimed in the Lansing church, Mich., Sister D. H. Keller, Battle Creek, Mich., evangelist.

Twelve baptized and four reinstated in the Nappanee church, Ind., Bro. J. O. Winger of North Manchester, Ind., evangelist.

Four baptized and one reclaimed in the English Prairie church, Ind., Sister Mary Cook of North Manchester, Ind., evangelist.

Nine additions to the Mexico church, Ind., Bro. Ray O. Shank of Flora, Ind., evangelist; twenty baptized in the Orphans' Home at Mexico.

Fifteen baptized in the Brownsville congregation, South Brownsville house, Md., Bro. Ralph G. Rarick of North Manchester, Ind., evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. B. M. Rollins of Keyser, W. Va., Nov. 29 in the Muncie church, Ind.

Bro. C. H. Petry, the pastor, Nov. 29 in the Springfield church, Northeastern Ohio.

Brother and Sister Oliver H. Austin of McPherson, Kans., Dec. 2 at Mt. Morris, Ill.

Bro. F. D. Anthony of Baltimore, Md., Nov. 29 in the Shiloh church near Morgantown, W. Va.

Personal Mention

Bro. J. E. Small, Box 152, Greene, Iowa, has open dates for evangelistic meetings in the months of December, March and April.

Western Colorado and Utah has elected Eld. R. N. Leatherman Standing Committee delegate to the 1932 Conference, with Eld. Ira H. Frantz as alternate.

President C. Ernest Davis of Mount Morris College and family, including the mother of Sister Davis from Empire, Calif., were last week's visitors at the Messenger office.

Bro. L. R. Holsinger continues his pastorate of the Stonerstown church of Middle Pennsylvania but is privileged to hold several evangelistic meetings the coming winter. Address him at Woodbury, Pa.

Bro. W. W. Keltner and wife of Williston, N. Dak., will spend the winter with their son in Kansas City. During this time Bro. Keltner will be in position to hold some meetings in the states not too far away. Address him at 3632 Agnes Ave., Kansas City, Mo.

The twenty-fifth anniversary of the organization of the Bethany church of Philadelphia finds Pastor W. E. Buntain the eighth in the pastoral succession. The seven who preceded him are, in the order of their service, Paul H. Bowman, H. W. Rohrer, A. R. Coffman, C. G. Hesse, J. W. Barwick, Earl M. Bowman, S. G. Greyer.

❖ ❖ ❖ ❖

Miscellaneous Items

Doran's Ministers Manual for 1931 is removed from the Gish Book list as the stock is exhausted. Ministers will take note of this.

Women's Work will be featured in the Messenger for Dec. 12. We are offering extra copies to groups of women at ten copies for twenty-five cents, twenty copies for fifty cents or forty copies for one dollar mailed to one address. Please tell us at once how many papers you want so we can print the extras required.

Suggestions to Junior Project Leaders. The regular monthly worship program will not appear this month. The teacher may find helpful Christmas suggestions in the church publications. Many of you will be using the closing program for your project work, with the worship help found there. Refer to The Gospel Messenger of Nov. 14 for Christmas helps.

The Bellefontaine church of Northwestern Ohio will have its postponed parsonage dedication and homecoming Dec. 6. Bro. C. Walter Warstler, pastor of the Stony Creek church, will speak at 10:30 A. M. and 2 P. M. Program and sermon at 7 P. M. also. Former members and friends are urged to come, or at least write, says Pastor John Wieand. All churches of the District are asked to send delegations.

Notice to Ministers

The Christmas missionary plans call for a world wide mission offering from all Sunday-schools. Literature to help in the program was offered in the Nov. 14 Messenger. A letter is being sent to superintendents and missionary committees concerning the need and the program material. This notice takes the place of a letter to ministers. We believe Christmas can be more truly celebrated in the name of Christ if the Sunday-school and church consider making Christ known to the world by a World Wide Mission Offering.

GENERAL MISSION BOARD.

With Our Schools

Bridgewater College

The fifty-second session of Bridgewater College opened with a slightly increased enrollment over last year. Heavy losses in the sophomore class are covered by gains in all other classes.

Faculty additions this year are: A. M. Showalter, Ph. D., Professor of Biology; Georgie E. Shrum, B. S., Instructor in Home Economics; Elizabeth S. Rothgeb, College Nurse; Alice Brumbaugh Dove, B. A., Instructor in French. Prof. F. D. Dove, M. A., terminated his leave and is active in the college this year.

Manchester College

The Volunteer Mission Band recently unveiled a new missionary service flag representing the students and graduates of Manchester who have entered foreign missionary service. The banner contains sixty crosses. Six of our representatives have died. Fourteen have had to retire. Forty are still in active service.

Peace and international questions have received much attention recently. Dr. Edward Frantz gave the Armistice Day address. Dr. A. W. Cordier is giving some masterly addresses on these questions. Dr. Ernst Jackh of Berlin spent one day at Manchester on his tour of the United States. Our International Club helps to keep these questions before the students and other bodies as well.

Educational Week was observed. Dr. J. G. Meyer, dean of education, gave the annual address to the students on general education. President Otho Winger had a large radio audience when he spoke on the subject of the Liberal Arts College from station WOWO, Ft. Wayne, Ind., on Saturday evening following the national broadcast program. On Sunday following eighteen members of the faculty spoke in as many churches on the same subject.

Keep the Church Serving

Where There Is a Will There Is a Way

The little country bank closed. A good member in southern Illinois has what little money she has tied up in this bank. It may open and pay part of her deposit.

But in the face of this, she responds to the appeal for individual contributors to give $25 or more to tide the Brotherhood program through this hard year. She says she will have to earn all of the $25, but will find joy in doing it.

The movement for 715 individuals to contribute amounts of $25 and more totaling $37,500 to help the congregations meet the brotherhood need is gaining momentum. To the end of October there were twenty contributions totaling $3,225. From Nov. 1 to 19 we have the following report:

India	missionary on furlough	$ 25
So. Cal.	a brother	25
So. Cal.	a sister	25
So. Cal.	a sister	30
No. Ill.	a sister	25
No. Ill.	a brother	25
No. Ill.	a brother	300
No. Ill.	a widow	25
No. Ill.	a faithful tither	25
So. Ill.	a sister	25
No. Ind.	a brother	25
Mid. Ind.	a tithing sister	25
Mid. Ind.	a sister	25
S. W. Kans.	a tithing evangelist and wife	50
Mich.	a brother and sister	25
Nebr.	a brother	50
N. E. Ohio	a sister	30
So. Ohio	a brother	50
So. Ohio	a sister	25
So. Ohio	a brother	25
So. Ohio	a brother	25
So. Ohio	a brother and wife	25
So. Ohio	two sisters	25
E. Pa.	a sister	25
E. Pa.	a sister	25
Mid. Pa.	a minister	25
So. Pa.	a sister	50
So. Pa.	two members	50
No. Va.	a brother	25
1st W. Va.	a sister	243
Total Nov. 1 to 19		$1,378
Previously Reported		3,225
		$4,603

Is your District listed here? Does God call you to share in this great work? The movement has a splendid start but as in days of old, fields are white unto harvest and laborers are needed.

General Mission Board,
22 So. State St.,
Elgin, Ill.

THE QUIET HOUR

Friendship

1 Samuel 18: 1-4

For Week Beginning December 6

The Two Friends

The friendship of David and Jonathan arose after the slaying of Goliath and the great popularity of David. Somewhat as the people of Europe and America came to love Lindbergh when his fine youthful simplicity was unspoiled by universal praise, so I think, Jonathan must have seen in David the qualities of manhood which were unspoiled by victory and praise. Therefore he loved him. And on the other hand Jonathan had his excellences too. The fact that David was to displace him as the successor to the throne does not seem to have lessened his love for David in the least degree (Prov. 17:17; 27:10, 17; Eccles. 4:9, 10; 2 Cor. 2:13).

The Measure of Love

"He loved him as his own soul." That is the measure of love. Men have called it a "generous enthusiasm." Life is narrow and pinched without it. One has not begun to live until he loves an object other than himself more than he loves himself (John 13:1; Joshua 1:5; Isa. 54:10; John 14:18; Heb. 13:5).

They Made a Covenant

That is, each one assumed some certain obligations. It takes that too to make a real friendship. There are some things that one will not do, there are others that he will do, out of loyalty to his friend. This resolution will be kept even at the cost of life itself (Ruth 1:16; 2 Kings 2:2; John 11:16; Rom. 16:4; 2 Tim. 1:16).

A Sore Trial

Life was not all roses for the two boys who here made a covenant. It never is for those who truly love. True love inevitably leads to suffering. This is the suffering that saves. It has the power of the cross. There is a great and eternal joy set before it (John 16:32; 2 Tim. 4:16).

Discussion

Name some other Biblical examples of friendship. What are some conditions of modern life that made the forming and cultivating of friendships difficult? R. H. M.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

The Charm and Weakness of Esau

Esau has a never failing fascination for the race. I think this is true because we all have Esau within us. We are all twins, Esau and Jacob. Much of the time the Esau controls life, and we are controlled by the lure of the selfish and the lure of the immediate. Then we all have moments of the imaginative, dreaming, loyal Jacob who is thinking of the future, who will work fourteen years for his love, and think them but a day; who values the things of the Spirit, and will wrestle all night for a blessing. We are twins, which one of these will win? Every person will be either an Esau or a Jacob. But we are free to decide for ourselves who shall win. The law of life is that we shall become like unto the ideals we cherish. If we obey the instincts of Esau, we shall become like Esau, and we will shut out Jacob. Whenever we choose the lower, we shut out the higher, and eventually, the possibility of the higher.

Esau was charming. It is strange, if it were not that the Bible is so true to life, that the Jews showed the charming nature of Esau, and showed so many ugly traits of their great patriarch, Jacob. Even the great Abraham is pictured with lamentable weaknesses. Esau, the father of Edom, the hated enemies of the Jews, is a charming man. He loves the hunt, he is gracious and generous, he is goodnatured and forgets his slights quickly. When he realizes the sharp deal given him by Jacob, Rebecca sends Jacob away with the idea that "in a few days" Esau will forget his anger. Yes, a few days. This is fine, from the ordinary social point of view. Esau is a "good fellow." If he were here today, and he is, for there are thousands of Esaus, he would be a good athlete, he would attend all the movies, he would treat the crowd, he would always have something to eat after the show, he would be generous with all his friends, and would go the limit to satisfy every impulse and urge of life. Our Esaus do not believe in self-sacrifice or self-control for a future good; they live in the present. They read all the advertisements and follow the Epicurean philosophy, "eat, drink, and be merry, for today we live, tomorrow we die."

The New Testament calls Esau profane, because he despised, did not value the things of the Spirit. He had no sense of the value of the birthright which would have made him priest of the family, given him precedence in all social functions, prestige in all political relations, and a double portion of the family inheritance. It was the immediate pleasure, the *now* that captivated him. He had no imagination, no sense of true values, no appreciation of the abiding, the eternal, the spiritual values of life. He thought not of the family's future, only of himself. He was profane. He shut out the better things. He would not take time to go to Haran for a decent wife, so he married a batch of Hittites. They were near, and ready. Esau was charming, but superficial, profane. He became the head of the race that produced Doeg, the murderer of the prophets of Nob; and of Herod, who murdered the innocents. But no prophet ever came from the race of Esau. Jacob, who knew how to love with loyalty, and work, and wrestle, became the father of the prophets who have blessed the race of man.

Long Beach, Calif.

Leaks in the Power House of Man

BY JOHN H. CLAWSON

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). Truth is always powerful; dishonesty, fiction, the opposite of truth is always weak. "Comforter" comes from two Latin words—"cum" which means with or together, and "fortis" which means brave, or powerful, or our English word "fort." So the Holy Spirit means "With Power." He is also the Spirit of Truth. The Holy Spirit has come, and if the Christian church does not have as much power today as it did 900 years ago it is the fault of the constituency, and not of the Holy Spirit. The present day church does not have as much power, and is not as spiritual as the first century church. This is the reason—there is so much leakage of power from the church. A pneumatic tire can lift an immense load, yet a little tack can destroy its usefulness. The dikes in Holland are useful as long as there are no holes in them, but when even a little hole works its way through the dike it endangers not only the dike, but the whole country. Apply this idea to membership in the church and you can see what is meant by leaks in the power house of man. We need to introspect our souls and hearts and see whether we are losing power. A run down Christian is a poor excuse of a Christian. Physically the leakage of the heart is dangerous, but the leakage of spiritual power is worse.

Study with me some suggestive thoughts on the leaks in the power house of man.

I. An unhealthy environment. Where do you live? It is true that we become like the ones with whom we associate. We are a part of everyone whom we have ever met. What kind of an environment do you live in?

(a) Filthy stories do not make for spiritual power, yet the writer knows some Christians who listen to them. There are some Christians who never laugh unless there is something filthy passing around. Subtle,

suggestive, nasty thoughts destroy the body, soul, and mind. A certain minister of the South is known because of his ability to tell obscene stories. Poor reason to have a reputation! Some one has said: "There are five kinds of minds and one of them is a garbage can type. This kind of a mind does not create or retain any power.

(b) Pictures—ugly and beautiful ones. You can tell the kind of a Christian one is by the pictures he or she has hanging on the walls of a room. In a certain college, one room was so foul that one shuddered when he entered, while in another room one had to cry—because of the beauty of the pictures it contained. Much of this so-called modern art is plain sensuousness.

(c) Cheap literature. Some of the newspapers of our cities are destroyers of power to the Christian church. Much of the literature printed in the United States is forbidden in Canada and Australia. What are we doing for the boys and girls of our churches in America? Whenever one is ashamed to read a magazine before his pastor, or mother, or father it is a sure sign that that magazine is fit for but the fire. Do you want power? Then quit reading trash.

II. Unhealthy attitude of the soul, mind, and heart. Our attitudes can make us or mar us. If we are to be possessors of power we will have to have the right attitude toward God and our fellow-men.

(a) Contempt is unchristian. There should be no sneering because some one else makes a mistake. It is commonly reported that the war department of the church is the choir and that is true because we do not regard the respective abilities of our fellow church members.

(b) Then there are the proud and exalted. A self-made man usually worships his maker. Peter was depending too much upon Peter when he denied his Lord. King Saul depended too much upon Saul. Too many of us are depending too much upon Mr. Self. Pharisaic Christianity never reaches the stage of power. It never achieves in the realm of spiritual values. It is a mere figurehead.

(c) Some are indifferent to the needs and values of others. This has caused much waste of power. For power never comes to a church that is always considering the one who pays the most and not the right or the wrong of the issue at stake.

III. Unhealthy religious life. No one likes a weak body, but a lot of people must joy in being weak spiritually. In the upper room they all—

(a) Prayed, for they were praying.

(b) Loved the Bible, or what they had of it.

(c) Loved the church enough to go to worship.

Shall we stop the leaks in our own individual Christian lives, or shall we keep praying for power to come when it is here already? Think on these things.

Philadelphia, Pa.

The Secret

BY CHESTER E. SHULER

A PASTOR, making his afternoon visits, came upon a small boy skating dexterously on an ice pond. Marveling at his skill, the minister finally asked,

"Tell me, my lad, how did you learn to skate so well?"

The boy grinned.

"By gettin' up every time I fell, mister," he replied.

Many of the minister's flock, who were finding life's way smooth and none too soft, thought his sermon next Sunday morning was the most helpful they'd listened to in weeks.

For which he thanked God—and the little skater.

Harrisburg, Pa.

Things

BY IRA H. FRANTZ

How important *things* seem to be! Furniture, pianos, clothes, houses, automobiles—*things*. How we fret for the lack of them! Life is spoiled for us if we can not have as many things or as fine things as our neighbors. It is so hard to keep our balance—to keep *things* in their proper relative importance in our thinking, with respect to the more real but less tangible spiritual values.

But sometimes there come rude awakenings. The intangible treasures of life—love and home ties—treasures that were rooted in our hearts more deeply than we knew—are ruthlessly torn away. *Things* remain, but they only mock us with their cold emptiness. The only comfort they offer is the memory of blessed associations.

Then, after it is too late, after a loved voice has been stilled and a loved form has vanished, we look back and marvel that the lack of any *things* could ever have been allowed to dim, even in the smallest measure, the joy of days gone by when home ties were still unbroken and loving hearts were allowed sweet fellowship. We marvel that these blessed *realities* of our earthly existence were not more highly prized while they were ours. In comparison, mere things become cheap and easy of attainment.

Things are useful, but their usefulness depends on their subordination to more real values—love, righteousness, life. There is more wisdom than may at first be apparent in those words of Paul to Timothy: "Having food and covering, we shall be therewith content." And in those words of Jesus: "Seek ye first the kingdom . . . and all these *things* shall be added."

Fruita, Colo.

The Light of Life

(Continued From Page 15)

are insensible to the Light of the world; the life of the ordinary Christian does not reach them. But let one of their own companions in crime, in drunkenness and in immoral living become converted. Then a new influence begins to act on their lives.

Panditi Ramabai, a remarkable Brahman woman of India, went to London to study methods of social uplift. Her attention was called to young women who were rescuing their fallen sisters from the depths of sin. She was told that these young women had themselves been rescued from degradation by the influence of Christ in their lives. After being saved themselves they began to help save others whom the average church worker could not reach. This led to the conversion of Panditi Ramabai. She went back to India and opened up a great institution for underprivileged and fallen girls. Transformed and regenerated lives in this way become carriers of the Light of Life to the darkest corners of the earth.

Unionville, Iowa.

CORRESPONDENCE

JOTTINGS BY THE WAY. IDAHO

An interruption in our itinerary enabled us to take special cognizance of the resources of the state of Idaho. The writer has not been employed to advertise the state or any part of it, but it will not be amiss to give the interested reader a glimpse of what is to be found here and there. Early in our trip through the state the statement was made to us with the evident pride that the state of Idaho is more nearly self-supporting than any other state in the Union; that is, it has such varied resources that its people could more nearly live without help from the outside than those of any other state. I am unable to prove the statement, but one can not travel over the state without being impressed by its varied resources. Minerals are found in abundance. Timber is a leading product. Agricultural products are noticeably varied. Wheat, barley, beans, peas and corn grow in sufficient quantities to supply the needs of a much larger population than now lives in the state. I saw sweet corn raised by the acre and taken to the cannery by the score of tons. The canneries were in full operation for as much as six weeks, caring for the large crop of sweet corn. Beans and peas are grown as alternate crops with wheat, in fallow ground.

Fruit of all kinds grows in a widely distributed area. Chief amongst these are cherries, prunes, apples, pears, berries. On the 18th day of September I picked green beans, raspberries, strawberries and tomatoes.

In all his travels the writer has never seen so many turkeys as he saw in Idaho. The farmers are organized into a turkey-growing association, for raising and marketing. We spent a few days on a ranch where 800 young turkeys were being fed for the fall market. This was a small drove in comparison to some we heard of. Sheep and cattle are numerous, and alfalfa grows abundantly to feed them. Dairying is a profitable industry. Large flocks of sheep are brought from the hills into the valleys to be fed and marketed in the winter, or kept over for another season. In another paper I mentioned that I saw more honeybee colonies than anywhere else I have ever been. Idaho apples and prunes are too well known in the central East to need any statement from me. It was a real pleasure to be about in the time of harvest of these fruits. It will be readily understood when I say that labor was plentiful and wages low, and apples too cheap to give the farmers any recompense for their labor and trouble and expense.

When the rush of apple picking was past we resumed our work. The Fruitland church had arranged for us to spend several days with them. This church is under the very able care of Bro. McKinley Coffman. A recent evangelistic effort by the Austins resulted in nearly thirty additions to the church, mostly young people. It was opportune that the message of stewardship should be brought to these so young in the kingdom. The revival of stewardship will come through the laymen and the young people of the church. A growing conviction is gripping the writer that the only antidote for the poisonous atmosphere of the capitalistic system is a whole-hearted acceptance of the principle of stewardship in all its implications: a renunciation of the capitalistic principle of unrestricted rights of private ownership of wealth, and acceptance in its stead of the principle of divine sovereignty and human trusteeship. The future prosperity and usefulness of the church depend upon it. Discipleship of Christ depends upon it. Spiritual growth depends on it,

Much is to be hoped for from the Fruitland church in the bearing of fruit for the kingdom. It is blessed with an unusually large number of trained workers in music, religious education and other departments. Our stay there was much enjoyed.

Circumstances did not permit us to visit the other churches of the District, so on completing our work in Fruitland we started for Washington, which is another story.

Ashland, Oregon. E. H. Eby.

THE FAHRNEY MEMORIAL HOME FOR THE AGED

To provide a comfortable home for the aged is the privilege and duty of a Christian community. This opinion moved Dr. Peter Fahrney of Chicago, in the year 1904, to present his home near Hagerstown, Md., to the Church of the Brethren in Eastern and Middle Maryland on condition that it be used as a home for the aged. Plans were immediately made and a suitable home established. The original building was soon overcrowded, and at various times two large additions, including a chapel for daily worship, were added.

The management, composed of trustees elected by the church Districts, is active and careful to provide for the guests all the necessary comforts and conveniences of modern living. The buildings are located on a beautiful elevation in the foothills of South Mountain overlooking the famous Cumberland Valley. They present an attractive appearance from the highway and electric car line which pass near by.

Excellent water is now supplied by gravity from a spring high up in the mountain which affords fire protection as well as water of a far better quality for drinking than is found in our cities or even on the farms. The water supply is continually safeguarded by the State Department of Health, as are also the dairy and sanitation requirements.

The farm is fully equipped, well stocked with poultry, hogs and cows. A considerable area is planted to orchard and small fruit.

Throughout the history of the home very liberal contributions have been made by our people in Maryland and adjoining territory, which were consumed in additions and

improvements to the property. Recently substantial bequests have been received and $20,000 is now invested in permanent Endowment, 15,500 is held for annuities and life support, and about $3,000 is in reserve for the purpose of erecting a building and equipping a modern kitchen. A comfortable working capital has been maintained in recent years.

Hitherto it has been necessary because of limited means, to require payment from all who are admitted, although frequently the management sincerely wished it could afford to admit deserving friends free. In many cases the churches from whence those came who were admitted, paid for admittance. If sufficient bequests are received, here would be a splendid place to add room and provide for the aged poor.

At the time of our last annual report the home was filled with guests numbering 45. At present there is room for a few, some having passed on to their eternal reward.

The home has the goodwill of all who know about its work, and doubtless if Dr. Fahrney could return for a visit and study the lives of those made happy by his generosity it would give him great satisfaction.

For information regarding rates for admittance or arrangements for bequests, address Samuel R. Weybright, President, Detour, Md., or Aaron M. Horst, Secretary, Hagerstown, Md.

Aaron M. Horst.

Hagerstown, Md.

DISTRICT CONFERENCE OF WESTERN COLORADO

This District consists of the Fruita and First Grand Valley churches, eight miles apart, with a few members in an organized congregation at Grand Junction, six miles from First Grand Valley. District Meeting is held in the Fruita and First Grand Valley churches alternately. This year it was held at Fruita, Oct. 29 to Nov. 1. Two evening sessions, a business session on Saturday and an all-day meeting on Sunday made up the program.

At the Welfare program on Thursday evening three subjects relating to human welfare were discussed. Ira Frantz spoke on the gross misuse of moving pictures, Robert Weaver read an essay on prohibition and was awarded the W. C. T. U. state prize for high school essays on this subject, and Secretary J. I. Davis, of the Grand Junction Y. M. C. A., gave a stirring address on world peace.

The program the following evening was missionary. The first part consisted of playlets and other interesting features by the children and young people, after which Sister Nancy Blain Underhill, one of our aged pioneers, gave a most interesting missionary address.

Following the Sunday-school hour on Sunday morning Rev. Elder of the Fruita Congregational church spoke most acceptably on the place which teaching occupies in the church program. The men and women met in separate groups in the afternoon where each listened to a helpful address and made plans for the coming year's work. In the evening the young people rendered a program in which the subject of peace was very ably presented by Esther Heckman, Clara Austin, Ruth Heiney and Elizabeth Leatherman. Bro. R. N. Leatherman, pastor of the two churches of the District, then preached a sermon which was a fitting climax to the conference sessions.

Bro. Leatherman was moderator of the business session with Ira Frantz, reader, and Maud Brown, clerk. One paper was sent to General Conference. Reports of the various boards and committees show a healthy growth. The District Mission Board, with help from the General Mission Board, stationed Bro. Chas. Austin as summer pastor at Glade Park. As a result of his efforts in this mountain community ten were added to the church. This is within the territory of the Fruita congregation. Total baptisms in the Fruita church during the year were thirty and baptisms at First Grand Valley were nineteen. Two young men from the Fruita church, Donald Brumbaugh and Royal Frantz, were licensed to the ministry during the year. They with Chas. Austin who was chosen to the ministry two years ago are now in McPherson College.

R. N. Leatherman was elected to the 1922 Standing Committee with Ira Frantz alternate.

Maud Brown, Clerk.

Fruita, Colo.

Honorable Herbert Hoover,
President of the United States,
The White House,
Washington, D. C.

Dear Mr. President:

The people of America are depending on you to do everything possible to prevent war in the Orient. Your recent action in using the great influence of our country on the side of peace is deeply appreciated not only by the mothers who have sons to lose, but by all who care for humankind.

We do not want you to think that in these times of distress and despair, we are forgetting the horrors of war, or that we fail to notice the many and varied efforts you have been making to insure the peace of the future by securing disarmament or to maintain the peace of the present by coöperation.

Yours most sincerely,

(A suggestive letter for you to write the President. Write him at once.—R. D. B.).

DES MOINES AND DALLAS CENTER MEMBERS JOURNEY TO MARSHALLTOWN HOME

Beneath the clear blue sky of a perfect October day, a number of cars from Des Moines and Dallas Center churches sped toward Marshalltown. The passengers were inspired by the gorgeous beauty and "tangy" atmosphere with which autumn had blessed the countryside, but their enjoyment was not made perfect until they reached their destination, the Old Folks' Home, just outside the city of Marshalltown.

There, well filled baskets which they had brought along were emptied on the table in the spacious dining room of the home, and ere long residents and guests alike, shared a bounteous dinner, with plenty of fellowship thrown in.

Then followed a period of visiting and touring the grounds until all gathered in the reception room for a program, rendered jointly by the visiting groups. This included hymn singing, solos, duets, quartettes, and short talks, and an illustrated song, and was enjoyed by those who gave it as well as those who listened.

Such contacts afford an opportunity to share the joy of Christian living, as well as opening the way to fellowship of age and youth. The visit of the Des Moines group was sponsored by the Women's Missionary Society of the city church. Other groups will find it very worth their time to make such a trip to see what a fine home we have there and how well the residents are ministered to, to say nothing of the joy which it brings to them.

Stacy L. Shenton.

Des Moines, Iowa.

HOME AND FAMILY

Topical Tours

BY MILDRED ALLEN JEFFERY

Edith's touring Europe,
Thelma's in Japan;
Zoe's enjoying Egypt,
Jane's in Hindustan.

These who sailed for pleasure
Find the people queer;
Mary, who's in China
Thinks the people dear.

Edith's soon returning
With a great ado;
Zoe will visit Paris—
Jane and Thelma, too.

Mary is remaining
In a Chinese town
Winning souls for Jesus . . .
Salvaging a crown.

Hawthorne, Calif.

A Rainy Day

BY MAUD MOHLER TRIMMER

It was raining—the first rain after weeks of drouth. The crops had suffered and there had been sickness which we hoped the rain would cure. So people were going about with faces wreathed in smiles.

"It is raining, praise God!" cried one woman. "I have prayed for rain."

How fortunate when we can greet whatever weather God sends with a smile. As it is, people receive it according to mood or selfish interest. To some rain means a purification of the air, a rest for weary eyes and a welcome change, to some it means added dollars from crops, to some actual bread and butter to the children, fun splashing in the puddles and being wet by raindrops, to the malarious a prospect of chills and misery, while the fanatic housekeeper looks with horror at the mud and dripping clothes. But the rain falls on the just and the unjust, the grateful and the rebellious, the rich and the poor, the moody and the cheerful.

We Californians have our little idiosyncrasies that are delightfully funny to other folks. How they like to jibe us for boasting of our state, and what fun they find when we say, as we do and as is true, that nasty weather is unusual. Of course we have bad days. What we mean is that we have so many more beautiful days than bad ones. But I do think we are to be praised for one trait. We enjoy almost any weather that is our portion. If it is sunshiny we say, "Isn't this wonderful California weather?" If it is grey some one is sure to say, "I do like occasional grey days. They are such a rest for tired eyes and nerves." Or when it rains some one says, "Goody, now I shall not need to do so much watering. It does the flowers good to have a real bath." About the only kind of weather that is distinctly unpopular is the sandstorm that we call "Santana," or cold weather if it brings killing frost.

I remember that I used to look on rainy weather with horror, seeing only the general darkness of it, the impending thickness of the head, and the puddles of water coming from damp, smelly clothes hung up to dry. I think perhaps I can blame Mr. Longfellow for part of that. When I was a child, at every rain I recalled his poem we had read in our lesson books, beginning:

"The day is cold and dark and dreary,
It rains and the wind is never weary."

Now that is unjust. We need a Lowell to write:

"What is so rare as a day of rain?"

Is there anything cozier than a day at home when it drips and drips outside and you are snug and warm indoors? With a scarlet geranium in the window, or a gay bouquet in the vases, a fire ablaze on the open hearth, a comfortable chair drawn up to it, one's loved ones near by and a good book to read or family games—surely then one can be happy. Or perhaps there is the pleasant sound of a ticking clock, or fingers tripping merrily over the typewriter keys, or the sigh of one plying the darning needle.

Ruskin once said it is woman's privilege to glorify the commonplace, or words to that effect. She comes into a gloomy room and with a few magic touches brings such a sense of comfort and cheer that the lord of the house cries, "I'd rather be here by the fire than any place in the world," and the youngsters say, "Oh, boy, this is great!" Can any acclaim of the fickle multitude mean more than that? She is queen of the home, the one for whom the father and each child search the minute of entering the home. Her mood is the barometer of the family temper. At no time is this more apparent than on the rainy day. Such a time may be cold and dreary as the poet says, or gay with the musical patter of the drops just as she tunes her soul to produce the heart music of the home.

It is a strange thing that a constant effort to bring cheer to others will react to bless the one who is making it. We respond quickly to the stimulus of beauty, neatness, orderliness, and appropriateness of color, and we thrill at the joy of others.

This I have found to be true. Pessimism and gloom are contagious. Just permit yourself to listen to the mouthings of joy-killing iconoclasts who criticise religions, government, business or what not, and see how soon and easily one's own spirits droop. But this I know: joy and courage are also catching. Did you ever stop to observe the effect of a baby's gurgle? I have seen a baby's smile mirrored in every face in the room. Sometimes I have gone half-heartedly on some un-

pleasant task and heard a brave voice or seen a gay smile that pumped my heart full of courage and determination. This is the mother's place—to give joy and backbone to the family, and a rainy day is the best time for her to do her work, a day when the family are held together.

Rainy days come into life, too. We can not always have everything move on in a lilting manner. Grief will touch us. But he who has trained his mind to find good in all that God sends will find a blessing even in trouble.

Long Beach, Calif.

Tenting Toward Sodom

BY I. B. NISWANDER

When Abram left his homeland and his kindred to seek a new home in a strange land, under the direction of God, he took with him his nephew, Lot. This was natural, as Abram had no doubt been a father to Lot after the death of his own father, which occurred during Lot's boyhood.

The record tells us they both prospered financially in this new country, insomuch that they became crowded for pasture lands for their ever increasing flocks and herds. When Abram discovered that their crowded condition was causing strife between his herdsmen and those of Lot, he proposed to Lot that they separate, and thus avoid strife, as they were brethren. In this separation Abram displayed his usual unselfishness in giving Lot his choice in locations, he taking second choice. Lot was not slow in choosing the fertile plain of the Jordan, in preference to the rough hill country, which thus became Abram's portion. While these two men were being blessed financially through their increasing flocks and herds, Abram still maintained his faith and devotion to God. In fact, his first thought after changing his location from time to time in this new country, seemed to have been the erection of an altar. He thus recognized the source of his success, while Lot failed to recognize the guiding hand of God. At least we have no record of his having at any time erected an altar to God. After his separation from his Uncle Abram he seems to have drifted farther and farther from God and the godly life, and to have become more and more concerned about pleasure and temporal things. Thus his greed for wealth and his association with ungodly people, led to his downfall. He finally established his residence in the wicked city of Sodom.

We are all no doubt more or less familiar with what became of Lot and his family. We do not know just what the social conditions were in Lot's time, but we do know that in this fast age greed for wealth and pleasure, and the ever increasing temptations of Satan are a mighty power in drawing us from the simple godly life, and nearer to the wicked modern Sodom! May we then apply Christ's prayer for his disciples to ourselves, that while we are in the world, we may be kept from the evil. May we ever "Remember Lot's wife."

La Verne, Calif.

Today's Simon Peter

BY REBECCA FOUTZ

Simon Peter reached the supreme height of faith. He confessed Christ as the Son of the living God. Then he warmed himself by the fire of the opposition—and denied him. But he repented with bitter tears and thereafter no persecution was severe enough to cause even a shadow of doubt. Peter *knew* that he was not mistaken.

Many today, like Simon Peter, have made the great confession. Then they get in the company of the opposition. To get their learning, they sit at the feet of those who smile at such credulity. They read the outpourings of the great (?) in the literary and scientific world who even look on God with condescension. They can not stand to be considered so simple minded, so lacking in intellect. So they deny him.

For most of them, the resemblance to Simon Peter ends here. Instead of repenting, they just keep still about denying him, even deny that they deny him. It would cause needless ostracism, they reason, to come out in the open, to cross those who lack their learning and are satisfied to be deluded by believing such things. Christianity is rather popular. To go along with it lends to power and position. So they fill places high in

(Continued on Page 26)

A Christmas Service

The songs are found in the *Hymnal*—Church of the Brethren. The references are by number. The other part of the program is found in *Paramount Christmas Book No. 4.* Price, 25c. Order from Brethren Publishing House. The references are to the page.

Song: O Come, All Ye Faithful (110).
Scripture Lesson.
Prayer.
Welcome (An Acrostic for seven children 20).
Song: As With Gladness Men of Old (111).
Recitation: Christmas Stories (17).
Drill: Christmas Bells (For fourteen boys and girls. 31).
Song: O Little Town of Bethlehem (103).
Playlet: Christmas Gifts (For five girls. 43-45).
Exercise: Christ the Little Christmas Stranger (For four children. 22, 23).
Song: Silent Night! Holy Night! (102).
Talk: The Joy of Giving at Christmas.
White Gifts: Money, clothing and eatables may be given.
Song: Hark! the Herald Angels Sing (101).
Prayer.

NEWS FROM CHURCHES

ARKANSAS

New Hope church held its business meeting Oct. 24. Bro. Luke Burnett was elected elder for the coming year; Bro. Jeff Burnett, pastor; Sister Mary Birkhead, correspondent; Bro. Jno. Burnett, Messenger agent. We will have all-day services Thanksgiving at the church and close the day with an old-fashioned love feast. It was also decided to have two regular preaching places another year, as Bro. J. A. Birkhead is moving near Fisher, Ark., to make that his home. He will begin work there.—Mary Birkhead, Beedeville, Ark., Nov. 17.

CALIFORNIA

Fresno church has been enjoying some very spiritual services. Nov. 4 we held our communion with Bro. I. V. Funderburgh of Kingsburg officiating. Nov. 8 Sister Minneva Neher, returned missionary from China, gave a very inspirational and spiritual message. During the evening services she illustrated her message with slides. Nov. 13 the men's brotherhood will hold their banquet. The women of the church have organized into a women's auxiliary which includes the missionary society, Ladies' Aid and mother and daughter group. The auxiliary is divided into four circles which meet once a month, as does also the auxiliary. Although it is new we hope to accomplish more than in the past as each one has a more definite task.—Iva King, Fresno, Calif., Nov. 14.

Hemet.—At a recent council we elected the following church and Sunday-school officers: S. E. Yoder, elder; I. B. Gibbel, clerk; Chas. W. Caylor, Sunday-school superintendent; Dean Yoder, C. E. superintendent. Nov. 8 was our homecoming day. A number of friends and brethren who worshiped here in the past were with us. A day of real fellowship was enjoyed by all in attendance. The morning message was given by W. M. Platt who had previously served the church as pastor.—Mertie B. Dickey, Hemet, Calif., Nov. 14.

Live Oak church met in council Sept. 2 when officers for the coming year were elected and the Sunday-school reorganized. John Landis is superintendent of the main school. E. H. Eby is to be here the first part of January in a two weeks' meeting to close with a love feast. Recently we were visited by Minneva Neher, China missionary, who is being supported by the churches of our District. Arrangements are being made for a Thanksgiving meeting with a basket dinner to which the poor of the community are to be invited. The Aid Society has recently installed a new air circulating heater in the church.—Mrs. Bessie Fillmore, Biggs, Calif., Nov. 14.

Santa Ana.—We held the regular church night Oct. 22. The fellowship supper was a success and a program was also enjoyed. A men's brotherhood was organized, Bro. Walter Dunlap being elected president. It has been decided to have a joint Thanksgiving dinner at the church with a program in the afternoon. Our love feast will be Nov. 29.—Mrs. Ray Cooney, Tustin, Calif., Nov. 14.

CANADA

Irricana (First).—Our new officers for the year have now taken charge and the work is continuing to progress very nicely. Bro. Emmert from La Verne, Calif., and Brother and Sister Zigler from Elgin were here during the summer. From them we heard some very uplifting talks. Also Bro. Rarick from North Manchester delivered one good sermon. Bro. J. Culp from the Arrowwood congregation spoke for us in August. Nov. 8 we invited the Second Irricana church to spend the day with us. About 200 enjoyed the sermon delivered by Bro. J. Brubaker from Arrowwood. In the afternoon the children gave a harvest and missionary program. Also Sisters Mae Gump and Leona McCune each gave a very good talk to the children. The children gave their missionary offering.—Mrs. Laura M. Wagoner, Airdrie, Alta., Nov. 9.

COLORADO

Denver church met in council Sept. 16. Sunday-school officers were chosen for the new year beginning Oct. 1. Bro. H. C. Long was chosen as superintendent. Bro. C. H. Hinegardner of Yoder, Colo., began a revival meeting here, giving us seventeen strong spiritual messages. Bro. Hinegardner made many friends while here. He with the pastor made sixty-two calls and did some excellent personal work. As an immediate result three were received into the church, one by baptism and two on former baptism and others to be received later. Our Sunday-school observed promotion and rally day by rendering a short program Oct. 11. Since vacation days are over our attendance is back to normal again. The Bible reading contest of our Sunday-school closed Oct. 1, having read the New Testament in six months. Fellowship suppers were given in honor of the winning classes as the contest progressed. Nov. 1 we begin reading the book of Psalms. Bro. J. A. Rose of Brethren, Mich., brought a very helpful message Oct. 25. He and family are planning to locate in Denver. Nov. 1 about sixty brethren and friends gave Bro. Albert Bair a pleasant surprise on his eightieth birthday at the home of his daughter in Littleton, Colo. A splendid program had been prepared and refreshments followed. Bro. Bair is one of the charter members of the Denver church, having come to Colorado over fifty years ago.—Mrs. I. J. Sollenberger, Aurora, Colo., Nov. 4.

DISTRICT OF COLUMBIA

Washington City.—We are truly grateful that our pastor, Bro. F. F. Holsopple, has regained his health and is able to continue his good work among us. We have been enjoying many good things just recently. Sept. 20 was Baby Day. A consecration and dedication service took place during the hour. About twenty mothers with their babes in their arms were the participants. The B. Y. P. D. met in the evening of the 20th and organized for the year. Sept. 27 was promotion day in the Sunday-school. The department superintendents arranged fitting programs which were given in the various assemblies. Oct. 2 and 6 the dramatic club of our young people's organization gave two presentations of the play entitled: The Private Tutor. On rally day, Oct. 4, the usual arrangement of services was reversed, allowing us to enjoy our splendid new Sunday-school facilities. The children's program came first, then a short worship period with a brief message by our pastor which was followed by the "Joash Chest" processional, —all present passed up and cast in their contributions similar to 2 Chron. 24: 8-10. (The Joash chest has been in use on special occasions since our dedication last spring, at which time, Bro. E. F. Clarke, our oldest elder, who is a cabinet maker by trade, presented us with a handsome chest.) Oct. 19 the church met in council. Officers for the church and Sunday-school were elected for the coming year: Bro. J. H. Hollinger, elder, and Bro. W. O. Grapes, Sunday-shool superintendent. The finance board proposed a budget of $12,000 for 1932 which was approved by the church. Three young brethren were called to the ministry: Jacob F. Replogle, Virgil D. Weimer and Wong Wing (Chinese). All of these young men responded to the call and installation service was held Nov. 1 licensing them for one year. Oct. 25 Bro. M. G. West visited us, bringing a good message both morning and evening. A little later he will conduct our evangelistic meetings, tentative dates being Nov. 30 to Dec. 13. The Women's Society met Oct. 26 electing officers for the year. Sister Ada Garber was chosen president. A special speaker, Mrs. Harvey Irwin, brought a missionary message. Nov. 1 the church observed the love feast. Our pastor is directing the prayer-meeting group on Thursday evenings in a study of the Book of Isaiah. Three have recently been added to the church by baptism, one of whom is Chinese. The Chinese Sunday-school drew $50 from their treasury and sent it to China for relief work. The Chinese brethren and their teachers observed the Lord's supper and communion Nov. 8. At the evening service a representative of the China Inland Mission spoke on the present conditions in China.—Mary Studebaker Hinshaw, Washington, D. C., Nov. 14.

FLORIDA

Sebring.—We had a good attendance at our love feast Oct. 25. Members were present from West Palm Beach, Wabasso, Chosen and Avon Park. At our council held Oct. 27 church officials and members of the various boards and committees were elected for the coming year. Our pastor, Bro. D. E. Miller, presided. Two have been baptized since our last report. The mother and daughter association rendered an interesting program in October. The fifteenth anniversary of the organization of the church in Sebring will be held Dec. 13 with an all-day program. A basket lunch will be served. We hope our northern tourists will try to be here for this anniversary and homecoming day.—Mrs. H. A. Spanogle, Sebring, Fla., Nov. 16.

Winter Park.—The time for our fall communion service has been set for Sunday, Nov. 29, at 7:00 P. M. We are hoping that a number of our tourist brethren and sisters who may be coming south at that time will find it convenient to spend the week-end with us. We wish also to give a special invitation to our friends who are planning on spending the winter in Orlando or Winter Park to make a special effort to be with us for the communion service. We will observe Thanksgiving Day with an appropriate service in the morning. The service will consist of volunteer contributions from each one in attendance. The work here has been moving along very nicely during the summer months. The teacher training course is continuing with interest. The class is just finishing the second section of the first year course. One new organized class has been added to our Sunday-school during the summer. Bro. J. A. Richards continues as superintendent of the adult division. Sister Audra Brown was chosen superintendent of the junior division. The enrollment of the school has moved up ten since our last report. It now stands at seventy.—Bertha M. Frantz, Winter Park, Fla., Nov. 12.

IDAHO

Winchester.—The church reëlected officers for the coming year. So many of the members have moved away that most of the old officers were retained for another year: Elder, Amos Reed; clerk, Jesse Walker; superintendent of Sunday-school, Rachel Shubert. Aug. 9 the Sunday-school had a picnic at the writer's home.—Amanda E. Flory, Winchester, Idaho, Nov. 14.

ILLINOIS

Panther Creek.—Sept. 25 we began our revival meetings which continued for two weeks with Bro. J. E. Small as evangelist. His sermons were helpful and uplifting and we so much appreciated his work among us. Two were baptized and two more await the rite. Oct. 10 we had an all-day meeting with the love feast in the evening. Visitors were Bro. W. E. West and wife of Mt. Morris and Bro. M. A. Whisler and wife of the Oak Grove church. Bro. Small officiated. Bro. Small consented to remain a few days longer and help us paper our audience room which was much appreciated by those who helped. The Aid Society purchased the paper. Oct. 25 we rededicated our church. Bro. C. E. Davis, president of Mt. Morris College, delivered the ser-

mon. In the evening he preached to the young people concerning their life work. The annual chicken supper was held Oct. 15 and a nice little sum was realized. Our Sunday-school has been interesting the past year and we hope it may continue so, as we have a good attendance of small children as well as older ones.—Elsie Noffsinger, El Paso, Ill., Nov. 10.

INDIANA

English Prairie.—Our series of meetings conducted by Sister Mary Cook were spiritual. Four were added to the church by baptism and one was reclaimed. Our love feast was held during the meeting. Sister Cook, Bro. Yoder and Bro. Light, who officiated, were the ministers. We met at the church Sunday morning for worship and a fellowship breakfast, with Sunday-school and preaching following. The young people from the Florence church gave us a good missionary program in August. Bro. Manley Deeter was with us for our harvest meeting, preaching both morning and afternoon. Our young people are giving good programs every two weeks on Sunday night; every two weeks we have preaching in the evening.—Mrs. Banks Light, Howe, Ind., Nov. 16.

Loon Creek church met in council Sept. 11. Bro. Elmer Shultz was elected Sunday-school superintendent and Walter Owen, assistant. Harvest meeting and homecoming was the second Sunday in September. Eld. J. H. Wright of North Manchester was the speaker for the forenoon, the program being especially for the older folks. In the afternoon a missionary talk was given by Bro. Moomaw. The second Sunday in October, rally day, 173 were present at Sunday-school. Bro. Roy B. Teach gave the address. Special music was also a part of the program. On Sunday evening, Nov. 1, Mrs. Teach's class gave a missionary play which was very well attended.—Mrs. Chas. Heaston, Huntington, Ind., Nov. 14.

Nappanee church has just completed a series of meetings conducted by Bro. J. O. Winger of North Manchester. There were twelve baptisms, four were reinstated and one was received on former baptism. Of this number five were received in our meetings and the remainder in a union evangelistic meeting which was held in our city during the month of October. Our meetings closed on Sunday evening, Nov. 8, and on the following evening we met for our love feast.—Dorothy Hollar, Nappanee, Ind., Nov. 13.

Pleasant View.—Oct. 4 we were favored with special services when the Spring Creek church brought the message of worship in song. Oct. 11 Bro. G. A. Snider of North Manchester began a two weeks' series of revival services. Each evening before preaching he had a helpful story for the children. Bro. Snider preached the Word with power. We feel we have been much helped by his messages. On the closing Sunday evening he used the prodigal son in narrative and song, a very impressive service. The music was in charge of home talent throughout the services. Monday evening we held our love feast with Bro. Snider officiating. Our home ministers are doing most of our preaching at present. The Aid Society recently rebuilt and redecorated the platform.—Mrs. Blanche Metzger, North Manchester, Ind., Nov. 7.

Santa Fe church closed a revival meeting conducted by Bro. J. W. Norris of West Marion, Ind., Oct. 25 to Nov. 8. His messages were very inspirational and we feel the church has derived much benefit therefrom. As a direct result eight confessed Christ and received baptism; one was reclaimed. We were glad for the special music from Peru and Pipe Creek churches, and also the special numbers from West Marion and our home folks. We met for our love feast Nov. 7 with about eighty surrounding the tables. Ministers present were Eld. Elzie Weimer, T. A. Shively, C. R. Oberlin, Perry E. Coblentz, J. W. Norris and F. P. Hostetler. Bro. Norris officiated. assisted by Bro. Oberlin.—Dossie Webb Fewell, Bunker Hill, Ind., Nov. 14.

IOWA

Fairview.—Our B. Y. P. D. has been doing some commendable work since reorganizing in July; the average attendance is about fifty. The Progressive Brethren and the Fairview church united in a meeting in August, conducted by Rev. Chas. Mays of Whittier, Calif.; much good was done through these meetings. Bro. Galen Lehman was with us from Oct. 26 to Nov. 6. Most of these meetings were well attended and as a result nine were baptized. Nov. 7 Bro. Virgil Finnell was here in the interest of the Anti-Tobacco League and also gave a fine talk the following Sunday morning. Nov. 9 members and neighbors gathered at the home of our elder, Bro. O. Ogden, to help celebrate his sixty-ninth birthday. They gave him a chair in appreciation of faithful service; he has served this church for thirty-six years.—Mrs. Jno. Burger, Udell, Iowa, Nov. 12.

Osceola church met in council Sept. 20. Church and Sunday-school officers were elected. Bro. Colyn was reëlected elder for another year; Bro. T. R. Messamer, Sunday-school superintendent; Sister Ethel Price, assistant. Oct. 5 Bro. D. C. Gnagy from the Ivester church began a series of meetings. He gave us thirteen sermons which were very helpful and uplifting. On Sunday he preached three times for us. The meetings closed on Oct. 15. Two were received into the church by baptism. Oct. 16 we had our love feast with Bro. Gnagy officiating. Oct. 18 Bro. Galen T. Lehman from Mt. Morris College came and continued the meeting for another week. He also gave us three sermons on Sunday. Oct. 23 Bro. Lehman gave us a drama sermon on the prodigal son which was very interesting.—Mrs. Emma V. Propst, Osceola, Iowa, Nov. 12.

Waterloo.—A religious survey directed by Dr. Kernahan from Washington, D. C., began Nov. 1. Twenty-nine of the Waterloo churches shared in this great work. The survey analysis reveals that the census was one of the most thorough ever conducted in the city. Visitation work began Sunday, Nov. 8, following a meeting of workers of all churches concerned. No mass meetings are held and no attempt made to gain converts publicly. Pastors have organized their workers so that the value of experiences gained by the intensive campaign may be utilized in a continuation of visitation evangelism resulting in many more decisions and church members. We will join with the churches of the city in a service on Thanksgiving day. Our Sunday-school is progressing nicely with an increasing interest and attendance.—Clara Miller Lichty, Waterloo, Iowa, Nov. 17.

KANSAS

Olathe church just closed a two weeks' series of meetings conducted by Brother and Sister W. W. Blough of Falls City, Nebr. Sister Blough was in charge of the song services and was assisted in special numbers by local talent. More interest than usual was shown in these meetings. As a result thirteen were added to our church by baptism and four by letter. Our love feast was held Oct. 31. Bro. Blough conducted the meeting. About sixty-six members were at this service.—Alice Musselman, Olathe, Kans., Nov. 11.

Richland Center.—Oct. 2-5 the District Conference was held here. The churches were well represented and it was an inspiration to all. Brother and Sister C. B. Smith were with us in revival work two weeks preceding the conference. Bro. Smith's sermons were very uplifting. The Sunday-school attendance is on the increase. Pastor Blickenstaff is giving a series of sermons on the Great Christian Doctrines. The pastor and wife, assisted by the teachers, had a Halloween social for the children; about fifty were present. The Aid Society is meeting every week now in preparation for a bazaar to be held early in December.—Constance Snell, Summerfield, Kans., Nov. 14.

Washington Creek.—Our church enjoyed two weeks' of evangelistic meetings beginning Oct. 25 conducted by Bro. H. L. Ruthrauff of the West Side church, Wichita. He preached the Word with great power, the members have had a great spiritual revival and the church has taken on new life. Each evening he gave the children a splendid story and taught them several new songs. Nov. 9 we had an all-day meeting with basket dinner. The afternoon program consisted of special numbers and a wonderful peace address by Bro. Ruthrauff. The meetings closed Sunday evening. As a result of the meetings twelve were baptized, one reclaimed and one received by letter. As a climax to the spiritual revival we had our love feast Monday evening with fifty-two members surrounding the table. Bro. Ruthrauff officiated. We were represented at the Sunday-school convention at Lecompton. Sunday morning our delegates gave us a very interesting report.—Mrs. Asa M. Postma, Lone Star, Kans., Nov. 14.

MARYLAND

Harmony.—Our church met in yearly business meeting Nov. 15. Church and Sunday-school officers for the coming year were elected to begin their duties Jan. 1. Nov. 1 the Sunday-school convention of Jackson district was held at this place. Oct. 17 Bro. Ezra Baker, a life-long member of the Church of the Brethren, celebrated his one hundredth birthday. Bro. Kurtz Miller from Pottstown, Pa., was the principal speaker, taking for his theme, the Life of a Centenarian. We expect to hold our series of meetings within the next few weeks.—Edna Hartsock, Middletown, Md., Nov. 17.

MISSOURI

Warrensburg church met in council Oct. 15 when officers for the year were elected. Letters were granted to our pastor, B. F. Summer, and wife, who resigned to accept a church at Ladoga, Ind. Our District Meeting was held in the Kansas City church Sept. 26 and 27. Delegates from this church were Mrs. Bess Paul and Mr. Cliff Baile. We are looking forward to having Bro. Hilton and wife, missionaries to China, give an illustrated lecture during the holidays.—Gertrude Cull, Warrensburg, Mo., Nov. 16.

MONTANA

Kremlin.—Our church held its love feast on Oct. 31. The work here has been going forward. Our pastor conducts services every other Sunday afternoon at a mission point some fifteen miles away. During the summer and fall we have been studying the book of Revelation and have received a real blessing. At present the pastor is giving a series of sermons on prayer; these are both inspiring and helpful.—June Anderson, Kremlin, Mont., Nov. 11.

NEBRASKA

Bethel.—Our communion services were held Oct. 25 with an attendance of 115 members, all of our own congregation. Our minister, Bro. R. L. Sink, was in charge. Nov. 8 we had 182 in Sunday-school and 200 in church services. At the close of the morning service twelve applicants for baptism were received. Forty have been added to the church since Bro. Sink has been with us the past two years.—Mrs. Paul Henderson, Carleton, Nebr., Nov. 14.

OHIO

Brookville.—Oct. 17 we enjoyed an all-day service. The love feast at 6 o'clock was well attended. On Sunday morning all assembled for morning worship and breakfast was served. This was followed by a children's meeting; Sister Mabel Kowser talked to the children.

(Continued on Page 28)

Today's Simon Peter

(Continued From Page 23)

church councils, serve in pulpits, teach Sunday-school classes, even go to the mission field for experience and adventure.

Since the foundation is *not* the Rock against which the gates of hell can not prevail, the superstructure becomes shaky. Power is lacking. There is easy comfortable preaching that does not disturb a sinner. Sin is not so sinful after all. Old moral ideas are too high and strict. They say we have advanced beyond the need of such things today. The voice of the church weakens or ceases to speak on not a few plain teachings.

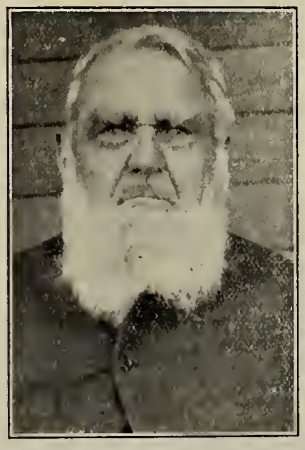
O, the delusion. For only the Rock foundation which is Christ as Deity, Christ as Redeemer and Savior, with all that he taught us how to build thereon, can save us as individuals, as a nation, as a civilization.

Philadelphia, Pa.

CORRESPONDENCE

PERRY McKIMMY

Perry McKimmy, son of James and Mary McKimmy, was born in Preston County, West Virginia, March 3, 1841. He was the second son of fourteen children. When he was about nineteen years old he united with the Church of the Brethren. Two years later, in April, 1862, he was married to Caroline Watring. To them were born nine children, seven sons and two daughters; three of whom have preceded him to the spirit world.



Bro. McKimmy, with his wife and five children, moved to Lenawee County, Michigan, in 1874. He was elected to the ministry in 1876 and two years later was ordained an elder. The family moved to Gladwin County in 1908 when the country was still in its pioneer state. Here he had lived the last quarter of a life full of concern for Christ's kingdom and loyal service in it.

Caroline McKimmy, his wife, died eleven years ago, and still holds a place in the hearts of those in the community who knew her. On July 12, 1924, Grandpa McKimmy, as we called him, married Mrs. Sarah Ober. They have lived near Beaverton since then until October 2, 1931, when he quietly passed away. He was the oldest member of our community, being ninety years, six months and twenty-nine days old, when he died. He leaves his wife, one brother William, four sons and two daughters, thirty-six grandchildren, twenty-seven of whom are living, fifty-four great-grandchildren, and many friends, more than we can count.

Eld. McKimmy, as he was generally known in his ministerial work, was very earnest and zealous in the advancement of the church. Often he would walk ten miles to fill his appointments, and after preaching would walk back home. He gave much of his time and his means to the work of the Master whom he chose to serve. Many lives have been changed because of him. After his active life of service was over he was still greatly concerned about the church which he had served for seventy years. Even in the evening hours of his life he longed to speak once more for the cause he loved.

Funeral services were held Sunday morning, Oct. 4, in the Beaverton Church of the Brethren. He was taken back to his old home in Lenawee County and Monday a large crowd from several states gathered for a second service in the Fairview church. Eld. Perry Arnold, of Beaverton, preached the sermon at both services. Burial was in the cemetery near the Fairview church.

Patriarch

As gray-haired patriarchs of long ago
Lay down to rest when spent with many years;
So you have fallen into peaceful sleep,
Your long rich life well lived, your work well done.

Our lives have grown beneath you as trees grow
Under the shelter of a giant oak
Uprooted now, its lofty crown laid low;
Its years of usefulness counted and done.

Remembering your trust, your perfect faith,
There is no certainty more sure than this:
The gracious Father whom you long have served
Has welcomed you to rest and joy with him.

Beaverton, Mich. Joseph Van Dyke.

PASSING OF ELD. SOLOMON BOLINGER

Eld. Solomon Bolinger, son of John and Mary Bolinger, was born near Hollansburg, Ohio, March 31, 1862. He died at the home of Evans Hollinger near the Beech Grove church on Oct. 26, 1931. On Sunday evening, Oct. 25, he came to church as well as usual and fifteen minutes later was stricken with apoplexy, which resulted in his death eight hours later.

At the age of twenty-three years he accepted the call of his Master and united with the Church of the Brethren. He served as a deacon for fifteen years and in 1911 he was called to the work of the ministry; eight years later he was ordained to the eldership in which office he served faithfully. Bro. Bolinger was zealous for the church and the things he understood to be right. He was sympathetic, loving, charitable and patient. He was ready and willing at all times to do the things he was called upon to do.

Oct. 2, 1886, he married Malinda Royer. He leaves his companion, three sons, one daughter, three brothers, two sisters and seven grandchildren.

The funeral services were conducted in the United Brethren church in New Madison by Eld. S. A. Blessing assisted by Rev. Klepinger, pastor of that church, and the writer.

New Paris, Ohio. E. S. Hollinger.

PASSING OF ALONZO F. WINE

The family and friends of A. F. Wine were shocked to learn of his sudden death on Tuesday, Nov. 10, at Indianapolis, Ind.

En route to that city by automobile, he met with an accident which resulted in fracture of the skull and cerebral hemorrhage. He was taken at his request to his hotel where the management later found him in an unconscious condition from which death ensued in a short time.

Alonzo Franklin Wine was born Sept. 23, 1871, on a farm near Mt. Sidney, Va. He was one of eleven children born to George and Catherine Wine (nee Good). After attending the public schools, he entered Bridgewater College and later took work at Augusta Military Academy, Mount Morris College, and Bethany Biblical Seminary. After concluding

his education he engaged in teaching, farming, and merchandizing.

In 1898 he was married to Attie Cline of Staunton, Va., to which union were born three children, a daughter, Celesta, and two sons, Roscoe and Ardys, the latter preceding his father in death twelve years ago.

At fourteen years of age, he united with the Church of the Brethren and in 1906 was elected to the ministry, serving the Hastings Street church of Chicago for a time as pastor.

In 1913 he and his companion assumed the responsibility of the Danish Mission for their denomination. After four years in Denmark, the family returned to America, since which time he had been engaged in organizing farmers' co-operative grain associations and of late years had been in the life and accident insurance business.

Surviving him are Mrs. Wine and two children, Celesta and Roscoe, also two brothers and one sister, and many friends. Funeral services were conducted by R. G. West of Indianapolis, and interment was in the Crown Hill cemetery of that city.

Ralph W. Miller.

River Forest, Ill.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Oestreich-Wagoner.—By the undersigned at the home of the bride's parents near Flora, Ind., Nov. 8, 1931, Mr. Chris Lewis Oestreich of Ft. Wayne, Ind., and Sister Lela Wagoner of Indianapolis, Ind.—Geo. L. Studebaker, Muncie, Ind.

Ringer-Elliott.—By the undersigned Sept. 20, 1931, at the parsonage, Lloyd Ringer of Nickerson, Kans., and Erma Elliott of Sterling, Kans. —W. A. Kinzie, Navarre, Kans.

Snoke-Spain.—By the undersigned at his home on Aug. 29, 1931, Bro. Geo. L. Snoke and Sister Cora May Spain, both of Oakley, Ill.—Geo. W. Miller, Lintner, Ill.

FALLEN ASLEEP

Brossman, Sister Mary, wife of Adam Brossman, of Lincoln, Pa., died Oct. 4, 1931, at the hospital, aged 65 years. She was the daughter of Henry and Mary Buffenmyer. She is survived by her husband and adopted son and two grandchildren. Services at the Kreider church near Manheim by Eld. I. W. Taylor and Chas. Cassel. Burial in the adjoining cemetery.—Mrs. Lida M. Zug, Lincoln, Pa.

Danner, Sister Ann Susan, died at her home near Abbottstown, Pa., of heart disease, Nov. 3, 1931, aged 78 years, 4 months and 19 days. She was a member of the Church of the Brethren for many years. She leaves her husband to whom she was married sixty years ago last September, three sons (two are ministers in the church), and two daughters. One daughter died six years ago. Services in the Bair's meetinghouse near Hanover, Pa., by Elders C. L. Baker and Samuel Jacobs. Burial in adjoining cemetery.—Myrna Kreider, East Berlin, Pa.

Driver, Martin M., son of Benj. F. and Barbara F. Driver, born near Sangerville, Va., died Oct. 5, 1931, aged 64 years, 11 months and 26 days. In early life he was baptized into the Church of the Brethren to which he remained faithful. About twenty years ago he was called to the office of deacon. Dec. 6, 1894, he married Katy Jane Weikel who passed away Aug. 31, 1928. He leaves one son and two daughters, seven grandchildren, five brothers and one sister. Over eleven years ago Glen Brandenburg was taken into this home where he shared its joys and comforts almost continuously. Bro. Driver bore his affliction from paralysis of over eighteen months' duration with Christian fortitude and patience. Funeral services at Eaton by the writer and Eld. Aaron Brubaker. Burial in Fairview cemetery, Gratis.—I. G. Blocher, Greenville, Ohio.

Early, Sister Ida, widow of Daniel Early, died in her home May 29, 1931. Although an invalid for years with rheumatism, she possessed a youthful spirit and was always interested in people and in church affairs. In the early stages of her loss of health she visited botb Florida and California with the hope of being cured. It was a great joy to her to attend church services and at different times a few of the church folks with the pastor went to her home for worship. She also requested that the Aid Society meetings be beld in her home. Funeral at the Harrisonburg churcb by Bro. D. H. Miller assisted by tbe Presbyterian pastor at Cooks Creek. Interment in Pike Mennonite church cemetery.—Mrs. A. Fred Cline, Harrisonburg, Va.

Flora, Charlie Lewis, born June 13, 1931, died Aug. 7, 1931. Surviving are his parents, Bro. A. Cline and Sister Rosa (Saul) Flora, three brothers and three sisters. Services at Bethlehem church by Bro. Preston Peters assisted by Brethren C. A. Flora and N. C. Peters. Interment in the church cemetery.—Blanche Wood, Boone Mill, Va.

Flory, Roy Delmer, oldest son of Bro. Geo. and Sister Ida Flory, born in Chase County, Nebr., died at the home of his father, Nampa, Idaho, Oct. 21, 1931, aged 32 years, 6 months and 21 days. He gave his heart to God at an early age. He graduated from La Verne College in 1923 and taught school a number of years. His mother died about fifteen years ago. He leaves his father, stepmother and one brother. He was ill one week with asthma. Funeral at Boise Valley church by Bro. J. H. Graybill. Interment in Fairview eemetery.—Mrs. Russell Brockus, Meridian, Idaho.

Frank, Thurman, son of Bro. O. E. and Sister Cecelia Frank, born near Pleasant Home, Ohio, died Oct. 27, 1931, aged 43 years, 1 montb and 20 days. He came to Idaho with his parents in 1910 and the same year was married to Dora Belle Mattingly. He leaves his wife, four sons and one daughter, parents and two sisters. Funeral at Wilder, by J. Morganthaler, Baptist.—Mrs. Russell Brockus, Meridian, Idaho.

Garver, Emma, daughter of Noah and Sarah Geyer Davenport, born Oct. 8, 1856, near Nappanee, Ind., died Oct. 30, 1931. She married Albert Garver Oct. 14, 1880. To this union two children were born; they and their father died in 1895 within three weeks of each other. She united with the Church of the Brethren in 1881, living a Christian life to the end. Her brother, Robert Davenport's family remain. Services in the First church, Los Angeles, by Brethren D. B. Miller and J. E. Steinour. The remains were taken by her sister-in-law to her former home in Indiana.—D. B. Miller, Whittier, Calif.

Grimes, Benj., born in Carroll County, Ill., died Oct. 15, 1931, aged 61 years, 10 months and 21 days. He united with the Church of the Brethren Feb. 19, 1905. He was under the hand of affliction for about nine years but was always patient. Services from the church by Eld. P. F. Eckerle, assisted by the pastor, I. D. Leatherman.—P. F. Eckerle, Lanark, Ill.

Groff, Bro. Frank W., died Nov. 10, 1931, having suffered from a mysterious ailment for over a year. He lived and died in Elizabethtown, Pa. His age was 52 years, 2 months and 10 days. He is survived by his wife, son and daughter and one sister. He was an active man in the community. He was generally seen in church services and was called by the church to places of business. He was kind to the poor and unfortunate. Funeral at his late residence by

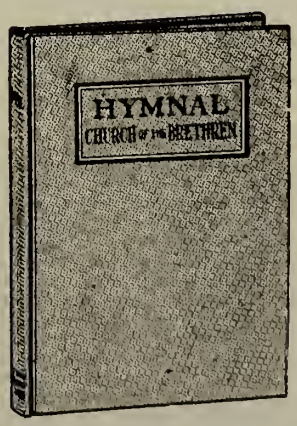
(Continued on Page 30)

TREAT YOUR CHURCH
TO A CHRISTMAS PRESENT

Give your own congregation a gift that will be used every Sunday for many years. In this gift—

BRETHREN HYMNAL

you will find a number of the very best Christmas hymns. Suitable hymns for every day and every occasion.



Your church needs this **Great Church Hymnal.** Its stately music will add much to your worship service. Thousands are using it and pronounce it the best Hymnal they have ever had in the church.

You may have it in round or shaped notes. Specify which you desire.

Single copy, postpaid, $1.25. Twelve or more copies, not postpaid, each, $1.00.

Supply your congregation with the **BRETHREN HYMNAL** and you will all be happy over the results.

Brethren Publishing House, Elgin, Ill.

News From Churches

(Continued From Page 25)

On Monday evening Bro. J. A. Buffenmyer of Pennsylvania came in a revival effort. He preached nineteen inspiring sermons besides making calls in the various homes. The meetings continued two weeks, closing on Monday evening. Following the last service baptism was administered to ten applicants. Bro. Buffenmyer's work with us was much appreciated; the membership received much inspiration. At present our pastor, Bro. J. W. Fidler, is away in a revival meeting.—Mrs. Arthur Hay, Brookville, Ohio, Nov. 16.

Marion.—Aug. 30 the church had a reception for Bro. Canfield and family who had recently returned from a three months' trip in the west, and a farewell for Bro. Wayne Eikenberry who was our summer pastor. In council meeting Sept. 1 the Sunday-school officers for the coming year were elected with Edythe Thompson, superintendent. Sept. 13 Don R. Falkenburg, secretary of the Ohio Pocket Testament League, gave a fine address at the morning service. Sept. 15 Bro. Canfield assisted by Eleanor Thompson gave a musical program over WAIU broadcasting station at Columbus. Since our last report one has been added to the church by baptism. Oct. 11 Bro. Canfield gave an address at a township Sunday-school convention. Oct. 18 to Nov. 5 was our revival meeting. Everyone was inspired by the earnest efforts of our pastor. Nov. 3 the Ladies' Aid Society gave a chicken supper, the profits being turned over to the church treasurer. Nov. 7 Bro. Canfield preached a sermon at the Salvation Army Hall and gave several musical numbers. The Gleaners' class of young married people gave a program Nov. 8 at the evening service, which included several talks, readings and musical numbers. Bro. Canfield assisted by Eleanor Thompson has given several musical programs at the different parent-teacher meetings of the city. The young people are planning a missionary play to be given Nov. 29. The Gleaners' class is planning a Christmas play.—Mrs. Grace Blessing, Marion, Ohio, Nov. 17.

Reading.—Sept. 13 was our annual homecoming day. Bro. Harrold of Columbiana, Ohio, gave the message in the morning and in the afternoon songs and speeches were much appreciated by a large audience. Sister Mabel Sanor is our superintendent for the new year. Sister Odessa Kimes is president of the Aid Society. Oct. 17 the group institute was well attended. Brethren Phillips and DeLauter were the instructors. Oct. 24 our quarterly council was held with Bro. Inman presiding. Bro. Kieffaber of Akron has filled appointments for us several times.—Rena Heestand, Homeworth, Obio, Nov. 12.

Springfield (N. E.)—On Sunday evening, Sept. 13, Lewis H. Brumbaugh gave his lecture, "The Inevitability of World Peace," to a well-filled house of interested people. Our promotion day and installation services were held Sept. 27. Oct. 4 was our quarterly "birthday" service. This service is quite brief but it is a feature of our yearly program which is meeting with much favor among the people. The District Conference was held at this place Oct. 6 to 8. This meeting proved inspiring and helpful. Our annual "baby consecration" service was observed Oct. 11 in an appropriate manner. At our quarterly council, Oct. 31, splendid reports were given by the various departments. The Sunday-school and church have experienced a nice growth the past year. Our church united with tbe down-town churches in an Armistice Day service Nov. 8. They will meet again for a union service on Thanksgiving Day. Evangelistic services will be conducted by our pastor, C. H. Petry, beginning Sunday morning, Nov. 29.—C. H. Petry, Mogadore, Ohio, Nov. 12.

Strait Creek.—Oct. 11 Bro. Wm. Swinger of Trotwood, Ohio, began a series of meetings and continued until Oct. 25. He gave us Spirit-filled sermons each night, and we feel the church has been strengthened. Oct. 26 we held our love feast with twenty-eight surrounding the tables. The Ladies' Aid will hold a food market on Dec. 23. We have a fine group of women here who are trying to work in this way to help the church. Oct. 3 Bro. N. B. Wine and Bro. Dorsey Hodgden from Dayton, Ohio, were with us, the former bringing the message. Our Sunday-school is increasing in attendance and interest. Nov. 13 we organized a class for young married people.—Mrs. Ruth Swinger, Peebles, Ohio, Nov. 16.

Upper Twin.—The love feast of tbe Upper Twin church was held for the first time, this fall, in the newly repaired church at Gratis. It was an all-day affair, well attended and very spiritual. Eld. Aaron Brubaker, along with a few faithful and consecrated fellow workers, is to be congratulated for the late improvements there. Chas. Flory, pastor of the Piqua church, was the speaker of the morning and Wilmer Petry of the Pitsburg church, of the afternoon. Bro. John Garst officiated in a very acceptable manner assisted by a number of visiting ministers. The next day, the 8th, was the annual homecoming occasion at the Eaton church and a great day, with Spirit-filled messages in sermon and song. President Otho Winger gave a masterful address on What the World Needs Most. After mentioning several apparent and visible needs such as money, confidence, love, peace, humility, he strongly emphasized the need of a recognition of the God of the universe, and the religion of our Lord Jesus Christ. The Church, as a general topic, was divided into three sub-topics: The Church of Yesterday. of Today and of Tomorrow, very ably discussed by Elders J. O. Garst, B. F. Petry and L. D. Young respectively. The latter remained for the evening service and preached a very effective sermon to the closing appeal of which one responded for membership. This makes five applicants not previously reported. Much favorable comment was heard concerning the other addresses of the day as well as the special music rendered by the Circleville quartet and by bome talent.—A. G. Crosswhite, Eaton, Ohio, Nov. 17.

West Dayton church has enjoyed many services of special interest since our last report in August. We had our annual election and installation of church officers and boards, and Sunday-school officers and teachers on the first Sunday in October, which was also promotion day. The Aid Society reopened its work in September by election of officers for the year. They meet each Wednesday for a day of work. Mrs. Sarah Murry was again elected president. These earnest women are consecrating their energies in no small way to aid the church in its program of work, and to relieve the needy and suffering wherever they can. Our pastor, Bro. Ernest Coffman, with the missionary board of the church, arranged for a mission church school which opened Oct. 7. Each Wednesday evening two hours are given to this study. The adults are led by the pastor and the young people by Miss Frances Coffman. There are classes also for intermediates, juniors, primaries and beginners. There are 115 enrolled in all departments. The school has far exceeded our expectations and has been a real contribution to the missionary interest in our city and in the surrounding churches. Five of the surrounding churches of the Brethren were vitally interested in the work, as was also one Brethren church near by, sending students to each session. The book, God and the Census, was used as the text with outside illuminating material. A young Hungarian theological student from Central Reformed Theological Seminary, Dayton, was asked to give his impressions of American treatment of foreigners when they come to our shores. A young Japanese in business life was asked to speak in the same way. Our returned missionary, Bro. Heisey, is expected to close our school on Nov. 18 at which time an offering for home missions will be made.—Mrs. Ida Klepinger Hoover, Dayton, Ohio, Nov. 16.

West Nimishillen.—Sept. 14 we began a series of meetings which lasted two weeks. Bro. Wilmer Petry of Pitsburg, Ohio, was the evangelist. We received many spiritual and inspiring messages. One was added to the church by baptism. Oct. 4 we had promotion of scholars and a consecration prayer for the new officers. Oct. 25 our pastor exchanged places with Bro. W. D. Keller of the East Nimishillen church. Bro. Keller's message was much appreciated. Oct. 30 we held our business meeting. A splendid report was given by the finance committee. We decided to use the budget system again for next year. A committee was appointed to look after the installation of a baptistry in the church. Nov. 8 Bro. A. I. Heestand of Wooster, Ohio, who was our elder for several years, brought us an inspiring message. His presence was much appreciated by all.—Miriam Hines, North Canton, Ohio, Nov. 16.

PENNSYLVANIA

Albright.—We desire to report one new member as the result of a revival held by Bro. D. I. Pepple of Woodbury. He conducted services for two weeks, beginning on Oct. 19 and closing with the love feast on Sunday evening, Nov. 1. His work was characterized by his usual earnestness and zeal. The Byler family gave one of their enjoyable programs on Nov. 11. Nora Wentz, Roaring Spring, Pa., Nov. 17.

Elizabethtown church met Nov. 5 in a bimonthly council. The board of Christian Education presented a report of its work for the last Sunday-school year. Two deacons presented a proposition to buy a country home to house a poor family in the church. The church would not set a precedent, buying homes, but the deacons were instructed to work along a private plan. It was decided to have Evangelist B. W. S. Ebersole of Hershey, Pa., begin a two weeks' meeting the first Sunday of 1932. Because of these meetings it was decided to hold our regular January council the last Thursday evening in December. The deacons reported on their annual church visit made in October. A call made for homecoming and other special meetings was referred to the board of Christian Education. A motion was made that the rules be suspended and that the old church officers be declared reëlected. A young man, formerly active in the Mennonite church, presented himself for membership in the Church of the Brethren; he was received, to be baptized a few days later.—M. B. Miller, Elizabethtown, Pa., Nov. 14.

Fairview.—Our church has recently experienced a two weeks' evangelistic service. Bro. B. W. Smith of Burlington, W. Va., labored earnestly with us visiting all homes in our community and making friends. His sermons were spiritual and full of the power of God. Bro. Smith took great interest in the young people, having a helpful lesson for them every evening. The church as a whole has been greatly encouraged by these meetings. Our love feast was held Oct. 31. By these meetings three souls were brought to Christ. The meetings were well attended by our neighboring congregations as well as our own members.—Ruth L. Fretts, Masontown, Pa., Nov. 12.

Falling Spring congregation enjoyed a very spiritual feast at the Hade house Oct. 10 beginning in the morning at 10:30 o'clock and closing at noon on Sunday, Oct. 11. Saturday evening we held our communion service with Bro. Albert Niswander officiating. Quite a number of visiting ministers were with us. Election of Sunday-school officers resulted in Bro. Samuel Plum being reëlected superintendent at the Shady Grove house. Bro. John Hartman was elected superintendent at the Browns Mill house. A special Sunday-school meeting was held in the Shady Grove house Oct. 25. A very helpful program was much enjoyed by all present. The church was represented at District Meeting by Brethren Samuel Plum, Jesse Beeler and Harry

Stamy. We were glad to have with us at the Falling Spring house on Sunday morning, Nov. 15, Brethren Markey and Fitz from the New Fairview congregation. The former preached a helpful sermon which was much appreciated by all. Nov. 21 is our donation day for the Old Folks' and Children's Homes at Carlisle. We plan to hold a service at the Hade house on Thanksgiving Day beginning at 10:30 o'clock. We will lift an offering at this time for use in our home congregation.—Grace E. Smith, Waynesboro, Pa., Nov. 16.

Green Tree church has had a busy summer. The Daily Vacation Bible School was held from July 6 to 17 with an average attendance of 100. There were 116 enrolled and sixty-three attended every day. July 19 the closing program was rendered which comprised memory work, Bible stories, songs, dramatization and hand work. One group had on display a village built by them in their missionary study. Summer camp was held during August, ten days for boys and ten for girls. Brother and Sister Wadsworth of Norristown had charge of the camp. A committee of the men's and young men's Bible classes had charge of the business end of the enterprise, and a bigger and better camp was the result. A number of women volunteered a day's service in helping the cook at different times. The baseball league games between Green Tree and other churches were very well attended. The tennis courts were also busy places during the summer. The Christian Endeavor Society held services at the county home. Services were also held one afternoon at the county jail. At the rally day services Sept. 27, 340 were in attendance. Revival services were held for two weeks under the able and helpful and inspiring leadership of Bro. Brougher. As a result fifteen confessed Christ and were received by baptism into church fellowship. The love feast Oct. 18 was well attended. Geo. Hallman, Jr., has been elected president of the young people's society. Mrs. Kathryn Zimmerman has charge of the juniors. The homecoming day, Sept. 6, was the largest attended ever. The men's quartet of the Hatfield Brethren church added much to the interest and helpfulness of the program with their gospel singing.—Susan J. Famous, Royersford, Pa., Nov. 9.

Maiden Creek church held their love feast Oct. 23 and 24. The following visiting brethren were with us: Eld. A. C. Baugher who officiated, Daniel Bowser, Ira Gibble and Jacob Meyer. The messages were of the inspirational type and we received much food for the soul. Following our annual custom we gathered within the historic walls of the Pricetown house for an all-day meeting. Eld. David Weaver, Michael Kurtz, Jonathan King and Benj. Zug were with us and their labors were appreciated. Oct. 31 we met for a special occasion. The meeting was an attempt on the part of the welfare board to substitute something worth while for the popular Halloween paganism. Bro. S. G. Meyer pointed us to better things than those the world offers on this occasion.—Edith Fretz Reber, Mohrsville, Pa., Nov. 16.

Manor.—We closed a two weeks' revival meeting Nov. 1 at the Purchase Line house. The meetings were conducted by Bro. J. H. Clapper. His messages were very inspiring and helpful. Two were baptized. We held our love feast the evening of Nov. 8.—Mrs. Catherine Berkey, Marion Center, Pa., Nov. 14.

Mountville church met in council Nov. 11, with Eld. I. N. Musser presiding. It was decided that our Thanksgiving offering be given for mission work this year. A week-end Bible institute to be conducted by teachers from Elizabethtown College is being arranged for. We expect to have the Byler family render a musical program in the very near future. Our love feast will be held Nov. 21, beginning at 1:30 P. M.—Florence K. Herr, Millersville, Pa., Nov. 14.

Palmyra church has enjoyed many services of special interest since our last report. We held our annual rally day with 495 at Sunday-school. Oct. 3 and 4 Bro. C. C. Ellis, president of Juniata College, was the main speaker for the rally day. His addresses were very appropriate. All these meetings were well attended and highly appreciated. Sunday evening the rally closed with a program of song, under the direction of Bro. John Brightbill. On Oct. 11 our series of efforts began with Bro. S. G. Meyer, evangelist, who labored earnestly in preaching interesting and inspiring sermons. Fourteen stood for Christ and were baptized. The meetings were well attended. Nov. 1 we held our love feast; a great spiritual feast was enjoyed by all. Eld. C. L. Baker officiated. Other visiting brethren present were W. G. Group, I. E. Oberholtzer, missionary from China, and Howard Merkey. There were approximately 400 communicants.—Sarah G. Shelly, Palmyra, Pa., Nov. 11.

VIRGINIA

White Rock church met in council Oct. 31. We elected officers for the coming year, most of the former ones being retained. Bro. H. L. Reed was elected pastor and elder. Our Sunday-school has closed for the winter. Nov. 1 Bro. Reed preached an interesting sermon.—Annie Akers, Sowers, Va., Nov. 7.

WASHINGTON

North Spokane.—Since our last report we have been blessed in a two weeks' revival effort. Eld. A. R. Fike, Moscow, Idaho, came in the middle of the first week. The attendance and interest were splendid. The meetings closed with an all-day meeting and homecoming. In the afternoon six were baptized. At 5:30 we conducted the communion in the basement with a large attendance. At 7:15 another hour of worship was engaged in in the main auditorium with the addition of a number from the community in attendance. Bro. Fike and our pastor are exchanging services in revival meetings and Bro. Shock will go to Moscow the middle of next week to assist them. This exchange arranged on the part of the two pastors is no expense to the churches except actual expenses of travel, etc. During these strenuous times financially this is a most commendable act on the part of the pastors. We recommend the plan to other pastors trying to solve how a series of meetings may be financed.—Gladys Hempleman, Spokane, Wash., Nov. 10.

ANNOUNCEMENTS

HOMECOMING MEETINGS

Illinois
Nov. 29, Oakley.

Maryland
Nov. 29, Bush Creek.

Ohio
Dec. 6, Bellefontaine.

LOVE FEASTS

California
Nov. 29, Santa Ana.
Dec. 5, 10:30 am, Reedley.

Florida
Nov. 29, Winter Park.

Indiana
Nov. 28, 7 pm, Eel River.

Iowa
Nov. 28, Dallas Center.
Nov. 28, 7:30 pm, Union Ridge.
Nov. 29, Council Bluffs.

Kansas
Dec. 6, Kansas City, First.

Maryland
Nov. 28, 2:30 pm, Bush Creek.

New Mexico
Nov. 26, Clovis.

Ohio
Nov. 21, Fairview.
Nov. 26, 7:30 pm, Harris Creek.

Pennsylvania
Nov. 28, 29, 1:30 pm, Heidelberg.
Nov. 29, Lititz.
Dec. 2, 6:30 pm, Waynesboro.

James Whitcomb Riley and Edgar Guest

Few modern **poets touch the human heart** as do **GUEST** and **RILEY.** There is something about their poems that goes **direct to the heart.** All ages delight to read these authors. Any one of their books will be appreciated.

In the **RILEY-CHRISTY SERIES** you have **CHRISTY'S** illustrations which add much to the poems. **The border decorations in subdued colors are highly praised. Cloth bound.**



Titles are—
When She Was About Sixteen
An Old Sweetheart of Mine
Out to Old Aunt Mary's
Home Again With Me
The Girl I Loved
Good Bye Jim
Riley Roses

Riley books may be had at 60c each.

In **EDGAR GUEST** you have a poet whose messages are read daily by very many. His best productions are bound up in book form to which one can turn at any time and be refreshed. **We offer you—**



Harbor Light of Home
Rhymes of Childhood
The Passing Throng
Poems of Patriotism
When Day Is Done
The Light of Faith
The Path at Home
A Heap o' Livin'
Just Folks

Price each, $1.25

Folks turn to Riley and Guest when looking for

CHOICE GIFT BOOKS

Brethren Publishing House, Elgin, Illinois

Fallen Asleep

(Continued From Page 27)

Elders R. W. Schlosser and H. K. Ober. Interment in Mt. Tunnel cemetery.—M. B. Miller, Elizabethtown, Pa.

Hiatt, Bro. G. W., died Oct. 19, 1931, aged 85 years. He joined the Church of the Brethren twenty-two years ago and lived a consistent life until death. He will be missed in the home, community and church. He leaves wife, seven children and several grandchildren.—Mary Lee Durham, Mt. Airy, N. C.

Lambert, Sister Mary, was born in Scalp Level, Pa., March 11, 1871, and died at her home, Johnstown, Pa., Sept. 30, 1931, aged 60 years, 6 months and 19 days. She was a daughter of Henry and Rebecca Hershberger. She was united in marriage with Charles Lambert, April 26, 1891. He lost his life in an accident while at work in August, 1910. Three children also preceded her in death. She is survived by a son and a daughter, four brothers and one sister. Many years ago she united with the Roxbury Church of the Brethren and lived a consistent Christian life. She loved her church and as much as health permitted she was a willing helper in the Aid and other activities. Funeral services were conducted in the Roxbury church by her pastor, T. F. Henry, assisted by a former pastor, E. M. Detwiler, and interment was made in Grandview cemetery.—Jerome E. Blough, Johnstown, Pa.

Leis, Chester Vernon, died Oct. 26, 1931, aged 10 months and 25 days. He leaves father, mother and one sister. Services by the undersigned, assisted by Eld. Parker Filbrun in the Bear Creek church. Interment in the Slifer cemetery.—J. F. Burton, Trotwood, Ohio.

Miller, Bro. Benj. Franklin, born near Dayton, Ohio, died Oct. 29, 1931, at his home in North Hampton, Ohio, aged 88 years, 7 months and 24 days. Sept. 4, 1873, he married Lucy Ann Funderburg. In 1873 he became a member of the Church of the Brethren and in 1881 was called to the office of deacon in which he served faithfully. He is survived by two sons; his wife preceded him about two years ago. Funeral in the Donnels Creek church by Bro. Cyrus Funderburg and Bro. R. F. Flory. Burial in the New Carlisle cemetery.—Ruth Dresher, Springfield, Ohio.

Niswander, Sister Katherine, born in Franklin County, Pa., died at her home in Hutchinson, Kans., Oct. 25, 1931, aged 82 years, 4 months and 11 days. She married Eld. A. F. Miller (a brother of D. L. Miller), Feb. 22, 1872. They moved to Reno County, Kans., in 1886 where they resided since. For many years Bro. Miller was a leader in the work in the Pleasant View church. Fifteen years ago they retired from the farm and moved to Hutchinson where they spent the rest of their life. Her husband died eight years ago. Five children survive. Services in the First church, Hutchinson, by the writer. Interment in the Pleasant View cemetery at Darlow, Kans.—W. T. Luckett, Hutchinson, Kans.

Rench, Leatha Viola, daughter of Claude and Anna Michael, born in Delaware County, Ind., Oct. 15, 1901, died at their home, Gaston, Ind., Nov. 6, 1931. She married Otis Rench April 19, 1919. She united with the Church of the Brethren early in life and was a member at the time of her death. She leaves husband and four children, mother, Mrs. Anna Warfel, two sisters and a brother. Funeral services in the Muncie church by the writer and Reuben Boomershine.—J. Andrew Miller, Muncie, Ind.

Ridenour, Wm. Asbury, son of Wm. and Cornelia Ridenour, born in Cedar County, Iowa, died Oct. 30, 1931, aged 79 years, 6 months and 29 days. May 27, 1879, he married Mary E. Gish. In October, 1896, he with his wife united with the Church of the Brethren and remained faithful until death. His companion preceded him eleven months ago. Surviving are his daughter, grandson, three brothers and three sisters. Services in the Upper Deer Creek church by the writer. Burial in the Hoover cemetery.—R. O. Shank, Flora, Ind.

Stermer, Sister Lettie, died Sept. 17, 1931, aged 36 years, 10 months and 17 days. She is survived by her husband and four children. Funeral at the Black Rock house by R. W. Schlosser, assisted by N. S. Sellers and G. M. Resser.—N. S. Sellers, Lineboro, Md.

Stitzel, David H., the third of ten children of Eld. Joseph and Mary Stitzel, born in Carroll County, Ill., died Nov. 3, 1931, aged 69 years and 6 days. Oct. 20, 1898, he married Addie B. Puterbaugh who survives with two children, two grandchildren, two sisters and one brother in California, and one sister and two brothers in Lanark. He united with the Church of the Brethren in 1902 at Lanark and had been a loyal supporter through the years. Services by Elders P. F. Eckerle and I. D. Leatherman from the church at Lanark.—P. F. Eckerle, Lanark, Ill.

Will, Sister Minnie A., died at the Lancaster general hospital, Oct. 30, 1931, aged 67 years, 11 months and 28 days. Sister Frank Keller is the only family survivor. She filled numerous places of trust in the community, taught public school, was president of the local W. C. T. U., member of Bethany Bible class in the Church of the Brethren, of which she was also a member. Funeral in Elizabethtown Brethren church by H. K. Ober and S. H. Hertzler. Interment in Mt. Tunnel cemetery.—M. B. Miller, Elizabethtown, Pa.

Wolfe, Mrs. Samuel R., a member of the River Brethren Church, was born near Martinsburg, Pa., died at her home in Savanna, Ill., Oct. 16, 1931, aged 83 years, 11 months and 2 days. Services from the home by the undersigned. Interment at Lanark.—P. F. Eckerle, Lanark, Ill.

A GIFT NEED NOT BE COSTLY

to Be Appreciated

A column of suggestions for your Christmas shopping:

THE WORLD'S BEST LOVED POEMS, compiled by James G. Lawson
A fine selection of more than 350 of the best poems

MY FAITH IN IMMORTALITY, by William E. Barton
A book that will strengthen your faith in the life beyond

MY LIFE AND THE STORY OF THE GOSPEL HYMNS, by Ira D. Sankey
Told as only Sankey himself could tell these stories

PERSONAL POWER, by William L. Stidger
Will help you increase and use your power

CONSTRUCTIVE CITIZENSHIP, by L. P. Jacks
A typical Jacks book

THE CASE FOR PROHIBITION, by Clarence Trude Wilson
The author knows his subject; you will too after you read this book

THE PARALLEL NEW TESTAMENT, James Moffatt
King James and Moffatt in parallel columns. Makes a good commentary

MOTHER INDIA, by Katherine Mayo
The most talked of book about India

ABRAHAM LINCOLN, by Carl Sandburg
Sometimes called the greatest of all Lincoln biographies

ON THE BOTTOM, by Commander Edward Ellsberg
The thrilling story of ocean diving

KEEPING UP WITH SCIENCE, by E. E. Slosson
The latest discoveries of science and what they mean to you. 29 illustrations

MICROBE HUNTERS, by Paul De Gruif
The story of man's fight against disease

MODERN WONDER WORKERS, by Waldemar Kaempffert
A popular history of American invention. 319 illustrations

THE BEST LOVED POEMS of James Whitcomb Riley
Based on a selection made by Riley himself

THE BEST LOVED HOME BALLADS of James Whitcomb Riley
Another selection from America's favorite poet

SKYWARD, by Admiral Richard Byrd
Byrd's own story of his life and flights

MRS. EDDY, by Edwin Frandem Dakin
The book that could not be suppressed

SWORDS AND ROSES, by Joseph Hergesheimer
The glamour and romance of life in the Old South

GENIUS AND CHARACTER, by Emil Ludwig
From Leonardo to Lenin. 19 brilliant sketches of the world's great men

MAN HUNTING IN THE JUNGLE, by Commander G. M. Dyott
Pursuing the trail of Colonel Fawcett in the heart of the Amazon wilds. Illustrated

LIFE OF CHRIST, by Giovanni Papini
The impassioned masterpiece that has swept the land

QUEEN VICTORIA, by Lytton Strachey
The book that made the writing of biography a new art

Your friends will appreciate any of these books. They come at the uniform price of ONE DOLLAR and they are well worth it and more.

Brethren Publishing House, Elgin, Ill.

OFFICIAL DIRECTORY

The Official Directory is published in the last issue for each month. Special effort is taken to keep it up-to-date. Early notice of corrections or changes in address is desired.

BOARDS AND COMMITTEES

GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.
J. J. Yoder, Vice-Chairman, McPherson, Kans.
H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.
Levi Garst, Salem, Va.
J. B. Emmert, 2627 4th St., La Verne, Calif.
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.
L. C. Moomaw, R. 2, Bx. 209, Roanoke, Va.
General Secretary, C. D. Bonsack, Elgin, Ill.
Assistant Secretary, H. Spenser Minnich, Elgin, Ill.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.
Manager and Treasurer, R. E. Arnold, Elgin, Ill.
Secretary, L. T. Miller, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION

C. Ernest Davis, Chairman, Mt. Morris, Ill.
C. S. Ikenherry, Vice-Chairman, Daleville, Va.
H. K. Ober, Elizabethtown, Pa.
L. W. Shultz, North Manchester, Ind.
J. M. Henry, Bridgewater, Va.
Eva Trostle, 3435 Van Buren, Chicago, Ill.
R. E. Mohler, McPherson, Kans.
Mrs. R. D. Murphy, Chairman, Women's Work.
P. G. Stahly, Chairman, Men's Work.
General Secretary, R. D. Bowman, Elgin, Ill.
Director of Young People's Work, Dan West, Elgin, Ill.
Director of Children's Work, Ruth Shriver, Elgin, Ill.
Editor, E. G. Hoff, Elgin, Ill.
Assistant, Maud Newcomer, Elgin, Ill.
Assistant, Edith Barnes, Elgin, Ill.

GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.
V. F. Schwalm, Vice-President, McPherson, Kans.
J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.
H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.
D. W. Kurtz, 1605 E. 3rd St., Long Beach, Cal.
A. C. Wieand, Bethany Bihlical Seminary.
E. C. Bixler, Blue Ridge College.
Paul H. Bowman, Bridgewater-Daleville.
R. W. Schlosser, Elizabethtown College.
C. C. Ellis, Juniata College.
E. M. Studebaker, La Verne College.
Otho Winger, Manchester College.
V. F. Schwalm, McPherson College.
C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD

S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.
M. J. Brougher, 554 Stanton St., Greensburg, Pa.
W. H. Yoder, R. 1, Waterloo, Iowa.
H. L. Hartsough, N. Manchester, Ind.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE

James M. Moore, Chairman, 3560 Congress, Chicago, Ill.
R. W. Schlosser, Secretary, Elizabethtown, Pa.
A. R. Coffman, Mt. Morris, Ill.
D. W. Kurtz, Moderator Annual Meeting, 1605 E. 3rd St., Long Beach, Calif.
J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.
Vice-Chairman, P. H. Bowman, Bridgewater, Va.
Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.
Executive Secretary, J. W. Lear Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK

Mrs. R. D. Murphy, Chairman, 2260 N. Park Ave., Philadelphia, Pa.
Mrs. H. L. Hartsough, Sisters' Aid, N. Manchester, Ind.
Mrs. Laura Gwin Swadley, Bible Study, R. 4, Johnson City, Tenn.
Nora M. Rhodes, Missions, Dallas Center, Ia.
Mrs. J. Z. Gilbert, Mothers and Daughters, 3300 N. Griffin Ave., Los Angeles, Calif.
Ruth Shriver, Children's Work, Elgin, Ill.
Mrs. E. C. Bixler, Peace, New Windsor, Md.
Eva Trostle, Temperance and Simple Life, 3435 Van Buren St., Chicago, Ill.
Lucille Sherck, Office Secretary-Treasurer, Elgin, Ill.

NATIONAL COUNCIL OF MEN'S WORK

P. G. Stahly, President, South Bend, Ind.
Dr. O. G. Bruhaker, First Vice-President, North Manchester, Ind.
C. C. Hawhaker, Second Vice-President, South Bend, Ind.
Levi Minnich, Third Vice-President, Greenville, Ohio.
C. M. Culp, Recording Secretary, Elgin, Ill.
Dan West, Treasurer, Elgin, Ill.
G. A. Cassel, Ashland, Ohio.
H. J. Harnly, McPherson, Kans.
L. C. Moomaw, Roanoke, Va.
J. Herbert Miller, Baltimore, Md.
D. E. Sheller, Long Beach, Calif.
L. M. Davenport, Los Angeles, Calif.
J. M. Fogelsanger, Philadelphia, Pa.
J. K. Miller, Cedar Rapids, Iowa.
B. F. Stauffer, Rocky Ford, Colo.
R. E. Mohler, Executive Secretary, Elgin, Ill.

AUDITING COMMITTEE

E. M. Butterbaugh, 526 E. Indiana Ave., South Bend, Ind.
J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER

E. J. Stauffer, Mulherry Grove, Ill.

MEMBER ADVISORY BOARD A. B. S.

M. C. Swigart, 1611 Germantown Ave., Philadelphia, Pa.

RAILWAY TRANSPORTATION AGENT

J. F. Appleman, Plymouth, Ind.

OUR MISSIONARIES

Supported in whole or in part by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

AMERICA

Industrial School, Geer, Va.
Finckh, Elsie, 1925.
Hersch, Orville, and Mabel, 1925.
Kline, Alvin, and Edna, 1919.
Knight, Henry, March, Va., 1928.
Wampler, Nelie, 1922.

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911.
Norris, Glen E., and Lois, Spangatan, 38, Malmö, Sweden, 1929.

CHINA

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Pollock, Myrtle, 1917.
Senger, Nettie M., 1916.
Wampler, Ernest M., 1918, and Elizabeth, 1922.

Ping Ting Chow, Shansi, China
Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Flory, Byron M., and Nora, 1917.
Flory, Edna R., 1917.
Horning, Emma, 1908.
Metzger, Minerva, 1910.
Schaeffer, Mary, 1917.
Sollenberger, O. C., and Hazel, 1919.

Show Yang, Shansi, China
Clapper, V. Grace, 1917.
Cripe, Winnie, 1911.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China
Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

On Furlough
Heisey, Walter J., and Sue, 226 N. W. 6th St., Richmond, Ind., 1917.
Neher, Minneva J., La Verne, Calif., care of W. H. Neher, 1924.
Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
Shock, Laura, 1916, Huntington, Ind.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Beahm, Wm. M., and Esther, 1924.
Bosler, Dr. Howard A., and Edith, 1931.
Harper, Clara, 1926.
Helser, Albert D., 1922, and Lola, 1923.
Moyer, Edna Faye, 1931.
Robertson, Bertha C., 1927.
Royer, Harold A., and Gladys H., 1930.
Rupel, Paul, and Naomi, 1929.
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa
Burke, Dr. Homer L., and Marguerite, 1923.
Horn, Evelyn J., 1930.

Marama, via Damatura, Nigeria, West Africa
Bittinger, Desmond, and Irene Frantz, 1930.
Heckman, Clarence C., and Lucile, 1924.
Schechter, Elnora, 1929.

On Furlough
Kulp, H. Stover, 1922, and Christina, R. 3 Pottstown, Pa., 1927.
Shisler, Sara, Vernfield, Pa., 1926.

INDIA

Ahwa, Dangs, Surat Dist., India
Garner, H. P., and Kathryn, 1916.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India
Glessner, Ruth Lucille, 1931.
Grisso, Lillian, 1917.
Lichty, D. J., 1902, and Anna, 1912.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.
Ziegler, Edward K., and Ilda, 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India
Blickenstaff, Lynn A., and Mary, 1920.
Blough, J. M., and Anna, 1903.
Fox, Dr. J. W., and Besse, 1929.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India
Blickenstaff, Verna M., 1919.
Bollinger, Amsey, and Florence M., 1930.
Brumhaugh, Anna B., 1919.
Ebhert, Ella, 1917.
Messer, Hazel E., 1931.
Nickey, Dr. Barbara M., 1915.
Swartz, Goldie E., 1916.

Vada, Thana Dist., India
Shull, Chalmer, and Mary, 1919.

Palghar, Thana Dist., India
Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India
Miller, Arthur S. B., and Jennie, 1919
Wolf, L. Mae, 1922.

Vyara Surat, India
Brooks, Harlan J., and Ruth, 1924.
Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India
Stoner, Susan L., 1927.
Wagoner, Ellen, 1919.

Jalalpor, Surat District, India
Miller, Sadie J., 1903.

On Furlough
Cottrell, Dr. A. R., and Laura, 3435 Van Buren St., Chicago, Ill., 1913.
Ebey, Adam, and Alice, N. Manchester, Ind., 1900.
Long, I. S., and Effie, Bridgewater, Va., 1903.
Miller, Eliza B., 3435 W. Van Buren St., Chicago Ill., 1900.
Metzger, Dr. Ida, 1328 Washtenaw Ave., Ann Arbor, Mich., 1925.
Mohler, Jennie, 3435 Van Buren St., Chicago, Ill., 1916.
Mow, Anetta, 5821 Maryland Ave., Chicago, Ill., 1917.
Mow, Baxter M., and Anna B., 5821 Maryland Ave., Chicago, Ill., 1923.
Ziegler, Kathryn, Limerick, Pa., 1908.

To Help You in Your Christmas Shopping

This page suggests something for your Christmas. Our large NEW CATALOGUE will bring you many pages of useful articles. ASK FOR IT. IT IS FREE.

Everybody Appreciates
CHRISTMAS GREETINGS

We have an excellent selection—one that will appeal to you. Fine art work—happy greetings. They cost little and mean much.

Our Leader

For our leader we have No. 31 **Assorted Christmas Greeting Cards.** This is an assortment of 21 cards in a lovely **Gift Box.** Each card contains a choice **Bible verse,** a suitable **Christmas greeting** and comes in a tissue lined envelope.

Cards of this grade usually sell for 10c to 15c each. We offer them to you at ridiculously low prices:

1 to 11 boxes, each .....$ 1.00
12 boxes 9.50
25 boxes 18.75

Order 25 boxes and sell them at $1.00 a box. It will pay you to do this. If you order a sample box, or our black folder which displays these Assorted Cards, we will cancel the $1.00 when you order a lot of 25 boxes. **DO IT NOW.**

Christmas Greeting Cards

No. 31. Assorted Christmas Cards. Twenty-one large choice cards with Bible verse and Christmas sentiment. In tissue lined envelope. Packed in attractive gift box. Special price, **$1.00** per box; 12 boxes, **$9.50.**

No. 1246. Two cards in full colors. Window scenes with Christmas decorations on brown mottled background, gold edges. Scripture verses, **20c** for 10.

No. 1259. Two fireplace designs with Christmas green. In colors on mottled background. Greeting and fitting Bible verse with each scene. Size, 2½x3½ inches, with envelopes. **20c,** set of ten.

No. 2411. These two cards show the shepherds, and the



wise men, arrayed in the gorgeous colors of the East. Each card has a verse from the Bible. With envelopes. Size 4x5 inches. **50c,** set of ten.

Christmas Folders

No. 1000. SPECIAL CHRISTMAS PACKET. A packet of twenty booklets, all different, with envelopes. Two sizes, 2½x4¾ inches and 3x4 inches. An inexpensive gift for a teacher to give her Sunday-school scholars. Attractively lithographed in colors. Per pack of 20, **30c.**

No. S25. Assorted Christmas Folders. An assortment of 25 folders printed by the offset process, in box, envelopes for each folder. Here your quarters do double duty. **One box, 25c; 6 boxes, $1.00.**

No. S50. Special Assortment. Steel die engraved cards and folders. Largely Christmas. One dozen in a box. A charming collection of 12 in each box. Specially priced for this sale, **50c per box; 3 boxes, $1.00.**

No. 2412. Two four-page folders, the one showing the wise men, the other the shepherds. Printed in most attractive colors. Scripture verse on inside pages. With envelopes. Size 3¼x4⅜ inches. **50c,** set of ten.

Order your Christmas Cards and Folders today.

CHRISTMAS BOOKS

Christmas Day in the Evening, by Grace S. Richmond
Attractively bound and printed in two colors. Deals with the many phases of Christmas. Very appropriate as a Christmas gift. **60c.**

When Christmas Came to the World, by J. W. Wayland
A gift edition of a vivid picture dealing with the times when the first Christmas came to the world. **25c.**

Merry Christmas Stories
A splendid collection of fourteen stories in which animals and Santa Claus share the season's festivities with the children. Fully illustrated, 128 pages. **75c.**

Quiet Talk About the Babe of Bethlehem, by S. D. Gordon
A wonderful Christmas Message by one who knows how to tell the story in a most winsome manner. **50c.**

These little books carry Christmas Messages

BIBLES AND TESTAMENTS

Authorized Version

No. 1735XF. A reference Bible. Size 5⅛x7⅞. Button flap. Minion black face type. Persian Morocco, overlapping cover. Leather lined to edge, round corners. **Regular price, $8.85. Special price, $6.50. With index, $6.85.**

No. 1508. Size, 4½x7 inches. Black face brevier type. Many full page pictures. Keratol binding. 48 pages of helps and maps. **Price, $1.00.**

No. 4306. Minion type. Size, 4½x6⅝ inches. Keratol binding. Self-pronouncing. 48 pages of maps and helps. Marginal references. **Price, $1.00.**

No. 5415. Genuine leather. Morocco grained. Gilt edges. Overlapping covers, gold title, red under gold edges. 3⅞x5¾ inches. **Price, $2.05.**

No. 2902PA. Testament for old folks. Large, clear type. Black cloth, round corners. Includes Psalms. **$1.50.**

No. 470RL. A Red Letter Testament. Size, 3⅝x5⅜ inches. Bourgeois type. Many full page pictures. Cloth. Red edges. **Regular price, $1.00. Special price, 75c.**

No. 4113. A Testament, 3⅜x4½ inches. Gem type. French Morocco limp leather. Gold back and side titles. **Price, $1.35. The same with words of Christ in red, $1.50.**

American Version

No. 2172X. India paper edition, only 1⅛ inches thick. Genuine leather, Levant grain. Overlapping edges, red under gold. **Regular price, $8.50. Special price, $6.25. With index, $6.60.**

No. 1735XF. A beautiful Bible. Persian Morocco. Leather lined to edge. Gold stamp. **Regular price, $8.85. Special price, $6.50. With index, $6.85.**

No. 2053X India paper. Genuine leather, Morocco grain. Divinity circuit. Silk sewed. Leather lined to edge. ¾ inch thick. **Price, $7.00.**

No. 47. Ruby type. Size, 3½x5⅝ inches. Genuine leather. Flexible covers, round corners. **$2.00.**

No. 1901. A Bible for class use. Durable cloth. Size, 5x7¼ inches. 1¼ inches thick. **Price, $1.00.**

Ruby Type Testament Emphasized

With words of Christ in bold faced type. Proper names divided into syllables and accented. Size 2⅜x4x⅜ inches.

No. 232X. Genuine Leather, Morocco grain, flexible covers, round corners, red under gold edges, silk sewed, **$1.50.**

No. 234X. Genuine Leather, Morocco grain, divinity circuit, round corners, red under gold edges, silk sewed, **$1.85.**

No. 244X. Genuine Morocco, divinity circuit, gros grain lining to edge, round corners, red under gold edges, silk sewed, **$2.70.**

Order your supplies now from

BRETHREN PUBLISHING HOUSE, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., December 5, 1931 | No. 49

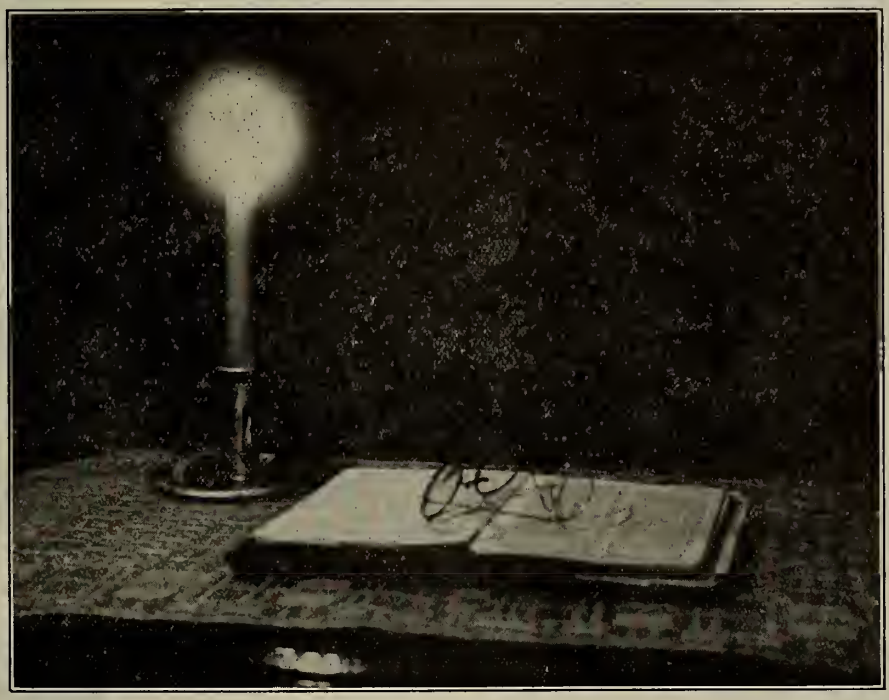


Photo by E. G. Hoff

See Page 11

"Thy word is a lamp unto my feet,
And light unto my path" (Psa. 119: 105).

IN THIS NUMBER

Editorial—

The Body of This Death (H. A. B.), ... 3
While We Can Work (E. F.), ... 3
What It Means to Be With Him (E. F.), ... 3
Do It for Your Name's Sake (E. F.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Ascension (Poem). By Kathryn Wright, ... 5
Christian Economics.—No. 1. By E. H. Eby, ... 5
Am I My Brother's Keeper—During the Depression? By C. H. Shamberger, ... 6
Ministerial Memories.—No. 10. By H. C. Early, ... 7
Memorial Day in France. By Florence Wieand Noffsinger, ... 8
The Washington Conference of Peace Organizations. By J. M. Henry, ... 8
The Pennsylvania State Conference on World Peace. By M. Clyde Horst, ... 9
The United States and Foreign Entanglements. By John E. Stoner, ... 10
The Values of Singing Great Hymns. By A. F. Brightbill, ...11
The Bible and the World's Need, ... 11
A Thirst for the Living God. By Leonard Birkin, ... 12
Fear Not, He Will Deliver Thee. By Mary Polk Ellenberger, 20

Missions—

Editorial: Who Is Responsible?—They Won't Write the Missionary—A Witnessing Church, ... 13
Mission Points Working Coöperatively. By Mary D. Blickenstaff, ... 13
Chang's Chance, ... 14
News From the Field, ... 15
Program Outline for Women's Missionary Society, ... 15

Pastor and People—

The Three A's of Pentecost. By John H. Clawson, ... 18
The Pastor as Leader. By J. E. Miller, ... 18
Is the Church Dying? By Paul F. Bechtold, ... 19
Cucumbers. By Paul S. Longenecker, ... 19

Home and Family—

A Jolly Trip (Poem). By Ada Cassel Sell, ... 22
Substituting Santa Claus for Christ, ... 22
He Loved Her. By Julia Grayson, ... 23
Santa Claus and the Children of Today. By I. B. Niswander, 23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



OTHO WINGER
Chairman of the Board



Brethren Publishing House

Elgin, Illinois



R. E. ARNOLD
Manager and Treasurer



J. B. EMMERT

Yes, this is a picture of the Brethren Publishing House, its board of directors and officers on whom rests the responsibility of carrying out your wishes through the printed page. You select the Board. The Board secures the manager, secretary and editors. The manager chooses his helpers. Through the papers, Sunday-school lesson helps, Vacation School material, mission news, books, etc., you read the message from the printed page.

Books, pamphlets, tracts, folders, etc., keep the composing room, presses and bindery busy. The mailing room distributes tons of mail every week. You, as a stockholder and patron of the House, help to carry the Gospel to the ends of the earth. Thus are we all laborers together in the good cause. As you subscribe for the publications and encourage others to do likewise, you become an active partner. Your help is appreciated by the Board, manager and all the workers.

Dec. 6-11 is Publication Week. This is the time to boost for *The Gospel Messenger* and the Brethren Publishing House. Live pastors will speak of these from the pulpit, agents will solicit your subscription for the *Messenger*, live members will hunt up the agent and pay for their subscription—including the Premium Book.

The editors may produce ever so good a paper, but only as you subscribe for and read the *Messenger* will you get the benefit and share in their labor. The Board counts on you to do your part.—J. E. M.



J. J. YODER
Vice-Chairman



H. H. NYE



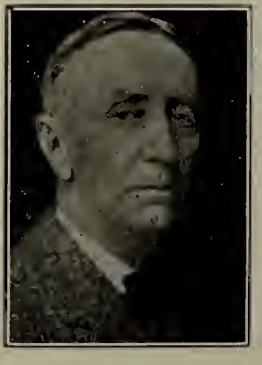
LEVI GARST



L. C. MOOMAW



L. T. MILLER
Secretary



J. K. MILLER

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., December 5, 1931 No. 49

EDITORIAL

"The Body of This Death"

THE tremendous inner struggle which Paul pictures in Romans Seven leads him finally to exclaim: "Wretched man that I am! who shall deliver me out of the body of this death?" What Paul here portrays is a familiar experience to all who have earnestly tried to live up to their best knowledge.

Nor is the problem confined to the realm of one's inner life. Those who do succeed in living somewhat above the crowd feel the drag of those on the ground just in proportion as they mount up on wings of eagles. So every seer has had moments comparable to that of Moses when he smashed the tables of the law, and Elijah when he sat under the juniper tree.

As one thinks of the halting progress made by the race, he is moved to exclaim with wider implications: "Who shall deliver me out of the body of this death?" For why should men be content with war when it seems that peace could be had for the whole-hearted effort? Or why should men live on in moral rottenness when nobler levels of existence are attainable? One can not say, except that there are differences in men so wide that those who take the upper way are sure to feel the drag of those content to stay behind. And the clearer the vision of all that might be, the more evident and repulsive "the body of this death." H. A. B.

While We Can Work

"I AM discontented in having nothing to do. I am well again and it's so hard to sit around."

That's another phase of the unemployment situation. It is not the threat of want that troubles him most, though naturally a suspension or serious curtailment of income does not add to his comfort. The really hard thing is that a man who has been so active, busy beyond most men, should now have nothing to do but "sit around."

He knows the joy of hard work and how much finer and sweeter it is than the foolishly imagined pleasure of having no cares, no responsibility, "nothing to do." And he knows it the more truly, because his work was so closely, so directly, connected with the interests of the kingdom.

Don't you think we ought to be glad, exceedingly glad, for whatever opportunities we have to promote the kingdom of God and his righteousness? And show it by working while we can as hard as we can? There is a long night coming when no man can work. E. F.

What It Means to Be With Him

WE have seen how Jesus made being with him the supreme qualification for service in his great enterprise of setting men and women everywhere at rights with God and one another. That, just that, was to be the training of the twelve. Everything else could wait. That could not. Evidently that should be our training.

But the question persists: What can it mean to us, so far removed in time and place, from that memorable morning on the mountainside, to "be with him"?

Consider what it means to be with anybody any time. Is it a physical thing? There are families so-called, which never know that exquisite experience of which we spoke last week, the charm of being together around the evening fireside, not even when their bodies all occupy the living room. There are heads of big business and of little business whose little sons never steal into their offices and sit down near them just for the sake of being with them. There are bishops from whose presence an inquiring student does not go out with lightened heart and radiant face. How impossible it is for some folks to "visit" with each other! While others can't keep from it!

The secret of being with some one is a common interest. It may be a common past experience. Some time, somewhere, you and your friend saw and heard and felt and did the same things, things which you greatly enjoyed. How delightful to live them over

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

again in your thought together. Or was it some kindred bitter thing you both went through? Strange magic of companionship! In nothing perhaps does "being with" attain a higher degree of exquisiteness than in sharing pain. Or, it may be a common ambition that interests you, some great planning for the future. How the delight of it is multiplied in doing it together!

The essence of being with is seeing with. It is thinking with, feeling with, loving with, enduring with, aspiring with, purposing and pursuing with. It is a union of spirits and there is no true being with without this. How natural and reasonable this is will be apparent as soon as we recall that the true self is that which thinks, not the material framework in which it lives and which it uses as its tool.

It would show a want of candor, however, not to admit that in our present mode of being physical nearness is a tremendous help to being with another when the essential conditions are right. We shall see presently that, for all practical intent and purpose, there is open to us a way of fulfilling this condition in being with Christ. Note now that the substance of the thing itself is spiritual affinity. This is what it means to be with, actually to be with, anyone. This is what it means to be with Christ. It is sharing his spiritual experience.

Surely the most significant, the most meaningful, of all his experiences was his experience of God. In this he is the outstanding figure of all time. The identification of his soul life with God was so complete that Paul could say the fulness of God dwelt in him bodily. And he himself could say whoever had seen him had seen the Father.

To hunger after sonship with his Father is to be with him. To seek loving, trustful, filial companionship with the God that was disclosed in him is to be with him. To practice the presence of his God is to be with him. To live in awareness of the impact of his God on one's own soul is to be with him. To worship his God is to be with him. To work with his God is to be with him.

But Jesus is also the outstanding figure of all time in his experience of men. His understanding of them, his sympathy for them, his self-identification with them was complete. He bare upon his own heart their sins and their woes. He loved them unto the end.

To share with him *this* experience is therefore to be with him. And this is thoroughly practical, something tangible. Here is where we can have the advantage of that physical contact which to our finite fleshliness seems so much more real. Did not Jesus himself say so? "Inasmuch as ye did it unto one of these my brethren ye did it unto me." To take upon our hearts in some act of loving ministry the lot of our needy brother and his brother, is to be with him. To love and serve and suffer as he loved and served and suffered is to be with him. Paul knew this well, when he talked of filling up what was lacking in the sufferings of Christ. So does Kagawa. So does Schweitzer. In like manner we too can know what it means to be with him.

In a word, to love his Father with the whole heart and his brother man as yourself, is to share his life. This is spiritual affinity of highest quality. It is to *be with him.* E. F.

Do It for Your Name's Sake

A FAITHFUL worker had been stepped on, disregarded. Long years he had labored for the cause. Time, money, strength, his very life's blood, had been given generously. And now the beautiful dream which had been his inspiration and his joy, lay in ruins wrecked beyond repair. Other plans had been adopted, good plans, maybe, but still other than those for which the service, by definite understanding, had been given and accepted. To his mind it was a clear betrayal of trust. What hurt can be keener, deeper, than that?

What could he, should he, would he, do? Nothing. He could not change the facts. The new and different plans were going forward regardless of his feelings and opinions. But he would not go on sacrificing and toiling as he had. His last dollar, his last day's back-breaking work for this covenant-breaking people, had been given. They could and would have their way but as for him—well, they could just count him out. He would walk and work with them no more.

But what was the meaning of that strange mood that came over him after certain days? Queer questions were pushing the lid off from his subconscious mind and calling for a hearing. Was it like him, like the man he had been and that everybody knew, to act like that? Was his course to be determined by what these folks deserved or by what the cause needed? By what they were or by what he was? And what was he? Did the name he had made for himself in the community through all these years of sacrificial service—was that a true name for him now?

And then he thought of what he had read in the twentieth chapter of Ezekiel, that wondrous story of God's unquenchable love for his unfaithful children. Time and again there seemed nothing to do but to destroy them and time and again God "wrought for his name's sake" and gave them another chance. The nations knew what kind of a God he was. It would never do to profane his name in the sight of all the heathen. And so he just kept on loving, forgiving, working.

And so our long time faithful worker decided that he too would keep on being one. He would be true to the name by which the people knew him. He went on working, giving, and digging in his own soul new and deeper wells of joy. E. F.

GENERAL FORUM

Ascension

BY KATHRYN WRIGHT

From death! Amazing this rebirth of breath
And life-renewal from the starry sources;
Wherefore, there is no more of me to cry
One word's protest against the master forces!

To lose and find more! Life itself was small
To see now after this ascent to space,
Ascension to the ultimate of worlds
And to the ultimate of lasting grace.

I left my care behind me in a grave,
Forgot as drowned men buried in the sea;
I can forgive since mutual sins are null,
And love, since lasting elements agree.

So, as in life there was no journey made
Without an end, nor any road, nor street,
Now, with no knowledge of this world, I feel
That I shall come where all these forces meet!

North Manchester, Ind.

Christian Economics

BY E. H. EBY

1. The Solution of Unemployment

"For the kingdom of heaven is like an employer who went out early in the morning to hire laborers for his vineyard. He agreed with the laborers to pay them twenty cents a day, and sent them into the vineyard. He went out about nine o'clock and saw others standing in the bazaar with nothing to do. And he said to them, 'You go to my vineyard, too, and I will pay you whatever is right.' So they went. He went out again about twelve and about three, and did the same. About five he went out and found others standing about and he said to them, 'Why have you been standing about here all day doing nothing?' They said to him, 'Because nobody has hired us.' He said to them, 'You go to my vineyard, too.' When the evening came the owner of the vineyard said to his foreman, 'Call the laborers and pay them their wages, beginning with the last and ending with the first.' When those who were hired about five o'clock came they received twenty cents each. And when those who were hired first came they expected to get more, but they too got twenty cents each. And when they received it they grumbled at their employer, and said, 'These men who were hired last worked only one hour, and you have put them on the same footing with us who have done the heavy work of the day and have stood the midday heat.' But he answered one of them, 'My friend, I am doing you no injustice. Did you not agree with me on twenty cents? Take what belongs to you and go. I wish to give the last man hired as much as I give you" (Matt. 20, Goodspeed).

"Ancient," "Visionary," "Impractical," "Has no relation to present conditions," these are some of the remarks likely to be heard from those hearing the story told by Jesus as recorded above. But is it? It is an oriental picture to be sure, but what a vivid picture of unemployment, and of a busy fruit-gathering season! The labor market was bad; some stood on the street till 5 P. M. before finding a job.

Interest centers on the employer's method of paying wages. The usual daily wage was promised to those coming in the morning. Others would naturally be paid according to the time they worked. But the employer recognized the need of the late comers. They had had a chance to work but one hour, through no fault of theirs, but they had hungry stomachs to fill, starving children at home to feed, as well as had those who were fortunate to get work in the morning. The need of the late comers was the same as that of the others, and the employer paid according to need, not according to time spent! And his only excuse was his "generosity."

You say this method would ruin business? Would it? There was enough produced in the year 1928 to give every family, if equally divided, nearly $3,700. But why should this vast income have been so divided that 85% of the families received less than $1,500 each, the other $2,200 each from the 85% going to enrich the 15%, thus hoisting their incomes up into the millions? Why should the benefits of labor be so divided that fifty-nine men can be said to control the finances of the nation? Twelve men in our country are said to own ten *billions* of dollars, while 511 incomes, ranging between $1,000,000 and $80,000,000 had "skimmed off the thick cream at the top," as Sherwood Eddy says, and "after 15,780 persons with incomes of over $100,000, and approximately a million people with incomes over $5,000 had taken some nineteen billion dollars of the national income, it did not leave skim milk enough to go round for the rest." Eddy also states that in a recent year one-third of one per cent of the people paid 95 per cent of the individual income tax, while 82 per cent did not receive enough to pay any tax whatever. This does not look like the "generosity" of the employer in Jesus' story.

While many would insist on the injustice of equal pay for unequal work, as in the parable, it must be admitted by all that such a reduction of work hours as to furnish labor to all at a living wage is the only solution to the problem of unemployment. And Christ says it will be like that when the kingdom of heaven principles become operative. There are today enough generous men sharing the power as well as the profits of industry to prove that it works and pays, and brings contentment and happiness.

The common practice of cutting wages to increase profits is unbrotherly and unjust. It can not long continue. The picture in Jesus' parable is oriental, and to

pay a man as much for one hour's work as is paid another for eight hours of the same grade of work is not natural, nor is it a necessary element in the picture. But the giving to every one the needed opportunity to make his contribution to the world's work according to his ability, and remunerating each according to his need is certainly social and Christian. Such a system will be possible only when employers vie with each other in "generosity," or else when the tools of industry become the collective property of the community. That day is coming. God grant it may not be far off.

Ashland, Oregon.

Am I My Brother's Keeper—During the Depression?

BY C. H. SHAMBERGER

It is comparatively easy for a group of men with comfortable incomes and a sense of security to sit in a Sunday-school class and discuss the Christian's responsibility to the poor. It all seems quite obvious. The kingdom of heaven is for those, who, seeing their brother hungry, feed him. It is to be taken for granted that men of a Sunday-school class want eventually to go to heaven; therefore they must feed the hungry man. It is all simple—when it is theoretical discussion.

But the application of the principle is more complicated when a complete stranger stands at your back door asking for food or money, or when one walks the city streets and must answer the question many times a day—"Pardon me, mister, I'm hungry, will you give me a dime?" The problem is the more acute because one has no way of knowing whether the individual is really hungry or in need.

A man came to the door and finally revealed that he had gone to Chicago in search of work. He had taken his family with him. They had failed to get work and were going to a town near by. He thought he had gas enough to get there, but at the bottom of the hill his car had stopped. His wife and three children were there waiting for him. He hated to beg. All he asked was money enough for a couple of gallons of gas to get home. What woman would not answer such an appeal! But later in talking with a woman on the other side of the block, it was discovered that the story to her had been that his wife and "five" children were waiting at the foot of the hill. With a story like that a man could probably make more money in a time of depression than he could at a trade in times of ordinary prosperity. And until Christian women who gave to help a family in need compared stories they probably felt that they had done their Christian duty.

A friend of mine working in a section of Chicago where unemployed men congregate, kept a record of the number who asked him for a meal. There were 73 of them in one week. He was, at the same time, a Sunday-school superintendent, and a salesman on a commission basis. And since business in his line was slow he had the distinction of being employed, but drawing very little money. He turned down all but one man, who was obviously hungry and who repeated again and again that he was hungry. Being convinced that he should do something for him, he gave him some money. Then since he was going in the same direction, he followed at some distance. Eventually the man entered into an alley, took three coins from his pocket and handed them to a man who in turn gave him a drink from his bottle.

Yesterday afternoon I walked down West Madison Street. There were thousands of men on the street. Most of them looked desperately hungry. They come at one—like fish dart for bait—asking for a dime or street car fare. But those who are not begging are trying to find out which horse won or where they can get a drink.

The tragedy of the whole situation lies in the fact that among them are some who are really hungry and really deserving. But how can I tell?

One evening at supper time I walked down La Salle Street. I was hungry. Within five blocks six men asked me for something to eat. As nearly as I could tell, all were professional "bums" but I do not know. Nor did I know of any way to find out. It is possible —I would almost say probable—that each one of them had more money in his pockets than I had, but little as I had I would gladly have shared it with a man whom I knew to be hungry and deserving. As it was, I came away feeling none too happy about the whole experience.

It is easy, of course, for some one to say that a Christian should always be willing to share what he has with anyone who asks, but such a person probably lives where requests are less frequent than they are in the large cities of today. It is not possible for a person of limited means with responsibilities of his own to give to every man who asks.

One is further faced with the fact that the present depression has awakened a charitable spirit for the unemployed which is resulting in a harvest for the man who chooses to be unemployed. A man walking the streets of Chicago playing a violin was offered a position with an orchestra at a salary which would have been attractive to many people. He turned it down saying that he couldn't afford to make the change! Men sleeping on the lower level of Wacker Drive last winter refused to accept shelter at night saying that they could make more money by taking the extra exposure and in that way touch the sympathy of people.

In contrast to the army of men, and the comparatively few women, who are today begging, there must be a large number of men and many, many women and children who simply will not go out and ask for help and

who are therefore in much greater need than those who do. It is much easier to give a dime to a man on West Madison Street than to find those who may be much more deserving than he is.

No one will ever know the suffering that many people go through during this period. It can not be brushed aside by saying that people should have been more thrifty during the past decade. That undoubtedly would have helped, but the bare fact remains that there are thousands of people out of employment who have not wherewith to buy food, clothing, and shelter. It is no fault of their own. They greatly prefer to work. Their self-respect scarcely admits their taking help. They do not want to become pauperized. They do not want to be "kept." And because they feel that way about it, their need does not come to the attention of those who have employment and who are willing to share.

Fortunately, those who are responsible for relief measures are giving the major emphasis to families rather than to those who take advantage of the present situation to eke out an existence without working for it. But granting all that, I am still not quite certain how I should feel when a man asks me for money and I turn down his request.

Elgin, Ill.

Ministerial Memories

BY H. C. EARLY

10. Changes

CHANGE is the law of the universe. Incomplete life can not be static. Only God and truth change not. But even God changes his way of doing things, while he himself is the same yesterday, today and forever—unchangeable. And even our faith in the eternal God changes as we discover bigger and better supports.

The church has been the scene of changes. This fact is common knowledge. And change must continue. The merit of change depends upon what is changed. Many are glad for the changes, some lament them.

The church has had and still has a growing knowledge of her mission. Her attitude toward truth and life has changed accordingly. It can not be otherwise and the church live. The changes are adjustments to conditions just discovered or which were not fully apprehended. It is the travail of growth. Making new adjustments in the light of increasing knowledge is the experience of every creature. So long as the church grows in the knowledge of the truth and responds to the obligations of knowledge, she will be in the travail of change. This must be expected, and we must be happy in it.

A shift of emphasis logically follows a change of attitude. The church changes her attitude, and consequently there has been a shift of emphasis; but not all at once, of course. It came step by step as new light broke in—at times with much anguish—until a complete somersault has been made on a good many questions. What was once opposed and condemned is now endorsed, encouraged, fostered, boosted. And all this wonderful change has taken place within the last seventy-five years—almost all of it within my memory.

Division and multiplying denominations followed the Protestant Reformation. It was in the midst of this spirit that our denomination had its beginning. The little group at Schwarzenau sought for it and felt they had found the way of the primitive faith and practice. Naturally they defended the doctrines and principles they had discovered and protested against another way. Thus they became a church of *defense* and *protest*.

Now it is not so much a matter of defending the gospel as it is to teach it and propagate it. If the gospel is faithfully taught, it is believed it will make its own defense and will win and make its way. And so the church has swung from the defensive to the offensive in teaching and propagating the Word and to Christian tolerance.

Coöperation is now the rule among the Protestant churches, and our people coöperate in conventions and general programs. Our preachers exchange pulpits



Old People's Service at North Manchester

In the picture are shown Mrs. Salome Myers, 102 years old; her daughters, Mrs. Sarah Drudge (76) and Mrs. William Secore (73); also Eld. J. H. Wright, aged 82. The picture was taken by President Otho Winger in front of the Manchester Church of the Brethren on Sunday morning, Nov. 1. The occasion was that of the Annual Old People's Service. Sister Myers was the guest of honor. Bro. Wright preached the sermon.

Picture and information, kindness of Bro. H. L. Hartsough, pastor Manchester church.

with the preachers of other churches. It could not have been done without censure in the early day. I remember very well when one of our men was called in council to give an account of himself for having participated in the prayer meeting of a neighboring denomination. The elder in charge dismissed the case by saying, "I don't see much wrong in the brother if he prayed as he would pray in our own prayer meeting." But unfortunately there were no Brethren prayer meetings then.

In the early day the church maintained no organized mission work, home or foreign; no colleges or higher institutions of learning; no Sunday-schools or organizations for the religious education of the youth of the land; no young people's organizations; no men's work for laymen; no women's work—no Aid Societies or benevolent organizations; no salaried pastors; no church papers for nearly three-quarters of a century; no boards, local or general; no financial system, local or general, and no budgets to be raised with no financial drives and no secretaries calling on the churches.

Now the church maintains organized mission work at home and abroad—in four foreign countries; eight colleges, one academy and one seminary—her schools spanning the continent; religious education through the Sunday-school, the daily vacation school and week day school; young people's organization in nearly every congregation; laymen's organization and work; women's work—Aid Society, benevolences, educational; over one-half of the churches with full time and part time pastors; publications for nearly every department of religious work and a flourishing publishing plant owned and controlled by the church; and big boards all we need, and so on.

Who would like to turn the church dial back seventy-five years, or fifty years, or even twenty-five years, and return to the conditions and customs of those days? I would not.

There are some things I think I would have different, but the differences would not take me back a half century.

Dayton, Va.

Memorial Day in France

BY FLORENCE WIEAND NOFFSINGER

It is a beautiful autumn sabbath morning, this Memorial Day for the French who died in the World War. In the little French Protestant mission church located on an obscure street behind the large old Catholic cathedral, there meet but a handful of people. Though the group was small in numbers, it was reverent in spirit. One must walk on tiptoe down the narrow aisle, for this is a house of prayer. The peals of the small but sweet sounding organ seem to be in harmony with the day, as typical French tunes are played by the organist, who himself knew the hardships of war. A note of sadness seems to ring in an undercurrent beneath, as these people, all of whom have suffered much, worship in hymns.

We listen to the scripture reading by the French pastor: "And they shall beat their swords into plowshares and their spears into pruning hooks, and there shall be war no more." The substance of the French sermon which would grace any Church of the Brethren, might be summed up briefly, as follows:

1. Petitions sent by churches of France believing in peace, disarmament and recognition of conscientious scruples, to the government heads, who made no reply.
2. Home, church, school, national and international relationships necessary to attain the desired ends.

The fitting conclusion to the service of singing a French hymn to the effect that "nations should unite peacefully *under the cross*" further impresses upon us the unity of spirit among the best thinking people of all races and climes.

In contrast in many ways to this simple memorial service is the one in the old imposing cathedral. One of the best soloists in France sings to the accompaniment of one of the finest orchestras and one of the sweetest toned organs in the country. Sitting and standing room, which are more spacious than perhaps in any church or cathedral in America, are occupied by people who long for forgetfulness of the past and peace of nations in the future.

As we leave the cathedral with emotions stirred, we drop a centime into the hat of one of the many beggars who frequent church steps in Nancy, then hurry back for déjeuner, hoping and praying that "there will be war no more."

Nancy, France.

The Washington Conference of Peace Organizations

BY J. M. HENRY

One of the best peace conferences the writer has ever attended was held in Washington, D. C., Oct. 20-23. The conference commenced with a business meeting of the National Council for Prevention of War which acts as a clearing house for about thirty peace organizations. Each group had been requested to prepare a written account of their activities for the past year. Dan West, secretary of the Young People's Division of the Board of Religious Education prepared the statement for the Church of the Brethren and attended the business meeting.

Each participating organization was urged to have the full quota of delegates present. The Board of Religious Education was represented by Dan West and the writer as participating delegates. The Church of the Brethren was represented by other delegates, namely: Brother and Sister D. Price Hylton, Sisters Hesse,

and Moomaw of Roanoke, Va.; Sister Holsopple of Washington and Sisters Cassady and Margaret Bixler of Maryland.

The first public meeting was held in the palatial home of Mrs. Borden Harriman where the peace organizations were entertained as guests in her library and dining hall. Mrs. Harriman, a woman of wealth and culture, is vitally interested in the peace movement and—I am informed—contributes liberally to world peace work. In addition to the social chats and meeting with peace workers at the home of Mrs. Harriman, there was an informal program with some good speeches. Mrs. Lucia Ames Mead, one of the veteran peace workers of this generation, reviewed the work for a quarter of a century. She was followed by Miss Elizabeth Eastman of Baltimore whose analysis of the peace movement was a real challenge to work for a warless world. The principal speaker of the evening was Dr. Frederick Libby who gave thrilling reminiscences of the last ten years of peace work. It should be said that this meeting in the home of Mrs. Borden Harriman was in celebration of the tenth birthday of the National Council for the Prevention of War. It is hoped that the message of Dr. Libby may be passed along to the readers of the MESSENGER.

The other public meetings were held in the Friends' Meeting House on Eye Street, a plain but substantial brick building with an historic record. Outstanding speakers were heard on vital topics whose addresses showed careful preparation. Each speech was followed by an open forum discussion.

Three addresses deserve special mention. The one by Dr. Pavoloski of the Brookings Institute on Debts and Reparation was a masterful presentation of such an involved question. He showed conclusively that the economic question is the crux of all future peace. The question is: Can Germany pay her debts under the Versailles Treaty? If not, then what?

The decision of the Supreme Court in the Douglas Macintosh case and others was carefully analyzed by the very brilliant attorney—Mr. Taylor—who traced the history of citizenship requirements and showed that liberty of conscience is in jeopardy and that the constitution itself is on trial. If the principle of the decision is applied, then no passports can be issued unless the applicant agrees to take up arms in defense of his country; and furthermore, if the same reasoning were applied to office holders, every man and woman holding a position in the federal government would lose his or her job if he or she did not promise to fight. Few people have realized the import of this new decision. Test cases are coming up and more will be heard about it.

Congressman Ross Collins of Mississippi discussed the dangerous policy of the War Department in their proposal to take the profits out of war as outlined in the plan of the War Policies Board created last year. It was shown that the proposed bill to conscript wealth is a subterfuge movement, to conscript the man power of the United States. Instead of our government conscripting wealth, the plan would make it possible for wealth to conscript the government with the man power. Beware of this bill! It is scheduled to come up in congress this session. Mr. Collins said: "The most successful way to wage another war—if it should come—is to let everyone steal all he can with the tacit assurance that the government would validate the theft on the ground that war is a national necessity."

The last war is proof of his assertion. The government set cost plus ten per cent as a legitimate basis for camp construction, and the gigantic theft was on. A certain manufacturing establishment was capitalized before the war at $6,000,000 with Mr. ——, one of the most outstanding men in the public gaze as the chief promoter of the concern, and this same firm recapitalized after the war at $119,000,000. Good business! Legitimate profits! Well, the man looking for a job, the hungry millions in a world of economic depression are quite aware that something went wrong. Maybe it was a case of theft.

The Findings Committee brought in a carefully prepared statement at the closing session of the Washington Conference about which more may be said later.

Bridgewater, Va.

The Pennsylvania State Conference on World Peace

BY M. CLYDE HORST

THE Pennsylvania State Conference on World Peace was held in the Grace Methodist Episcopal Church of Harrisburg on Oct. 26 and 27. While called by the Pennsylvania State Council of Churches, through its Commission on International Relations, thirty-six other organizations coöperated, representing educational, professional, civic, and industrial interests, as well as the religious and philanthropic bodies of the commonwealth. Those who paid registration fees as official delegates numbered 128. Of those classified as unofficial "auditors" there were 69. These statistics apply to the day sessions only; many more attended in the evenings.

The program was interesting and inspiring throughout. The devotional periods were organized around the general theme, "The Pathway to Peace," the following texts being the basis for the five sessions, respectively: "The Prayer for Peace," Psa. 126:6; "The Need of Peace," Matt. 26:52; "The Sacrifice for Peace," Col. 1:20; "Progress toward Peace," Isa. 9:6; and "The Final Victory," Isa. 2:4. Strong addresses were delivered on the following subjects: "Putting Teeth in the Peace Pact," "Compulsory Military Training a Hindrance to International Goodwill," "The Disarma-

ment Question," "America in the World Court Before the Disarmament Conference," "Economic Conditions and World Peace," "Conscience and the State," "The World Disarmament Conference and Afterwards," and "War and the Responsibility of the Church."

Among the speakers the following were outstanding: Mrs. Ella B. Black, President of the Pennsylvania Woman's Christian Temperance Union; Dr. Ernest Minor Patterson, Professor of Economics in the University of Pennsylvania, and President of the American Academy of Political and Social Science; Frederick J. Libby, Secretary of the National Council for Prevention of War; Miss Anne E. Wirt of the American Association of University Women; Rev. Robert Bagnell, D. D., Chairman of the Commission on International Relations of the Pennsylvania State Council of Churches; Rev. Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill, of the Federal Council of Churches of Christ in America; and Bishop Francis J. McConnell, D. D., New York Area of the Methodist Episcopal Church.

The president of the conference, Dr. Bagnell, stated at the first session that the conference was unique in the history of the United States, and every thoughtful delegate in attendance seemed to feel that the World Disarmament Conference, upon which attention was focused, might mark an important turn in human affairs. The trend of the discussions, however, as well as the objectives and probable issues of this important gathering can best be ascertained from the following resolutions which were unanimously adopted on the recommendation of a carefully selected Findings Committee who gave much time and thought to their work:

We, the Official Delegates of the Pennsylvania State Conference on World Peace, which includes thirty-seven national and state-wide coöperating organizations, would record our deliberate and earnest convictions upon the subject of world peace, and pledge ourselves to support in every way possible, all efforts to secure the objectives herein stated.

We believe war is the deadly enemy of mankind and civilization and that world conditions are such that the threat of another world war is very real. Such a war would sound the death knell of civilization itself. It would now seem that the peoples of the world have reached the limit of their power to recuperate from the disaster of war. Men are beginning to realize that they must coöperate or perish, materially as well as spiritually. Therefore, we believe that the advocates of peace and all who seek the welfare of mankind must unitedly seek the following objectives:

I. Freedom of Conscience

We must find relief from the intolerable situation created by the Macintosh decision of the Supreme Court for, constructively, all American citizens are under obligations to bear arms when called upon by the country, whether their consciences approve or not. We earnestly urge such change in the law as will remedy the situation. No alien should be excluded from the right to citizenship because of conscientious scruples in regard to bearing arms. We will not bear arms so long as our convictions, which we believe are based on righteousness, are what they are. We must obey God rather than men.

II. Compulsory Military Training

We are appalled by the fact that our young men are compelled in some of our schools and colleges to submit to military education, whether conscience approves or not; we protest against the deliberate efforts being used by the military officers engaged in such work to create and foster the mind to war. The recent decision of the United States Attorney General shows clearly that land grant colleges are not obligated to have compulsory military training. Such training has deleterious effects on the physical development of many students which have had to be corrected by special gymnastic treatment. We earnestly urge that courses in citizenship with definite training towards international goodwill be placed in all school curricula. If the Kellogg Pact is to be effective in this and succeeding generations, we must create a mind to peace by the education of the young especially, in the principles of international justice and coöperation.

III. Debts

We believe that the war debts and reparations have a direct relation to the distrust, unrest and economic disturbance now existing and we call upon our government to use its great influence to make such adjustments as shall promote mutual trust and goodwill among the nations and ease the economic strain.

IV. The League of Nations

We think the time has come when the United States should take her proper place in the League of Nations. The League of Nations has fully justified itself and with our pro-

The United States and Foreign Entanglements

BY JOHN E. STONER

The real difference between the worker in Europe and the worker in America is that in America we value a man's time so much more highly than it is valued in Europe. This is shown in several different ways. One is that the daily wage is several times higher than it is in Europe.

Another is that we will go to almost any expense to use labor-saving machinery. In Europe it is not at all uncommon for a man to cut wheat with a cradle, or plow with one horse or an ox. The reason that such a man has a much lower wage or standard of living than a man who makes machinery do his work is that he can not produce as much.

So in reality, every time something is done to cut off the market of the American worker, so that the product of his more efficient labor can not be sold, it is making it that much harder for him to use his machinery, and putting him down nearer the level of the European worker.

It is clear, then, that a tariff which cuts off trade (and there can be no reason for protective tariff which does not since it would give no protection) is really hurting the worker instead of helping him. It is equally clear that a continual harping at Europe that we will have nothing to do with its problems will discourage trade and therefore, hurt the worker.

The very poverty of the Europen worker shows this very thing, since European governments set up all kinds of trade hindrances.

Fort Wayne, Ind.

fessed attitude on world peace and our place of influence and power in world affairs, it is utterly inconsistent for us to stand aloof. We hail the collaboration of the United States with the Council of the League of Nations in the China-Japan affair as a hopeful sign, which we trust will lead to full membership in the League.

V. The Pan-American Treaty and the World Court

We earnestly urge the United States senate to ratify the Pan-American Treaty of Arbitration at the earliest possible moment. No valid reason has been suggested for not doing so and the delay is raising the question of our sincerity in the minds of men.

We would also urge that the United States should give evidence of its confidence in the settlement of international disputes by peaceful means, by ratifying the World Court Protocols before the opening of the General Disarmament Conference.

VI. The Disarmament Conference

The Disarmament Conference marks a great turning point in human history. There can be no assurance of peace while the nations go on piling up armaments. The allied nations compelled Germany and her allies to disarm, and promised to disarm themselves, but have not kept their promise. In considering aims to be achieved at the coming International Disarmament Conference we would urge:

(1) Drastic reduction of land, naval and air armaments, and not mere limitations at existing levels.

(2) Progressive reduction of military budgets until all armies are reduced to the status of police forces for the maintenance of law and order.

(3) Establishment of a permanent Disarmament Commission to supervise the observance of the disarmament agreements, the commission to make yearly public reports.

(4) Immediate abolition of all government preparations and appropriations for poison gas and disease germ warfare.

(5) The appointment of the strongest possible delegation to the General Disarmament Conference composed of civilians, with at least one outstanding statesman not officially connected with the government.

(6) That powerfully armed states must expect to make sacrifices in the interest of a courageous, resolute and far-sighted policy of disarmament and peace; otherwise the nightmare of increasingly horrible wars will continue to haunt the world. Why should not the United States take the lead?

(7) That the pacific settlement of disputes coupled with disarmament, constitute decisive means in arriving at security.

VII. The Church and War

War as an institution for the settlement of international disputes is incompatible with the mind of Christ; therefore it is opposed to the mind and method of his church, and unless the church refuses to support war, war will never be swept off the earth.

Lewistown, Pa.

The Values of Singing Great Hymns

BY A. F. BRIGHTBILL

Familiarity with great hymns is the most effective way of instilling into the growing mind the great truths of the Christian faith. This is accomplished the more perfectly because the truths are not conceived dogmatically nor didactically, but are the profound utterances of conviction fused with feeling. To sing "O God Our Help in Ages Past," and "Dear Lord and Father of Mankind," is a training in the doctrine of God in its highest form. The verses of "Hark the Herald Angels Sing," "Strong Son of God, Immortal Love," "My Faith Looks Up to Thee," "Immortal Love Forever Full," are instinct with a Christology that wins its way into heart and life. Such hymns as "O Love That Wilt Not Let Me Go," liberate the spirit for its higher flights of Christian experience and aspiration. It may be added that an incidental result of familiarity with the greatest hymns is the same as the effect of familiarity with literature in its purest forms. It results in a chastening of the taste, an enrichment of the imagination, a purifying of the speech—in a word, the attainment of a degree of genuine culture. In the hymnal we have poetry, in which not only is the imagination active, but the convictions are uttering their deepest notes, and the experience of eternal realities touches the throbbing heart.

Therefore let all the people sing.

Chicago, Ill.

The Bible and the World's Need

(A Declaration by the Administrative Committee of the Federal Council of the Churches of Christ in America)

See Cover Page Picture

THE present state of the world, with its depression and confusion, is a summons calling us back to the Bible to learn its message, and forward with the Bible to make its message regnant in human life. More than ever in times of discouragement and perplexity we need its guidance.

In the Bible we are called to that faith in God and in the possibilities of life which is the deepest of our personal needs. We must gain its spirit of courage and trust which can sustain us in even the most anxious and troubled hours. We must lay hold afresh of its unshakable assurance that a Divine purpose of love is at the heart of the universe and gives meaning to our human struggle.

In the Bible we are called to those standards of true living on which any abiding civilization must be built. We are called to place spiritual values above material gain, to care more for inner integrity of character than for external things. In a day when insidious forces encourage a selfish disregard of law and of the welfare of the community and weaken the sense of civic honor and high citizenship we need to catch anew the intense passion of the Bible for righteousness.

In the Bible we are called to the principles on which our social and economic structure must be built if it is most fully to serve the common good and permanently prosper. We must learn, more than we have yet learned, that we are "all members one of another." Those who are strong are to bear the burdens of the weak; those who have enough are to share in generous sympathy with those in need. If we follow the Bible, love and brotherhood and the spirit of coöperation will be made the touchstone of every aspect of organized society and no conditions will be tolerated that create an

underprivileged class, exploit any group for the advantage of another or magnify profit-seeking above the motive of service.

In the Bible we are called to the new way of life for the nations, for which the world in anguish waits. It teaches us to think of the world as one, since all mankind is the one family of God, and to cultivate a spirit of invincible goodwill toward every people. Under its inspiration we dedicate ourselves to the achievement of a day when "nation shall no longer lift up sword against nation nor learn war any more."

All this, and more, indispensable to any real solution of the most crucial problems of our day, we find in the Bible as the disclosure of the will of God, made supremely clear to us in its record of the life and teaching and spirit of Jesus Christ. Now, as always, the Bible is the Word of God to us, bringing the needed message of personal and social salvation.

Athirst for the Living God

BY LEONARD BIRKIN

Isa. 55:1, 12; Psa. 42:2; Genesis 26:18

THIRST is a timely subject when the hot days come and go. Then we must have water to live physically; we must have the living water of God to live spiritually. If we would supply our spiritual thirst as carefully as we do our physical thirst we should be closer to God than many of us are today.

A great religious leader recently said: "Everywhere over the land, men and women are falling away from the churches." And how true this is can be seen as we look here and there. We pamper our bodies, these poor bags of dust as they are, and at the same time neglect the important and permanent part of us, our souls.

But, thank God, I can see a ray of blue in the darkness of the sky, for I believe with another religious leader who has said recently that we stand on the eve of a great religious revival. I can thank God that I know he is a living God—a God who does not sleep while his children go on the downward path to hell. I have faith to believe that the arm of God is long enough to save man from himself. I also have faith to believe that men and women will yet find in themselves a thirst for the living God. "My soul is athirst for the living God," cried the Psalmist, for "when shall I appear before his presence?" Ah, friends, we know not the day nor the hour. Let us be ready for that day by daily drinking at the living stream. We are eager for revivals in everything else, why not in religion? We want a revival in prices, in business, in everything that affects our physical well-being; why not a revival in the spiritual life? I feel that the pendulum has swung to one extreme and it must either come back or break. Religion must either take its place as the foundation of life, or perish from among men. It is time for man to open his soul to the living stream from God—yes, from a patient God.

Abraham dug two wells to satisfy the thirst of himself and his dependents. A well of water meant something to him, and he named a well what it meant to him. Beer-lahai-roi meant the well of him that liveth and seeth me. Every time Abraham drank here he knew the eye of the living God was upon him. He knew his very prosperity came from God. His thirst was spiritual as well as physical and his soul was satisfied in God. His second well was named Beer-sheba, the well of the covenant. By its side he covenanted with God to serve him all his days. Thus Abraham has been accounted among the faithful. His life needs no marble monument, but is a monument in itself. Did not you, my friend, also make a covenant with God to be faithful when you were baptized into the church? Will your life be remembered among the faithful without a monument other than your life itself? The early Christians were monuments of faith. Persecuted, tortured, crushed by a cruel world, nevertheless their souls were thirsty for the living God, and they drank and were satisfied even with death. And did not our own mothers and fathers build our churches and lay strong foundations for the kingdom of God? They were men of faith. The tasks that they did for Christ were not done by idle men, nor by seekers of pleasure. Men who seek their ease, or who lie down on his job, can not accomplish tasks like these. Such tasks were done by men and women who gave their all and counted it not enough. They were men of a great thirst for the living God, who have not been ashamed to come into his presence, and today they live by the River of Water of Life, in peace and joy with God.

But Abraham died and was buried. And then the Philistines came down and filled in the wells he had dug. They robbed his children of the means of life so that men died, flowers faded, and trees stood stark and bare. In place of an oasis there was a desert wherein no life would grow. There is a lesson here for us.

Everywhere men and women are drawing away from the churches. The wells of living water have been filled up. The Philistines have done their dirty work, and with their shovels have piled trash over the Word of the living God. Every shovelful cast into this well of living water has been as fuel to the fires of hell, and today those fires rage and roar out their challenge to the living Word of God. Is the devil or God to conquer? Is wrong to rule while justice still hangs upon a scaffold? Multitudes have lost all sense of God, following in the footsteps of those Israelites who worshiped false gods. They seek today the gods of pleasure, and ease and fashion, and many other gods. To thus forget God is to prepare ground for all kinds of evil to grow. To go wrong with God is to go

(Continued on Page 20)



MISSIONS

This Department
Conducted by
H. Spenser Minnich

"You are only as big as the world you are interested in."

Who Is Responsible?

THE work of building a Christian civilization can not be done alone by professional missionaries or churchmen. It is everybody's business. In a stained and musty volume of church history we read: "Christianity was carried through Italy and the Roman Empire largely by the unordained Christians who commended their faith by their daily lives and their words." The final victory of Christianity will be won by that non-commissioned, humble, unadorned and unordained company in every walk of life who commend their faith by their daily lives.

They Won't Write the Missionary

THE General Mission Board has just sent letters to all missionaries who are supported by some special group at home asking them to be very faithful in writing letters to these groups telling them of the work they are supporting. But here is what one of the missionaries writes back:

"My experience has been that all correspondence with supporting churches or groups of B. Y. P. D.'s almost never secures a response by letter from them. A live wire pastor sometimes gives an answer, but the church or group practically never answers. To us this is a keen disappointment. It may be that we do not write interestingly enough to draw a response, which is, of course, our fault. We really appreciate their prayers, association and moral support as much as the financial help."

A Witnessing Church

"AND ye are witnesses of these things" (Luke 24: 28). It is worthy of remark that, after Christ's death and resurrection, our Lord, first of all and at his earliest opportunity, laid emphasis upon witnessing, not upon teaching or upon preaching. Witnessing is more possible than either teaching or preaching. Witnessing is more personal than either teaching or preaching. Witnessing is more effective than either teaching or preaching. Let us see to it therefore, that every one of us is a witness of the things which the church alone of all human organizations possesses, its enemies being witnesses.

Mission Points Working Coöperatively

BY MARY D. BLICKENSTAFF

THE regular yearly meeting of the Gujarat Conference was held at Anklesvar on Aug. 26. Mr. and Mrs. Lichty were the gracious hosts to this large gathering. Forty missionaries were present from the various missions doing work in the Gujarati language area. These missions are: Irish Presbyterian, Salvation Army, Methodist Episcopal, Wesleyan Methodist, Church of the Brethren, and Christian Missionary Alliance.

Bro. Lichty led the devotions at the opening of the meeting. This was followed by a short business session. After this, Mr. Abbey, traveling secretary in India, Burma and Ceylon for the Christian Endeavor Society, gave an address concerning the work he represents. Bro. J. M. Blough read an excellent paper on the timely topic, "Shall We Proselytize?"



The women of China have suffered untold misery because of a lack of scientifically trained doctors and proper medical skill in the country. Mission hospitals are doing much to relieve this situation. The accompanying picture, taken late in 1930, shows a group of women who are receiving the blessings of the Church of the Brethren at Liao Chow, Shansi. Among the women patients in the picture are those suffering with tubercular infection, burns, dysentery and defective mentality.

Picture sent by Myrtle Pollock

The missions participating in this conference observe the rules of comity and are endeavoring to coöperate in all projects that will strengthen the work of Christ's kingdom. Some of these projects as shown by the reports of committees are: The language school for new missionaries, village reconstruction and uplift, a plan to establish a school for industrial training for girls, a United Hymn Book, and efforts for improved methods in religious education. A school of religious education for indigenous workers was announced for Bulsar. This is to be held from Nov. 6 to Nov. 13 when Rev. E. M. Annett will be present with his wealth of helps in that line.

Bulsar, Surat Dist., India.

Chang's Chance

Note: This is the China story in the series to be used with the Christmas poster, "A Gift For Christ." See plan for use in the issues of Nov. 14, under "Methods for Mission Workers," also Nov. 28, under "Battling for Bura Babies." Send to the General Mission Board for posters and envelopes for use in your church. See the order blank in the issue of Nov. 14.

Not a single girl in the town knew how to read, and very few boys. It was a Chinese town which had a high wall all around it, and people went in and out through a gate which was locked tightly at night. Of course boys had to learn to read and figure, but it hadn't seemed worth while to bother about teaching girls.

When the Missionary Lady came from over the hills and said that in her school there was room for one boy from this town, Chang thought it was a great honor that he was chosen to be the one. The truth was that the people said, "Let's send Chang, he doesn't amount to much. He is so ugly and stupid that it really doesn't matter very much what happens to him. Take a good look at Chang in the poster. He is the second one. He was only a baby then. But you can see that he doesn't look very stupid.

So off little Chang was sent in a wheelbarrow with his bundle of clothes and food. He was jostled over the rough road till he ached all over. Chang's courage almost failed when the coolie stopped the wheelbarrow in front of the school, but the sight of other Chinese boys gave him courage to get out, and soon he was greeted by the very same Missionary Lady and taken to the dormitory.

After this, all sorts of strange things happened so fast that poor little Chang was completely bewildered, but he followed the other boys and so managed to get through meals, lessons and even the gymnasium class, without mishap. He never said a single word that whole session except when he had to, and often he sat with such a blank look that the Missionary Lady decided it had been a dreadful mistake for him to come to their school. One day she told another teacher: "We can't have him back next year, taking up room that might be used for one of the many bright boys who are just aching to get an education."

At last the year was up and the day that boys were to go to their homes the Missionary Lady said: "Boys, remember that people are going to be watching you and judging all Christians by what you do and say. You have learned about Jesus while you were here—won't you try to be like him every day while you are at home, just as we do here? You are the only Bible most of your people will have to read, so won't you try very hard to live what it teaches? I'm depending on each of you."

Now Chang had been dreadfully homesick at school, though he never said a word about it; but when he got home he found that he was homesick for school! The house was dirty. The family had paper gods to keep out the evil spirits. He missed school, clean floors, and songs about Jesus. One day he sang one of those songs all by himself, and his mother interrupted to know what he was doing. So he told her the stories he had learned at school about Jesus. Then he had to tell them over to his brothers, and finally he had to tell them to his father. They all said, "Poor, stupid child, what queer things he has learned!" But Chang replied, "Even though I am stupid I didn't get those stories wrong. Why, all I did at school was listen and I know I have gotten it straight about Jesus." Then they asked him to tell the stories all over again, and this time he told them better than before.

He smiled as he said to himself: "I'm doing it—I'm doing what the Missionary Lady told us to do while we were at home." His mother said to his father: "How the child's face shines—he seems to have waked up." And the father said: "If only those things he tells us could be true." And while they were still talking about him and his stories, Chang slipped out into the street and told his stories to a group of neighbors' children who soon gathered. All during his vacation, Chang found a group of eager little listeners each day when he had finished helping his father and could run out into the street. The children began to look suspiciously at the paper gods pasted over the stove and the wooden gods on the shelf and they astonished their parents by saying: "Chang's God is a friend who loves people. He lives inside their hearts and makes them love other people." When one of the other children asked Chang one day how he knew this, he replied: "Why, I feel it inside of me."

When the day finally came for Chang to return to school, he was too excited to eat any breakfast, and he wanted to ask the coolie to run all the way with the wheelbarrow, but, of course he didn't do that because it would have been unkind. It seemed such a long trip,

but at last he jumped out as the wheelbarrow stopped at the school door and ran straight to the Missionary Lady's room. There the awful thing happened! The Missionary Lady said: "My dear, you never said you wanted to come back, so there isn't an inch left where we could put another cot." Chang turned around, and told the coolie in a sad little voice. "You'll have to take me home, there isn't any room."

To the distressed little boy the ride back home seemed much longer than the one he had started out on so happily that morning.

For days and days he was so forlorn. When the children asked for a story he just shook his head, till one day he suddenly remembered just how the Missionary Lady had said: "Remember, I am depending on you." Though he didn't know much, he was the only one in his town who knew anything about Jesus, and he must be depending on him too.

Chang soon forgot his trouble and was eagerly helping his father with all the work and singing the little songs he had learned to himself. He was such good help, in making the poor home look the best for the approaching Christmas season and Chang was happiest of all because he knew best, the story of the Bethlehem Star.

Then the wonderful thing happened. The Missionary Lady came to Chang's village for the Christmas holidays. She began to talk to many of the mothers and daughters and little boys, and to tell them stories. She hadn't talked to them three minutes till they began smiling, and said: "We know that story. Chang has told us lots of stories about Jesus." Just then Chang came up and without waiting even to say "How-do-you-do" to the Missionary Lady, said timidly: "I know I haven't told the stories very well, but you see I'm stupid and I wasn't in school long." For a moment the Missionary Lady didn't recognize Chang, then she put her arms around him and said: "My dear, you aren't stupid one bit. You are earnest and dependable and faithful—why, every one I've spoken to in this town has heard about Jesus through you. China needs young leaders like you. I want you to promise me that you will come back to school next year. There surely will be a place saved for you—won't you come?" It isn't hard to know what Chang answered. He was so thankful that the birthday of a King brought him such a wondrous gift.

So today Chang and all his playfellows are following Bethlehem's Star that leads to the love of Jesus.—*Adapted from "Please Stand By."*

News From the Field

INDIA

Vada, Thana District

Mary Shull

Special Classes for Three Illiterate Hindu Ladies

Six members of the Bible class at Vada, live too far away for regular attendance. Three of these members are Hindu and can neither read nor write. One of the Bible women goes to these homes teaching reading, writing and arithmetic, and some sewing. She also teaches them Bible stories and songs. These Hindu ladies were pleased to know of the interest taken in them. The Bible women serve as a quiet, leavening influence among the villages.

"Now I Am Really Concerned"

These were the words of a native Christian upon learning that the evangelism of the Vada Station would be left to the members of the church. The members were always free with helpful suggestions, yet when they learned it was their affair, their interest was active and intense.

Native Christians Are Yet Bound by Tradition

One of the students of the school at Vada, who is the son of an influential Christian in the Dangs district, recognizes the difficulty native Christians have in leaving off with idol worship. He recently said: "When I go back I must do something to help my people forsake their idol worship, and their belief in evil spirits." Many of the Christians retain their household gods which they worship on special occasions. Even though they recognize the Bible teaching against idolatry yet it is difficult to do away with traditional custom.

Program Outline for Women's Missionary Society

Note: Program outlines for the text, "Christ Comes to the Village," also supplementary materials for the chapters, written by our own missionaries, are available in mimeograph form. They are free. Order from the General Mission Board, Elgin, Ill.

"Christ Comes to the Village." Cloth, 75c, paper, 50c.

Lesson IV

Chapter 4, Christ Trains the Mind.

"I am come that they might have life and that they might have it more abundantly" (John 10:10).

Worship.

Hymn: "The Light of the World Is Jesus."

Scripture: John 10:11-18.

Solo: "When I Survey the Wondrous Cross."

Poem: "Impressions."

Prayer: Pray that through the village schools the lives of the children of the world may become richer and brighter.

Hymn: "In From the Highways."

Chapter Outline.

"Can you imagine the difference it would make in your life if you were not able to read or write?"

1. The Need of Village Schools in India, by Eliza B. Miller, Church of the Brethren missionary to India.
2. Contrast in opportunities, p. 101-103.
3. Values of the older educational system, p. 105-106. In connection with this topic "African Stories" by A. D. Helser may be used.
4. Examples of modern Christian education, p. 111-119.
   a. The Moga School.
   b. Burma.
   c. India.
   d. Rhodesia.
   e. China.
5. Facts concerning our own girls' mission schools may be given. For this information write to the General Mission Board for the free "Do You Know" leaflets.

Closing prayer.

KINGDOM GLEANINGS

Calendar for Sunday, December 6

Sunday-school Lesson, Rome and Beyond.—2 Tim. 4: 6-18.

Christian Workers' Meeting, The Gracious Invitation.—Rev. 22: 17.

B. Y. P. D. Programs:

Young People—Christmas—Pagan or Christian.

Intermediate Girls—True and False Friendships.

Intermediate Boys—What Would You Do?

❖ ❖ ❖ ❖

Gains for the Kingdom

Eight baptisms in the Muncie church, Ind.

One baptism in the Roaring Spring church, Pa.

Two baptized in the Panther Creek church, Ill., Bro. J. E. Small of Greene, Iowa, evangelist.

Ten baptized in the church at Morgantown, W. Va., Bro. B. M. Rollins and wife, evangelists.

Two baptisms in the Osceola church, Iowa, Bro. D. C. Gnagy of Grundy Center, Iowa, evangelist.

Nine baptisms in the Fairview church, Iowa, Bro. Galen Lehman of Mt. Morris, Ill., evangelist.

Two gains for the Maple Grove church, Ohio, Bro. I. S. Long of Bridgewater, Va., evangelist.

One baptism in the Albright church, Pa.

One baptism in the Marion church, Ohio.

One baptism in the West Nimishillen church, Ohio.

Two baptized in the Mt. Bethel church, Va., Bro. Simon Glick of Montezuma, evangelist.

Two added to the church at Cross, W. Va., Bro. J. S. Whitacre of Ridgely, W. Va., evangelist.

Six confessions at Ashton, Md., Brother and Sister B. M. Rollins, evangelists.

Six baptisms in the Ewing church, Va., Bro. J. R. Jackson of Limestone, Tenn., evangelist.

Four baptisms in the Rockford church, Ill.

One baptism in the Root River church, Minn.

Twelve additions to the Rummel church, Pa., the pastor, evangelist.

Five baptisms in the Philadelphia First church, Pa.

Seven accepted Christ in the Baugo church, Ind., Bro. Walter Landis of Lima, Ohio, evangelist.

One baptism in the church at Bassett, Va.

One baptized and two reclaimed in the Lincoln church, Nebr., Bro. Birkin, pastor-evangelist.

Thirty-one confessions in the Woodworth church, Ohio, Bro. John R. Snyder of Tyrone, Pa., evangelist.

Four baptized in the Thurmont church, Md., Brother and Sister Earl Bowman of Roanoke, Va., evangelists.

Two additions to the East Petersburg church, Pa., Bro. A. P. Wenger of Ephrata, Pa., evangelist.

Nineteen baptized in the —— church, Roanoke, Va., Bro. F. E. Myers of Cloverdale, Va., evangelist.

Two baptized at the Cherry Lane church, Pa., Bro. J. E. Rowland of Huntingdon, Pa., evangelist.

Thirty-seven baptisms in the Elkhart Valley church, Ind., and three reclaimed, Bro. Edw. Stump of South Bend, Ind., evangelist.

Forty-seven baptisms in the Hagerstown church, Md., Brother and Sister Rufus D. Bowman, evangelists; two baptisms prior to the meeting; eight applicants following the meeting.

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. H. F. King of Myerstown, Pa., Dec. 6 in the East Fairview church, Pa.

Bro. A. D. Crist of Middleburg, Fla., Nov. 29 in the Tampa church, Fla.

Bro. C. O. Showalter, the pastor, Nov. 29 in the Batavia church, Ill.

Bro. Chas. O. Beery of Martinsburg, Pa., Dec. 6 in the Jackson Park church, Tenn.

Bro. Ralph G. Rarick of North Manchester, Ind., Nov. 30 in the Beaver Creek church, Md.

❖ ❖ ❖ ❖

Personal Mention

Bro. Albert Hollinger of Kindersley, Sask., writes us that he and his family will spend the winter months at 299 S. West End Ave., Lancaster, Pa.

Bro. W. W. Blough, pastor at Falls City, Nebr., is doing some evangelistic work also as our readers have noted. He is open to further engagements this winter.

Bro. Walter J. Heisey and family, China missionaries on furlough residing in Richmond, Ind., have changed their street address. The new number is 410 N. W. Seventh Street.

Bro. Harper Snavely and wife of Myersville, Md., recently in a revival meeting in the Newville church, Pa., will open their pastorate of the Carlisle church with a series of meetings beginning Dec. 6.

Bro. Linn H. Nies, 25 N. Sixth St., Reading, Pa., wants a copy of Brumbaugh's History of the Brethren. If you have one you are willing to dispose of write him about it, not forgetting to name the price.

Bro. C. H. Steerman has closed his pastoral work with the Perry congregation of Southern Pennsylvania and expects to enter the evangelistic field. He may be addressed at New Germantown, Perry County, Pa.

A cable from London said that Sister Robertson and children and the Heckmans were due to arrive at New York Dec. 3. Apparently the Beahms were not with this party. We shall soon know the answer to our questions about the tragedy which befell the homecoming of the Africa missionaries.

The District Echo, edited by Bro. L. S. Knepper, Huntingdon, Pa., has for its leading November feature an illustrated tribute to Elder and Sister W. J. Swigart so long associated with Juniata College and the Huntingdon church. For some years past they have been spending their winters in Florida whither they have already gone.

Dr. A. W. Cordier of Manchester College is well known for his interest in the peace movement and his rare understanding of international problems. He spent last year in study in Europe some echoes of which in these columns our readers will recall with pleasure. He will conduct a European Educational Tour next summer and invites correspondence from any who might be interested in such an opportunity.

While the central address of Brother and Sister E. H. Eby is Shickley, Nebr., they may be addressed as follows during the next few months: Myrtle Point, Oregon, Dec. 10 to 16; Ashland, Dec. 17 to 22; Chico, Calif., Dec. 23 to 30; Live Oak, Jan. 1 to 14; Rio Linda, Jan. 15 to 21; Empire, Jan. 23 to 26; Fresno, Jan. 30 to Feb. 1; Raisin, Feb. 2 to 5; Laton, Feb. 8 to 14; Lindsay, Feb. 15 to 18. Allow four or five days for transit of mail from central or eastern states.

Sister A. C. Snowberger, formerly of Anaheim, Calif., now residing at Hagerstown, Ind., wishes to thank the many friends, especially members of the Santa Ana church, who have sent comforting messages in connection with the loss of her husband, Eld. A. C. Snowberger. She can not write to all individually.

Bro. James A. Sell, Hollidaysburg, Pa., celebrated his birthday Nov. 23 by serving on a jury. He was eighty-six. Presiding Judge Patterson stopped court proceedings long enough to call attention to the unusual circumstance. Addressing Bro. Sell he asked him how he had managed to keep so young in looks and in such perfect health. Bro. Sell replied that he had always lived the simple life, whereupon the judge commended this type of life to a courtroomful of people. For this interesting bit of news we are indebted to the Altoona Daily Mirror and the thoughtfulness of Bro. John R. Snyder.

❖ ❖ ❖ ❖

Miscellaneous Items

The Ministerial Meeting of the Southern District of Ohio will be held in the West Dayton church, College St., Dayton, Ohio, Thursday, Dec. 10, opening at 10 A. M. The afternoon session begins at 1:30. Speakers, R. D. Barnard (forenoon), on A Greater and More Spiritual Church; J. O. Click (afternoon), on The Work of the Ministry. Round table in both sessions. Theme, The Ministry: The Present Ministerial Situation, The Ministerial Outlook, Attitudes Toward the Ministry, The Management of the Ministry, The Circuit Ministry. Dinner served at the church. All ministers and their wives urged to be present.—C. F. McKee, Secretary.

The Committee of Arrangements announces that the Conference for 1932 will assemble at Anderson, Ind., June 8-15. Both Anderson and Winona Lake were under consideration. Both places are well adapted for our Conference. Anderson has camp grounds of ninety-five acres, two auditoriums, large modern cafeteria, exhibit building, dormitories on the ground, ample sleeping quarters in private homes and unlimited space for tents and automobiles. Anderson is served by three railroads and has splendid highways for automobile traffic. Cement walks connect the several buildings and trees furnish ample shade. There is sufficient room for the many sectional conferences which have become an important feature in our Conference. The large auditorium is equipped with a permanent loud speaker.

The Annual Regional Ministerial Conference will be held at Bethany Biblical Seminary, Feb. 15-19. The program and other information will soon be available.

❖ ❖ ❖ ❖

Flood Relief in China

Many have given for the relief of the flood sufferers in China. Others should share in this need which is likely to be acute through the winter. Of course there are other needs all about us in which we must share and the needs of our mission work are most urgent; but the suffering from the awful calamity in China deserves our consideration and help. This may be our opportunity to establish peace and Christianity by goodwill in a time of need and suffering. A bit less spent on ourselves and friends this Christmas season and shared with others will help us all and make it Christmas indeed.

Flood Relief in China, 205 E. Forty-Second St., New York, N. Y., has been organized by the coöperation of the Foreign Mission Boards and the Federal Council of Churches for forwarding funds to China. Funds will be sent direct and receive careful accounting and distribution by missionary, business and government supervision. Funds can be sent direct as above or to the undersigned.

GENERAL MISSION BOARD, Elgin, Ill.

With Our Schools

Bethany Biblical Seminary

The Autumn quarter of Bethany closed Nov. 25. The enrollment for the first quarter of the year was 79, as compared with 73 for the corresponding quarter of last year. The Seminary of this year has 24 enrolled, the remainder of the enrollment being in the Training School and Music School. Of those enrolled in the Seminary, 17 are ministers, and there are 6 ministers in the Training School—a total of 23.

During October Dr. Florence N. Gribble was a visitor at the Seminary and spoke twice. She is from the Oubangui-Chari Mission of French Equatorial Africa and her messages were stirring and just the element needed in our thinking at the beginning of the school year.

There has never been a time when we have been as interested in Jewish mission work as we are this year. This is due to our Hebrew brother, Samuel Yellin. Two have been baptized, a Bible class in connection with First Church Sunday-school has been formed, and a number of inquirers or admitted followers of the Christ have been found in the city.

The announcement for the Winter Quarter (beginning Dec. 1) bears the information that President A. C. Wieand will be back in the classroom. He is scheduled for two classes.

THE QUIET HOUR

Those Who Are Sad

Ezek. 34: 7-16

For Week Beginning December 13

I Am Against the Shepherds, V. 10

Most of the sadness which darkens our earth is caused by the misuse of power by those who have it. God is against any leader who enriches himself at the expense of those whom he should serve (Psa. 2:5).

I Will Seek Out My Sheep, V. 12

From the time that the voice of Abel's blood cried unto God from the ground to the present, this truth is the sure hope of all who are oppressed. God will displace the cruel and greedy shepherds and gather his own sheep into his fold (1 Sam. 17:37; 2 Sam. 22:2; Psa. 34:4).

I Will Bind Up . . . I Will Strengthen, V. 16

This is the richest truth of our religion, that God will bind up our wounds and strengthen us wherein we are weak (Psa. 18:17; Psa. 56:13; Isa. 46:4; 2 Tim. 4:18).

I Will Feed Them With Judgment, V. 16

This is a strange figure, to feed with judgment. But does it not carry a fine lesson? Is not righteous judgment food for the soul (Jer. 1:8; Dan. 6:27; 2 Cor. 1:10)?

Discussion

What are some present-day ways of misusing power?

Name instances in which God has sought out his sheep that were scattered and oppressed. R. H. M.

PASTOR AND PEOPLE

The Three A's of Pentecost

BY JOHN H. CLAWSON

THE Christian God is the triune God of the Scriptures. He is God, the Father; God, the Son; and God, the Holy Spirit. He seems to work in a trinity of ways. Man is considered by many as a compound of three parts—body, soul and spirit. For a long time an orthodox sermon was expected to have a trinity of points. Our triune baptism indicates the trinity of the Godhead in a very vital way.

Perhaps we could consider for creative thinking, the trinities of Pentecost. There are many trinities of Pentecost, but I am thinking of the *three A's* of Pentecost just now. I think they might be these—Arrival of; Augmentation of, Application of Pentecost.

The arrival of Pentecost deals with the consummation of the time when the Holy Spirit should come. Did you ever think that the Holy Spirit was a withdrawn, a hidden, a comparatively inactive power until the day of Pentecost? One Person of the Godhead was constrained to be silent until the Father and the Son had accomplished their work. In the trinity there is perfection in the execution of divine orders. "In the fulness of time" the Son came, and that is just as true of the Holy Spirit.

In our age of seeking for a place for ourselves we push ahead, but the Persons of the trinity wait, and that is the reason God never makes a mistake. Christians of today are praying for the arrival of the Holy Spirit, but he is here already. If he were to come again, just as he has come, consider this question. Would Christian people be ready, be strong enough to contain him? Many a dam has been torn down because it was not strong enough to withstand the steady, incoming current. What about the church and the membership? Be careful when you pray for the arrival of the Holy Spirit!

The augmentation of Pentecost is seen in spiritual mathematics. The Scriptures say: "One shall win a thousand." That rate of interest is compounded many, many times. And it also says: "Two shall win ten thousand." What an increase when a church is charged and supercharged with the Holy Spirit! One hundred and twenty weak, hopeless, aimless (but for one aim) men and women in the upper room waited the promise of power. Jerusalem had forgotten the crucified Christ and his few followers. But when the sun went down over those Judean Hills that day, every individual in Jerusalem knew of the preaching of the crucifixion because of the powerful stimulus back of it. The Holy Spirit makes the weakest word soul-searching, soul-converting, and soul-regenerating. The weakest preacher and the poorest sermon empowered, engulfed, flooded with the Holy Spirit makes any audience stand at attention, whether that audience be in a vast spacious cathedral or in a street corner.

The church needs a larger influx of the Holy Spirit; the laity needs a greater indwelling of the Holy Spirit; the ministry needs an increased motivation of the Holy Spirit. The ministry has professionalized the calling. There is need to open avenues for the Holy Spirit to come in—and he will come. He will make a weak Peter a flaming, vibrating, enchanting evangelist for the church.

Consider now the application of this indwelling Spirit of power and holiness. Over the falls at Niagara daily rush untold measures of unused power, because it is not applied. In our distribution and exercise of the Pentecostal power we let more go by than what we use. Exercise the muscles of the body and they become strong. Exercise the spiritual muscles of the soul, and they will respond with vim, vigor, and vitality, and above all with results.

"Greater things than these shall ye do"—apply this formula for accomplishments. There is no reason why the Church of the Brethren can not win three thousand souls in one day, just as the little band from the upper room. They applied the compelling force and that brought reaction from the hardest race of people to missionize. Turn on the steam and the engine goes. Open the valve gates and let God's Holy Spirit work his way into the hearts of men.

Now the arrival of the Holy Spirit—what will we let him do with us when he comes, since it is not what we will do with him? Then, the augmentation of the Holy Spirit—what will we let him do for us? And the application, who will surrender his personality to him, since it is not who will demand his personality?

"Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day."

Philadelphia, Pa.

The Pastor as Leader

BY J. E. MILLER

THE pastor is the church leader. The local congregation is largely what the pastor makes it. And the pastor makes the local church largely what he himself has already become or is in the process of becoming. His is a great opportunity and on him rests a great responsibility. Recently I talked with a student pastor who made eleven calls the first Saturday with his flock. He'll reach his people and others.

The pastor who exalts his Lord and points men and women to him develops a congregation that rejoices in personal evangelism. Such a congregation will grow in

grace and numbers and will find favor with God and man. His own enthusiasm for the morning and evening services will be caught by others. Folks will be out to worship with him.

If the pastor constantly and earnestly prays for the church, her board, local, District and national, her schools, her missions, her Sunday-schools, her B. Y. P. D., her Junior League—for all her projects—the members of his congregation will catch the same spirit and will do likewise.

The pastor who becomes a leader in his community in all those things that make for a better and a more righteous community will not be deserted by his membership, for they will soon discover that in helping others they help themselves also. On the other hand, the pastor who finds great joy in the movies, smiles when at card parties and winks at dancing may be "popular" with certain classes, but he will never be known as a great spiritual force in the community. And his people will be like him.

If the pastor practices stewardship, is a liberal giver, is sympathetic with the sorrowing and those in need, his congregation will be known for its liberality and its care for others at all times.

If the pastor reads the church paper, speaks of it and all the denominational literature, uses their contents in his public ministrations, he will find these publications in the homes of the membership. He will even labor to have the church paper in every home and will assist the agent in every way possible.

In short, the pastor, if he is a pastor, leads the flock. What he is the flock is in the process of becoming. Where he goes they will follow. What he reads others will want to read. What he proclaims in the pulpit others will broadcast over the telephone, if he delivers a gospel message. The character of his leadership will be reflected in the membership.

Elgin, Ill.

Is the Church Dying?

BY PAUL F. BECHTOLD

THERE is much statistical evidence that the church is growing smaller in numbers. For the purpose of this article, it is assumed that such is the case.

What shall we do about it? Many are growing panic-stricken. They forget the Biblical comparison between tables of statistics and truth "written on the hearts" of the people, I fear. Mark Twain once remarked that the report of his death was much exaggerated.

On every hand we hear "Build churches!" or "Advertise the church!" or "Yes, but you can't build up a church that way!"

My answer to those who propose sensational or unethical methods of "building up" is a question: "Then why build up the church?" This may cause some consternation on the part of those who are frantically trying to swell the church statistics, thinking all is lost if membership records are deflated.

The fact is that the church is not dying, except in a superficial sense. The Founder of the Christian church died a physical death, but he is living in a larger, more vital way today than ever before. In like manner the church may be losing her life in order to find it. The Jesus way of living brings salvation, not the church; the church may help (or it may hinder). Just as a good physician is continually working himself out of a job by telling people how to keep healthy, so the more effective the work of the church is, the less will she be needed.

There is, of course, one way to kill the church very quickly. That is to over-institutionalize it; to place our trust in brick and mortar and organization as the means to advance the kingdom of God. These have their place, but it is a subordinate place.

If the church is to offer valuable spiritual guidance for this age, she must be as constructive a martyr as the Man of Galilee was in his age. She must

"Take up the white man's burden,
And reap his old reward:
The blame of those ye better,
The hate of those ye guard;
The cry of hosts ye humor
(Ah, slowly!) toward the light—
'Why brought ye us from bandage,
Our loved Egyptian night?'"

—Kipling.

Lawrence, Kans.

Cucumbers

BY PAUL S. LONGENECKER

THERE grows, in the average American garden, a plant known as the cucumber plant which, with the proper conditions and cultivation, will bear cucumbers. These cucumbers may be used as ornaments, food for humans, or as food for the hogs—all depending on tastes. There is a striking lesson in a cucumber. It isn't balanced; one end is heavier than the other. To be a good cucumber it doesn't need to be balanced.

With folks it is different. To be good people we need to be more nearly balanced than cucumbers. We have our deficiencies. We may be big on head power, strong, keen minds, and be little in heart power. We may be big in heart power, the power to be tender and sympathetic, and little on will power. We may be big on will power, strongly determining to carry out a certain course of action, and little on "won't" power. A cucumber isn't necessarily a good-for-nothing cucumber if it's unbalanced; but a person's usefulness is limited if he is not balanced.

Morrill, Kans.

Athirst for the Living God

(Continued From Page 12)

wrong in all ways; and to lose one's grip on God is to lose it on oneself. In the death row of the penitentiary at Canon City you may see soil that has become fertile even for murder, and all because God was forgotten. We can find the same kind of soil in business, on farms. Everywhere the devil is seeking with his plow to turn under the good desires of men for God.

This world has many things to attract the attention of men. Its mountains and valleys delight the eye of man. But these do not satisfy the thirst of a dying soul. Industry in all its wondrous intricacy and power calls for men to worship at its shrine. It is fascinating and attractive, but it can not satisfy the soul of man. With intellect we have gone into the depths of thought and delighted our minds, but the soul must find something bigger than this for its satisfaction. And then we come to life's fourth dimension, the field of affection, and love, and friendship. These touch every human heart. But don't you see in the distance a dim procession on its way to the grave? And we follow in tears and sorrow as our loved ones pass through the ever swinging gates of eternity. Yes, even these things are passing, transient, and the soul seeks that which alone is permanent—a living God. We are born not for a day, but for infinite days. We are not made to struggle against time, but to live in eternity. Man can find here no satisfaction until he finds, embraces and loves that which alone can satisfy—the living God. "When shall I appear before his presence?"

I might try to make a copy of the masterpieces of Leonardo da Vinci or Michelangelo, but my copy would not stir the soul of men, for it would lack a Master's touch. And after all, friend, what am I but a very crude copy of the image of God, unlovely and filled with human sin? I, too, need the Master's touch, the touch of genius which will make me the product of a master hand, that will stir the hearts and souls of men to seek the living God.

More and more distinctly I see before my eyes, the longer I preach the gospel of my Christ, the tortured body of my Lord. And I see him here and there, never sleeping at his task nor slacking; but supplying a need and tearing away the veil between God and man. Never once do I hear him complain that the road is too hard or the way too steep. No night is too dark, no weather too bad, to turn him aside from his duty. And when life was done I can hear him say from the cross, "It is finished." He was busy digging a well at Beer-sheba, covenanting with God to save my soul and yours. Where is the man who will be like Jesus? Who will bend his back and use his spade to dig a well of living water where men may drink and be satisfied? Ah! friends, if what the world offered were a fair exchange, I'd have nothing to say. But I know of men who have put their hope in material things and in their hour of need have found themselves alone. I also know of a man who on his bed of death looked into the face of God and was satisfied. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come buy and eat. Seek ye the Lord while he may be found; call ye upon him while he is near." Again: "Let the wicked man forsake his way and the unrighteous man his thought, and let him return unto Jehovah and he will abundantly pardon." The story is told of a rich man in Chicago who sent to Austria for a specialist to treat his sick daughter. The fee was twenty thousand dollars and expenses. It is not known just what was the matter with the child—but it was something serious because of what the girl's father did about it.

Now look at sin and indifference. I don't know just what it may mean to God, but I do know that it too must have been pretty serious in the eyes of God, for think what he did about it! Brethren and sisters, if there is anything that is, or has meant more to you than God, cast it off and seek again the living God. For with joy shall ye draw water out of the well of salvation.

Lincoln, Nebr.

Fear Not, He Will Deliver Thee

BY MARY POLK ELLENBERGER

A NOBLE French officer was, for political reasons, confined many years ago in an old stone prison—his honor was impeached, his property confiscated and his wife dead, killed by the anguish and shock of their tragic parting.

Into the prison he was allowed to carry a small bundle of personal effects, made up by his loyal and loving wife, the sole remnant of his once ample fortune. Within that bundle he found a little book marked and worn by much use, and on a paper marker she had written these words: "Fear not, he will deliver thee."

He laid the little book aside; it was sacred to him only because it had been hers. *He* was an unbeliever.

Weeks and months spent in brooding or in flashes of futile anger passed by with no change, no hope of deliverance. Often and more often during the lonely days and comfortless nights her message would come to him as though her soul prevailed with his, awake or dreaming he seemed to hear—"Fear not, he will deliver thee." As the months merged into years the haunting message brought a sneer upon his face, and the sound of his own voice frightened him as in speaking aloud he would say: "Yes, I see how fast *he* has delivered me."

Finally, when no longer able to endure his loneliness, in desperation he began to read that little book. That he might have light enough to do so, he had to climb

upon a box to reach the small window set high in the thick stone wall; he spent his days in reading and frequently he would write favorite passages upon the stone wall with a sharp instrument like a nail, until they were well covered. He became so engrossed that he failed to take note of the passage of time. He no longer brooded over his wrongs nor raged against the cruel injustice of his fate, for at last in that noisome dungeon he became keenly conscious of an invisible presence that "drew him unto him," lifting him up and above his wretched environment. It brought light and warmth, joy and peace to his heart as he realized that never more was he to be alone; his Deliverer had come and had shed glory all around and about him, and even though his weary body must remain in that tomblike dungeon, no walls however thick, nor bars however strong they might be, could imprison his soul. It was free as the air and soon to wing its way unafraid and unchallenged to be at home with God. He had naught to fear, he understood at last the real deliverance of a soul from the fetters of earth and circumstance.

And there they found his cast off body one morning; still and cold, old and thin and yellow, a worn little book on his breast, a slip of paper in his hand whereon was written in delicate script this message: "Fear not, he will deliver thee." The book and slip of paper they buried with him, the walls of his dungeon they left untouched, they were covered with messages engraved by his hand for those who came after him.

"Fear not," whatever your grief or affliction or trial may be, "He will deliver thee," in his own good time and way.

West Point, Nebr.

CORRESPONDENCE

MOUNT MORRIS LEADERSHIP TRAINING CONFERENCE

One hundred and fifty Sunday-school teachers and officers of fourteen churches of Northern Illinois and Wisconsin recently joined in a Training Conference at Mt. Morris College. Five successive Wednesday evenings were devoted to this work.

In response to our request Mt. Morris College furnished us four able teachers, including her president, and graciously opened her chapel and classrooms to us. The evening was divided into two class periods of forty-five minutes each with a twenty-minute assembly between. Two courses were offered each period. Two of these were for teachers with little or no previous training and two were more advanced.

The average attendance for the five nights was one hundred thirty. Some groups drove as much as thirty-five miles one way. On the last evening a check showed that fifty-six hundred miles were traveled to and from the conference. An offering of $23.44 was lifted for the light and heat. The teachers gave their services free of charge. The oldest teacher in attendance, and one who traveled thirty miles, was seventy-nine years of age.

The total effect was wholesome. The information, fellowship and inspiration derived were tremendously valuable to our leaders and already the effect of the conference is being felt in our local schools.

D. D. Funderburg,
Rockford, Ill. District Field Worker.

PEACE WORK IN MIDDLE INDIANA

Middle Indiana is engaged in the task of placing in the hands of its voting members four letters, one to each senator, one to the congressman, and one to the President of the United States (10,000 in all), urging a favorable attitude toward the disarmament conference to be held in Geneva, Switzerland, in February of next year.

This work is a result of the Men's Work Conference at the recent District Conference and represents a great deal of work on the part of your committee in charge and no small expenditure of funds, all of which will be to no avail if the individuals in each church do not finally take up the task and finish the work.

Each congregation is urged to organize this work and send in 100% of the letters on or about Dec. 10, so that our statesmen may know the stand of our peace loving people towards this greatest of all peace conferences.

Chas. D. Gilbert,
District Correspondent,
North Manchester, Ind. Men's Work.

BETHANY HOSPITAL STANDARDIZED

A standard School of Nursing is now available within the Church of the Brethren for the first time in its history. Bethany Hospital has been quietly growing during the past year and a half without much being said about the work.

The hospital has been working on this standardization program for more than a year and has at last been given recognition by the State of Illinois and the American College of Surgeons. We are very happy to share this announcement with the many friends of this work.

There are at present twenty-three young women in the School of Nursing and many more are looking this way.

Because of the size of the hospital, an affiliation with the Cook County Hospital makes possible this standardization.

Our patronage is also building up quite rapidly. Our admissions are about thirty-five per cent above last year while our daily average number of patients is about twenty-eight per cent above last year. Prospects for a continuance in this line are very good.

Much appreciation is heard from doctors as well as patients for the very fine Christian service that our nurses are rendering. The following letter came not long ago, from a former non-member patient:

"Dear Mr. Maphis:

"Mrs. K. and I have been patients in your hospital within the past six months and we want you to know how well satisfied we were with the care we received while there. We are glad we took Dr. L.'s advice in selecting your hospital.

"We found the nurses to be very kind, willing and efficient and they made our stay there a very pleasant one.

"We hope God will bless your efforts in the good work you are doing and you may be sure that we will be glad to recommend your institution to any of our friends."

Another patient as she was leaving the hospital recently told one of our workers that "she could really look back upon her stay in the hospital with pleasure; a thing not many patients can say."

(Continued on Page 24)

HOME AND FAMILY

A Jolly Trip

BY ADA CASSELL SELL

I climb in bed with Daddy
And run my little car
Way up and down his great big arms!
It travels very far!

I start it at the shoulder
And coast away downhill
Until it makes a great big turn,
And then I almost spill

The tiny little driver,
For Daddy rocks the load;
He says, "That tickles, sonny!"
I say, "Don't spoil my road!"

I make him fold his arms again,
The fingers are the bumps;
I try to hurry over them,
Before my Daddy jumps.

"What make is it?" my Daddy says
As solemn as you please;
"A Studebaker like my Dad's!"
And then he has to sneeze!

"What did it cost you, little man?
Where did you buy, and when?"
I simply had to answer him,
"You know! The five-and-ten!"

Altoona, Pa.

Substituting Santa Claus for Christ

At the close of Christmas night last year I solemnly promised myself that another Christmas would not pass without a protest from me to the parents and teachers of our land, against the substitution of Santa Claus for Christ at Christmas time, both in the home and the Sunday-school.

May I say a word or two with regard to my own childhood in this connection? I was brought up in a home where I believe all the adults were church members. I never recall any talk of Christmas as the birthday of our Lord. I do recall many times being asked what I wanted Santa Claus to bring me, and long stories about his wonderful workshop somewhere back of the North Pole. Had it not been for Sunday-school I might not even have known that it was his day, or that any save that genial looking, red-faced gentleman had anything to do with it, that genial old man who would if I were good bring me a Christmas tree and fill my short stocking to overflowing.

When I was seven a little girl of nine (and there is always a little boy or girl of nine somewhere in the neighborhood) told me she had seen our Christmas tree come up our front stoop. Rank heresy. My tree came down the chimney. She insisted, and I protested. Finally I went into the house and asked one of the big people here about it. "Is there not a Santa Claus?" I queried. Back came the answer, immediate and convincing: "Certainly there is a Santa Claus, and any little girl who says there is none is a naughty little girl." I was triumphant, and with all the exultation of the I-told-you-so I started down the stairs to tell that little girl, but my feet slipped and when I looked for the cause, there, under my small shoes lay pine tree needles where the Christmas tree had been dragged upstairs.

No number of exclamation marks can express my emotions. Some one had lied. A lie was one of the seven things God hated. I was not allowed to tell even a teeny weeny bit of a lie without being punished or at least reproved for it. My feet lagged. I can not remember what I said to my neighbor.

Nearly forty years have slipped by since then, but I can still feel the sickening sensation of that moment, and the distrust of the certainties of grown people. Today I realize those grown people thought it was a harmless delusion calculated to make a little child have a merrier Christmas than without the delusion. They meant well, these precious big people, and never dreamed that the discovery of their deception would create in my mind something which it would take years to undo.

Time passed. I was a teacher in the Sunday-school, the place of all places where truth should be taught, and here I had to fight the other teachers who insisted that Santa Claus was necessary to the full enjoyment of a Christmas festival. When I served on the Christmas Entertainment Committee and examined programs prepared by leading denominations, I found the picture of the patron saint on one-third of the programs I handled. A shack at the back of the North Pole was substituted for the inn and the manger of Bethlehem, the noise of the prancing of reindeer for the music of the angels' song, and a big fat, mythical Santa Claus for the One whose coming gave us Christmas Day, "Very God of very God, begotten not created."

As superintendent of the Beginners' Department in the Sunday-school, I found that the thoughts of my little people were so full of Santa Claus they could only talk about him. History was repeating itself, and their big people were substituting him for the Christ of Bethlehem.

As soon as my niece was old enough she was told about Santa Claus, a real man with a real house, amid ice and snow. If she were not a good little girl, there would be no presents for her. If she were good—well, there was very little she might not expect from this jolly old man. The many representatives on street corners with their keep-the-pot-a-boiling were, she explained to me, assistants to Santa Claus; but the real

one always went to her house, slid down the two-by-two chimney, and brought with him a six to ten-foot tree.

Oh, yes she knows about the Babe of Bethlehem. She sings "Away in a manger," while she puts on her shoes and stockings these cold winter mornings, and loves what she used to call the "Sadorum" song: "Oh, come, let us adore him": but Santa is more imminent, and if one is good, really awfully good, one may have pretty nearly everything one wants when Christmas morning comes.

My little nephew wanted an ice cream cone one Sunday. His mother was trying to make him understand why we didn't buy on Sunday, and one thing we told him was that God gave us six days and took just one for himself. Little Bill was perfectly quiet for about five minutes and then came out with: "But, mother, Santa Claus has just one day in the whole year, and yet he lets us do what we want and buy anything we want on his day."

Last year, in Christmas week I had dinner in a home where we were discussing this and a guest here whose veracity can not be questioned told me that a friend of hers had two children who had been brought up to believe in Santa Claus. One Christmas Eve they were sent up to bed a bit earlier than was customary in order to give the big people time to trim the tree. These grown people got laughing a bit too loudly over some mechanical toy and the children crept about a quarter of the way downstairs to learn what it was all about. There through half-open doors they beheld a sea of tissue paper, tinsel, balls, bells, pop-corn strings, peppermint canes, and their parents trimming the tree. In their little pajamas they watched in silence, shivering; then as some one approached the half-open door, they fled upstairs. "Let us say our prayers quickly and get in bed, I'm 'bout frozen," said the little girl, the younger of the two. "Nothing doing," said the boy, "there isn't any Santa Claus and there isn't any God."

Oh, you big people who have enjoyed the fun of having the children believe in Santa Claus, and who have laughed at their innocent remarks about him! I know you have meant well, I know you have meant to add to their merriment, but I do beg of you this Christmastide to restore Christ to his rightful place. Suppose he had never come. But he has. Let us tell them so, these little people he has entrusted to our care and teaching.

This is a day when every woman's magazine and some others are waging war on substitutes. The label of the can, jar, box, container—whatever it is—must declare the contents of each package. If Santa Claus were analyzed what would his label read? *Santa Claus, substitute for the Christ of Bethlehem, artificial throughout.*

I come to you with the word of the Greeks of old: "We would see Jesus." In every home where tiny hands hold little toys, and little girls rock their newborn dollies to sleep, may they know that, because God so loved the world that he gave his only begotten Son, we remember him on this his day and give gifts one to the other.—*Reprinted, by special request, from The Sunday School Times.*

He Loved Her

BY JULIA GRAYDON

A MAN passed me one Sunday as I was going to church, and as he did so he said, "Good morning." I looked into the eyes of a stranger, but he had a kind face, so I said, "It's a lovely day." And he replied, "Yes, it is, but I wish I felt as happy as the day seems to be."

"What is your trouble?" I inquired and he told me his wife went off every now and then, came back at intervals, and then was gone again for weeks at a time! Then as he looked into my face he said, "But I love her so."

Yes, I thought, the old story of the prodigal loved by his father, weak and sinful though he was. My heart ached for this man with the kind, good face and I asked him if he prayed. He said that he did. Then I asked him if he had ever told his minister about it and he said no, he had not, but before we parted he had agreed to take my advice, for I told him that his confidence would not be betrayed and that ministers had many such problems to settle and to give advice about.

He went on his way and I shall probably never see him again, but I too offered up a prayer for him, for his words kept ringing in my ears, "I love her so."

Harrisburg, Pa.

Santa Claus and the Children of Today

BY I. B. NISWANDER

PERHAPS a larger per cent of the children of today are acquainted with Santa Claus as he really exists, than at any time in past ages. However, there are still many children who have been taught, and still believe in the mythical Santa Claus. Only a short time ago an old boyhood schoolmate from the middle west was visiting in our town. This brother wears a full beard, long and white, and when he met a little girl on the street she called: "Howdy, Mister; are you Santa Claus?" This little girl had been taught that there really is a Santa Claus who creeps into houses and brings gifts to children at Christmas time, which of course is deceiving the child.

Some parents do not wish to disclose the identity of Santa Claus, thinking it will rob the children of many of their joys and thrills at the glad Christmas time. Shall we then rob the children of these joyous, glad times by abolishing Santa Claus? Certainly not. Even if we tried, we would find it impossible, as Santa Claus

(Continued on Page 26)

BETHANY HOSPITAL STANDARDIZED

(Continued From Page 21)

In fact the little dissatisfaction with the service has come from the patients to whom we tried to give our best. One lady was most difficult and left the hospital very much displeased, but when she needed hospitalization again, she called our office to inquire if we would accept her again. The second time we were about as successful as the first, but she told her doctor the other day that she never wished to go to any other hospital.

The doctors are effecting a more unified organization and many new men are being attracted to the work. A five-year plan for combining a college course with the School of Nursing is in process and we hope to be able to announce details here.

We continually praise the Heavenly Father for his abundant blessing of this work of the kingdom.

Chicago, Ill. Omer B. Maphis, Supt.

NEWS FROM CHURCHES

Glendora.—After weeks of prayerful preparation our revival services opened Nov. 1 with Brother and Sister A. P. Becker of Nampa, Idaho, in charge. The first week of the services large delegations from Covina, La Verne, Pasadena and Glendale were present, while our own members were most loyal. Twenty were baptized, ranging in age from eight to sixty-eight years; one was reclaimed. Among the number were a grandfather, father, mother and two daughters, all of one family, and also six young men from nineteen to twenty-seven years of age. Nov. 4 the ladies of the church held an all-day meeting. Sister J. S. Zimmerman of Long Beach, District Aid president, was the principal speaker. Bro. Becker won the hearts of everyone by his splendid sermons and wonderful personality; while Sister Becker will be long remembered by the children for the story hour and song service which she conducted each evening. Bro. Becker was greatly aided by our pastor, H. M. Brubaker, who accompanied him in visiting in 100 homes, driving a distance of 500 miles. Nov. 16 the love feast and communion was observed following the baptism of the twenty applicants. This closed one of the most successful revival meetings in the history of the church. A choir of twenty-five trained voices under the direction of Sister Cora Stably sang each evening. There was also other special music.—Florence Netzley, Glendora, Calif., Nov. 20.

La Verne church has been enjoying two series of sermons by Pastor Galen K. Walker during the past two months. Sunday mornings he has been giving a series on the subject of "God" which are proving very enlightening and are clearing up the theological questions of a number of his listeners. Sunday evenings he is following a series on the subject of "Home." Our Sunday-school has adopted the Entzminger record system which is proving very efficient from the junior high school department down. The attendance, interest and offerings are improving. Two teacher training classes have been organized. One meets Sunday morning during Sunday-school hour with Bro. J. B Emmert as teacher with a dozen folks enrolled studying a course in Worship. The second class meets Tuesday evening in the primary department rooms with the departmental superintendent, the writer, as instructor and the class made up of the department teachers and a few others. They are studying "The Primary Child," using Whitley's book as a text. Both the Friendship and the Dorcas Sunday-school classes are continuing their friendship dinner groups that were started last year. A new class to accommodate the young men of the church between the ages of twenty and thirty or thirty-five has been organized with W. H. Neher as teacher. October was observed as rally month. A committee of department superintendents is working on a Christmas program. The various groups of Christian Workers and Christian Endeavorers are pursuing a course of mission study in our annual school of missions. The Junior Church League is making a study of our own foreign mission fields beginning with India. They plan to take four or five weeks to each field. Both the girls' and the boys' midweek groups are working on constructive projects. The Y. W. C. A. Buds put on a playlet, entitled, "How America Spends Her Money," in the November meeting of the church missionary society. The high school Girl Reserves were hostess to the girls of the three surrounding associations Nov. 8 in a program which was put on during the evening church hour. It was a beautiful candle lighting and recognition service. Mrs. E. R. Blickenstaff and Mrs. Dale Glick have charge of the high school group of Girl Reserves. Joe Pratt, student minister, is doing splendid work with the boys in the Mexican mission church.—Grace Hileman Miller, La Verne, Calif., Nov. 21.

CANADA

Bow Valley.—The church met in council Oct. 20 to elect officers for the next year. Bro. J. H. Brubaker was chosen elder; Bro. Quinter Hollenberg, church clerk; the writer, Messenger agent and correspondent. Nov. 22 we plan to have a missionary service. We expect Bro. I. M. McCune of Irricana to be with us. The faithful work of the home ministers is much appreciated. The Sisters' Aid received about $60 from their harvest supper and bazaar held Oct. 17. Sister Stella Bowman was elected president of the Aid for another year.—Mrs. Effie Norton, Arrowwood, Alta., Nov. 20.

COLORADO

Rocky Ford.—Oct. 23 Brother and Sister Oliver H. Austin began a revival here, closing the campaign Sunday evening, Nov. 8. They spent the days visiting the members and calling in the homes of others who had shown interest in the meetings and in the church. Each evening Bro. Austin preached the gospel with great earnestness. The song service conducted by Mrs. Austin was enjoyed by all, as well as her special messages in song, her splendid readings and the delightful stories for the children. The first week the choir was composed of older people, the second of young people with the children singing occasionally. The meetings each evening were well attended not only by our own membership but also by citizens of the town and community. As a direct result of their work here twenty-nine have been baptized into the church and two await the rite. Certificates of membership were presented by our pastor to the new members on Nov. 15 at the close of the Sunday-school hour. A few weeks previous to our revival five had been added to the church by baptism; these with the revival converts add fourteen new families to the church. Our communion service will be held Nov. 29. The men's brotherhood of the church is planning to have a father and son banquet soon. Our sisters' missionary society is busy quilting to make money for their share of the Women's Work project. The young women of the church organized another unit of Women's Work this summer and have been engaged in various helpful activities. Our Sunday-school is planning a Christmas program.—Mrs. O. C. Frantz, Rocky Ford, Colo., Nov. 17.

DELAWARE

Farmington.—The second Sunday in October the officers of the Sunday-school were chosen. Bro. H. C. Fike is superintendent. Oct. 17 our pastor, Bro. W. M. Wine, preached a harvest home sermon. On Sunday morning, Oct. 24, Bro. Norman Seese of Denton, Md., preached and in the evening officiated at communion service. Nov. 1 Bro. Wm. Krabill preached for us. The peace committee arranged a suitable program for Nov. 8. Our church was well represented at the Kent County Sunday-school convention held at Harrington, Del., Nov. 12.—Mrs. H. G. Baker, Bridgeville, Del., Nov. 18.

Wilmington.—Revival services were held at our church during the two weeks from Oct. 25 to Nov. 8 under the direction of Bro. E. C. Woodie of North Carolina. The services were well attended each night. At the close we held our love feast with Bro. Replogle officiating. We have had a fair Sunday-school attendance, an average of 135. The Christian Endeavor Society has resumed its work for the winter with Elva Wickersham as president. The father and son banquet was held Nov. 18.—Rhoda Best, Elsmere, Del., Nov. 21.

ILLINOIS

Astoria church met in business meeting Oct. 20. Reports from the different committees and officers were given and the election of officers resulted as follows: Elder, E. O. Norris; clerk, Marling Baker; Christian Workers' president, Mary Danner; Messenger agent, Rose Wickert; church correspondent, the writer. It was decided to have a love feast this fall, the date to be set later.—Mrs. Rosella Sullivan, Astoria, Ill., Nov. 17.

Big Creek.—Bro. Geo. Eavey of Lima, Ohio, a former minister of this congregation, preached for us Nov. 1. Our elder, Bro. I. D. Heckman, was with us in council and communion services Nov. 7. In the afternoon he and Bro. Eavey anointed Bro. Henry Boewe. Other ministers present for the love feast occasion were Dolar Ritchey of La Motte Prairie and Urias Blough of Martins Creek. Other members were present from these two congregations and also from Allison Prairie. Sunday evening, Nov. 15, young people of Allison Prairie gave a temperance program here. Included in the program was a play entitled, The Better Man. We appreciate these many good things that have been brought to us.—Dow A. Ridgely, Parkersburg, Ill., Nov. 22.

Douglas Park.—Our homecoming service was held Nov. 8. It was an all-day meeting and was very well attended, over 200 being present. The church was beautifully decorated with ferns and palms contributed by one of our members. In the morning we had our regular Sunday-school and church service. Bro. O. E. Messamer of Iowa gave us the message on the subject, Building the Church. The junior chorus gave us two special numbers. The social hour both at noon and evening revealed warm fellowship. Many members and friends who have not been regular attendants came back to renew their fellowship. Pictures of former workers and members were shown, thus recalling many pleasant memories. The program of the afternoon included talks on Beginning Days by Wm. Appel; The New Home by Lester Montgomery; The Church in the Teens, Geo. Pekar; The Church in the Early Twenties by O. E. Mesamer; The Church to the Present Day by Chas. Albin; The Future, by W. W. Slabaugh. Letters and greetings from former members and friends were read by our pastor, Bro. Ora Huston, and words of appreciation were given by present members. An offering was lifted for the improvement of the church building. The Y. P. D. opened the program of the evening with worship followed by a play, Passers By. The service which followed was combined with that of our Russian Baptist friends who

have rented our church auditorium for their evening meeting. The sermon on The Uplifted Christ was delivered by O. E. Messamer.—Mrs. Chas. Albin, Chicago, Ill., Nov. 19.

INDIANA

Mexico.—Oct. 10 we enjoyed our love feast service. We were thankful to have with us Elders Thos. Shively and Walter Stinebaugh who officiated. In the afternoon prior to the communion twenty children of the Orphans' Home called for the rite of baptism which was administered at the Home by Eld. Walter Balsbaugh. They wanted to enjoy the communion service with us. Oct. 19 Eld. Ray O. Shank of Flora came to us, giving his time and service to help win souls for the kingdom, which brought nine more to the fold. Bro. Shank gave us fourteen splendid sermons. Sister Ruth Howell of this church had charge of the song service. Nov. 15, educational day, Bro. G. A. Snider from North Manchester delivered a most excellent sermon on Religious Education. The Christian Workers' hour during this quarter is giving a course of lectures on the life of David Livingstone which is very interesting and much appreciated. The lectures in October were given by Bro. Robert Kraning; November by Bro. Ernest Fisher, and December by Bro. Henry Swayer.—Gelia A. Pugh, Mexico, Ind., Nov. 17.

Muncie.—Our average Sunday-school attendance for each of the three quarters of this year was 72, 86 and 91; for the corresponding quarters last year, 65, 63 and 57. Our average for October was 164 as compared with 72 last year. Attendance in the primary department has more than tripled. Every class in the school has been increasing in attendance. This growth is largely due to the united efforts of all our Sunday-school officers and teachers. and enthusiastic pupils of the various classes. A new class for young married people was started Oct. 11. A four weeks' contest for largest per cent of increase in class attendance closed on rally day, Oct. 11, with the junior and young people's classes winning. A beautiful framed Bible picture was given to each class as a reward. The rally day program was splendid with children and adults contributing to the morning worship service. Bro. Carl Rarick spoke in the afternoon and Bro. Russel Showalter, our elder, in the evening. A special feature of our Sunday evening services, which are well attended, is a group meeting for one half hour preceding the preaching service, with Mrs. Viola Boomershine in charge of the primary department, Prof. E. W. Garrett, the B. Y. P. D. and Dr. L. S. Shively, the adult Bible department. The regular pastoral program has resulted in twenty-three recently uniting with the church, eight by baptism, fourteen by letter and one reclaimed. The special efforts of our pastor, Reuben Boomershine, and the splendid way in which the membership is coöperating with him have resulted in this increase in interest, attendance and membership. Nov. 1 we held our love feast with ninety-eight communicants present, the largest number we have had for years. Our revival begins Nov. 29 with Bro. Rollins of Keyser, W. Va., evangelist. The Aid Society and Ever Ready class have been donating time and material for our Aged People's Home near Middletown.—Melissa Jackson, Muncie, Ind., Nov. 11.

Sugar Creek.—Bro. Geo. Deaton from the Eel River congregation gave us a sermon Sunday morning, Nov. 22. He will be with us again Sunday morning, Dec. 20.—Harry R. Bollinger, Larwill, Ind., Nov. 23.

KANSAS

McPherson church is enjoying its second series of Sunday evening programs on Problems of Applied Christianity. The last few addresses, to be given in January, are to be concerned with problems of militarization, disarmament, international trade, and the World Court. Earlier programs are bringing discussions on prohibition, the economic deadlock, men and the church, religion in business, and the contribution of psychology to religion. The pastor and teachers from the college are scheduled for most of the addresses. The young people of high school age have already given a program on How We Look at Life. Later the college young people will discuss Changes I Would Make in the Modern World.—Edith McGaffey, McPherson, Kans., Nov. 17.

Ottawa.—Last week the men's Bible class sponsored a fellowship meeting with a number of speakers and talent from the different churches, some of our own number assisting in the musical program. The main speaker came from the United Presbyterian church. The young people's class served the refreshments, the proceeds to go toward the remodeling of their class room. It was a great success in uniting us all more closely together. All departments are busily engaged in preparing for the homecoming on Thanksgiving Day. The program is to be of a missionary nature. On the evening of Nov. 16 Bro. Earl Frantz of Sabetha and Bro. Paul Longenecker of Morrill paid our church a visit in the interest of world peace. The following day they delivered several addresses in some of the schools and colleges of the town and held conferences with the ministers of some of our sister churches. We were saddened by the death of Bro. Isaac Lauver who passed away in the hospital. Although not a member of this congregation, yet he has been closely associated with us.—Mrs. J. E. Ott, Ottawa, Kans., Nov. 17.

MARYLAND

Broadfording.—On Sunday morning, Oct. 25, Bro. Alva Harsh of Elizabethtown, Pa., conducted the preaching services. Our love feast on Oct. 31 was largely attended. During the afternoon Bro. D. R. Petre and Bro. S. D. Hartranft preached two very inspiring sermons. The latter officiated at the evening service. Nov. 8 Bro. Bealm of Greencastle, Pa., preached for us at the morning service. Our B. Y. P. D. rendered an Armistice Day and peace program on Sunday evening, Nov. 8. They also rendered a Thanksgiving program on Sunday evening, Nov. 22. We expect Bro. D. O. Cottrell of New Enterprise, Pa., to give an illustrated lecture some time in December.—J. Rowland Reid, Hagerstown, Md., Nov. 23.

Brownsville.—Bro. E. E. Blough of Manassas, Va., preached for us Sunday morning, Oct. 11, and we greatly appreciated his message. Bro. Ralph Rarick of North Manchester, Ind., closed a two weeks' series of evangelistic meetings at the South Brownsville church on Sunday night, Nov. 15. The interest was splendid, the church being filled to capacity almost every night. As a result fourteen were received into the church by baptism. Bro. Rarick also preached two Sunday mornings at the Brownsville church. Our love feast was held on Nov. 14 with 297 communicants present. Bro. Rarick officiated, assisted by Bro. L. R. Dettra and Bro. Elmer Rowland and the home ministers. The four deacons previously elected were installed the afternoon of the love feast. I wish to correct the statement made in my last letter that Bro. Earl Younkins was licensed to preach; instead he was called by the church with the privilege of being licensed one year but has not accepted or been licensed. Twelve of our Sunday-school workers are attending a teacher training school being held in the Baptist church at Weverton; a number are also attending from South Brownsville.—Mrs. Ira L. Kaetzel, Brownsville, Md., Nov. 23.

Thurmont.—Bro. Earl Bowman and wife from Roanoke, Va., held a meeting here Nov. 2 to 15. Four were baptized, all adults. Bro. Bowman and wife made many friends while here. Sister Bowman told the children a story preceding the sermon. The Lutheran and Reformed choirs gave several selections during the meetings.—Allen D. Hoover, Thurmont, Md., Nov. 15.

MICHIGAN

Elmdale.—Oct. 17 we held our communion. Bro. J. M. Smith of Woodland, brought us the forenoon message and Bro. H. V. Townsend also of Woodland spoke to us in the afternoon and officiated in the evening, assisted by Bro. Van B. Wright of Grand Rapids. About eighty surrounded the Lord's tables. Most of our members were able to attend part or all of the joint Bible institute held in the Thornapple church Oct. 23-25. Nov. 1 Bro. J. Edson Ulery of Onekama, Mich., came to us in an evangelistic effort. He preached eighteen Spirit-filled sermons and spoke once to the children. He also gave a Bible study each evening. We feel the church has been lifted to a higher plane and the unsaved told of their condition. Bro. Ulery with Bro. Wilkins called in nearly all of the homes of the members.—Lizzie G. Leece, Alto, Mich., Nov. 19.

MINNESOTA

Root River.—Since our last report one united with the church by baptism. The work of the church has been moving along very nicely since the coming of our new pastor, Bro. J. S. Flory, and family of Naperville, Ill., who came to us the first week in September. Our communion was held Oct. 16 with Bro. Flory officiating. Bro. Galen Lehman of Mt. Morris, Ill., was with us Nov. 8 to 15 and gave us some powerful messages. We believe the church was helped by his labors. We expect to have with us on Nov. 29 the deputation team from Mt. Morris.—Mrs. John W. Ogg, Preston, Minn., Nov. 17.

MISSOURI

North St. Joseph church council was held in September. New officers were elected and there is a steady increase in attendance. Nearly all of the old members are returning and five new members were gained through baptism and three by letter, since March. Our pastor is Bro. Hutton from Cameron, Mo. Our elder, E. D. Huffman, of South St. Joseph, preaches occasionally. The Ladies' Aid has been progressing nicely. We are making plans for a Christmas program; the committee has already begun work on a play.—Allie Jones, St. Joseph, Mo., Nov. 17.

NEBRASKA

Lincoln church has enjoyed many services of special interest since our last report: promotion day in the Sunday-school and installation of officers and teachers. Our homecoming and harvest day meeting was held Oct. 4. The sermon in the morning, and dinner at noon and program of song and music in the afternoon were much enjoyed by all. Oct. 18 our pastor and about twenty young people went to Alvo in the afternoon and Bro. Birkin gave them a splendid message and the young people a program of song and music. There were also two car loads from the Omaha church. Bro. Birkin has a class in Great Religious Doctrines which has grown from ten to eighteen young people. Much interest is being taken in the discussions. The young people gave the Shepherd Psalm in narrative and song. They are also working on a pageant to be given at Thanksgiving. Bro. Birkin has just closed a most interesting revival which was well attended. His sermons were delivered in the power of the Spirit and we feel much good has been accomplished in bringing the membership to a deeper sense of individual responsibility. As a direct result one was baptized and two reclaimed. At the close of the revival our communion was held, in the form of a candle lighting service which was most impressive. About seventy communicants were present. Plans are made by the Y. P. D. for a fathers and sons' banquet the nineteenth of this month.—Mrs. J. W. Plock, Lincoln, Nebr., Nov. 18.

NORTH CAROLINA

Mt. Carmel.—Oct. 24 we engaged in our annual love feast. Bro. W. H. Handy officiated, assisted by other brethren. On Sunday Bro.

(Continued on Page 28)

Santa Claus and the Children of Today

(Continued From Page 23)

will undoubtedly remain in story and picture, as well as advertisement. Here is a better way: Tell the children the history of Santa Claus, when and where he lived, and also the origin of giving gifts at Christmas time. History tells us a man named Nicholas lived some fifteen hundred years ago, who from his youth was very pious, and also a great lover of children. Because of this great love for children, it was his custom to bring gifts to the children on Christmas Eve, no doubt taking his pattern from the wise men who brought gifts to the Christ Child some four hundred years before. Because of his high Christian standard of living, he was made a bishop in his young manhood, and because of this he was called a Saint. He was known far and wide as Saint Nicholas.

Later, other Christians, through their love for humanity, especially children, and because of their great love for the Christ Child, took pattern from this goodly man and brought gifts to the children on Christmas Eve. So there is where we get our Saint Nicholas.

It seems when the tradition was brought to America, Saint Nicholas was changed to Santa Claus. Perhaps it was Clement Moore's poem "The Night Before Christmas," that brought us the fat jolly Santa Claus whom we meet year after year at the glad Christmas time. So I will say, by all means gladden the hearts of the children and older folks too, by bringing them cheer at Christmas. But do not deceive the children; rather tell them the origin of Santa Claus, and how the Wise Men brought the first Christmas gifts.

La Verne, Calif.

CORRESPONDENCE

WITH THE MISSION CHURCHES OF THE BLUE RIDGE MOUNTAINS

On Aug. 15 we went to the Orinoco church to help Bro. R. M. Figgers in a special evangelistic meeting. As a result three were received by baptism and three reclaimed. On the following Sunday we filled our appointment at Montebello, but had a very remarkable escape from drowning on the way to this place. We went next to the Bethel church, one of the churches under our care, and began another meeting that continued through the week. Sister Mary Harley of Manassas was conducting a Vacation School there and contributed to the meeting by having charge of the music. As an immediate result nine were received by baptism and one was reclaimed.

At Montebello we enjoyed Sister Harley and her work immensely. She conducted Vacation School two weeks. On Sunday night, Sept. 6, we began another special meeting and continued one week. As a result, a mother of six bright children who are in our Sunday-school, accepted Christ and was baptized.

The following Sunday night, Sept. 20, we went to the Mt. Olivet church in the Second District and preached a week, closing on Sunday night. We arrived home on Sept. 28.

On our trip, we preached forty times, traveled in the car 300 miles, and walked many miles through the mountains visiting in fifty-two homes. There were fourteen baptisms and many, perhaps twenty, rededicated their lives to Christ and the church.

We feel encouraged over the outlook in this field and pray that much may yet be accomplished for Christ. We pray for a new consecration in order that we may be able to meet the challenge of saving souls for Christ.

W. E. Cunningham,
Home Mission Worker,
Montebello, Va. Eastern District.

DISTRICT MEETING OF NORTHERN CALIFORNIA

The twenty-fifth District Conference of Northern California was held at Empire (the permanent location for the District Conference) on Oct. 9 to 12. The inspirational portion of the Conference was on Friday, Saturday and Sunday with the business meeting on Monday. The entire conference was well attended. "Faith Is the Victory" was the theme around which the program was builded. The speakers, besides the various pastors, were N. W. Jennings of the Progressive Brethren Church of Turlock, Miss Minneva Neher, missionary on furlough from China, and J. B. Emmert of La Verne. The Methodist pastor from Modesto spoke to the laymen in the Men's Work program. The young people sponsored a fine program on Sunday afternoon and brought a splendid contribution of special musical numbers at the Sunday evening service.

In the District there have been no pastoral changes during the year. The District reports 215 baptisms. The conference moderator was Eld. Andrew Blickenstaff, with Eld. J. M. Boaz, elected moderator for 1932. J. M. Boaz was elected member of Standing Committee with W. R. Brubaker as alternate.

Leo H. Miller,
Fresno, Calif. Writing Clerk.

EFFECTIVE EVANGELISM AT HAGERSTOWN

The Hagerstown church has just passed through an interesting experience in evangelistic services. We have not had outside help for over five years. The meeting was planned almost a year ago, and preparations begun. Three aims were definitely decided upon and held before our people, namely, the deepening of the spiritual life of our active membership, the reviving of the inactive, and the winning of the unsaved for Christ.

We assumed that the first group would be present and we depended upon them for personal work. Careful records are kept of the inactive and unsaved of our responsibility. These were assigned to workers. The pastor visited many of the inactive prior to and during the first week of the meeting. And all of the last two groups were written letters. Special music was prepared by the choirs under the direction of Raymond K. Hollinger, minister of music, but the emphasis was upon congregational singing.

The meetings began Oct. 18 and closed Nov. 1 under the leadership of Bro. Rufus D. Bowman and wife. As always the center of interest rests with the evangelist. He measured up to and far beyond our expectations. He plans his sermons carefully and logically, delivers them with great force and power, is direct and quits when he ought to, a thing some of us have found it difficult to do. Very rarely did he speak more than twenty-two minutes, only once approaching thirty. However, it was all there, or at least enough to sufficiently jar many of us out of our indifference.

Audiences were the largest we have had for a decade. The week-night audiences were, we believe, the largest we have ever experienced, and only a few times did we ever exceed the Sunday evening audiences, those times being under the leadership of the late Bro. Geo. W. Flory. The regularity of attendance was unusual. Many of our workers have been greatly enriched. A number of the inactive were present frequently and we confidently expect them to continue to come. We have baptized forty-seven already, two were baptized just prior to the meeting, two await the rite, and nineteen requested us to secure their letters.

One of the unique things was the fact that there were eight applicants for baptism the week following the close of the meeting. We attribute this to the fine, building type of messages delivered. The messages were free from sensationalism and high pressure. In fact, only two or three sermons were typically evangelistic, the others being pastoral. The effects of the meeting are, therefore, with us and will continue with us. A. B. Miller.

Hagerstown, Md.

JOINT BIBLE INSTITUTE

The joint Bible institute of Southwestern Michigan was entertained by the Thornapple church Oct. 23-25. This institute meets each year and now includes the following churches: Elmdale, Thornapple, Woodland Village, South Woodland, Battle Creek and Sunfield. The institute begins on Friday evening and continues until Sunday evening. The procedure of the institute follows: a two-hour session in the forenoon, dinner at the church, a two-hour session in the afternoon, supper at the church and then a two-hour evening session. It has been customary to engage two instructors for the institute, each to occupy one hour of a session; thus each instructor has three hours a day. But this year the committee engaged Bro. Warren Slabaugh of Chicago, Ill. He had one hour of every session and the alternate hours were filled by local talent from the churches represented. These speakers were C. L. Wilkins, D. H. Keller, H. V. Townsend, Mary Teeter and V. R. Wotring.

The church which entertains the institute furnishes free meals and lodging for those who wish to stay and the other five churches paid $5 each, this with two collections paid all expenses and left a balance of $7.59. Each church entertains the institute in turn and any church near this group desiring to come in under this plan is invited to do so. Next year the institute will be held at Battle Creek with L. J. Plank as chairman. Wm. R. Cheal.

Sunfield, Mich.

WILLIAM H. SHIDLER

William H. Shidler, son of Benjamin and Rachel Shidler, born near Goshen, Ind., Nov. 19, 1867, died Oct. 12, 1931, at Bay St. Louis, Miss. He spent most of his life in the vicinity of his birthplace.

He became a member of the Church of the Brethren Nov. 7, 1889. In 1902 he was elected to the ministry in the Osceola church and was ordained as elder in 1909.

Oct. 31, 1906, he married Mary E. Kimmel of Elklick, Pa. To this union were born two sons and two daughters; one daughter died at the age of five. April 12, 1919, Bro. Shidler and his family moved to Mississippi. There being no church of their faith near by, they sometimes attended services at the Baptist and Methodist churches. Sometimes the colored folk asked him to preach for them, which he gladly did. He was highly esteemed by them.

Brother and Sister Shidler held their membership in the Cedar Creek church at Citronelle, Ala., about 130 miles distant. In January, 1929, he was chosen elder in charge of the church at Citronelle. At that time there were twenty-three members. He spent as much time as possible, besides his daily labors, to help the church that it might grow and prosper. By sacrifice and a great effort he visited the church once and sometimes twice a month. At the time of his death the church had increased its membership to sixty-five.

The body was brought back to Goshen for burial. Services were held at the West Goshen church by Eld. Melvin D. Stutsman, and burial was made in the cemetery near the church.

Before returning to the south with their mother, the three children were received into the church at West Goshen by baptism. Dorothy Schieber.

Goshen, Ind.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Ford-Bonifield.—By the undersigned at his home in Muncie, Ind., Nov. 7, 1931, Mr. Ostis S. Ford and Sister Letha Blanch Bonifield, both of Indianapolis, Ind.—Geo. L. Studebaker, Muncie, Ind.

Jones-Buckingham.—By the undersigned at the home of the bride's parents, Nov. 1, 1931, Bro. Minter G. Jones of Hollsopple, Pa., and Miss Emma Belle Buckingham of Jerome, Pa.—B. N. Lehman, Landstreet, Pa.

Schubert-Bowers.—By the undersigned at the home of J. H. Bowers, Payette, Idaho (Oregon side), Nov. 9, 1931, Bro. L. C. Schubert, of Payette, Idaho, and Sister Ellen Bowers, of Fruitland, Idaho.—S. Ira Arnold, Payette, Idaho.

Stone-Livengood.—In the Sabetha Church of the Brethren, Paul D. Stone and Lorene Livengood, both of Sabetha, Kans.—Earl M. Frantz, Sabetha, Kans.

Traub-Geisel.—By the undersigned at the parsonage in Sabetha, Joseph Traub of Elgin, Ill., and Viola Geisel of Bern, Kans.—Earl M. Frantz, Sabetha, Kans.

FALLEN ASLEEP

Acker, Bro. Henry, son of Christopher and Marguet Acker, was born in Henry County, Ind., July 26, 1950, where he grew to manhood. He was united in marriage to Sister Rosa Hines Dec. 25, 1898. Having no children of their own they took an orphan boy from the Brethren's Home. This boy preceeded his foster father in death when twenty years old. He united with the Church of the Brethren March 18, 1905, and lived a faithful, devoted, Christian life. He was always much interested in the church of his choice. For the last six years he lived in Moreland, Ind. He died Aug. 25, 1931, at the age of 81 years and 29 days. He leaves his companion and two brothers. Funeral services in the Buck Creek church by the writer, assisted by Eld. L. L. Paul.—Geo. L. Studebaker, Muncie, Ind.

Barklow, Amos, died at his home in Summerfield, Kans., Nov. 7, 1931, aged 79 years and 7 days. At the age of twenty-eight, while living in Oregon, he united with the Church of the Brethren to which he remained faithful. March 25, 1877, he married Sarah Modora Hixon at South English, Iowa. He is survived by two sons and one sister, his wife having preceded him about three months ago. Funeral services in the Richland Center church near Summerfield by the undersigned. Interment in the Richland Center cemetery.—M. G. Blickenstaff, Summerfield, Kans.

Bowser, Sister Dorcas Saida, wife of Bro. Jos. Bowser, died in her late home in the Glade Run congregation, Nov. 4, 1931, aged 72 years. She had been in ill health for some time. She was a faithful, devoted member of the Church of the Brethren for many years. She is survived by her husband, seven daughters, son, two brothers, sister and fourteen grandchildren. Services by the writer, her pastor, in the Glade Run church. Interment in the adjoining cemetery.—J. Lloyd Nedrow, West Kittanning, Pa.

Gearhart, Sister Sarah E., daughter of John and Anna Widder, born in Pennsylvania, died at the home of her nephew, Harry Young, in Wichita, Kans., aged 86 years, 3 months and 26 days. She with her

(Continued on Page 30)

News From Churches

(Continued From Page 25)

Handy gave us a splendid message. Visiting members were present from Rowland Creek, New Haven, New Bethel and Pleasant Valley churches. Our Sunday-school is growing in numbers.—Mrs. Lee A. Jones, Scottville, N. C., Nov. 16.

OHIO

Circleville church held their homecoming Sept. 20 with 135 attending Sunday-school and 200 the afternoon services. Brethren Gump, Coppock and Crosswhite brought wonderful messages to us. Special music was rendered throughout the day by the Circleville and Charleston churches. Sept. 24 at our council the church was reorganized. Sept. 27 the Charleston church held their homecoming with an attendance of 150. Bro. Crosswhite was the main speaker for the day. Oct. 4, rally day, the attendance was 165. New officers were installed for the coming year by the pastor. Bro. Crosswhite, whose home is in Eaton, Ohio, remained a week with us. He has painted our church which beautifies the property. The Ladies' Aid is doing fine; they are having their bimonthly sales. The B. Y. P. D. meets once a month and every Sunday morning as a class. A men's brotherhood has been formed with fifteen charter members which has increased to twenty-three. They are having interesting meetings that serve as an attraction to men.—Mrs. Chas. Sterling, Circleville, Ohio, Nov. 20.

Trotwood.—Our pastor, Bro. J. F. Burton, has just returned from an evangelistic meeting at New Paris, Ind. Special council was held Nov. 19 for election of church officers for 1932. Eld. Hugh Cloppert is serving us for this year. During the pastor's two recent absences our pulpit was filled by home and neighboring ministers. We were given a splendid missionary service on Oct. 25 in the form of a pageant by the young people's group from the Eversole congregation. Sunday-school and the Christian Endeavor show a marked progress over the last several years.—Ruth Hunn, Dayton, Ohio, Nov. 19.

PENNSYLVANIA

Altoona.—First church met in business meeting Oct. 2. Nov. 1 our semiannual love feast was held. Nov. 15 was anniversary day—fourteen years since the building of the present house of worship. Bro. Wilt brought us some memories of beginnings which help us not to forget.—Mrs. Linnie Dilling, Altoona, Pa., Nov. 17.

East Fairview.—Oct. 24 we had a treat when the Hatfield quartet gave the entire evening program in messages in song. They also remained for Sunday-school and church service on Sunday. Bro. Cassel delivered a splendid sermon and the quartet again brought five messages in song. Bro. Martin of Ephrata also spoke briefly. Nov. 16 we held the final meeting of our singing class conducted by Bro. Paul Eshelman from Green Tree congregation, the present musical instructor for Manor Township. This proved to be the most remarkable class of its kind that many of us ever attended. We had an enrollment of sixty-eight. The interest manifested was an incentive and a challenge to many to improve both accuracy of melody as well as interpretation of the song. Our revival will begin Sunday morning, Dec. 6, Bro. H. F. King, evangelist.—Myers L. Wenger, Manheim, Pa., Nov. 19.

East Petersburg church held an instructive revival meeting conducted by A. P. Wenger, elder and pastor of the Ephrata church. His efforts were much appreciated by all. This was evident by the interest manifested during the entire service. The services began in the Neffsville church, but the interest grew and the remainder was transferred to the East Pctersburg church which was centrally located and which took care of the large audiences which gathered regularly. Bro. Wenger was very closely associated with the Bible; he preached sound doctrine in an impressive way and as a result two souls were saved and credited to our church roll: one grandfather and one Sunday-school girl. Bro. Wenger's method of visiting was very tactful and therefore created a very fine interest in the community.—S. Clyde Weaver, East Petersburg, Pa., Nov. 19.

New Enterprise. Our fall communion was observed Oct. 4, with a good attendance. The rcorganization of our Sunday-school resulted in Bro. S. E. Baker being reëlected superintendent of the main school and Sister Catherine Replogle, superintendent of the primary department. Bro. George Davis was chosen superintendent of the Waterside Sunday-school. There are many who take pride in keeping their attendance at Sunday-school regular, and so are entitled to Robert Raikes diplomas or seals. Besides those who received these at Waterside and Salemville, there were over one hundred receiving them at the New Enterprise Sunday-school. The last Thursday in October the members of the Women's Missionary Society, together with the members of the Aid Societies of New Enterprise and Waterside, sponsorcd a day's mceting and program with the inmates of the Morrison Cove Home at Martinsburg. A chicken and waffle dinner was served, and a considerable quantity of provisions donated to the Home. This has come to bc an annual event to which the members of the Home look forward with considerable interest. Over forty of our people went to bring cheer to those who are all too often neglected amid our daily duties. Recently our peace and temperance committees provided programs for the church in the interest of their respective fields.—Mrs. Rosetta Cottrell, New Enterprise, Pa., Nov. 17.

Philadelphia (First).—Nov. 1 at the morning service our pastor gave a soul-searching preparatory sermon, for the communion service in the evening. In the afternoon five young ladies were baptized, three of whom were sisters. They came forward during thc Gypsy Smith campaign. It was a blessed sight to have the whole family surround the Lord's table in the evening. The attendance was one of the largest, and the consciousness of the Lord's presence was felt. The delegates to the District Sunday-school convention were Sisters J. H. Compton, Martha Delp, Elizabeth Fisher, Bessie Wetter, Paul Compton and the pastor. Sunday evening, Nov. 15, the young people gave a peace program which consisted of music and an address by Bro. Miles Murphy.—Mrs. Wm. H. B. Schnell, Philadelphia, Pa., Nov. 23.

VIRGINIA

Ewing.—Nov. 8 Bro. Jackson closed a series of meetings which was of much interest. Nov. 8 he baptized six into the church. Our new church is almost completed. Bro. Jackson preached the first sermon in it, with the blue sky for a roof. But we now have the roof on and all is finished but some inside work. We hope to have it completed by next fall, as we hope to have Bro. Jackson with us next September in another meeting. Our Sunday-school and B. Y. P. D. continue with good attendance and interest.—Delpha C. Jones, Ewing, Va., Nov. 17.

Mt. Bethel church held an evangelistic meeting in August conducted by Bro. Simon Glick of Montezuma. As a result two were baptized and the entire membership greatly strengthened. Our Sunday-school is progressing nicely. Promotion day services and installation services for the Sunday-school officers were held the last Sunday in September. Recently a mission study class was started under the leadership of Mrs. Ida Matheny. Bro. Simon Glick is the teacher. A mothers and daughters' club was also organized recently. Our Aid Society with Mrs. Cora Hess, president, is progressing in a wonderful way. A white sale will be held in the near future. We were represented at Camp Bethel at three of the conferences by nine of our young folks. On their return they gave excellent reports. Our B. Y. P. D. has been putting on some fine programs. A chicken and oyster supper given recently was the means of clearing nearly $50. A junior B. Y. P. D. organized two months ago is proving most interesting to the younger ones. At the last meeting thirty-nine were present. Our pastor, Bro. J. W. Hess, has been busily engaged in the various activities of the church. Several of our members attended the regional conference at Hagerstown, Md.—Mrs. Ida Matheny, Hinton, Va., Nov. 18.

Roanoke.—Our evangelistic meetings closed Sunday night, Nov. 1. Bro. F. E. Myers, pastor of Cloverdale church, preached sixteen strong doctrinal sermons. Twenty young people came forward, nineteen to be baptized and one for reconsecration. Bro. Price Hylton from Roanoke preached the first two sermons of the meeting in Bro. Myers' absence. The baptizing was at the First church in Roanoke, in their baptistry. The membership manifested a fine spirit of coöperation throughout the entire meeting.—Mrs. H. C. Spangler, Roanoke, Va., Nov. 20.

WEST VIRGINIA

Morgantown.—Bro. Arthur Durr from the Fairview church preached for us in the morning of Oct. 4. In the evening Bro. B. M. Rollins and wife from Keyser, W. Va., began a series of meetings which lasted two weeks and closed with a love feast. Seventy-five surrounded the tables. As a result of this meeting twenty-one answered the call; ten were baptized, others await the rite. The church has been much strengthened spiritually. The District Sunday-school association will have a rally in our church Dec. 4. The Ladies' Aid meets every Thursday afternoon for quilting. The Queen Esther class is going to have a supper Nov. 20 for the benefit of the church. These two organizations have been the real burden-bearers during this financial depression. Bro. Weaver visited our church in the interest of the Old Folks' Home of the Western District of Pennsylvania. A donation of food stuff was given. The church was reorganized at the council held Oct. 27. Our elder and pastor, Bro. Obed Hamstead, was unanimously elected for the coming year. He and his wife have been very faithful to their trust. Other officers are: Church clerk, Robert Sterner; Messenger agent, Mrs. M. M. Harris; correspondent, the writer; Sunday-school superintendent, Bro. Vic Faulkner.—Mrs. Samuel Hayes, Morgantown, W. Va., Nov. 11.

Spruce Run.—Our pastor, Bro. Eugene H. Kahle, came to Spruce Run Nov. 7 and gave us a fine sermon that night. Sunday morning he gave us another able sermon. While here he helped to organize a Sisters' Aid Society through which we hope to do much good for the church. Next year we hope to organize a B. Y. P. D. We are glad to learn that our elder, Bro. W. M. Kahle, is much improved in health.—Glenna Fleshman, Lindside, W. Va., Nov. 11.

ANNOUNCEMENTS

HOMECOMING MEETINGS

Ohio

Dec. 6, Bellefontaine.

LOVE FEASTS

California

Dec. 5, 10:30 am, Reedley.
Dec. 6, 6:30 pm, Elk Creek.
Dec. 6, 5:30 pm, Calvary, Los Angeles.

Illinois

Dec. 13, 5 pm, Batavia.

Kansas

Dec. 6, Kansas City, First.

Ohio

Dec. 13, 7:45 pm, Springfield City.

Our Easy-to-Read Bible

There comes a time in life when you want a Bible that is easily read—**type as large as the regular Messenger type, 10 point.** Here you have it. Read the description. You will like it; it's an excellent Bible.

Authorized Version, concise Bible Dictionary, combined Concordance and Word-Finder, 25 Outline Maps, etc. Self-pronouncing. Size 5⅝x8¾ inches.

No. 8052. Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, ...**$5.00**

No. 8064. Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ...**$6.25**

And the price is right for such a high grade Bible. Order by number.

Our Scripture Text Calendar

starts each week with the **Sunday-school lesson, Golden Text** and **Devotional Reading,** and continues with a **new Bible verse for each day. A beautiful large Bible picture for each month.** Regularly retails at 30c. We furnish them to you at these prices:

Single copies, **30c; 4—$1.00; 12—$3.00; 25—$5.75; 50—$9.00; 100—$17.00.**

Prices for Canada are slightly higher. Order in quantity and sell to your friends and neighbors and **earn a neat profit.**

Our Special Offer

GOSPEL MESSENGER, one year, $2.00; **"WILBUR B. STOVER—PIONEER MISSIONARY,"** by **J. E. Miller,** 208 pages plus 17 pages of pictures, $1.50; 1932 Yearbook, 15c; total, $1.65.

But you may have the **three for $2.50.** New subscribers will receive the **MESSENGER** until Jan. 1, 1933. Do not delay. Act today.



Christmas
SCRIPTURE-TEXT BOX NO. 31

21 Beautiful Cards with Tissue Lined Envelopes—$1.00 a Box

What an opportunity for Christian people everywhere to spread choice Bible verses! Every one of the 21 attractive cards in this box has a friendly Christian message in addition to a choice Bible verse referring to the Savior.

The Greatest Value Ever Offered in Christmas Scripture-Text Cards!

We have put 21 beautiful cards—not ordinary cards that can be bought in just any store—but rather real Christ-honoring cards into this box. Many rich colors enhance the value of these cards.

Figuring the 21 Scripture-text cards at the usual values of 5c, 10c, and 15c each, you will have $1.45 worth of cards alone.

Fancy Tissue Lined Envelopes

Every one of the 21 cards have attractive colored tissue linings. Not a cheap "printed flap" envelope in the lot. Many envelopes are "fancy cut" on the flap. This is added value.

Neatly Hand Lettered Type

The sentiments are unusually neat in appearance. They are rightly spaced and most are in hand drawn type.

All in an Attractive Gift Box

Here is a neat box that can be used for gift purposes. The covering is done in 4 colors. No printing or advertising appears on it. It ordinarily would cost 10c.

We Guarantee This Assortment to Please You

Order Box No. 31 this Year for Your Own Needs. Most Folks Use from 20 to 50 Cards Each Christmas.

A Dignified Way of Raising Funds

Churches, Sunday schools, ladies' aid, and young people's societies should begin now to sell before ordinary cards with no reminder of the Savior are sold in their communities. Special prices to you are 70c per box in lots of 10 or more boxes.

Send for Sample Box Today

$1.00 a Box

To Our Many Readers Everywhere and of All Ages:

In this issue of the MESSENGER we present to you three pages of material most of which deals with the Holiday Season. Study these pages. Make out your order and mail it with necessary amount AT ONCE. We guarantee satisfaction in every particular.

Brethren Publishing House, Elgin, Ill.

Fallen Asleep

(Continued From Page 27)

husband, C. C. Gearhart, came to Wichita forty-eight years ago and lived in and near there ever since. Sbe united with the Churcb of the Brethren at the age of twenty-one and for sixty-five years she lived a devoted, consecrated Christian life. She was a liheral giver to the church and to the needy. She is survived by two sisters and two hrothers and a number of nieces and nephews. Funeral services by the writer and Eld. N. A. Duncan. Interment in the Kechi cemetery by tbe side of her husband.—H. F. Crist, Wichita, Kans.

Heiny, Henry, born near Noblesville, Ind., died at tbe Old People's Home ncar Middletown, Ind., Oct. 30, 1931, aged 64 years, 6 months and 7 days. He was twice married, his first wife being Miss Flo Young. They had two children. Tbe second marriage was to Miss Lucy Grabam who preceded him just three months ago. Five children were born to them; two children preceded tbe parents. He was a member of tbe Church of the Brethren for many years. The body was brougbt to Noblesville. Services by Eld. I. B. Wike. Interment in the Nohlesville cemetery.—Sarah Kinder, Arcadia, Ind.

Iman, Hiram Glen, born in Ohio, died Nov. 10, 1931, in Glendale, Calif., aged 69 years, 2 months and 2 days. He was a resident of California for ahout forty years and was a faitbful and consistent memher of the church. Tbere were eleven children in tbe family; one sister, Mrs. B. S. Quick of Glendale, survives. Services by tbe writer. Interment in the Grand View cemetery.—C. W. Guthrie, Glendora, Calif.

Knepper, Sister Emma, daughter of tbe late Bro. Wm. and Sister Rebecca Benedict Knepper, died at the home of her only sister, Mrs. Welty G. Smitb of near Mont Alto, Pa., Sept. 25, 1931, aged 66 years and 7 months. She united with the Churcb of the Brethren at an early age and remained faitbful. She was a great-granddaughter of Eld. Valentine Mack. She entered the Wayneshoro hospital Aug. 2, 1930, and remained there until May 25, 1931, when she was removed to the home of her sister. She underwent three major operations. Funeral services in the Mount Zion church by Brethren Wm. Hollinger and D. Emmert Stouffer. Interment in the cemetery near by.—Grace E. Smith, Waynesboro, Pa.

Lauver, Isaac Alvin, died in the hospital, aged 68 years. He had heen in failing health several years; death resulted from diabetes. He was born in Juniata County, Pa., Nov. 3, 1863, tbe son of Henry and Hannah (Landis) Lauver. He came to Kansas wben he was about fifteen years old. He married Ada Sarah Black April 20, 1903. The widow survives with a son, daughter, two grandsons and five sisters. He was a memher of the churcb since he was thirty years old and served in the office of deacon for about twenty years. He was a member of the Wade Branch church. Funeral by the undersigned. Interment in the Appanoose cemetery.—W. B. DeVilbiss, Ottawa, Kans.

Matheny, Lewis, died at his home near Hinton, Va., Sept. 16, 1931, aged 79 years, 5 months and 26 days. He had been ill only a few days with pneumonia. He was a faithful member of tbe cburch for many years and lived a quiet, Christian life. He is survived by his wife, daughter, son and four grandchildren. Funeral services at the Otterbein U. B. church by his pastor, J. W. Hess, assisted by A. S. Tbomas. Interment in tbe cemetery adjoining the church.—Mrs. Ida Matbeny, Hinton, Va.

Miles, Elizabeth Jane, born in Illinois, Aug. 30, 1861, died in a hospital at Yuba City, Calif., Nov. 2, 1931, after an illness of several months. In early life she united with the Church of the Bretbren and lived a quiet, unassuming Christian life. She is survived hy her husband, W. G. Miles, five sons and tbree daughters. Services at the Live Oak church, of which she was a member for many years, by Eld. W. R. Bruhaker.—Mrs. Bessie Fillmore, Biggs, Calif.

Miller, Mrs. Amos, daughter of Aaron and Margaret Cripe, born near Goshen, Ind., Oct. 11, 1862, died Oct. 25, 1931, aged 69 years, 14 days. She became the wife of Amos Miller Dec. 16, 1880. She united with tbe Church of the Bretbren at an early age, to wbich she had ever been faithful. She spent all ber life in and near Gosben. Surviving are two daughters, son, six brothers, sister and eight grandcbildren. Funeral services at the West Goshen church by Wm. Hess and Melvin Stutsman. Burial in West Goshen cemetery.—Dorothy Schieber, Goshen, Ind.

Mortimore, Isaac, son of David and Rebecca Mortimore, died Oct. 10, 1931, agcd 75 years, 9 months and 28 days. He was born near Mentone, Ind., where he spent his boyhood days. He was a victim of paralysis nearly twenty-five years, the last twenty-one years being spent in the Old Folks' Home. He married Sarah A. Secrist who with two sons preceded him several years ago. Two daughters, nine grandchildren, three great-grandchildren and a sister survive. He and his companion united with the Church of the Brethren in the prime of life, living and dying in that faith. Funeral in the Home by Eld. Frank Fisher assisted hy Eld. Hartsough. Burial in the church cemetery.—Gelia A. Pugh, Mexico, Ind.

Mosshurg, Mary Elizabeth, daughter of Abraham and Catherine Breneman, born in Wells County, Ind., died Nov. 14, 1931, at the home of her daughter, Mrs. Wm. Thompson of Kokomo, Ind., aged 66 years, 7 months and 5 days. March 8, 1890, she married John H. Mossburg. In 1898 she united with tbe Church of the Brethren and for thirty-three years lived and served in that fellowship. Surviving are the companion, two sons, two daughters, six grandcbildren and one sister; four children preceded ber. Services by the writer in the Flora church. Burial in Zion cemetery.—R. O. Shank, Flora, Ind.

Paxson, Israel C., the son of William and Ruth Green Paxson, was born near Martinsville, Clinton County, Obio, Jan. 6, 1866. He was married Feb. 24, 1904, to Laura Strong. He departed this life Nov. 9, 1931, at his home in Jasper County, Mo., age 65 years, 10 months and 3 days. He is survived hy his wife, two sons, and two daugbters, two hrothers, two sisters and two grandchildren. All his life he was a member of the Quakers or Friends Church. His wife and two children are members of the Cburch of the Brethren. He was a direct descendant of the Paxson and Green families who were tbe first Quakers to settle in America about the middle of the eighteenth century. Services in the Paradise church, hy the writer. Interment in the Paradise cemetery.—Lester E. Fike, Carthage, Mo.

Pugh, Sarah Rebecca, daughter of Abram and Elizabeth Neff, born in Franklin County, Va., died Oct. 29, 1931, aged 68 years, 9 months and 20 days. June 18, 1902, she married Wm. Pugh who died nearly four years ago. She was a sufferer from cancer for several years; the anointing service gave her mucb comfort. She united with the Church of the Brethren in youth, living loyal in the cause of her Master until called home. The daughter, three grandchildren, two sisters, one brotber and six stepchildren survive. Funeral services by Elders Frank Fisher and Walter Balsbaugh in the cburch. Burial in the near-by cemetery.—Gelia A. Pugh, Mexico, Ind.

Root, Ellis Irvin, son of John and Cora Root, born in Brown County, Kans., June 2, 1893, died at his home near Oneida, Kans., Sept. 24, 1931. He leaves bis companion, Katie Murray Root, four children, and his parents. He became a member of the Sahetha Cburch of the Bretbren Nov. 22, 1927. Funeral in the Sabetha church. Interment in the Sabetha cemetery.—Earl M. Frantz, Sabetha, Kans.

Sutton, John, died Sept. 12, 1931, aged 76 years, 3 montbs and 19 days. He came as an inmate to the Old Folks' Home of this place several years ago. He was a member of the Churcb of the Brethren, living firm in that faith until called away. His home and church affiliations were formerly in the Huntington congregation. His remains were taken tbere for funeral services and burial.—Gelia A. Pugh, Mexico, Ind.

Switzer, Eliza Lenora Kaye, was born in England, July 27, 1845. She was married to James L. Switzer May 12, 1867, who was well known to Messenger readers by his contributions to tbe paper. Shortly after their marriage she united with the Church of the Brethren in which faith she lived until claimed by death. She passed away at her home in Lakeside, Mo., Oct. 30, 1931, age 86 years, 3 months and 3 days. She is survived by five sons, two daughters and a number of grandchildren, her husband having preceded her almost a year. Services conducted by the writer in the funeral home in Webb City, Mo. Interment in the Mt. Hope cemetery by the side of her husband.—Lester E. Fike, Carthage, Mo.

The Church of the Brethren

Formerly Called Dunkers

1. This body of Christians originated in the eighteenth century, the church heing a natural outgrowth of tbe Pietistic movement following the Reformation.

2. Firmly accepts and teaches the fundamental evangelical doctrines of the inspiration of the Bihle, the personality of the Holy Spirit, tbe virgin birth, the deity of Christ, the sin-pardoning value of his atonement, his resurrection from the tomb, ascension and personal and visible return, and resurrection both of the just and unjust (John 5: 28, 29; 1 Thess. 4: 13-18).

3. Ohserves the following New Testament rites: Baptism of penitent believers by trine immersion for tbe remission of sins (Matt. 28: 19; Acts 2: 38); feet-wasbing (John 13: 1-20; 1 Tim. 5: 10); love feast (Luke 22: 20; John 13: 4; 1 Cor. 11: 17-34; Jude 12); communion (Matt. 26: 26-30); the Christian salutation (Rom. 16: 16; Acts 20: 37); proper appearance in worsbip (1 Cor. 11: 2-16); the anointing for healing in the name of the Lord (James 5: 13-18; Mark 6: 13); laying on of hands (Acts 8: 17; 19: 6; 1 Tim. 4: 14). These rites are representative of spiritual facts which obtain in the lives of true believers and as such are essential factors in the development of the Christian life.

4. Emphasizes daily devotion for the individual and family worship for the home (Eph. 6: 18-20; Philpp. 4: 8, 9); stewardship of time, talents and money (Matt. 25: 14-30); taking care of the fatherless, widows, poor, sick and aged (Acts 6: 1-7).

5. Opposes on Scriptural grounds: War and the taking of human life (Matt. 5: 21-26, 43, 44; Rom. 12: 19-21; Isa. 53: 7-12); violence in personal and industrial controversy (Matt. 7: 12; Rom. 13: 8-10); intemperance in all things (Titus 2: 2; Gal. 5: 19-26; Eph. 5: 18); going to law, especially against our Christian brethren (1 Cor. 6: 1-9); divorce and remarriage except for the one Scriptural reason (Matt. 19: 9); every form of oath (Matt. 5: 33-37; James 5: 12); memhership in secret, oath-bound societies (2 Cor. 6: 14-18); games of chance and sinful amusements (1 Thess. 5: 22; 1 Peter 2: 11; Rom. 12: 17); extravagant and immodest dress (1 Tim. 2: 8-10; 1 Peter 3: 1-6).

6. Labors earnestly in harmony with the Great Commission, for the evangelization of the world, for tbe conversion of men to Jesus Christ, and for the realization of the life of Jesus Christ in every believer (Matt. 28: 18-20; Mark 16: 15, 16; 2 Cor. 3: 18).

7. Maintains the New Testament as its only creed, in harmony with which the above brief statement is made.

A Christmas Gift

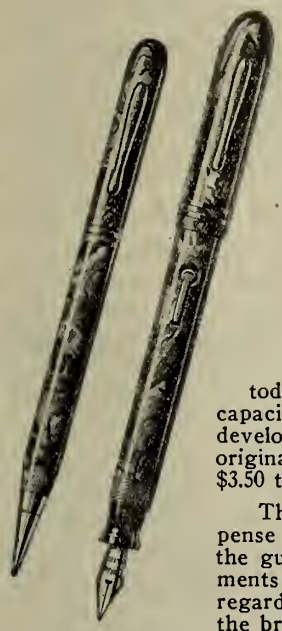
Why not give a **Christmas present** that can be used through the entire year and will prove a real joy? You can do it for only $2.00. Send your best friend a year's subscription to the **GOSPEL MESSENGER.** If he is not now a subscriber he may have it till **Jan. 1, 1933, for $2.00.** Add 50c and we will send "**WILBUR B. STOVER—PIONEER MISSIONARY.**"

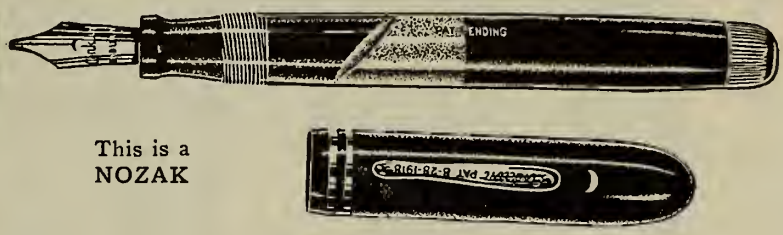
Brethren Publishing House, Elgin, Ill.

Sent for a Cent

A postcard with your name and address to the **BRETHREN PUBLISHING HOUSE, ELGIN, ILL.,** will bring you our new catalogue which announces to you good news for all who want Christmas goods, program material, Bibles, books, all kinds of supplies, etc.

Conklin Pens and Pencils are Ideal for Xmas Presents





This is a NOZAK

NOZAK PEN

The Conklin Endura Nozak squarely meets the universal demand today for a sac-less fountain pen of real dependability. A greater ink capacity and a filling mechanism radically different from any ever before developed make the Nozak the first really new fountain pen since the original Conklin self-filler. Prices from $6.00 to $10.00; pencils to match, $3.50 to $5.00. Unconditionally guaranteed.

The Conklin Endura pen and pencil present no service problem or expense whatever to the owner at any time as the word "Endura" represents the guarantee which is unconditional and perpetual. Repairs and replacements are made by the Conklin Pen Co. factory free of charge at any time, regardless of the condition under which they become necessary, whenever all the broken or worn parts of the pen or pencil are returned to the company.

We have distributed Conklin pens and pencils over a long period of years and can highly recommend them to you.

This illustrated price list contains information about all Conklin products, so arranged as to facilitate selection with accuracy of the brand new Conklin numbers of latest design and greatest modernity. This information is presented in this modern way for your convenience.

CONKLIN ENDURA NOZAK PENS

D-49FPTC	Foliage Pearl, Transparent, Clip	$10.00
D-49TC	Black, Transparent, Clip	10.00
49FPC	Foliage Pearl, Plain, Clip	7.00
49BGC	Black and Gold, Plain, Clip	6.00
49BRC	Black and Red, Clip	6.00
	Illustrated—	
49TC	Black, Transparent, Clip	6.00
49C	Black, Plain, Clip	6.00

PENCILS TO MATCH NOZAK PENS

D-88FPC	Foliage Pearl, Clip	$ 5.00
D-88C	Black, Clip	5.00
8SFP	Foliage Pearl, Clip	3.50
8SBG	Black and Gold, Clip	3.50
8SBR	Black and Red, Clip	3.50
8C	Black, Clip	3.50

GENTS' ENDURA

68FPC	Foliage Pearl, Clip	$ 7.00
8FPC	Foliage Pearl Pencil, Clip	4.00
48FPC	Foliage Pearl, Clip	5.00
8SFP	Foliage Pearl Pencil, Clip	3.50
68BGC	Black and Gold,	7.00
8BGC	Black and Gold Pencil, Clip	4.00
48BGC	Black and Gold, Clip	5.00
8SBG	Black and Gold Pencil	3.50
68LGC	Leaf Green Pencil, Clip	7.00
8LGC	Leaf Green Pencil, Clip	4.00
48LGC	Leaf Green Pen, Clip	5.00
8SLGC	Leaf Green Pencil, Clip	3.50
48PBC	Black and White Pen, Clip	6.00
8SPBC	Black and White Pencil, Clip	4.00

LADIES' ENDURA

38FP	Foliage Pearl with Ring	$ 5.00
8SFP	Foliage Pearl Pencil with Ring	3.50
38BG	Black and Gold with Ring	5.00
8SBG	Black and Gold Pencil with Ring	3.50
38LG	Leaf Green with Ring	5.00
8SLG	Leaf Green with Ring	3.50
38SBGC	Black and Gold, Clip,	5.00
8SBGC	Black and Gold, Clip,	3.50

MEDIUM PRICED CONKLIN PENS AND PENCILS

18CBC	Black and White, Clip	$ 3.50
18DPC	Dawn Pearl with Clip	3.50
18SDPC	Dawn Pearl, Short, with Clip	3.50
18SDP	Dawn Pearl, Short, with Ring	3.50
18BRC	Black and Red with Clip	3.50
18SBRC	Black and Red, Short, Clip	3.50
18SBR	Black and Red, Short, Ring	3.50
	Pencils to match—$2.50.	
26C	Long, Black, with Clip	$ 2.75
26SC	Short, with Clip	2.75
26SS	Short, with Ring	2.75
26LC	Black, Long, with Gold Band	3.00

Put up in beautiful colored boxes.

BRETHREN PUBLISHING HOUSE ELGIN ILL

Brethren Publishing House
Elgin, Ill.---

To further the work of the Kingdom, and for my own spiritual good, I subscribe for the GOSPEL MESSENGER for one year, and enclose check for $2.00.

Send me also the Premium Book checked below for which I add Fifty Cents. Total, $2.50:

☐ "Wilbur B. Stover—Pioneer Missionary," by J. E. Miller.

☐ "Some Brethren Pathfinders," by J. H. Moore.

I understand I am to receive the 1932 Yearbook free.

Name .....

Street or Route .....

City..... State.....

☐ New. ☐ Renewal.

See your agent or send direct.

A CHRISTMAS TREAT
TO
YOUR SUNDAY-SCHOOL

means more when enclosed in one of our Beautiful CHRISTMAS FILLERS. They cost little, but mean much.



No. 157

No. 157. The red and green with a poinsetta design make Christmas real. Per dozen, 30c; fifty or more, each, 1½c.

No. 257. Here you have the church with fitting Christmas decorations. Per dozen, 40c; fifty or more, each, 2½c.

The Flight Into Egypt tells the Christmas story in picture form. Per dozen, 30c; fifty or more, each, 1½c.

Bethlehem. Here we see emphasized Bethlehem, the Star and the Wise Men. Per dozen, 30c; fifty or more, each, 1½c.

No. 147. On this filler the holly and poinsetta are so interwoven as to produce a pleasing result. Per dozen, 30c; fifty or more, each, 1½c.

All of these Boxes will please your children. Should you order in lots of fifty or a hundred you may select in lots of 25 at the 50 lot rate.

Brethren Publishing House, Elgin, Ill.

"Message of the Book of Revelation"

By the late E. B. Hoff. An excellent book. Only a few left. You may have a copy for $1.10. Order from

Mrs. Ida W. Hoff, 1200 S. 17th Ave., Maywood, Ill.

"HE IS HERE"
The New Book by Charles M. Sheldon
Author of the popular "In His Steps"

should be placed into your Sunday-school library. We study the Life of Christ, beginning in January. And you need this book in your own home to make Christ real and present. Price, $1.25.

Brethren Publishing House, Elgin, Ill.

Everybody Appreciates
CHRISTMAS GREETINGS

We have an excellent selection—one that will appeal to you. Fine art work—happy greetings. They cost little and mean much.

Christmas Greeting Cards

No. 31. Assorted Christmas Cards. Twenty-one large choice cards with Bible verse and Christmas sentiment. In tissue lined envelope. Packed in attractive gift box. Special price, $1.00 per box; 12 boxes, $9.50.

No. 1246. Two cards in full colors. Window scenes with Christmas decorations on brown mottled background, gold edges. Scripture verses, 20c for 10.

No. 1259. Two fireplace designs with Christmas green. In colors on mottled background. Greeting and fitting Bible verse with each scene. Size, 2½x3½ inches, with envelopes. 20c, set of ten.

No. 2411. These two cards show the shepherds, and the



wise men, arrayed in the gorgeous colors of the East. Each card has a verse from the Bible. With envelopes. Size 4x5 inches. 50c, set of ten.

Christmas Folders

No. 1000. SPECIAL CHRISTMAS PACKET. A packet of twenty booklets, all different, with envelopes. Two sizes, 2¼x4¾ inches and 3x4 inches. An inexpensive gift for a teacher to give her Sunday-school scholars. Attractively lithographed in colors. Per pack of 20, 30c.

No. S25. Assorted Christmas Folders. An assortment of 25 folders printed by the offset process, in box, envelopes for each folder. Here your quarters do double duty. One box, 25c; 6 boxes, $1.00.

No. S50. Special Assortment. Steel die engraved cards and folders. Largely Christmas. One dozen in a box. A charming collection of 12 in each box. Specially priced for this sale, 50c per box; 3 boxes, $1.00.

No. 2412. Two four-page folders, the one showing the wise men, the other the shepherds. Printed in most attractive colors. Scripture verse on inside pages. With envelopes. Size 3¼x4⅜ inches. 50c, set of ten.

Order your Christmas Cards and Folders today.

Brethren Publishing House, Elgin, Ill.

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., December 12, 1931 | No. 50



The picture shows three of the teachers in the Girls' School in Ping Ting Chow, Shansi, China. Is there not evidence here of the value of Christian education? The women of the Brotherhood share in the opportunity to help mould Christian character such as this through their project work. The best effort on the part of all is not too good for such a rare opportunity. These Christian young women are lending their influence toward the teaching of Christian principles in the Girls' School.

IN THIS NUMBER

Editorial—

God's Larger Temple (E. F.), ... 3
Winning and Losing (H. A. B.), ... 3
Women and the Good Life (H. A. B.), ... 3
Adult Education (E. F.), ... 4
Keeping the Cost Down (E. F.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

Let Me Walk Closely (Poem). By Mildred Allen Jeffery, ... 5
Our Assets and Liabilities. By James M. Moore, ... 5
Ministerial Memories.—No. 11. By H. C. Early, ... 6
Christian Economics.—No. 2. By E. H. Eby, ... 7
The Fondation des Etats-Unis. By Florence Wieand Noffsinger, 8
Women's Work: The Women of the Church—"Around the Table" —Suggestions—The Possibilities of Women's Work—Christmas and Our Women's Work.

Missions—

Editorial: The Death of Dr. Russell L. Robertson—Women's Missionary Project, ... 12
A True Story of Two Days' Wandering in the Jungle Without Food, ... 13
Methods for Mission Workers, ... 14
News From the Field, ... 15

Pastor and People—

The Three C's of Pentecost. By John H. Clawson, ... 18
The Story of Our Pioneer Missionary (H. A. B.), ... 18

Home and Family—

By the Bonfire. By Mrs. W. B. Stover, ... 19
Christmas Is Coming. By Maud Mohler Trimmer, ... 19
Are We as Women Living Up to Christ's Standard? By Mrs. William P. Bucher, ... 22
Suggestions About Christmas Observance. By Mrs. Cora Price Bowen, ... 23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.



RUTH SHRIVER



MRS. H. L. HARTSOUGH



MRS. ROSS D. MURPHY
Photo by Moreau



LUCILLE SHERCK

Women's Work

Church of the Brethren

NATIONAL COUNCIL

Mrs. Ross D. Murphy, President, 2260 N. Park Ave., Philadelphia, Pa.

Mrs. H. L. Hartsough, Director of Aid, North Manchester, Ind.

Mrs. J. Z. Gilbert, Director of Mothers and Daughters, 3300 Griffin Ave., Los Angeles, Cal.

Miss Nora M. Rhodes, Director of Missions, Dallas Center, Iowa.

Mrs. W. H. Swadley, Director of Bible Study, Johnson City, Tenn.

Miss Ruth Shriver, Director of Children, 22 S. State St., Elgin, Ill.

Mrs. E. C. Bixler, Peace, New Windsor, Md.

Miss Eva Trostle, Temperance and Simple Life, 3435 Van Buren St., Chicago, Ill.

Mrs. Ernest Hoff, Chairman of District Committee, 1073 W. Chicago St., Elgin, Ill.

Miss Lucille Sherck, Secretary-Treasurer, 22 S. State St., Elgin, Ill.



MRS. J. Z. GILBERT



MRS. E. C. BIXLER

THE WORK OF THE WOMEN OF THE CHURCH

Women's Work is the work of the church—that is, the Christian program of the church. And through the larger Women's Work we are endeavoring to determine the scope and activity of that program, and to shoulder our responsibility in carrying it forward.

The women have always been vitally interested in the evangelistic and missionary activities of the church. So much so that when these enterprises seemed to lag the women earnestly besought themselves as to how funds might be raised to meet the emergency. The fact that during the past twenty years $1,500,000 has been contributed by and through the women toward carrying forward the program of the church is in itself a service worthy of the fine spirit of consecration that prompted it. Yet the sum-total of the dollars is not half the story of service. In most cases the "mite" had already been given before the dollars were earned, the latter expressing a consecration of time and energy over and above the "tithe."

But now, even though the dollars seem to be needed more than ever, we are stressing what may be a more difficult task. This task lies more especially in the field of Christian education—Christian education in the home, in the community, in our nation and throughout the whole world. Christian education as applied to such vital current issues as World Peace, Temperance, Simple Living, Christian Culture and Refinement and Stewardship.



EVA TROSTLE



NORA RHODES

NATIONAL PROJECTS ASSUMED SINCE 1915

1915-18	Mary Quinter Memorial Hospital in India	$13,500
1918-21	Hospital at Ping Ting China	12,000
	Girls' Boarding School in India	12,000
1921-24	Greene County, Va., Industrial School	35,000
1924-26	Ruth Royer Kulp Memorial Hospital, Africa	12,000
1926-30	Addition and Equipments to India Hospital	15,000
1929-30	Nov. 1 to March 1, Conference Deficit Budget, Approximately....	12,000
	(Because of the emergency no special effort was made to credit women's groups but at least $12,000 was recorded)	
1930-31	Girls' Schools in India, China and Africa	15,000
	(This project continues until March 1, 1935, at $15,000 per year, or $75,000 for period 1930 to '35)	



MRS. ERNEST HOFF



MRS. W. H. SWADLEY

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., December 12, 1931 No. 50

EDITORIAL

God's Larger Temple

"In whom ye also are builded together for a habitation of God in the Spirit."

A temple for God to live in! Each one of us is that, or is meant to be, but we are also meant to be parts of a bigger, more beautiful and more commodious structure. The whole church is God's temple, ideally. Is it so actually?

This can only be when we individual members are "builded together," mortised into each other, so to speak. How marvelous the wonder of it, this interknitting of human spirits. A common interest is what does it, and when that interest is Christ, when he is the cement which binds them together, the temple framework is made strong and stable. In such a home does God delight to dwell.

But the beauty of the figure must not lure us away from the stern reality involved. The only soul the church has is made of the souls of the individual members. Only as God lives in these separate building blocks can he live in the finer, larger temple which they make. E. F.

Winning and Losing

THERE is such a thing as winning and losing, and Japan seems all too adept at the unfortunate game. Of course, the prestige of Japanese arms required the stunning blows delivered at Tsitsihar and other Manchurian points, but the final balance sheet will certainly show that such victories are really just more handicaps to the international understanding which will make or break the Japan of the future.

The Manchurian episode will constitute one more stone in the wall of isolation which Japan is erecting between herself and the rest of the world. Japan's great opportunity for a place in the sun was as the champion of the East. But how has she assumed the rôle? She humbled China, seized Korea, and beat back the Russian Bear. But in all this Japan has not made friends—though as a people the Japanese are gracious and likable.

The economic structure of Japan is such that she needs friends more than all else. But her strong arm methods are not winning them. By her present course she is flaunting the goodwill of the world, gendering in all Asiatics a fear of her might, and building in China a spirit of vengeance which points to judgment day. Yes, there is such a thing as winning—and yet losing—on the icy plains of Manchuria. H. A. B.

Women and the Good Life

THERE is a certain unbalance to history since the epic poets, the historians and the monument builders have usually been men—and therefore quite content to celebrate the deeds of their sex. But this is no reason why the accomplishments of women should go unsung. And especially is this true when the quality and basic character of woman's contributions to the betterment of human life are more fully understood.

For woman is not merely the mother of man. In a very real sense she is also the mother of invention, art, social organization and the sciences. If this seems an overstatement, consider that amongst primitive peoples it is the woman who seems to pioneer in gardening, cooking, spinning and weaving. It is within recent times indeed, that many important home crafts have been transferred to the factory in civilized lands. Thus history indicates that it was woman's initiative and inventive genius which laid the corner stone of many a modern industry.

Again, it was woman's interest in the decoration of her wares, and of herself, which has acted and still acts as a dynamic factor in creative art. One may also say that woman's guarding and care for those she loves has certainly helped to give us the best in family and community life. And finally, in woman's nursing of the

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

sick, and in her teaching of the young, there may be seen the beginnings of such sciences as medicine and education.

It is thus in place that history should be rewritten to the extent that woman is accorded her rightful place. However, it must be remembered that what many regard as woman's chief contribution to the better life is not in the realm of the fields just mentioned. That is, her chief contribution is quietly made through her eager yet patient quest for the best things in life. It is not unfair to woman to say that not all of her kind have been noble-minded. There have been Delilahs, Jezebels and Cleopatras. But for the most part, women have been more like Ruth, Esther, Elisabeth, Dorcas, Lydia, Lois and Eunice. And like Mary, they seem to be more eager than men to sit at the feet of a seer.

It may be argued with point that woman is not only more sensitive to the new that is good, but that in a crisis time she is certainly tenacious and resourceful in saving the standards which experience has proven of benefit to the race. In a dilemma, women are not only amongst the last to give up, but also amongst the first to think of a way out. Deborah was not an exception, but the representative of a type.

Woman's relation to the quest for well-being, and beyond that for the good life, can be illustrated from our own church history. Of the original eight members, three were women. Study the biographies of our church leaders and see how soon you will discover a noble mother or an unselfish wife—or both. We do not mean to give woman all the credit, but we do mean to say that she is a true helpmeet in the quest for the best in life.

Though women are not ordinarily on the finance board of a church, yet they are the most persistent and resourceful financiers that we have. Many times it is the judgment of mere man that our women are too hard on themselves in this work. But somehow they seem always to manage to recover and keep on planning and giving. Or take the Sunday-school. The superintendent may be a man, but a majority of the teachers are pretty sure to be women.

It is not necessary to add argument to argument to prove that woman is an earnest seeker for the best in life, that she whole-heartedly supports the church as the most efficient agency in attaining her aspirations. But it is proper in an issue presenting the work of our women, to accord them our sincere appreciation for the splendid things they have done and will continue to do for the church. H. A. B.

Adult Education

It is now quite generally agreed that the old proverb, "Never too old to learn," is founded on fact. Experts in education admit that adults can learn. We were all wrong in thinking that it is no use to try. Then let's be at it. Let's show the young folks. Let them see that we are really trying to understand them, and the things that interest them so much. And that we are succeeding. So that we can criticise them more intelligently and enrich our own experience besides. E. F.

Keeping the Cost Down

Did you too know that there is "nothing more powerful than snowflakes in league with time"? It's true. That's why mountains crumble into dust without any earthquakes to upset them. Snowflakes and time will do it, and God has plenty of both at his disposal.

The man who said that pretty thing between the quotation marks was talking about the treaties, the war treaties, the peace treaties, the treaties which can not endure because they are unendurable. There is something inherently and eternally wrong with them. They are unjust. They violate the law of brotherliness. Time is against them. The nations will not by formal and deliberate choice revise them. Time will. The process is already well under way.

It is just so with other human things. Such, for instance, as the idolatrous worship of prosperity so-called, and of carnal satisfactions. The undermining of that goes forward steadily. It can not be otherwise because truth is truth and right is right, and solid prosperity is anchored fast in the rock of these eternal values. The snowflakes of clean thought crystals in league with time are doing it. But at what appalling cost!

The largest item in that cost, as now appears, is the breaking down of time-tested moral and spiritual sanctions, a dissolution which threatens us with a corresponding moral and spiritual bankruptcy as complete as the economic one which the nations are fighting so hard to ward off, and infinitely more disastrous. Must our generation, or our children's, pay *that* price, just to learn again what the true values of life are?

There's no sense in it, except in the sense that the senses are all in it, and nothing else. Reason is not. Good judgment is not. Long run profit is not. Enlightened self-interest is not. Only the short-sighted folly of sense thrills is in it. And that always forgets the price. It is the day of sensation-mongering, and sense-jaded fools mistakenly call it experience. That is too fine a word to be dragged in the ditch like this. It should be kept for something deeper, something that lasts and leaves no sting.

Time and the snowflakes of truth, gentle, steady, percolating, penetrating truth, are building a highway for our God. But the awful, needless cost of it? Do you want your son, your sister, your daughter, your brother, to be part of the price? Why don't you help to hold the cost down? E. F.

GENERAL FORUM

Let Me Walk Closely

BY MILDRED ALLEN JEFFERY

Let me walk closely, very closely
By thy side each busy day,
Lest another in confusion
Stumble blindly from the way.

Let me speak kindly, very kindly
To the one opposing me,
Lest another seeing anger
Turn his back on Calvary.

Let me walk bravely, very bravely
Filled with purpose and with cheer,
Lest another lacking courage
Fall beneath the weight of fear.

Let my life be as consistent
As thy own, Lord, let men see
The reflection of thy goodness
Perfectly revealed in me.

Hawthorne, Calif.

Our Assets and Liabilities

BY JAMES M. MOORE

THESE are days when many people are very much concerned about their assets, and even distressed about their liabilities. Conditions have changed so radically in the last few years that some do not know exactly where they do stand financially.

It seems that material assets fall into about three classes. In the first place there are the sound investments. They generally do not yield a high rate of interest, but the income is steady, and can always be counted on. In the days when many investments were bringing large returns, those who were content with so little were considered timid and even foolish. Now the tables have made a decided turn in a number of cases.

Then there are the frozen assets, and their number has come to be legion. They were all right in the past, but now they yield absolutely no return. They seem good, for the property back of them is of real value. But for the time being, and just when the need is great, they simply can not be counted on. We of course hold to them with the hope that the situation will change.

In the third place there are what we have been looking on as assets, but we have found them to be absolutely worthless. Due to neglect or mismanagement the property back of them that once made them worth while has gone down or been lost. It is disappointing to say the least, but we might just as well burn the papers, learn the lesson and forget the loss.

As for the liabilities, they just seem to be a drag, causing a good deal of concern and sometimes worry. They constitute an obligation, and in order to maintain our integrity we are determined to do our very best regarding them. If they do not cause too heavy a drain we can take care of a reasonable portion of them.

However, important as these financial matters seem in our lives, and vital as our attitude to them is in relation to our spiritual welfare, the concern of this article is more with what might be termed " church assets and liabilities." This may seem like an odd term, but there is a marked similarity with some situations which is not a little disturbing.

For example, we have in every live congregation those who can be counted on as real assets. They are the backbone of the church. When it comes to the Sunday-school they are there, in their places, ready and willing to do their part the best they can. The same is true of the worship service as well as the prayer meeting. When illness does keep them away, their interest and prayers are a real power. They pay their full portion to the support of the church, and do it cheerfully. They get much good from the church, for they put something in. They are genuine assets, and upon them the church depends for its progress and work.

Then unfortunately there are in probably every congregation those who would be considered frozen assets. They once were a help. They seem good now, for they have a good background. But something has happened, and for the present they simply can not be depended on for anything. They promise to do, and seem to have a desire; but when it comes to the test they simply are not there. If the church had to depend on them, it would die. And we do need their help so much. Still we keep them on our live list, trusting that conditions will change soon. If these hopes are realized, we will be glad that God gave us patience.

Again, there are those who seem to have come to the place that they are practically zero as far as the church is concerned. They do not even make promises or express good intentions. They do not attend the services, and in a sense their influence might be considered against the church. We hesitate to drop them, for they might awaken and become a real help. Hence we are in a quandary regarding them.

As for the liabilities, there seem to be some of them too. They can be counted on for nothing in a positive way. They are known as members of the church, but they do things that are not in accordance with the gospel and thus cause reproach. When they get in need, they insist that they belong to the church and want help. Of course the church does what she can, difficult as it is under the circumstances. But they are a drag on the work. Some say the church would be better off without them. What shall we do? Unlike in financial affairs, these church liabilities by the grace of God may turn into assets. If we only knew which ones they would be, it might help.

But here are the definite personal questions for each one of us: Am I an asset or a liability to my church? If an asset, am I a live, active one? Might it be that I am a frozen asset? Or could it be that I am just about worthless to the progress of the work of the church? Whatever we are, the Holy Spirit can and will make us what we ought to be—if we let him.

Chicago, Ill.

Ministerial Memories

BY H. C. EARLY

II. Personal Experiences (I)

Introduction

AFTER the few general observations made, the most of them relating to customs and conditions in the church in the early day, I desire to recite a few personal experiences in my ministry covering a half century. At the same time I know it is a delicate task to speak of one's own life and work, and how easy it is to be misunderstood and misjudged. Still at the risk of being misinterpreted, I venture to make a few observations upon my experiences in the ministry. It is undertaken, I assure you, with the deepest humility, and I beg your charitable indulgence. My sense of unworthiness absolutely forbids the spirit of boasting.

What I Thought I Would Be

Two callings put up a tremendous appeal to me in my early day. One was the blacksmith shop and the other the ministry, as far apart and unlike as these are. I fully expected to be a blacksmith or preacher or both in one. When I was yet a small boy father used to send me to the blacksmith shop. It was my habit to stand by and watch the good old man make the sparks fly and shape up the hot iron. It all seemed very wonderful to me, and I resolved right there and then, that one day I would do the same thing. But in spite of the good resolve and as unfortunate as it is to allow good resolves to evaporate, I confess I could not hold up my purpose to become a blacksmith, the probability that I might have made a better blacksmith than preacher, notwithstanding. So I gave it up at an early age.

The desire to be a preacher stuck to me, and it grew with the years. I can not tell the day it took hold of me. In fact, I do not recall the day when I did not desire to be a preacher, and when I did not expect to be. I felt that the ministry is the noblest and best life possible to a human being, and I feel exactly the same way still. Besides, father and mother sensed my desire and encouraged it. They were both pleased with the idea and did what in that early day was considered necessary to fit one for the ministry. And so I resolved at an early age that I would do all in my power to become a preacher, but I had a very inadequate understanding of the necessary preparation. It would be different now. If I could recall the years, I would have the best training, educational and spiritual, of which I am capable without regard to time or cost.

With that burning desire in my heart I dared not to speak of it to an outside party. It would have been a great joy and inspiration if I could have spoken freely on this subject to the church leaders. And I think I would have undertaken it but for the fact, I feared I would be misunderstood and in this way set up a barrier to my most cherished desire and purpose. I made up my mind then that if I ever got in position to help a youngster with a great purpose on his heart, I would never turn a deaf ear to him.

Beginning to Preach

It began a good many years before there was any church action to the effect that I should preach, or that it was known outside of our family that I preached. I may say, I think, that I was a self-constituted and self-licensed preacher—rather a new order in the Brethren church. I was a mere lad. I do not remember the year, but it seems to me as but yesterday. Mother and the younger children were my hearers for the most part, but occasionally I had outdoor preachings with the neighboring children. The children, I think, took little interest in my juvenile efforts, but mother (God bless her!) was an interested hearer if I did not keep her too long. However, the suggestions for short sermons given me at that early age, I have not always remembered, I must confess.

An old yellow safe stood in mother's kitchen in the early day. It was my first pulpit. With the aid of the "high chair," which I had bequeathed to the coming generations, I could easily ascend my pulpit. And what if I did scar it a bit? That was of small consequence compared with the importance of my preaching. From the old yellow safe I preached most earnestly—probably never more so. To me then it was real preaching, and I got great joy out of it. And that beginning, doubtless, has had much to do in my later years.

Why I Want the Stover Book

I buy a book because I am interested in the subject it treats, or because I like its author as a person or his style of writing and manner of treating subjects, or because I consider the book necessary to my library to give it something of completeness and balance, or for all these reasons.

I want *Wilbur B. Stover—Pioneer Missionary* for all these reasons, but I want it most of all because Wilbur Stover was my church's first missionary to a heathen land. His career marks the beginning of a new era in the history of the Church of the Brethren. I am interested in the thing he did and how it started my church to face a responsibility distinctly new in her program of service. And I can hardly imagine what kind of a member of the church a man or woman would have to be not to do his or her utmost to have the Stover book.—*H. C. Early, Dayton, Va.*

About half way up in my teens I entered the boys' debating societies. That was great, and it became greater all the time. In a year or two I was attending two or three debates a week during the winter months. It gave opportunity to speak before an audience and greatly inspired my desire for improvement. It went smoothly and joyfully on until I was called to apologize before the church council for having participated in debates. After a rather prolonged discussion of the matter during which time father defended us boys, I had to make sort of an apology. Then the good elder ruled that the case should be dismissed with the understanding that we boys who were guilty of offending the church should cease to take part in debating societies. But that was pretty hard for some of us to do, and I think we were not altogether faithful to the elder's exhortation, as much as we loved him and the church.

Dayton, Va.

Christian Economics

BY E. H. EBY

2. Friends, Now or Hereafter?

Jesus once made the observation that the sons of this age are shrewder in their relation to their own age than the sons of the light. But in making the observation he does not thereby give his approval to such delinquency on the part of the sons of light. He would have them be wiser, more far-sighted than the sons of the age. And he illustrated his view by a very forceful story. Here it is:

"There was a rich man who had a manager, and it was reported to him that this man was squandering his property. So he called him in and said to him, 'What is this that I hear about you? Make an accounting of your conduct of my affairs, for you can not be manager any longer!' Then the manager said to himself, 'What am I going to do, because my master is going to take my position away from me? I can not dig; I am ashamed to beg. I know what I will do, so that when I am removed from my position people will take me into their homes.' Then he called in each of his master's debtors, and he said to the first one, 'How much do you owe my master?' He said 'Eight hundred gallons of oil.' And he said to him, 'Here is your agreement; sit right down and write four hundred!' Then he said to another, 'And how much do you owe?' He answered, 'Fifteen hundred bushels of wheat.' He said to him, 'Here is your agreement; write twelve hundred.' And his master praised the dishonest manager, because he had acted shrewdly. For the sons of the age are shrewder in their relation to their own age than the sons of the light. So I tell you, make friends for yourselves with your ill-gotten wealth, so that when it fails, they may take you into eternal dwellings. The man who can be trusted in a very small matter can be trusted in a large one, and the man who can not be trusted in a very small matter can not be trusted in a large one. So if you have proved untrustworthy in using your ill-gotten wealth, who will trust you with true riches? And if you have been untrustworthy about what belonged to some one else, who will give you what belongs to you? No servant can belong to two masters, for he will either hate one and love the other, or he will stand by one and make light of the other. You can not serve God and money" (Luke 16, Goodspeed)!

Remember this story was told to his *disciples*. He urges them to be more far-sighted than was the business manager in the story. "I say to *you* make to *yourselves* friends who will welcome you to *eternal* homes"—not homes for this life only. And to make friends the disciple is to use the same instrument as did the unjust manager, though not the same method. "With your ill-gotten wealth" does not sound as nice as does the phrase in King James version: "unrighteous mammon." But it sticks like a dagger, that phrase—"your ill-gotten wealth." Unearned increments, profits gained by manipulation of goods without increasing their value, interest on money loaned, monoplies on natural resources, exploitation of labor, cutting wages to increase profits, false weights and measures, low grade goods for standard prices, deceptive qualities, speculation and gambling—all commonly accepted methods of business. Who is guiltless in this profit-seeking age? Must it be that the children of light shall forever be ensnared by these pagan methods? But so it was in Jesus' time and so it is today.

"Make to yourselves friends with your ill-gotten wealth so that when it fails (when the curtain of life falls) those friends you made may receive you into

Youth the Time for Teaching the Singing of Great Hymns

BY A. F. BRIGHTBILL

The period of childhood and youth is the time when voices are fresh and sweet, when taste is as yet unspoiled, when the spirit is eager to learn and store away the rich and the beautiful in a yet facile and retentive memory. It is a disastrous error to waste the interest and enthusiasm of youth on trivial music and vapid verse. Experience has repeatedly and amply shown that children of church-school age will learn, sing, and enjoy great hymns and tunes as heartily as shallow ones, and that they often resent being fed sort of religious "mother goose melodies" and "pious jazz." The leaders of our church are strongly urged not to run the risk of corrupting the taste of our boys and girls before they reach the church, but rather to mold and train them to appreciate worthy ideals by the use of the church hymnal and the best church school hymnals, so that they will grow up to be active participants in the congregational singing of the church. The best is none too good for our children. The children of today are the elders of tomorrow.

Therefore let all the people sing.

Chicago, Ill.

eternal homes." The point of the story is in the *use* rather than in the acquisition of money. Money is after all, says Jesus, a lesser value; there are the *true riches* which are a greater value, but which can not be entrusted to one unless one proves himself trustworthy in the use of the lower form of value—money. And what is more, according to Jesus, money does not belong to us, while the "true riches" *do* belong to us as children of the kingdom, but unless we prove ourselves trustworthy in the use of what is entrusted to us but belongs to "*another*," we can not be trusted with what is our own—the spiritual values. Strange, deep teaching here! Our conduct of daily business affairs is God's method of testing our trustworthiness in the spiritual values of the kingdom—friendship, fellowship with God, prayer. Daily life a stewardship! Our use of money a test of our trustworthiness for the use of the "true riches!" Daily life is a method devised by God, in which he is training us for the use of higher forms of power by teaching us to use power in friendly fashion.

And the story ends with those stern words, "You can not serve God and money." Single-eyed service, whole-hearted loyalty to one master is the only possibility for the human heart. One dominating impulse, one consuming desire, is all that life can contain, for that one desire drags into its train every lesser interest, every other issue.

The acquisition, possession and expenditure of wealth can open doors of eternal enjoyment, or slam in our faces the gates of all future hopes.

The daily use of opportunities afforded by business life to make friends rather than enemies—friends who will give us a welcome into eternal fellowships and habitations when money fails us—this in the mind of Jesus, constitutes faithful stewardship, and the far-sighted shrewdness that should characterize the sons of the light.

Better take a look at our friends. Are they only for this life's enjoyment? Or are they of the sort that will respond to the needs of a future existence?

Ashland, Oregon.

The Fondation des Etats-Unis

BY FLORENCE WIEAND NOFFSINGER

Before the war the University of Paris had no dormitory system. Students traditionally lived in garrets on crusts, wine and love, which were erroneously supposed to be conducive to high thinking.

After the war it was in the minds of the best thinking French that it was necessary to provide comfortable living quarters for the thousands of French and foreign students who frequent Paris each year. Accordingly the area, six hundred yards wide, two and a half miles south of Sorbonne, which used to be a part of the military zone and fortifications girdling Paris, but which proved to be useless and obsolete under the fire of the big Berthas during the war, was levelled and filled up for city development. Part of this was then given to the University of Paris for the Cité Universitaire, a settlement consisting of residential buildings for students of various nationalities studying in Paris. This Cité Universitaire was to be a symbol of peace—a new method of conciliation and mutual understanding of nations.

At present this Cité Universitaire consists of seven foreign and two French foundations which are occupied, with more in process of construction. By the end of two more years there will be two French and thirteen foreign houses. In addition, the great International Friendship House, which is to be built in the center of the Cité Universitaire by Rockefeller's three and one half million dollars, will aid in promoting mutual understanding.

The United States has contributed her part to this experiment, for such it is. As a result, the Fondation des Etats-Unis effects an exchange of residents with the Fondation Deutsch de la Meurthe (the first French foundation of the Cité) so as to have a certain number of Americans in the French buildings and a certain number of French students living in the American

(Continued on Page 20)

The United States and Foreign Entanglements

BY JOHN E. STONER

Because of the inherent conditions of our life, the United States is becoming more and more closely linked with the rest of the world. It seems that this is true regardless of the policies adopted at Washington.

Fifty years ago, slightly more than one-fourth of our people lived in the city; now more than one-half of them live in the city. When people live in the city they make things in factories, and they make them faster than they can use them. That means that they must have a place to sell their goods.

This fact is graphically shown by an examination of the foreign trade of the United States in the last fifty years. In 1880 when one-fourth of our people lived in the cities, our total foreign trade was one billion four hundred million dollars. In the next ten years, more people had moved to the city and the trade figure had mounted and so on until at the last census when more than half of our people had arrived in the city and the foreign trade figure stood at more than nine billion dollars. The number of people living in the city had doubled while foreign trade had increased six times.

When some man insists we should not have anything to do with the rest of the world, the real meaning of his words is, let half of the people in the city move to the country, tear down many of our factories, turn most of farming land into pasture and forest land, and sink all our shops. The talk about being free from Europe is nonsense, "full of sound and fury, signifying nothing."

Fort Wayne, Ind.

WOMEN'S WORK

The Women of the Church

Greeting:

We are glad for this opportunity to sit together around the table for the purpose of discussing our common problems. And let us do just that. You have noticed the opportunity to secure extra copies of this Messenger. Get enough so that each women may have access to one.

You will remember how hard we worked and prayed just two years ago, and you also recall the result of that consecrated service. Out of this experience came a solemn pledge to do our utmost in the future toward avoiding the recurrence of a like calamity—thus our obligation of $15,000 a year to support the Girls' Schools on the three fields. We did well last year. We may have to work and pray as earnestly now if we are to reach our goal by March 1, 1932. It is a privilege to pray and a joy to work, so let us do our best and thus realize the goal. Doing this, we shall feel less guilty in the midst of future emergencies.

To lead every woman in the Brotherhood into the joy of service is just as much a part of our larger program as it is to raise the $15,000 or the various District goals, or to teach missions, or to engage in Bible Study. So please let us, who are accustomed to give and serve, make every possible appeal to those who have not responded. Ask them to invest their dimes, their dollars or more in our program, and then help them to learn about the cause for which the money is used, as well as the need for more money. It is difficult to make personal contacts in this uncultivated territory, but as our program advances it will become increasingly easy. The challenge to overcome present obstacles is ours. Pioneer work is impossible to the ordinary soul, but the spirit of the women of our church is a forward-moving spirit and those individuals who become inspired by its purpose are *extraordinary* souls. The purpose must be the will of God in so far as we are able to determine. This is the secret of its power.

This message comes in behalf of the entire Council. It was impossible for each member to write without duplication. So I have tried to incorporate the thought of all.—*Mrs. Ross D. Murphy.*

"Around the Table"

You are following the helpful suggestions in the missionary section of the Messenger by Sister Rhodes and others. If you missed the letters from representatives of the Girls' Schools in India, China and Africa, read them now. They are especially interesting and helpful to young women and girls.

Mrs. Bixler, our Peace Director, has given of her time continuously during the summer and autumn in the cause of world peace—especially in behalf of the World Disarmament Conference, which convenes next February.

Perhaps Sister Bixler will find time later to report her work. All of us should be thoroughly alert and well informed concerning this great issue. Get in touch with Mrs. Bixler and with the material available at our publishing house. More Micahs and Isaiahs are needed today. Those old prophets were vitally concerned with and active toward the civic and moral isues of their day. They prophesied concerning such a day as ours and I think that prophecy assumed a belief that there would be many followers of the Messiah who would earnestly and actively live his teaching. When in doubt concerning what action to take it might strengthen our courage to study the attitude of the Old Testament prophets, as well as that of Paul in the New Testament, with relation to the vital issues of right and wrong in their day. Of course, we shall have power for good only as the Spirit of Christ directs us.

We should also be very positive in our attitude toward prohibition and law enforcement. During the coming year we hope to make some very definite advances in our program along these lines.

Linked with the whole temperance and simple life problem is the use of tobacco. There can be no double standard in the future with regard to any of these issues. We must coöperate with the men and they with us. We are glad that our men to a large extent have always practiced the single standard in this respect. This may be a much more important factor than we have ever guessed toward strengthening our position today as it relates to all moral issues. Regardless of our attitude as women, it is certain that in the future we

Suggestions

Try using this *Messenger* as the basis of an open forum discussion on Women's Work.

A meeting of this type might lead to another using the missionary section of any four or five current issues of the *Messenger* as a basis for discussion and study.

Try the same type of meeting using "Christ Comes to the Village" as the basis of discussion.

Modern facts concerning peace and the disarmament conference, or concerning prohibition and law enforcement would also make excellent material for study and discussion. Such material may be secured from the office of the Board of Religious Education at Elgin.

Try setting aside a definite period of time—one week or ten days—during which every woman and girl of the church is invited to make a contribution toward the national project.

Work earnestly, pray earnestly. Send your National Project money to your District secretary at once. Just twelve weeks ahead until the year closes.

shall make little progress without the united coöperation of our men.

The Aid Societies throughout the Brotherhood are doing very fine work in developing their own special activities, as well as inspiring other activities. New Aid Societies are being developed here, there and elsewhere. We hope to devote some space in a future MESSENGER to Aid Society activities.

The Mothers and Daughters' organization is also active in developing constructive programs and other forms of helpful literature. This may be secured and used by any group of women.

The Bible Study Department aims to promote Bible Study and devotion in the home and through the various groups of women. It also hopes to encourage Women's Bible Classes in carrying forward as much as possible the entire program of Women's Work.

Although a few splendid young women are leading out in Women's Work activities, yet on the whole at present and during the past this work has been limited to those above forty-five years of age. Our program has now enlarged to include all women and the ranks of leadership must be extended downward at least another decade. We, who are forty-five and older, invite you, who are younger, to step into positions of responsibility that are now begging for leadership and service. There is no financial reward. Our "bread and butter" must come from another source, but there is the joy of living deeply and truly in the Way of Life. You who are quite young and preparing for life's activities have a splendid opportunity to study the possibilities of our larger program. In so doing you shall be prepared, ten or twenty years hence, to place on the altar of service a much finer contribution than is possible for us to make.

We shall always need those who are fifty, sixty, seventy and more years of age. May we who are now in the harness and pulling hard on the traces keep our courage with us to the end. Nothing is quite so inspiring to youth as a living example.

If you are not familiar with the development of the larger Women's Work program, go back to the Booklet, Organization leaflet, article in 1931 Yearbook and the Conference Notes, together with certain MESSENGER articles indicated therein. The development has been consistent and need not be repeated. This material may be secured from Lucille Sherck at the Elgin office.

The Districts of the Eastern Region—Pennsylvania—have either started or completed their larger organization and will doubtless make some provision for regional directorship in the near future. During the next six months very definite progress will be made in the Central Region and, of course, progress is being made in the two Western Regions.

Let us remember that the year closes Feb. 28, and that the District and local officers receive the report blanks the latter part of January. These blanks are to be filled out and returned promptly upon the close of the year.

May we be increasingly grateful for the splendid Christian attitude manifest by the President of the United States toward the great world issues in which we are all so tremendously interested. As groups, express your appreciation to President Hoover and others as they make a definite stand for righteousness. As your representative, I take this opportunity frequently, but the same privilege is yours.

The Possibilities of Women's Work

THE Southeastern Region, including thirteen Districts, has been very active in developing the larger program throughout its territory. The women have not only local and District organizations, but also a regional organization.

The following suggestions were prepared for these women in their regional conference at Hagerstown, Md., in September. They may be easily adapted to any region of the Brotherhood:

Women's Work—Southeastern Region

(Suggested Opportunities and Possibilities)

I. REGIONAL COUNCIL

A. Personal Contacts

1. Women's District Meetings and Conferences.
2. Camps—Camp Bethel, etc.
3. Special Conferences—Daleville, Bridgewater, Blue Ridge, etc.

B. Development of Program

1. Entire council study and become acquainted with complete and unified program.
2. Departmental directors study and develop specialized or departmental program.

C. Objectives

1. Organization. (a) Adequate organization in each of thirteen Districts. (b) Encourage and assist District officers toward establishing adequate organization in each local church. (c) Aim to become "front line" on the above points by or before March 1, 1935. (d) Develop a map or diagram of your region indicating developments in all of the Districts.

2. National Project. Study possibilities of region and encourage each District to assume its individual responsibility.

3. Promote wherever and whenever necessary, specific and definite campaigns in specialized phases of the general program—such as peace, etc.

II. DISTRICT COUNCIL

A. Organization

1. Develop adequate District organization—one or more District conferences and as many council cabinet meetings as possible during the year.

2. Aim toward personal contact with each local church.

3. Aim to establish a Women's Work Director in each local church and encourage any further organization that may seem helpful and advisable.

B. Projects

National—District. Aim to acquaint each local group of women with both National and District Projects and encourage them to assume their responsibility to each.

C. Objectives

1. Aim to move forward in carrying out the above suggestions establishing as many points as possible during this present year.

2. Study the entire Christian educational program of Women's Work and assist the local groups in carrying this program forward.

3. If possible, develop some sort of a map or diagram of your District indicating the progress and development of Women's Work, aiming to complete the organization by or before March 1, 1935, and to develop as large a program of service and education as possible.

4. Whenever necessary, assist in forwarding emergency campaigns such as peace, temperance, etc.

III. LOCAL GROUP

A. If not already organized for larger service—

1. Call meeting of women and select a Women's Work Director.

2. If possible, have several other representative women to make up the local committee or council.

B. Study possibilities of the larger Women's Work program and set up several objectives for the coming year as—

1. Study the National Project through the missionary section of The Gospel Messenger and from other material available. Give every woman and girl an opportunity to contribute toward the support of the National Project.

2. Enlarge the program of your local group just as soon as you see greater possibilities of service.

3. Aim to do something definite this year toward furthering the cause of world peace.

4. Acquaint yourselves with any projects your District may have undertaken and coöperate with the other groups in this work.

5. Assist in any other way possible to carry forward the program of righteousness in your home church and community. Undertake some definite study in religious education, such as missions, problems of home, problems of social life, peace, etc.

6. Secure, if possible, a young woman with more than average educational experience to make a special study of the larger Women's Work program and have her meet with your council to discuss possibilities of development.

Christmas and Our Women's Work

Surely at this time we will all see to it that we have done not only our "bit" but our "best" toward our national project. Our Christmas will be made brighter after we have done all we can for the Girls' Boarding Schools.

A Merry Christmas and Happy New Year to all.

Mrs. H. L. Hartsough,
National Director of Aid Societies.

Concerning Our Regional Work

Do you wish to know why we have Regional Women's Work? Our Brotherhood is divided into regions. This was done by the General Ministerial Board and approved by Conference. One region includes some of the central states, one includes states farther west, another, states on the Pacific Coast, another, Pennsylvania, New Jersey and New York. Ours includes Maryland, Virginia, West Virginia, Tennessee, the Carolinas, Georgia and Florida. We call it the Southeastern Region.

A few years ago some of our District Sunday-school Boards met to discuss problems in their line of work. The Ministerial Board also called meetings of the ministers and from this beginning has grown what we now have each year —a Regional Conference. The last and best one was held in Hagerstown, Md., in September.

Every division of church work is given a place on this conference program. That includes the Women's Work. Plans were made for carrying on our work at this last Conference. As women of the church, let us work together that we may meet the needs in our region.

Our region has the same departments of Women's Work as the general Brotherhood. Mrs. R. D. Murphy is our national president. Miss Lucille Sherck, secretary-treasurer, and there is a director of each department. Mrs. Levi Garst is our regional president and each department has a director. Our letter heads give names and addresses. Districts should be organized along the same lines. And the local church the same, where practicable.

We specially emphasize these things:

1—Our aim, as set forth in the Findings of the recent Regional Conference (see below).

2—Observance of World Temperance Sunday every year.

3—Peace program in District or local church, Armistice Day, Nov. 11.

4—Observance of World Day of Prayer, the first Friday in Lent.

5—Please take the time to read carefully the inclosed outline for our work prepared so carefully by our president, Mrs. Murphy. And then, the Findings and lastly, this message from your regional officers, who desire nothing so much as that they may be of help to you in any way they can.

Yours in his name,

Mrs. Levi Garst, President,
Mrs. C. G. Hesse, Secretary.

Findings of Women's Work Regional Conference at Hagerstown

We, the women of the Southeastern Region, wish to express our appreciation to the Hagerstown church on whom the heaviest burden of entertainment has fallen, for their untiring labor, self-denial and generous hospitality to us during this conference and for making our stay among them a happy memory in our Christian life.

We, as Christian women, always conscious of Christ's great gift to womanhood, cease never to praise him, and again reconsecrate ourselves to him in loving service and loyalty.

We wish to carry forward the larger program of

Women's Work in every District and in every church in this Southeastern Region and to this end effect such organization in the various Districts and churches as shall be necessary to develop such a program.

It shall be our aim during this year:

First, To elect a Women's Work Director for each local church.

Second, To give every woman in every church an opportunity to become interested in and to support our Girls' Schools on the three mission fields.

Third, To avail ourselves of the immediate opportunity to do a very definite work toward the success of the World Disarmament Conference, by working the petitions for disarmament, and by acquainting ourselves more fully with facts and conditions of world affairs and teaching peace on earth goodwill toward men and to work for the advancement of world peace in general.

Fourth, To exercise ourselves toward developing and strengthening Christian homes and toward establishing in our children and young people the fundamentals of Christian character and refinement.

Fifth, To continue our untiring efforts in every missionary activity, also to inform ourselves and others of our own missionary activities and to enthrone in our hearts Christ's principles of the brotherhood of all mankind, and to do all this because of our love for Jesus Christ and the impelling power of his Spirit in our lives.

Committee:

Mrs. D. P. Hylton,
Mrs. F. F. Holsopple,
Mrs. Anna Royer.

General Remarks

It is my conviction that the regional organization offers an exceptional opportunity for development in Women's Work. The genius of our work is volunteer service which makes it necessary for many women throughout the Brotherhood to venture forth in service and sacrifice. We believe there are many who are willing and ready to do this. Therefore, we as leaders must not only give of ourselves, but we must also challenge others into service. May we especially encourage young women to study the program and contribute of their ability and time. Our program is the program of Christ for this generation in so far as we are able to interpret it and such a program challenges the finest service from the highest type of Christian womanhood.

It is the desire of the National Council to encourage the District and regional officers in the development of our larger program. To this end it was decided at Colorado Springs that each District should send only five dollars ($5.00), of the dollar contributions from the local churches, to the National Secretary-Treasurer. Each local church whether there be an Aid or not should contribute one dollar ($1.00) to the District secretary-treasurer. Of this amount five dollars ($5.00) will be sent for national expenses and the remainder kept for District development.



MISSIONS

This Department Conducted by H. Spenser Minnich

The Death of Dr. Russell L. Robertson

We know that many of our folks are interested in learning more of the details of the tragic loss of Dr. Robertson who died from yellow fever on Oct. 31, at Lagos, West Africa. A letter from Bro. Clarence Heckman, written on board the boat from Lagos to Southampton, England, just received at the mission rooms, says that Dr. Robertson left the station at Garkida in the best of health. He first began to feel ill at Jos. This place is about 300 miles from Garkida and on the railroad, and about 700 miles from Lagos, where they expected to embark on board ship.

Both Dr. and Mrs. Robertson were feeling ill as they took the train, but they thought it was a slight attack of malaria, and went on. They were accompanied part of the way by Bro. Harold Royer and wife who were on their way to visit another leper colony in Southern Nigeria. They parted company after having left Jos. The doctor became much worse. They called in a government doctor on the way and he assured them that it was only malaria, and that they could go on, but his suffering seemed to increase. Finally Sister Robertson wired Lagos to have an ambulance ready on arrival of the train, three days after leaving Jos. This was done, and he was taken to the European Hospital early Friday morning where he was attended by skilled physicians, but he died early Saturday morning and was buried that day in the European Cemetery in Lagos.

Bro. Heckman reports that Mrs. Robertson is bearing up bravely under the circumstances of her tragic and sudden loss.

We are trusting that Dr. Robertson's comrades in service will give us further testimony of the splendid work he did in Africa, and if other details come which will be of information to our readers who are deeply interested in the work to which Dr. Robertson gave his life so zealously and so skillfully, we shall be glad to give them through the columns of the Messenger. Meanwhile I am sure our folks will remember in

The spirit of Christmas is already scenting the atmosphere. It adds its radiance to every worthwhile cause. This is the best time to study the financial needs of the church. *See the thermometer on page 20.*

prayer Sister Robertson and the two children, as well as the great and developing work which the doctor has left for other hands to carry on. C. D. B.

Women's Work Missionary Project

It is fitting and just that the Christian women of the Church of the Brethren should extend a helping hand to their less fortunate sisters. Indirectly the project workers are helping to instill noble ideals and high aspirations for life.

The Women's National Missionary Project is the support of the Girls' Schools on the three foreign fields, India, China and Africa. It was decided at the Annual Conference at Colorado Springs, that we look forward toward raising $60,000 in the next four years, or $15,000 a year toward this project. To accomplish this will mean a gift from every Aid, Missionary Society, Mothers and Daughters and Women's Bible Class.

The women's project year closes simultaneously with the mission year, which will be March 1, 1932, this year. All money for this year's project should be sent in before this date. The local churches should send their contribution to the District Secretary of Women's Work. The District Secretary will in turn send it to the National Treasurer at Elgin, Ill.

Our goal can be reached by the united effort of every group of women of the Brotherhood.

The following story was written by Sajani Khandubhai, who is attending the Anklesvar School. This is one of the schools which the women are supporting.

A True Story of Two Days' Wandering in the Jungle Without Food

Note: This is the India story in the series to be used with the Christmas poster, "A Gift for Christ." See the plan in the Nov. 14 issue of The Gospel Messenger under "Methods for Mission Workers."

This is an autobiography of Sajani Khandubhai, age 13. She is going to school at Anklesvar. This should also be used by the women's missionary societies or study groups that are helping on the National Project, as well as one of the stories in the series for use with the Christmas poster.

I come from a poor family. My parents are illiterate farmers. There was a government school in my village which my brother and I attended. The teachers of that school often severely punished the children. They also drank and were not faithful teachers. They made us do outside work for them. On this account many children did not pass their examinations. When the children would not go to school for fear of being punished, the teachers threatened to fine their parents. I was therefore obliged to attend the school. The school had five standards. After passing the fifth, we had to go to the Vyara mission school. My brother had passed the fifth standard and had left school. I now felt very lonely and did not like to attend the school. In a short time my brother got married. My sister-in-law told me about her sister who was in Jalalpor boarding school and asked me whether I would like to go there too. I agreed, and came to Jalalpor. I sat in the second standard. Here I was taught good songs, *garbas,* etc. I had not heard Jesus' name before, but here I was taught about him. In the church services on Sundays also I heard about him. So I came to know him. When I came home from school on vacation I told my mother what I had learned in school. She did not believe what a little girl like me said. I had bought a New Testament in the school, from which I read to my mother in her spare moments. My elder sister also listened to my talks and I am glad to say that she accepted Christ. I then tried to bring my mother to Christ. I had some hopes since she was asking questions about what I read to her. I explained to her as best I could. After some time she became a Christian for which I was very glad. I wanted to talk with my elder brother also, but he would not listen to me. Both he and my father laughed at me. I could only pray for them. My younger brother had attended school so he began to read the Testament. I wanted very much to speak to my father. He seldom listened to me. I told him to believe, not what I said, but the written Word of God. He had a desire to become a Christian but was afraid of persecution from the village people. I had received the good tidings and I wanted my own people to know it. Once a man came when Iwas speaking with my father about religion. I kept on speaking in order that the other man might also hear. But when he heard me he began to scold my father and said: "Why did you let her go into a 'bad' religion? See, she is trying to take you there too." I replied that it was their religion which was bad and not mine. I had to suffer much for this statement but God helped me to keep up my courage. My elder sister was a great help to me, but she took ill and died in a few days. I now felt very lonely. The people began to laugh at me. They said my sister died because she was converted to Christianity. Even my relatives charged me falsely and said I would be the cause of their death. They, therefore, turned me out of the house and I wandered in the jungle for two days without food and drink, reading my Testament and crying to God. At night I climbed up a tree for fear of wild animals. The second night I was very sleepy but had to pass the night in a tree. Over and over during the night I repeated the Twenty-third Psalm. In the morning I saw my younger brother coming to call me. I came home again. Then I suffered much at the hands of my relatives and other people. Only God helped me to suffer all these hardships. At the moment, all our family except my

father, elder brother and his wife, are Christians. When I go home now, they love me and are good to me. I wish every member of our family was a Christian.

I stayed in the Jalalpor Boarding School till I passed the fifth standard. Then I came to Anklesvar. Here I get a very good education. Two other girls from my village are in Jalalpor and I hope they will also come to Anklesvar for further study and so grow up to be helpful to the village people. I pray to God that every member of our family may know Jesus Christ as I know him. May God grant my prayer.

The same earnestness that was manifested on the part of Sajani is also found in the face of the little Indian girl you see on the Christmas poster, "A Gift for Christ." Will it be possible for her to know of the love of Jesus which seems to be everywhere at Christmas time?

Methods for Mission Workers

Note: If you have been watching this department, the second issue each month, you have found some helpful mission methods and suggestions for program materials. We hope this department will serve to promote missionary education in the local churches. If you have used a method and found that it works, will you write and tell us about it? It may help some one else.

"Let's Get Acquainted"

SINCE we have so much in common and are neighbors, let us agree to try to know each other better. It is unthinkable that great groups of people, living in a world of common problems, of interdependent production and consumption and interdependent buying and selling, listening to one another's conversations on the air and sharing experience in a thousand untold ways, should be strangers to one another.

There are many ways by which you can meet, "the rural billion." Try to get acquainted with your butter and egg dealer, your grocer, the huckster who shouts, "Fresh vegetables." Take thought of the man who plows in the field or sells garden truck at the roadside stand. Give a thought to the injustice done to boys and girls who crawl on hands and knees in the beet fields across damp loam and pull weeds with hands that should fondle a toy. Have you spoken to your Chinese laundryman? Does your foreign neighbor receive your hospitality?

The foreign mission study book for adult groups is *The Rural Billion*. It is a study of the rural life today throughout the world and what Christian missions are doing to extend the kingdom of God among these people.

The Christian Workers' Outlines beginning Jan. 10, 1932, are based on, "*The Rural Billion.*" The Young People's paper beginning in January will also carry outlines suggestive for use in that group and based on *The Rural Billion*. These outlines are very good and will furnish the basis for an interesting study. Every study group should plan to use them in the work. Order the outlines and book from the Brethren Publishing House. The price of the outlines is as follows: For fewer than 25 copies, each 4c; 25 copies 75c; 50 copies $1.25; 100 copies $2.00. The book, *The Rural Billion* 60c. It would be well to order the book and outlines now in order to prepare for use in the different groups.

World Day of Prayer

The World Day of Prayer will be Feb. 12, 1932. It will be observed in nearly fifty countries.

The day will be most interesting and helpful if you think of your community as only a small spot in the world, where prayer is being raised. Many groups over the world will be using the same program, translated into different languages. Picture groups gathered in northern Alaska, where it is dark day and night, and where the thermometer is 50 and 60 degrees below zero at this time of year. Also the groups in equatorial Africa, where the heat and sun are almost unbearable. This same day will dawn in Australia when you are at supper the night before, and the ending of the day in Honolulu long after you have retired.

The program title is "Hold Fast in Prayer." These are 2c each or $2.00 per hundred. A Call to Prayer, free. A Call to Prayer for Young People is also free. A service of consecration, "Looking Unto Jesus," for a preliminary service, or for one session in the Day of Prayer observance, 10c. Seals (for letters and envelopes) 25c per hundred. A poster (14 by 22 inches) 10c. Order all supplies from the General Mission Board, Elgin, Ill.

Missionary Projects for 1932

Women—1932

The National Council of Women's Work at Colorado Springs, decided to continue the support of the girls' schools on the three fields, India, China and Africa for five successive years. This project plan will thus continue until March, 1935. It was decided that the women of the Brotherhood should try to raise $60,000 for the four remaining years, which means $15,000 annually.

The gifts for the year 1931-1932 project should be turned in very soon. The year closes March 1, 1932. The local groups should send the money to the District Secretary and she in turn will send it to the Treasurer at Elgin, Ill.

Young People—1932

The Young People will again go abroad in service, by assuming the support of the work budget of some missionary on the field. The missionary may be of their own choosing. Every Young People's group should be helping in this work.

Intermediates—1932

The intermediate missionary project work is very new. It has been tried but two years. However, it has great possibilities as the enrollment for 1931 increased 50%. The intermediate groups for 1932 will support the vocational schools on the India field.

Juniors—1932 (also Primaries)

The Juniors will again help to buy materials needed in the elementary schools in India. Not much equipment is necessary for these schools, but many poor could not attend school, if it were not for the support of the Juniors.

A project leader's manual will be ready in January, 1932. It will contain suggestive lessons based on the project for one Sunday each month during the year. There will also be references to books for both leaders and pupils, also suggestive stories, games and songs, of the Indian children. Order from the General Mission Board.

Mission Study Classes

The Adult and Young People's groups will want to organize in January for the study of the foreign mission study book, *The Rural Billion*. (See section on page 14, *Let's Get Acquainted.*) The younger age groups should also have a chance for class mission study. Write to the General Mission Board for suggestive books for these groups. The theme will be the same as for the adult groups.

Have You Tested Your Christmas Spirit?

Are you willing to stoop to consider the needs and the desires of little children; to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, and to ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open, are you willing to do these things even for a day? Then you can keep Christmas.—*H. Van Dyke.*

Since God's gift to the world at Christmas time, 1,900 years ago, was for all the world, so in keeping with the Christmas spirit the offering at this time will be for world-wide missions. Every congregation should make special plans to lift this offering. The General Mission Board will furnish Christmas offering envelopes, for both individual and class use, also a poster 10 by 16 entitled a "Gift for Christ." This is fine for promotion purposes. See issue of Nov. 14, for suggestions in using the poster and also order blank for use in sending for helpful Christmas program materials. Help to make this a sharing Christmas.

Here Is a Simple, Practical Plan

A certain Sunday-school in the Middle District of Pennsylvania tells of an experience in creating mission interest. We pass it on believing the same simple, practical method should be used in many Sunday-schools. Here is the part of the letter which should interest every worker:

"In The Gospel Messenger of Oct. 10, I notice you ask for methods used in carrying on missionary education in local churches. In the same edition is a notice of the shortage in funds, received by the Mission Board toward the Conference Budget. After reading it, our missionary committee decided that this shortage might not all be due to 'hard times.'

"We have one Sunday each month as *Missionary Day*. The committee is responsible for the opening exercises and a short missionary program. One Sunday we asked a class of young men to furnish this, and asked one young man to give a short missionary talk. He ended by telling how the church was compelled to cut its program last year, because of lack of funds. He also stated how much we lacked this year of reaching what was given at this time last year. He urged that all must get busy in order that the work need not suffer this year.

"We believe now more than ever that the members here, at least, did not know of conditions, for after the classes were in session, the missionary committee visited each adult group asking that they consider the matter brought to our notice, and as a result, we had nearly forty dollars pledged."

News From the Field

INDIA

Anklesvar

Anna Lichty

Mohammedans Friendly to Christians

The outstanding event in the Anklesvar Christian community the past month was the advancement of Bro. Laxman Kevaldas, of the Andada church, to the second degree of the ministry and the ordination of Bro. P. G. Bhagat of Anklesvar to the eldership.

We drove out to Andada on Saturday evening, Oct. 3, in the face of a threatening storm. The church members who live at Andada are of the poorer class and are day laborers, so were not able to assemble until a late hour. There are several Mohammedan families living in this village, but they are on very friendly terms with our Christians. One man

(Continued on Page 26)

KINGDOM GLEANINGS

Calendar for Sunday, December 13

Sunday-school Lesson, John's Vision on Patmos.—Rev. 1: 4-18.

Christian Workers' Meeting, Every Man Under His Own Vine and Fig Tree.

B. Y. P. D. Programs:

Young People—Christmas Gifts.

Intermediate Girls—Why Do We Give Christmas Gifts?

Intermediate Boys—What Would You Do?

❖ ❖ ❖ ❖

Gains for the Kingdom

Four baptisms in the Wenatchee Valley church, Wash.

Thirty-three baptized in the York church, Pa., Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Fourteen baptized and two reclaimed in the Yellow Creek church, Ind., Bro. Adam Miller of Ohio, evangelist.

Ten baptisms in the Buck Creek church, Ind., Bro. C. Walter Warstler of Bellefontaine, Ohio, evangelist.

Seventy-five confessions in the Burtonsville church, Md., Brother and Sister B. M. Rollins of Keyser, W. Va., evangelists.

Thirty-three baptized in the Connellsville church, Pa., Bro. M. J. Brougher of Greensburg, Pa., evangelist.

Sixteen baptized and two reclaimed in the Spring Run church, Pa., Bro. C. L. Cox of Claysburg, Pa., evangelist.

Thirty baptisms in the Blissville church, Ind., Bro. Dewey Rowe of South Bend, Ind., evangelist.

Fifteen additions to the Cloverdale church, Va., Bro. C. G. Hesse of Roanoke, Va., evangelist.

Twenty additions to the Oak Grove church, Bro. F. A. Myers of Cloverdale, Va., evangelist.

Twenty baptisms in the Glendora church, Calif., Bro. A. P. Becker and wife of Nampa, Idaho, evangelists.

Twenty-nine baptized in the Rocky Ford church, Colo., Brother and Sister Oliver H. Austin, evangelists; five additions previous to the meeting.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Chas. Oberlin of Peru, Ind., Dec. 6 in the Wabash City church, Ind.

Bro. A. R. Showalter, the pastor, Dec. 6 at the Pike Creek house, Monticello church, Ind.

Bro. Geo. Detwiler of Myersdale, Pa., Jan. 10 in the Fairchance church, Pa., instead of Jan. 25.

Bro. Ralph W. Quakenbush of Conway Springs, Dec. 1 in Paint Creek church, Redfield, Kans.

Bro. Irwin Heisey of Fredericksburg, Dec. 6 at the Ziegler house, Little Swatara congregation, Pa.

❖ ❖ ❖ ❖

Personal Mention

Northern California has elected Eld. J. M. Boaz Standing Committee delegate to the Conference of 1932, with Eld. W. R. Brubaker as alternate.

Bro. R. D. Dierdorff and wife, lately in pastoral work in Kansas City, visited the House last week on their way to Indiana to spend the Christmas season with relatives and friends.

Bro. Oliver Royer, a pastor of the Alliance church of Northeastern Ohio, is available for two revival meetings in 1932 and anyone interested may address him at 75 Rice St., Alliance, Ohio.

Bro. Henry Rinehart of Waynesboro, Pa., passed over to the other side Nov. 22 at the ripe age of nearly eighty-eight. He was a special friend of the missionary cause. We are to have a little later some further facts about his life and service for the Master.

Doctor Cordier surprised us last Saturday morning when he told us it was his first visit to the Messenger rooms. It seemed strange that a man would go to Europe and even repeat the operation before coming to Elgin. It was not the first time, however, for John Stoner and Harman Bjorklund. They all believe in peace and are trying to boost the cause a little.

Bro. J. H. Moore, writing the literary editor Dec. 3, said: "My health is quite good but there is very little left of my hearing any more." The removal of the cataract from his left eye has left this in good condition but some further adjustment of lenses is necessary. He appreciates the Messenger and "likes the new form especially when it is well pasted."

Bro. Wm. W. Riddlebarger, on account of his wife's physical condition, is forced to discontinue his pastoral work at Whitefish, Mont. He will be open to some evangelistic engagements from Jan. 17 until September, preferably in Kansas or adjoining states. Until Jan. 1 he may be addressed at 107 Lakeside Blvd., Whitefish, Mont. His address after that date will be McPherson, Kans.

Bro. Heckman's letter giving details of Dr. Robertson's death as described by Bro. Bonsack on page 12, also explained why the Beahms were not with the party mentioned in the London cable last week. To satisfy health regulations they were kept in quarantine about three weeks and so had to wait for a later boat. They were due to arrive in New York Dec. 8 on the Berengaria. They may be addressed in care of the General Mission Board.

Friends of Sister Lear, and this term we are sure includes all Messenger readers, will be sorry to know that she has had to return to the hospital for the removal of another piece of dead bone. "We hope now," says Brother Lear, "that this will be the finish of operations and the beginning of a more speedy recovery, yet we can not tell for sure. The doctors are pretty slow to say anything. At best it will likely mean six more weeks on her back."

To understand the local conditions and to help people to think about the larger church program and their possibilities with reference to it in these strenuous times—that is what Secretary Minnich and Missionary Kulp were doing in some of the Virginia churches a week or two ago. And that is what Secretary Bonsack is doing this week over in Northeastern Ohio. Wonder when they'll get around to the rest of us. Don't we all need some light or stimulus or something along that line?

❖ ❖ ❖ ❖

Miscellaneous Items

The Regional Conference to be held at McPherson College will convene Jan. 31 to Feb. 5. A full program will be published in the near future.

There are many opportunities for giving expression to the Christmas spirit in this time of widespread need. One such is set forth by the Chicago committee on page 26 of this issue.

Bethany Hospital will appreciate your special interest in the brief "help wanted" notice which appears in the advertising columns on page 29.

"The Liberty Heights" of the First Church, Baltimore, Bro. M. L. Wagner, pastor, is one of the best local church publications that we know. Here's the evidence taken from a recent issue: "You would need to go a long way to find a better gift for Christmas or any other occasion than The Gospel Messenger."

Messenger correspondents send us hundreds of columns of news in the course of a year. We have often wished there might be some way to personally commend our correspondents for this type of church service. Perhaps as fine a compliment as we can give is to say that in the main the work is splendidly done. However, there are still ways in which it is possible for the careful correspondent to simplify things for us here in the office. Remember to begin an item for the News From Churches department with the name of the church to be credited. Also, make sure of the spelling of unusual names or places. And be sure to sign your name, and give your address.

The fourth annual Sunday-school and ministerial meeting of the Lakeland church, Fla., will be held Jan. 1, beginning at 9 A. M. The topics to be discussed are: What are some of the leading functions of the Sunday-school? by C. E. Bowser and Sister Bail. What does the Sunday-school mean to me? by Jessie Smith, B. F. Lightner. My first impression of Sunday-school.—J. H. Garst, Eld. Spanogle. Is the Sunday-school what it should be and why? Elders Lininger and Crist. 1:30 P. M., Church business, District ministerial board.—A. D. Crist, J. W. Rogers. The relation of ministers and deacons to the success of church work.—Eld. Swigart. The mission of the church.—A. D. Crist.—J. S. Leckrone, Lakeland, Fla.

❖ ❖ ❖ ❖

New Gish Books

In announcing these new books the Gish Committee believes our ministers are directed to books of outstanding value. The special prices are for ministers of the Church of the Brethren only. All others must pay the publishers' price. Books can be furnished at these prices to ministers of the Church of the Brethren because Elder and Sister James R. Gish left much of their estate for this purpose.

No. 175. Doran's Ministers Manual for 1932. Compiled and edited by G. B. F. Hallock. Something for every Sunday and for every service of the week. Quotations, illustrations, bulletin slogans, text comments, suggestions for sermons to adults and to children, devotional readings, prayer meeting thoughts, Sunday-school lesson comments, suggestions for hymns, prayers and special occasions. 639 pages. Regular price, $2.50; to our ministers, 55c.

No. 176. Open Doors in Religious Education. By John W. Suter, Jr. A religious book on religious education. Don't allow the fact that the author is an Episcopal minister to close for you the doors he opens so widely to all who long to see religion given its rightful place in religious education. 128 pages. Regular price, $1.25. To our ministers, 30c.

No. 177. The Christ of the Classroom. By Norman E. Richardson. Throughout there is maintained a fine balance between teaching technique and devotional appreciation. Through a study of Christ's teaching process the author shows how to teach evangelical Christianity. It has been apparent to many that in too many instances the mistake has been made of entrusting religious instruction to those skilled in the art of teaching but lacking in a Christian experience. A study of this book will help remedy this mistake. 372 pages. Regular price, $1.75. To our ministers, 50c.

No. 178. Life's Great Adventure: Prayer. By Solomon Cleaver. The author insists that Christians may make their daily devotions spiritually helpful and a delightful adventure in faith and spiritual power. Concrete examples add to the value of the message which is much needed by the pleasure seeking attitude of so many today who either cease to pray or find neither joy nor power in prayer. 163 pages. Regular price, $1.50. To our ministers, 35c.

No. 179. The Recovery of Worship. By G. W. Fiske. Some of our ministers have been asking for books of a heavier type, such as college and seminary students long for. Others have asked for lighter books. We have tried to follow a middle road. This book will not appeal to those who desire light reading; others will enjoy it. Regular price, $2.50. To our ministers, 55c.

No. 180. North American Home Mission Congress. Reports of commissions, addresses and findings of the mission conference held at Washington, D. C., 1930, under the auspices of the Home Missions Council, the Council of Women for Home Missions, and the Federal Council of the Churches of Christ in America. A companion volume to "God and the Census." Paper binding. 115 pages. Free when ordered with other Gish books. Not sent otherwise.—J. E. Miller, Secretary.

THE QUIET HOUR

The Home of the Carpenter

Luke 2: 41-52

For Week Beginning December 20

"To Jerusalem Every Year" v. 41

Regular worship at God's house was a fixed habit in the home of the Carpenter. Is it so in your home? Or do pleasure trips and Sunday visits crowd it out (Heb. 10: 25; Matt. 12: 29; Mark 1: 21; Luke 4: 16)?

"The Child Jesus Tarried" v. 43

Attendance at worship was not a formal and dull thing. The twelve year old son was so interested he stayed after services were over (Psa. 84: 10; 122: 1; 1 Chron. 29: 3).

"My Father's Business" v. 49

And the reason he was so interested in it was that it brought him into contact with life's supreme concern, his Father's business. Just this is what our public worship will do if we enter into it in spirit and in truth (Luke 4: 43; 12: 50; John 9: 4; Matt. 16: 21).

"Kept All This in Her Heart" v. 51

The parent who takes his responsibility seriously will have abundant opportunity to do this (Deut. 6: 6; 11: 18; Psa. 119: 11; Rom. 10: 8; Col. 3: 16).

"The Child Grew" v. 52

This is the ultimate test of a home. Do the children grow? Do they grow physically, mentally, spiritually and socially (Hos. 14: 7; Mal. 4: 2; Eph. 4: 15; 2 Peter 3: 18)?

Discussion

Does growth in one respect have any relation to growth in others? (See Luke 2: 52.)

How can we meet some of the modern conditions which hinder the best home life? R. H. M.

PASTOR AND PEOPLE

The Three C's of Pentecost

BY JOHN H. CLAWSON

Generalities are easy to make, but hard to explain. Compounds are always more mysterious than elements. It seems to me that the Christian church has dwelt too long a time on generalities, when specific, specialized, thoughts were needed. Pentecost and all of the associations of that word cover a large field. With Pentecost as a subject one can touch practically every subject in the sermonic world. In other words, the ministry has been using shotguns with scattering shot rather than the rifle with one piercing bullet. A rifle bullet when shot does not hit so many marks but it counts when it does hit.

The three C's of Pentecost as they come to me are contrition, confession, and conversion. Contrition is a beautiful word, but very few people possess it. The qualities of contrition are humility, a sense of dependability, mortification, unworthiness, and a feeling within that displeases. It is the correct attitude of man toward his God. Were not the disciples possessed with that feeling of contrition? The Psalmist said: "A broken and a contrite heart, O God, thou wilt not despise." When man comes to the end of his own resources, then he has reached the place where God can use him the most. The disciples were at the end of their own power on the Day of Pentecost. Fifty days without power and very much assurance made a long and testing time. They learned during that period to depend upon God. That is exactly what the Christian church needs before Pentecostal power will manifest itself.

There are not many contrite members in our pews today. In Germany during the pioneer days of our church the people depended upon God. Whenever people depend upon God, power, faith and love come. There are so many Pharisees in the church, together with the egotists, that God can not give this power that we need so badly.

Now consider the second point, confession. I do not mean necessarily before a priest or religious leader, but even there are good points in that. If Protestant people confessed their faults to their pastors they would not be so prone to repeat the acts again. Our Catholic brethren have that point in their favor. For confessed wrong always serves as a check against doing the same wrong again. But that is not the confession I have in mind. Confessing one's sins to God is distinctly a scriptural teaching. Our prayers would be much longer if we were to adopt that practice. "Confess your faults one to another," is a second aspect of this much needed practice. And then confessing one's sins to himself is a vital necessity. Too few people admit in their hearts that they are wrong once in awhile. The disciples knew they were sinners. They knew they had a Savior. They could be used by Pentecostal power. Can you?

Also, they gladly confessed Christ of the resurrection and glorification. "He who confesses me before his fellow-men, him will I confess before my Father." The disciples were not ashamed. Ashamed of Jesus, that dear Friend. Are you? That was the way Pentecost came. That is the way it will come again.

Last but by no means least, conversion. The disciples had turned from their fishing, business, and tax-collecting, and were seeking the Lord. They had left their sins behind and had pressed on to the greater realities—peace, piety, love. If there were one hundred and twenty converted people today in a single church who were seeking nothing but God; trusting nothing but God; fearing no one but God, that church would experience a living Pentecostal day. A church whose membership is truly converted from sin and regenerated to God, that church should experience Pentecost every day. Brethren, we as a church are not converted from every sin. We have too much boastful church pride. Brethren, we as individuals are not converted from every sin. We have too much pride. God can never use a proud church or a proud Christian. Think on these things.

"Holy Ghost, with power divine,
Cleanse this guilty heart of mine;
Long hath sin without control,
Held dominion o'er my soul."

Philadelphia, Pa.

The Story of Our Pioneer Missionary

Wilbur B. Stover—Pioneer Missionary; by J. E. Miller; 208 pp. plus 17 pages of pictures; price $1.50; with The Gospel Messenger for one year, $2.50. Published by the Brethren Publishing House, Elgin, Ill.

In the months to come many Messenger readers will receive this splendid, new premium book, scan its pages with growing interest, and reluctantly lay it down. Wilbur B. Stover—Pioneer Missionary, is not a heavy book. It was not intended to be. The short and inviting chapters make for rapid and delightful reading. And there are pictures too. Yet the book tells a story which is well worth both the telling and the reading.

It may come as a surprise to some to realize that so much which is taken for granted in the history of our church has happened within the span of their own lifetime. Think of the substantial mission work which we have in India, China and Africa, and then realize that the man who pioneered in this movement died but a year ago not yet sixty-five years of age! Bro. Stover lived an active, effective life. Within one short lifetime he profoundly influenced the interests and outlook of the church.

It was to the telling of such a significant life story that Bro. J. E. Miller turned when he took up the writing of Wilbur B. Stover—Pioneer Missionary. The author and his missionary hero had been roommates at Mount Morris College. Both found in the work of the church the outlet for their energies. And now, as a labor of love, the one

tells the story of his friend and brother in the church who made good on the other side of the world.

In the telling of this story Bro. Miller is at his best. There is that mingling of fact and philosophy, set off with touches of sly wit and humor, which is so characteristic of the author. To many the book will certainly bring a double pleasure—the pleasure gained from reading wholesome biography, and also the pleasure from having known or heard the teller. It is here recommended that Messenger readers of all ages treat themselves to a copy of the new book: Wilbur B. Stover—Pioneer Missionary. H. A. B.

HOME AND FAMILY

By the Bonfire

BY MRS. W. B. STOVER

"WILL you come with us, mother? We are to have a program by the bonfire on the school grounds, and a pep meeting for the final football game; tomorrow is Armistice Day, you know."

With my daughter, and several others, I went. They seated me on a bench, and wrapped me in a blanket, just far enough from the flying sparks, where I could see and hear the program, and left me while they went to direct their several groups.

Presently a little boy came up and said, "Chilly, isn't it?"

"It surely is."

"I saw frost on that board walk over there. Up over the hill is where I live. I slid down all the way. It was that slippery."

He accepted my invitation to share seat and blanket, and snuggled up to me in a kindly way, while he warned me to look out or I wouldn't have any of the blanket for myself.

"Father told us at supper what he heard today over in Seattle. He said he just hoped it wasn't true, but some one told him. He said there were lots of men come to hunt work, and they hadn't any place to stay, and they asked for some old boards from a house that had been torn down, and they were putting up a shack for themselves, and just while they were doing it, the workmen there set the pile of boards on fire, and told these poor men to go away, that they were not wanted there anyway. Now don't you think that was too bad? Of course we all hope it isn't true. Seeing the bonfire made me think of it. We all want to shout rah! rah! for our school and all that, but I was thinking about those boxes they are burning in the fire. Some of us fellows could 'a' knocked up those boxes and maybe somebody needs wood like that for their fire. Seems a pity to burn it all up outdoors. Do you think there are some cold or hungry people in Kirkland? But there are in a big city like Seattle. Father said so. Isn't it too bad?"

After a pause, "You are Miss Stover's mother, aren't you?"

"Yes, do you know her?"

"Just a little bit. You see I am only in the third grade, and she teaches in high school. But it won't be long, mother says, till I'll be right at the top. Oh, yes, we go to Sunday-school, father and mother always take us, my little sisters and me. We go to church, too. Our minister told us what it was like when he was in the war. Do you think I'll ever have to be a soldier?"

"Oh, I hope not."

"That's what father says, and mother—well, she just looks at me with tears in her eyes. Why must people fight and have war anyway? You know what our minister said? He said he was only a number out there. Father explained what that meant. They just called them by number and not by their names. He said he went out into the dark night, and looked up into the sky"—there was the earnest little face, and there were the clasped hands in the fire light. "This is what the minister said, 'Oh, God, I'm only a number out here. No one seems to care whether I live or die. And I have to fight, to try to kill some one. Oh, God, help me to hold on to you'—that's the way he prayed. My, I'm glad he wasn't killed. Aren't you? But lots of them were killed. Don't you think everybody could say they would not have war, and then there wouldn't be any?"

The embers were smoldering. The crowd by the bonfire was scattering. "Ready to go home, mother?"

"I'm going too. Mother will be looking for me. I know where you live. Right down town by the ferry landing. Perhaps I can come sometime, yes, thank you." Nodding politely he ran away up the street.

"Who is that little boy, mother?"

"Why, really, I don't know, never thought to ask his name. I was thinking of what he was telling me. What a message for Armistice Day!"

Kirkland, Wash.

Christmas Is Coming

BY MAUD MOHLER TRIMMER

CHRISTMAS is coming again. To many people this may be one of the saddest Christmas tides in years. In time to come history will tell of the great world-wide depression when millions were hungry and out of work.

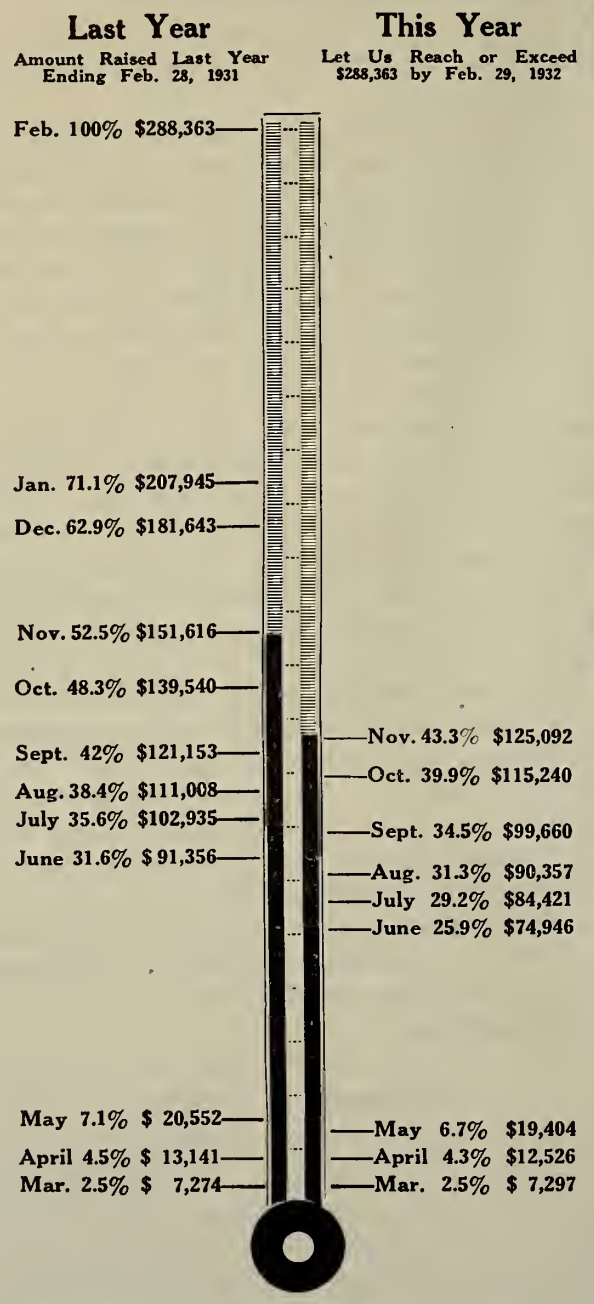
Christmas should never be sad. The anniversary of the advent of our Lord should always come with laughter and music and a joyous solemnity. Wheher or not this Christmas will be a joyous occasion depends largely on ourselves. It will be possible for each of us to have the happiest time of our lives, this very year, if we are instrumental in bringing a ray of sunshine into hearts darkened by trouble.

Few have their usual incomes. Many will have to pinch corners to make ends meet. But every one has

(Continued on Page 22)

CONFERENCE BUDGET THERMOMETER

The mercury shows cumulative receipts by months.



The Hershey Annual Conference of 1930 authorized a Conference Budget of $331,738 for the year ending Feb. 29, 1932. Last year the church gave $288,363. With this a reduced program was carried. This much is most urgently needed this year. Let us by all means give this sum and the full amount authorized by Conference if possible.

The percentage figures indicate the achievement at end of each month toward the $288,363 goal.

The Fondation des Etats-Unis

(Continued From Page 8)

building. Thus the Fondation des Etats-Unis stands here in Paris for an ideal, giving American students, as real ambassadors of their country, an opportunity to see the best in French life.

The plan of the Cité Universitaire provides opportunity for association with students of other nations and especially for contact with the intellectual elite of France. This whole system of student housing is a real international city, constituting a community of nations, which is commonly called by its directors, "a noble experiment to promote friendly international relations," the purpose of which is to solve the problems of peace and war by association and understanding. It is unique. There is nothing like it in the world. Let us pray that it may prove to be a successful experiment.

Paris, France.

Keep the Church Serving

THE thermometer does not show the progress needed. Receipts for all purposes in the Conference Budget for nine months, March 1 to Nov. 30, 1931, total $125,092. This is $26,524 below the attainment for the corresponding period of last year. The month of November this year brought $9,852.41 as compared with $12,076 during November, 1930.

What is the interpretation of these figures? From one point of view the Brotherhood is doing well considering the severity of the economic disturbance. At least there are many individual contributors whose stewardship is surely pleasing to God. They also deserve the commendation of their fellow-men. The writer could tell some touching stories of sacrifice.

On the other hand, there are many who have not yet learned lessons this year can teach. Self still takes a place so important that the work of the kingdom gets little consideration.

Some congregations have done little. They reason that they have all they can do to take care of their own work. They forget that the ownership of District and General Work rests on local congregations. Neither the missionaries, the Boards nor any but the local churches are the owners of the work our church has launched.

Let the church keep serving, for the needs of the world are desperate and the church must not break faith, but must keep faith. The world-wide mission cause is before the church at this Christmas season. Make sure that every person, man, woman and child has a part in this church wide offering for the whole world. The need justifies working toward the goal of $1 per pupil. Here is a chance for parents and adults without children to help see that each child is able to contribute a dollar.

CORRESPONDENCE

JOTTINGS BY THE WAY—WASHINGTON

It was arranged at a late date to travel to the coast through central Washington instead of over the Columbia Highway. This plan permitted a short stop at the several churches along the way. We came first to Weston, Ore., which is near the Washington border. Here is a small membership meeting for Sunday-school in a house large enough to accommodate several hundred. It tells of building for a future that never came. It had been arranged for me to speak to the high school. My story of the Gandhi Movement in India aroused a lot of interest which carried over to the evening meeting, and we had a good audience of the town people, including the Superintendent of Public Instruction, students and their parents.

The second day found us at Pasco, Wash., where lives a cousin, who arranged with the pastor of the Christian church for an evening meeting. Our demonstration, views and address received a hearty response. A night was spent with the church at Sunnyside, which has a house well equipped for religious education, and a pastor who is awake to the needs of men, Bro. McIntosh. The Outlook church is four miles out in the country, and is pastored by Bro. B. J. Fike. Many of the Sunnyside folks came out and so had two services with us. The program was different, so they received a double benefit.

In Yakima, we met Brother and Sister Walter Coffman who are caring for the church in that city. Owing to the continued operations of the fruit canneries, the attendance was small, but responsive. We were much impressed by the evident growth of the population and improvements of both Sunnyside and Yakima, since our last visit in the valley. Abundant crops of fruit and potatoes were in evidence.

A pleasant drive brought us to Wenatchee, where we were guests in the home of another cousin, wife of E. R. Eikenberry, where also we had the privilege of visiting with Uncle D. B. Eby of Olympia. On Sunday morning, we taught the combined adult classes in the church school, assisted in the opening exercises, and listened to the pastor Bro. Earl Breon, whose audience is much larger than those in his immediate presence. He has a radio audience. In the afternoon we took part in a harvest meeting in the Sunnyslope church, after a bounteous meal in the basement. In the city church the evening program was in charge of the young people. During the first hour they met in their room in the basement of the commodious new churchhouse, and listened to an illustrated address on A Common Element in Various Religions. Coming to the main auditorium, Sister Eby gave a demonstration of India life, after which the writer spoke to an appreciative audience on The Investment of Life. On Monday we spoke on Christian Stewardship in Relation to Capitalism.

A day's journey brought us to Seattle, where we were to spend a week. And it was a delightful week. On our first furlough we had spent three years with the church in Seattle. In September, Bro. Mohler, formerly of Missouri and recently of Yale, came to lead in the church activities. Recent repairs at the church indicate new life and hope in the membership. We were thankful for the opportunity to renew old friendships and make new acquaintances in Seattle.

Tacoma came next in order, and two nights were spent with the shepherdless flock there. A week was spent with relatives and friends in Olympia. Uncle D. B. had returned from Wenatchee. Sister Mary Stover had come back from a trip to Vancouver where she attended the state convention of the W. C. T. U. Some rainy weather cut in a bit on the attendance, but the interest was good. We got to take part in the latter end of a union teacher training institute in the city. Our young pastor, E. Cunningham, got a very large representation from his membership. This will tell in the future work of the church school.

Shickley, Nebr. E. H. Eby.

AT CHARLIE NEWCOMER'S HOME

On Nov. 19, 1931, a few of the Rouzerville people went to the home of the parents of "Charlie Newcomer," the chief character in the book of the same name by W. B. Stover. This home is in Ringgold, Md., near Waynesboro, Pa. There the group rendered a brief program of songs and addresses. Music was furnished by the male chorus, the ladies' trio and a mixed chorus.

The occasion was the fifty-second anniversary of the marriage of George W. Newcomer and Amanda Zentmeyer who have been living together in and near Ringgold ever since.

We were entertained in the same room in which Bro. Stover gathered the facts and wrote the book which has been so widely read.

The same schoolhouse, though remodeled and enlarged, stands as it did, just at the end of the lot. From the Newcomer home may be seen thousands of peach trees as could be seen when Charlie lived. The youngest of our party, Raymond West, aged two and a half years, sat in the very chair that was purchased for Charlie at that age.

Brother and Sister Newcomer told how on the morning of their wedding day, Bro. Newcomer was up at three-thirty in the morning to be ready for the wedding at six o'clock at Smithsburg, about two miles away. We are all glad we are living now with our modern conveniences.

The spring following their marriage both Brother and Sister Newcomer were baptized into the Church of the Brethren, and in the fulness of time, Charlie was born of Christian parents. Both Charlie and his sister Bessie are now in eternity, but his father and mother and Bessie's children are yet living to do more service for the Master—the youngest one, Richard, living with the grandparents, where Charlie lived in his day. Mary A. Embly.

Waynesboro, Pa.

NEWS FROM CHURCHES

CALIFORNIA

Long Beach.—At the laymen's brotherhood banquet held Nov. 11, Bro. Kurtz showed motion pictures of Yellowstone Park and other places seen on his vacation trip and also views of La Verne Camp. The Æolian quartette of La Verne gave a number of selections. Our new Sunday-school superintendent has been doing some excellent work. A number of interesting speakers have given short helpful talks during the worship period. A number of people are making calls in the neighborhoods trying to create a friendly spirit for our Sunday-school and church. Strangers are asked to register in the church guest book to give us a calling list. The Women's Missionary Society gave an interesting program at the home of Mrs. J. R. Trimmer. The Federated Missionary Societies of the Protestant churches of Long Beach met in our church. A soloist from the Negro Baptist church of Long Beach sang. Two of the most interesting speakers were a missionary from Honduras representing the Evangelical church and a girl from North Long Beach who spoke of the work among American Indians. Our church held a homecoming service with basket luncheon Nov. 22. Two babies were consecrated. Two letters were received from the Brethren church of Long Beach and two from the Denver church of our denomination. Our next council meeting will be held the first Wednesday in December. The Ladies' Aid will hold

(Continued on Page 24)

Christmas Is Coming

(Continued From Page 19)

heard of starving people who share their last crusts with other hungry people. Every middle class American ought to be able to help some one in some way. A little kindness coupled with generosity may lighten some other man's burden.

At Christmas time almost every one exchanges very desirable gifts with friends or relatives. In order to show his deep affection for the recipients he makes the gifts as handsome as possible. Then if he has any money or energy left, he will give something to the Lord through charity. This year all who love the Savior should reverse the process. As much of our time, talent and gold as possible should be given to the suffering. Then if any more can be squeezed out it should be given to friends.

It is too late to wait until the holiday season to start this. The time to begin to plan is right now. Now is the time to be cheerful, courageous, generous, kind. Never has there been a better opportunity to show love to others, and through them to our Lord. Now is the time to show to others what the Christian life means.

We can not lift the burden of woe by alms. Some must be given, of course. A starving man is so unreasoning that he will break in to steal food. And what one discouraged man said to me is true:

"There is nothing harder for a man to bear when he is healthy and strong, than to come home dead tired after an unsuccessful hunt for work and face a family of hungry little children." Few of us know the meaning of real hunger.

It may be a Christian can find work for a man; or better, give him the morale to find it for himself. But no one can give what he does not have. Right now we should right about face, quit whimpering over the loss of some accustomed luxuries, and bravely making the best of what we have thank God for it and share it, with a smiling face. Cheer is catching. Say a hearty "Good morning" to just any one and watch him reflect your smile. Yes, and feel the cockles of your own heart warming so that it is easy to smile at the next friend coming and send him on with good cheer he can pass on, and it will go from man to man until who knows what fruit it will bear?

It is much easier for the man to find work who goes along with his head up, his face bright and cheerful, his shoulders back, his body erect and his step quick and snappy, than for the sad faced man of hopeless manner and lagging gait. A smile or kind word from a neighbor may make this change and such an attitude from a man who faces grievous problems may inspire others.

This is a fitting time to obey the injunction: "Bear ye one another's burdens." We know that if a man is to be strong and well rounded in character he must remove his own burden, but it is possible to help him by lifting some of it, and better to so uphold and strengthen him that he is able to shake it off. When Peter was asked by the lame begger for alms he replied: "Silver and gold have I none, but such as I have give I thee." And it happened that what he gave was worth ever so much more than gold.

If we would be happy this Christmas and blessed because we have brought joy to others we must give of what we have whether it be gold, labor, encouragement, kindness, or what not. With the sharing will come our reward. But it is not enough to make people happy for just the short holiday season. Day in and day out we would see them with joy like ours and it will come if we do as Jesus did when he went about doing good.

Long Beach, Calif.

Are We as Christian Women Living Up to Christ's Standard?

BY MRS. WILLIAM P. BUCHER

Given at a Women's Work Meeting in Eastern Pennsylvania

BRIEFLY stated, such a standard would require a character worthy of imitation by virtue of being the embodiment of love. It would presuppose a life of service and putting first things first.

This standard is set for us in the life of Christ himself, for "Greater love hath no man than this, that he lay down his life for his friends."

Our love is of two kinds—that toward God and that shown to our fellow-creatures; but the two are inseparable, for how can we love God and hate our brother? Therefore, to love God is to love our fellow-creatures, the world over, for we are all brothers in the family of God our Father.

Now love to be of value and to grow must find expression. This expression is found in self-development and service to others.

Let us consider some phases of self-development and note how to measure up to them.

If the love of Christ fills us we will use proper constraint on those characteristics which are derogatory to the Christian life and through constant watchfulness and prayer and exercise develop the characteristics which make us brighter lights of the world.

We older folk must not be too sure of the fruits of our constraint, for most often the reason we do not do certain things is because age has taken away many desires and because social laws and laws of heredity have hedged us about.

I said we should develop characteristics which will make us brighter lights of the world. Such would be

qualities like purity, meekness, mercy, patience, contentment, charity, faith and wisdom.

Now how do we measure up? Each of us can answer this best for herself if thoughtful and honest. But if I were to judge from what I see and hear, I would say that we make least progress in patience, charity, faith, contentment and wisdom.

Especially those of us who are conservative in our beliefs, are apt to become greatly impatient and lose faith. We forget that all our fussing and fuming do no good, but rather irritate. We should take our Bibles and read 1 Kings 19 where God speaks to Elijah when he turns pessimist, and remember that we are to let our lights shine and not go about trying to turn on the lights of others.

Among younger folk contentment is most sadly neglected. We always want just a little more or something just a bit different. I realize it is to discontent that many improvements are due; but most of the troubles of home, church and state are also due to discontent.

Among both older and younger folks a lack of charity in speech is easily noticed. We forget the rules of speech, "Is it kind? Is it true? Is it helpful?" We should remember that God has given us two eyes and two ears, but only one mouth; so he doubtless expects us to speak only half as much as we see or hear.

There are two particulars in which most of us should pray for additional wisdom. The first of these is concerning the amount of time and energy we spend on so-called pleasures and recreation as compared with the time and energy we spend in constructive efforts in home, church and community life.

The second is, how does the amount we spend for our own pleasures (though we may call them necessities) compare with the amount we return to the great and good Giver of all? Is it depression which causes deficits or is it thoughtlessness or dishonesty in taking ours first and taking too much?

As stated, the standard also calls for a life of service. We are to show diligence and economy, industry and liberality, tolerance and friendship, hospitality and neighborliness.

Now here is where we are likely to become unbalanced. We may become so economical that we fail in liberality, or we may become so liberal that when an ill wind blows we are left stranded. We may become so industrious that we are intemperate. We may become so diligent in material things that spiritual wants are starved. We must learn to place proper values upon our activities and to put first things first.

In the industrial and professional worlds women too often put too much time and effort on appearances and not enough on mental and spiritual rejuvenation. In the home too often we spend so much time on unnecessary details that the pleasant association with dear ones is limited to a very small part of the day; and often during the greater part of the day we are such hurried, ill-tempered creatures that our Christian virtues are badly blurred.

In this matter of service, circumstance and spontaneity must often dictate. In other cases organization is a necessity. Here again is an opportunity to show whether or not we are living up to the standard. Do we love so well that we are willing to spend and be spent in the service of others? Are we unselfish enough, that if we have the time and talent to serve, we are willing to do our share? Church and community work is very often done by the few, while those who are just as talented and not one bit busier excuse themselves for one reason or another.

And if circumstances or lack of talent force us to stand aside while others go on with some particular task, do we unselfishly pray for their success, or do we criticize and weaken their efforts?

All in all, we need to improve in patience, charity, faith, contentment, tolerance and unselfishness. We can by watchfulness and prayer. "Let us not be weary in well doing, for in due season we shall reap if we faint not."

Quarryville, Pa.

Suggestions About Christmas Observance

BY MRS. CORA PRICE BOWEN

He is past sixty years old. A slight stroke of paralysis interferes with the free use of his legs. An accident when past fifty took part of his right hand so he can not do his accustomed work. A clean, cheerful gentleman, he ekes out a bare living for himself and his delicate little wife by selling doughnuts and small cakes, bravely shuffling along over a different route each week-day with his baskets. The hardest time of the year is a four to six weeks' period with Christmas as a central date. His customers unconsciously make Christ's birthday a hard time for him.

A business man, broken in health, retired when past middle life with enough to live on simply but comfortably. Unforeseen calamities affected his investments so that he was forced to go to work at odd jobs. The Christmas season is the hardest for him. His patrons do not have any work done while spending money for gifts to celebrate the birthday of their Lord.

We all have dealings with such cases. Is it pleasing to the Christ whose birth we celebrate, when we spend so much money in celebrating it to please ourselves or our friends that we bring hardship to some of his little ones who are more or less dependent on our regular patronage?

Among the cards received last Christmas by the writ-

(Continued on Page 26)

News From Churches

(Continued From Page 21)

a bake sale on Nov. 25. The Young People's and Intermediate C. W. Societies went to a C. E. Rally in Wilmington, Nov. 8.—Mrs. J. R. Trimmer, Long Beach, Calif., Nov. 25.

San Bernardino church is planning two programs for the Christmas season. A play will be given on the 23rd and a pageant on the evening of the 29th. We have set one hundred as our New Year's goal in Sunday-school attendance. The work has progressed well during the fall. Special mention is due the following occasions. Sister Minneva Neher's visit of some time past included a most inspirational talk and interesting illustrated leeture. The Apollo quartet of La Verne sang to an appreciative audience on Nov. 15. Our new Junior C. E. gave its first program before the adult group on Nov. 22. Their theme was missions. Pastor Platt preached a Thanksgiving sermon the morning of the same day. He has been assisted at various times this fall by the following ministers filling the preaching appointments: L. D. Bosserman of Riverside, Jacob Funk of Fontana, and Chalmer Faw of La Verne. The Aid Society meets regularly every Wednesday. A good representation of the young people attended recently a C. E. rally at Uplands. Our series of meetings and love feast have not yet been definitely arranged for.—Hazel Rothroek, San Bernardino, Calif., Nov. 24.

IDAHO

Payette Valley church held her regular business meeting Nov. 12. The C. W. officers were elected, president being Bro. Harry Beekwith. The young people's president is Bro. Arnold; junior president, Sister Arnold. Bro. Arnold is giving us good doctrinal sermons each Sunday. The young folks gave an interesting program last Sunday evening. At our love feast Nov. 20 about sixty-five communed. We appreciated having with us members from Weiser. We used the individual glasses for the first time. Nov. 22 we took a special offering for Thanksgiving.—Marvel Bowers, Payette, Idaho, Nov. 24.

ILLINOIS

Woodland church has just closed a wonderful two weeks' meeting under the able leadership of Brother and Sister Oliver H. Austin. They did not come to us as strangers as they had previously conducted two revivals in our sister church at Astoria. The Astoria people added a great deal of inspiration to the meeting by attending so regularly. Bro. Austin preached the Word with fervor and the power of the Spirit was greatly manifested. Sister Austin led the inspiring song service and brought beautiful lessons in story that were of deep interest to all. As a direct result of the meeting thirty-one decided for Christ, of whom twenty-four have been baptized, one has been received on former baptism, one reconseerated and five are to be baptized soon. Twenty of the converts are adults. This season of refreshing has given us a new incentive to carry on in the Lord's work at this place. We shall observe our communion with an all-day serviee on Dec. 5.—Mrs. Reuben Wiekert, Ipava, Ill., Nov. 30.

INDIANA

Baugo.—Oct. 25 Bro. Chas. Cripe from Bremen, Ind., gave us an inspiring message. Nov. 1 Bro. John Stoner of Ft. Wayne, Ind., gave us a good talk on Peace. Nov. 8 we began our revival effort with Bro. Walter Landis of Lima, Ohio, as evangelist, and Sister Myrtie Mishler in charge of the song service. Bro. Landis preached the Word in truth and power. Those who heard him were spiritually fed. The adjoining churches as well as home talent furnished special selections nearly every evening. The meeting closed with seven accepting Christ as their Savior.—Ruth Bowers, Elkhart, Ind., Nov. 23.

Blissville church has just closed a most successful meeting. During the two weeks of services thirty were baptized and three are yet to be baptized. Among them were fathers and mothers, husbands and wives and a great many young people. The minister was Dewey Rowe of the mission church of South Bend, and the chorister, Sister Wilda Bottorff. It was a meeting that will long be remembered. Nov. 22 we had the pleasure of having Brother and Sister Wampler of North Manchester with us, giving their message in song. Dec. 8 is our regular quarterly council.—Bertha D. Haag, Plymouth, Ind., Dec. 1.

Buck Creek.—Our revival meeting began Nov. 8 with a homecoming. Bro. C. Walter Warstler of Bellefontaine, Ohio, evangelist, gave us three inspiring messages the first Sunday and each evening following. His messages were helpful to all. Ten accepted Christ and were baptized. The Muncie church came Thursday evening with a large delegation and some special music which was much appreciated. Sister Mabel Teeter had charge of the music and the young people's chorus gave special numbers each evening which was very helpful. The meetings closed Sunday with an all-day meeting. Our members have been strengthened spiritually.—Mrs. Phebe E. Teeter, Mooreland, Ind., Nov. 23.

Elkhart Valley.—Nov. 22 marked the close of the most wonderful revival ever held in this church. Eld. Edw. Stump, pastor of the Second South Bend church, preached thirty-six powerful and well directed sermons. The immediate results were forty-two confessions, thirty-seven baptisms, two received by former baptism and three reclaimed. None were turned away without a message applicable to their own life.—Mary L. Kreider, Goshen, Ind., Nov. 23.

Kokomo.—Our communion was held Sunday evening, Oct. 25. Bro. J. S. Alldredge of Anderson officiated. The installation services for the officers and teachers were conducted Sept. 13 by Bro. Cobletz. The young people of the Kokomo church are very active, doing much good work, such as visiting the sick and shut-ins, giving interesting programs in their homes and bringing cheer with their songs, readings and prayers. We are also having interesting parent-teacher meetings. Bro. Perry Coblentz conducted our last meeting. Responses were given by parents, teachers and officers and the children sang. About forty-eight from the Sunday-school visited in the home of our superintendent reeently. Each one took a dish for the supper and all enjoyed the social hour with Brother and Sister Deardorff. This is just one way of letting them know how their efforts are appreciated in building up the Sunday-school. Our school in attendance now runs from 118 and over; last Sunday 140 were present. Bro. W. J. Heisey gave the address at our morning service Nov. 22. The afternoon was spent in listening to his experiences in China. In the evening he had charge of the B. Y. P. D. and following that, showed stereopticon views of his work in China with other interesting pictures. We were glad to have him with us. Three Sunday-school scholars have been added to the church recently by baptism.—Mrs. Anna Davis, Kokomo, Ind., Nov. 24.

Ladoga.—Beginning Nov. 15 our pastor, Bro. B. F. Summer, conducted services each evening for one week and presented the gospel in all its beauty and power. Many homes were visited and the membership encouraged and strengthened. Visitors from White church and Mt. Pleasant were much appreciated. The B. Y. P. D. is having monthly meetings. The Tri Mu class is sponsoring Christian Workers' Meetings. A prayer service is conducted once a month in the various homes. The young people distributed baskets to the needy on Thanksgiving eve. The Aid Society is closing a very successful year. Thanksgiving services were held at the church and an offering was lifted for mission work.—Mrs. Lula Goshorn, Ladoga, Ind., Nov. 27.

Monticello.—Our communion service was held at the Pike Creek house Oct. 24 with Bro. A. R. Bridge of North Manchester officiating. One young man was baptized before the service. Bro. Chas. Morris and wife of North Manchester were with us at the Guernsey house Nov. 15. The latter gave an interesting talk to the children. Bro. Morris delivered a fine sermon on Religious Education. Nov. 8 Burnettsville, Buffalo, Pike Creek and Guernsey held a joint Sunday-school meeting at the Pike Creek house. The District tour members will be at the Pike Creek house Nov. 30 in an all-day meeting. Dec. 6 our pastor, Bro. A. R. Showalter, will begin a two weeks' meeting at the Pike Creek house.—Mrs. J. F. Kellenburger, Monticello, Ind., Nov. 24.

Roann church had her homecoming Oct. 25. The Wabash church came in a body and gave us some special music. We had a two o'clock meeting conducted by Bro. Berkebile. In the evening our series of meetings began with Bro. Berkebile doing the preaching. As a result of the meetings three were baptized, one reclaimed and one received on former baptism. The members are encouraged and strengthened. Our love feast was held Nov. 14 with Bro. S. L. Young officiating.—Mary A. Heeter, Roann, Ind., Nov. 21.

Second South Bend church convened in quarterly council. The program for the year was read and officers elected to fill vacancies. Bro. Dewey Rowe was installed as full time pastor. Brethren Bowman, Sehrock and Claybaugh were with us and the last named conducted the installation service. Brother and Sister Rowe are very capable and willing workers. We will miss them very much for during their few years with us they have been a constant source of inspiration and we deeply regret that our association is severed.—Mrs. Clinton Stanley, South Bend, Ind., Nov. 27.

Wabash City church met in council Sept. 28. Sunday-school officers were elected for the coming year, the superintendent being Bro. Carl McCombs. Sister Smeltzer served as delegate from our church to District Conference. Nov. 29 the young people gave a musical program which was well rendered. Our revival meeting will begin Dec. 6 with our elder, Chas. Oberlin, evangelist. Our love feast will be held at the close of the meeting.—Mrs. Marie Tate, Wabash, Ind., Nov. 30.

Yellow Creek church met in council Nov. 27. Our church has recently closed a three weeks' revival meeting conducted by Bro. Adam Miller from Ohio. We enjoyed a spiritual meeting in which seventeen souls were baptized and two reclaimed. We had our communion Nov. 5 during the series of meetings.—Mrs. Amos F. Hoover, Goshen, Ind., Nov. 28.

IOWA

English River.—On the Sunday following our District Meeting the last of August we began a series of meetings conducted by Bro. C. B. Smith of Bridgewater, Va. This resulted in six baptisms and one letter handed in for membership. On Monday evening following baptism we had our love feast. At our September council Sunday-school officers were elected, the superintendent being Tressie Myers. Bro. John Brower was reëlected elder. Our Sunday-school and church services have been both interesting and well attended. The Cradle Roll has quite an increased membership. Services were held at the church Thanksgiving morning. We are preparing a Christmas program including a play. Bro. Finnell will soon be here to give his lecture. Our Aid Society has reorganized with Cora Wenger, president. We also organized a mothers and daughters' organization and a missionary society to be held in connection with the Aid alternately every two weeks. Dec. 2 is our next Aid day and mothers' meeting will be held in connection with it in the afternoon. Two weeks later will be missionary meeting.—Sarah Grove, Kinross, Iowa, Nov. 27.

KANSAS

Independence church met in council Oct. 1 for the election of church and Sunday-school officers for the coming year. Bro. D. J. McCann was chosen elder; Bro. B. S. Miller, Sunday-school superintendent;

the writer, Messenger agent and correspondent. Bro. McCann, our pastor, conducted a very impressive installation service Oct. 11 for the church and Sunday-school officers and teachers. Oct. 18 was the dedication of our new church building. Bro. Bonsack of Elgin, Ill., delivered three excellent sermons. About 300 enjoyed the basket dinner at noon. The District Conference was held here Oct. 23-26. We are enjoying our new church building very much. Three more have been added to the church by baptism since our last report.—Mrs. J. L. Amos, Independence, Kans., Nov. 24.

Lone Star church observed their annual Thanksgiving love feast Nov. 25. About sixty-eight surrounded the tables. Several members from Appanoose and Washington Creek were with us, and some remained over night and attended the all-day meeting on Thursday. The presence of so many visitors including five ministers made it seem more like old times than any feast we have had for several years. Bro. S. E. Thompson of Kearney, Nebr., officiated. On Thanksgiving morning quite a number met for breakfast. At 11 o'clock Bro. C. A. Ward of Salina gave a very interesting Thanksgiving talk. Dinner was served at noon to over 100 guests. Congressman U. S. Guyer was with us one Sunday evening and gave a good lecture and showed some pictures of the city of Washington. While we have no minister, our Sunday-school is keeping up in attendance and the Christian Workers under the leadership of Sister Pearl Flory is doing good work.—Mrs. J. W. Gorbutt, Lone Star, Kans., Nov. 30.

Navarre.—Oct. 26 Bro. Earl Frantz began an evangelistic campaign. He brought to us each evening for two weeks a wonderful, spiritual message. Through his earnest, untiring efforts thirteen were added to the church. Nov. 9 we held our communion services with seventy-five members present. Bro. Frantz officiated. Nov. 22 we enjoyed our third annual birthday Sunday when 216 people were present. Our offering amounted to $128.60. Bro. V. F. Schwalm of McPherson College gave a wonderful address on the theme, Getting a Heart of Wisdom. The banquet was an enjoyable occasion. A short program was given consisting of music, a reading and talks by different ones. The Ladies' Aid held their annual bazaar and supper on Nov. 18 which netted the sum of $98.57. The work is doing splendidly under the efficient leadership of Brother and Sister W. A. Kinzie.—Mrs. Hettie Nincehelser, Hope, Kans., Nov. 27.

MARYLAND

Frederick City.—The young ladies' Bible class held a covered dish supper in the church dining room on the evening of Sept. 15. The meal was a class reunion and was the first of its kind to be held in our church. On Sept. 25 we met in our semiannual council; our elder, M. R. Wolfe, presided. We reëlected Bro. Wolfe as our elder. Bro. Harry B. Grove was elected Sunday-school superintendent, with John W. Wolfe, assistant. Oct. 4 was rally day, which was observed with a special program followed by the installation of all Sunday-school officers and teachers. The Women's Council met at the parsonage Oct. 6. At this meeting we decided to organize a missionary society. Brother and Sister I. E. Oberholtzer, China missionaries, were with us Oct. 10 and 11. On Saturday evening Bro. Oberholtzer gave an illustrated lecture on Our Mission Work in China. He also filled our pulpit on Sunday morning. In the afternoon Sister Oberholtzer gave a talk to the women, after which officers were elected for a women's missionary society. At their first monthly meeting the society decided to take up the study of "Christ Comes to the Village." On October 18 we were very glad to have our former pastor, Bro. J. Kurtz Miller, and wife with us. Bro. Miller gave us a very inspiring sermon on Faith. Nov. 12 our fathers and sons held their annual banquet. A program of speeches and music added to the joy and fellowship of the event.—Mrs. John W. Wolfe, Frederick, Md., Nov. 25.

Meadow Branch.—Nov. 10 our Ladies' Aid entertained a number of ladies from other societies including some from Waynesboro, Frizellburg, Hanover, Westminster and others. Four quilts and a comfort were nearly completed. The entire group of eighty-five was served with luncheon in the church. Eld. L. K. Ziegler, pastor of the Waynesboro church, led the service in the devotional hour. Brother and Sister I. E. Oberholtzer, returned missionaries from China, spent some time recently in our congregation. The latter gave a helpful talk to mothers and daughters on the evening of Nov. 20 in our Westminster church. On the following evening, in the same church, Bro. Oberholtzer showed his latest slides on China and gave a splendid exposition of customs and conditions in our mission field. Sunday morning he made an interesting and appealing missionary talk after which an offering was lifted for foreign missions, to be used in the China field. The B. Y. P. D. of the Westminster church presented a pageant, The Morning Call, on Sunday evening, Nov. 22. An offering was lifted for the building fund. On Thanksgiving Day a very fitting sermon was delivered by Eld. J. W. Thomas in our town church, and one at the country church by Eld. Geo. A. Early.—Wm. E. Roop, Westminster, Md., Nov. 30.

Monocacy.—We held our love feast on Nov. 7—a good spiritual meeting. Visiting ministers were Elders Ellis Wagoner, who officiated, Marshall Wolfe and Bernie Bowers. The following Sunday Bro. Wolfe gave us an able discourse. We all regretted that our home minister, Eld. E. P. Schildt, could not be with us at these meetings. He was in the hospital with a broken ankle, but is home again.—Elsie A. Eigenbrode, Rocky Ridge, Md., Nov. 26.

MISSOURI

Carthage.—Bro. V. C. Finnell gave an illustrated lecture in the Carthage church the night of Oct. 18 on the subject, Home Builders of Tomorrow. The next day he spent lecturing in the schools of our city and in the Adventist church at night. His lecture against tobacco was given eight times in the one day and was much appreciated by the schools and citizens. Oct. 25 Bro. W. T. Heckman from Illinois began a revival closing Nov. 8. He delivered eighteen Spirit-filled sermons which did much to build up the spiritual life of the church and community. He made many friends while with us. On the closing night of the meeting the house was packed to fullest capacity and at the close of the service six were baptized. One awaits the rite. On Wednesday evening after the meeting a group of members met at the home of an aged couple in Webb City and restored the husband to church fellowship. His return to the church was the result of personal visitation during the revival. The total gain in membership makes a 25 per cent gain in the active membership of the church. Most of the new members are young people. A young people's work has been organized and they are beginning to work in an encouraging way. There is a definite growth in spirituality and a better coöperation in the church that gives great encouragement to the work. Our church participated in a union Thanksgiving Day service held in the Christian church at 7 o'clock in the morning. The crowd came at the early morning hour through rain and snow and filled the church with the biggest Thanksgiving service attendance Carthage has seen for years. We are looking forward to the coming of Bro. Geo. W. Hilton with his illustrated lectures on China, in January.—Mrs. Lester Fike, Carthage, Mo., Nov. 30.

NORTH DAKOTA

Kenmare.—The church met in a called yearly council Sept. 16. Our elder, Bro. Michael, who has been with us for many years, is leaving and we are very sorry to lose him. The following officers were elected for the coming year: Elder, Bro. Dierdorff; secretary and treasurer, Bro. Boe; deacons, Bro. Schwartz and Bro. Hodgson; trustee, Bro. Engelman; Sunday-school superintendent, Mrs. Harry; Messenger agent, Earl Schwartz. Our church year closes with one death and two conversions.—Mrs. T. W. Harry, Kenmare, N. Dak., Nov. 23.

OHIO

Beech Grove.—The members met in council Nov. 28. Five have been received into the church by letter and one letter was granted. Bro. Kenneth Hollinger was licensed to the ministry. In place of our Christian Workers' meeting a program is being rendered each Sunday evening by the different Sunday-school classes. This seems to be successful as our attendance has shown quite an increase.—Myrtle M. Hollinger, New Madison, Ohio, Nov. 30.

East Chippewa church convened in council Oct. 6. By unanimous vote Bro. D. R. McFadden was retained as pastor and elder for another year. Oct. 17 the group workers' conference was held at this place with splendid talks and suggestions from the instructors, Brethren Prather and Weimer. Oct. 25 the welfare board put on a temperance program. An all-day love feast was held Oct. 31. Bro. Samuel Holl officiated. Thanksgiving Day was observed by an all-day meeting with dinner at the church. Bro. J. F. Kahler brought the message in the forenoon and Bro. McFadden in the afternoon. An offering of $22.43 was received for missions. Bags of fruit, etc., were given to a number of sick and shut-ins in the community. While the church misses Bro. McFadden and regrets having him away so much, yet we are glad that he is willing to be used of the Lord in gathering souls into his kingdom. The Aid Society continues to meet once a month and during November had a lunch stand at two farm sales. We rejoice that our Aid is able and willing to contribute quite freely to missions as well as to worthy causes at home.—Sarah Blough, Sterling, Ohio, Nov. 30.

Lower Miami.—On Oct. 24 we enjoyed a very pleasant love feast occasion. Our own church was well represented. A number from other churches were present also. Bro. Ivan Erbaugh of Union City, Ind., officiated, assisted by Brethren Harvey Priser, Clarence Priser, Dorsey Hodgden, Walter Holler, John Garst and others. The following morning the children rendered a missionary program conducted by Laura Baker and Susie Noffsinger. This was greatly enjoyed by all. Our Sunday-school is putting forth a special effort to increase its attendance and usefulness in the community.—Blanche Furrey, Dayton, Ohio, Nov. 27.

OKLAHOMA

Hollow church closed a two weeks' revival Nov. 22 with Bro. L. W. Smith, pastor of Bartlesville church, as evangelist. He gave us inspiring gospel messages which greatly increased the spiritual life of the church. We appreciated having Sister Smith with us part of the time. One accepted Christ and was baptized on Sunday afternoon. Our love feast which was postponed will be held soon.—Orpha Loshbaugh, Hollow, Okla., Nov. 28.

Oklahoma City.—Brother and Sister Geo. Eller from Cordell were with us in an evangelistic campaign Nov. 1 to 15. The meeting closed with a love feast. Four were baptized. The church was greatly blessed by the efforts of these consecrated workers. The regional conference of the young people is meeting here Nov. 29 and 30. These conferences have been a big help to the young people. We are looking forward to a big Christmas program.—E. J. Glover, Oklahoma City, Okla., Nov. 24.

PENNSYLVANIA

Connellsville church on Nov. 2 began a two weeks' evangelistic campaign under the preaching of Bro. M. J. Brougher of Greensburg, Pa. At the close of the two weeks twenty-six had been received by baptism and four by letter. The love feast and communion were held on the evening of Nov. 15 as scheduled, with 126 communing, the largest number in the history of the church. Bro. Brougher officiated, as-

(Continued on Page 28)

Suggestions About Christmas Observance

(Continued From Page 23)

er were two alike in size, color and style, but differing in verse and picture. Both were beautiful portrayals of incidents relating to Christ's birth. Each was from a Roman Catholic friend, one in Pennsylvania and the other in California. It made us wonder whether the Roman Catholic Church was making an effort to have its members witness for Christ on this holy day. We often wondered about the absence of real Christian messages on our Christmas and Easter cards until an article appeared in the *American Magazine* which said that the man who writes the verses is a Jew.

It is possible to get cards with a real Christmas message. Would it not be fine if every card sent out by a member of the Church of the Brethren witnessed for Christ? At least, the personal message written on our cards can be a real Christian message.

Last year a number of firms advertised over the radio to extend credit for Christmas gifts and urged folks to accept such credit. It is easy to yield to such inducements, but hard to make the payments afterwards. We do not believe this plan is pleasing to him in whose name we make the gifts, nor becoming to those professing godliness.

Grottoes, Va.

News From the Field

(Continued From Page 15)

gave 1,000 bricks for the little church which was built a few years ago. These Mohammedans were interested in this meeting and several of them attended the service. When our brother and his wife were being received by the members, after the installation service, the leading Mohammedan also went forward and wished our brother God's help and blessing.

Ordination to Eldership of Bro. Premchand

On one Sunday morning, in the Anklesvar church, our Bro. Premchand Bhagat was ordained to the eldership. Some of our school boys and girls had never witnessed such a service, consequently it made a profound impression upon them. Our brother and sister's new baby made his first appearance at church that morning, and according to the parents' request, was consecrated to the Lord just preceding the ordination service.

It was a joyous occasion and the services were inspiring. The meetings at both places were marked by a spirit of goodwill.

Umalla

Mae Wolf

Autumn Unusual in India

October brought late cool rains, rather than the usual heat. The health of the people has been very good. There has been little fever and other diseases.

Superstition Still Prevails

I called in the home of one supposed to be very ill. Upon diagnosis it proved to be a case of hysteria. Another lady suggested a special diet named the "Evil Spirit." This she was given. All I could do was to pray. Recent word reports her well and the spirit cast out.

The Dispensary Successful

The response of the people to dispensary work is hopeful. Several successful cases have been good advertisers. Obstetrical cases are being received, besides by the help of the Bible woman I am able to make peronal calls.

Non-Christians Majority in School Attendance

July 1 a day school opened in the mission house in the bazaar with one of the Anklesvar Training School boys in charge. The average attendance is good. More non-Christian than Christian children attend.

A School Lad Affected by Drink

One Sunday three of the non-Christian boys came to Sunday-school. The lesson was about Daniel refusing wine in the king's school. One of these new boys pointing to another one said, "He drinks." The boy pointed out was only eight or nine, and yet his friends have seen him staggering along the road from the effects of drink. Personal help and an urge to return may help him.

Preparation for Tour

Plans are being made for medical and evangelistic work in the District. Supplies of medicine are being prepared. I hope to get into some new villages from which patients have been coming, and there tell the gospel story.

CORRESPONDENCE

THE POOR WE HAVE AMONG US

One of our members a few days ago went on a matter of business into a respectable Jewish home of our community. A little girl looked up into his face and said, "Mister, did you bring us something to eat? My father and mother have not had anything to eat for two days, and I have had only a crust of bread which was so hard that mother had to put it under the faucet and run water on it so I could eat it." This father has been out of work for a long time.

Another gentleman of our community, who is eager to find a job of some kind, and who has recently become a Christian, pawned all his clothes except those on his back. Finally he pawned even his overcoat to get food to eat.

These are but two of the many instances of real need in our community. How can many of these people who are without any prospect of employment escape starvation this winter unless some one comes to their rescue?

It is the haunting fear of just such suffering in our very midst that has prompted the First Church of the Brethren in Chicago to desire to give some assistance. While feeding some of these starving thousands we will have opportunity to break to them the bread of life.

We of the First church believe that with the help of some of our good brethren and sisters out in the churches of the country and smaller towns in the near-by districts, we can do a real service for humanity and for the kingdom. If you out there will gather up some of the surplus provisions you have, and can scarcely sell, and if these provisions can in some way be brought to the city, we believe we can put them to good account in feeding hungry children and parents in this time of dire need, and will be able to win some of them to our Master.

Following are some of the provisions that might be collected for this purpose: corn, wheat, beans, potatoes, carrots, cabbage, turnips, onions, sweet potatoes, squash, apples, dried fruits, canned fruits and vegetables, and cured meats. Clothes that are in fairly good shape, but are not

needed by you can be put to good use among these needy ones.

We shall be glad to hear from any who can and will assist in this task. Remember the Master's words, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." We suggest that as congregations rather than as individuals you correspond with us, or send or bring in the provisions. It may be that two or more near-by congregations will want to work together in this. If we coöperate in this matter, we can do a piece of work to the glory of God.

We are hoping wherever possible to have the brethren in the country to truck in these provisions, and it is our purpose if desired, to pay for the gas and oil for such trips. If you have any questions relative to the kinds of provisions needed, or the matter of getting them to us, we shall be glad to hear from you. If you bring a load in you should have little difficulty in locating us. Call at the parsonage at 3560 West Congress Street, or at Bethany at 3435 Van Buren Street.

People are hungry and this is a wonderful opportunity to do a Christian service. We hope to hear from you soon.

Committee,
Elgin S. Moyer,
Milton Royer,
Burton Metzler.

A FRUITFUL FIELD

Ten miles southwest of Independence, Kans., is a community containing splendid material for building up a Church of the Brethren if properly looked after. It is called Billings Community, and has a modern schoolhouse well equipped for school and church. Early in the spring of 1931 Bro. A. C. Daggett commenced preaching out there with good interest from the start. Being compelled to discontinue his work, he prevailed upon the writer to take it up, which we did. The interest is still on the increase. We hold services there every Sunday except the first Sunday of each month when services are conducted by another minister. Bro. H. Jewett and wife are the only members in the community. We have about twenty-four young people in the choir. Our young people will go out there on the evening of Nov. 27 to give a play and get better acquainted. The title of their play is, The Mark of the Master.

Nov. 15 we had decision day with preaching at 2:30. There was much interest; although no visible results, yet lasting impressions were made which will bring a rich reward soon. As soon as opportunity comes and a few difficulties are removed we will endeavor to start a revival there if we can secure a suitable evangelist. It is a rich field.

On Oct. 18 the Billings community attended the dedication of our new church in a body. It was a great day.

Independence, Kans. W. H. Miller.

ELD. C. H. BROWN

Eld. C. H. Brown was born at Tacoma, Wis., in 1855, and died Nov. 8, 1931, at the home of his son-in-law, Bro. G. P. Burrow, near Griggs, Okla.

In 1876 he was married to Anna Mitchell. Their home was blessed with seven children, all of whom preceded the parents in death. Since the death of his wife on May 14, 1931, Bro. Brown had made his home at Griggs.

Bro. Brown served in the highest calling and the most important agency God ever established among men, the Christian ministry. He was a man of strong convictions and based his belief upon "thus saith the Lord." He was active in the evangelistic field. The last four years were spent at Waka, Texas. Since it has pleased our heavenly Father to remove his spirit to a higher sphere, we pray that his mantle may fall upon those who follow. May the good he has done, the sermons preached, prayers offered, warnings and words of encouragement given, live on.

The funeral service was held at the Waka church. The writer had for his text Psa. 116:15: "Precious in the sight of the Lord is the death of his saints." The only surviving relatives are a foster son, Charles Ray, and a foster granddaughter of Hutchinson, Kans.

Bro. Brown's last words were: "I see them gathering over there." The chorus sang, "Yes, we'll gather at the river," as his body was laid to rest beside his companion in the Waka cemetery. O. H. Feiler.

Perryton, Tex.

ELD. SAMUEL DRIVER

Eld. Samuel Driver, oldest minister in Northwestern Ohio, passed away Nov. 19, 1931, at the age of eighty-three years, five months and six days. He was the son of Benjamin and Lucinda Driver and was born in Rockingham County, Va., June 13, 1849. He was the second child of a family of ten children. When eighteen years of age he came to Allen County, Ohio. Jan. 22, 1871, he married Mary C. Weaver who passed away in May, 1914. Dec. 6, 1917, he married Eva Kaufman of Topeka, Ind.

He united with the Church of the Brethren in 1879, and lived a consecrated Christian life to the end. Bro. Driver was elected to the ministry June 6, 1880, and ordained to the eldership in 1883. He served the Sugar Creek church as elder for thirty years, besides having had the care of a number of other churches for some years. It was always an inspiration to converse with him as his chief concern was for the church and so much the more as he advanced in years.

On Mother's Day, May 10, he attended the last public service at the sanctuary. He was confined to his bed for more than three months and suffered intensely a part of the time, yet would often say, "The Lord's will be done."

A short time before his death he availed himself of the anointing service and the communion. He approached death in a most triumphant manner, often expressing himself as being ready to depart.

He is survived by his companion, a foster child, two brothers and four sisters. Funeral services in the Sugar Creek church by the writer, assisted by Brethren David Byerly, J. L. Guthrie, A. P. Musselman and Rev. O'Connell of the Mennonite church. Burial in the church cemetery near by. Walter D. Landes.

Lima, Ohio.

A TRIBUTE TO SISTER EMMA GARVER

To know her was to love her, and she counted her friends by the score. Although she was devoted to the church of her choice, and an ardent worker in the various activities, yet she was charitable to those who did not see or understand things as she saw them.

We who knew and loved her, could see that Sister Garver was failing in health and strength, that she was weak and frail. Still, her going from us was a shock. Because of her sweet, uncomplaining patience, few realized how much she suffered, or what an effort she often made to attend services in God's house, or help in work for her Master and Lord. In a letter from a mutual friend, since Sister Garver's death, this loving tribute was paid: "I knew she was

(Continued on Page 30)

News From Churches

(Continued From Page 25)

sisted by the pastor, Bro. Shober, and Bro. I. R. Pletcher. It was at the close of the love feast that it was decided to continue the meetings a few more evenings during which time seven more accepted Christ and received baptism, making a total of thirty-three baptisms and four by letter. Bro. Brougher delivered nineteen sermons, each bearing a strong message of conviction. The interest and spirit were exceptionally fine. Delegations from Mt. Pleasant, Uniontown, Mt. Joy, and Greensburg added much to the spirit of the meeting. The house was filled to capacity during many of the services. Much personal work was done—the evangelist and pastor visited 134 homes. Prayer groups and personal visitations on the part of the membership added unity in our effort for saving souls. The Sunday-school is planning and preparing a program for Christmas. The Y. P. D. will also put on a Christmas program.—Mrs. R. E. Shober, Connellsville, Pa., Nov. 30.

Fairview.—On Sunday evening, Nov. 22, a number of friends, neighbors and members of the congregation met at the church and a Thanksgiving program was rendered which consisted of recitations, an essay, special musical numbers, and a Thanksgiving message.—Ruth Fretts, Masontown, Pa., Nov. 28.

Hanover.—Sept. 13 Eld. C. L. Baker delivered the morning sermon. On the evening of Sept. 16 H. Stover Kulp gave us an interesting talk on the customs and also the needs of the people of Africa. Sept. 20 Bro. Henry Miller preached the morning sermon. At our quarterly council Sept. 30 H. D. Hoover was reëlected Sunday-school superintendent with Claude Miller, assistant. Delegates to District Meeting were J. M. Stouffer and E. E. Baugher. Our love feast was held Oct. 18 with G. Howard Danner officiating. He also delivered the examination sermon in the morning. Both services were well attended. Bro. Roy K. Miller of Keyser, W. Va., delivered the Thanksgiving sermon at which time an offering was lifted for the local relief fund. Since our last report one person was added to the church by baptism.—Effie M. Crawford, Hanover, Pa., Nov. 28.

Little Swatara.—Oct. 11 Bro. Thos. Patrick of Hanoverdale preached in the forenoon at the Ziegler house. In the evening the message was given by Bro. Jonathan F. King of Myerstown. Our love feast was held Oct. 17 and 18. A number of visiting brethren were present and brought inspiring messages. Eld. S. G. Godfrey of Red Lion officiated. We have the promise of Bro. Irwin Heisey of Fredericksburg to conduct a revival at the Ziegler house beginning Dec. 6. Our quarterly council will be held Dec. 19.—Elizabeth Meyer, Meyerstown, Pa., Nov. 23.

Norristown.—Sept. 27 we had installation of the officers and teachers of the Sunday-school. Bro. Victor Herr is the superintendent for this year. Oct. 11 we had rally day with a good attendance. Bro. Saylor Greyer was the speaker. The same day we opened our evangelistic meeting with Bro. Greyer in charge. He brought us helpful and soul-stirring messages continuing for two weeks. As a direct result of these efforts seven boys and two girls were baptized on Sunday morning, Nov. 1. In the evening we observed the love feast occasion. Our pastor, Bro. Wm. J. Wadsworth, officiated, assisted by Bro. Garman.—Mrs. Lewis G. Walton, Norristown, Pa., Nov. 25.

Rummel.—At our regular business meeting Bro. Galen Blough was elected elder for the coming year; Henry Helman, clerk; and the writer, Messenger correspondent. As a result of our evangelistic campaign conducted by our pastor in October twelve persons united with the church. Our love feast and communion service was held at the close of the meetings. Our attendance at both the Sunday-school and church services has been very good during the past months. During the summer months we had an average of 140 at our evening church services. On Wednesday evening, Nov. 24, the fathers and sons of our church united with those of our neighboring Lutheran church in a banquet. Bro. Tobias Henry, pastor of the Sell Street church, Johnstown, was the principal speaker of the evening, and delivered a very appropriate lecture on the relationship of father and son. Lewis Penrod has been elected Sunday-school superintendent for this year which began Oct. 1. Prof. Horner of Johnstown is conducting a singing class for us.—Nora Penrod, Windber, Pa., Nov. 20.

Spring Run.—Following our Sunday-school period Sept. 27, the teachers and officers of our school were installed for the new year, the services being in charge of Bro. Lawrence Ruble. We then held our rally day program, Bro. Jos. Fleming delivering a splendid address. Oct. 17 we held our communion services following a two weeks' series of meetings in the Pine Glen church by Bro. Miller of New Enterprise. Two were received into that church by baptism before the communion. Nov. 8 Bro. C. L. Cox of Claysburg came to the Spring Run church to hold evangelistic services, continuing two weeks. The last evening of the meetings our church was filled with earnest listeners. Sixteen were received into the church by confession and baptism and two reclaimed. On Thanksgiving evening we met for a program. Our offering, over thirty dollars, was sent to Home Missions.—Ollie Swartz Gearhart, McVeytown, Pa., Nov. 28.

Uniontown.—Since our last report twenty-six have been received by baptism, eleven by personal evangelism and fifteen as a result of our evangelistic meeting which began Oct. 12. Bro. T. R. Coffman of Somerset, Pa., conducted the meeting and preached fifteen gospel messages. Our love feast was held at the close of the meeting, Oct. 25, when about 200 communicants were present. Sunday afternoon, Oct. 18, our semiannual mother and daughter meeting was held. Bro. T. R. Coffman was the speaker and used as his subject the story of Ruth. Mrs. H. H. Burwell, a representative of the W. C. T. U., brought an excellent message to voters of our church on Christian Citizenship Sunday morning, Nov. 1. The Y. P. D. recently organized on a threefold commission plan for their winter's work: devotional, fellowship and stewardship, each being responsible for one program a month. An increased attendance in their meetings on Sunday evening has been very gratifying. A Thanksgiving program sponsored by the prayer meeting committee was rendered Nov. 25 in which several classes of the Sunday-school took part. In the absence of our pastor who was called away on account of the death of his father, J. J. Sollenberger of Dayton, Ohio, Bro. Geo. W. Wright, pastor of the Fairchance church, gave a talk on Thanksgiving and Thanksliving. The evangelistic meeting in the Fairchance church is scheduled to begin Jan. 10 instead of Jan. 25 as previously reported. Bro. Geo. Detwiler of Myersdale, Pa., will be the evangelist.—Ella McKnight, Uniontown, Pa., Nov. 26.

TENNESSEE

Jackson Park church held their love feast and communion Nov. 7. We were very glad to have Bro. Merlin C. Shull of Johnson City with us; he officiated at the love feast. Bro. S. H. Garst, our pastor, preached an excellent sermon on Sunday. Our revival will begin Dec. 6 in the morning. Bro. Chas. O. Beery of Martinsburg, Pa., will conduct the meetings. Our Aid held an all-day meeting last week at the home of the president, Mrs. W. C. Young.—Mrs. W. K. Keeble, Jonesboro, Tenn., Nov. 23.

Johnson City.—At our members' meeting Sept. 28 officers and board members were elected for the new church year. W. H. Swadley was reëlected elder and Sunday-school superintendent; P. K. Sherfy, assistant superintendent; Mrs. Angie Watson, clerk; the writer, Messenger correspondent; Mattie Smith, Messenger agent. A reception was given our pastor, Merlin C. Shull, and wife Sept. 29. The men held a meeting Oct. 12, and the same week they put in concrete steps at the front of the church. The Ladies' Aid assisted by paying for the material and furnishing dinner for the men who worked. The Aid has recently bought silverware for the church. At the regular monthly meeting of the society, mission study is given a place. Several from our congregation enjoyed the inspiring District Aid institnte at the Pleasant Hill church Oct. 31. We are appreciating the splendid work our pastor and wife are doing. Our Sunday-school which has been having a part in supporting Dr. Robertson, held a short memorial service for him at the Sunday-school hour Nov. 15. Bro. Shull, who was with him in college, gave a fitting talk about his life.—Laura Gwin Swadley, Johnson City, Tenn., Nov. 19.

VIRGINIA

Bassett.—Since our last report our church has been reorganized for another year. Bro. P. E. Bowman was retained as pastor; Bro. J. B. Peters, elder; Bro. W. M. Stone, Sunday-school superintendent. Finance and ministerial committees were appointed. A budget of $620 was adopted. In September an old man, seventy-seven years of age, was received by baptism. Our love feast was held Oct. 3 with about eighty members present. Eld. J. B. Peters officiated. Bro. Henry Eller preached for us Nov. 15. We are planning to put on a teacher-training course in the near future. Our Sunday-school attendance has been very good for the past year.—Laura Stone, Bassett, Va., Nov. 17.

Boone Mill congregation met in business session Nov. 22 for election of officers. Bro. E. E. Bowman was chosen elder; Bro. Roy B. Barnhart, clerk. A committee was appointed for religious education work. Seven letters have been received since the last report. Our Sunday-school has been reorganized with Bro. G. W. Bowman, superintendent. Our love feast was held Oct. 17 with Bro. J. S. Showalter of Peters Creek church directing the services. He also brought the message on Sunday following the love feast. A two weeks' meeting was held at the Boone Chapel church in October by the ministers of the home congregation assisted by the pastors of the Baptist and Christian churches. This has strengthened the members of the church. Bro. I. D. Hoy held a week's meeting at White Oak schoolhouse in September which was much appreciated by the people of that community. We are looking forward to a good Christmas program by the Sunday-school, including a pageant by the Y. P. D. A training school, to be held jointly with the other churches of the town, begins Nov. 29.—Mrs. I. D. Hoy, Boone Mill, Va., Nov. 23.

Cloverdale church received a great blessing on Thanksgiving Day. We had a specially planned service with a display of the fruits of the harvest; a good sermon by Bro. Hesse who was holding our evangelistic meetings; and the offering. Each one brought forward his own offering and when it was counted it amounted to $1,000. This offering was for mission and promotion work in the District and general Brotherhood. That is, it goes for our budget away from home. We closed our two weeks' evangelistic meeting last night with fifteen additions to the church. Bro. C. G. Hesse was the evangelist.—F. A. Myers, Cloverdale, Va., Nov. 30.

Jeters Chapel.—Mrs. Broughman delivered three sermons here this third Saturday and Sunday. Saturday night the council meeting was held and most of the officers were reëlected. Our pastor is called back to this church for the coming year, if she accepts the place. The elder, Bro. Kahle, is wanted back also. Everything seems to have been very successful in the past year. Plans are being made for a Christmas program to be given at this church.—Ada Wright, Vinton, Va., Nov. 20.

Little River, a mission of Elk Run congregation, met in council Nov. 13. The brethren reported a favorable visit. Bro. Henry Colvin was elected Sunday-school superintendent and Sister Carrie Colvin,

agent for church publications. The husband of the writer has not been active in ministerial duties for the past six years, but decided to offer the church his services again in that capacity, which the church accepted. On Saturday, the 14th, we had our communion with twenty-one surrounding the table.—Birdie C. Carper, Fordwick, Va., Nov. 20.

Montebello.—Nov. 7 the visiting brethren gave their report of the annual house to house visit. We also had our communion service on Nov. 7. Brethren U. S. Campbell and W. E. Cunningham had the services in charge. On Sunday morning Bro. Campbell preached an inspiring sermon which was very much enjoyed by all.—Ellastine Whitesell, Montebello, Va., Nov. 25.

Terrace View church met in council Nov. 24 with the pastor, M. E. Clingenpeel, and Eld. W. M. Kahle present. The following officers were elected: Hubert Whitten, clerk; Isaac Whitten, Messenger agent; Inez Preas, correspondent. The love feast was held the first Sunday in November.—Inez Preas, Lowry, Va., Nov. 27.

Timberville.—The children's department of the Sunday-school held a picnic Oct. 3 with eighty-four present. Oct. 18 Bro. S. D. Hartranft of Chambersburg, Pa., preached our preparatory sermon. In the evening we held our love feast with Bro. I. W. Miller officiating, assisted by Bro. L. M. Clower and S. D. Lindsay. Oct. 21 the Ladies' Aid held their annual rally. Dinner was served in the social hall of the church to over sixty people. Love feast at the Mt. Olivet church was held Nov. 7 with Bro. S. D. Lindsay and Chas. Carr in charge. Nov. 15, through the auspices of the B. Y. P. D. we were pleased to have with us Bro. J. M. Henry of Bridgewater College, who gave a lecture on Travel Tour of Europe and World Peace. Union Thanksgiving worship was held in our church with sermon by Rev. Ballentine assisted by Rev. Behrens and our pastor. We are now in preparation for a Christmas program, White Gifts for the King, to be given Dec. 20. One has been lost by death and one received by baptism since our last report.—Mrs. Samuel D. Lindsay, Timberville, Va., Nov. 30.

WASHINGTON

Wenatchee Valley.—Our communion services were held the evening of Nov. 11. We felt it an appropriate way to celebrate Armistice Day. Four people were baptized Sunday evening, Nov. 22. This makes nineteen new members added since Sept. 1, 1931. A union Thanksgiving service was held at Wenatchee's largest theater. Our church took an active part. The Ladies' Aid held their annual bazaar Nov. 27 and 28. In order to lessen the church budget this year a large group of men have organized and are cutting and hauling wood to the church. Plans for our Christmas program are being made.—Mildred W. Baker, Wenatchee, Wash., Nov. 27.

WEST VIRGINIA

Cross.—Bro. J. S. Whitacre has just closed a series of meetings at Cross. He, by the power of God, preached ten soul-stirring sermons, and two more souls were added to the kingdom.—Delmar Randell, Shaw, W. Va., Nov. 17.

Pleasant Valley.—Our elder, Bro. A. C. Auvil, began a meeting at our church on Oct. 24 and continued till Nov. 1, preaching in all, eleven interesting sermons. We believe much good was done. Oct. 31 at a council meeting we reëlected Bro. Auvil as elder for another year. We are planning to render a Christmas program.—Mrs. Oral Spurgeon, Auburn, W. Va., Nov. 20.

WISCONSIN

Stanley church met in council Nov. 10. Church officers were elected for the coming year. Bro. D. D. Funderburg was elected to succeed himself as elder for another year. Bro. Wm. Flora was elected trustee to fill a vacancy; Bro. George was elected trustee for three years; the writer, Messenger agent and correspondent. A committee was chosen to arrange for a wood chopping to supply wood for the church. This has been done and a good supply is ready for the cold wintry days. Nov. 23 a Volunteer Band of five members from Mt. Morris College gave us a splendid missionary program which was enjoyed by a full house. Nov. 24 the Sisters' Aid Society served the chamber of commerce. Our Aid meets every two weeks and we do sewing and sell ready-made garments, quilt tops and comforters. Once or twice a year we hold a bake sale and bazaar. We also served the Y. P. D. conference held at Stanley this summer.—Mrs. Jacob Winkler, Stanley, Wis., Nov. 28.

WANTED—Experienced x-ray technician—graduate nurse. State your x-ray and nursing schools, and experience. Must be member Church of the Brethren.

Bethany Hospital, 3420 Van Buren St., Chicago, Ill.

A GOOD BIBLE FOR ONE DOLLAR

Taking advantage of present low prices we have secured **two new King James Bibles at a very low price** and we pass these on to you at a correspondingly low price. These Bibles are bound in Keratol Morocco grain. **Keratol** is an imitation of leather that will **outwear leather** by far. These Bibles are printed on **good paper** and are **well bound.**

Consider the workmanship, the material, the print, the helps and you have here the low price Bible for which you have been looking.



1508

Specimen of Type

THE LORD *is* my shepherd not want.
2 He maketh me to lie d green pastures: he leadeth m the still waters.

1508

BIBLE 1508

measures 4½ x 7 inches, the binding overlaps the red edges, many **full page pictures,** 72 pages of **Special Helps** and **5 maps.** It is not self-pronouncing nor does it have marginal references. Just look at the clear black face type.

BIBLE 4306

is a trifle smaller than Bible 1508. It is **self-pronouncing** and has the **marginal references** and the type is light face and smaller, but the print is clear. Note the type. It has no pictures but does have **16 maps,** and the **same Bible Helps as Bible 1508.**



4306

We guarantee that you will be more than pleased with these two Bibles—perhaps the cheapest and best you have ever had for one dollar. These Bibles are splendid for individual or class gifts.

Specimen of Type.

NOW ¶ Hi'ram king of Tyre messengers to Dā'vid, and ber of cedars, with masons and

4306

Remember, the price is only ONE DOLLAR EACH

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

A TRIBUTE TO SISTER EMMA GARVER

(Continued From Page 27)

failing, and I had remarked to a friend of ours, that I didn't believe Sister Garver would be with us much longer—but oh, how I do miss her! I feel that she has gone to sweet rest; for she always seemed to me one of the Lord's precious children. They will miss her at the services, for she was always so sweet and smiling, and her counsel was always good."

In a letter to the contributor of this tribute, written soon after the death of her beloved brother, she said: "I appreciate your kind words of consolation and comfort to me; if it were not for my dear friends and our blessed Jesus, in this time of grief and sorrow, I do not know what I would have done. I feel my great unworthiness and my need of help and strength from a Higher Power."

It is a beautiful thing to remember that Sister Garver's last day on earth was spent in service for her Master.

He sees when their footsteps falter, when their hearts grow weak and faint;
He marks when their strength is failing, and listens to each complaint;
He bids them rest for a season, for the pathway has grown too steep;
And, folded in fair, green pastures, he giveth his loved ones sleep.

Like weary and worn-out children, who sigh for the daylight's close,
He knows that they oft are longing for home and its sweet repose;
So he calls them in from their labors, ere the shadows round them creep,
And silently watching o'er them, he giveth his loved ones sleep.

Weep not that her toils are over; weep not that her race is run;
God grant we may rest as calmly when our work, like hers, is done!
Till then we would yield with gladness our treasures to him to keep,
And rejoice in the sweet assurance—he giveth his loved ones sleep.

Los Angeles, Calif. Mrs. Joseph Miller.

A LETTER TO THE CHURCHES

"Write what thou seest and send it unto the churches."

The good things I read about other places, as well as those I enjoy, make me feel and know more and more that our "labor in the Lord is not in vain."

My aged mother being unable to walk since May, 1929, and having been in bed with other afflictions since December, 1930, enjoys having me read the Messenger or any good thing I find. And since I am deprived of going, I find I can work for the Lord in my home. I feel God gave me this work to do and I thank him for the strength to do it. It is hard to see mother suffer, but it is a pleasure to sit at her bedside and do anything I can for her.

A faithful few in the church here have joined together in a prayer meeting band which meets at different homes to hold meetings. It was our privilege to have this group come to our place recently. We had a good meeting led by Sister W. H. Miller. We are glad to have Bro. Miller with us again.

Bro. A. C. Daggett, who has been sick for a long time, told me some time ago that when he got able to drive the car he was going to come out to see us. We were glad to have Bro. Daggett and wife come to visit us as promised.

The prayer meeting band referred to meets with Brother and Sister S. L. Harlow each Monday evening when he is able to have them come. He was anointed a few days ago. Sister Lizzie Corn, an invalid sister, is often met with. The band has a list of sick and afflicted, as well as the unsaved whom they pray for at each meeting. Many have received the blessings through their prayers.

Recently as I sat in the District Meeting services held here, looking at the faces of dear ones I have known so long, I thought how fine it is to meet and worship together, but how much sweeter it will be when "we meet to part no more."

Our ministers have a preaching point over east of town which Bro. Daggett, got started before he took sick. Then Bro. Miller went every two weeks and now he or Bro. C. A. Cline goes every Sunday. A union Sunday-school is held there every Sunday. Thus we can see opportunities all about us to do good. "May we ever be faithful and never fail to let our light so shine that others may see our good works and glorify our Father who art in heaven."

Independence, Kans. Pella Carson.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Fritz-Beeghly.—By the undersigned at the parsonage, Nov. 15, 1931, Ralph Wayne Fritz and Sister Mildred Irene Beeghly, both of Somerset, Pa.—A. J. Beeghly, Westernport, Md.

Grund-Fox.—By the undersigned at the home of Bro. Chas. Herr, Goshen, Ind., Oct. 26, 1931, Bro. Meral Grund and Sister Lucile Fox, both of Kent, Ohio.—A. H. Miller, Kent, Ohio.

Putman-Beeghly.—By the undersigned at the parsonage, Nov. 15, 1931, Robert Barnes Putman of Casselman, Pa., and Sister Erma May Beeghly of Somerset, Pa.—A. J. Beeghly, Westernport, Md.

Vaughn-Wofford.—By the undersigned at the bride's home, Nov. 20, 1931, Mr. Cleo Millard Vaughn and Miss Ruby Kathleen Wofford, both of San Bernardino, Calif.—W. M. Platt, San Bernardino, Calif.

Walker-Stallard.—By the undersigned at his residence, Nov. 14, 1931, Mr. Jesse W. Walker and Miss Lorma Marcelle Stallard, both of Powers, Ore.—C. H. Barklow, Myrtle Point, Ore.

FALLEN ASLEEP

Asbia, Robert, was born Sept. 29, 1903, departed this life at the Ball Memorial Hospital, Muncie, Ind., Aug. 9, 1931, at the age of 27 years, 11 months, and 20 days. He leaves a mother, stepfather and one sister. Funeral services at the home in Muncie, by the undersigned. Interment in Beech Grove cemetery.—Geo. L. Studebaker, Muncie, Ind.

Beachler, John G., son of John G. and Caroline Beechler, passed away at his home in Red River Nov. 10, 1931, following a paralytic stroke, aged 78 years, 8 months and 13 days. His eyesight had been failing for thirteen years and he was almost totally blind for five years. He united with the Church of the Brethren and lived a peaceful, quiet life until the end. He leaves his wife, step-daughter, brother and sister. Funeral at the Painter Creek church by Brethren Binkley and Beery. Interment in Newcomers cemetery.—Mrs. Roy Honeyman, Greenville, Ohio.

Bechtel, Sister Elizabeth, wife of Bro. Ira Bechtel, born near Woodbury, Pa., Dec. 6, 1872, died at her home in Roaring Spring, Oct. 22, 1931. She was the daughter of Geo. W. and Mary Camerer Replogle, both deceased. She was an ardent worker in the church since early in life. She filled the offices of chorister, Sunday-school teacher, etc. At the time of her death she was treasurer of the Aid Society and vice-president of the Truth Seekers class. Besides her husband and her stepmother, she is survived by six sons and an adopted daughter, four brothers and two sisters. Funeral services in the Roaring Spring church by her pastor, S. P. Early, assisted by Bro. J. B. Miller. Interment in Greenlawn cemetery.—Lena M. Hoover, Roaring Spring, Pa.

Collins, Mary Ann, daughter of Samuel and Martha Jane Berry, born in Cass County, Ind., died near Flora, Ind., Nov. 5, 1931, aged 73 years, 9 months and 28 days. When sixteen years of age she united with the Baptist Church and about one and a half years ago with the Church of the Brethren, remaining faithful until death. Dec. 8, 1880, she married Geo. Collins who preceded her in 1925. Surviving are three sisters and three brothers. Services by the writer and Eld. Barnhart in the Lower Deer Creek church.—R. O. Shank, Flora, Ind.

Fearnow, Noah Oliver, died in the University hospital at Ann Arbor, Mich., Nov. 1, 1931, aged 37 years, 2 months and 16 days. He was married to Sister Edith Rau, in which union ten children were born. Funeral services were led by the pastor of the Battle Creek church in the Athens Methodist church. Burial was made in the Athens cemetery.—D. H. Keller, Battle Creek, Mich.

Flory, Sister Elizabeth Viola Wine, born near Purple Cane, Dodge County, Nebr., and died Nov. 15, 1931, aged 54 years and 8 months. Almost her entire life had been spent in Nebraska. She taught in the public schools four years. April 16, 1911, she married Edwin E. Flory, establishing residence on the Flory homestead, where she had since resided. She united with the Church of the Brethren at

Enders in 1910 and was actively interested in all that pertained to the success and advancement of its interests. Brother and Sister Flory's loyalty to their Master is shown by their untiring efforts in kingdom building and their love for the spread of the gospel message. She leaves her husband, three brothers and three sisters. Funeral services at the church in Enders by the undersigned. Burial in the cemetery at Imperial, Nebr.—C. E. Trombley, Enders, Nebr.

Geiselman, Sister Hannah Elizabeth, Moultrie, Ohio, died at her home, Nov. 22, 1931, aged 73 years, 5 months and 7 days. She was married to Bro. John Geiselman Dec. 30, 1877. Her husband, three daughters and one son preceded her. Three sons, one daughter and ten grandchildren survive. She was a member of the Church of the Brethren for many years and continued faithful to the end. Funeral by the writer at Moultrie chapel. Interment in adjoining cemetery.—A. H. Miller, Kent, Ohio.

Kinsey, Sister Jennie, was born near Collamer, Ind., Dec. 6, 1862, and died at her home in La Verne, Calif., Sept. 24, 1931, aged 68 years, 9 months and 18 days. Death came as the result of a paralytic stroke just ten days before. In January, 1884, she moved with her parents to West Milton, Ohio, and in 1870 to Bradford and in 1903 she moved with her father to La Verne. She joined the church in 1891 and was a most faithful worker in her quiet manner. She served many terms as secretary of the woman's Bible class and was a leader in the Aid Society. Funeral services in the church by Pastor Galen K. Walker assisted by Edgar Rothrock. Interment in the Evergreen cemetery, La Verne. She leavcs two sisters: Flora E. Teague of La Verne, and Mary Cassel of Connersville, Ind.—Grace Hileman Miller, La Verne, Calif.

Leavell, Anna Viola, eldest child of John and Sadie Matthews, born at Wooster, Ohio, Aug. 14, 1864, died at Yakima, Wash., Oct. 31, 1931, of paralysis. When a child her parents moved to Iowa where she united with the Church of the Brethren at the age of eighteen. She married W. H. Leavell, Sept. 8, 1888. In the spring of 1896 they moved to North Dakota and in 1902 to Boise Valley, Idaho, at which place they were charter members of the Church of the Brethren. Later they moved to Yakima, Wash. She was a faithful member of the church for more than forty years, serving with her husband in the deacon's office. For many years she was a teacher in the Sunday-school. Several times during illness she called for the anointing. She is survived by her husband, two sons, stepdaughter, two sisters, two brothers, six grandchildren and three great-grandchildren. Funeral by the undersigned.—Walter S. Coffman, Yakima, Wash.

Mumaw, Alice Cora, daughter of Reuben and Mary Mumaw, born in Springfield Center, Ohio, died Nov. 14, 1931, aged 70 years, 2 months and 12 days. Her entire life was spent in and about the place of her birth. In early life she spent a few years in the teaching profession. She united with the Church of the Brethren in January, 1901. She spent about twenty-five years teaching in the various departments of the Sunday-school which has left a godly influence on the lives of many in this community. She was a loyal and faithful member of the church she loved. She leaves two sisters. Funeral by Bro. C. H. Petry assisted by Bro. M. S. Young. Interment in Springfield church cemetery, Mogadore, Ohio.—Mrs. Fred E. Young, Mogadore, Ohio.

Newcomer, Sister Sarah Melinda, born Jan. 19, 1847, at Carrollton, Ohio, died Nov. 20, 1931, at Louisville, Ohio, at the home of her daughter, Mrs. Benton Seefong. In 1866 she married Jacob Newcomer and they resided on a farm near New Franklin, Ohio. Soon after her marriage she united with the Church of the Brethren and continued a faithful and consistent member. She is survived by two sons, two daughters, twelve grandchildren, thirteen great-grandchildren and three great-great-grandchildren. Services in the Liberty church near Minerva, Ohio. Interment in the adjoining cemetery. The writer was assisted in the home by Rev. Whitted of the Brethren church.—D. F. Stuckey, Paris, Ohio.

Rowland, Earl, son of Lawrence and Letha Rowland, died Sept. 14, 1931, aged 9 years, 5 months and 27 days. He died at a hospital in Grand Rapids, Mich., after a short illness of meningitis and infantile paralysis. Besides the parents he leaves a sister and a brother. Services at the home by Bro. P. B. Messner and burial in Clarksville cemetery.—Mrs. Roy McRoberts, Lake Odessa, Mich.

Schloneger, Christian, died Nov. 11, 1931, aged 75 years, 9 months and 3 days. He married Mary Ramseyer Nov. 15, 1877. He grew to manhood and united with the Mennonite Church in Stark County, Ohio. In 1884 he moved to Wayne County where he resided until his death. He is survived by his wife, three daughters, six grandchildren and four great-grandchildren. Services by the writer in the home in Smithville, Ohio. Interment in the Wooster cemetery.—D. F. Stuckey, Paris, Ohio.

Thomas, Elmira Keim, daughter of Emanuel and Sally Keim, born in Somerset County, Pa., died Sept. 26, 1931, at her home near Lake Odessa, aged 70 years, 4 months and 9 days. She married Abraham Thomas Nov. 10, 1878. She united with the church the following spring. To this union were born three sons and four daughters; one son preceded her. She also leaves nine grandchildren, five great-grandchildren, two brothers and two sisters. The community has lost a kind friend and the church a sincere sister in Christ and the Aid Society an energetic worker.—Mrs. Roy McRoberts, Lake Odessa, Mich.

Wilkins, Bro. Moses W., born Aug. 4, 1872, died Nov. 21, 1931, aged 59 years, 3 months and 17 days. Service by Bro. W. D. Walker at the house assisted by the writer. Interment in the family burial ground.—S. W. See, Mathias, W. Va.

Brethren Publishing House
Elgin, Ill.---

To further the **work of the Kingdom,** and for **my own spiritual good,** I subscribe for the **GOSPEL MESSENGER** for **one year,** and enclose check for **$2.00.**

Send me also the **Premium Book** checked below for which I add **Fifty Cents. Total, $2.50:**

☐ **"Wilbur B. Stover—Pioneer Missionary,"** by J. E. Miller.

☐ **"Some Brethren Pathfinders,"** by J. H. Moore.

I understand I am to receive the **1932 Yearbook free.**

Name .....

Street or Route .....

City..... State.....

☐ New. ☐ Renewal.

See your agent or send direct.

A CHRISTMAS TREAT
TO
YOUR SUNDAY-SCHOOL

means more when enclosed in one of our Beautiful CHRISTMAS FILLERS. They cost little, but mean much.



No. 157

No. 157. The red and green with a **poinsetta design** make **Christmas** real. Per dozen, **30c;** fifty or more, each, **1½c.**

No. 257. Here you have the **church** with fitting **Christmas decorations.** Per dozen, **40c;** fifty or more, each, **2½c.**

The Flight Into Egypt tells the Christmas story in picture form. Per dozen, **30c;** fifty or more, eacb, **1½c.**

Bethlehem. Here we see emphasized **Bethlehem, the Star and the Wise Men.** Per dozen, **30c;** fifty or more, each, **1½c.**

No. 147. On this filler the **holly and poinsetta** are so interwoven as to produce a pleasing result. Per dozen, **30c;** fifty or more, each, **1½c.**

All of these Boxes will please your children. Should you order in lots of fifty or a hundred you may select in lots of 25 at the 50 lot rate.

Brethren Publishing House, Elgin, Ill.

To Our Many Readers Everywhere and of All Ages:

In this issue of the MESSENGER we present to you considerable material most of which deals with the Holiday Season. Study these pages. Make out your order and mail it with necessary amount AT ONCE. We guarantee satisfaction in every particular.

Brethren Publishing House, Elgin, Illinois

Our Easy-to-Read Bible

There comes a time in life when you want a Bible that is easily read—**type as large as the regular Messenger type, 10 point.** Here you have it. Read the description. You will like it; it's an excellent Bible.

Authorized Version, concise Bible Dictionary, combined Concordance and Word-Finder, 25 Outline Maps, etc. Self-pronouncing. Size 5⅝x8⅜ inches.

No. 8052. Genuine Leather, Levant grain, divinity circuit, round corners, red under gold edges, ...**$5.00**

No. 8064. Genuine Leather, Levant grain, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges, ...**$6.25**

And the price is right for such a high grade Bible. Order by number.

Our Scripture Text Calendar

starts each week with the **Sunday-school lesson, Golden Text** and **Devotional Reading,** and continues with a **new Bible verse for each day. A beautiful large Bible picture for each month.** Regularly retails at 30c. We furnish them to you at these prices:

Single copies, **30c;** 4—**$1.00;** 12—**$3.00;** 25—**$5.75;** 50—**$9.00;** 100—**$17.00.**

Prices for Canada are slightly higher. Order in quantity and sell to your friends and neighbors and **earn a neat profit.**

Our Special Offer

GOSPEL MESSENGER, one year, $2.00; **"WILBUR B. STOVER—PIONEER MISSIONARY,"** by **J. E. Miller,** 208 pages plus 17 pages of pictures, $1.50; 1932 Yearbook, 15c; total, $3.65.

But you may have the **three for $2.50.** New subscribers will receive the **MESSENGER** until Jan. 1, 1933. Do not delay. Act today.



Christmas

SCRIPTURE-TEXT BOX NO. 31

21 Beautiful Cards with Tissue Lined Envelopes—$1.00 a Box

What an opportunity for Christian people everywhere to spread choice Bible verses! Every one of the 21 attractive cards in this box has a friendly Christian message in addition to a choice Bible verse referring to the Savior.

The Greatest Value Ever Offered in Christmas Scripture-Text Cards!

We have put 21 beautiful cards—not ordinary cards that can be bought in just any store—but rather real Christ-honoring cards into this box. Many rich colors enhance the value of these cards. Figuring the 21 Scripture-text cards at the usual values of 5c, 10c, and 15c each, you will have $1.45 worth of cards alone.

Fancy Tissue Lined Envelopes

Every one of the 21 cards have attractive colored tissue linings. Not a cheap "printed flap" envelope in the lot. Many envelopes are "fancy cut" on the flap. This is added value.

Neatly Hand Lettered Type

The sentiments are unusually neat in appearance. They are rightly spaced and most are in hand drawn type.

All in an Attractive Gift Box

Here is a neat box that can be used for gift purposes. The covering is done in 4 colors. No printing or advertising appears on it. It ordinarily would cost 10c.

We Guarantee This Assortment to Please You

Order Box No. 31 this Year for Your Own Needs. Most Folks Use from 20 to 50 Cards Each Christmas.



A Dignified Way of Raising Funds

Churches, Sunday schools, ladies' aid, and young people's societies should begin now to sell before ordinary cards with no reminder of the Savior are sold in their communities. Special prices to you are 70c per box in lots of 10 or more boxes.

Send for Sample Box Today

$1.00 a Box

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 **Elgin, Ill., December 19, 1931** **No. 51**



Copyright by Herbert Photos, Inc., N. Y.

"And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn" (Luke 2: 7).

IN THIS NUMBER

Editorial—

The Gift with the Giver (E. F.), ... 3
The Renaissance of Rome (H. A. B.), ... 3
Naming the Bethlehem Babe (E. F.), ... 3
Not Guessing but Seeing (E. F.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—

God Reveals Himself. By Earl M. Bowman, ... 5
"The Name Which Is Above Every Name—Jesus." By Forest S. Eisenbise, ... 6
Angels' Visits. By Ezra Flory, ... 7
Jesus Christ as Savior. By Nathan Martin, ... 9
Ministerial Memories.—No. 12. By H. C. Early, ... 11
Christian Economics.—No. 3. By E. H. Eby, ... 12
Monthly Financial Statement (C. M. C.), ... 20

Missions—

Editorial: Building Profit Out of Loss—Tithing One Per Cent of the Decrease—Golden Heart Throbs—Plans for Relief in China's Flooded Areas, ... 13
History of the World Day of Prayer. By Nora M. Rhodes, ... 14
Saving Chinese Babies. By Olivia D. Ikenberry, ... 14
News From the Field, ... 15

Pastor and People—

The Gist of the Sermon. By D. W. Kurtz, ... 18
Broadcasting for Christ. By W. Earl Breon, ... 18
Prohibition Advance. By A. T. Hoffert, ... 19

Home and Family—

Christmas Trees (Poem). By Mildred Allen Jeffery, ... 22
The Christmas Road. By Ada Cassell Sell, ... 22
Christmas Joys. By Mrs. Cora Price Bowen, ... 23

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

One Poet's Christmas



"There came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him."

Birth Night

BY JOSEPH VAN DYKE

A new high star hangs, wraith-like, in the night;
A still, white light.
A song, unknown to human throats, we hear
With sudden fear. . . .
Oh, now the world stops swinging in its giant arc,
Breathless, to hark!

We seek the dusty stable where his homeless head
Finds a rude bed.
We kneel before the manger to this child alone,
Who has no throne. . . .
Yet here a King is crowned, prince of a royal line—
There is his sign!

A little wing of dreaming shadow lies
Above his eyes.
And silver flowers glow upon the place,
And on his face. . . .
Oh, here tonight is born a strange, gold son—
A wondrous One!

Beaverton, Mich.

Conversation on Christmas Eve

BY JOSEPH VAN DYKE

Let's go a long, long way tonight.

How far?

Until we find a stable,
And a star.

But won't we be afraid,
And won't we cry?

On Christmas Eve? Oh no!
Not you nor I.

Do you know what we'll find,
And what we'll see?

Oh, angels—shepherds—
Kings bending the knee.

And what shall *we* give
To the baby boy?
Perhaps a gay book or
A little toy?

No, something better:
Give a loving heart.

Oh, let's go a long, long way tonight.

Let's start!

Beaverton, Mich.



"When they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh."

GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., December 19, 1931 No. 51

EDITORIAL

The Gift With the Giver

"DON'T send it. Take your gift in person," he said, in answer to a question from one of the "Good Fellows." It was a wise answer. That method promises greater blessing to both giver and recipient. The closer touch, the face-to-face exchange of greetings, the opportunity for questioning and answering, the better acquaintance and better mutual understanding—all this is the finest thing about it.

For the finest thing in life is making friends and sharing experience with them. O send your gift if that is the only way, but the other is so much better you should do that if at all possible. It may open the way to further and other intimacies. You may want to help them again. You will surely want the help that they give you. E. F.

The Renaissance of Rome

BY the Tiber pace the young men who dream of the renaissance of Rome. They recall the time when the Eternal City was the mistress of the world. But they see modern Italy as a tight little peninsula, bursting indeed with men, yet poor in the natural resources which make for industrial greatness. Even Italy's colonial possessions are but the unpromising leavings of acquisitive neighbors.

In such a dilemma how is Rome to achieve a measure of her ancient greatness? For a time there was much saber rattling and it looked as though Italy's chief trust was in physical power. Meanwhile, all the world grew conscious of the jealousy existing between the Latin nations of Europe. And there was an ill-disguised contest on to see who could win the strongest ring of allies. Yet in his sober moments even Mussolini must have realized the limits which nature has set to the physical expansion of Italy.

And then came one of the shrewdest moves in modern history in the sudden change of Italy's attitude toward the rest of the world. As the noises of obvious strivings cease, Italy stands forth as a proponent of the ways of peace. Certain handicaps on the part of her neighbors make such an assumption of leadership easy and significant. Austria is but a memory. Germany is busy with reconstruction. Russia is in revolution. England is in the throes of change. France stands aloof and self-sufficient. Yet, it is something to have seen this opportunity and to have seized it. Without the loss of a man, without the firing of a gun, Italy has assumed what she never could have taken by force of arms—that is, a moral leadership of Europe. Such a line of action, if persisted in, will work the renaissance of Rome. H. A. B.

Naming the Bethlehem Babe

THE names and titles which the heavenly announcers and earthly inquirers used in referring to the Babe of Bethlehem are all interesting: Jesus, Savior, Christ, Lord, Son of the Most High, King of the Jews. Every one of them has a good reason back of it. Our present concern is with that one most frequently employed by his disciples in addressing him.

Several months ago we found occasion to stress the inconsistency of calling Jesus Lord while making so poor a showing at doing what he says. It is a denial of the meaning of the word. The right remedy for this, however, is not abandoning the title but more faithful practice of its implications. Let us hope it will not hinder this practice but help it rather to take this Christmas time to consider anew the fitness of this name. Why should we not only call him, but make him, Lord? You may have other reasons more compelling to your mind, but think of these:

1. *He shows us God.* How abundant the Scripture testimony as to this! Does it weary you to be reminded so often that he is the very image of God's substance (Heb. 1:3), that the fulness of God dwelt in him (Col.

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

2:9), that one who has seen him has seen God (John 14:9), that he was God's Word made flesh (John 1:14), that God was in him reconciling the world unto himself (2 Cor. 5:19)?

Do you note that this evidence is all on the point of *what* God is? The fact of his existence is assumed. Some Ultimate World Ground there had to be. Common people knew this then even if some philosophers of today have not discovered it. But what was he, is he, like? Jesus shows us. By what he said, by what he did, by what he was, by what he suffered, he proclaimed that the first thing, the bottom fact, in the universe is Spirit. And that the primary quality of this Spirit is Love.

That the picture of God which Jesus shows us is a true picture is confirmed by the universal testimony of human longings. Let the wise ones scorn this as mere wish-thinking if they will. But let them know also that nothing is more irrational or ridiculous than the supposition that the universe has produced us with a thirst for such a God only to laugh at us and spit in our face. For downright imbecility that guess is entitled to first rank.

2. *He knows our need.* He knew what was in man (John 2:25). Walking over dusty roads on hot days made him weary (John 4:6). He learned obedience through suffering (Heb. 5:8), obedience even unto death (Philpp. 2:8). He was tempted in all points like as we are (Heb. 4:15).

There was one great exception to his identification with human experience. He did not know the guilt of sin (2 Cor. 5:21), and yet in a deeper sense he did. Just because his own soul was untarnished, he was the more sensitive to sin's degradation and deadliness. He knew the shame of it in all its bitterness, for he carried on his heart the whole load of human woe, not in some unreal, fictitious sense, but in the terrible reality of suffering love.

Yes, he knew. He drained the cup, dregs and all. Wherefore God highly exalted him and gave him the name that is above every name, the name of LORD (Philpp. 2:9-11). The servant is not greater than his lord (John 13:16). The lord is greater than the servant. This Lord has been made Lord of all. Is it not highly fitting that every tongue should acknowledge him as such (Philpp. 2:11)?

3. *His rule is kind.* Rulers of the conventional sort like to "lord it over" their subjects (Matt. 20:25). He does not. So different is he that he proposes not to speak of his servants as such. He calls them his friends (John 15:15). He takes them into his confidence. He tells them everything. The relation is one of affection, understanding, partnership.

His rule is not only friendly; it is entirely voluntary. He does not force it on anyone. Whosoever will may have it (Rev. 22:17). If any man willeth to do his will, he can (John 7:17). If not, he can leave it alone. Jesus lamented that his countrymen refused to receive him. How often he would have taken them into his friendly fellowship, but they would not (Matt. 23:27).

Opportunities for a place under a sovereignty so gracious, so beneficent, are rare. Indeed, there is no other like this. Would you not gladly call *him* Lord?

4. *He gives us peace.* He satisfies the deepest hunger of the soul by reconciling us to God (2 Cor. 5:19). He shows us the way of harmony with "Ultimate Reality." There is no peace without this. Men who have not found it only make this truth more emphatic by their testimony.

He gives us peace by showing us how to live. He invites us to take his way of carrying the burden of life, and find it easy (Matt. 11:28-30).

He gives us peace by capturing our hearts, for he rules in the realm of thoughts and imaginations (2 Cor. 10:5). It is a rule, not of physical might, but of the Spirit. Life and work under his dominion are a "spiritual service" (Rom. 12:2). When the spirit is under his control, disquietings are set at rest.

He gives us peace by enabling us to see values correctly. The moral judgment is enlightened. We discern between good and evil (Heb. 5:14). We are led into deeper truth (John 16:13). We see also what the real satisfactions of life are (Matt. 25:21; Rom. 14:17). He puts his own joy into our hearts and our joy becomes constant and full (Philpp. 4:4; John 15:11). In a word, under his rule we see that the best in life is sharing the life of God, and seeing this we choose it and pursue it and enjoy it.

Why should we *not* call him Lord? There is no answer. But there is one thing and one thing only that will give us the right to do so. That is to make him Lord in fact as well as name. E. F.

Not Guessing but Seeing

IT seemed almost irreverent, if not sacrilegious, when my eyes fell on the phrase "gambling for God." But I soon forgot the words, held by the power of the idea. Gambling was too unworthy a name for it.

It meant staking your life on your faith, not merely that God is, but that he is running this world on the lines shown us by Jesus. It meant taking the risk of taking Jesus seriously, and making out our individual, community, and national programs accordingly. What an adventure that would be!

It would be a great adventure all right. But it wouldn't be gambling. It would be seeing straight, that's all. It would be seeing that the greatest thing in the world is just what Drummond said it is. And Paul before him. And Jesus before him. E. F.

GENERAL FORUM

God Reveals Himself

BY EARL M. BOWMAN

Alfred Lord Tennyson once said: "I covet above all things else a fresh vision of God." And one of the greatest needs of our own generation is a new vital vision or sense of God. In our age God is in eclipse. God has no practical significance for a large part of the modern world. The prosperous classes think God unnecessary and the unprosperous classes think him useless. Scholars have eliminated God from their thinking and the ignorant from their living. We are in general in the condition of the Rugby boys in Arnold's time, of whom it was said: "God was not in all their thoughts."

A keen student of contemporary tendencies puts the situation in these words: "Faith has been hard hit in our own generation by vague, indeterminate, abstract ways of speaking of God. Matthew Arnold's 'stream of tendency' is not easily grasped by ordinary folk, still less easily worshiped. 'The First Cause,' 'The Life Force' are poor substitutes for the God to whom our grandfathers prayed." For all practical purposes of real life these abstractions, or ways of speaking of God, are of little or no help. For they leave the average man hanging in mid-air.

Another student of the present situation as it concerns religion has said: "We have a morbid sensitiveness to pain, an acute consciousness of poverty, some sense of wrong, but a dull sense of God." But now as you read the Old and New Testaments, you can not help being impressed with this fact: the people had a keen awareness of God's immediate presence. Why was this? God is supreme in the Bible because he was supreme in the lives of those people. God was the most precious experience of their lives.

A student preparing for the Christian ministry wrote to a certain Bishop these words: "I desire to ask if you can help me at a vital point. For some reason I can not be assured that there is a living personal God. I think there must be, but assurance is not mine. Can you help me? Are you sure that there is a God, and if so, can you tell me how I may be sure?" Now are there any lines of observation and experience we can point to which may be helpful in increasing our own assurance that God is a reality and that he reveals himself to us today? Yes. Here are some assurances.

I. God Reveals Himself in Nature

It was this fact which made the Psalmist David burst into praise and exultation in this eloquent sentence: "The heavens declare the glory of God and the firmanent showeth his handiwork." Surely nobody could go out under the skies on a moonlit night; or visit the beautiful Rockies of America, or the Alps of Switzerland, or the Pyrenees of France, or the Himalayas of India, or the Painted Desert of America, or the Grand Canyon of the Colorado, or the broad prairies, or the land of ice and snow in Alaska and Greenland without being impressed with the variety and beauty of the natural scenery. And as one contemplates such beauty, if he is at all thoughtful, he is forced to ask himself this question: how did it all get here? Then your mind is pushed back to "the great first cause."

It seems to me if we listen for it we can hear God's voice in balmy breezes that sweep over the hills and meadows; in the jolly music of the mountain brook; in the monotonous patter of April showers; in the silent unfolding of the roses; in the whispering of the winds through stately tree tops; in the orange groves in full blossom; in the cornfields after summer rains; in solemn, snow-capped mountain peaks; in brook gladdened meadows; in the thunder, earthquake and whirlwind. Or his still small voice may yet speak forth from a burning bush or blossoming bough.

"Every common bush's aflame with God,
And only he who sees takes off his shoes."

II. God Reveals Himself in Our Experiences

This is the surest item of knowledge we can ever possess—that knowledge which is verified and confirmed by our experience. Certainly there are times for all of us when we have the worthiest desires, the purest motives, the noblest impulses and the highest aspirations. Such times are knightly hours when we dedicate ourselves to noble causes. Where do all these worthy desires, motives, impulses, ideals and aspirations come from? They must have a source. I believe they come from God and in such hours God is very near to us and we are very close to him. It is just such experiences as these that enable us to say: "I know him." It was such experiences as these that caused Phillips Brooks to answer, when asked what was the secret of his radiant living: "I can not tell you how personal this grows to me. He knows me and I know him. It is the realest thing in the world. And every day makes it realer."

III. God Reveals Himself in Good People

A friend of Horace Bushnell once said to him: "Dr. Bushnell, I think when the angel nearest the throne sees you coming he will say to the Master, 'There comes a man you know.'" Dr. Bushnell replied: "I hope so and trust so, and I am sure I know him." It must have been a goodly degree of God-likeness that caused Dr. Bushnell's friend to thus speak to him.

The only revelation of God that is effective for lots of people is the goodness and God-likeness which they see in God's noblest sons and daughters. A certain man tried to tell his son what his grandfather was like. After he had piled up some very noble and glowing adjectives his little son finally asked: "Are you like grandfather?" It is impossible to reveal God by string-

ing a lot of beautiful words together. But God can be revealed in life in terms of personality. For after all men want to know what God is like in terms of somebody.

"Who shares his life's pure pleasures,
And walks the honest road,
Who trades with heaping measures,
And lifts his brother's load,
Who turns the wrong down bluntly,
And lends the right a hand;
He dwells in God's own country,
He tills the Holy Land."

IV. God Reveals Himself in Jesus Christ

St. Paul, in one of his epistles, uses a very revealing phrase: "God was in Christ reconciling the world unto himself." We may paraphrase that just a little and make it a little more meaningful for present purposes: "God was in Christ revealing himself to the world." We may go to God through Jesus Christ. God comes to us through Jesus Christ. By acquaintance with Christ we come to know what God is like. God is like Jesus Christ. All we need to know of God we find revealed in Christ. This is where the glorious gospel of the blessed God gets beauty and meaning and glory. Right here is where average men and women are able to lay hold of a basis for their faith. Henry Ward Beecher, when pastor of a small church in Indiana, made this very flashing discovery, which he said saved him from agnosticism: "I discovered that I did not need to believe anything about God that Christ had not taught and shown, and that I could believe and preach everything that Christ had revealed." "He that hath seen me hath seen the Father."

Roanoke, Va.

"Carry On!"

BY MRS. L. AVERY FLEMING

"Carry on!" How vitally important these words are in times of depression! Are the more fortunate readers of this article "carrying on"? Are we helping to relieve the burdens that this depression has brought in thousands of homes? What about the thousands of little boys and girls who are deprived of absolute necessities because "dad" can not find work? What about terror-stricken parents whose morale approaches the breaking point as they face the future?

The Christmas season is approaching. Are we prepared to "carry on" the spirit of Christmas as we have never done before? "Blessed is the season which engages the whole world in a conspiracy of love." This inspiring little quotation does not signify that selfish love which includes "myself, my wife, our son John and his wife, we four, and no more." We must feel the great urge to open up our pocketbooks as well as our hearts and lend a helping hand in these trying times.

An idea has just occurred to me. If it can be put into operation it will bring big returns in supplying aid to the needy and in making deficits to disappear. Here it is: Why not have our entire church observe a *self-denial week?* Let us leave off all luxuries, walk instead of driving our cars, eat simple foods, and give the money saved to our General Mission Board to help "carry on!" Think of the blessings to ourselves and others this week of denial would bring!

We must substitute action for mere sentimentality. Just one "take this," is better than ten "God bless you's."

Plainville, Kans.

"The Name Which Is Above Every Name—Jesus"

BY FOREST S. EISENBISE

It was the immortal Shakespeare who penned the famous question, "What's in a name? That which we call a rose, by any other name would smell as sweet." But no doubt we have all at times asked the same question. Children are prone to ask their elders, "Why do you call a chair a chair?" and "Why was the horse named horse?" And adults sometimes puzzle themselves with similar queries.

Now a study of language reveals the fact that certain sounds express certain moods and mental attitudes. So words have grown up. And names for persons and things are the natural outgrowth of definite verbal expressions for particular ideas. So names do mean something, the implied answer to the question of the Bard of Avon to the contrary notwithstanding.

To be sure, we live in a world where practically everything is ready named when we arrive. We need but learn correct designations for particular articles and places. It is only when some new discovery or advance of science, or some momentous human experience opens up new fields of endeavor or knowledge that there is much modern need for coining names. But a study of existing names is of peculiar interest to anyone who is still minded to find an answer to "What's in a name?" This is especially true as regards proper names. Time was when people were careful to designate an individual by some outstanding characteristic, or perhaps by the profession or trade in which he was engaged. Thus were founded the families of Smiths, Bakers, Carpenters, Millers and the like. Names for children were chosen for the meaning contained in, or implied by, the appellation given. For some names have inherent meaning, and some names acquire meaning from the personalities who bear them. Even today this is the governing consideration in the naming of many a child who may live to contradict the content of his name. Not every Peter, John or

Paul, is an apostle of righteousness, nor is every Daniel a prophet, nor every Calvin a master of silence.

There is a name, "The Name which is above every name," which is so full of meaning, that it easily becomes the most interesting name in the world. This name according to Philpp. 2:10 is the name Jesus which was given by God himself to his only Son when he came into the world to be the Savior of men. "Call his name Jesus, for it is he that shall save his people from their sins" (Matt. 1:21). I am sure that the great majority of Christian folk will agree with me that of all the names given our Lord there is none to compare in sweetness and meaning with the name *Jesus*. We may not always be able to answer the question, "What's in a name?" But if we know Jesus we can testify to the reality of the following brief outline of the contents of that wonderful Name.

First of all, there is *comfort*.

The comfort of his blessed presence is contained in this precious name, which we may have always with us. "Take the name of Jesus with you." For our names stand for our personalities. If our friends are close enough that we may call them by name we have the comfort of their companionship. When we call upon Jesus we know that he is near. There is no name which can bring so much real comfort to the believing heart. "A little talk with Jesus makes it right, all right." In the time of our greatest need, "*Jesus,* O how sweet the name! *Jesus*, ev'ry day the same." Like the touch of mother's hand on a fevered brow, like the presence of a loved one when death draws near, and more, much more! So is the tender benediction of the name of Jesus to the needy heart.

Then there is assurance.

Jesus said, "Whatsoever ye shall ask in my name, that will I do." Our only way to the Father is through the Son. His name is the guarantee on our prayers. One time I had occasion to present a check at a large city bank where I was not known. The man who drew the check payable to me was well known at the bank, and carried a large account there. He attested my signature with his own and I had no difficulty whatever in cashing the check. Thus it is with us when we present ourselves before God. Only in the name of Jesus is there hope of our acceptance. He gives assurance to our souls.

There is also healing.

It was in the name of Jesus that the disciples cast out demons, and healed the sick. It was in the name of Jesus that the leaders of the early church administered help to the needy. Peter and John had no money with which to answer the plea of the lame man, but Peter said: "In the name of Jesus . . . rise and walk," and the miracle was performed. Our Christian ministrations are to be performed in the name of Jesus, see Col. 3:17. And even today we have the beautiful promise of James 5 that anointing the sick "in the name of the Lord," coupled with the prayer of faith shall save the sick, and "The Lord will raise him up." Many of us can testify to the truth of this precious promise.

And, above all, there is salvation.

Indeed, we have seen that this is the reason why the name *Jesus* was given to the Christ when he came into the world. This has always been the great need of the world. Jesus came to save. And this is the hope of all who have believed on the name of the Lord. We are persuaded that there is indeed "None other name under heaven, or given among men whereby we must be saved." Further, this wonderful salvation is free to all who believe, for "Whosoever shall call on the name of the Lord shall be saved."

Yes, the name of *Jesus* is replete with meaning. This name, which is indeed above every name, carries comfort, assurance, healing, and salvation to earnest hearts everywhere. Live close to Jesus, call upon his name, and you will find this wonderful name growing richer, sweeter, and more blessed to you every day.

Pasadena, Calif.

Angels' Visits

BY EZRA FLORY

In the beautiful Ninety-first Psalm we read: "He shall give his angels charge over thee to keep thee in all thy ways." The Psalm appears to be for every one, as indicated by the words: "He that dwelleth in the secret place of the Most High." Moses seems to have written this Psalm and it records experiences as they traveled through the wilderness.

In all times the Holy Spirit has been the Interpreter of God's Word, but angels have had a more material work to perform. When Joshua was in trouble an angel appeared unto him as captain of the hosts; when Peter was in prison an angel drew back the bolt of the door and talked with him. In the ministry of our Lord we are told he was led by the Spirit, taught by the Spirit and filled with the Spirit; but angels fed him, defended him, strengthened him. The law was spoken by angels (Acts 7:53; Heb. 2:2). The Gospel was spoken by the Spirit: "Forasmuch as ye are manifestly declared to be the epistles of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart" (2 Cor. 3:3).

Angels are actual beings. They ate with Abraham; they took Lot by the hand; they refused to be worshiped; they accepted hospitality. They do not marry; they are a company rather than a race; they never die. There are two kinds of angels—good and evil. Some

sinned and "kept not their first estate." Some are called "elect angels." There is no Biblical teaching that angels have wings. Seraphim have wings. The pope long ago decided that seraphim are angels, and that therefore all have wings. Art continues to paint them with wings. Their employment is twofold, heavenly and earthly.

They minister as priests in the temple of the City of God. Isaiah beheld such a vision (Isa. 6:1-8). They had their part in the very beginning of creation according to Job 38:7: "When the morning stars sang together and all the sons of God shouted for joy." The office of angels is seven-fold.

First, they guide. When Philip was at work in Samaria they sent him into a desert (Acts 8:26-29) where he met the Ethiopian.

Second, they help. They fed Elijah when he was starving and they ministered to our Lord in his weakness (Matt. 4:11).

Third, they defend. When Daniel was in the lions' den they were his comfort. Again it is said, "Take heed that ye despise not one of these little ones [new child of faith, perhaps], for I say unto you, that in heaven their angels do always behold the face of my Father." This seems to teach that angels behold the Father's face to know his will about these children.

Fourth, they watch over the church. This is what Paul must have had in mind when he said: "For I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle [theater] unto the world, and to angels, and to men" (1 Cor. 4:9).

Fifth, they have charge of the dead. This is indicated in the account of the death of Stephen and the resurrection of Lazarus, and the fact that when the Lord was in the tomb two angels were guarding him.

Sixth, they shall accompany Christ at his second coming. This truth is declared by the prophets, the evangelists and all.

Seventh, they shall be the executors of judgment. In Matt. 13 we read: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend [cause stumbling], and them that do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth."

In days that are past angels visited Abraham: "And the Lord appeared unto him in the plains of Mamre; and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them he ran to meet them from the tent door, and bowed himself toward the ground" (Gen. 18:1, 2). Here we have the thought of communion of which the Christian church (our church) is so much in need in these days. It is not so much *service* that is needed now as *fellowship* with him and waiting upon him by means of which we may know his will. We have stressed programs of service, and all that is well, but insufficient. There were three of these angels. Their leader was the Angel of the Covenant or the Angel of the Lord. He still comes to us and in his coming he is the same yesterday, today and forever. There is a story of a little German boy who set an extra plate at the table for Christ. Suddenly there was a knock at the door; the child ran to open it and there stood a peasant poorly clad. He bade the peasant take a seat, thinking that since Jesus could not come he sent this poor, hungry man in his place. "For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. . . . I say unto you, inasmuch as ye have done it unto one of the least of these brethren, ye have done it unto me."

Another angel visit is recorded in Gen. 19, where Lot was met. There were two angels, one having remained with Abraham. These angels preferred to remain in the street over night, but Lot pressed upon them and they entered his home. The shameful lust of the wicked people of Lot's city is portrayed. Lot is a type of the worldly Christian. He pitched his tent toward Sodom. Soon he was in that city growing wealthy while he lost his influence at home and his honor abroad. The way these angels worked to save Lot reveals to us the fact that the church needs a baptism of enthusiasm in personal contacts. Preaching is not enough to save the lost.

Angels visited our Lord. "The devil leaveth him; and, behold, angels came and ministered unto him" (Matt. 4:11). Suppose the flesh is weak, our appetites and passions strong, and the temptation awful. Yet "There has no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it" (1 Cor. 10:13). He has never failed the planets, nor the seasons, and he who gives his angels charge over thee will not fail thee.

Let me tell of one more angel visit. You may find the account in Gen. 21:14-21. Here Abraham was helped by the Angel of Comfort. "And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away, and she departed and wandered in the wilderness of Beer-sheba. And the water was spent in the bottle, and she cast the child under one of the shrubs, and she went and sat down over against him a good way off, as it were a bowshot; for she said, Let me not see the death of the child. And she sat over against him and lifted up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven and

said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad to drink. And God was with the lad; and he grew, and dwelt in the wilderness of Paran."

So also, God heard the cries of oppressed Israel in Egypt and sent a deliverer. Seven times God heard the cries of penitent Israel in Judges. "The cries of them that reaped have entered into the ears of the Lord of Sabaoth" (James 5:4).

New Paris, Ind.

Jesus Christ as Savior

BY NATHAN MARTIN

"For the Son of Man is come to seek and to save that which was lost" (Luke 19:10).

Jesus' Mission. One's mission in life is an important index to his character. In the great plan of God there is place and function for a large diversity of talents, the whole finally composing a fabric well pleasing to him. Man bears upon his entire being an individuality that is entirely unique. In the entire universe there is not another individual exactly like any given individual. Not another sustains to God's great plan quite the same relationship.

"The Son of Man is come to seek and to save that which was lost." This was his one consuming passion. To the accomplishment of this one great end all else was made secondary. For this he walked in the shadow of the cross from the cradle to the grave. Well and truly was it said of him by his great forerunner: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)! Even his name was chosen with reference to his mission: "And thou shalt call his name Jesus: for he shall save his people from their sins."

In him was the possibility of salvation. He says: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). The writer of the Acts brings out the same thought: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

His Motive. Nothing short of pure, unselfish love would prompt one to come to this sinful world, be abused and scoffed at, and finally nailed to the cruel cross. "I am the good shepherd: the good shepherd giveth his life for the sheep" (John 10:11). Back of this love was the Father's: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The cost was great. "For ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19).

Jesus can not now be found without seeking him. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). But we must remember that before it was possible to find Jesus, even by seeking, the Father and the Son sought the lost, in order to save them. The Son of Man came not to destroy, nor to judge, but to save (Luke 9:56; John 12:47).

Whom Save? "God so loved the world." No one is beyond reach. "Christ Jesus came into the world to save sinners: of whom I am chief," writes the great Apostle (1 Tim. 1:15). The one condition is an acknowledgment of lostness.

The proud Pharisee, with his vocabulary bristling with capital "I's," the man who prayed with himself, but confessed others' sins, though now petrified and fossilized, may be saved if he recognize his lostness. There is more hope for the broken-hearted publican. Overcome with a sense of his own sinfulness, he appeals to the mercy of God. His prayer, furthermore, is very direct and specific: "God be merciful to me, a sinner."

The moralist may be saved, but he must add to his own righteousness the righteousness of Jesus Christ. A few days ago the writer read on a billboard: "If right doing saves, we do not need Jesus." The rich young ruler, refined and cultured, keeping the law to the finest point, failed at the crucial point, when required to sell his all and give to the poor.

Zaccheus, social outcast that he was, could not escape the keen eye of the Master, even though he did hide in the sycamore tree. Not only did Jesus find the little man, but he detected in him a man with a sense of lostness, and such he had come to save.

Blind Bartimeus, sitting by the wayside begging, was well within the reach of the Master's love and concern, for he had come to seek and to save that which was lost.

Lostness is a characteristic of the race. The prophet says, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). The Psalmist exclaims: "I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments" (Psa. 119:176). The great joy in the three parables of Luke 15 is that the lost is found. Of his twelve Jesus said: "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition" (John 17:12).

Saved from What? "He shall save his people from their sins." Writing of the long list of sins in Eph. 5,

the apostle remarks: "For because of these things cometh the wrath of God upon the children of disobedience." The Christian is saved from the old life, the old regime (1 Pet. 1:18, 19). "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). By the sacrifice of the Son we are sanctified and saved from the sins which would destroy us: "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16). We are saved from error in our daily lives: "Now unto him that is able to keep you from falling" (Jude 24).

The Result. "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

The Christian's Supreme Task. When, after his resurrection, Jesus appeared to his disciples, Thomas being absent, he said to them: "Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21). On Galilee's mountain Jesus gave to his disciples the Great Commission: "Go . . . teach . . . baptizing . . . teaching . . . I am with you" (Matt. 28:19, 20). "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you . . . when he, the Spirit of truth is come, he will guide you into all truth . . . and greater works than these shall he [the believer] do; because I go unto the Father" (John 16:7, 13; 14:12).

(a) It was Jesus' foremost concern. That keen eye which spied the publican in the tree characterized him at every step. A soul in need was to him the most interesting thing in the world. He had come to "seek and to save that which was lost." He went about doing good, healing bodies that he might save their souls. He was the world's greatest Teacher, but his sole purpose in teaching was that men might find God. In the home, in the field, on the mountain, in the market place, his conversation and teaching all turned upon his overmastering quest for souls who had lost their way.

(b) If we would follow Jesus, this must be our foremost concern. "If the leader be dedicated to one thing, and his followers to another, the cause comes to naught." Desire it as we may, it will never fall to the lot of another human being to enjoy his company and benediction as the twelve enjoyed it for a few brief years, for he is never going to make another such sojourn. The next time he comes to earth it will not be to "seek and to save," but to judge. But, having caught his spirit and a vision of his work, his task becomes ours and we aim to carry it out just as we think he tried to carry it out while upon the earth. His aim will dominate, his great concern will impel, his great joy will buoy us up and help us to surmount the obstacles which will beset our way as they did his. For him we will cheerfully suffer. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). "Lo I am with you."

(c) The world's greatest need is salvation. We are living in a day when from every quarter of the globe come appeals for aid of one kind or another. The heart is touched by tales of desolation and affliction. Misery calls for help. Earthquake, wind, fire, famine, poverty are continually working havoc on the earth. A great part of the earth's population is today lying in the curse of ignorance and its consequent evils. Many in our own country can neither read nor write. Many, by reason of ignorance, are living little better than the beasts of the field. Corruption and immorality are rife because the highest good has never been cultivated. The world, furthermore, is in need of companionship, dying of loneliness. Hearts have been left desolate by reason of death. But the world suffers a heavier curse than that of misery, ignorance and loneliness. The world is suffering under the curse of sin, and is longing to be delivered from its guilt, its stain and its power.

(d) The greatest value in the world is a human soul. By parable and by many other means Jesus sought to impress upon his hearers just how precious a soul is in his sight. He taught that the whole world, though a man might gain its possession, would make a poor exchange for his soul. Would you know the mind of God, and what it meant for him to carry out the promptings of his spirit? "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Philpp. 2:5-8).

It is an exceedingly serious thing to be a Christian. The world has turned away from the Good Book to an extent that is alarming, but has not refrained from reading "the Gospel according to you." That fact that you are not an earnest Christian may be sufficient reason for some one else not being any at all—for there isn't very much difference. And that unsaved one to whom you have never spoken would, in Jesus' estimation, be precious enough to induce him to go to the cross to save him.

Lebanon, Pa.

Ministerial Memories

BY H. C. EARLY

12. Personal Experiences (2)

Teaching School

AFTER finishing the public schools and two sessions in normal school, I began teaching in the public schools at the age of nineteen, and continued teaching for eight years. These years afforded the finest opportunity for the study of life—life in its beginning and foundation. The young man looking forward to the ministry is fortunate to have a few years in school teaching. My brief experience in teaching—as imperfectly as it was done—proved a valuable asset in after years.

My county superintendent, who had never taught, once said to me, "I regret that I never taught school, for it is, in itself, the most valuable experience and the most valuable stepping-stone to any other walk in life."

In that day the school term was five months in the year. The salary from the public funds ranged from twenty to twenty-five dollars per month according to grade of certificate. I carried a first class certificate and received twenty-five dollars with a supplement of ten dollars from the patrons—thirty-five in all—and I felt it was a good salary, and I judge it was all I was worth. Anyway, counting in the opportunities it afforded a young aspirant to the ministry for public speaking in teachers' meetings, and so on, it was a salary not to be despised at that time.

Sunday-school Work

In 1877 the first Sunday-school was organized and started in my home church. It was conducted in the schoolhouse about three miles from the church. The Sunday-school was not allowed in the church in that day. Too many of the members opposed it to conduct it in the church and at the same time maintain the peace of the membership. But sentiment in favor of Sunday-school had grown into such proportions that something had to be done. So the situation was compromised by allowing those who wanted Sunday-school to conduct a school in the schoolhouse. And the friends of the movement were happy that so much had been granted.

Now the real problem was on. The school was to be organized and conducted, and its friends were inexperienced and without literature and helps. The chief promoter of the movement was a sister. She was the most capable of the group and would be the real leader, no matter what the organization might be. But the election of a sister as superintendent would have militated against the school. If it had not killed it, it would have crippled it greatly. That was before the day of sister Sunday-school superintendents with us. So I was made the scapegoat and was made the nominal superintendent, serving three summers. The good sister kept her eye on me and saw to it that I walked according to her instructions. It was a great opportunity.

In March, 1880, I moved into the Barren Ridge congregation, ten miles from my old home. The Sunday-school was organized the next month. I was chosen superintendent and given a free hand. The school prospered. My experience grew wider and all the time gave greater promise to my cherished hope.

My Election to the Ministry

During the summer it was whispered around that an election of a minister would be held soon. After the elders and preachers of the congregation had gone over the situation carefully and agreed that the conditions—everything considered—justified an election, it was announced that an important council would be held Nov. 6. It was 1880. The members were exhorted to be present.

Eld. Isaac Long, then the outstanding elder in the Shenandoah Valley, was present by invitation to conduct the council. He stated in impressive words the purpose of the meeting. He exhorted the members to

The United States and Foreign Entanglements

BY JOHN E. STONER

If it is true that the standard of living, the wage scale, and the prosperity of our country are dependent upon our trading with the rest of the world, then, since our trade has been falling off, the decrease should be reflected in our business life.

In 1929 our total foreign trade amounted to about nine billion dollars. In 1930 it was about six billion, a decrease of about one-third. About one-half of our foreign trade is in things we make in this country and sell abroad. That means that in 1930 we made one and a half billion dollars' worth less of goods to sell abroad. Economists agree that about sixty per cent of the cost of producing goods is paid out in labor charges. To be sure that our figures do not exaggerate, let us say that the labor cost is only fifty per cent. That means that in 1930, American workers received 750 million dollars less wages than they would have received if our trade had been normal. 750 million dollars would keep 500,000 men employed at a daily wage of five dollars for three hundred days. That gives a rough estimate of the unemployment due directly to our loss of exports.

If one figures the loss in wages in the handling of imports on the basis of sales charges amounting to about one-third of the total cost of an article, it is found that our decline in imports accounts for more than 300 thousand more unemployed.

These figures are for 1930. Already in this year the decline in our trade has been roughly a hundred million a month. So all in all, the decline in our foreign trade accounts directly for more than a million of our unemployed. This does not take into consideration the persons who have been thrown out of work because the buying power of the persons in the foreign trade group has been cut down.

A man may for political reasons say that we can get along without the rest of the world, but the facts seem to point in the other direction.

Fort Wayne, Ind.

be in prayer and be open to the leading of the Holy Spirit.

It was a unanimous vote in favor of an election. Then the scriptural qualifications were read and explained, and again Bro. Long earnestly exhorted the members and offered prayer for divine guidance. The members then went one by one to a private room and voted their choice for a minister. It was a solemn hour.

In a deliberate and grave manner Bro. Long announced that I had been chosen. He then asked me to accept the office and be installed. I was installed under conditions that seemed most impressive to me. I must confess that, although I had desired the office and prayed that action might be taken by the church to this effect, it looked different to me now. I almost wondered what it all meant. I had a very mixed feeling. Yet I think I felt glad that this crucial step had been made.

One of the elders whispered to me later that the vote was unanimous except one, and commented upon it as remarkable. If the one not voting with the group had used a privilege granted by law, which the politicians use, probably the vote would have been unanimous.

Dayton, Va.

Christian Economics

BY E. H. EBY

3. Where Is Your Safety Deposit Vault?

Cold storage for furs, hermetically sealed cases for other perishables, safety vaults for jewels and lock boxes for stocks and bonds. Modern methods may keep out the moth and rust, but not many devices can keep out the thief. And nothing can prevent the depreciation in values of all these treasures when business confidence fails and markets fall. Fictitious and inflated values give one a false sense of prosperity. When will men learn that "A man's life consisteth not in the *things* which he possesseth"?

Not heeding this word, we go on measuring life in terms of material values—of money and what it will buy. Jesus said that a man is worth more than a sheep. Not so today, for in the scales of commerce nothing is of so much value as property—*things*. "Now abideth life, liberty and property; and the greatest of these is property." Life and liberty must be sacrificed to the interests of property. Human life and liberties are of no significance when the profits of mine and factory are threatened.

Disregarding the teaching of Jesus that we can not have two masters, men and women are occupying cushioned pews and listening to cushioned sermons, and making gifts to charity while all the week they employ the police force of our government to protect their stolen property and to prevent exploited labor from demanding its rights. And they use their money to influence government to enable them to rob the public of natural resources. They manipulate the price of food and other necessities of life. "Ye can not serve God and money," because these are mutually exclusive in their nature and aims.

Again, the divine word is: "Man shall not live by bread alone, but by every word of God." But the hustle of modern life is in the interest of the physical man. President Hoover says the commerce of the United States equals one-third of the total of the world. All is ministering to the physical. A recent magazine advertisement read: "Develop your personality—earn $50,000 a year." But to do that requires the development of but a small portion of one's personality. Christ wants us to develop our whole personality—intellectual, social, æsthetic, spiritual as well as physical. He would have us acquire knowledge; appreciate the beautiful in music, art and nature; attain to love—the highest social impulse; and to fellowship with God—which is religion.

Men can store up much goods for many years, like the rich farmer, in Jesus' story, but they can't feed their souls on milk and honey, nor clothe them with purple and fine linen. It is only as rich men share their wealth and their lives with the needy at their door that they can escape the hellish torments of a misspent life. And a generous sharing of the power as well as of the profits of industry will be necessary if justice is to prevail. Christian brotherly love can not be satisfied by contributing to community chests and to public doles,

(Continued on Page 20)

The Chorus Choirs

BY A. F. BRIGHTBILL

A practical means of interesting young people, and greatly aiding in the effectiveness of music in worship, is by the use of chorus choirs. In many churches it is possible to organize and train more than one chorus, graded according to age and musical advancement. The great strides taken in developing the musical tastes of children in the public schools demands that the church use this talent and appreciation. If it does not, our youth will seek musical expression of lesser values and be lost to the church. The ideal situation is found when children, youth, and adults are grouped in their respective choruses, taking their turn in singing, or on occasion uniting their forces. Such choirs need not supplant congregational singing as is supposed. Rather they will supplement it, if wisely directed, for are they not a part of the congregation? Out of this effort will accrue highly inspirational results. The rehearsal of such choruses may be made to furnish a type of education and diversion far preferable to many of the amusements now in vogue. The Music Commission eagerly hopes that the use of choruses will become the rule in most churches throughout our whole denomination. We will retain and develop better congregational singing if the ministry will take keen interest in the musical welfare of the church. "Let the people praise thee, O God; let all the people praise thee."

Chicago, Ill.



MISSIONS

This Department
Conducted by
H. Spenser Minnich

Building Profit Out of Loss

HAVE you had financial loss? Are you out of employment? Has there been sickness or death in your family circle? Most every reader will answer, yes—at least you will eventually. What is your answer to the problem of suffering?

Here is the way one man faces such a situation. He writes: "Most people are experiencing loss and depreciation never known before in this country. I have just suffered a loss in cold cash of $5,000. As a reflective aftermath it has come to me that it may be in place to make a little special or additional offering as a *special means of grace* to me."

This brother has been a most excellent steward. Don't you think he understands the meaning of suffering and loss? We do not know the reason for all suffering. Some of it is not clear to us. A few people are keen minded enough to appropriate elements, even out of a tragedy, which they convert into spiritual gain. We are stewards of what we possess, whether it be prosperity or loss. A true steward is one who does the very best possible with whatever he possesses, either gain or loss.

Tithing One Per Cent of the Decrease

WE have been taught to give a ten per cent of the increase, but here is a suggestion for us in time of decrease. A brother who has been a sacrificial giver through the years desires to be one of the individuals to KEEP THE CHURCH SERVING through this difficult period. He sends $25 and says: "This little which I am sending is not a *tenth* of the increase but one per cent of the decrease. So far as I can recall the good Lord didn't say what to do when the slump comes."

Our brother then calls attention to 2 Chron. 7:14 as the cure for our depression. "If my people who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

The American people, prospered by a fertile land, looked forward to increasing their wealth. Millions the world over look for only a sustenance. Now the increase in our American wealth is checked. The far-reaching work of the church will be seriously retarded if it is sustained only out of the increase at the present time. Men and women of faith and great purpose are needed who are willing to give of what they have even though there is a decrease in personal holdings.

Golden Heart Throbs

Two years ago friends gave $25 in gold to a man and wife in a western state. They saved the money, and now desiring to do the greatest good possible, the husband, a member of the Church of the Brethren, sends us $12.50 which includes two of the $5 gold pieces. His wife, a member of the Adventist Church, sends the same for their missionary work. They close their letter thus: "May it be applied where it will do the Lord's cause the most good." Can you imagine a more Christlike way to make a golden wedding celebration extend into years of service and joy?

Plans for Relief in China's Flooded Areas

MINISTER T. V. SOONG, who is Director of the National Flood Relief Commission, has issued a call for the help of missionaries to supervise flood relief work.

The government is also drawing upon foreign physicians in planning and conducting its health work. In order to provide a sufficient number of qualified workers to prevent the spread of disease, the minister of health has ordered the closing of the two upper classes of medical schools, that are registered with the government, so as to release both students and faculty for work in the flooded areas. Medical schools under mission auspices, in so far as not already registered, are being requested voluntarily to do the same.

If China were in a most favorable condition the problem would still be one of the first magnitude. But the immense area covered by the floods, the millions of people involved, the fact that China has not yet fully emerged from a civil war, and is at the same time in a dangerous political situation in Manchuria, all serves to make the problem still more grave.

The National Food Relief Commission is increasingly convinced of the desirability of giving relief in return for work. In connection with the present flood, it is essential that dykes and roads be rebuilt as promptly as possible throughout the flooded regions. Laborers are being paid with the wheat and flour.

The conditions in China make it impossible for the Chinese government alone to cope in any adequate way with the disaster. The generous coöperation of benevolent people in all lands is needed. There is something fundamentally wrong and unchristian in the present maladjustment which sees immense overproduction of the necessities of life in some parts of the world,

while great masses of human beings, especially in Asia and Africa, lack many of the essentials for living the better life.

History of the World Day of Prayer

BY NORA M. RHODES

EACH year on the World Day of Prayer, which this year falls on Feb. 12, the world is encircled with prayer. As a united interdenominational day for home and foreign missions the first observance was in 1920, but the beginnings were long before this time. As far back as 1887 a denominational "annual day of prayer for woman's work for home missions" was held by Presbyterian women. Other denominations may antedate this.

Back in the 1890's at the suggestion of Mrs. Henry Peabody and Mrs. Wm. Montgomery an interdenominational observance of a Day of Prayer for foreign missions began. The first interdenominational Day of Prayer for home missions was observed in 1896, the last Thursday in February being a day of humiliation and prayer. Later, observance for foreign missions occurred annually on Friday in the January Week of Prayer and the observance for home missions in connection with Home Mission Week in November. In 1920 the two were united, the first Friday in Lent being selected for the Day of Prayer for Missions.

On Jan. 9 of that same year, Canadian women for the first time observed the Interdenominational Women's Day of Prayer. Five denominations united in the observance. The next year, 1921, Canada united with the states in observing the first Friday in Lent.

Christians living in other lands expressed a desire to be included in the circle of prayer. The observance became world wide in 1927, and since then has been called the World Day of Prayer. Last year the Day was observed in fifty countries.

Materials are prepared by a joint committee of the Federation of Women's Boards of Foreign Missions of North America and the Council of Women for Home Missions. On this committee various denominations, races, and nationalities are represented. For the first observance in 1920, 50,000 programs were used in the United States; in 1930, 254,900 were needed.

The theme of the program for this Feb. 12, 1932, is: "Hold Fast in Prayer." It was written by Miss Helen Tupper, a national of Lucknow, India. The price of the program is 2c per single copy, $2 per hundred. The "Call to Prayer" leaflet is free. Suggestions to leaders will be furnished free with orders for programs. Each individual participating in the service should be furnished with a program. Order all supplies early from the General Mission Board, Elgin, Ill.

Dallas Center, Iowa.

Saving Chinese Babies

BY OLIVIA D. IKENBERRY

IT was a glorious Sunday morning. We awoke to see a wee saucy bird swinging on a branch just outside the window, scolding and scolding to see such lazy ones. It was a lovely morning and we gloried in the newly washed world. A breakfast of rosy peaches, cream white melons and golden-brown waffles did not detract from the joy of living. We were with friends about forty miles south of Tai Yuan.



Prize Winning Babies at Tai Yuan Baby Show

"A walk! A walk!" cried our three and off we started through the big compound gate, turning to the right down the narrow Chinese street, taking to the foot paths which meander here and there across the gardens. On we wandered noticing the little straw matting "pup tents" where the owner of the field guarded his fat melons from the possible and probable marauders.

"There is a 'shu lin tze' [grove of trees]," called our son of seven summers. And we walked in its shady paths and listened to the mourning dove as it coo-oo-ed to its mate. Fearing too hot a Shansi sun we soon retraced our steps, returning to the cool of the house. Daddy who was walking ahead suddenly turned and suggested that we go in another direction. Glancing at the path, I agreed, for beyond him lay a wee bundle of dirty cotton batting, gray and soiled, and from it protruded a small round head. The whole bundle was not more than eighteen inches long. But my son's eyes are as keen as my own and then followed explanations. So many of the Chinese farmers are not only too poor to keep their children but too poor to bury them. So here was a poor unwanted bit of humanity.

I could not help but think of another wee bit of humanity, also unwanted. This one was an illegitimate child, born in a mission hospital. For fear that the mother might starve it or smother it, the nurse in

charge kept it from the mother and fed it from a bottle. The mother kept saying that she did not want the child. It was a beautiful little girl. All who saw it loved it. When the mother was able to leave, she left the child in the hospital. One of the missionary nurses is paying for its support. She has loving care every day. A bed as good as any American child for it is a gift of two American children. Some childless home will adopt this baby girl eventually. Many are interested in her already. What advantages will she have, for only a family of means will adopt a girl? What will be her influence on China? Are they worth saving, these wee ones?

Many children die because of ignorance of prenatal care on the part of the mother, and of improper care after birth. Believing in babies and the future of China the Y. M. C. A., the Women's Institute and interested friends joined in conducting a baby show. In 1930 the first baby show ever held in Tai Yuan was held. There were eighty-three babies registered, and much to the surprise of all a beautiful baby girl won the first prize. Last year it was limited to those three years of age. This year there were two classes of entries. The first class were those from six months to two years; second class from two to four years. The city public health department was asked to coöperate. Prominent Chinese friends and those of other nationalities in the city were asked to sponsor the show, such as Mrs. Holm, wife of the Postal Commissioner, who is a Norwegian. The show was held in the buildings of the Women's Institute as they were most suitable. The walls of the large hall were covered with posters and pictures explaining prenatal care, care at birth and after, of the baby. Charts of weight and of feeding schedules were made and put up. There were also exhibits of baby food, baby beds, baby baths and also clothes.

On the opening day the head of the health department of the province opened the meeting. Also a representative from the board of sponsors. The first day the babies from six months to two years were examined. According to number they were called and weighed and measured by Chinese nurses and members of the board of directors of the Institute. They were then passed on to a group of doctors who gave them thorough physical examinations. All examiners gave their time free of charge. On the second day the second group were examined in the same way. On the third day the best from each group came before a board of judges. On Saturday a speaker was engaged. The parents and friends were invited and the prizes were given. Silver shields on hard black wood stands were given the three highest in each group. Others were given framed diplomas and each child was given a bright red card with a baby done in gold and gold characters commemorating the baby show. There were 130 entrants this year.

Follow-up work is being planned by the Women's Institute. A Chinese nurse is giving full time to monthly clinics and home instruction. Thus we are helping China build a better future.

Tai Yuan, Shansi, China.

News From the Field

CHINA

Ping Ting

Anna Crumpacker

Evangelistic Tour Proves of Great Value

Bro. Yin, Sister Schaeffer and her Bible woman were recently on a short trip through the eastern part of the field. Bro. Yin officiated at two love feasts, held Bible classes a few days at each place and baptized four.

Baptism Brings Joy to a Mother of Six

During the tour through the field, a mother of six children was baptized. The recent death of her only son seemed for a time almost unbearable. Now she is experiencing a joy which the world can not take away.

Verna Ruth Flory May Recover Completely

The Flory family recently returned from Tai Yuan, where they had been staying with their daughter Verna Ruth, who has been ill. The doctor extends hope of her complete recovery.

School Attendants Are Enthusiastic

School opened Aug. 18. There are about two hundred enrolled. Some of them asked immediately for a Bible class. The teachers are doing splendid work.

Miss Swartz a Great Help

Miss Goldie Swartz of India spent nearly a week with us. The pupils of the boys' and girls' schools assembled in the church and she gave them a most interesting talk. At an afternoon tea she met about twenty-five of the Chinese Christian leaders and answered their questions for nearly two hours. On Sunday she gave a very helpful address at our regular Chinese service and in the afternoon led the English service for us. Her visit was appreciated.

Church Interests Are Broadened

At our regular council meeting, Bro. H. C. Yin, our elder, presided. Old Bro. Jung Ysoa, Bro. Chao (a graduate nurse) and Bro. Sung (a tailor) were elected to the deacon's office. The church also decided to provide help for the Christians living in the famine area near us, for the coming winter. There are about thirty Christians in about twenty families, in this area.

No Difference in Christian Hearts

One afternoon Sister Kuan Yu Lan was brought to the women's school and anointed. She was very ill with tuberculosis. The little chapel was full of sympathetic friends. Many earnest prayers were offered for her and her two little girls. The Christians fear that if the mother should pass away the little girls will be sold by their grandfather. I believe every one present shed tears of love and sympathy. There is no difference in hearts, whether in China, or America after they have been touched by divine love.

China's Condition Critical

We trust you are much in prayer for China, the work and the workers here, in this time of political turmoil. At present the human eye can see only the dark clouds, but we have been wonderfully protected thus far and we are praying for the progress of the kingdom during the coming winter.

KINGDOM GLEANINGS

Calendar for Sunday, December 20

Sunday-school Lesson, The Supreme Gift of Love.—1 John 4:7-19.

Christian Workers' Meeting, The Beginning of the Kingdom.

B. Y. P. D. Programs:

Young People—Christmas Message for 1931.

Intermediate Girls—Making Christmas Last.

Intermediate Boys—What Would You Do?

❖ ❖ ❖ ❖

Gains for the Kingdom

Twenty-six baptisms in the Ninth Street church, Roanoke, Va., Bro. Carson Key of Roanoke, evangelist.

Eleven additions to the Pleasant Valley church, Ohio, Bro. H. M. Coppock assisted by the pastor, Bro. Heisey.

Thirteen baptisms in the Conemaugh church, Pa., Bro. S. W. Pearce, pastor-evangelist.

Sixteen won for the Troutville church, Va., Bro. I. S. Long of Bridgewater, Va., evangelist.

Twelve baptized in the Empire church, Calif., Brother and Sister Leland Brubaker, evangelists.

Two baptized in the Yakima church, Wash.

Three baptized in Codorus congregation, Pa., Bro. W. G. Group of East Berlin, Pa., evangelist.

Twenty-one baptized in the Oakland church, Ohio, Bro. H. B. Martin, pastor-evangelist.

One baptized in the Prairie View church, Kans.

Twenty-two accepted Christ in the Troy congregation, Ohio, Bro. I. R. Beery of Rossville, Ind., evangelist.

Eight baptized in the Middle District church, Ohio, Bro. J. H. Good of Springfield, Ohio, evangelist.

Four baptized in the Belmont church, Va., Bro. D. B. Garber of Waynesboro, Va., evangelist.

One baptized in the Deepwater church, Mo.

Ten baptized in the Springfield City church, Ohio, Bro. J. H. Good, pastor-evangelist.

Thirty-one baptized at Rocky Ford, Colo., instead of twenty-nine.

Five added to the Bremen church, Ind., and one restored, Bro. I. D. Heckman of Cerro Gordo, Ill., evangelist.

Forty-three confessions in the Piqua church, Ohio, Bro. J. O. Click of Covington, Ohio, evangelist.

Twelve baptized in the Chiques church, Pa., Bro. Hiram Eshelman of the Green Tree congregation, evangelist.

One baptism in the Westernport church, Md.

Twelve baptized in the Pottstown church, Pa., Bro. J. Kurtz Miller, pastor-evangelist.

Five baptisms in the Yellow Creek church, Pa., Bro. D. I. Pepple of Woodbury, Pa., evangelist.

Eight baptized and one reclaimed in the Eversole church, Ohio, Bro. David Hollinger of Greenville, Ohio, evangelist.

Fourteen received into Dickey church, Ohio, Bro. D. R. McFadden of Smithville, Ohio, evangelist.

Twelve baptized in the Waynesboro church, Pa., Bro. Levi Garst of Salem, Va., evangelist.

Thirteen baptized in the Georgetown church, Ohio, Bro. Chester Petry of Mogadore, Ohio, evangelist.

Seventeen baptized in the Yellow Creek church, Ill., Bro. A. R. Coffman of Mt. Morris, evangelist, assisted by Pastor Dewey B. Cave.

Three baptisms in the Michigan City mission, Ind.

One baptism in the Hanover church, Pa.

Three baptisms in the Kokomo church, Ind.

Three baptized and one reclaimed in the Roann church, Ind., Bro. D. G. Berkebile of Bradford, Ohio, evangelist.

Three baptisms in the Independence church, Kans.

One baptism in the Monticello church, Ind.

Four baptized in the Oklahoma City church, Okla., Bro. Geo. Eller of Cordell, Okla., evangelist.

One baptism in the Timberville church, Va.

Six baptisms in the Carthage church, Mo., Bro. W. T. Heckman of Cerro Gordo, Ill., evangelist.

Four baptisms in the Canton church, Ill., Bro. J. J. Johnson, pastor-evangelist.

Six baptisms in the English River church, Iowa, Bro. C. B. Smith of Bridgewater, Va., evangelist.

One baptism in the Hollow church, Okla.

Thirteen added to the Navarre church, Kans., Bro. Earl Frantz of Sabetha, Kans., evangelist.

Eleven baptisms in the Uniontown church, Pa., through personal evangelism; fifteen through meetings with Bro. T. R. Coffman, evangelist.

Twenty-four baptisms in the Woodland church, Ill., Brother and Sister Oliver H. Austin of McPherson, Kans., evangelists.

Four baptized and one reclaimed in the Staunton church, Va.; eight baptisms in Arbor Hill, a mission point, Bro. J. C. Garber, pastor-evangelist.

❖ ❖ ❖ ❖

Our Evangelists

Will you share the burden which these laborers carry? Will you pray for the success of these meetings?

Bro. Ulysses Gingrich of Union Deposit, Pa., Jan. 3 at the West Green Tree church, Pa.

Brother and Sister Oliver H. Austin of McPherson, Kans., Dec. 27 in the New Carlisle church, Ohio.

Bro. Rufus Bucher of Quarryville, Pa., Jan. 3 in the Harrisburg church, Pa.

Bro. Hiram Eshelman of Mount Joy, Pa., Jan. 10 in the Myerstown church, Pa.

Bro. R. W. Schlosser of Elizabethtown, Pa., Dec. 20 in the Hanover church, Pa.

Bro. H. F. King of Myerstown, Pa., Jan. 3 in the Akron church, Pa.

Bro. C. W. Gibble of Manheim, Pa., Jan. 2 in the Manheim house, White Oak congregation, Pa.

❖ ❖ ❖ ❖

Personal Mention

Bro. A. J. Smith changes his address from Modesto, Calif., to Grants Pass, Oregon, General Delivery.

Eastern Virginia has chosen Eld. J. M. Kline, Sr., as a member of the Standing Committee for 1932, with Eld. L. A. Bowman as alternate.

Sister Ross D. Murphy, President of the Women's Work Council, was a visitor at the Messenger Rooms last week. She came primarily to attend the meeting of the Council of Boards this week, and got in early to look after some preliminary matters connected with the Women's Work interests.

Bro. John Wieand of Bellefontaine, Ohio, writes from the midst of a two weeks' meeting in the Hicksville church of Northwestern Ohio: "Sister Geneva George who was recently licensed to preach by the Bellefontaine congregation has been doing most faithful work as pastor and mission worker in this church which had closed for some time."

Miscellaneous Items

The Brethren Visitor is one of the newest of the local church publications to find its way to our desk. It comes from Grace church, Indianapolis, Bro. Russell G. West, pastor since Sept. 1. Bro. W. S. Barnhart is editor.

Colored peace posters 12 by 18 inches may be obtained from the Board of Religious Education, Elgin, Ill., at ten cents each. Five titles as follows: Never Again; $35,000,000 Blown Up; Security Through Federation; $1,300 For One Bomb; Is This, Too, a Scrap of Paper? Get the series and post where people will see them.

"I will be pleased," writes Bro. S. W. Mohler of Lyons, Ill., "if I can encourage some one to subscribe for the Messenger. I have read it for forty-four years and am now eighty-one." Then he goes on to say that as Messenger agent folks often told him the paper cost too much. He had, however, compared it with a certain monthly magazine of thirty-six pages that may be had for three years for fifty cents, but both as to number of pages and contents there was no comparison as this magazine was largely filled with advertisements. He likes the new arrangement which gives us the Messenger and Visitor in one publication. This gives the paper a better balance. He likes the contents of the Messenger and mentions particularly late articles by H. C. Early and Paul Bechtold, which suggests that he appreciates both the old and the young. He believes that every member should have a special interest in our church paper. His closing words are, "I think everybody would be spiritually lifted up by reading our glorious church paper." Thank you, Bro. Mohler, for your generous words.

To the Churches of Southern Indiana: A conference for ministers and church workers will be held in the Anderson church on New Year's Day, Jan. 1, 1932. Bro. H. L. Hartsough of the General Ministerial Board will be the principal speaker and director. The morning session will be held from 10 to 12 o'clock; the afternoon, 12:30 to 2:30. Special music will be given. The Aid Society of the Anderson church will serve lunch in the basement at a conservative cost. Churches are urged to bring as large delegations as possible.—W. Carl Rarick, Secretary of District Missionary Ministerial Board.

Christian World Facts—offered to ministers only—is a booklet setting forth in brief compass the progress and developments of the missionary movement. The booklet has been published annually for fourteen years, though formerly under the name, Missionary Ammunition. The issue for 1932 will contain: Statement on the Laymen's Foreign Mission Inquiry, Human Interest Stories for Sermon Material, A Student Looks at Foreign Missions, Foreign Missions and Rural Work, and many other helpful items. This booklet is prepared by the Committee of Reference and Counsel working in behalf of all Protestant mission boards. We offer it without charge to ministers in the Church of the Brethren.—General Mission Board, Elgin, Ill.

The Christmas Imperative

You dare not leave Christ out of this Christmas!

A group of factory owners were facing the crisis, what to do with 1,000 hungry unemployed men in their town, to feed them or to employ more police to protect their properties and their lives. These men chose wisely to provide the necessities of life for these men and their families.

You as a citizen of this world and a Christian, member of the Church of the Brethren face your crisis. Will you let this world of human beings struggle after the way in superstition and sin, in desperation building up machines to kill and destroy? The world is such a neighborhood that if the Christian spirit does not thrive elsewhere your own home is not safe. A world neighborhood without the Christian spirit can easily become a savage world.

Will you observe Christmas by eating, drinking and giving gifts only to those who give to you? Will you be content to give only baskets of food to the needy? See the need of supplying something more fundamental—the spirit of Christ as the basis of life!

The church is engaged in a great labor of love to our fellow-men around the world, making Christ known to our brothers in India, China, Africa, Scandinavia and in America through Home Missions. It is this that makes life worth living at all. If Christ is needed by people in normal times the need is greatly increased this year.

The call is made that every Sunday-school in the Brotherhood give a Christmas offering for world wide missions. Let all isolated members send their offering direct to the General Mission Board. Use the remittance blank on page 29. Can and will you give very liberally in the face of the great need? Check up on your world wide mission gift. Compare it with your other gifts. Are you satisfied about it? Are you meeting the present crisis wisely?

GENERAL MISSION BOARD
Elgin, Illinois.

THE QUIET HOUR

A New Leaf

Psa. 15

For Week Beginning December 27

A Good Question to Start With v. 1

Who shall abide in God's house? Who shall rest secure in his stronghold? Let me pass the threshold of the new year asking, How can I make my life pleasing to God (Deut. 10: 12; Micah 6: 8; Zech. 7: 9; Matt. 19: 17; 22: 36-40)?

The Answer vs. 1-5

Walk uprightly (Philpp. 2: 15; 1 Tim. 5: 7).

Work righteousness. Not only must one **be** good; he must **do** good (Eph. 4: 28).

Truth in his heart. This is inner honesty, sincerity. (Prov. 12: 19).

Backbiteth not with his tongue. An evil tongue is the deadliest weapon (Jas. 3: 1-13).

Do no evil against a neighbor. Have I said or done that which makes the way of another harder?

Condemn the vile (Job 27: 23).

Honor the God-fearing (Ex. 33:8; Acts 28:10; Philpp. 2: 29).

Keep your promise though you lose by it (Num. 30: 2).

Take no profit from the other man's misfortune or need (Ex. 22: 25).

The Reward

"He that doeth these things shall never be moved." How wonderfully does this promise include all good things—victory, eternal life, fellowship with God! (Psa. 16: 8; 21: 7; 46: 5; 55: 22; 66: 9; 112: 6).

Discussion

Do you believe in New Year's resolutions? Why?
How may they be abused and misused?
What is their right use?

R. H. M.

PASTOR AND PEOPLE

The Gist of the Sermon

BY D. W. KURTZ

Hindrances

In Acts 8:36 the Ethiopian asks the question: "What doth hinder me to be baptized?" His chariot was stopped, Philip baptized him, and he proceeded on his journey rejoicing. The Authorized Version puts a verse in which is not found in any modern version, answering the question raised by the Ethiopian, "If thou believest with all thine heart, thou mayest." The eunuch declared his faith in Jesus Christ, as the Son of God, and was baptized. There was no hindrance, unless it were found in him. There was no hindrance in God, and none in Philip, and none in the means, for there was water; the only possible hindrance would be in his own desire, his will, his purpose. The latch-string to the kingdom of God is within each one of us. What doth hinder? There is no hindrance, except within ourselves.

There is no hindrance in God. God is love, and all his work is for the redemption of man. Even his disciplines are for the redemption of the race. His prophets, his providence in history, his laws of nature, his revelation in Jesus Christ, are all for the salvation of man. It is his purpose that all men should be saved and come to the knowledge of God. His grace is open to all who will accept it. The good news of the Bible has only one voice on this question, God is love, and he would that all men might accept him, love him, obey him, and come to him, and he will reconcile all to him, forgive all sins, and not reckon their trespasses against them. There is no hindrance in God.

There is no hindrance in the church and her ministers. The evangelical churches are one in their demands, no demands except such as Jesus himself makes for people to confess Christ, and be reconciled to him. The churches are ready, day or night, any time, all the time, to receive believers into the family of God and make them members of the Body of Christ, the church. There is no hindrance here.

Past sins make no hindrance, for sins can be confessed and forgiven. This is the heart of the good news, that God will forgive sins, all sins to them who have faith in him. Sins are no hindrance, for they will be forgiven. Hard to believe! But it is true. This is the testimony of the saints for centuries, that God has forgiven sins, and they were born again, and transformed by his love and grace. All past sins can be blotted out, and they need not be hindrances. What doth hinder me?

The only hindrance is in us. It is the indifference, the lack of faith, the lack of appreciation of the character and grace of God; it is ignorance, perhaps due to indifference and stubbornness, it is the love of sin, desire for the lesser goods, the lure of the immediate, and the lure of the selfish. What doth hinder? Nothing but the desire, the will, for the things of God. The hindrance is within you. No one can change that except yourself. There can be no force in religion; there may be in the forms of religion, but not in real religion; it is always a matter of the personal, individual response of the soul to God. What doth hinder me? Look within.

Long Beach, Calif.

Broadcasting for Christ

BY W. EARL BREON

For a little more than one year the Wenatchee Valley church has been broadcasting her Sunday morning worship services. It is estimated that between 2,500 and 3,000 people listen in regularly and receive blessings and help from this feature. When broadcasting was first proposed some were inclined to believe that it would decrease church attendance. Experience has proved the opposite to be true. Within three weeks after the broadcasting was begun the morning attendance increased at least one hundred.

Many testimonials come in telling of the value, especially to those shut in, of the service. Also many who are not church-going people listen in religiously. One man, not a member of any church, makes regular contributions to the expenses involved. Judging from these returns, one is inclined to class the project as the greatest home mission feature that this church has tried.

There are a few essentials. The music should be the best and those taking part must be regular. The church service must begin absolutely on time and close on time. The acoustics of the church need to be good. Echoes cause overtones and hinder radio reception. The minister's voice ought to carry well over the radio. This

"Most Interesting"

Wilbur B. Stover—Pioneer Missionary, by J. E. Miller, came today and I have given it sufficient attention to say this heartily:

J. E. has done a good piece of work in a masterly fashion. It is most interesting reading. I regretted I had to lay the book down.

He has chosen material out of a great volume most wisely. It breathes of "Wilbur." It reflects his enthusiasm as well. And Wilbur led us all to the greater service of the King.

I am thankful that you are offering it with the Messenger in the manner you are. That should put the book into the hands of the many who need—oh, we all need more arousing for the advance of the kingdom.

May the ministry of the book have large favor with him who can use five loaves and a few fishes to feed a multitude.—*Galen B. Royer, Johnstown, Pa.*

can be determined best by a tryout. A well planned program is necessary. The congregation should be trained to worship and quiet. Coughing, whispers, all confusions, go over the air with intensity.

There are a few dangers connected with broadcasting. Some who would otherwise come to church do not. Perhaps more will be gained, but a few will be lost. A definite plan is needed to finance the radio feature. This should be in accordance with local needs and opportunities. The minister is confronted with the temptation to neglect his congregation and remember his invisible audience. Doctrinal teaching, essential for Christian growth and development, may be neglected. Each one who takes part in the service realizes that unless it is pleasing the listener is likely to turn the dial. So there arises the danger of making the service popular and entertaining at the price of neglecting the essential food of the soul.

But, all in all, the writer is convinced that the radio is one of the greatest agencies for the advancement of the church, and that the Brethren could and should use it more extensively than they now do.

Wenatchee, Wash.

Prohibition Advance

BY A. T. HOFFERT

A PROHIBITION advance is long overdue. Wet forces have gone far enough. The early repeal of the Eighteenth Amendment is a hopeless task. This they frankly admit. However, they aim to make it a dead letter. All they need is a majority in congress who will refuse to vote appropriations for the enforcement of prohibition. This would bring about the nullification of the Eighteenth Amendment.

An advance among dry forces is on the way. Allied Youth is playing an important rôle in this advance. After a series of conferences, an organization meeting was held at Pittsburgh in April. Reports were received from every state. Nearly a thousand young people were appointed as local and state vice-presidents. Aggressive field activities have begun. They will enroll thousands in a national youth program of education. They elected Robert Roop of Boston University as President.

The Allied Campaigners comprise outstanding speakers who will follow the general plan of the Flying Squadron of America. They will take the field continuing until in June of 1932. These speakers plan to hold over 1,500 mass meetings, reaching directly some 2,000,000 voters. They aim to organize a local society for the support of the Eighteenth Amendment in every city visited. Over a hundred such societies have been organized. The plan has everywhere met with interest and enthusiasm. Allied Youth and Allied Campaigners will coöperate in field activities.

The Allied Business Men will conduct a comprehensive nation-wide advertising and publicity campaign. These three allied groups will be directed by a united command. This movement has no official relationship with existing temperance organizations. Yet it has the sanction of all of them. It is expected to affect national political results in 1932.

Write to the Flying Squadron Foundation, 550 Century Bldg., Indianapolis, Ind., for enrollment blanks and further particulars on organization. These blanks serve to enroll individuals as members of a local society for the support of the Eighteenth Amendment. It is a practical line of work that needs to be undertaken in every community. Why not undertake it in your community?

Osceola, Iowa.

Book Review

(This is one of the new Gish Books)

"The Christ of the Class Room: How to Teach Evangelical Christianity," by Norman E. Richardson. Macmillan. Price, $1.75.

This book reveals the secret of Dr. Richardson's unusual insight and power as a religious educator. That secret is the place he gives to Christ in his thinking and teaching.

For some time there has been a growing feeling on the part of Christian workers that some religious educators were allowing their enthusiasm for organization and scientific technique to draw them away from the simplicity of Christ. This feeling was recognized at the Toronto International Convention in the decision to seek to make religious education more fully Christian during the present quadrennium. Prof. Richardson's book recognizes that certain modern trends in American religious education are out of line with the Christian heritage. It devotes itself to a new examination of Jesus' competency as a Teacher of religion, and finds by the test of the best teaching standards known, that he both knew how to teach and had a religion which could save and transform mankind.

Other helpful books have been written on Jesus as a Teacher. But this one stands alone in the thoroughness of its procedure. The reader is conscious that he is being led by a scientific Christian scholar into the intimate secrets of Jesus' power. At first he is amazed, then humiliated, then disspirited by the magnitude of the vision of Jesus and the meagerness of his own achievements. But if he continues to the end he will come through with a new realization of his task and a new devotion to the Master Teacher. At least that is the experience of one reader.

Incidentally Prof. Richardson calls to judgment some of the prevailing theories of education, much to the good of the teachings of evangelical Christianity. His writing uses the technical vocabulary of the educator, but it breathes a warm evangelical spirit. The book is not light reading—two or three readings are required to get its full meaning. But nuggets of truth crop out on nearly every page and even the casual reader should not leave it empty handed. The minister and Sunday-school worker will be well rewarded for giving a number of hours to its careful study. Do not under any circumstances miss chapter nine.

It is a long time since a book packed so full of values has appeared in the field of Christian education.—E. G. Hoff.

Christian Economics

(Continued From Page 12)

whether financed from local or from federal sources. Nothing will suffice but a new social order in which honest industry is awarded a just and equitable share of the profits of labor, in which all will be relieved from the fears of unemployment, accident, sickness and old age, in which manhood and womanhood will be esteemed as of more value than material property.

The chasm which prevents communication between Hades and Lazarus in Abram's bosom is one shaped and dug by the selfish, narrow, unsympathetic rich man himself. Once made, it is there to stay. It is "fixed." It can be avoided only by his living a socially-minded life, only by the exercise in this life of justice and brotherhood. The building by the rich of universities and public libraries and churches does not atone for the injustice practiced by them on the poor in the acquisition of that wealth.

"How hard will it be for those who have money to get into the kingdom of heaven." This is Goodspeed's version of Mark 10:23 and Luke 18:24. Citizenship in the kingdom of heaven can not be bought with money; certainly not with money wrenched from the weak hands of exploited labor.

Salvation comes to a man, as it did to Zaccheus, only when he becomes socially-minded enough, brotherly enough to release his ill-gotten wealth for alleviating human suffering. This can be done effectively and lastingly only by helping to establish a new social order in which all will have a chance for right living.

If these teachings of Jesus have any meaning at all, they offer a way out of our present distressing economic situation. If they are ruled out as impractical, unworkable, then the world has no chart by which to steer its way over this tempestuous sea. What the world needs is not a new set of teaching, but a voice to proclaim the teachings of Jesus; a voice that will catch the ear of the rich and poor alike. For the poor can be capitalistically-minded as well as the rich. The poor can be covetous, selfish, unbrotherly. A prophetic voice that will disclose the vision of a new earth, a new social order such as Jesus pictured as constituting the kingdom of God on earth, a voice that will quiver with the spirit of Calvary, a voice that will lead the waiting world through the wilderness to the highway of God—that is the need of the hour. Who will be that voice?

Ashland, Oregon.

"I Ainta Gonna Grieve"

BY BERTHA K. COOK

On Christmas Day I heard Aimee McPherson and her choir sing (Victrola record), "I Ainta Gonna Grieve My Lord Any More." It has rung in my ears continually, and questions keep pestering me. Are you grieving your Lord? Why? Are you going to quit it? I thought it a good way in which to start the New Year. To fully make up my mind that my Lord and Savior should not be grieved because of my unfaithfulness.

How many are grieving the Lord Jesus? How many can see the Man of Calvary weeping and bowed in grief, because his children are naughty, because they would not sing, be glad and happy, when he pulled at their heart strings. If you are grieving your Lord it is time to stop it. Now, this very moment. The longer it is delayed the more the Recording Angel has to do, and he does not like to write ugly things in his book.

Port Angeles, Wash.

Monthly Financial Statement

Conference Budget

During the month of November contributions for the Conference Budget and agencies within the budget totalled $9,852.41. Total cash applicable to the Conference Budget for the year beginning March 1, 1931, $125,096.00, detail as follows:

	For the Month	For the Year
General Mission Board	$ 7,994.97	$ 74,265.90
Ministerial and Missionary Relief		87.70
Board of Religious Education	122.93	3,827.64
General Ministerial Board		30.52
General Education Board	3.15	93.61
Bethany Biblical Seminary	1,042.87	5,600.69
Undesignated Funds	688.49	41,189.94
	$ 9,852.41	$125,096.00

General Mission Board

During November contributions were received by the treasurer of the General Mission Board as follows:

	Receipts	Total rec'd since 3-1-31
World Wide Missions	$ 1,952.59	$ 21,882.64
Student Fellowship Fund 1929-1930		150.00
Student Fellowship Fund 1930-1931		1,170.15
Women's Work Project—1931	497.30	4,095.01
Home Missions	1,067.07	1,458.64
Greene Co., Va., Mission	100.00	345.40
Foreign Missions	249.27	1,848.24
Junior League—1930		17.31
Junior League—1931	252.97	923.94
B. Y. P. D.—1931	37.00	592.72
Home Missions Share Plan		125.00
Challenge Fund		50.00
Intermediate Dept. Project—1931	46.06	302.95
India Mission	216.82	2,171.31
India Native Worker		45.00
India Boarding School	56.75	466.33
India Share Plan	210.00	2,045.35
India Hospitals	14.20	47.20
India Missionary Supports	1,862.84	16,254.86
Ahwa Church Building Fund		575.00
Dahanu Family Line Hospital		5.43
Stover Memorial Fund		79.46
Khergam Church Bldg.		567.99
China Mission	15.00	632.15
China Native Worker	16.16	102.27
China Girls' School	17.04	17.04
China Share Plan	125.00	515.01
China Hospitals	10.00	10.00
China Missionary Supports	417.72	6,792.78
South China Mission	200.00	225.00
Sweden Mission		45.00
Sweden Missionary Supports		1,100.00
Denmark Mission		25.00
Africa Missionary Supports	425.15	6,870.79
Africa Mission	157.03	2,629.12
Africa Share Plan	50.00	660.76
Ministerial and Missionary Relief		87.70
China Famine Relief		117.84
Africa Leper Fund		76.00
American Drought Relief		601.00
Conference Budget	688.49	41,189.94

Conference Budget Designated for—		
Bethany Biblical Seminary	506.81	2,277.66
General Education Board	3.15	93.61
General Ministerial Board		30.52
Board of Religious Education	40.35	1,383.56

The following shows the condition of mission finances on November 30, 1931:

Income since March 1, 1931	$113,387.35
Income same period last year	169,541.42
Expense since March 1, 1931	193,739.04
Expense same period last year	197,651.13
Mission deficit November 30, 1931	32,672.84
Mission defict October 31, 1931	25,458.04
Increase in deficit during November, 1931	7,214.80

CORRESPONDENCE

THANKSGIVING AT CLOVERDALE

Even though an extremely serious economic condition is facing us, a small group of members in the Cloverdale church had faith that our church could raise a substantial special offering for the salvation of those away from home. A goal of $1,000 was set. Six men backed their faith by pledging $500 if the church would give the remainder. Earnest prayers were offered. Members were urged to count their blessings and give according as they had received from the bountiful hand of God. Thanksgiving Day dawned bright and clear. A large congregation assembled to hear Bro. C. G. Hesse, who was in the midst of an evangelistic meeting at Cloverdale, deliver the Thanksgiving sermon. A beautiful and significant display of the fruits of the harvest was in evidence. At the conclusion of the sermon the audience came forward and laid their gifts on the altar, as was the custom in the temple of old. This was done amidst a marvelous manifestation of the presence of the Holy Spirit. The goal was reached and passed. After a wonderful consecration prayer the audience passed out, rejoicing and happy. This was one of the greatest examples of sacrificial giving ever experienced in the Cloverdale congregation.

Mary C. Garber.

Roanoke, Va.

TENNESSEE DISTRICT MINISTERIAL AND SUNDAY-SCHOOL MEETING

The last District Ministerial and Sunday-school Meeting was held at the Hawthorne church, Johnson City, Tenn., on Nov. 28, 1931. Bro. W. H. Swadley was elected moderator, and Ina Ruth Barlow secretary of the meeting. The services were opened by a mixed quartet of Hawthorne. The worship was led by Eld. J. W. Combs.

The Ministerial Meeting was held in the forenoon. The following topics were discussed: The Minister's Opportunities on Sunday, The Minister's Week Day Opportunities, Practical Lessons from Christ's Ministry for the Minister of Today, by L. L. Rowe, Fred E. Maxey and Merlin C. Shull, respectively. Special music was rendered by the Ladies' Quartet from Johnson City.

After a splendid basket lunch and social hour the following Sunday-school topics were discussed: Qualifications and Duties of the Superintendent by Frank Wine, and The Teacher's Opportunities Outside the Class Period by Mrs. M. C. Shull.

The following B. Y. P. D.'s were represented: Jonesboro, Helen Crussell; Johnson City, Mary Allison; French Broad, Ethel Prichett; White Horn, Ina Ruth Barlow. These girls gave some very interesting reports on "What My Group Is Doing." "Living for Jesus" was sung as a duet by Dr. Gwin and Mrs. Shull.

A splendid number was present in spite of the inclement weather.

On Sunday following the Ministerial Meeting, Evangelist Fred E. Maxey began a revival here. He is assisted by Miss Ina Ruth Barlow, who will be in charge of the Young People and the personal work. We covet the prayers of the Brotherhood in our behalf during this series of meetings.

Mrs. Eloise Whittaker.

Johnson City, Tenn.

MINISTERIAL INSTITUTE OF NORTHEASTERN OHIO

The annual Ministerial Institute of Northeastern Ohio will be held in the Hartville church beginning Monday evening, Dec. 28, and will continue for two days. The laity as well as the ministers are urged to attend. The following program has been announced:

Monday Evening, Dec. 28. Theme: Women's Work in the Church. (1) As Seen in the Word, Cora E. Keller. (2) By the Older Women Today, Ella Moherman. (3) By the Younger Women Today, Viola Young.

Tuesday Morning. Theme: The Holy Spirit. (1) The Personality of the Holy Spirit, S. S. Shoemaker. (2) The Gift and Guidance of the Holy Spirit—(a) In the Individual, C. H. Petry. (b) In the Church, Ira E. Long. (3) Forum Discussion.

Tuesday Afternoon. Theme: Standards of Righteousness of God's Kingdom. (1) Matthew 5, Ora DeLauter. (2) Matthew 6, Glen Weimer. (3) Matthew 7, Arthur L. Dodge. (4) Forum Discussion.

Tuesday Evening. Theme: Laymen's Work in the Church. (1) As Seen in the Word, Clyde Mulligan. (2) By the Older Laymen Today, Wm. J. King. (3) By the Younger Laymen Today, G. A. Cassel.

Wednesday Morning. Theme: Jesus' Charge to the Shepherds of the Flock. (1) Matthew 10:1-15, D. E. Sower. (2) Matthew 10:16-33, J. Perry Prather. (3) Matthew 10:34-42, C. H. Deardorff. (4) Forum Discussion.

Wednesday Afternoon. Theme: Our Church School. (1) Indoctrinating Children in the Teachings of Jesus, G. W. Phillips. (2) Missionary Education and Giving Through the Sunday School, Oliver Royer. (3) Effectual Prayer Life of Pastor, Teacher and Pupil, A. H. Miller. (4) Consecration Service. The program will be interspersed with music in charge of Brother Walter M. Young.

Middlebranch, Ohio. W. D. Keller, Secretary.

THEN AND NOW WITH THE MESSENGER

Your paper back in the 70's was read with deep interest. Of the names then familiar I recall that of Eld. John Forney, and Christian, Samuel and William; also Eld. Samuel C. Stump and Silas Thomas. Brethren Enoch Eby and Daniel Fry on their return from Denmark visited me in England in 1879. I recall other names—Daniel P. Saylor, J. H. Moore, H. H. Eshelman and Eld. C. L. Buck—who solemnized our marriage in 1884. Most of these have passed on to their reward. Many others I could name but space forbids.

Today as I distribute the Messenger, wherever I go it is acknowledged by one and all to be one of the best religious periodicals on the market. I give many copies away to those who rarely read a religious paper and they en-

(Continued on Page 24)

HOME AND FAMILY



Christmas Trees

BY MILDRED ALLEN JEFFERY

The fragrant firs are waiting
Expectantly to see
Which one shall soon be taken
To make a Christmas Tree;
For fir trees that are chosen
In seasons such as this
Commemorate the Savior's birth
And fill a child with bliss!

Hawthorne, Calif.

The Christmas Road

BY ADA CASSELL SELL

It was three weeks before Christmas. Daddy finished his supper, got up and pushed back his chair. Mother knew he had something to say, as he glanced around the table at little Ted and Grace. Ted was five and Grace four.

"No Christmas this year! No presents, not a one! Old Man Depression spoilt our Christmas this year!"

Ted and Grace looked at their father in surprise, but did not have the expression of hurt disappointment he had expected. He had to bend all his energy for five minutes explaining who the old man in question was. Then as he left the dining room he emphasized his former assertion:

"Don't ask for anything this year! No use!"

"Please, daddy, don't say any more now," whispered his wife. She was sorry her husband so thoughtlessly talked as though he considered Christmas nothing but buying and giving presents. But then there were many like him, who for the moment forgot the real meaning of Christmas.

That evening mother repeated to Ted and Grace the story of the Babe Jesus.

"Every year we keep Christmas because it is his birthday."

Teddy marveled. His birthday!

"Then I'd love to give him something! Grandma, and Uncle Lester, and Aunt Lulu, and lots of folks give us birthday presents!"

"That's what the Three Wise Men did on his first birthday! Gold, and frankincense, and myrrh!" explained mother.

"I know," said Grace eagerly. "The three men with beards, riding on camels."

"Yes, dear."

"But I can't give him anything!" lamented Teddy.

Then mother explained how the folks who had given Thanksgiving baskets to the poor people were really giving gifts to Jesus. She said the "in as much" verse over and over for the children.

"But what could we give?"

How it charmed Teddy to hear about the boy who gave Jesus the five loaves and two fishes, and how Jesus had turned them into many, many more loaves and fishes.

Teddy did some hard thinking. Then he trudged to his bank, and shook out two pennies. He had spent the rest the day before for a new ball. He wished he hadn't.

"Would that help Jesus, mother?"

"Yes, indeed!"

Grace ran for her bank and brought two more pennies.

"Shall we put pennies aside each day from now on until the day before Christmas? Then we'll go to the store and get a basket of Christmas groceries to give away!"

The children were elated. Each day they planned what to buy for the basket. They had enlisted daddy's interest. He was indeed surprised to see how readily a child's mind can turn from getting to giving. They were too busy to notice that daddy did bring home three or four unexplained packages. Mother smiled at his sheepish look. She saw them in a wardrobe, but made no comment.

Something happened to Ted's coaster and Grace's dolly perambulator. They could not find them high or low. Grace's favorite dolly, Virginia, also disappeared. Ted asked everyone, even the garbage man, if they had seen the missing articles.

The day before Christmas was never-to-be-forgotten for Teddy and Grace. Mother took them to the store

to get the Christmas groceries. What fun choosing! It was a novel sight for the clerks. They tried to keep straight faces, but Teddy had his weights and measures so confused they had to laugh. He persisted in demanding a pound of bread, a bushel of candy, and a yard of cookies. The Christmas basket was piled high, everything in it from potatoes to chocolate drops.

Christmas eve was beautiful. Snow had fallen all through the day. The trees were lacy-white. The sky was simply studded with stars. Mother was watching them, arms about Grace and Teddy. Christmas carols floated upward from the street beneath the bedroom window.

"Silent night! Holy night!
All is calm, all is bright."

Was there another song as beautiful, as wonderful? Mother almost forgot about the depression, and the war in the east, and gave herself up to the spirit of the beautiful Christmassy song.

"I see it, mother!"

"What, dear?"

"The star of Bethlehem!"

There was indeed a large star in the east. The little boy was convinced it was the very same star the Wise Men had seen.

"Star of the East, oh Bethlehem star!
Guiding us on to heav'n afar!"

A cool hand covered mother's eyes.

"Guess!"

Two voices chorused in unison, "Daddy!"

The four of them watched the beautiful starry Christmas sky—star-light in the skies, star-shine in their eyes. But little people had to be put to bed. Little prayers had to be said. There were soon two more in the ranks of Dreamland.

The Heart of Christmas

BY ADA CASSELL SELL

The stars are just as lovely now
As when his star shone down;
The way to him is just as clear
As led to Jesus' town.

The clouds of poverty and strife
Are o'er this Christmas-tide,
But rugged though the way may be
It leads to Jesus' side.

We may not hear as much the blare
Of usual Christmas noise;
There may not be as big a sale
Of tinsel and of toys.

Subtract from things of tinselled kind
And add to hours sublime
To find again the way to him,
The heart of Christmas time.

Altoona, Pa.

"Children teach us lots of things if we give them the chance," remarked daddy thoughtfully.

"A little child shall lead them," mother murmured in reply.

Teddy and Grace were surprised Christmas morning to see a Christmas tree with pretty trimmings. A bulging stocking for each of them. And there was Grace's doll carriage, painted a lovely blue; and Virginia with a brand new dress, hat, socks, and shoes. Grace hugged her in ecstasy. Ted's coaster boasted bright new red and green paint. And there was the nicest story book in the coaster. They played with their things a while, but it was not long before they wanted to take the Christmas basket. Daddy brought the car around.

The family needed the basket. They were truly poor. Ted and Grace wore sober faces going home.

It was a blessed Christmas. Mother and daddy talked it over after the little ones were in bed.

"We were so much happier than other years," said daddy.

"Somehow we took the same road the Three Wise Men traveled, and at the end we found him!"

"He is the heart of Christmas, after all."

Altoona, Pa.

Christmas Joys

BY MRS. CORA PRICE BOWEN

EVERYONE enjoys a holiday. It means change from the monotony of regular work, freedom from the compulsion of daily duties, liberty to follow one's inclination, the chance to enjoy social fellowship with friends or loved ones.

To Mr. R——, whose only holiday in the year is Christmas Day, the joy of a holiday is the chief joy the day brings. Some persons have to work as usual on Christmas Day, but even they participate in the holiday spirit abroad, so that everybody has joy because Christmas is a holiday.

Christmas is the great gift-giving season. There is joy in receiving gifts, sometimes in the gift itself, when it is something we desire or something with intrinsic worth, beauty or usefulness to commend it, sometimes in the thought or love back of the gift.

The joy of receiving a gift may be little or great according to the mind of the recipient. It requires cultivation of mind to get great joy out of a gift—a sense of gratitude and a sense of the meaning of the gift. A gift of no value in itself, without beauty or utility, may give great joy, if we can see in it love on the part of the giver.

Mothers who cultivate in their children by word and example the expression of gratitude and appreciation for gifts, enrich the lives of their children by enabling them to get greater joy out of the receiving. If chil-

(Continued on Page 26)

THEN AND NOW WITH THE MESSENGER

(Continued From Page 21)

joy and thank me for them. The tracts sent me are read and reread as they are passed on to others. Much good results from these tracts, for inquiries as to the faith and doctrine of the church are often made. I love to answer and give a reason for my hope. Any papers sent me will be used to good effect for many can not buy. Yet we can do missionary work and lead some to the Savior. Let us let our light shine. Do not be ashamed of the One who has bought us at such a tremendous price—his precious blood. Think of Gethsemane and Calvary. Beloved brother and sister, see to it that each day you speak to some one of this great salvation, for how shall we escape if we neglect so great salvation? H. P. Brinkworth.

Canton, Ohio.

OKLAHOMA B. Y. P. D.

The southwestern Oklahoma B. Y. P. D. held another successful meeting Saturday and Sunday, Nov. 28 and 29, at Oklahoma City. Saturday afternoon was the business session. We had our annual election of officers. The newly elected officers are: Glenn Yoder, president; Gladys Cecil, vice-president; Esther Brubaker, secretary-treasurer; Otho Clark, correspondent. It was decided to have our next meeting the last Saturday and Sunday in March at Cordell, Okla.

Saturday evening the young people had a splendid social time. Sunday morning instead of a preaching service, there were short talks by the young people. The main topic was, Life Is to Find Out. The program consisted of talks and special music. Those that gave talks were as follows: Loretta Ellsworth, Glenn Yoder, Lydia Hertzler, Ruth Brubaker, Esther Brubaker, John Moore, Gladys Cecil, Alfred Huffman and Ruth Keel. After the program a basket dinner was served in the dining room of the church.

Oklahoma City, Okla. Otho Clark.

NEWS FROM CHURCHES

CALIFORNIA

Empire.—Sister Minneva Neher, returned missionary, gave an interesting talk at our church Nov. 1 and on Nov. 3 slides were shown on her work in China. Bro. John Coffman of Lindsay brought us a message Nov. 8. Bro. Leland Bruhaker and wife began a series of revival services Nov. 17. The former labored earnestly and Sister Bruhaker ably directed the music. Special numbers in song and talks to the children were given each evening. As a result thirteen young people and Sunday-school scholars came forward and twelve have been baptized. The meetings closed with a love feast Nov. 30. Dec. 2 at a business meeting church officers were elected.—Pearl Kappler, Empire, Calif., Dec. 4.

IDAHO

Nampa.—The church was host at our annual Thanksgiving Day Sunday-school and C. W. rally. Although Twin Falls was lightly represented because of a recent bank failure, there was a good attendance from the other southern churches. A good program was given. The Sisters' Aid Society entertained with a turkey dinner; over 400 were seated. The young people's program and banquet was held in the parish house (Episcopal) near by and covers were laid for 128. There are no hard times here except for money; food of every kind has gone to waste for want of a market. Apples would scarcely pay the cost of handling and fields of fine potatoes lie undug under the snow. Winter came a month early. At our quarterly council Bro. A. P. Becker and wife were retained as pastors to Sept. 1, 1933. The treasurer's report shows the Nampa church in good condition financially. The laymen's movement is in charge of the church night on Wednesdays. There are splendid discussions on the distinctive doctrines of the church. They are sponsoring billboard advertising near the church and are shouldering a part of the financial program of the District. The Aid Society is in a flourishing condition and is a wonderful help. Our Sunday-school is well attended by old and young and averages well over 200. The Brethren also voted unanimously to join other Protestant churches of the city in a revival to be supplied by the local pastors soon.—H. H. Keim, Nampa, Idaho, Dec. 4.

ILLINOIS

Allison Prairie.—Our elder, Bro. N. H. Miller, was with us Thanksgiving eve and gave us an inspiring message. He also conducted our business meeting and communion services Nov. 25. Bro. Dolar Ritchey of La Motte Prairie was with us at the love feast. Bro. Miller was with us over Sunday which we appreciated very much, having had no regular preaching service since the last of August. Bro. N. H. Miller was chosen elder for another year; Messenger agent and correspondent, the writer. The young people are preparing a Christmas program. —Mrs. Dolly M. Elder, Lawrenceville, Ill., Dec. 7.

Virden.—Our Sunday-school is growing in each department, and attendance is good. On Sunday preceding Thanksgiving the children of the primary department brought gifts and supplied baskets for two needy families. The children called at each home and sang songs. The women have organized according to the plans of General Conference, with Mrs. E. F. Caslow, general president. Much interest is manifest and plans are being made for future work. We enjoyed a very spiritual love feast Oct. 28 with Bro. Caslow officiating. At our recent council different committees gave reports of work being done. Nov. 20 a chicken supper was given, the proceeds going to mission work. About $90 was realized from the supper and donations.—Lola Brubaker, Virden, Ill., Dec. 3.

INDIANA

Blissville congregation met in council Dec. 7. The annual visit will be continued instead of the card system and group method. We also decided to share our abundance of food stuffs gathered through the summer with those less fortunate. This truck load to be sent to the Church of the Brethren in Chicago and distributed by them. Sister Bertha Haag was chosen to help in the organization and direction of the Women's Work in this congregation. Bro. Glenn Bottorff was installed as deacon. Our Sunday-school is growing; we are keeping over the 100 mark and think we will have to place our goal at 175.—Bertha D. Haag, Plymouth, Ind., Dec. 8.

Bremen.—Sunday, Nov. 29, closed a two weeks' series of evangelistic meetings under the able and inspiring direction of Bro. I. D. Heckman of Cerro Gordo, Ill. We greatly appreciate the spiritual uplift our church and community have received. Five souls were taken into the fold and one was reclaimed. Our membership now numbers 158. Dec. 5 at the quarterly council various reports for the year were given and election of officers was held. The church basement has been equipped with a new furnace and the space has been rearranged so as to be commodious for our large primary department, and a room has been fitted up for Aid Society work. Also new cupboards were made for storage. In all we expect great things to be done for the Master this year.—Mrs. Mae Younker, Bremen, Ind., Dec. 7.

Middletown.—Since Bro. Wm. Dillon has held our revival meetings our congregation is growing. Bro. Dillon preaches for us occasionally. One evening several of us attended the revival held by Bro. Edson Ulery at Anderson. One of our sisters called for the anointing which was administered by Bro. Lewis Teeter from the Buck Creek church and by our elder, Bro. Dillon. Her husband was also anointed.—Florida J. E. Green, Middletown, Ind., Dec. 7.

North Winona church met in council Dec. 2. The principal business was the election of officers for church and Sunday-school for the coming year. The church reëlected Bro. Jones as elder; Earl Whitehead, treasurer; Sister Sarah Bryant, clerk; G. H. Van Dyke, Messenger agent; the undersigned, correspondent; Bro. Price Baily, Sunday-school superintendent. A few weeks ago a deputation team from Manchester College gave a peace program which was much appreciated by the church.—Lizzie V. Miller, Winona Lake, Ind., Dec. 7.

Spring Creek.—We held our quarterly council Dec. 5. Sister Martha Dutcher was chosen clerk; Bro. Wm. Martin, treasurer; Sister Addie Gillam, Messenger agent. Brother and Sister O. E. Mesamer, who served us as pastors three years, visited us from Oct. 9 to 13. Bro. Mesamer gave us a very inspiring message on Sunday on Challenges. Oct. 31 we had our love feast. We were glad for the many visitors from neighboring churches. Bro. Small of Greene officiated. The next day we had an all-day meeting which was helpful to all.—Mrs. A. M. Sharp, Fredericksburg, Iowa, Dec. 7.

IOWA

Des Moines City church held her bimonthly members' meeting Nov. 30. After the business Bro. O. E. Messamer, our elder, and Bro. X. L. Coppock from Dallas Center had an impressive service for our pastor and wife, when Bro. S. L. Shenton was advanced to the eldership. The B. Y. P. D. is having interesting meetings with a very good attendance prior to the Sunday evening services. At the same hour the Bible class has interesting lessons, studying from the book of Daniel. —Mrs. Phoebe E. Galt, Des Moines, Iowa, Dec. 3.

Kingsley.—Our church joined with the other churches in a union Thanksgiving service on the evening of Nov. 25 at the Methodist church. Our pastor, Bro. H. Wingert, delivered the sermon. The offering taken at that time was sent to the Children's Home Society of Des Moines. Another offering was taken at our church the following Sunday which will be used for home missions. A Thanksgiving program was given Sunday evening by our young people. Harold Wilson was chosen chairman of the Sunday evening meetings.—Nettie Kurtz, Kingsley, Iowa, Dec. 7.

Prairie View.—Our church enjoyed a two weeks' revival which began Nov. 1 conducted by Bro. Geo. W. Burgin of Garden City, Kans. He preached the Word with great power. The members have had a

great spiritual revival. The Peters family, six in number, brought their musical instruments and gave several numbers of sacred music which were enjoyed by a large number of people. One was baptized. The meetings closed with a communion on Sunday evening, Nov. 15. The work here is moving forward with Bro. Geo. W. Burgin as our elder.—Minnie Dague, Scott City, Kans., Nov. 30.

KANSAS

Ottawa.—The church at this place enjoyed one of the days of the year—Thanksgiving Day, that will long be remembered by the membership. Cars began arriving filled with people wearing thankful smiles in appreciation of God's blessings. A program of a missionary nature was followed by a play, Going if Needed, a missionary offering, which exceeded our expectation, a basket dinner at noon and a talk by our elder, Bro. W. B. Devilbiss. Dec. 4 at a regular business meeting a great deal of business was disposed of. The evangelistic committee has not yet secured the services of an evangelist for our series of meetings. Sunday evening, Dec. 6, under the auspices of the young people's division Dr. Merrit of the Baptist church is scheduled to give an address.—Mrs. J. E. Ott, Ottawa, Kans., Dec. 5.

White Rock church had the pleasure of having Brother and Sister Hilton give their series of lectures on China the first of September. Sept. 23 the state W. C. T. U. speaker was with us. The first of October we held an all-day meeting, rally day and promotion which was well attended. A group of our young people and several adults attended our District Conference at Norton Oct. 16-19. The young people gave several special numbers. Nov. 3 the young people sponsored a social for the high school freshmen and their parents and the faculty. They gave a fine program which was very much appreciated. Nov. 5 the ladies' home circle put on a quilt fair and chicken supper. They had eighty-three quilts, fancy work and some relics. They cleared $22. Nov. 15 the Methodist church and ours held an Armistice program and sent resolutions for peace to the President and two senators. The church is struggling along without a pastor. However, we have good attendance at Sunday-school in the morning, song service and preaching in the evening by Bro. Earl Myers. We have an eager and interesting group of young people.—Mrs. Ben Switzer, Lovewell, Kans., Dec. 5.

MARYLAND

Locust Grove church held an all-day missionary meeting on Nov. 15. Bro. Marshall Wolfe and wife and several students from New Windsor College were with us and rendered a splendid program in the afternoon for which we were grateful. A good collection was taken.—Bessie R. Purdum, Mt. Airy, Md., Dec. 7.

Westernport.—Since our last letter our church has received two new members, one by baptism and one reconsecration by former baptism. We are now working on our Christmas play. We have been meeting the payments on our church building which has been quite a struggle during these hard times, but we have no "depression" in spirit and with everyone working with the help of God we will win. Attendance and interest are good at all the meetings.—R. S. Ritchie, Westernport, Md., Dec 6.

MICHIGAN

Sugar Ridge church had a very enjoyable Thanksgiving Day. It was homecoming day for our church. The young people gave a program in the morning consisting of songs and readings. After enjoying dinner we again assembled for services. Letters were sent by many who could not be with us. Bro. Winger from North Manchester gave us a talk also. Bro. Winger came to us Nov. 22 and held Bible services each evening for a week which all enjoyed greatly.—Mrs. Leonard Mattox, Scottville, Mich., Dec. 7.

MISSOURI

Deepwater church closed a three weeks' revival meeting Nov. 22. The meeting was conducted by our pastor, Bro. W. R. Argabright, assisted by his daughter, Sister Erma, leader of the song service. As a direct result one young man was baptized and the whole church and community were strengthened. We are planning for a Christmas program.—Mrs. G. W. Skaggs, Montrose, Mo., Dec. 8.

Mountain Grove.—Thanksgiving services were held on Nov. 26 at the Greenwood church. The pastor, A. W. Adkins, gave the address. A basket dinner was served in the basement of the church. The young people of the Cabool congregation coöperated in rendering a program. Music, readings and a general discussion of What Thanksgiving Means to Me, led by M. G. Neighbors, constituted the program. Bro. A. M. Peterson preached for us Dec. 6. The superintendents and secretaries were elected Dec. 6 for the next year. Other officers and teachers will be chosen at the beginning of the new year.—Dorothy Oxley, Mountain Grove, Mo., Dec. 8.

NEBRASKA

Lincoln.—Sunday evening, Nov. 29, the Y. P. D. gave a beautiful Thanksgiving pageant following the sermon, Forget Not the Giver, by the pastor. Dec. 4 the Live Wire class, with their teacher, Sister Sadie Plock, gave a chicken supper which was a decided success. This class has already paid double their pledge to the church budget and expects to pay more. After the supper the quarterly business meeting was held. Splendid reports were given by the Ladies' Kensington and the church treasurer. The writer was elected church correspondent. Nov. 22 Brother and Sister J. C. Horsh celebrated their sixty-third wedding anniversary and on Dec. 3 Brother and Sister Kilhefner celebrated their fifty-fifth. The junior department is preparing a program for Christmas eve and the Y. P. D. will present the pageant, The Night of the Star, the Sunday evening following Christmas.—Lena Foster, Lincoln, Nebr., Dec. 7.

OHIO

Cincinnati.—Oct. 25 Eld. C. V. Coppock of Sidney began a week of evangelistic meetings for us. Oct. 30 we had our love feast with Eld. Coppock officiating. Sunday morning following he preached to the young people on the subject, The S O S Call of the Home. Thanksgiving a union meeting of the various churches of the north side was held in the Methodist church. Dec. 4 at a business meeting eight letters of membership were received. Nov. 11 the Aid Society gave a supper, clearing about $40.—Mary S. Carr, Cincinnati, Ohio, Dec. 7.

Dickey church recently enjoyed a season of spiritual refreshing. Bro. D. R. McFadden of Smithville, Ohio, came to us Nov. 1, preaching fifteen powerful sermons. Beside the spiritual uplift of the membership, fourteen were received into church membership. Five were heads of families. Plans are under way for a Christmas program in which giving to missions will be stressed. The church membership is responding splendidly to the calls of the needy of the community.—Ora De Lauter, Ashland, Ohio, Dec. 7.

Donnels Creek church met in business meeting Dec. 2. At this time officers were elected for the coming year. The love feast was held Oct. 24 with Bro. Glen Weimer officiating. Other visiting ministers present were Brethren J. H. Good, Wm. Buckley, Walter Hawk and Wm. Tinkle. On Sunday following the love feast Bro. Tinkle gave a talk on the Sunday-school lesson and Sister Goldie Flory gave an illustrated talk to the children. Bro. Weimer then preached for us. An offering was taken for home missions at Thanksgiving.—Ruth Dresher, Springfield, Ohio, Dec. 7.

Eversole church met in council Dec. 3 when church officers were elected for the coming year. In October Eld. David Hollinger of Greenville, Ohio, came to assist us in a series of revival meetings. He preached eighteen inspiring scriptural sermons and with the aid of many brethren and sisters visited daily in the homes of the neighborhood. As a direct result of the meeting eight were baptized and one was reclaimed. We feel the whole church was built up. On Thanksgiving evening Bro. John Knisley brought us a message, after which an offering of money and provisions was received for the needy of our community. We are planning a Christmas program.—Mrs. Mollie Hollinger, New Lebanon, Ohio, Dec. 5.

Georgetown church has enjoyed some spiritual blessings since our last report. Our love feast Oct. 3 was well attended and enjoyed. Oct. 4 Sister Laura Shock gave a very interesting talk to the children and also to the adults about their work in China. Bro. Edw. Miller then brought the morning message. Oct. 12 we began our revival with Bro. Chester Petry assisting. We used the old Brethren hymnal for the meetings and everyone seemed to take a great interest in the song services. As a direct result thirteen new members were baptized and one was rebaptized. Nov. 15 Bro. Ezra Flory preached a powerful sermon on the use of the Bible in the home and our everyday life. The children of the Sunday-school gave a very interesting Thanksgiving program Nov. 29. Our young people gave a farewell party Dec. 1 for Bro. Foster Myers who has begun studies in Bethany Biblical Seminary. On Thanksgiving evening our young people enjoyed a rabbit supper. They are planning to give the Christmas program. Dec. 5 at a business meeting members of various committees were elected. Bro. Chester Delk was chosen clerk and Orrin Shaffer re-elected treasurer.—Nora Ditmer, Laura, Ohio, Dec. 9.

Middle District.—Special effort was put forth to increase our attendance on rally day, Oct. 11. A good morning worship program was put on, there were 130 at Sunday-school. Oct. 25 at our homecoming Bro. C. D. Bonsack of Elgin was the principal speaker. He brought four very helpful messages, one to the children, one on The Old Home Church and one on Foreign Missions. An offering was taken for missions. The last message was given in the evening on Africa. Bro. J. H. Good of Springfield, Ohio, began a revival meeting Oct. 26, preaching fourteen inspiring gospel sermons, besides making a great many calls with the elder and others. As a result of this effort eight were received into the church by baptism. Sister Treva Hoke, our song leader, did her part well. Much good was accomplished through the efforts of the evangelist. During the revival special songs were rendered by Lower Stillwater, Pitsburg and West Alexandria chorus and others. The primary classes rendered a good Thanksgiving program the evening of Nov. 22, entitled, Sharing Our Benefits. Afterward the children gave their yearly savings—$15—for mission work.—I. J. Coy, Tippecanoe City, Ohio, Dec. 3.

Oakland.—The new church year began Oct. 1 with H. B. Martin as elder and Harry Young, adult superintendent. Sunday, Nov. 15, was rally day which marked the beginning of a one week revival conducted by our pastor, Bro. H. B. Martin. An unusual amount of interest was shown at the beginning which continued throughout the week. Twenty-one were received into the church by baptism and one by letter. Our Christmas programs will be given Dec. 20. The primary department will give a program on Sunday morning, and the young people a pageant in the evening.—Mrs. Harry Young, Bradford, Ohio, Dec. 1.

Piqua church held a very interesting revival service beginning Nov. 8 and continuing two weeks conducted by J. O. Click of Covington. Delegations from different churches attended and gave us special numbers in music. As a result of the meeting forty-three confessed Christ, four of these came by letter. Recently in the absence of our pastor, who was helping in a revival at Troy, Bro. Norman Winc of Dayton

(Continued on Page 28)

Christmas Joys

(Continued From Page 23)

dren see a gift received with a mere "Thank you," or an indifferent expression of "It's very nice," they will take their gifts in the same way—joylessly. But if they hear, "How kind you were to make that for me!" they will learn to see love and thoughtfulness in their own gifts and to take them joyfully. The art of receiving a gift with joy is worth cultivating also for the added joy it gives the donor.

There is greater joy in giving than in receiving. The ability to find enjoyment in giving, however, has to be cultivated. Human nature is selfish. It does not enjoy sharing. The desire to get and keep for self manifests itself very early in childhood. The child who is taught to share, to give what he can, is early given a capacity for enjoyment far beyond what he can ever know from the joy of getting.

God gives. He is always giving. "He giveth rain upon the earth." "He giveth the sunshine and the flowers." "He giveth life unto the world." "He giveth us richly all things." We come into fellowship with God when we give.

It is not tangible gifts alone that give joy to the giver, or the recipient, but the greater gifts of ourselves —our thoughtfulness, our sympathy, our comfort, our love.

"Who gives himself with his gift feeds three,
Himself, his hungering neighbor and me."

Christmas, the birthday of God's great love gift to the world, is the time when the desire to give is in everybody's heart, and joyful giving makes one better.

All these joys, the joy of a holiday, the joy of receiving, and the joy of giving belong to Christmas, but the day brings to the fore a greater joy—the joy of childhood.

Some one has said, "God's best gift to man was the Christ child. His second best gift is a child—any one, anywhere." Other days are holidays; anniversaries provide opportunities for giving and receiving, but the birthday of the Christ child preëminently emphasizes childhood. If there are no children or grandchildren, nieces or nephews, young brothers or sisters to make happy on Christmas, a great joy is missed. Even so, in school or Sunday-school celebrations for the children, on the street, in neighbors' homes, wherever children are found, a reflection of this Christmas joy is obtained whether we seek it or not.

To make some child happy on Christ's birthday, some child who otherwise would not be so happy, not only gives a joy that is finer and higher than can otherwise be known, but it is a true celebration of the birthday of him who said, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

He magnified the spirit of childhood when he took a little child and setting him in the midst of the disciples, asking who should be greatest in the kingdom of heaven, said to them, "Except ye be converted and become as little children [humble, teachable, willing to obey], ye shall not enter into the kingdom of heaven."

He magnified service to childhood when he took a child in his arms and said, "Whosoever shall receive one of such children in my name receiveth me, and whosoever receiveth me, receiveth not me, but him that sent me." Then, he or she who is serving a little child, is truly serving God.

Christmas, the children's day, brings new joy to the heart of one who thus sees God in them and ministers to them.

Above all other joys, Christmas means the joy of salvation. The message of the angel of the Lord to the shepherds was "Unto you is born this day in the city of David a Savior which is Christ the Lord." One who can not rejoice because Christ reigns in the heart as Savior and Lord, knows not the highest Christmas joy.

Through Christ the kingdom of God is brought to each individual heart. Each must decide for himself to accept or reject Christ; each must bring to pass for himself his birth into the kingdom of God through his own repentance, faith and obedience, and the joy that comes to him through fellowship with Christ is his own that he can not share.

"The joy we share [Christ and I]
None other has ever known."

Christmas can bring no greater joy to any individual than a surrender of heart and life to the Savior.

"O holy child of Bethlehem,
Descend to us, we pray.
Cast out our sin, and enter in,
Be born in us today."

Those who already know Jesus Christ as a personal Savior can have no greater Christmas joy than a fuller realization of the meaning of the glad tidings of great joy brought by the angels to the Bethlehem shepherds. The degree of joy we get out of anything depends upon its value to us, and our appreciation of its worth.

How much does Christ's salvation mean to us? What has he saved us from? What does he save us to? Thoughtful answers to these questions will give us new gratitude for his salvation and greater appreciation of God's wondrous gift—new joy in his salvation.

"So God imparts to human hearts
The blessings of his heaven."

"We hear the Christmas angels,
The great glad tidings tell.
O come to us, abide with us,
Our Lord Emanuel."

Grottoes, Va.

CORRESPONDENCE

ELDER D. D. THOMAS

Daniel Driver, son of Ulrich and Sarah Thomas, was born near Williamstown, Ohio, January 2, 1859. He departed from this life, leaving the body at the home of his daughter, Mrs. Pearl Klingler, in Allen County, Dec. 1, 1931, having attained to the age of 72 years, 10 months, and 29 days.

On Jan. 1, 1885, he and Miss Caroline Steinman were united in marriage. A family of seven children was given to this home. With the exception of two, Ethel who died in early childhood, and Edna who left the family circle in 1919, the children survive. Those who remain are Mrs. Lois Grenawalt, Phoenix, Ariz., Roy of Williamstown, Jason of Jenera; Mrs. Pearl Klingler of Allen County; and Irvin of Smithburg, Md. In the homes of these there are thirteen grandchildren.

The mother went to be with her Lord in 1903. This left Bro. Thomas with a group of small, motherless children. The fact that all who grew to mature manhood and womanhood are now looked upon as respected citizens in the various communities where they abide, have taken up the responsibilities of church membership, and that one has dedicated his life to the Christian ministry, is evidence that here was a father who must have held up the proper ideals before those whom God had given him.

When these children were grown to maturity, the father married a second time. This was in 1911, and his wife was Mrs. Frona Trackler Pingle. She also preceded her husband in death. This was several years ago. The day following her burial, Bro. Thomas had a stroke of apoplexy. From this he never fully recovered. A recurring attack of this affliction which came upon him the day following Thanksgiving brought on a coma out of which he did not awaken. In this second home which was formed by the last marriage, there remain a group of five stepchildren.

In young manhood Bro. Thomas confessed Christ in Christian baptism, becoming a member of the Eagle Creek congregation. He was faithful to his vows, and the church ordained him into the ministry of the Word. He continued his education for some time after this, graduating from the Liberal Arts Course at Ohio Northern University.

In various ways he showed his interest in educational work. For some time he taught at Mt. Morris College. He also taught perhaps thirty terms in the public schools in Hancock, Allen, and Hardin Counties. For a while he was a member of the Trustee Board of Manchester College. But the absorbing interest of his life was the Christian ministry. In the ministry he served in the following places in Northwestern Ohio: Eagle Creek, McClure, Baker, County Line, and Latta. In Arizona he was for some time pastor of the Glendale congregation, near Phoenix. He also presided over various local congregations as officiating elder. We have no record of the number of evangelistic meetings he held in Ohio and adjoining states, but we know that he gave considerable time to this phase of the ministry.

He looked upon the ministry as a calling from God, and did his utmost to serve faithfully. He heeded Paul's advice to Timothy wherein he said: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He believed that study is an essential to good preaching, and because he loved the calling of the ministry, he never tired of study. He was firmly grounded in the fact that the Bible is God's Word, and with such a conviction he proclaimed the message.

Funeral services were held at the Eagle Creek church under the direction of the pastor. Text used John 12:26. Brethren Joseph Guthrie and Clifford Paul assisted in the services. The body was laid to rest in the cemetery near the church. Jesse J. Anglemyer, Pastor.

Williamstown, Ohio.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Barklow-Stonecypher.—At the home of the bride's mother, Mrs. Emma Stonecypher, by the undersigned, Nov. 26, 1931, Mr. Leland Barklow of Myrtle Point, Ore., and Miss Ruth Stonecypher of Coquille City, Ore.—C. H. Barklow, Myrtle Point, Ore.

Kappler-Slater.—At the home of the groom, Nov. 19, 1931, Bro. Homer Kappler and Sister May Slater, both of Empire, Calif.—M. S. Frantz, Empire, Calif.

Noffsinger-Leimbach.—By the undersigned, Nov. 25, 1931, at the First Church of the Brethren in Chicago, Brother Clifford B. Noffsinger and Miss Dorothy Leimbach, both of Chicago, Ill.—James M. Moore, Chicago, Ill.

Royer-Minnich.—By the undersigned, at the home of the bride's parents, Aug. 29, 1931, Bro. Olin Royer of Alliance, Ohio, and Sister Gladys Minnich of Union City, Ind.—Oliver Royer, Alliance, Ohio.

Royer-Wilson.—At the Presbyterian parsonage, Rev. O. Gross officiating, Sept. 14, 1931, Robert Royer and Margery Wilson, both of Alliance, Ohio.—Oliver Royer, Alliance, Ohio.

FALLEN ASLEEP

Bashore, Sister Hettie Long, wife of Wm. Bashore, of Pleasant Hill, Ohio, was born Nov. 14, 1856, died Nov. 4, 1931, following an illness which kept her bedfast for twelve weeks. She was a faitbful Christian. Besides her companion she leaves one daughter and two sons.—Chas. E. Zunkel, Pleasant Hill, Ohio.

Bennett, Volton Casper, died Nov. 25, 1931, at the age of 67, at his home in Timberville, Va. Surviving are his widow, two daughters, four sons and four brothers. Funeral from the home by Bro. Samuel D. Lindsay. Burial in the Timberville cemetery.—Mrs. Samuel D. Lindsay, Timberville, Va.

Brodbeck, Sister Ella, died at her home in Dover, Pa., from a heart attack, Nov. 26, 1931, aged 70 years, 8 months and 25 days. She was a faithful member of the Church of the Brethren for many years. She is survived by her husband, son, grandson, three great-grandchildren, sister and two brothers. She was laid to rest in the Greenmount cemetery, York, Pa. Services by the writer and Bro. S. S. Sheffer.—O. W. Cook, Dillsburg, Pa.

Chadderdon, Edith, daughter of Mr. and Mrs. August Wrase, born July 12, 1888, at La Porte, Ind., died Nov. 23, 1931. She united with the Church of the Brethren about ten years ago and constantly grew in faith. She was an inspiration to those who knew her prayer life. She leaves her husband, five children and her mother. Services by Eld. Eli Roose, assisted by Price Umphlet and the writer. Burial in Pine Lake cemetery.—B. R. Cross, La Porte, Ind.

Close, Sister Anna Marie, wife of Bro. Chas. Close, died near Westminster, Md., Sept. 20, 1931, aged 79 years, 9 months and 28 days. She was a lifelong and conservative member of the Church of the Brethren. Her husband preceded her many years since. Both had always resided in the Meadow Branch congregation as far as known. Funeral services in the church in Westminster by Eld. Geo. A. Early. Interment in the Westminster city cemetery.—Wm. E. Roop, Westminster, Md.

Coffman, Leah R., daughter of Daniel and Lydia Wine, born near Lima, Ohio, died at the home of her daughter, Mrs. Lester, in South English, Iowa, Nov. 19, 1931, aged 89 years, 8 months and 8 days. She became the wife of David N. Coffman Dec. 24, 1863; he died in 1904. They were the parents of two daughters, one having preceded her. She was a member of the Scotland Presbyterian church. Funeral services from the home by Rev. R. V. Pike. Interment in the South English cemetery.—Mary K. Stoner, South English, Iowa.

Copenhaver, Bro. Jesse, died Nov. 3, 1931, aged 63 years, 2 months and 10 days. He was an active and faithful Christian. Surviving are his wife, three daughters, five sons, twenty grandchildren, sister and brother. Funeral at the Heidelberg church by Brethren Henry King,

(Continued on Page 30)

News From Churches

(Continued From Page 25)

hrought us a message. Nov. 25 the Imperial quartet of Bradford gave a program of music and readings. Dec. 2 the Ladies' Aid held an all-day meeting in preparation for a hazaar and market which was held three days with good results. Dec. 6 at the morning service our pastor, C. L. Flory, gave an instructive sermon in preparation for our communion service which will he held Dec. 13.—Maud Fritsche, Piqua, Ohio, Dec. 7.

Pitsburg church met in council Dec. 5. Brother and Sister Wilmer Petry were advanced to the eldership. Eld. Chas. Flory and Enos Brumbaugh held the ordination. All church officers were elected for the coming year. Bro. Binkley was chosen elder for another year.—Dora Niswonger, Pitsburg, Ohio, Dec. 7.

Pleasant Valley (Ohio).—Nov. 15 Bro. H. M. Coppock assisted by our pastor, Bro. Heisey, began a series of meetings at this place. Fifteen inspiring sermons were preached. The theme of the meeting was John 14: 6: "I am the way, the truth and the life." We feel that the membership has been spiritually strengthened. As a direct result of the meeting eleven children and three adults were added to the church. We were also favored hy songs and music from neighhoring churches. Nov. 30 we held our love feast with Bro. Coppock officiating, assisted by our elder, Bro. Ivan Erbaugh, Bro. Heisey and Bro. McFarland.—Grace Rhoades, Union City, Ind., Dec. 4.

Springfield City.—Since the last report one has been received by letter. Ten have heen received by haptism and one awaits the rite as the direct result of a two weeks' evangelistic meeting which closed Nov. 29 conducted by our pastor, Bro. John H. Good. Gospel sermons were preached, much personal work was done and many prayers were offered. Bro. Good is proving to be an efficient leader of young people as well as of older ones. We have a splendid group of folks willing to work.—Mrs. Della Peifer, Springfield, Ohio, Dec. 3.

Stonelick.—Our layman, Bro. V. Grossnickle, brought us a message Nov. 22. The regular quarterly council was Dec. 5. One was restored. An attendance of forty-one at Sunday-school was encouraging. Bro. Jesse Noffsinger is serving as elder another year. Eld. C. G. Erhaugh gave an uplifting sermon on The Atonement. We are grateful for the helpfulness of these ministers.—Anna Lesh, Goshen, Ohio, Dec. 7.

Troy congregation had a very successful and inspiring series of meetings which began Nov. 15 and closed Nov. 29. Our evangelist was Bro. I. R. Beery of Rossville, Ind., who preached with power. We are very grateful to our neighboring churches for delegations which were sent and for the special music given. Nov. 22, 147 were present for Sunday-school. Twenty-two people accepted Christ during this revival campaign. Two of the number came by letter. Our church at Troy is growing and getting along splendidly. We appreciate very much the fine work our pastor and wife, Brother and Sister C. L. Flory, are doing for our church.—Mary E. Gnodle, Troy, Ohio, Dec. 3.

OREGON

Portland.—Our love feast, held Nov. 1 with Pastor F. H. Barr officiating, was an enjoyable service. Brother and Sister Barr are willing workers and their efficient efforts are deeply appreciated. A recent Sunday-school survey was effective. Two new classes have been formed. There is a marked increase in attendance at all services. Much interest is manifested in the mid-week prayer meeting. Sister Barr was the speaker at the Octoher mother and daughter meeting. A well prepared program consisting of songs, readings and instrumental music made the November meeting a pleasant event. The M. D. A. sent out a few Thanksgiving haskets. Nov. 15 a splendid program was given during the evening worship hour by the young people's chorus. Nov. 22 the Thanksgiving-missionary offering was $44. The union service held in our church on Thanksgiving Day was largely attended. An offering was taken for needy families. The junior Sunday-school department is preparing a Christmas program. The B. Y. P. D. will give a pageant. We are looking forward to the coming Dec. 6 of Brother and Sister E. H. Ehy.—Nora R. Pratt, Portland, Ore., Dec. 6.

PENNSYLVANIA

Albright congregation met Dec. 1 to organize for 1932. The elder, Fred Zook of Martinshurg, and pastor, Jacob Kinsel of Altoona, were reëlected, this heing the twelfth year of service for the latter. Nora Wentz was chosen as correspondent and will also represent the Publishing House. Charles Feather was chosen church clerk. The minor offices were almost all filled by reëlection. Dec. 6 the Sunday-school also reorganized, choosing Edw. Wentz as superintendent.—Nora Wentz, Roaring Spring, Pa., Dec. 7.

Ambler.—Sincc our last report four have come into fellowship with us by letter. Our pastor being ahsent Sunday, Oct. 25, Bro. J. A. Bricker from the First church, Philadelphia, filled the pulpit. The commencement exercises of the teacher-training class were well rendered. Our pastor took for his subject, Bettering Our Best, something for us to think about. Dcc. 6 Sister A. R. Kratz will organize a new class. She hopcs many will take this opportunity, especially the young people, to get better acquainted with the Bihle. Quite a few of our members had thc pleasure of hearing C. C. Ellis Nov. 13; he was the guest spcaker at the young pcople's conference held at the Geiger church, Philadelphia. The men's A. B. class held their quarterly meeting at the home of Bro. R. Roynan. At our Sunday-school business meeting plans wcnt through to enlarge the primary department. Elcction of officers took placc at our last Aid Society meeting. Sister Hannah Shremanker was reëlected president. Ten dollars was donated to the China mission work.—Mrs. Edw. J. Schwass, North Wales, Pa., Dec. 3.

Big Swatara.—Sept. 13 was missionary day at Hanoverdale church. Bro. H. Stover Kulp spoke to us. He gave us three interesting talks on missions. We lifted $40 for the cause. Our Sunday-school officers are elected for the year beginning Oct. 1. Bro. Geo. Frysinger is superintendent for Paxton school, and Bro. Christ Groff at Hanoverdale. Our love feast and communion was held Oct. 24 and 25. A number of visiting ministers have been with us. Eld. S. S. Miller of East Berlin, Pa., officiated. Our church held a good revival meeting from Nov. 8 to 22. Eld. Simon G. Bucher preached a strong and inspiring sermon to a well filled house each night.—Mrs. J. N. Wright, Hummelstown, Pa., Dec. 3.

Chiques church held its love feast Oct. 27 and 28. Bro. Henry F. King from the Heidelberg congregation officiated. Nov. 7 to 24 we held an instructive revival meeting with Bro. Hiram Eshelman from the Green Tree congregation as evangelist. Ten souls decided for Christ during the meetings and two came later; twelve were baptized Dec. 5. Our council meeting was held Nov. 28. Members were elected on several hoards. We expect to have a Christmas program Dec. 20 at the Mt. Hope house.—Fanny Zug Shearer, Manheim, Pa., Dec. 7.

Conemaugh.—We held a week's revival the middle of November with our pastor, Bro. S. W. Pearce, conducting the meetings. He preached fine sermons, making his messages very practical for our everyday life. As a result thirteen were haptized the following Sunday. This makes a total of twenty-four accessions during the year, with the pastor always in charge. We started work in our basement, making three more Sunday-school rooms and a kitchen. This will help us considerably since we now have six classes meeting in the auditorium. We expect to have the rooms ready for use in ahout two weeks. As so many of our men are out of work, they are doing all the work. Our homecoming and rally day were very successful. The goal for rally day was 175 and we had 227 present, all remaining for the church service. In the afternoon Bro. John Ellis gave us a wonderful message for our homecoming. The special music hy the Brallier family and the reading were also good. At our recent church election we reëlected Bro. Pearce as our elder, and Sister Claar as Messenger agent. We arranged for a series of Bible teachings in March by R. W. Schlosser of Elizabethtown. We are planning a Christmas program for Sunday morning and evening, with a special offering. We have started a teacher-training class with twenty-two members enrolled; the interest is fine and we are expecting results.—Mrs. R. B. Litzinger, Conemaugh, Pa., Dec. 5.

Mechanic Grove church held their love feast Nov. 7 with Bro. Edw. Wenger and Bro. Price officiating. Ahout 150 members communed. These brethren gave us Spirit-filled messages both Saturday afternoon and Sunday morning. Sunday evening, Nov. 8, the Elizahethtown College alumni quartet rendered a musical program. The Thanksgiving services proved to be very inspirational, in charge of Bro. John Wickham and Bro. Caleb Bucher; the latter delivered the sermon.—Beulah M. Grove, Quarryville, Pa., Nov. 28.

Morrellville.—The first Sunday of each month being set aside for missionary work, Nov. 1 we gave $139.55 for huilding fund. Nov. 5 a sauer kraut supper was held in the church basement, the proceeds being for the building fund. Nov. 7 was the men and boys' fellowship meeting, the successor to the father and son banquet of a year ago, under the supervision of a committee representing all the Brethren and Church of the Brethren congregations. The social hour was directed by Rev. Gingrich of the Third Brethren. The chief speaker was Rev. Chas. Bame of Ashland, Ohio. The ladies of the First church served a plate lunch to 250 men and boys. The voluntary offering took care of all expenses and $15 was left for church work. Nov. 15 the Keystone Bible class had charge of the opening exercises, giving mission thoughts, missiongrams, etc. Nov. 24 the same class held a musical, given hy local talent. The offering amounted to $13.50 which is for the huilding fund. Nov. 25 a sacred concert was presented by the Imperial quartet from Bradford, Ohio. The B. Y. P. D. has decided to change from the usual meeting. From the first of December they will hold a teacher-training class in which all members of the church may join. Nov. 29 four were taken into the Westmont church. Bro. Miller had charge of the two weeks' revival.—Helen Smith, Johnstown, Pa., Dec. 5.

Myerstown.—At the missionary meeting Sept. 27 Eld. J. E. Whitacre spoke on, Ye Are the Salt of the Earth. The message was inspiring and the attendance was good. Eld. S. G. Meyer gave an interesting welfare sermon Nov. 1. Eld. H. F. King preached Sunday evening, Nov. 7. At the time of our love feast, Nov. 14 and 15, Brethren B. G. Stauffer, W. F. Garber, D. H. Markey and Aaron Heisey were among the visiting ministers. Bro. Heisey officiated. In the afternoon of Nov. 15 services were conducted at the county home by our home ministers. Thanksgiving Day Eld. Michael Kurtz gave the message. The offering was for home missions. Dec. 5 our regular council was held. Eld. Kurtz was reëlected elder in charge for three years; likewise Eld. Harvey W. Frantz, as assistant elder. Revival meetings will open Jan. 10. We hope to have with us Bro. Hiram Eshelman. Bro. Alton Bucher spoke on the Prayer Life in the morning of Dec. 6. —Alice B. Royer, Myerstown, Pa., Dec. 7.

Waynesboro.—Our evangelistic services were begun Nov. 15. Our pastor, Eld. Levi K. Ziegler, preached two evangelistic scrmons on that day. The following day Bro. Levi Garst of Salem, Va., continued the services. He preached each evening for two wecks to large and appreciative audiences. The spiritual life of the church was strength-

ened and thirteen confessions were made. Twelve have been baptized; one applicant who lives in another congregation will be baptized in his home church. Dec. 2 at our love feast the following ministers were visitors: C. L. Baker, T. P. Dick, Jos. Burkhart and J. D. Reber. Our pastor officiated, assisted by the visiting brethren and by Bro. W. C. Wertz.—Sudie M. Wingert, Waynesboro, Pa., Dec. 7.

Welsh Run.—We held our love feast Nov. 7 with a good attendance, including visiting brethren—Ira Gibble, Emmert Stouffer and Albert Niswander. Bro. Gibble officiated. Nov. 22 we held our annual Sunday-school meeting with a good attendance. Bro. Edgar Landis and Bro. Phares Forney of Lancaster gave us good talks. Bro. Samuel Gearhart addressed the children. On Thanksgiving Day Bro. Phares Forney gave us a good sermon. An offering of $46.57 was lifted for home missions.—John D. Martin, Mercersburg, Pa., Dec. 6.

West Green Tree.—Sept. 27 we had the privilege of listening to Bro. Oberholtzer, missionary from China, who gave us a talk on the work there. Bro. Ulysses Gingrich of Union Deposit, Pa., gave us a good sermon Oct. 4; he also spoke to the children in the afternoon services. Oct. 25 Sister Kathryn Ziegler spoke on India. Our love feast was held Nov. 10 and 11; during the two days we had fourteen ministers with us. Bro. Jacob Meyer of Fredericksburg officiated. Bro. A. C. Baugher of Elizabethtown spoke Oct. 23 at the Florin house in the morning and also at the children's meeting in the afternoon. Dec. 1 we held our council when the superintendents of the three Sunday-schools were reëlected.—Mrs. John Buffenmyer, Florin, Pa., Dec. 2.

White Oak church held their love feast Oct. 21 and 22. Visiting ministers were present and brought us strong gospel messages. Bro. J. J. Scrogum officiated. Nov. 22 our revival at the Graybill house closed, conducted by Bro. H. B. Yoder of Lancaster. He brought the word to us in demonstration of the Spirit and with power. As a result of these meetings we feel the church was greatly strengthened and one was reclaimed. Jan. 2 we will begin our revival at the Manheim house, to be conducted by C. W. Gibble of Manheim, one of our home ministers.—Graybill Hershey, Manheim, Pa., Dec. 6.

Yellow Creek church met in a business meeting on Oct. 14. Two letters were received and five granted. J. H. Burket was elected superintendent of the Sunday-school and Horace Clapper, president of the C. W. Meeting. Our revival closed Oct. 4 with Bro. D. I. Pepple of Woodbury, evangelist. He preached seventeen Spirit-filled sermons. As a result five were baptized, one accepted by the right hand of fellowship and one reinstated. At our love feast Oct. 25 Bro. Fred Zook of Martinsburg officiated. Dec. 6 five of the Volunteer Band of Juniata College gave an interesting program.—Mrs. Bertha Snyder, Hopewell, Pa., Dec. 7.

York.—Oct. 4 our missionary society rendered a program at the Old Folks' Home, Huntsdale, Pa.; the subject discussed was, Heaven and Its Joys. Oct. 11 rally day was observed in our mission school. Bro. R. W. Schlosser spoke to the school and preached the morning sermon. We also had a successful rally day in the First school, the attendance was 825. Bro. D. R. McFadden was the speaker at this service and also began a two weeks' revival meeting on this day. There was a good attendance and fine interest throughout these services. As a result of Bro. McFadden's labors thirty-three were baptized and one reinstated; several await baptism. The mixed choruses from the Ephrata church and our mission school were added features of the services. Oct. 26 Bro. Dan West spoke to several hundred young people in the First church. This was a very helpful and interesting service. Nov. 8 we held our love feast. Bro. I. N. Musser preached the preparatory sermon in the morning. In the afternoon short sermons were given by Brethren J. L. Myer and W. N. Zobler. In the evening 640 communed. The following evening a few members with our elder went to the Old Folks' Home and held a love feast. A Thanksgiving service was held in the morning in the First church. Bro. Chester Royer of Elizabethtown preached the sermon. The offering was given to the visiting nurses and the benevolent society of our city. A missionary program was rendered in the evening by the missionary society and this offering was given for home missions.—Florence L. Keeney, York, Pa., Nov. 25.

TEXAS

Falfurrias church held a love feast Nov. 28 with twenty-four members surrounding the Lord's table. Eld. C. D. Fager officiated. There were three visiting members from the valley. We appreciate these visits more because we are isolated. Sister Gertrude Fager presented the church with twenty new hymnals.—Emma T. Whisler, Falfurrias, Tex., Dec. 1.

VIRGINIA

Staunton church met in council Nov. 27. Church officers were elected for the coming year. Bro. J. C. Garber was reëlected as elder; Lurty L. Grove, clerk. August was our month of personal evangelism and as a result four were added to the church by baptism, one reclaimed, three received by letter. Our rally day service Oct. 4 was well attended. The offering went to Bethany Bible School and our part for orphans' home. Communion was held Oct. 11. Our pastor's father, Eld. Peter Garber, past eighty years old, preached the examination sermon in the morning and officiated at the communion at night. Oct. 25 our pastor, J. C. Garber, began a series of meetings at Arbor Hill, a mission of our congregation, preaching fifteen sermons. As a result eight more were received by baptism. Our young people will present a play in the near future, The Story of Ruth.—Mrs. Lurty L. Grove, Staunton, Va., Dec. 3.

ATTENTION MINISTERS

Reading Courses in

Evangelism
Systematic Tbeology
Psycbology of Religion
History of Religion
Hymnology and Church Music

Regular credit towards a degree

HOME-STUDY DEPT. M-8

BETHANY BIBLICAL SEMINARY

3435 Van Buren Street

Chicago, Illinois

HAVE YOU DONE IT?

Have you ordered your Sunday-school lesson helps, your Sunday-school papers, your C. W. Topical Outlines?

If you have not, do so **today.**

Include the **Brethren Teachers' Monthly** for your teachers and adult classes.

BRETHREN PUBLISHING HOUSE

Elgin, Illinois

CUT HERE

World Wide Christmas Missions Offering

Blank for Sending Mission Money

General Mission Board, Elgin, Ill.
Dear Brethren:

Enclosed find .....dollars as an offering for World Wide Missions, which please place to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. .....

Postoffice .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193...	$.....

CUT HERE

Fallen Asleep

(Continued From Page 27)

Michael Kurtz and Peter Heisey. Interment in adjoining cemetery.—Kathryn M. Brubaker, Schaefferstown, Pa.

Dudte, Sophia, daughter of Henry and Margarette Hawkeye, born in Hanover, Germany, Oct. 3, 1861, died Nov. 16, 1931. When she was nine years old her parents came to America and located in Ohio. March 10, 1880, she married Michael Dudte. In 1883 they moved to Kansas and took up residence near Walton. The husband died in 1887 leaving her with three small children. Then followed a struggle of privation and want, but by diligence and perseverance she was able to provide for the needs of her family. She became a member of the Lutheran Church very early in life, later united with the Evangelical Church and then became a member of the Church of the Brethren. In 1917 when the church was organized in Newton she and her family became charter members. She had been faithful to her church, regular in attendance and liberal in her contributions. She leaves three children, eight grandchildren and three brotbers. Interment in the Highland church cemetery. Funeral in the Immanuel Evangelical church by the undersigned assisted by H. F. Crist.—Chas. Dumond, Newton, Kans.

Engle, Sister Barbara Yoder, died Nov. 20, 1931, at the home of her daughter, Mrs. Charles Oester, aged 74 years, 2 months and 9 days. Her husband, Jacob Engle, died some years ago. She had been in delicate bealth for several years and within the last year called for the anointing from which she received much comfort. She leaves two sisters and eight children. Funeral services in Salisbury, conducted by her pastor, Guy E. Wampler. Interment in the Meyersdale cemetery.—Mrs. P. S. Davis, Springs, Pa.

Hall, Thomas Monroe, died Nov. 21, 1931, aged 74 years, 10 months and 1 day. He was married to Malissa Cox Dec. 26, 1878; four children were born to them. He married Mrs. Maggie Isenburg in 1920. He leaves his widow, three children and ten grandchildren, two brothers, one half brother and two half sisters. He united with the Presbyterian Church in his younger days, but a few years ago he joined the Church of the Brethren at Liberty where he held his membership until death. Sometime before his last illness he called for the anointing. Funeral by the writer in the Fordtown church. Burial in the cemetery near by.—Jesse D. Clarke, Jonesboro, Tenn.

Henry, Roy, son of Samuel and Fanny Koontz Henry, born near Woodbury, Pa., died at his home in Ralphton, Pa., Nov. 5, 1931, aged 32 years and 14 days. Death was due to typhoid fever. Early in life he united with the Church of the Brethren. He is survived by his wife, four children, father, mother, brother and sister. The body was brought to the home of his parents and services were held in the Woodbury church by Elders E. M. Detwiler and S. P. Early. Interment in the Replogle cemetery.—Barbara S. Frederick, Woodbury, Pa.

Hoover, Estella M., daughter of William and Catherine Hoover, was born March 27, 1861, near Muncie, Ind. She was married to David A. Hoover, and to this union were born five children, two having died in infancy. She accepted Christ as her Savior when a girl, uniting with the Church of the Brethren and remained a faithful member until her death. She was active in church and Sunday-school work until hindered by age and other circumstances and then continued to support the church with her interest. In recent years she was isolated from the church of her choice a part of the time but manifested a splendid spirit of loyalty. Her husband was killed in the mines at Joplin, Mo., in 1904. She is survived by one son and two daughters, three brothers, one sister, eight grandchildren and two great-grandchildren. For the past months she was confined to her bed with paralysis. On Sept. 21, 1931, she was anointed. From this service she received much comfort. She passed away Nov. 17, 1931, in the home of her daughter in Joplin, Mo. Services were conducted by the writer in Joplin. Interment by the side of her husband in the Paradise cemetery near Jasper, Mo.—Lester E. Fike, Carthage, Mo.

Livengood, Henry, was born July 4, 1873, and died Nov. 9, 1931. He is survived by three brothers and one sister. Funeral services were conducted by Guy E. Wampler at the home of D. W. Livengood. Interment in the cemetery near by.—Mrs. P. S. Davis, Springs, Pa.

Miller, Sister Louisa Patton, died Oct. 31, 1931, aged 90 years, 11 months and 11 days. She is survived by six children and twenty-four grandchildren, fifty-one great-grandchildren, and four great-great-grandchildren. Services at her home conducted by her pastor, Guy E. Wampler.—Mrs. P. S. Davis, Springs, Pa.

Miller, Sister Matilda Ellen, daughter of Michael and Caroline Miller, born near Potsdam, Ohio, died in Phillipsburg, Ohio, Oct. 29, 1931, after an illness of two weeks, aged 56 years, 1 month and 23 days. She married Fred Miller March 20, 1898. In 1900 she united with the Church of the Brethren and lived a faithful and consistent life. She is survived by one son and one daughter. Husband and one daughter preceded her. Funeral in the Salem church by Eld. Sylvan Bookwalter assisted by Eld. E. E. Brumbaugh. Interment in Bethel cemetery.—Alice Bookwalter, Phillipsburg, Ohio.

Pettit, Cora Veatch, born in Howard County, Ind., died Nov. 2, 1931, aged 59 years, 2 months and 25 days. She was a member of the M. P. church in early life but in 1905 she with her husband united with the Church of the Brethren in whose fellowship she remained. She was an active Sunday-school and church worker, having served as teacher and superintendent many times. Her husband died about nine years ago. She leaves one brother and three sisters. Funeral by her pastor. Burial in the Pike Creek cemetery.—A. R. Showalter, Monticello, Ind.

Rice, Wm. Milton, born in Centralia, Ill., died at his home in Virden, Ill., Nov. 22, 1931, aged 75 years and 15 days. Feb. 1, 1887, he married Mary Stark. He leaves his wife, two daughters, two sons and six grandchildren. About ten years ago he united with the Church of the Brethren and attended services until failing health prevented. Funeral at the church in Virden by E. F. Caslow. Interment in Virden cemetery.—Lola Brubaker, Virden, Ill.

Richards, Bro. Irvin, born March 28, 1904, died Nov. 6, 1931, after a short illness. He was a son of Bro. Frank and Sister Ella Richards. He confessed Christ at the age of fifteen years and remained faithful. Feb. 27, 1928, he married Miss Jessie Hall. He leaves his wife, two sons, parents, three sisters and three brothers. Funeral services at the home in Waukesha and burial in tbat city.—Mrs. Jacob Winkler, Stanley, Wis.

Roop, Bro. Wm. A., died at his home, Westminster, Md., Nov. 19, 1931, aged 80 years, 6 montbs and 29 days. He was a son of Bro. Joel and Sister Julia Roop. He is survived by three daughters, one son, three brothers and two sisters. His wife, Sister Emma Norris, preceded him about seven and one-half years ago. He was the oldest deacon in the Meadow Branch congregation. He and his wife seldom missed a regular appointment, irrespective of distance, roads or weather. Besides owning and operating a large farm and lime stone quarries for many years, he also filled the office of county commissioner efficiently from 1917 to 1923. Services at the house by Eld. E. A. Snader and by the undersigned in the Westminster church assisted by Eld. Geo. A. Early. Interment in Pipe Creek cemetery.—Wm. E. Roop, Westminster, Md.

Royer, Mrs. Jacob A., oldest child of Samuel and Anna Catherine Sword, born in Carroll County, Ill., died at the home in Lanark, Ill., Nov. 18, 1931, aged 68 years, 1 month and 27 days. Feb. 9, 1888, she married Jacob A. Royer. Soon afterward they dedicated their lives to the Lord, uniting with tbe Church of the Brethren. She is survived by her husband, one son and a foster granddaughter. Funeral services from the church by I. D. Leatherman and the writer. Interment at Lanark.—P. F. Eckerle, Lanark, Ill.

See, Philip Joseph, died Oct. 12, 1931, at tbe home of his daughter, Mrs. Joseph Wine of near Timberville, Va. Surviving are two daugbters and two sons. Funeral at the Mt. Olivet church by his pastor, Bro. Samuel D. Lindsay. Burial in the Andes cemetery near by.—Mrs. Samuel D. Lindsay, Timberville, Va.

Shelly, Sister Susan Nauman, wife of Bro. Amos B. Shelly, died at her home after an illness, Nov. 13, 1931. She was an active member in our church at East Fairview. She is survived by her husband and three sons. She died on the morning of her fortieth birthday. Services at the East Fairview church by the home ministers—Brethren H. A. Merkey, Allen Becker and H. G. Fahnestock. Interment in the adjoining cemetery.—Myers L. Wenger, Manheim, Pa.

Shue, Bro. Jeremiah M., died Nov. 14, 1931, at the York hospital, aged 73 years, 6 months and 15 days. Death was due to a stroke. He was a member of the Church of the Brethren. He is survived by two daugbters, four sons, twenty-one grandchildren, eight great-grandchildren, two stepchildren, one sister and three brothers. Services in the Second church by Elders M. A. Jacobs and Daniel Bowser. Burial in Greenmount cemetery.—Florence L. Keeney, York, Pa.

Smith, David F., son of John and Lydia Smitb, born near Woodbury, Pa., died Nov. 5, 1931, aged almost 68 years. He married Minnie Snyder Oct. 20, 1887. Nine days before his passing he united with the Church of the Bretbren and realized great joy in the Lord. Surviving are his companion, son, daughter and ten grandchildren. Services at the Curry house by Elders J. B. Miller and L. B. Hoover. Interment in the Spring Hope cemetery.—Barbara S. Frederick, Woodbury, Pa.

Sollenberger, Jacob J., son of Eld. John W. and Cathrine Pefley Sollenberger, born in Elkhart County, Ind., Nov. 23, 1846. At the age of about six he with his parents moved to Montgomery County, Ohio, within the bounds of the Salem congregation, where he lived all the rest of his life. He was tbe oldest of a family of eight; surviving are two brothers and one sister. In November, 1873, he married Mary Elizabeth Baker. To this union was born one daughter. Oct. 9, 1879, his wife died. Feb. 26, 1882, be married Martha J. Folkertb. There came into this home six children; one daughter preceded him. The mother died five years ago. Since her death he made his home with his children. He died Nov. 21, 1931, in the home of his son, C. C. Sollenberger, Uniontown, Pa. He is also survived by fifteen grandchildren and six great-grandchildren. Fifty-three years ago he became a Christian and united with the Salem congregation. He lived a quiet, unassuming and beautiful Christian life.—C. C. Sollenberger, Uniontown, Pa.

Steele, Sister Belinda, wife of Bro. Wm. Steele, of Craig, Mo., died Nov. 29, 1931, aged 69 years, 8 months. About forty-six years ago she accepted Christ and united with the Church of the Brethren at North Bethel. In her Christian life she had ever been true, finding great joy in the services of God's house. For three years she bore great physical affliction witb Christian fortitude. Funeral by tbe writer and interment near North Bethel church.—J. A. Eby, Mound City, Mo.

Witmer, Sister Lizzie G., born Feb. 11, 1854, died Nov. 15, 1931, at the home of her daughter, Mrs. Daniel Werner, Elizabethtown, Pa. She was married Nov. 22, 1873, to Bro. Isaac Witmer who preceded her Feb. 27, 1923. She had been a member of the church for fifty-five years and in this fellowship she remained faithful. She is survived by seven children, eleven grandchildren and two great-grandchildren. Funeral services at West Green Tree by the home ministers. Interment in the adjoining cemetery.—Mrs. John Buffenmyer, Florin, Pa.

Execute Your Own Will - -

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, if you make a will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

"I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of .....dollars ($.....) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills. A postal card will bring it

General Mission Board
OF THE CHURCH OF THE BRETHREN
Elgin, Illinois

A GOOD BIBLE FOR ONE DOLLAR

Start the New Year by Giving Your Friend a Bible

Taking advantage of present low prices we have secured **two new King James Bibles at a very low price** and we pass these on to you at a correspondingly low price. These Bibles are bound in Keratol Morocco grain. **Keratol** is an imitation of leather that will **outwear leather** by far. These Bibles are printed on **good paper** and are **well bound.**

Consider the workmanship, the material, the print, the helps and you have here the low price Bible for which you have been looking.



1508

Specimen of Type

THE LORD *is* my shepherd not want.
2 He maketh me to lie d green pastures: he leadeth m the still waters.

1508

BIBLE 1508

measures 4½ x 7 inches, the binding overlaps the red edges, many **full page pictures, 72 pages of Special Helps and 5 maps.** It is not self-pronouncing nor does it have marginal references. Just look at the clear black face type.

BIBLE 4306

is a trifle smaller than Bible 1508. It is **self-pronouncing** and has the **marginal references** and the type is light face and smaller, but the print is clear. Note the type. It has no pictures but does have **16 maps,** and the **same Bible Helps as Bible 1508.**



4306

We guarantee that you will be more than pleased with these two Bibles—perhaps the cheapest and best you have ever had for one dollar. These Bibles are splendid for individual or class gifts.

Specimen of Type.

NOW a Hi'ram king of Tyre messengers to Da'vid, and ber of cedars, with masons and

4306

Remember, the price is only ONE DOLLAR EACH

Brethren Publishing House, Elgin, Illinois

THE GOSPEL MESSENGER FOR 1932

Our aim is to make the GOSPEL MESSENGER better than ever for the coming year. Recognizing the need of spiritual help in a period of material failure, the GOSPEL MESSENGER will bring you each week the stimulus your home will need.

In addition to the GOSPEL MESSENGER we offer you Premiums that increase your dollar's purchasing power

Last year many secured as their **MESSENGER Premium "Some Brethren Pathfinders,"** that stimulating book by **Eld. J. H. Moore** who so ably edited the **GOSPEL MESSENGER** for many years. Those who failed to secure that book then may have it as their **Premium Book** this year.

We offer you also our **New Premium Book, "Wilbur B. Stover—Pioneer Missionary."** Wilbur B. Stover sold Foreign Missions to the Church of the Brethren. He did a splendid piece of work. He was loved by all who knew him—both in the homeland and in India.



"WILBUR B. STOVER—PIONEER MISSIONARY" is a **human interest story book.** It's a biography and more than a biography. It tells the story of his life, but **subordinates the man** while it **magnifies his work**—Foreign Missions. Whoever reads the book will forever be enthusiastic for missons.

We are just beginning to get **reactions from those who are reading "WILBUR B. STOVER—PIONEER MISSIONARY."** Listen to a few of them:

"A good piece of work done in a masterly fashion. It is most interesting reading; I regretted I had to lay the book down."—**GALEN B. ROYER, ex-Mission Secretary.**

"One of the most interesting biographies I have ever read."—**OTHO WINGER, President Manchester College.**

"Bristles with interesting experiences from a very interesting life. I read it through in two sittings."—**J. J. YODER,** who twice toured our mission fields.

"The book is written in such a fascinating style and portrays so interestingly and faithfully the story of our departed brother that I just kept on reading to the end of the book."—**J. B. EMMERT, formerly missionary to India.**

"There is the mingling of fact and philosophy, set off with sly touches of humor, which is so characteristic of the author."—**H. A. BRANDT, Assistant Editor, Gospel Messenger.**

"I can hardly imagine what kind of a member of the church a man or a woman would have to be not to do his or her utmost to have the Stover book."—**H. C. EARLY,** for many years **Chairman General Mission Board.**

"We are all very pleased with the book. I do not know what more to say in appreciation for it is hard to find words to say all one feels."—**MRS. WILBUR B. STOVER** who shared the labors and joys of our **"Pioneer Missionary."**

"So interesting we can hardly leave it alone."—**W. H. GNAGEY, Messenger Agent,** West Dayton church, Ohio.

"No one could have written this story better than the author. —**CHAS. D. BONSACK, Secretary General Mission Board.**

"It was immediately appropriated by Sister Moore and she never let up on it until the book was finished. To her it was almost as fascinating as a romance."—**J. H. MOORE, Editor Gospel Messenger** for almost a third of a century. (His eyes would not allow him to read the book.)

But why read further. **To appreciate "WILBUR B. STOVER—PIONEER MISSIONARY" you must read the book.** We are making it easy for you to do so. Fill out the blank, enclose your check and you will receive the **GOSPEL MESSENGER for one year** and the **Premium Book** you desire, and the **1932 Yearbook**—all for **$2.50.**

Brethren Publishing House
Elgin, Ill.---

To further the **work of the Kingdom,** and for **my own spiritual good,** I subscribe for the **GOSPEL MESSENGER** for **one year,** and enclose check for **$2.00.**

Send me also the **Premium Book** checked below for which I add **Fifty Cents. Total, $2.50:**

☐ **"Wilbur B. Stover—Pioneer Missionary,"** by J. E. Miller.

☐ **"Some Brethren Pathfinders,"** by J. H. Moore.

I understand I am to receive the **1932 Yearbook free.**

Name .....

Street or Route .....

City..... State.....

☐ New. ☐ Renewal.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS

THE GOSPEL MESSENGER

INCLUDING THE MISSIONARY VISITOR

Vol. 80 | Elgin, Ill., December 26, 1931 | No. 52

A WAY TO A HAPPY NEW YEAR

To leave the old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
Of the not worth while of the days grown old,
To dare go forth with a purpose true,
To the unknown task of the year that's new;
To help your brother along the road
To do his work and lift his load,
To add your gift to the world's good cheer,
Is to have and to give a Happy New Year.

—*Robert Brewster Beattie.*

IN THIS NUMBER

Editorial—
Moods and Tenses (E. F.), ... 3
Victims of Crossfire (H. A. B.), ... 3
Facing the New Year (J. E. M.), ... 3
While Waiting for the Answer (E. F.), ... 4
The Death of a Specialist (H. A. B.), ... 4
Kingdom Gleanings, ... 16
The Quiet Hour (R. H. M.), ... 17

General Forum—
Suggestions for the New Year. By J. Clyde Forney, ... 5
January 1, 1932. By Maud Mohler Trimmer, ... 7
Ministerial Memories.—No. 13. By H. C. Early, ... 8
Christian Economics.—No. 4. By E. H. Eby, ... 9

Pastor and People—
The Minister's Idea of God. By J. Hugh Heckman, ... 10
The Dawn of Peace. By William Eunson, ... 11
Wrecking the Marriage Altar. By Wm. J. Tinkle, ... 12
Our Bookshelf (J. E. M.), ... 12

Missions—
Editorial: For Starving America—"What Do Ye More Than Others?" 13
Missionary Work—Plus. By Emma K. Zigler, ... 14
Junior Worship Program, ... 14
News From the Field, ... 15

Home and Family—
"My Dad" (Poem). By Mildred Michael, ... 18
And the Eyes of the Blind Shall Be Opened. By Emaline Hawbaker, ... 18
The Christmas Heart Is Within You. By T. Richardson Gray, ..19

OTHER DEPARTMENTS

Correspondence—Matrimonial—Fallen Asleep—News From Churches—Etc.

PUBLISHED WEEKLY BY THE BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Keep the Church Serving

"The Christian church could have prevented the world war but it didn't." Now again the world faces another breakup. The church stands at the threshold of opportunity and momentous responsibility.

What significant statements! During the war, how we wished we could have the previous fifty years to live over again to make the church more potent. We would have rejoiced in most any sacrifice if the brothers, the husbands, could have been saved from that fiery cauldron of war.

Today we are in the years ahead of another possible world catastrophe. Let us dare to live, to teach, to give, to pour out for the salvation of the world.

The movement for 715 individuals to give $37,500 to aid the rest of the Brotherhood in raising the remaining $250,836 to keep the church serving is gaining momentum.

From November 19 to December 14 we have the following report:

So. Calif.	a brother and wife,	$ 50.00	So. Ohio	a brother,	$ 25.00
So. Calif.	a minister,	25.00	E. Penna.	a sister,	25.00
So. Calif.	a sister,	25.00	E. Penna.	a sister,	100.00
Florida	a minister,	25.00	Mid. Penna.	a brother,	25.00
No. Ill.	a missionary,	50.00	Mid. Penna.	a sister,	25.00
No. Ill.	a minister,	25.00	Mid. Penna.	a sister,	20.00
No. Ill.	a brother and wife,	100.00	So. Penna.	a brother,	25.00
So. Ill.	a brother,	25.00	Western Penna.	a sister,	25.00
No. Ind.	a brother,	50.00	Western Penna.	a minister and wife,	80.00
So. Ind.	a sister,	25.00	Washington	a brother and wife,	25.00
No. Iowa	a sister,	20.00	Washington	a brother,	25.00
N. E. Kans.	a sister,	25.00	Washington	a sister,	25.00
Mid. Md.	a brother,	25.00	Washington	a missionary,	50.00
Mid. Mo.	a brother and wife,	25.00	W. Va., First	a minister and wife,	100.00
So. Ohio	a brother,	25.00	W. Va., Second	a brother and wife,	25.00
So. Ohio	a brother,	25.00			
So. Ohio	a sister,	25.00		Total Nov. 19 to Dec. 14,	$1,295.00
So. Ohio	a brother,	25.00		Previously reported,	4,603.00
So. Ohio	a brother and wife,	50.00			
So. Ohio	a brother,	50.00			$5,898.00

Let us rejoice that so many individuals have warm hearts and understanding minds. The movement has a good start. But only two months, January and February, remain until the end of the year. Over $30,000 is needed. Use the blank to indicate your decision. Send it now even if you must send the money later. Your example will help others in responding to God's call.

General Mission Board, 22 So. State St., Elgin, Ill.

(TEAR OFF HERE)

General Mission Board,
Elgin, Illinois.

Date .....

To save Missions in order to serve the greater need, I desire to subscribe the amount indicated:

☐ ☐ $1,000 ☐ $500 ☐ $250 ☐ $100 ☐ $75 ☐ $50 ☐ $25 ☐

Name ..... Address .....

Congregation ..... State District .....

Payment with this pledge is not necessary. Please indicate by what date you expect to make payment so it reaches Elgin before Feb. 29, 1932. Payments may be made in installments. If you desire your money used proportionately by all Boards, designate for Conference Budget Fund. You may designate it for Board of Religious Education, General Ministerial Board, General Education Board or Bethany Biblical Seminary.

THE GOSPEL MESSENGER

OFFICIAL ORGAN OF THE CHURCH OF THE BRETHREN

EDWARD FRANTZ—*Editor* "*THY KINGDOM COME*" H. A. BRANDT—*Assistant Editor*

Vol. 80 Elgin, Ill., December 26, 1931 No. 52

EDITORIAL

Moods and Tenses

WHAT are you doing with this matter of your moods, this terrible bondage to them which ruins so many of your days, that you get nothing done? Some days you are in high glee and the work goes with a bang, while on other days with weather and world conditions substantially the same, life is a heavy drag.

Or isn't it? Then forgive the unjust intimation and come and sit down a while with the rest of us that we may learn your secret. Let us see how day after day you keep alive the conscious presence of the good and guiding God, so that nothing matters, nothing that can happen outside of you or inside. Show us how you rise above the petty vexing cares that threaten you, how you maintain that calm and even tenor of your way.

We too would live like that. We too would know the joy of constant triumph over the pain of loneliness, the struggle with ill health, the rankling sense of unjust treatment, the forgetfulness of friends.

Come, teach us that there are tenses as well as moods, and that the times are in *His* hand. And that our only concern need be to stand by the little gate through which the future slips into the past and keep our eyes on that. For us then the past and future with all their worries would be non-existent. And it would surely be much easier to fill the little bit of present that is ours with love and trust and peace.

So that is how you do it? You keep your tenses properly aligned and then your moods do not trouble you? E. F.

Victims of Crossfire

ON the evening of Dec. 2, Rev. Amos Oyer, a former missionary to Africa and the pastor of the Southwest Gospel tabernacle of Chicago, stepped into a drug store while on his way to services. Soon two holdup men came in and the Mennonite minister was caught between the fire of the bandits and that of the proprietor. When the smoke cleared away the proprietor had saved his store, the robbers had fled, and the pastor lay dying. He leaves a widow and five children. This is but one rather dramatic example of how innocent third parties often suffer more than the principals in a conflict. In war it is amongst the innocent that the suffering is the most prolonged and tragic. And day after day when the personal liberty advocate runs amuck there is pretty sure to be some innocent bystander caught in the crossfire. H. A. B.

Facing the New Year

HERE I am facing the new year. Right up against it. I knew it was coming, but—well, I thought it was farther away. Much like driving on a new road—knew I was to turn at the next corner, but we went so fast the corner came too soon. Am I ready for the new year? All my past years—and they have been many and happy years—were meant to prepare me for 1932. The preparation has been long. Has it done its work?

The new year is lavish with its days—gives me one extra. What will I do with this extra day? Use it, waste it, disregard it? When and how? It's up to me and me alone. I didn't make the best use of the 365 days of 1931. Will I do better with the 366 days of 1932?

When Frances R. Havergal faced a new year she was moved to say,

"This new year thou givest me,
Lord, I consecrate to thee,
With all its nights and days;
Fill my hands with service blest,
Fill my heart with holy rest,
Fill my life with praise."

She didn't learn to pray that prayer in one year. It requires time to learn such a lesson. Resignation and consecration require time.

I constantly find myself selfish. I'm always thinking of what I can get out of life instead of what I can put

Published weekly by Brethren Publishing House, R. E. Arnold, General Manager, 16 to 24 S. State St., Elgin, Ill., at $2.00 per annum, in advance. (Canada subscriptions fifty cents extra.) Entered at the Postoffice at Elgin, Ill., as Second-class Matter. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized August 20, 1918.

into it. Ever my concern is how others can help me; not how I can help others. I know the words to the poem, "Others," but I don't know how to live the poem. Selfishly I pray the Lord for this and that for myself. Somehow the years have failed to teach me that love unshared dies, that hoarded wealth loses its value, that only the knowledge imparted to others stays with me. I have not learned to pray,

"What shall I ask for the coming year,
What shall my watchword be?
What wouldst thou do for me, dear Lord?
What can I do for thee?"

Past years follow me, cling to me. They have been woven into the warp and woof of my very being. They have given purpose to life and have shaped its course. They help to fix the destiny of 1932 for me. I have not always kept this in mind, hence the past may mar as well as make for me this oncoming year.

Man is an adventurer, and explorer. Ever the world has been too small for him. He has sought to see what's beyond. This eternal quest for the unknown led our first parents to eat the forbidden fruit, drove Columbus across uncharted seas, took the Wright brothers into the air, led to the invention of the submarine and warmed explorers in the frozen Arctics. But the greatest field for adventure is the new year whose elements are unknown, whose crises must be met, whose joys may be our very own. Let's venture upon it assured that he who guides the birds in their flight, fixes the stars in their course, brings the seasons in due time and blesses in so many ways will not abandon his trusting children who look to him for guidance. I'm glad I can't see far into 1932 as yet—its problems might overwhelm me, even though I know full well that there will be a solution for everyone of them.

And so I am eager to sail out into the new year which beckons on. The depression can not last forever. Light has always followed darkness. Peace has come after every war. Failure has many a time been crowned with success. I'm expecting 1932 to be a banner year for every child of God who believes in him and his fatherly care, who tries to obey God's Holy Word and who has confidence in his brother.

J. E. M.

While Waiting for the Answer

A GROUP of us were discussing character and service the other day, which is the more important. Which should have the greater emphasis in sermons, church school classes, and the church program in general? That was the point at issue. Some proposed a fifty-fifty arrangement. One suggestion was that seventy-five per cent be allotted to character and twenty-five to service. If you could have been a mouse in a corner somewhere listening you would probably have been amused to see how we floundered around over this question.

The feeling was strong that character is logically first and ought to have the most attention but when we considered the tremendous influence of service in the making of character we weren't so sure. The time passed without our being able to reach a definite conclusion. It's going to take another meeting, maybe two meetings. And do you know that when we came out and saw how cold the wind was blowing and thought about the folks that had hardly anything for supper, we almost felt a little ashamed.

Wonder if the Great Galilean forgot to think this matter through to a perfect finish when he went about doing good. Or did he just forget to tell us how it is?

E. F.

The Death of a Specialist

ONE of the highly specialized animals of the distant past was the saber-toothed tiger. The writer once saw the bones of this mighty member of the cat family being dug from the asphalt pits on Rancho La Brea near Los Angeles. Out of each upper jaw of the greatest of offensive beasts curved an enormous tooth designed for stabbing and ripping. It was this unique tooth development which gave the tiger its name. However, it should be added that every line in the saber-toothed tiger's body emphasized the fact that he was built to strike and kill—but not to run away.

"With small brain and powerful body and with a ferocity born of both, this cat was more insistent on reaching and closing with its prey than probably any other predatory mammal. Its truculence is further suggested by the many evidences of disease resulting from injury and seen in elements of the skeleton and to a less extent in the skull. In consummating an attack the head would be drawn back by the powerful muscles lodged in the neck and attached to the occiput, while the lower jaw, moving through a wide arc, permitted the saber-like upper canine teeth to function as stabbing weapons."

But what has become of this culminating type of the cat family? This greatest fighter of the animal kingdom? This powerful specialist built for attack but not for retreat? Down to the slimy pits of La Brea came the saber-toothed tigers of long ago. They leaped upon the giant animals mired in the oily ooze. They killed and ate and sank down with their prey. Finally, entangled in the sticky asphalt, the tiger perished with his victim. The pits at Rancho La Brea have yielded the bones of 1,500 saber-toothed tigers. So here is nature's mute reiteration of the principle true for all life—that they who live by the sword also die by the sword.

H. A. B.

GENERAL FORUM

Suggestions for the New Year

BY J. CLYDE FORNEY

"Therefore, let us too, with such a crowd of witnesses about us, throw off every impediment and entanglement of sin, and run with determination the race for which we are entered, fixing our eyes upon Jesus, our leader and example in faith, who in place of happiness that belonged to him, submitted to a cross, caring nothing for its shame, and has taken his seat at the right hand of the throne of God" (Heb. 12: 1, 2).

I. This scripture sets forth a number of fundamental truths which will be of very great value to us at the outstart of this new year. In the first place, the text speaks of a crowd of witnesses about us. This is not clear until one notices the *therefore* which takes one at once back to the preceding chapter, which sets forth a long list of saints who have succeeded and whose lives are a testimony to the men and women of today. These testify that life need not be a failure since many men and women before us have succeeded under handicaps which far surpass anything that we have to experience. In the second place, the text recommends that we relieve ourselves of the impediments, the unnecessary weight that we so often carry about with us. The runner always relieves his body of unnecessary physical weight. If he has been practicing with his body weighed down, when he comes to the contest he lays all the weights aside. In the third place, the text sets forth the need for ridding oneself of sin, failure, disobedience—all human weakness. The secret faults of the life must be gotten rid of, if possible. The fourth truth set forth in this text is that to run successfully the runner must be determined. He aims to win; that is the reason why he is entering the race. He knows no failure. Finally this text points out the fact that a goal which is second to none is fundamental to a successful life.

Consider the witnesses to success. A man can do nothing more profitable or creative than to read about the successes of other men. This is the very thing the Hebrew writer wanted the early Christians to do—read about the success of the great saints before them.

If one singles out the failures and closes his eyes to the successes, the results are not at all encouraging. We need think for a little while only upon a few examples to realize how true this is. The papers stated recently how many thousands of business failures there have been in the United States as well as in Canada. These figures were startling at first, when we viewed them alone. However, when we compared them with the many successes, which mounted up into the millions, the situation changed. The successes are far more encouraging because they are not only by nature so, but in numbers much greater. It is true that there are far too many separations in marital relations, and far too many homes are broken. The picture is a dark one when considered from the standpoint of the number of divorces. But what of the hundreds of fine homes in the community that bear witness to the harmony and beauty of home life? One needs only to go up and down the street upon which he lives, and find how many successful homes there are, to have his mind completely changed. This same procedure can be carried over into any phase of your life and the same thing will be true.

Life has had many more successes than failures. Furthermore, a success is never made upon the basis of keeping failure uppermost in the mind and before the eyes. No man has ever risen to Christian idealism through meditation upon the failures of men. The encouragement which has meant most to the missionary has been that which was derived from a great soul like David Livingstone. The value of history is in outstanding, successful men—and not in the men who have made a failure.

Therefore, we suggest to you that a careful survey of the host of witnesses of success be made at this season of the year. It would be well if you were to keep ever before your mind this great army of men and women who by faith in themselves, in humanity and in God have made life a success. Much encouragement and positive help will come to him who becomes conscious of this crowd of witnesses about him; witnesses to the richness, beauty and worth-whileness of life.

II. The average life carries too much dead weight. There is too much fear that if certain things are dispensed with happiness will flee and life will be a failure. Then, too, many have not learned how to choose between the lesser and greater values. Some have felt that to be a success nothing need be given up. This is all a mistake. There are times when not only must the ballast be thrown overboard, but even food and valuables must be sacrificed for safety. When Commander Byrd and his companions started their journey over the South Pole they put on board many days' provision. More than they needed. This was for use in case of being stranded on the ice many miles away from the base of supplies. He had been informed that they would have to cross a large mountain ridge of ice unless they came upon a pass. When they came near the ridge of ice the machine was too heavily loaded to raise the load to a height that would enable them to clear the ridge. Commander Byrd threw many days' provision overboard to lighten the ship. The ship rose and went over the ridge safely.

It is imperative that every man and woman of us cast aside the impediments of our lives, those unneces-

sary burdens, cares and concerns which keep our lives from rising above the difficulties of life. Some fail to do this. Therefore, they stay on this side of the ridge or crash into the side of the mountain of ice and come to a disastrous end.

What are some of the dead weights that burden down the human heart and crush the human spirit? At this point one desires to tell each handicapped person just what burden is handicapping him. But this is impossible. Rather, permit me to name a few impediments to human happiness.

Worry is an enemy of the soul; it crushes the spirit; it undermines the faith; and kills efficiency. It is not only unnecessary, but it takes the strength needed to do the normal duties of life. It stands at the gateway to the appreciation and enjoyment of home, friends and work. It creates a chasm between one and his highest hopes and undermines health.

"Suspicion and love can not dwell together." So long as one is suspicious of his neighbor he is carrying a burden which keeps him from rising to heights of safety. Faith in humanity speeds up progress, but suspicion shoves it down. So long as a man is suspicious of his employer, he is in for unhappy experiences and disappointment.

It is not desirable that a man should think more highly of himself than he should. Neither is it desirable that he should think too little of himself. Many a young man has spent his life in a miserable state simply because he could not evaluate his own strength. Introspectively he continued to depreciate himself. He was without conviction.

Let us lay aside every impediment and enter the new year with a free mind and a heart filled with peace and joy.

III. So long as sin is harbored in the life, it is impossible to make any headway on the road to abundant happiness. Failure to abide by the laws of God always hinders progress.

The sin of ingratitude is quite prevalent these days. The plenty that we enjoy in this country makes us so materialistic that we feel we owe no one anything. There are business men who live off the prosperity of their city and never once think of expressing their gratitude by sharing with the needy of the city. Church people fail to respond to the demands of the spirit of Christ in expressing their gratitude through sharing in the service of the church. It has been said that "Ingratitude is the greatest sin of America."

The greater portions of the American people have given religion fourth or fifth place in their lives, instead of first place as Jesus did. This is the sin of worshiping gold instead of Christ. It is the mistake of giving first place to the matters of least value. Men have sought to find life abundant in things that perish.

These and other sins entangle us in a subtle fashion until we lose our sense of direction. In the midst of the bewilderment, man gives up in despair and loses faith in God, men and self. In place of his faith he substitutes an attitude of indifference and atheism and prides himself in his position. Let us seek to lay aside the sin that is hindering our progress, individually and socially.

IV. Finally, I wish to recommend to you two fundamental helps in making the year 1932 a success. The first is a determination, and the second is a sense of destiny.

Much depends upon whether a man is determined to accomplish a task or whether he is not. Here are two young men who are starting out in business. The one has just gone into the business of his choice because he likes it. The other has gone in with the decision that he will make a success of it. The first closes his year with success. There are men who succeed in business in spite of the hindrances. This is due to a determined mind.

The difference between work and drudgery is a mat-

Men's Work

BY R. E. MOHLER

Program and Service Suggestions for January

The Family Altar (A good New Year's resolution)

No greater calamity can befall a family than the loss of worship.

If you have never found a satisfactory plan or program for family worship, try using the little book, "Getting Acquainted with God," by Barstow. Order of Brethren Publishing House. Price $1. Coöperate with Women's Work in a campaign to introduce Family Worship in the homes of your church.

Family Visitation

Let this be the month when we get acquainted as families. Visit as families in the homes of other families of your church and community.

Bearing Others' Burdens

Visit the sick.

Send a radio to some shut-in.

Buy coal, food, and clothing for the poor.

Send a flower to each hospital patient on each Sunday morning of the month.

Men's Meeting for the Month—How the Church Functions in the Community

This program could well be placed in charge of the Social Service Committee, or some committee dealing with social problems.

This program should be a review of the church in action, showing how it actually functions in everyday life.

Program could well be built around such topics as:

The poor in our midst.

The truth about prohibition.

The Church and its relation to world peace.

The relation of the church to unemployment.

What the Church can do for the recreational life of her youth.

McPherson, Kans.

ter of objective. To the extent that the objective is high and noble the work required in the attainment thereof is the less like drudgery. The pleasure in work is not in the work itself, but the end to be attained. Hence, the importance of choosing a goal that is worthy of the best that is within us. It is a highly valuable moment when a man arrives at the place where he has a clear sense of what he wants, of what he wants to do —when he knows where he wants to go and why he wants to go there. A set purpose is a fundamental dynamic to the human soul.

The new year will not be without its vicissitudes and disadvantages. Neither will it be without its successes and noble achievements. There may be some disappointing breaks in economical values, but the wise business man has already begun to establish his business against such contingencies. The wise man has, also, begun to establish himself and to aid his community against moral catastrophe. It is our hope that every man and woman of us shall make a royal success during the next twelve months.

And to achieve this let us first remind ourselves again and again that thousands of men and women who have lived successful lives bear testimony to the hope of life. Second, let us rid ourselves of the unnecessary burdens and cares of life which keep the soul down. Third, let us recall that fullness of life depends on how free one's life is of sin and failure. Fourth, remember that a determined soul has many more chances of success than the indifferent soul. Finally, take courage in the fact that a sense of destiny leads to success and complete satisfaction.

South Bend, Ind.

January 1, 1932

BY MAUD MOHLER TRIMMER

Once again we welcome a young New Year. At this time it is the custom to make good resolutions. In discussing the events of the old year, nine out of ten folks will lament the mistakes and failures that were made and express a determination to do better henceforth. Yet I wonder if there is, or ever was, any one silly enough to think he could live an entire year without errors or failures! In fact, every one must know that some time before the year ends he will have come short of his aim. But that does not indicate failure. The year has been a success if there has been an advance over the previous year. It is a high ladder men seek to climb. They do well if they go up a round or so in the year, even if they have slid back at times and had to do it over. It is wrong to brood over mistakes. That is not the idea back of our favorite New Year's text—"This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press towards the mark of the high calling of God in Christ Jesus." Thus the reverses of the past should be forgotten, except to avoid repeating them, and the goal to be gained should be kept in mind.

What should be the aim of all those who love the Lord? The Master himself has given the answer—"Seek ye first the kingdom of God, and all these things shall be added unto you." Most folk are actually seeking "these things" when they imagine they are seeking the kingdom. And what are "these things"? From the preceding verses it is evident that Jesus is referring to the material comforts of life. Many preachers say he meant spiritual blessings. But Jesus surely was consistent in his speech. A little thought will show that if we truly put the business of God first everything else will come as a natural consequence in proportion to each man's ability.

In the matter of success in finances, the biographies of plutocrats and leading men go to show that certain virtues gain the confidence of men and so produce conditions favorable to good business. Some of these are honesty, loyalty, industry, thoroughness, courtesy, kindness, perseverance and a heaped up measure of service. Each of these is a Christian virtue.

Let a man live a true Christian life and men will trust him so much they are glad to deal with him.

Two other things, popularity and power, are coveted by most people, and much time is wasted seeking them. They also are by-products of the Christ life. The Christian is gentle, peaceful, considerate, longsuffering, charitable in thought, kindly spoken, helpful and generous. Therefore friends are drawn to him. He develops power because he exercises his talents in using them for the Lord. He has plenty, is popular, efficient, and will achieve his aim most easily by living for God; but he will not concern himself about these things. His whole heart will be fixed on doing the will of the Father.

Then by all means we should seek the kingdom of God. We should try to be like Jesus and do the will of the Father. That is the one important resolution. This year should find us showing more of the God life than last year, and next year should be better, and each succeeding year should bring us more nearly to the goal. But how is this to be accomplished?

It is impossible to copy anything unless we know what it is like. This applies to Jesus. But he should not be unknown. There is a clear record of his life in Holy Writ which is available to all who would understand how to follow Jesus. Our Master is also portrayed in the lives of his faithful followers. Those who have resolved to be like him should seek the companionship of Christians and frequent places of worship where things of God are discussed.

The most diligent student of the Scriptures will often find in them passages that are difficult to interpret. One

is apt to read into such the opinions he has gleaned from others. Therefore he should pray earnestly for the gift of the Holy Spirit and open his heart wide so that the Holy Spirit may enter and take possession. Then there is no danger of any defeat. He who has the Spirit for guidance will have strength to undertake and accomplish any task that may be presented. If only men could know that with the Holy Spirit they are invincible each new year would mark the close of a year of achievement.

It is commonly stated by psychologists that men use but a wee fraction of their talents and abilities, that many who are mediocre would be great in achievement if only they could use their latent ability. When God sent each soul into the world he equipped it with certain talents, which he must have intended to be used in the building of his kingdom. Whenever any man finds his place in the divine scheme and submits himself to divine will, his powers are unloosed and he leads a life man acclaims as notable and useful. Whatever he can do well can be done better when done with divine assistance to the glory of God. It is not only those who do strictly religious work, such as preachers and missionaries, who are doing his will. God has use for even the humblest talent in his business. A man's best is accomplished only when he is in total submission to God. This is the way of perfect happiness. This is seeking the kingdom.

Then as each New Year dawns we should resolve anew to build up the kingdom, to imitate Jesus, to open the heart to The Holy Spirit, and to submit our lives to be shaped into the pattern set by the Father.

Long Beach, Calif.

Ministerial Memories

BY H. C. EARLY

13. Personal Experiences (3)

Getting Adjusted

At the age of twenty-five I was elected to the ministry. At that time I had a wife and one child. Neither myself nor wife received legacies sufficient to afford us comfort and independence. It was a matter of "hoeing our own row." So by force of circumstances, you see, I was forced to give attention to business, whatever my tastes might have been. And already I had bought a poor, run down 100-acre farm with ramshackle buildings, and had gone in debt three-fifths its value. It was a very real situation. In the meantime it had developed that I had the instincts of a business man, and felt that I could succeed in business in a small way, if given a free hand. And a little taste of such prosperity, with the desire for more, had already taken hold of me.

A year or two before my election to the ministry the desire to become a physician struck me good and hard. It was probably at its highest pitch when the call to the ministry came. My wife's only brother was a physician, and my next younger brother was a physician. These men greatly inspired my desire. The profession looked fascinating. These men made more money than I did and did not work as hard, besides the good they did in relieving suffering and distress and helping people back to health and hope. Then, too, it is a most honorable calling. So I felt almost decided. If the money for schooling and the support of my family had been easily available, the decision would have been easy.

In that day the free ministry was practically universal in our church. I doubt if there were a half dozen salaried ministers in the whole Brotherhood at that time. Besides, there was much feeling against a supported ministry. There was little reason to expect an appreciable change within a generation. It was well settled that the preacher must support himself and family for some time to come. That was clear, even to one not a prophet. However, I believed then, and still believe, that the church should make it possible for the preacher to invest his whole life—body and soul—in his work, if he is adapted to it.

Right here in this situation I was called upon for a final, permanent decision and pledge. I made it. I had looked forward to the ministry, and although I knew that for me it meant a life of sacrifice and hardship, I was glad to accept it when the time came. It meant "to endure hardness as a good soldier of Jesus Christ." From the standpoint of the business man, it was of course a costly decision. But I made it, and have not regretted it in the experience of half a century. And I believe this would be the experience of the timid, faltering young man who feels called of God, if he surrenders whole-heartedly, and says, "Here am I."

Now facing the ministry honestly and as intelligently as I was able to do, I knew that adjustments would have to be made, and some of these would go deep into my life and would be hard to make. When I got right up against the proposition, when the ministry was no longer a dream, an uncertain hope, things looked somewhat different.

In the first place and of first importance is the right mental attitude. To the preacher his ministry has first claim upon his life. It must, therefore, have free course. It is his supreme work and interest. All things else must yield to the ministry its first place. All things in the way of such an attitude, I felt, must be sacrificed. The ministry must have first place, absolutely.

There was my business. How much attention should it have? Just enough to provide for the common necessities? Or should I go a step further and labor to lay something by for old age? And there was our child

and prospects for more, and we were not disappointed. What about their education? How much schooling were they entitled to under the circumstances? Should not the young preacher have some understanding with himself—at least with himself—concerning such matters?

Then there was the social life of my family. After the necessary attention was given to business to keep the wolf from the door, how much of the time left should be given to the family? Or should every spare moment of this kind be given to study to prepare for the ministry? In such a case, should one go to a private room, shut himself off from his family and give himself to study? Is not the proper adjustment at this point of the greatest interest? Isn't it easily possible for the preacher to lose his own family in the hope of saving others? Are we guilty?

Adjustment, complete and full adjustment—these are mighty big words, and hard words.

Dayton, Va.

Christian Economics

BY E. H. EBY

4. Individualism or Social Service

CHRISTIANITY is credited with fostering individualism. Christ taught the inestimable value of a human soul. The church has reiterated the doctrine in every revival and in its programs of religious education. Missions have been promoted on the basis of this truth. And missionaries have taught it and developed its implications until uncounted millions have emerged from the obscurity of clan and tribal life into that of self-conscious, self-determining individuals, seeking self-development, self-expression and self-government. Thus the recent nationalistic movements in Asia and Africa are outgrowths of Christian missions.

In the West, where individualism has had a longer time for growth, it has developed along lines at a tangent to the Christian ideal. For instance, individual freedom—the very heart of the gospel of Jesus—has been used, contrary to the exhortation of Paul, "for an occasion to the flesh." It has become self-centered, covetous. It has developed criminals of all sorts and degrees. And again, individual initiative, a very commendable and necessary quality of character, has become the tool of ambition and has been used to amass vast fortunes by very questionable methods. It is extolled as a chief essential for prosperity. "A fair field and no favors," "Everybody for himself and God for all," "Competition is the life of trade"—these are its slogans. In the "free-for-all" race for wealth the masses have been greatly outdistanced by a few who, by means fair or foul, have forged ahead and have become the masters of finance, the money kings, the financiers, the organizers of big business. These amassed fortunes have enabled their possessors to acquire influence and power—social and political—which they have used to entrench themselves more firmly in their positions of advantage, which, in turn, has enabled them to acquire still vaster wealth. This surplus capital has gone everywhere seeking profitable investment. Modern capitalism is the result. Individual initiative thus employed, is a positive menace to mankind.

Just as individual freedom, expressed in criminality, has to be brought under control in the interest of public safety, by restricting the criminal, so, in the interests of brotherhood, of public prosperity, individual initiative, employed selfishly in the amassing of wealth at the expense of others, must be curbed and directed to service of the community. Only by social control can individualism be said to be a product of the Christian religion—of love. The welfare of society must ever take precedence over private prosperity. Unrestrained individuality is not a Christian virtue, but only a distorted, misdirected overgrowth.

It is the work of the church to get individual initiative directed in channels of social service. The social implications of the teachings of Jesus have had a place in the thought life of the church for only a few decades. Even up to the present the church has directed its energies to patching up the social ills which are the direct results of the destructive operations of the capitalistic system, with scarcely a thought of questioning the rightness of the system or of trying to change it. But love can not see of the travail of its soul and be satisfied until this new task is undertaken in real earnest and accomplished.

The principle on which capitalism is built—the unqualified right of individual property—is unsocial, unChristian. It is said that capitalism holds within itself the seed of its own destruction. Maybe. But it is so all-pervasive, so all-powerful that it is capable of destroying society before it destroys itself. And suppose this system should suddenly collapse! What sort of social order would take its place? Who can tell? It is time to anticipate that day. If our civilization is to survive the crisis, Christians must set for themselves the task of immediately launching a new order, a Christian socialistic order in which the spirit and principles of the kingdom of God as Jesus taught them, will be lived, and which will therefore, command the loyal, devoted service of every member of the group. In the service of such a society real individual initiative will find its highest and best expression.

But it is constantly contended that initiative, enthusiasm will die if not allowed expression in selfish ambitions. It can be demonstrated that the very contrary is true. Set before energetic youth the task of cooperating in developing a Christian community with all that this implies; give this task the importance of a

(Continued on Page 20)

PASTOR AND PEOPLE

The Minister's Idea of God

BY J. HUGH HECKMAN

THE Christian minister ought to have an idea of God. The truth of such a statement is so obvious that it seems superfluous to say it. Only the knowledge of some pulpit tragedies due to the uncertainties of vital God-concepts gives it a right to be said with emphasis. *A minister must have an idea of God.*

He ought to have more than an idea about God. He must have a personal conviction of God which is the outgrowth of a definite experience of religion. Then his idea of God will be the assertion of all his intelligence regarding what God is to him. Aside from what God comes to mean to a person himself there is no definition of God which grips and controls life.

A Christian minister's idea of God ought to be *growing*. From early impressions and youthful fancies his concept of God should constantly and surely move on into richer, fuller meaning. If this is not true that which might have been a vital idea becomes a blinding prejudice.

A Christian minister's idea of God ought to be *Biblical*. The textbook of his faith is naturally the seedbed of his knowledge of the divine. Happy is he who from early childhood has been deeply grounded from that Book in its finest manifestations of the nature and power of God.

A Christian minister's idea of God ought to be *discriminating*. His balanced study of the Bible will teach him the beauty of progressive revelation as it shines out from the experience of the saints and seers of Israel down to the coming of Jesus and the experience of the Christian church. The minister will not stop halfway through the course, but will come all the way to the supreme revelation.

This will mean that the Christian minister's idea of God will be *according to Christ*. The Master is his final authority on God. "No man hath seen God at any time; the only begotten Son, he who is in the bosom of the Father, he hath revealed him." The study of Christ is in reality a study of the Christlike God. The poet Browning nicely expresses it by saying:

> "I say the acknowledgement of God in Christ
> Accepted by the reason, solves for thee
> All questions in this world and out of it,
> And has, so far, advanced thee to be wise."

There is no anchorage for thinking about God comparable to the illuminating and stable personality and teaching of Jesus. He is everything that the human heart wants God to be.

Let us suggest a few meanings which Jesus makes certain about God.

(a) *God is one, not many.* This is no original Christian idea. It is the teaching of pure religion in all time. The Hebrews believed this. Also, some of the other ancient religions affirmed it. Jesus verified their affirmation.

(b) *God is spirit, not flesh.* Jesus made this clear when he taught the woman at the well that worship is not a matter of geographical locality, but of the heart. The minister's mind goes beyond the symbolism of flesh facts, which are necessary to a material world, to find God in the realm of spirit where limitations of flesh do not apply.

(c) *God is personal, not cosmic.* On this point many minds have stumbled. Whole systems have been built about the notion of God as world-force. Not so with him who stays with Jesus and listens to him speak in personal terms with and of his Father. His calm assurance reassures us that God is personally complete and intelligent.

(d) *God is Father, not a stranger.* His fatherliness is one of universal creation and concern. "He is not far from any one of us."

(e) *God is love, not vengeance.* Jesus points out that this divine love plays in mercy and in judgment. "He loves us everyone as though there were but one of us to love."

(f) *God is a companion to his people.* In providence and in grace his hand is everywhere present in

The United States and Foreign Entanglements

BY JOHN E. STONER

The farmer has had to pay dearly for the loss in foreign trade during the last two years. Let us take the decline in the sale of a few farm products to just one country, Germany, to see what it has meant to the American farmer.

In 1929 Germany bought about 32 million dollars' worth of pork from us, but in 1930 less than half that, or about 15 million dollars' worth. There was 3,500,000 dollars' worth less wheat taken in 1930; her cotton bill dropped from 170 to 123 million. This year the figures for these commodities are going still lower, according to Julius Klein. These figures are for Germany alone; other countries have likewise taken less of our products.

If just the loss of the foreign trade were all, it wouldn't be so bad; but the thing that has come near bankrupting the farmer is this: Every time he loses the chance to sell a pound of meat or bushel of grain abroad, he has that much more to sell at home. When you increase the amount of wheat or meat without finding more buyers, you are going to have to take a smaller price not only for the surplus but also for the whole amount. The decrease in the foreign trade has helped to depress the price of farm products to the present shameful levels.

Europe's problems seem a long way removed from the quiet swish of a sheaf of wheat as it is set in the shock on an Indiana farm, but those same problems may mean the difference between the continuance of a happy home and a sheriff's sale.

Fort Wayne, Ind.

guidance and in blessing. He never intended that men should make their way through this world without him.

Every Christian minister ought frequently to read Whittier's "Eternal Goodness" in which by the insight of his inner light he wrote:

"In the maddening maze of things
And tossed by storm and flood,
To one fixed trust my spirit clings:
I know that God is good!

McPherson, Kans.

The Dawn of Peace

A NEW YEAR'S SERVICE PREPARED BY WILLIAM EUNSON

(*The characters are Seeker, Watchman and Youth. The scene opens with Seeker and Watchman in conversation. They are oppressed by the gloom of night.*)

Seeker:

Watchman, what of the night?

Watchman:

The night is dark. I see no hope of day. The world is full of misery. The nation's cry of peace is drowned in petty jealousies and strife.

The gods of war do laugh—we talk of peace and then prepare for war.

We say we follow in the precepts of the Prince of Peace—and then allow our lack of faith and jealousy of others to defeat a brotherhood of nations.

Disarmament is a farce. Nations are building armies and machines of war.

The darkness, indifference and ignorance amongst the Christians of our land keep the World Court from being a power to settle nations' troubles and bring peace.

Ah, yes, the gross and sinful darkness, the weak faith and blindness of the poor soldiers of our King do stay the dawn of peace.

Seeker:

Watchman, what of the night?

Watchman:

It's very dark. I see no hope of dawn. The selfishness of the rich, and those who would be rich, has plunged the world into a night of misery.

Great cries go over the land to check production, for it is said low prices cause hard times. Yet thousands in our land and millions far away are starving for the surplus God has given.

Those who will work are poor, because what work they had is gone—and the small savings they gathered are no more.

Then, some have never saved, but strove to keep up false appearances.

In the midst of luxurious comfort, many sleeping Christians hardly hear the moans of those who suffer direst need. The great god mammon rules this night. Oh Christ, bring in thy day!

Seeker:

Watchman! Is this all you see?

Watchman:

The night is dark. The Christian soldiers in far off lands who try to teach the lost of Christ are few. Those who should send out supplies of gold and prayer are deep in sleep. The styles and petty luxuries that seem necessities—to the weak soldiers here at home—do keep the cause of missions from its glorious day.

In our nation the night of foolishness and pleasure is supreme. Wine flows where it should not. Slumbering Christians do not see the danger near.

Many of the young deny the God who made them—disobey their parents, question every truth and law of life. There seems to be no limit to the things they do to seek new thrills. Yes, youth has gone beyond the bounds in this awful night of wildness and false freedom.

In Holy Writ is found this truth: "Woe is the time when youth shall rule." And it does seem that youth does rule this night.

But who's to blame? Youths mimic their elders, for whom style is a god. Their ethic standard is: "Everybody does it, so it must be right." They deny themselves no pleasure; they flaunt God's promise that he will take care of those who do his will.

Oh God, that youth would wake to righteousness. Yes, dark is the night.

(*Out of the gloom a third figure appears*)

Seeker:

Look! We are not alone!

Watchman:

Who's there?

Youth (in a clear boyish voice):

A herald of the dawn and glad New Year!

Seeker:

Watchman! It grows lighter! Now what of the night?

Watchman (in joyful voice):

The dawn is here!

Seeker:

Who is this great company?

Watchman:

A great Christian army. They are upon their knees in prayer. From the pages of the Book of books they are mapping out their plan for warfare—against the God of War.

Ho, Seeker, here is more joy to you. Every home and town and city wakes to see the need of fellow-men. There's food for all. There is employment for the willing. Yes, the rich are waking to their opportunity. Is this a vision that I see? God make it a fact!

Seeker:

Then the dawn is really here?

Watchman:

Yes. See those who march in quietness to do the service of the Lord.

Seeker:

But they are youths!

Watchman:

Was it not a youth who dared deny himself, who took up his cross that you and I might have eternal life?

Seeker:

Yet on they come! Oh, wondrous light! What is this steady tramp I hear?

Watchman:

Marching youth! They come, a glorious multitude with faces toward the things that ought to be. See, they are not daunted by temptations of the mob. They go right on, unmoved by the lure of the style and folly of this world. With God-inspired strength they are swinging back the nations to a sense of righteous values—the values written in our Bible.

Seeker:

Then youth is our hope?

Watchman:

Yes, these are they from whence will come the strength to make the world the kingdom of the Lord. Oh mighty open-minded youth, press on! The valiant army of the day has caused the evils of the night to flee. The day is here!

Bloomsburg, Pa.

Wrecking the Marriage Altar

BY WM. J. TINKLE

RECENT events have brought "companionate marriage" again into the limelight of public attention. We should not close our eyes to the inroads it is making into the country's thought, nor on the other hand, admit that it easily will become the recognized order of society. It is a problem to be met. Some people like to consider it because they feel that it is a cloak of respectability for their selfish inconstancy.

A so-called "companionate marriage" (the name does not fit) is doomed to failure because it is an effort to eat one's cake and yet keep it; to get without giving; to barter away the jewel of virtue without any pledge of fidelity or home in return. In this counterfeit there is no marriage altar, for an altar is a sacred place. It is supposed to be founded upon science, yet its author is very unscientific in his writings.

Some would reply without a blush, "We desire no sacred marriage, but an arrangement for convenience."

Yet, desire it or not, a kind of sacredness is inherent in intimate living. There are expressions of intimacy and love, physical if not vocal, and pledges of continued devotion to the welfare of the other. When one gives such pledges by his living, yet has no purpose of being true to them, how can his character withstand decay of its inmost fiber!

But come, my friends; do not be downcast. This is not the form of marriage our young people are going to adopt. With proper guidance from you and me they are going to follow him who said: "What God hath joined together let not man put asunder."

Huntingdon, Pa.

Our Bookshelf

Book reviews for this column are prepared by J. E. Miller, Literary Editor for the Brethren Publishing House. Any book reviewed in these columns, and any others you wish to order, may be purchased through the Brethren Publishing House, Elgin, Ill.—Ed.

God's World, by Cornelius Howard Patton. Richard R. Smith. 297 pages. $2.00.

The author's work as mission secretary, his knowledge of the world in many quarters and his wide experience as a writer fit him eminently to discuss God's world. He presents those phases of world conditions and needs that every inquiring man desires to understand. He sees the world as one vast neighborhood in which no part can live to itself. His broad sympathy for all people, his grasp of their problems, social, religious, economic and political, and his impartial approach combine to inspire confidence in his argument.

The entire volume centers in these three divisions—World Facts, World Conditions, World Forces. He knows the changes that are taking place, the conditions that are bringing about these changes and forecasts what may be expected, if certain conditions are to prevail. After you have read this book the world and its people will never be the same to you as before. You will realize as never before that God has made of one blood all nations of men and that they should and can live together in peace, if they have the will to do it.

Gandhi: The Dawn of Indian Freedom, by Jack C. Winslow and Verrier Elwin. 224 pages. $2.00. Fleming H. Revell Co.

A volume for those who would understand Gandhi and his campaign of non-violence which aims at a revolution by a process never before tried on such a colossal scale. Through their long residence in India as missionaries, the authors have become thoroughly conversant with India and her problems. They offer a sympathetic interpretation of the struggle for freedom as conducted by Gandhi. They are of the opinion that in the future the representatives of Christianity must take a more active part in the problems which the English government and the people of India so far have been unable to settle satisfactorily.

Those who would know more concerning this great Eastern character will be well repaid for the time they spend on what the authors have to say. Without doubt Mahatma Gandhi and his present campaign will go down in history as one of the outstanding persons and movements of the century.

Prohibition Facts

Economists agree unanimously that prohibition has been largely responsible for the higher standards of living that has added 30,000,000 new savings accounts amounting to $13,000,000,000 (1) and increased high school attendance from 2,000,000 to 5,000,000 and college registration from 350,000 to 1,000,000. *(2)—(1) U. S. Dept. of Commerce.—(2) U. S. Bureau of Education.*



MISSIONS

This Department
Conducted by
H. Spenser Minnich

For "Starving America"

An African church has sent money to "starving America"! Three dollars and seventy-seven cents has come to the Presbyterian Foreign Board, from Batanga, Africa. It comes from a few native Christians, and is forwarded by Rev. Albert I. Good, D. D., Presbyterian missionary with the following letter:

"A month or so ago there was a little article in the Bulu news sheet, the *Mefoe,* telling of the hard times in America, and indicating that there were actually people in America who did not have enough to eat. This particular item caught the attention of Pastor Eduma Musambi and his son Musambi, who is an elder in the church at Batanga, and they decided to give something for the starving people in America. They quietly told the church people about it, and entirely of their own volition, a sum of money was gathered, which I enclose to you. I had nothing whatever to dō with this matter except to receive the money and transmit it.

"A contribution of 16 cents was from a widow who sold food to give it.

"This is bread cast upon the water, returning after many days."—*The Congo Missionary Messenger.*

"What Do Ye More Than Others?"

(Matt. 5:47)

Our attention was recently called to certain church members who give nominally; that is, they are quite willing to put small coins in the missionary offering. Over against this we have been reminded of the generous help that comes to the church from those not necessarily making a profession of Christ.

The United States railways recognize the work of the church by granting clergy fare rates to ministers. This reduction amounts to from one-third to one-half off the regular fare.

The British government makes generous grants to our missionaries in India and Africa. These grants help in the school work and in Africa they are also used in the medical work, especially the treatment of leprosy. These are kept up in times of depression too.

Many individuals not members of the church contribute generously in one way or another. Recently such a man gave the use of his car to a church worker for a three weeks' period.

In the face of these evidences of interest in the work of the church what do members contribute to show that they are doing their part?

It is good for most of us to think of those who are giving of themselves in a more generous way than we are giving. The missionaries have abandoned things in America which would be just as pleasing to them as to us. They have gone out where work is hard, where results come slowly, where there is disease and superstition; but not one of them would complain of his lot.

Even nonprofessing Christians are glad to do some good. Are we Christians doing more than they? It is a phase of our church life that must be repeatedly brought to our attention. Membership with Christ means not only a getting but a giving.



The Poster Man

In addition to the care and cure of diseases by the hospitals in China, much emphasis is given to health education and preventive measures. The hospital at Liao Chow has representatives who spend a great deal of time in the country lecturing on sanitation and simple disease prevention. The accompanying picture was taken of one of these men with his equipment. The posters are attractive and give an excellent opportunity and point of contact for the lectures. Some of the subjects are, "The Dangerous Fly," "Care of the Baby," "Proper Ventilation," "Guarding Against Infectious Disease," "Anti-Tuberculosis," and kindred subjects.

Missionary Work—Plus

BY EMMA K. ZIEGLER

A MISSIONARY never knows what a day will bring forth and so there is never a lack of variety. Let us follow a missionary at work.

It is Friday and school is in session. There are classes to teach. One of the teachers, who is also the school nurse, has gone home because of the death of her mother, thus leaving two classes to be supplied with a teacher. The two missionaries decide to teach the classes.

The house is in the process of renovation, for that needs to be done in India as well as America. At such a time the process which goes on indoors rivals any house cleaning which ever occurred in any thrifty Dunker home in America. Therefore what time can be spared between classes and conferences with pupils and teachers is spent at the house cleaning.

Just when we are busy, a girl comes running to the bungalow asking for Miss Sahib to come quickly, that one of the girls, Vaji, is very sick with fever. Work stops and the missionaries hasten to the school hospital. Vaji, has become sick suddenly and has a temperature of 106 degrees and finally reaches 107. Her heart beat is 150 per minute. No doctor is available. The girl is put into a cold pack. A man is dispatched to the bazaar for ice, and a heart stimulant is given. At last after two or three hours she is better. How thankful we are that she is rallying. Then follows a late dinner and some more house cleaning.

In the midst of the work a thunder storm comes up. Out in the field cut grass is lying, dry and ready to come in. The grass has been cut and tedded by hand by the school girls and now is thoroughly dry. It must be saved. The missionaries call the school girls out and they pick it up and tie it in bundles and carry it off on their heads to a shed. This is no more than done when the rain descends in torrents.

The next day being Saturday, we are free to get the house in shape. It is hard work all day with few interruptions. We retire early only to be disturbed by several girls coming running to say that Vaji is worse. So the weary missionaries hasten to the hospital.

And then comes Sunday, welcome day of rest. How we prize our Sundays! In the morning at 7:45 the bell rings for Sunday-school. The classes meet in the school rooms. Here the girls come quietly and reverently and raise their voices in unison and praise to their Master and Lord. As the individual classes meet, one of the class rises and offers a prayer as spontaneously and naturally as the minister in the pulpit.

After Sunday-school we learn that it is raining, and the girls can not go to the church for the service. A service is quickly arranged in which the girls take part. One of the girls tells the story of "Esther," omitting none of the details. The service closes with a song which is purely Indian in character and very beautiful when sung with drum and jingly instruments.

We learn that Vaji is not so well and must go to see her.

Sunday afternoon is a time sacred to rest and quiet, but not so this Sunday. Another village girl is ill with malaria, and though weary the missionaries go to minister. Matrons and teachers gather together in a cottage and pray for the life of Davie.

Thus the days pass. In spite of problems, there is a glory in the work. At the close of this Sunday, while we were sitting at the supper table, the sun peeped from behind the clouds. The sky turned rose and gold, and off in the distance, silhouetted against the gorgeous colors, was a cluster of tall palms which seemed to be lifting their heads toward God in worship. And thus as the close of the day was beautiful, so the work of a missionary has its beautiful compensations. For what greater satisfaction is there than to see beautiful lives emerging as the fruit of long effort?

Bulsar, Surat District, India.

Junior Worship Program

(To be used in connection with the Missionary Project)

Theme: Working for a Friendly World—Peace.

Quiet Music.

Hymn: "In Christ There Is No East or West."

Prayer.

Scripture Meditation—Some Things Jesus Said About Peace.

Jesus pictured the good citizen of his kingdom, and that citizen was a peaceable man (Matt. 5:1-12).

Jesus taught his followers to be the kind of people who would bring peace to the earth. He said that we should return good for evil (Matt. 5:38-42).

Love your enemies (Luke 6:27, 28).

Jesus believed in arbitration as a means of settling difficulties (Matt. 5:23-25; 18:15-17).

Jesus said that we who have much to be forgiven should forgive much (Mark 11:25).

Jesus taught that all men are brothers (John 13:34, 35).

Jesus himself lived a peaceable life (Mark 14:43-65; 15:16-20).

"Whosoever would be first among you shall be your servant," said Jesus to his disciples (Matt. 20:25-28).

Story Suggestions: These Old Testament stories are pictures of a peaceful world: Num. 6:26; Psa. 37:37; Isa. 52:7-10. (The story, "Christ of the Andes," would be very good here. It may be secured from the public library.)

Poem: A Prayer for Peace

O God of love, O king of peace,
Make wars throughout the world to cease,
The wrath of sinful man restrain;
Give peace, O God, give peace again.

Whom shall we trust but thee, O Lord?
Where rest but on thy faithful word?
None ever called on thee in vain;
Give peace, O God, give peace again.

Where saints and angels dwell above,
All hearts are knit in holy love;
O bind us in that heavenly chain;
Give peace, O God, give peace again. Amen.

—Sir Henry W. Baker.

Hymn: O Zion Haste.

Talk by the Leader: Give a short talk on how helping in a missionary project is building a road for world friendship which means peace.

News From the Field

CHINA

Liao Chou

Anna Hutchison

Mrs. Li Chun Mei Wisely Escapes

One of our Liao Christian women, Mrs. Li Chun Mei, while recently returning to the village, was suddenly held up by robbers. She was riding in a ricksha. The four robbers suddenly rushed out of a cornfield and demanded to know what she had with her. Mrs. Li wisely made no resistance, but turned all her baggage over to them and quietly made her escape. She went out through the tall grain by the roadside. After walking twelve miles she again secured a conveyance and seven days later arrived at Liao Chou. Fortunately she had enough money with her to pay expenses for the remainder of her journey.

Wamplers to Go to Ch'in Chou

The Wamplers are making their final preparations for leaving Liao Chou, a three-day journey to Ch'in Chou, about sixty-five miles to the south. It is with keen regret that we lose these splendid, congenial coworkers from our station family.

Miss Cripe a Welcome Guest

Just now this station is enjoying the privilege of having Miss Cripe visit us again, after an absence of some seven years. She spent more than a dozen years of hard uphill work at this place. Her many friends are rejoicing to see her again as she spends a few weeks of much needed rest from her work at Shou Yang and Yu Hsien where she has been located since her return from furlough.

Miss Sollenberger Assists in School Work

Miss Ferne Sollenberger is with us again, since her return from T'ung Chou near Peking where she has been in school two years. She has just finished her high school work there and will spend the following six months with her parents at Liao Chou. She will return to the states in the spring. She is helping in the school work here teaching art and English in our girls' school.

Ch'in Chou

Nettie Senger

Beginners, Yet Eager to Learn

The Women's class in Ch'in Chou city closed last week to convene again after harvest. We had a successful two months with a number of beginners, which makes work harder, but they were willing to learn.

Wool Weaving Gaining Ground

The wool weaving classes finally put out their first all wool cloth in the new loom. We have the stocking machines set up and wove one pair. The interest is good and the problems are many, but the will to succeed is also strong.

Could You Diagnose Spiritual Need?

While the class was in session one of the lady evangelists was out in field work northwest of the Hu She district. The interest there is growing. The people know they want something new, but they do not know what their greatest need is.

The City Official Distressed

The city official is face to face with a serious situation for his people in the Ch'in Chou district, and is willing to support whatever move we may make that will help in this difficulty. The crops this year are very poor, but while they are poor it would not be so serious if it were not for the presence of such a vast number of soldiers. We are told they consume 25,000 pounds of flour a day in this one district. The supply can not continue to fill the demand. The local people must live too.

Wamplers at Ch'in Chou

The Wamplers have arrived in Ch'in Chou and are happy arranging their tiny new home. All Ch'in Chou rejoices in their coming. They will take charge of the women's work in this section during my furlough.

Show Yang

V. Grace Clapper

School Attendance Good

Both Boys' and Girls' schools opened Sept. 17, with a total enrollment of about one hundred and twenty pupils, which number has now grown to one hundred and thirty-five. The girls' school proper has an enrollment of about fifty, while the kindergarten numbers thirteen.

A Soldier—Wounded—Won

Our hearts were made glad a few weeks ago when a Mr. Kuan, an official in the army that has been stationed here the past year, announced his desire to become a Christian. Because of a wound received in fighting, he was compelled to remain in our hospital here for many weeks, and while there began to study his Bible diligently. He was baptized at our mid-week prayer service. He asked for the privilege of leading our worship service on the next Lord's Day. He was granted the privilege, and gave a remarkable testimony. He is an educated man, and we have every reason to believe that his was a real conversion, with no ulterior motives whatever. He has left us now, and we may never see him again, but we pray that he may remain faithful.

Community Interest in China in the Lead

The men of our compound, Christian and non-Christian, are now meeting on Thursday and Sunday evenings of each week for worship service. At the Thursday evening meeting they study the book of Genesis, with Mr. Smith as instructor, while the Sunday evening meeting is a praise and prayer service. The women of the compound have a similar service on the same evenings of each week.

An Enthusiastic Indigenous Worker

Evangelist Ho Wei has moved his family to the little village of Shang Yu, about ten miles from Showyang, where he hopes in time to establish a self-supporting church. Bro. Ho is a man with a real Christian experience, and a splendid preacher who speaks "with authority." We feel that he has made a move in the right direction. It is our hope and prayer that many more of our evangelists, as well as lay members, may feel this same urge until the gospel light shall shine out from all the country villages.

The greatness of any nation, its freedom from poverty and crime, its aspirations and ideals, are the direct quotient of the care of its children.—Herbert Hoover.

KINGDOM GLEANINGS

Calendar for Sunday, December 27

Sunday-school Lesson, Review: The Spread of Christianity.—Isa. 11: 1-10.

Christian Workers' Meeting, All Shall Know the Lord.

B. Y. P. D. Programs:

Young People—A Look Backward.

Intermediate Girls—What Has Jesus Meant for Mankind?

Intermediate Boys—What Would You Do?

❖ ❖ ❖ ❖

Gains for the Kingdom

Four accessions to the New Paris church, Ind., Bro. J. F. Burton of Trotwood, Ohio, evangelist.

Thirty-three baptized and one reclaimed in the First church, Roanoke, Va., Bro. Guy West, evangelist.

Twelve baptized in the Waterloo church, Iowa, result of city-wide evangelistic campaign.

Two additions to the New Hope mission, Cedar Creek congregation, Wm. E. White, pastor in charge, Citronelle, Ala.

Nine baptisms in the Silver Creek church, Ohio, Bro. Paul Studebaker and wife of Nappanee, Ind., evangelists.

Two baptisms in the Sterling church, Ill.

Seven baptized in the Akron church, Ohio, Bro. D. I. Pepple of Woodbury, Pa., evangelist.

Four baptized in the Westmont church, Pa., Bro. A. C. Miller, pastor-evangelist.

Thirteen baptized in the Newville church, Pa., Bro. Harper Snavely, lately of Myersville, Md., evangelist.

Thirty-two added to the Carson Valley church, Pa., Bro. Jos. Clapper of Yellow Creek, evangelist.

Forty-one received into the Everett church, Pa., Bro. J. A. Robinson of Johnstown, Pa., evangelist.

Eight baptized in the West Eel River church, Ind., Bro. Geo. Strausbaugh of Columbiana, Ohio, evangelist.

Two baptized in the Jasper church, Mo., Bro. R. W. Quakenbush of Conway Springs, Kans., evangelist.

Three baptized in the Cedar Rapids church, Iowa.

Four baptized in the Derwood mission, Md., Bro. H. M. Snavely of Myersville, Md., evangelist.

Eleven baptized in the Scalp Level congregation, Pa., Bro. R. P. Bucher of Quarryville, Pa., evangelist.

Three baptized in the Germantown church, Pa.

Three baptized in the Shippensburg church, Pa..

Five baptized in the Mineral Creek church, Mo., Bro. O. H. Feiler of Perryton, Texas, evangelist.

Five baptized and one reclaimed in the Bachelor Run church, Ind., Bro. B. D. Hirt of Winamac, Ind., evangelist.

Eight baptized in the Fairview church, Ohio, Bro. J. A. Guthrie of Delta, Ohio, evangelist.

Fifteen converts in the Blue River church, Ind., Bro. L. U. Kreider, pastor-evangelist.

Two baptisms in the Logansport church, Ind.

Eight baptized in the Tampa church, Fla., Bro. A. D. Crist of Middleburg, Fla., evangelist.

Six baptized in the Ten Mile church, Pa., Bro. W. J. Hamilton of Rockwood, Pa., evangelist.

Six baptized in the Peace Valley church, Mo., Bro. Lester E. Fike of Carthage, Mo., evangelist.

Five baptized and two reclaimed in the Koontz church, Pa., Bro. G. E. Yoder of New Carlisle, Ohio, evangelist.

Seven baptized and two reclaimed in the Mt. Valley church, Tenn., Bro. J. R. Jackson of Limestone, Tenn., evangelist.

Thirteen accessions to the Phoenix church, Ariz., Bro. Edgar Rothrock of La Verne, Calif., evangelist.

Seven baptized and two received on former baptism in Turkey Creek church, Ind., Bro. C. R. Oberlin of Peru, Ind., evangelist.

Twelve baptized in the Nanty Glo church, Pa., Bro. H. C. Hess, pastor-evangelist.

Thirty-three baptized and two reclaimed in the Goshen City church, Ind., Brother and Sister J. Edwin Jarboe of Syracuse, Ind., evangelists.

Six baptized and one reclaimed in the Batavia church, Batavia Ill., Bro. Cecil O. Showalter, pastor-evangelist.

❖ ❖ ❖ ❖

Personal Mention

Bro. B. M. Mow and wife of India, with the Cottrells mentioned elsewhere, were the missionaries present at the late meeting of the General Mission Board.

Bro. J. Oscar Winger of Manchester College, "little brother" of the President, was one of our last week's visitors. He came along, but not on business connected with the Board Meetings.

Dr. Laura Cottrell was an appreciated caller at the Messenger rooms last week. She and Dr. A. Raymond were in attendance at the Board meeting. They are to sail for India next month, going by way of our China field where they will spend a while.

The Board Meetings last week—Mission, Ministerial, Religious Education, Conference Program, Council of Boards, brought us many personal contacts, for all of which we were glad. Pardon us, brethren, please, for not taking space to mention all of you.

Bro. D. W. Crist, for many years of Southern California and recently residing at La Verne, passed on to the other side Saturday evening, Dec. 12. We shall hear more of his life and labors later. He was actively connected with the promotion of the South China work.

Bro. H. L. Hartsough, North Manchester pastor, was a visitor we had not been seeing at Board Meeting time. He is the new man on the General Ministerial Board. Another new face was that of Bro. A. R. Coffman of Mount Morris College, newly appointed member of the Conference Program Committee.

Sister Phoebe I. Pittman, Loraine, Ill., in fair health at eighty-one finds "money very hard to get," but with most of the members of that community gone she "just can't get along without" the Messenger. And she has somehow found an extra dollar to be put "anywhere you need it." She wrote this good letter because—well, "I just wanted to talk to you a little." This faithful soul need not apologize. Such letters do not trouble us at all.

Bro. Jas. M. Moore, out at the House the other day on Conference Program business, showed us a letter from his father written at Sebring Dec. 10, and here is a bit of what we saw: "I am now wearing the pair about home and they open up a new world to me. I never dreamed that things could be made to look so brightly, and to me they are perfectly satisfactory, though it will require some weeks for me to get used to them. I feel sure that the pair for reading will also serve me in a satisfactory way." Isn't that fine? You will be glad with us that the retired veteran editor of the Messenger is having such a merry Christmas.

Miscellaneous Items

What war does to government expenditures is easily gathered from a table of the annual expenditures of the United States government. Thus in round numbers the War of 1812 doubled expenditures, the Civil War quadrupled expenditures, the Spanish-American War greatly increased expenditures, and the World War quadrupled expenditures.

"I'd like more book reviews by the literary editor," said a minister recently. And then he said something which the literary editor thought was even a better suggestion, namely, that those who read books of exceptional value write their impression, or review, and sent it to the literary editor who in turn might pass this on to Messenger readers. Thus a larger number would profit by the experience of each. Now is a good time for you to report your book reading.

Everybody likes satisfied customers and those who are prompt in payment. Here is a sample of what came from one of the House customers recently: "It gives me pleasure to enclose my check for $1,000 in full payment for the book you published for me. . . . The universal acclaim accorded the book on the point of beauty of binding and charm of make-up by all who have seen it would be satisfying to your ears if you could hear the same. So be advised that your workmanship has captivated all beholders."

❖ ❖ ❖ ❖

Quiet Hour Topics for 1932

The Quiet Hour Topics for 1932 are published here for the convenience of those who may wish to clip out the list and save it for reference during the coming year.

Jan. 3, Thanksgiving and Prayer, 1 Thess. 1: 1-3. 11.
Jan. 10, Morality and the Resurrection, 1 Thess. 4: 1-5: 11.
Jan. 17, Church Discipline, 1 Thess. 5: 12-28.
Jan. 24, The Discouraged and Disorderly, 2 Thess. 1-3.
Jan. 31, World Brotherhood, Rev. 5: 1-14.
Feb. 7, Greeting and Thanksgiving, 1 Cor. 1: 1-9.
Feb. 14, Parties in the Church, 1 Cor. 1: 10-4: 21.
Feb. 21, Moral Disorders in the Church, 1 Cor. 5: 1-6: 20.
Feb. 28, Men and Women, 1 Cor. 7: 1-40.
March 6, Sacrificial Food and Social Life, 1 Cor. 8: 1-11: 1.
March 13, Disorder in Church Assemblies, 1 Cor. 11: 2-34.
March 20, Spiritual Gifts, 1 Cor. 12: 1-14: 40.
March 27, The Resurrection, 1 Cor. 15: 1-58.
April 3, Some Details and Personal Matters, 1 Cor. 16: 1-24.
April 10, Paul Defends His Ministry, 2 Cor. 10: 1-18.
April 17, Paul Attacks the False Apostles, 2 Cor. 11: 1-33.
April 24, Paul's Apostolic Credentials, 2 Cor. 12: 1-13: 14.
May 1, Paul's Trustworthiness and Gentleness, 2 Cor. 1: 1-2: 17.
May 8, The Glory of the Apostolic Office, 2 Cor. 3: 1-6: 10.
May 15, Love of Pastor and People Restored, 2 Cor. 6: 11-7: 17.
May 22, "Now Concerning the Collection," 2 Cor. 8: 1-9: 15.
May 29, Prayer, Luke 11: 1-13.
June 5, The Source of Paul's Gospel, Gal. 1: 1-2: 21.
June 12, Servant or Son? Gal. 3: 1-4: 31.
June 19, Love and Liberty, Gal. 5: 1-6: 18.
June 26, Israel's "Fourth of July," Ex. 12: 1-51.
July 3, The Person of Christ, Col. 1: 1-23.
July 10, The Fundamental Christian Experience, Col. 2: 20-3: 4.
July 17, The Christian Walk, Col. 3: 5-4: 6.
July 24, A Triumph of Love, Philem. 1-25.
July 31, God in Christ Reconciles the World, Eph. 1: 3-14.
Aug. 7, Christ the Head of the Church, Eph. 1: 15-23.
Aug. 14, Christ in You, Eph. 2: 1-22.
Aug. 21, Thanksgiving, Intercession and Praise, Eph. 3: 1-21.
Aug. 28, We Are Members of Another, Eph. 4: 1-32.
Sept. 4, The Christian Walk, Eph. 5: 1-21.
Sept. 11, The Christian Home, Eph. 5: 22-6: 4.
Sept. 18, Christianized Labor and Capital, Eph. 6: 5-9.
Sept. 25, The Christian Armor, Eph. 6: 10-24.
Oct. 2, A Greeting to His Most Loved Church, Philpp. 1: 1-2: 4.
Oct. 9, The Example of Christ, Philpp. 2: 5-16.
Oct. 16, Plans, Philpp. 2: 17-30.
Oct. 23, Warnings, Philpp. 3: 1-4: 1.
Oct. 30, Living on the Highest Plane, Philpp. 4: 2-9.
Nov. 6, Personal Matters, Philpp. 4: 10-23.
Nov. 13, Titus, Titus 1: 1-3: 15.
Nov. 20, Thanksgiving, Psa. 100: 1-5.
Nov. 27, A High Calling, 1 Tim. 1: 1-20.
Dec. 4, A Father Counsels His Son, 1 Tim. 2: 1-6: 21.
Dec. 11, Paul's Most Personal Letter, 2 Tim. 1: 1-4: 22.
Dec. 18, Christmas in the Home, Luke 2: 1-20.
Dec. 25, Memory Passages from Paul, 1 Cor. 13: 1-13.

With Our Schools

Daleville Academy

At a recent meeting of the Board of Management of the Daleville Academy, Prof. F. E. Williar, principal of the school, was commended for his program of real economy and efficiency.

There is almost no cash outlay for work like firing the furnace, janitor services, etc. All such work is done by students under proper supervision. By a little readjustment a saving of several hundred dollars was recently realized with no let down in the efficiency of the teaching program.

By this program of economy and a substantial increase of enrollment in the last two years Principal Williar was able to report a good outlook for the future. The board is beginning to think in terms of a five year program in which a strong emphasis will be put on scholarship and character education.

THE QUIET HOUR

Thanksgiving and Prayer

1 Thess. 1: 1—3: 11

For Week Beginning January 3

The Occasion of the Thessalonian Letter

Read Acts 17: 1—18: 17. Paul had preached at Thessalonica only a few weeks. Bitter persecution had forced him out. He had left Luke at Philippi and sent Silas to Berœa. When weeks had passed and he had no word from Thessalonica, he sent his only companion, Timothy, from Athens to learn their welfare. Paul was thus alone at Athens and Corinth. When Timothy returned with good news from Thessalonica, Paul's joy overflows. In the very hour of Timothy's arrival Paul sits down and dictates our letter.

Paul's Conduct Among Them

He was a worthy example to them (1: 6). He grew bold through the persecution that he suffered (2: 2). His motives were pure (2: 3). He sought to please God, not man (2: 5, 6), was gentle (2: 7), loving (2: 8), tireless in his labors (2: 9), all for their sakes. If ministerial power could be lifted to this level what power the church would have!

Their Persecutors

Such evil men have persecuted the prophets, killed Jesus, harassed the Judean church and driven Paul out of Thessalonica (2: 14, 15). "But their persecution has only deepened the joy you find in Christ. Wrath shall come upon them to the uttermost" (2: 16).

How Paul Loves Them

They are his joy and crown (2: 19). He could not endure the weeks when he had no word from them (3: 1). "Now I live if you stand fast in the Lord" (3: 8). It is no selfish passion just to see them that burns within him. His supreme concern is that they be true to their Lord. What a great shepherd Paul is!

The Reputation of the Thessalonian Church

Fame is not always a bad thing. When some good work becomes famous it is the source of universal blessing (1: 7-10).

Discussion

Do you see in the scripture lesson some of the qualities that made Paul the great missionary he was?

Are they such that a modern pastor or Sunday-school teacher could emulate them?

Explain in some detail what differences they would make.

R. H. M.

HOME AND FAMILY

"My Dad"

BY MILDRED MICHAEL

When I'm a man I want to be
So good my mom'll be proud o'me.
My dad is.

Each night and morning my dad asks
Guiding, strength, for that day's tasks.
My dad's his.

When I'm a man I will not fight;
To hate some feller just ain't right—
My dad—loves.

I'll have a voice so kind and tender—
Like Jesus did—don't you remember?
My dad does.

I want to be so much like Jesus
That you an' everyone who sees us—
Dad an' me—

Will see right off that we are grand
'Cause Jesus, dad and me are friends,
Just us three.

Rossville, Ind.

And the Eyes of the Blind Shall Be Opened

BY EMALINE HAWBAKER

THE sky was heavy with gray clouds, rolling and tumbling as the western wind carried them away eastward, and the tall pine and elm trees that stood on the spacious lawn outside of Mary Maynard's window swayed to and fro. The ground was covered with a white blanket of snow that had fallen the night before, and Mary thought as she sat looking down the wide street, "Well, by the look of those clouds, we may have another downy blanket of snow added to this one we already have; how beautiful and pure it looks! But ah, how lonely it seems in this big house—never is otherwise any more!" And once more a deep sigh came from the breast of the pale, sad, little woman.

"Oh, if I could only see my child out there on the hill with a sled, but no, the Lord gave and the Lord took away." Always, since that hour of grief, a feeling of puzzling resentment has hovered over her spirit. As was her custom, she went to the stand by the big window and picked up her Bible, but somehow her thoughts wandered and once more she caught herself looking out of the window, watching the children who lived in the court back of the garden. Why should she be watching them? She had so shut herself away from those around her lately, while she brooded over her loss and sorrow, that she seemed queer to the children in the neighborhood. Yes, she always attended the services on Sunday morning and sometimes entertained the Ladies' Guild, but seldom was seen anywhere else except on shopping excursions down in the city occasionally. She closed her life to a great extent within the four walls of her big house and there she spent the days, weeks and years bemoaning the fact that her home was childless, when it had been so happy for nine short years with John Junior and everything to supply all his needs. "Why should he be taken away when these children outside are left so needy and perhaps sometimes even hungry?" she mused. "Well, the Word tells us that everything works for good to them that love the Lord, but I can not understand why he would take Junior and leave these poor, dirty, little ones, and so many of them, when I had only one." The tears came thick and fast. When the heart ache had been soothed by the burst of anguish, she picked up the Book again, and holding it upon her lap, she prayed thus: "Oh, Father, help me to find peace, somehow, some way, in something. Lead me in my reading at this evening's hour into the path that will calm the storm within my breast. Amen!"

Little did Mary Maynard comprehend what she was praying, but the Spirit of God that discerns and directs every thought of man knew what her soul needed more than anything else in all the world, and her Book opened to a familiar verse. As she read, it seemed that a strange light fell upon the page for a new light was flooding her soul. "Oh, I never understood it that way before," she exclaimed, "can it really mean that! I'll read it aloud and maybe I'll feel different about it." So she read: "For I was hungry and ye gave me no meat, I was thirsty and ye gave me no drink." Her eyes scanned the lines until she came to the words, "Verily, I say unto you," and again she read aloud, "Inasmuch as ye did it not unto one of the least of these." The sound of the children's voices rang in her ears, as she stared at those words. "Can it be possible that I must suffer thus to be brought to my senses? God forgive my selfish and resentful heart," she cried and turning over a few pages her eyes fell upon these words: "Give and it shall be given you, good measure, pressed down and shaken together and running over shall men give into your bosom. For with what measure that ye mete, it shall be measured to you again." Again she turned the pages and read: "Woman, thou are loosed from thine infirmity." The words seemed as sharp as a two-edged sword piercing to the bottom of her heart. "Yes," she said, between sobs of contrition, "I have been suffering from an infirmity, even greater than the woman Jesus healed, for mine has been one of a haughty and groping spirit; how blind my self-pity has caused me to be, but my eyes have been opened today. O Father I thank thee for answered prayer!" She put the Book in its accustomed place and glanced at the clock. "Well, well," she thought to herself, "it is almost time for John to be coming from the office and I

haven't even started the meal. I must turn the light on in the kitchen or he will be alarmed at the sight of the house all dark at this time in the evening." She hurried with a lighter step than she had known for a long time; why, even the tick of the kitchen clock seemed more cheerful, somehow.

In a few minutes the kettle was on the stove, the table was arranged and everything was going very smoothly for Mary when she heard familiar footsteps. Soon the door opened and John appeared in the doorway, covered with snow, even the brim of his hat was full. A sad smile was on his face for he, too, had won a victory that day, and what a timely victory, for it was only four days until Christmas.

"John Maynard, what have you been doing?" exclaimed Mary with utter astonishment, for John Maynard had become much like his wife, morose and quiet although always dignified as becomes a man of his standing in the church and business circles. His friends had remarked that Mr. Maynard was a different man since, as he told them the day of the funeral, "the light had gone out of my home." Even the children along the street regarded him as a grump, for he scarcely noticed them as he walked up the hill to his home each day.

After Mary had brushed the snow from John's overcoat and hat, and put them in the hall, John sat down in the big, easy chair, and said, "Mary, it was like this, as I was coming up the hill, those dirty little urchins from back here in the court came sailing down the hill on their sled and not seeing them until they were almost upon me I gave one jump to escape them but as they passed I noticed for the first time how rosy cheeked and sturdy they are and their bubbling laughter seemed to awaken something within me that I haven't felt since—" his voice faltered and his head dropped on his chest as it always did when the wound was opened anew. In a few seconds, however, he looked up at Mary, who had stopped her work over the stove and was listening intently to what he was saying, all the while wondering if he too had been touched by her prayer. Finally he resumed his story saying, "I stood gazing after them as they tumbled off their sled at the bottom of the hill, and waited for them. When they saw me standing there, they hesitated, but I called to them to come on, and as they came up to me the older one said with a half scared look on his face, 'We are sorry we caused you to jump out in the snow, mister.' I guess, Mary, they have been thinking that I was the grouchiest old plodder on this street, but I hope they have changed their opinions now."

Mary spoke up in a surprised tone of voice, "Why do you think they have changed their opinions, John?"

And then John told her of how he talked to the two boys and their little sister and had finally bantered them to a snow-ball fight into which they had entered with great glee. At the finish of that fight John Maynard was a changed man with a changed heart, for he, too, realized how narrow and selfish he had been to shut his soul from the light of love and service just because a little light had gone out on earth only to shine the brighter beyond the gates of eternal bliss.

John noticed that Mary was wearing a smile as he talked, and while she placed the meal upon the table she said: "Now, John, after you say the grace, I have something to tell you too." As soon as they started the meal, Mary told him of her experience that afternoon. With eyes filled with tears of relief and thanksgiving they looked at each other, and then John spoke with an eager, boyish expression: "I tell you what we will do, Mary, we will have a real Christmas after all even if your brother Jack and the children can't be here."

"Can't be here," Mary said in a disappointed tone of voice, "how do you know and why can't they be here?"

John took a letter from his pocket and read, "Dear sister Mary, you will, of course, be surprised to get this news, but it can not be helped. Little Mary came home from school all broken out with measles, so our trip and visit is all off. Hope you will not feel too blue about it. Our holidays are spoiled as much as yours for we were looking forward to them with pleasure. Look for package in mail. With love, Jack and all."

John put the letter on the table and began talking so fast that Mary had not a chance to say even one word.

(Continued on Page 22)

The Christmas Heart Is Within You

We express our Christmas cheer from within. "Better deserve and not receive, than receive and not deserve." Yours will be the best of gifts—if you can receive them: for, as friend gravitates to friend, "So flows the good with equal law, unto the soul of pure delight." To give is to receive.

"To have won from heaven God's favor,
Is riches beyond all treasure:
The sum of one's life and one's labor—
Is the sum one has given in measure."

In the race of life, the mind is made to outstrip the heart, but Christmas brings the more precious things of the heart to the fore, home ties, kindred, friendships, childhood's golden yesterdays.

But the Christmas spirit within will unfailingly manifest itself without in ministries of pity, comfort, and good cheer to one and all. For if, out of our heart-treasures we cease to give, we will cease to have: it is the Law of Love. Thus, as with heaven's all-including Gift, we too may share a limitless goodwill to the whole round world—and be the richer for the sharing.

"I'd rather trust and be deceived,
And weep o'er that deceiving;
Than doubt one heart, who if believed
Would bless by that believing."

Edgewood, Iowa. *T. Richardson Gray.*

Christian Economics

(Continued From Page 9)

great campaign, with efficient leadership; put back of it a missionary motive; show the opportunity for the exercise of personal initiative and inventiveness and sacrifice; inspire youth with the vision of a new world in which will dwell righteousness, justice, goodwill and individualism will yield its best to such a program and such a task. Thus social service rather than individualism is the ultimate goal of Christian love.

Ashland, Oregon.

CORRESPONDENCE

MEN'S RALLY

A Men's Rally was held in the Chambersburg Church of the Brethren, Chambersburg, Pa., on Sunday afternoon, Nov. 29. The Chambersburg, Greencastle, Shippensburg and Waynesboro churches sponsored the meeting. All the churches of the Southern District of Pennsylvania were invited to send delegates. The response was most gratifying. The church was filled and the interest of the men was exceptional. Nine churches sent representatives. The largest delegation, numbering sixty-three, came from the Waynesboro church.

The program consisted of congregational singing, special music and addresses. The addresses were given by W. H. Fogelsanger of Shippensburg, Pa., J. J. Oller of Waynesboro, Pa., Levi Garst of Salem, Va., and Ralph Rarick of North Manchester, Ind. The messages were both instructive and inspirational. The Waynesboro Male Chorus furnished the special music. J. D. Reber.

Shippensburg, Pa.

BETHANY HOSPITAL

It is now several weeks since my privilege to spend twelve days as a patient in Bethany Hospital, Chicago. They were memorable days, indeed, for me, and I shall never forget them. I do not know whether anyone ever gets homesick for a hospital or not. But I must confess that it is a feeling somewhat akin to this that possesses me whenever I think of Bethany Hospital.

A few weeks earlier in the summer, owing to a chain of events beyond my control, I was a patient in another hospital—one of world-wide fame, and conducted by the most famous surgeons. But somehow my feeling for that institution is much different from that for Bethany Hospital.

As I try to analyze these two experiences, several things stand out prominently. First of all, both hospitals have access to every modern device known to medical science for the healing of the sick. Both are organized and administered according to the principles of efficiency engineering.

But there is an additional factor in Bethany Hospital which made me feel while there and ever since just as I have so often felt when graciously entertained in the most hospitable of Christian homes.

Not only did I receive every possible care and attention that could minister to my comfort and convalescence; but both doctors and nurses and attendants seemed disappointed that they could not do more for me. Nothing seemed too much trouble to anyone. Instead it appeared that one was conferring a favor when requesting attentions and service.

In short I do not recall to have had experience with any institution where the Spirit of Christ more thoroughly pervaded the place. And nothing less than this could produce an institution like this.

The best place to discover the inner secret of it all, I think, would be the early morning worship service, in the upper room, attended by every supervisor, nurse, and attendant not on duty. For it is the spirit of this meeting that pervades the work of the day and glorifies every menial service.

This testimony of mine has not been asked for or suggested to me by any one, but it has been on my conscience ever since it was my privilege to experience these things. Moreover, I am by no means the only one to feel as I do. There are many others—Jews and Catholics; patients and doctors; Christians and non-Christians—who have been saying the same things.

Whenever I think of Bethany Hospital, I feel like thanking God for this practical demonstration of the Spirit of him who "went about doing good" and "healing all manner of sickness and disease among the people." I am profoundly grateful that now at length our own beloved Church of the Brethren has at least one hospital and accredited Nurses' Training School.

At the same time I most earnestly hope that Bethany Hospital may never grow large enough to lose its soul; or become mechanized into a great machine where patients are treated not as individual personalities with individual care and consideration; but as just another patient, number so and so, to be put through the mill by regular routine.

Instead, let this hospital grow simply large enough for the greatest efficiency unit in hospital service. Then if we wish to do more in this field of healing, let another hospital be built up in another center of population of our people.

P. S. Perhaps I may be permitted to add that on Dec. 1, at the opening of the second term, I have entered upon my regular teaching work. I feel about as well as I ever do, and seem to be standing up under my work as well as usual. For all of which I am profoundly grateful to God.

Oak Park, Ill. A. C. Wieand.

NEWS FROM CHURCHES

ALABAMA

Cedar Creek.—Bro. Madison Wine from Fruitdale officiated at our communion. We missed our elder, Bro. W. H. Shidler, who died recently. And yet Cedar Creek has never held as successful a communion as this one. The church has almost doubled her membership and all lines of work are correspondingly improving. Because of illness in the home where our meetings were held the New Hope mission, in charge of Bro. W. E. White, had to be closed until further arrangements can be made. We regret this more since many of our late conversions have come from there. At present our work is greatly hindered by lack of ministerial help, as Fruitdale and Cedar Creek have only two active ministers: Bro. G. W. Petcher at Cedar Creek near Citronelle, second and fourth Sundays and at Fruitdale first and third Sundays; Bro. W. E. White at Cedar Creek first and third Sundays and at Edith, Miss., near Lucedale, second and fourth Sundays. We have Bible class weekly, Old Testament under Bro. W. E. White Sunday evening; New Testament under Bro. G. W. Petcher Friday evenings. Music and entertainment are not neglected. The choir is heard every Tuesday 11:30 to 11:45 over radio from Mobile WODX. If there are any isolated members in our territory, please let us hear from you and we will call on you.—Wm. E. White, Citronelle, Ala., Dec. 12.

CALIFORNIA

Hermosa Beach church met in business meeting for election of church officers. Bro. H. A. Frantz was moderator and was also chosen elder for the coming year; clerk, Alpha Stump; agent and correspondent, the writer. At the time of our communion, Oct. 24, four were received into the church by letter. Our church is coöperating with the International Board of Religious Education. Our Aid had a special program on Nov. 19, the District officers being present and giving us a good message. We again enjoyed the union Thanksgiving services this year. To anyone looking for a new location for

a home we extend an invitation to come here. Our climate is good and workers are needed.—Mrs. Vinna Bowman, Hermosa Beach, Calif., Dec. 12.

FLORIDA

Brooksville.—Our church and Sunday-school are ready for the new year with officers who were chosen at the recent business meeting. Bro. J. H. Morris was again chosen as elder and Bro. E. J. Stambaugh as Sunday-school superintendent. Very few changes were made in either church or Sunday-school officers. Recently we had the pleasure of having with us Brother and Sister Parker Cain of Ohio; they are charter members of this congregation. We are looking forward to celebrating the seventh anniversary of the organization of the church March 6. We invite former members or friends to be with us. We are working on a Christmas program to be given Dec. 20, also the play, Swords or Ploughshares, which the young people expect to give at the young people's conference at Eustis.—Birdie R. Morris, Brooksville, Fla., Dec. 9.

ILLINOIS

Brick.—A Thanksgiving program was given Nov. 22 by the children of the primary department. The annual homecoming day was held Nov. 29 with an all-day meeting and basket dinner. A varied program was given in the afternoon. Bro. W. W. Peters gave an interesting address in the forenoon and another in the afternoon. The Ladies' Aid reorganized on Nov. 30 with Mrs. Jess Fulk, president.—Neva Snoke, Cerro Gordo, Ill., Dec. 12.

La Motte Prairie church met in council Dec. 12. Church officers for the coming year were elected. Lois Plunkett will act as church clerk and Florence Seymour as correspondent and Messenger agent. Bro. Heckman officiated at the love feast that evening, also preached at the morning service on Sunday. On the evening of Jan. 2 we expect the deputation team from Mt. Morris College to give us a program. The young people of the community, from both the Brethren and Christian churches, have organized. They meet an hour before preaching, at the Christian church the first and third Sundays, and second and fourth at the Brethren. Bro. W. T. Heckman was retained as elder another year.—Mrs. Laura Plunkett, Palestine, Ill., Dec. 14.

Lena.—Nov. 8 President Davis of Mt. Morris College gave us a much appreciated sermon in the morning on the Cost of Discipleship. In the evening he talked to the Y. P. D. and followed with a lecture on Prohibition. Nov. 15 Bro. Wise of Bethany Seminary talked on the peace question. Nov. 22 we had our Thanksgiving service in the morning. Bro. Wm. Wagner, a former pastor, preached an excellent Thanksgiving sermon. In the evening we held a peace contest with four young people taking part. Following was a stereopticon lecture on the Life of Paul, given by Rev. Wright of Rockford. Nov. 29 a representative of the Anti-Saloon League spoke in the interest of Prohibition. A report from our Ladies' Aid shows considerable money earned during the year. Needy ones have been supplied with money, food and bedding. Dec. 4 at a quarterly business meeting church officers for the coming year were elected. Bro. Niels Esbensen is retained as our elder; Geo. K. Miller, Messenger agent; Mrs. Maggie Albright, church correspondent.—Mrs. Mary L. Miller, Waddams Grove, Ill., Dec. 12.

Sterling.—We held our communion service Oct. 18 with Bro. B. C. Whitmore officiating. Recently Bro. Slabaugh delivered a very fine sermon. The month of November brought six new members to the church, two by baptism, three by letter and one from the Progressive Brethren. A short time ago our patsor, Bro. Baldwin, exchanged pulpits with Bro. McCune of Mt. Morris and on Dec. 6 Bro. A. R. Coffman of Mt. Morris spoke to us in the morning while Bro. Baldwin was assisting in a special program at the Rockford church. Nov. 20 the church held a father and son banquet which was well attended. President Davis of Mt. Morris College was the speaker and his address was a source of great inspiration. Nov. 27 an all-church social, a quarterly affair planned for both young and old, was thoroughly enjoyed by the members and friends of the church. An excellent program consisting of a short play entifled, The Anybody Family given by the H. C. Gerdes family, and readings and songs were followed by games. At our last business meeting Bro. Baldwin was elected elder; Wm. Hauger, church clerk; Sister Laura Casey, Messenger agent; and Sister Helen Eikenberry, correspondent. Our Sunday-school reports an increase in attendance of 37 per cent for 1930-31 over 1929-30. Each Sunday except one the attendance has been larger than on the corresponding Sunday of the year before. We rejoice in this steady growth.—Helen Hoak Eikenberry, Sterling, Ill., Dec. 8.

INDIANA

Center church met in council Dec. 5 with Eld. J. W. Grater in charge. Various church officers were elected for the coming year with the writer, correspondent and Messenger agent; Ernest Ross, Walkerton, Ind., secretary of the ministerial board, with Dewey Rowe of the Second South Bend church, presiding elder.—Mrs. O. W. Gordon, Walkerton, Ind., Dec. 14.

Goshen City.—Nov. 1 Brother and Sister J. Edwin Jarboe, who are now located in Syracuse, began our revival. The successful meetings were very inspiring and helpful. Thirty-three were baptized and two reclaimed during the meeting. Eight families were united of which either husband or wife was a member before. Because of the enthusiasm and the spirit of revival and winning of souls, Bro. Jarboe conducted the meeting a week longer than was planned. It was a meeting never to be forgotten. Every other Sunday evening Frank Hess gives a very interesting talk before the young people's meetings on the history of our church and the lives of the founders. The Aid Society meets regularly every Wednesday. Dec. 6 Mrs. Mattie Mich gave a report before the church about the monthly missionary meeting.—Lillie M. Tulley, Goshen, Ind., Dec. 10.

New Paris church met in council Dec. 3 with Eld. H. A. Claybaugh presiding. We are planning on remodeling our church basement in the near future. Our two weeks' series of meetings conducted by Bro. J. F. Burton of Trotwood, Ohio, closed with four accessions. We held our love feast Nov. 16.—Mrs. Virgil Mock, New Paris, Ind., Dec. 12.

Osceola.—Since our last report our church has been reorganized for another year. Elder, in charge of Mission Board, treasurer and clerk, Bro. Jacob Matts, finance and ministerial committees were appointed. Our love feast was held Oct. 21 with very good attendance. We had a fine Thanksgiving message by our pastor, Bro. Ervin Weaver. Our Sunday-school and church attendance is very good. We appreciate the splendid work our pastor and wife are doing. We are planning for a daily Vacation Bible School next spring. We desire to report one new member as the result of a revival. We received five by letter and granted two letters.—Mrs. Herman Wenger, Elkhart, Ind., Dec. 11.

Sugar Creek.—Officers were elected at the council meeting on Nov. 5: Superintendent, Bro. Harvey Arnett; Messenger agent and correspondent, Bro. Harry Bollinger; trustees to serve six years—Brethren Harvey Arnett, W. H. Weybright, Ordine Arnett; clerk, Mrs. Chloe Ott.—Mrs. Chloe Ott, South Whitley, Ind., Dec. 12.

Turkey Creek church closed a two weeks' series of meetings Nov. 29 conducted by Bro. Chas. R. Oberlin of Peru, Ind. He gave us sixteen strong sermons and as a direct result of the meetings seven were baptized and two received on former baptism. We met in council Dec. 9. The writer was elected church correspondent. Leroy Fisher was reëlected elder for two years. We are expecting the Student Volunteer Band from Manchester to give us a program in the near future. This week the church is sending a truck load of provisions to the church in Chicago to be distributed among the needy. The Sisters' Aid Society has been reorganized for the coming year with Sister Alice Atkinson as president. The sisters meet one day each month and our task this fall has been chiefly to help those about us who are in need.—Mrs. Leroy Fisher, Milford, Ind., Dec. 15.

West Eel River church met in council Dec. 5 with Eld. Hugh Miller in charge. The latter part of September we enjoyed a two weeks' revival with Bro. Geo. Strausbaugh in charge. Eight were baptized and one was received by letter. Our love feast was held following the meetings.—Edith M. Heckman, Silver Lake, Ind., Dec. 10.

West Manchester church met Dec. 7 in a quarterly business session. One member was reinstated and then lettered out. Donations for the Chicago church were turned over to the Ladies' Aid. The treasurer of the poor fund was authorized to buy coal for a needy family. Later in the week the church made a donation of groceries for this same family. Our Thanksgiving offering was $34.35. The church officers for the year were elected. Our elder, A. M. Stine, was reëlected by an overwhelming majority. Our Sunday-school attendance is on the increase, under his leadership and that of our superintendent who has served the school so faithfully for twelve years.—Dolly Wolfe, North Manchester, Ind., Dec. 11.

IOWA

Cedar Rapids church was favored by having Bro. Finnell give us one of his splendid illustrated addresses on the 8th, Why Girls Smoke. Three adults were received by baptism on the 13th. The attendance at all services is very encouraging.—S. B. Miller, Cedar Rapids, Iowa.

Muscatine.—The members are struggling along at this place like they are at many other places during these times of unemployment. At our Sunday-school reorganization, Oct. 1, we adopted the Little Cross and Crown System of awards. Our attendance has increased. Bro. V. C. Finnell was in the city Dec. 7 and gave seven talks in the grade schools, during the day. In the evening he gave an illustrated stereopticon lecture, Why Girls Smoke.—Mrs. Anna B. Landis, Muscatine, Iowa, Dec. 12.

Union Ridge.—Promotion exercises for the Sunday-school pupils, and an installation service for the officers, were conducted on Sunday, Sept. 27. The morning of Oct. 18, Bro. J. E. Small of Greene favored us with an excellent sermon. On Sunday, Oct. 25, about fifty-six members and friends of former pastor, Bro. W. I. Buckingham, drove 115 miles to his home church and surprised him, arriving in time to hear him preach at 11 o'clock, after which all ate a bountiful dinner in the church basement. This fellowship was much enjoyed. Sunday evening, Nov. 8, Bro. Buckingham preached for us, having been in the community for a funeral in the afternoon. Brother and Sister Geo. W. Hilton were with us Nov. 25 to 27 giving three illustrated lectures on China, which were much apprcciated. We were glad to have Bro. Hilton remain with us and officiate at our love feast Saturday evening, Nov. 28. The next day we held our semiannual birthday offering service, with a basket dinner at noon. We met in our regular business meeting Dec. 3. Bro. W. O. Tannreuther, member of the District Ministerial Board, was with us to help make plans for the pastoral work of the church for the coming year. These plans have not yet been fully worked out. Church officers were elected for the year. Sister W. C. Schwab was chosen Gospel Messenger correspondent. Poor crops along with the general depression make it doubly hard through this section. The attendance and interest at the regular services, and cottage prayer meetings, keep up well.

(Continued on Page 24)

And the Eyes of the Blind Shall Be Opened

(Continued From Page 19)

There was to be a Christmas tree in the big room that had been closed so long and a fire kindled in the fire place as it used to be when Junior played on the floor with his train, and wreathes hung in the windows. Toys would be placed under that tree and secret packages would be hauled out from their hiding places even for Mary and John. The children back in the court would be the life of that house on Christmas day!

"Why, John Maynard," said Mary when John finally stopped for breath, "how old-fashioned and like yourself you seem now, and I will go right on with the plans so Susan will come in the morning to bake cookies, and cake, and we will string pop corn and do just like we used to do, only how will I know how many to prepare for?" John starting toward the hall to get his coat and hat, said: "I'll be back in a few minutes, Mary, and tell you how many toy Santas to place at the long table in the dining room on the twenty-fifth," and away he went down the garden path to the gate in the hedge that opened into the court.

Down the walk a group of ragged children were standing. As he came closer to them he heard one of them say, "I guess it will be this year like it always has been since I can remember, we'll have to go around past the big houses over on the avenue and be satisfied to look in the windows and see the trees and fine things. It must be great to have a rich dad and live in a big, fine house and get all kinds of toys and things, but I don't see much to it myself, this keepin' Jesus' birthday. I know Miss Hale at the mission told us last Sunday that everybody should be glad, but how can a fellow be very glad when mother is looking sad, and says we will be lucky if we have enough to eat that day!"

John Maynard realized that there was a side of life that he had never known but he was resolved that the story those children told about Christmas this year would be a new story. Stepping up to their little circle he said kindly, "I'm out looking for some boys and girls to share my Christmas tree and toys with; could anyone here tell me where I could find a few?" "Oh, Mr. Maynard," said a familiar voice, and the boy who had given the speech a few minutes before stepped up in front of him, "do you mean, sir, that you would want any of us with our ragged clothes and worn shoes to come to your house?"

"That's just what I mean, my lad, and if you say you will come on Christmas day at ten o'clock to spend the day, I will be just as happy as you are," said John.

The children stood wide-eyed and speechless for a moment, then all of them scampered away to tell their mothers, but the lad, and with a choked voice he said, "Mister, we don't have clothes to wear to your house, not nice, clean clothes like you are used to, how can we come?"

Mr. Maynard looked down into the face of that puzzled boy with the feeling that he had known once and thought was buried, only it was broader and wider. Yes, by losing his own lad, he was learning to love all lads. "Now, you tell all the children in this court to clean up as best they can and be sure to be at my house promptly at ten o'clock on Christmas morning, and say, can you tell me how many of you there will be, for Mrs. Maynard wants to know?"

The lad spoke hesitatingly, as if he were afraid there would be too many, and then said, "I hope eleven won't be more than you can stand at once, but I'll tell 'em they've got to be good or you won't let 'em stay."

"All right," said John as he walked back toward the gate in the hedge. He hurried up the path and into the house to tell Mary, and as their eyes closed that night a great burden had been lifted from their hearts.

The two days following were busy ones for the Maynards and Susan, the maid, who had been Mary's dependable helper for years.

"Law me! Mrs. Maynard," said Susan, "it makes me feel like shoutin' to see you smilin' and happy ag'in and why, Mr. Maynard acts like as if he's walkin' on air, and lawsie! there he comes now and the truck driver with him; what's he up to, do you reckon?"

As soon as possible, John came into the house and the driver came in too, with broad smiles on their faces. In their arms and on their backs were boxes and packages of all shapes and sizes. The long evenings seemed like no time at all when finally Mary and John finished their task of setting their house in order for the never-to-be-forgotten Christmas day.

In the Maynard kitchen a light could be seen early on Christmas morning, and before eight o'clock Susan was there preparing the turkey, cranberry sauce, and all the other good things that Mary and John had planned. When ten o'clock came, the dining room was all aglitter with silverware and cut glass. At each plate stood a toy manger with these words written on the

Looking at the Future

BY A. F. BRIGHTBILL

We have but to look about us to see abundant examples of wasted energy and depraved taste in singing, both inside and outside the church. The time is ripe for an uplift in the music of worship. Some of our sister denominations seem to be realizing and seizing the opportunity. May no church in our whole brotherhood barter away its great musical birthright for a mess of musical pottage! Let us rather wisely marshal all the forces of worshipful song, as mighty auxiliaries in the conquest of the world for Christ. May we capitalize all our musical talent for the church.

"Let the people praise thee, O God; let all the people praise thee."

Chicago, Ill.

side, " Peace and Goodwill." The fire snapped in the grate and the smell of pine was through all the house.

Promptly at ten o'clock, eleven beaming, expectant faces appeared at the door, and when John opened the door they all shouted, " Merry Christmas!"

The day was one of laughter, surprise, and joy, and when evening came eleven of the happiest children that Mary and John Maynard had ever seen trooped away down the garden walk, through the gate toward home.

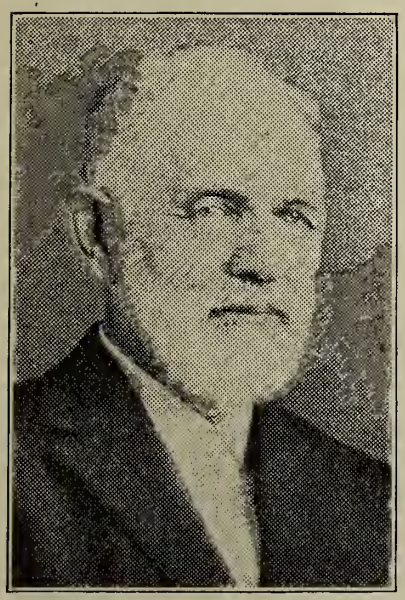
After Susan had gone home for the night and the house was quiet once more John drew Mary down on his knee and putting his arms around her said, " What a wonderful mother you have been today, and Mary how true that passage of scripture is that says, ' And a little child shall lead them.' "

South Bend, Ind.

CORRESPONDENCE

ELDER A. C. SNOWBERGER

The sudden calling of Eld. A. C. Snowberger from time to eternity deserves more than a passing notice. His parents, Eld. John S. and Susan C. Snowberger, moved to Carroll County, Indiana, near Flora, from Pennsylvania where Eld. A. C. Snowberger was born March 22, 1857. He was the fourth child in a family of ten children. The four older children, Malinda, Mary, Rosie, and Andrew, in succession have died in order of their birth. Those surviving are Mrs. Sarah Brooks, Fitchburg, Mass., Mrs. Nannie Buckmaster and Mrs. Susan Haslem of Redlands, Calif., Mrs. Matilda Chamberlain of Denver, Colo., Mrs. Laura Anderson of Brule, Nebr., and the brother, John H. Snowberger of Big Springs, Nebr.



At the age of nineteen on Oct. 28, fifty-five years ago, he and his cousin, Rosa Dilling, were baptized. Soon after, he was elected to the ministry. For over half a century he was a true and faithful servant of the church and a strong and efficient worker in the Master's cause. Through his Christly influence and earnest sermons, many souls were led to accept Christ as their personal Savior. Bro. Snowberger was devout and his character was strong in high ideals and noble virtues. His faith never wavered from the religious teachings of his devoted Christian parents. The father, Eld. John S. Snowberger, who was widely known among the Brethren passed away in 1895, the mother in 1917.

May 31, 1883, he was married to Jennie Zern, who died one year later on the first anniversary of their marriage. Twelve years later he was united in marriage to Rachel Fesler, widow of Eld. Geo. Fesler of Longmont, Colo. Three years ago in Nov., 1928, after 33 years of happy companionship, she fell asleep and left her husband bereft and alone. On the twentieth day of January, 1931, after forty years of friendship with Bro. Emmet and Sister Jennie Moore, he was united in marriage to Jennie Wyatt Moore, widow of Emmet Moore and the daughter of the late James Wyatt who died at La Verne, Calif., twenty years ago, and granddaughter of Eld. Abraham Moss of the Four Mile church, Union County, Indiana. Although this companionship has been so brief (only nine months and seven days) undoubtedly it has been a very happy one.

Upon coming into the community last January, from the Santa Ana church, California, he immediately took up the work of the church, assisting wherever need called, giving the people the benefit of his years of rich experience. He was his pastor's strong supporter and counselor and endeared himself to all who learned to know him.

In six states, Indiana, Ohio, Iowa, Nebraska, Colorado, and California, he served many churches. Among the many responsibilities laid upon him by the church was the superintendency of the Old Folks' Home at Honey Creek, which he performed for five years with credit to himself and honor to the church. He was also the first superintendent of the Old Folks' Home at Greenville, Ohio. His last work for the church was on the day he took sick in what proved his fatal illness. In his home, in company with four others selected as a committee from different churches, the arrangement of programs was perfected for the District Meeting to be held next August near Crawfordsville. This meeting was on Thursday, Oct. 15. In the evening he suffered an attack of acute indigestion. During the days that followed peritonitis developed. He was to have begun a two weeks' meeting at the Brick church the first Sunday in December.

Oct. 20 he was anointed by Eld. O. D. Werking. His faith was triumphant to the last. He knew in whom he had believed and was fully persuaded that he was keeping that which he had committed unto him. He closed his eyes to earthly scenes on Oct. 27.

Funeral services were held at the Brick church near Hagerstown, Ind. Eld. O. D. Werking preached the sermon. He was assisted by Rev. F. H. Collier and by Brethren D. E. Bowman, Carl Hilbert, E. R. Fisher, Myrl Brinson, R. L. Showalter and I. B. Wike. The Bowman quartette sang four selections. There was a large attendance of relatives and sympathizing friends. Many mourn the passing of this good man. Burial was made in the church cemetery near by.

Mrs. Wayne L. Goar.

Hagerstown, Ind.

WOMEN'S WORK OF SOUTHERN CALIFORNIA AND ARIZONA

The women of the District of Southern California and Arizona are unitedly endeavoring to carry forward the larger program of women's work set before them. In all of our churches the Aid Societies have been doing most excellent work. We can not pay too high a tribute to the accomplishments of these organizations through the past years. Now that we are endeavoring to unite all the interests of the women's work under one organization, it has required some time that there might be perfect understanding of the greater objectives set for all the women of the church.

As we come to a better understanding of the plan, as outlined by the National Council of the church, we will be able

(Continued on Page 26)

News From Churches

(Continued From Page 21)

Both young people and older ones are coöperating faithfully in these activities. Forty-two of our young people recently signed the petition to Congress and President Hoover in the interest of the Peace Movement.—Mrs. J. S. Sherfy, Hampton, Iowa, Dec. 13.

KANSAS

McPherson.—A wholesome interest is being shown in a six weeks' leadership training course that is in progress. Two courses, one in middle childhood and one in middle adolescence, are being offered to those who desire the credit which is given by both the International Council of Religious Education and by the General Education Board of our own church. The class period is two hours in length. At the same time the pastor, Bro. H. F. Richards, leads a large group in a study of the New Testament. Recently the church quartet—Mrs. Tate, Mrs. Schwalm, Mr. Beam and Mr. Sargent—gave a very much appreciated musical program. Our communion service was held on Dec. 6.—Edith McGaffey, McPherson, Kans., Dec. 10.

West Wichita.—The Ladies' Aid prepared and served meals for the District Conference Oct. 16-19. A cafe was rented not far from the East Side church where the conference was held. A clear profit of about $29 was made. Bro. Herbert Ruthrauff, our pastor, was very successful with his evangelistic meeting at the Washington Creek church near Lawrence, Kans., Oct. 25-Nov. 8. A fine time was enjoyed at the quarterly young people's conference at Salem church, Nickerson, Nov. 1, although our representation was not so large as usual. The disarmament conference was the subject of a talk given to the combined adult and young people's C. W. groups by Cecil Henshaw of Friends University, Nov. 15. A special Thanksgiving offering was lifted Nov. 22 to be sent to the General Mission Board. Each person was asked to give one cent for each year he has lived. Work on a new play, Whatsoever Ye Sow, is going forward, coached by Mrs. Ruthrauff. The biggest news from our church is our increased Sunday-school attendance, which is now around the 100 mark every Sunday, usually above. This is double that of last year. No words can express our thanks to and appreciation of Brother and Sister Ruthrauff in their fine work with us. Wednesday chorus practice under the direction of Bro. E. E. Wade, followed by excellent prayer meetings, is also an evidence of our present "good times."—Dorothy Stephens, Wichita, Kans., Dec. 12.

MARYLAND

Denton.—Our love feast, held Sunday evening, Nov. 1, was well attended. Eld. Wm. Wine officiated. Several ministers from adjoining congregations attended. Our former pastor, Bro. E. C. Woodie, of Winston-Salem, N. C., after closing a revival meeting at Wilmington, Del., stopped in Denton on his way home and preached to a full house on Sunday evening, Nov. 8. Sunday morning, Nov. 29, Bro. Jacob Replogle of Washington, D. C., B. Y. P. D. peace secretary for Maryland, gave us a talk on Peace. Our Women's Work under the direction of Sister Anna Seese has taken on new life during the year. The missionary meetings, held each month, are largely attended. The Aid Society has been meeting once a week for quite a while, getting ready for their annual sale. This was held Dec. 5, the proceeds amounting to $45. We are planning a mother and daughter banquet to be held Dec. 29. We were made to feel Sunday evening, Dec. 6, that we have a real missionary Sunday-school. Last spring our superintendent, Bro. Earl Holsinger, gave out dimes to be invested for missionary projects: the juniors for the Boarding School in India; the intermediates for the Industrial School in India, and the adults for the Africa mission. After a splendid missionary program our superintendent received the proceeds from the missionary dimes, each one telling how he had invested and made the money. Our juniors brought forward $13.85, the intermediates, $15, and the adults, $57.67. We hear depression on every hand and sometimes feel depressed ourselves, but surely the Lord's work will go on. We were favored by having a group of young people from the Volunteer Band of Blue Ridge College give us a program Sunday morning, Dec. 6. Bro. Marshall Wolfe, secretary of the Educational Board of Eastern Maryland, one of the group, gave a very interesting and uplifting talk to the Sunday-school.—Mrs. C. A. Pentz, Denton, Md., Dec. 11.

Derwood Mission.—This mission point is within the bounds of the Bush Creek congregation and is twenty-two miles south of the Pleasant Hill church and five miles north of Rockville. The Bush Creek congregation has authorized the Home Mission Board to take charge and work this territory. Bro. H. M. Snavely held a ten day meeting here the forepart of November and baptized four. The total membership is about sixty. The meetings are held in a small abandoned schoolhouse. The board has secured Bro. Ellis H. Wagoner as half time pastor beginning with Nov. 15, with preaching every two weeks, afternoon and evening from Dec. 6 on. Bro. Wagoner is also half time pastor for the Bush Creek, Pleasant Hill church. The annual visit was made and a council held Dec. 6 at Redland. Sister Margie Hottinger was elected church clerk, Sister Elsie Fitzwater, Messenger agent; Bro. Oather Holsinger, Sunday-school superintendent. Bro. Oather Holsinger and wife were elected deacons and installed by Bro. Wagoner. Bro. J. S. Noffsinger and the writer were present. Beginning with Dec. 6 Bro. Wagoner will preach for them every two weeks in the afternoon and evening with Sunday-school every Sunday afternoon and song services in the evening. The board hopes to be able to build a churchhouse here during the coming year.—Jesse P. Weybright, Detour, Md., Dec. 13.

MICHIGAN

Battle Creek.—The last week of October found a large group of our people at the Thornapple church enjoying the annual Bible institute of this group of churches. Bro. Harley Townsend officiated at our love feast and we very much appreciated all the visitors from Woodland, Thornapple and Beaverton churches. On this same day Bro. Morris Weisel was ordained to the eldership and Bro. Archie Gorham and Bro. Homer Klingman and their wives and Bro. Walter Miller were installed as deacons. One Sunday evening our congregation was invited to the Battle Creek College auditorium for our regular service, where our pastor, Bro. D. H. Keller, gave the lecture with slides, The Life of Luther. Sister Keller was absent three Sundays while conducting a revival effort in our neighbor church at Lansing where twelve were converted. Nearly twenty of this group attended our special missionary day on Nov. 22 when it was our privilege to hear Dr. Metzger of India in three addresses. She also gave talks to the children's group and B. Y. P. D. The two classes in teacher-training are in earnest since Nov. 1. Bro. Keller will also teach a class in our city organization of teacher-training in January. Our adult group of Christian Workers is studying the subject of Stewardship with Sister Viola Gow as instructor. The B. Y. P. D. is meeting separately and has just finished the book, Life's Work. Rev. Simpson of the Baptist neighbor church addressed them on the conclusion of this study. They have recently reorganized for next year with Sister Mary Leckrone as president. The junior folks are studying missions with Sister Lula Plank as leader. Our Aid Society recently put on a very successful bazaar in order to lift a bit on the great financial needs of the winter.—Mrs. David P. Schechter, Battle Creek, Mich., Dec. 10.

Detroit.—The laymen's organization in our church is doing a very fine work and is interesting a great number of community men in our church services. Some of the men went out in the country two Saturdays this fall buying apples, potatoes and other vegetables to be distributed among the needy this winter. They gave a party at a hall on Halloween at which about 130 were present. Nov. 17 they had a supper at the church which was attended by forty-one men. The program consisted of short speeches and singing. Dec. 15 they will have another meeting and supper. Each man will donate a small gift to be used in making Christmas a happy day for poor children in our community. Through our community worker, Mrs. Arthur Mote, we have now over 100 community children in our Sunday-school and are in touch with almost that many families. At Thanksgiving eighteen families were helped with a nice basket of food. The mothers' organization consists for the most part of mothers from the church community and to a great many it is their only social activity. The Ladies' Aid met at the church Dec. 3. Election of officers for the coming year resulted in Mrs. H. L. Fahrney being chosen president. At our quarterly council Dec. 4 Bro. Mote was elected elder and Bro. Harley V. Townsend, associate. The attendance at our Sunday night service has increased very much. The high school group of the B. Y. P. D. gave a play, The Missionary Clinic, on Sunday evening, Dec. 6, at which over 100 were present. We are planning a birthday watch-night party for New Year's eve. There will be a table decorated appropriately for each month in the year. We expect to have a new pocket size church directory out the first of the year. Our goodwill Sunday in October was a great success, a large quantity of clothing and some money being donated. On Thanksgiving Day we had union services with seven other churches. Sunday previous $18 in money and a great deal of food were donated by the primary and junior departments and the young ladies' class.—Mrs. Walter K. Gordon, Detroit, Mich., Dec. 14.

Flint.—On Sunday morning, Dec. 6, the primary and junior departments gave a short program for the Cradle Roll and Home Departments. Bro. Fradenburg from Midland, Mich., gave a very interesting sermon. Bro. H. M. Peters from Lansing, Mich., gave us two inspiring sermons in November. We enjoyed having these ministers with us. Members living in Flint or anyone wanting to get in touch with the church, write to our elder, Bro. Prowant, Durand, Mich., or to the correspondent.—Mrs. Bessie Stong, 432 First Ave., Flint, Mich., Dec. 13.

MISSOURI

Jasper.—Our revival meeting began Nov. 8 and closed Nov. 29 with Bro. R. W. Quakenbush as evangelist. He preached twenty-six inspiring sermons and visited quite a few homes. Two were baptized and the church was greatly built up. At the close of the meeting Nov. 30 we held our love feast with Bro. Quakenbush officiating.—Laura Teeter, Jasper, Mo., Dec. 12.

Kansas City.—First church met in special business meeting Dec. 3 for election of church and Sunday-school officers for the coming year. Bro. Allen Keltner was reëlected superintendent and the writer, Messenger correspondent. Our love feast was held on Sunday evening, Dec. 6. Bro. I. V. Enos, our pastor and elder, officiated, assisted by Bro. W. W. Keltner. This was a very impressive service for those present. The Ladies' Aid reorganized, Mrs. Allen Keltner being reëlected president.—Mrs. Gertrude Gaba, Kansas City, Mo., Dec. 14.

Mineral Creek.—Oct. 4 Bro. O. H. Feiler of Perryton, Texas, began a series of meetings for us continuing two weeks. Sunday, Oct. 18, was a full day with Sunday-school and sermon, basket dinner and a social hour, services at 2 P. M. and again in the evening. The meetings were well attended, the sermons strong and forceful—an inspiration to all. Five of our Sunday-school pupils were baptized.

We held our love feast on Oct. 19 with Bro. Feiler officiating. Eld. Jesse Mohler and wife of Warrensburg were also present. Nov. 4 Bro. Virgil Finnell gave his lecture on Why Girls Smoke. The church met in council Nov. 29 and elected officers for the coming year. Bro. James Mohler was retained as elder, Bro. Ira Saxton, Sunday-school superintendent. We expect Bro. Geo. W. Hilton to be with us Dec. 21-23.—Mrs. Effie I. Young, Leeton, Mo., Dec. 14.

NORTH CAROLINA

Maple Grove church met in council Dec. 6. We elected officers for another year: H. J. Woodie, elder; Bro. E. C. Woodie, pastor; Paul Perrel, Sunday-school superintendent; J. A. Hedrick, assistant; C. F. Weaver, church clerk and treasurer. Bro. J. A. Hedrick was elected to preach on the first Sunday in each month when it is not convenient for Bro. Woodie to be here.—C. F. Weaver, Lexington, N. C., Dec. 14.

OHIO

Akron church has been strengthened and spiritually uplifted by the revival meeting that closed Nov. 22 with the communion service. Bro. D. I. Pepple of Woodbury, Pa., gave us strong gospel sermons that were very helpful and inspirational. Seven were added to the church by baptism. Our pastor, Bro. Ira Long, is preaching at the Eastwood Mission revival meeting which will close with communion service on Sunday evening. The Thanksgiving service was well attended and some $40 given for missions. Dec. 5 Bro. C. D. Bonsack and Bro. W. J. Heisey brought us some very interesting and spiritual messages concerning the local church and the work in China.—Edna B. Hane, Akron, Ohio, Dec. 9.

Alliance.—Sept. 11 Brother and Sister Lewis R. Brumbaugh were with us in a welfare program. Sister Brumbaugh gave an excellent reading on Peace which was followed by Bro. Brumbaugh's lecture on, The Inevitability of World Peace. This program was very much appreciated. Nov. 8 Bro. C. D. Bonsack, secretary of the General Mission Board, was with us for an all-day meeting; he gave us three very inspiring talks. Members from most of our neighboring churches were also present. Dec. 7 a number of our people attended an all-day missionary program given at the Center church by Bro. Bonsack and Bro. Walter J. Heisey, returned missionary from China.—Edwin C. Garman, Alliance, Ohio, Dec. 14.

Ashland (First).—Since last report several visiting ministers have spoken from our pulpit, among them Lewis Brumbaugh, of Western Maryland College, and Frank Sargent, of Chicago. Mrs. Brumbaugh accompanied her husband. She presented a reading, "Die Mutter," in a most effective manner. Oct. 4 our pastor began a series of Sunday evening services on the general theme, "Deadly Sins of Modern Men." Interest and attendance were good. Election of officers took place Aug. 1. C. H. Deardorff continues as elder; J. P. Prather as pastor; Leo Witmer, superintendent of Church School. New executives in the Aid Society are: President, Mrs. Paul Fike; secretary, Mrs. L. D. Newman. Balance in Aid Society treasury at end of the year, $951.64. Oct. 16 the joint Aid Societies of Ashland Dickey, Maple Grove, and First church held an all-day meeting at First church. A program was rendered and a picnic dinner served. During the fruit season women of the local church gathered at the parish house and canned 133 quarts of fruit and vegetables for distribution among the needy. We have a strong Men's organization. President, U. S. Kreider; secretary, E. D. Norris. Oct. 17 was fellowship night for new officers, also harvest gift night for Pastor and Mrs. Prather. Oct. 14 a husband and wife were received into membership. Thanksgiving was observed in city union services at Peace Lutheran church. We are now near the close of a successful series of meetings conducted by Bro. S. G. Greyer, of Philadelphia, Pa., a former pastor of the local church. Bro. Greyer has preached with great earnestness and with power. Men's night, the evening of Dec. 9, was banner night in enthusiastic interest, attendance, and inspiration. Souls have covenanted with their Redeemer to serve in his vineyard. We approach the threshold of a new year with much encouragement.—Oma Karn, Ashland, Ohio, Dec. 12.

Danville.—An installation service for the Sunday-school officers was held Sept. 27. Oct. 4 rally day was observed by an all-day meeting. The pastor, Bro. G. W. Phillips, gave the message in the forenoon, and Bro. Ora DeLauter in the afternoon. Bro. Sargent of Chicago led in devotions. Mr. and Mrs. Brumbaugh gave a lecture and reading on Peace in September. A song sermon on Guidance was given Oct. 11 when the need, promise, assurance and means of guidance were brought to our minds. The welfare committee put on a temperance program recently and the missionary committee had charge of a program on Dec. 6. These programs give an impetus to the Sunday evening services. One hundred and four members and friends of the church gathered at the parsonage Dec. 1 with our annual Christmas donations, surprising the pastor, Bro. Phillips, and wife. A program, refreshments and good social time were enjoyed. Several enjoyed the joint missionary meeting held at Owl Creek church Dec. 12. Brethren Chas. Bonsack and Walter Heisey were the main speakers.—Pearl Ross, Danville, Ohio, Dec. 14.

Fairview (Ohio).—The church held a business meeting Dec. 5. Members on the various boards and committees were elected. Bro. J. A. Guthrie was unanimously chosen elder for the coming year. Nov. 21 we enjoyed a love feast with Bro. J. A. Guthrie officiating. Nov. 8 we began a revival meeting with Bro. J. A. Guthrie of Delta as evangelist. He preached fourteen gospel sermons and visited quite a number of homes. The singing was under the direction of Sister Orpha Titler. Eight were added to the church by baptism.—Mildred Titler, Adrian, Mich., Dec. 14.

Lima church met in council Dec. 10. The new officers for the coming year were elected with A. P. Musselman as elder. Nov. 6 we had our father and son banquet with about fifty present. Rev. N. I. Butler from a neighboring church gave the address of the evening. Nov. 12 we had our fall love feast with a goodly number of members present. The past church year has been a prosperous one.—Hattie Kettimon, Lima, Ohio, Dec. 12.

Portage church held its regular council the last week in October. Bro. W. A. Deardorff of Lanark, Ill., began our two weeks' meeting Nov. 1. He preached eighteen sermons and together with the pastor, Bro. Max Hartsough, visited in ninety homes. The members of the church were greatly helped by Bro. Deardorff's inspiring sermons. Our communion on Nov. 14 marked the close of the meetings. Our pastor gave us a special Thanksgiving sermon Nov. 29. A collection was taken for missions.—Beatrice Hartsough, Ohio, Dec. 10.

Silver Creek.—We began our series of meetings Nov. 15 with our communion. Bro. Paul Studebaker and wife of Nappanee were with us. All enjoyed his messages very much. We appreciated Sister Studebaker's stories for the children and she also led the song service. Eleven made the good choice. Nine were baptized and two await the rite. Our meetings closed Nov. 29. Dec. 5 at our quarterly council we decided to continue the budget plan for our expenses for home and District.—Mrs. Noah Long, Pioneer, Ohio, Dec. 8.

Stony Creek church met in council Dec. 3. Officers for next year were elected, elder being Bro. C. W. Warstler; clerk, O. L. Hengsteller; the writer, Messenger agent. The District B. Y. P. D. conference of Northwestern Ohio was held here Nov. 28-30. It was very well attended and was an interesting meeting.—Mrs. Esther F. Huber, DeGraff, Ohio, Dec. 8.

OREGON

Albany church held their love feast Oct. 18 with Bro. H. H. Ritter officiating, assisted by Bro. Barr. The attendance at our Sunday morning services has increased the last few Sundays. The young people have organized their class and are doing good work under the leadership of their teacher, Sister Mable Broadwater. We have a Junior League now which we believe will be a great help to the children. The young people meet with the adults in their department but the programs are largely conducted by the former. Oct. 22 was home mission Sunday. Our pastor preached at 11 o'clock and an offering was taken for home missions. Dinner was served in the basement and a season of fellowship was enjoyed by a large crowd. Our Aid Society held a cooked food sale Nov. 19. They have been meeting once a week in the homes of the members. Brother and Sister E. H. Eby came Nov. 27 and gave us a series of lectures on Stewardship and on conditions in India which was very much appreciated. We are now getting ready for our Christmas program. The junior department will give a program in the morning. In the evening the young people will give the Adoration Pageant and the White Gift service.—Mrs. Leander Smith, Albany, Ore., Dec. 5.

PENNSYLVANIA

Annville.—Nov. 6 Bro. A. C. Baugher delivered a sermon on self-examination which was very helpful and inspiring. Nov. 13 our love feast was held at the Annville house. Bro. Frank Carper, J. C. Zug, Nathan Martin, Ed. Wenger and Samuel Wolfe were with us. Bro. Wolfe officiated. Our revival services began at the Annville house on Nov. 22 and continued for two weeks with Bro. I. S. Long, evangelist. We had very good meetings and Spirit-filled sermons which were very helpful. We feel that the church was much benefited. Bro. Long also delivered our Thanksgiving sermon at which time an offering was lifted for home missions. Dec. 13 Bro. Michael Kurtz delivered a sermon on welfare work.—Sarah Winters, Lebanon, Pa., Dec. 15.

Carson Valley.—Our revival meeting started Nov. 8 with Bro. Jos. Clapper of Yellow Creek, evangelist. He labored very earnestly and brought us inspiring gospel sermons. The meeting continued until Nov. 29 with great interest and good attendance each night. As a result thirty-two were added to the church by baptism.—Mary Hoover, Duncansville, Pa., Dec. 9.

Everett.—Our Sunday-school year begins Oct. 1 and we elected officers on the last Sunday of September. Our superintendent, L. C. England, was reëlected. The average attendance for last year was 254, which was a gain of sixty-five over 1930. On rally day, held the first Sunday of October, we had a record attendance of 401. The love feast was held Oct. 25 with a splendid attendance. Bro. E. M. Detwiler, our pastor, officiated with his father, Eld. D. T. Detwiler, and Brethren A. Shuss and Eli Keeny, visiting ministers, assisting. Bro. John A. Robinson of the Walnut Grove congregation, Johnstown, began a series of evangelistic services Nov. 9 and closed Nov. 22. He preached powerful and convincing sermons which were listened to with interest by crowds from the very first, and the last week many were turned away because of lack of room. One of the immediate results of the meeting was forty-one received into the church by baptism. Fifty-four have been added to the church by baptism during the year. Bro. Robinson and our pastor made 130 calls; much good came from this personal touch. We hope our members have been greatly edified also, as the future growth of the church here depends to a great extent on the kind of lives our members live during the week.—Mrs. Francis Baker, Everett, Pa., Dec. 9.

Fredericksburg.—Our love feast was held Oct. 3 and 4. Brethren John Zug, A. C. Baugher, Henry Ziegler, Jonathan Reber and Ira

(Continued on Page 28)

WOMEN'S WORK OF SOUTHERN CALIFORNIA AND ARIZONA

(Continued From Page 23)

to accomplish greater things in the varied phases of our work.

We wish to commend the women of our District for their splendid coöperation with the program. We are glad to report, as evidence of their united interest, that the full 1931 quota assigned to this District for the support of the Girls' Schools of India, China, and Africa, has been raised and forwarded to Elgin.

The Presidents of the following organizations constitute the Women's Council of Southern California and Arizona: Ladies' Aid—Mrs. J. S. Zimmerman; Missionary Society—Mrs. C. P. Shaffer; Mothers and Daughters—Mrs. H. A. Frantz; Bible Study—Mrs. Della Lehmer; Children's Work—Mrs. Iva Brubaker.

The officers of the Women's Council are: President—Mrs. J. S. Zimmerman; Vice President—Mrs. Della Lehmer; Secretary—Mrs. H. A. Frantz.

Each member of the council endeavors to secure coöperation in promoting the interest which she represents. Those churches which desire help in effecting a more complete organization, or in creating a better understanding of the work, are urged to call upon our Women's Council for assistance.

Mrs. H. A. Frantz,
La Verne, Calif. Secretary of Women's Council.

"THE MASTER CALLETH THEE," DEAR SISTERS ALL OVER THE BROTHERHOOD:

Less than two months remain for us to educate for the World Disarmament Conference. We must get it out into the open in order to help people have confidence in it. We called our citizens' attention to it here in our county by putting on a big Armistice Day Parade of all school children in the county—grade, parochial and colored. Each school prepared banners, floats, yells and songs. All bands in the county gave their services free, as well as all school bus drivers. The children walked four abreast and the parade was more than a mile long. Between 5,000 and 6,000 were in the parade and 2,000 on the sidewalks enjoyed the parade. Many parents were made to think, who had not thought before, when they saw their own child marching for a warless world. This can be repeated in any city where there are two or three women willing to work. I am at your service to tell you how to begin and carry it through. I will furnish slogans, songs, and ideas for floats. Feb. 2, the day the conference opens, and May 18, World Goodwill Day, are both splendid days to stage a big school parade. The Conference will likely be in session yet next August.

Another thing we have found very worth while here is large streamers stretched across our streets to hang all winter. The words are large and the streamers very attractive. I can furnish them to you at $8, the actual cost. The rope to hang them will cost you $1.58. I wish every village and city in the United States had at least one of the streamers hanging within its limits. Why should the cigarette companies do all the advertising?

On one side of the streamer is this: "The World Disarmament Conference meets in Geneva, Feb. 2, 1932. This Conference should be the chief concern of every citizen of the world." On the other side: "The way to prevent war is for the nations to give up their implements of war simultaneously. This is the purpose of the World Conference. Support it." Putting up such a streamer is a practical thing for an individual, group of interested individuals, Aid Societies, or Sunday-school classes to do.

Another practical thing to do is prepare advertisements and place them at the entrances to your towns. On one side, I would put, "The World Must Disarm," on the other, "We Must Destroy War or War Will Destroy Us," or "Science Has Made War Unthinkable—Disarm or Disaster Awaits the World," or, "It's Time to Think It Out, Not Fight It Out." I haven't asked a mayor yet who has turned me down when I asked permission to do these things.

Take "Facts About the Disarmament Conference" which you can get free from the National Council for the Prevention of War, 532 Seventeenth St., N. W., Washington, D. C., to your dry goods merchants and ask them to wrap one of them in each package. I have done that in all our towns in our county and no one refused me. That helps very much to educate for the Conference.

Get the stickers, also from above address, for your front window. They are only 60c a hundred, and get each home on your street to use them. We must make this Conference as popular as the Red Cross. That sign is in all windows.

The day the Conference opens we would like the church bells in every community to ring each hour all day. If you do not have a bell, ask those who do have to do this. Each community should have an all day prayer service that day. Won't you see to that in your community?

Write President Hoover, the White House, Washington, D. C., and thank him for taking a hand in the Chino-Japanese dispute and urge him to do all that is possible for us to do in coöperation with the rest of the nations, in getting those two nations to respect their signature to the Pact and to the Covenant of the League. Also ask him to appoint Judge Florence Allen as a delegate to the Disarmament Conference. We feel the women of America should have a voice and be represented in this great Conference. Judge Allen is quite as capable to represent as any of our men. The other nations are asking for a woman delegate also. When once the mothers of men get a chance at beating swords into plowshares that prophecy will have some chance of being fulfilled. Do this right away for the delegates are be-

Thirty-four Versus Ninety-seven

Don't understand do you? Means nothing? Wait and see.

There's meaning to everything when once we get the setting.

Ninety-seven is the membership of a certain congregation.

Thirty-four is the number of *Gospel Messengers* going into that congregation. Isn't that a fine showing? Wonder how it happens that this congregation has so many *Messenger* readers?

Does the pastor have something to do with it?

Is it due to the activity of the *Messenger* agent?

Or is it in the hearts of the membership that the church paper is one of the magazines they must have?

Let that be as it may, I notice that this same congregation is not forgetful of the mission cause. No, they are not giving enormous sums, but if all who are situated financially as this congregation is should give as it gives, there would be a surplus in the mission treasury.

I'm wondering just how much of the giving in the church may be connected with the reading of *The Gospel Messenger* in which our several church projects are regularly set forth. Can you answer this question?—J. E. M.

ing chosen. Also write your senators urging them to work for immediate entrance of the United States in the World Court.

Have you gotten every signature to the petition possible in your community? We haven't anything like the number of signatures many of the other nations have. Have all churches in your section given their folks a chance to sign? There is much to do in the colored churches yet. Very few have had this matter presented to them. The colored pastors are very coöperative if you will only call their attention to it.

Remember sisters, to get a warless world is going to require as much sacrifice of self and money as any war that ever was waged. Aren't you willing to pay the price? That legacy to future generations is worth all we can give. Just remember, "The Master calleth for thee."

New Windsor, Md. Mrs. Edward C. Bixler.

MATRIMONIAL

Please note that the fifty cents required for the publication of a marriage notice may be applied to a three months' Gospel Messenger subscription for the newly-married couple. Request should be made when the notice is sent, and full address given.

Atkins-Wampler.—By the undersigned at the home of the bride's parents, Nov. 7, 1931, Calvin T. Atkins of Charlottesville, Va., and Mabel E. Wampler of Weyers Cave, Va.—Guy E. Wampler, Salisbury, Pa.

Cosner-Forney.—By the undersigned, Nov. 24, 1931, in the La Verne church, Bro. Joseph Cosner and Sister Lucile Forney, both of La Verne, Calif.—Galen K. Walker, La Verne, Calif.

Hauber-Hertzog.—By the undersigned, at the Leavenworth M. E. church, Nov. 21, 1931, Geo. A. Hauber, Jr., son of Mr. and Mrs. Geo. Hauber of Peshastin, Wash., and Frances Eulala Hertzog, daughter of Rev. and Mrs. P. H. Hertzog of Plain, Wash.—W. Earl Breon, Wenatchee, Wash.

Snyder-Woomer.—At the Columbia Avenue Methodist Episcopal church, Tyrone, Pa., by Rev. S. W. Strain, assisted by the undersigned, father of the groom, Bro. Ezra R. Snyder and Miss Louise Woomer, both of Tyrone, Pa.—John R. Snyder, Tyrone, Pa.

Weaver-Mummert.—By the undersigned at his home near Spring Grove, Pa., Aug. 19, 1931, Mr. Leo Weaver of Hanover, Pa., and Sister Nancy Mummert of near Spring Grove, Pa.—Paul K. Newcomer, Spring Grove, Pa.

FALLEN ASLEEP

Baublitz, Rosa, daughter of Henry Y. and Elizabeth Pfaltzgraff Keeny, died at her home near Spring Grove, Pa., Oct. 30, 1931, after an illness of five weeks of paralysis, aged 54 years, 1 month and 6 days. She united with the Church of the Brethren, Upper Codorus congregation, nearly thirty years ago, remaining faithful to the end. Later she removed her membership to the Pleasant Hill congregation where she was an active member of the Sisters' Aid Society. Nineteen years ago she married Geo. W. Baublitz who survives with two sons, one daughter, three grandchildren, five brothers and five sisters. Funeral at the home and at the Pleasant Hill church by G. Howard Danner, S. K. Jacobs, James C. Sellers. Interment in cemetery adjoining the church.—Paul K. Newcomer, Spring Grove, Pa.

Beckner, Sister Effie Fern Switzer, born near Holmesville, Nebr., died Nov. 21, 1931, aged 35 years, 3 months and 26 days. She married Ross R. Beckner Feb. 16, 1916, and to this union were born six children, one having preceded the mother, and another dying one day later. Besides her husband and four daughters she is survived by a mother, six sisters and seven brothers. She united with the church at an early age and lived faithful to the end. She was president of the Ladies' Aid for some time. Funeral in the South Beatrice church by the writer.—Paul K. Brandt, Holmesville, Nebr.

Cannaday, Eliza Keith, died Nov. 13, 1931, aged 83 years, 6 months and 14 days. In 1869 she married Geo. W. Cannaday who preceded her forty-two years ago. To this union were born three daughters and two sons, one daughter having preceded her twelve years ago. She also leaves two brothers and one sister besides a number of grandchildren and great-grandchildren. She had been a consistent member of the Brethren Church for more than fifty years. She had been in declining health for some time but was only confined to her bed four weeks. Funeral at Pleasant Hill church by Brethren Hampton Marshall, Alvan Harman and A. N. Hylton. Interment in Pleasant Hill cemetery.—Lois Cannaday, Willis, Va.

Cottle, Charles, son of Jacob and Martha Whitehead Cottle, died at his home at Yellow Creek, Pa., on Oct. 3, 1931, death being caused by paralysis. He was born April 8, 1868, at Coalmont, Pa. Sept. 2, 1891, he married Lucy E. Stinnett who survives with six sons, three daughters and five sisters. He was a member of the Church of the Brethren. Funeral services at the Yellow Creek church by D. A. Stayer. Interment in Duvall cemetery.—Mrs. Bertha Snyder, Hopewell, Pa.

Devoe, Laura Zumbrun, died Nov. 29, 1931, aged 41 years, 11 months and 12 days. She is survived by her husband, Robert Devoe, two children, one brother and four sisters. Funeral services at the Beaver Creek church by the writer, assisted by E. Friend Couser. Burial in the Lisbon cemetery near Union City, Ind.—J. H. Eidemiller, New Carlisle, Ohio.

Dick, Mrs. Margaret Helsel, one of the oldest members of the Albright congregation near Roaring Spring, Pa., died suddenly at her home near the church on Nov. 29, 1931. She was born Aug. 29, 1850. Her husband, Michael P. Dick, died June 12, 1909. One daughter and four sons survive with twenty-three grandchildren and thirty-two great-grandchildren. Funeral in the church by her pastor, Jacob Kinsel.—Nora Wentz, Roaring Spring, Pa.

Frantz, Sister Katherine Burkholder, was born July 31, 1890, near Octavia, Nebr., and passed away at her home near Holmesville, Nebr., Nov. 25, 1931, aged 41 years, 3 months, and 25 days. She was the second daughter of Peter and Martha Burkholder being reared in a family of nine children: six girls and three boys. July 31, 1919, she was united in marriage to Alfred N. Frantz. This happy union was blessed with four children: two boys and two girls. She was baptized into the church at an early age; at her departure being an officer and a teacher in the junior department of the Sunday-school. Services in the South Beatrice church by Paul K. Brandt assisted by Eld. L. L. Meck.—Paul K. Brandt, Holmesville, Nebr.

Geissinger, Bro. Wm. W., died suddenly, Nov. 3, 1931, aged 70 years. He was a deacon in the church for many years. He is survived by his wife, four daughters and one son. Before the husband was buried Sister Geissinger's aged mother also passed away. Services by the pastor, F. B. Statler.—Mrs. O. R. Myers, Huntingdon, Pa.

Hileman, Mrs. Malinda, daughter of Mr. and Mrs. W. J. Ogle, born near Centerville, Iowa, died Nov. 24, 1931, at her home in Unionville, Iowa, aged 76 years, 11 months and 23 days. Her husband, James Hileman, preceded her nine years ago. She leaves one sister, one brother and one adopted daughter, Mrs. Faye Fox. She united with the Church of the Brethren over forty years ago and lived an exemplary Christian life. Funeral in Unionville by the undersigned.—Orlando Ogden, Unionville, Iowa.

Kinsey, Chester Steele, eldest son of Bro. Fred and Sister Jennie Kinsey, born near Warsaw, Ind., died Oct. 4, 1931, aged 31 years, 5 months and 7 days. At the age of fourteen he accepted Jesus as his Savior and united with the North Winona Church of the Brethren where he retained his membership until his death. He had suffered with an attack of quinsy and before he had regained his health he contracted typhoid fever. Surviving are father, mother, five brothers and three sisters. Funeral services by the writer at the North Winona church and burial at Oakwood cemetery at Warsaw.—W. E. Overholser, Warsaw, Ind.

Miller, Bro. David S., died at his home in Huntingdon, Oct. 20, 1931, aged 74 years. He was born at Clover Creek, Bedford County. He was a deacon in the church and also served several years as Sunday-school superintendent in the Altoona church. For forty-three years he worked in the railroad shops in Altoona. He is survived by his wife, four children and fourteen grandchildren. Services in the church by the pastor, F. B. Statler.—Mrs. O. R. Myers, Huntingdon, Pa.

Miller, Geo. Washington, died at the home of his daughter, Mrs. Mary Lynn, near Winchester, Va., Nov. 9, 1931. He was in his eighty-fifth year. He had been a faithful member of the Church of the Brethren for a great many years. He married Miss Margaret Fahnestock. One son died about forty-five years ago and another about thirteen years ago. Funeral services at the home by Cephas Fahnestock assisted by L. R. Dettra and David Messick. Interment in Mt. Hebron cemetery, Winchester.—Cephas Fahnestock, Winchester, Va.

Simmons, Emanuel F., born near Sugar Grove, W. Va., Jan. 30, 1859, died at the home of his son, Harrisonburg, Va., Nov. 4, 1931. He was a member of the Church of the Brethren for many years. He leaves one son, two brothers, two sisters and five grandchildren. Services at the Sugar Grove M. E. church by D. H. Miller. Interment in the Sugar Grove cemetery.—Clara R. Bodkin, Sugar Grove, W. Va.

Thornhill, Malory, aged 97 years, 11 months and 4 days. Funeral services at the Beaver Creek church Oct. 23 by the writer. Bro. Thornhill emigrated from Virginia to Ohio in the days of the Civil War. His last years were spent in the home of his children.—J. H. Eidemiller, New Carlisle, Ohio.

Wichael, Mary Ellen Kerlin, died Nov. 5, 1931, aged 91 years, 2 months and 3 days. Death was caused by her hip being fractured about eight weeks ago. She died in Greenville, Ohio. She united with the Church of the Brethren in early childhood and was a faithful member at the time of her death. She leaves one son. Her husband, Jacob Wichael, died sixteen years ago. The body was brought to Elk Run church, Va. Funeral services by Elders M. G. Sanger and W. H. Zigler. Burial in the Elk Run cemetery.—Orlando S. Miller, Mt. Solon, Va.

News From Churches

(Continued From Page 25)

Gibble were present and brought us some fine sermons. Two were received into the church by former baptism. Oct. 4 at the Union house Bro. Walter Hartman gave us a talk on simple life which was very beneficial. Nov. 1 the children had a fine program, following which Bro. Amos Kuhns gave them an interesting talk. A Sunday-school convention of the Bethel district of different denominations was held at the Union house and some very helpful and interesting talks were given. Dec. 12 the church met in council. The officers of the different Sunday-schools and organizations were reappointed with only a few changes. It was also decided to take a special offering for the China sufferers, the different Sunday-school and church collections for Dec. 13 to go for that purpose.—Mrs. Annie L. Weaver, Lebanon, Pa., Dec. 14.

Germantown.—Our bomecoming day was observed on Sept. 20. Bro. Wm. Zobler and his daughter rendered special music for us at this service which was very much appreciated. Oct. 4 was our rally day. All branches of the church and Sunday-school are progressing very nicely. Nov. 12 we held our love feast—a very spiritual feast with a large attendance. On Sunday morning, Nov. 15, we were very glad to have with us C. C. Ellis of Juniata College who preached an inspiring sermon on Follow Me. On Tbanksgiving Day our pastor preached a wonderful sermon of praise and thanksgiving. At the young people's meeting on Nov. 15 lantern slides were shown of the Greene County Industrial School and a talk was given explaining the work done there. Three have been added to the church by baptism since our last report.—Mrs. A. P. Sbaffer, Germantown, Philadelphia, Pa., Dec. 14.

Harrisburg.—On Sunday morning, Oct. 18, we had the pleasure of listening to Eld. Emra T. Fike of Eglon, W. Va. His subject was, "The Triumphant Faith," and was certainly a message of encouragement to every believer in Christ Jesus. In the evening of that same day Bro.—— gave us a chalk talk which was much appreciated by all present. On Sunday morning, Oct. 25, Bro. Dan West from Elgin was with us and we enjoyed to the fullest his message on Peace. In the evening Bro. West had charge of the young people's meeting. The first two Sunday nights of November Dr. D. E. Hoff, one of the surgeons of our city and a member of the church, gave two very helpful messages on the following subjects: "Creation and Science from the Bible," and "Our Scientific Knowledge of the Destruction of Man from the Standpoint of the Bible." These messages were certainly full of inspiration and sound trutbs for our young people of the high school and college age. We are very fortunate to have such a man come into our midst. Our love feast and communion were held Nov. 15 with about 200 at the tables, and with Eld. F. S. Carper and our elder, Bro. Ober, in cbarge. Almost all the churches of Harrisburg are at this time receiving a great blessing through the sound gospel preaching of Gypsy Smith of England. Great crowds fill the Farm Show building in which his meeting is held almost every night and on Sundays hundreds are turned away. We are looking forward to our own evangelistic meeting which will begin Jan. 3 witb Eld. Rufus Bucber of Quarryville, Pa., as evangelist. From now until then in the prayer meeting we are studying "The Personal Evangelistic Work of Jesus," as found in the four gospels, with our pastor, Bro. Whitacre, as leader. We are very happy to report that so far this year our average attendance in the Sunday-school and church services is increased over that of last year. The outlook for the winter and spring is very good.—Mrs. Warren Snavely, Harrisburg, Pa., Dec. 6.

Koontz church closed a two weeks' revival meeting Nov. 22 with Bro. G. E. Yoder of New Carlisle, Ohio, evangelist. He gave us inspiring gospel messages which greatly increased the spiritual life of the church. The attendance was good in the beginning and increased as the meeting advanced to close with an overflowing house. Five were baptized and two reclaimed. Our pastor, D. I. Pepple, preached the Thanksgiving sermon on Sunday, Nov. 29. An offering was lifted for the Morrison Cove Home.—H. S. Koontz, New Enterprise, Pa., Dec. 14.

Newville.—Bro. Harper Snavely, lately of Myersville, Md., came to us Nov. 1 and began one of the most soul-stirring evangelistic services ever held at this church. The topics were varied; his chalk illustrations of various hymns and Biblical teachings were especially interesting to young and old. Bro. Snavely in company with Bro. Sollenberger, tbe pastor, and other brethren visited in many homes in the community. The scrvices were greatly enriched by special singing by quartets from neighboring congregations; also on Sunday afternoon, Nov. 8, the Byler family, gospel singers of Lititz, rendered a program which was highly appreciated. As a result of these efforts thirtcen were baptized by Bro. Sollenberger on Nov. 29 and one was reclaimed. The Sunday evening service, which had been discontinued because of lack of interest, has been started. The Church School is progressing. The classes are being organized for more efficient service.—Mrs. John Cohick, Newville, Pa., Dec. 8.

Parker Ford church, since the last report, has been enjoying her usual, rich spiritual blessings to wbich have been added many services of special interest and blessing. Our annual harvest home and rally day scrvice was obscrvcd Sept. 29. The speaker for the occasion was Prof. Norman Ratchford, supervisor of agriculture of Chester County. He is a conseorated man of God whosc close touch with nature has brought him closer to God and given him a deep spiritual message. Oct. 4 at thc close of the Sunday-school session the newly elected officers and teachers were installed. The service was in charge of the pastor. The outstanding note of the short message was privilege and responsibility in the Lord's service. Our love feast and communion service was held Oct. 11 witb Bro. Dixon officiating. Oct. 25 Rev. Vincent J. Steffan, famous evangelist to the prisons and penitentiaries of this country, had charge of the morning service and brought us a gripping message on the power of God in the life of an individual. Nov. 20 the members of the ladies' Bible class, of which Mrs. Erma Fox is tbe able president, entertained their families in a social. The entertainment and spirituality of the occasion will long be remembered by those who were present. Dec. 1 the ladies of the church will meet in an all-day session to plan and prepare for the needs of the less fortunate. A church chest bas been provided in which will be placed articles of clothing and foodstuffs to be distributed throughout the winter as the needs of the community are presented.—Mrs. J. Earl Pennypacker, Parker Ford, Pa., Dec. 1.

Scalp Level.—Nov. 22 Eld. R. P. Bucher of Quarryville, Pa., came into our midst and opened a two weeks' revival meeting. In all Bro. Bucher preached eighteen powerful gospel sermons, which were well received by all who heard him. We had delegations from a number of the surrounding congregations, which were a great help to our meeting. As a direct result eleven accepted the Lord and were received into the fold by Christian baptism. We are now looking forward to a union revival between the Lutheran, Evangelical, and Church of the Brethren in our end of the town. The respective pastors will do the preaching. This meeting will open Jan. 4.—Mrs. J. A. Buffenmyer, Windber, Pa., Dec. 14.

Shippensburg.—We began our work in the fall with a new zeal. Various organizations have been busy promoting the work of the kingdom. The work of our choir has been much appreciated. In addition to tbeir faithful service at home they gave messages in song at the Chambersburg and Waynesboro churches during the revival services held at these two places. The women of the church have been busy holding food sales, soup sales, and suppers. Twenty-three of our men attended the men's rally held in Chambersburg on Nov. 29. The children have been busy earning money as their White Gift to the King. We received three into the church by baptism during the month of November. We are looking forward and planning for our revivals the latter part of January. Levi K. Ziegler of Waynesboro will be our evangelist.—Mrs. J. D. Reber, Shippensburg, Pa., Dec. 14.

TENNESSEE

Mt. Valley.—Bro. J. R. Jackson closed a series of meetings at this place Dec. 1. During his two weeks' stay he preached many inspirational and doctrinal sermons. As a result of the efforts put forth during the meetings the members have reconsecrated and rededicated themselves to tbe work of Christ. Also nine persons gave their lives to the Master, seven asking for baptism and two being reclaimed into fellowship with the church. At our last council it was decided to have a love feast in the spring, on Saturday before the fourth Sunday in April commencing at 6 o'clock.—Lee Wine, Baileyton, Tenn., Dec. 8.

New Hope church met in council Dec. 12. Bro. A. M. Laughrun was elected elder and pastor for the coming year; Bro. D. C. Morrell, Sunday-school superintendent, with Bro. W. H. Bacon as assistant; Bro. Philip Ball, church secretary and treasurer for two years; the writer, Messenger correspondent. Bro. Laughrun will preach each night beginning the 13th and on Christmas Day, closing with a watch night service on the last night of the year. Two letters have been granted to members and one has been received.—Mary K. Clark, Jonesboro, Tenn., Dec. 14.

VIRGINIA

Belmont.—Oct. 3 Bro. D. B. Garber of Waynesboro, Va., began a series of meetings and continued until Oct. 11. He gave us Spirit-filled sermons and we feel that our church has been strengthened. Four were added to the church by baptism. Oct. 31 we held our love feast with Eld. H. C. Early officiating. On the following Sunday morning Bro. Early gave us a very interesting message on the History of the Churcb of the Brethren. Services were conducted Thanksgiving evening by our home ministers—Brethren I. N. Zigler, Luther Mason and Arthur Wheeler. Each gave a very appropriate message which was enjoyed by all. It was decided to give the offering to home missions.—Hannah M. Mason, Don, Va., Dec. 4.

Copper Hill church met in council Nov. 21. Officers were elected for the coming year, all of them being retained except clerk. The B. Y. P. D. rendered an interesting program Thanksgiving night. Bro. Tom Stump, one of the home ministers, conducted a series of meetings at Cross Roads; as the result of a week's meeting two came forward. Our series of meetings next year will be the first of August with Bro. Jack Woodie of North Carolina, evangelist.—Ruth Shaver, Bent Mountain, Va., Dec. 12.

Jubilee church in the Salem congregation met in council Nov. 10. The young people's meeting, organized with Bro. Emmert Dettra as leader, has started with good success. We have installed electric lights in the church which is a great help. It was decided to call Bro. Lawrence Helsey to hold a meeting for us. He came and preached for us eight days. Two stood for Christ and we feel that the church has been strengthened and the community helped.—Frances Fahnestock, Winchester, Va., Dec. 8.

Mill Creek.—Since our last report the different divisions of church work have been moving along in a very encouraging way. Nov. 22 our B. Y. P. D. rendercd a musical program. Nov. 29 a Thanksgiving program was given. We had thanksgiving services on Thursday morning conducted by Bro. Jos. Pence. An offering of $81 was

lifted which was donated to District missions. Our Aid Society is busy with fall work. A box of clothing was sent to the Industrial School at Geer, Va. December being the month for electing officers, Sister Fannie Pence was chosen president. We have a flourishing Sunday-school with six organized classes; each has special work. Class No. 5 has for its mission calling on the sick of the community and singing or reading and sometimes praying with them. Class No. 4 recently donated $25 for women's work in India.—Mrs. I. J. Long, Port Republic, Va., Dec. 9.

Pleasant Valley church held their love feast Oct. 20. Bro. Zion Mitchell of Franklin officiated, assisted by other visiting brethren. The church and Sunday-school work has been reorganized. The young people have recently bought new chairs for their room. We were very glad to have with us Thanksgiving night the Volunteer group from Bridgewater College—Bro. Earl Mitchell, Sister Vera Woodie and Bessie Driver.—Bertha Reed, Floyd, Va., Nov. 30.

Roanoke (First).—The first Sunday in October was rally day, with 519 present. The second Sunday was Cradle Roll Day. There was a consecration service for ten babies up to two years old. This was our first service of the kind. The third Sunday in October was old folks' day and the fourth, church day. A fellowship supper was given to the members of boards and committees by Brother and Sister C. G. Hesse, our pastor and wife. Bro. Hesse gave a talk impressing upon those present that the success of the church depended upon them largely. There was also a discussion of various questions. During the summer the T. E. L. class, of which Sister L. C. Moomaw is teacher, was divided into two teams running a contest to make money for the class treasury. The contest came to a close Oct. 22 with a banquet. There was a short program and the amount of money made by each side was announced: $80 from the one and $52.22 from the other. This money will be used for good purposes in the church. Sixteen cottage prayer meetings were held the week previous to our evangelistic meeting. A delegation from Bridgewater College Volunteer Mission Band gave us a program Oct. 25 on the theme, Faith in God. Nov. 1 our evangelistic meeting began with Bro. Guy West, evangelist. We had a wonderful meeting. The results were forty-two decisions, thirty-three of this number were baptized, one reclaimed, three came by letter and five were not baptized. Five were baptized as the result of a meeting held at Midway by Sister Broughman of Buchanan. Members living at Midway are members of the First church. Our love feast followed the close of the meetings with the largest attendance since the new church was built. Our pastor held a revival meeting at Cloverdale church. During his absence the pulpit was filled by the following brethren: F. A. Myers, Frank Williar, E. C. Crumpacker and Raymond Peters. Dec. 6 was subscription day. All members were urged to subscribe for the church budget. There were services Thanksgiving morning at 7 o'clock. An offering was lifted for the building fund.—Mrs. Irvin Wray, Roanoke, Va., Dec. 11.

Troutville.—Nov. 17 marked the close of a very successful revival held in our congregation with Bro. I. S. Long, evangelist. The meeting began Nov. 1 and Bro. Long preached in all twenty-three soul-inspiring sermons. His wonderful messages were much appreciated by the entire community. Sixteen were won for Christ and the church and we feel that we had one of the best spiritual meetings ever held in this church. Bro. Long, with the pastor, made eighty-nine visits in the homes. He also delivered five addresses at the public schools of the community. Our love feast was held Nov. 21 with Eld. C. S. Ikenberry officiating. About 125 enjoyed this spiritual feast. The Thanksgiving service was conducted by our pastor, Bro. M. J. Cline. An offering of $350 was lifted at this time. Just previous to our meeting $350 was raised for the purpose of installing steam heat in our auditorium.—Frankie Showalter, Troutville, Va., Dec. 4.

Westmont.—Our pastor, Bro. A. C. Miller, recently held a two weeks' evangelistic campaign at the Pleasant Hill church. Our pulpit the first Sunday during his absence was filled by Miss Howell, a returned Methodist missionary from Sumatra. Her message was very much appreciated. The following Sunday Mrs. Myra Weigel, a prominent W. C. T. U. worker, brought us a very interesting and inspiring temperance message. Following our love feast and communion service Nov. 8, a two weeks' revival meeting was conducted by our pastor-evangelist, Bro. A. C. Miller. The last two nights of the meeting were for women and men respectively, with lectures on Woman, the Capsheaf of Creation, and Being a Brother. Four confessed Christ and were baptized. Our Sunday-school is in fine working order. The Helping Hand Bible class, composed of young women, recently gave another gift of $400 to apply on the new church ground debt. This makes a total of $1,500 given by this one class; others too are doing nicely. Oct. 28 the annual father and son banquet was held. A program will be given by the children of the Sunday-school on Christmas Sunday morning, and a cantata by the church choir in the evening.—Mrs. John W. Head, Johnstown, Pa., Dec. 8.

WASHINGTON

Seattle.—With the coming of winter all departments of church work increase in activity. Church services are attended more regularly. Sunday-school attendance increases. Many people are in need and we all try to help. The Aid Society sews, mends and fits needy ones with clothing, gives more and more food from the supplies offered by large-hearted families. Our congregation was cheered by the visit of Brother and Sister E. H. Eby and by their messages to us. Mrs. Chas. Maust will soon be able to return home from the hospital; we rejoiced to know that she is recovering. Our pastor continues his faithful ministry among us in preaching services, in group teaching, speaking over the radio, visiting here and there and traveling once a month to Warm Beach to serve the faithful group there, and numerous other ways. Plans are being made for Thanksgiving and Christmas programs. The church has been painted and redecorated, the work for the most part having been donated. The improvement in the looks of our place of worship is greatly appreciated. The convention of coast churches is held twice yearly. The last meeting convened at Ajlune, a wonderful day of good fellowship for all of us, no matter of what age. When God's people meet to make plans for his kingdom, each individual member is sure to be strengthened.—Mrs. W. B. Stover, Kirkland, Wash., Nov. 20.

Yakima church met in monthly business meeting Dec. 2 for the purpose of electing our church officers for 1932. Three letters of membership were received. Our church officers are as follows: Bro. Enoch Faw, elder; Bro. E. A. Cable, church treasurer and clerk; Bro. Wm. Leavelle, Messenger agent; Bro. Elmer Goodyear, adult C. W. superintendent; the writer, Messenger correspondent. Our love feast was held Nov. 14 with Bro. Coffman officiating. Preceding this two young sisters were baptized. Our Aid is going along nicely. We are preparing to do charity work and want to help the needy all we can. The Thanksgiving offering was $29.78.—Katie Baldwin, Yakima, Wash., Dec. 4.

WEST VIRGINIA

Gt. Cacapon.—They just closed a two weeks' meeting led by our pastor, J. L. Shanholtz of Levels, W. Va., first, Magnolia, W. Va., five nights, second, Mt. Dale Orchard near Paw Paw, W. Va., seven nights. The sermons were very inspirational. The meetings were well attended and interest was fine. They visited several homes. They also organized a good Sunday-school at Magnolia. One was received into the church by baptism and three await the rite.—Myrtle Yost, Gt. Cacapon, W. Va., Dec. 7.

Spruce Run.—Bro. Eugene Kahle of Princeton, W. Va., and our elder, Bro. W. M. Kahle of Troutville, Va., came to this place Dec. 12 for the council meeting. We discussed some work for the coming year, also decided to have services once a month during the winter. Bro. Kahle will be with us during the winter months. The Women's Work group had their first program just before our council meeting. The organization was effected in November with a membership of eighteen. Bro. Kahle delivered an able sermon Saturday night and another Sunday morning.—Glenna C. Fleshman, Lindside, W. Va., Dec. 14.

CUT HERE

World Wide Christmas Missions Offering

Blank for Sending Mission Money

General Mission Board, Elgin, Ill.

Dear Brethren:

Enclosed find .....dollars as an offering for World Wide Missions, which please place to the credit of

..... Individual

..... Class

..... Sunday-school

..... Congregation

..... District

Name of sender .....

Street Address or R. F. D. .....

Postoffice .....State .....

Make bank draft, personal check, P. O. or Express money order payable to Brethren's General Mission Board, Elgin, Ill.

Please state what congregation and District should have credit for this. Full name and address should be given to insure a prompt return of receipt.

Date	Amount Enclosed
.....193...	$.....

CUT HERE

OFFICIAL DIRECTORY

The Official Directory is published in the last issue for each month. Special effort is taken to keep it up-to-date. Early notice of corrections or changes in address is desired.

BOARDS AND COMMITTEES

GENERAL MISSION BOARD

Otho Winger, Chairman, N. Manchester, Ind.
J. J. Yoder, Vice-Chairman, McPherson, Kans.
H. H. Nye, 1631 Mifflin St., Huntingdon, Pa.
Levi Garst, Salem, Va.
J. B. Emmert, 2627 4th St., La Verne, Calif.
J. K. Miller, 2240 Grand Ave., Cedar Rapids, Ia.
L. C. Moomaw, R. 2, Bx. 209, Roanoke, Va.

General Secretary, C. D. Bonsack, Elgin, Ill.

Assistant Secretary, H. Spenser Minnich, Elgin, Ill.

Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

Treasurer, Clyde M. Culp, Elgin, Ill.

PUBLISHING HOUSE DIRECTORS

Membership and organization of directors same as for General Mission Board.

Manager and Treasurer, R. E. Arnold, Elgin, Ill.

Secretary, L. T. Miller, Elgin, Ill.

BOARD OF RELIGIOUS EDUCATION

C. Ernest Davis, Chairman, Mt. Morris, Ill.
C. S. Ikenberry, Vice-Chairman, Daleville, Va.
H. K. Ober, Elizabethtown, Pa.
L. W. Shultz, North Manchester, Ind.
J. M. Henry, Bridgewater, Va.
Eva Trostle, 3435 Van Buren, Chicago, Ill.
R. E. Mohler, McPherson, Kans.
Mrs. R. D. Murphy, Chairman, Women's Work.
P. G. Stahly, Chairman, Men's Work.

General Secretary, R. D. Bowman, Elgin, Ill.
Director of Young People's Work, Dan West, Elgin, Ill.
Director of Children's Work, Ruth Shriver, Elgin, Ill.
Editor, E. G. Hoff, Elgin, Ill.
Assistant, Maud Newcomer, Elgin, Ill.
Assistant, Edith Barnes, Elgin, Ill.

GENERAL EDUCATION BOARD

C. C. Ellis, President, Huntingdon, Pa.
V. F. Schwalm, Vice-President, McPherson, Kans.
J. S. Noffsinger, Secretary-Treasurer, 3635 Ordway St., N. W., Washington, D. C.
H. F. Sanger, Secretary of Nursing and Medical Education, 821 S. Ridgeland Ave., Oak Park, Ill.

D. W. Kurtz, 1605 E. 3rd St., Long Beach, Cal.
A. C. Wieand, Bethany Biblical Seminary.
E. C. Bixler, Blue Ridge College.
Paul H. Bowman, Bridgewater-Daleville.
R. W. Schlosser, Elizabethtown College.
C. C. Ellis, Juniata College.
E. M. Studebaker, La Verne College.
Otho Winger, Manchester College.
V. F. Schwalm, McPherson College.
C. Ernest Davis, Mt. Morris College.

GENERAL MINISTERIAL BOARD

S. J. Miller, Chairman, 2017 5th St., La Verne, Calif.
Paul H. Bowman, Vice-Chairman, Bridgewater, Va.
M. J. Brougher, 554 Stanton St., Greensburg, Pa.
W. H. Yoder, R. 1, Waterloo, Iowa.
H. L. Hartsough, N. Manchester, Ind.
Home Mission and Ministerial Secretary, M. R. Zigler, Elgin, Ill.

CONFERENCE PROGRAM COMMITTEE

James M. Moore, Chairman, 3560 Congress, Chicago, Ill.

R. W. Schlosser, Secretary, Elizabethtown, Pa.

A. R. Coffman, Mt. Morris, Ill.

D. W. Kurtz, Moderator Annual Meeting, 1605 E. 3rd St., Long Beach, Calif.

J. E. Miller, Secretary of Annual Meeting, Elgin, Ill.

COUNCIL OF BOARDS

Chairman, J. J. Yoder, McPherson, Kans.
Vice-Chairman, P. H. Bowman, Bridgewater, Va.
Recording Secretary, J. S. Noffsinger, 3635 Ordway St., N. W., Washington, D. C.
Executive Secretary, J. W. Lear Elgin, Ill.
Treasurer, Clyde M. Culp, Elgin, Ill.

COUNCIL OF WOMEN'S WORK

Mrs. R. D. Murphy, Chairman, 2260 N. Park Ave., Philadelphia, Pa.
Mrs. H. L. Hartsough, Sisters' Aid, N. Manchester, Ind.
Mrs. Laura Gwin Swadley, Bible Study, R. 4, Johnson City, Tenn.
Nora M. Rhodes, Missions, Dallas Center, Ia.
Mrs. J. Z. Gilbert, Mothers and Daughters, 3300 N. Griffin Ave., Los Angeles, Calif.
Ruth Shriver, Children's Work, Elgin, Ill.
Mrs. E. C. Bixler, Peace, New Windsor, Md.
Eva Trostle, Temperance and Simple Life, 3435 Van Buren St., Chicago, Ill.
Lucille Sherck, Office Secretary-Treasurer, Elgin, Ill.

NATIONAL COUNCIL OF MEN'S WORK

P. G. Stahly, President, South Bend, Ind.
Dr. O. G. Brubaker, First Vice-President, North Manchester, Ind.
C. C. Hawbaker, Second Vice-President, South Bend, Ind.
Levi Minnich, Third Vice-President, Greenville, Ohio.
C. M. Culp, Recording Secretary, Elgin, Ill.
Dan West, Treasurer, Elgin, Ill.
G. A. Cassel, Ashland, Ohio.
H. J. Harnly, McPherson, Kans.
L. C. Moomaw, Roanoke, Va.
J. Herbert Miller, Baltimore, Md.
D. E. Sheller, Long Beach, Calif.
L. M. Davenport, Los Angeles, Calif.
J. M. Fogelsanger, Philadelphia, Pa.
J. K. Miller, Cedar Rapids, Iowa.
B. F. Stauffer, Rocky Ford, Colo.
R. E. Mohler, Executive Secretary, Elgin, Ill.

AUDITING COMMITTEE

E. M. Butterbaugh, 526 E. Indiana Ave., South Bend, Ind.
J. J. Oller, Waynesboro, Pa.

ANNUAL MEETING TREASURER

E. J. Stauffer, Mulberry Grove, Ill.

MEMBER ADVISORY BOARD A. B. S.

M. C. Swigart, 1611 Germantown Ave., Philadelphia, Pa.

RAILWAY TRANSPORTATION AGENT

J. F. Appleman, Plymouth, Ind.

OUR MISSIONARIES

Supported in whole or in part by funds administered by the General Mission Board with the year they entered service.

Please Notice.—Postage on letters to our foreign missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

AMERICA

Industrial School, Geer, Va.
Finckh, Elsie, 1925.
Hersch, Orville, and Mabel, 1925.
Kline, Alvin, and Edna, 1919.
Knight, Henry, March, Va., 1928.
Wampler, Nelie, 1922.

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45. Malmö, Sweden, 1911.
Norris, Glen E., and Lois, Spangatan, 38, Malmö, Sweden, 1929.

CHINA

Ch'in Chou, Shansi, China
Wampler, Ernest M., 1918, and Elizabeth, 1922.

Liao Chow, Shansi, China
Hutchison, Anna, 1911.
Pollock, Myrtle, 1917.
Senger, Nettie M., 1916.

Ping Ting Chow, Shansi, China
Bright, J. Homer, and Minnie, 1911.
Crumpacker, F. H., and Anna, 1908.
Flory, Byron M., and Nora, 1917.
Flory, Edna R., 1917.
Horning, Emma, 1908.
Metzger, Minerva, 1910.
Schaeffer, Mary, 1917.
Sollenberger, O. C., and Hazel, 1919.

Show Yang, Shansi, China
Clapper, V. Grace, 1917.
Cripe, Winnie, 1911.
Smith, W. Harlan, and Frances, 1919.

Tai Yuan Fu, care Y. M. C. A., Shansi, China
Ikenberry, E. L., and Olivia, 1922.
Myers, Minor M., and Sara, 1919.

On Furlough
Heisey, Walter J., and Sue, 410 N. W. 7th St., Richmond, Ind., 1917.
Neher, Minneva J., La Verne, Calif., care of W. H. Neher, 1924.
Oberholtzer, I. E., and Elizabeth, Elizabethtown, Pa., 1916.
Shock, Laura, 1916, Huntington, Ind.

AFRICA

Garkida, Nigeria, West Africa, via Jos
Beahm, Wm. M., and Esther, 1924.
Bosler, Dr. Howard A., and Edith, 1931.
Harper, Clara, 1926.
Helser, Albert D., 1922, and Lola, 1923.
Moyer, Edna Faye, 1931.
Robertson, Bertha C., 1927.
Royer, Harold A., and Gladys H., 1930.
Rupel, Paul, and Naomi, 1929.
Utz, Ruth, 1930.

Lassa, via Maiduguri, Nigeria, West Africa
Burke, Dr. Homer L., and Marguerite, 1923.
Horn, Evelyn J., 1930.

Marama, via Damatura, Nigeria, West Africa
Bittinger, Desmond, and Irene Frantz, 1930.
Heckman, Clarence C., and Lucile, 1924.
Schechter, Elnora, 1929.

On Furlough
Kulp, H. Stover, 1922, and Christina, R. 3 Pottstown, Pa., 1927.
Shisler, Sara, Vernfield, Pa., 1926.

INDIA

Ahwa, Dangs, Surat Dist., India
Garner, H. P., and Kathryn, 1916.
Royer, B. Mary, 1913.

Anklesvar, Broach Dist., India
Glessner, Ruth Lucille, 1931.
Grisso, Lillian, 1917.
Lichty, D. J., 1902, and Anna, 1912.
Moomaw, I. W., and Mabel, 1923.
Shickel, Elsie N., 1921.
Warstler, Anna M., 1931.
Ziegler, Edward K., and Ilda, 1931.
Ziegler, Emma K., 1930.

Bulsar, Surat Dist., India
Blickenstaff, Lynn A., and Mary, 1920.
Blough, J. M., and Anna, 1903.
Fox, Dr. J. W., and Besse, 1929.
Shumaker, Ida C., 1910.

Dahanu Road, Thana Dist., India
Blickenstaff, Verna M., 1919.
Bollinger, Amsey, and Florence M., 1930.
Brumbaugh, Anna B., 1919.
Ebbert, Ella, 1917.
Messer, Hazel E., 1931.
Nickey, Dr. Barbara M., 1915.
Swartz, Goldie E., 1916.

Vada, Thana Dist., India
Shull, Chalmer, and Mary, 1919.

Palghar, Thana Dist., India
Alley, Howard L., and Hattie, 1917.

Umalla, Broach Dist., India
Miller, Arthur S. B., and Jennie, 1919
Wolf, L. Mae, 1922.

Vyara Surat, India
Brooks, Harlan J., and Ruth, 1924.
Widdowson, Olive, 1912.

Woodstock School, Landour, Mussoorie, U. P., India
Stoner, Susan L., 1927.
Wagoner, Ellen, 1919.

Jalalpor, Surat District, India
Miller, Sadie J., 1903.

On Furlough
Cottrell, Dr. A. R., and Laura, 3435 Van Buren St., Chicago, Ill., 1913.
Ebey, Adam, and Alice, N. Manchester, Ind., 1900.
Long, I. S., and Effie, Bridgewater, Va., 1903.
Miller, Eliza B., 3435 W. Van Buren St., Chicago Ill., 1900.
Metzger, Dr. Ida, 1328 Washtenaw Ave., Ann Arbor, Mich., 1925.
Mohler, Jennie, 3435 Van Buren St., Chicago, Ill., 1916.
Mow, Anetta, 5821 Maryland Ave., Chicago, Ill., 1917.
Mow, Baxter M., and Anna B., 5821 Maryland Ave., Chicago, Ill., 1923.
Ziegler, Kathryn, Limerick, Pa., 1908.

Attention S. S. Teachers!

Use first the Brethren Teachers' Monthly—75c a year.

Other good Lesson Commentaries are

Peloubet's Select Notes, ...$2.00
Tarbell's Teachers' Guide, ... 2.00
Snowden's S. S. Lessons, ... 1.50
The Lesson Round Table, ... 1.25
Arnold's Practical Commentary, ... 1.00

You will teach better as you use some of these helps.

Brethren Publishing House, Elgin, Ill.

How Old Are You?

In his new book, **"TWENTY-ONE," Erdman Harris** tells you how to measure your age. Speaks of an old man who died at the age of seven, and of another who lived 169 years. Here is a book for all who arrive at 21, and for all who have passed that legal age. **You will understand yourself better after reading this exceptional book. Price, $1.50.**

Everybody's reading this new book.

Brethren Publishing House, Elgin, Ill.

Our New Year Message to You

At the close of the year we thank you one and all for the loyal support you have given to **your Publishing House.**

You have long used our **Sunday-school Quarterlies,** our **Teachers' Monthly** and Sunday-school papers—**Our Young People, Our Boys and Girls,** and our **Children at Work. THE GOSPEL MESSENGER** has regularly gone into your homes. We thank you for your patronage.

You have found **our Church Hymnal** and our many song books well suited to your needs and have used them generously. We recommend to you at this time the **Brethren Hymnal** and **Worship and Praise** as two books you should have if you are not now using them. We thank you for your praise of our song books.

Because our material meets your needs so admirably we seek your continued patronage. We know that you will find it the very best.

Whether you used the **Graded** or the **Improved Uniform Lessons** you will find we have the very best. Our **Graded Lesson** writers ever keep in mind the pupils to be taught and the material best suited to their needs and how to present it most effectively. The writers of our **Improved Uniform Lessons** know how to bring pupils and lessons together so as to shape life in the right direction.

Never were our Sunday-school papers better than they will be in the year 1932. Our editors have been planning the things you are looking for. See that all your church and Sunday-school folks are well supplied with **Our Children, Our Boys and Girls** and **Our Young People.** And do not forget that the **Teachers' Monthly** is a most excellent help for officers and teachers and for young people and adults as well.

The church grows as she promotes missions and education. **The Gospel Messenger** provides weekly rations for the soul. Its messages of every phase of church and home life strike home. It's an illustrated religious magazine without which your home is not complete. You may have it for **$2.00 a year.** Add fifty cents and you will receive your choice of two splendid books—either **"Wilbur B. Stover—Pioneer Missionary,"** by **J. E. Miller,** or **"Some Brethren Pathfinders,"** by **J. H. Moore.** The price of each of these books is $1.50. **With The Gospel Messenger** you may have **one for only fifty cents.**

If you are looking for good books, our **Catalogue No. 32** will bring you a long list. If you need a Bible the same Catalogue will reveal marvelous bargains. Ask for this Catalogue.

Collection envelopes, secretary books, class records, promotion certificates, postcards, all kinds of supplies for your school and church are described in this same **Catalogue No. 32.**

Our aim is to supply you with the best at reasonable prices and with courteous treatment. We solicit your patronage and assure you complete satisfaction.

Our many years in business and our thousands of satisfied customers are your guarantee that you will not be disappointed when you secure your material from us.

"A Happy New Year to Each and All!"

Brethren Publishing House, Elgin, Ill.

Folks Like the Gospel Messenger

because it stands for the religion Jesus taught; because of its position on great moral issues; because it is shot through and through with what the church needs; because it abounds in human interest material.

You need the **GOSPEL MESSENGER.** Your entire family needs the **GOSPEL MESSENGER.** The **GOSPEL MESSENGER** needs you. We make it easy for you to have the **GOSPEL MESSENGER FOR 1932. Our Premium Books** reduce the price of the **GOSPEL MESSENGER** materially to you.

Our New Premium Book, "Wilbur B. Stover—Pioneer Missionary"

Bro. Stover sold Foreign Missions to the Church of the Brethren. He did a splendid piece of work. He was loved by all who knew him—both in the homeland and in India.



"WILBUR B. STOVER—PIONEER MISSIONARY" is a **human interest story book.** It's a biography and more than a biography. It tells the story of his life, but **subordinates the man** while it **magnifies his work**—Foreign Missions. Whoever reads the book will forever be enthusiastic for missons.

We are just beginning to get **reactions from those who are reading "WILBUR B. STOVER—PIONEER MISSIONARY."** Listen to a few of them:

"One of the most interesting biographies I have ever read."—**OTHO WINGER, President Manchester College.**

"So interesting we can hardly leave it alone."—**W. H. GNAGEY, Messenger Agent,** West Dayton church, Ohio.

"Bristles with interesting experiences from a very interesting life. I read it through in two sittings."—**J. J. YODER,** who twice toured our mission fields.

"The book is written in such a fascinating style and portrays so interestingly and faithfully the story of our departed brother that I just kept on reading to the end of the book."—**J. B. EMMERT, formerly missionary to India.**

"A good piece of work done in a masterly fashion. It is most interesting reading; I regretted I had to lay the book down."—**GALEN B. ROYER, ex-Mission Secretary.**

"There is the mingling of fact and philosophy, set off with sly touches of humor, which is so characteristic of the author."—**H. A. BRANDT, Assistant Editor, Gospel Messenger.**

"I can hardly imagine what kind of a member of the church a man or a woman would have to be not to do his or her utmost to have the Stover book."—**H. C. EARLY,** for many years **Chairman General Mission Board.**

"We are all very pleased with the book. I do not know what more to say in appreciation for it is hard to find words to say all one feels."—**MRS. WILBUR B. STOVER** who shared the labors and joys of our **"Pioneer Missionary."**

"No one could have written this story better than the author. —**CHAS. D. BONSACK, Secretary General Mission Board.**

"It was immediately appropriated by Sister Moore and she never let up on it until the book was finished. To her it was almost as fascinating as a romance."—**J. H. MOORE, Editor Gospel Messenger** for almost a third of a century. (His eyes would not allow him to read the book.)

But why read further. **To appreciate "WILBUR B. STOVER—PIONEER MISSIONARY" you must read the book.** We are making it easy for you to do so. Fill out the blank, enclose your check and you will receive the **GOSPEL MESSENGER for one year** and the **Premium Book** you desire, and the **1932 Yearbook**—all for **$2.50.**

Brethren Publishing House

Elgin, Ill.

To further the **work of the Kingdom,** and for **my own spiritual good,** I subscribe for the **GOSPEL MESSENGER** for **one year,** and enclose check for **$2.00.**

Send me also the **Premium Book** checked below for which I add **Fifty Cents. Total, $2.50:**

☐ **"Wilbur B. Stover—Pioneer Missionary,"** by J. E. Miller.

☐ **"Some Brethren Pathfinders,"** by J. H. Moore.

I understand I am to receive the **1932 Yearbook free.**

Name .....

Street or Route .....

City..... State.....

☐ New. ☐ Renewal.

BRETHREN PUBLISHING HOUSE, ELGIN, ILLINOIS